

AUGUST 1994

Herald of Holiness

CHURCH OF THE NAZARENE

PRIMITIVE RELIGION IN AMERICA

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Temptation of
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SPECIAL REPORT

- 17** PRIMITIVE RELIGION COMES TO AMERICA
WESLEY TRACY AND TERRY READ
- 18** Traditional African Religion
- 24** Santeria Moves North
- 26** After the Dance the Drums Are Heavy: Voodoo in America

FEATURES

- 12** The Last Temptation of Brother Ray
BILL SNEAD
- 14** Snakes, Faith, and the Word of God
DANIEL B. SPROSS
- 30** Come to the Water
ROBERT EDGE
- 34** Playing in the Park
MARK LINGLE

CONTINUING COLUMNS

- 4** General Superintendent's Viewpoint, *WILLIAM J. PRINCE*
- 5** Into the Word, *ROGER L. HAHN*
- 11** In a Woman's Voice, *REBECCA LAIRD*
- 37** Over 60, *C. ELLEN WATTS*
- 39** When You Pray, *E. DEE FREEBORN*
- 42** Close to Home, *BRYAN MERRILL*
- 46** Observer at Large, *JOHN C. BOWLING*

DEPARTMENTS

- 2** Editor's Choice, *WESLEY D. TRACY*
- 6-10, 43-45** News, *MARK GRAHAM, BRYAN MERRILL*
- 47** Marked Copy, *MARK GRAHAM*
- 48** Late News, *MARK GRAHAM, BRYAN MERRILL*



17



12



30

New Neighbors, New Opportunities

WESLEY D. TRACY



BY THE TIME YOU READ THIS, it may already be a crime—right here in Christian America—to witness for Christ where you work. Just today, I heard on the radio about legislation pending before Congress that would provide a “religion-free” workplace. If the legislation passes, it becomes a crime punishable by fine or imprisonment (or both) for a supervisor or employer to even speak of his or her faith in the presence of a subordinate. Such activity is, in the terms of the proposed law, religious harassment. Billy Graham was right when he recently noted that Christians now have more religious freedom in Russia than in America.

Welcome, Nazarenes, to the American culture of the 21st century, the post-Christian age. One of the factors in the dwindling freedom of Christians in this country is the swelling tide of religious pluralism. By pluralism, I do not mean the Episcopalians and the Presbyterians fussing about how to conduct worship. I mean the millions of Americans who pursue non-Christian religion and the fervor of political liberals to make sure that Christianity doesn't step on the toes of those who follow Judaism, Islam, Buddhism, Hinduism, or New Age doctrines. Some 20 million Americans now follow those religions. To-

day, non-Christian religions are growing rapidly, while many Christian denominations are in rapid decline.

Terry Muck, in *Those Other Religions in Your Neighborhood* (Zondervan, 1992), points out that of the 1,500 religious groups in America, 600 are non-Christian groups. Muck suggests a Yellow Pages exercise for those who seem to think that non-Christian religion is not a significant issue. He challenges Christians to open the Yellow Pages to the “Church” section and list the number of temples, mosques, and meeting halls where non-Christian worship is carried on. Dr. Muck writes, “The list has never been short, and the impact has never failed to be convincing” (16).

The problems and opportunities regarding non-Christian religions are not abstractions to be debated in university ivory towers. Rather, they are issues that make daily impact on life in our neighborhoods. School boards, public service programs, business policies, and church polity have already been tempered by non-Christian religions.

The *Herald* has brought to the attention of our readers the influence of Eastern religions via the New Age Movement. Further, we have had a feature article on the growing Islamic movement in America. But, until this issue, we have not treated the accelerated growth of primitive religion in North America.

In this issue, we deal primarily with the primitive religions that have derived from Traditional African Re-

ligion (TAR). Primitive African Religion was first brought to the Americas several hundred years ago when diabolical Muslim and European slave traders brought 10 million slaves to the Americas from Central and West Africa. (See “Primitive Religion Comes to America,” page 17). These people brought their ancient religion with them and, over time, it became thoroughly mixed with the Catholicism that the Caribbean and Latin American slave owners required them to practice. Several religious groups sprang from transplanted TAR, including Umbanda, Candomble, Rastafari, Abaqua, Voodoo, and Santeria. The latter two now flourish in North America, primarily brought here by Cuban and Haitian immigrants.

TAR, among slaves in the United States, all but disappeared. Protestant religion, primarily of the Baptist and Methodist varieties, led the Africans

“We do these things in Haiti, Africa, Brazil, and New York because we don't know what else to do.”

to an inward conversion experience. On the other hand, in Catholic countries, their Christianization was achieved by mass baptism in ceremonies conducted in a language they did not understand. Predictably, these people just added the Catholic saints to the many other gods they already worshiped.

**YOUR NEIGHBORHOOD, YOUR SCHOOLS,
YOUR CHURCH, HAVE ALREADY FELT THE
IMPACT OF NON-CHRISTIAN RELIGION,
WHICH IS GROWING FASTER THAN
CHRISTIANITY IN AMERICA.**

Most of the people who have ever come to America have come here since the 1965 Immigration Act. Many of the new immigrants have come from primitive Asian and African cultures. Millions more, legal and illegal, have poured into the U.S. from Caribbean and Latin American countries. Many of these have been poor and poorly educated refugees. And, from all over the world, these peoples have brought with them their various religions.


As millions of refugees continue to flow into this country, these primitive religions will become more of a factor in American life and culture. Already, the Santeros in Hialeah, Fla., have won their Supreme Court case regarding the sacrificing of chickens, goats, sheep, and pigs as part of worship. By the end of this decade, we are told that 7 of our 10 largest cities will be predominantly Spanish-speaking. If Caribbean and Latin American economies and governments continue to fail, the march north will continue to grow.

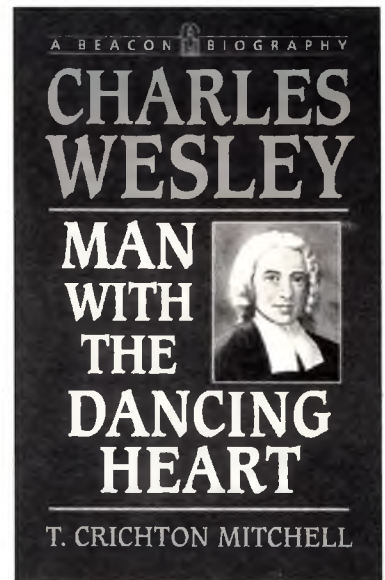
We need not suppose, however, that all the primitive religion in America was brought here by third

world immigrants. Some of it is entirely indigenous to the U.S. See "The Last Temptation of Brother Ray," page 12.

We do not bring you this information to shock you, but to inform you. This is our world. It is changing fast. If we are to be the salt and light that Jesus called us to be, we must understand the culture to which we are to witness in Jesus' name. Ready or not, the mission field has come to us.

Could it be that Jesus is purposely bringing all these needy people to us—for their salvation and ours? There is no doubt that their hearts are hungry. Katharine Dunham, a lifelong devotee of West African and Haitian voodoo, "married" to Damballa, the serpent god, wrote in her book about Haiti, *Island Possessed*, "Blood sacrifice isn't just the slitting of a cock's throat or winding warm entrails of a beef around one's loins before going to sea. We do these things in Haiti and Africa and Brazil and . . . New York because we don't know what else to do" (72).

These are our new neighbors whom Jesus, in our time, commands us to love as we love ourselves. 



**CHARLES
WESLEY**

**Man with the
Dancing Heart**

By T. Crichton Mitchell

A gifted musician, poet, and preacher, Charles Wesley gave to Christendom some of our most famous hymns of faith. Mitchell unfolds the background of Wesley's poetry and hymns as he takes us on a journey with Charles and his brother John, who search to find peace with God—and proclaim their faith and hope in Jesus Christ to the world
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Beacon Hill Press of Kansas City

God First!

by William J. Prince

At the 1993 General Assembly, General Superintendent Emeritus V. H. Lewis gave a morning devotional message calling the church to holy living. At the close of the message, he suggested that we adopt the motto "God First." These two words are filled with great concepts and noble truth. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Love for God always leads those who love Him to obey His commandments which in turn leads to righteousness.

It is true that wickedness is rushing around us as the incoming tides of a great ocean. It is before our eyes and ears in our society, in the media, and even in our homes with the constant rush through the television.

Injustice, hate, illicit sexual activity, violence, gambling, lying, cheating, robbing, and lust are a part of our social structures in the entire world. Our nations are turning in upon themselves in these immoral lifestyles. In Proverbs 14:34, God declares to our world that "righteousness exalteth a nation; but sin is a reproach to any people."

Sin has a grip on every person born on the face of the earth. It is universal, and it dominates the human nature and lifestyle. Sin brings a reproach to every person and every nation. Sin is an enemy within us. It is full of hate, envy, pride, anger, dispute, arrogance, and turns always to materialism to sate its indulgences. It seeks dominance over others in every relationship and eventually turns to the vicious and weird. Humanity cries out for something or someone to help, and the eternal God has come to

this earth by His own presence, even to Adam and Eve after their rebellion and disobedience to God, and then in the fullness of time God sent forth His Son Jesus. He is our solution to the sin in humanity. He provides for every person a way of escape, redemption, and reconciliation.

An authentic faith in Christ Jesus produces some vital changes in the soul and lifestyle of the believer. One of the results of the Spirit-filled, sanctified life is love. Love for God and love for others is a biblical explanation of the relationship. Love for God and His Word lead the sanctified

AUTHENTIC FAITH IN CHRIST PRODUCES CHANGES IN THE LIFESTYLE OF A BELIEVER.

to righteousness and holiness. The biblical teachings are given to be livable, giving shape to new motives, new attitudes, and behavior. Jesus said, "By this all men will know that you are my disciples, if you love one another" (John 13:35, NIV). The test of relationship to God in the Old Testament was: "I desire steadfast love and not sacrifice" (Hosea 6:6, RSV).

The consistent and persistent call and plan of God for His people is righteousness and holiness. Righteousness and holiness are real and discernible attitudes, actions, and motives of our lives. Morality, justice, and mercy all flow into our lives by the cleansing and filling power of

God. Righteousness is light, and light's nature is to invade the darkness. Jesus said that the Christian is to be light, and the Christian as a testimony of the transforming power of God becomes light that invades the darkness of immorality and the evils of society. There is a desperate need for a moral revolution.

The impact of the church is greatly diminished as the believers follow a low path of integrity, lying, cheating, and following the cheap and vain entertainment of the world.

The Church of the Nazarene, with its sound biblical teachings, its commitment to world evangelism, and its investment in higher education, can and must have a moral impact on society. The world always pulls at the believer to travel the low road of indifference and lovelessness, but God calls us to the high way of holiness and righteousness.

Paul's advice to Timothy is, "But flee from these things [evil], you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness" (1 Timothy 6:11, NASB).

The impact of the Word has been significant in my life, but the overwhelming influence has been the lives of men and women that I have known across the years who have lived their lives in righteousness and honesty, endeavoring to glorify God by their actions, attitudes, and motives.

The call of God to His people is still. "Consecrate yourselves therefore and be holy, for I am the Lord your God. And you shall keep My statutes and practice them; I am the Lord who sanctifies you" (Leviticus 20:7-8, NASB). The call is "God first."



Foundation of the Faith in Philippians

Worthless Currency

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Nazarene Theological Seminary.

*But such things as were gain to me—I have come to regard these things as loss for the sake of Christ. More than that, I am regarding all things to be loss for the sake of the surpassing greatness of personal acquaintance with Christ Jesus my Lord for whom I have suffered the loss of all things, and I am regarding them as manure in order that I might gain Christ (Philippians 3:7-8).**

AMERICANS ARE OFTEN shocked to visit another country and discover that the money they or a friend had brought from that country a few years earlier has been replaced. In many countries, skyrocketing inflation has made the currency almost worthless. When it takes a whole sack of large denomination bills to buy a loaf of bread, the smaller bills and coins become meaningless. As a result, many countries hard hit by inflation have issued all new currency. Paul and the Philippians must have experienced similar economic problems, for the apostle describes his commitment to Christ in monetary terms in Philippians 3:7-8.

Philippians 3:5-6 describes the heritage and personal achievements that had made Paul an upwardly mobile young rabbi. The opening phrase of

verse 7 calls these achievements “gain.” The word translated “gain” was a financial term that spoke of both money invested and the interest gained by such an investment. Paul’s way of life as a zealous Pharisee who persecuted the church was an investment in his goal of climbing the ladder of Judaism. And that investment had been paying dividends in Paul’s life. He does not deny the value of those achievements from a Jewish perspective; they were helping Paul accomplish his goals.

However, the second phrase of verse 7 introduces a new evaluation, “But such things as were gain to me—I have come to regard these things as loss for the sake of Christ.” Paul’s investments in human achievements and their dividends were suddenly transferred from the profit column to the loss column. The reason for this major shift in the currency of Paul’s life was “Christ.” The structure of the original language shows that the apostle was remembering an event that had totally changed his life—his personal encounter with Christ on the Damascus Road.

Note that Paul does not say that his efforts and heritage in Judaism were “bad things.” He simply states that they had been moved from the profit column to the loss column. There are many human achievements that are not “bad things” in and of themselves. They may be very noble accomplishments. But we should recognize that human achievement is not the currency of God’s kingdom.

Verse 8 expands the thought. Not only did Paul move his Jewish heritage and achievements to the loss column back when he met Jesus, he

continued to place everything other than personal relationship with Christ in the loss column. Compared with the superiority of relationship with Christ, the value of his accomplishments had diminished to nothing. In fact, Paul was willing to liquidate every value of his life in order to invest in the new currency of his life. Gaining Christ, the investment with dividends to come, was the new goal.

There is no regret in these verses. The possibility of gaining Christ was such superior investment of his life that Paul was willing to sacrifice everything for it. As individuals and as a church, we need to evaluate our investments. It would be a waste for us to invest ourselves in worthless currency! But if we value anything above Christ, that is exactly what we are doing.

For further study: (1) Compare Philippians 3:4-8 and Mark 8:34-38. The Greek words in Mark 8:36 for “gain” and “lose” are the same as those used in Philippians 3:7-8. What is similar and what is different in the teaching of the two passages? (2)

Human achievement is not the currency of God’s kingdom.

Study Mark 10:17-31. What does Jesus suggest might be “worthless currency” in our lives? What kind of transformation of values is necessary for these verses to make any sense? (3) Ask the Lord to reveal areas of your life in which you are investing in worthless currency. Ask Him to help you seize the opportunity to make the superior investment in knowing Christ.

*Scripture quotations are the author’s own translation.

Jones Not Nazarene



AP/Wide World Photos

Paula Jones, plaintiff in a lawsuit filed against President Clinton, was not raised in a Nazarene parsonage as recently reported by several national media sources.

In an exclusive interview with Nazarene News Service, Jones' mother, Delmer Corbin, revealed that her daughter was raised in the Bible Missionary Church in Lonoke, Ark. Her husband, the late Bobby Gene Corbin, never pastored a Nazarene church, held Nazarene credentials, or served as a Nazarene evangelist as alleged in news reports.

"My husband was a musician and may have played at some meetings with Nazarenes," Mrs. Corbin said. "He did most of his ministry in the Bible Missionary Church. All my girls were raised in the Bible Missionary Church."

The Corbins were married at the Church of the Nazarene in Russell Chapel, Ark., in the 1940s. In the early '60s, the couple moved their membership to the Bible Missionary Church in Cabot, Ark., which is where most of the family now resides. The family attended the Nazarene Church in Hickory Plains, Ark., for a year when the girls were young but never joined the church.

Mrs. Corbin notes that much of the information about her family that appeared in the national media is inaccurate and misleading.

"Paula would have dropped her suit against Clinton if he had just apologized for what he had done," Corbin said. "Of course I believe Paula's story. She is just trying to clear her name."

PALCON '95 Sets Theme

"Transforming Ministry—Vision and Hope for a New Century" is the theme for PALCON '95 (Pastors and Leaders Conference) chosen by focus groups of ministers throughout the nation. The conference will be held at all U.S. regional colleges and universities next summer.

"The focus groups were comprised

Mucci Is Free of Cancer

Dallas Mucci is cancer-free. That's the report he received during his second postoperative visit May 5 at Monefiore Hospital in Bronx, N.Y.

"We believe that God has intervened," Mucci said. "That service at district assembly—the anointing—flowed over me again in that examining room."

The Metro New York District superintendent was under medical orders to rest and exercise during much of May. He has resumed his normal schedule and will return for further testing in

three months.

Dr. Arnold Mellman performed surgery on Mucci Mar. 15 to remove a cancerous tumor. The initial report after the procedure indicated that radiation might be required to combat remaining cancerous cells.

"Dr. Mellman could give no explanation for the pathology report, but knows conclusively that no further treatment is now necessary," Mucci said. "I don't deserve God's healing and grace, but I do bless His holy name."

of pastors, district superintendents, and evangelists," explained Wilbur Brannon, Pastoral Ministries director. "They expressed a strong need within the denomination to take a fresh look at our Wesleyan heritage in the context of our social and moral crises."

Featured speakers to date for PALCON '95 include Steve Green, Pasadena, Calif., First Church; Jesse Middendorf, Kansas City, Mo., First Church; and Bishop Benjamin Reid, Inglewood, Calif., First Church of God. The event also will feature several video and dramatic presentations.

Registration for the biquadrennial event begins this fall. Questions should be directed to the Pastoral Ministries office (816-333-7000, ext. 2482).

Rolfe Named Children's Church Coordinator



Bill Rolfe, 38, has accepted the assignment of children's church and special education coordinator for the denomination, according to Miriam J. Hall, Children's Ministries director. Rolfe began his new assignment immediately.

Rolfe has served in Children's Ministries since 1990 as the mission education editor, *Table Talk* managing editor, children's camp coordinator, and children's week coordinator. He previously worked for four years as the Sunday School Ministries Division editor, *Resource* managing editor, and video

coordinator. From 1980 to 1986, Rolfe was the middler Sunday School curriculum editor and puppet ministries coordinator.

A graduate of Mount Vernon Nazarene College, Rolfe produced the *Teaching Insights—Elementary* video, one of the best-selling videos ever released by Nazarene Publishing House. He also produced the award-winning *Teaching Insights—Youth* video.

Rolfe replaces Patty Craft Hall, who recently became area director for UrbanPromise, an interdenominational inner-city ministry in Camden, N.J.

SNU Guard Wins Top Honor



Cherilyn Morris, junior guard on the 1994 national champion Southern Nazarene University basketball team, has been named NAIA Champion Player of the Year. The award, made annually by the Women's Basketball Coaches Association, is based on achievement, impact on the team, team success, sportsmanship, and academic accomplishment.

The 5'8" physical education major led her team averaging 16.4 points, 5.3 assists, and 3.9 steals per game. A native of Albuquerque, N.Mex., Morris also was named to the NAIA All-American first team, the NAIA championship All-Tournament team, and won the NAIA national tournament Hustle Award.

Turner Coordinates Men's and Family Ministries



J. Paul Turner, 58, has accepted the position of Family Ministries and Men's Ministries coordinator, according to Randy Cloud, Adult Ministries director. He began July 1.

In the assignment, Turner will seek to offer assistance to Nazarenes in areas of premarital counseling, parenting, family development, marriage enrichment, family counseling, crisis intervention, and recovery ministries. In men's ministries he is working with Promise Keepers and building resources for local church men's programs.

"Ministry to families will have impact on both the evangelism and teaching aspects of the Great Commission," Cloud said. "It is hard to imagine a greater opportunity to reach our world in light of the pressure points that families and marriages face today."

Turner moved to the position from Olathe, Kans., College Church where he served as associate pastor. Prior to this he served at Headquarters for 19 years in both Youth and Adult Ministries. He also served in staff positions at Nampa, Idaho, College Church; Oklahoma City, Okla., Lakeview Park; and Wichita, Kans., First Church.

