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Wesley D. Tracy (Editor)
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Herald of Holiness

AUGUST 1996

CHURCH OF THE NAZARENE

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THE PASTORS?**

**YOUR PASTOR'S
SUCCESS IS IN
YOUR HANDS**

**DOES
HOLINESS
WORK?**



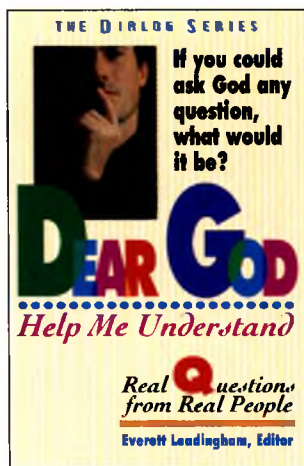
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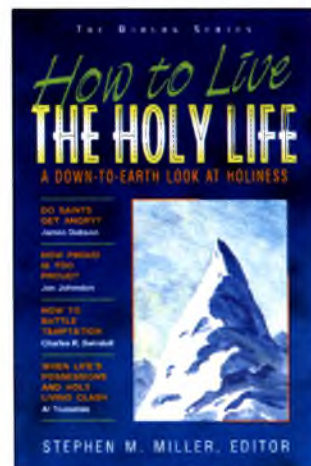
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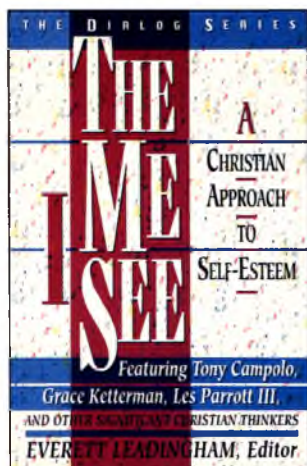
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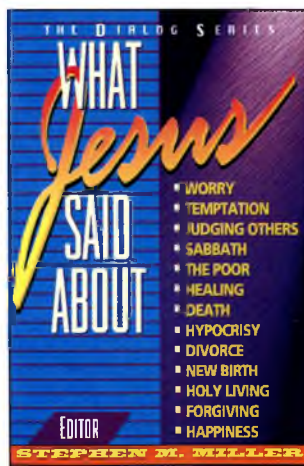
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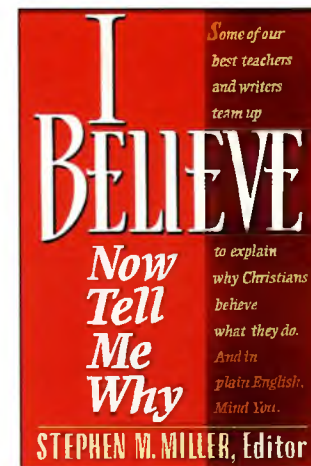
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Brailling the Culture

WESLEY D. TRACY



"I SELDOM READ THE *HERALD*," he wrote. "I like to read about current trends."

Hmm? Could it be that the *Herald* is "trend-deprived"? I browsed a bunch of recent editions. They didn't seem so to me, but just in case we are "trend-deprived," I've been spending most of my airport time reading "trendy" stuff. I'll share. I collected from various sources, *American Demographics*, *Indianapolis News*, and *L.A. Times*, but most of what follows comes from a book I really don't recommend—*Clicking, 16 Trends to Future Fit Your Life*, by Faith Popcorn—so brace yourself.

1. Salsa now outsells catsup in North America.

2. A growing number of people seem to think that AIDS is spread by underfunding.

3. One-third of consumers have changed their shopping habits because of the threat of crime.

4. Some trendy folks declare that police officers are free human beings who choose to be brutal, but criminals are helpless victims of environment.

5. Justice hinges on ethnicity, according to a current trend. A Brooklyn juror recently declared that she would never vote "to convict any Black man for killing a Hasidic Jew."

6. Another trend—some proclaim

that marriage is obsolete—except, of course, for homosexuals!

7. Euthanasia as a humanitarian exit visa is gaining more acceptance. "Kevork-icide" is now tolerable.

8. Two-thirds of shoppers now read labels for fat grams.

9. On the other hand, many people are so sick of trying so hard and still seeing bad things happen (shootings, cancer, divorce, layoffs) that they are turning reckless. They eat more fat and salt, drink more alcohol, start smoking again, and even wear fur coats. A restaurant called Fatty's gives a 15 percent discount to men over 207 pounds. The citizens of Green Bay, Wisconsin, and Grand Rapids, Michigan, are the leading salt consumers.

10. Beef is back. Americans eat 64 pounds per person per year. McDonalds is the number one supplier of beef and the biggest single source of food in the world, but its health-conscious "McLean" failed.

11. And speaking of McDonalds, Faith Popcorn calls contemporary worship the "McDonaldizing of religion." She cites "large-screen TVs to show the follow-the-bouncing-ball lyrics to the new 'pop' versions of the hymns . . . rock bands and skilled dancers and skits . . . professional stand-up comedians . . . with cleaned-up jokes . . . and sermons [that] have loosened up" (*Clicking*, 128). She thinks all this is for the best.

12. Americans are into hating and toppling big institutions—banks, government, school systems, multinational corporations, and churches.

13. Men (80 percent) want more of a hand in raising their kids than their dads had. We now have 3.5 million "house-dads."

14. Sin is in. The first day one of the girlie mags (I don't want to advertise it by naming it) put its brand of porn on the World Wide Web, 800,000 "consumers" clicked on it.

15. No more delayed gratification, please. That's the obsession, not only of the young, but of the over 50 crowd who just won't wait any longer—they want it all, now!

16. No-film cameras are here.

17. The trend in New Year's resolutions is away from personal pledges to lose weight or stop smoking to financial promises to save money or pay off credit card debt.

18. Coffeehouses are back as an expression of the "clanning" trend (the desire to be with people like yourself). From only 300 coffeehouses a few years ago, 6,000 now dot the landscape or mall-scape.

Anchoring is the trend to dig deep into what was safe and secure in the past as a way to prepare for the future.

19. The Princeton Religion Research Center reports that positive sentiment for organized religion is at a 10-year high, based on its study of factors such as belief in God, confi-

(If you want to read more of this kind of stuff, please turn to page 5.)

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SIGNS

Basama

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

MOST OF US over the age of 40 can easily recall where we were the moment we heard that John F. Kennedy had been assassinated. Now a whole new generation can relate to such a memorable moment: "Where were you when the first missiles were fired in the Gulf War?" I watched with amazement and concern in the Chicago O'Hare airport as CNN reporters gave first-hand reports on shells dropped just outside their hotel rooms.

I wondered how this would affect the Church of the Nazarene in the Middle East. I learned later I had no need for worry. It was ready, both for the war and for its aftermath as refugees began pouring into Jordan. The Church of the Nazarene had planted a church years before in Asrifiyya under the direction of Afeef Halasah.

Basama was one of many refugees seeking food, medicine, and, most of all, hope. Her family settled near Afeef's church, where she heard the

gospel for the first time in her life. When Pastor Afeef shared about the possibility of a personal relationship with a man called Jesus, Basama's heart grew hungry. She gave her heart to Christ, and her mother's conversion quickly followed. Her father and brother are supportive and happy about their newfound faith, and Basama is praying that they, too, will find and accept Christ.

Out of desperation, war, and trouble, Basama found hope and help. But could she find the ability to forgive? Forced to flee from secure jobs and a nice home near the palace of Saddam Hussein . . . now living in a one-room refugee home in comparative poverty . . . could the mandate of the gospel to forgive your enemies work for Basama and her family?

Could the mandate of the gospel to forgive your enemies work for Basama and her family?

"When you love the Lord," Basama now testifies, "He starts to change you. Before, it was impossible. But gradually you can forgive. I'm so thankful to the Lord. I'm seeing big changes in my life."

If her family returns to Iraq, they would surely face imprisonment or worse, but they are praying that

God will restore them to their homeland and bring about revival in their nation. In the meantime, Basama and her mother work to bring other refugees to Christ who have fled from their homeland.

Basama will forever remember that night in January 1991 as the beginning of a journey to Christ. And she is praying for a man named Saddam in her homeland that he, too, may come to know Jesus. Basama . . . a sign.

Devotion and Duty in Deuteronomy

Priorities: Real or Just Claimed?

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*And these words which I command you today shall be on your heart. And make these words pointed to your children, and speak about them when you remain in your house and when you travel on the road, when you lie down and when you rise up (Deuteronomy 6:6-7).**

IT IS EASY TO SAY that relationship with God matters more than anything else in life. It is easy to say that wife and children are the most important people on earth. It is not so easy for someone else to see that those are priorities by casual observation. From a distance, my life seems consumed by work. Some of my children's earliest words were "Daddy's office," "preaching," and "meeting." Even in the ministry, it is not always easy to make those activities expressions of love for God rather than love for career.

Deuteronomy makes it clear that just claiming allegiance to God is not enough. One's life must reveal that commitment. Deuteronomy 6:6-9 follows the Shema, Israel's confession of faith, and the first great commandment to love God with one's whole being. These verses then describe the daily impact that faith should have on a person's life. Verse 6 states the matter most directly, and then verses 7-9 use increasingly figurative language to emphasize the point.

Verse 6 commands that the words of the Law contained in the Book of Deuteronomy should be on Israel's hearts. In Old Testament thought, the heart was not "the seat of emotion," as Western culture often thinks. Rather, one's heart was the seat of the will, the center of decision making for a person. Thus, Moses' desire that God's words of instruction be in Israel's hearts was a call to internalize and personalize the Law. Once a person puts the commands of God in his or her heart, most of the struggle is over. The question becomes how to obey rather than whether to obey.

Verse 7 calls for parents to make their spiritual priorities clear to their children. The first verb is usually translated "teach" or "repeat." However, the root idea behind the Hebrew word is "to sharpen." Parents are given the responsibility of sharpening the focus on the Word of God until it penetrates the understanding and hearts of their children. Scripture does not delegate this responsibility to the church and its programs nor to the school system. Parents are responsible for creating the teaching, the environment, and the models that allow God's ways to penetrate their children's lives.

There are two ways in which to fulfill this demanding task. The first is to talk about God's instructions for life. However, Moses envisions more than occasional platitudes. Talking about the commands of God is to be done when the family is at home and when it is away from home. Conversation about the will of God should come up in the evening as you prepare to go to bed and in the morning as you are rising for the day. Scripture is clear. All the moments of life are to be interpreted in light of God's Word. And that interpretation is

to be done out loud in dialogue with the members of our families.

The second way in which the instructions of God will penetrate our children's lives is by organizing all of life to please the Lord. Verses 8 and 9 command Israel to bind God's words to their hands, their foreheads, their doorposts, and their gates. Later, Judaism interpreted these commands very literally, but the symbolic intention is clear. The reference to hands speaks of actions. No amount of talking about God's Word will convince children who see their parents acting in ways contrary to scriptural teaching. The mention of the forehead likely refers to eyes. What parents watch and accept teaches their children more than all the words in the world. The doorposts and gates point to one's life at home and in the community. Israel understood very well the old adage "actions speak louder than words."

The fast pace of our lives at the end of the 20th century can easily seduce us. The "right" job, the "right" schools and teachers, the "right" church, and the "right" neighborhoods are not enough. God expects us to pass the faith on to another generation. That can only happen if the faith has penetrated us deeply enough that it is our main topic of conversation and the guiding principle of all the arenas of our lives.

All the moments of life are to be interpreted in light of God's Word.

For further study: (1) Study Matthew 5:17-48. Identify the ways in which this teaching of Jesus calls for us to make our attitudes and actions match the will of God. (2) Meditate on Psalm 19:14. In light of Deuteronomy 6:6-9, what would you add to the prayer of Psalm 19:14? List the areas of life that would be included as you prayed such a prayer. (3) Write a brief prayer asking the Lord to help you make your life consistent with your words.

*Scripture quotations are the author's own translation.

HH

When God Is Silent

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

AROUND HERE THE SUN has been fighting for possession of the Kansas skies, only to be defeated and run off by another day of clouds, fog, drizzle, and rain. The dreariness of these days reminds me of my prayer life. I wanted to join Jeremiah's lament to God: "Thou hast hidden thyself behind the clouds beyond reach of [my] prayers" (Lamentations 3:44, NEB). I would pray, but there was nothing, only silence. It was desolate, lonely.

In the midst of noise and activity, the stillness of God's voice is overwhelming. Recently in a local shopping mall, I heard a wailing, sobbing voice screaming, "Mom! Mom!" Frantic, that lost four-year-old was desperate for the sound of his mother's voice.

It may not be desperation that we feel. The silence of God can also lead to anger or resentment. It is as if we are trying to carry on a conversation with someone we love, but they pay no attention, being glued to some silly television program.

There is not much written on prayer and the silence of God, but Anthony Bloom has been helpful in his book *Beginning to Pray* (Paulist Press, 1970). He reminds us that prayer is built on relationship. When

I pray at my best, it is not to get things, change God's mind, or fulfill a duty. I come to God because I yearn for a relationship with Him. I cannot manipulate, coerce, or contain Him.

The Lord's Prayer begins with "Our Father," a powerful, radical, relational term, sometimes translated "Daddy" or "Papa." It is not a license for a sentimental familiarity but a recognition of the possibility of a profound, personal relationship with almighty God.

Meaningful relationships must be free. I cannot assume that just because, at a given moment, I need my wife's attention, she is compelled to respond. There could be all sorts of reasons why she could not. It is our relationship, built on love, that frees me to wait, to live in the "silence." And so it is with God. Rather than be discouraged or resentful, I keep on coming to Him for the sake of the relationship, knowing He is there, though He may be silent at the moment.

God's silence may also be a signal that I have entered into a significant time in my life that calls for reassessment and change. God has stepped back, so to speak, knowing that the worst thing He could do at this point would be to intervene and exempt me from the learning, growing process.

How often my wife, Vi, and I have watched and waited from a distance while our children have worked through some issue, project, or problem. To have intervened and done it for them would have damaged them, not helped them. Though we were "silent" to their pleas for help, we loved them no less and were ready to help if they became overwhelmed.

As you pray in the midst of God's silence, it is grace to know that God is in the silence.

dence in clergy, and trust in churches.

20. Twice as many new businesses are started by women as by men.

21. Through "mancipation," some males have a chance to become decent human beings—provided they adopt "femalethink."

22. Unisex marches on: genderless undergarments are increasing in sales, more men color their hair, fashion shows now include men in skirts, kilts, and sarongs. A million men have adopted the typically female eating disorders of bulimia and anorexia.

23. Spiritually hungry Americans are turning to all sorts of religions for support. Some businesses provide yoga and meditation breaks. Or, you can use the services of MantraPhone or TeleTrance. Or if one's self-esteem is having a bad hair day, you can get some positive feedback through Dial-a-Compliment.

24. Americans attend more than 500,000 kinds of support groups.

25. Television is the number one time waster—now there's a flash! Video games are number two.

26. Fax charges make up 36 percent of the typical business phone bill.

27. Celebrities have such raunchy lives that the advertisers are having trouble selling products they endorse.

28. People feel so "unsafe" that private cops outnumber public police by 2.5 to 1.

29. The angels boom is being followed with a rash of books and films about the demonic as our belief in the spirit world turns to the dark side.

30. Comics for kids? Half the sales of comic books are to men over 25.

31. "Ergonomics" is the name given to the surge in personalized marketing that pertains to everything from vanity license plates to personalized credit cards to demanding personal service from banks, restaurants, and churches.

32. Forty-seven percent of women and 37 percent of men attended church during the past week.

33. Last, but certainly not least. Women are getting bigger, having added 2.1 pounds apiece since 1993. One-third of all American women now require a size 14 or larger!

Thirty-three trends for your information and inspiration. Who could ask for anything more?

Looking Back—Looking Forward

by Jerald D. Johnson

Soon I will come to the end of my active ministerial career. It strikes me that if a person is allowed to get older, then retirement is a privilege. Occasionally I've been told that the Bible says nothing about retirement and, therefore, a minister should not take the prospect too seriously. It is true that a great number of our churches have been blessed with the pastoral service of seasoned, mature, and experienced preachers who have gone well beyond the time people normally retire. Indeed, it is uncertain what many of our smaller churches would do without these men and women of God.

But the Bible does speak of retirement. Are not the Levites of the Old Testament, with their particular assignments, the forerunners of those in pastoral ministry? In Numbers 8:23-26, these interesting directives are found: "The LORD said to Moses, 'This applies to the Levites: Men twenty-five years old or more shall come to take part in the work at the Tent of Meeting, but at the age of fifty, they must retire from their regular service and work no longer. They may assist their brothers in performing their duties at the Tent of Meeting, but they themselves must not do the work'" (NIV).

With the assurance that retirement fits into God's plan for my life, I have dared to look back and reflect on my years as a minister in the church. I have come to these two conclusions:

1. The pastoral ministry is, without question, the norm for fulfillment in ministerial service. There are many other assignments befitting a preacher of the gospel, but the privilege of shepherding a flock, preaching on a regular schedule,

and overseeing the work of a local church stands above any other ministry.

2. I am convinced that some choice laypeople whom I was privileged to serve had a greater impact on my life than I did on theirs. Many times I was encouraged by their words and actions. It has occurred to me that if laypeople could see the life-shaping results of their contributions to the pastoral ministry, we would have fewer dropouts and more long-term pastorates with stronger churches. How frequently it has been implied, if not said, that great pastors make great churches. However, this should be added—great churches make great pastors.

I am not advancing the idea that everyone should retire at age 50. Fortunately, our society allows many years of ministry beyond that date. I am advocating that, for the years of health granted God's servants, our people recognize their privilege to make it possible for these individuals to experience a full career without the traumas that parsonage families sometimes face for lack of love and support.

I plan to be a happy retiree. On Sunday I intend to sit up front, pay my tithe, and model my churchmanship after that of some of the outstanding laypeople I have known and served. I not only will want but also will need a pastor. I trust my pastor will feel he needs me as well. I desire that my pastor conclude his years of service with the same sense of satisfaction and fulfillment as I. This alone makes the prospect of becoming a retiree very attractive.



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Herald as Contemporary Tool

The *Herald of Holiness* continues being a most usable tool in presenting Christ to our hurting fellow humanity. I have been reading letters criticizing you for your content and format. Too often change is resisted not because the new is wrong but merely because it is different. Change is a challenge. I find it tremendously supportive to find the unchanging biblical truths clothed in contemporary language capable of communicating without requiring a knowledge of Nazarene terminology.

My personal experience facilitating recovery and growth workshops, as well as working with a court system, is that many, if not most, people outside of the church either do not understand or misinterpret our church verbiage. Whether we are talking in terms of relationships, addictions, divorce, marriage, heaven, hell, or the Second Coming, the vital aspect is the presentation of Jesus as the source of the solution to the problem. . . . The more I study the writings of Paul and John, the more I realize that they were writing in the vernacular of their day, utilizing analogies, examples, and references that were meaningful to their recipients.

Call it sin, disobedience, mistakes, or inappropriate behavior, all refer to the act and state of being in opposition to God. Truth remains truth regardless of the words used to express that truth. Thank you for continuing in the New Testament tradition of presenting Jesus in contemporary formats.

Bob Zangger
Las Vegas, Nev.

Sexual Addiction

I want to express my gratitude to the *Herald of Holiness* for printing the articles related to sexual addiction in January. My husband is recovering from an addiction to pornography and masturbation. For 15 years of our marriage, we struggled to understand this problem without any "name" for it and no handles on getting any help. I am sure there are many homes that are suffering privately from this dysfunction and have not been able to find anyone who talks about it in the church. It was especially good to have an article from the wife's perspective. The codependent relationship necessitates addressing her needs as well.

As a lifelong Nazarene, I was totally unable to integrate an understanding of addiction in the life of a professing Christian with my holiness training of victory over sin. . . . Some things are not eliminated immediately by the crisis experience of Spirit-fullness and take special professional help and much patience for complete recovery. How encouraging it is to have a periodical that will not avoid these sensitive areas! You are meeting needs! God is able to accomplish His purpose even in setting captives free from addictions!

Name Withheld

Realistic

Just wanted to send a comment on "Masculine Journey" by Mark Metcalfe. He is realistic.

I hope you continue to run his column. . . . It has been so good, and I have heard so many favorable remarks on his writing.

The *Herald* gets better each month.

Lois Andre
Wollaston, Mass.



From Generation to Generation

Eleanor Welch of Seattle, Wash., sends this picture of her granddaughter, Holly Anderson Hoekman, and great-grandson, Brent Hoekman, engrossed in the *Herald*. What Bible verse applies to this picture? "Go thou and do likewise" comes to mind (is that a Bible verse, really?).

continued on page 18

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BACK TO THE GOSPEL: Depoliticizing the Church in '96

by Tom Sine

This past year we celebrated the 50-year anniversary of the end of World War II. I was nine when the war ended. I still remember the euphoria and jubilation that swept over San Francisco, where I lived. It's difficult to explain to a younger generation the remarkable sense of unity and national purpose we Americans shared back then.

Now with Waco, Ruby Ridge, Oklahoma City, and an increasingly adversarial political scene, as we approach the 1996 presidential election, we are a nation torn apart. And tragically, the Church is right at the center of this increasingly shrill, divisive culture war.

