

April 2009 Research Reporter

Connie Brehm and the School of Nursing Receive \$10,000 Grant from Kaiser Permanente



Connie Brehm, Ph.D., MSN, C.FNP, RN, Associate Professor of Nursing and Director of the Homeless Health Outreach Program

“The hands-on experience for the students not only helps foster growth in reaching out to the needy and the hurting, but also puts their training and skills into practice in caring for a ‘vulnerable and complex population.’”

Connie Brehm, Ph.D., MSN, C.FNP, RN, Associate Professor of Nursing and Director of the Homeless Health Outreach Program, and the Azusa Pacific University School of Nursing received a grant of \$10,000 from the Kaiser Permanente Baldwin Park Medical Center. The Kaiser Permanente Community Benefit Charitable Contributions Program awards annual grants for local nonprofit organizations and schools focused on specific priority areas, such as improving access to health care and support of social services. The School of Nursing has had the privilege of partnering with East Gabriel Valley Coalition for the Homeless to bring health care services to those in need, specifically for the Coalition’s Winter Shelter Program (December through March). The Winter Shelter Program provides a place to sleep and warm meals for its clients. The Homeless Healthcare Outreach Program provides health care services, such as treatment and medications, and preventative screenings for diseases and conditions. APU Nurs-

ing faculty and students (BSN, Master’s, and doctoral programs) donate their time on a weekly basis. The hands-on experience for the students not only helps foster growth in reaching out to the needy and the hurting, but also puts their training and skills into practice in caring for a “vulnerable and complex population.” With the awarding of this grant, the School of Nursing seeks to expand its collaborative efforts with East Gabriel Valley Coalition by providing staffing for the Emergency Assistance Center, as well as bringing further awareness to the plight of homelessness with other homeless service providers and concerned citizens. Dr. Brehm is to be congratulated for her ongoing efforts to bolster the Homeless Health Outreach program with funding and administration.—Abbylin Sellers



Carole J. Lambert, Ph.D. Director of Research

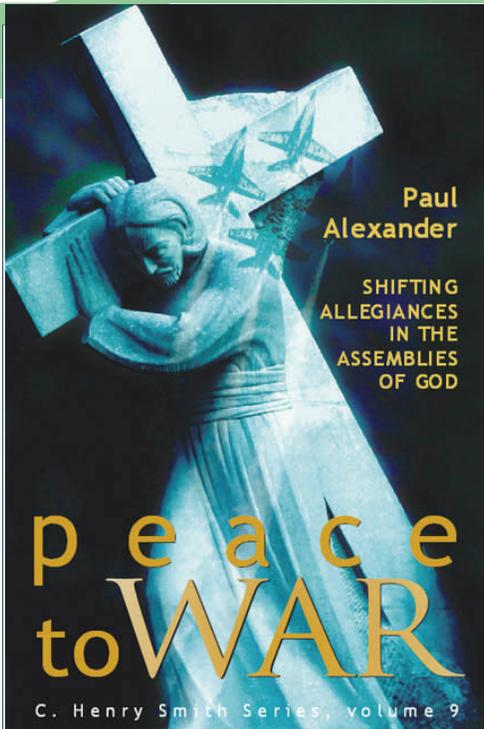


Abbylin Sellers, M.A. Research & Grants Specialist



Lou Hughes, Ph.D. Director of Sponsored Research and Grants





Paul Alexander, Ph.D., Professor of Theology and Ethics and Director of the D.Min. program, carefully documents the transition of the Assemblies of God from a “peace church” at its founding in 1916 to a pro-military, nationalistic, evangelical denomination following World War II in his *Peace to War: Shifting Allegiances in the Assemblies of God* (Cascadia Publishing House/Herald Press, 2009). This very readable revision of his doctoral dissertation from Baylor University demonstrates how the history of a religion’s stance for peace became either neglectfully or intentionally muted and forgotten as stronger voices prevailed, culminating in the significant change to the Assemblies of God’s constitution. A portion of the constitution’s “corporate crucifist’s” affirmation of 1917 follows:

WHEREAS we, as followers of the Lord Jesus Christ, the Prince of Peace, believe in implicit obedience to the Divine commands and precepts which instruct us to “Follow peace with all men” (Heb. 12:14); “Thou shalt not kill” (Exod. 10:13); “Resist not evil” (Matt. 5:39); “Love your enemies” (Matt. 5:44); etc., . . .