Turner and his wife, Marilyn, authored the "Christian Marriage Journal" column in the *Herald of Holiness* for two years. They also founded the Marriage Enrichment program for the denomination.

A graduate of Bethany Nazarene College, Turner and his wife have an adult daughter, Karen.

U.S. Military Wants More Nazarene Literature

Military chaplains will soon be able to order more Nazarene Sunday School material, according to Miriam J. Hall, Children's Ministries director. The chaplains will have the option of requesting WordAction literature in

four out of eight age levels.

Mark York, executive editor for Children's Ministries, served as a civilian consultant to the Protestant Religious Education Advisory Group, which selects curriculum for the military. In 1993, the chairman of the group, Army CH (MAJ) Donald Troyer, officially requested more WordAction material. In a comment made to York at this year's meeting, Troyer noted that the quality of WordAction literature had significantly improved.

"Nazarene literature is 12 to 24 months ahead of most other publishers in producing new curriculum," York said. He noted that most other denominations still recycle old materials.

WordAction materials for middler, preteen, junior high, and adults will be added to the 1995-96 *Protestant Resource Guide*, the official chaplains guide to Protestant religious education materials. The *Guide* will continue to feature the popular Dialog Series books and the early childhood levels C and D materials. It also will feature the *KinderChurch Power Pack* for preschool children.

"The overwhelming endorsement of the military chaplains speaks volumes about our staff in Sunday School Ministries," said Hall. "The quality of curriculum speaks for itself. We are excited to share it with others."

York said that 25 percent of the dated Sunday School literature now available to the military is WordAction material from the Nazarene Publishing House.

The military annually evaluates material from 34 different denominational publishers.

NTS Awarded Kemper Grant

Nazarene Theological Seminary will soon computerize its library services thanks, in part, to a \$10,000 grant received this week from the William T. Kemper Foundation of Kansas City, Mo., according to William Miller, director of library services at NTS.

The grant, which arrived just five weeks after the proposal was submitted, is the first gift from the Kemper Foundation received by the seminary. The foundation was approached

because of its reputation for funding educational projects.

The award will cover approximately 20 percent of the cost for the seminary to join the Kansas City, Mo., Public Library Area-Wide Automation Project. As a result, the seminary library will be able to computerize its card catalog, acquisitions, serial check-in, and circulation processes. The library also will have on-line access to other libraries and be accessible to outside sources via Internet.

"This program will allow the seminary to become part of an important information system among colleges and universities in this area," Miller said. "Our students, our constituents, and our community will be better served through our participation in this new system."

This new program, Miller notes, brings the information superhighway to NTS.

New Dean at NNC



Samuel L. Dunn was recently named vice president for academic affairs and academic dean by Northwest Nazarene College. He will assume his new duties Sept. 1.

Dunn is currently professor of mathematics and business at Seattle Pacific University. He previously served at SPU as vice president for academic affairs.

Dunn follows Gilbert Ford, who has served as acting dean for the past year.

"I am fully persuaded Dr. Dunn will fit well and wear well at Northwest Nazarene College," said NNC President Richard A. Hagood. "Dr. Dunn is a man of great character, energy, and ability who will bring credit to NNC."

Dunn earned his undergraduate degrees from Olivet Nazarene University. He holds the M.B.A. from the University of Puget Sound, and the M.S. and Ph.D. from the University of Wisconsin-Milwaukee. He has had 22 papers published in scholarly journals.

Dunn and his wife, Lois, have two children, both of whom are recent graduates of NNC.

Smith and Hahn to Train Ministers at New Locations

Roger Hahn of SNU and Robert Smith of PLNC are both moving this summer to continue their efforts in preparing Nazarene students for pastoral ministry.

Roger Hahn, chairman of the Department of Religion and Philosophy at Southern Nazarene University, has been elected to the faculty of Nazarene Theological Seminary. Hahn was elected professor of New Testament by the NTS board of trustees.

Since 1979, Hahn has served on the faculty of SNU. He is a graduate of SNU (B.A. and M.A.) with a Ph.D. from Duke University.

An active writer and preacher in the Church of the Nazarene, Hahn is the author of "Into the Word," a monthly column in the *Herald of Holiness*. Since 1990, Hahn has been a member of the Adult Curriculum Committee and the Planning Committee for the Breckenridge Consultation on Clergy Preparation.

"Because of Dr. Hahn's rich record as a scholar, teacher, and writer, he will make a major addition to the NTS faculty," said Al Truesdale, NTS dean. "He has a strong commitment to preparing persons for pastoral ministry."

Hahn and his wife, Dorothy, have three children. He will begin his new duties this September.

Robert W. Smith will join the faculty of Nazarene Bible College as assistant professor of theology and Bible effective the fall quarter of 1994.

Smith has served in the religion department at Point Loma Nazarene College since 1988. He also served as the director of the PLNC Summer Ministries Program.

Ordained in 1969, Smith earned his B.A. and M.A. from Bethany Nazarene College and the M.Div. from Iliff School of Theology. He is a Ph.D. candidate in a joint program of the Univer-



Roger Hahn



Robert Smith

sity of Denver and Iliff. He has pastored churches in Aurora, Colo.; Kaneohe, Hawaii; Tucson, Ariz.; and Bisbee, Ariz.

He and his wife, Gayle (Massey) have one son, Brock, and two daughters, Karissa and Andrea.

Easter Offering Totals Almost \$9 Million

The final tally of the Easter Offering for World Evangelism shows that Nazarenes around the world gave \$8,912,415.27. Although the official tally closes after 40 days, contributions continue to be received toward the offering, which funds the worldwide missionary program and general church operations.

"Nazarenes continue to show that they are concerned about carrying out the Great Commission through their sacrificial giving," General Secretary Jack Stone said.

NNC Awarded Basketball Contract

Northwest Nazarene College in Nampa, Idaho, has been chosen as the location for the NAIA Division II Men's National Basketball Tournament for the next three years, according to Eric Forseth, NNC athletic director. A three-year contract was awarded to the college June 13 by the NAIA, pending execution of a signed written agreement.

NNC hosted the 1993 and 1994 tournaments, which both boasted record-setting crowds. The 1995 tournament will be held Mar. 8-14 in Montgomery Field House on the NNC campus.

"Getting the tournament again in Nampa was not a shoo-in," Forseth said. "There were several other cities actively pursuing the tournament. We count it a privilege to host the tournament."

Doug Slifka, assistant director of championships for the NAIA, cited the success of the last two years as a big part of the decision to return to Nampa. "We were impressed with the involvement of the community," Slifka said.

Three Nazarene colleges play basketball sanctioned by the NAIA Division II. They are: MidAmerica Nazarene College, Mount Vernon

Nazarene College, and Northwest Nazarene College.

Cartoonist Injures Hand

Ron Wheeler, popular Christian cartoonist and creator of *Jeremiah*, suffered an injury to his writing hand in an accident with an electric trimmer May 28. Two fingers were nearly severed on his right hand while trimming hedges at his home.

Dr. Douglas Cusick performed surgery on Wheeler June 1 at St. Joseph's Hospital in Kansas City, Mo. A tendon and nerve were reattached in his middle finger between the two knuckles. His index finger was cut near the tip, avoiding the bone. He was scheduled to wear a splint for four to six weeks.

The splint was attached in such a way that Wheeler was able to manipulate his thumb and two smallest fingers. He was able to grip a pen well enough to do some rough sketching during his recovery. He also was able to do some computer colorization work to keep his *Jeremiah* comic strip on schedule.

"I really love writing and illustrating *Jeremiah*. It is one of my favorite things to do," Wheeler said. "I appreciate the prayers of God's people."

Wheeler, who is a self-employed artist, hopes to be able to produce finished artwork by the first of August.

Jeremiah has been a continuous running comic strip in *Teen's Today*, the weekly take-home paper of NYI Ministries, since 1980.

Conference Agency Busy

Passport Travel, the official travel agency for the National Multicultural Conference by Church Extension Ministries, is busy helping Nazarenes get the lowest possible airline fares for that event, according to Michael R. Estep, Church Extension Ministries director. The conference is scheduled for Sept. 14-17, 1994, at Nashville, Tenn., First Church.

"By working with one agency, we are able to offer both a discounted rate and the convenience of a toll-free number for booking," Estep said.

Those planning to attend the conference should phone 1-800-999-2896 for travel reservation assistance.

Nazarene Colleges Hold Spring Commencement Exercises

Hundreds of students at Nazarene colleges and universities graduated this past spring. What follows is a report of these commencement exercises.

CANADIAN NAZARENE COLLEGE

Riley Coulter, *president*

DATE: Apr. 24

TOTAL GRADUATES: 11

COMMENCEMENT SPEAKER:

Paul G. Cunningham,
general superintendent

HIGHLIGHTS:

Eight students received degrees through CNC's overseas extension program.

EASTERN NAZARENE COLLEGE

Kent Hill, *president*

DATE: May 30

TOTAL GRADUATES: 333

UNDERGRADUATES: 288

GRADUATE DEGREES: 45

COMMENCEMENT SPEAKER:

William M. Greathouse, *general superintendent emeritus*

HONORARY DEGREE:

Posthumous, Harold Perry, *former trustee and alumnus of ENC*

MIDAMERICA NAZARENE COLLEGE

Richard Spindle, *president*

DATE: May 2

TOTAL GRADUATES: 455

UNDERGRADUATES: 357

GRADUATE DEGREES: 98

COMMENCEMENT SPEAKER:

John Ashcroft, *former Missouri governor*

HONORARY DEGREE:

John W. Stephens, *MANC vice-president for finance*

MOUNT VERNON NAZARENE COLLEGE

E. LeBron Fairbanks, *president*

DATE: May 24



Tony Campolo, renowned author and lecturer, exhorts the MVNC community during graduation activities.

TOTAL GRADUATES: 213

COMMENCEMENT SPEAKER:

Anthony Campolo, *professor of Sociology, Eastern College*

HIGHLIGHT:

Ten students graduated from the new Master of Ministry program.

NAZARENE BIBLE COLLEGE

Jerry Lambert, *president*

DATE: May 30

TOTAL GRADUATES: 76

BACHELOR DEGREES: 32

ASSOCIATE DEGREES: 26

DIPLOMAS AND CERTIFICATES: 18

COMMENCEMENT SPEAKER:

John A. Knight,
general superintendent

BACCALAUREATE SPEAKER:

Gene Williams, *pastor, Wichita, Kans., First Church*

NAZARENE THEOLOGICAL SEMINARY

Gordon Wetmore, *president*

DATE: May 22

TOTAL GRADUATES: 77

M.A. IN MISSIOLOGY DEGREES: 7

M.DIV. DEGREES: 53

M.R.E. DEGREES: 13

D.MIN. DEGREES: 4

COMMENCEMENT SPEAKER:

Louie Bustle, *director, World Mission Division*

NORTHWEST NAZARENE COLLEGE

Richard Hagood, *president*

DATE: June 12

TOTAL GRADUATES: 283

UNDERGRADUATES: 239

GRADUATE DEGREES: 42

HONORARY DEGREES:

F. Thomas Bailey, *superintendent, Northwestern Illinois District*;
Winston Goering, *mayor, Nampa, Idaho*

OLIVET NAZARENE UNIVERSITY

John C. Bowling, *president*

DATE: May 7

TOTAL GRADUATES: 437

UNDERGRADUATES: 276

GRADUATE DEGREES: 41

ADULT STUDIES PROGRAM: 106

COMMENCEMENT SPEAKER:

Nina Gunter, *director, Nazarene World Mission Society*



Graduates Staci Richardson and Todd Mellish were honored as outstanding students at ONU's 81st commencement.

POINT LOMA NAZARENE COLLEGE

Jim Bond, *president*

DATE: May 15

TOTAL GRADUATES: 520

UNDERGRADUATES: 433

GRADUATE DEGREES: 87

COMMENCEMENT SPEAKER:

David Mata, *director, Salud Medical Center, Woodburn, Ore.*

HONORARY DEGREES:

Raymond Z. Lopez, *superintendent, Western Latin American District*;
Herbert L. Prince, *PLNC associate professor of philosophy and religion*

SOUTHERN NAZARENE UNIVERSITY

Loren Gresham, *president*

DATE: May 15

TOTAL GRADUATES: 344

UNDERGRADUATES: 270

GRADUATE DEGREES: 62

COMMENCEMENT SPEAKER:

Ronald L. Mercer, *SNU trustee and General Board member*

HONORARY DEGREES:

John William "Bill" Lancaster, *superintendent, Houston District*;
J. K. Warrick, *pastor, Olathe, Kans., College Church*

TREVECCA NAZARENE COLLEGE

Millard Reed, *president*

DATE: May 7

TOTAL GRADUATES: 471

UNDERGRADUATES: 288

GRADUATE DEGREES: 187

COMMENCEMENT SPEAKER:

John Chilton, *TNC professor of history*

HONORARY DEGREES:

Lowell T. Clyburn, *superintendent, Kentucky District*;
Ronald Phillip Sessions, *superintendent, Alabama South District*;
L. Wayne Quinn, *superintendent, Mississippi District*

Van Notes Retire



Gene Van Note

Gene Van Note, executive editor for Adult Ministries, and Lois Van Note, travel secretary for the general superintendents' office, recently retired after 36 years of combined service to Headquarters.

The Van Notes began their service to the general church in 1976. Gene accepted a combined assignment as the adult electives editor and as the first Single Adult Ministries coordinator at the general church level. Lois, who had worked in NYPS while Gene was in seminary, began working in the general superintendents' office.

During his tenure, Gene Van Note edited the *Adult Teacher*, *Adult Student*, *Illustrated Bible Life*, the *Adult Teaching Resources* packet, the *Dialog* book series, and *Probe*. He also chaired the WordAction Adult Curriculum Committee, which develops lesson outlines for several denominations.

"Gene has done more to impact adult

Sunday School materials than any other person in the last decade," said Randy Cloud, Adult Ministries director.

Graduates of Pasadena College, the Van Notes previously pastored for 23 years in California at Camarillo, Panorama City, Oroville, Sacramento, and Turlock. They have a son, two daughters, and four grandchildren.

Lawhead Retires



Alvin Lawhead, professor of Old Testament at Nazarene Theological Seminary, recently retired after 12 years of service. A special ceremony honoring Lawhead was held at

the fall meeting of the seminary's board of trustees.

Lawhead moved to NTS from Mount Vernon Nazarene College where he served for 8 years as professor of religion. He entered education after 18 years of pastoral ministry in Dennisport, Mass.; Schenectady, N.Y.; Seneca Falls, N.Y.; and Dunkirk, N.Y.

Nazarenes Take Lead in Rwandan Relief Effort

World Relief, the relief and development arm of the National Association of Evangelicals, has approved a proposal for Rwandan relief through the Church of the Nazarene to reach 45,000 persons, according to Fred Otto, Africa East field director.

The proposal places a priority on addressing needs in the northwest part of Rwanda, such as Gisenyi, since the Nazarene work there is strong.

"One of the problems we had seen was that the larger organizations were not able to work quickly," Otto said. "It is a good approach because it is dynamic."

The plan also addresses the needs of the northeast through Kabale, Uganda. "[Other organizations] tended to select larger camps, but there is an enormous number of smaller camps throughout the northeast," Otto added.

World Relief was granted clearance for relief work by the rebel Rwandan Patriot Front (RPF), which is exercising tight control over population movements. RPF-controlled areas are described as stable, in terms of needs and movement, since the June 14 ceasefire between the RPF and the Rwandan government forces.

Nathan Menya, Nazarene pastor from Jinja, Uganda, was selected to direct the entire program for the first three months. He will return to his family and congregation for a weekend every two weeks.

"World Relief is extremely excited about the capability of Rev. Menya," said H. Daniel Rabon, Nazarene Compassionate Ministries assistant coordinator.

There are currently 17,000 Nazarenes in Rwanda and 100 pastors' children being sponsored through the Child Sponsorship Program, according to World Mission Division statistics. Many Rwandan Nazarenes are still unaccounted for.

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

All contributions qualify as a Ten Percent Special.

ORDAINED WOMEN IN THE CHURCH OF THE NAZARENE

The First Generation

Ordained Women in the Church of the Nazarene

THE FIRST GENERATION



REBECCA LAIRD



By Rebecca Laird

A fascinating, historical glimpse of 12 pioneer women ministers who helped shape the Church of the Nazarene. These women's lives and ministries step from the pages of the early 20th century and speak to us today with significant questions. Laird's challenge is that "the church reclaim its proud heritage and write a new chapter in ministry—one that affirms, advocates, and celebrates the ordained ministry of women."

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Christian Vocation

REBECCA LAIRD



Rebecca Laird is a professional writer and editor.

SEVERAL YEARS AGO, I sipped Diet Coke in a city diner with some friends from distant areas. Our conversation moved from current activities to the question, "So what is next for you?"

When it was my turn, I rambled on about the two vocational pulls that tug on my heart: writing and ministry. At the time, I was working in publishing and pursuing a master's degree at a local seminary. I was unclear about the next step of my journey, and it showed.

One of my friends cut through my musing and declared, "You're a writer." And I responded, "Yes, but . . ."

In the ensuing years, I've again and again been confronted with the question of vocation and have come to understand that I am a writer *and* a minister.

My vocation, the things that I do with my life, don't fit on a business card. And I suspect that is true for others too.

Experts in our culture tell us to focus, be clear about our skills, and always carry our business cards with us. Networking is the name of the game, you know. It's not what you know but who you know, and that business card is the way to keep oth-

ers from forgetting you.

I confess, I'm not a good networker. I hedge about my skills when I meet people for the first time. For instance, on a recent airplane flight, I was asked by a Shakespearean professor, "So what do you do?" I fumbled through some self-identifying statements like, "I'm a book editor," or "I've spent most of my professional life in various aspects of publishing." Offering those answers piqued his interest but led to the question, "Would I recognize anything you've written?" The answer to that was no, as most of my writing projects are religious in nature and relatively modest in their market share. So we talked about Shakespeare and English literature.

Conversely, when I find myself in the context of other ministerial professionals, one of the first vocational questions asked usually centers around church position, and I do not work for pay in the church. I don't have a church business card in my purse or church stationery in my desk.

Even in church circles, position seems excessively important. I remember the day an Episcopal classmate at my interdenominational seminary asked me, "What is your canonical status?" "My what?" I replied. It turns out he wanted to know where I was in the ordination process.

Earlier this spring, I attended the first conference for clergywomen of the Wesleyan/Holiness tradition. Four hundred women from five denominations gathered for a weekend of worship and workshops. The number of women I met in pastoral positions pleasantly surprised me. Many spoke

of clear calls to preach. The Rev. Dr. Nina Gunter, director of Nazarene World Mission Society, embodied her uncompromising call to preach during an evening worship and provided strong leadership. (She made the Nazarenes in attendance very proud.)

Other women were engaged in youth ministry, counseling, social services, hospital chaplaincy, education, compassionate ministries, and there were even a few other writers. It became clear that most of us live multi-dimensional lives that can't be captured by a few lines of type on a 2" x 3" business card.

Vocation, for professional and lay ministers, is more a matter of priorities and lifestyle than of title or position. Some are called to the professional ministry, but more are called to Christian vocation.

In his helpful book *In Search of the Heart*, Dr. David Allen offers sage words: "Accepting the difference between employment and vocation is an essential step in our search of the heart. By definition, vocation is the basic calling or responsibility of the human being: to worship God, to use one's talents, and to reach out in responsible love and service to family and others" (Nashville: Thomas Nelson, 1993, 83).

The things I do with my life don't fit on a business card.

For me, these words are filled with self-recognition. My employment has varied over the years, but my vocation hasn't. Worshiping God, using my talents, and reaching out in love (and learning the difference between responsible love and intrusive love), have been priorities that I endeavor, with God's grace, to keep, and I suspect that you do too.