On the one side, a number of mainline Protestants seem to feel obligated to unquestioningly embrace the entire liberal democratic agenda. They seem to have almost a congenital need to be on the forefront of whatever is considered socially or politically progressive—without regard to biblical mandate.

Those on the Christian left who talk incessantly about inclusivity often support left-wing organizations that are anything but inclusive. Organizations like the ACLU now raise their funds by vilifying Christians on the other end of the

political spectrum as “religious fascists,” “hatemongers,” and “pro-life terrorists.”

Eric Hoffer, in his book *True Believers*, observed that “mass movements can rise and spread without a belief in God, but never without a belief in a devil. Usually

ORGANIZATIONS ON
THE RELIGIOUS RIGHT
RAISE THEIR FUNDS JUST
LIKE THOSE ON THE
POLITICAL LEFT—BY
DEMONIZING THEIR FOES.

the strength of the mass movement is proportionate to the vividness and tangibility of its devil.” And those on the political left have made their devils both tangible and vivid. And they have those on the religious right in their crosshairs.

On the other side, you can't be considered an Evangelical in most parts of America if you aren't a right-wing Republican. Nowhere else—Australia, New Zealand, Canada, or Great Britain—do you

have to be a right-wing Republican or the equivalent to be considered a born-again Christian. This is uniquely an American aberration.

Part of what drives the politicization of the Evangelical Movement in the U.S. is *fear*. Leaders on the right hammer American evangelicals with the fear-generating claim that there is a liberal elite in Washington, D.C., that is intent on laying siege to their families, undermining their faith, and destroying the American way of life. People who have never been involved in politics before have become highly politicized out of their fear for their family, their faith, and their way of life. Somehow they have forgotten the Bible has told us that followers of Christ no longer have to fear.

And building on their fear of a liberal elite, organizations on the religious right raise their funds just like those on the political left—by demonizing their foes. And their enemies are just as tangible and vivid. They include “pro-choice mass murderers,” “anti-American liberals,” and “family-hating feminists.”

As the 1996 presidential election heats up, so does the inflamed rhetoric and name-calling. And, regrettably, Christians from both ends of the political spectrum are right at the center of this divisive debate. And both groups of Chris-



tians seem more intent on trying to change society through politics than through the gospel of Jesus Christ.

This article is a call for the depoliticization of the Church and a return to the advancement of the gospel as the only force that can ultimately transform lives, bring moral renewal, and renew society. Let me explain how the increasing politicization of the Church actually is undermining the work of the gospel.

In recent years, Billy Graham has had increasing difficulty getting mainline churches in the U.S. to support his crusades because being an "Evangelical" Christian has gotten so identified with a narrow, right-wing political view. Joe Stowell, president of Moody Bible College, confided to me that it has never been more difficult for him to share his personal faith in Jesus Christ. Stowell explained, "The difficulty is not the offense of the Cross. I find people drawn to Jesus Christ. The difficulty is that they are turned off by the offense

IF JESUS HAD BELIEVED THE WAY TO CHANGE SOCIETY WAS THROUGH POLITICAL ACTION, HE WOULD HAVE JOINED THE ZEALOTS.

of right-wing political ideology. They are under the false illusion that they have to become Evangelical Christians."

For years, evangelicals have criticized mainline denominations for relying so much on politics, lobbying, and legislative action to try to change society. Many Evangelicals, even within these denominations, have argued that the gospel was getting lost in an increasingly politicized Church. Now the same thing is happening in Evangelical, Charismatic, and

Pentecostal churches. They are increasingly turning to politics to change society instead of relying on the gospel of Christ.

Looking back to the early '70s, there was virtually no Evangelical involvement in the political arena. Back then, Evangelicals were trying to change society through evangelism, church planting, and working with those in need. But as Evangelicals began to struggle with the Civil Rights Movement and a range of issues from abortion to world hunger, we were beginning to discuss a view of social responsibility that dealt with a broad range of issues that was nonpartisan and nonideological.

In those days, Billy Graham, Wheaton College, and *Christianity Today* were at the front of the Evangelical parade. And then in 1978, seemingly out of nowhere, Jerry Falwell, the Moral Majority, and the New Religious Right took over the Evangelical parade and advocated changing society not on-

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If I Only Had the



Roland Miller

Money

by Knolan Benfield

If I only had the money . . .” How many times have you heard yourself groan or whine that lament? “If only you had the money,” you could have solved many of your problems.

I’ve said it many times, but I don’t say it anymore. Well, I don’t say it as often as I used to. No, I’m not rich—far from it. It’s just that when I say it now, I always remember how God blessed me once simply because I did *not* have the money.

It was a Sunday afternoon. My mother telephoned from the neighboring town where she and Dad lived in retirement. She called to tell me that her brother, my favorite uncle, had died unexpectedly.

We talked for a few minutes and then she said that she and Dad wanted to drive over and “discuss” something with us. My wife and I knew something must be up, but we couldn’t imagine what it might be.

When my parents arrived at our home, Mother was driving. Dad was having one of his “bad days.” He’d had quite a few of them since his last heart attack.

The “discussion” was really a request. Dad wasn’t up to making the 400-mile drive from North Carolina to Kentucky. They had come to ask me to drive Mother to my uncle’s funeral.

My parents had figured it all out. Dad would stay at home with my wife and daughter while Mother and I drove to Louisville. We would be gone for two days. That was as quick as the trip could be made. Mother wanted to get back as soon as she could. She said, “I don’t like to be away from your daddy for long.”

That was only part of it, and I knew it. Both my parents were concerned about asking me to be away from our small business for two days. My wife and I owned a portrait photography studio. I was the only photographer, and we had several sittings over the next two days. We could call and try to postpone those sittings, but, as usual, we needed the money from them, and we needed it right then.

MOTHER AND I SPENT ABOUT 15 HOURS TOGETHER, JUST THE TWO OF US IN THE CAR, DRIVING ACROSS THE COUNTRY.

I wanted to go. Uncle Bruce and I had been very close. I also felt that my mother might need me to be there. Bruce was her only brother. Now Mother was the only one left of her family.

Dad’s heart was breaking. Through tears he said, “I can no longer take care of your mother by myself. Here when she needs me most, when her only brother has died, I can’t even make it to the funeral with her. Son, we need your help.”

I hated to miss those sittings, and we really needed the money. If only I had the money, I’d fly us, or at least Mom and Dad, to Louisville. We could fly out and back on the same day. I wouldn’t miss but one day of work. If only I had the money, I could buy the tickets to Louisville. If only I had the money . . .

But I didn’t have the money. I felt like such a failure. It seemed like I never had the money! Now, just when my parents needed my help so much, I couldn’t afford to fly them out there. I felt that was the only real answer.

Of course, I took my mother to the funeral. After all, I was the only one who could help. But I took her in the car. We drove out on Monday and back on Tuesday, and

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DEPOLITICIZATION

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ly through politics but through a very right-wing brand of politics. Since then, more and more Evangelical churches, just like their mainline

counterparts, seem intent on trying to change society through political action. If Jesus had believed the way to change society was through political action, He would have joined the Zealots. Of course, these conservative churches

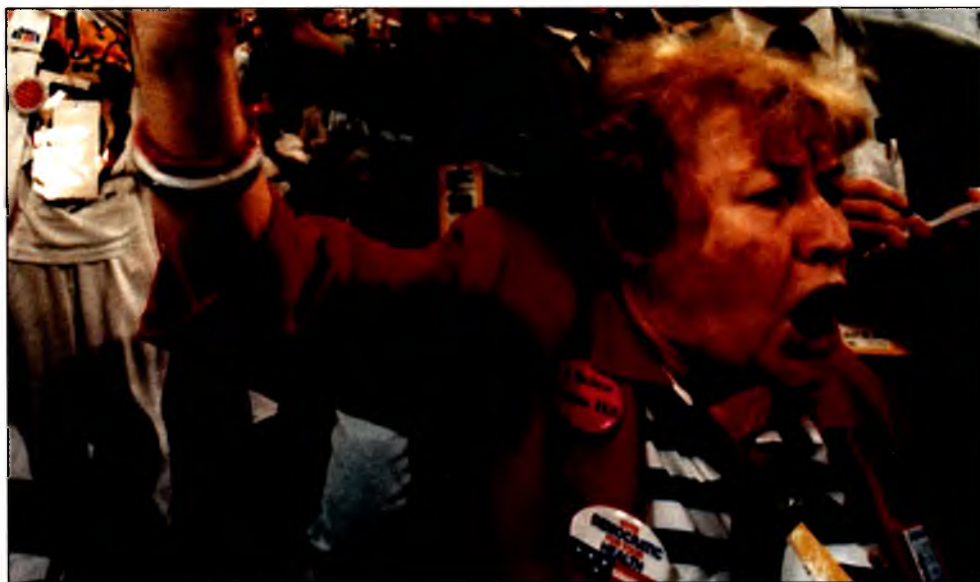
haven't given up on preaching the gospel, but they seem to be looking more and more to partisan politics to change not only the political order but moral and societal values as well. Haven't Evangelicals always argued we can't legislate morality? Doesn't a change in moral values come only through an encounter with the living Christ?

In *CEASEFIRE: Searching for Sanity in America's Culture Wars*, I challenge Evangelicals in the United States to learn from Evangelicals in other countries. You simply don't find Evangelicals in Australia, New Zealand, Canada, or Great Britain relying nearly as much on political action to transform society as many of their American counterparts do.

For example, the largest Evangelical organization in Great Britain is the Evangelical Alliance. The Alliance is 1.3 million members strong, representing a broad spectrum of Evangelical, Charismatic, and Pentecostal churches. They are aggressively committed to trying to impact British society for Christ. And

they aren't trying to do it primarily through politics but through the gospel.

For example, you will find British Evangelicals planting new churches all over the British Isles.



Through evangelism programs like the Alpha Outreach developed by British Anglicans, they are seeing thousands come to vital faith in Christ. And the Evangelical Alliance is developing a nationwide network of those involved in urban ministries reaching out to at-risk kids, single-parent moms, and unemployed

dads in London, Liverpool, and Glasgow. Their compassionate social ministries are having a powerful witness for the gospel throughout the British Isles.

But when the Evangelical Alliance does seek to be a leaven in the political arena, they have a very different approach to political advocacy than the Christian Coalition in the United States. First, they are decidedly non-partisan and nonideological. They believe Christians need to

be a prophetic presence speaking from outside of the divisive partisan battle. Instead of inflamed rhetoric and demonizing their foes, they believe the gospel calls them to work in the reconciling spirit of Christ.

Second, they believe the gospel calls them to address a much broader range of issues than the politically correct issues of the religious right in the U.S., which is usually limited to abortion, pornography, and gay rights. For example, British Evangelicals are decisively pro-life. But unlike their American counterparts, they don't believe abortion is the only pro-life issue. While Evangelicals in Britain are strongly opposed to abortion, they are convinced that 13 million kids dying from world hunger each year is a pro-life issue too. And for them, the dramatic increase in deaths from the heavy marketing of Western tobacco products also qualifies as a pro-life issue. But British Evangelicals believe their faith requires them to speak out on a broad range of other issues including

**WHILE EVANGELICALS IN
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world hunger, religious freedom, human rights, the care of creation, Sunday trading laws, and care for the poor and the disabled.

When the Evangelical Alliance begins to look at an issue, first they do careful public analysis of that issue. Then they study the Scriptures. They come down wherever biblical principle does. Sometimes they are with the Tories; sometimes they are with the Labor Party. They are never with the same group all the time because they believe the Word of God transcends partisan politics of both the right and left. Both the Christian left and religious right seem to define their views out of their respective political ideologies instead of Scripture. Isn't it time for American Evangelicals to go back to the Bible to define our

sense of social responsibility?

During this overheated election year, I challenge American Evangelicals to call for a cease-fire in America's culture war. I am not suggesting we opt out but we remember that Scripture calls us to try to change society, not through politics but through the good news of the gospel of Jesus Christ. But when we do get involved politically, let's follow the example of British Evangelicals and use Scripture instead of political ideology of the right or left to define our stand. And when we do take a stand, let's do it in a way that reflects the reconciling spirit of Jesus Christ—in a way that reflects God's love for a world and Christ's command to love and bless our enemies.

If we do, God will honor our

faithfulness to the gospel of Jesus Christ, and we will see the Spirit of the living God transform lives, families, and communities. And we know from the past that when spiritual renewal takes place, it even impacts the social and political spheres of a nation. Shouldn't we as Evangelical Christians recommit our lives to the advancement of the living gospel of Jesus Christ as the ultimate way to change our society in this very divisive election year?

Tom Sine is author of *CEASEFIRE:*

Searching for Sanity in America's Culture Wars, Wm. B. Eerdmans, 1995. He heads *Mustard Seed Associates* and serves as a professor at Fuller Theological Seminary.



IF I ONLY HAD THE MONEY

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I missed the two days of work and lost some money in the process. But if I had to do it over, I would not change any of it.

If I had only had the money for the short flight to Louisville, Mother and I would have spent very little time together. Since I didn't have the money, Mother and I spent about 15 hours together, just the two of us in the car, driving across the country.

We talked about everything! We talked about Uncle Bruce. We talked about Dad. We talked about what it was like when she and Dad were "courting." We talked about many of the funny things that had happened in our family when my sister and I were children.

Part of the time we just drove in silence, quietly enjoying each other's company. Then one of us would say something, and we'd talk again for a while, listening and sharing.

We talked about how God had blessed our family. We talked about my daughter, about life, death, love, happiness. We talked

and talked and talked. We covered it all.

The more I think back on those delightful hours we had together, the more amazed I am at the many things we talked about on that trip. Years later, I still recall things we discussed on that trip that I had not remembered before.

BUT I DIDN'T HAVE THE MONEY. I FELT LIKE SUCH A FAILURE. IT SEEMED LIKE I NEVER HAD THE MONEY!

On the way back, we stopped at a restaurant. I called home to tell the folks when to expect us. Dad asked how Mother was doing. "I can see her sitting at the table," I said. "She's doing just fine."

Before we left the restaurant, I asked if she wanted me to fill our Thermos bottle with coffee for the rest of our trip.

"No," she said, "I don't think I'd better drink any more coffee.

That might be what's causing this pressure in my chest."

We left the restaurant and drove on into the night.

Mother always had a great sense of humor. She and I began to laugh about something she had said. We laughed until tears came to our eyes.

Later, near the end of our journey together, Mother said, "You know, this has been a pleasant trip. I've enjoyed it as much as anyone could enjoy a trip like this."

So had I. Fifteen hours together—just the two of us. We hadn't spent that much time together in years. Maybe never. And we never would again. Mother lost consciousness the next night and died two days later.

"If I only had the money . . ." Thank You, God, that I did *not* have the money to fly my parents to Louisville. Thank You, God, for those precious and last hours with my mother. If I'd only had the money, I would have missed that time with her that has given me such comfort and all these treasured memories.

Thank You, God, for the gift of not enough money.

Caravan Begins 50th Anniversary at Scotland Celebration



Children participate in an outdoor activity at the special kickoff rally to celebrate the 50th anniversary of Caravan in Stranraer, Scotland.

Caravan began a year-long celebration of its 50th anniversary with a special kickoff rally in Stranraer, Scotland, according to Kathy Hughes, general Caravan coordinator. More than 400 persons attended the rally, which served as the official beginning of the anniversary year. The rally included Caravan leaders and participants from across the British Isles North District. Hughes attended the rally and presented a special anniversary certificate to Pat MacDonald, district Caravan director.

British Isles was one of a few districts that participated in a pre-Caravan program developed in the early 1930s, according to Hughes. In the mid-1940s, representatives from California, Michigan, and Kansas City met to design what eventually became the Caravan program. The first Caravan guidebooks were printed in 1946, and Caravan was born.

"We wanted to kick off our celebration in the British Isles because these people were involved from the very beginning," Hughes said. "Pat and her council served as hosts and did a tremendous job in celebrating this important milestone."

According to Hughes, the British Isles North District has one of the most organized and involved Caravan min-

istries in the denomination. All local Caravan directors must go through a training program before starting the ministry in their churches. The district also field-tested some new options currently under consideration by the Caravan office. The district also provides uniforms for all Caravan participants, which are handmade by a Nazarene lady on the district.

A highlight of the 50th anniversary year will be Caravan Sunday in October. Churches have been asked to participate in a special 50th anniversary offering, which will be used to provide health and education services to homeless children and their families through Nazarene Compassionate Ministries. Twenty percent of the offering will be used to help international Caravan groups attend the first international Caravan Jamboree to be held at Golden Bell, Colo., in the summer of 1998.

The anniversary year will end with a celebration at the 1997 General Assembly and Conventions in San Antonio, Tex., next summer.

Special 50th anniversary information packets were sent to every local church this summer. For more information, contact the general Caravan office at 816-333-7000, ext. 2242.

PLNC Receives \$1 Million Gift

Point Loma Nazarene College has received a \$1 million gift toward the construction of the college's new 70,000+ square foot commons, according to Jim Bond, PLNC president. The donation was made recently by Nazarene lay couple Daryl and Vicki Nicholson of Porterville, Calif.

Groundbreaking ceremonies for the facility were held May 11 as part of commencement weekend activities.

Both Daryl and Vicki graduated from PLNC when the campus was in Pasadena. They are members of Porterville Church of the Nazarene and have two daughters, Amy, who graduated from PLNC in 1995, and Stacie, who will be a senior in the fall. President Bond announced that the building will be named after the Nicholsons in honor of their significant gift.

The \$13 million commons will be constructed between the Ryan Library and Learning Center and the Cooper Music Center and is a significant part of the college's centennial campus master plan. Construction began this summer and will take an estimated 15 to 18 months. The commons will become the centerpiece of the campus and will house administrative and student government offices, food services, the bookstore, wellness center, express store, coffeehouse, and numerous other benefits for student and campus life.



Daryl and Vicki Nicholson with PLNC President Jim Bond at groundbreaking ceremonies for PLNC's new \$13 million commons.

Goodwin Elected to Book Committee



Debbie Salter Goodwin has been elected to serve on the Nazarene Book Committee, according to Michael R. Estep, Communications Division director. Goodwin was elected

to fill a vacancy created following the resignation of Neil Wiseman.

A graduate of Southern Nazarene University, Goodwin has served as children's director at Bethany, Okla., First Church of the Nazarene; assistant professor of speech and drama at Olivet Nazarene University; and editorial director for the Department of Youth. She serves as coauthor of the column "Questions and Answers," in *Cross-Walk*, a weekly take-home paper for teens. She has also written for several other publications.

Goodwin lives in Centralia, Wash., where her husband, Mark, serves as senior pastor of Centralia Church of the Nazarene.

Workers May Contribute to NCM

U.S. federal, postal, and military personnel may contribute to Nazarene Compassionate Ministries through the annual Combined Federal Campaign, according to Christy James, NCM CFC coordinator.

During the annual fall CFC, federal employees are given an opportunity to contribute to charitable organizations through payroll deductions. NCM, Inc., is a participating organization. The CFC identification number for NCM is 2018.

James says that many corporations also allow employee contributions to NCM through payroll deductions in annual United Way campaigns. "Employees may ask for permission to write in NCM as a United Way recipient if they wish," James said.

NCM provides assistance and relief to children and adults in 111 world areas. For information, contact James at P.O. Box 24837, Kansas City, MO 64131.

TEACH Conferences Draw Many Across Nation



At the TEACH Conference in Nashville, Sunday School Ministries Director Talmadge Johnson (far right) presents a Second Mile Award to Jan Forman, a Tennessee District Sunday School leader, for instituting the "It's Your Serve" training sessions on his district. Looking on are (l.) Barney Baggott, assistant to the Tennessee District superintendent, and Millard Reed, president of Trevecca Nazarene University.

More than 9,000 persons attended 24 TEACH Conferences during the past year, according to Talmadge Johnson, Sunday School Ministries director. The conferences, held throughout the U.S., were sponsored by Sunday School Ministries in partnership with Nazarene Publishing House (WordAction Publishing Co.) and NYI Ministries.

"The objective of each conference was to bring about a renewal of the mission of the Sunday School to touch lives through personal care and the discovery of God's Word," Johnson said.

Conference speakers included Bill Sullivan, Stan Toler, Lyle Pointer, and Johnson. The video *Sunday School: A*

Place Where Somebody Cares was a highlight of the conferences. Sessions also included workshops for children, youth, and adult workers, Sunday School superintendents, and pastors.

"The TEACH Conference staff demonstrated unity and commitment in connecting with visionary leadership among pastors and lay workers," Johnson said. "The leadership team of Randy Cloud, Miriam Hall, Fred Fullerton, David Felter, and Mark Gilroy, along with a strong staff that included Sunday School Ministries, NYI Ministries, and Media International personnel, did an outstanding job with presentations and services."

NCM Provides Medical Supplies to Thailand

Nearly 130 cartons of medical supplies were recently shipped to Thailand through Nazarene Compassionate Ministries, Inc. The cartons were sent to Surasinghandad Hospital in Aranyaprathet, Sakew, which is located about 200 kilometers east of Bangkok, the nation's capital.

