

in Ministry

Fall 2006

The Magazine of PALMER Theological Seminary

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the Elderly**

**Stewardship
Report**

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inMinistry

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Wallace C. Smith '74, '79
President

Randall Frame
Executive Director of Marketing
and Communications

Charles L. McNeil, Sr. '06
Director of Creative Design and
Seminary Communications

I SPENT NEARLY SEVEN YEARS at this Seminary during the 1990s. Even after I left, I stayed in touch. I was honored in 1999, for example, to be asked by former President Manfred Brauch to write a history of the Seminary, *Praise & Promise*, published in 2000 on the occasion of our 75th anniversary.

We've done a lot of thinking over the last few months about how *inMinistry* can best serve our audience. And we have concluded that, given that most readers are pastors or others in positions of church leadership, we want this publication to focus on information and perspectives that you will find useful in your ministry—books you might want to know about, sermon illustrations you might be able to use next Sunday morning, even a few jokes suitable for church settings.

Of course we want to keep you informed about some of what is happening here. But at least half of this publication will be dedicated to helping you to be more effective in ministry. I hope you notice and welcome the difference.

It's good to be back at Palmer! I hope that a brief description of a scene from a film I saw not long ago will help explain why. The film, *Girl in the Café*, focuses on a fictional conference of world leaders who have gathered, at least ostensibly, to address the problems of the poor. Having heard reports of their progress (or lack thereof), the "girl at the café" ends up at dinner with these political leaders. Prophet-like, she challenges them in essence to forget about politics for once in their lives and to take a stand for what is right.

One of the leaders attempts to put the young woman in her place first by pointing out that she knows very little about the issues at hand and then by quoting Alexander Pope: "A little knowledge is a dangerous thing."

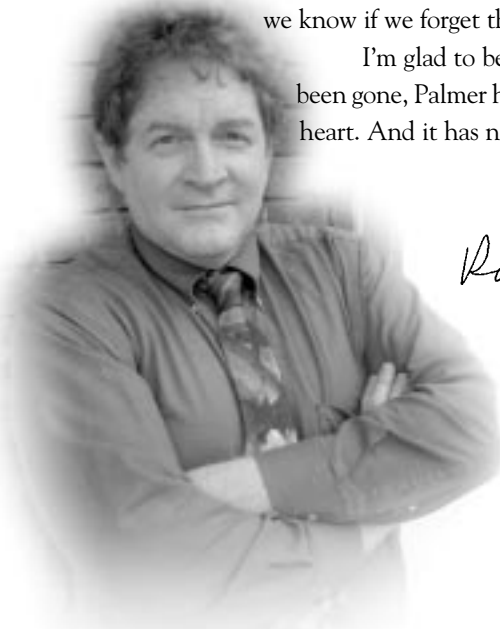
But far from being defeated, the girl in the café has the perfect response, which goes something along these lines: "I may not know all there is to know about the issues, but I do know that it doesn't matter how much we know if we forget the things of the heart."

I'm glad to be able to say that in the time I've been gone, Palmer has not forgotten the things of the heart. And it has no plans to do so.

Blessings,

Randall L. Frame

Randall L. Frame



The story behind Palmer's Trademark Window

MOST TRUE ARTISTS do not consider if their work will have any future. They don't think about whether or not it is destined to become a classic. They create because they have a story to tell — a message to convey. For the true artist, creating is an end in itself.

And so it was that more than twenty years ago when Brian Hamilton '85 was commissioned to do a stained glass window for the Seminary's library, he had no idea that his work would go on to become a signature image of Palmer Seminary, that it would catch the eye and even capture the awe of countless students and visitors in the decades to come.

Palmer's current president, Wallace Charles Smith (then a professor at the Seminary), and librarian William Hand commissioned the project, which was dedicated to the Seminary's newly created Black Studies pro-



gram. According to President Smith, Dr. Hand personally paid for the window project, though it was something that, during his lifetime, he didn't want others to know.

Brian recalls, "Bill Hand was one of the most generous, loving people I ever met. He was totally dedicated to the library and proud to leave a mark for future generations."

The stained glass library window was born at a time when the Seminary was acting on a number of fronts to build its commitment to African American students and to black scholarship. The annual Mitchell Lectureship series had been established just a few years earlier, having been christened by black theologian James Cone. And the Black Studies section of the library had been dedicated to the memory of J. Pius Barbour, the longtime pastor of Calvary Baptist Church in Chester, PA. Among the many whom Barbour had mentored were Dr. Martin Luther King, Jr. and a lone Eastern Seminary student: Wallace Charles Smith.

Regarding the library window, President Smith recalls, "We wanted something to give a face to this new emphasis. And it came to our

attention that Brian was a stained glass artist." In fact, Brian Hamilton had only fairly recently (at the age of 20) become intrigued with the art of stained glass. Especially given the purpose of the project, Brian was glad to take it on.

"The remarkable thing about stained glass," Brian says in reflecting on his art, "is that one never sees it the same way twice. Because of the angle and the intensity of the light, it's different every time.

"Except for the black," Brian continues. "There is no movement in the black. We see it the same way. Christ on the cross is an enduring reality."

At its core, the window represents life and hope. Brian suspects that his use of red and green, colors of the Nicaraguan flag, owe in part to a trip he'd taken to Nicaragua and to his concern for peace and justice in that land, which at the time was in the throes of civil war.

Ultimately, says Brian, his art represents "a resurrection scene. Those rays of light in the background represent the Resurrection." Still, he adds, "the suffering God remains. And this contrast between life and death illustrates how God lives with and acts among us." He notes the one-word title of his enduring work of art: Emanuel* (God With Us). **IM**

*The spelling "Emanuel" was decided upon because of space limitations on the plaque.



REINVENT *your* WORSHIP



Brad Berglund '83 has become the premier worship designer and leader within the American Baptist Churches. Brad designed and led the worship at the 2005 Baptist World Congress in Birmingham, England.

Brad's latest book, *Reinventing Worship*, published by Judson Press, provides dozens of original contemporary prayers, litanies, and special occasion services (samples below) written by more than two dozen contributors, including Brad and his wife, Rita. This resource includes a CD that by itself is worth the price of the book (\$14). The CD includes all of the book's content (making it readily accessible to churches using PowerPoint), as well as more than 400 Scripture readings and dozens of Brad's original photographic images for use during worship.

To order Brad's book, visit www.judsonpress.com. To learn more about Brad's ministry, visit www.reinventionsunday.com.

HIDING FROM THE VULNERABILITY OF LOVE THROUGH ACCOMPLISHMENT AND ACHIEVEMENT

by Brad Berglund

Confession:

Almighty God, to you I lift up my life. Before you and these, my brothers and sisters in Christ, I confess that I have sinned.

Too often, I mistake how much I do for who I really am.

Too often, my accomplishments are part of an endless striving to prove my value and worth and to be recognized by others.

Too often, the image of success, competence, and confidence I project becomes a role I play, hiding my deep desire to be real and to be loved for who I am.

Too often, I am unable to release my desire for attention and admiration, too afraid others will see through my façade to a lonely, empty place inside.