THEREFORE we, as a body of Christians, while purposing to fulfill all the obligations of loyal citizenship, are nev-

Peace to War: Shifting Allegiances in the Assemblies of God by Paul Alexander, Ph.D.

ertheless constrained to declare we cannot conscientiously participate in war and armed resistance which involves the actual destruction of human life, since this is contrary to our view of the clear teachings of the inspired Word of God, which is the sole basis of our faith.

This statement was deleted in 1967, and the following individualistic amendment replaced it:

As a movement we affirm our loyalty to the government of the United States in war or peace. We shall continue to insist, as we have historically, on the right of each member to choose for himself whether to declare his position as a combatant, a non-combatant, or a conscientious objector.

Alexander provides an appendix of 146 Pentecostal conscientious objectors in World War II assigned to Civilian Public Service camps of whom 22 are identified as members of the Assemblies of God, mostly from working class professions such as masons, loggers, laborers, machinists, farmers, welders, and clerks. He demonstrates in his chapters a shift from pacifism to militaristic nationalism resulting from a desire among Assemblies of God leaders and many members to become more mainstream—as manifested by joining the National Association of Evangelicals in 1942, by providing numerous chaplains to the military as a means of further missionizing outreaches during wars and in times of peace, and by affirming conservative middle class values that opposed the “peacenik” protests against the war in Vietnam in the 1960s. He shows in detail the changing theological influences on the Assemblies of God from Friends (Quakers), Brethren, and Mennonites at its beginnings to



Paul Alexander, Ph.D.
Professor of Theology
and Ethics

conservative evangelical patriotism from the 1940s on. He is careful to discuss diverse interpretations of “Thou shalt not kill” (Ex. 20:13), just war theory, and Christians’ varied understandings of when killing another might be acceptable. He also notes that prohibitions against smoking, drinking, dancing, swearing, gambling, and sexual misconduct have often been the focus of ethical discussions at the expense of facing head on the issue of taking another’s life.

Glen Stassen, Lewis B. Smedes Professor of Christian Ethics at Fuller Theological Seminar, concludes his Foreword wisely: “Paul Alexander shows us we need to think deeply about making both pacifism and just peacemaking biblically rooted, eschatologically informed, and appealing to the work of the Spirit’ in sanctification, conversion, and creation of a new people. His accurate diagnosis points us the way to this new life.”—Carole J. Lambert

The Wesleyan Holiness Expression of the Authority of the Church in the World by Donald Thorsen, Ph.D.



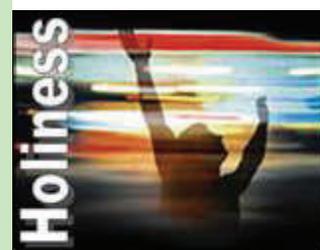
Donald Thorsen, Ph.D., Professor of Graduate Theology and Chair of Advanced Studies, contributes his "The Wesleyan Holiness Expression of the Authority of the Church in

the World" to the National Council of Churches USA's "Faith and Order Commission" web site at http://www.nccusa.org/faithand_order/authority.thorsen.htm. This site also provides links to APU's **Rev. Dr. Young Lee Hertig's** "The Authority of the Asian American Church in the World" and APU's **Timothy J. Peck's** "Independent Churches and the Authority of the Church in the World", along with articles treating this topic from the perspective of Roman Catholics, Pentecostals, Orthodox, Armenians, Mennonites, Presbyterians,

Lutherans, Baptists, and others.

