

3-1-1994

Herald of Holiness Volume 83 Number 03 (1994)

Wesley D. Tracy (Editor)
Nazarene Publishing House

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Tracy, Wesley D. (Editor), "Herald of Holiness Volume 83 Number 03 (1994)" (1994). *Herald of Holiness/Holiness Today*. 51.
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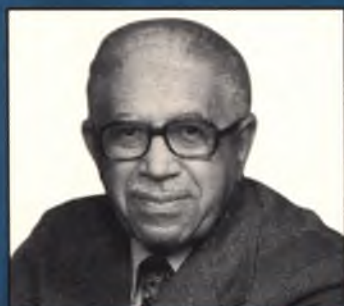
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Food Baskets Distributed to Needy **Nazarene Ministry Reaches 12,000 Families**

A Nazarene-operated compassionate ministry helped some 12,000 persons in the Mid-South have a merrier Christmas.

Neighborhood Christian Center distributed 12,000 food baskets valued at more than one-half million dollars to the needy on the Saturday prior to Christmas, according to Nazarene JoeAnn Ballard, director of the compassionate ministry with centers in Memphis, Tenn., and Jackson, Miss. The majority of the boxes were distributed in Memphis, with 900 given away in Jackson. About 175 were handed out in Fayette, Miss.

This is probably the largest distribution of such food boxes by a Nazarene compassionate ministry in the history of the denomination, according to Dianna Burch of Nazarene Compassionate Ministries.

"It was a wonderful thing," said Ballard. "We had about 500 volunteers

who came during the three weeks prior to the distribution. They helped raise money and in-kind gifts, as well as pack boxes and distribute them."

Ballard said the boxes contained such things as sugar, flour, meal, corn, a hen, candied yams, and cranberry sauce. They were valued at more than \$50.00 each.

"Most of those who helped us were Presbyterians, but the people at Memphis Calvary Church of the Nazarene really came through for us," said Ballard. "If all Nazarene churches worked like the people at Calvary, we would really see something."

Ballard said a planning committee of 50 persons from the Memphis community coordinated the event.

The baskets were distributed to the working poor, persons who had lost their jobs, the elderly, and handicapped. Persons who received the boxes were required to attend one of 38 separate church services on the Saturday of the giveaway. Each service included singing, a soloist, a sermon, and an invitation to accept Christ.



JoeAnn Ballard (center) leads a pep rally and prayer time before distributing the food baskets.



Some of the nearly 500 volunteers help pack food baskets for the needy in Memphis, Tenn.

The baskets were handed out at the close of the services.

"It has given us an untold opportunity to witness to the people in our community," said Ballard. "At our local church [Memphis Friendship] we are going to have to run three vans on Sunday mornings to accommodate all the persons who are starting to attend."

NCC distributed 8,000 baskets in 1992.

Neighborhood Christian Center provides a variety of services, including: after-school tutoring for students, job training, meals for the poor, a housing program, and a program to send the children of low-income families to college.

Wichita Church Sets New Faith Promise Record

Wichita, Kans., First Church of the Nazarene has pledged more than \$300,000 in Faith Promise giving for World Missions, according to Nina G. Gunter, general NWMS director. The total of \$302,034 pledged may be the largest ever for a Nazarene church.

"Our people are very generous," said Gene Williams, senior pastor. "I attribute the success of our Faith Promise to Work and Witness. For so many in our church, missions is more than something they read about in a book. They have been there and have seen the needs firsthand."

Wichita First Church is very active in Work and Witness, sending several groups to mission fields around the world each year. More than 125 members of the congregation are expected

to participate in Work and Witness trips in 1994. These groups will be traveling to the Azores, New York City, Nazarene Indian Bible College, and Haiti. The teens of the church have a trip planned to Mexico City in July.

Just as Williams attributes the success of Faith Promise to Work and Witness, he also points to Faith Promise as the catalyst for the growth of the church. In the past 11 years, since Wichita First Church has participated in Faith Promise, more than \$3 million has been given for world evangelism, 27 buildings have been built, and the church has paid for numerous churches, homes, and cars for Nazarene missions. In that same period of time, the church has received more than 1,000 new members, built a multimillion dol-

lar family life center, and total giving at the church has more than doubled.

Wichita First Church began with a goal of \$240,000 in October. By the second week of their Faith Promise campaign, that goal had been reached. In December, a couple in the church contributed stock to the Nazarene Theological College in South Africa. The value of the stock put the total Faith Promise giving over the \$300,000 mark.

"Wichita First Church lives out the biblical principles of stewardship and ministry," said Gunter. "Their focus is on the Great Commission. I congratulate Pastor Gene Williams, NWMS President Irene Brandt, and the entire congregation."



Tawnya DeWitt, senior nursing student at SNU, gives some attention to a Mexican girl at one of the medical clinics set up by Work and Witness teams from the university.

Nash Appointed to Kansas



Edmond Nash, 49, has accepted the call to serve as superintendent of the Kansas District, according to General Superintendent Donald D.

Owens. Owens made the appointment with unanimous approval of the Board of General Superintendents and in consultation with the Kansas District Council. Nash will begin his new assignment March 1.

Nash replaces W. T. (Bo) Dougharty who recently resigned from the post.

Nash has served as superintendent of the North Florida District since May 1986. Prior to this, he served on staff at Trevecca Nazarene College in Nashville, Tenn. Nash has pastored three churches including: Nashville, Tenn., College Hill; Denver, Colo., Westminster; and Kingston, Mo.

Nash is a graduate of Olivet Nazarene University with an M.Div. from Nazarene Theological Seminary and a D.Min. from Vanderbilt University.

He and his wife, Judy, have two daughters, Erin and Edie.

Commission unto Mexico

SNU Students and Faculty Spend Holiday in Mexico

More than 240 Southern Nazarene University students and faculty participated in a week-long mission trip to Monterrey, Mexico, during the Christmas holidays. The trip, which began Dec. 27, was SNU's fifth annual Commission unto Mexico, according to Howard Culbertson, assistant professor of religion and trip organizer.

The group worked on five construction sites in the industrial city of 6 million people. More than \$30,000 worth of building materials was donated to the project, which included construction of four churches and a senior citizens' home.

Work on the senior citizens' home was begun by an SNU group in 1992. The home, located on land granted to the Church of the Nazarene by the Mexican government, is the first Protestant facility of its kind in that country, according to Culbertson.

One of the churches will be completed next year and dedicated as the

Pamela J. Krohe Church of the Nazarene in honor of the SNU nursing graduate who was killed in November 1993.

Each of the construction teams from SNU worked with Nazarenes in Monterrey. In addition, evangelism teams at each site visited with people in the neighborhood and held Vacation Bible Schools for the children.

The group also included 5 medical doctors and 20 nurses, including senior nursing students from SNU. The doctors and nurses were divided into three medical teams. The teams were given permission by the Mexican government to establish temporary medical clinics in some of the more impoverished areas of Monterrey. More than 500 patients received primary care and medication at the clinics.

"Our goal is to create bridges for the local church in Monterrey into the hearts of people in the community," Culbertson said.

Dace Appointed to Illinois



Dace

Allen H. Dace, 60, has accepted the call to serve as superintendent of the Illinois District, according to General Superintendent Paul G. Cunningham. Cunningham made the appointment with unanimous approval of the Board of General Superintendents and in consultation with the Illinois District Council. Dace will begin his new assignment Mar. 1.

Dace has served as superintendent of the New Mexico District since 1989. Prior to this, he served as pastor of Flint, Mich., Central Church of the Nazarene for seven years. He also pastored churches in Denver, Colo.; Colorado Springs, Colo.; Wichita, Kans.; Roxana, Quincy, Ellisville, and Dwight, Ill.

A graduate of Olivet Nazarene University, Dace was ordained in 1956 by the Northwestern Illinois District.

Dace and his wife, Virginia, have

two adult daughters, Joy and Cathy.

Dace replaces John Hancock who recently resigned from the post. Hancock had served as superintendent of the Illinois District for the past 12 years. Prior to this, he was senior pastor of Kankakee, Ill., First Church from 1974 to 1981. Other churches served include Charleston, W.Va., Davis Creek; along with Weirton, Dunbar, Huntington Central, and Handley—all in West Virginia.



Hancock

Ordained in 1955, Hancock is a graduate of Western Virginia Institute of Technology. Olivet Nazarene University bestowed a doctor of divinity degree on him in 1992.

Hancock has served as a member of the General Board and has been active in the church on every level.

"It has been a joyful journey all along the way," said Hancock in announcing his resignation.

Five New Districts Organized on MAC Region

General Superintendent Paul G. Cunningham recently participated in his first international tour, during which he organized five new districts on the Mexico and Central America Region.

Joined by Regional Director Mario Zani, Cunningham organized the districts in Mexico, Guatemala, El Salvador, and Panama. All Phase Two, National Mission, the new districts and their respective superintendents are: Mexico Huasteca, Ignacio Flores; Guatemala Atlantic, Hugo Melvin Aldana; El Salvador East, Saul Lucero; El Salvador West, Guillermo Alfredo Perdomo; and Panama Bocas del Toro, Felix Romero.

"It gave me a chance to get acquainted with our people in a deeper way and

to experience the depth of their commitment to Christ, and their love for the Church of the Nazarene," said Cunningham. "It was exciting to be in the assemblies as the role was called and whole church congregations got up to march in a victory celebration to another location to conduct the business of their newly organized districts."

Cunningham spent six weeks on this, his first trip to an international area to hold district assemblies since being elected to the Board of General Superintendents last summer.

The MAC Region grew from 65,724 full members in 1992 to 68,898 in 1993. During this same period, the number of churches grew from 977 to 1,000.

Houston to Host National Prayer Conference

The Houston District will host a National Prayer Conference Mar. 23-25 at the Sheraton Crown Hotel in Houston, Tex., according to J. W. "Bill" Lancaster, district superintendent. The prayer conference will focus on recapturing the vision of prayer-driven evangelism.

"If we are going to get the job done as a church, we've got to get down to the business of praying," Lancaster said. "We were born in the flames of evangelism, but it all started with prayer. Our prayer is that God will give us souls and that we will go after them."

Several Nazarene evangelists will serve as featured speakers for the conference, including Chuck Millhuff, Richard Strickland, and Don Pfeifer. Other speakers will include John R. Bisagno, senior pastor, Houston First Baptist Church; Charles Johnson, senior pastor, Fitkin Memorial Church of the Nazarene; Jim Stocks, senior pastor, Lake Houston Church of the Nazarene; Jeannie McCullough, direc-

tor, Women of the Word Bible studies; and Gladys Grimaud, director of Life Touch, a ministry of personal evangelism.

Darrell Gash, minister of music, Olympia, Wash., Church of the Nazarene, will serve as worship leader.

In addition to the worship services, the conference will feature more than seven hours of directed prayer times, Lancaster said. These will be directed by the district superintendents of the South Central Region.

"Prayer is the foundation of any powerful work for God," said Bill Sullivan, Church Growth Division director. "Effective evangelism depends on intercession for the lost." The Church Growth Division has endorsed and approved the prayer conference.

Lancaster said he expects at least 1,000 participants for the prayer conference. For more information or to register, phone 1-800-846-6145.

NYI Office Adds New Communication System

The NYI office at Nazarene headquarters has added a new phone communication system, according to Fred Fullerton, general NYI director. The system includes two phone extensions designed to increase communication between the general NYI office and local and district NYI leaders.

In addition to the headquarters num-

ber (816-333-7000) callers may dial extension 2NYI (2694) to hear a prerecorded message that includes prayer requests, information on general NYI events, and updates on the general youth mission project.

Another line, extension 2LTW (2589), has been set up so that callers may leave messages for the NYI staff.

Kim Heads Korean Holiness Association

General Board member Young Baik Kim recently was elected as the first president of the newly organized Korea Holiness Association. The KHA is comprised of a number of organizations including the Christian and Missionary Alliance, the Salvation Army, The Wesleyan Church, and the Church of the Nazarene.



Kim also recently was honored by the president of South Korea for his service as president of the police chaplaincy organization in Seoul.

Kim has served as a member of the General Board of the Church of the Nazarene for a number of years and is the pastor of the South Seoul Church of the Nazarene.

TNC Approved for Reaccreditation

Trevecca Nazarene College has been approved for reaccreditation by the Southern Association of Colleges and Schools, according to Millard Reed, TNC president. TNC is accredited by the SACS to award associate, bachelor, and master degrees.

In addition to the reaccreditation, TNC received approval for its new Master of Arts in Organizational Management program. The first class of students enrolled in the program is scheduled to receive degrees in May.

"Some academic institutions are having difficulty with accreditation because of financial problems," said Reed. "Fortunately, this is not true at TNC. The last two years have produced strong operational positions at the college."

TNC received accreditation for the first time in 1969. Accreditation was reaffirmed in 1973 and again in 1984. The current accreditation is for a period of 10 years.

"TNC continues to move forward with the development of a strategic plan looking forward to its 100th anniversary in 2001," Reed said.

Church Planting Seminar Draws People with Dreams

It was a roomful of people with a dream. There were people like Lynnette Halloway who has a dream of planting a new church in Long Island, N.Y. There were others like Charles Jones, who, as a district superintendent, has a vision for church planting in many of the communities on his district that do not have a Nazarene church.

Halloway and Jones joined more than four dozen other students, pastors, and district superintendents in the annual Church Planting Seminar hosted by Nazarene Theological Seminary and Church Extension Ministries. The 1994 version of the seminar featured sessions by Jerry Porter, superintendent of the Washington District; and Ron Benefiel, senior pastor, Los Angeles First Church of the Nazarene. The course was directed by Terry Read, NTS professor; and Michael R. Estep, Church Extension Ministries director.

"I have a lot of zeal, but not a lot of actual knowledge about how to plant a church," said Halloway. "I came because I wanted to get a feeling for what is really involved in planting a new church."

Halloway, who attended the seminar with her mother, Irene, currently serves as associate pastor of Wyandanch Church of the Nazarene on Long Island. Her pastor and district superintendent have been talking to her about establishing a new congregation a few miles north of her church.

District Superintendent Charles Jones sees church planting as one of the many tools he needs to reach people on the West Texas District. "We are especially looking at the Fort Worth area where we have many communities without a Nazarene church," Jones said. "A seminar like this gives a fairly new district superintendent, like myself, some new tools and handles for planting churches."

As one of the speakers, Jerry Porter drew on his experience as a missionary and regional director in Mexico and Central America to discuss principles of church planting. Porter is using those principles in his current assignment as superintendent of the Washington District. Several pastors and church planters from his district also attended the seminar.

Ron Benefiel focused on multicul-

tural church planting and developing multicongregational churches. As pastor at Los Angeles First Church, he oversees a ministry that includes four distinct congregations, including English-speaking, Latino, Korean, and Filipino.

"Church planting is not just a fad," said Michael Estep. "We like what is happening in local churches across the country. We just want to see it happening in more churches. Church planting is the most effective method of evangelism there is."

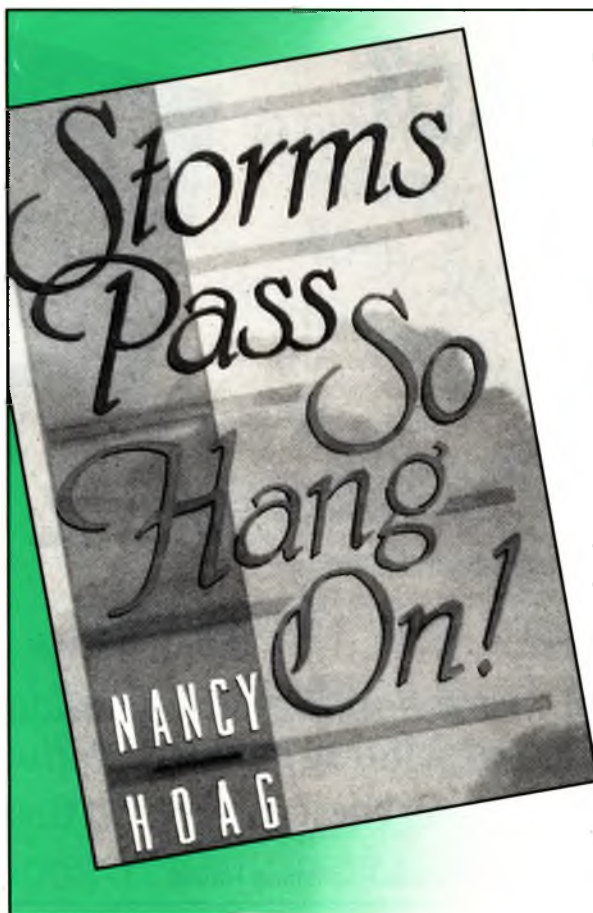
The Church Planting Seminar is offered each January by NTS and features persons with experience in establishing new congregations. During the seminar, NTS announced the formation of the Center for Church Planting. The center will serve as a resource for district superintendents, pastors, and church planters, providing a variety of services related to church planting. An electronic bulletin board system has been established to provide on-line church planting resources such as leadership training materials, sermon out-



Lynnette Halloway, of Long Island, N.Y., talks with Washington District Superintendent Jerry Porter during the Church Planting Seminar at NTS.

lines, worship resources, and other church growth items.

The Center for Church Planting will be directed by Larry McKain, adjunct professor at NTS and pastor of the new Northland Community Church of the Nazarene in Kansas City, Mo. For more information about the center, contact NTS at 1700 East Meyer Boulevard, Kansas City, MO 64131, or phone 816-333-6254.



Storms Pass, So Hang On!

by Nancy Hoag

(author of **Good Morning! Isn't It a Fabulous Day!**)

Hang on! With delightful prose, the author shares heartwarming personal experiences, seasoned generously with Scripture, to help us discover triumphs in the midst of tragedies, wonder within our winters, and stability until the season of spring fills our souls once more. Trust, rest, accept, and hang on until the sun shines again!

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Ministry to International Students Begins at OSU

Ezekiel George has been selected to head outreach efforts to international students on the campus of Oklahoma State University. George will work with the Nazarene Student Center on the OSU campus in Stillwater.

A product of Nazarene missions, George previously served as director of Nazarene radio ministries in India. He is trying to raise funds and secure visas to bring his family from India to join him in Oklahoma.

"You sent missionaries to my country and my family accepted Christ," George said. "I want to return the favor. I want to become a missionary to the West."

George was saved and became a Nazarene under the ministry of missionary Bronnell Greer, who is retired and living in Oklahoma City. The Greers have driven to Stillwater several times to help launch this new ministry.

In his new position, George will work with international students on the OSU campus. Already, at least 65 students from 11 countries have attended Bible studies at the Nazarene Student

Center. In addition, three international professors—including two from India—have attended meetings.

Ministry to international students at OSU began a few years ago when the Nazarene Student Center began offering American living courses. George may be the first non-American to head such a ministry on a university campus, according to Mark Ramsey, NSC director.

Nazarene outreach to OSU students began in 1965 when a university church was organized and property was purchased adjacent to the campus. In 1980, the ministry was reorganized and became a student center. Ramsey was converted through the ministry.

ICI CURRICULUM READY FOR PASTORS

The curriculum for the first year of the Intermediate Church Initiative program has been completed, according to Bill Sullivan, Church Growth division director. The curriculum includes a series of five videos on such topics as vision, strategy, change, worship, and outreach.

Glorietta NIROGA Leadership Changes

Wally Renegar, director of special events at Southern Nazarene University, has been appointed director of the Glorietta NIROGA, according to Randy Cloud, Adult Ministries director. Renegar was appointed by the Board of NIROGA Directors and still must be officially confirmed by the 1994 General Board.

Renegar will succeed A. Wayne Pittard, who has directed the Glorietta NIROGA for the past seven years. Pittard serves as associate pastor at Bethany, Okla., Church of the Nazarene.

The video-based curriculum is being used by 1,400 pastors on a majority of the districts in the United States and Canada.

The first ICI conference has been scheduled for fall 1994. For more information, phone the Church Growth Division at 816-333-7000, ext. 2239.

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The Challenge of the Middle

by Jerald D. Johnson

The words *liberal* and *conservative*, used to identify spiritual perspective, are offensive to me. Generally speaking, I know their meanings, especially in relation to political and theological positions. But I have noted that these often become takeoffs for other expressions—including right-wing, left-wing, and radicalism—to name just a few. I never cease to be amazed at how many people seem to feel they must identify themselves with one extreme or the other. Either side appears to disdain the middle-of-the-roader, often suggesting it represents compromise and/or lack of conviction. In fact, in many instances, the one in the middle is taking greater risks and could conceivably be classed as more courageous than those representing extreme viewpoints. In the middle there is the danger of being pelted from both sides, while the extremists risk such from only one side.

What I admire about my church is its historic ability to avoid extremes. Our recent General Assembly appears to have strengthened this tradition. A commitment to sound Wesleyan-Arminian theological interpretation gives impetus to worldwide evangelism without being encumbered with excess baggage that deters us from our mission. From its early days, the Wesleyan movement was known as the *via media*, the middle way between the Protestant doctrine of grace and the Catholic doctrine of holiness. Variety in worship experience at the General Assembly demonstrated a common thread that unites us in spirit

and fellowship. All this helped make our great event a family gathering. There is so much to be said about our church that is positive, one could conceivably be accused of blind loyalty and enthusiasm on behalf of our denomination. I am sure I would have to plead guilty at this point.

My wife, Alice, commented after Indianapolis that our people looked nice and behaved well. She went so far as to say she felt Nazarenes reflect cultural sensitivity and adaptation. To this I say, "Amen." Our people are a refined people.

I AM SURE I WOULD HAVE TO PLEAD GUILTY AT THIS POINT.

This avoidance of extremes has served us well throughout our history. Our causes are holy and just ones, not a promotion of the whims from the fringe. We refused to lose sight of our goals that continue to nudge us forward. We don't like to look back. Undergirding all this is a Holiness ethic that we refuse to compromise at any point.

