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Herald of Holiness

C H U R C H O F T H E N A Z A R E N E

A photograph of an older man with grey hair and glasses, smiling. He is wearing a dark suit jacket, a white shirt, a red tie with white polka dots, and blue and white striped overalls. He is holding a black Bible in his left hand and a wooden level in his right hand. The background is a red brick wall. The text 'TOO BUSY TO RETIRE' is overlaid on the right side of the image.

**TOO BUSY
TO RETIRE**

**MINISTRY
WITH
OLDER
ADULTS**

**WHY YOU SHOULD
PRAY FOR YOUR
PASTOR**

**COLLEGE PREP
FOR NAZARENES**

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Journey of Joy

BY RAYMOND W. HURN

Passing the biblical milestone of threescore years and 10 can be done all too swiftly. It's not such a long trip if you are busy and healthy. On the other hand, it is sometimes like the condolences of Madelyn when I suggested I may have preached too long. She said, "No dear, it wasn't long. It just seemed long." It's all in our perspective.

My dad lived 86 years, and some of the most fulfilling ministry occurred as a retired but active associate pastor between the ages of 68 and 80.

The contrarian, Lyle Schaller, refers to my generation as the shrinking generation (born between 1910 and 1927). He identifies three successor generations: the unique generation (1928 to 1942); the liberated generation (1943 to 1955); and the new conservatives (1956 to 1972). My generation lived through two world wars and the inauguration of the national anthem, the "Star Spangled Banner." We are known as the patriotic generation (22 million people 70 and older).

I began attending the local Nazarene church in Ontario, Oreg., at the age of eight days. Dad started preaching full-time in 1933, after four years of study at Northwest Nazarene College. I was about 11. We did not know (or admit to) adversity, though church for us was small numbers in rag tents, rented storefronts, and home cell meetings. Depression-day economy meant Dad worked for a dollar a day. He also considered himself a full-time minister. We only visited large churches occasionally for revivals. During high school years, we worshiped in a rented office attached to an abandoned lumberyard. Oh yes, a few times a Methodist pastor invited me to give a reading or patriotic oration in the large new church . . . always full of people. I still love

the Methodists.

I heard Harmon Schmelzenbach as a boy and immediately offered myself for Africa and wound up joining Dad in door-to-door contacts for revival meetings. Cold turkey calling in boyhood is guaranteed to help overcome the "stammers." I was not only part of a great movement—we *were* the movement in that place and time.

So here we are, celebrating the shrinking generation. (The shrinking generation refers only to our numbers, not Nazarene spirit.)

The title of Tofler's book, *Future Shock*, sums up the 20th century well enough. The new millennium is here.

Life in the new millenium will continue to change, but it can be a journey into joy.

Leith Anderson's book of warning to church leaders, titled *Dying for Change*, paints the picture of many, and flags a warning for all churches.

In the midst of all of this, we must keep asking, "Why are we here? What is our mission? Can we articulate it spontaneously and pass it on to succeeding generations of Nazarenes?" Those driven by mission cannot tolerate maintaining the status quo or just perpetuating for the sake of institutional loyalty. Our mission is greater than holding an organization in place.

In 1775, James Allen wrote in his diary, "Many people feel America has seen her best days." Some Nazarenes may feel that way about our church.

Not me, or even most of my generation of Nazarenes. The best is yet to come.

Life in the new millennium will continue to change. It is dynamic, not static. Sure, we have friendly people who know how to minister. They will do well anywhere you put them. They are visionaries, aggressive promoters, and eager to win souls. Most congregations I know are *not* closed to outsiders. We are, as P. F. Bresee put it, "in the morning" of our movement.

But, are we united in our mission? I believe we are! We must not take the mission for granted. God raised up Nazarenes to promote and propagate Christian holiness in the Wesleyan context. Peter Drucker is probably right when he proclaimed that in programs and project promotion, "The life of a good idea is five to eight years." Let the innovators have free rein. Let the new ideas and programs cascade around and through the church unabated. Let these new millennium folks do their God-ordained best, but let us beseech Almighty God that we do it all from the pure motives of fulfilling the compassion of Christ to dispel sin and darkness, installing the kingdom of heaven in human hearts.

By November 1992 we had confronted the challenge of "a million hours of prayer" for the General Assembly by signing up 1.6 million hours through the efforts of the NWMS. Can you imagine what will happen to Nazarenes if we achieve 2 million or 3 million hours of prayer by July 1993? It will surely prepare us for our journey of joy into the new millennium.

HH



Shaping Up Our Image

Oh, no, it's C. Everett Koop," exclaimed the wide-eyed waitress as she seated me at my favorite Kansas City barbecue restaurant. "I quit smoking last month—I promise."