But please, next time you see me, don't ask for a business card. I'm sure to have left them at home. **H**



THE LAST T

Article and photo by
Bill Snead, staff writer
for the *Washington Post*

This article may induce shudders. It will shake you to the bone. We do not include this article and the response to it by Dr. Daniel Spross because we think that any Nazarene is tempted to handle rattlesnakes as an act of worship. But the serpent has more subtle forms. In modern religious expression he may be coiled in the dark and mysterious, the irrational and the subjective, the literalistic and the extreme. Usually, devotees of such things claim biblical authority, but what they practice is an abuse of the Bible. Sometimes that abuse is deadly.

—The Editor

TEMPTATION OF BROTHER RAY

Some of you are wonderin’,” says Bob Elkins softly, “why someone else didn’t get bit and die.”

The question dangles uneasily in the air. A folding chair creaks. Every seat in the Church of the Lord Jesus, and every bit of standing room, is occupied for this unforgettable funeral.

“Well, maybe the other feller wasn’t *worthy* to die for the Word!”

A chorus of lusty amens.

It’s been 29 years since the last time worship killed a person in this humble, back-roads congregation in the hollows of Jolo, West Virginia, the last state in the Union where religious snake handling is still not a crime.

Every weekend, parishioners gather here to show their faith in the Scriptures by singing hymns, dancing to rockabilly gospel, and reverently passing, hand to hand, squirming rattlesnakes, cottonmouths, and copperheads.

Most of the worshipers are locals, but some are pilgrims who drive here from more than 100 miles away. Ray Johnson was one of those. Most every weekend, Ray, his wife, Betty, and their five children made the trip from Galax, Virginia, 300 miles back and forth, bunking in a vacant cabin on a nearby mountaintop. When he wasn’t praying, Johnson was out on the mountain ridges with a pole, a noose, and a burlap bag, pulling up rocks to see what slithered out.

The Bibles at this church tend to be cracked at the spine, falling open naturally to the Book of Mark, chapter 16, verse 18, where it says, “They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.” Here, the Bible is regarded not as a guide but as word-for-word decree.

And so it was that Ray Johnson wore a cap with this inscription: “God Said It, I Believe It, and That’s It.” Johnson died not long ago at the age of 52.

He was bitten 13 hours earlier, during Sunday services, almost precisely on the spot where his open casket lay at his funeral. Those who saw the fatal bites say they happened in a split second. Johnson was holding a three-foot timber rattler lightly around its belly, and it just turned on him and struck twice on his left wrist, *snap-snap*, a blur of fang and fury and shiny flat head. The second bite was deep and nasty, and it took a few seconds to pry the snake’s head off his wrist.

“I asked Ray if he wanted to go see a doctor and he said no,” Dewey Chafin says. Chafin is shaken, but proud of his friend’s resolve. Chafin himself has been bitten 116 times, he says, and has treated each with prayer alone.

Death from snakebite during religious services is a

relative rarity—only a dozen or so have been reported in this century. The last fatality in the Church of the Lord Jesus was that of Dewey Chafin’s sister, who died in 1962 at the age of 22. Chafin still mourns her.

Ray Johnson was a disabled mechanic who had already suffered two heart attacks and whose doctor was worried enough about his health to order him to cut back on his favorite meal of corn bread, milk, and beans. In fact, Johnson had been bitten twice before in church, and recovered each time without medical intervention. And so, this time too, he merely went to Chafin’s home to lie down and take some nourishment. Through the evening parishioners dropped by to pray for him.

“He drank some 7-Up, some orange juice, and some chicken broth,” recalls Geneva Chafin, Dewey’s wife. Quietly, Johnson called out the names of everyone in the room and told them that he loved them, then slowly closed his eyes.

The death stunned the church members, but it has not seemed to daunt them. They will continue to handle snakes at their regular Sunday services. Betty Johnson is expected.

An outsider may be tempted to dismiss the parishioners at the Church of the Lord Jesus as frenzied fanatics, and, indeed, the religion they practice is as reckless as Russian roulette. But to watch one of their snake services—conducted after the picnic lunch is served—is to watch an exercise in faith and cleansing passion that few of us will ever know. Once, during an evening service, several members of the congregation were holding rattlesnakes and copperheads, keeping wary eyes on the animals’ heads, when the room went pitch black. Power outage. Worshipers bolted for their cars to find flashlights while the nervous snake handlers remained in the terrifying blackness, arms extended to the max, shouting out their positions lest someone back into a pair of fangs. By and by, the snakes were returned to their boxes by flashlight.

Candleholders now adorn the church’s walls.

At Ray Johnson’s funeral, the line of mourners who filed past his open casket included his wife; his mother, Leu Blankenship; and his 12-year-old son, Jerry Ray, who knelt and placed in his dad’s shirt pocket a folded piece of paper.

When the coffin was closed, the last things to disappear from view (or more precisely, the two things you remembered the longest), were the white glove that had been placed over Johnson’s purpled snakebit hand, and the tattered, dog-eared Bible that rested on his chest. H

Snakes, Faith, and the Word of God

by Daniel B. Spross, associate professor of New Testament language and literature, Trevecca Nazarene College

Ray Johnson died a pathetic and tragic example of religion gone wrong. What makes his death tragic is the fact that he died needlessly, due to a misplaced faith in a misunderstood Bible. What he believed killed him, yet his death did nothing to advance the cause for which he died. In fact, his death raises questions about the credibility of both the Bible and those Christians who base their faith in the God of the Bible.

thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

This proof text for snake handling as a sign of faith is found in the midst of a larger text that is extremely problematic, Mark 16:9-20. The oldest and best Greek manuscripts of Mark’s Gospel end with verse 8 of the 16th chapter. Some ancient manuscripts provide a short ending after verse 8 that reads: “And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation” (NRSV). Still other, later manuscripts delete the short ending and add verses 9-20 immediately after verse 8.

BROTHER RAY DIED FROM A FATAL MISUNDERSTANDING OF THE NATURE OF THE HOLY SCRIPTURES.

Proof-texting Is Hazardous

Snake handlers like the late Brother Ray make only a portion of one verse of Scripture the primary basis for demonstrating their faith, which also provides the central element of their worship practices. Mark 16:17-18, in the King James Version of the Bible, reads: “And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly

Early Christian writers in the second century frequently quote from and refer to Mark’s Gospel in their writings, but never, not even once, do they cite 16:9-20, suggesting that their texts of the Gospel did not include the passage. The style, form, and content of those verses indicate that they came from a different author than the rest of the Gospel, probably a second-century Christian.

Context Counts

Beyond the problem with the text itself is the larger problem of ignoring the context—the setting and location within a specific biblical book—of any biblical passage. In Mark 16:9-20, the entire passage stresses the importance of the gospel message and the need for proclamation; it is not a prescription for proving one’s faith, nor does it claim to provide an order of worship for the Sunday practices. Furthermore, the statement on taking up serpents has no disclaimer about harm coming to the handler; that statement deals specifically with drinking any deadly thing. All biblical texts should be understood initially and primarily within the context of the larger thought units of which they are a part in order to be properly understood. Anyone that selectively chooses to observe some parts of the Bible, while ignoring the clear teaching of the whole, will fall into errors and misunderstandings, regardless of his sincerity.

The Whole Message of the Whole Bible

There is a further principle of interpretation that might have saved Brother Ray from an untimely end. All biblical texts need to be understood and interpreted in the light of the rest of the Bible. If he had applied that principle to his own situation, he might have discovered that many of the miraculous signs mentioned in Mark 16:9-20 had in fact taken place as the gospel spread in the first century. In the Book of Acts, demons were cast out in the name of Jesus (5:16; 16:16-18); praying believers were gifted to speak and praise God in languages and dialects that they had never studied (2:1-11); Paul was inadvertently bitten by a viper, but survived without harm (28:1-6); hands were laid on



many people suffering a variety of illnesses and they were healed (3:1-10; 5:14-15; 14:8-10). But there is no mention of Christians drinking any deadly poisons without harm, nor is there any indication that early Christians handled snakes to prove their faith. Thus, this passage, as the Jolo, West Virginia, worshipers interpreted it, had no validation by a body of other scriptures. The general tenor of Scripture is still a better guide than isolated, difficult texts.

Faith Does Not Presume Upon God

Closer examination of Scripture should call into question any and every worship practice that presumes upon the goodness and graciousness of God. Matthew 4:1-11 and Luke 4:1-12 detail the temptation of Jesus in the wilderness. Jesus was challenged to throw himself off the pinnacle of the Temple to be rescued by God and thus prove His faith that He was indeed the Messiah of God, the Christ. His response from Deuteronomy 6:16 applies to Brother Ray and all others who would make any specific sign or miracle the proof of their faith: "Do not put the Lord your God to the test" (NRSV).

Understanding the Bible

Brother Ray was not the first, nor is he likely to be the last, person to misunderstand the proper use of Scripture. Most of the problems that arise in an attempt to interpret and apply the Bible today spring from fundamental misunderstandings of the Bible itself, the nature of language and the need for interpretation, and misplaced authority.

First of all, the Bible is a Divine-human enterprise. The creator God has acted in human history; the story of His activity has been recorded and preserved by those persons who have seen, heard, and declared what He has done. His Spirit has animated and inspired mortals to write about the divine. Failure to recognize the element of divine inspiration of the Bible leads to missing the primary purpose for which it was written and for which it has been preserved. On the other hand, it must be affirmed that God chose to reveal himself through the

means of numerous human writers, all subject to the limitations common to humanity. Denial of the human dimension of Scripture can lead to turning the Bible itself into an object of worship, or worse, nothing more than a book of magic formulas that can enable shrewd users to selectively manipulate God into becoming their servant or spokesman for their cause.

Second, all language is an attempt to express dynamic concepts in a concrete or static form. Thus, words do not have ultimate meaning within themselves; they are used dynamically, and their meaning is determined in large measure by the way they are used and so understood within a particular culture. As a result, ideas and concepts once communicated in a par-

WHAT KIND OF GOD WOULD MAKE WORSHIP A HAZARDOUS, POISONOUS, TEST OF FAITH?

ticular group of words may, at a later time, require a different group of words to express the same thought, especially when the thought is to be communicated to a people of a different culture. Therefore, the task of translation and interpretation is always an ongoing and never finished process.

Finally, it must always be remembered that the Bible does not advocate worship of itself. Bibliolatry is a sin. The Bible has a derivative authority that comes from divine inspiration; the ultimate authority is God himself. The Bible always points beyond itself to the God who has spoken in the past, who is speaking in the present, and who will speak in the future. He will continue to speak consistently with what He has already spoken in the Bible, and, through Scripture properly interpreted, He will continue making himself known to all humanity.

A proper understanding of biblical interpretation can help prevent future tragedies not only for snake handlers

but for others who may be prone to misuse and misunderstand the Bible. In the Wesleyan view, there are four components in understanding faith that comprise the "Wesleyan quadrilateral."

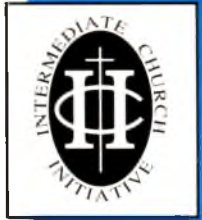
At the top of the quadrilateral stands the Bible, the primary source of God's self-disclosure to humanity. The principle of interpreting specific texts in light of the entire thrust of the total biblical record is as old as the Christian faith, and has been proven sound in every succeeding generation.

Below that highest level are two parallel components, tradition and reason. No one comes to the Bible totally apart from the traditional understanding of the Church, through which the gospel has been and continues to be proclaimed and mediated. Any practice of worship that has no traditional antecedents would be carefully considered, even though we realize that times and customs do change and new forms to embody old truths are constantly emerging.

Furthermore, if a worship practice has no foundation at all in Christian tradition, it is both appropriate and necessary to ask whether or not it is reasonable. The God of the Bible, who created humanity in His image, gave us the capacity to discern, think, and reflect, and at the same time gave us the responsibility to do so, even in matters of faith.

At the final level of the quadrilateral stands experience, the personal and corporate encounter with God in everyday living. At the bottom line, faith has to work in the personal and practical areas of life.

In matters of faith and worship practice, these four criteria can be represented by the following questions: Is it consistent with the historic faith of the church down through the centuries? Is it reasonable and does it make sense? Does experience, individually and collectively, tend to verify its validity? A "No" answer to any of these questions plants a big question mark on the activity. Multiple negative answers reveal major errors. In Brother Ray's case, at all four points, the answer was "No," and he died in vain. H



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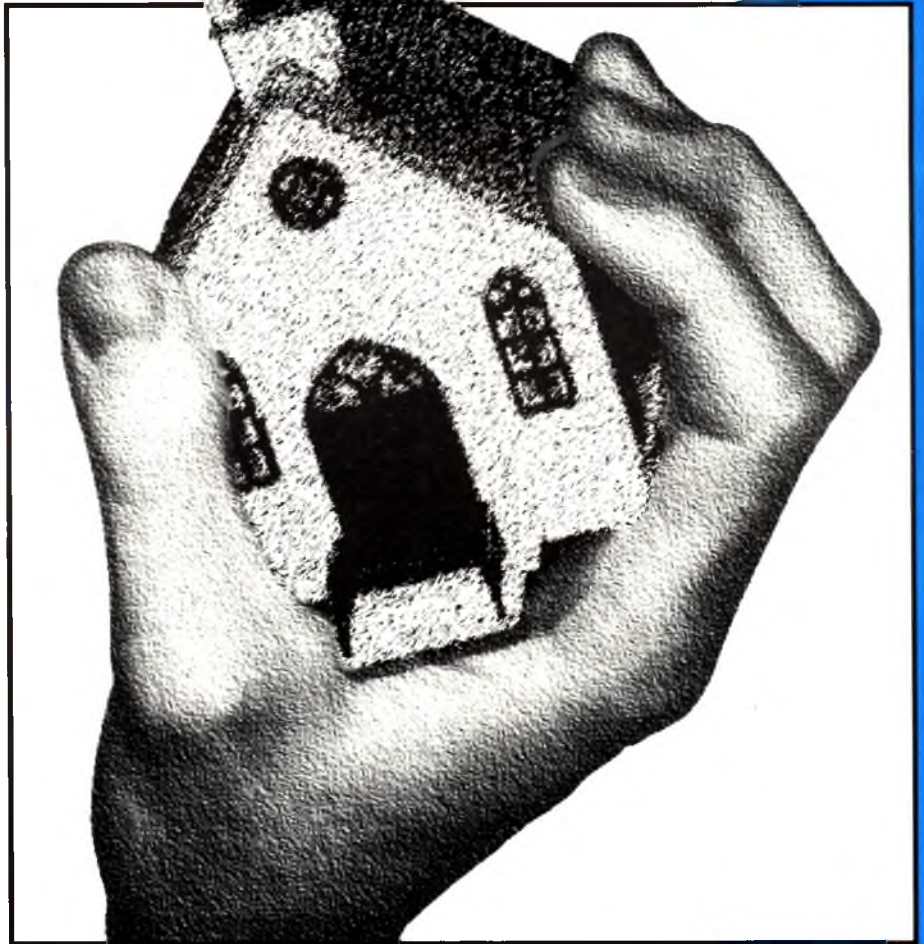
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SPECIAL REPORT

PRIMITIVE RELIGION Comes to America

by Wesley Tracy and Terry Read

Remember when the visiting missionary would show slides at your church? Sometimes, he or she would project images of those far-away and mysterious creatures called witch doctors. You would stare in awe at the still pictures of these strange creatures dressed in feathers, beads, and bones, spreading magic powder, preparing a sacrificial goat, or sprinkling potions to drive the evil spirits from the chest of a pneumonia victim.

Things have changed now. The powders and potions and sacrificial animals are the same. But the witch doctor, the Santero priest, the Houngan, is no longer far away. He may live in your neighborhood, on your block, or in your building. Primitive pagan religion is now an American reality.

With all its challenges and opportunities, the mission field has come to us!





Traditional African Religion

A Survey of the History and Nature of Primitive African Religion

The remains of 16 sacrificial animals found in a Newark, N.J., park baffle police.

An Africa-born nurse in Atlanta botches a ritual surgery on her three-year-old niece, a procedure required by the African deity Ogun. She is charged with child abuse.

The blood of three lambs and a dozen chickens, sacrificed to an unknown deity, pours out into a Santa Monica parking lot.

Traditional African Religion (TAR) is flourishing in North America like algae on a pond in August. During two centuries of diabolical slave trading, some 10 million Africans were brought in bondage to the Americas. The majority of them came from Yoruba and Dahomey (modern Nigeria and Benin).

The first stop for slaves taken to the Caribbean was the Catholic church. There, in a ceremony and a language they could not understand, they were declared Christians. They were ordered to worship the images of the Catholic saints. The Catholicism of the Caribbean at that time was Catholicism planted there before the Counter-Reformation. That is to say, the slaves were committed to the care of the same Catholicism against which Martin Luther rebelled.

Their new masters made the slaves kneel and pray before the saints' images, but in their hearts they were still praying to the gods of the Traditional African Religion. Thus developed one of the most destructive syncretisms in history—a pagan religion blended with unenlightened Catholicism. This is the product that has now been imported into North America from the Caribbean and Latin America in the form of Voodoo and Santeria.

The Deities of TAR

The emergence of the mysterious TAR strikes fear to the hearts of many who encounter it unawares. Much of the fear (and fascination) with TAR evaporates when one understands its primitive origin and nature. It is a religion of fierce deities and bloody sacrifices. Isaiah Oke, trained as a juju priest in Nigeria and converted to Christianity when he went to college, writes, "We cut ourselves and we cut others. We splash blood about. We even drink it. It's part of our ceremonies . . . part of our everyday lives. Men, women, and even children drink blood—human as well as animal—as casually as Americans drink cola."¹

This bloody religion has been ruled over by hundreds of bloodthirsty gods since a thousand years before Christ. In addition to an estimated 1,700 gods, a multitude of lesser "ancestor spirits" keeps tabs and takes toll on the road of TAR's life. Add to this the spiritual savagery wrought by millions of evil spirits working through witches, and you have in our world today more than 100 million people terrorized by a malignant supernatural.

We can take time to merely glance at a few of the major gods who rule TAR.

1. Obatala and Yemonja. The Supreme Being, Olodumare or Olorun, being remote and unreachable by humans, designated Obatala and Yemonja (Yemaya) who were gods in the form of flesh to populate the earth with *orishas* (gods). This pair parented 14 of the major gods of TAR.

Obatala is the god of land. His wife, Yemonja, is the god of the sea. Obatala is seen as Olorun's vice president in charge of running most things on earth. He helped create man. His devotees are to abstain from alcohol and dress in white, symbolizing purity.

Yemonja symbolizes the beauty and dangers of the sea. She bore 14 *orishas* for her husband, although, according to the myths, she left him at different times to be the wife of three of her sons.

Kenneth Kafoed shows on national television a voodoo talisman made to protect Joe Montana from being sacked in the Super Bowl. Montana is not sacked once. His team wins the game by the widest margin in Super Bowl history.

A George Washington University Christian theology professor goes through the initiation rites, including a bath in herbal waters and sacrificial blood, to become a joyful "child" of Ellegua, the most popular African god in North America.

2. Ogun. The second son of Obatala and Yemonja was Ogun. He is the most macho of the gods. He is the god of metals (the discovery of iron and smithing was very important in African life). He is the god of tools, weapons, war, and destruction. One of the songs, "A chant of worship," often sung at the annual, weeklong Ogun festival in modern Nigeria includes this stanza:



A bull that has been cleaned and perfumed by Ogun worshipers is about to be slaughtered by machete. Worshipers in Plaine du Nort, Haiti, then drank the animal's blood from gourds.

Carole Devillers

*Where is Ogun to be found? . . .
Ogun is found where there are torrents of blood;
Torrents of blood, the sight of which nearly
strangles one,
Like the river Ago in flood.²*

Another Ogun hymn declares that:

*Ogun kills the husband before the fire.
He kills the wife in the foyer.
He kills the little ones as they flee outside. . . .
With water in the house he washes with blood.³*

This terrible god not only sheds blood but is associated with many kinds of reprehensible conduct. Ogun, even as a boy, repeatedly raped his mother. No wonder another Ogun hymn ends with, "Oh, I am afraid of Ogun . . . Save me."⁴ Who could trust a god of whom one must sing:

*On the days when Ogun is angered,
There is always disaster in the world.
The world is full of dead people going to heaven. . . .
I fear and respect my orisha.
I have seen your bloody merriment.⁵*

In Tucson, 250 Cuban refugees are arrested for brazen crimes, including ritual killing. The police say that by offering a goat or a dog to Ogun they feel invincible and attempt the most daring crimes in broad daylight.