We don't have to be obnoxious to be right. Nor do we have to sacrifice principle to meet human and spiritual needs. We need to keep our eyes on Jesus, emulating Him in lifestyle and service, and availing ourselves of His sanctifying grace.

Now, having said all that, there are undoubtedly some safeguards we will

want to observe as we face the future. It would be relatively easy for a church such as ours to digress into a pathway following one extreme or the other. This is almost sure to happen if we become stagnant and non-productive. The vibrant, soul-winning, faithful attendees of our church do not pull us away from our mission. Rather, it's the extremists who are usually guilty of distractions that they hope will compensate for their personal spiritual inadequacies. If we lose sight of our purpose, we will either move left, denying traditional truths and values, or we will move right, becoming an organization existing only to promote causes and myriads of personal opinions.

My appeal is for us to avoid anything that would lead us toward such tragedies. This responsibility admittedly lies heavily on church leadership, but an equal amount must be shared by the people in the pews. May our ministers be committed to the mission "That the World May Know," and may our laypeople be equally dedicated to the same mission. This will help us avoid extremes and will help assure us of future growth and worldwide influence.

Let's avoid, then, the trite and overused labels. It is not all that bad being in the middle of the road. It takes courage to stay there. This position has served us well for nearly a hundred years now, and it will continue to do so on into the future.



To Harvest a Tornado

WESLEY D. TRACY



"WHIP SCARS: 6 assorted-length scars."

That's what Don Aycock found in a catalog of costumes for church dramas: Easter: item 402a "Whip scars: 6 assorted-length scars." You could also order 402b: "hand scars (nail)." Item 572 was a 3.5-ounce tube of glue with which to attach the scars to the actor's skin.

"Jesus had no make-believe welts, nor did He bleed stage makeup," writes Don M. Aycock in his book *Eight Days That Changed the World* (Broadman, 1990, 123). The agony of Jesus was real, intense, too awful to contemplate for very long at a time. But the redemption was real too. The Resurrection joyfully testifies to the validity of the redemption.

The redeeming power of the atoning blood of the Lamb flows through history, changing people, cleansing hearts, saving families, rescuing whole civilizations.

Without Good Friday, Easter would be just another Sunday. It seems that everything of lasting value springs from some crucible of suffering.

At the end of World War II, Berlin was cluttered with the debris of thousands of bombing raids. What do you do with all that rubble? According to Don Aycock, the citizens decided to stack it up in one big mountain of a heap. Then they covered it with topsoil and planted grass and shrubs. A lovely park sprang up on top of that mountain of blown-up homes, build-

ings, and bridges. This spring it will be dotted with picnicking families. All winter it has echoed with the happy shouts of children who got sleds or toboggans for Christmas.

The power of Easter is a lot like that, taking the worst that people can do and creating something worthwhile, even beautiful, from it.

Do we ever need the redeeming power of Easter in America today! The United States is the most multi-ethnic nation on earth. Racism threatens to turn every city into a war zone. Racism is not a black problem, a white problem, an Asian problem, or a Hispanic problem. It is a human problem. And the greatest human problem is sin.

One of the burning issues in America is the relationship between Blacks and Whites. This should come as no surprise to us. Two hundred years ago, we planted the wind. Today we reap the whirlwind. Hosea the prophet said it would be this way, "They sow the wind, and they shall reap the whirlwind" (8:7, NRSV). We have lifted the harvesting of tornadoes to an art form. This is one Bible teaching we live up to.

Europeans thought they were solving the labor problem in the New World when they bribed West African tribesmen to capture and deliver their enemies to the slave ships. What they were doing was sowing the wind.

Africans were incredibly oppressed in America. John Wesley declared that slavery in the Americas was the "vilest under the sun," the "execrable sum of all villainies" (*Works* 3:453). Those early Wesleyans presented the English Parliament with hundreds of thousands of signed petitions in which the people pledged to consume no more sugar,

rum, or other products produced by slave labor in the Americas until slavery was abolished. Slavery's defenders declared that they were "authorized by law" to capture and sell slaves. Wesley's response, published in his "Thoughts upon Slavery," was, "Notwithstanding ten thousand laws, right is right, and wrong is wrong still. . . . Liberty is the right of every human creature . . . and no . . . law can deprive him of that right" (*Works* 11:70, 79).

If you do not understand the collective rage of Black Americans, I suggest you read Wesley's "Thoughts upon Slavery." He documents some of the outrages of English, Portuguese, and Spanish "slavers." It will not only help you appreciate the frustration of Black Americans but also help you understand that our theological heritage does not allow us to remain silent or inactive when it comes to human rights. Wesley mourns the thousands of Africans who died at the hands of the slave traders. He prayed, "O earth, O sea, cover not their blood." He saw a harvest of the whirlwinds on the horizon.

We have discovered the seedtime and harvest cycle of winds and whirlwinds.

The tornadoes of racial strife still howl through the souls of our cities. This does not justify the burning of Detroit or the looting of Los Angeles. But in the seedtime and harvest cycle of winds and whirlwinds, such trouble becomes predictable.

Has not the time come for us to live up to the Wesleyan heritage we own and do our best to weed out racism in all its ugly forms? To do so on a na-

tional scale would be wonderful; to do so on a regional scale would be admirable. But those grand vistas come later. Should we not begin to prayerfully remove racism in all its ugly forms from our church, from our own family of faith? Much repentance and forgiveness will be required. Even without thinking or knowing it, we discriminate against each other.

We need the grace of Easter to love each other more. We need the power of Easter to energize out best intentions. One thing is sure, without the radical grace and power of Easter, we will perpetuate the racism of the culture at large.

We approach this topic in the *Herald* with fear and trembling, knowing that what we say or don't say will offend someone. But to ignore the topic might offend the One in whom we live and breathe and have our being.

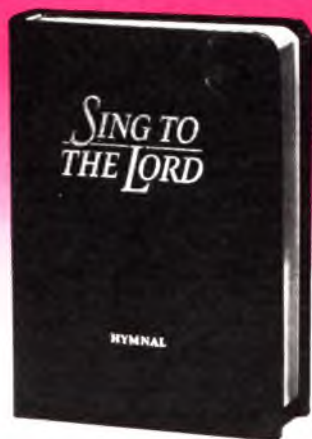
We do not treat the subject of racism in the church to accuse or abuse. Rather, we hope to join those

who invite the Spirit to search their hearts so that the power of Easter can bring us closer to all those for whom our Savior died.

Don Aycock (I couldn't have written an editorial this month without him) recounts an old story about the struggle between good and evil that pictures Satan and God in a heated debate. As God opened His mouth to speak, the legend goes, the devil craftily bound His tongue. Since God's creative power was in His words, Satan had bound God's power.

Aeon's later, Satan came back to taunt the silent God about the sin and damnation of people on earth. God held up one finger, communicating that He wanted to say just one word about redemption. What could one word hurt? the devil thought, so he removed the bond. God whispered one word, "Jesus."

Beset with race-related doubts and fears, that is the Easter word, the one redemptive word that can set us free. **H**



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PROFILE



NAME:

Rev. Fletcher L. Tink

NTS:

M.Div., 1973

CURRENT MINISTRY ASSIGNMENT:

Director of the Washington, D.C., Nazarene Bible College Extension; Codirector of the Washington, D.C.-based School for Urban Mission

PREVIOUS MINISTRY ASSIGNMENTS:

Peace Corps, Brazil; associate pastorates in Kansas City, Minneapolis First, Cambridge, Mass.; Los Angeles First Church; Washington, D.C., First Church; senior pastor at Alhambra, Calif. Missionary service in Bolivia; teaching assignments at numerous undergraduate and graduate schools including ENC, Fuller Seminary, and Azusa Pacific University. Cofounder of Bresee Institute.

QUICK FACT:

His wife, Joyce Tombran, is a product of Nazarene missions in Guyana. She is a renowned molecular biologist at the National Institutes of Health, Bethesda, Md.

ON MINISTRY:

"The great new fact of missions is the urbanization of the world. From 10% urbanized to 50% by the end of this century, it is forcing us to reexamine the way we have traditionally done and expressed ministry. But 'where sin abounds, grace does much more abound,' and the evidences of God's grace seeding the cities is there all around for those willing to open their eyes. It was during my seminary days that I really got involved in urban church planting."

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

NAZARENE THEOLOGICAL SEMINARY

LOVING THE LIT

by Gail Collins

About six months ago, my 15-year-old daughter, Rebecca, announced, “I don’t think I believe in God anymore. I guess I’m an atheist. I just thought you’d want to know.” She jabbed at her carrots and kept eating.

She said the word *atheist* with a sort of relish that reminded me of when she was two years old and enjoyed using her new bathroom vocabulary in front of company.

My first inclination was to say, “You don’t even know how to be an atheist, silly. Just shut up and eat your carrots.”

Stay calm, I told myself. I didn’t want to reply until the initial shock passed. Finally, I said, “You have a God-given free will. I can’t make your choices. But, you know, Rebecca, everyone believes in some sort of power over their life. God won’t be dismissed that easily.”

“I believe in myself. I don’t think it’s so bad to believe in yourself, do you?”

I could not reply without anger. We sat in the silence and ate dinner.

A few days later, as I drove her to school, I noticed she was singing along with a Charlie Peacock song. I almost made a snide remark about atheists and Christian music. But just before it slipped out of my mouth, I sensed the Holy Spirit trying to muzzle me. I kept quiet.

During the next couple of weeks, we didn’t talk about the topic very much. I prayed a lot. I watched Rebecca for signs that she was becoming involved in serious trouble—drugs, sex, crime, etc. After a little while, I relaxed. Surely, my usually sensible daughter had not become suddenly incapable of making good decisions.

But, Rebecca was becoming an unhappy young woman. Usually, we could talk about anything. For the first time, she erected walls between us by being defensive if I asked questions. She became irritable and likely to burst into tears without warning.

She was bickering with me over laundry chores when I confronted her about her moods.

Rebecca snarled, “You just don’t understand. You’re mad at me because I don’t believe like you! I



TLEST ATHEIST



don't know how to act around you anymore."

I tried to remember saying or doing something that might have given her that impression. I had been so careful to love her unconditionally and not treat her any differently than I had before.

"I'm disappointed, that's true. You know I'm not mad though; it's just an excuse for the way you're acting."

"I'd be OK if you didn't force me to think like you."

"Rebecca, that's absurd. If I've done anything, I've gone out of my way not to force you."

"Oh, right! You make me go to church and I hate it. I feel horrible the whole time I'm there. Everything hurts and you make me do it. You make me be a hypocrite!"

SHE WAS LAUGHING ABOUT
CHURCH PEOPLE, MOCKING THEM.
REBECCA NOTICED ME NOTICING.

That moment, I saw her inner turmoil. Rebecca would never be at peace with herself without Jesus. Her raised voice and wet cheeks ripped at my heart. I wanted desperately to fix it for my little girl.

She's not a little girl, God seemed to whisper. She's growing up and dealing with Me on her own. You can't do this for her. Just trust Me.

"I'm not making you go to church. You're free to stay home and honor your deep convictions. But your choices have consequences. All choices do. If you stay home, the consequences will be that you don't drive anymore (she had a permit at the time) or have phone privileges," I said. The subject of church attendance didn't come up again.

Church attendance was something I would not compromise. At the beginning of Rebecca's spiritual crisis, my husband and I agreed that no matter what,

she would stay in church.

The next day, Sunday, she sat straight and tall in the pew. She didn't smile, she didn't pout. She was just there. I wondered if she heard anything. On our way home that day she commented, "That was a good sermon. I think it's the best I've ever heard him preach."

When I got home from work Monday night, Rebecca was on the telephone in the kitchen. I sifted through the mail, hearing just fragments of her conversation.

She was laughing about church people, "... who probably think I'm going to hell now. What a heathen I am!" It was flippant, bordering on mockery. Rebecca noticed me noticing. She hung up quickly as I struggled with rising rage.

"Rebecca Ann," I said, "I've promised you not to interfere and I won't, but don't take what you're doing lightly, young lady. Don't pretend there is anything less than your life at stake here."

"Mom, just be cool, I was kidding. Why are you so ticked off?"

I stepped closer. "Who I am, my very life depends on you not being right, Rebecca. So don't laugh. I won't reject you for what you believe. I will always love you, but don't take lightly what you're doing and saying."

Tears ran down her face. The wall between us had reached its most solid moment, and I didn't know how to make it go away. I didn't know that we would ever be close again.

I grabbed my keys and left. A few hours later, when I returned, the house was quiet. Rebecca didn't look up from her homework. I went out to the porch and curled close to my husband. We whispered about our pain and we prayed.

Nothing changed overnight. Sometimes Rebecca sang Sunday School songs at the top of her lungs in the shower. Other times she locked herself away in her bedroom, sullen and cold. We didn't know what went on behind those doors.

More and more, I prayed. Prayer alone imparted assurance that God had the situation under control. Listening for her to come home in the evening, hoping



REMINDE HER TO USE HER BRAIN, LORD. PULL HER CLOSER. KEEP HER SAFE.

she would not disappoint me and miss her 11 p.m. Friday night curfew, I often prayed, "Remind her to use her brain, Lord. She doesn't know what she's doing—pull her closer. Keep her safe. Don't let her rest until she's home with us. Remind her, remind me, to hurry home toward You."

A few months later, Rebecca went to camp meeting for a series of special youth meetings. She's an easy touch for a sob story, and her older sister didn't want to go to the statewide denominational youth rallies alone. So Rebecca went—for her sister.

She was gone most of that week, and we hardly talked. On the fourth day of camp meeting, I went into her room to put shoes away and noticed her Bible on the floor next to the bed, open. A spark of hope ignited.

The day after the special meetings ended, Rebecca and I had lunch together. We talked about school, her upcoming 16th birthday, dating, the usual mother-daughter sort of stuff.

In the car, on the way home, we listened to Steve Camp in quiet. Rebecca leaned over and turned it down. She smiled, "Have you noticed anything different, Mom?" she asked.

I glanced at her, "Should I?"

"Well, I'm not an atheist anymore."

"I'm glad." Actually, I was bursting at the seams with gladness.

"I'm more than not-an-atheist, though. That's all I've been, you know—before. I've decided to follow Jesus. I'm a Christian now. I know I've put you and Dad through a hard time. I just didn't want it to be because you're a Christian or because I was raised that way. I wanted to make up my own mind."

She talked about the long hours she spent reading the Bible, alone in her room and praying "... that if God was real, He would let me know.

"Now I know, Mom," she said as we pulled in the driveway. "I know that God is my God too. He isn't just my mother's best friend." We walked into the house laughing and crying, with our arms around one another. It had been a long trip, but, once more, God saw us safely home.

HH

Adventures in Christian Parenting

Becoming Real

JERRY AND LYNDA COHAGAN



Jerry Cohagan is one half of the comedy-drama duo Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kans.

WE JUST GOT THE KIDS IN BED for the night. Chase went to bed feeling a little sick to his stomach. It's no wonder. Mom and Dad just found the half-empty tube of "soothing citrus Blistik" with teeth marks all over it. At least his throat won't chap. Earlier today, Tori discovered that charcoal briquettes are edible. Imagine that, a new food group. Well, for the moment, the house is quiet.

As usual, we overextended ourselves this winter. We got involved in the annual church dinner drama. It was gobs of fun, but lots of hours of rehearsals. Lynda's still grading papers, while Jerry wanders listlessly around the house looking for missing "Duplos." But the worst of it is that we all got sick. So, all four of us trudged into the doctor's office with varying degrees of fevers, sore throats, and runny noses. We knew things were bad when Chase started reminding us that it was "time for medicine." Don't you wish Sam's Wholesale Club sold amoxicillin by the gallon?

The house could use a makeover too. Tori no longer colors with crayons in her book. Instead, she's

discovered how to make designs in the dust on the coffee table. When she's done, she looks up and proclaims, "Pretty, pretty!" It isn't.

It's bad when you start thanking God for the VCR because it will buy you maybe 30 minutes to get a few chores done. But one day last week, we flopped down on the couch beside Chase and Tori to watch *The Velveteen Rabbit*. All four of us were sneezing, coughing, blowing our noses, and whining. Tori was dripping juice from a tippy cup onto the floor just so she could wipe it up with a Kleenex, and we didn't even care. Lynda looked at Jerry and said, "Finally, someone in the family who has time to clean."

So, have you ever really paid attention to that little velveteen rabbit? There's a lesson there when the Skin Horse is explaining what it means to be real:

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REAL-ly loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse . . . "It doesn't happen all at once. You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you're Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are

Real you can't be ugly, except to people who don't understand" (Philadelphia: Courage Books, 1984).

And there it was again. Another reminder that even when we wonder why Chase can sing the O-B-E-Y song but can't seem to do it, or when we think we'll scream if we have to wipe up one more mess, those are the moments when Mommy and Daddy are most Real. On some days, it's obvious that we are quite a bit shabbier than we used to be. A lot of Jerry's hair has been loved off, and Lynda can find graham cracker slobber on almost every Sunday dress she owns. But we, too, are more alive, more Real, than we used to be.

And, yes, those two mess-makers are two love-giving, life-affirming presences in our home. But they are mere echoes of the love that gives us

We knew things were bad when our son reminded us it was "time for medicine."

life, for "God is love. Whoever lives in love lives in God, and God in him." Now that's Real!

If your family does not already own a copy of Margery Williams' book, *The Velveteen Rabbit*, a nice big version with beautiful illustrations, buy one for your kid, or for yourself, or for someone who has made you more Real, who has been the face of God to you. Tell them, "Thanks."

H

The Brother with the Wind-Etched Face

by Gordon Wetmore, *president, Nazarene Theological Seminary*

He knelt with his face touching the floor as we prayed during the service. His face was wind-etched, and his hands revealed marks of hard physical labor. His sweater was wonderfully handmade. His language was quite different from mine, and I enjoyed the warm feeling that came as I reflected on how Christ had made it possible for this man and me to be brothers.

As I worshiped with him, I thought about the different conditions surrounding our lives. His home was in the mountains in a country in Central America. His opportunities to enjoy material possessions and living conveniences were few. He had come to the conference to learn more about Christian Holiness and about how to bring this message to his people. The hymns and choruses evidently meant so much to him. His face seemed to glow with the power of the truth of Holiness. The radically different cultures that characterized our lives receded into the background as we sang about our Heavenly Father and our common hope in Christ. He was my brother.

Earlier in the conference, I had been told about the strong concern among his people for world evangelization. I was deeply moved by the stories of their prayers and sacrificial giving and their personal willingness to go, as well. The meaning of being a part of God's worldwide family was being enriched in my mind. If I ever had thoughts that giving for world evangelization was a one-way street, those thoughts were being corrected. What little I had given seemed so small in comparison with the sacrificial giving represented by my fellow Nazarene.

It was in that setting that an insight occurred to me that may forever change my way of thinking about the family of God. It occurred to me that the nature of the family of God is sacrifice and giving. The family of God is also security and hope in Christ, but in this world of human

need, the family of God stands out as light in a dark place as it gives. A practical effect of the sanctifying power of God the Spirit is to be moved to provide for our brothers and sisters. This takes on worldwide dimensions when I reflect on God's concern for all persons to be in His family of the redeemed.


My brother with the wind-etched face had been taught by God's sanctifying Spirit to give. He dramatically represented an international Church of the Nazarene that is generously responding to our world needs for evangelism and compassionate ministry. For a few moments, for me, he became the embodiment of the international church. He was the presence of Nazarenes from all over the world who are giving prayerfully and sacrificially.

I thought of the part of the world I represented. For now we have so much. For this time in history we are privileged to be a giving and sending country. How long that will be, we don't know. It is our privilege now to share with the developing world the extraordinary blessings that God has given to us. We must give while it is day. I had the sense that my citizenship in a first world country was an obligation to give in proportion to my blessings.

The Easter Offering is a good tradition. Whatever may be the method chosen by the local congregation—faith promise systematic giving or occasional major offerings—it is always appropriate to bring an offering at Easter. While it is still day for the Western world, we have the joy of giving sacrificially for the family of God, whether they be in Moscow, Bangkok, Lima, Nairobi, or New York.

I may never again see my brother with the wind-etched face until we stand together at the throne of grace. If God allows me to recognize him on that day, I will thank him for his great gift to me in helping me to understand more clearly the nature of the family of God. **HH**

MY BROTHER WITH THE WIND-ETCHED FACE HAD BEEN TAUGHT BY GOD'S SANCTIFYING SPIRIT TO GIVE.



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*"A man's life does not consist
in the abundance of his
possessions."*

LUKE 12:15



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STEWARDSHIP SERVICES**

Nazarene Roots

Edward F. Walker, *Fourth General Superintendent of the Church of the Nazarene*

by Stan Ingersol, *denominational archivist*

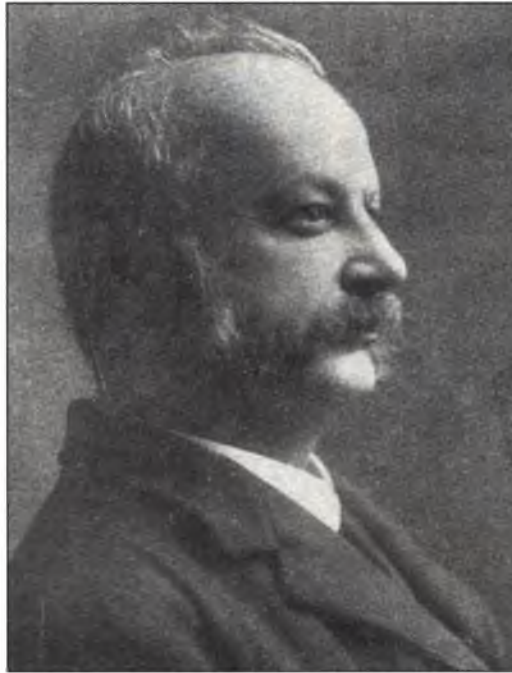
Methodist preacher John L. Brasher, who knew evangelists by the hundreds, said Edward F. Walker was “the greatest theologian of all evangelists I have known.” J. B. Chapman called him the “Peerless Preacher.” Paul Rees described him as a “remarkable preacher” of well-prepared sermons, with twinkling eyes, and the “look of a cherub” when he preached.