Sam Yangmi, NCM coordinator in Thailand, worked with the hospital to clear the shipment through customs. The hospital donated some of the supplies to Yangmi for use in medical clinics

among the Hill Tribe people in northern Thailand.

In addition to basic hospital supplies such as crutches, disposable gloves, syringes, and bandages, the shipment also included surgical, orthopedic, and laboratory supplies.

The supplies were collected and prepared by a volunteer group of Nazarenes led by Liz Murtland of Nampa, Idaho. Northwest Medical Teams International assisted in processing and delivery of the shipment.

Single Adults Gather During Memorial Day Weekend



Singles from across the Midwest gather during a 1996 Memorial Day Weekend SoloCon sponsored by Single Adult Ministries.

About 575 single adults attended Memorial Day Weekend SoloCons in California, Florida, Indiana, and Oklahoma, according to Linda Hardin, Single Adult Ministries coordinator. Participants also included members from Free Methodist and Baptist churches.

Special speakers included: Tim Green, SoloCon West (California); Rick Page, SoloCon Deep South (Florida); Gary Haines, SoloCon Mideast (Indiana); and Rex Bullock, SoloCon Midwest (Oklahoma).

In addition to the general sessions, each SoloCon featured a variety of

workshops and times of recreation.

Participants at the SoloCon Mideast raised more than \$2,000 for Abraham Athialy, missionary to the Philippines. More than \$400 was raised at the SoloCon Midwest for compassionate ministries work in Russia.

"One of the major benefits of SoloCon is the feeling of acceptance as single adults from all walks of life come together for a weekend of relaxation, renewal, and spiritual development," Hardin said. "Friendships are formed during the weekend that grow into lasting relationships."

Project to Focus on Youth Resources

The 1996-97 NYI Mission Project will focus on raising funds to produce youth ministry resources for world areas, according to Fred Fullerton, NYI Ministries director. The project, "Words to the World," will assist in the production of resources that are up-to-date and culturally specific.

"As youth workers in North America, we sometimes face a resource glut," Fullerton said. "The fact that youth ministry resources are scarce or nonexistent often seems unimaginable to most of us. Yet, many world area youth leaders battle this dilemma."



NYI Ministries is preparing materials to help promote the project in the local church. The promotional materials will also include a video presentation showing the need and opportunity to serve others through the offering.

"Young people are bombarded every day with new ways to spend their money," Fullerton said. "This offering will be one of many such options. Pray that Nazarene youth worldwide will view this project as an opportunity to serve one another and that they will join together to accept this challenge."

World Mission Radio Begins New China Broadcast

In conjunction with the 50th anniversary of World Mission Radio, a new broadcast is being launched in China this year, according to Michael R. Estep, Communications Division director. The broadcast will be targeted specifically at China's college-age students.

The ministry of the new *Campus Tonight* broadcast will address issues of relevance to these students with the ultimate goals of evangelism and discipleship, Estep said. The program is designed to be a fast-moving magazine format that will include interviews, testimonies, and discussions of problems and issues facing students. The program will also include music, as well as news from outside China.

According to Estep, the half-hour segments are being written and produced by a team of students, teachers, and broadcasters, most of whom are former residents of mainland China.

Campus Tonight will be broadcast from shortwave transmitters at two different locations, making it possible to blanket the entire nation of China. It will be aired at 10 P.M. daily.

"The potential of *Campus Tonight* is both exciting and staggering," Estep said. "The cost for these daily prime-time broadcasts is very high. However, through the generosity of Nazarene Youth International across the U.S., \$143,000 was raised last year for the new broadcast. This will assure the launching of the project, but the supporters of World Mission Radio will be partners in the ongoing project."

Nazarene Telenews
816-333-8270

On the
World Wide Web

<http://www.nazarene.org>

Graduations Continue at Nazarene Colleges/Universities

Here is a continuation from last month of the reports from graduations at Nazarene colleges/universities.

EASTERN NAZARENE COLLEGE (ENC)

More than 200 students received degrees during commencement ceremonies at Eastern Nazarene College May 27. Degrees were presented to 210 students, including 16 master's degrees, 94 traditional undergraduate degrees, 11 associate degrees, and 84 bachelor degrees from the adult degree completion program (LEAD). Two others received associate degrees from the LEAD program.

General Superintendent James H. Diehl presented the commencement address. Diehl challenged the graduates to follow the example of Jesus by taking up the towel of servanthood.

During the ceremonies, Stephen W. Nease was honored with president emeritus status. Nease served as president of ENC from 1980 to 1989. Prior to this, he served as president of Mount Vernon Nazarene College, Southern Nazarene University, and Nazarene Theological Seminary.

MOUNT VERNON NAZARENE COLLEGE (MVNC)

Mount Vernon Nazarene College presented degrees to 241 students during commencement ceremonies May 20. Nina G. Gunter, general NWMS director, presented the commencement address.

Honorary degrees were presented to the late L. Thomas Skidmore, Bruno Radi, and Novice Morris.

Judge Skidmore received an honorary doctor of laws degree posthumously. Skidmore was an original member of the MVNC Board of Trustees and served as a probate and juvenile court judge in Medina, Ohio. He also served as a member of the General Board. Skidmore died of cancer this past year.

Radi received an honorary doctor of divinity degree from MVNC. He serves as director of the South America Region.

Morris served as executive secretary and administrative assistant to four of

MVNC's five presidents. Twice named MVNC staff member of the year, she is a charter member of the MVNC Women's Auxiliary and served as its president for five years. Morris received the honorary doctor of letters degree.



Spring 1996 graduates at MVNC express their joy and relief with "thumbs up."

NAZARENE BIBLE COLLEGE (NBC)

Nazarene Bible College celebrated its 27th commencement May 27. The college awarded 26 baccalaureate degrees, 21 associate degrees, and 6 diplomas during commencement ceremonies. The commencement address was presented by General Superintendent William J. Prince.

In addition to the degrees and diplomas, NBC also presented an honorary doctor of divinity degree to Wilbur W. Brannon. As the director of Pastoral Ministries for the Church of the Nazarene since 1982, Brannon established CoNET, a toll-free phone crisis line for ministers and their families; facilitated PALCONS; initiated the Nazarene women clergy newsletter; and provided leadership in numerous ways to help pastors in their assignments.

NAZARENE THEOLOGICAL SEMINARY (NTS)

Fifty-seven students received degrees during the 49th commencement celebration at Nazarene Theological Seminary May 19. Three graduates received doctor of ministry degrees,

while 36 received master of divinity degrees, 14 received master of religious education degrees, and 3 received master of arts in missiology degrees.

In addition, one student received the master of arts degree in religious studies—the first degree presented in the new program. The degree was introduced in the fall of 1995.

Six students also received specialized study certificates including two in chaplaincy ministry, one in cross-cultural ministry, one in church planting ministry, and two in youth ministry.

William M. Greathouse, general superintendent emeritus, presented the commencement address. Greathouse also served as pastor, college professor, college president, and president of NTS during his 50 years of ministry.

SOUTHERN NAZARENE UNIVERSITY (SNU)

Nearly 500 students received degrees during the 91st commencement ceremonies at Southern Nazarene University May 12, according to SNU President Loren Gresham. Gresham presented the commencement address to the 491 graduates and their families and friends.

Honorary doctorates were presented to Larry Jones, Jeannie McCullough, and Ark Noel Jr. Jones is founder of Feed the Children, an international nonprofit Christian organization that provides food, clothing, medical equipment, and other necessities to people who lack these essentials because of famine, drought, flood, war, or other calamities.

McCullough founded Women of the Word Bible studies in 1986. The ministry grew from a small group at Bethany, Okla., First Church of the Nazarene, to a video and tape ministry that reaches thousands across the country and around the world on a weekly basis. McCullough's husband, Melvin, is senior pastor of Bethany First Church.

Noel serves as superintendent of the Southeast Oklahoma District. He has also served as a member of the SNU Board of Trustees for nine years.

Lessons from the Log Ride

MARLO M. SCHALESKY



Marlo M. Schalesky is a Christian novelist and freelance writer. She and her pastor husband, Bryan, live in Gilroy, California.

THE CREAK OF THE FERRIS WHEEL called petulantly to the seagulls as we walked down the Santa Cruz Beach Boardwalk. I squinted into the hot California sun. Another 100 degree day.

Earlier, Christy had turned up her innocent six-year-old face and pleaded to go to the Boardwalk. So we forsook the comfort of air conditioning to brave the tortures of sun and surf.

With a sigh of relief, we reached the ride we had all been looking forward to—Logger's Run. I shaded my eyes as I looked at the twisting trail of canals far above. With a shriek of pure joy, the kids in one of the plastic logs plummeted to the end of the ride. Splash!

I smiled. Christy would love this ride. The water, the logs, the bumping along bright blue channels, the final plunge, the big splash—it was just the type of thing that suited her.

"Here we are. The log ride," I said. "Are you ready, Christy?"

To my surprise, she answered, "No! I don't want to go." Then she crossed her

arms and pushed out her lower lip.

What had gotten into her? The heat? The fear of something new? I shook my head and let a frown creep over my face. How could she sit on the bench in the blistering sun and refuse to enjoy the best ride of all? It was crazy.

I opened my mouth to berate her for her foolishness, but God stopped me. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?" (Matthew 7:3, NIV).

I cringed. God often asked me to plunge forward with what He wanted for me, to take a risk, to try something new with Him. But, like Christy, my tendency was to hang back, to sit on the bench while others enjoyed the ride.

Perhaps the uncomfortable and seemingly scary things that God was calling me to do would actually refresh me. I knew, too, that God would be with me the entire time, right there holding me tight as I bumped along in the channel of His will. So why had I allowed fear to keep me from the best rides of all? What had I been missing by my reluctance to do

something new and join Him on the "Logger's Run" in my life?

"There they are." Christy's words startled me. Sure enough. The others came laughing down the steps, their pants wet, their hair dripping.

"That was great!" Bryan exclaimed, striding over to us, a grin still spread across his face. "You guys should have come."

Yes, we should have. And from now on, I will.

In the heat of everyday life, I can't afford to miss any more log rides with God.

No! I don't want to go." Then she crossed her arms and pushed out her lower lip.

THE READERS WRITE

continued from page 7

Stuffy Manners

In regards to the "Question Box" response about teens in caps (March 1996). . . . With our world the way it is today and our children so filled with violence and hatred and anger, we should all praise God that *teens are in our churches at all!* No matter what they wear or how they look, *they are there*, and that is the opportunity for pastors and such to preach *Jesus*, not preach stuffy manners and old-fashioned etiquette. Stuffy, structured churches do such damage when they look at the outside and not . . . the inside. Our Lord Jesus will accept these teens with hats on, and we are to be as Jesus. Did you know that in Jesus' day, people worshiped barefooted! Would that be acceptable to you these days? . . . I would suggest that you . . . take your eyes off the exterior baseball cap and get them back on to Jesus. . . . Preach Jesus to these youngsters, and praise God they are here!

Margo Kalfas
Phoenix, Ariz.

Recovery

The article written by Dr. Paul Fitzgerald of New Hope Ministries was so encouraging! I feel this is a ministry that each church should be working in our communities. Dr. Fitzgerald's insight into the needs of both Christians and non-Christians alike is very valuable to reaching a oneness with the Lord. I am praying that he will have some resources available in the near future, as I am interested in starting a 12-step program of this sort in our church as an outreach for our hurting community.

I encourage you to print more of these articles and to publish how home churches can find materials to start recovery programs in our own areas.

Rikki L. Kane
Ausable Forks, N.Y.

135 Percent!

Last year Ruby Nell Starnes headed the *Herald of Holiness* subscription drive at the Denton Taylor Park Church. The goal of 48 subscriptions seemed impossible, but she was able to get 50. Ruby Nell led the campaign this year, and she was successful in obtaining 65 subscriptions.

Bruce Chamberlain
Denton, Tex.

Diehl, Hahn, and the Children

The June *Herald* is superb. Thanks for addressing the issue of ADHD children. The pieces by Dr. Diehl and Dr.

Hahn are excellent as well. Thanks for your continued good work.

*Brook Thelander
Potomac, Ill.*

The Time Has Come

I feel the time has come for me to remind you and your staff as to why some seniors (as I am) have a problem with the *Herald*. I fully realize you can only get so much information on X number of pages, but where do the seniors fit in other than deaths, retiree notices, etc.? That's one question. My other two are as follows:

1. You have changed from a nonglare "paper?" to a glossy finish. It is hard to read an article without continually moving the page. . . .

2. Some of your cover pages are far from the heading *Herald of Holiness*. How about a front cover signifying holiness?

I guess I'm getting too old!

I am subscribing again and we'll see how this year "sets." Thank you for listening.

*Arba J. Conner
Fort Wayne, Ind.*

Pearl and Tulips

The artist's drawing of Pearl is great! I can just hear Pearl saying, "Why would anyone want a picture of an old lady like me in a magazine?" Well, her friends know the answer. She touched many lives. The entire layout for "We Remember Pearl" (June 1996) is very well done.

Thank you, too, for your article, "Tip-toe Through the Tulips." I discovered these truths from God's Word while still a Presbyterian. I traced the theme of "choice" throughout Scripture and could not find a time when God took away man's freedom to choose. When we came to the Nazarene church in 1980, I was thrilled to find a church that believed as I did.

*Chip Ricks
Lompoc, Calif.*

The ADHD Child

I love the *Herald of Holiness* and have since the first time I read it. It is a great magazine, and I read it from cover to cover as soon as I get it. Sometimes I get upset at myself for reading it through so fast. But then I go over it again and make sure I didn't miss anything.

I wanted to tell you how much I appreciate the articles in this issue (June), especially "Loving the ADHD Child" by Marie Chase and "Do You Know My Child?" by Hazel McClain. Both . . . really helped me to understand some things and to realize there are other people who have gone through what we have. Thank you so very much.

*Carol Stevens
Nowata, Okla.*

MASCULINE JOURNEY

Satisfaction

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

YESTERDAY, I WROTE DOWN these words as I was driving to work: "God will satisfy the hunger." As I pondered this statement, I thought about people who believe in God but whose faith is not as strong as it ought to be or as they would like it to be. I also thought of those who allow the things of life to crowd out the sense of closeness to God. I soon found myself confessing to God about this—I don't rely on feelings a lot, but they can be extremely helpful from time to time.

When I ask myself the question, "What would I have the Lord do for me?" I am tempted to think in terms of magic: "Make me this or make me that . . . just do it so I don't have to work at it." But when I believe I'll have to work at it to become what I think I ought to be, or to get what I think I want, I back off my request and say, "Let me think about this for a while."

A friend of mine says many people see God as someone who provides food, clothing, and shelter. If they're not getting what they consider to be comfortable amounts of these basics, then God must be mad at them—punishing them, or gently reminding them that they haven't been properly attentive to Him.

It is not a natural thing to hold a relationship with another being that you cannot see—whom you must experience through faith. Yet it becomes more and more natural as our spiritual nature matures and our fleshly nature is denied. The hungering in my mind for something deeper tells me that there is a lot more to life than food, clothing, and shelter that will only be dispensed if we push the right buttons in God's rat maze.

If I know my catechism, the chief end of man is to "glorify God and enjoy Him forever." This seems to mean that we are called to "participate" in a relationship with Him, and to express our thanks for the gifts of life He provides. But we sometimes find ourselves saying (by our actions rather than our words), "This is mine now—that is yours."

In the archetypal marriage we witness a unity of persons in relationship. God created us for just this kind of kinship with Him—to glorify Him and enjoy Him forever in an intimate, unified relationship. It is difficult to be intimate with someone based on a system of reward and punishment. These may be artifacts of the nature of our relationship with God, but to last it must go much deeper than that. It must revolve

around unity and community (co-unity—basking in the presence of the one we love). It is here that we move from "fire escape" conversion to devotion and gratitude for the love and comfort we have received.

God will satisfy the hunger, but Hebrews 11:6 says that He will satisfy only those who are in earnest; not merely the casual seeker. Those who look for magic will likely find their hunger remains. But those who hunger and thirst for a loving, unified relationship with God will find themselves deeply satisfied.

It is difficult to be intimate with someone based on a system of reward and punishment.

CAN WE SAVE THE PASTORS?

by Stan Meek

Among the ingenious achievements of modern technology, perhaps none are hailed so highly as those that are touted as *saving* or *conserving* something or other.

There are the fuel savers for our cars, energy savers for our homes, fresh air savers for our cities, soap and water savers for our dishwashers and washing machines—even “coupon savers” for grocery shoppers.

As the result of the tragic killing of a police officer in a nearby city, the police department is now installing what are being called “cop savers”—videocameras—in their patrol cars.

Probably you never thought about the need for “pastor savers.” Likely you thought this “saving stuff” (saving souls and salvaging lives) was the business of our pastors and left it at that.

Incredible evidence is pouring in, however, revealing disturbing data about today’s pastors. Apparently someone needs to rescue the rescuers.

A report by Hank Whittemore in *The Sunday Oklahoman Parade* magazine, says “Tens of thousands of America’s clergy of all faiths find themselves burned out by the pressures of their calling—and the number is growing.”

London and Wiseman report grim statistics about pastors in their recent book, *Pastors at Risk*: 80 percent feel the ministry affects their families negatively; 50 percent felt unable to meet the needs of the job; 90 percent felt they

were inadequately trained to cope with ministry demands; 70 percent say they have a lower self-esteem than when they started out; and 70 percent do not have someone they consider a close friend. Forty percent have considered leaving their pastorates *in the last three months*.

In *Today’s Pastors*, George Barna’s research explodes the myth that pastors are excited about their ministry efforts. On the contrary, it reveals that pastors “are disappointed with much of what is transpiring under their leadership and are greatly frustrated in their ef-

CONSCIENTIOUS PASTORS
TAKE EVERY HURT TO HEART
AND ARE CONSTANTLY ON
THE RUN FROM ONE HURT
TO ANOTHER.



Stan Meek has been a career pastor and now pastors the Pryor, Oklahoma, Church of the Nazarene.

forts to serve God and His people.”

According to Barna, the average tenure of a senior pastor is only four years, and he states, “We appear to be losing many pastors after relatively brief careers in full-time ministry.”

London and Wiseman quote a pastor serving his first church of average size, saying, “I spend enormous time rescuing people from their sins—sexual problems of every kind (rape, child abuse, surrogate parenting, shattered marriages, homosexuality, sex education), addictions to drug and alcohol, addictions to laziness and work, anorexia, anger and rage, stunted personality development, low self-esteem, and hopelessness.”

Whittemore noted that the Southern Baptist Convention reported in 1990 that, after maternity benefits, the largest portion of the \$64.2 million paid to pastors in medical claims during 1989 was for stress-related illness.

Whittemore also quotes Peggy Shriver, head of a group called Professional Church Leadership, saying, “It’s clear that where a society is in trouble, the pastor will be in trouble.” The stress in our contemporary culture is finding an easy target—today’s pastors.

An example of the kind of stress pastors live with may be illustrated by a recent personal experience. I was asked by a former member of our church to visit his son who was in the county jail. The son had a serious felony charge against him. I gladly made those visits, but imagine my shock when at his trial, I came face-to-

Expectations of the pastor seem to multiply as the job description grows more complex. We have probably left several pastoral "hats" out of this picture.

WEARS THE UNIFORM

At ease in the required dark suit. Wears black and white without looking like a penguin.

MATERIALLY AWARE

Is aware of what's happening in a materialistic, post-Christian world but doesn't buy into the world's philosophy.

READY FOR ANYTHING

Isn't surprised by anything a parishioner shares with him in counseling. Has heard most of it before.

MULTICULTURALLY COMPETENT

Can say "God loves you and so do I" in three different languages.

SKILLED FUND-RAISER

Knows what to do when given an offering plate and a pledge card instead of five loaves and two fishes. Sets the example by matching the gifts of millionaires in the congregation.

ORGANIZED

In one day can meet five parishioners for breakfast (three for lunch) and still have time to prepare Sunday morning's sermon, pick up the kids after school, meet with the board, and serve as district secretary.

KINGDOM BUILDER

Can convert the shepherd's staff into other tools when necessary.

ELECTRONICALLY CONNECTED

Knows how to gather materials for sermons, send an E-mail to every member of the church board, and maintain his stock portfolio without ever leaving his study.

EVANGELIST

As a fisher of men (or women) can lead (three times out of four) a soul to profession of faith between the salads and desserts in the cafeteria line.

HIGHLY EDUCATED

Has a good education but knows enough not to let it show.

CONFLICT MANAGER

Always available to reconcile or referee as the situation demands—especially at board meetings.

WORSHIP LEADER

Knows how to encourage a spirit of worship, even when the overhead projector is broken.

COMFORT GIVER

Knows the value of high touch as well as high tech. Loves kids, even the ornery ones.

BIBLE-CENTERED PREACHER

Preaches the Word, the Holy Word, and nothing but the Word—NIV, of course.

PARLIAMENTARIAN

Knows how to finish the business meeting by nine, even when the young people want a "teen room" in the church.

KNOWS AND LOVES THE MANUAL

Never far away from this holy book. Never violates any of the rules or guidelines—even during church elections.