O God, help me.

Words of Assurance:

Dear friend, you are forgiven and you are loved. My highest desire for you is to receive that love deeply into your heart of hearts. Let go of your

striving, your need to impress others, and your constant activity. Feel your feelings, commit yourself to relationships that matter, and slow down so you can discover who you are as a human being created in my image. Use the gifts I have given you not for your own sake but to help others discover their true gifts. Step out of the limelight. Take the focus off yourself. Set others free to share the work to which you have all been called. And above all, put on love, my greatest gift to you.



RITUAL OF SOLIDARITY WITH THE SUFFERING

by Rita Berglund

Part 1

(Instruct everyone upon entering to pick up one of the small stones available at the door in baskets and to place the stone on the main altar. After everyone is finished, a chorus of voices recites one voice after the other.)

VOICE 1: We stand here today in solidarity with all the women in history who have been stoned to death.

VOICE 2: We stand today with all who have been stoned to death by violent words and violent deeds.

VOICE 3: We stand today with all who have been stoned to death by the silence of those who stood by and did and said nothing.

VOICE 4: We stand today with all who have been stoned to death by poverty, hunger, and hopelessness.

VOICE 5: We stand today with all who have been stoned to death by war, greed, exploitation, and lust.

VOICE 6: We stand today with all who have been stoned to death by loneliness, despair, and loss.

Part 2

(Scatter red rose petals over the stones.)

VOICE 1: We stand today in solidarity with all the survivors.

VOICE 2: We stand today with the survivors who have struggled again and again to stand.

VOICE 3: We stand today with the survivors who have been bought and sold and sold again.

VOICE 4: We stand today with the survivors who are the mothers and fathers, sisters and brothers of the disappeared.

VOICE 5: We stand today with the survivors who have run for freedom and with those who cannot run and with those who are too scared to run.

VOICE 6: We stand today with the survivors who fight against despair, hopelessness, and loss.

Part 3

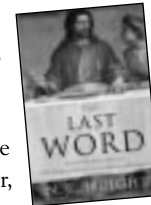
(Among the rose petals and stones, place small candles and light them carefully.)

ALL: We come because it is all about love. A love that is deeper, wider, and stronger than all the world's pain. We come because there is a teacher who tells us that wisdom and true love can provide healing in the deepest, darkest, and cruelest of places. We come because it is all about love. **IM**

RECOMMENDED READING

The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture (HarperSanFrancisco, 2005) by N. T. Wright

Reviewed by Theology Professor Donald Brash



■ In *The Last Word* N. T. Wright proposes a way of experiencing the Bible that will transcend "the Bible wars" that have divided churches. Bishop Wright sees both so-called "liberals" and so-called "conservatives" as

equally guilty of distorting and abusing the Bible. This distorting happens when the liberal side expresses "enlightened" skepticism about the reliability of the Bible. It happens when the conservative side tries to prove the Bible's reliability to an "enlightened" audience.

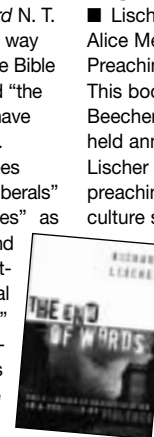
While Bishop Wright affirms the value of historical criticism and resists the effort to return to a "pre-modern" approach to interpreting the Bible, he also criticizes the faithlessness of those who fail either to see the broad themes of the Bible or to consider the implications and value of the Church's historic use of it.

Wright proposes that biblical authority is best understood as the use God makes of the Bible for accomplishing God's purposes in and through God's people for the world. His understanding of the Bible's character and importance is dynamic and dramatic. The Bible is the narrative through which we (the living Church) are inspired by God to participate in God's unfolding story for the world. The story of the Church is the fifth and final act of that great narrative.

Bishop Wright contends that the Bible should be engaged in a way that is "totally contextual," that our reading of it should be "liturgically grounded, and it should be 'privately studied.'" Our study should be "refreshed by appropriate scholarship," and the Bible should be "taught by the Church's accredited leaders."

The End of Words: The Language of Reconciliation in a Culture of Violence (Eerdmans, 2005) by Richard Lischer

Reviewed by Eastern University Chaplain Joseph B. Modica



■ Lischer is the James T. and Alice Mead Cleland Professor of Preaching at Duke Divinity School. This book consists of the "Lyman Beecher Lectures in Preaching," held annually at Yale University. Lischer argues that words (i.e., preaching) in a media-driven culture seem futile and ineffective.

He exhorts preachers to recapture the vocation of preaching by effectively retelling the biblical story, which is one of reconciliation. A valuable read for pastors. Lischer's comments about the use of

technology (vis-a-vis PowerPoint) during the sermon is worth the price of the book.

Free Church, Free State: The Positive Baptist Vision (Paternoster, 2005) by Nigel G. Wright

Reviewed by Church History Professor George Hancock-Stefan

■ At the centenary celebration of the Baptist World Alliance held in Birmingham, England in 2005, the presentations of Nigel G. Wright were superb. He is currently the Principal of Spurgeon's College in London and an author who since the mid-eighties has written several challenging books for Baptists.

His previous titles include *Challenge to Change; A Radical Agenda for the Baptists* (1991), *The Radical Evangelical: Seeking a Place to Stand* (1996), *Disavowing Constantine: Mission, Church and the Social Order in the Theologies of John Howard Yoder and Jürgen Moltman* (2000), and *New Baptist, New Agenda* (2002).

Wright is a committed historical Baptist, convinced that Baptists have made and will continue to make great contributions to the Kingdom of God. At the same time he is willing to raise questions on some of the "untouchable" concepts such as soul liberty. He is well versed in Patristic writings as well as in contemporary Catholic theology. He challenges Baptists to seek what they can learn from Catholics while challenging Catholics to consider the Baptist concept of church and state as opposed to the Constantinian model.

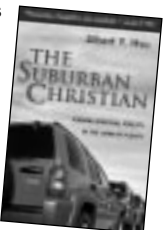
Finally, Wright's high view of the authority of the Scripture over the lives of individuals and churches makes him an ecumenist. He believes that in every denomination can be found people who are interpreting Scripture faithfully, and with them we can unite in the works of the Kingdom of Jesus Christ.

The Suburban Christian: Finding Spiritual Vitality in the Land of Plenty (IVP, 2006) by Albert Y. Hsu

Reviewed by Evangelism and Holistic Ministry Professor Al Tizon

■ As one who errs on the side of thinking that urban spirituality and ministry are superior, I picked up Albert Hsu's *The Suburban Christian* with an unhealthy dose of skepticism. But I did pick it up, and I am better for it. The book lays out the changing urban-suburban landscape in the United States. As the flow out to the suburbs continues, the author offers ways to be faithful to the Gospel, that is, to avoid the traps of suburbanism and to be involved in ministries among the poor and excluded.

He does well to dispel any urban vs. suburban scenarios, and he calls for interdependence in ministry.



