

Dr. Lori Hansen-Lane will tell her story of recovery from chemical dependency and work to help victims of violence on May 10

By
Shirley Mears

George Washington Carver (1864-1943), American botanist, agricultural chemist, and educator, was born into slavery before



Dr. Lori Hansen-Lane

the end of the Civil War, but he grew sufficiently in knowledge and faith to the point that he gained worldwide fame because of his scientific achievements. Lori Hansen-Lane, M.D., F.A.C.S., learned about him when she was a child, and the fascination of science began to direct her life. She also learned more about Carver's remarkable life through her association with the University of Alabama in the early 1980's while completing her otolaryngology residency.

La Junta, Colorado, is Dr. Hansen-Lane's birth-

place, but eventually Oklahoma became her home. She graduated from the University of Oklahoma in 1979. The American Board of Otorhinolaryngology, American Board of Head and Neck Surgery, and the American Board of Facial Plastic and Reconstructive Surgery certify her.

She has three fellowship accreditations: the American Academy of Facial Plastic and Reconstructive Surgery, Full Fellow of the American Academy of Facial Plastic and Reconstructive Surgery, and a Fellow of the American College of Surgeons.

Dr. Hansen-Lane is active in many professional societies, associations, and organizations and has received honors and awards in the following:

- Oklahoma State Medical Association (MSMA) representative to the Domestic Violence Fatality Review Board (2001 to present)
- OSMA Council on Public Relations (2000-2001)

- American Academy of Facial Plastic & Reconstructive Surgery – Strategic Development Committee (2000 to present)
- The Association of Women in Communications – Byliner Award (2000)
- Recipient of the Spirit of Women Award (1998)
- Chosen by Vanity Fair as one of America's 200 Most Influential Women (1999)
- Miss Oklahoma U.S.A. (1976)
- Featured on ABC's 20/20 (1995)
- Women in the News Honoree (1988)

Dr. Hansen-Lane has donated much of her life to helping victims of violence. Her work in volunteer reconstructive surgery after the Oklahoma City 9/11 bombing, received worldwide attention. One day, however, worldwide attention became undesirable. Fatigue and pain became a constant companion and in an effort to maintain her workload, Dr. Hansen began to depend on prescription pain medication.

The staff at her office noticed Dr. Hansen's dependency before she did. They brought it to her attention, and she checked herself into a rehabilitation center at Mercy Hospital. She completed that program successfully, and then, with rigorous honesty, noted it on her regular license application; however, she had been documented drug-free for two years when the media became aware of her story. Because her husband was appointed as the Oklahoma City District Attorney, her story was headlined on the front-page of many periodicals throughout the world.

Throughout the health crisis, Dr. Hansen-Lane has maintained that her faith in God as well as the loving support of family and friends gave her the strength to recover from her chemical dependency. Her story has helped a host of patients who have become dependent on prescription pain medications.

Journalist brothers, Butch and Ben McClain, introduced Dr. Hansen to Lawyer Wesley Lane, who is now Oklahoma City's District Attorney. They were married on September 11, 1983.

Members and guests are cordially invited to hear Dr. Hansen-Lane at the May 10 ASP luncheon meeting. The luncheon buffet begins at 11:15 a.m. in the Heritage Room of SNU's Webster Commons; the luncheon ends promptly at 1:00 p.m. **The cost of the luncheon is \$7.25. RSVP: 405.789.2036 before Friday, May 7.**

Last Issue of TAP for 2003-2004

See you in October



Your president's point of view:
by Jack David Arnold

Recovering from ungrace in the church, but celebrating amazing Grace

Sometimes in a doctor's office or support group, I reveal to "strangers and pilgrims" that I grew up in the church and that I am an ordained minister. Often their eyebrows arch, smiles turn to frowns, and they tell me a horror story about the church. They expect me to defend the church, because they always act surprised when I tell them, "Oh, it's even worse than that. Let me tell you about my story of church abuse. I have spent most of my life in recovery from the church."

One church that I attended during my youth in Oklahoma City presented a hermetically-sealed view of the world. Our little group of about twenty adults and ten children had a corner on truth, God's truth, and everyone who disagreed with us was surely teetering on the edge of hell. I thought I would never escape the enveloping cloud that blocked my vision and marked the borders of my world.

Later, I have come to realize that the church had mixed lies with truth. For example, the pastor preached blatant racism from the pulpit. As he quoted an obscure passage in Genesis, he informed the sheep in his flock that "God cursed the dark races."