NUMBERS CRUNCHER

Knows that the "bottom line" isn't just a number.

PRAYER WARRIOR

Spends so much time in prayer, parishioners call him "Camel knees."

PROFOUNDLY KNOWLEDGEABLE

Has read all the books in the theological libraries, so doesn't need all that much time for study and sermon preparation.

CHEERFUL CHORE-DOER

Always ready to handle any chore—from changing the oil in the church van to cleaning up those messy dishes from the last young adult fellowship.

GOOD SPORT—PLAY LEADER

Equally at home in the pulpit or the softball diamond.

face with the “victim.” She was also associated with our church. Who now shall I offer support to?

What Can Be Done?

What can ministers and congregations do to prevent these terrible clergy casualties and career suicides? Certainly pastors must assume individual responsibility for their own physical, emotional, and spiritual wellness. Disaster often derives from simple negligence and inattention to commonsense personal care.

Archibald Hart, dean of the graduate school of psychology of Fuller Theological Seminary, writing in *Leadership* magazine, says, “Many of the problems pastors experience arise when they forget they are *persons*. Forgetting this, they easily neglect themselves and start down the road to stress and burnout.”

And in *Passages of a Pastor*, Cecil Paul concurs, saying, “A

major source of stress in the minister is the neglect of his own human limitations, needs, and life tasks.”

More often than not, ministers do not intend to neglect themselves or their families but get caught on the deadly merry-go-

PEOPLE MAY EXPECT THEIR PASTOR TO BE A LITTLE MESSIAH, BUT THERE IS ONLY ONE REAL MESSIAH, JESUS, THE CHRIST.

round of ministerial busyness. Conscientious pastors take every hurt to heart and are constantly on the run from one hurt to another.

Pastors must get off this merry-go-round or risk cutting short their

ministry for God. Eugene Peterson, in *The Contemplative Pastor*, quotes Theodore Hesburgh, saying, “Cemeteries are filled with indispensable people—men and women without whom the world could not get along.” But somehow it has.

Perhaps the greatest single need is for pastors to refill their own spiritual wells. London and Wiseman state, “Spiritual dryness and emotional starvation are occupational land mines for pastors who do their work continually in a world of half-hearted commitments, moral bankruptcies, devastating sins, and dysfunctional people.”

Pastors must engage “Sabbath keeping,” solitude and prayer in some type of private, personal retreat. Eugene Peterson, writing in *Christianity Today*, says, “The world is in conspiracy to steal our Sabbath. It is a pickpocket kind of theft (nothing like armed robbery),

Serving the Servers

by Marlo M. Schalesky

Among the toughest jobs in the world can be that of leaders in the church. They become servants to all, and sometimes the pressures and expectations of ministry can discourage and threaten to defeat even the best leader. Pastors, small-group leaders, teachers, and other ministry leaders need the help and encouragement of others in their congregations.

So how can we serve those who minister to us? How can we encourage them, build them up, serve them so that they can be the ministers God wants them to be? Here are 10 suggestions of how we can serve the servers in our churches:

► 1. *Pray for your leaders specifically and individually.*

Let them know that you are remembering them in your prayers. Ask them if there is anything in particular you can bring before God on their behalf. Ask to pray for them for a few minutes before service, small group, or Sunday School when they will be leading or speaking.

► 2. *Express your appreciation in writing.* Send or give your leaders notes that tell them specifically what you appreciate. Did they deliver a particularly good message that helped you? Perhaps their attitude of caring and concern has touched you. Tell them so. Let them know that you are thankful for their efforts.

► 3. *Use your skills to make their lives easier.* Are

you a mechanic? Offer to service their car. Do you cook well? Bring over a casserole or a plate of cookies. Offer to clean their house, mow their lawn, or paint.

► 4. *Give them an “evening on the town.”* Offer to baby-sit the kids and give them tickets to the symphony or a play. Or give them a gift certificate to one of your favorite restaurants.

► 5. *Squelch any gossip that comes your way.* If you hear a negative comment, respond with a positive one. Spread positive and encouraging words through your congregation or group. Never allow yourself to complain.

► 6. *Offer suggestions by saying, “I’d like to help by*

...” rather than “You need to ...” If you think of an improvement that can be made, take the responsibility for the work involved to implement your idea.

► 7. *Take your leader to lunch, on you.* Ask questions about how he or she is doing and feeling. Let him or her talk about his or her dreams and goals for ministry. Stop yourself from talking about yourself. Instead, spend the time listening attentively.

► 8. *Offer to “substitute” so he or she can take a break.* Teach a class, help with some administrative duties, offer to do some research for an upcoming lesson or talk.

► 9. *Tell them how their ministry is affecting you per-*

and we aren't aware of it until long after its occurrence."

He warns that this can happen not only with the Sabbath day but with "all the Sabbath elements of our lives—the things God has intended to use to 'rest one' and 'renew' us."

Solitude is another of the classical methods for spiritual renewal that pastors must rediscover in today's noisy and cluttered world. Henri Nouwen states simply that "without solitude, it is virtually impossible to live a spiritual life . . . we do not take the spiritual life seriously if we do not set aside some time to be with God and listen to Him."

Then pastors, like laity, are too often failing in the practice of *prayer*. Again, Peterson perceptively addresses this problem, saying, "Pastors, instead of practicing prayer, which brings people into the presence of God, enter into the practice of Messiah: we will do

the work of God, fix people up, tell them what to do."

And worse, laity may expect their pastors to be little messiahs. There can be only one Messiah but many intercessors. Imagine what could happen if there were more "intercessor pastors and laypersons."

Now pastors want to listen to God in their "assigned places of service," but the demand upon their time and energies—the 24-hour on-call service—make it difficult.

Then can this personal restoration take place in the typical institutional conferences, assemblies, and ministers' gatherings? No doubt these are helpful, but there are limitations to this type of meeting—at least if what pastors themselves report is true.

Cecil Paul writes of such meetings, saying, "One of the major dangers is that these groupings or dyads could become meetings of like-minded and frustrated men who negatively commiserate, compounded by a degree of guilt."

Perhaps the greatest need of the pastor is for a "time and place" for this spiritual, emotional, physical, and mental restoration to take place—a place where these "healers" can more easily encounter God—"the Wounded Healer."

This pastor was blessed to have a layman in his church who had a beautiful getaway lakeside home. The layman insisted that I use that home for regular personal renewal and even turned the key over to me.

That home, in its lovely, natural setting, was perfect for solitude, prayer, and restoration. It was a God-send to my wife and me, but we could never have afforded such retreats on our pastor's salary. We believe God worked through that layman to save this pastor to long-term and higher quality ministry.

Here is where you, too, can possibly become a "pastor saver." It is likely that there are hundreds of such "getaway" places in the hands of laypersons that could be

shared with their pastors and spouses for private, personal restoration.

Available also for the more serious hurts among our healers are such places as Colorado's Marble Retreat where psychiatrist Louis McBurney offers therapy to about 100 pastors each year, or Son-Scape Re-Creation Ministries, in Pagosa Springs, where Bob and Sandy Sewell serve full-time "saving pastors." Nazarenes Rick and Bonnie Ryding operate Chestnut Ridge, near Mount Vernon, Ohio, as a retreat center for pastors and missionaries.

George Barna writes, "The time has come for the laity to be more sensitive to the spiritual needs and development of their leaders . . . But how do congregations take account of the spiritual stretching of the pastor? This is an area that most congregations need to address immediately; to delay this matter can only bring further harm to the body itself."

There are other things laity can do to help save our pastors. Just being informed about the casualties among our dream-givers, vision-keepers, and care-providers will help. Whittemore's report suggests these positive steps:

1. Be sure your pastor gets *positive* feedback along with the usual complaints.

2. Have a special group monitor the quality of life of the pastor and his or her family.

3. Make sure your pastor is challenged by setting aside time (two weeks) and money (about \$1,200) for continuing education.

4. Encourage longer leaves of absence every few years.

5. Participate as a member of the congregation.

It is too late to save the slain police officer in the nearby city, but patrol car camcorders may lessen future losses. It is also too late to save many of our pastors, but common sense, prayer, and shared resources by ministers and laity alike can help conserve one of our most valuable resources.

sonally. If you took their advice in a lesson and applied it, let them know. Show them that their efforts are making a difference in your life.

► 10. Most importantly, abandon preconceived expectations of your leaders. Forget what you think they ought to be doing or how they should be acting. Remember that most leaders are doing the best that they can.

If we work to serve and encourage our leaders, even if we are leaders ourselves, then we will find the ministries of our church growing not only with people but with joy and caring. So, let us "serve one another in love" (Galatians 5:13, NIV), especially those who are serving us. □

You have a lot to say about whether or not your pastor succeeds as a leader. A dynamic, interdependent relationship functions between leaders and followers. So your pastor's leadership success is influenced, enhanced or limited, by you. How does that make you feel? Powerful? Important? Responsible? It should—because you are!

Unless you have been sound asleep for the last decade, you know that a worldwide leadership crisis grips every level of our society—families, businesses, institutions, and governments. Since the beginning of recorded civilization, this mysterious social process called *leadership* has fascinated people. Leadership has become the most observed, studied, and mythologized phenomenon on earth. Even with such attention, leadership is poorly understood. In fact, after reviewing 7,500 research articles, Bernard M. Bass, in his massive 1990 edition of *Bass and Stogdill's Handbook of Leadership*, suggests, "There are almost as many different definitions of leadership as there are persons who have attempted to define the concept" (10).

Part of our confusion regarding leadership stems from what John Gardner calls the interweaving of popular thinking, mature study, and childlike fantasies. This world-recognized leader and 25-year student of leadership asks in his 1990 book *On Leadership*, "Why do we not have better leadership?" (xi). He answers that we have been asking the wrong questions. By asking new questions, leadership is beginning to be seen as a two-way influence process involving both leaders and followers. Leaders not only shape but are themselves shaped. When viewed as a two-way interchange process, any solution to the current leadership crisis must extend beyond leaders to include followers.

Leadership cannot happen unless followers and

leaders help each other. That's why you have such a strong influence on the leadership of your pastor.

When studying church leadership, daily experiences tell us that the "Christian Ark" is sailing through rough cultural seas, buffeted by the waves of ubiquitous change and unpredictability over which we have little or no control. But we also notice that the lay and pastoral sojourners on board are rocking the boat too. So, while attendance statistics may confirm that fewer and fewer passengers are boarding the Ark, they also show that many who are on board are jumping over the side. This abandonment is not confined to the laity. London and Wiseman, after randomly surveying 5,000 pastors, suggest in *Pastors at Risk* (1993) that the pressures of ministry are incredible and brutal. In the Nazarene denomination, it is suggested that 20 percent drop out of ministry within their first five years. The leadership crisis is real, and the time has come to ask, "Can you and I do anything to stop the rocking of our Ark?" The answer is an enthusiastic, emphatic *yes*. As followers, we are part of the solution to our church's leadership crisis. May I offer five suggestions for positively impacting your pastor's leadership.

1. Use your God-given gifts for the common good.

We are a covenant people who share a mutual commitment to Christ. Once saved, God gives each person a spiritual gift (1 Corinthians 12:18) for the common good (v. 7). Therefore, Christians are to be involved in ministry using their God-given gifts for the good of the community. This is consistent with what Max DePree (1989) calls "roving leadership" in *Leadership Is an Art*. In roving leadership, the work needing to be done is facilitated by the most qualified (gifted) person regardless of title or position. Good

YOUR PASTOR'S IS IN YOUR



Lee Rudeen Media International

leadership, for DePree, is found in the tone of the body, not in the quality of the head. Therefore, the sign of outstanding leadership is seen among the followers.

Using a Pauline illustration, imagine the disability to a body if the kidneys decided to stop functioning because their work is invisible. A dialysis machine would have to be brought in at great expense, and if a transplant wasn't forthcoming, the body would die. We have a propensity to "hire in" those who we think should do the work of the church. But God's plan is to

TWENTY PERCENT DROP OUT OF MINISTRY WITHIN THEIR FIRST FIVE YEARS. THE LEADERSHIP CRISIS IS REAL, AND THE TIME HAS COME TO ASK, "CAN YOU AND I DO ANYTHING?"

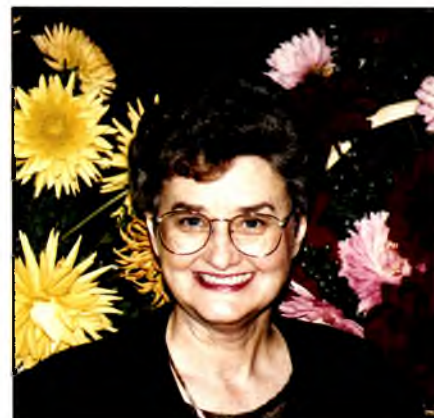
gift and equip all His children to do the work of His Church. Therefore, the first way you can participate in your pastor's leadership success is to accept, develop, and use your God-given gifts for the common good.

2. Support your pastor with encouragement, acceptance, love, and prayer.

Let's extend this concept of God's gifting. London and Wiseman, in their 1994 book *The Heart of a Great Pastor*, say that when God whispers His call to

SUCCESS HANDS

by Bonita May,
minister of education,
Rose City Church of the Nazarene, Portland, Oregon



These Oklahoma pastors gathered for two days to study contemporary preaching and enjoy the supportive fellowship that only shared mission can bring.



Kingswood Images

a pastor. He calls people who possess many diverse gifts. Like snowflakes or aspen leaves, there are no two pastors who are alike. Research done by the Center for Creative Leadership supports this view of leader diversity because, after 45 years of leadership studies, they find no single pattern of leader qualities and no single pattern of leadership style that guarantees success in leadership. We must trust God to know the mix needed between diversely gifted pastors and diversely gifted laity. We are God-gifted to function interdependently. God does not need nor want superheroes. He wants well-functioning body parts! Consequently, we should celebrate diversity and understand that "different" is "different," not wrong. Pastors are people who are saved, sanctified, and gifted by grace

IT IS HARD TO JUDGE WITHOUT MUCH MORE INFORMATION. YET, WE GO AHEAD AND JUDGE ANYWAY.

just like everyone else. They come in different sizes, shapes, and giftings and need acceptance, affirmation, and encouragement. How God would delight in seeing His people love His chosen leaders and celebrate their diversity.

Furthermore, C. Peter Wagner, in his 1992 book



S. Phelan
©

"I knew you couldn't afford the operation on a pastor's salary, so I touched up your X ray!"

Prayer Shield, says, "Only God knows us well enough to decide what part of the Body we should be" (42). He challenges us to become intercessory prayer warriors for our pastors. Therefore, you can powerfully impact pastoral leadership success if you accept, support, encourage, love, and pray for your pastor.

3. Become a thinking, actively engaged follower.

The third suggestion for helping your pastor succeed in leadership comes from this new concept of followership. Robert Kelley (1992) suggests in *The Power of Followership* that if the '90s have taught us anything, it is that most people are both leaders and followers. In the Church, we are all—laity and clergy alike—followers of Jesus Christ. For Kelley, the key to successful leadership is people becoming exemplary followers, which he defines as people who do independent, critical thinking and who are actively engaged.

Yet, for the 5,000 pastors interviewed for *Pastors at Risk*, the second most powerful frustration for pastors, after their inability to live balanced lives, is the apathy of their laity. If our apathy is the second most pressing problem identified by pastors, it is time we ask ourselves if we are truly exemplary followers. Jesus told the crowd gathered around Him, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mark 8:34, NIV). Am I willing to step out of my indifference, take up my cross, and become an exemplary follower of Christ? According to Kelley, leadership success comes from exemplary followers.

4. Avoid prejudging your pastor.

Fourth, I would challenge you with a thought from Robert Fulghum. He tells of a tabloid newspaper story about a small-town emergency squad rescue. After storming into a smoke-filled house, finding the source of a fire, dousing it, and rescuing a man on the smoldering mattress, the rescue squad asks, "How did this

happen?" "I don't know," the man replies. "It was on fire when I lay down on it." His response was like a burr in Fulghum's side and became the title of his 1988 book *It Was on Fire When I Lay Down on It*. He suggests that a lot of us could use this as our one-sentence life story similar to "out of the pan and into the fire." Problems arise because, while we can see the results of other people's decisions, we often do not know why those decisions are made. In this story, for example, did the man lie down on the burning bed because he was drunk? Ill? Cold? Blind? Weird? It is hard to judge without more information. Yet, we go ahead and judge anyway. So the fourth challenge I want to suggest is that we place judging our pastor's decisions into the hands of the only true Judge. As Fulghum suggests, change the name and the story is mine.

5. Cultivate a hopeful view of the future into which God calls His leaders and followers.

God calls His people to success. Just as He intended for Moses to lead His people out of bondage and into the Promised Land, so, too, He calls His leaders of today to take His Church successfully into an unknowable place—the future. Like Moses, God's presence is with us and all His resources are ours. We must not repeat the story of the children of Israel by replaying the known past, but we must allow His chosen leaders to help us embrace the unknown future. We do not have to be afraid of change since He is the God of change. Because God's desire for us is always good, His presence is always with us, and all His resources are at our disposal, let us help our leaders succeed by cultivating a hopeful view of our future.

Be encouraged in knowing that you have an important role in your pastor's success. His or her leadership simply can't succeed without your anointed followership.

HH



WordAction

DID YOU KNOW?

MAKING NEW FRIENDS

Did you know that WordAction now provides curriculum for over 11,000 churches in the United States and Canada? (*I thought WordAction was for Nazarenes. We don't have 11,000 churches in that part of the world.*)

WordAction is created by the combined efforts of the Sunday School Ministries Division at Nazarene Headquarters and Nazarene Publishing House with the mandate to publish resources that are true to God's Word, true to life, and true to the church—specifically the Church of the Nazarene.

What we've found, though, is that as we've become better at providing curriculum for you, other denominations, groups, and individual churches have sat up and taken notice of WordAction. (*Are you a new company?* is a frequently asked question.)

For example, the Salvation Army asked six publishers to present their curriculum to a committee selecting Sunday School materials for their four U.S. territories and Canada. After reviewing all the curriculum choices, they selected WordAction, which means we made several thousand new friends.

Another example—the Armed Forces of the United States recently selected six of our age levels for their base churches—more than any other publisher.

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Continue to let us know how we can best serve you. When we do that, we have a way of meeting new friends.



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Running the Race with Patience

A Nazarene Pastor Faces the Fight of His Life

by B. H. McLain

What do you do when God has called you to minister to others but your body will no longer cooperate? This was the situation faced by Duane Tulowitzky when his physician told him in 1969 that he had Multiple Sclerosis. MS is a chronic, often disabling disease of the central nervous system that strikes young adults. Symptoms include faulty vision, loss of coordination, staggering, slurred speech, numbness or weakness, and fatigue.

"God, look at me," cried Rev. Tulowitzky on a fall day in 1978 when his disease had progressed to the point that he felt useless. "I can't work. I can't pastor a church. I can hardly get out of bed in the morning. God, look at me. Help!"

He followed this with a brief prayer: "Lord, if You didn't call me to preach, just let me somehow know and it will be OK. But if You called me to preach, then I am going to believe You will touch me

so I can preach and pastor a church."

"From that day on, I started getting better," the 60-year-old pastor says. He set four goals for himself: (1) get better; (2) get back to pastoring a church; (3) run in a marathon; and (4) write a book.

His determination to run occurred when he was struggling to walk without crutches. "At that time, it took me 15

minutes to get out of bed," Tulowitzky says. On January 4, 1985, he ran his first 10 K (6.2 miles) run. He fell once, but he did finish—in 1 hour, 12 minutes, and 10 seconds. A year later, he bettered his record by 2 full minutes.

After 23 years of pastoring in North Carolina, Rev. Tulowitzky and his wife, Beverly, moved to West Virginia in 1991. "When I went on disability in April 1977, it was a very trying time for all of



Beverly and Duane Tulowitzky

the family as my monthly income dropped from more than \$1,200 to less than \$200 in Social Security payments," he says. "My son, Timothy, had a paper route to help supplement the family in-

I USED TO PREACH FROM A WHEELCHAIR. TODAY I CONTINUE TO PREACH, BUT I USE A STOOL."

come. My other son, Gregg, took a job at a restaurant. Beverly got a job at a local factory."

Rev. Tulowitzky says dealing with the illness has not been easy. It is marked by times of remission when the illness seems to be gone. Rev. Tulowitzky was doing well, running and walking until June 1992 when he struck his head on a door casing at the church. The blow apparently exacerbated his MS. A similar recurrence in August 1994 put him in a recliner for several weeks, except on Sundays. "On Sunday mornings, two of the men of my church would drive up in their van and take me to the church along with my wheelchair," he says. "I would preach from the wheelchair in the morning and evening. Today I continue to preach, but I use a stool."

Rev. Tulowitzky is an inspiration to his parishioners and to those who see him as he goes about his pastoral duties in the small West Virginia town of Philippi. His district superintendent, John Dennis, says Tulowitzky is a good man: "He is a good shepherd to his little flock there in Philippi. He is a faithful pastor."