Sermonfodder

ON HUMILITY:

Former heavyweight boxer James (Quick) Tillis is a cowboy from Oklahoma who fought out of Chicago in the early 1980s. He still remembers his first day in the Windy City after his arrival from Tulsa. "I got off the bus with two cardboard suitcases under my arms in downtown Chicago and stopped in front of the Sears Tower. I put my suitcases down, and I looked up at the Tower and I said to myself, 'I'm going to conquer Chicago.' When I looked down, the suitcases were gone."

from *Today in the Word*

ON MORAL COMPLEXITY:

If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

Aleksandr Solzhenitsyn in *The Gulag Archipelago*

INSPIRATION:

Out of the Darkness
 Out of the dark forbidding soil
 The pure white lilies grow.
 Out of the black and murky clouds,
 Descends the stainless snow.
 Out of the crawling earth-bound worm
 A butterfly is born.
 Out of the somber shrouded night,
 Behold! A golden morn!
 Out of the pain and stress of life,
 The peace of God pours down.
 Out of the nails -- the spear -- the cross,
 Redemption -- and a crown!

Source Unknown.

ANGER'S TOLL:

Of the 7 deadly sins, anger is possibly the most fun. To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor to the last toothsome morsel both the pain you are given and the pain you are giving back--in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you.

Frederick Buechner, in *Wishful Thinking*
 Transformed by Thoms

ON SETTING A GOOD EXAMPLE:

An author for *Reader's Digest* writes how he studied the Amish people in preparation for an article on them. In his observation at the school yard, he noted that the children never screamed or yelled. This amazed him. He spoke to the schoolmaster. He remarked how he had not once heard an Amish child yell, and asked why the schoolmaster thought that was so. The schoolmaster replied, "Well, have you ever heard an Amish adult yell?"

ACTIONS SPEAK LOUDER

My parents had a favorite phrase whenever they were about to discipline

my brother and me for some infraction of their rules. Realizing that their words must have fallen on deaf ears as far as understanding is concerned, they would say, "I can show you better than I can tell you." We know God's love when we encounter God in the height and depth and breadth and length of God's actions in our lives.

Marvin McMickle in *The Star Book on Preaching* (Judson Press)

CHURNING THROUGH LIFE'S STORMS

The movie "Catch Me If You Can" is based on the true story of Frank Abagnale, who was imprisoned for forging checks and committing bank fraud. He was released on the condition that he would help the FBI--without pay--to combat fraud. In the film, Abagnale's father talks about two mice who fell into a bucket of cream. One of them drowned. The other kept moving his legs, working so hard that the cream turned into butter and he walked out.

Many in our congregations today can no doubt relate to the mice.

People are churning away to keep from drowning in the storms of life without knowing when the ground will be ever solid enough to walk out.



PERSPECTIVES ON MINISTRY to the Elderly

THE WELL-DOCUMENTED CRISIS in the Social Security system has highlighted the fact that people are living longer. In fact, some sociologists now distinguish between the "young old" (65-85) and the "old old."

Many churches have no vision for providing ministry to the elderly, let alone any strategy. But some good work done by Mary Lovett, a 2006 graduate of the Seminary's Doctor of Ministry program (Marriage and Family track) offers some ideas worth considering.

When most people think of marriage and family issues, they think of newlyweds or struggles with teenage children. Instead, Lovett focused her experiential learning project on people she refers to as "Nifty Nineties." The Nifty Nineties were 31 residents of a long-term care facility sponsored by churches of the American Baptist Churches of South New Jersey who, at the time of the project, ranged in age from 91 to 99.

The plan she carried out is something from which all churches can learn. In essence, her project focused on giving older persons an opportunity to talk, to tell their life stories--failures as well as successes--while confronting issues of meaning, loss, forgiveness, and death with the goal of enabling participants to reach a higher level of spiritual peace and contentment.

In describing her project, Lovett writes, "As the Nifty Nineties review their life and have

help in putting issues, concerns, and secrets in perspective, perhaps members of the family system will be freed and empowered to grow and develop to their fullest potential, as I believe God intended from creation."

Lovett's project can easily serve as a model for a church. In eight weekly, hour-long sessions based on a contextual therapy model, she led a group discussion on a variety of topics, reflected by the following questions, statements, or themes:

"The knowledge gained in a life's journey is a precious gift."

"Anyone who has lived 90 plus years and successfully coped with all of life's challenges is worthy of admiration."

"What role did the church play in your youth?"

"What was life like when you were in your 20s and 30s?"

"A heart at peace gives life to the body." (Proverbs 14:30)

"What have been the successes and failures in your life?"

Ministry programs for the elderly are typically designed merely with fun -- trips or recreation -- in mind. This ignores the fact that the elderly, just like other people, need opportunities to unburden their hearts, to reflect spiritually on life's big issues. More churches ought to provide their elderly with such opportunities.

Writes Lovett, "It is clear that creativity does not diminish with age. [The Nifty Nineties] were able to reflect upon past behavior and thought patterns and understand the implications of changing them. In the areas they perceived as negative, they were able to provide feedback to one another in non-threatening ways, often by sharing a story from their own life. There were many opportunities for smiles, jokes, and affirmation. Many of the participants continued to communicate outside of the weekly sessions. I was surprised to discover that most of these individuals had never had the opportunity to share or get to know one another." *iM*



Mary Lovett received her D.Min. degree in May of 2006.

Pulpithumor

TOUGH FUNERAL

In his book *Perfecting the Pastor's Art* (co-written with G. Avery Lee), Gardner Taylor writes about a preacher who had to conduct a funeral for someone in town. The preacher was known for always saying something good about others. The deceased was known as being someone about whom nobody ever said anything good. The whole town came to the funeral just to see how the preacher would handle the situation. He said: "Mr. Jones was not as bad sometimes as he was at other times."

ON SERMON PREPARATION

The pastor is well advised to spend sufficient time in sermon preparation in order to avoid what is known as the "Texas Longhorn" sermon, defined as "a point here and a point there, and a whole lot of bull in between."

A TREAT TOO TASTY

A group of ministers and a salesman's organization were holding conventions in the same hotel, and the catering department had to work at top speed serving dinners to both. The salesmen were having spiked watermelon for dessert. But the chef discovered that it was being served to the ministers by mistake. "Quick!" he commanded a waiter. "Bring it back!" The waiter returned, reporting that it was too late. The ministers were already eating the liquor-spiced treat. "Do they like it?" asked the chef. "Don't know," replied the waiter, "but they're putting the seeds in their pockets."

from *Quote* magazine

Most of us spend the first six days of the week sowing our wild oats and then we

go to church on Sunday and pray for a crop failure.

Fred Allen

A PARISH PERISHED

There is a pastor, himself he cherished, Who loved his position not his parish. So the more he preached The less he reached And this is why his parish perished.

Source unknown

The Word became flesh--and then through theologians it became words again.

Karl Barth.