When E. F. Walker united with the Pentecostal Church of the Nazarene in 1908, he had a national reputation as a Holiness exegete and expositor. His election in 1911 as the fourth general superintendent in the denomination’s history reflected the wide esteem in which he was held.

Walker was born in 1852 at Steubenville, Ohio. When he was 11, his family moved to California. He worked his uncle’s ranch near Lodi, then became a printer, plying his trade in Stockton and San Francisco. He was converted in 1872 during a Holiness meeting conducted by Methodists John Inskip and William McDonald, patriarchs in the American Holiness Movement. Walker joined a Methodist church, was called to preach, and entered the itinerant ministry, pastoring Methodist Episcopal churches in Santa Cruz, Pescadero, Crescent City, Lodi, Plano, and Ventura. At Santa Cruz he met Eliza Bennett, whom he married in 1875.

After Ventura, Walker transferred to the Presbyterian ministry and became pastor of San Francisco’s Third Congregational Church. From there, he went to Virginia City, Nev. Desiring more theological education, Walker moved his family to Pittsburgh, Pa., where he studied two years at Western Theological Seminary. Afterward, he pastored Presbyterian congregations in Glenfield, Pa.; Martin’s Ferry, Ohio; Evansville, Ind.; Parsons, Kans.; and Fort Collins, Colo.

After his Fort Collins pastorate, Walker became a full-time revivalist. The family home was established in Greencastle, Ind. From this central base, Walker conducted revivals in every section of the nation. His slate was published regularly in *The Christian Witness*, the publication of the



E. F. Walker

National Holiness Association, and he was a featured speaker at the General Holiness Convention of 1901 in Chicago, an interdenominational gathering that marked a high point in the Holiness Movement.

During much of his career, Walker belonged to the Indianapolis Presbytery. The family moved back to California in 1906, and in 1908 Walker transferred his credentials to the Pentecostal Church of the Nazarene, whose leaders he knew well. He pastored Pasadena First and Los Angeles First Churches, and, until his death, edited *The Pentecostal Bible Teacher*, the adult curriculum of the Church of the Nazarene. In 1899, Walker first published the book, *Sanctify Them: A Study of Our Lord’s Prayer for His Disciples*. The book went through many editions, including several by the Nazarene Publishing House. He also

published *A Catechism for the Use of the Pentecostal Church of the Nazarene* in 1914.

Walker’s general superintendency was memorable for two events. In 1914, he held a series of Holiness meetings in Scotland that helped cement the merger the following year between Nazarenes and the Pentecostal Church of Scotland. Walker was also involved in events in 1916-17 that led to the withdrawal from the church of nearly 500 members under the leadership of Seth Rees. A contentious situation existed between Rees, the pastor of University Church in Pasadena, and the bulk of the district leadership. When the district superintendent disorganized University Church in order to deprive Rees of his base, a storm of controversy engulfed the infant denomination. Many saw this as the iron hand of episcopacy. Walker supported the action and was vilified by many for his stand. His colleagues on the Board of General Superintendents eventually forced him to publicly concede errors in procedure. Walker, however, was held in greater esteem than ever by Bresee’s coterie of disciples—A. O. Hendricks, C. J. Kinne, E. A. Girvin—and others who regarded his support as essential for saving both the district and Pasadena College from disintegration. Upon E. F. Walker’s death on May 6, 1918, the *Herald of Holiness* was flooded with tributes to him from the Californians.

Retreat at Epicure Gorge

C. ELLEN WATTS



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

"YOU CAN'T BEAT A RETREAT for helping a new believer get his feet down," I said to Mackenzie last Sunday as our organist crescendoed through "We'll Work Till Jesus Comes."

My newly converted pew mate opened his bulletin and glanced at the announcements. "Oh, really?" he whispered.

I was about to elaborate when an usher paused with plate in hand. Clutching the coat pocket where my wallet lay hidden, I passed the plate on to Mackenzie, who dropped in a tithe envelope.

"It costs two hundred bucks," I warned, then added, "I've yet to attend a retreat that wasn't worth every cent."

The choir sang and sat and then came the sermon. I waited until after church to finish telling Mackenzie about the retreat at Old Baldy Inn.

"Or, if you're into prayer, you may prefer to sign up for the five-day seminar at Golf Gulch. We pay, play, and pray—in that order."

Mackenzie's eyebrows came together and knitted a stitch over his nose.

"Excellence is the standard, you understand. And the place does have to make money," I explained.

"Which will you be attending?" Mackenzie asked.

"I wouldn't miss either one."

As we talked, Enna Lister sashayed across the foyer and eyeballed me until I quit conversing with Mackenzie and asked did she want something.

"One of our greeters is having surgery next month. Could you substitute on the second Sunday?"

I flipped through my appointment book. "Sorry," I said. "I'm due at that Wills and Trusts symposium."

"At Dollar Mountain Lodge? Didn't you go last year? And the year before?"

"Great little memory you have there, Enna. You know, that outfit's stumbled onto some worthwhile advice on the subject of putting one's money to work for the Lord," I said.

Then, thinking it wouldn't hurt for Enna to notice how I was doing right by our new convert, I said, "Maxie, there's another one for you. A bit more spendy, but—"

The voice indirectly attached to the hand on my arm interrupted. "Would you be interested in repeating what you said about the Win Some Week getaway for my Sunday School class?"

Those ideas for sharing Christ with one's neighbors should fit right in with next week's lesson."

I shook my head. "I really can't afford to miss that confab on compassion."

"That's next Sunday?"

"Starts Friday night. Maxie, you should come too."

"How much?"

"Two-fifty plus food and transportation. The restaurants are first-class."

"I'll have to think about it."

"What do you mean you'll have to think about it? I'm telling it to you straight, Mackenzie. If your greatest aim in life is to serve Jesus—"

The pastor tapped my shoulder. "Remember that homeless fellow they arrested in front of the church for vagrancy? He's also been charged with family desertion. Perhaps if someone were to—"

"Reverend," I said, "I've got forms to fill out. The Lost Hills Power Pow-Wow lasts for three days and then there's Dare to Disciple. Maxie, do you own an RV? Cathedral Campers is next month. I haven't missed that baby in nine years."

"Hey, Maxie! You're not leaving, are you? Tell me, what could be more important than signing up with me for a little spiritual feasting?"

Mackenzie's eyebrows unraveled. "I've got soup to send to Somalia."

The over-60 crowd has more time than ever for spiritual feasting at ubiquitous retreats and seminars.

"You can't be serious, my friend. This may be news to you—but a Christian's got to be fed."

"I always get sick at smorgasbords," Mackenzie said. He turned to the pastor. "What did you say that inmate's name is?"

A new babe in Christ was withering before my eyes! "Maxie! You don't owe that jailbird a thing!"

Mackenzie looked me in the eye. "Not even the gospel in the same measure as I have received it?"

To Will One Thing?

MORRIS A. WEIGELT



Morris A. Weigelt teaches New Testament and spiritual formation at Nazarene Theological Seminary.

HOLY WEEK BRINGS US FACE-TO-FACE with the prayer of our Lord in Gethsemane. With death staring Him in the face, He prayed with simplicity and anguish, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done” (Luke 22:42, NRSV).*

The quality of such obedience was not automatic—even in the case of our Lord. One of the first tugs of war with obedience is recorded in Luke 2. Jesus was responding to the questions of His mother when He said, “Did you not know that I must be in my Father’s house?” (Luke 2:49).

The temptation in the wilderness was a major test of obedience. The greatest test must have been the Garden of Gethsemane.

The writer of the Epistle to the Hebrews argues that Jesus became the Son through obedience—He earned the right to become our High Priest through obedience. That obedience was not easy.

The writer summarizes the issue thus: “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a

Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him” (Hebrews 5:7-9).

Richard Foster notes, “There is a way into humility, and it is through holy obedience. The God-possessed soul knows only one purpose, one goal, one desire. God is not some figure in our field of vision, sometimes blurred, sometimes focused; he IS our vision. Our eye is single, our whole body is full of light. Selfishness cannot find a foothold” (*Freedom of Simplicity*, 103).

It was no surprise that our Lord was able to pray with singleness of heart and will that night in the Garden, “Yet, not my will but yours be done.” He had learned obedience—an obedience that had no qualifications or boundaries. Paul calls it being obedient even to death (Philippians 2:8).

In chapter 12 of Hebrews, the writer cites Jesus as the model of persons living by faith—his catchword for obedience. “Looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart” (vv. 2-3).

Such obedience is possible because of implicit trust in the unfailing dependability of God. God has committed himself to be true to His promises. We can depend upon His promises without question—and therefore live as obediently as did our Lord—in every place and situation.

In a seminary class on Hebrews, one of the students began to talk about the way this radical obedience functions in daily living. He remarked about the way Hebrews identifies halfhearted obedience as the first step toward apostasy. It finally becomes a choice between trusting God totally—or rejecting Him!

Another student picked up the thread of the discussion and announced to the class, “This is another in a series of lessons the Holy Spirit has been teaching me about total trust. It is analogous to skydiving. You leave the relative security of the plane and trust yourself to the ‘insecurity’ of the parachute—and suddenly find exhilaration and acceleration that could not otherwise be experienced. Radical and total trust is the only way to live!”

Richard Foster writes, “There are not many things we have to keep in mind—in fact only one: to be attentive to the voice of the true Shepherd. There are not many decisions we have to make—in fact, only one: to seek first his Kingdom and his righ-

God is not some figure in our field of vision, He IS our vision.

teousness. There are not many tasks we have to do—in fact, only one: to obey him in all things” (*Freedom of Simplicity*, 184).

Unqualified obedience to God is what the life of entire sanctification is all about. It is, in fact, the “state of entire devotion to God, and the holy obedience of love made perfect” (*Manual of the Church of the Nazarene*, Article of Faith 13:30).

*NRSV used for all Bible quotations.

TOWARD RECONCILIATION

A Dialogue on Race Relations and the Church of the Nazarene

prepared by Mark Graham,
managing editor, *Herald of Holiness*

Are you a racist?" Throw this hardball at any white adult you encounter in almost any evangelical suburban congregation and chances are you'll receive answers such as, "Not at all!" or "Certainly not!"

In most instances, your respondents would be sincere. They most likely are faithful church attendees who are concerned about reaching others for Christ and who give sacrificially for missions programs. Some may have participated in Work and Witness trips to foreign lands to build churches or parsonages for persons of color.

Yet, when it comes to the integration of races within our congregations across the United States, you seldom find large numbers of persons of color worshiping with Whites or with others of color, although there are exceptions (see "They Have Given Us Their Hearts," p. 29).

Such segregation may be the result of persons seeking to find a

place of worship that satisfies their personal tastes. As JoeAnn Ballard says, "Our [Blacks and Whites] styles of worship are different. Most black worship services are lively and warm. What suits my comfort level might not be pleasing to Whites, and vice-versa."

For some persons of color, the choice of a place to worship is based on the language used in the services. Some may want to attend services in an Anglo congregation, but if their principal language is Korean, Spanish, or Cambodian, they most likely will opt for a service in their native tongue.

But racism in our nation today is

CHRIST HAS MADE PEACE BETWEEN JEWS AND GENTILES,
AND HE HAS UNITED US BY BREAKING DOWN
THE WALL OF HATRED THAT SEPARATED US . . .
ON THE CROSS CHRIST DID AWAY WITH OUR
HATRED FOR EACH OTHER.

(EPHESIANS 2:14, 17, CEV)

about much more than segregated congregations. It has to do with the inability of Blacks and others of color to penetrate the established networks within business, government, and the church. It has to do with a sense of fear by many persons of color in our cities who see the police as enemies. It has to do with the sense of hopelessness brought about by unemployment, underemployment, inadequate housing, inadequate education, discriminatory administration of justice, the inability to get credit or being forced to pay outrageous interest rates. And, it has to do with feelings among American Blacks that they are at the bottom of the ladder among ethnic groups, since other non-White cultural groups may find themselves accepted more readily within American society. Such feelings drive many of the residents of our cities to seek refuge in gangs, crime, drugs, or sex without the commitment of marriage.

Such persons are certainly in need of the message of the gospel, but if they perceive the church as a perpetrator of racism, they will ignore us as one more irrelevant institution.

The Los Angeles riots of 1992 scorched into our minds the fact that many of our cities are tinderboxes in search of a spark. One reason for this is the hopelessness that crushes so many people of color. Author Andrew Hacker drives this point home with great force in his best-seller, *Two Nations* (Ballantine, 1992). According to Hacker, 58% of all black households in America are headed by women (compared to 17.9% for Whites); life expectancy for Blacks is almost six years less than for Whites; the infant mortality rate for Blacks is twice that of Whites; Blacks are six-and-one-half times more likely to die of homicide than Whites; the average percentage of black families living below the poverty line in America is 26.6, compared to 5.6 for Whites; the percentage of Blacks in our nation's prisons is 45.3%, although, as a group,

Nazarene Ethnic Makeup in North America

The number of non-Anglo ethnic Nazarene works in the U.S. and Canada grew from 183 in 1970 to 748 in 1993. These included some 34,329 persons representing cultural groups from

Finns to Micronesians. The largest of these groups is Hispanic, with 9,123 members. The second largest is American Black with 7,853 members. Respectively, they represent 1.5% and 1.3% of

the number of Nazarenes in the U.S. and Canada. This compares to 1990 U.S. Census figures of 80.3% White, 12.1% Black, and 9% Hispanic in the general population. □

Blacks represent only 12.1% of America's population.

Perhaps the greatest loss in the black communities of our cities is to traditional families, according to William Pannell. The professor of preaching and practical theology at Fuller Theological Seminary, Pannell says, "Family life as traditionally experienced is all but gone in most urban communities. The values still exist, even among the young, but the role models have disappeared" (*The Coming Race Wars?* Zondervan, 1993, 119).

And where is the church? This is the question posed by such eloquent black religious leaders as Pannell, John Perkins, publisher of *Urban Family* magazine, and others (see "The Racial Myth," *Christianity Today*, Oct. 4, 1993). Both Pannell and Perkins chide the evangelical church for deserting urban areas for the suburbs. Pannell calls on the church to do what only she can do—save the cities.

Race Relations Among Nazarenes

What are race relations like in the Church of the Nazarene?

Have we fared better than the evangelical church or our nation as a whole? In an effort to find out, the *Herald of Holiness* contacted a variety of Nazarenes across the U.S.A. Participants in this unscientific survey, some of whom took time to talk with the *Herald* at length, included Blacks, Hispanics, Whites, Native Americans, and Koreans. Persons contacted included pastors, district su-

perintendents, a former general superintendent, educators, and the directors of several compassionate ministry centers.

What we learned was that there are mixed opinions about how well we have done, but most think we have a way to go. With its hundreds of local compassionate ministry projects, the Church of the Nazarene has a presence in most of our major cities with ministries—from Manhattan to Orlando and from Los Angeles to Boston—that cross cultural and racial lines. But all of our respondents said we could do better, and perhaps the reason we don't is because the white majority is not fully aware of how the church is perceived by our brothers and sisters of color.

We asked our respondents how they would describe the status of race relations within our church today; what they consider to be the barriers to better relations between cultural groups; and for ideas of what we can do to improve such relations. We did this recognizing that there are no simple solutions to such a complex issue. At the same time, we understand that any barriers in communication—whether within one's marriage, family, job situation, or church—will never improve unless we take active steps to voice our concerns and listen to one another. If this issue of the *Herald* helps us to communicate better, it will have been worthwhile. We pray that this feature will prompt all of us to think of

ways we can bridge the barriers between ourselves and those of other color.



Raymond W. Hurn spent 17 years as the director of the home missions program at Nazarene Headquarters and was a member of the Board of General Superintendents

for 8 years. Perhaps no other leader in the denomination or evangelical community has devoted more energy to promoting understanding between Anglos and persons of color. He was honored in 1991 by the Nazarene Black Pastors Association for his contributions in fostering better race relations.

"I think we have put forth a long and determined effort to evangelize ethnic America in the Church of the Nazarene," said Hurn. "We have attempted to address racial issues on a spiritual basis and by active promotion to our pastors and churches. We have developed a manual for developing ethnic churches. We have emphasized the importance to local churches of starting ethnic Bible studies, language Bible classes, and other works. Nazarene children in Vacation Bible Schools have been taught about ethnic America and have given offerings through VBS to help with ethnic works.

"We have trained ethnic coordinators and consultants in how to work with local and district Anglo leaders, as well as in how to conduct meetings of fellowship, inspiration, and instruction for their particular racial groups.

"And, to my personal knowledge, the Board of General Superintendents has, for at least 25 years, included a variety of presentations in annual meetings with district superintendents to sensitize district and general leaders to our great ethnic responsibility in North America."

Hurn recognizes that, despite these actions, the church has, at times, failed persons of color.

"Not because we didn't have good intentions," said Hurn. "But because of ignorance or inadequate approaches.

"There are a mix of things that contribute to barriers among races in our church," said the former general superintendent. "These include: our inability to give leadership at the highest level of decision-making to minorities; a failure to understand that we are a universal nation—a church of many racial minorities—not just white Anglos; and a failure to follow the principle of love as taught by Christ and the apostle Paul. Beyond this, the inconsistency of administratively integrating some racial minorities into districts of their geographic area and segregating some within ethnic districts has created consternation."



Ron Benefiel

is the senior pastor of Los Angeles First Church of the Nazarene, the church founded by Phineas Bresee in 1895

with the resolute purpose of carrying God's love to the poor and dispossessed of his city. Besides serving as pastor to the English-speaking group—one of four language congregations at Los Angeles First—Benefiel is also the executive director of the Bresee Foundation, which underwrites a compassionate ministry program providing assistance in a variety of forms to the citizens of his community near downtown Los Angeles.

"I believe part of our challenge is that we have been predominantly an American white church since our founding nearly 100 years ago," said Benefiel. "Our leadership has been, almost exclusively, American White.

"For people of color who have come into the denomination, basically there have been two options: either desert their own culture and embrace the white subculture of the church or retain their cultural identity and collectively submit to

the authority of an organization dominated by white leadership.

"For the most part, I do not believe our leaders at any level have intended for racial prejudice to be perpetuated in the church. But for many people of color, the experience of life in the Church of the Nazarene has been one of unequal access to education, leadership, and policy-making.

"There is an inherent ethnocentrism within every group. We naturally gravitate toward those who share our common heritage, tradition, language, values, and social class. Ethnocentrism is very subtle

and natural, but within it are the seeds of institutional prejudice."

For 16 years, **Larry Lott** has been the senior pastor of Blue Hills Church of the Nazarene—a predominantly black congregation of more than 400—less than two miles from Nazarene Headquarters in midtown Kansas City, Mo.

"I would call the current state of race relations within the denomination with regards to African Americans scanty," said Lott. "There is no visibility of African Americans in any of our general church institutions. Most African Americans are surprised when they find people of color in the Church of the Nazarene.

"The greatest barrier to better relations is a lack of love between races that produces indifference and apathy. I understand that there are cultural differences, but these shouldn't keep us apart," added Lott.

Jeff Carr is the founder and director of Bresee Youth at the Bresee Foundation in Los Angeles. Carr, who is white, along with Marvin Daniels, who is black, addressed a seminar on race relations at the



A Challenge to the Church

With his book *The Coming Race Wars?* William Pannell has issued a powerful challenge to the church to take Christ, along with social justice and com-



Pannell

passion, to the cities. The following quotes are taken from his book:

Losing Moral Roots

"Riots have a way of revolutionizing attitudes and assumptions, of confronting us with the reality we have been ignoring. The reality of a nation in danger of losing its moral and ethical moorings ought to awaken us. Urban centers throbbing with broken men and

women ought to get our attention."

"Home" Missions

"American believers—many more than can be useful at this time—are heading for those parts [former communist countries in Eastern Europe] in droves, bearing baggage of all sorts, often spreading among the brethren there the same sick sectarianism that has divided evangelicals at home. They go with gadgets and gimmicks and formulas galore. Someone ought to tell these brothers that if they don't address the plight of America and her cities, there might not be any place to land their jets upon their return home. America has become one of the toughest and neediest mission fields in the world . . . The gospel itself may triumph in Hungary while it slips through our fingers in our cities."

Revival Needed

"If the cities in the United States are to be served well, the church here must

be revived. We are in desperate need of an outbreak of holiness and discipline in our congregations. That revival must in turn launch a more radical and aggressive era of evangelism waged across a broad front."

Areas of Action

"In considering the overall mission and goals of the church . . . there are three areas where it must reapply its special talents and insights. One is in the arena of ideas . . . we must spend a good deal of time exploring the meaning of the biblical concept of reconciliation. Second, we must be more clear about the meaning of spirituality. We must search for its true meaning and application in the arena of social transformation. Finally . . . we must explore all the avenues open to us for cooperation and partnerships across our metropolitan communities."

Love in the Abstract

"Most Americans are people of goodwill. Most of us really do like other peo-

ple, even those who are not like us. We prefer that they not be too close, however. We like those people in the abstract, not in the concrete."

Reconciliation

"Reconciliation is a biblical word. It is our word, and its ministry our enterprise. 'God has given unto us the ministry of reconciliation.' . . . And if we are called to proclaim reconciliation to the world, we ourselves must be 'reconciled to God.'"

Church Holds the Key

"I believe that the future of human relations in our cities is ultimately in the hands of churches. It is here where politicians, cops, citizen-victims of police brutality, business leaders, moms and pops from those small stores—all sorts of people—could meet to talk, perchance to pray." □

Excerpted from the book *The Coming Race Wars?* by William Pannell. Copyright © 1993 by William Pannell. Used by permission of Zondervan Publishing House.

NYI Convention last summer in Indianapolis.