One thing is certain, Rev. Tulowitzky doesn't care for Jack Kevorkian, because, he says, Kevorkian invites persons with disabilities to give up rather than persevere. In fact, the minister has some advice for those who suffer from disabilities:

1. Remember Romans 8:28. You will need complete confidence in the Lord if you are to survive with your disability.

2. God still has something for you to do.

3. God will use you to show others what He can do through someone who is faithful despite adverse circumstances.

4. Don't lose heart! Galatians 6:9 encourages us to "not be weary in well doing: for in due season we shall reap, if we faint not."

5. Keep looking up and keep praying down!

Duane Tulowitzky has a favorite poem by Leo Piggott that he is quick to share with others who suffer. Called "Don't Quit," the poem says, in part:

*Often the struggler has given up,
When he might have captured the vic-
tor's cup;
And he learned too late when the night
came down,
How close he was to the winning
crown.*

Others who suffer from a disease like MS may have given up like the "patients" of Jack Kevorkian, but not Duane Tulowitzky. He can't run any more 10 K races, but he is determined to "run with patience the race that is set before him" as a faithful servant of God. H

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August's 10-Point Quiz

1. The evangelist who recently received the Congressional Gold Medal of Honor from the U.S. Congress was:

- A. H. C. Portenoy C. Luis Palau
B. Billy Graham D. Rex Humbard

2. Gunman Terry Steven Dore, 43, recently terrorized the offices of:

- A. Focus on the Family C. Compassion International
B. Promise Keepers D. Wendy's

3. According to Harper's magazine, the celebrity who Americans believe to be the "most qualified" for the U.S. presidency is:

- A. Clint Eastwood C. Oprah Winfrey
B. Joe Montana D. Barry Manilow

4. The amount that Americans spend on lottery tickets each day in millions is:

- A. 9 C. 59
B. 19 D. 93

5. What percent of 139 Washington, D.C., journalists polled by Freedom Forum voted for Clinton in 1992?

- A. 39% C. 79%
B. 49% D. 89%

6. The membership in Parent-Teacher Associations across the U.S. since 1960 has:

- A. Increased by 44%
B. Decreased by 44%
C. Remained about the same

7. According to the H. F. Reynolds Institute, about 55 churches in America close every:

- A. week B. day C. month

8. About half of today's smokers who started puffing in their teens will die from it. Their life expectancy is actually reduced by:

- A. 20-25 years B. 5-10 years C. 2 years

9. Christian missionaries have been sent out to 90 different countries over the last 20 years. How many missionaries from all denominations have been sent?

- A. 3,500 B. 18,500 C. 48,000

10. The chances that a church looking for a pastor will call a minister over 50 years of age are:

- A. 1 in 10 B. 1 in 20 C. 1 in 4 D. 1 in 2

Answers:

1-B; 2-A; 3-C; 4-D; 5-D; 6-B; 7-A; 8-A; 9-A; 10-C

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Featuring: John Hancock, James Miner, Gene and Linda Cook

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NTS PROFILE

"My journey at NTS was the most faith-developing, skill-enhancing, life-deepening experience of my life."



Rev. Norm Shoemaker
Pastor—San Diego
First Church of the Nazarene
Master of Religious Education
NTS, 1984

I began my service in the Church of the Nazarene in 1962, feeling called to focus my energies in ministry to students. At that time, specialized, professional training for youth ministry was limited at best. It was at the mid-point of my vocational career that I enrolled at Nazarene Theological Seminary to complete a degree program.

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. During the "get acquainted" fellowship time in our Sunday morning service, our worship leader urges everyone to hug each other. As for me, I don't need a hug today. Several women in the congregation agree. Some of the men who are into hugging big time make us very uncomfortable. One woman whose marriage has survived two "affairs" on the part of her husband is about to quit the church. She says that the last thing her husband needs is to be hugging other women. What should we do?

A. I recommend that the women who find this uncomfortable make an appointment with the senior pastor and let him know, as a group, how you feel. No one should have unwanted intimacies pushed on them in church. In a congregation the size of yours, it is not surprising that someone might take advantage of the situation. My guess is that after the meeting with your pastor, there will be a lot less public hugging going on. I do not recommend that you spread your disapproval throughout the congregation. Please, talk with the pastor at once.

Q. Our church has started a weeknight bingo game for senior citizens complete with small cash prizes. Does this violate our Nazarene rules about games of chance?

A. Only in the same sense and to the same degree that robbing a bank violates the seventh commandment: "Thou shalt not steal."

Q. What does the Bible mean when it says that "Neither . . . adulterers, nor homosexuals . . . will inherit the kingdom of God" (1 Corinthians 6:9-10, NKJV)?

A. It means that "neither adulterers . . . nor homosexuals . . . will inherit the kingdom of God."

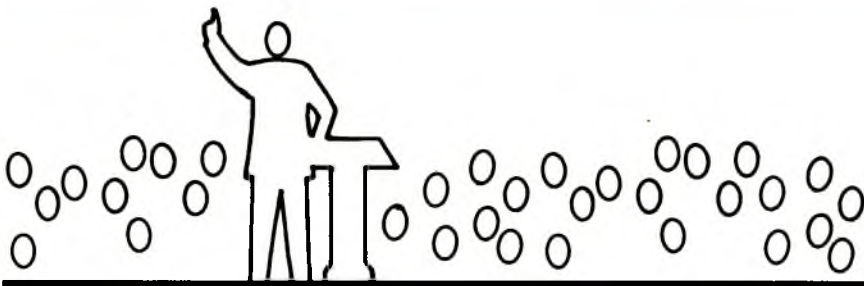
The good news is in verse 11. Those once guilty of such things can be *washed, justified, and sanctified* "in the name of the Lord Jesus and by the Spirit of our God."

Q. The Book of Mormon claims that a man named Jared was present at the Tower of Babel. Shortly after, the Lord told him to build a ship and sail to America. No Jared is mentioned in the Genesis 10 genealogy of Noah's descendants. Is there any historical evidence that this man, his ship, or the voyage to America actually took place?

A. None that I can find. If such evidence exists, I'm sure that the anthropologists of the world would be glad to get it.

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

EVANGELISTS' SLATES



ABBOTT, DAN: Lebanon, OR. Pulpit Supply. Aug. 4-11; Randle, WA. Sept. 22-25

ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Lexington, AL (Mary's Chapel). Vacation Bible School. Aug. 5-11; Chicago Heights, IL. Vacation Bible School. 19-25; Smithfield, IL. 27—Sept. 1; Pickerington, OH. 3-8; Midland, PA (Ohioville). 10-12; Orland, IN. 17-22; Centraia, IL. 24-29

BAGGETT, DALLAS: Decatur, AL (Larkwood). Aug. 3-4; Birmingham, AL (Huffman). 11; Jasper, AL (Northside). 18; Scottsboro, AL. 25; Trussville, AL. Sept. 8-12; Decatur, AL (Bethel). 15; St. Joseph, TN. 22-25*

BAKER, RICHARD C.: Moundsville, WV. Sept. 3-8; Mount Gilead, OH. 10-15; Ridge Farm, IL. 24-29

BELZER, DAVE AND BARBARA: Kingman, AZ. Aug. 27—Sept. 1; Tucson, AZ (South Tucson Community). 3-8; Truth or Consequences, NM. 10-15; Royalton, IL (First). 17-22; Louisville, KY (Broadway). 25-29

BENDER, TIM—THE TIM BENDER FAMILY: Buffalo, NY (First). Children's Crusade. Aug. 5-11; Alton, OH. 13-18; Edinburg, IN. Sept. 3-8; Rossville, GA (First). 11-15; West Baden, IN (Springs Valley). 17-22; Spencerville, OH. 24-29

BOND, GARY AND BETH: South Charleston, WV. District Camp Meeting. Aug. 4-11; Oklahoma City, OK (Oakcliff). 18-21; Lowell, MI. 28—Sept. 1; Spencer, IN. 4-8; Roanoke, VA (East Gate). 11-15; Hixson, TN (Chattanooga Grace). 18-22; Parkersburg, WV (Broadway). 25-29

BOOMER, ERIC J.: Leavittsburg, OH (First). Sept. 29—Oct. 4

BRISCOE, JOHN: Hancock, MD (Grace). Children's Crusade. Aug. 6-11; Butler, PA. Pittsburgh District Boys' Camp. 12-16; Cranberry, PA (Faith). Concert. 18; Butler, PA. Pittsburgh District Girls' Camp. 19-23; Berkeley Springs, WV. Sept. 3-8; Duxbury, MA (St. Paul's). 24-29

BROWN, ROGER N.: Irwin, OH. Aug. 14-18; Dunbar, WV. 21-25; Shelbyville, IN (First). Sept. 17-22; Monticello, KY. 24-29

BURKHALTER, PAT AND DONNA: Marksville, LA. Aug. 7-11; Perryton, TX. 14-18; Searcy, AR (Pickens Chapel). 21-25; Anthony, KS. Sept. 4-8; Borger, TX (First). 11-15; Pana, IL (First). 18-22; Sherwood, AR (First). 25-29

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Denver, NC. Aug. 4-10; Wheelersburg, OH. Sept. 11-15; Hershey, PA. 18-22; Batavia, OH (Community). 25-29

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: San Juan Capistrano, CA (Gateway Community). Concert. Aug. 11 A; Spring Valley, CA. Concert. 14 P; Del Oro, CA. 18 A; Carlsbad, CA (Las Flores). Concert. 18 P; Ventura, CA. Concert. 25 A; Los Osos, CA (El Morro). Concert. 25 P; Kemmerer, WY. 27; Rock Springs, WY. 28; Webster, TX (Nasa). Concert. Sept. 1; Orange, TX (First). Concert. 22

CHALFANT, D. M.: Newell, WV (Glendale). Sept. 18-22

CLAY, D. E.: Worthington, KY. Sept. 15-19

COVINGTON, NATHAN: Big Spring, TX. Aug. 18-21; Butler, MO. Sept. 4-8; Joplin, MO (Calvary). 11-15; Des Moines, IA (First). 18-22; Longview, TX (First). 25-29

DELL, JIMMY: Piedmont, OK. Aug. 21-25; Fayetteville, NC. Sept. 7-11; Lancaster, CA (Valley View). Indoor Camp. 15-18; Wichita, KS (Linwood). 19-22; Madison, WI (First). 25-29

DENNISON, MARVIN: Eureka, IL. Family Crusade. Aug. 5-11; Cedar Rapids, IA (Oakland). Family Crusade. 12-18; Des Moines, IA (First). Family Crusade. 19-25; Charleston, WV (Davis Creek). Family Crusade. 28—Sept. 1; Mount Vernon, OH (Lakeholm). Family Crusade. 3-8; Belton, MO. 21-22; Cleveland, OK. Family Crusade. 23-29

DICKINSON, PAUL R.: Warren, MI. Sept. 12*

DOOLITTLE, KEVIN AND KAREN: Marion, IN. Aug. 4-11; Huntington, WV (First). Bible Bowl. 13-18; Newcomerstown, OH. Bible Bowl. 20-25; Sebring, OH. Vacation Bible School. Sept. 4-8; McEwen, TN (Pine Hill). Children's Crusade. 18-22; Lawrenceville, IL. 28-29*

DOVE, KENNETH: Jacksonville, FL. Sept. 11-15; Asheville, NC. 19-22; Oxford, MS. 25-29

DUNMIRE, RALPH AND JOANN: Bonnie, IL. Aug. 8-18; Savannah, TN. Sept. 1-4; Pomeroy, OH. 18-22

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Mountain Home, AR (Twin Lakes). Family Crusade. Aug. 21-25; Kokomo, IN (Bon Air). Family Crusade. Sept. 4-8; Havelock, NC. Family Crusade. 11-15; Mooresville, NC. Family Crusade. 18-22; Clearwater, SC (Midland Valley First). Family Crusade. 25-29

EVERMAN, WAYNE: Nelsonville, OH. Sept. 3-8; Irvine, KY (Waco). 10-15; South Point, OH (Iron-ton Ellison Street). 17-22; Hanging Rock, OH. 25-29

FAULK, RAY A.—MANNA MINISTRIES: Conway, AR (Liberty). Sept. 17-22

FRANK, RICHARD: Morro, OH (New Burlington). Sept. 17-22

FREY, DON—THE FREY FAMILY MINISTRIES: Reed City, MI. Concert. Aug. 4 A; Hastings, MI. Concert. 4 P; Cadillac, MI. Northern Michigan District Camp Meeting. 5-11; Beaverton, MI. 13-18; Midland, MI (Bethel). Concert. 18 P

GESSNER, DON AND SHIRL: Frazer, PA. Philadelphia District Camp. Aug. 10-18; Oakland City, IN. 19-25; Lexington, AL (Mary's Chapel). Sept. 5-8; Lockbourne, OH. 10-15; Des Moines, IA (First). 18-22; Moravia, IA. 25-29

GORMAN, CHARLES AND ANN: Huntington, WV. Aug. 10*

HAINES, GARY: Honolulu, HI (Hawaii Pacific). Indoor Camp. Aug. 4-11; Loomis, CA. Sacramento District Camp. 12-18; Englewood, CO (Denver First). 25; Lincoln, NE (First). 31—Sept. 1; Ava, MO (Highway). 7-11; Columbia, MO (First). 12-15; Greeley, CO (Sunny View). Zone Crusade. 17-22; Denver, CO (Faith). 27-29

HARMAN, GARY AND BEV—HARMAN WORKS: Backus, MN. Minnesota District Camp. Aug. 12-18; Litchfield, MN. Vacation Bible School. 19-25; Lemont, IL (Chicago First). Family Camp. 31—Sept. 2

HAYES, ALVIN B.: Mauston, WI. Sept. 11-15; Brodhead, WI. 18-22; Anadarko, OK. 29—Oct. 2

HEADLEY, RICK AND LUCILLE—LIGHTHOUSE MINISTRIES: Follansbee, WV (First). Sept. 24-29

HILL, BEN E.—BIBLE EXPOSITIONS: Northwestern Illinois District. Pulpit Supply. Aug. 1-31; Goshen, IN. Sept. 10-15; Montpelier, OH. 17-22; Buffalo, NY (First). Zone Holiness Crusade. 24-29

HOWARD, DICK: Johnson, VT. Aug. 7-18*

JACOB, THOMAS J.—CHURCH WITHOUT WALLS: Cincinnati, OH (Sycamore Communi-

ty). Aug. 4; Zanesville, OH (Northside). 11; Utica, OH (Hillside). 18; Whiting, IN (Robertsdale). 25; Dayton, OH (Pleasant Valley). Sept. 1; Cincinnati, OH (Chase Avenue). 8; Teays, WV (Valley). 15-18; McConnellsville, OH. 22; Hicksville, OH. 29—Oct. 2

KISSEE, JOHN S.—MORNINGSTAR MINISTRIES: West Sacramento, CA. Vacation Bible School. Aug. 5-11; Loomis, CA. Sacramento District Family Camp. 12-18; Sacramento, CA (Arden). Vacation Bible School. 19-25

LAMBERT, HUGH: Georgetown, MS (Crystal Springs). Aug. 7-11; Meridian, MS (First). 23-25; Gulfport, MS (First). Sept. 3-8; Southaven, MS. 15-18; Danville, KY. 20-22; Kings Mountain, KY. 24-29

LAXSON, WALLY AND GINGER: Bethany, OK. Southwest Oklahoma District Camp. Aug. 5-11; Loomis, CA. Sacramento District Camp. 12-18; Hartsville, SC (First). 21-25; Springfield, MO (First). Sept. 11-15; Hendersonville, NC. 18-22; Carthage, MO. 25-29

LEWIS, JOHN—WHITE DOVE MINISTRIES: Sherman, TX. Concert. Aug. 11; Joplin, MO (First). Concert. 24; Houston, TX (Calvary). Sept. 4-8; Oklahoma City, OK (Crown Heights). 11-15; Monroe, LA (First). 22-25; Austin, TX (First). 29—Oct. 1

LIDDELL, P. L.: Dayton, OH (Maryland Avenue). Sept. 19-22; Warren, OH (Champion). 24-29

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Canada. Canada West District Camp. Aug. 5-11; Mount Vernon, NY. Metro New York District Camp. 17-25; South Bend, IN. Sept. 8-11; Oklahoma City, OK (Western Oaks). 15-18; Bourbonnais, IL (Kankakee College). 22-25; Richmond, KY. Eastern Kentucky Sunday School Convention. 27-28

MAY, JOHN W.: Apollo, PA. Aug. 1-4; Parkersburg, WV (Marstown). Sept. 4-8

MAYO, H. C.: Ropesville, TX. Sept. 10-15

MCWHIRTER, STUART: Bethany, OK. Southwest Oklahoma District Camp Meeting. Aug. 2-11; Loomis, CA. Sacramento District Camp Meeting. 12-18

MILLHUFF, CHUCK R.: Vienna, VA. Aug. 4; Circleville, OH. 9-18; Olathe, KS (College). 28; The Woodlands, TX. Sept. 6-8; Indianapolis, IN (First). 11-15; Hampton, VA. 18-22; Exeter, CA. 25-29

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Evansville, IN (Grace). Aug. 4; Pontiac, MI (Silverlake). Sept. 4-8; Orleans, IN. 10-15; Lynn, IN. 17-22; Liberal, KS. 24-29

MINGLEDORFF, WALTER R.: Hortense, GA. Aug. 8-18; Bloomingdale, GA. Sept. 24-29

MONCK, JIM: Avalon, CA. Aug. 25-30*

MURPHY, MARK N.: Grand Haven, MI. Aug. 11; New Bedford, MA. 16-25*

PALMER, MIKE: Camby, IN. Indianapolis District Camp Meeting. Aug. 5-11; Fort Wayne, IN (Trinity). Sept. 8-11; Danville, IN (Calvary). 15-18; Pella, IA. 22-25; Science Hill, KY. 29—Oct. 2

PARKS, TOM AND BECKY: Rochester, NY (Calvary). Concert. Aug. 4 A; Rochester, NY (Trinity). Concert. 4 P; Canastota, NY. Concert. 11 A; Schenectady, NY. Concert. 11 P; Saugus, MA (Cliftondale). Concert. 18 A; Manchester, NH. 18 P; Chester, PA. 25 A; Newark, DE. Concert. 25 P; Woodbridge, VA. Concert. Sept. 1 A; Richmond, VA (Southside). Concert. 1 P; Gra-

ham, NC. 8 A; Graham, NC. Concert. 8 P; Albany, GA (Grace). 15-18; Cape Coral, FL. 22-25; Cairo, GA (First). 29—Oct. 2

PERDUE, NELSON S.: Richmond, VA. Virginia District Camp. Aug. 5-11; Dunbar, WV. 21-25; Lexington, AL (Mary's Chapel). Sept. 1-8; Middletown, IN. 11-15; Dayton, OH (First). 18-22; Columbus, OH (Whitehall). 25-29

PETTIT, ELAINE C.: Lexington, KY (Lafayette). City-Wide Prayer Seminar. Aug. 2-3; Lexington, KY (Lafayette). 4 A; Taloga, OK (Camp Creek). 11-13; Cincinnati, OH (Carthage). Sept. 4-8; Mansfield, OH (Grace). 11-15; Lakeview, OH (Indian Lake Northside). 18-22; Cadillac, MI (Cherry Grove). 29—Oct. 3

POWERS, E. CARL—PROCLAMATION MINISTRIES, INC.: Belton, TX (First). Sept. 8-11; Charlotte, NC. 22-27*

PURDY, DAVID AND SHARON: Decherd, TN. Aug. 1-4; Estill Springs, TN. 5-11; Morristown, TN. 20-25*

REED, SHERMAN: Fort McCoy, WI. Aug. 1-4; Colorado Springs, CO. 5-9; Fort Bragg, NC. 12-16; Fort Sheridan, IL. 17-18; Clay City, IN (Union Chapel). Sept. 3-8; Madison Heights, MI. 10-15; Churubusco, IN. 17-22; Fort Sheridan, IL. 24-25; Minneapolis, MN. 26-29*

RICHARDS, LARRY AND PHYLLIS: Martinsville, IN (First). Sept. 17-22

RICKEY, HOWARD L.: Portsmouth, RI. Aug. 2-11; Poneto, IN. Sept. 8-11; Irvine, KY (First). 17-22; Bryan, OH. 29—Oct. 2

RUSSELL, J. RENYDAL: Guyton, OK. Sept. 22-25

SCHOENER, MALCOLM—HEART AND HOPE MINISTRY: Berwick, ME. Sept. 8-10; Pittsfield, ME. 11-15; Auburn, ME. 18-22; Skowhegan, ME. 24-29

SMITH, MICKEY G.: Rock Hill, SC (Grace). Aug. 27—Sept. 1; Bennettsville, SC (First). 3-8; Fort Wayne, IN. 10-15; Columbus, IN. 20-22; North Biloxi, MS (First). 24-29

SMITH, DUANE: Connerville, IN (First). Aug. 21-25; Ravenswood, WV. Sept. 4-8; Grafton, WV (Blueville). 11-15; Charleston, WV (Southeast). 17-22; Eaton, OH (First). 25-29

SPEER, BROCK—THE SPEER FAMILY: Sumter, SC (First). Concert. Aug. 11; Englewood, CO (Denver First). Concert. 24-25; Nashville, TN. Aug. 31; Belleville, IL. Sept. 6; Oklahoma City, OK (Metrolplex Fellowship). Concert. 8; Ada, OK. 14; Louisville, KY. 16-21; Griffin, GA. 27*

STANFORTH, KEN: Fresno, CA. Central California District Children's Camp. Aug. 4-9; California City, CA (New Hope). Vacation Bible School. Sept. 20-21

STRICKLAND, DICK: Louisville, OH. Akron District Camp. Aug. 7-11

TAYLOR, ROBERT: Bedford, MA. Aug. 16-23; Chillicothe, OH (First). 25-28; Charleston, WV. Sept. 1-4; Yukon, OK. 8-11; Fairmont, WV (Central). 15-18; Cincinnati, OH (Lockland). 22-25; Hamilton, OH (Tri-County). 29—Oct. 3

THORNTON, WALLACE: Junction City, OH. Aug. 5-9; Covington, VA. 27—Sept. 1; Venus, PA. 6-15; Marcy, NY. 20-29*

ULMET, BILL: Goose Creek, SC (Charleston Calvary). Aug. 20-25; Battle Creek, MI (West Michigan). Sept. 8-11; Knoxville, IA. 15-22; Fort Mill, SC (Pageland Rose Memorial). 25-29

VECCHI, PETE: Cincinnati, OH (Chase Avenue). Pulpit Supply. Aug. 4-11

WELLS, LINARD: Richardson, TX. Dallas District Assembly. Aug. 6-9; Grenada, MS (First). 20-25; Crockett, TX. 27—Sept. 1; Horseshoe Bend, AR. 3-8; Dexter, MO (Southwest). 10-15; Decatur, IL (Trinity). 17-22; Washington, IL (Sunnyland). 24-29

WOMACK, PAUL W.: Kansas City, MO (Rescue Mission). Aug. 18-20; Grand Prairie, TX. Sept. 7 A; Osawatomi, KS. 8-11; Montrose, IA. 15-18; Kewanee, IL. 22-26

WRIGHT, E. GUY AND LIL: Cambridge, OH (First). Sept. 11-15

YOUNG, TIM: Oakwood, IL. Aug. 14-18; Mount Erie, IL. 25-29; Warren, OH (Morgandale). Sept. 4-8; Rochester, IN. 11-15; Murphysboro, IL. 17-22; Waukegan, IL (First). 22-29

NAZARENE FAMILY



MVNC Pioneer Retires



Anderson

Clifford L. Anderson, first director of teacher education and certification at Mount Vernon Nazarene College, retired in June following 22 years of service to MVNC. His retirement capped a career of 41 years in public and private schools and higher education.