After briefly tracing John Wesley's influence on British and American Christianity, Thorsen emphasizes "the balanced quality of holiness" which results in loving God more deeply while serving those in need more compassionately, thanks to God's grace and the believer's choice to consecrate himself or herself wholly to God. The Holy Spirit's gift of grace to believers gives the church authority "derived from the sovereign authority of God in the world." Therefore, "Christians—individually or corporately, especially in the church—need to attend to all matters and ministries that reflect God's holy love." Specific decisions re-

garding these "matters and ministries" are guided by careful consideration of Scripture, church tradition, critical thinking, and relevant experience. Ultimately only God will completely transform the world, but all Christians are called to lovingly use their gifts to minister to "the holistic needs of people" as Jesus did.—Carole J. Lambert



Young Chinese Children's Authority Concepts by Jenny Yau, Ed.D.

Jenny Yau, Ed.D., Professor of Doctoral Studies in Education, along with Judith G. Smetana and Aaron Metzger of the University of Rochester, presents a thorough empirical analysis of the social cognitive judgments of Chinese children and how they respond to different authority figures (mother, teacher, person in charge, and stranger) in their article "Young Chinese Children's Authority Concepts" (*Social Development*, 18:1 [2009], 210-229). According to relevant social development research, "children's concepts of authority involve complex social judgments," and children make evaluative decisions to accept commands from adults based on a number of different factors. Taking into consideration the particular situation and the context of the authority figure, as well as the manner in which the command is given, a child's decision to obey is a not a simplistic process. In comparing Asian children to American children, Asian children differ from American children in their responses to different authority figures based on the Asian cultural emphasis on hierarchical relationships. Yau et al specifically focus on Chinese children in Hong Kong, ages four to seven years old, and examine their decisions to obey authority figures (stranger, person in charge, teacher, and mother). In seeking to understand the rationale for behavioral obedience, they base their study on hypothetical moral, social-conventional, and personal situations. Children were presented with

hypothetical stories, illustrated with pictures in different contexts (public, school, and home). For example, a story character would be shown hitting another child at school, and an authority figure would be present to tell the child not to hit. After the story was presented, the children were asked if the child in the story should obey the authority figure or not, and why. Yau et al hypothesized that "children would focus more on the nature of the events for moral and conventional transgressions than personal choices and that they would recognize the authority of adults having the appropriate social positions in the appropriate context." The authors expected children to be more obedient to familiar figures, such as mothers. Empirical multilevel analyses and a Bernoulli conversion were utilized in the study. The results found that "children judged that they should obey mothers more than all other authorities," and the

older children got, the more that the children evaluated a mother to be more generalizable, meaning, a mother's authority extended outside of the home. In light of Chinese culture where children develop secure attachments with their parents and where respect for school authorities is expected, these findings were not surprising. Children also were more likely to affirm authority for moral and conventional events rather than personal. One reason for this was to avoid punishment. The authors suggest that future research should compare children from different Asian cultures, such as mainland China and Taiwan. This thorough study is an important contribution to the social development field since it provides specific insights into the culture and development of Chinese children.—Abbylin Sellers



Office of Research:
Carole Lambert, Ph.D., Director
(626) 815-2085 E-mail:
clambert@apu.edu

Office of Sponsored Research & Grants
Lou Hughes, Ph.D., Director
(626) 815-6000 x 3343
Louhughes@apu.edu

Office of Undergraduate Research
Kevin Huang, Ph.D., Director x 3353
(626) 815-6000 x 3353
khuang@apu.edu



Abbylin Sellers,
Research & Grants Specialist x 3344
(626)815-6000 x 3344
asellers@apu.edu

Susan Ferrante, Administrative Assistant
(626)815-2082 sferrante@apu.edu



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From left—Susan Ferrante, Lou Hughes, Carole J. Lambert, Abbylin Sellers