In Virginia, a woman finds on her husband's grave a gutted chicken stuffed with a rubber doll.

A New York entrepreneur discovers that Santeria paraphernalia is a growth industry.

Ogun is one of the most popular TAR gods in the Americas. In 1980, when Castro emptied his prisons via the 1980



U.S. worshipers of Ogun can purchase Ogun paraphernalia like this iron caldron and other symbols of this macho god of war, destruction, bloodshed, tools, and weapons, at many botanicas in New York, Miami, New Orleans, and San Francisco. Inside the caldrons, devotees put "orisha stones," which must be given herbal water to drink and sacrificial blood for food.

Paula Burch

boatlift, many Ogun worshipers of the fundamentalist Sante-ria sect, Abaqua, ended up in Tucson. More than 250 were soon arrested for all sorts of bizarre and violent crimes. Detective J. P. Lawton reported that "if they're a believer in Ogun . . . they're into violent stuff, assaults, murders."⁶ He echoes the statement of Det. Roberto Rodriguez, Miami, who pointed out that when the Santero criminals offer a sacrifice to Ogun, "It gives them a feeling that they can't be touched, that they're somehow protected, like they were Superman. It makes them that much more wild and reckless

and dangerous.”⁷ Missionary John Seaman says that thugs in West Africa really believe that after an offering to Ogun (or other deities), bullets cannot hurt them. Some even believe they are invisible to police. The paraphernalia of Ogun worship can now be purchased at hundreds of botanicas in the U.S.A.

3. Legba and Eshu. Legba (Elegba, Elleggua) was, according to Oba Egun in *Mythology of the Yoruba People*, the fourth son of Obatala and Yemonja. He is the messenger of the gods. He was the one who reported to Obatala that Ogun was regularly raping his mother. Therefore, Obatala appointed Legba to keep watch on all his brother and sister *orishas* and report to him. To this day, therefore, anyone offering a sacrifice to any god must assign part of the offering to Legba or he simply will not carry the prayer of the worshiper on to the proper deity.

Prayers to him often request that he remove the barrier between the supplicant and the gods, the spirits of ancestors, or even the barrier between the worshiper and a good job or a lover’s heart. Legba guards the entrance to homes and cities. In the old times, it was said that the best way to protect the seven gates of a typical Yoruba city was to bury alive, still kicking and screaming, three enemies by each gate.⁸

A local television station in Chicago carries the story of a man arrested for turning an apartment into a holding pen for dogs, goats, chickens, and pigs, which he sold to juju-men for sacrificial purposes.

Thirteen bodies found in Matamores, Mexico, are determined to be the victims of human sacrifice by Santerian fundamentalists.

Mama Lola: A Vodou Priestess in Brooklyn becomes a noted book in the United States.

Through time and transitions, the mythology of Legba became so entwined with that of Eshu (Esu) that it is hard to separate the two.⁹ Eshu is the trickster god who foils the dreams and greed of men.

But Eshu is more than a jokester who gives people what they have coming. Isaiah Oke calls him the king of pride and says that he is “the *orisha* that most closely resembles Satan; all our Christian churches in Africa equate the two.”¹⁰ Oke claims that those possessed by Eshu commit the foulest of deeds. He cites the case of an African woman who gouged out the eyes of a group of school children.¹¹ J. Olu-mide Lucas simply calls Eshu “the devil.”¹²

4. Orunmila. The father of priests, diviners, and fortune-tellers is Orunmila. He is a brother to Legba and Ogun. As the priest, he offers sacrifice, working with Ogun, the god of metals, including the knife the priest uses to kill sacrificial animals. As diviner, he ascertains what the *orishas* want the worshiper to sacrifice.

Orunmila is the fountain of wisdom, secret knowledge, cunning, and knowledge of the future. He, too, lived as husband with his mother, Yemonja, for a time.

He is often referred to as the serpent god, more precisely



If you walked into this room, as one Nazarene lady did, would you recognize it as a shrine to the African deity Shango (Shango)? Notice the wooden axes and swords of this warrior *orisha*, the god of thunder and lightning. Behind the man, not visible, is an image of John, whom the Bible calls a “son of thunder.”

Geneva Silvernail

as the python god. As such, he is said to represent the soul of Africa. His colors are green and yellow or orange, the colors of the tree python of central and west Africa. In Caribbean and Brazilian voodoo, the serpent god is Damballah, who holds up the sky with his tail, the rainbow.

Did Orunmila make it into the pages of the New Testament? In Acts 16, Paul and Silas encountered a fortune-telling slave girl who was possessed by what is translated “a spirit of divination.” Some Greek copies, however, say that she was possessed by the spirit of the “python god.” Paul casts out the python spirit. Christ is more powerful than any snake god.

5. Shango. Worldwide, Shango may be the most honored TAR deity. His domain extends from Africa to nearly all of Latin America and now North America. His popularity may have to do with the fact that he is so fierce that none dare not appease him. Lucas says that in Shango, the fear in religion is “raised to the level of dread or terror.”¹³ Judith Gleason reports that “Shango was the first of those who found that Shango was uncontrollable.”¹⁴

He was a handsome king who started too many wars, slaughtered too many people, and loved too many women. Oba Egun, a Santero himself, calls Shango “the perfect representation of the male sex.”¹⁵ His spiritual children are “born with war in their heads.”¹⁶

Shango was not born to Obatala and Yemonja like the other major *orishas* were. He was sent from heaven in a ball of fire to wreak vengeance on misbehaving *orishas* and men. The first thing he did was to punish Ogun. Thus, the disciples of these two *orishas* do not get along to this day.

This warrior god is the lord of thunder and lightning and fire. He may smite anyone with lightning who tells a lie, cheats, or deceives. He is rude and ruthless and will put up with no excuses from those who deal hypocritically.

This fierce god taught the people the art of “scarifica-



A New Orleans botanica displays the wooden ax of Shango and other items peculiar to the worship of this *orisha*, including the customary red and white beads.

Paula Burch

tion” of their bodies, which he told them gave them more sex appeal.¹⁷

In New Orleans, workers find a box buried in a grave. It contains several undergarments and a human tooth.

A Los Angeles financial writer reports that she could not find peace until a young Haitian voodoo priest offered a chicken in her behalf.

In Hialeah, Fla., the courts rule that the Church of Lukimi Babalu must stop animal sacrifices as part of worship. The leaders of the 60,000-member church appeal. The U.S. Supreme Court sides with the Santeros. Animal sacrifice proceeds under the full protection of the law.

6. Oshun. The river Oshun in Nigeria gives its name to this goddess of fresh water, beauty, and love. She is happy and joyous and not as malevolent as the warrior gods. She is the legal wife of Orunmila, the mistress of Shango, and the patroness of illicit love affairs. Needless to say, she has a large following both in Africa and the Americas.

Time would fail me to tell you of the others—of Oba, who served her ear “encaserole” to prove her love for her husband—of Oya, the goddess of the cemetery—of Oduduwa, founder of the sacred city of Ifa, of Orisa-oko, god of the farm and the harvest—of Sopanno, the goddess of smallpox—of Babaluaye, the god of sickness and misery—of Oshosi who, with his wife, faced the giant serpent in the primordial forest garden at the front edge of history. He did better than Adam. According to the tale, he whipped

the serpent and rescued the woman. And there are hundreds more. Any of them can be bribed by an enemy to curse you, or, if you come up with a bigger offering, they will leave you alone.

Religious Practices

For the Dahomey and Yoruba people, the nations from which most slaves in the Americas came, religion dominates life from birth to death. On the third day after birth, the *babalawo* (priest) conducts a ceremony that tells the family which *orisha* (god) the new baby is to follow. At every stage of life from then on, certain sacrifices, vows, disciplines, and acts of obedience are required.

At an early age the child is taught to participate in family worship. Each home has a mud block that holds the idol of the family *orisha*. The mud block is usually red and white. If Esu (Elegbara) is the family deity, the idol is made of stone. If it is Ogun, an iron idol rules the house from the red and white block. Most other idols are made from wood or clay.

Prayer is an important function in TAR. There are literally swarms of *orishas*, witches, evil spirits, and ancestor spirits that must be appeased, obeyed, or avoided. Thus, a Yoruba person will pray many times a day. Each day of the 8-, 9-, or 16-day weeks observed at different periods in history has a presiding *orisha*. The first day of the week is sacred to Esu, the second to Obatala, the third to Ogun, etc. Thus, one must pray to the “god of the day” each day.

Corporate worship is very important. Worship takes place in several settings: the home, sacred groves containing

The *orisha* Alukan (Alucan) presides over this urn of good fortune. She is the voodoo version of Yemaya and Yemonja, goddess of the sea. The various symbols seen at the foot of the urn are kept inside it by the devotee wishing for health and fortune.

Paula Burch



In Florida, a farmer scolds a tenant. The next day, he discovers an altar that the tenant has made invoking curses on him. It includes a goat skull, a blood-drenched human skull, and a drawing of Saint Barbara.

May 28, 1994, police raid a three-story house in Chicago and discover 200 animals destined for Sante-ria sacrifices.

In New Orleans, the grave of Marie Laveau, voodoo queen, is treated like a shrine and decked with flowers and food—every night.

shrines, temples, and on the occasion of important festivals. The liturgy includes a wide variety of ceremonies accompanied by prayer, songs and chants, drum music, sacrifice, dancing, possession by the *orishas*, and sometimes by drinking (inebriated ecstasy). All these elements have been handed down for centuries almost unchanged, and “the drumming, dancing, and singing combine to create an intense atmosphere [of] ecstatic emotion.”¹⁸ In the temples or at the grove shrines, worship leaders often “chant songs of two or three notes until they work themselves into a frenzy.”¹⁹ The apex of this ecstatic worship comes when some of the worshipers are possessed by the gods. The possessed worshipers speak with a voice not their own, have unusual strength, prophesy things to come, rebuke persons who have been violating the moral codes, and sometimes become violent and uncontrollable. Awolalu notes that if the possessing spirit is one of the warrior *orishas*, such as Ogun or Shango, “there is the absolute need for strong men to be in attendance to help hold down the [worshiper] when he is possessed and in a state of ecstasy, as he may be very violent.”²⁰ At least in the old days a possessed person was not held morally or legally responsible for any crime or misconduct committed while possessed (the devil made him do it).

On the occasion of the annual festivals, worship can become licentious. Lucas notes that “the emotions are given free reign. Intoxication, rude demonstrations of the phallus, . . . immoral songs, [and] shameless dances . . . prevail.”²¹

One of the annual festivals widely celebrated is the festival of new yams. In some places it is combined with the seven-day Ogun festival. Usually, the civic leaders preside over the sacrifice of several dogs, Ogun’s sacrifice of choice. Licentious celebrations often characterize this festival. Awolalu cites the practice of having the newly pubescent girls dance with a sugar stick and sing a song that has this stanza:

*I go to the market
And obtain immortality;
I bring back from there a new baby.*²²

The annual Egungun festival is another occasion for licentiousness in the name of the spirits. That night, the spirits of the ancestors are invoked to return and possess their descendants. Much palm wine is consumed. The men of the village or town dress in masks and fancy disguises. They are supposed to be the ancestors in disguise. Again, the unmarried women of the village are to dance. Many sexual en-



Richard Lord

Refugees from Somalia and other African and Asian nations repeatedly offer to pay American doctors up to \$3,000 to have their daughters excised or infibulated.

Portland, Oreg.: Lydia Olurolo goes to court to keep from being deported to her native Nigeria. There, she claims, the culture and the religion would require her two daughters to submit to excision and infibulation. Sexual mutilation happened to her there, and she wants something better for her daughters.

October 1993, two U.S. congresswomen, Pat Schroeder of Colorado and Barbara-Rose Collins of Michigan, introduce legislation that would outlaw excision and infibulation of girls under 18 in this country.

counters occur, and some of the young women become pregnant. In the past, they were still regarded as virgins because they were not impregnated by a man but by a spirit disguised as a man. The children born of these unions become “throwaway babies.” Isaiah Oke, in his 1989 book, insists that these throwaway babies provide the juju priests with a steady supply of infants to use for human sacrifice, which he insists goes on at a steady pace in several African countries, including his native Nigeria. He names several Christian ministries that focus on rescuing throwaway babies.²³

Another annual festival that has gone on for centuries is the Tele Festival. It is practiced in several forms in different regions, but the aim is the same everywhere. Tele is the human scapegoat, and he is to carry away the sins of the whole community. Based on the Egyptian religion (most TAR practices are), the person designated by the priest to be the sacrifice is paraded through the streets. Everyone in the

clerk waits on
customer at La
tannique de
int Jacques
ajeur on
atbush Avenue,
w York.



Miriam Chamani, voodoo priestess, came to New Orleans from Chicago and Belize to offer snake rituals. "Times are hard. We are just trying to help people," she says. Her snake represents Damballa, the god whose tail is the rainbow that holds up the sky. Notice the images of Christian saints in the background.

Paula Burch

crowd tries to touch him to be sure that their sins will die with him. During his last two or three days, the Tele is treated with great honor. He is told that he will return in his next life as a king. Women pray that he will be reborn to them. On the fatal day, the Tele is taken to the grove or shrine where he is to be sacrificed. A complicated ceremony ensues. According to Bishop James Johnson, near the end, the victim is to start his "last song which is taken up by the large assembly of the people who have been waiting to hear his last song, or his last groan, [then] his head is taken off and his blood offered to the gods." The last groan is a signal "for joy and thanksgiving and for drum beating and dancing . . . because their sacrifice has been accepted, the divine wrath is appeased."²⁴

The scapegoat ceremony is still carried out in Ife. The Tele is not killed. He leads a goat as his substitute. It is sacrificed and Tele returns from the sacred grove with its right

In the Midwest, a Christian counselor heard that we were preparing this feature and arranged a consultation with us on behalf of clients involved in primitive religion rituals.

On a San Francisco street, a police officer who can speak Spanish is asked to question a Santeria priest suspected of possible involvement in ritual human sacrifice. Three minutes into the interrogation, the Hispanic officer drops to his knees before the priest and begs for mercy.

From Miami, daily radio and television programs teach the beliefs and practices of Santeria and other forms of primitive spiritism.

leg. Whoever Tele meets first must accept the gift goat leg. The receiver of the gift will "inescapably die with the year." If Tele meets no one and cannot give the gift away, the *orisha* sees to it that he will die before the sacrifice next year.

Human sacrifice has been against the law for more than 100 years, but many insist that if the famine is intense enough, the drought long enough, the lust for power strong enough, the threat of invasion clear enough, that secret human sacrifices are likely. Be that as it may, the deities to whom human sacrifice was most often made include several who are now very popular in America: Ogun, Shango, Eshu, Elegba.²⁵

In 1851, the Ibadan people sacrificed 70 human victims in order to appease their god's anger after their king died.²⁶ In 1892, the Ijebu people offered 200 persons to a deity (probably Ogun) to get him to defeat the British army. Ogun remained aloof, the Ijebu people lost, and since their god had failed them, many turned to the religion of their conquerors.²⁷

Before we Americans shake our heads in horror, it would be good to remember that the ancestors of Western civilization also practiced human sacrifice. Take the lofty Greek culture. Remember how Adonis died? Gored by a wild boar. For centuries the Greeks reenacted this drama. A young boy was selected, promised a trip straight to paradise, and given a golden apple as his ticket to heaven. Then a wild boar was set upon him to kill him. Sometimes the boar was not mean enough, so after a while a priestess dressed as a boar attacked the child, stabbing him with a scythe. The chosen child clutched his golden apple and bled to death while the worshipers cheered. The point is that pagan primitive religion is pagan primitive religion in whatever ethnic group it appears.

"Nobody comes forward to worship without bringing an offering [or sacrifice] of some kind."²⁸

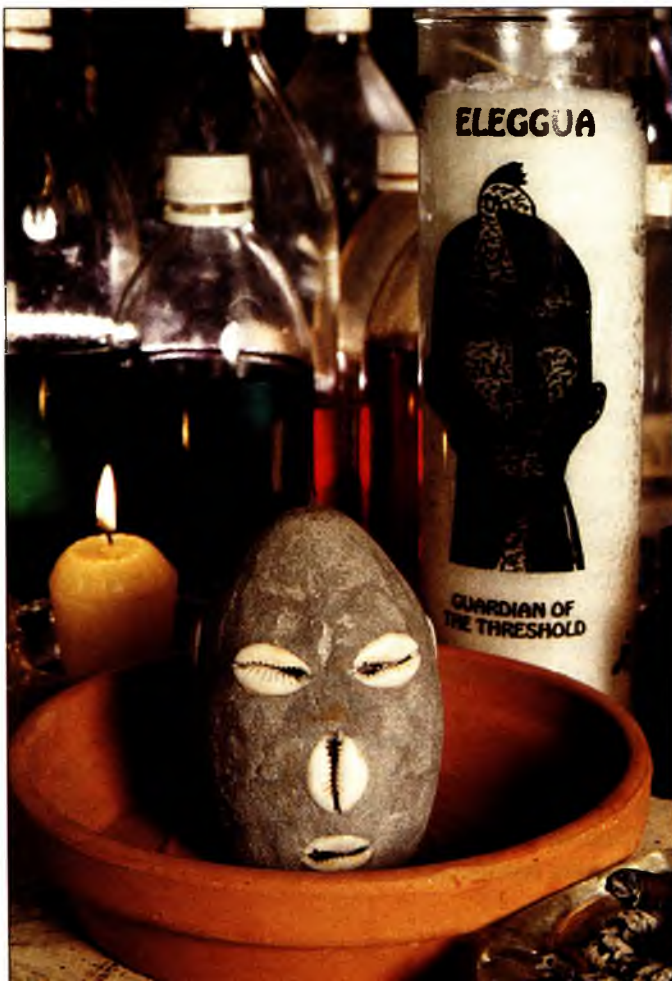


Santeria Moves North

Hundreds of shiploads of slaves from Yorubaland were dumped in Cuba. Even before they were given over to the savage foremen of the sugar plantations, they were mass baptized and declared Christians. They were forced to worship the images of pre-Counter-Reformation Catholicism. Forbidden to openly worship their own gods, the slaves learned to code the new Christian saint images to represent their old gods. At the end of a 12-hour day in the cane fields, a homesick and weary worker would light a candle before the image of St. John or St. Barbara and chant his prayers to Shango. Images of Jesus and St. Peter became conduits for prayers to Elegguá. Statues of St. James and St. Peter presided over prayers to Ogun.

As two centuries passed, primitive Catholicism and Traditional African Religion became so blended that it is hard to tell where one ends and the other begins. Santeria (worship of the saints) and the Marxism of modern Cuba have not melded well. Refugees have left Cuba by the hundreds of thousands over the past three decades. They have taken Santeria with them to many countries, including the United States.

Paula Burch



No one seems to know how many Santeros there are in North America. But they abound in New York, Florida, Arizona, and California. The Church of Lukimi Bupalu in Hialeah, Fla., has 60,000 members. Some 300,000 live in New York City.

So, what are the Santeros up to? How do they practice their religion? This fascinating religion appears to be growing by leaps and bounds among U.S. intellectuals who are searching for something beyond technology, science, and ho-hum traditional Christianity to satisfy the deep hunger of the soul.

Let's take a look at the four basic practices of Santeria: initiation, divination, sacrifice, and possession.

Initiation

While Santeria is not a missionary religion the way Christianity is, it does have a very effective mentoring program. In the families, children are carefully trained and taught about the power of the saints and the *orishas*. When the child has studied and learned enough, he will "make" Elegguá or Ogun or Oshun or Obatalá. This includes initiation as a devotee of a particular orisha.