Three women conversing in a waiting room eventually discovered that each was a proud mother of a clergy person. The first mother bragged, "My son's church has more than a thousand mem-

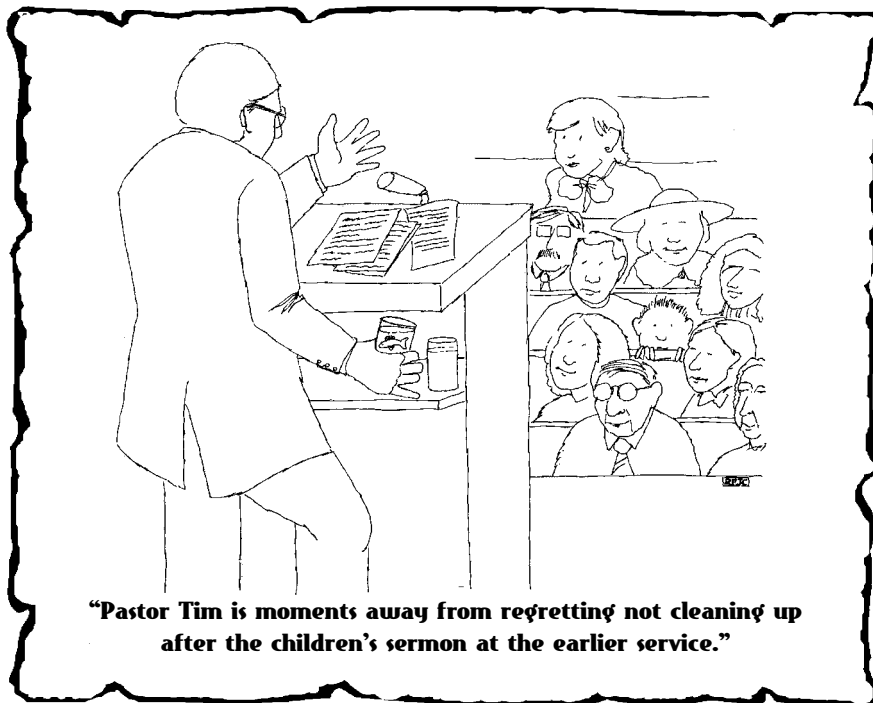
bers and when he walks into a room, everyone stops and says, 'Welcome, our most wonderful Reverend.'"

The second mother spoke up and said, "Well, my son oversees the work of more than 100 churches, and when he walks into a room, the people stop and say, 'Welcome, O Most High and Mighty Bishop.'"

Now the third woman's son was just a simple pastor of a small country Baptist church. But not to be outdone, she said, "Well, my son's church has only 90 members. But he's 6 feet 6 and weighs 290 pounds, and when he walks into a room the people look at him in awe and say, 'Oh my Lord.'"

If all the theologians in the world were laid end to end, they still wouldn't reach a conclusion.

Source Unknown.



"Pastor Tim is moments away from regretting not cleaning up after the children's sermon at the earlier service."

Palmer Theological Seminary 2005~2006 STEWARDSHIP REPORT

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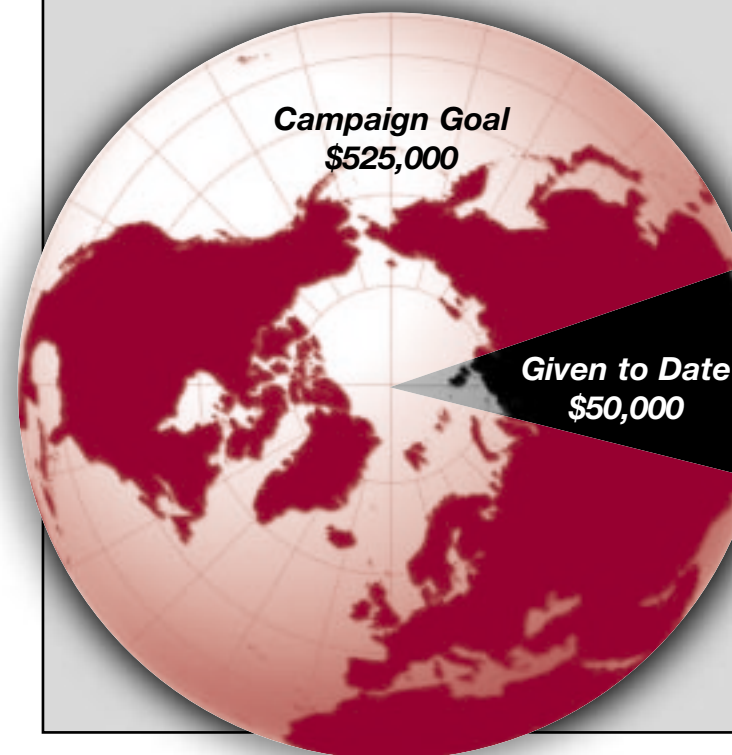
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Thank you to all of our loyal alumni/ae and friends who did their part last year in helping Palmer Theological Seminary accomplish its mission to share the whole gospel with the whole world through whole persons. We hope you will be able to contribute again this year.

By now, you have probably received materials related to our Annual Fund campaign, the goal of which is \$525,000 for 2006-07. We have highlighted the theme "The Gospel Seminary with a Global Reach" in recognition of the many graduates and current faculty whose influence is worldwide. Make sure to designate your gifts to Palmer Seminary.



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ask the professor

What can my church do to prepare future pastors for the church?

If you have a question that you would like a Palmer Seminary professor to answer, please send it to rframe@eastern.edu.

Several years ago I overheard a prominent theologian ask a former student, "Did we prepare you for the parish?" He answered yes, but after she left, the former student turned to me and said, "I did not have the heart to tell her the truth." I want to go on record as saying there is not a seminary in the world that can fully prepare its students for ministry. And while every seminary needs to be constantly evaluating itself to better serve the church and its candidates for ministry, ultimately neither changing the curriculum nor the faculty constitutes the total answer. In fact, the primary "school" of ministry is the local church. I have found that there is a direct correlation between the quality of students for ministry and how they were formed and nurtured in their congregations, even as children, long before they ever experienced a call to ministry or thought about a seminary education.

I believe that traditional seminary education and curriculum contribute greatly to successful pastoral ministry. Churches need pastors who know how to handle the tools of their trade: strong and advanced biblical interpretive skills; a sophisticated understanding of the Christian tradition; knowledge of how to think and speak theologically; basic skills in counseling and crisis intervention; knowledge of how to formulate and implement church programs, and more. These disciplines require advanced education and the kind of training that will allow the pastor to spend the rest of his or her life growing as a scholar and a professional. The church does not need technicians with a portfolio of slick programs. The church needs pastor-theologians who can lead, teach, and equip members for the "works of service" Christ has for each member.

But the work of preparing pastors ought not begin at seminary. Churches have the responsibility to teach their people the Bible and how to pray. A seminary can model Christian community, but it cannot teach one how to build

community. Seminary professors can talk about conflict management, but students need to see it modeled in the church. Professors can exhort students as to the need for churches to embrace their communities, but students need in their church lives to have touched the gospel and witnessed it coming to life. Professors can tell future pastors that they need to weep with those who weep, but there is no substitute for weeping.

