



NOVEMBER—DECEMBER 2010 RESEARCH REPORTER



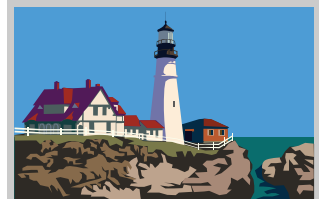
Tom Andrews, Ph.D., Is Awarded \$170K From the Webster Foundation and \$30K From the Canyon City Foundation

KEEPING HISTORY ALIVE

Tom Andrews, Ph.D., Professor, Special Advisor for University Libraries, and Research Historian for Special Collections is to be commended for receiving two grants for the “Keeping History Alive” program. The Webster Foundation awarded a grant in the amount of \$170,000, and the Canyon City Foundation award was for \$30,000 over two years. The purpose of the “Keeping History Alive” program is to provide small grants (\$250-\$850) to primary and secondary school teachers of history in the public, private, and parochial schools of Los Angeles County. The “Keeping History Alive” program is announced through the Los Angeles County Office of Education. History teachers may utilize the grants for classroom resources, field trips, and professional development, which will en-

hance their ability to teach about history. Dr. Andrews says, “Enrichment opportunities such as more classroom resources and field trips are a very real need at these grade levels to make history come alive with more excitement, interest, and understanding by the students.” The Canyon City Foundation grant is specifically geared toward history teachers in the Azusa Unified School District to improve the quality of teaching California History (fourth grade), Ancient Civilizations (sixth grade), and Medieval and Early Modern European History (seventh grade). Teachers who have been selected to receive grants participate in an awards reception held at APU in late January 2011. With the generous contributions from the Webster Foundation and Canyon City Foundation, this year’s “Keeping His-

tory Alive” grants total over half a million dollars (\$545,791) for the six years of the program. Congratulations to Dr. Andrews for receiving these distinguished grant awards and equipping teachers to make history exciting and accessible for their students.—
Abbylin Sellers





Waiting to Say Amen by Ralph S. Carlson, Ph.D.

Ralph S. Carlson, Ph.D., Professor of English, turns intense, poignant moments in life into exquisite works of art in his new volume of poetry, *Waiting to Say Amen*. An example follows:

Wrong Man, Wrong Words

1 – A

The hospital hall is too short. The visiting hours are almost over. I should turn around and forget the whole

thing. The man was my mentor two years back. How can I say this? I owe him nothing, or, if anything, undisturbed

rest. When he sees me, he will spread that grey mustache to his sneer for us mental midgets just beginning to think some

serious thoughts in his field.

I am not his rabbi, -- just some former 'modest promise.'

He will scorn me like whale's breath.

2 – (Alpha)

The intuition is all wrong. He is agnostic to his home tradition. He sees me still too tolerant of

literalists, and his wife greets me with my name rephrased to a form featured in old gullible-husband farces.

Were I the earnest, prepared, Bible-bearing tract-passer,

I would have the lines polished, certitudes to force a choice.

This tumor hangs too vague to be orthodox. . . His door. . . Chat blurs. . . "Three days I've felt compelled to come and say 'God loves you.'"

3 – (Aleph)

No, don't go. . . Help me over to the bathroom. The nurses won't be back for two more hours. . . Damn! The morphine only half

helps. You know I'm not devout.

No, help me to the wheel chair. . .

In fact, I've only prayed three times in my life. . . First in the

trench in Italy when I

almost lost the leg, bleeding

all night. . . Second when we thought our son had drowned in the Rhine,

and – let me grip your hand. . . it's

still two hours to the next shot. . .

when they found the kidney big

as a football – this was Third.

Other moments include relaxing times at the sea-shore, glimpses into a church, prayerful meditations on pilgrims, Mary, baptisms, love relationships, Alzheimer's patients, and even archeological expeditions. Although most of the offerings have already been published in journals, three new poems appear for the first time. All can be used as thoughtful, spiritual meditations, for their creator's deep spirituality permeates each line.—Carole J. Lambert



"The hospital hall is too short. The visiting hours are almost over. I should turn around and forget the whole thing. The man was my mentor two years back."



“The Church, Mental Disabilities, and Adult Faith Decisions: A Wesleyan Inquiry”

by Heather A. Clements, Ph.D.



Clements, H. A. A. (2010, Fall). The church, mental disabilities, and adult faith decisions: A Wesleyan inquiry. *Wesleyan Theological Journal* 45 (2), 7-24.

Theologians are interested in understanding the relationship between individuals and God and considering what role each has in the process of initiating and actualizing the redeeming nature of this relationship. One challenge for theologians across faith traditions has been how to consider individuals who suffer with mental disorders. How do they enter into a transforming relationship with God?

Heather Ann Clements, Ph.D., Professor of Systematic Theology, Department of Theology and Philosophy, addresses this question from a Wesleyan

theological tradition, contributing to a deeper understanding about the ways in which those with mental disabilities experience two aspects of salvation known as justification (the divine pardoning of sinners) and sanctification (advancement in new life).

Clements’s inquiry begins with a consideration of statements by John Wesley and some of his followers regarding the nature of the salvation process, focusing on the part God plays and the role of the individual. Special attention is given by Clements to how Wesley understood the involvement of a person’s consciousness and individual decision in this process. If someone is mentally disabled in some way, what is the nature of and potential for participation with the transforming work God may be doing? In order to reveal the multiple dimensions of this question and highlight Wesleyan contributions to this discussion, Clement describes how theologians of different traditions have framed the conversation. Regardless of where the emphasis is

put on individual responsibility in the spiritual journey, spiritual crises can occur and can lead to severe mental distress and expressions of religious melancholy. The role of medications for treating mental problems and the accompanying controversies are mentioned briefly, but the proposed thrust for responding to these complex and difficult dilemmas rests in the Wesleyan emphasis on grace experienced as trust and union with Christ in the context of the community of believers rather than an individualized response of the human will.

This type of interdisciplinary dialogue conducted by Clements exemplifies the valuable integration of disciplines useful not only to theologians, but also to scholars in other fields like nursing, clinical psychology, physical therapy, and special education.—

M. Roger White

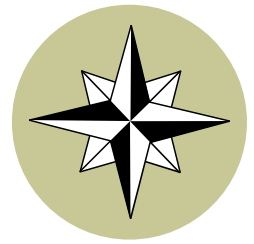


How do they enter into a transforming relationship with God?



“If someone is mentally disabled in some way, what is the nature of and potential for participation with the transforming work God may be doing?”

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