During his tenure at MVNC, he saw more than 700 students earn teacher certification.

Anderson went to MVNC in 1974. He spearheaded the effort for initial accreditation of the undergraduate teacher preparation program and was responsible for five subsequent successful reviews by the state department of education.

An English secondary education graduate of Mount Union College, Anderson received a master's degree in school administration and supervision from Kent State University, and a Ph.D. in curriculum and instruction from Ohio University.

Anderson is being succeeded by **Sonja Smith**.

Friends Through Thick and Thin



"Friends Through Thick and Thin" was the theme for the 1996 women's retreat of the North Florida District. More than 450 women attended the session, which was a first-time event for guest speakers **Gloria Gaither**, **Peggy Benson**, **Sue Buchanan**, and **Joy MacKenzie**—four women whose friendship has spanned almost 30 years. Other participants included vocalist **Lillie Knauls** and the **Leichty Singers**.

(Above, l. to r.) **Nina Gunter**; **Nancy Jenkins**, retreat director; **Gloria Gaither**; **Joy MacKenzie**; **Peggy Benson**; **Lillie Knauls**; and **Sue Buchanan**.

Pastor Selected for D.Min. Program at Asbury

David Pendleton, 34, is one of 15 persons selected from 60 applicants to participate in the Beeson Pastor Program at Asbury Theological Seminary for the 1996-97 school year. Pendleton and his wife, **LeAnn**, and their children, **Chad**, **McKenna**, and **Danielle**, will move to Wilmore, Ky., where he will work toward a doctor of ministry (D.Min.) degree in biblical preaching and pastoral leadership.

Candidates for the program must complete an application and submit copies of their ministerial history, references, videotaped sermons, and must have been actively involved in pastoral ministry for at least three years since completing a master of divinity degree. The scholarship provides full tuition and fees for all courses, as well as housing, moving expenses, and a monthly stipend.

"I couldn't believe it when I learned that I had been accepted," Pendleton said. "I have reservations about leaving my congregation, but I want to be a more effective communicator of the

gospel of Jesus Christ and a more effective shepherd/leader."

Pendleton is the founding pastor of Olathe, Kans., Christ Community Church, where he has served since 1992. The church has a Sunday morning worship attendance of about 175.

His associate, **Dana Preusch**, will serve as pastor/preacher during his absence, although Pendleton will return to the Kansas City suburb once a month. "I am grateful to the members of my church for granting me time to do this," Pendleton said.

A native of Lynn, Mass., Pendleton is a graduate of Nazarene Bible College, Mid-America Nazarene College,

and Nazarene Theological Seminary. He served as associate at Overland Park, Kans., Church of the Nazarene from 1988 to 1992. LeAnn has been granted a year's sabbatical by her employer in Kansas City. She plans to finish her undergraduate degree at Asbury College while her husband completes his D.Min. across the street.



Pendleton

President and CEO



Greg Jamison, 45, has been named president and CEO of the National Hockey League's San Jose Sharks. Jamison was promoted from vice president and chief operating officer.

He is in his third season with the Sharks.

Jamison was hired in 1993. Under his direction, the Sharks sold out all regular season and playoff contests during the last two seasons. He established the Sharks Foundation to meet the educational, social, and cultural needs of the community by offering unique resources and financial support to those in need.

A 1972 graduate of **Northwest Nazarene College**, Jamison previously worked for the Indiana Pacers and the Dallas Mavericks of the National Basketball Association. He began his career as director of marketing for Athletes in Action, a Christian amateur sports organization.

Ordinations

(Right) **1996 Northwest District ordinand class** (l. to r.): **District Superintendent Steven C. Fletcher**, **Rev. Steven and Deanne Barstow**, **Rev. Eric and Bobbi Lynn Jorgensen**, **Rev. John and Gerri Grosvenor**, **Rev. Ron and Melissa Hunter Jr.**, **Rev. Sid and Julie Sever**, **Rev. Greg and Marty Hardy**, **Rev. David and Cheryl Hazel**, **Rev. Doug and Elizabeth Rohl**, and **General Superintendent Donald D. Owens**.



(Left) **1996 Louisiana District ordinand class** (l. to r.): **General Superintendent Jerald D. Johnson**, **Rev. Lynn and Carla Hauman**, **Rev. John and Jacqueline Rabo**, and **District Superintendent Ralph E. West**.

(Right) **1996 North Florida District ordinand class** (l. to r.): **District Superintendent D. Moody Gunter**, **Rachel and Rev. Wendell Hohenstein**, **Rev. Theon and Bill Burt**, **General Superintendent John A. Knight**.



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- ☆ Travel with friends in the safety and comfort of a tour designed specifically for people like you.
- ☆ Optional tour to Egypt, where we will view the Great Pyramids, the Sphinx, and the ancient city of Luxor. Includes an additional sightseeing day in Rome, including the Colosseum.



Sunday School in Israel group in front of the Dome of the Rock in Jerusalem.

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HOW LONG AFTER THE ALTAR SERVICE WILL HOLINESS KEEP ON WORKING?

by John Conlon, *pastor, Church of the Nazarene, Orem, Utah*

Sirens screeched and the alternating blue and red lights strobed the neighborhood with dancing shadows. Heads peered down the row of houses to see who it was this time.

Another family eruption. That's the way it is. Most violence is a result of family disputes. Lovers who vow to cherish each other for eternity end up beating each other. This call was to quell a disturbance caused by a family that attends our church. A holiness family—a couple who had knelt at our altar and committed it all to Jesus.

What happened?

Why is it that holiness doesn't work when people move away from the altar? Why doesn't it stick when the pressures of everyday life crowd in?

Bill confided to me one morning, "I hear your sermon, Pastor, but for years I've been struggling with a problem that I can't whip. I can win a victory at the altar, but when things get serious, it's so easy to just slip back into habits I've cultivated most of my life."

"Well, what is it, God?" I asked upon retreating into my closet of prayer. "Is holiness a crisis experience like I've always been taught—or is it some process that just keeps me moving from victory to defeat and on and off again?"

It's not easy to be a holiness preacher when people's lives don't radiate a sustaining victory. I watched as the policeman separated the two. Arnold, the young husband,

dabbed his bruised and bleeding face with a towel. His father-in-law had severely beaten him. Marie, the victim's mother-in-law screamed at her husband, "Because of you, I'll never see my daughter again."

How could this happen? These were holiness people! I tried to digest this whole situation in one gulp, "Where is it that we have missed the boat in our search for holiness?"

TOO MANY SEEKERS FOR SANCTIFICATION SETTLE FOR TOO LITTLE. THEY STOP SHORT, GIVING UNWORTHY ACTS AND MOTIVES THE LABEL OF HOLINESS.

I took upon myself a crusade to overcome evil—but in my zeal to uncover the evil in others, my motive was not holiness, only an attempt to cover my own guilt.

I disciplined my children harshly in order to keep them from the evil things that had affected me. This was not holiness but fear that my children would be like the me I abhorred.

I go to each church meeting. My feet are quick to respond to an altar

call, and my hands raise in praise to God. Yet, this is not holiness but a search for the cathedral that is missing in my own life.

I go to the altar and tears flood my cheeks. It is not holiness but an attempt to fill the emptiness that remains within my inner self.

I recite my prayers for long periods of time. This is not holiness, for instead of listening to God, I am talking in hopes that God will learn how I want things done.

I sing in the choir and offer solos to praise the Lord. It is not holiness, for it is my talent that I exalt and not my Lord. Instead of serving my God, I serve the applause of the crowd.

I teach in the Sunday School or lead a group of Promise Keepers—I amaze my hearers with deep truths of the Bible. That is not holiness, for I have stored up knowledge in my head but lack the full incarnation of His life in my spirit.

Like Elijah, I search for God in the mighty rushing wind, the earthquake, and fire, but He is not there. It is in His gentle whisper (1 Kings 19:11-12) that I recognize the voice of God.

It is in the still small voice that speaks in my ear when I am silent before Him that I sense the warmth of His presence. It is a spiritual warmth that sustains me and gives me courage when there is only fear.



Holiness is not so much in doing but in being.

Holiness is when I realize that Jesus is either Lord of all or not Lord at all. I cannot serve both God and mammon. When He is Lord of all—that means He is Lord over all of me. I surrender to Him every activity and emotion of my life, every motive and thought, every desire and habit. Only when I come to this place in my life will my sanctification be entire.

When, in fear, I continue to hold on to the defeats that have characterized my existence, I have not enough faith to let go of my desires and give God room within to reshape and mold me into His image.

I experienced holiness in my own life after years of inner struggle where I promised God over and over that I would never do “those things” again. I failed. I wouldn’t let go. It just seemed that the more I

wanted to quit, the more I wanted to continue in the sin that so dominated my life.

In a church service, the evangelist was planning to speak but didn’t. There was such a movement of the Holy Spirit that before the preach-

THE MORE I WANTED TO QUIT, THE MORE I WANTED TO CONTINUE IN THE SIN THAT SO DOMINATED MY LIFE.

ing service began, people moved to kneel at the altar. The spontaneous experience of revival continued until past 2 P.M. Folks went without dinner, and a revival lasted for weeks and months and years in the

hearts of many who were there. It was the trigger that emptied me of self. The trigger was not all there was. The Lord had been preparing me for years. Until I was ready, however, He could do nothing.

I did not go to the altar that morning, but the rushing, flushing action of the Holy Spirit was so real in my life that what I experienced was God exchanging His life for mine. Not only was He my substitute on Calvary when the penalty was paid for my sin, but when I followed His command given in Matthew 10:39 to die to this life, He replaced what was within me with himself—and a glorious transformation took place. I simply gave everything to God and let His Spirit splash into the empty places of my being. It had never happened before. I had worked to acquire God’s rewards. I had testified of God’s grace, but I had never experienced a total cleansing and separation to God until that moment. This experience has never left me.

Someone may ask, “What was it that has never left you?” It wasn’t the doing of things. It wasn’t the emotion. It wasn’t the rituals or even the obedience to His wonderful law of liberty that has never left me. I’ve made mistakes. I’ve goofed up. I’ve done some dumb things since I was sanctified holy. But what has never left me is the peace and joy and assurance of God’s continuing presence in my life.

I have a peace to know that in every temptation, in every enticement to fall back into old habits, my desire is to do the will of God. This seasoning is not a result of counsel, therapy, psychoanalysis, or any other human methodology. It is the result of an instantaneous experience (set up by the Lord working in my life for a long time) with Jesus the Christ my Maker and Lord.

The war is over. The conflict is gone. I want to do God’s will. I desire to do God’s will. The struggle turned into a journey of joy. This attitude is the mark of holiness—it is not the noble things I do but the Christ-centered desire that compels me to do noble things.

REASON FOR HOPE

But nobody ever asks the reason for my hope

by Tim Isbell, pastor,
New Life Church of the Nazarene, Cupertino, California

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15, NIV). Good advice, but few Christians are ever asked their reason for hope. Here are four reasons why.

Can't You See I'm Busy?

Perhaps nobody ever asks because we seem too busy to be interrupted. Acting busy is a good technique. I honed it to perfection myself. I even convinced myself that my effectiveness was because I was always busy, always on the move. But what project could possibly be more important than really connecting with a person for whom our Lord Jesus died? I discovered that if I am really experiencing the power of the gospel in my own life, then I will have time for the people in my life. Once I grasped this truth, I found myself praying over my daily agenda. I promised God that if He would open a door that day, I would walk through it. Doors began to open, often camouflaged as interruptions. Sometimes I missed the door and had to return to the Lord to ask for a second chance. A few days later, the door would reopen. I seldom initiated a conversation about Christ. Instead, another person opened a conversation and all I did was respond.

One busy day, I took a phone interruption from a man referred from a distant friend. The caller ran an electronics business and said that he wanted to talk about how to be an effective Christian in the business world. He later came to my office to talk. I learned some of the chal-



Superstock

SOME CHRISTIANS ARE NEVER ASKED TO SHARE THEIR HOPE IN CHRIST BECAUSE THEY ALWAYS WEAR THAT "CAN'T YOU SEE I'M BUSY?" LOOK.

lenges of his business. Then something caused me to ask, "How's your marriage?" All of a sudden I discovered that his real problem had nothing to do with business. His real

problem was his marriage. For the next hour or two, I had a priceless opportunity to share with him the reason for my hope. How could I be too busy for that interruption?

I Like Being Alone

Perhaps we lack enough intersections with the secular world. This is hard to believe if we have a secular job. But sometimes Christians remain isolated from their coworkers. Many excellent opportunities to share good news occur at social activities. Some are in places where we wouldn't normally go. We may choose to sidestep some of the refreshments or entertainment. But unless we design our lives to intersect with our coworkers' in a setting where they are comfortable, we miss opportunities to share our hope. The apostle Paul wouldn't miss these chances, and we shouldn't either.

I discovered that if I socialize with coworkers, they are more than willing to join me for a breakfast, a lunch, or a ball game. I recall a breakfast with a former employee named Don. In a management training class, he had discovered *The Seven Habits of Highly Effective People*. He was excited as he told me how he had discovered "princi-

ple-based living" as opposed to "rule-based living." I listened for a while and eventually asked if he thought he might eventually discover something even better than principle-based living. He stopped for a moment, then responded that he didn't think there was anything higher. That open door allowed me to share how we can have a personal relationship with a loving God—the step above principle-based living.

Even if we don't have a secular workplace to go to every day, we can design our lives to intersect with our secular world. Living near us is a young couple with a three-year-old daughter named Elle. Over the past year, Elle struck up a friendship with Gary, the garbage man. Each Wednesday morning, she waits to meet him. If she's not waiting, Gary calls out until she appears. Her parents decided to invite Gary to a patio breakfast on one of his rounds. So they called the garbage company to get permission and invited Gary for the next week. My wife and I joined in. Early on

Wednesday, we gathered to await the garbage truck. None of us knew if Gary was religious; we only expected a decent sort of fellow. Elle's mom hoped it would be OK to pray before the meal. Gary's normal helper was out sick that day, so he had a substitute along. On the way from the garbage truck to the patio, the couple asked Gary something about himself. He began to share a wonderful testimony of his Christian conversion and how his life had recently changed. That morning, after our breakfast prayer, not only did we Christians hear about Gary's spiritual journey, but so did his work partner.

If I Understood All This Better . . .

Perhaps some of us never get to share the reason for our hope because we need a better intellectual grasp of the Good News. If that is the case, then we simply need to do a little homework. After all, God makes the Good News available to

continued on page 47

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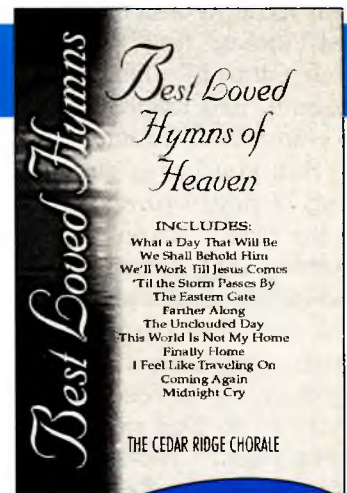
Glorious Is Thy Name; My Joy, My Crown; Jesus Is Lord of All; Stand Up for Jesus; I Want to Be like Jesus with Lord, Be Glorified; The Honors of Thy Name; All That Thrills My Soul; The Foundation; Near the Cross; Crown Him with Many Crowns

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CRYSTAL SEA

A Jar of Pickles

by Joyce Williams

Honey, where are the dill pickles? It's just not tuna salad without dill pickles." My husband of two months and I were preparing lunch. So, over his protests, I insisted on going to the store to pick up a jar of pickles.

When I drove into the crowded parking lot, I wondered why I was subjecting myself to the terrific throng of Saturday shoppers. Walking into the store, I heard someone call my name. It was Joan. She and her husband were grocery shopping. We began to talk, and they shared with me how much they had enjoyed the "Know Your Church" class my husband had taught that morning for newcomers.

"But, you know," Joan said, "I began to realize as the pastor shared this morning that, although I had grown up in a church and attended churches most of my life, I have never really surrendered my heart to God in total commitment." It was obvious as we spoke that, although Joan had been saturated by "church" all of her life, she was starving for the Bread of Life.

Excitement grew within me as I sensed the presence of the Holy Spirit along with Joan's hunger for salvation. Right there—in the aisle of the grocery store—I presented the gospel to her, explaining the simplicity of God's plan. Because of the crowd pressing in, she asked for our home phone number and promised to call later

that afternoon.

Excitedly, I walked into the house, telling Gene about how the Lord was working through us as a team. All afternoon we waited for Joan's call with great anticipation. Finally, the phone rang, and it was Joan. What a blessing to again be a small part of the divine drama of leading another lamb into the fold. Slowly, from the bottom of her heart, Joan repeated the sinner's prayer after me! God answered prayer, and the consciousness of saving grace burst upon Joan for the first time. It is always fascinating to see an increase in the population of the heaven bound.

We continued to share together, and I encouraged Joan to visualize the celebration going on in heaven because her name had just been written in the Lamb's Book of Life. Then Gene and I rejoiced together because of the incredible way the Lord had worked to reach Joan.

A little later, Gene called for me to come see what he

had found. Imagine my surprise when he came into the kitchen with a gallon jar of dill pickles that we both now remembered had been in the cabinet all the time!

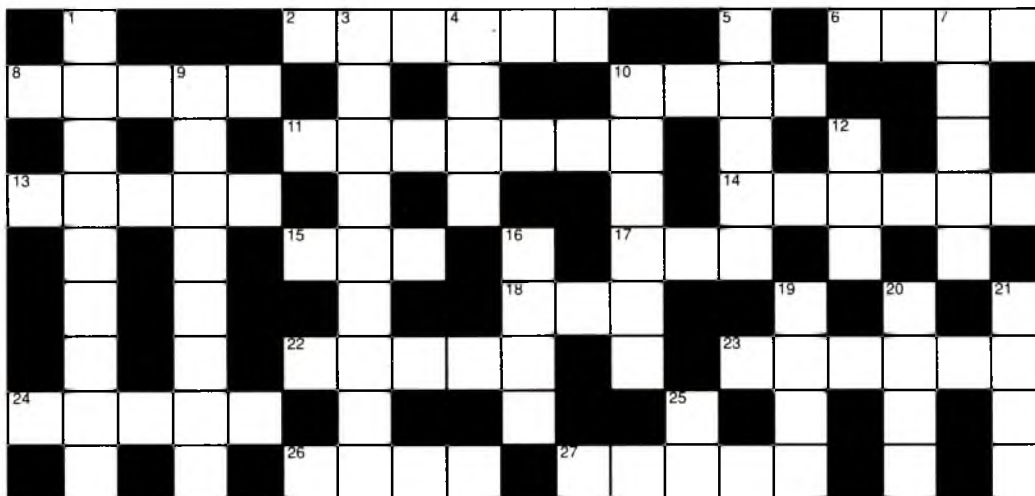
We did finally eat lunch, and the tuna salad was delicious!