The future of the Church will be determined in part by the quality of her pastors, but the quality of her pastors will in turn be enhanced by local congregations being what Christ has called them to be. I did not grow up in perfect congregations or, for that matter, in churches that would find themselves on the cover of a "best practices" Christian journal. But my Sunday school teachers taught me the Bible, and lay people taught me to pray. I saw strong preachers lead, but I also saw weak pastors propped up by lay leaders who were able to hold the church together. I saw good people make mistakes and people who had no business

Professors can tell future pastors that they need to weep with those who weep, but there is no substitute for weeping.

being in charge of anything fumble around. But I also saw the Holy Spirit move in us and, often, in spite of us.

So how can a congregation do a better job at nurturing both future and present ministry candidates? Following are a few suggestions for getting started:

1. Teach the Bible, teach the Bible, teach the Bible! The time to learn biblical content is not in a master's degree program. Are your children learning the Bible in Sunday school, including memorization of central texts? Do you have the best teachers in the church working with kids and youth?

2. Be a church that "loses itself." A lot of churches and organizations seem to spend most of their energy on self-preservation. Be a church that follows Christ by living for its community and for the world. As a kid, I remember seeing elderly folks weeping in prayer for those in need. Prior to seminary, I was part of a church that dropped everything and sent two vans of workers to rebuild homes destroyed by tornadoes. Thousands of churches take inter-generational trips to perform hands-on ministry. Be one of those churches.

3. Provide meaningful and appropriate opportunities for church involvement. "Appropriate" is the operative word here. I think bringing young people on to church boards is often not a good idea. I know a young man whose experience on a church board as a high school student made him stay away from church for years. But I think getting gifted kids involved in mentoring younger children or on short-term task forces is ideal. Also, I think congregational meetings should be teaching moments. It is good for everyone to see that churches are not perfect, but are able to constructively work through hard issues. My own children have a realistic view of what goes on in the church, but this to me is part of the gospel. Churches are constitut-

ed of redeemed sinners. It makes sense that sinners in a group are going to behave badly sometimes. Seeing the hard work of grace may be the most important gift a congregation can give to its future ministers.

Every congregation and each pastor plays an important role in the church's future, a future that might very well be influenced by someone who is sitting in your sanctuary or playing in your nursery this Sunday. **iM**

William Borror is an affiliate professor of Christian Heritage at Palmer Seminary.

Q: SHOULD WE REALLY "HATE" OUR FAMILIES?

PASTORS ARE BOUND FROM TIME TO TIME to get some difficult questions from wonderful people who are confused about how to understand a particular passage of Scripture.

I got a question from a lovely grandmother who audited my Old Testament Introduction class back in 1971, shortly after I joined the faculty. Mrs. Dora Brown was a devoted Christian lay leader and a very active Elder in a local

command "st yrslf," which could mean "suit yourself" or "shoot yourself.")

Spoken Hebrew had no ambiguity, but once the spoken word was written down—without vowels and with some letters used for two different sounds—ambiguities were instantaneous though unintentional, sometimes creating a garbled written record of perfectly clear oral statements.

sion of the Greek *misōō* in 14:26 to the Hebrew *snh* (= shah-nah) "to forsake."

A second answer to Mrs. Brown's question is that the Hebrew *snh* could also be the cognate of the Arabic *shana'a* "to give one his/her right or due," or the cognate of the Arabic *sanaya* "to treat one with gentleness, to endeavor to conciliate one, and to please, content, or satisfy someone." These two options draw support from the way Jesus treated his own mother. While on the cross, just

MCDANIEL'S MEANDERINGS

Presbyterian church. She asked me about Luke 14:26: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

It seems this verse was being used by the youth pastor at her church to encourage young people to rebel against their parents and to hate their siblings and all other family members if they were truly to follow Jesus. Mrs. Brown wondered if Jesus really said those words, and if so how they could be reconciled with the litany of love found throughout Scripture—from Lev. 19:18, "love your neighbor," to I John 4:21, "he who loves God should love his brother also."?

Her question required me to do some homework, including a search for Greek textual variants of *misōō* ("to hate") or other possible nuances of *misōō* that might appear in the Greek lexicons. But I found no relevant textual variants or lexical alternatives for *misōō*. Some commentators stated that Jesus actually said "he who does not hate," but usually they concluded that Jesus did not mean literally what he said, and they then speculated about what Jesus must have meant.

Others argued mistakenly that the Greek *misōō* (again, "to hate") reflects here the Semitic sense "to love less" and appealed to the Hebrew verb *šānē* (phonetic sah-nay), which, allegedly, had the sense "to leave aside, to abandon." However, the Hebrew *šānē* (sah-nay) always meant "to hate," never "to forsake, to abandon." It was the Hebrew verb *šānā* (phonetic shah-nah) that meant "to leave aside, to abandon, to forsake." Spoken Hebrew clearly distinguished between the sounds "s" and "sh", but in written texts the same letter was used for the two different sounds. (An analogy in English—written in Hebrew style with consonants only and just one letter for both the "s" and "sh" sounds—is the

Here, then, was one answer to Mrs. Brown's question. Speaking in Hebrew, Jesus said "If anyone comes to me and he does not forsake (= Hebrew *snh*) father, mother, . . . he cannot be my disciple." In this case the s of the Hebrew *snh* stood for the sh sound (like the s in the English word "sure"), and the imperfect form of the verb would have been (in phonetic spelling) *ye-shan-neh* "he forsakes." But, when Jesus' words were later translated from a Hebrew text into Greek, the s of the Hebrew *snh* was misread as an "s" sound (like the "s" in the English word "sore"), and the imperfect form of that verb would have been pronounced (in phonetic spelling) as *yis-nah* "he hates." In oral tradition there could have been no confusion of *lo-yis-nah*, "he does not hate" and *lo-ye-shan-neh* "he does not forsake" (the lo prefix of both verbs being the negative "not").

Forsaking one's own family for a new love has its roots in the creation story: "a man leaves/forsakes his father and his mother and cleaves to his wife, and they become one flesh" (Gen 2:24). The forsaking of *kith* and *kin* (i.e., saying "good-bye") for a new love required no hate, just a separation due to new commitments and priorities. Jesus' call for forsaking all in order to become a disciple appears unambiguously in Luke 14:33, "So therefore, whoever of you does not forsake all that he has cannot be my disciple," and supports the retrover-

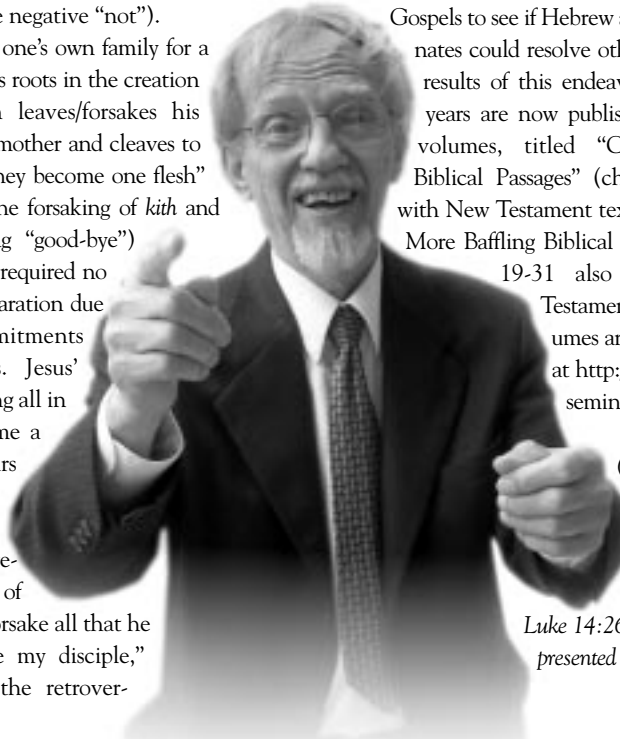
before he died, Jesus made provision for his mother's welfare after his death:

"When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home." (John 19:26-27)

This obviously was not an act of hate on Jesus' part. Nor was the beloved disciple, in obedience to Jesus' alleged earlier command, "hate your mother," likely to have started hating Mary once she became for him a "Mother." To the contrary, Jesus and the beloved disciple were making it possible for Mary to receive what was her right and due.

Thanks to Mrs. Brown's question, I started to look at similar problematic texts in the Gospels to see if Hebrew and its Semitic cognates could resolve other difficulties. The results of this endeavor over thirty-five years are now published online in two volumes, titled "Clarifying Baffling Biblical Passages" (chapters 26–33 deal with New Testament texts) and "Clarifying More Baffling Biblical Passages" (chapters 19–31 also deal with New Testament texts). Both volumes are free and available at <http://tmcDaniel.palmer-seminary.edu/>. **iM**

(Chapter 31 of the first volume has an expanded and more technical text dealing with Luke 14:26-27 than the one presented here.)



inCommunity

Faculty and alumni/ae news and notes of the Palmer Seminary community.



Several representatives from the Seminary were on hand to honor retired missionary and missions professor **J. Samuel Escobar** at a dinner hosted by the American Baptist Churches' Board of International Ministries. Pictured here are (l. to r.): Professor G. Peter Schreck; Professor Carol Schreck; Samuel's wife, Lily; Dr. Escobar; Ruth McFarland of the President's office; and Kathy Kautz de Arango, now with Eastern University.

FACULTY NOTES

Associate Dean Colleen Di Raddo



attended the Lausanne Younger Leader Gathering in Kuala Lumpur, Malaysia, from September 24 to 30.

This conference was designed to develop networks and relationships and to share ideas between younger leaders (25-35) and 70 mentors from the two-thirds world.

Dr. Di Raddo is part of the mentor leadership team responsible for training 70 small group mentors who are critical to the effectiveness of the gathering. She will also be co-leading the workshop "Learning Together — Creating a Learning Environment with Colleagues." For more information, go to www.lausanne.org and click on Upcoming Events/Younger Leaders Gathering.

Palmer has added **F. Albert "Al" Tizon** to its ranks as Assistant Professor of Evangelism and Holistic Ministry and Director of Network 9:35. Dr. Tizon holds a Ph.D. in Missiology from the Graduate Theological Union in Berkeley, California.

A native of the Philippines, he is a licensed minister in the Evangelical Covenant Church. From 2001 till earlier this year, Al served as lead pastor at Berkeley (California) Covenant Church. He has extensive experience as a missionary and



community organizer, primarily in the Philippines. From 1993-98, he served as the founding director of LIGHT Ministries, a Filipino community development organization committed to helping churches engage in holistic ministry among the poor.

Network 9:35 is a ministry of Evangelicals for Social Action/Sider Center. Deriving its name from Matthew 9:35, it is dedicated to equipping and empowering local congregations to do holistic ministry in their communities.

For most of the past two decades, United Methodist students at the Seminary have had



the opportunity to study under **Dr. John G. McElhenney**, now retired. At the Seminary's May commencement, Dr. McElhenney received

a plaque that read: "For 17 years of faithful service, helping men and women to understand their United Methodist traditions and, more importantly, to deepen their faith in Christ, we are deeply grateful."

Christian Ministry Instructor **Marsha Brown Woodard** has several sermons in the recently published first volume of Abingdon Press's African American Preaching, edited by Kirk Byron Jones.

ALUM NEWS AND NOTES

Deborah Armstrong '93, who previously taught Christian counseling for Eastern's School of Christian Ministry, recently taught the class "Self-Care for Caregivers" at Tenth Presbyterian Church in Philadelphia. Topics included sustaining physical energy, increasing emotional and psychological resilience, maintaining social support, and finding new strength in the Spirit. An outline of the

continued on page 12

INCOMMUNITY continued from page 11

material covered is available at www.drdeboraharmstrong.com/presentations.html. Dr. Armstrong continues in private practice in Haddonfield, New Jersey, as a licensed psychologist, and is listed at <http://therapists.psychologytoday.com/41224>. She specializes in individual counseling and psychotherapy of adults and is available for public speaking.

Desiree Segura-April '96 has successfully defended her Ph.D. dissertation and is now affectionately known as "Dr. Dez" among the at-risk children in Costa Rica among whom she worked as she did her doctoral work. Desiree serves as an adjunct professor at Asbury Seminary, teaching the course "Kingdom, Church, and World" on its on-line campus. She also serves as Adjunct Professor of Children at Risk at Fuller Theological Seminary.

Robin Smith '86, now known across the country as "Dr. Robin," has begun hosting an hour-long weekday radio show as part of Oprah and Friends on XM Satellite Radio. Her book *Lies at the Altar: The Truth About Great Marriages* has become a bestseller, due in part to the exposure resulting from her status as the heir(ess) apparent to Dr. Phil, whom Oprah also made famous. The Seminary is proud to claim Dr. Smith as one of the instructors in its Doctor of Ministry program (Marriage and Family Ministry).

Dr. Stanley Hearst, Sr., (D.Min. '99) has been assigned to Bethel AME Church in Moorestown, NJ. Dr. Hearst is also an adjunct professor at the Center for Urban Theological Studies (CUTS) in Philadelphia.

Henry A. Pederson '61 has been appointed interim executive minister of the Rhode Island State Council of Churches. Rev. Pederson has served as a chaplain for the U.S. Navy and also for the federal prison system. He has served as pastor at several churches in Rhode Island, and he represents Rhode Island on the American Baptist Churches General Board and the

International Ministries Board in addition to chairing the ABC's World Relief committee.

Dr. David S. Apple '95 and '99 (D.Min.) is the new Coordinator of MercyNet, a Philadelphia-based ministry to empower, equip, and mobilize churches for works of mercy, evangelism, and congregational transformation. Prior to this, he served for eighteen years as Director of Mercy Ministries at Tenth Presbyterian Church, Philadelphia. In that capacity he had oversight of 300 volunteer staff in ACTS Ministries (Active Compassion Through Service), a mercy ministry employing the church's time, witness, talents and resources.

Iwao Kochihira '02 reports from Kathmandu, the capital city of Nepal, that the "Eden Project" has been successfully launched. Eden stands for "Entire Development for Environment and Nature." The project entails converting solid waste into compost as a way of supporting vegetable growth and aiding a targeted community of poor people.