Orula (Orunmila) reveals to the Santero priest which *orisha* the child should "make." Often this is determined at birth, just as it has been done for centuries. But a convert such as Joseph M. Murphy, Georgetown University theologian, can, as an adult, discover through the Santero priest, to which *orisha* he should be initiated.²⁹

Full initiation into the religion often takes the form of an *asiento* ceremony through which the devotee "makes" the "basic constellation of the most important *orishas*."³⁰ Murphy's initiation in New York included a ceremonial cleansing bath in *omiero*, a solution of water, herbs, and sacrificial blood—in the name of Oshun. This was followed by anointing various parts of the body with cocoa butter and *cascaquilla* (a chalk made from dried egg white) in the name of Obatalá, in whose honor he was dressed in white garments.

Next, he knelt and received bead necklaces, which he kissed before they were put around his neck by priestesses. Each necklace was color coded to represent Elegguá, Obatalá, Yemaya, Shango, and Oshun.³¹

Initiation may occur with only a few persons present, or it may be the highlight of a *bembe*, a religious gathering and dance. Whenever initiation occurs, it becomes one's birthday in *en santo*.

Divination

Divination directs the life of the Santero from the cradle to the grave. Every problem and decision is brought to the

Many North American Santeros pray and offer sacrifices to Elegguá regularly. He is the god who holds the key to the spirit world. He also is believed to have the power to remove barriers between the worshiper and a good job, good health, and success.



On St. Joseph's day 1994, this Santeria healing service transpired in New Orleans. The Santero touched various parts of this woman's body with a piece of fruit. He offered several incantations. Soon the woman was possessed by a spirit and trembled violently. Cigar smoke was puffed on her and rum spewed on her. Afterward she was asked to throw the fruit (which had allegedly absorbed her disease) as far as she could. This was repeated with several other devotees.

Paula Burch

priest. Problems of love, marriage, money, health, and vocation bring the Santero to the priest's divination chamber—fee in hand. The priest consults the *orishas* who reveal the cause of the problem or the proper choice to make. Often, the *orisha* reveals that an enemy has invoked a hex or curse on the worshiper. Unless this is countered by the proper ceremony, no matter how expensive, one could die.

The principal tools for divination are Ifa and coconut meat. In Africa, kola nut shells or cowrie shells are used, but in North America, chunks of coconut meat, brown on one side and white on the other, are used. For routine divinations, four pieces of coconut are held chest high by the priest or priestess. They are dropped on the floor. If they land with all four dark sides up, there may be little hope. You are in grave danger and may lose your fortune or your life. Three dark and one white usually means additional offerings of cash or herbs or animals are required. Two white, two dark, is good, and only an additional candle or other small offering or act of devotion is required to obtain the *orisha's* blessing or approval. Four white is cause for rejoicing.

In complicated matters, as many as 16 pieces of coconut are used, and every pattern of dark and white has its own meaning and requirements. For each pattern, the priest can pull up a myth of ancient Africa in which one or more of the original *orishas* had an identical problem and an identical divination pattern. What the gods did in that case, you must do.

Another powerful instrument of divination is the Ifa. This is a long chain that each priest wears around his neck. It contains beads and other charms as well as up to 16 concave/convex disks, often made from tortoise shells. The chain is tossed and the number of disks that land *up* or *down* reveals the will of the *orishas*.

Through these processes, the Santero discovers his destiny as well as the causes of present problems and how to make decisions, large and small.

To an outsider, it looks as if one gives up his freedom and initiative to a "flip of the coin." But the Santeros believe

that the gods direct the Ifa and the coconut chunks—their decisions are not to be questioned or flaunted. Divination has as much control of the devotee's life as the doctrine of predestination had on the early followers of Luther and Calvin. Murphy's priest, whom he called Padrino, declared, "I have been a *babalawo* for nearly 40 years, and Ifa has never been wrong."³²

Sacrifice

Sacrifice is the aspect of Santeria that most offends North American sensitivities. The idea of bankers, professors, computer scientists, bus drivers, secretaries, and children gathered to offer the blood of goats (and perhaps drink of it) to a concrete, iron, or wooden idol is repulsive to many. Thus, this part of Santeria is clandestine. Our photographers in New York and New Orleans tried to photograph sacrificial ceremonies but were denied permission.

Santeros would not dare face life without the protection of the *orishas*, which they purchase through sacrifice. In Santero homes, a closed cabinet (*canastillero*) houses the paraphernalia of the patron *orishas* of the family. Their Catholic saint counterparts are usually in plain sight. The sacred objects of the *orishas* include their symbols and their sacred stones. On special occasions, the sacred stones are taken to sacrificial rituals of the congregation. The sacred stones are given herbal water to keep the thirsty *orishas* "cool" and not hot and angry. The *orishas* also must have food—the blood of sacrificial animals and birds.

The Santeros believe that without the food and drink the disciples bring, the *orishas* would die. "Blood for the *orisha*; food for the Santero" is an axiom. The flesh of the sacrificial animal is ordinarily eaten by the worshipers at meals that almost always accompany Santero meetings.

"*Vida para vida*" (life for life) is another common phrase that bespeaks the soul of Santeria sacrifice. You come to the *orisha* with a problem. You are sick, you have lost your job, or someone has invoked a deadly curse on you. You offer

the life of the animal as a substitute for your own life. The Santeros are painstakingly careful to offer the precisely correct sacrifice at precisely the right time in hopes that the *orisha* will accept the life of the goat, pig, dog, sheep, chicken, or pigeon (see Table 1 for the preferred sacrifices of the principal Santeria and voodoo *orishas*) in the place of their own life. Confidence, peace, even a sense of invincibility comes to the devotee when he or she “knows” that the sacrifice has been accepted.

Possession

One surely “knows” that the sacrifice has been accepted and the god appeased if the *orisha* summoned *possesses* the devotee and/or other worshipers.

Possession is the goal of the gathered worshipers. It is the evidence that the gods are with you. Of course, not everybody at the service is *possessed*. But, if several persons are “ridden” by an *orisha*, the service, or *bembe*, is considered a success.

Drumming, chanting, singing certain songs, invokes certain deities to possess their waiting devotees. The key instruments of invocation are the batá drums. Wondering if such ritual music is available in middle America, I walked into a record shop and found two cassettes of African ritual music, including two songs used for the ritual sexual mutilation of young girls in Africa. At the library in my neighborhood I picked up a book of Santeria sheet music for the batá drums. Among other things, it had three songs used to invoke possession by the three warrior *orishas*, Ellegua, Ogun, and Oshosi, as well as Obatala, the creator deity.

To the music of the batá drums, the people chant, sing, and dance. It is not just wild action—every song, every *orisha*, has a precise step, movement, and posture. When a dancer is *possessed* by the invoked *orisha*, it is said that the deity has “mounted” the devotee. The metaphor is that of mounting and riding a horse. The possessed worshiper takes on the posture, mannerisms, and voice of the deity. If Ogun possesses a devotee, he lets out the loud, guttural yells of a warrior in combat, marches about belligerently, waving a machete or saber. His eyes turn red, he experiences superhuman strength, speaks with a voice not his own, and, on occasion, can pick up a red-hot iron in his bare hands. If Oshun, the goddess of love and sensuality, possesses a person, the activity will likely be sensual, vulgar, flirtatious, or romantic (see Table 1).

One of the great values that the Santeros claim in the possession encounters is the advice the group gets straight from the gods. When an *orisha* takes over a worshiper, the Santeros believe that it speaks directly in its own voice to the group through the mouth of the possessed. He may rebuke an evil person, curse an adulterer, point out a thief, order a devotee to recruit a new initiate, tell a person to take or quit a job or get a divorce, or the *orisha* may foretell a coming event. Afterward, the possessed person remembers nothing that he or she said or did.

In a world that is out of control, characterized by chaos, the Santeros seek to accept this rigid way of life to bring order to their lives through initiation, divination, sacrifice, and spirit possession.

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After the Dance the Drums Are Heavy: Voodoo in North America

Many Americans regard voodoo as a sort of Halloween party entertainment not to be taken seriously. But it is a weighty religion to millions. Only careful attention to its rituals and sacrifices can save one in this world and the next. It requires a lifetime of appeasing dozens of gods and a host of evil spirits that hound the steps of everyone alive.

Voodoo is the popular term for Vodun, the religious cult of the West Africa kingdom of Dahomey (present-day Benin). Slaves from Dahomey and other countries of western and central Africa were shipped to the West Indies shortly after the discovery of the new world. Many of these unfortunates found their way to Haiti. The slaves brought with them their pantheon of gods (*loas*) and combined them with still other gods of other nations. They were from all stations in life, so they brought with them a variety of traditions, values, worship systems, and attitudes toward nature, humankind, and the supernatural.

Upon arriving in the new world, the slaves were forced to accept the rituals of Catholicism. The syncretistic form of belief that resulted combined the pantheon of gods from Africa, the saints from Catholicism, and French medieval witchcraft.³³ There are hundreds of TAR gods, some linked to Catholic saints through similarities in characteristics or physical appearance or colors associated with the particular patron saint; thus white vestments symbolize both the African goddess, Erzulie, and Our Lady of Sorrows. The serpents of Damballah, the snake god, may be painted



A new initiate is carried by a voodoo priest into the sacred design (*veve*) in Haiti. Each *orisha* has its own *veve*, design.

Carole Devillers

around a print of St. Patrick. Baron Samedi, patron of the dead, is a purely Haitian invention, but he has a cross for a symbol.³⁴

Voodoo was the glue that held the fabric of the culture together. It bonded the slaves, provided a link with their homeland, provided an emotional and spiritual release, and helped them forget the horrors of a brutal slave system.

The voodoo priest is called a *Houngan*; a female priestess is called a *Mambo*. Each practitioner is totally autonomous. The *Houngan* is "at one and the same time, priest, healer, soothsayer, exorciser, organizer of public entertainments, and choirmaster."³⁵ The temple is called a *humfort*. Voodoo lacks any formal theology. No school exists for the training of priests or priestesses. There are no scriptures, no catechism for the young, no books. One is generally an apprentice to an older priest for a number of years. In many cases, the vocation is handed down from father to son. The degree of the knowledge of the *Houngan* determines his status in the hierarchy. The price that must be paid for the services of a *Houngan* or *Mambo* is commensurate with the ability to bring about results. The priests of voodoo may launch out upon a career only when they have been possessed by a *loa* and participated in the appropriate ceremonies. Often, these priests are the wealthiest people in the community.

A voodoo priest or priestess is the most influential person in the neighborhood for those under its sway. One always tries to secure the services of the most powerful and effec-

tive medium that one can afford. The power brokers act at several different levels, including divining, sorcery, herbal cures, and even black magic. The powers of these diviners range from knowledge of what has caused the problem to counteracting the agent with offsetting power.³⁶ Harmonious relations with family and community are important. Sickness or even death may occur when these relationships break down. If one comes under a curse or is attacked by black magic, the cost and bother of securing someone even more powerful to counteract the *ounga* is considered well worth the effort.

Voodoo has been a powerful force in shaping the country of Haiti. It has shaped political fortunes. In August of 1791, a slave named Boukman led a voodoo ceremony in the mountains of northern Haiti, offering a sacrifice to Ogoun, god of war, strength, maleness, blood, fire, lightning, and swords. He is identified with St. Jacques Majeur, patron saint of Haiti.³⁷ The occasion was a slave revolt that pitted a number of runaway slaves against the best French troops Napoleon could muster. The Haitians called upon Ogoun to protect them from their enemies. They believed they were impervious to the French bullets if Ogoun went with them. The freedom fighters prevailed. It was a great day for Haiti and for Ogoun. He had kept his part of the bargain. But the populace now had to keep their part, since they had pledged the country to Ogoun if he helped them drive out the French. Haiti became the first black republic in the New World, and independence was proclaimed in 1804. The

price exacted by the gods was absolute obedience. As Dunham notes, "There is a limit to patience among the gods, and an unlimited capacity for vengeance."³⁸

Two hundred years later, the Duvaliers (1957-86) faced a popular uprising by the Haitian people. They knew all too well the powers of voodoo to overthrow entrenched rulers. In her book, *Haiti: The Duvaliers and Their Legacy*, Elizabeth Abbott claims that shortly before Jean Claude and

Michele Duvalier fled to France for refuge in 1986, they arranged for an *ounga a mort*—a blood sacrifice—at the national palace in Port-au-Prince. The resident *Houngan* conducted ritual murders of babies, Abbott reports, as the Duvaliers looked on. The ceremony enabled them to leave Haiti "secure in the knowledge that they had doomed anyone trying to usurp the place that was rightfully theirs." According to Abbott, it was necessary for the *Houngan* to ac-

AFRICAN DEITIES M

TRADITIONAL AFRICAN DEITY	SANTERIA	CATHOLIC SAINT COUNTERPART	VOODOO	CATHOLIC SAINT COUNTERPART	IDENTITY
OBATALA	Obatala	Our Lady of Mercedes	Obatala	Resurrected Jesus	Creator, first <i>orisha</i> , god of land
YEMONJA	Yemaya	Our Lady of Regla	Alukan (Alucan)	Mary	Goddess of the sea, wife of Obatala, co-creator, mother of <i>orishas</i>
OGUN	Ogun	St. James St. Peter	Ogu, Ogoun	St. Peter, St. James	God of metals, tools, war, destruction, bloodshed
LEGBA/ESHU	Ellegua	Jesus, St. Peter, St. Anthony	Elegba	St. Peter, Jesus	Son of Obatala and Yemonja; holds keys to spiritual world
SHANGO	Sango, Shango	St. Barbara	Chango, Xango	St. John	God of thunder and lightning
BABALU-AYE	Babaluaye	St. Lazarus	Bakulu-baka	St. Lazarus	God of disease, misery, pestilence
SERPENT GODS 1. ORUNMILA (<i>Yoruba</i>)	Orula	St. Francis			God of secret wisdom, which he reveals to priests and diviners
2. DAMBALLAH (<i>Dahomey</i>)			Damballah, Damballah-wedo	St. Patrick	Most popular voodoo deity, god of luck, wealth
LOVE DEITIES 1. OSHUN (<i>Yoruba</i>)	Oshun, Osun	Virgin of Caridad			Goddess of the river, Oshun in Nigeria
2. EZILI (<i>Dahomey</i>)			Erzulie-Freda (rada)	Our Lady of Sorrows	Goddess of love and sex
			Erzulie-Dantor (petro)	Black Madonna	Angry side of love

quire unbaptized babies at a hospital nursery. "As long as they weren't baptized, God wouldn't mind!"³⁹

Voodoo Drums in North America

During the past 20 years, hundreds of thousands of Haitians have fled their native land as refugees of politics and poverty. The impact upon the receiving countries in the Americas has been greater than anyone could have fore-

seen. The refugees from Haiti brought with them a remarkable zeal and belief in their religious system.

Intellectually, the Western world has little time for accounts of zombies, pins stuck in voodoo dolls, curses, and hexes. However, no one would question the assertion that there has been a dramatic increase in the outbreak of spiritism of a bewildering variety in the Western world. The

continued on page 40

MOVING TO AMERICA

PRINCIPLE, POWERS, FUNCTIONS	CHARACTERISTICS, APPEARANCE	COLORS, NUMBER	PREFERRED SACRIFICES	POSSESSION CHARACTERISTICS	SYMBOL
Clarity, government	Fatherly, wise, hates alcohol	White, 8	Pigeons, goats	Calm, aloof, distinguished, in charge	Whiteness, white flywhisk
Maternity, fertility	Dignity, beauty	Blue and white, 7	Ducks, turtles, goats	<i>Calm</i> : like the sea at rest; <i>Raging</i> : like storm at sea	Fan-shaped seashell
Invoked for protection in any sort of battle	Belligerent, fierce, military demeanor	Green and black, 7	Dogs, roosters, alcohol	Guttural yells, red eyes, waves sword, violent, sensual, superhuman strength	Saber or machete, iron caldron, soldier
Messenger to the <i>orishas</i> . Trickster, guardian of thresholds and doorways, and carriers to the gods	Santeria: handsome old man with flowing beard; voodoo: ragged old man	Red and black, 3	White chickens, opossum, cigars, rum	Clowns, buffoonery (Santeria), limps and carries a cane (voodoo)	Hooked staff
Force, honesty	Handsome, virile, sensual, warrior	Red and white, 4 or 6	Roosters (red or white), sheep, pigs, goats, bulls	Combative, violent, forceful, acrobatic	Wooden axe
Illness	Crippled old man with crutch	Black or light blue, 13 or 17	Tobacco, rum, doves, hens	Limping, infirm (Santeria); in voodoo possesses no one	Crutch, cowrie shells, reeds
Destiny, foretelling	Priestly	Green and yellow, 16	Alcohol, pork, goat meat	Possesses the devotees of Oshun, goddess of love	Python, diviners rod, cowrie shells, kola nuts
Invoked to bring luck and prosperity	Serpentine	White and silver	Chickens, liquor	Darting tongues, serpentine writhing on the ground, climbs beams and rafters	Serpent on a staff or tree
Eros, femininity, love, beauty, illicit affairs	Beautiful, flirtatious	Yellow, 5	White hens, goats, sheep	Sensual dancing, coquettish, seductive	Fan, gold, peacock feather
Eros, seduction	Lovely, brown woman	Red and white	Gifts, perfume, liquor	Sensual dancing, swinging hips, ogles, caresses, kisses men	Hearts (valentine shape)
Scandalous behavior	Black Madonna, with heavy make-up	Black	Pigs, chickens, liquor	Seductive behavior	Heart with dagger through it

COME TO THE WATER

The First International Conference for Wesleyan/Holiness Clergywomen

They came to the water. Some 375 strong, they came to the water. Clergywomen from 14 denominations and movements, from several countries, came to the first-ever International Wesleyan/Holiness Women Clergy Conference, April 14-17, 1994, convened at Glorieta, New Mexico.

They came to join a celebration of their call to ministry—a call that is as old as God's call on Miriam in Exodus, according to keynote speaker, Rev. Dr. Susie Stanley; a call that has been recognized throughout biblical and Christian history, a call to overcome a "man fearing spirit"; a call as clear as Galatians 3:28 that points out that in the Christian fellowship "there is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ" (RSV). They came to celebrate their call, which Rev. Dr. Nina Gunter, director of the Nazarene World Mission Society, declared was not from the church, the bishop, the moderator, the district superintendent, but from God. Rev. Dr. Addie Wyatt, copastor of the Vernon Park Church of God, Chicago, reminded the conferees that their call must be carried out in obedience. "If they don't let you preach in the church, remember every city block in this country has approximately four corners."

They came to the water in power, the power that comes from shared struggle. These women, called by God, have been tested by resistance, pressure, and even rejection from

churches, administrators, board members, and often their own families. But there was very little complaining. One of the half dozen male participants (men were invited too) said, "Frankly, I expected a lot of male bashing. I've been in an educational setting where the badge of true spirituality is clubbing men and destroying the patriarchy. That spirit was almost totally absent in this conference."

In the terms of Ecclesiastes, one sensed in this meeting that it was "a time to build," not "a time to tear down." To be sure, there was a healthy spirit of biblical feminism. At a press conference, Dr. Stanley said she wanted holiness clergywomen to be "flaming feminists—with that flame being the Holy Spirit." Dr. Wyatt counseled the clergywomen about what to say if their ministry threatened a male minister. "Tell him that he should get his security from God and not from a woman." But the major emphasis was on building, not tearing down. And in the unity and strength that shared struggle bestows, these women joined hands in an urgency to preach the gospel.

Their story reminds one of the story of the early Holiness Movement's own struggle to gain respect and acceptance. In the early days, when our churches were tents and abandoned storefronts, our people poor, our clergy not very well trained, our presence in the religious community trivialized, our movement look down upon, our standards

continued on page 32



One hundred three Nazarenes attended the conference for clergywomen.

Rev. Dr. Susie Stanley delivered the keynote address.