Bishop Finish Crutchfield told me after a preachers' meeting in Monroe, Louisiana, in 1972 that it was "amazing that the Kingdom of God ever moves forward considering the stupidity of preachers!"

My pastor often spoke about the special rules, many special rules, which I must follow as a member of his flock. When I was converted at 15 years of age and a sophomore at Central High School in Oklahoma City, he warned me that I should not be in plays at school because the actors wore make-up on the stage. Movies were verboten, and all athletics and clubs were discouraged. Kissing a girl before marriage was sinful because it would surely lead to fornication.

I have met many people, and hear from many more, who have gone through a similar process of mining from their religious caves: former Roman Catholics, who flinch whenever they see a nun or priest; former Seventh Day Adventists, who cannot drink a cup of coffee without a stab of guilt; former Pentecostals, who worry whether wedding rings give evidence of worldliness; former Nazarenes, who no longer believe in Christian perfection; former Baptists, who now believe in ordaining women; and former Episcopalians, who have deserted their denomination because they do not believe in the ordination of homosexual priests. Some of them reject the church entirely and find Christians threatening and perhaps even repellent.

Although I heard that "*God is love*" in the church, the image of God I got from sermons more resembled an angry, vengeful tyrant than a loving Protector and Provider. In Sunday School, we sang, "Red and yellow, black and white, they are precious in His sight," but just let one of those red, yellow, or black children try entering our church door in the late 1940s, and they would be shunned or asked to leave and never come back.

Preachers told me that I lived not under law but under *grace*, and for the life of me I could not tell much difference between the two states. When I traced the roots of *grace*, or *charis* in Greek, I found its meaning to be, "**I rejoice, I am glad.**"

According to Philip Yancey in his 1997 book, *What's So Amazing About Grace?* he writes:

Grace means that there is nothing I can do to make God love me more...and grace means that there is nothing that I can do to make God love me less.

Continued next column—Arnold



*"Sharing a
Continuous
Flight"*

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Continued from column 1—Arnold

No amount of spiritual calisthenics, no amount of knowledge gained from a seminary, or no amount of crusading on behalf of religious causes can make God love us more. No amount of racism or pride or pornography or adultery or even murder can make God love us less.

In my experience, rejoicing and gladness are not the first images that come to mind when people think of the church. They think of people with "holier-than-thou" attitudes. They think of morality, not grace. Mark Twain used to talk about people who were "good in the worst sense of the word."

In a thoroughly secular culture, the church is more likely to show *ungrace*, a term that Yancey uses in his books, through a spirit of moral superiority or a fierce attitude toward opponents in the "culture wars."

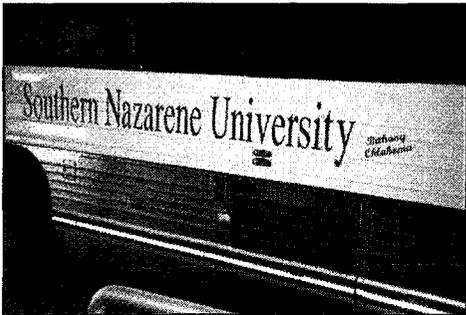
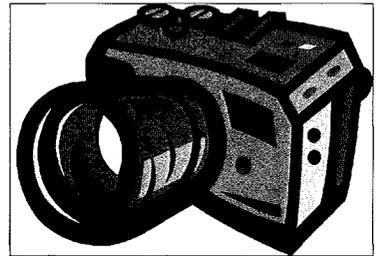
The church also communicates *ungrace* through its lack of unity. Mark Twain used to say he put a dog and cat in a cage together as an experiment to see if they could get along. They did; so he put in a bird, pig, and goat. They, too, got along fine with a few adjustments.

Continued column 1, p 6—Arnold Continued



ASP PICS

PICTURES BY EDITH SONNEVIK PAYNE



^ ASPers enjoyed SNU bus transportation



^Bob Rouselle: ASP bus driver



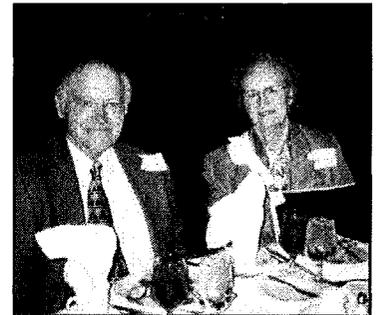
^Shirley Pelley and Morgan Weber are bus riders



^ Bus riders to PLN conference



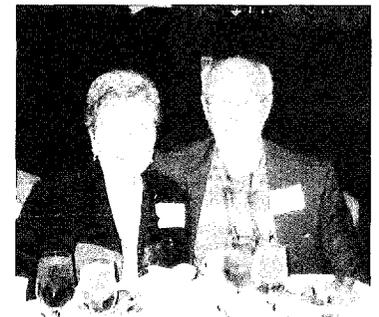
Above: ASP president, Jack Arnold greets PLN speaker, Dr. Kenneth Cooper at the Peer Learning Network conference held in the Cox Center in Oklahoma City, April 1. ASP participants are shown in this issue's ASP PICS.