"Most racism in our community and on our district doesn't come out in the form of racial slurs or epithets, but in the decision-making process, and in who gets included in that process," said Carr.

"Subtle racism is more apparent by looking at the makeup of our leadership ranks. All of our general superintendents are white, North American males. The bulk of the General Headquarters leadership is white, North American males, and all of the presidents of our colleges fit into this same category. Finally, there are few African Americans in the Church of the Nazarene, and many of our

congregations remain resistant to cross-cultural worship services.

"It seems that we are not sending a very positive message to people of color in the U.S. or to members of the Church of the Nazarene outside the U.S. when we have no leadership that reflects their interests."

When asked about barriers to improving this situation, Carr cites "a lack of interaction."

"When you don't know someone personally or you don't know about their culture, it is easy to believe the stereotypes and assumptions made by the dominant culture," said Carr. "However, when you begin to get to know someone personally and develop a relation-

ship, it begins to change the way you view that person.

"Beyond this, people of color need to have access to power within the institutional church, and to be on an equal footing with Whites so that there can be the opportunity for reconciliation. If we are committed to democratic governance, then our leadership should reflect the increasingly international and non-White membership of the Church of the Nazarene."

At the age of 92, **R. W. Cunningham** might be considered the



patriarch of black leaders in the Church of the Nazarene. Saved in 1919, he has been a Nazarene for more than 50 years, during which time he helped train many of the black pastors who are now serving the denomination. In 1945, General Superintendent G. B. Williamson invited Cunningham to start a school to train black pastors (see "Blacks and the Church of the Nazarene," p. 25). With \$10,000, Cunningham helped start a school in Institute, W.Va., which still functions today as a multicultural training extension for Nazarene Bible College. In fact, Cunningham continues to teach there.

"Vague" is the way Cunningham describes relations between Whites and people of color within the Church of the Nazarene. "We can send missionaries into the fields of Africa, China, and Japan, but we don't do it here in the United States. We need missionaries here."

Cunningham remembers visits with now-deceased members of the Board of General Superintendents where the lines of communication were rather one-sided. "I traveled to Kansas City to report on things at the school," Cunningham said. "But instead of me telling them what we needed, they told me what they wanted me to do."



JoeAnn Ballard, one of Cunningham's former students, serves with her husband, **Monroe**, as the director of Neighbor-

hood Christian Centers, Inc. NCC is one of the outstanding compassionate ministry programs in the denomination. Its ministries to the inner-city people of Memphis, Tenn., and Jackson, Miss., provide food, job training, housing, and a multitude of other services aimed at helping persons to live with dignity and to know Christ.

"I believe our church has come a long way in relations between Blacks and Whites," said Ballard.

"But this largely has been a movement by Whites doing what they think is needed for the black community without truly understanding our needs.

"When I say, 'Son, empty the garbage,' but he is too busy with his audiovisual equipment, he might say, 'Yes, Mama,' but he hasn't heard me. In a little while, he gets up, does the dishes and cleans the kitchen, doing a marvelous job. But all he had to do was take out the garbage. With proper listening, he could have reserved some energy, and the family would have been better served.

"This is not a problem unique to Nazarenes. It can be found throughout our nation. Still, I think we are on the right track toward making even greater progress."

When we mentioned JoeAnn's successful ministry and her feeling that race relations in the Church of the Nazarene are mostly positive, Dr. Cunningham made an interesting point: "JoeAnn is doing a great work in Memphis, and God is helping her. But why does she have to go to the Presbyterians to find most of her support? Why can't the people of my denomination help her and others like her?"



The son of a Nazarene pastor who spent much of his life ministering to migrant farm workers in the Southwest, **Michael Mata** has given his

Access to Nazarene Higher Education

Several of our respondents pointed to the need for persons of color to be able to attend Nazarene educational institutions if they are to be able to "get ahead" in the church. "A Nazarene education has been the ticket to leadership development in the church for 30 or 40 years for the bottom rung white workers that many Nazarenes were," said Ron Benefiel. "I think it is still a key in leadership development."



A man whose grandparents immigrated to the U.S. from Italy, **Dallas Mucci** is no stranger

to the city or poverty. He was raised in a "company-owned" mining town in Pennsylvania. Brought up with a mixture of ethnic groups, he is today the superintendent of the Metro New York District, which serves one of the most diverse cultural areas in the world.

"I think it is critical that we understand that racism is not something that is just white," said Mucci. "It is universal and systemic. That's why the church must fight racism. The church is the only force that can fight it. But battling racism will cost us.

"The church needs our kids of color, but to keep them, we have got to give them a place to belong. This means welcoming them into integrated churches and opening the doors of our

colleges to them. They have to know that they are loved, that they are part of the church.

"We have had several prime young men and women of color on our district who would be tremendous leaders in our church, who did not attend ENC simply because we could not offer them scholarships like some of the secular institutions."

Mucci compares racial problems within the denomination to difficulties encountered with every family: "When you are raising a family, you expect pain to develop. We must work together as a Christian family within all races knowing that there will be misunderstandings, but these may be our moments of greatest opportunity." □

adult life to ministering to people in the inner city and training others to do the same. The director of Bresee Institute at Los Angeles First Church for six years, he now serves as professor of urban ministries and director of the Urban Ministries Service Center at the School of Theology in Claremont, Calif. Mata, like others that we spoke with, finds hope in the selection of the first American Black (Roger Bowman) as a superintendent of a major district (Bowman was appointed superintendent of the Los Angeles District by General Superintendent Raymond W. Hurn in 1991).

"The fact that we've selected a person of color to be district superintendent makes a statement over and above everything else that there is a deliberate attempt to rectify racial problems," said Mata. "But it's unfortunate it took this long for him to rise to this level of leadership."

Mata believes that persons in leadership should be there because they are qualified, regardless of color, but like others we interviewed, he recognizes that there are social and economic factors that may make it harder for persons of color to find themselves on a track toward leadership within the denomination.

One of the children of the Portuguese Church of the Nazarene in New Bedford, Mass., was killed in a riot in 1970. In the aftermath of that event, the church received a lot of visibility for its role in trying to quiet the dissident elements that gave rise to the disturbance. "When Anglos and persons from other ethnic groups began attending our services, we made the mistake of trying to channel them elsewhere," said **Manuel Chavier**, pastor of the con-



gregation and a member of the denomination's General Board. "However, the mandate of the Holy Spirit made it clear that they belonged where He sent them. With this understanding, the church changed in ethnicity, color, and culture." Today, Chavier's International Church of the Nazarene is one of our denomination's largest cross-cultural churches.

"Prejudice is one of the tools of

I FEAR WE HAVE GOTTEN COMFORTABLE WITH OUR DEFICIENT RACE RELATIONS.

our adversary," said Chavier. "As pastor, I have the responsibility of exercising various methods of breaking down such barriers. There are ways in which we have to earn respect in the lives of each other to be accepted without prejudice. Unfortunately, stereotypes that rest in the minds of people have to be erased by the Holy Spirit."

Born in Kingston, Jamaica,



Leroy Richards is the senior pastor of a mostly Caribbean black congregation in White Plains, N.Y. For the past seven years, he also has served as the program director of the Urban League of Westchester, N.Y. He has an undergraduate degree in psychology, a master's degree in social work, and is currently pursuing a degree in urban ministry at Eastern Nazarene College. "The leadership of our church on the general level appears to be all white with a few exceptions," said Richards. "All kinds of reasons have been given to explain this, but they are wholly unsatisfactory to the vast majority of black Nazarenes who

have experienced increased freedoms, liberties, and opportunities in the larger society. However, the church is to be commended for the work of the Black Strategy Committee [which in one form or another has been functioning for more than 20 years].

"I wonder if groups like the Jehovah's Witnesses are not ahead of us in the area of racial reconciliation. I see so many of them in my community going out in racially integrated groups."

Rev. Richards sees problems within the cultures of his race, a phenomenon that also exists among other ethnic groups. Richards said that while Metro New York is one of the most racially diverse districts in the denomination, it is still not able to reach American Blacks. "This is significant because of the large concentration of American Blacks who reside in New York City and the historical significance of Harlem.

"The relative smoothness of racial relations on the New York District has more to do with the extent to which the white colonial culture in the Caribbean was syncretized and shaped into a distinctly Caribbean experience among the English-speaking countries. Caribbean Blacks there feel more at ease with the White American culture than do North American Blacks whose cultural experience endured and evolved under the pressures of forced separation. Caribbean Blacks are therefore in a unique position in the church in that they are able to bridge the gap between the cultures having an affinity for both."

Richards cites suspicion and mistrust as the most important barriers to better race relations within North America. "Whites don't seem to feel they can trust Blacks with power and position, and Blacks don't seem to trust Whites' motives and rationale for the current state of things."

Blacks and the Church of the Nazarene

The late-19th century rise of American Holiness denominations coincided with the onset of de jure racial segregation in the South and de facto segregation in the North. The Holiness Movement spoke no prophetic words to the situation, and the birth of the Church of the Nazarene and other white Holiness denominations paralleled the rise of black ones, such as the Church of Christ (Holiness).

An African American presence in the early Church of the Nazarene was real but modest. Black Nazarenes appear in early pictures of New England District deaconesses, church groups, and camp meeting participants. Rev. Mary Palmer, a black woman, pastored the racially mixed Grace Church of the Nazarene on the South-

ern California District from 1909 to 1916. There were also black influences from outside the denomination. Songwriter Charles Price Jones, founder of the Church of Christ (Holiness), was a friend of J. O. McClurkan, Nazarene founder in the Southeast. Jones wrote many songs with Holiness themes that became Nazarene favorites, including "Deeper, Deeper" and "I Would Not Be Denied."

Nazarene leaders were aware from an early date that the church's efforts to reach American Blacks were deplorable. Litanies confessing failure toward black Americans appeared frequently in the *Herald of Holiness* and the quadrennial addresses of the general superintendents. Writers and speakers often noted that there was more grass-

roots support for sending missionaries to Africa than for supporting black home missions in America.

The church nurtured relations with the Church of Christ (Holiness) until the 1940s. The denominations exchanged fraternal delegates to each other's general meetings, and in 1922 Bishop Jones was the evangelist at the Southern California District Assembly. After A. T. Rucker from the CCH addressed the 1923 General Assembly, a special committee was ordered to pursue merger between the churches. A similar thing happened after Bishop Butler addressed the 1940 General Assembly. Nothing materialized in either instance, but individual CCH ministers transferred to the Church of the Nazarene over the years, including D. A. Murray and

Boyd Proctor. Murray pioneered a strong Nazarene work in New Orleans, while Proctor did the same in Richmond, Va.

Ministries to African Americans were boosted in the 1940s and 1950s by the creation of a theological school and the Gulf Central District. E. E. Hale organized Nazarene Training College at Institute, W.Va., in 1948 and was president until 1954, when he was succeeded by R. W. Cunningham. Many pastors were trained there until 1970 when the school merged with Nazarene Bible College in Colorado Springs.

The Gulf Central District was, in Roger Bowman's words, "not organized as an instrument of segregation but as an instrument of evangelism." It developed out of a series of annual conferences for black churchmen that began in 1947. The district was organized in 1953 with Leon Chambers as superintendent. Warren Rogers succeeded him in 1958 and led the district until its final assembly in 1969. Nazarene Training College and the Gulf Central District both provided greater opportunity for black leadership to develop within the Church of the Nazarene.

—Stan Ingersol □



Dr. R. W. Cunningham (far right) in 1968 with the student body of Nazarene Training College.

Toward Racial Reconciliation

What are some of the steps to breaking down the barriers and improving race relations with our church?

"First, we should repent for the collective sin of racism of which we all are guilty," said Jeff Carr. "Confession is the beginning of redemption. Second, we must begin to find ways to encourage cross-cultural relationships among our churches. We need to get to know people who are different from us. Finally, we must find ways to increase the representation of color in our significant leadership positions to foster a sense of ownership of the church among everyone. No one should feel like an outsider."

"Any move toward eliminating barriers and division between races would be a good move," said Larry Lott. "This should be done giving great consideration to ethnic leadership. If we eliminate

THE CHURCH NEEDS OUR KIDS OF COLOR, BUT TO KEEP THEM, WE HAVE TO GIVE THEM A PLACE TO BELONG.

ethnic districts and don't give visibility to ethnic leadership, we could stifle ourselves evangelistically. This happened when we eliminated the Gulf Central District" (see "Blacks and the Church of the Nazarene," p. 25).

"Allow each person the opportunity to excel based on his or her ability," said JoeAnn Ballard. "Do not make mass judgments and generalizations thinking that all members of a cultural group are the same. When our church and country start to look at capability and spirituality rather than skin color, things will change much faster."

"We must listen a great deal to one another," said Dallas Mucci, superintendent of the Metro New York District (see "Access to Nazarene Higher Education," p. 23). "We need to listen with our hearts, then our heads, so that we don't go off half-cocked and get defensive."

"It is known that those who led the abolitionist, suffragette, and



Jim Whitmer

temperance movements were in the Methodist Holiness tradition," said **Sung-Won Kim**, the pastor of Queens, N.Y., First Korean Church of the Nazarene and a graduate of Nazarene Theological Seminary with a Th.M. and Th.D. from Boston University. "At the turn of the century, social implementation of the Holi-



ness gospel was one of the issues for testifying at midweek service. It is a sign of the recovery of the early concern of the Holiness Movement that attention has been drawn back to urban and compassionate ministries in the Church of the Nazarene. This is a promising thing for virtuous race relations."

Larry Lott shares a similar view: "Because of our doctrine of entire sanctification, we have a mandate to preach against all forms of evil. Racism is sin. I fear we have gotten comfortable with our deficient race relations. Our ministers of all colors should preach our full doctrine if we want to find complete liberation from racism."

"First we must pray," said Manuel Chavier. "Our spiritual climate will determine where we go in this area. As someone has said, 'It isn't skin but sin that is the problem.' I was privileged to be in a camp meeting where one of our district superintendents mentioned, 'I am color blind.' Knowing this man, I can attest to the fact that this is so for this wonderful man who is now on our General Board. If we see more and more of this across the church, it could make such a difference in the future of the Church of the Nazarene. I have no doubt that Christian Holiness, in its proper place in the hearts of men, when developed to its potential, will make the difference in the Church of the Nazarene."

"I'm hopeful about the future, because I'm part of the church of

Jesus Christ, and we have a real message for a world torn apart by racial discrimination," said Ron Benefiel. "I think we have to recapture a sense of incarnational ministry as part of our mission. Most of us have basically middle-class, white values. We need to be able to set some of these aside and understand that we are to line up with the mission of the kingdom of God, which calls us to incarnational ministry. We must go to where the deepest need is and live there.

It means risk-taking. It means setting aside some career tracks and being the people of God.

"Just a few years ago, a white couple from our church moved back to the Midwest to attend a Nazarene college. They decided that as a part of their calling to missions, they wanted to live cross-culturally. So they chose to attend an African-American church and to reside in the same community where their fellow parishioners lived. The response

Ethnic Districts in the Church of the Nazarene

We asked our respondents about ethnic districts within the denomination, of which there are currently five (three Hispanic and two Native American) within the U.S. These are districts that are defined more by ethnic groups and languages than by geographical areas. Their leadership is composed of persons representing the particular ethnic group comprising the district. Last summer's General Assembly saw some spirited discussion on the topic of ethnic districts. The consensus seemed to indicate that most are opposed to ethnic districts both inside and outside the United States. It was interesting to see that most of the Whites responding to our surveys were opposed to such districts. This opposition stems from them seeing segregated districts as structures that isolate ethnic groups and keep them from moving up the rungs of leadership within the rest of the church.

Several of the persons of color who responded to this same question were opposed to the elimination of such districts. Some see it as one of the few opportunities for ethnic groups to have a share of leadership within the church. Others like it because it brings together persons with a common cultural heritage.

"Ultimately, we should eliminate ethnic districts," said Leroy Richards. "But we first should understand the important need for ethnic ownership, identification, and motivation, which lie behind the desire for persons of color to have their own structure where they have a voice."

Manuel Chavier said that the "empowerment" of separate ethnic districts lasts only for a short time. "Having pastored for more than 44

years and having watched the ethnic posture of a congregation change and become fused with other cultures, I have learned that the first generation may have stronger leanings toward their culture, but it begins to diminish as the second and third generations assume their own style and reflect that to which they have been exposed. If the district superintendent does not have a liaison with those in the Anglo world to carry on district, regional, and general church ministries, the tendency for the ethnic district is to isolate rather than amalgamate."

from friends was, 'You're crazy.' But this couple was willing to take a chance to bridge the gap between race and social status by choosing incarnational ministry."

"There are three words for love in the Bible," said R. W. Cunningham. "One has to do with sex, the other with camaraderie, and then there is *agape*, which we emphasize but do not practice very much. That is what is needed."

"The recent article in the *Herald* ['All God's Children,' November 1993], showed the white woman in Alabama who makes figurines of black people. Instead of making them as crude as she can, she tries to bring out the best. That's what our church and our nation should do. We should try to bring out the best in all of our people, endow them with dignity and respect."

"Work with one another and teach the gospel. The gospel—the love of God—changes us."

"We had nothing to do with the way we came into the world, but we have everything to do with the way we live and leave our world. I'd like to leave with those around me knowing that I loved them. I hope that others will do the same."

"I think we have to ask ourselves, 'What internally disallows or does not facilitate people coming into our networking system?'" said Michael Mata. "People looking in say, 'Why should I bother? It's not going to make any difference.' So there has to be a change in atmosphere. We need to be sensitive to the needs and concerns of persons different from ourselves. There has to be active outreach to attract and nurture them, but it won't make any difference if they don't

feel comfortable."

"The principle of inclusive leadership reflected in the sixth chapter of Acts is still relevant—especially as multiracial groups within the church work together," said Leroy Richards. "Just as the

OUR DOCTRINE OF ENTIRE SANCTIFICATION IS THE IDEAL FOUNDATION FOR SOLVING THE PROBLEM OF RACISM.

denomination in its World Mission programs has deliberately reached across the cultural divide utilizing specially trained personnel, sociocultural study, and the allocation of funds, in the same way a 'mission policy' is needed



Brad Eisberg

for North American Blacks."

"First, let each person who calls himself a Nazarene determine never to be aloof, distant, or cool toward persons of other races," said R. W. Hurn. "Let us be warm, interested, helpful to all who name

the name of Christ. Let us be most enthusiastic in showing genuine love. Christ will open doors of opportunity for fellowship and spiritual growth to caring persons. We will receive more than we give."

"Further, let every church strive to understand the great diversity of every community and make efforts to open wide the doors of fellowship to everyone, no matter their color, language, or culture. Let us encourage Nazarenes who live in the

area of an ethnic church to be a part of it or to extend themselves in some helpful way for this church. Occasional visits to ethnic churches will help increase our faith and our appreciation for the multiplicity of races that are involved in the great cause of Holiness evangelism throughout the Church of the Nazarene."

William Pannell is one of the strong voices within the black community calling for the church to be active in the urban centers of America (see "A Challenge to the Church," p. 22). Consider his words:

"We must discover a biblical spirituality that serves as a basis for all our activity as Christians, including reconciliation. In this regard, we ought to explore the significance of the Holiness movement in our own country in order to find connections between a passion to spread scriptural Holiness across the land and the reformation of the nation. Anyone working in theology at Drew University would recognize that as

the flaming ambition of early Methodists. Timothy Smith long ago demonstrated that early evangelicals did not choose between revivalism on the one hand and social reform on the other. They did both."

HH

"They Have Given Us Their Hearts"

When Grace Church of the Nazarene was begun in northeast Kansas City in 1922, the neighborhood was alive and well. Homes and yards were neatly kept and families

nationalities."

The interior of the sanctuary of Grace Church doesn't look much different from that of hundreds of other Nazarene churches across North America.



thought nothing of taking walks down the street on summer nights.

With the '70s came an influx of Blacks into the community and an exodus of Whites to the suburbs.

Today, the racial mix around Grace Church includes Whites, Blacks, Hispanics, Cambodians, Iraqis, Italians, Native Americans, and others.

Those walking the streets these days do so at the risk of becoming one of Kansas City's scores of annual homicides.

Some of the Whites at Grace Church left the community in the '60s, but some of them stayed. Among those who chose to remain were Bill and Wilda Mapel.

"We've lived in this community and attended church here for more than 40 years," said Wilda. "We saw our numbers dwindle when persons of other races moved in, but some of us were committed to staying. Those of us who didn't leave were more open to welcoming those of other

Worshippers from a variety of races and cultures gather at Kansas City Grace Church.

There's a vaulted beam ceiling supporting knotty pine slats. The pews are cushioned in open weaved burgundy. An enormous cross at the front of the sanctuary draws the eye heavenward. The side walls are large squares of opaque glass in a variety of colors. Perhaps they are symbolic. For the most unusual thing you will find at Grace Church is not a building or furniture—it is the sea of faces—representing almost a dozen ethnic groups—

Cambodians, Native Americans, Hispanics, Blacks, Iraqis, and Whites (whom the pastor, Stephen Thomas, insists on calling Euro-Americans).

Walk into Grace Church on a Sunday morning and you may hear Pastor Thomas welcome his parishioners in a variety of languages, complete with appropriate cultural gestures.

Thomas spent time with the peace corps in Afghanistan and later in Thailand where he learned the importance of being sensitive to the customs of others. It is this sensitivity that causes him to make the sign of the cross when approaching the front of his sanctuary—out of deference to the Iraqis who came to his church from the Catholic faith. "I finally got them to stop calling me 'Father,'" joked Thomas.

"Rev. Richard Morris, who pastored here for nine years helped us to welcome other races into our church," said Wilda. "Rev. Thomas has helped us to become more aware of the customs of other cultures. He is teaching us how to relate to them, and I think our people want to do this."