Rev. Bonnie Brann, assistant pastor, Seattle, Wash., First Free Methodist Church, addresses the conferees.



Rev. Dr. Nina Gunter, director of the Nazarene World Mission Society, preached on God's call to the ministry.



LOOK WHO'S 50

Nazarene Theological Seminary:
a Half Century of Distinctive Service

Not even God can change the past," wrote Archibald MacLeish in *Ars Poetica*. But God surely wouldn't want to when it comes to what He has wrought through Nazarene Theological Seminary.

Through the Church of the Nazarene, God made a five-talent investment in a five-talent school. And that investment has resulted in a legion of pastors, teachers, administrators, and missionaries marching out into the ripened harvest fields of the world.

The Faulkneresque concept, "the past is prologue," certainly fits NTS at 50. The church and our world need NTS *now more than ever*. And the school has redesigned its educational programs to meet the changing needs of clergy preparation in these grand and awful times. At 50, the seminary has more future than past.

During the coming school year, the folks at NTS invite you to join them in celebrating the past and accepting the vision of the years that are about to be. You can clip the coupon on this page and the next and keep the anniversary year calendar at hand for easy reference.

—The Editor



Dr. Wilbur Brannon, director of Pastoral Ministries, Church of the Nazarene, addressed the group in opening service

Phyllis Perkins, dean of Nazarene Theological College, conducted a workshop on leadership.



Herald of Holiness columnist Rev. Rebecca Laird led two crowded workshops on communication.

Rev. Dr. Addie Wyatt challenged the conferees to preach the gospel not just in pulpits but on every street corner in the country.



50th ANNIVERSARY CELEBRATION SCHEDULE

DATE	EVENT	LOCATION
Sept. 26, 1994	Board of Trustees and Faculty Banquet	TBA
Sept. 27, 1994	Convocation	NTS Chapel
Nov 15-18, 1994	Darden Lectures on Practics— Dr. James White	NTS Chapel
Dec. 7, 1994	Chapel Dedication Ceremony	NTS Chapel
Feb. 28— Mar. 3, 1995	Gilbert Lectures on Christian Psychiatry—Dr. James Hamilton	NTS Chapel
Apr. 18-21, 1995	"Preacher of the Year" Sermons	NTS Chapel
Apr. 18	Dr. Reuben Welch (Representing the First Decade)	NTS Chapel
Apr. 19	Dr. C. S. Cowles (Representing the Second Decade)	NTS Chapel
Apr. 20	Dr. Jesse Middendorf (Representing the Third Decade)	NTS Chapel
Apr. 21	Dr. Stephen Green (Representing the Fourth Decade)	NTS Chapel
May 20, 1995	All Seminary Banquet "Celebrating the Future of NTS"	TBA
May 21, 1995	Corlett Holiness Sermon (Representing the Fifth Decade)	Kansas City First Church
May 21, 1995	Commencement	Olathe College Church

NTS: Now More Than Ever
Celebrating the Vision

NTS: Now More Than Ever Celebrating the Vision

Fifty years ago through the providence of God and the wisdom of its leaders the Church of the Nazarene founded Nazarene Theological Seminary. These have been 50 years of quality graduate theological education; 50 years of molding the lives of ministers to be and ministers in practice; 50 years of influencing the theological direction of the Holiness Movement; and 50 years of actively participating in moving the Church of the Nazarene and like-minded denominations into the forefront of evangelical Christianity. We pause this anniversary year to CELEBRATE THE VISION and to thank God for faculty, staff, administrators, and students who have graced these hallowed halls.

NOW MORE THAN EVER the Seminary stands poised to educate ministers to carry the Church through the 21st century. Committed faculty, expanded course offerings, master's and doctoral degrees, certificate programs, flexible hours, modular curriculum, and state-of-the-art technology reside within its walls. NOW MORE THAN EVER the Seminary resides at the heart of theological discussions within the Holiness Movement. NOW MORE THAN EVER the Seminary engages the evangelical world with solid, biblically based, Wesleyan perspectives.

The Seminary needs your support to pursue its purposes. Please use this calendar highlighting the anniversary year events as a prayer reminder or Bible bookmark. Whenever you look at the calendar, pray for the Seminary. In addition to praying, why not plan to attend some or all of the anniversary celebration events. Help us CELEBRATE THE VISION during this 50th anniversary year when we recall that the Church needs NTS NOW MORE THAN EVER.



Joyful worship and celebration of God's call to ministry characterized the meetings.



Student ministers attending the conference. Several institutions, including five Nazarene schools, provided scholarships to help women students participate.

snickered at, we were bound together by a shared struggle. It was a shared struggle that produced a shared vision that so energized the movement that strong churches, powerful missionary networks, extensive compassionate ministries, effective evangelism, and first-class educational institutions sprang up. Though many details are different (these clergywomen are well educated, for example), there is something in the common struggle of our clergywomen that is correlative with the shared adversity of the early Holiness Movement.

One denominational executive noted that if "instead of assigning our women preachers only to tiny churches already under a death sentence, we would set their spiritual vitality loose in the mainstream of the faith community, we just might see a significant renewal of the movement." Professor Jo Anne Lyon of The Wesleyan Church observed that several mainline denominations are snapping up women pastors from the Wesleyan/Holiness tradition. "Nurtured in the Wesleyan movement, these women ministers have hearts that are set on fire," Lyon said. "but when we can't place them, the United Methodists and Presbyterians are glad to have them." Lyon told the women that they must go where God leads, but she urged them "to stay at home in the Wesleyan/Holiness movement. We need you."

They came to the water. They came to worship—and worship they did. The Holy Spirit moved across denominational and ethnic lines, demonstrating that God can speak through Quaker silence, through a Salvation Army band, through the glorious songs of deliverance common to the Black American Christian experience, as well as through prayer meetings, small groups, traditional sermons, and testimonies.

They came to the water. They came to sharpen ministry skills. They crowded out the workshop rooms to learn more about church growth, leadership, communication, cross-cultural ministry, mentoring, missions, worship, and clergy ethics—all taught by women specialists.

They came to the water to encourage one another. "I serve in a small church in a small town. I'm supposed to be a copastor along with my husband. I'm ordained, but the people just can't get used to the idea of a woman minister. I had just about given up hope, but this meeting has given me the strength to keep going," one woman said.

Another said, "This was just what I needed. I know that I'm not alone. The problems I face, my sisters are facing too."

"I had high expectations for this conference, and it surpassed my expectations," another said.

"No meeting that I have been to in 15 years—not revivals, not even General Assembly—has helped me spiritually as much as this conference," another participant said.

The conference organized itself for ongoing encouragement. The conferees were divided into geographical support groups designed to function across denominational and ethnic lines.

They came to the water, and they left to carry the water of life to a hurting world. Dr. Addie Wyatt challenged the group in the final service to carry the water of life to a world without hope. "It's late," she said. "If I live to be 100, I only have 30 years left." She added, "There's enough of the water of life here for kids on dope, for alcohol addicts, for wayward husbands, for abused children, for single mothers, for lost children, for high school dropouts, for poverty-stricken families. They have no hope—you can take them the one thing they don't have—hope. Hope in Jesus, the water of life."

They left praying, as Jo Anne Lyon had called them to do, that the day would soon come when "we will not be known because of our gender or our ethnicity but because we are ministers, that is, servants of Jesus Christ."

This successful conference has historical roots and was built on the foundation of careful planning. Several years ago, The Wesleyan Church had a conference for its clergywomen. Soon after, the Church of God, Anderson, did the same thing. Dr. Susie Stanley of the Church of God had dreams of an international conference for clergywomen in the Wesleyan/Holiness movement. She and Dr. Stan Ingersol, archivist for the Church of the Nazarene, had several conversations with Rev. Wilbur Brannon, director of Pastoral Ministries, Church Growth Division, Church of the Nazarene. Rev. Brannon contacted six Wesleyan/Holiness denominations, inviting them to participate and help finance an international conference for holiness clergywomen. Five of those denominations responded with consensus and cash. The Church of the Nazarene; the Church of God, Anderson; The Wesleyan Church, the Free Methodists Church, and the Evangelical Friends became sponsoring denominations. A Conference Planning Committee was organized with representatives from the five sponsoring denominations: Susie Stanley, convener; Bonnie Brann, Free Methodist; Shirley Cathie, Church of God, Anderson; Nina Gunter, Church of the Nazarene; Retha McCutchen, Evangelical Friends, International; and Lois Watkins, The Wesleyan Church.

The Wesleyan Church, the Christian Holiness Associa-

tion, the Church of God, and Nazarene Pastoral Ministries provided advertising space in various publications. Thirteen educational institutions, including Nazarene Theological Seminary, Nazarene Bible College, Southern Nazarene University, Mount Vernon Nazarene College, and Olivet Nazarene University, provided scholarships for women students. In addition, a number of persons and organizations provided scholarship funds.

The plenary session speakers were Nina Gunter, general director NWMS; Delia Neusch-Olver, senior pastor, New Hope Church (Free Methodist), Rochester, New York; Jo Anne Lyon, a therapist, Missouri Health Department, and adjunct professor, Asbury Theological Seminary; Susie Stanley, professor of church history and women's studies, Western Evangelical Seminary; and Addie Wyatt, copastor, Vernon Park Church of God, Chicago, and founder of the coalition of Labor Union Women.

The workshop leaders included these Nazarene women: Rebecca Laird, Phyllis Perkins, Susan Downs, Janet Williams, and Nita Ridley.


Denominations with the most persons in attendance were:

Salvation Army	107
Nazarene	103
Church of God, Anderson	39
Wesleyan Church	32
Free Methodist	24
Evangelical Friends	12


By consensus, the body vigorously endorsed another such conference, perhaps in two years.

—Robert Edge

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One year ago, children in four Indianapolis neighborhoods unhappily spent those lazy days of summer inside, or, worse yet, playing in unsafe streets, alleys, or litter-strewn parks.

But, thanks to Indianapolis Project '93 and the involvement of some 1,600 teens and sponsors of NYI, these children and their families are now enjoying the great outdoors. The only concern when planning outdoor activities this year is the weatherman's forecast.

The children and their parents remember too well the days when the parks were filled with broken glass, gang activities, and playground equipment that was broken and useless. The 1993 renovation by Nazarene teenagers has made the neighborhoods better places to live and has brought smiles to some very nice faces.

Keith Lackey, 16, thinks it's great that a group of teens would want to clean up Willard Park.

"Before, my friends and I didn't even go to the park," says Keith. It was all run down and there was broken glass and used needles everywhere. It looked real bad. There was a lot of prostitution and gang activity." Keith's parents nod their heads in agreement.

"But things are different now," agrees Don, the father of Donnie, Jr., and Keith. "Now we have a place to go as a family without feeling like we're on top of each other at the house. We go to Willard Park to cook out, swim, and spend time with our friends. We don't have a yard, so the park has become our 'time out' place."

When asked how they felt about teenagers from the Nazarene Church coming to clean up Willard Park, Connie and Don Childs said they look at the Church of the Nazarene in a positive light now. They said the Nazarenes didn't ask for money or make them feel bad about the condition of the park.

"What they did was very encouraging to us," says Don. "The Church of the Nazarene made us feel important and loved."

Playing in the Park!

by Mark Lingle



Nazarene teens paint the surface of a basketball court in one of the city parks in Indianapolis.

Don and Connie Childs holding Donnie, Jr., as a baby

Donnie, Jr. (now three years old), smiles his approval. His favorite playground toy, the "rocky horsey," isn't broken anymore.

Now that Highland Park has been cleaned up, Jermaine White and Ryan Jackson are glad to have a place to play basketball with their friends.

"I couldn't believe it!" exclaims Jermaine. "There were teenagers everywhere last summer, just to fix the park up for us."

"It made us feel good," agrees Latonya White, "because they seemed to care about us and our park. They wanted us to have nice things. We even have new swings and a slide now!"

Cynthia White, mother of Jermaine, Latonya, Ryan, and Yolanda, couldn't agree more. "People really do care. This park was dead for so long that we all forgot how nice a



decent city park could be. I worried all the time about my kids playing on the sidewalks and in the streets. Now I don't worry so much; I can even go to the park and have fun with them."

White is a single mother who has overcome homelessness, abuse, and time spent in shelters. She is working hard to raise her family in the best possible atmosphere she can provide. She came to know Jesus Christ through the ministry of Shepherd Community Church of the Nazarene in Indianapolis and is tak-



Jermaine, Cynthia White (mom), Yolanda, Latonya, and Ryan (top)
 One of the renovated parks in Indianapolis, Willard Park (center)
 Keith Lackey, son of Don and Connie Childs (bottom)

ing college classes to prepare for a job in social work.

"It was such a blessing to see all those young people working in the parks last summer," White shared. "Those youngsters showed me and my children a tangible example of Christians helping others. They were doing social work. That's where God is calling me."

"My mom likes the park now that it's cleaned up," interrupts Yolanda, "so she lets me go there more often. I get to go there and swim!"

Today, Willard Park has new picnic tables, cookout grills, a repaired and painted basketball court, and a clean swimming pool. The trash, graffiti, broken equipment, and bottles are gone. Denver Park was landscaped with pruned shrubs, a restored basketball court, and a brand-new play structure for children to climb on.

Highland Park—now free of debris—boasts a new basketball court

and freshly painted and repaired playground equipment, as well as new landscaping. McCarty Park has taken on a whole new look with a sandbox, basketball court, picnic tables, and newly painted playground equipment.

Each of these parks—once broken and unsafe—is now regularly filled with the delightful squeals and laughter of happy children and their families. Families find themselves spending more time together—walking, swimming, cooking out. The hard work the Nazarene teens and their sponsors took upon themselves last summer in Indianapolis has made a positive difference in the lives of Keith, Donnie, Jr., Jermaine, Ryan, Latonya, Yolanda, and many others.

NYI's impact on Indianapolis is best summed up by five-year-old Yolanda: "Now we're having a lot of fun in my park!" The smile on her face is the best "thank-you" of all.

NYI
 is looking for a
 few good
 teens!



Announcing!

**The Next General NYI
 Service Project
 at NYC '95**

**Phoenix, Arizona
 July 25-30, 1995**

In keeping with the tradition of Nazarene young people investing themselves in service to others, NYI Ministries is looking for teenagers, grades 9-12 (13 in Canada), to be a part of NYC '95 and the next General NYI Service Project in Phoenix next summer.

For a brochure about how you can get involved in the lives of persons like Keith, Donnie, Junior, Jermaine, Ryan, Latonya, and Yolanda, contact:

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Letters Dropped from God

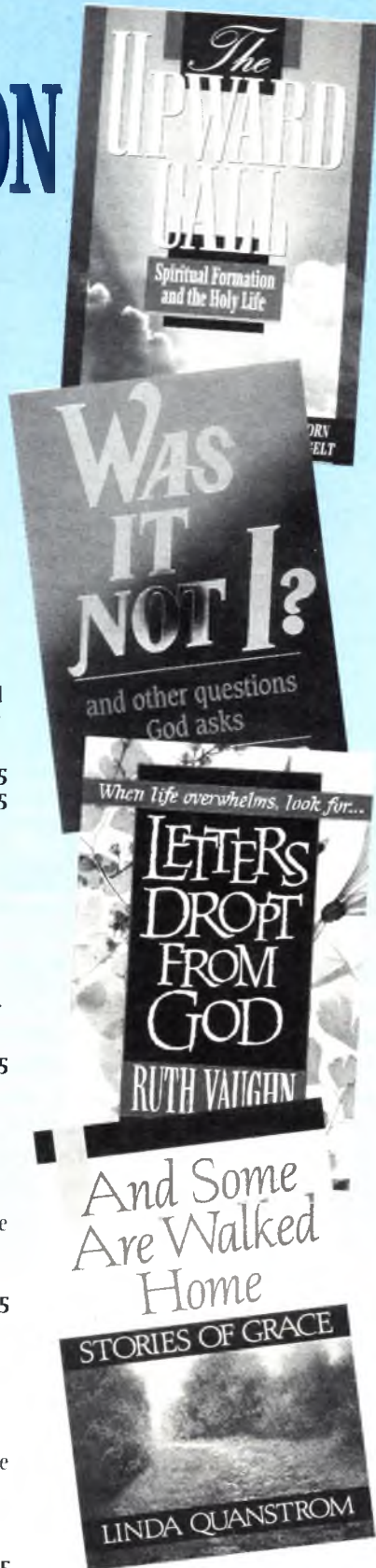
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HH083-411-478X **\$4.95**



PROFILE



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1973, Labette Junior College, A.A.
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1994, Nazarene Theological Seminary, M.A.

CURRENT MINISTRY ASSIGNMENT:

Business manager, African Nazarene University, Nairobi, Kenya

PREVIOUS MINISTRY ASSIGNMENTS:

Singles minister, First Church of the Nazarene, Wichita, Kansas

ON MINISTRY:

The experience I gained by attending Nazarene Theological Seminary helped broaden my understanding of servanthood as well as my responsibility to Kingdom work. NTS not only challenged me intellectually but also provided a greater appreciation for the continued need of missionaries around the world. I will be forever indebted to all of my professors at NTS, especially Drs. Gailey, Read, and Shaver, who helped shape my understanding of "mission" during my days at the seminary.

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

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Midsummer Life's Scheme

C. ELLEN WATTS



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

TELEPHONE ADVERTISING is out to shovel me under. The pitch goes something like this:

"Hello, my name is Fritzie. We're all going to die someday, right?"

Thus, Fritzie is off, trying to sell me a funeral plan guaranteed to make me 10 times snugger than any other old geezer.

But before interment comes retirement, right?

Well, yes. Our plans for leisure years, in fact, begin early. We join savings plans, collect road maps, and dream of endless fishing and knitting and propping of feet. We Christians even discuss having more time to serve others. What we don't like to think about are those years when hands get too gnarled to knit and we can no longer lift a foot to prop.

I learned about this discrepancy while attempting to ease the lives of folks whose mind-sets no longer allow them the luxury of simple comfort. Without exception, those four knew how they wanted to spend their glorious senior years. The trouble is, in a physical sense, at least, the last half of those years

have not been glorious, and hardly anything has turned out the way my loved ones had anticipated. Although all had the means to do so, not one had considered a retirement beyond the ideal: Live happily ever after, expect a short stay in a nursing home, and die.

Instead of the ideal, old age has turned into an ordeal for them, and a nightmare for caregivers. Their heartbreaking needs have to do with health and safety, hunger and squalor, medications, mobility, and disrepair.

It is more appropriate, I think, to consider winter while one is still in the summer of life. To explore options and answer questions while one can still make objective choices.

For instance, if I should opt to remain in my present home no matter what, is it a suitable place in which to grow old? Will funds be available for my care and its eventual upkeep? How close are health facilities? Is my neighborhood safe? What are my options for obtaining balanced meals? Should I arrange for a loved one to make decisions if I cannot?

Now that more folks are living long enough to become a problem to their children, retirement homes—where even the bookmobile comes to your door—are mushrooming. If health and safety and freedom from care are important, this option is well worth exploring.

Perhaps apartment living or a smaller home will turn out to be

your choice. If you think you may need to live with a son or a daughter, discuss that fact while there is still time to consider alternatives, should it not fit in with their plans.

Whatever any of us decides, we need to keep in mind that, "Many are the plans in man's heart, but it is the Lord's purpose that prevails" (Proverbs 19:21, NIV). The advice is to "Commit to the Lord whatever you do, and your plans will [not only] succeed" (Proverbs 16:3, NIV) but will also probably be best for you.

Attending to the needs of my loved ones has left me with a truckload of food for thought. Last year, when we built our small retirement home, although both Norm and I can still hike up a hill, we opted for no steps, a shower seat, and lift-type faucets. And I'll have no problem with hiring my housework done the minute I glimpse a possible excuse.

Although it is painful to watch our dear ones go on in discomfort, we thought we'd done pretty well at taking care of those later retirement years for ourselves.

"Many are the plans in man's heart, but it is the Lord's purpose that prevails."