^ Elbert and Darlene Overholt



^Edith Payne and Marjorie Brown



^R.T. and Pat Bolerjack



^Anna Belle Laughbaum and Valerie Morrison



^Roy and Rebecca Dorris



^George and Mary Evelyn Miller



^Casey and Eunice Robinson



Library Corner

By Bea Flinner

The book, *"The Art of Forgiving: When You Need to Forgive and Don't Know How"*, was written by Lewis B. Smedes. "If only we would forget the wrongs done to us, we could, as time goes on, free ourselves from their pain." However, that is extremely difficult to do because we hold so much in our memory. Smedes says that the only remedy for that problem is 'the healing art of forgiveness'.

This is not Smedes' first book on the subject of forgiveness. It may be that he is a "forgiveness expert." Author Philip Yancey tends to think along that line, because the reader is guided through the very difficult process of forgiveness. The author teaches the reader "what makes forgiveness work, why you should do it, what to forgive and what not to forgive, how to know when the time is ripe, whether to resume a relationship again after forgiving, whether to tell the person you forgive that you've done it, how to know whether you have actually done it, and above all, how to do it right."

Another extremely important facet of forgiving is the "toughest cases": that is, "Forgiving ourselves, Forgiving people who do not say they are sorry, AND forgiving God." (Information from the book jacket.) In the LRC Library.

More PICS from the ASP/PLN Luncheon



Left:
Bob and Naomi Emmel



Right:
Paul Gresham and David Ellis



Left:
Charles and Billie Harrison



Right:
Bob and Dorothy Griffin



Left:
Kathleen Sodowsky, Brenda Styers, Bobbie Neighbors



Above: Lyle and Bea Flinner



"If you ask me"
By Vada Lee Barkley

As the first president of the Academy of Senior Professionals, I started *The Academy Perspective*. After my critical illness and resignation as president in 1998, I began writing this column at Jack's request.

This will be my final regular column. Thanks for giving me the opportunity to contribute my two-cent's worth across these years. I hope to continue to be involved with the Writers' Workshop.

Having completed eight books in the past two years, I've decided to rest from my labors, at least for a while, and trust that my "works do follow after" me.

Dr. Nina Gunter and Karen Phillips are enthusiastically considering (www.barkleybooks.com) as a resource for the NMI's 3.5 million-dollar Books for Pastors project designed to reach 10,000 pastors. Karen is on the World Mission Literature staff. Time is not of the essence since our books will never go out of print.

Mrs. Gunter and her husband have known Art since he held several revival meetings in both of their churches in the forties. In fact, Mrs. Gunter gives him credit for helping to shape their ministry.

Who knows? Maybe the Lord wants us to help shape the ministry of some other young church leaders around the world.



Left:
Don Beaver
Jeff Maddox



Right:
Shirley Mears



Left:
George and Betty Williams



Right:
Paul and Mary Anna Scheie



Left:
Jo Ann Brannon and Margaret Dawson



Academy Obituary

By Billie Harrison

Bronell Greer

Bronell Greer, 81, went to be with his Lord on Monday, April 5, from St. Ann's home where he resided for a year. He grew up in Shawnee, OK. He enrolled in Bethany Peniel College (now SNU), where he met and married his French teacher, Paula Whitener. He earned a theology degree in 1944 and the two left for India where they served as Nazarene missionaries for the next 47 years. They had two sons, David and Stephen. He was a member of the Calvary Church of the Nazarene. He was also a loyal member of the Academy of Senior Professionals.



!!REMINDER!!

AARP 55Alive Driving Course

Sat., May 8 - 9:00 a.m. to 4:00 p.m.
SNU business Building, Room 125

The AARP 55Alive Driving course will be offered by the Academy of Senior Professionals member, Dr. Gerald Knutson, on Saturday, May 8, from 9:00 a.m. to 4:00 p.m. in Room 125 on the SNU campus.

Dr. Knutson is a certified AARP instructor and volunteers this service to our members and friends in the community. Most insurance companies will give a rate discount to those who complete the course. For the \$10 fee you will receive a notebook and a certificate of completion.