Variations on this scenario happened to me four times in one month. It was my gray beard, they told me. The beard had to go.

Perhaps I was too concerned about my image. I let what I didn't want others to think make me change my appearance. The holiness movement in general and the Church of the Nazarene in particular have also been overly conscious of their image at times. Afraid that the public would mistake us for someone that we didn't like has caused us to change our image—sometimes for the worse. Sometimes we were so concerned about not wanting to look like the Catholics, the charismatics, the New Agers, the liberals, or the fundies that we often surrendered important parts of scriptural religion just because we didn't want to be "like them."

For example, by 1930 the holiness movement had all but given up its once vigorous role in compassionate ministries. Why? Because the social gospel of the liberal Christians had become so popular. We didn't want to be like them!

I am told by firsthand observers that 50 years ago British Nazarenes did not celebrate Easter, preferring to have the district assembly on Easter weekend. Why? Because it was the Catholics who celebrated Easter. We didn't want to be like them!

When I was growing up in the Church of the Nazarene, the competition was the Southern Baptists—those Calvinists who taught

that even good Christians sinned in word, thought, and deed every day. The most prized spiritual gift for my generation may have been that of "scalping Calvinists." We wanted everyone to know that we had nothing to do with that sinning religion outfit. So we polished up our "sinless perfection" trophy and put it on display every Sunday and Wednesday. We let those pesky Baptists shove us into changing our image by overemphasizing sinless perfection (a term Wesley said was "not worth striving for").

The result was that a whole generation lost the fine art of confession of sin. In its place, we developed the fine art of mislabeling sin—calling it infirmity, mistakes, human weakness, etc. Mind you, saved and sanctified men and women do not have to sin—but sometimes they do. And when they do, honest confession is the one thing to do about it. Have we not found out by bitter experience that nothing strangles spiritual growth more quickly than unconfessed sin? But nobody mistook us for those Baptists!

During much of my life, the Methodist church has, in general, stressed—probably overstressed—the gradual aspects of sanctifying grace. Our ricochet reaction was to overstress the instantaneous part of the experience of entire sanctification. Sometimes we loaded onto an instantaneous experience more than it was ever supposed to carry. Thus, the part of holiness in which God prepares the believer's heart for sanctifying grace and the part of ongoing growth in holiness got relegated to "asides" in sermons that went barging on to make

a "more important point." You see, we didn't want anyone to think that we were Methodists!

And what of the doctrine of the blessed Holy Spirit? There is no doubt that some Pentecostals and charismatics have abused the doctrine of the Holy Spirit. I mean, teaching that you have to work up a trancelike state and then jabber incoherently to be really filled with the Spirit is beyond bizarre. But for all their abuse, we should not quietly drop the Holy Spirit from our spiritual vocabulary. We should seek Him in His fullness and welcome the *true* gifts that He bestows. Should we forfeit the biblical place of the Spirit in worship just because

Saved and sanctified men and women do not have to sin—but sometimes they do.

some folks who ought to know better abuse the doctrine?

Perhaps it is the New Agers who are now causing us to change our image. The New Agers have picked up a number of practices from Christianity. Meditation is one of them. But they make meditation a scary and destabilizing experience. Usually, it emphasizes emptying the mind and then refilling it with whatever may drift in from the unconscious or the "spirit world." That's dangerous, and contrary to the Christian way of meditation in

which one fills the mind with a noble thought from the Bible.

Should we let New Age abuse ruin Christian meditation? You would be surprised how many evangelical Christians are ready to do so. Further, many are demanding that we drop the word and the practice. Why? Because we don't want anyone to think we are like the New Age people!

The environmentalists may be the next ones to swindle us into changing our image. They seem to be causing some of us to forget that God clearly charges us in the very first chapter of the Bible with the responsibility of caring for His world.

In our November issue we ran a story called "Is This My Father's World?" by Professor Hollis Fenn. Mr. Fenn cited the Christian's responsibility regarding such matters as hunger, overpopulation, clean air and water, eroding topsoil, ozone depletion, and shrinking coal and petroleum reserves. A number of our readers took offense at this and wrote very angry letters. Why? Because the environment is what left-wing extremists and liberal social activists are all about—and we don't want to be like them!

Two readers explained to me that there is no such thing as a coal and oil depletion problem. After all, they explained, a Nazarene evangelist and a Penn State scientist proved years ago that coal can be created in seven hours.

Two others informed me that no one can prove that there is an ozone depletion problem.

Another declared that the spotted owl controversy is a hoax. "Who ever saw one anyway?" he asked.