The Iraqis have been at the church for about six months. Thomas said he was at a park when he noticed a group of Iraqis together. He spoke to them in their language and invited

them to attend his church. It apparently paid off. In the morning worship service on the third Sunday of Advent last year, a group of Iraqis sang a song of praise in Aramaic—the very language Jesus spoke.

Separate worship services are held for some groups who don't speak English so well, but they all come together once a quarter for a service in which the language of every group attending the church is used.

ON SUNDAY, PEOPLE FROM ABOUT A DOZEN ETHNIC GROUPS WORSHIP TOGETHER.

Members of the local church board represent almost all of the ethnic groups who worship at the church.

Pastor Thomas says he recognizes that his congregation has not yet been able to reach the African Americans of his community, but he is hopeful that this situation will change within the near future.

Thomas is proud of his flock for the way they care about one another. He tells the story of how one of his Iraqi members was confronted by a local priest. "The priest asked, 'Why aren't you going to the Catholic church?' The Iraqi elder responded, 'We are going to stay with the Nazarenes. They have helped us. They have given us their hearts.'" □



Children celebrate in song during a worship service at Grace Church.

Dialogues for Racial Reconciliation

Discussion Starters for Interracial Groups

Bible Study

1. Consider Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ" (RSV).

In your own words share with the group what this verse teaches about the equality of all people. Restate the verse as you would if you were trying to get the same point across to a 12-year-old child in your neighborhood.

2. Speaking about the negative feelings that Jews and Gentiles had toward each other in Bible times, Paul declared that Jesus "is our peace." He has "made us both one," and He has "broken down the dividing wall of hostility" (Ephesians 2:14, RSV).

In what ways have you experienced the power of Christ to break down hostility between you and a person of another race?

Read Ephesians 2:11-21. List and discuss all the words and phrases that speak of unity.

3. In Matthew 18:21-35 Jesus tells us that the **Forgiven** are to **Forgive**. He uses the parable of a servant who was forgiven a debt of \$10 million and turns right around and nails a fellow who owes him \$20.00.

Create a phrase for a bumper sticker that would proclaim in one short sentence the central teaching of this passage.

Give special attention to verse 35. What does it say will happen to us if we do not forgive others?

4. Just call me a son of God! In the Sermon on the Mount Jesus said that a certain type of person would be called the sons of God—the **peacemakers** (Matthew 5:9).

Suppose that you determined in your heart to become a peacemaker this week. In terms of relationships between persons of different ethnic origins, what would be the first thing you would try to do? Share your ideas with the group.

Sentence Stems

1. What Christians have in common in Christ is more important than their racial differences because . . .

2. The thing I most admire about my racially different neighbor is . . .

3. The last time I had a long talk with a person of a different race was when I talked with ____ about . . .

4. Many people are afraid of persons of other races because . . .

5. If the good people of all races in my neighborhood (town, school, or city) were

to unite and really work toward racial harmony some of the things they could achieve are . . .

6. The last time I befriended a person of a different race was . . .

7. The next time someone offends me over a racial matter I will . . .

8. My prayer list for racial understanding includes . . .

9. My "to do" list for working toward better racial relations in my church (at my job, or school) includes . . .

Words of Reconciliation

Use these terms and their meanings to guide group discussion.

1. **Confession.** If we are going to make any progress in the area of race relations, a lot of Christians must confess to God and perhaps to each other their guilt and need for divine grace and forgiveness for failure to treat persons of other races with dignity and respect. *Confess* means "to speak alike" or "to speak in agreement." Thus when we confess our sins to God we speak out our agreement with God about our spiritual needs.

What do you need to confess? Holding higher standards for other races than for your own or yourself? Telling ugly ethnic jokes? Finding it hard to pray for your neighbors who are racially different from you?

2. **Repentance.** *Repentance* means "to turn around" or "to change directions." Name some directions in the church and the nation that need to be changed. What directions in your own heart and life need to be changed when it comes to relating to persons of different racial origin than you?

3. **Forgiveness.** The biblical word for *forgiveness* means "to set free." To forgive someone is not to pretend that no offense ever happened. Nor does

it mean that you should let people run over you, or that you should blindly trust them.

What it does mean is that you set them free from any threat on your part to take vengeance. When I truly forgive I give up my supposed right to even the score, or to even want to take revenge. All of that is yielded to God. It may take you more than one try to yield your anger toward people who do not treat you right—but will there ever be a better time than right now to start surrendering old wounds and painful memories caused by persons of whatever race?

4. **Community.** The Bible teaches us that whatever else the Church might be it is first of all a *community* of faith. Consider these synonyms for community and discuss ways that your family, your church, your neighborhood can move toward making these descriptors real in community life.

union
similarity
affinity
concord
harmony
partnership
joint possession
held in common
shared mutuality
communion
interdependence

Resources

The following are a few resources you may wish to consult on the topic of racial reconciliation:

Ducille, Frank O., Jr. *Indigenization: How to Grow Black Churches in White Denominations*. Pineville, N.C.: Frank Ducille and Co., 1983.

Hacker, Andrew. *Two Nations*. New York: Ballantine Books, 1992.

Pannell, William. *The Coming Race Wars?* Grand Rapids: Zondervan Publishing House, 1993.

Perkins, Spencer and Chris Rice. *More than Equals: Racial Healing for the Sake of the Gospel*. Colorado Springs, Colo.: InterVarsity Press, 1993.

Schlesinger, Arthur M., Jr. *The Disuniting of America: Reflections on a Multicultural Society*. Knoxville: Whittle Communications, 1991.

Steinberg, Stephen. *The Ethnic Myth*. New York: Atheneum, 1981.

West, Cornell. *Race Matters*. Boston: Beacon Press, 1993.

This special section of the *Herald of Holiness* may be snapped out of the magazine in the form of a 12-page brochure. We encourage churches, boards, and committees to photocopy this section and use it for discussion and dialogue.

Foundations of the Faith in Philippians

Bearing or Burying the Torch?

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Southern Nazarene University.

*Shine among them like lights in the world as you hold forth the message of life in order that there may be reason for me to rejoice at the Day of Christ that I did not run in vain nor did I labor in vain (Philippians 2:15c-16).**

NEWS STORIES AROUND THE RECENT 30TH anniversary of the assassination of John F. Kennedy often quoted from his inauguration speech of January 20, 1961. Kennedy declared that the torch of leadership had been passed to a new, younger generation, the generation of his contemporaries. With the passing of time, passing the torch is inevitable regardless of the generation, the issues, or the people involved. As Paul penned the Book of Philippians he was contemplating the possibility of his own death and thus of the passing of the torch on to the Philippians.

The idea of a torch appears in Philippians 2:15 where Paul speaks of the Philippians shining as lights in the midst of the perverse and crooked world in which they lived. The word Paul used for "lights" was often used to refer to stars and, if that was his meaning, it would have been a beautiful word picture. Christians are called to be guiding lights, stars the world can use to find its way. However, this word "light" was

used of torches and lanterns also. Jewish writers of New Testament times often spoke of Adam, Israel, the Law, and certain rabbis as "light bearers" in the world. They believed these "light bearers" brought illumination, safety, and purity into the dark and sinful world. Paul's vision for the Philippians was that they become "light bearers" and take the torch of the gospel after he was gone.

Verse 16 extends this figure of speech. The apostle called on his readers to be light bearers by holding forth the word of life. The verb translated "holding forth" can also be translated "holding fast" as several modern versions do. While Paul clearly wanted believers to hold fast to the word of life, that does not seem to be his meaning here in Philippians 2:16. Holding fast implies tenaciously clinging to the faith when temptations and tests would pull one away from the faith. Such a posture can become defensive and concerned only with survival. The context of Philippians 2:15-16 is one of confident evangelism. Light bearers do not cling to the torch, so no one can take it from them. Rather, they thrust it into the darkness ahead, knowing that light for those in darkness is more important than whether the lamp is jostled from their hands. They are confident the light will never be extinguished; they do fear that it might be hidden.

Part of Paul's confidence can be seen in the expression "word of life." The "word" refers to the gospel message of Jesus' saving death and resurrection. The astounding fact is that Paul calls it the word or message "of life." He really believed that the gospel had the ability

to bring life where there had been none. It is not an exaggeration to say that Paul thought of no life apart from Christ. It was the gospel message that opened the door of life for those who had never heard of Jesus. The tolerant relativism of our day sometimes tempts us to think of the gospel as just another message. Our own weaknesses and the shortcoming of the institutional church seduce us into viewing the gospel as ineffective and not very powerful. But, for Paul, apart from the gospel of Christ there was no life at all. For him, people who presented the gospel were the most powerful people on earth. As light bearers, they changed the course of history.

Because the Philippians caught the torch and passed the gospel on to others, we have received the light of Christ. The gospel can still change the world. Its light will never be extinguished. What we need is people who would carry that gospel light to those not yet reached. Paul confidently challenges us to take up the torch and bring light to the world.

For further study: (1) Read Romans 1:16-17. What picture of the gospel and its power appears in those verses? How does the message of Romans 1:16-17 fit

Light bearers do not cling to the torch—they thrust it into the darkness.

in with that of Philippians 2:15-16? (2) How many passages of Scripture can you find that compare Christ or the gospel to light? (Don't forget Matthew 5:14-16; Luke 1:78-79; John 8:12; and 1 John 1:5-7.) What message should we receive from these passages? (3) Write a brief prayer asking the Lord to help you bring the light of the gospel into someone's life today.

*Scripture quotations are the author's own translation.



APPLEBY, ROBERT AND MARQUITA (MUSTARD SEED MINISTRIES): Jerseyville, IL, Mar. 1-6; Chrisman, IL, 8-13; Salem, IL (Grace), 15-20; Carmi, IL, 22-27; Paris, IL (First), 29—Apr. 3; House Springs, MO, 5-10; Benton, IL (First), 12-17.

THE ARMSTRONGS—LEON AND LINDA: Stonewood, WV, Mar. 1-6; Clymer, PA (Penns Manor), 8-13; Taylorville, IL (First), 15-20; Silvis, IL, 22-27; Bushnell, IL, 29—Apr. 3; Farmland, IN, 5-10; Elkhart, IN (Bressee), 12-17; Columbus, OH (Bellows Avenue), 19-24; Franklin, PA, 26—May 1.

BAGGETT, DALLAS W.: Hartselle, AL (First), Mar. 5; Jasper, AL (Northside), 20; Madison, AL (First), 27; Tennessee District Senior Adult Retreat, Apr. 11-13; Salem, VA, 19-24; Logan, WV, 26—May 1.

BALLARD, DONALD K.: Millington, TN, Mar. 13 and Apr. 10.

BELZER, DAVE AND BARBARA: Staunton, VA (First), Mar. 8-13; Wapello, IA, 20-27; St. Croix Falls, WI (Calvary), Apr. 12-17; Hamilton, OH (Tuley Road), 19-24; Kinsley, KS, 26—May 1.

BENSON, MICHAEL W.: Hutchinson, KS (Westside), Mar. 2-6; Kansas City, MO (First), 11-13; Nixa, MO, 20-23; Springfield, MO (Scenic Drive), 25-27; Pana, IL (First), 30—Apr. 3; Nashville, TN (First), 8-10; Anadarko, OK, 12-17; Nashville, TN, 19-21; Dickson, TN (Jason Chapel), 24-27.

BOCK, DON: Oak Hill, OH, Mar. 2-6; Kalamazoo, MI (First), 9-13; Columbus, OH, 16-20; Hillham, IN, 23-27; Stockdale, OH, 30—Apr. 3; New Boston, OH (First), 6-10; Gas City, IN, 13-17.

BOND, GARY AND BETH: Leesburg, VA, Mar. 2-6; Roanoke, VA (East Gate), 9-13; Mishawanka, IN (First), 16-20; Charleston, WV (Davis Creek), 23-27; Kalamazoo, MI (South Side), 29—Apr. 3; Elkins, WV, 6-10; Wellsburg, WV, 13-17; Lafayette, IN (First), 20-24; North Canton, OH (New Beginnings), 27—May 1.

BOQUIST, DOUG AND DEBBIE: Coshocton, OH (First), Mar. 5-9; Mount Sterling, OH, 13-16; Houston, TX (First), 18-19 and 20-23; Humble, TN (Lake Houston), 26-30; Ronceverte, WV, Apr. 2-6; Charleston, WV (First), 9-13; Southbend, IN, 16-20; Reed City, MI, 23-27.

BROWN, ROGER: Evansville, IN (Eastview Community), Mar. 1-6; Knoxville, IA, 9-13; Spencer, IN, Apr. 3; Muncie, IN (Riverview), 5-10.

BUDD, JAY B.: Polk, OH (Rowsgard), Mar. 8-13; New Galilee, PA, Apr. 12-17; Greentown, OH, 26—May 1.

BURNES, DONALD E.: Frankfurt, Germany, Mar. 4-6; Bitburg, Germany, 11-13.

CANEN, DAVID: Adrian, GA (Wilkes), Mar. 1-6; Bennettsville, SC (First), 13-18; Laurinburg, NC, 20-24; Brunswick, GA, 29—Apr. 3; Catlett, VA (Grace), 10-15; Cincinnati, OH, 19-24.

CASTEEL, HOWARD: Bowling Green, MO, Mar. 23-27; Swazey, IN, Apr. 3-6; Enn, TN, 12-17; Malden, MO (First), 19-24.

CHALFANT, D. M.: Eureka, IL, Mar. 6-9; Batavia, OH (Community), 23-27.

CLAY, D. E.: Fort Myers, FL (Palm Beach Boulevard), Faith Promise, Mar. 13; Greensboro, NC (White Rock), 20-24; Brevard, NC, Faith Promise, 26-27; Mentor, OH, Apr. 6-10; Ashtabula, OH (Edgewood), 20-24; Westlake, OH (Parkside), Faith Promise, 30—May 1.

COBB, BILL AND TERRI: Ocala, FL (First), Mar. 2-6; Bourbonnais, IL (Chicago Center), Zone Indoor Camp, 9-13; Owensboro, KY (First), 23-27; Fort Morgan, CO, 30—Apr. 3; Cimarron, KS, 6-

10; Fairmont, WV (First), 13-17; Oklahoma City, OK (First), 22-24; Harrah, OK, 27—May 1.

COFFMAN, JOHN C.—COFFMAN FAMILY MINISTRIES: New Albany, IN (First), Mar. 2-6; Monroeville, IN, 15-20; Geneva, IN, 22-27; Dayton, OH, Apr. 17-20; Fulton, OH, 26—May 1.

COVINGTON, NATHAN: Amarillo, TX (South Georgia), Holiness Crusade, Mar. 2-6; Ardmore, OK (First), 9-13; Texarkana, AR (First), 16-20; Wadsworth, OH, 30—Apr. 3; Wellington, KS, 6-10; Dodge City, KS (First), 13-17; Jamestown, ND (First), 20-24; Las Cruces, NM (First), 27—May 1.

CURRY, RICKY D.: Hagerstown, IN, Mar. 22-27; Olive Hill, KY, 30—Apr. 3; Shirley, IN, 5-10; Sullivan, IN, 12-17; Indianapolis, IN (South Irvington), 20-24; Mooresville, IN, 26—May 1.

DELBRIDGE, M. GENE: Monroe, WA, Mar. 6-9; Tacoma, WA (Lakewood), 20-24; Washington Pacific District Revival, 27-31; Cottage Grove, OR, Apr. 17-20.

DELL, JIMMY: Allentown, PA, Mar. 1-6; Springfield, IL (Southside), 12-16; Brownstown, IN, 17-20; Asheville, NC (First), 23-27; Johnson, KS, Apr. 6-10; Manhattan, KS, 13-17; Pineville, OR, 23-27; Frankfort, IN (First), 30—May 4.

DENNISON, MARVIN E.: Des Moines, IA (Highland Park), Mar. 1-6; Aurora, MO, 22-27; Huron, SD, 29—Apr. 3.

DOCTORIAN, SAMUEL: Beirut, Lebanon, Mar. 3-10; Israel, 14-27; São Paulo, Brazil, Apr. 6-12; Singapore, 18-27.

DOOLITTLE, KEVIN AND KAREN: Hyde Park, VT, Mar. 1-31; Southwest Indiana District Zone Holiness Crusade, Apr. 12-17; Lowell, MA (First), 27—May 1.

DOROUGH, WILLIAM M.: Marshall, TX (First), Mar. 1-6; Texarkana, TX (North), 15-20; Pasadena, TX (Red Bluff), 25—Apr. 3; Lufkin, TX (First), 19-24.

DUTTON, BARRY AND TAVIA: Cove, AR (Pleasant Grove), Mar. 8-13; Columbus, OH (Frank Road), 15-20; Ravenswood, WV, 22-27; Canon City, CO (First), Holiness Crusade, Apr. 1-10; Carlsbad, NM (First), 12-17; Milford, IL, 19-24; Bedford, IN (Southwest Indiana), Holiness Crusade, 26—May 1.

EVERMAN, WAYNE: Irvine, KY (Waco), Mar. 22-27; Grayson, KY, 30—Apr. 3; Richmond, KY (Berea), 6-10; Portsmouth, OH (Rosemount), 12-17; California, KY (Carthage), 20-24.

FAULK, A. RAY—MANNA MINISTRIES: Corpus Christi, TX (Flour Bluff), Mar. 8-13; Kenner, LA (First), Apr. 13-17.

FREY, DON—THE FREY FAMILY MINISTRIES: Avon Park, FL (First), Concert, Mar. 2; Albertville, AL (First), Concert, 6 A; Bessemer, AL (First), Concert, 6 P; Grand Haven, MI, Concert, 13 A; Hart, MI, Concert, 13 P; Ossian, IN, 23-27; Dunkirk, IN, Apr. 13-17; Dickson, TN (Jason Chapel), 24-27.

GEISSNER, DON AND SHIRL: Salem, IL (Grace), Super Music Week, Mar. 2-6; Martin, TN (Green Tree), 9-13; Chattanooga, TN (East Lake), Zone Camp, 15-20; Howell, MI, 23-27; Salem, IL (Grace), Super Music Week, 30—Apr. 3; North Vernon, IN, 5-10; Fayetteville, TN, 13-17; Decatur, IL (First), 20-24; Salem, IL (Grace), Super Music Week, 27—May 1.

GRIMM, H. R.—LIVING CONCEPTS MINISTRIES: Delaware, OH, Mar. 26-30; Louisville, OH (Akron), District Young Adult Retreat, Apr. 22-23.

HAINES, GARY: Marion, IN, Zone Indoor Camp, Mar. 2-6; Seymour, IN, Zone Indoor Camp, 8-13; Flint, MI (Central), 19-23; Burton, MI (Flint South), 24-27; Hubbard, OH, Apr. 2-6; Jefferson, OH, 7-10; Ottisville, MI (Richfield), 16-20; Flat Rock, MI, 21-24; Painesville, OH, 30—May 4.

HANCOCK, TIM: Lima, OH (First), Mar. 2-6; Sistersville, WV, 9-13; Lebanon, OH, 16-20; Warren, IN, 23-27; Westlake, OH (Parkside), 29—Apr. 3; Troy, OH (First), 6-10; Oregon, OH (First), 13-17; Wadsworth, OH, 20-24; Morgantown, WV (First), 27—May 1.

HILL, BEN E.: Panama City, FL (First), Mar. 6-13; Ellisville, IL, 29—Apr. 3; South Canton, IL (Maples Mill), Apr. 5-10; Harrison, OH, 20-24.

HILL, WILLIAM G. AND KATHRYN: Roseville, OH,

Apr. 5-10; Marietta, OH (First), Senior Adult Weekend, 15-17.

HUGHES, JOYCE: Savannah, TN, Mar. 8-13; Oregon, IL, 15-20; Grand Rapids, MI, 25-26; Sturgis, MI, 27.

HUGHES, PENNIE AND RICHARD—PENNIE NICKELS WORLD MINISTRIES: Costa Mesa, CA, Mar. 1; Dinuba, CA, 6 P; Sanger, CA (Spanish), 8; Terra Bella, CA, 9; Reedley, CA, 10-13; Needles, CA, 16-18; Winslow, AZ (Round Cedar), 25; Albuquerque, NM (Rio Vista), 27; Lamar, CO (Community), Apr. 3; Mercer, PA, 6; New Castle, PA (First), 8-10; Knox, PA (Faith), 13; Milton, PA, 14; Pottsville, PA, 17 A; Lavelle, PA, 17 P; Charleston, WV (West Side), 20; Dalhart, TX, 23-24; Roswell, NM (First), 27.

JONES, TERRY AND LAQUITA: Bethany, OK (Lake Overholser), Mar. 9-13; Piedmont, OK, Apr. 20-24.

JUNEMAN, JOHN AND TRINA: Charleston, WV (Valley Grove), Mar. 2-6; Lodi, MO, 9-13; Havana, IL, 16-20; O'Fallon, MO, 23-27; Columbia, MO (Community), 30—Apr. 3; St. Louis, MO (Southwest), 6-10; Missouri District Revival, 13-17; Bremerton, WA, 20-24; West Plains, MO, 27—May 1.

KEENA, EARL E.: Sacramento District Assembly, Apr. 7-9.

LAWSON, WAYNE T.: Guyana, West Indies, Dominica, West Indies, St. Vincent, Trinidad, Mar. 1—Apr. 30.

LEIDY, ARNOLD: Albuquerque, NM, Mar. 4; Ellendale, ND, 6-10; Silver City, NM, 23-27; Sun Valley, AZ, Apr. 12-17.

LIDDELL, P. L.: Urbana, IL, Mar. 15-20; Lagrange, IN, 22-27; Logan, OH, Apr. 12-17; Cincinnati, OH (Carthage), 19-24; Lamar, OR (First), 26—May 1.

LOCKARD, W. D.: Charleston, WV (Campbell Creek), Apr. 19-24.

LOMAN, LANE: Beaumont, TX (Cornerstone), Mar. 6-9; Ortonville, MI (Lake Louise), 13-16; Parkersburg, WV (First), 20-23; Gardendale, AL, Apr. 3-6; Smyrna, TN, 10-13; Sheffield, AL (First), Apr. 17-20; Clarksville, TN (First), 24-27.