Rev. Kathie S. Pownall '02 is now the pastor at First Presbyterian Church of Chesapeake City, Maryland. Over the last twenty years she has been involved with the Olivet Singers, a choir from the now closed First & Olivet Presbyterian Church that is still providing music for various churches and other institutions in the Delaware area.

Pete Scazzero (D.Min. '04) is the author of the recently released book *Emotionally Healthy Spirituality* (Integrity Publishers). He is senior pastor of New Life Fellowship Church in Queens, New York City, a church whose more than 1,000 members represent more than 65 countries.

WHAT'S NEW WITH YOU?
Send your news to the Palmer Seminary Alumni Office or contact:
Lydia Kartachak
6 E. Lancaster Avenue
Wynnewood, Pennsylvania 19096
Call: 610-645-9361
E-mail: lkartach@eastern.edu

IN MEMORIAM

Charles H. Davis '36, passed away in March, a month shy of 95. Rev. Davis served churches in Minnesota, Iowa, Montana, Oregon, and California, including Highland Park Baptist Church in Los Angeles. He also served on the staff of the American Baptist Churches as a representative of World Mission Support. Rev. Davis was married to wife, Nita, for 67 years. In retirement, he taught Sunday School and led Bible study right up till the time of his death.

George R. Rumney '41 died on August 30 in Danville, Virginia. He pastored churches in Virginia and North Carolina before becoming a U.S. Air Force chaplain and serving during World War II and the Korean War.

Leslie B. Flynn '44 died on August 11 at the age of 87. Rev. Flynn served for 40 years as pastor of Grace Baptist Church in Nanuet, New York. Upon retiring in 1989, he invoked Psalm 23:6, saying, "Surely goodness and mercy have followed me all the days of my life."

Rev. Flynn was the author of 43 books, the most popular of which was *19 Gifts of the Spirit*, which was published in 1973 and sold more than 250,000 copies. He is survived by his wife, Bernice; seven daughters; twenty-two grandchildren; and five great-grandchildren.

George W. Hampshire '54 died on July 28 at the age of 77. The memorial service was held at the Hilltown (PA) Baptist Church.

Bob L. Rhymer (D.Min. '83) died on April 3. He had retired in 2001 after a long career as a minister and family therapist. He spent the last 10 years of his career as a family therapist at Sawmill Family Counseling Services, a faith-based practice in Columbus, Ohio.

John Harlan, who taught for many years in the West Virginia extension program, died in January.

Two others with ties to the Seminary died over the summer: **Frank Berry**, husband of **Delrio Ligons Berry '83**, and former student **Kenneth Fisher**, husband of **Julia Heitman Fisher**, who was also a former student.

mark your calendars!

november 2006

NOVEMBER 18 IN NORRISTOWN
Steve Green Concert:
Proceeds to Benefit Palmer Seminary



The Seminary's Auxiliary organization is coordinating a concert featuring Christian musician Steve Green. The concert will be held at Norristown High School at 7:30 p.m. on November 18. Proceeds will benefit Seminary scholarship funds. This promises to be an enjoyable and uplifting event. Steve Green, who grew up on the mission field in Argentina, is the recipient of seven Dove awards and four Grammy nominations.

Become an "Event Partner"
We are inviting all of our supporting churches to become "Event Partners" for the Steve Green concert. All this means is that you agree to promote the concert as an outing for your church. We will provide posters and other promotional items to help you help us.

November
2 International Week
3 United Nations Banquet
14 Seminary Thanksgiving Luncheon
21-25 Thanksgiving Break

December
11-16 Finals Week
22-31 Christmas Break

January 2007
1 New Year's Day (Holiday)
15 Martin Luther King Day (Holiday)
30-31 Board Meeting

February 2007
3 Classes Begin
15 Day of Prayer
19 Mitchell Lecture
20-23 Black History Celebration

March 2007
2-4 Exploring Ministries Conference
5-8 Women in Ministry Week
13 Spring Fellowship Lunch
19-24 Reading Week

April 2007
2-7 Easter Recess
6 Good Friday (Holiday)
8 Easter Sunday

Tickets are \$25 (Reserved) or \$20 (General Admission and Reserved Seating for groups of 20 or more).

To become an Event Partner or to order tickets, please contact the Seminary's Development Office at 610-645-9361, 800-220-3287, ext. 361, or semdevel@eastern.edu.

february 2007

FEBRUARY 19, 2007
The Annual Mitchell Lecture
Dr. Frederick D. "Freddie" Haynes III

Rev. Dr. Haynes has served since 1983 as senior pastor of Friendship-West Baptist Church, one of the largest congregations in Dallas. Over the last decade, the 30-year-old church has grown from about 500 to over 8,000 members and 45 full or part-time staff. Rev. Haynes is a strong proponent of community development. Friendship-West is known for its ministries to emancipate the oppressed, equip the masses, and exalt Jesus Christ.

Also, save the dates of **February 22-23, 2007**. Palmer is co-sponsoring, with the Greater Philadelphia Healthy Marriage Coalition, a two-day conference on strengthening African American marriages.



The Inaugural J. Alfred Smith Prophetic Justice Institute

In partnership with the American Baptist Churches' Board of National Ministries, Palmer Seminary is providing a unique learning opportunity for persons with a passion for justice.

The Alfred Smith Prophetic Justice Institute is a five-day teaching and preaching event to promote ministry that emphasizes justice and to recognize the contributions of J. Alfred Smith Sr., longtime pastor of Allen Temple Baptist Church in Oakland, California. The theme of the Institute is "Speak Until Justice Wakes."

A two-credit January term class comprises a key component of the Institute. The class will feature afternoon site visits to area churches active in justice ministry. Morning class sessions will focus on reflection and discussion. This class is approved for Continuing Education Units; however the size of the class will be capped, so those interested should contact the Seminary's Registrar's Office soon.

The Institute will also include the "Justice Preachers College," featuring a nightly (Tuesday through Thursday) "sermon-lecture" from an accomplished preacher at a church in the Philadelphia area.

Among the guest lecturers and preachers are author and seminary professor Marvin McMickle, who teaches homiletics at Ashland Theological Seminary in Ohio and serves as pastor of Antioch Baptist Church in Cleveland; and Obery Hendricks, professor of Biblical Interpretation at New York Theological Seminary and author of the book *Living Water*.



CHARITABLE GIFT ANNUITIES: A PRIMER

Wouldn't you like to make a charitable gift, receive income for life, and be entitled to a generous income tax deduction all in one fell swoop? Palmer Theological Seminary offers a comprehensive Charitable and Deferred Gift Annuity Program that enables donor-investors to do precisely that.

The Palmer Seminary Gift Annuity is a promise that we make to you. When you donate cash or appreciated assets such as stocks or mutual funds, we promise to pay you income from those gifts for the rest of your life. Another advantage for donors is that only a portion of annuity payments is taxed as ordinary income for the donor's life expectancy. When it comes time to file your federal income tax return, you will find you are entitled to a generous charitable contribution tax deduction.