Lee Rudeen, Media International

NIV Crossword Puzzle Creatures of the Bible

by Rick Jansen



ACROSS

2. Of all the creatures living in the water, you may eat any that has fins and _____. (Deut. 14:9)
6. The Israelites remembered they ate these in Egypt at no cost. (Num. 11:5)
8. The Lord compared this animal with the ostrich. (Job 39:13)
10. A companion to Job. (Job 30:29)
11. Solomon's trading ships came back with these. (1 Kings 10:22)
13. These ruined the land of Egypt. (Ex. 8:24)
14. Job compared his days to these animals. (Job 9:25-26)
15. Jesus wanted to gather Jerusalem like this bird. (Matt. 23:37)
17. If one of these falls into a clay pot, it must be broken. (Lev. 11:29, 33)
18. This kind of deer was clean. (Deut. 14:4)
22. An animal that moves on the ground. (Lev. 11:30)
23. The Lord said a horse leaps like this creature. (Job 39:19-20)
24. Wine bites like this in the end. (Prov. 23:32)
26. Blind guides strain out a _____. (Matt. 23:24)
27. Samson caught 300. (Judg. 15:4)

DOWN

1. Adulterers are like well-fed, lusty _____. (Jer. 5:8)
3. Unclean at any color. (Lev. 11:30)
4. David killed one of these. (1 Sam. 17:36)
5. Asahel (Joab's brother) was as _____ footed as a wild gazelle. (2 Sam. 2:18)
7. Jesus calls them by name. (John 10:3)
9. Solomon ate these as part of his daily provisions. (1 Kings 4:22-23)
10. Detestable, and not to be eaten. (Lev. 11:18)
12. If a son asks for one, a father will not give him a scorpion. (Luke 11:11-12)
16. An evil spirit coming out of the dragon looked like a _____. (Rev. 16:13)
19. These are outside the holy city. (Rev. 22:15)
20. The Lord asked Job if he could lead them out. (Job 38:32)
21. Come away, my lover, and be like a gazelle or like a young _____ on the spice-laden mountains. (Song of Sol. 8:14)
25. The second creature around the throne was like this. (Rev. 4:7)

(Solution on p. 43)

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Deaths

IMOGENE H. HUFF, 73, Sun City, Ariz., Mar. 14. Survivors: husband, Bert; son, Bert; daughters, Amelia, Barbara; three brothers; five grandchildren; one great-grandchild.

LINDA IRWIN JONES, 46, Pasadena, Tex., May 23. Survivors: husband, Greg; daughter, Melissa; parents, former South Arkansas District Superintendent Donald and Lillian Irwin; brother, D. L.

MARILYN KEEFE, 66, Eugene, Oreg., Mar. 18. Survivors: husband, Ken; brothers, Milton, Bernard, and Lyle Hoidal; sister, Irma Belshaw.

COL. SAMUEL F. LANGDELL JR. (U.S.A.F. Ret.), 70, Jacksonville, Fla., Feb. 12. Survivors: wife, Ethyl; daughter, Linda; two grandsons.

WAYNE LEWIS, 77, Mansfield, Ark., Mar. 11. Survivors: wife, Wanda; son, Roger; daughter, Linda Cockrell; three grandchildren.

KIRA MEYER, 22, Littleton, Colo., May 10. Survivors: parents, Randy and Carolyn Meyer; brothers, Ryan, Jason; sister, Kaitlyn; grandparents, Marvin and Cathern Meyer and Clark and Helen Trenhaile.

GRACE F. MILBURN, 89, Kansas City, Mo., May 28. Survivors: son, Robert; daughter, Margaret Pummel; 13 grandchildren; 15 great-grandchildren.

PAT MORSE, Orlando, Fla., May 23. Survivors: husband, former Central Florida District Superintendent J. V. Morse; sons, Gary, Mark, Kyle; daughters, Becky, Lori Knowles; eight grandchildren.

AARON J. NEWBERRY, 77, Boulder, Colo., Feb. 15. Survivors: wife, Thelma; sons, David, John; daughter, Lois; sisters, Gladys Brockmueller, Ruth Norell, Emma Applegate, Dorothy Falconburg; five grandchildren; two great-grandchildren.

ANITA J. NIXON, 76, Sylva, N.C., May 3. Survivors: husband, Rev. Clifford, stepsons, Robert, Wendel, and Dallas District Superintendent David Nixon; stepdaughter, Becky David; nine stepgrandchildren; two great-grandchildren.

LUCY MAE (LITTLE MAMA) PINKERTON, 92, Shawnee, Okla., Mar. 1. Survivors: daughter, Minnie Lou Walker; two grandsons; five great-grandchildren; one great-grandson.

LORRAINE O. SCHULTZ, 81, Nampa, Idaho, May 10. Ms.



SCHULTZ

Schultz served 33 years as a missionary to Swaziland, Republic of South Africa, and Mozambique. Survivors: sister, Jane Scarth; a niece; two nephews; five great nieces; and one great nephew.

SAMUEL CARROLL TACKETT, 81, Atlanta, Ill., Apr. 8. Survivors: wife, Lois; daughters, Shirley Howie, Sharon Miller; one brother; two sisters; four grandchildren; four great-grandchildren.

ALBERT LEE TRUESDALE SR., 76, Sumter, S.C., Mar. 18. Survivors: wife, Hattie; sons, Albert Jr., Harold; sister, Idalene Baker; five grandchildren; one great-grandchild.

M. ELEESE WADE, 78, Rockdale, Tex., May 19. Survivors: husband, C. A.; sons, Rev. Howard, Rev. Robert; two brothers; six grandchildren.

EDNA WHITE, 81, Sumter, S.C., Apr. 13. Survivors: husband, Rev. W. T.; sons, Michael, Walter; sister, Frances Sandsbury; seven grandchildren; five great-grandchildren.

REV. J. MELTON WIENECKE, 74, former Sunday School Ministries editor, Kansas City, Mo., June 4. Survivors: wife, Jeannette; son, Stephen; daughters, Sherry, Judy, Linnea; nine grandchildren; one great-grandchild.



WIENECKE

REV. JAMES E. WOLFORD, 70, St. Marys, Ohio, Nov. 28. Survivors: wife, Anna; 2 sons; 4 daughters; 11 grandchildren; 8 great-grandchildren.

Births

to PHILLIP and RACHEL (DRAUGHON) DADISMAN, Stanford, Ky., twin girls, Ashley Renee and Lindsey Lee, May 8

to GREGG and RACHELLE (JOHNSON) DAVIS, Allen Park, Mich., a boy, Curtis Gregory, May 21

to ROBERT and SHARLA (DURR) FINCH, Springhill, La., a girl, Emily Anne, May 14

to DON HALL and PATTY CRAFT, Pennsauken, N.J., a girl, Cameron Elizabeth, Sept. 3

to UELE and SUSANNE (McCOOL) HUNKIN, Coquille, Oreg., a girl, Ariana Gabrielle, May 31

to JOHN and TRINA (GRAHAM) JUNE-MAN, Memphis, Tenn., a girl, Chaili Beth, Jan. 2

to RANDY and SHEILA (DAVENPORT) OAKLEY, Gwynn's Island, Va., a boy, Lucas Allen, Apr. 5

to NELSON and ROBIN (SHARP) RASMUSSEN, Gwynn's Island, Va., a boy, Storm Allen, May 7

to DAVID and JENNEL (BROSHEARS) VOLKER, New Albany, Ind., a girl, Jessica Renee, Jan. 19

to CHUCK and VICKIE WATSON, Bedford, Tex., a boy, Landon Charles, Mar. 29.

Marriages

CINDY ELMER and RODNEY DURR, May 25 at Wichita, Kans.

SHERRY (RAINIER) HIGGINBOTHAM and RICK LANE, Apr. 27 at Gwynn's Island, Va.

Anniversaries

LEO and HELEN CORNELIUS, Guymon, Okla., celebrated their 50th anniversary June 8-9 with a family picnic and a reception given by their three children and families at the Guymon Church of the Nazarene.

REV. IVOR and NAOMA LAKE, Muleshoe, Tex., celebrated their 50th anniversary June 23 with a reception at the New Vision Church of the Nazarene. The Lakes have four children and several grandchildren and great-grandchildren.

FOR THE RECORD Moving Ministers

CLARK ARMSTRONG, from Kansas City (Kans.) Bethel Glen, to Liberty, Mo.

KENT D. BRITTON, from associate, Seymour (Ind.) First, to associate, Conway (Ark.) First

BRUCE L. CADLE, from Woodruff (Wis.) Lakeland, to Janesville (Wis.) Randolph Park

JEFFREY CASE, from associate, Kansas City (Mo.) Dundee Hills, to pastor, Independence (Mo.) Trinity

DAVID E. CHILDERS, from Cedar Rapids (Iowa) Oakland, to West Des Moines (Iowa) Mission

CHRIS CURRY, from Denver (Colo.) Grace, to Gardner (Kans.) New Community

RODNEY DURR, from pastor, Poplar Bluff, Mo., to associate, Derby, Kans.

STEVEN W. FELTON, from student, Nazarene Theological Seminary, to pastor, Kansas City (Mo.) Hope Center

J. JEFFERY FLOYD, from associate, Martinsville, Ind., to Danville (Ill.) First

RONNIE GILBERT, from Jacksonville (Fla.) First, to McAllen (Tex.) First

JAMES E. MCGAREY, from Milford, Ill., to High Point (N.C.) Oak Hollow

J. E. MITCHELL, from North Little Rock (Ark.) Grace, to Millinocket, Maine

BENJAMIN T. MOORE, from Atlantic, Iowa, to student, Nazarene Theological Seminary

JOHN D. O'BRECHT, from Benton, Ky., to Mount Pleasant (Mich.) First

THOMAS E. ORMSBY, from Eleva-Strum, Wis., to Marinette, Wis.

DONALD W. PIERCE, to pastor, Ridgway, Pa.

LONNIE SHELTON, from Astoria, Ill., to Galesburg (Ill.) Faith

SHANE A. SMITH, from associate, Warren (Pa.) First, to associate, Portage (Ind.) First

DAVID C. TRAN, from Palmdale (Calif.) Litterock, to Spooner, Wis.

MICHAEL C. TRAVIS, from Janesville (Wis.) Randolph Park, to Uhrichsville, Ohio

TERRY L. WEYMAN, from Freedom (Pa.) Pine Run, to Elmira (N.Y.) First

Recommendations

The following have been recommended by their respective district superintendents:

DWIGHT E. MEAD, evangelist, 512 W. Fort, Farmington, IL 61531, 309-245-2572, by Crawford M. Howe, Northwestern Illinois District.

JAY SCHNEIDER, evangelist, P.O. Box 522, Upland, IN 46989, 317-998-2258, by Stephen T. Anthony, Eastern Michigan District.

LAWRENCE A. WILKINSON, evangelist, 2306 Yale Dr., Arlington, TX 76015, 817-557-4537, by Dwight E. Neuenschwander, Nebraska District.

Moving Missionaries

BERG, DAN and DORIS, Stateside Address: 10927 Reeder, Overland Park, KS 66210

BLOWERS, DAVID and CARISSA, Haiti, Furlough Address: 616 Chestnut, Nampa, ID 83686

BREWER, DAN and CAROLYN, Peru, New Field Address: Apartado 193, Chiclayo, PERU

BURKHART, LYNN and RUTH, Stateside Address: 1213 Lee View Cir., Olathe, KS 66061

DOERR, STEVE and JOAN, Zimbabwe, Furlough Address: 618 Sixth Ave. S.E., Jamestown, ND 58401

GOODELL, GARY and JANICE, Swaziland, Furlough Address: 200 Nazarene Camp Rd., North East, MD 21901

HOSKINS, MARTY and DEBBIE, Venezuela, Stateside Address: 11711 W. 53rd St., Shawnee, KS 66203

JAKOBITZ, ARLEN and JOYCE, India, Furlough Address: 1990 Rock Springs Rd., Decatur, IL 62521

KNOX, RICHARD and JEAN, Thailand, Field Address: PO Box 213, Klongchan Bangkok, Bangkok 10240, THAILAND

MCCARTY, MICHAEL and RACHEL, Thailand, New Field Address: PO Box 1113, Suan Phlu, Bangkok 10121, THAILAND

SANDERS, TERRY and JANE, APNTS, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

SAXON, RUTH, Stateside Address: 1100 Amherst Dr., Dothan, AL 36301

SLINGERLAND, BERNIE and RHONDA, Venezuela, Field Address: Apartado 3977-1000, San Jose, COSTA RICA

SWANSON, DWIGHT and KATHY, APNTS, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

WESLEY, DAVID and GLYNDA, Argentina, Field Address: Casilla de Correo 154, 1629 Pilar, Buenos Aires, ARGENTINA

ZICKEFOOSE, CRAIG and GAIL, Venezuela, Field Address: Apartado 132, San Antonio de los Altos, 1204-A, VENEZUELA

Announcements

BARTLESVILLE (OKLA.) FIRST CHURCH will celebrate its 75th anniversary Aug. 31—Sept. 1 with Missouri District Superintendent Jack Eystone speaking.

Rev. Rob McDonald encourages former pastors, members, and friends to join in the celebration. For more information, contact Mrs. Karen Ewers, P.O. Box 1375, Bartlesville, OK 74005-1375, 918-335-3211.

CHICAGO (ILL.) CALVARY CHURCH (formerly Emerald Avenue Church) will celebrate its 70th anniversary Sept. 22 with General Superintendent Paul G. Cunningham speaking, followed by a dinner.

Former pastors, members, and friends are invited. For more information, contact 5536 W. 131st St., Crestwood, IL 60445, 708-597-6122.

DALHART (TEXAS) CHURCH will celebrate its 75th anniversary Sept. 14-15. Activities include a 6:30 p.m. dinner Sept. 14 at Dalhart Elementary School, followed by a program. District Superintendent Charles E. Jones will speak in the Sunday morning service, followed by dinner and a program at the school. Former pastors will receive special recognition.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Nelda Jones, P.O. Box 391, Dalhart, TX 79022, 806-249-2630 or Pastor Jimmie Cole, 1102 Keeler Ave., Dalhart, TX 79022, 806-249-2777.

JACKSONVILLE (FLA.) UNIVERSITY BOULEVARD CHURCH will celebrate its 40th anniversary Aug. 31—Sept. 1 with special guests North Florida District Superintendent D. Moody Gunter and former pastor R. W. Zollinhofer. The church's elementary school, Christian Heritage Academy, will celebrate its 20th anniversary at the same time. Activities include a Saturday afternoon barbecue cookout and 10 a.m. Sunday worship service, followed by lunch and a 1:30 p.m. celebration service.

Former members and friends are invited to attend or send greetings. For more information, contact Martha Stephens, 3930 University Blvd. S., Jacksonville, FL 32216, 904-737-4755.

LEBANON (OREG.) CHURCH will celebrate its 50th anniversary Sept. 15 with District Superintendent Gerald Manker and Assistant District Superintendent James Healy speaking in the 10 a.m. service, followed by a fellowship dinner and 2 p.m. service.

Former pastors, members, and friends are invited to attend or send greetings. For

more information, call the church office, 541-451-1550.

PORTLAND (TENN.) CHURCH will celebrate its 75th anniversary Sept. 21-22 with District Superintendent J. Dennis Johnson speaking, followed by a meal and special afternoon activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP, contact Charles and Alice Walker, 211 Glendale Dr., Portland, TN 37148, 615-325-4376.

ROCHESTER (MICH.) FIRST CHURCH will celebrate its 75th anniversary Sept. 21-22. Activities include a Saturday banquet followed by a concert, and a 10:30 A.M. Sunday service with District Superintendent Stephen T. Anthony speaking, followed by dinner.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Larry Crum, 1520 Walton Blvd., Rochester Hills, MI 48309, 810-571-5744.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M.

Greathouse, 1179 Rosewood Tr., Mount Juliet, TN 37122; Eugene L. Stowe, 5555 S. Emporia Cir., Englewood, CO 80111-3635; Raymond W. Hurn, 7810 W. 118th, Overland Park, KS 66210.

Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for Vital Statistics to:

**Herald of Holiness
c/o Vital Statistics
6401 The Paseo
Kansas City, MO 64131**

**E-Mail:
<herald@nazarene.org>**



"Anyone who would like to volunteer for one of our new committees, please signify by coughing, yawning, or fidgeting during my sermon."

Come unto Me

Torn and weary
I moved through the crowds
surrounded by rasp laughter
and loneliness dripping from me
like wet clothes on a backyard line.

Music should be harmonious
but it was a grating sound
shattering my nerves
and diverting my dreams.

I reached through the throngs,
and like the woman who touched His garment,
I felt the warmth of His Being
and heard the sound of His voice saying:
"Who touched Me?"
At His bidding, "Come unto Me,"
I fell at His feet--
at the touch of His hands
I shed my old self
and walked into a new kingdom.

My life became a tapestry
loomed with Psalms and promises,
a changing sunset of beauty
and a separation from sin to cleansing.

Some call it religion--
some call it a new leaf.
But I know the answer,
"I have been born again."

—*Wauneta Hackleman*

Crossword answers from page 41.

S			S	C	A	L	E	S		F		F	I	S	H
S	T	O	R	K		H		I		O	W	L	S		H
A		O		B	A	B	O	O	N	S		E		E	
F	L	I	E	S		M		N		P		E	A	G	L
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Church Does Not Have to Return Tithe

The Crystal Evangelical Free Church has won a battle to keep tithes donated by a member who later declared bankruptcy. The decision came in a federal appeals court.

The Christian Legal Society (CLS) filed three friend-of-the-court briefs in the case and presented oral arguments in support of the church.

The appeals court agreed that confiscating donations made to a church would substantially burden the church's free exercise of religion. Applying the Religious Freedom Restoration Act (RFRA), the court held that the bankruptcy trustee's attempt to collect all available money for creditors was not a "compelling interest" that outweighed religious freedom. CLS attorney Steve McFarland said, "Paying debts is important, but keeping the government's hand out of the offering plate is even more important."

States Gear Up to Prevent Homosexual Marriages

At least half of the states are moving to defend themselves from having to recognize same-sex marriages if, as expected, they become legal in Hawaii. This support of traditional marriage has received a boost from Rep. Bob Barr's (R-Ga.) *Defense of Marriage Act, HR 3396*.

The bill would define marriage for purposes of federal law only as "a legal union between one man and one woman as husband and wife." More importantly, the second section provides that no state shall be required to recognize as valid a marriage between persons of the same sex that was entered into in some other state. Each state is free to do what it wishes, but the bill enables the 49 states other than Hawaii to decide the same-sex marriage issue free from any constitutional compulsion that might arise under the Full Faith and Credit Clause of the Constitution. The Justice Department has written the subcommittee saying the bill is constitutional, and the president is expected to sign it.

In the gay magazine *Out*, one gay activist admitted that so-called gay mar-

riage is "the final tool with which to dismantle all sodomy statutes, get education about homosexuality and AIDS into public schools, and in short, usher in a sea change in how society views and treats us . . . a stellar opportunity to take on the religious right on its own turf—the landscape of the family."

The National Institutes of Health Office of Equal Opportunity is already admonishing employees to avoid using terms like "husband" and "wife" at work in deference to homosexual workers.

You may get a listing of your elected representatives on the World Wide Web. The address for Congress is <<http://www.house.gov>>.

Tax Exempt Status of Churches May Be Lost

For a variety of reasons, religious organizations have historically been tax-exempt in the U.S.; however, that may not be the case in the future. Governments at all levels now consume about 39 percent of gross national income, up from 9 percent in 1900. With such a healthy appetite, several states are looking at ways to tax property owned by tax-exempt groups.

In Colorado, a November ballot initiative targets a growing group of evangelical organizations and churches, including a large concentration in Colorado Springs. Because passage of such legislation would be such a significant blow, religious organizations are expected to battle the initiative.

Christians are encouraged by the National Association of Evangelicals (NAE) to be active, registered voters. NAE's nonpartisan Christian Citizenship Ministry will help members to register and vote knowledgeably on threats to their churches.

An *Action Manual* by Tim Crater and *Stand Up and Be Counted* by the NAE's Robert Dugan are available, along with a video detailing steps Christians can take to make a difference in their government.

For more information, write NAE, P.O. Box 28, Wheaton, IL 60189 (708-665-0500).

What If?

We come to You, Lord,

With our little crooked sticks
Begging You to straighten them.

Broken lives,

Broken promises,

All lie at Your feet
Expecting Your mercy and grace.

But—

What if . . .

You want us to accept

Our crooked pieces of wood
And learn to lean on You?

What if . . .

You want us

To live through a crisis

Or an unfulfilled dream.
Some call it unanswered prayer,

But—

What if through this?