Then, after a particularly bad week, I said to our daughter, "If I ever grow stubborn when I get old and refuse to do what's best for me, will you please make me do it anyhow?"

She handed me a piece of paper. "Can I get that in writing?"

I wrote.

She pointed. "Now sign it." **H**

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Living with the Lord's Prayer

E. DEE FREEBORN



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

IN THE QUIETNESS OF MY BEDROOM at the age of seven or eight, my mother taught me the Lord's Prayer. She knew I needed to move on from "Now I lay me down to sleep." That prayer has affected my life to this day.

I invite you to spend the next few issues with me in this most profound pattern for prayer, found in Matthew 6:9-13. Through the ordinariness of life, let the prayer be on your lips, move through your mind, and sink deeply into your heart.

Jesus taught His disciples to begin with "Our Father"—two words bursting with meaning. For *Father*, Jesus used the Aramaic word *Abba*, properly understood as *papa* or *daddy*. It is the loving address of a daughter or son. We can imagine the disciples' confusion at hearing Jesus use such a common, endearing title for the Almighty, Sovereign God!

It is clear that this was not sloppy sentimentalism. Jesus was revealing a possible intimacy with God that went beyond the common understanding of the day. Though God was seen as loving and caring of His people, this was something new, and much deeper.

The use of *Abba* also indicated a level of trust, the trust of a child for a parent. In the words of Jan Lochman,

"We are to understand Abba in the sense of covenant faithfulness and trust. In the witness of Jesus, this revelation binds the Father unconditionally to his children, come what may" (*The Lord's Prayer*, Eerdmans, 1990, 19).

This truth came home to me when our son, Dan, was about two years old. As I walked by the staircase leading to the second floor, he called out "Hey, Dad!" and without hesitating, leaped into the air and landed in my arms. I was not a little surprised, but he totally trusted me to catch him. So it is with our covenant Father, who stays with us "come what may."

To pray *Our Father* adds another dimension. Have you ever considered how strange it is to pray "Our" when you are alone in your prayer time? Jesus is not going to let us settle for some privatized religious practice. While the culture may declare that our spiritual lives are nobody's business, the Lord makes it clear that we are members of a community. I am connected to all other Christians when I pray "Our Father." I belong to you, and you belong to me!

God, our Father, intimate, caring, and tender, is, nevertheless, not a human parent. He is our Father in heaven. This is not to say that He is distanced from us, but to say that He is unique, different, and not identical to my own father. This could be helpful to those who have never experienced such love and find God's love hard to understand. As Brother John of Taizé graciously points out, "It is essential to realize that God's love goes far beyond any human relationship, all the more so if our human experience of fatherhood has been incomplete or even negative" (*Praying the Our Fa-*

ther Today).

Following the opening words is the petition, "Hallowed be your name," or, as some translate it, "let your name be hallowed." What does it mean to hallow the name of God, or to make it holy? The meaning of *name* is crucial here. In biblical times, a person's name was all significant for it was part of the reality of the person, it held the person's identity.

Similarly, God's name contains His character; He is His name. Repeatedly in the Old Testament, God's name is not just a word but is an expression of the Divine nature. And in the New Testament, it is Immanuel, God with us, fulfilled in the life, death, and resurrection of Jesus Christ.

When we grasp the full meaning of *name* as signifying the personality of the bearer, we get a glimpse of the seriousness of taking the Lord's name in vain. It is more than a curse word.

When you pray, ask, "Lord, how can I hallow your name today?"

It is the sin of living in contradiction to that holy name. To profane His name is to live in such a way that others are unable to know God as He really is.

When we pray "hallowed be your name," we pray people everywhere will come to know God's true identity and that our lives will be used to let that glorious identity shine through.

When you pray, ask, "Lord, how can I hallow Your name today?" **H**

VOODOO IN NORTH AMERICA

continued from page 29

vacuum created by a departure from biblical teachings and standards has opened the door for a number of religions to move in next door. These religions have surfaced with a new appeal and new respectability.

In New Orleans, voodoo has been around for a while. Marie Laveau, who died in 1881, was called the voodoo queen of New Orleans. For years, she was the most feared and most talked about person in the city. Slaves requested charms from her to control their masters. No situation or problem seemed beyond her powers to control. She became wealthy due to her enormous influence and popularity. At times, she would dance with a huge snake named Zombie, which she kept in honor of the Haitian deity, Damballah (the snake god). A dynasty was established that went on for two more generations. Author Khephra Burns reports that "more than a hundred years after her death, the name of Marie Laveau still resonates in the soul of New Orleans."⁴⁰ Her followers still place flowers and food at her grave every night.⁴¹

More recently, it appears that voodoo is enjoying a resurgence in New Orleans. Adventurous, questioning baby boomers, always ready to learn ways to move one step ahead of competitors, and African Americans, wanting to research their roots, have provided a bustling market for voodoo practitioners. New Orleans is the capital of voodoo in the U.S.A. According to one source, 15% of the population practices voodoo.⁴²

Contextualization of the Caribbean religion has removed some of the grossness and excesses found in Haiti, leading to a kind of respectability. This new resurgent voodoo has no curses, no hexes, no black magic. These are the domain

of hoodoo. Here, actual harm to other people is planned and perpetrated for a price.

Voodoo dolls (juju dolls) are sold as fast as the fabricators can provide them in some areas. The dolls are sold for the specific purpose of protection against evil, fertility in marriage, or to maintain the affections of lover or spouse.⁴³

Rituals are available for a price. Higher prices supposedly bring a greater willingness to obey the specific directions of the priest. Some seances can cost as much as \$2,000. But it is a small price to pay if the result is inside information that leads one to unlimited success. The hope here is that one

will have an edge, additional insight into business or the stock market, or the shifting world of love relationships. There is no morality associated with the rites of voodoo—it is less concerned with belief than it is with successful relationships.

In New York, where an estimated 450,000 Haitians now reside, voodoo provides the searching and the needy with functional and homey solutions. Practitioners have reshaped the rituals of voodoo to fit the social and material needs of the culture. The appeal crosses race, class, and cultural boundaries. Everyone is welcome.

The recent volume by Karen Brown, *Mama Lola: A Vodou Priestess in Brooklyn*, carries the account of a Haitian migrant to New York. Here she reworks her understanding of rituals that provide for healing and success in life. Alourdes, the priestess, tells how the *loas* (spirits), which possess her at formal ceremonies, provide for her the necessary information to pass on to those seeking her counsel. Either in her dreams or daily thought process, the essential information comes to her to pass on to those desperate to receive some response to their cries for help: health problems, loss of jobs, straying spouses or lovers, and the various misfortunes of marginalized immigrants in a new country.⁴⁴

ARE NOT THESE NEW NEIGHBORS OF OURS THE NEIGHBORS THAT JESUS CALLS US TO LOVE AS WE LOVE OURSELVES?

Brooklyn Santero Gene Bailly and his Madrina (mother in the faith) observe the images and *orisha* symbols in her *canastillero*.

Wide World/Mario Cabrera



The *loas* appear to possess other worshipers as well. During the rituals, and while possessed, they often call out answers to those who participate in the seance. These rituals include invocation, song, dance, and animal sacrifice. The greater the need, the larger the sacrifice, appears to be a rule of thumb. And they always include the beating and throbbing in frenzied rhythm of the several kinds of drums.

A Haitian proverb says, "*apre das tambou lou,*" meaning "after the dance the drums are heavy." The heavy financial cost, the dread and fear of the unknown, the intimidation of entire communities by power-obsessed voodoo priests, the shifting fortunes of those who depend upon the capricious deities, have been a heavy price to pay for the dance. Mercer Cook records the haunting cry of a young Haitian mother, unconsolable at the loss of her boy. At the funeral, this was her prayer:

Hail Mary, Gracious Virgin! Make that day come!
 Make it come tomorrow! Make it come today even! Oh my saints; oh my *loas*, come and help me! Papa Legba, I call you! St. Joseph, papa, I call you! Dambala Siligoue, I call you! Ogoun Shango, I call you! St. James the elder, I call you! Ah! Loko Atisou, papa! Ay, Guede Hounsou, I call you! Agoueta Royo Doka Agaoue, I call on you! My boy is dead. He's going across the sea. He's going to Guinea [Africa]. Adieu, adieu, I say adieu to my boy. He'll never come back. He's gone forever. Ah, my sadness! My heartbreak! My grief!⁴⁵

"After the dance the drums are heavy."

What Do We Do Now?

Good, churchgoing Americans do not want to hear stories about pagan priestesses with eight-foot snakes around their necks. They do not want to hear about ritual killings. They do not hunger to learn about the ceremony of 200 cuts in which a skillful priest can inflict 200 wounds on a goat before killing it. The longer and louder the beast's bleats of suffering, the more attention the sacrifice gets from the gods in the world above. They cringe at the thought of Ph.D.'s sprinkling chicken blood in order to discover the will of the *orishas*.

When Americans bump into TAR, they often respond with fear. A few respond with fascination. But when you investigate TAR and see it for what it is, both fear and fascination are disarmed. It is a simplistic religion that has no power over anyone except the unfortunate persons who subjugate themselves to its bondage. And being a religion of malignant bondage, it holds no fascination for outsiders who understand it. Rather, a deep humanitarian pity wells up in the heart of the Christian. Prayer for these people oppressed by primitive religion takes the place of fear or fascination.

Thus, we bring this feature—not to bash its followers, nor to advertise TAR—but to inform our readers, to disarm the fear or fascination that may confront them when they encounter TAR in the media or in their community.

What shall we do about these people who have come to our community with their strange religion? Shall we slander them? Shun them? Try to pass laws to make their religion illegal?

We may not like their non-Christian religion, but perhaps our attitude toward them should be that of God who, in Isaiah 16:1-13, responds to the sins of the land of Moab. The prophet lists and bewails the horrible sins of this nation. But then God speaks, "My soul moans like a lyre for Moab . . . he wearies himself upon the high place" (vv. 11-12, RSV). That is, he wears himself out worshipping false gods.

Can our souls moan with the mournful tone of the lyre for those people who are now wearing themselves out worshipping the dreaded gods of Traditional African Religion? Will we do whatever it takes to lead them to the liberating freedom of God in Christ? Can we find effective ways to tell them about a loving God who is not willing that any should perish?

HH

Wesley D. Tracy, D.Min., S.T.D., a former pastor and professor, is editor of the Herald of Holiness.



Terry Read, D.Mis., served as a missionary in Brazil and Haiti. He now teaches missions at Nazarene Theological Seminary.



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Close to Home

News About Nazarenes

BY BRYAN MERRILL



Eugene M. Childress, member of the Shields Church in Oklahoma City, Okla., celebrated

his 100th birthday earlier

this summer. Childress, who lives alone, still regularly attends all Sunday and mid-week services. The church sponsored a special celebration for the centenarian, who has attended the Church of the Nazarene most of his life.

Al Jones, 24, and **Ron Ford**, 23, are the second and third college graduates of the Bresee Youth scholarship program of the P. F. Bresee Foundation in partnership with Compassion Interna-

tional. The innovative program, founded by **Jeff Carr**, gives inner-city youth the opportunity to pursue a secondary education at a distinctly Christian college.

Jones and Ford, raised on the rough streets of South Central L.A., both completed degrees in social work. Jones is thinking of going into child welfare. Ford is pursuing a career as a probation officer.

"I never dreamed I'd graduate from college" Jones said. "So many people helped me; I just want to reach out to other people."



(L. to r.) **Al Jones**, **Jeff Carr**, and **Ron Ford** pose during graduation exercises at **NNC** last spring.



The 1994 Washington Pacific District ordinand class (l. to r.): General Superintendent **James H. Diehl**, Rev. **Jerry and Linda Beck**, Rev. **Michelle Morrison**, Rev. **Calvin and Kandy Gilbert**, Rev. **Charlie and Melinda Lummus**, Rev. **Jerome and Julie Beers**, Rev. **Jonathan and Sue Ellen Cubing**, Rev. **Dana and Beverly Hicks**, Rev. **Kenneth and Donna Rowley**, and District Superintendent **Hugh L. Smith**.



The 1994 Canada Atlantic District ordinand class (l. to r.): front row—Rev. and Mrs. **Clifton Queale**, General Superintendent **Paul G. Cunningham**, Rev. and Mrs. **Gary Coper**, District Superintendent **William Stewart**; back row—Rev. and Mrs. **Eugene Morrell**, Rev. and Mrs. **Ray Hinchey**, and Rev. and Mrs. **Philip Green**.

Chuck Downing, Sunday School chairman at San Diego, Calif., Mission Valley Church, was the 1993 California recipient of the Presidential Award for Excellence in Science and Mathematics Teaching. Downing teaches science at Monte Vista high school.

The award, sponsored by the National Science Foundation, provides a \$7,500 grant for use at the teacher's school. Also included are several gifts from corporate sponsors.

As a highlight, Downing received an all-expense paid



trip for two to Washington, D.C. Activities included breakfast at the National Press Club, dinner at the State Department, and a reception at the National Science Foundation.

Myrtie Cooley, 94, a member of the McAlester, Okla., Church, has subscribed to the *Herald of Holiness* for 57 consecutive years. Subscribing since she joined the Church of the Nazarene at Buffalo Valley, Okla., Cooley has also received *World Mission* magazine for the same period of time.



The 1994 Northwestern Ohio District ordinand class (l. to r.): General Superintendent **William J. and Evelyn Prince**, Rev. and Mrs. **Oscar Clark**, Rev. **Anthony Branch**, Rev. and Mrs. **Brian Grimm**, District Superintendent **Jack E. and Celina Shankel**.



The 1994 Metro New York District ordinand class (l. to r.): front row—District Superintendent **Dallas D. and Sandra Mucci**, Rev. **Jean Estyl**, Rev. and Mrs. **David Cade**, Rev. and Mrs. **Enos Brown**, Revs. **Roy and Denise Shaffer**, Rev. and Mrs. **Cecil Clarke**, and General Superintendent **Donald D. Owens**; middle—Rev. and Mrs. **Ramon Tanon**; back—Rev. and Mrs. **Pierre Heurtelou**.

Deaths



MARY ARNOLD, former dean of women at Eastern Nazarene College, White Stone, Va., Apr. 24. Survivors: daughter, Eleanor Jackson; 6 grandchildren; 12 great-grandchildren.



PETER BOURKE, 70, longtime New Zealand District Advisory Board member, Apr. 2. Survivors: wife, Gladys; daughter, Nancy; sons, Peter, David; two grandchildren.

MARIE LEONA BRUNING, 94, Wright City, Mo., Apr. 25. Survivors: sons, Floyd, Lloyd; two sisters; six grandchildren; eight great-grandchildren.

WILLIE MAE COONS, 86, Duncan, Okla., Apr. 12. Survivors: daughter, Dorothy Mae Bond; two grandchildren; three great-grandchildren.

REV. OLIVE F. CRANE, 96, former pastor and missionary, Pasadena, Calif., Apr. 22. Survivors: nieces and nephews, Alpin Bowes, Gerald Bowes, Eunice King, Lois Hoppe, Ethel Hutcheson, Wil Spaite.



FLOY GILLILAND, Bethany, Okla., wife of former Southern Nazarene University president, Ponder Gilliland, May 17. Survivors: husband, Ponder; daughters, Glaphre, Marsha, Sheri; son,

Ronald; three sisters; two brothers; two granddaughters.

HELEN A. HILL, 69, Crystal Falls, Mich., Apr. 30. Survivors: husband, Albert; daughters, Linda, Carol, Edie, Josephine; foster mother, Edith; 2 brothers; 3 sisters; 22 grandchildren; 15 great-grandchildren.

M. JUNE (McGUIRE) LIDDELL, registered evangelist and former music teacher at Olivet Nazarene University, May 12. Survivors: husband, P. L.; daughter, Lavonne.

BERNEASE F. (ELLIOTT) PEED, 74, Mesa, Ariz., Dec. 1. Survivors: husband, John; sons, Mark, Robert; one brother; two sisters; five grandchildren.

MYRTLE E. RISHEL, 90, Scott City, Kans., Apr. 27. Survivors: husband, Paul D.; daughters, Lesta Lange, Pauline Hillary; five grandchildren; eight great-grandchildren; three sisters.

WAVY E. ROGERS, 86, Orlando, Fla., Sept. 13. Survivors: husband, Rev. Lelan; two sisters; one brother.



J. GEORGE TAYLORSON, 89, pastor of many years, Cathedral City, Calif., Dec. 9. Survivors: wife, Eldred Mae; sons, George, Glenn; daughter, Patricia; six grandchildren; four great-grandchildren; one sister; one brother.

REV. ROY VAUGHN, 80, pastor of many years, Ocoee, Fla., Jan. 20. Survivors: wife, Lucille; daughters, Jeanette Dorfman, Naomi Vaughn; three brothers; four grandchildren; four great-grandchildren.

Births

to **DWANE AND DEANNE ARNOLD**, Olathe, Kans., a boy, Dustin Nicholas, Jan. 8
to **DON AND TERESA (ZALETA) BIRDWELL**, Oklahoma City, Okla., a boy, Joshua

Don, Oct. 5

to **REV. DAN AND DEBBIE BRAATEN**, Lee's Summit, Mo., a girl, Ashley Nicole, born Dec. 20, adopted Jan. 13.

to **CARY AND SARAH BETH (BOWLES) GOMER**, Palmer, Tenn., a boy, James Cullen, Nov. 14

to **MICHAEL AND BONNIE (HARTMAN) HOGAN**, Selinsgrove, Pa., a boy, Jordan Lee, Feb. 2

to **MICHAEL AND BARBARA (HERBSTER) HOCKENBROCK**, Selinsgrove, Pa., a boy, Cody Allan, Feb. 17

to **JASON AND MELODI (MOYER) McWILLIAMS**, Oklahoma City, Okla., a girl, Malori Danae, Jan. 4

to **BRYAN AND TERESA (WARD) MERRILL**, Olathe, Kans., a girl, Andria Jane, May 6

to **STEVEN AND KELLY (KOEHN) PARKER**, Colorado Springs, Colo., a girl, Rebekah Leigh, May 8

to **JEFFREY AND ROBIN (WITHERITE) SCHLUMPF**, Colorado Springs, Colo., a boy, Cameron Handschy, Feb. 16

to **LONNIE AND LAURA (HOFFMAN) SCHOLL**, Selinsgrove, Pa., a boy, Lorenz Anthony, Mar. 28

to **STEPHEN AND STACEY STRANGE**, Lakeland Fla., a girl, Kaitlyn Diana, Mar. 30

Marriages

ANGELA KELLY and **STEPHEN HEITZ**, Mar. 12

NICHOLE LEA SMITH and **HAROLD ALFRED LERCH, JR.**, at Selinsgrove, Pa., May 7

Anniversaries

RALPH AND JERALINE CRAIG, Bethany, Okla., celebrated their 50th wedding anniversary June 12 with a reception in their home. They have five children.

FOR THE RECORD Moving Ministers

KEITH CARNES, from Rockford (Ill.) First, to Anderson (Ind.) First

MAHLON COCHRAN, from Palco (Kans.) Canaan Hill, to Banner, Mo.

RICHARD J. COMER, from pastor, Owensville, Ind., to evangelism

DAVID B. CRAIG, from associate, Junction City (Kans.) First, to associate, Oklahoma City (Okla.) Pennsylvania Avenue

JAMES D. FOX, from pastor, Beverly, Mass., to associate, Quincy (Mass.) Wollaston

PAUL R. GATES, from Dale, Ind., to Owensville, Ind.

FRANKLIN W. GOFF, from Dunbar, W.Va., to Clendenin, W.Va.

RONALD G. GREENO, from pastor, Redding (Calif.) First, to superintendent, Sacramento District

EDWARD H. HECK, from Vicksburg (Mich.) Chapman Memorial, to Vandalia, Ohio

MARK E. HOLCOMB, from associate, Vicksburg (Mich.) Chapman Memorial, to associate, Vandalia, Ohio

JONATHAN M. HUNT, from associate, Vicksburg (Mich.) Chapman Memorial, to associate, Vandalia, Ohio

GREGORY H. JOHNSON, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Whitney, Tex.