MACCACHERN, WARREN A.: Pitsburg, PA, District Retreat, Mar. 8-10; Smithton, PA, 15-20; Mercer, PA, 22-27; Confluence, PA, Apr. 5-10; Brookville, PA (Calvary), 20-24; Albion, PA, 27—May 1.

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Philadelphia District Laymen's Real Treat, Mar. 4-6; Warren, OH (First), 9-13; Clovis, CA, 16-20; Cardington, OH, 23-27; Rochester, NY (Calvary), 30—Apr. 3; South American, Region Field Directors Training, 4-10; Dayton, OH (Vandalia), 13-17; Fort Lauderdale, FL (First), 20-24; Stuart, FL, 27—May 1.

MANN, THURL AND MARY KAY: Ironton, OH (First), Mar. 2-6; Knoxville, TN (Faith), 9-13; Topeka, KS (Wannamaker Woods), 16-20; Fayetteville, AR (First), 23-27; Denver City, TX, 30—Apr. 3; Brownwood, TX (First), 6-10; Abilene, TX (First), 20-24; Waldron, AR (First), 27—May 1.

MAY, JOHN W.: Harrisonburg, VA (Dayton), Mar. 2-6; Shadyside, OH, 9-13; New Cumberland, WV, 16-20; Fairmont, WV, 23-27; Inez, KY, Apr. 6-10; Washington, PA (Hart Avenue), 13-17; Steubenville, OH (First), 27—May 1.

MCDADAMS, DOUGLAS D.: Leipsic, OH, Apr. 12-17.

MCCALLIE, JAMES D.: Mitchell, IN (Shoals), Mar. 18-20.

MCMAHON, MICK AND HELEN—VICTORY MINISTRIES: Pittsstown, PA, Mar. 1-6; Waverly, NY, 9-13; Elmira, NY (Calvary), 15-20; Syracuse, NY (First), 22-27; Carthage, NY, 30—Apr. 3; California, PA (Calvary), 9-13; Woodbridge, VA, 15-17; Somerset, PA, 19-24; Ebensburg, PA, 27—May 1.

MCWHIRTER, G. W.: Hamilton, OH (Tri County), Mar. 2-6; Dayton, OH (First), 9-13; New Braunfels, TX, 16-20.

MELVIN, DOLORES: Clare, MI, Mar. 13-20; Borger, TX (Trinity), 27—Apr. 3; Tahoka, TX (Grassland), 5-10; Irvine, KY (Richmond Rosemont), 17-21; Ripley, OH, 26—May 1.

MILLER, RONALD E.: Bristol, NB, Mar. 4-6; Pembroke, ON, 11-13; Bangor, ME, Men's Retreat, Apr. 8-14; Elmsdale, PE, 12-17; Bangor, ME, 22-24; Hyde Park, VT, 25-30.

MILLHUFF, CHARLES R.: Alabama South District Indoor Camp, Mar. 1-6; Fort Worth, TX (Northside), 9-13; Little Rock, AR (Calvary), 16-20; Houston District Prayer Conference, 23-25 A; Lowell, IN, 25 P-27; Phoenix, AZ (Orangewood), 30—Apr. 3; Bethany, OK (First), 6-10; Tulsa, OK (Calvary), 13-17; Prairie Village, KS (Kansas City Mall Avenue), 20-24.

MILLS, CARLTON: Mena, AR, Mar. 8-13; El Paso, IL, 16-20; Owensboro, KY (First), 22-27; Orleans, IN, 29—Apr. 3; North Vernon, IN, 5-10; Bethlehem, PA, 16-20; Siloam Springs, AR, 26—May 1.

MITCHELL, MARCIA L.: Walla Walla, WA (First), Mar. 20 P.

MONCK, JIM: Longmont, CO, Mar. 16-20; Keokuk, IA, Apr. 1-5; Columbia, MO (First), 6-10; Anaheim, CA (First), 15-19; Scarborough, ME (South Portland), 24-27.

MORGAN, EARL L.: Oakwood, IL, Faith Promise, Mar. 13; Hartford City, IN, 15-20; Weidman, MI, Missionary Revival, 25-27; Macomb, IL, Faith Promise, Apr. 3-10; Caro, MI, Faith Promise, 16-17; Grinnell, IA, 19-24.

MOSS, UDELL G.: Dallas, TX (Bruton Terrace), Mar. 1-6; Frankllyn, MO, 22-27; Elk City, OK, 29—Apr. 3; Beattyville, KY, 13-17; West Lebanon, IN, 20-24; St. Bernice, IN, 26—May 1.

NAJARIAN, BERJE AND DORIS: Clearwater, FL (First), Faith Promise, Mar. 11-13; Holy Land, 18-20; Pompano Beach, FL, Apr. 16-17.

OYLER, CALVIN AND VIRGINIA: Osawatimie, KS, Mar. 15-20; Jacksonville, AR (First), 22-27; Webb City, MO, 29—Apr. 3; Hoisington, KS, 12-17.

PARKS, TOM AND BECKY: Georgetown, IL (Olivet), Mar. 11-13; Crown Point, IN, 18-20; Herrin, IL, 25-27; Metropolis, IL, Apr. 1-3; Brookfield, IL, 10; Peru, IL, 15-17; Kempton, IL, 22-24.

PERDUE, NELSON S.: Danville, IL (Cedar Grove), Zone Revival, Mar. 2-6; Akron District Zone Revival, 9-13; Columbus, OH (West Broad), 16-20; Fort Worth, TX (Wedgewood), 23-27; Wichita Falls, TX (First), 30—Apr. 3; Washington, PA (First), 6-10; Oskaloosa, IA (First), 13-17; Bedford, IN (Davis Memorial), Indoor Camp, 19-24; Point Pleasant, WV, 27—May 1.

PETTIT, ELAINE C.: Glasgow, KY (First), Mar. 1-4; Battle Creek, MI (First), 8-13; North Star, MI, 20-24; El Dorado, AR (United), 26-31; Mount Vernon, OH (First), Apr. 8-10; Midland, MI (Nease Memorial), 17-21; Swanton, OH, 24-28.

RICHARDS, LARRY AND PHYLLIS: Bicknell, IN, Zone Indoor Camp, Mar. 29—Apr. 3; Spencer, IN, Zone Indoor Camp, 5-10.

RICKEY, HOWARD L.: Central Ohio District, Mar. 6-30; Bryan, OH, Apr. 10-13; Louisville, KY (Farmdale), 15-17; Owensboro, KY (Second Street), 19-24.

ROSE, WAYNE—ROSE GARDEN: Marshall, IL, Mar. 1-6; Harrisonville, MO, 13-17; Burleson, TX, 20-23; Nowata, OK, 24-27; Falls City, NE, 29—Apr. 3; Globe, AZ, 5-10; Sylvia, KS (Pleasant Hill), 17-21; Springfield, IL (First), 24-27; Memphis, TN (First), 28—May 1.

ROTH, RONALD W.: Gordonsville, TN, Mar. 1-6; Dexter, MO (Southwest), 8-13; Pittsfield, TN, 15-20; Ottumwa, IA (Trinity), 22-27; Ava, MO (Goodhope), 29—Apr. 3; Lebanon, MO, 5-10; Portland, IN, 12-17; Hershaw, WV (Lens Creek), 19-24; Charleston, WV (Southeast), 26—May 1.

RUNYAN, DAVID: Alton, IL (Hillcrest), Mar. 1-6; Joplin, MO (Calvary), 8-13; Shelbyville, TN, 15-20; Alexandria, IN, 23-27; Albania, 28—Apr. 10; Eldon, MO, 12-17; Tipp City, 22-24; Mansfield, MO, 27—May 1.

SHOWALTER, KEITH AND PATTY: Huntington, IN (First), Mar. 22-27; Rochester, NY (Calvary), 30—Apr. 3; Dayton, OH (Vandalia), 13-17; Fort Lauderdale, FL (First), 20-24; Stuart, FL, 27—May 1.

SMITH, DUANE: Bluefield, WV (First), Mar. 2-6; Mannington, WV, 9-13; Indian Head, MD, 16-20;

continued on page 42



“Honoring the Trust” Achieved by Nine Districts

Nine districts paid 100 percent or more of their Pensions and Benefits Fund for the 1992-1993 assembly year. The superintendents (*pictured*), pastors, and local congregations are to be congratulated for “Honoring the Trust.” Sixteen additional districts paid 95 percent or more, and 35 additional districts paid 90 percent or more.

The importance of full payment of the P&B Fund is emphasized by the following facts:

- The Fund is the *only source* of income from local churches allocated to pay “Basic” Pension benefits.
- Although thousands of years of service credits were earned *before* the beginning of the “Basic” Pension Plan in 1971, the church chose to honor those years of service for pension benefits. No funds were collected prior to 1971 to offset these liabilities. Therefore, they must be honored from funds collected today.
- The payment of a pension is both a moral and a long-term legal obligation to which the church already has committed itself.
- As local churches pay their Pensions and Benefits Fund today, they honor the trust of those who gave their best years to Kingdom work.

Most recipients of the “Basic” Pension began their ministry with no thought of receiving a church pension. They worked faithfully and gave sacrificially. Their trust was in the future of a church that proclaimed Christian holiness, and in the God they knew to meet individual needs.

Their trust continues to be honored. In 1993, over 4,000 individuals received pension benefits, and the amount paid in pension checks totaled more than \$7.7 million for the year. Such a responsibility calls for personal as well as denominational commitment!

Support the heritage your local church enjoys by “Honoring the Trust.” Pray for full support of the Pensions and Benefits Fund as it reaches out to meet the needs of current pensioners. Pray for the Board of Pensions and Benefits USA, the Finance Department, and the Investment Committee of the General Board as they plan and exercise the stewardship necessary to meet the anticipated needs of future pensioners.

We are the church today. And the church today is the means of God’s provision both for those who have served in the past and for those who are serving now and in the years ahead.



Rev. Thomas M. Cox
Superintendent
East Tennessee District



Rev. Raymundo Lopez
Superintendent
Western Latin
American District



Dr. J. E. Shankel
Superintendent
Northwestern Ohio
District



Dr. B. Maurice Hall
Superintendent
Southern California District



Rev. Johnny Nells
Superintendent
Navajo Nation District



Rev. Kenneth G. Spicer
Superintendent
Alaska District



Dr. Walter M. Hubbard
Superintendent
Sacramento District



Rev. Alejandro G. Sandoval
Superintendent
Southwest Latin
American District



Dr. Darrell Teare
Superintendent
Hawaii Pacific District

“Honoring the Trust” “Serving Those Who Serve”

Pensions and Benefits USA
6401 The Paseo
Kansas City, MO 64131-1284

THE "FOOL" ON THE HILL

A Meditation for Easter Communion

by Victor Schreffler, *pastor, Community Church
of the Nazarene, San Antonio, Tex.*

Cadbury is hard at it again.
Selflessly giving themselves in their noble efforts to preserve American society from slipping into ignorance as to the true meaning of Easter.

A pig appears on the screen. He's wearing rabbit ears. (How clever!) Could this be the essence of Easter?

But wait, here's a llama with bunny ears, is this . . . ?

Now a turtle;

A lion;

A turkey;

all wearing the same disguise!

How utterly devious. What will the children think?

Are these bunny-eared impostors what Easter is all about?

No. No. No.

We're no dummies.

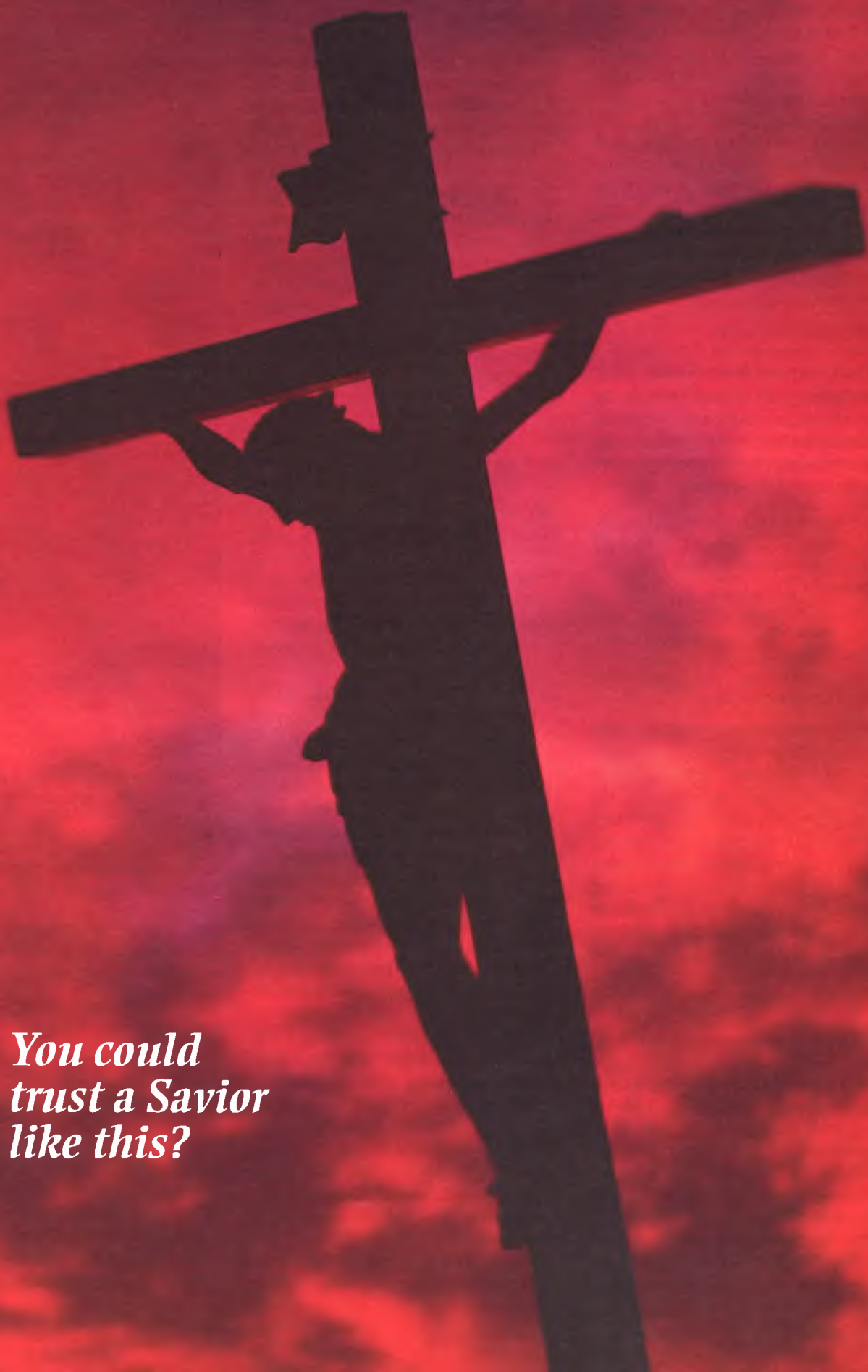
We see the clues: The pig, the llama, the turtle; all with bunny ears . . . we know what it's all about.

And then in silent affirmation of this internal conclusion, a fluffy white rabbit appears, twitching its cute little nose.

A collective sigh of relief rises from the homes of millions across the great land. AT LAST THE TRUTH IS REVEALED. Here is the essence of Easter!

The institution is safe from the impostors.

Once more, truth, justice, and the American way have triumphed. Future generations are safe to guard the her-



*You could
trust a Savior
like this?*

itage of those who have already passed.

But another scene, much more dark and foreboding, flashes upon the screen. It is not the brightly colored springtime pageantry. It is not Easter bunnies and candied eggs.

It is a place of death.

On a hill that looks a lot like a skull, three men hang silhouetted against a darkening sky. They are in the throes of death.

There's nothing cute about it.

Not a bit of it's warm and fuzzy.

No wonder the Cadbury version is a much easier sell.

Let's enter this scene.

1. The Company Jesus Keeps

We arrive only to find Jesus in the worst of company. Again.

Behold the Son of God hanging on a cross between two criminals. Always hanging around the wrong crowd.

Any passing observation of His life could prove that. He was known (and despised) for taking up with the scum of the earth.

Prostitutes.

Tax collectors.

Gentile sinners.

And now here we find Jesus in the worst of company. Again.

"Can't you ever get it right, Jesus?"

It's almost as if Jesus deliberately sought out those who were the worst off of all mankind. Almost as if He went looking for those who couldn't possibly help themselves; those whose lives had unraveled to the point where they couldn't depend upon themselves. Who knew they didn't have it in them to fix the mess they'd made of their lives.

As if people who understood this were the only ones who could truly trust Him.

"It could have been better for You, Jesus.

"You could have gone a little easier on the religious leaders of the day.

"All they wanted was to keep their pride.

"All they wanted was a little credit for their efforts. (And they really did put forth the effort.)

"Did it matter so much that they thought themselves better than others? Did it really matter that they didn't

feel the need to be born again?

"If you could have been a little more compromising, you might not have ended up like this."

But here we have the Fool on the Hill—crucified in shame.

Crucified because He loved people too much.


Loved them too much to lie to them.

... to tell them that they could have their pride and God's grace too.

... to tell them that they could get to heaven without being born again.

... to tell them that they could find life through any other means besides exclusive trust in Jesus Christ.

D YING ON A CROSS. BRACKETED BY CRIMINALS.



Dying on a cross.

Bracketed by criminals

Who could trust a Savior like this?

"What kind of company You keep. Jesus! You go on like this and the only kind of people who will feel comfortable around you are sinners. Those who have come to realize that they need God. Nobody else will even be interested."

2. Leaders and Soldiers.

So the taunts rise from the leaders:

"He saved others; let him save himself. . . ."

Nothing like cynical, sneering leaders to stir the hearts of the people into a passion for God!

The soldiers jump on the bandwagon. They didn't understand the theo-

logical intricacies of all this. But *there are always those who are glad to lend their voices in the scorning of another.*

Those who have things in their own lives that they *know* are wrong.

Those who blame God for making them feel bad for doing wrong.

I hate cold plates.

You take a nice warm meal, plop it on a plate that's cold from the cupboard, and what happens?

All those little molecules that are really excited about life; enthusiastically running around, radiating all kinds of nice, appetizing heat . . .

They come into contact with the sluggish, cold, indifferent molecules of the plate, and . . . well you know what happens when enthusiasm hits a wall of coldhearted indifference—all the enthusiasm—energy that's supposed to be warming your stomach and bringing joy to your heart—goes into trying to get those lazy plate molecules moving.

And you end up with a lukewarm meal.

I hate cold plates.

So what I often do is turn the stove burner on for a few seconds and stick my plate on there to warm it up before dishing out the food.

But the other night, I couldn't remember if I'd warmed up the burner or not.

So I laid my hand on the burner to see if it was hot. (Don't try this at home, folks!) As the pain went racing up my nerves to alert my brain with this new information—I *got really mad at my nerve endings.*

"You stupid nerves! If I didn't have you in my life I could truly be happy."

This is what happens when people get mad at God because there's something in their lives that doesn't please Him.

Jesus kept showing them that their hearts were not right with God.

And deep down, it rang true.

They hated Him for it.

So they killed Him.



And, to silence the inner voice, they shouted their insults at Him as He hung dying.

3. Crowd Silence

The leaders sneer, the soldiers jeer, and the crowd keeps silent.

But then there are always those who will stand silently by and watch the Lord suffer.

Those who will silently watch when Jesus' name is despised.

Who will silently watch the people for whom Christ died be destroyed without ever lifting a finger to point them to the Savior.

Who will silently excuse themselves from any responsibility in the whole affair because they believe, after all, in the silent witness.

So if they never publicly confess Jesus Christ as their Lord.

If they never invite their un-churched friends to church.

If they never tell another soul about Jesus . . .

Who can blame them?

So the Fool on the Hill hangs dying without a voice to speak on His behalf.

I wonder what I would have said if I'd been there. How about you?

4. Criminal

The jeering of the soldiers and the sneering of the leaders is joined by another voice.

Repeatedly, he fires stinging shots at Jesus. He wasn't that creative. God's critics rarely are.

He just wanted down off the cross.

And if he could manipulate this Man to get him out of this, so much the better.

Not so novel in that, either.

Always have been those who look to Jesus for an easy way out.

"I don't want to have to serve You, Jesus. I just want You to get me out of this one.

"I don't want You to run my life. I just need a little extra help right now.

"Get me off this cross if You're so great."

5. The Repentant Criminal

To all of them, Jesus was the fool.

But who was the fool on the hill?

Really.

Who was it?

—The religious leaders?

—The soldiers?

—The crowd?

—The criminal who thought Jesus should get him off the cross . . .

Whoever it was, it wasn't the Man in the Middle.

And it wasn't the one who put his trust in Jesus.

Of all the people there, the only one who found salvation that day was the one who realized:

"I can never save myself.

"Jesus knows what's best.

"I will put my trust in Him. In spite of all appearances."

"Jesus, remember me when you come into your kingdom."

"I tell you the truth, today you will be with me in paradise" (Luke 23:42-43, NIV).

"This isn't the end for Me," Jesus is saying. "It's only the beginning."

And that is what Easter is all about.

Where do I find myself in this picture?

Sneering?

Jeering?

Silently watching?

Or joining Christ in His death with the faith that in Him alone can I find eternal life?

That's what Holy Communion is all about.

Jesus didn't die because He had to.

He died because only the death of the sinless Son of God could provide justice for sin.

And only my acceptance of His death for me makes the salvation Jesus provided real in my life.

When you come to the Lord's table, you do not carry on some ancient church tradition.

When you come to the Lord's table, you proclaim your acceptance of God's plan of salvation.

"I am as helpless to save myself as the thief on the cross.



Fine Image

"I am as worthy of eternal judgment as one who has been justly condemned.

"I do not deserve God's favor.