Like new wine in new wineskins, gift annuity rates improve as you age. Annuities can be taken either by an individual or a married couple. If you are married and invest in an annuity, income for a surviving spouse continues until his or her passing.

You can earn an even higher return and be entitled to a larger income tax deduction if you defer the onset of your annuity's income to a later time—retirement, for example.

Who's a good candidate for a charitable or deferred gift annuity? Everyone. Single, married, working, retired, a recent graduate, young, old, man or woman. Whatever your age or station in life, there is a gift annuity that's right for you. It's a gift that keeps on giving—both to you, the donor, and to the Palmer Seminary students your gift benefits.

If you are interested in making a gift that will provide a generous charitable contribution tax deduction and a stable return you cannot outlive, all while helping Palmer Seminary students complete their education, please contact Josephina Banner, Assistant Vice President for Development at 800-220-3287, ext. 363 or jbanner@eastern.edu.

We have made giving to Palmer easier with the addition of two options:

Electronic Funds Transfer (EFT)

For those who want to give but are not fond of searching for elusive envelopes and paying escalating postage prices, you can send monthly donations via EFT. Simply establish a monthly amount for your bank to transfer to ours, then complete a short form that we will send to you and let the bank do the rest.

Credit Card

Simply authorize the Office of Development to receive your monthly or one-time gift through one of the following: American Express, Discover, MasterCard or VISA.

Please do not feel you need to contribute a lot for your gift to be greatly appreciated! For more information, contact Lydia in the Office of Development at 800-220-3287, ext. 361.

LAUGHING IN THE FACE OF DEATH

by Dr. Wallace Charles Smith

RECENTLY WE RECEIVED A VERY TOUCHING and inspiring letter from a woman in California named Nita Davis. She wrote to inform us of the passing of her husband, Charles, who graduated from our Seminary all the way back in 1936, when the Seminary was still at its original location on Rittenhouse Square. The couple had been married for an amazing 67 years; Charles was just a month shy of his 95th birthday when he died.

It amazes me to think that this man, who went on to pastor churches in four different states, brushed shoulders with the people whose names we now revere: Carl Morgan, Austen K. deBlois, Cubby Rutenber, and others. He graduated the year Gordon Palmer, for whom our Seminary is now named, became president.

What moved me most about Nita's simple, one-page letter was how much her husband's joyful spirit and zest for life came through, especially with his sense of humor. When the church he attended in San Diego called a new, young pastor, Charles approached him and announced, "Hi, I'm Charles Davis. I'm 93, and I suppose you are the young man who will conduct my funeral service!" Charles was right. The young preacher, reflecting Charles' sense of humor, recounted at the funeral that no one had ever introduced himself in quite that way.

When Charles' organs began to fail and the doctor said it was just a matter of time, his children came back to be with him. After his son said, "We're here, dad," Charles opened his eyes briefly, forged a slight smile, and said, "I'm barely."

According to Nita, this was just one of many one-liners her husband supplied in the last hours of his earthly life.

Charles Davis could literally laugh in the face of death and inspire others to laugh as well, because of his relationship with the ultimate Victor over death. Sometimes, especially in a Seminary community, we get so caught up in theological debates and correct formulations of doctrinal statements that we forget the most important and fundamental message of our faith: that Jesus died on the Cross so that we could have life and have it more abundantly, so that we need not fear death but can claim victory over it even though we grieve. This is the message that unites our Seminary community and that connects us not only with all of those who have passed through our halls for these 80 plus years, but with all who claim Christ, not just those with whom we agree on every point of doctrine.

I hope that Charles Davis' example of a life of joyous victory will inspire you as it did me. May God bless you and strengthen you to continue to proclaim the victory that is ours in Jesus Christ. **iM**



Each month, President Smith sends out a short e-mail to people who have told us they want to stay connected with the Seminary on a more regular basis. His brief monthly messages are: Sometimes inspiring, Sometimes witty, Sometimes informative, Rarely pleading and Almost never boring!

Want to be included? Contact 800-220-3287, ext. 361 or semdevel@eastern.edu.

Do You Remember?

When you first felt called to ministry?
—

Do you remember the joy and excitement?
Perhaps some uneasiness and confusion?
—

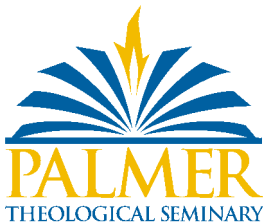
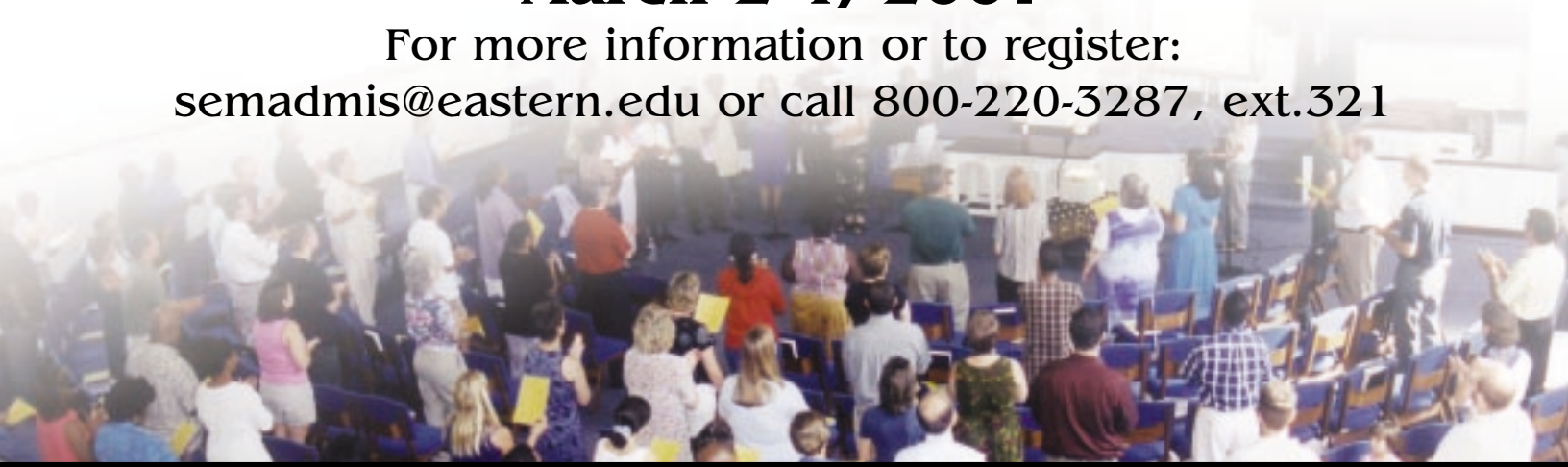
Did someone you trust point you in the right direction?
—

Did someone tell you that you would make a great pastor?
—

Please do for others what others have done for you.

Exploring Christian Ministries Conference March 2-4, 2007

For more information or to register:
semadmis@eastern.edu or call 800-220-3287, ext.321



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