W. TALMADGE JOHNSON, from superintendent, Tennessee District, to general assignment, Sunday School Ministries, Kansas City, Mo.

ROBERT C. KILLEN, from pastor, Kaneohe, Hawaii, to superintendent, Hawaii Pacific District

DAVID P. KING, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Warrensburg, Mo.

MAX S. MURPHY, from pastor, Morehead City (N.C.) Crystal City, to evangelism

JAMES E. NASH, from Frankfort (Ky.) Capital, to Apache Junction, Ariz.

A. GARY PETTIGREW, from Cisco, Tex., to Bay City, Tex.

TIMOTHY G. PITZER, from associate, Denver (Colo.) Lakewood, to associate, Bucyrus, Ohio

ROBERT (BUD) PRENTICE, from Springfield (Mo.) Grace, to Great Bend, Kans.

HARRY A. RICH, from superintendent, Canada Quebec, to district assignment, Zaire/Rwanda

BYRON C. SCHORTINGHOUSE, from missionary to superintendent, Southern Florida District

WALTER F. SHEETS, from Royalton (Ill.) First, to Pana (Ill.) First

LINDA STARGEL, from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Montreal (Quebec) Grace

WOODIE STEVENS, from pastor, Colorado Springs (Colo.) First, to superintendent, New Mexico District

CLIFFORD E. WATT, JR., from Warrensburg, Mo., to Gladstone, Oreg.

Recommendations

The following have been recommended by their respective district superintendents:

RONALD L. REAGLE, evangelist, 9 Monroe St., Franklin, PA 16323, by J. Roy Fuller, Pittsburgh District

KEITH GILLIAM, evangelist, 101 Adrian Dr., Huntsville, AL 35811, by Leon F. Wyss, Colorado District

TIM YOUNG, evangelist, 712 N. Pawnee, Taylorville, IL 62568 (217-824-5580), by E. Keith Bottles, Chicago Central District

RON SCRUGGS, evangelist, 11827 E. 153rd Terr., Olathe, KS 66062 (913-780-3993), by Keith Wright, Kansas City District

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Announcements

HUNTINGTON (IND.) FIRST CHURCH will celebrate its 75th anniversary Sept. 18. All former members are invited. For more information, phone the church at 219-356-1614.

KALAMAZOO (MICH.) FIRST CHURCH will celebrate its 70th anniversary, Sept. 25 beginning with a coffee fellowship at 9:30 A.M., Sunday School at 9:45 A.M., and morning worship at 10:50 A.M. Previous pastors will speak at 4 P.M. For more information, phone 616-327-3151.

PRESCOTT (ARIZ.) FIRST CHURCH will celebrate its 70th anniversary Oct. 29-30. Special services are planned. Former pastors, members, and friends are invited to attend or send greetings, photographs, etc.

For further information, contact the church at 2110 Willow Creek Rd., Prescott, AZ 86309, or phone 602-445-1136.

SANTE FE (N.MEX.) FIRST CHURCH will celebrate its 45th anniversary Sept. 10-11. Special services are planned for Saturday evening and Sunday morning, with dinner on the grounds following. All former pastors, members, and friends are invited to attend or send greetings. For more information, phone 505-983-8738.

DIRECTORY

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

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NEWS OF RELIGION

Belief in Devil Strong in France

Belief in God in France is fading but not belief in the devil. A poll for the newspaper *Le Monde*, showed that 61 percent of the French more or less believe in God, compared with 66 percent in a survey taken years ago. When asked if they believed in the devil, 34 percent said yes. That's up from 24 percent in 1986. About 56 percent said they believe Jesus was the Son of God (down from 64 percent in 1986).

Murderer Baptized

Serial murderer Jeffrey Dahmer was baptized because he "wanted his sins washed away," according to Ray Ratcliff, a Church of Christ minister. Ratcliff baptized Dahmer in a whirlpool at Columbia, Wis., Correctional Cen-

ter where Dahmer is serving 16 consecutive life sentences for killing 17 young men. The 33-year-old Dahmer dismembered some of his victims.

Dahmer reportedly gained interest in religion after receiving information about a Bible study course from a Virginia woman. Ratcliff said he met with Dahmer to assess his commitment. He said the inmate appeared to be at peace with himself and "wanted God in his life."

Cutting Off Nose

Catholic Charities of San Francisco may lose \$1.5 million in AIDS contracts because board directors will not disclose their sexual orientation, as required by city government. The city says the rule is to guarantee that service providers are sympathetic to their target popula-

tions. Catholic leaders say that sexual orientation of board and staff members is a private matter and that the charity adheres to a "don't ask, don't tell" policy.

The city council is holding up renewal of a \$412,000 contract for a residential program for destitute AIDS patients.

Clinton Budget Cuts Funds for Chastity/Adoption Programs

The Clinton Administration eliminated funding for teen chastity and adoption programs from its 1995 budget, according to the *Washington Times*. Although it revokes funding of the Title XX Adolescent Family Life program, the budget allocates \$6.8 million for a new Office of Ado-

lescent Health.

A spokesperson for the office of Health and Human Services Secretary Donna Shalala said abstinence programs will be eligible to compete for funding under the new health office. The OAH is to fund programs that combat teen violence, drugs, sexually transmitted diseases, pregnancy, and mental health problems. The office also is to encourage health education and contraceptive information and services for teens. Unlike the Family Life Program, the OAH has no mandate to fund programs helping pregnant teens choose adoption. Abstinence is "not in their vocabulary and it's not in their budget," said Sen. Don Nickles (R-Okla.), a member of the Senate Appropriations Committee.



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“Above All Else”

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

ONCE, THERE WAS AN OLD WOMAN; she was blind, but very wise. One day, she was visited by some young people intent on testing her wisdom. Standing before her, one of them said:

“Old woman, I hold in my hand a bird. Tell me, is it living or dead?”

She hesitates. She cannot see her visitors, let alone what is in their hands.

She senses that the bird is alive, but if she says, “The bird is alive,” one would only have to squeeze a little harder and the bird would be dead.

Finally, she speaks. “I don’t know,” she says. “I don’t know whether the bird you are holding is dead or alive, but what I do know is that it is in your hands. It is your responsibility.”

The “bird in the hand” can represent many things over which one has the power of life and death, of flight or decay. Our faith, our future, our talents and abilities are all blessings that God has placed in our hands.

As we make choices concerning our responses to these gifts of grace, we must remember that the governing of the hand begins with the heart—that doing is primarily a result of being. A life of meaning and purpose is not a garment that one puts on or a

methodology that one learns, but a commitment of the heart that finds expression in the head and the hand.

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

Three observations:

First, this is a command: “Guard your heart.” It is in the imperative because it is imperative.

For a couple of years, I drove a car that had a security system. When it was bumped, or if someone tried to pry open a door or window, the horn would sound and the lights would flash.

As far as I know, the only time the alarm went off was one night as I climbed into the car in the Wal-Mart parking lot. Sure enough, the horn began to blow, the lights began to flash, and a crowd gathered ‘round.

We put elaborate energy and resources into guarding that which rusts and decays and that which can be stolen. Oh, that we would guard our hearts with the same fervor.

How do we guard our hearts?

- “I have hidden your word in my heart that I might not sin against you” (Psalm 119:11, NIV).

- “I seek you with all my heart; do not let me stray from your commands” (Psalm 119:10, NIV).

- “Turn my heart toward your statutes and not toward selfish gain” (Psalm 119:36, NIV).
- “Teach me your way, O Lord, and I will walk in your truth; give me an undivided heart, that I may fear your name” (Psalm 86:11, NIV).

- “Trust in the Lord with all your heart and lean not on your own understanding” (Proverbs 3:5, NIV).

Second, there is an intense priority here: “Above all else.” Someone has said, “The main thing in life is to keep the main thing the main thing.”

In a life filled with many options, there are some overriding priorities that must take precedence. Guarding the heart is surely one of those.

Third, we are given the reason for the command: “for it is the wellspring of life.”

Every person has an inner being from which all of life flows. Our thoughts, deeds, and attitudes are all manifestations of this inner self—the heart.

“As a man thinketh in his heart,” the Bible says, “so is he.”

When the heart is pure, all that flows from it is pure, but if the heart is bitter or sour or soiled, that which flows forth is the same. Life is lived inside out.

David prayed it well, as he said, “Create in me a pure heart, O God, and renew a steadfast spirit within me” (Psalm 51:10, NIV). That prayer is answered in Christ who can cleanse the heart through sanctifying grace. Then, from that wellspring, will flow forth the joys of life.

Life is lived inside out.

Once, visitors asked an old woman a question: “Is it alive or is it dead?” What did these visitors make of the woman’s wise response, “It’s in your hands”? What do you make of it?

What shall you do with what God has placed in your hands? Remember, the hand is only an expression of the heart, so, “Above all else, guard your heart, for it is the wellspring of life.”

HH

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Herald of Holiness (USPS 241-400) is published monthly by the **NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House. Copyright 1994 by Nazarene Publishing House. **POSTMASTER:** Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. Second-class postage paid in Kansas City, Mo. Canadian GST No. R129017471.

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Notes from an editor's journal

by Mark Graham, Managing Editor

Where Do I Go to Complain?

I received a letter from a writer who attends a large church. She is a single parent who said she needed to vent her frustrations. She was hurt by the fact that she—a third-generation Nazarene—and her son could be invisible amid a large body of believers. Here is her letter.

Dear Church of the Nazarene: There are a few things I would like to say to you about the way you have "welcomed" my son and me into your church. Thanks: . . . for the times I have called members of the pastoral staff and poured out my heart and needs—only to feel that my concerns were ignored; . . . for all the times I missed church, because I couldn't stand the loneliness or had a sick child—and no one bothered to find out why I wasn't there; . . . for the times I have sat in church by myself, even after asking someone to sit with me; . . . for all the invitations—NOT!—for Sunday dinner, dessert at Shoney's, or just a "come over tonight after church"; . . . for not being there for me during my divorce, or after it; . . . for patronizing me by asking others to greet me during worship services; . . . for offering me Sunday School classes where members don't even speak to me; . . . for ignoring my needs and those of my son; . . . for making God's house the loneliest place on the face of the earth.

There it is. How did it make you feel? Were you shocked because you have never known of anyone at your church receiving such treatment? Perhaps you wanted to ask the writer, "What are you doing to make friends at church?" Or, maybe you said, "I know exactly how this person feels."

You don't have to be a single parent to experience such feelings. Some churches are so large that it takes extra effort to get acquainted. Many of us are shy or don't know the art of initiating and maintaining conversations with strangers. Still, there are lonely persons in every crowd—even in the church.

What can we do to encircle the lonely and the hurting in our folds? I'm no expert, but here are a few ideas.

Break out of that comfortable clique that you hang with in church and find

someone else to visit with. Invite them over for Sunday dinner or for a snack after evening worship. Get acquainted with others to the point that you know what their needs are and can pray for them in an informed way. Especially look to include persons within your social group who may have gone through divorce or who may be bringing up children as single parents. Offer to baby-sit for free or include your new friends on an outing with your own family.

Try to meet new people who come to your church to show them that you really care.

And for you persons who are lonely in churches. Here are my unsolicited tips: Sit near the front of

your church or Sunday School class. It will take you longer to get out of the room after the service or class, thus allowing you time to greet and be greeted.

Be optimistic. When someone asks you how things are going, don't depress them to the point of suicide by telling them every problem that you faced this week. It's OK to share such things, but don't dwell on them.

Be honest with the leaders in your church. If you feel that members of your pastoral staff or Sunday School are ignoring your needs, tell them so (after thoroughly praying about it). Sometimes those of us in the church don't know that we are being neglectful.

Attend church and class outings and small-group Bible studies. Invite a friend to attend with you.

Find out the needs of others in your church or Sunday School class. Take someone a pie from the grocery bakery or part of a casserole that you prepared for your family. Helping others is a great way to open doors to developing friendships.

Also, check your attitude. The reason others may not be warming up to you might be because of an attitude that seems to say, "I don't want your friendship."

A church should never be the "loneliest place on the face of the earth" for anyone. Let's work at making our *houses* of worship *homes* for hurting and lonely people.

There are lonely persons in every crowd—even in the church.

Missionaries Withdraw from Haiti

All Nazarene missionaries serving in Haiti recently returned to the United States just hours before the U.S.-imposed ban on commercial air travel went into effect, according to John Smee, Caribbean regional director.

The State Department order is part of the current international embargo against the military leaders who ousted former President Jean-Bertrand Aristide.

Terry Ketchum, mission director in Haiti, reports that two Nazarene pastors' wives recently died during childbirth, because they had been without food for more than two days. Three pastors' children have died of malnu-

trition since the embargo began.

"It's really a time for prayer for Nazarenes in Haiti," said Smee. "This is not just another international happening. This is a desperate time for those who are a part of our Nazarene church family."

The country of Haiti is second only to the United States in total number of Nazarenes, boasting 54,313 members in 1993. The Nazarene Bible College in Haiti changed the date for its graduation ceremonies to allow participation by the departing missionaries. More than 600 Haitians gathered for the emotional event.

Harvey Appointed to Canada Quebec



Carlton F. Harvey, 38, has been appointed superintendent of the Canada Quebec District, according to General

Superintendent Paul G. Cunningham. Cunningham made the appointment with unanimous approval of the Board of General Superintendents and in consultation with the Canada Quebec District Council. Harvey will assume his new responsibilities immediately.

Harvey replaces Harry Rich, 66, who resigned at the 1994 district assembly after

10 years as superintendent. Rich has accepted a specialized missionary assignment to Rwanda/Zaire. He and his wife, Marion, will reside in Kenya.

Harvey, the son-in-law of Rich, moves to the post from Bradford, Pa., First Church, where he was senior pastor. He earlier pastored churches on the Canada Quebec, Northwest Oklahoma, San Antonio, and Kansas City districts.

He is a graduate of Northwest Nazarene College and Oklahoma State University. He also attended Nazarene Theological Seminary.

Harvey and his wife, Sharon, have two children, Lyndon and Lauren.

Porter Has Recurrence of Cancer

Amy Porter, daughter of Washington District Superintendent Jerry Porter and wife, Toni, underwent surgery, May 26, which revealed an inoperable tumor in the right lung, along with many smaller tumors. The 19-year-old

began chemotherapy June 6.

Porter, a sophomore at Southern Nazarene University, underwent surgery to amputate her arm at the elbow in January 1992 after cancer cells were discovered in her left hand.

Louisiana Tops Herald Campaign

Louisiana led all other districts in the 1993-94 *Herald* subscription campaign, according to Wesley Tracy, editor of the *Herald of Holiness*. Louisiana reached 122 percent of its district goal—the highest percentage of any district in years. This is also the fourth year in a row that Louisiana has led all other districts in the annual *Herald* subscription drive.

Districts in the U.S. and Canada were divided into three groups, group one (with more than 7,500 in average Sunday morning attendance), group two (4,501 to 7,500), and group three (up to 4,500). Goals were based on average 1992 Sunday morning worship attendance divided by 2.75.

Illinois was the top district in group two, reaching 72.8 percent of its goal. Southwest Indiana, with 66.2 percent of its goal, was the leader in group one. Louisiana was the leading district in group three.

Rev. Daniel J. Mappus, pastor of the Friendship Church in Robeline, La., directed the campaign for the Louisiana District (Ralph

West, superintendent). Debbie Brewer, a pastor's wife in Fairview Heights, Ill., was the coordinator of the drive for the Illinois District (Allan Dace, superintendent). Rev. Gary Williamson, pastor of the Oakland City, Ind., Church was the coordinator for the Southwest Indiana District (M. V. "Bud" Scutt, superintendent).

Mappus, Brewer, and Williamson each received a gift certificate from Nazarene Publishing House for their efforts.

"Louisiana, Illinois, and Southwest Indiana helped us carry out our theme to 'Put the *Herald* in Its Place . . . on their districts," said Tracy. "We appreciate the dedication of these district coordinators, their superintendents, and the many local coordinators who assisted them. Without these individuals and their counterparts on the other districts, the *Herald* would have no way of reaching our readers. We are grateful for their assistance."

The theme for the 1994-95 campaign is "A Real Family Value—the *Herald of Holiness*."

Gales Succeeds Follis in Canada West

Daniel R. Gales, 54, has been elected superintendent of the Canada West District, according to General Superintendent Paul G. Cunningham. Gales was elected on the fifth ballot by the Canada West District Assembly June 24. He accepted the call.

The previous day, William E. Stewart, superintendent of the Canada Atlantic District, had been elected to the post. After consideration, Stewart declined the call.

Gales replaces Glenn Follis, 61, who resigned from the superintendency at the 1994 assembly. Follis said he plans to take a brief sabbatical be-

fore returning to the pastorate. Follis had served as superintendent of the district since 1986.

Gales had pastored the Winnipeg Fort Garry Church since 1991. Prior to this, he pastored Calgary First Church (1984-91) and Medicine Hat (1972-84), both on the Canada West District.

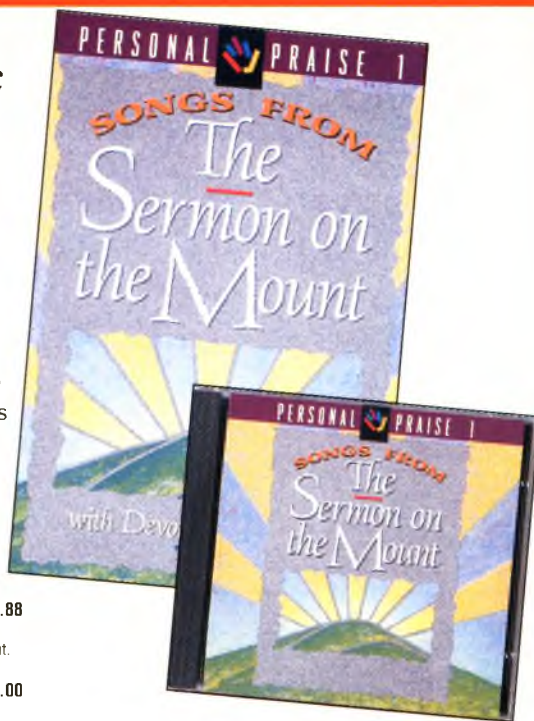
Gales is a graduate of Canadian Nazarene College and holds both the M.Div. and D.Min. degrees from Nazarene Theological Seminary. He and his wife, Bonnie, have two daughters, Shannon Novak and Andrea; and a son, Kevin.

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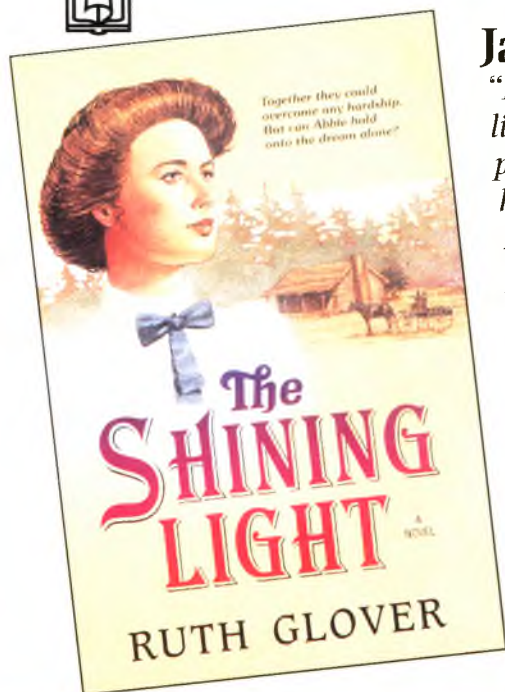
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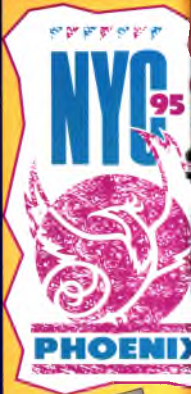
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