Enrollment is limited to a maximum of thirty-five (35) individuals in each class. This class is now open to our friends in the community as well as the SNU faculty and staff. If there is sufficient interest, Gerald is willing to offer this course on a regular basis throughout the coming year.

Call Sandie Goddard at the SNU School of Business office (491-6359) to make your reservations for May 8.

Writers Workshop Announcement

The Writers' Workshop will meet May 10 at 9:30 a.m. in the Conference Room downstairs in the Webster Commons Building. Everyone who likes to write is encouraged to attend and, if possible, bring copies of a composition to share.

Sonneviks move to Kansas—leave new information:

Milton and Mabel Sonnevik
13060 Metcalf—#107
Overland Park, KS 66213
Phone: 913-402-4404



A look at a book

By Wini Howard

LAURA BUSH; FIRST LADY, FIRST MOTHER

by Antonia Felix

There is so much about Laura Bush to admire. How George W. happened to "find" her, and was smart enough to fall in love with her, seems like at least a minor miracle. She has certainly been the stabilizing force in his life.

Felix' book gives an interesting picture of her growing up in Midland, Texas, where the Bush family also lived for quite a while.

Midland was an "oil-boom" town for many years, which attracted the Bush family. Laura's dad was a builder. However, the two families never were acquainted. They attended different churches and so never knew each other. Laura and George attended the same school for at least a year, but Laura insists that they never met.

Laura, an only child, grew up in a very secure and loving home. Her mother really gave her full attention. Their favorite activity was reading to each other. When Laura was old enough to drive (at age 14 then), they would take turns reading and driving. This helps to explain her great interest in wanting children to learn to read. She has promoted and encouraged children reading in Texas as the governor's wife and now, as the president's wife, in the whole country.

The tragedy of Laura's life happened when she was 14 (this was the age at which people were allowed to drive at that time in all of Texas, I would assume). She and a girl friend were driving and she failed to stop at a stop sign. She ran into another car, which a former high school boyfriend was driving. He was killed, and this brought a great heartache to her and it was a considerable time before she returned to school. This consequently has left a deep scar on her life.

She went to Southern Methodist University, in Dallas, for her undergraduate degree. After teaching a while, she attended the University of Texas, where she received her Library Science degree.

She was at least 30 years of age when she finally met George W. This was almost forced upon her by friends, who worked very hard to introduce them. "Love at first sight" describes their meeting.

Their marriage and life together have been written about extensively. Her title "First Mother" has come about from her concern for the hurting people that followed 9/11. Also, her great concern for the children of our country was and is an example for us all. She is a most admirable "First Mother" as well as "First Lady." (available at Mardel in both hard and paper back)



Meet Jo Ann Brannan—New Member

I grew up on a farm east of Chickasha and graduated from Chickasha High School. I attended OCW (now USAO) and graduated with a BS in Home Economics Education.

I worked for OSU cooperative Extension for 42 years. During this time I received a MS degree from OSU in Family Economics. I also took courses at other universities in Administration and Personnel Management. I worked as County and District Extension Educator. I have received the District and State Outstanding Educator Award, the Distinguished Service Award, Continuing Excellence Award, and scholarships.

I found the different positions I served in were most rewarding.

Most of my time is spent traveling, taking college and continuing education courses in computers, nutrition and health and investments. My sister and I manage the family farm, which has been in the family for seventy plus years.

I have met many new professional friends in ASP.



ASP Calendar

Monday: May 10

9:30-11:00 Writers' Workshop, Commons Conference Room

9:00-11:00 Shuttle: **Sawyer parking lot** to The Commons

11:15-1:00 Luncheon/Annual Assembly-Heritage Room-Commons

1:00 Shuttle: Commons to **Sawyer parking lot**

1:15 p.m. Administrative Council--Faculty Lounge

from column 2, p 2—Arnold

Then, he put in a Baptist, Presbyterian, and Catholic; soon there was not a living thing left!

In his spiritual autobiography, *A Confession*, Leo Tolstoy (1828-1910), Russian author and philosopher, wrote that Christians sometimes treat each other worse than they treat people of other faiths. Yancey wrote in his book, *Soul Survivor: How My Faith Survived the Church* (2001), about how Tolstoy grew friendly with Catholics, Protestants, Old Believers, and Anabaptist-type movements, yet the Russian Orthodox church told him that "...these people were caught in a lie, that what gave them their vital strength was a temptation of the devil, and that we alone possess the only possible truth." Tolstoy saw that all those who did not profess an identical faith were considered by the Orthodox to be heretics—just as Catholics and other churches considered the Orthodox themselves to be heretics.