"But in Jesus' death and resurrection I put my faith. In Christ alone is my salvation."

This we proclaim as we come to the table of the Lord.

HH

EASTER MEANS—"RIS

The Thief *Luke 23:35-43*

Hung upon a cross to die
Was just what I deserved.
A thief was I, a scoundrel.
No plea had I reserved.
But He, on the other hand,
Who hung there at my side,
He had not killed nor stolen,
He had not even lied.
Why hung He there, so sadly,
Amidst the mocks and jeers,
Mutt'ring not a single word
Amongst His silent tears?
"Save yourself," they screamed at
Him
"And us," my partner cried.
He just turned and looked at me
And quietly He sighed.
Suddenly I spoke my heart,
My sins began to flee.
"When You get to Your kingdom,
Jesus, remember me."

—Marlo Michelle Schalesky

Cinton T. Duffy, who served so long and efficiently as warden of San Quentin, tells about a convict from death row who was brought to his office. "Warden," the convict asked, "what happens tomorrow . . . after I . . . I . . ."

The warden knew he was trying to say, "After I die." Thinking that he was worried about the disposition of the body, the warden said, "Don't worry about that—the government has it all arranged."

"Yes, I know that," the convict said with a strange, fixed smile. "What I want to know is, where do I go when it's over? Is there a life after death? The men up there on death row talk about this all the time. What do you think?"

The warden then asks the reader: "What would you tell a man who has no God—a man without a church, who has turned the chaplains away?" Then he adds, "The real fear of these men on death row is fear of the unknown."

All sane men and women have some fear of death. This fear is as old as human life, as long as human life, and as widespread as human life.

From earliest times, men have known this fear. In the dim beginnings of history, we find them recoiling from the dark mystery of the grave. The Persians, the Greeks, the Romans—all of them knew the fear of death.

Death isn't something we like to confront, so we avoid it as much as we can. Why? Because every death, like a kick in the face, reminds us that one day we will die too.

Mike Royko, columnist for the *Chicago Tribune*, said after the space shuttle *Challenger* exploded 73 seconds after blastoff: "How sure are any of us that there will be a to-



GOD REALLY CARES
WHAT HAPPENS IN THIS
WORLD. AND HE
GUARANTEES THAT
AFTER GOOD FRIDAY,
EASTER SUNDAY WILL
DAWN FOR THOSE
WHO ACCEPT HIS
REDEEMING GRACE.

morrow when even the very special, the very gifted, can be gone in an instant; when all the dazzling technology, the brilliant minds of the space agency, the meticulous planning, the countless safeguards, can't guarantee that a disaster won't occur?"

Mr. Royko is right. None of us enters this world with an ironclad guarantee of tomorrow. We are mortal. We die. Some die very young; some very old. But we all die.

"A man can die but once; we owe God a death." So says a common soldier as he goes to fight for his

NG FROM THE DEAD"

the fact of death should become a near obsession is not surprising when the one satisfying answer is rejected.

If it weren't for Easter, we would have good reason to fear death. It is so devastating, so final. What can you say to a little child who has lost a parent, a husband or wife who has lost a spouse, a person who has lost a colleague and a good friend? Only that we all must die? Only that they died bravely after living well? Only that it was a sacrifice that will eventually benefit all mankind?

No! There is more we can say. There is life beyond death and hope beyond the grave. We may not have a guarantee of tomorrow, but we know we will be returned to our Maker. And it's all because of Easter.

Easter means that God really cares what happens in this world. He will personally see to it that Good Friday is always followed by Easter Sunday to those who accept His saving grace.

If Easter means that one day all the violence and hatred and bigotry and cruelty of Good Friday will be swallowed up in the victory and joy and peace and exaltation of Resurrection Day—if that's what Easter means, then a world torn by strife and defiled by sin should not only hear that good news but also glory in it.

Easter means "rising up from the dead." Easter means another chance. Easter means a new beginning. It means a new road, a way back to God.

Once more, the ever-new, ageless story summed up, the miracle of the spring rebirth after winter's death is recounted:

"He is risen!"

—Morris Chalfant

Wake Me, Easter

Easter, come and renew the promise
That the grave is not the end.
Give me strong wings for my last
journey;
Clothe my soul as I ascend!

Easter, come and unloose the
shackles;
Bring the keys, unlock the graves.
Free my spirit and liberate me;
Coffins are the beds of slaves!

I was not born for dust and ashes,
I was born to walk on gold
In a City of sapphired towers
Where the saints do not grow old.

I was fashioned for fairer climate,
Made to breathe celestial air.
Lift up the anthem, Easter lilies,
Sing it, sing it, everywhere!

Sing it down into hell's red caverns
Which the tortured years enclose.
Sing it by tall cathedrals' altars—
This is the song: Christ arose!

Easter, come and dispel the shadows
That have gathered near my tomb;
Write this brief message on my
headstone:
"Has moved to a larger room!"

Wake me, Easter, yes, come and
wake me:
Cemeteries aren't for me
Except to walk through on my way
to
Endless immortality!

—Charles Hastings Smith



Norman Poole

lord in Shakespeare's *Henry IV*.

He speaks a great truth about human life. The inevitability of death has the most profound effect on the way we think and feel about life. The certainty of the evening gives meaning to the day. It is the cornerstone on which philosophy, religion, and psychology are built. Yet, most oddly, we know practically nothing about it.

How to cope with the last enemy is not only a Christian concern, it is a human concern. Often it is most troublesome to those who ignore or repudiate Christian revelation. That

Close to Home

News About Nazarenes

BY TOM FELDER

IOWA GOVERNOR VISITS SUNDAY SCHOOL CHILDREN

... Iowa Governor **Terry E. Branstad** (center) visited with children at Faith Church



of the Nazarene in Des Moines, Iowa, according to **Warren W. Rogers**, senior pastor. The governor visited the church Dec. 5 as part of a three-month Sunday School rally promotion.

During his visit, Branstad listened to several children read essays on being a good citizen.

"I was impressed with the good work of the children and the teachers and their care and concern for their young students," Branstad said in a letter to Rogers.

FAITHFUL SERVICE . . .

After seven General Assemblies and numerous General Board meetings, **Kathy Butts**, administrative assistant in the general secretary's office at Nazarene Headquarters, retired Feb. 1. She served in the office for more than 27 years.

"Kathy Butts has been a capable and faithful employ-

ee for the general secretary's office," said **Jack Stone**, general secretary. "I will be forever grateful to Kathy for serving as administrative assistant through the 1993 General Assembly. Her expertise and experience were invaluable."

Although health concerns prompted the early retirement, Stone said Butts will continue to serve in a consulting role on special projects.

NAZARENE HONORED FOR COMMUNITY SERVICE

... **Gary Morsch**, Nazarene physician and founder of Heart to Heart International, received the



International Relations Council's Community Service Award Dec. 6. The award was presented during an IRC banquet in Kansas City.

The community service award was presented to Morsch for his humanitarian leadership, both locally and internationally, according to **Barbi Moore**, project manager for Heart to Heart International.

"This particular award was given for the impact Gary's leadership has had in his community and around the world," Moore said.

Heart to Heart has spon-



Thwing (center, back row) and a group of cyclists in Bothell, Wash., display the banner that was flown from the summit of Pike's Peak.

BIKING FOR SCHOLARSHIPS

... For more than a decade, **Tom Thwing** has bicycled coast-to-coast in an effort to raise scholarship money for MKs (missionary kids) who attend Northwest Nazarene College. Last summer, Thwing changed his route and made the 3,000-mile trek from his home in La Grande, Ore., to Pike's Peak. His trip, which he dubbed Bike Northwest,

raised \$3,200 in scholarship money.

"I had a dream of flying a banner from the summit of Pike's Peak proclaiming 'Jesus, King of Kings,' while singing 'America the Beautiful,'" Thwing said. Pike's Peak was the inspiration for "America the Beautiful," which was written in 1893.

Throughout his trip, Thwing had the opportunity to meet with youth groups and speak in churches about the purpose for his trip. In Casper, Wyo., the local youth group rode with Thwing for several miles and raised more than \$200 in pledges.

The trip also provided Thwing with unique opportunities to witness. Twice, people were converted after seeing his banner and pulling over to talk to him. In Denver, Thwing found himself in the midst of a street gang. He took the opportunity to sing and pray with them.

Thwing plans to continue his annual treks but will change his route next summer.

sored several airlifts to Russia, Bosnia, and Croatia. Last summer the organization provided relief supplies for victims of the Midwest flooding. The organization is currently working on an airlift to the former Soviet republic of Kyrgyzstan.

Morsch (far right) is pictured with **Robert Eaton**, chairman of **Chrysler Corp.**, and winner of the international service award; **Eliot Berkley**, IRC executive director; and **Lorraine Birmizhi**, chairperson of the IRC awards banquet.

Deaths

LYLE K. POTTER, 85, Pomona, Calif., Dec. 12.

Known as a Sunday School evangelist, Potter served in the field of evangelism for a number of years. He pastored several churches in California and served in the Church Schools Department in Kansas City from 1957 to 1964.

Potter is survived by his wife, Pauline; a daughter, Joy Anderson; and several grandchildren.

ROBERT L. (BUD) ANDERSON, 80, Montgomery, Ala., Nov. 3. Survivors: daughter, Lynn (Mrs. Max) Clements; one sister; nieces and nephews.

RICHARD A. BANGLE, 58, Upland, Calif., Nov. 28. Survivors: wife, Judy; son, Mark; daughter, Alice Kerschen; parents, Albert and Vivian Bangle; four brothers; four sisters; four grandchildren.

IDA BARNETT, 95, Carl Junction, Mo., Dec. 8. Survivors: daughter, Wilma Moore; 11 grandchildren; 24 great-grandchildren; 9 great-great-grandchildren.

EUNICE BULLOCK, Nov. 4. Survivors: husband, Rev. John; daughters, Pamela, Melonie; sons, Gregory, Scott; seven grandchildren.

GEORGE W. CARRIER, 75, Kingsburg, Calif., Oct. 7, pastor of 51 years. Survivors: wife, Virginia; daughters, Judy Decker, Beth Lake, Sue Baker; son, David; one sister; seven grandchildren.

HAZEL JACOBS (MOM MCCOY) GOWDY, 84, Big Spring, Tex., Dec. 16. Survivors: son, Kenneth; daughter, Sue Lewis Kinzler; four grandchildren; one sister.

RUTH SCHUBERT HAUSMAN, 96, Allentown, Pa., Dec. 15. Survivors: daughters, Kathryn (Mrs. Harold) Parry, Marian (Mrs. Lester) Hixson; sons, William, Robert, Kenneth; 16 grandchildren; 32 great-grandchildren; 12 great-great-grandchildren.

BERT C. HIGHT, 94, Carl Junction, Mo., June 15. Survivors: one sister; one brother.

ROCHIE L. HIGHT, 88, Carl Junction, Mo., Aug. 11. Survivors: wife, Pearl; sons, Mervin, Ronald; 2 brothers; 1 sister; 10 grandchildren.

LEE KILPATRICK, Tulsa, Okla., Dec. 6. Survivors: wife, Cuba; two brothers; one sister.

REV. JACK C. LEATHERMAN, 66, Eureka, Ill., Dec. 15. Survivors: wife, Wilma; sons, Lyndell, David, Phil; daughter, Mary Beth Hollenberg; 12 grandchildren.

REV. VERN A. LEONARD, 87, Celina, Ohio, Nov. 26. Survivors: wife, Mildred; daughter, Esther (Mrs. David) Granger; sons, Rev. James, Paul Joseph, Walter, Thomas, Russell Vern; 18 grandchildren; 19 great-grandchildren.

ROBERT LLOYD LUNSFORD, 80, Bourbonnais, Ill., retired Olivet professor, Aug. 11. Survivors: wife, Esther; sons, David, John; daughters, Margaret, Linda; seven grandchildren; two sisters.

ETHEL (SUMMER) LYTLE, 54, Mar. 31. Survivors: husband, Rev. Carl; son, Jay; her parents; one sister; one brother.

DEWEY MARONEY, 66, Oct. 8. Survivors: wife, Evelyn (Summer) Maroney; son, Kelvin; daughter, Lorene; one granddaughter.

IRA W. POLLEY, 87, Detroit, Mich., Oct. 17. Survivors: wife, Laura; daughter, Nancy Carol (Mrs. Gerald) Besmer; stepson, David; 4 grandchildren; 5 stepgrandchildren; 19 great-grandchildren.

Births

to JERRY AND TERESA BENNETT, Tacoma, Wash., a girl, Courtney June, Oct. 22

to DOUGLAS AND ANNE (RAUDSEPP) HARDY, Wollaston, Mass., a girl, Elena Elizabeth, Nov. 5

to RICHARD AND MICHELE (PEDEN) PRESCOTT, Temecula, Calif., a boy, Matthew Allen, Oct. 28

to REV. BRIAN AND BETH SMITH, New Philadelphia, Ohio, a boy, Kaleb Benjamin, Dec. 14

Marriages

AMY RICHELLE JONES and JAMES JAY PAYTON at Whittier, Calif., Dec. 11

Anniversaries

B. DALE AND MARIAN J. L. (DURANCE) CASE, Swartz Creek, Mich., celebrated their 50th wedding anniversary Feb. 12. They are members of the West Flint (Mich.) Church. The couple has 6 children, 10 grandchildren, and 1 great-grandchild.

FOR THE RECORD Moving Ministers

STEVEN A. BOZE, from Nashville (Ill.) First, to Nebo, Ill.

KENNETH R. BURTON, from Coquitlam (B.C.) Northridge, to Pepperlaw (Ont.) Cedarvale

RICHARD BUSEY, JR., from evangelism to pastor, Waynesville, Mo.

GARY L. CABLE, from Rockford (Ill.) First, to Anderson (Ind.) First

GERALD H. CASSELMAN, JR., to pastor, South Haven, Mich.

ALEJANDRO CASTILLEJOS, from Los Angeles (Calif.) Belvedere, to Pomona, Calif.

JAIME CIFUENTES, from Pomona, Calif., to Placentia, Calif.

EVERETT E. CLAY, from St. Marys, Ohio, to Shelbyville (Ind.) First

RUTH CORDOVA, from general assigned, Kansas City, Mo., to associate, Chicago (Ill.) Spanish

WILLIAM J. COUCHENOUR, from pastor, South Haven, Mich., to student, Nazarene Theological Seminary, Kansas City, Mo.

PAUL DECKER, from Wheatland, Wyo., to Beulah, N.Dak.

RANDALL S. DILLON, from Buckhannon, W.Va., to Ridgeway, Pa.

ROBERT M. DURANCEAU, from Highland Center, Wis., to Louisville (Ky.) Farmdale

RODNEY DURR, from Maumee, Ohio, to Poplar Bluff, Mo.

RICHARD L. FUNDERBURK, from associate, Concord (N.C.) First, to associate, Charlotte (N.C.) First

BRIAN GILROY, from student to pastor, Owen Sound, Ont.

ROBERT L. GREEN, from Wellsburg, W.Va., to Fairmont (W.Va.) Central

MARK E. HANSON, from student to associate, Milwaukee (Wis.) First

DANIEL L. HILL, from associate, New Albany (Ind.) First, to pastor, Jeffersonville (Ind.) First

RALPH A. HILL, from Canton (Ill.) First, to Shipshewana, Ind.

JOSEPH A. HITTLE, to pastor, Rhinelander, Wis.

TERRY J. HORN, from Mansfield, Ill., to Live Oak, Fla.

ROBERT J. JARED, from Nashville (Tenn.) Inglewood, to Atlanta (Ga.) Riverside

MARLIN P. LUDWIG, from associate, West Chester, Ohio, to pastor, Racine (Wis.) Taylor Avenue

LESTER E. MOORE, from Spring Valley, Calif., to Idaho Falls, Idaho

THOMAS R. RITCHIE, from Downey (Calif.) Telegraph Road, to San Diego (Calif.) Linda Vista

MAX M. RODAS, to pastor, Medina, Ohio

CHESTER A. SMITH, JR., from evangelism to pastor, Greensboro (N.C.) First

Announcements

ELMDALE (MICH.) CHURCH will celebrate its 75th anniversary Sunday, May 1, with a 11 A.M. service followed by a hog roast and a 3 P.M. service. Ray and Millie Overholt will sing during the services. All former pastors, members, and friends are invited. For more information contact Gregory A. Freed, 9430 Elmdale Rd., Clarksville, MI 48815, or phone 616-868-7292.

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SOUTHWEST (INDIANAPOLIS, IND.) CHURCH will celebrate its 75th anniversary Apr. 17. General Superintendent Donald D. Owens will speak in the morning and afternoon services. A pitch-in dinner is also planned. All former pastors, members, and friends are invited. For more information write the church at 4797 Tincher Rd., Indianapolis, IN 46241, or phone 317-856-3713.

MOUNT GREENWOOD (ILL.) CHURCH will celebrate its 60th anniversary Apr. 29—May 1. All former pastors, members, and friends are invited. For more information write Rev. L. Wayne Sears, 10456 S. Kedzie, Chicago, IL 60655, or phone 312-238-0453.

MONTREAL (QUE.) FIRST CHURCH will celebrate its 50th anniversary Sept. 7-11. Services will be conducted by former pastors Wednesday through Saturday nights at 7:30 P.M. Dinner will follow the Sunday 11 A.M. service and a 3 P.M. anniversary service will be held. For more information contact Rev. Scott Mapes, 359 Blue Haven Dr., Dollard-des-Ormeaux, PQ H9G 1S8, or phone 514-626-0871.

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Address: Wismarer Strasse 16, 63110 Rodgau 3, GERMANY

DODDS, REV. DENZIL and KAY, Nigeria, Stateside Address: 2700 N. Council No. 3, Bethany, OK 73008

HAYES, REV. DAVID and MICHELE, Ukraine, Stateside Address: R.R. 5, Box 145, Nashville, IN 47448

JONES, REV. AL and KITTY, Kenya, Furlough Address: 6681 Accala Knolls, San Diego, CA 92111

PERKINS, REV. DOUG and ELAINE, Mozambique, Field Address: C. P. 2334, Maputo, MOZAMBIQUE, EAST AFRICA

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EVANGELISTS' SLATES

continued from page 32

Colora, MD (Rising Sun), 22-27; Coraopolis, PA, Apr. 5-10; Fairmont, WV (Central), 13-17; Spencer, WV, 20-24; Ripley, WV, 26—May 1

SMITH, MICKEY G., Martin, TN (Green Tree), Mar. 9-13; Indianapolis, IN (Clermont), 15-20; Plainfield, IN (Trinity), 29—Apr. 3; Newport, TN, 6-10; Georgetown, SC, 12-17

SMITH, OTTIS, Logansport, IN (First), Mar. 8-13

SPURLOCK, W. EARL, Neptune, FL (Jacksonville Beaches First), Mar. 1-6; Sebring, FL, 12-13; Jacksonville, FL (Lem Turner), 23-27; Crestview, FL (Alpin Road), 29—Apr. 3

STREET, A. D., Erlanger, KY, Mar. 22-27; Glenwood, IA, 29—Apr. 13; Shenandoah, IA, 5-10; Fort Madison, IA, 12-17; Cory, IA, 25-30

STRICKLAND, DICK, Logan, OH, Mar. 2-6; Camillus, NY (Immanuel), 9-13; Houston District Conference, 23-25; Arkansas City, KS, 30—Apr. 3; Casey, IL, 6-10; Ashland, OH, 20

TAYLOR, BOB, Pasadena, TX (First), Mar. 2-6; Florida Space Coast District NIROGA, 8-11 A; Melbourne, FL (First), 11 P-13; Rock Island, IL, 16-20; Ionia, MI, 23-27; Nashville, TN (Radnor), 30—Apr. 3; Chillicothe, OH (Westside), 6-10; Nacodoches, TX, 13-17; Dallas, TX (Central), 24-27; Overland, MO (St. Louis Overland), 28—May 1

ULMET, WILLIAM, Clarinada, IA, Mar. 9-13; Council Bluffs, IA (Emmanuel), 15-20; Cayce, SC, 22-27; Wallace, SC, Apr. 10-14; Mauston, WI, 26—May 2

WELLS, LINARD, El Reno, OK, Mar. 1-6; Lawton, OK (First), 8-13; Dallas, TX (North), 15-20; McKinney, TX, 22-27; Fredericktown, MO, 29—Apr. 3; Wichita, KS (Indian Hills), 5-10; Neodesha, KS, 12-17; Granite City, KS (First), 19-24; Carey, IN (Ridge Chapel), 26—May 1

WETNIGHT, RICK, Lomax, IL, Holiness Crusade, Mar. 1-6; Laharpe, IL, District Revival, 9-13;

Neosho, MO, 15-20; Oakwood, IL, 27; Dana, IN, Apr. 5-10; Willard, OH, 12-20; Marietta, OH (First), Men's Retreat, 22-24; Waverly, TN (First), 28—May 1

WHEELER, CHUCK AND WILLY—WHEELER FAMILY MINISTRIES: Oak Hill, FL, Mar. 1-6; Kings Mountain, NC, 16-20; Portsmouth, VA, 22-27; Bath, NY, Apr. 6-10; North Syracuse, NY (Community North), 12-17; Clifton Springs, NY, 19-24; West Lafayette, OH, 26—May 1

WILLIAMS, CURTIS D., South Lebanon, OH, Mar. 2-6; Worthington, KY, 15-20; Xenia, OH (New Burlington), 27-30; Augusta, KY, Apr. 13-17; Dayton, OH (West Acres), 20-24; Logan, WV, 27—May 1

WILLIAMS, LAWRENCE Z., York, NE (First), Mar. 2-6

WILSON, DAVE AND SANDRA: Terre Haute, IN (East Side), Mar. 1-6; Shelby, OH, 8-13; Jamestown, KY, 15-20; Minerva, OH, 22-27; Marion, OH (Kensington Place), Apr. 5-10; Nancy, KY (Delmer), 12-17; Franklin, KY (First), 20-24; Goodland, KS, 26—May 1

WOMACK, PAUL W., Kewanee, IL, Mar. 2-6; Mexico, MO, 9-13; Willmar, MN, 16-20; Peoria, IL (North Side), 23-27; Mount Pleasant, TX, 30—Apr. 3; Kansas City, KS (Bethel Glen), 6-10; Saint Clair, MO (Parkway), 17-22; Centerville, IA, 27—May 1

WRIGHT, E. GUY AND LIL: Jessup, GA, Mar. 2-6; Lake Mary, FL (First), 9-13; Longwood, FL (First), 16-20; Ft. Oglethorpe, GA (First), 22-27; Chattanooga, TN (East Lake), 30—Apr. 3; Clinton, OH, 6-10; Knox, PA (Faith), 13-17; Wintersville, OH, 19-24; Buckannon, WV, 27—May 1

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. The *Manual* declares that I must be a tither in order to be eligible to serve on the church board (*Question Box*, Dec. 1993). But nothing is said about other church responsibilities, not even attendance. Does that mean that my tithe in the plate is important but my presence in the pew is not?