We find

Acceptance,

Tolerance,

And strength.

Dare we call it unanswered?

Dare we even ask—

What if?

—Marcia Krugh Leaser

Sour Gripes

C. ELLEN WATTS



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

"IT'S NONE OF MY BUSINESS, of course, but you ought to do something about this house," said the neighbor who had come to borrow our ladder.

Other than that we owned more square feet of stuff than the combined measurements of our closets, I hadn't known the house had problems.

He pointed to an inch-wide crack between the brick facing and the sidewalk leading to the front door. "This building," he intoned, "is moving away from the sidewalk."

As he shouldered the borrowed ladder and took his gloomy self back down the street, I smiled. The house was not moving away from the sidewalk, of course. After 40-some years of heaven-sent rain, the soil had shifted enough to move the sidewalk from where it may once have touched the house. Since the front steps began where the sidewalk left off, they, too, had parted company with the brick by maybe a scant half inch.

According to Murphy's Law, "Everything put together falls apart sooner or later." If we lived in that

house for another 20 or 30 years, we might eventually need to consider redoing the cement work. Maybe not.

"Negative is not a positive way to live!" I considered shouting after our otherwise good neighbor. Knowing that if I'd served him my last half-glass of lemonade he'd have called the vessel half empty, I didn't. Gloom and doomers tend to get a mite stubborn and possessive over what some of us might call a bad habit of looking on the black side of every hole.

Having fed on sour gripes for the bulk of her weebegone life, Dad's cousin, Kate, was a pro at pessimism. Kate was older than Dad, and alone. Most Sunday afternoons, we had to take turns going with our parents to visit her. Mom, I think, would have relished taking turns with us kids. Spending her weekly scant half-day of rest with a habitual crape-hanger must have dunked her into the ultimate of pits.

If Dad told Kate the crops on her small farm looked good, she retorted that it would "soon hail and fix that." Mom's bouquet of roses "stank up the place." And on and on.

If Kate had been but a worrywart, a few hugs might have cheered our miserable cousin from the negative world she'd designed for herself. But Kate had practiced hard at looking on the dark side, and she wasn't about to allow anyone's good word to outweigh the fact that sooner or

later, the worst was bound to occur.

Like age and tight pajamas, negative notions tend to creep up on a person. One day you were for whatever might win folks to the Lord and build them up in Him, and the next day, it's never been done that way before. Or hired, wired, or unchoired for that matter. Certainly not accompanied by such decibels.

The bulletin's folded wrong, the building's too costly, and the preacher uses/doesn't use the NIV. While the congregation goes downhill in a green persimmon basket led by Neil Diamond look-alikes, the young tuck church-logoed T-shirts into shorts to share cold water, and the changing face of church literature looks suspiciously unholy. Eventually, ain't nothin' in all Christendom gonna turn out right.

Since it takes something like nine positives to clear away the mess left by a single negative, maybe the time has come to revive the old popular tune that said we should accentuate the positive, get clean rid of the negative, and never to mess with stuff landing in the cracks.

Could be that Robert Frost

She wasn't about to allow anyone's good word to outweigh the fact that sooner or later, the worst was bound to occur.

penned these words just for naysayers:

*I turned to speak to God
About the world's despair;
But to make matters worse
I found God wasn't there.**

God, like our little brick house, was still in His place. It had to be the sidewalk that moved.

*"Not All There," from *The Harper Religious and Inspirational Quotation Companion*, Harper and Row, 1989.

The Advantages of Disadvantages

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

TWO RECENT EXPERIENCES have me thinking about the advantages of disadvantages.

One experience was a visit to our chapel service by Joni Eareckson Tada. As a teenager, Joni was injured in a diving accident that left her paralyzed and confined to a wheelchair without the use of hands, arms, or legs. Nonetheless, she now has a worldwide influence for Christ.

Joni is the founder and president of Joni and Friends Ministries, an organization dedicated to Christian ministry among disabled persons. She is also known internationally as a gifted speaker, writer, singer, and artist. Joni spoke in quiet yet forceful tones: *"Jesus turned His cross into a symbol of hope and freedom. His brokenness became an avenue to glorify the Father. Can I do any less? My wheelchair is the prison God has used to set my spirit free!"*

A second experience occurred during the commencement ceremony of the university. As names were being called and diplomas distributed, a young man was wheeled to the edge of the platform. Then, leaving his chair behind, he made his way, with the assistance of a walker, across the stage to receive his diploma. As he was heading toward the other side, he fell. Sev-

eral individuals seated on the platform rushed to help him up. "I can make it," he said, and without assistance, he picked himself up. The crowd spontaneously broke into applause as an expression of support for his fortitude.

I am confident that if these persons could change their circumstances and be physically whole once more, they would. But because they cannot change the outer person, they have come to grips more fully with the task of changing the inner person. Each one's limitation has become a lens through which to see Christ and His kingdom more clearly.

I am reminded of Paul's "thorn in the flesh": "Three times I pleaded with the Lord to take it away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weakness, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong" (2 Corinthians 12:8-10, NIV). One thing that limits our capacity to receive the strength of the Lord is reliance upon our own strength.

During Joni's message, she looked out across a sea of healthy young people and with great tenderness and conviction reminded them that there are many kinds of brokenness. A broken neck, a broken home, broken promises, shattered dreams—all of these can be avenues to find God's grace and power. The promise is that God works in all things for our good and His glory.

In the Book of Job, it says that God will test us and try us until we "come forth as gold." When asked how long

he kept the gold in the fire, a goldsmith replied, "Until I can see my face in it." It may well be that the disappointments, heartaches, and struggles of life compose the very process by which we become more like Christ. When life gets tough, we either break down or break through.

Sooner or later, our theology must become biography. We must experience the truths we believe, and not all of them are experienced through pleasure. Pain often amplifies the message we can't otherwise hear.

Dr. M. Scott Peck opens his best-seller *The Road Less Traveled* with this statement: "Life is difficult." He continues by saying, "This is a great truth, one of the greatest truths. It is a great truth because once we truly see this truth, we transcend it."

Problems are the litmus paper of human character. They show our true colors, and as we see ourselves more clearly, we can grow. Have you noticed that many of the psalms were born of difficulty, many of the epistles were written in prison, many of the messages of the prophets were sent to help prepare the people of God for times of trial? Perhaps James said it best: "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that

When life gets tough, we either break down or break through.

the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything" (James 1:2-4, NIV).

The advantage of a disadvantage is that it often enables us to both see God more clearly and display His grace to others more fully. Thus, problems become either prisons or prisms. Let His light shine through the darkness.

every human. It isn't very difficult to grasp the concept well enough to provide a simple explanation of a loving God providing a plan of forgiveness for all who follow His Son Jesus as Lord.

How Hopeful Do You Look?

The fourth reason is certainly the most common—people don't ask us to share the reason for our hope because they don't see much hope in us!

If that is their perception, it is probably our reality. Instead of hope, our world too often sees the same things in our lives that they experience in their own. Do they see discord, jealousy, anger, selfish ambition, and other sinful habits? Galatians has a term for these things: acts of the sinful nature. If we are authentic Christians, those around us will see love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These are nothing less than the virtues of Christ, which God's Spirit wants to develop in every Christian.

So what do we do about our real problem of seeming to have no more hope than the world? Do we bear down and try harder? Frederick Buechner rejects this approach as he writes, "You can make yourself moral. You can make yourself religious. But you cannot make yourself love. The only way to be truly loving is to thoroughly embrace the fact that Jesus knows who we really are, even in our sin, and he loves us so much that he died for us anyway."

It is impossible to give away something we don't have. For too many, the Christian faith is a good theory, but they haven't experienced its power to heal a marriage or to break an addiction. When we really comprehend what God has done for us, forgiving us right in the middle of our sin and offering to empower us as we follow Jesus as Lord, our hope shines through.

HH

marked/copy

Notes from an editor's journal
by Mark Graham, Managing Editor

Know Any "Good" Christians?

Are there "good" Christians and "bad" Christians? Depends on what you mean by good and bad, I guess. Many years ago, I made the mistake of telling a man who was doing some work for me, "Earl, you're a mighty good Baptist." He seemed to take offense and shot back, "Oh no. None of us is good." He then proceeded to quote Isaiah 64:6 to me, and I went into another room wondering why he was so touchy.

I will leave it to you to debate the question in your Sunday School class next week. (You do attend, don't you?) For now, I would like to tell you about a "good" Christian I happen to know.

Cathy and I once lived in a community where one of our neighboring families wasn't too neighborly. In fact, sometimes they were downright rude. We would smile and wave and even try to meaningfully converse at the mailbox or across the fence, but nothing seemed to work.

Cathy and I discussed the matter and tried to figure out where we had gone wrong. It could have been the time their kid cussed our son, and I phoned them to report on the language he had used. (Joey may have deserved the cussing, but still, eight-year-olds shouldn't use that kind of language.) Then there was the time their kid walked into our house without being invited. We called about that one too.

Whatever the reason, it finally got to the point that our waves and "hellos" were greeted with stony indifference.

"I don't care if they won't wave back; we should still be friendly to them," Cathy said.

I must admit that I wasn't too quick to agree with her, but I did see her point.

Several weeks after this conversation, I got home to find the house deserted, except for our mindless Shih-Tzu. Shortly before 6 P.M., Cathy and Joey came rolling in with an armload of groceries. I

watched as Cathy ripped lids from boxes of Stouffer's frozen lasagna and a Mrs. Smith's cherry pie. She wrapped the items in foil and put them in a big box, tossed in a yard-long loaf of French bread, and started heading out the door.

Being a bit hungry myself, and it being dinnertime, I asked: "Where are you going?" She replied: "I just heard that the

Kravitzes were hit by lightning and some of their appliances were knocked out. I'm taking this over for their supper."

Well, blow me to the Bahamas. Here was my wife, taking what, by my estimation, was about \$20 worth of food over to folks who wouldn't even talk to us. But as I stood there thinking about it, I knew that what Cathy

was doing was the essence of the gospel. Jesus himself called for it in the Sermon on the Mount: "But I tell you: Love your enemies and pray for those who persecute you, that you may be sons [or daughters] of your Father in heaven" (Matthew 5:44-45, NIV).

We have tried to teach Joey that love is more than an emotion. The best example we have of it is of one Jesus Christ stretched out, dying between earth and sky on a stony outcropping just outside Jerusalem. Showing love there wasn't a feel-good kind of thing. It took character, courage, and self-effacement the likes of which have never been equaled. Most importantly, it was an act performed on behalf of persons (like me and you) who aren't always very "neighborly."

I am always proud of my wife (in a Christian sort of way), but I was especially so on that spring afternoon. She had shown our neighbors, our son, and me what it means to be a "good" Christian.

Mark G

NNC Grad Student Dies in Accident



Steve Spalding, 33, a graduate student at Northwest Nazarene College, was killed June 5 in a bicycle-vehicle accident on Interstate 84 in Nampa, Idaho. Spalding was to have received an M.Ed. degree in school counseling the following Sunday.

A native of Silverton, Colo., and a graduate of

Western State College in Gunnison, Colo., Spalding worked with at-risk children at Mountain Cove Learning Center in Boise.

He was described by his adviser, Richard Craig, as an avid outdoorsman who enjoyed biking and rock climbing. Spalding also was a helicopter mechanic in the National Guard.

A memorial service was held June 7 on the NNC campus.

Easter Offering Tops \$9.1 Million

The 1996 Easter Offering for World Evangelism topped \$9.1 million for the second consecutive year, according to Steve Weber, Stewardship Development Ministries director. The final total for the Easter Offering was \$9,131,291.42—just \$110,195.66 short of the record offering received in 1993.

"In a world filled with numerous open doors that allow us to share the good news of Jesus' love and compassion, this tremendous outpouring of generosity expressed by caring Nazarenes will make eter-

nal differences in expanding God's kingdom around the world," Weber said. "The people called Nazarenes should be congratulated for making this financial commitment represented by this great offering."

The offering will allow the Church of the Nazarene to continue to expand its missionary work, according to Weber.

The church now has official presence in 111 world areas, with plans to enter several new fields as additional funding becomes available.

SNU Women's Program Ranked Third

A record-setting year for the Southern Nazarene University women's sports program resulted in a third-place national ranking in NAIA All-Sports competition. The SNU women achieved the ranking with a total of 125 points following their most successful year in sports.

The Lady Redskins basketball team won their third straight National Championship, and SNU grabbed

an individual National Title in the women's indoor 800 meters. The university also posted its best finish ever in women's soccer with a third place national finish. Women's teams in cross country, tennis, and golf also made national appearances.

The NAIA All-Sports contest measures the success of an institution's overall athletic program by the accumulation of points at all levels.

North Carolina Elects Barnes



J. Mark Barnes, 53, was elected superintendent of the North Carolina District June 20, according to General Superintendent John A. Knight. The election came on the fifth ballot by the North Carolina District Assembly. Barnes accepted the call and began his new assignment July 21.

Barnes moved to the superintendency from the pastorate of Charlotte, N.C., Pineville Church of the Nazarene, where he had served since February 1995. Prior to this he pastored churches in Michigan, Illinois, Alabama, Missouri, Indiana, and West Virginia. He was ordained in 1967 on the West Virginia District.

Barnes attended Trevecca Nazarene College and was ordained in 1967 on the West Virginia District. He and his wife, Lucy, have a son, John Mark.

The election was prompted by the retirement of D. Eugene Simpson, who served as superintendent of the North Carolina District for 10 years. Prior to this he pastored churches including Marion, Ohio, First; Wichita, Kans., Linwood; Anderson, Ind., Goodwin Memorial; Pompano Beach, Fla.; and Gainesville, Fla., Suburbia.

Simpson is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He was honored with the doctor of divinity degree by TNC in 1991.

Spruce Appointed



James R. Spruce, 54, senior pastor of Flint, Mich., Central Church of the Nazarene, has been appointed superintendent of the Nebraska District, according to General Superintendent Donald D. Owens. Spruce began his new assignment Aug. 1.

The appointment was prompted by the retirement of Dwight Neuenschwander, who had served as superintendent of the district since 1985. Phil Riley, former Sunday School Ministries director, was elected to succeed Neuenschwander on the 10th ballot by the Nebraska District Assembly June 21. Riley subsequently declined the call, which prompted the appointment by Owens.

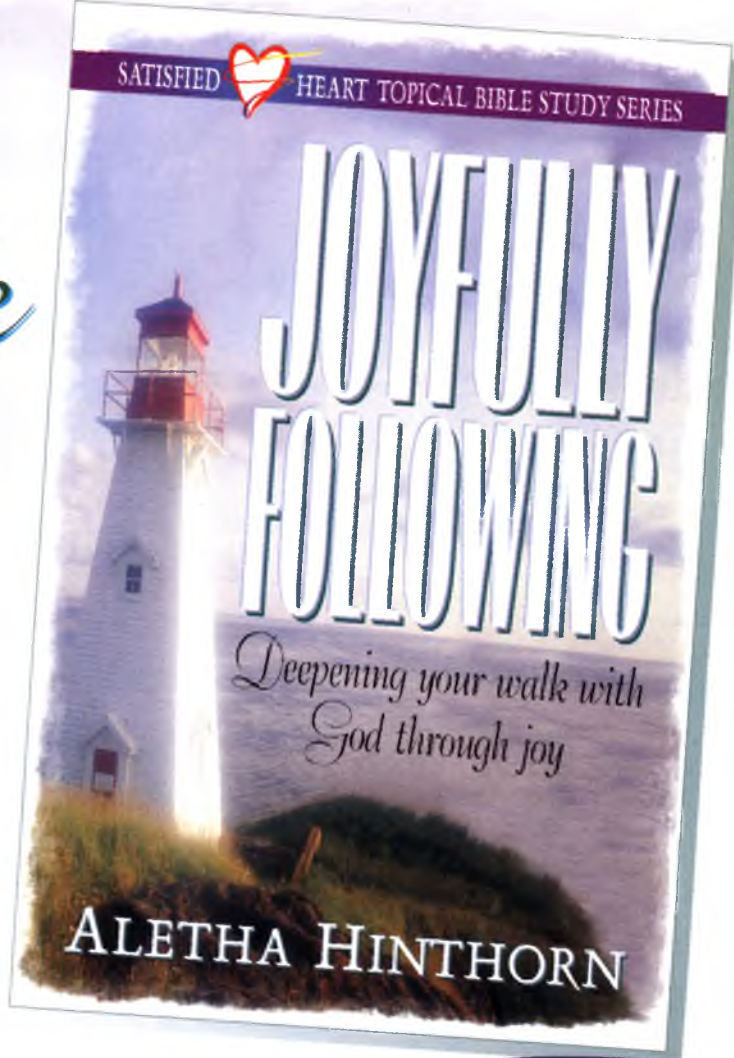
Spruce is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He holds a D.Min. degree from McCormick Theological Seminary. He served as senior pastor at Flint Central for almost seven years. Prior to this he pastored in Washington, Texas, Illinois, and Michigan. Spruce and his wife, Karen, have three children, Cynthia, Steven, and Sharolyn.

Prior to serving in Nebraska, Neuenschwander was superintendent of the New Zealand District for five years. Before this he was professor of evangelism at Nazarene Bible College and served in Evangelism Ministries. He also pastored churches in Kansas and Colorado.

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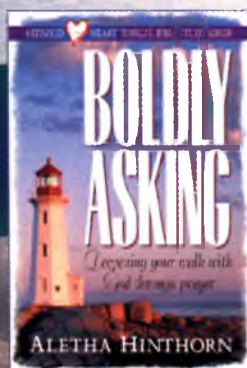
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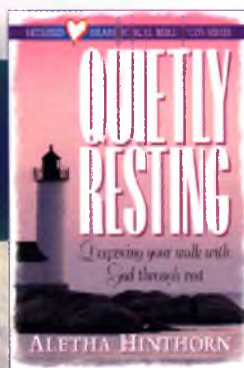
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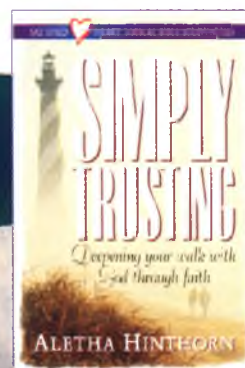
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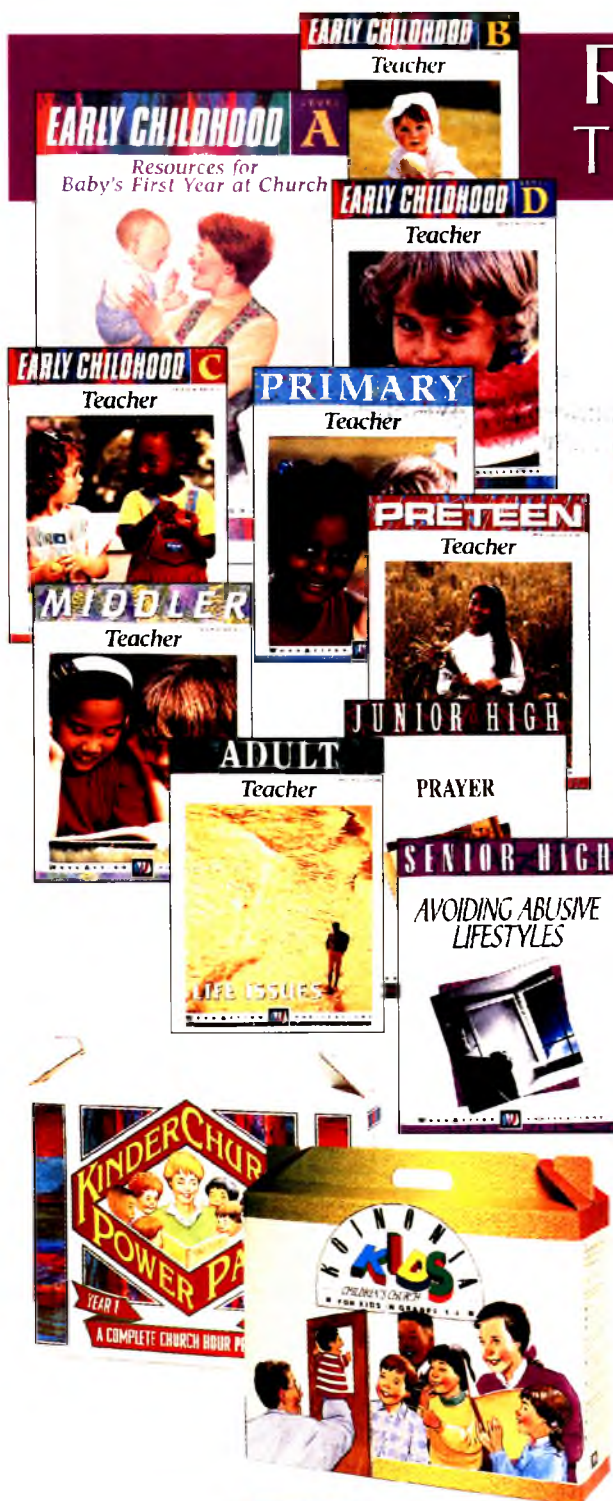


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