I recall ministers and religious leaders today dwelling upon *sympathy* and *respect*—the *tolerance* for others--as being basic to our all religions. As the prophet Isaiah summed up the need for *tolerance*: "Come, let us reason together."

Where is *tolerance* to be found in the conceit of many religious leaders who dare suggest that they alone can be trusted to properly interpret the lessons of the Bible? Where is *tolerance* found in those arrogant preachers who would impose their religious beliefs on the entire diverse population of the United States?

As I think about religious people I know, I see some made incomparably better by their *faith*, and some made measurably worse. For every gracious, kind-spirited, forgiving, and most importantly, loving person, I could probably point to a proud, mean-spirited, unforgiving, judgmental one. In my experience, those who strive the hardest and believe the most fervently are sometimes the least attractive persons.

As American author Ralph Waldo Emerson (1803-82) wrote in his 1841 essay, *The Conservative*, "There is a always a certain meanness in the argument of conservatism, joined with a certain superiority in its fact."

The church I grew up in included a "perfect woman." At least that's what she claimed at every Wednesday night prayer meeting when she gave her testimony. At one prayer meeting, she shouted, "I have not sinned in over twenty years!"

I can remember as a teenager and a new Christian, who was very aware of my own sins, I marveled at her state of perfection. I never doubted her sincerity, for how could a perfect person lie? During church services I sometimes stared longingly at her, wishing I knew her secret. Now, however, I look back with pity on her. Her smugly superior attitude betrayed that she had probably fallen victim to the sin of religious pride, just as the Pharisees had done in Jesus's time.

I have felt a constant, gnawing tension over hypocrisy, perfectionism, legalism, and ungrace in religious circles. I learned first-hand at an evangelical college what it feels like to have the religious zealots on the campus petition against me as a candidate for student body president because I came from a broken home. It took four decades for me to find out the real truth about this campus conspiracy. When I asked one conspirator forty years later at a class reunion about my failed election, he lied when he told me, "We thought you wanted to be president too much."

How have I found *faith* sufficient to help me recover from the imperfections of the church? My *faith* is restored and renewed when I read the Apostle Paul's words in Hebrews 11:1: "Now *faith* is being sure of what we *hope* for and *certain* of what we do not see."

I especially value the freedom-enhancing quality of the written word. I have met representatives of the *faith*—C. S. Lewis, G. K. Chesterton, John Donne—whose calm voices traverse time to convince me that somewhere Christians lived who knew *grace* as well as law, *love* as well as judgment, *reason* as well as passion.

Ever since, I have clung fiercely to the stance of a pilgrim, for that

Continued next column—Arnold

SECOND NOTICE

ANNUAL BUSINESS MEETING

The annual business of the Assembly of the Academy will be conducted at our regular luncheon meeting on May 10. The officers for the 2004-2005 year will be elected and we will receive the annual report of our President.

In addition to the business of the Assembly we will enjoy the regular program of the day. See the lead article in this issue of TAP. The business session will be streamlined with most reports completed in writing.

Continued from column 1—Arnold

is all I am. I am one person among many on a spiritual journey that leads to the Celestial City. *If I had to state my own thesis, it would be that of a pilgrim, who absorbed some of the worst the church has to offer, yet still landed by grace into the loving arms of God, which leaves me breathless today.*

I have also made a list of the people in the church, who have shaped my life for the better. As I review the list in total, I see flawed, not perfect people. Each one had longings that went unfulfilled, dreams that never entered reality. I learn from them how to handle my own longings.

From these spiritual mentors, such as Mom Alma Clark, Dr. Anna Belle Laughbaum, Dr. and Mrs. L. S. Oliver, Dr. James Robert Emmel, Rev. Earl Dorff, Dr. Marie Hochmuth Nichols, and Bishop Finis Crutchfield, I am still learning to resist the temptation to settle for less than what a spiritual life can offer me as I view my "great cloud of witnesses" who fixed their eyes on Jesus, the author and perfecter of our faith (Hebrews 12:1,2)

Soren Kierkegaard (1813-1855), Danish philosopher and theologian, said, "With the help of the thorn in my foot, I spring higher than anyone with sound feet." I would add only that I also need the help of those mentors and pilgrims who show me what direction to spring. They tell me that *love and tolerance should be my code.*

*Love every leaf,
love every ray of light,
love the animal,
love the plant,
love each separate thing.
Loving all, you will perceive
the mystery of God in all.*

--Feodor Dostoevsky (1821-81),
Russian author