A. Since you took time to carefully type your letter, I assume that it is serious. The *Manual* names many responsibilities for those who hold office in the church. Paragraph 39 cites sanctification, tithing, and being in full sympathy with the doctrines, polity, and practices of the Church of the Nazarene. For a fuller glimpse of what the church expects of her elected and appointed leaders, please read paragraph 805 in the 1993 *Manual*, "Installation of Officers." Give special attention to the *Workers Covenant* (which, among other things, requires you to read the *Herald*).

Q. Do you think that Christian churches should have Halloween parties?

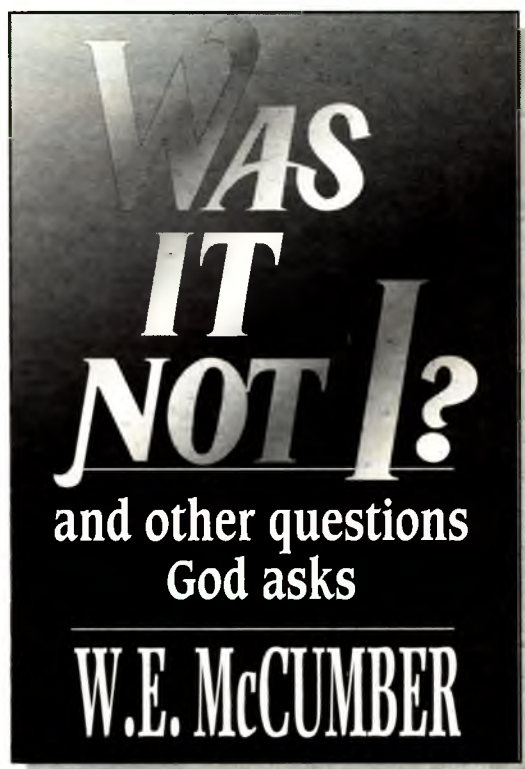
A. Given the resurgence of primitive spiritism in our times, I could not recommend Halloween celebrations for churches. A few decades ago, it had become an innocuous cultural activity. But with witchcraft, shamanism, and New Age spiritism being elevated to the level of respect, Halloween activities are less appropriate than ever.

Halloween started out as a Christian holiday (All Hallows Eve), being the eve of All Saints Day, which is November 1. The practice seems to have started in the eighth century in Europe. It soon got blended into the pagan Halloween festival observed by the pre-Christian Druids of Gaul (France) and England. Three unsavory aspects of the Druid Halloween have survived to our day, at least in symbol: (1) Halloween ghosts and witches make their presence known. (2) feasting and lighting of bonfires to keep spirits away. (3) the belief that evil spirits possess (incarnate) animals or human beings. In Britain, dogs, cats, and bulls were the most likely creatures to be "possessed by devils."

The Druid practices themselves were related to early Roman festivals in honor of the goddess Pomona. She was the goddess of orchards and gardens celebrated in Ovid's work *Metamorphoses*.

The pagan elements dominate Halloween today. Its Christian roots are almost totally obscured. Though some find them harmless, I cannot recommend or commend Halloween parties on the church calendar.

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.



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THE READERS WRITE



Humanistic Worship?

The January issue of the Herald by implication . . . blesses an approach to worship that is nothing less than humanism. The focus of one article in particular seems to be an effort to jar the church "out here" to streamline the services of worship to speak to the post-Marshall McLuhan generation. It betrays a total misunderstanding of the basic purpose of worship. Worship, it would seem to indicate, is designed to meet human needs. The fact that

you have a "futurist" and a psychologist laying out what amounts to a polemic on worship styles, instead of a theologian and perhaps a specialist in spiritual formation, indicates the direction our church has already begun to follow. We are shaped by our culture instead of challenging it in terms it can understand: If most of our people are more interested in a football game than in God, simply have a Super Bowl party and call it worship.

The Christian faith historically has been an invitation from God to enter into His life and holy purpose, which involves a change of life's direction, the acceptance of the death of the cross, and the joyful following of Christ who spoke in a language the common people could clearly understand about the necessity for radical commitment. In seeking to make the things of God "relevant" and making the focus of the church the perceived needs of the hedonistic generation we may generate traffic through church doors, but we are failing to make an impact for righteousness on decadent Western culture . . .

The question is not whether or not to have a rock band in the sanctuary. If rock bands are the best we can offer, so be it. Whatever the cultural language, the fact remains that the "world" is going to be reached when the church acknowledges God and worships Him in the worship services, and then when, as the Body of Christ it leaves the sanctuary, it dares to put Him at the center of all of life and living.

Russell F. Metcalfe, Jr., Quincy, Mass.

Renewed Vision

I read January's issue cover to cover. The picture on the front caught my attention, calling me to investigate. It was thrilling!

I was excited because it said to me that our church is not turning its head from the needs of our day and the future. Articles like "Keeping the Baby Boomers in the Church" and "Saving the Computer Generation" were right on target.

I must say I was starting to despair that maybe our church was slow of foot in changing to reach today's generation, but I write today with renewed vision for us. The gospel message must never be compromised, but the quickly changing times constantly demand that we assess how to apply it!

Change is never easy, usually uncomfortable at first, but we must, in order to stay on the cutting edge of the needs we face today! Thanks so much, keep up the good work!

Tommy L. Davis, Mount Washington, Ky.

Find Us Faithful?

I appreciate the sincerity of Samuel Dunn and Les Parrott III in their article, "Saving the Computer Generation." However, I feel that there has been a growing trend to shun worship tradition. For many years the worship style that has been predominant in the Protestant church has, I believe, been one that has complemented the spirit and message of the Scriptures.

Rather than being led by the Holy Spirit to new ways of reaching the lost, I am afraid we have begun to accept the ways of secular society in a wholesale fashion (e.g., applause after every song; hawking tapes, records, T-shirts, etc., from the pulpit on Sunday). The voice for change has been loud in our denomination for a few years. Possibly those who are still in accord with tradition should be more persuasive. The words of a song I heard yesterday are still ringing in my ears, "May all who come behind us find us faithful." I worry about what those who are coming may find in our churches.

Thanks for the good articles and commentary that I continue to read in the Herald.

Larry Haffey, Olathe, Kans.

Channel Flipping

The Herald's multimedia style of vigorously endorsing various sides of a question provides some dizzying channel flipping among the "Editor's Choice," "General Superintendent's View-

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March's 10-Point Quiz

point," and "Saving the Computer Generation" in the January '94 issue.

The worship service the editor lampoons appears to be essentially the same as that presented as the progressive model by Dunn and Parrott, Cunningham's appeal for "more than entry-level disciples" and the description of the Nazarene "lounge where people who feel more comfortable listening . . . can drink coffee and worship at the same time" are painfully incongruous.

The hyper-marketing of the church is increasingly politically correct. As demonstrated in "Saving the Computer Generation," the badge of correctness is a smug dismissal of hymns and gospel songs and those who prefer them.

"If hard choices must be made, leaders should err on the side of serving the young and outsiders" may be mathematically desirable, but pity any remaining unsaved radio generation and television babies. They will not be part of the target market.

The "tale of two congregations" notwithstanding, it is at least theoretically possible to both choose a traditional worship style and be thoroughly committed to outreach, evangelism, and nurture. Likewise, it is not inconceivable that a highly sophisticated computer generation may respond with lasting commitment when the claims of the gospel confront them through such media as intelligible, theologically significant lyrics.

Jonathan Meek, Yukon, Okla.

Hit and Run Baby Boomers

It apparently has become fashionable in recent months for many to acquiesce to the findings of The Barna Report, especially in reference to the issue of the baby boomers and how to keep them in the church. While I find much of Barna's data to be true, I fear the implications made for the church to accommodate the changing trends . . . of a changing society.

While I recognize that the baby boomers are shopping for just the right church to suit their needs I also realize that most small churches like ours can't. And while we may never be the "Super-Store Church," we can be the "Servant-Style Church." After all, Jesus came to give His life away . . . to serve rather than be served. Herein lies our opportunity to provide assimilation for service as opposed to feeling the need to compete with consumer-style mentality.

I pastor a relatively small congregation, which in a few days will receive four young people into membership. In doing so, this baby boomer counters the "hit and run" generation's philosophy. Let's think in terms of giving the baby boomers what they need rather than what they want.

David D. Freese, Indian Head, Md.

God Is Faithful

Thanks so much for "What I Found Out About God." It sure matches my testimony as to my failings and wanderings and to God's faithfulness in love and grace. His chart covers my own chart! "If we are faithless, He will remain faithful" (2 Timothy 2:13). To me, to keep finding God out is my salvation, joy and growth!

Ray Lunn Hance, Oklahoma City, Okla.

Couldn't Say It Better

Concerning your recent article under "Editor's Choice" [What I Found Out About God] of the December issue—Calvin himself couldn't (never did) say it better!

On one printed page that will be read by thousands of people, you have shredded the cardinal doctrine of the Church of the Nazarene—it lies in rubble.

Oh, my dear brother, my heart aches for you and for all those who will falter, give up, or totally reject, as you have, this most blessed truth—that God not only can but will make us holy.

Lastly—may I ask, "Why are you a Nazarene?"

Hazel C. Suffell, Sheridan, Wyo.

1. How many billionaires are there in the U.S.A.?

- A. 14 C. 47
B. 24 D. 1,102

2. In the U.S.A., 1% of the population owns what percent of American wealth?

- A. 37 C. 55
B. 25 D. 75

3. What percentage of babies born this year in the U.S.A. will be born into poverty?

- A. 10 C. 40
B. 20 D. 50

4. In the world economy, "absolute poverty" is described as per person income of \$370 per year or less. How many people now live in "absolute poverty"?

- A. 25 million C. 875 million
B. 75 million D. 1 billion

5. How many human beings die from starvation on our planet each year?

- A. 1 million C. 15 million
B. 10 million D. 25 million

6. How many children die each day of starvation?

- A. 3,000 C. 35,000
B. 25,000 D. 40,000

7. Percentage of Americans who, according to Harper's magazine, say that the nation's health care system should be run by the government:

- A. 69 C. 29
B. 39 D. 9

8. Within 20 years, what percentage of our senior citizens will have children who are also senior citizens?

- A. 10 C. 25
B. 15 D. 75

9. What percentage of U.S. teens who are old enough to drive actually own a car?

- A. 10 C. 25
B. 15 D. 33

10. What all-black church recently planted a church to reach whites in a nearby wealthy suburb?

- A. Ebenezer Baptist, Chattanooga, Tenn.
B. New Hope Church of God, Detroit, Mich.
C. Shiloh Baptist Church, Oakland, Calif.

Answers

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

Be Careful Not to Be Careful

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

HE WAS A VERY CAUTIOUS MAN. The kind of man who would wear both a belt and suspenders. He is mentioned three times by the Gospel writer John. In each of the three episodes he is revealed as one who is too careful.

Episode One

"That is a handsome cat you have," remarked the pastor, while making a home visit. "What's his name?"

"Nicodemus," the boy of the family replied.

"What a strange name for a cat," the minister said.

"Not really," said the boy, "he came to us by night."

I suppose the first thing that comes to our minds when we hear the name Nicodemus is the fact that this man came to Jesus under cover of darkness.

The account is given in John, chapter 3: "Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night and said, 'Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him.' In reply, Jesus declared, 'I tell you the truth, no one can see the kingdom of God unless he is born

again'" (John 3:1-3, NIV).

Some commentators seem to give Nicodemus the benefit of the doubt in determining his motive for coming to Jesus alone at night. They suggest that the crowds around Jesus and the pressures of the day for Nicodemus made it virtually impossible for him to come to Jesus during the day.

Other circumstances, however, seem to reveal that Nicodemus was in fact being cautious. He was not ready to be seen with Jesus in public and thus came to Jesus out of curiosity rather than commitment.

Episode Two

Nicodemus reappears in the seventh chapter of John (7:45-52). Here the authorities are seeking to arrest Jesus. Being a member of this ruling council, Nicodemus has the opportunity for a bold response in defense of Jesus, yet he is cautious in his reply. He does not publicly identify with Jesus nor does he attempt to defend Him, but offers a word of caution to the group about their plans to seize Jesus. He says, "Does our law condemn anyone without first hearing him to find out what he is doing?" (John 7:51, NIV).

I think his heart was telling him to speak up for Jesus, but his head said, "Why risk it?" Have you ever been in a situation when you felt you ought to say something about your faith or about Christ, but you were too timid, too afraid? Nicodemus knows how you felt.

Episode Three

Nicodemus surfaces a third time, immediately following the death of Jesus. Joseph of Arimathea, who was a disciple of Jesus, claimed the body

of Jesus from Pilate. The Scripture says that Joseph acted in secret for fear of the Jews. Then, beginning at John 19:39, the Scripture says: "He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen" (vv. 39-40, NIV).

The death of Jesus had done something for these two men that His life had not been able to do. At His death, they become active—they take a public, although quiet, stand as they go to the officials and request the body of Jesus.

The fear was fading, the sacrifice of Jesus was transforming these men. The power of the Cross was calling Nicodemus out of the shadows into the light.

Perhaps Nicodemus did finally become an active follower of Jesus, but his training and position and perhaps even his wealth stood in his way at first and kept him from the strong public stand for Christ that he could

The power of the Cross was drawing him out of the shadows into the light.

have made. He was too careful.

His presence in the Gospel of John is important, for it cautions all of us who may be tempted at times to be secret servants of Christ. Nicodemus' act of kindness following the death of Jesus speaks to us about the power of Christ's sacrifice to transform and move men from the shadows into the light.

As we follow the risen Savior, let's be careful not to be too careful. **H**

To John Howard

I must have been about six when I first met John Howard. We were the same age. He was precocious and articulate. He lived down the street from my uncle.

"I like to go skating, don't you?" I said, as we stood there pelting a soda can with gravel. "I guess so," John Howard replied. "It's kinda hard here on my street."

"I mean at the skating rink," I insisted. "Don't you ever go to the skating rink?"

"Oh, no," he replied. "Coloreds aren't allowed at the skating rink."

I don't remember ever thinking about racism before that time. I couldn't believe that John Howard and others like him were not allowed to go to many of the places where I went if I pleased.

As the '60s came and went, I watched as people of color won a number of victories. Our local schools were integrated when we were in senior high. No longer did Blacks attend their own institution, which had been called a "training school."

Throughout high school, Whites and Blacks performed together in dramas, sports, and band, but somehow, we never came together in a way that made us comfortable. I was never asked into the home of a Black, and no Black was ever invited to mine.

As I look back, I don't remember any of the black youth (and there were a lot of them in my hometown) working at the stores. My buddies and I complained about the low wages we earned at a grocery, but at least we had jobs. For black kids it must have been depressing—both economically and psychologically.

As I prepared the article on race for this issue of the *Herald* (pp. 19-30), I thought of John Howard and the many other Blacks I have known. It has been only 30 years since the Civil Rights Act of 1964 declared discrimination on the basis of race illegal; however, the situation for Blacks and others of color in America remains bleak. Consider Andrew Hacker's description:

Black Americans are fully aware of what is happening in this sphere [of the family]. They know that most black children are being born out of wedlock and that these youngsters will spend most of their growing years with a single parent. They understand that a majority of their marriages will dissolve in separation or

divorce, and that many black men and women will never marry at all. . . .

If you are a black woman, you can expect to live five fewer years than your white counterpart. Among men, the gap is seven years. Indeed, a man living in New York's Harlem is less likely to reach 65 than is a resident of Bangladesh. Black men have a three times

greater chance of dying of AIDS, and outnumber whites as murder victims by a factor of seven (*Two Nations*, Ballantine, 1992, used by permission).

I would like to think that in 1994 we have

come a long way in race relations in the U.S.A., but in reality, I think we have not. There are no black faces in my northeast Kansas neighborhood. There are few American Blacks employed where I work.

Recent statistics show that most schools in America's cities are once again segregated, with the number of Whites in urban public schools accounting for less than 20 percent of student bodies.

I like to think that I am not prejudiced, but there are times when I laugh at an ethnic joke or when I find myself thinking that Whites have it bad, because some Blacks have found jobs through affirmative action programs. Most of us understand that no amount of affirmative action will ever repay our African-American brothers and sisters for the insensitivity with which our forefathers treated their ancestors.

John Howard never made it to his 40th birthday. I saw his mom and dad shortly after his death and expressed my regrets. "He always thought a lot of you," the father assured me.

I want to do better. I want to be a global citizen who is "color blind." But I can't do this apart from the power of God's Holy Spirit working in my life. It requires sacrifice and even repentance, but God's uncomfortable prodding at my heart will not stop unless I seek to make my part of the world better for everyone, not just those who share my socioeconomic status and skin color.

Will you join me?

Mark G

Somehow, we never came together in a way that made us comfortable.

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Nazarene Churches Damaged by Los Angeles Quake

At least a dozen Nazarene churches sustained damage as a result of the Los Angeles earthquake Jan. 17. Three churches on the Los Angeles District—Newhall, Northridge, and Filmore—are unable to use their sanctuaries because of the damage. The sanctuary of the La Mirada Church on the Anaheim District also was damaged.

The other affected churches on the Los Angeles District include: Panorama City, San Fernando Spanish, North Hollywood, Simi Valley, West Valley, Santa Monica, Children of the Shepherd, and Los Angeles First.

The number of Nazarene families affected by the earthquake is unknown, according to Tom Nees, Nazarene Compassionate Ministries director. However, at least 10 families on the Southwest Latin American District, including 5 families from Los Angeles First Spanish Church, were displaced from their homes. Addition-

ally, the home of Lois Ward, Los Angeles District NWMS president, was damaged. Two retired Nazarene elders and David Foster, son of Bob Foster, Nazarene Publishing House president, also have damaged homes.

Relief efforts are being coordinated by Nazarene Disaster Response, which is a program of Nazarene Compassionate Ministries, Inc. NDR has issued a call for in-kind gifts such as blankets, tents, charcoal, canned food, can openers, over-the-counter medicines, paper goods, and toilet paper. Individuals or churches wishing to contribute these items should phone 1-800-385-1876 for more information.

Heart to Heart International, a Nazarene-directed relief agency, also responded to the needs of earthquake victims. The Olathe, Kansas-based organization collected relief supplies through drop-off points in Kansas City-area grocery stores. The group assisted six major groups,

including Nazarene organizations such as the Bresee Foundation and Children of the Shepherd.

Individuals and churches wishing to assist Nazarenes and Nazarene churches

affected by the earthquake may send contributions to the general treasurer, earmarked "L.A. Earthquake Assistance." The address is 6401 The Paseo, Kansas City, MO 64131.

Alabama Nazarenes Killed

A 31-year-old mother of three and her father were shot to death Christmas Eve in Gardendale, Ala. Cheryl Harris Borden and her father, Dean Harris, were shot at Harris's home Dec. 24. The Harris- es were members of Gardendale Church of the Nazarene.

Cheryl had moved to Gardendale in January 1993 after separating from her husband, Jeff Borden. She had obtained a restraining order to prevent him from seeing her. Under the provisions of the order, he could see their children only in the presence of his parents.

According to Lamar Smith, Gardendale pastor, Jeff Borden and his father, Frank, were returning the three children to the Harris home about 7 P.M. Christmas Eve. The 61-year-old Harris went out to get the children as Cheryl was arriving at the home. As the children were getting presents out of the car, Jeff Borden allegedly pulled a gun and shot Cheryl in the back of the head. The children ran into the garage while Harris ran into the house and told his wife to call the police. Borden allegedly fired several shots at Harris as he ran to the house. One of the bullets hit Harris in the back.

Several other family

members were in the house during the shooting, but no one else was hurt.

Harris was transported to the hospital by ambulance and was taken into surgery. He was pronounced dead around 11 P.M., Dec. 24. Cheryl was taken by helicopter to a Birmingham hospital where she died early Christmas morning.

Funeral services were held for both Cheryl and her father Dec. 27 at Gardendale Church of the Nazarene. Dean Harris had been a member of the church for more than 20 years. Cheryl and her children had been attending the church since her separation from her husband.

"Dean Harris is going to leave a hole in this church about a mile wide," said Smith. "He was very active, serving on the church board, as Sunday School superintendent, and in many other capacities."

Harris is survived by his wife, Jaunita; a son, Richard; two daughters, Connie Harris and Cynthia Smith; two brothers, Duane and Gerald; one sister, Kathleen Biggs; and six grandchildren.

Cheryl Harris Borden is survived by two sons, Stephen (10) and Derek (8); and one daughter, Maranda (6).



Harris



Borden



This street scene showing a crushed van next to a damaged building was typical for Southern California following the Jan. 17 earthquake. Hundreds of buildings and vehicles were heavily damaged when the 6.6-level earthquake struck the area.

Photo by John North, courtesy of Heart to Heart International

For the latest news about the Church of the Nazarene, phone Nazarene Telenews at (816) 333-8270.

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