Another declared that he had a relative in Iowa who was getting more corn per acre now that the top-

soil has thinned to 8 inches from 16 inches. Thus, there is no real long-range food problem. Another reader explained to me that the Mekong Delta alone could feed the entire world.

One reader set me straight, informing me that the famine in third world countries was God's judgment on those nations because of their sin and Satanic delusion. It has nothing to do with the way wealthy nations control the earth's resources—silly me!

Overpopulation is a farce, I was informed, and Fenn's mention of it offended some readers. There is no population problem to begin with, I was told. The entire population of the world could be put into Jacksonville, Fla.—and they would take up only half the city limits!

To speak in the *Herald* about population control, I was told, was to boost the abortion forces. There are several ways to control population—surely abortion is a sinful way to attempt it. But how about the Bible way? I speak of the "rhythm method" taught in Leviticus in the Holy Scriptures.

Why shut up about environmental issues? Because those left-wing social activists are pushing such matters. In fact, one reader explained to me the liberal politicians led by President Clinton have a wicked plan to spend millions of our tax dollars supporting traveling abortionists in China who go around bribing pregnant women to abort their unborn children and murder the ones they have already given birth to.

Let's look at our image if we dropped everything ruined for us by an extremist. What would we have left if we:

1. Fall silent about taking care of the world God charged us to take care of because some real-life extremists are pushing the matter too far?
2. Forsake prayerful meditation because the New Age radicals have given meditation a bad name?
3. Forfeit the doctrine of the Holy Spirit because we don't want to be like those "holy rollers" or the Pentecostals?
4. Forego the confession of sin in the lives of believers because that's for Baptists?

The environmentalists may be the next ones to swindle us into changing our image.

5. Forget the gradual aspects of entire sanctification because that's what the Methodists emphasize?

6. Freeze Easter celebrations (and Christmas, Lent, and Pentecost observances) because that's what the Catholics are famous for?

What would we have left?

Maybe we ought to work on our image—and make it the picture of plain biblical religion, rather than let everyone shape us into a negative, opposite reflection of everything and everyone we don't want to be like.

HT

Herald of Holiness

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Prayer—a Means of Grace

He lifted his hand during the small-group discussion and, with a look of deep seriousness, complained, “I don’t like setting times to pray. I just pray as the Lord leads me. It can be at any time. This idea of specific times to pray is too much like discipline.”

Another participant in a separate group declared, “We need to be careful of works righteousness here.”

This whole idea of intentionality is getting my attention these days. Maybe it’s because I am examining it in my own life. What I am beginning to hear from various quarters is a spirit of resistance to anything that smacks of discipline, especially in the realm of the spiritual life.

The Christian disciplines have been at the center of following Jesus from the beginning. The disciplines are not grace, they are a means of grace and maybe should be so titled.

As Dallas Willard defines them, “A discipline for the spiritual life is, when the dust of history is blown away, nothing but an activity undertaken to bring us into more effective cooperation with Christ and his Kingdom” (*The Spirit of the Disciplines*, Harper and Row, 156).

The Western mind-set, and especially the Christian community, has allowed itself to believe that intentional spiritual disciplines are a throwback to excesses of an earlier age in Church history. Since the Reformation, the Church has progressively separated faith and works to such an extent that it is difficult to say what a person “does” to become more like Christ. The disciplines, or means of grace, become optional. We can become church members

and live the rest of our lives with our names on the roll and never be challenged to know what it means to be a disciplined disciple.

The disciplines are not “works righteousness,” though they can become just such works when wrongly understood. They earn us no extra credits with God, nor do they themselves make us more holy. They serve vitally different functions. The basketball star who plays with heart-thumping brilliance, the Olympic diver who executes the near perfect dive, or the astronauts who make the space mission look easy perform with excellence when demanded because of relentless practice.

It is practice, or discipline, that enables them to do what to us seems astounding. Willard asserts, “The entire question of discipline, therefore, is how to apply the acts of will at our disposal in such a way that the proper course of action, which cannot always be realized by direct and untrained effort, will nevertheless be carried out when needed.” Simply put, he says, “The mark of disciplined persons is that they are able to do what needs to be done when it needs to be done” (151).

If that is true, then I am going to build my prayer life on a consistent, intentional basis, knowing that there will be times when it all seems ordinary and, perhaps, even useless. The point is, practice creates a readiness for whatever God has in store for me.

There is one other idea to keep in mind as we take this disciplined journey. The disciplines, though not grace themselves, are means of grace. Richard Foster says: “By themselves the spiritual disciplines can do nothing; they can only get us to the place where something can be done. They are God’s means of grace . . . God has ordained the disciplines of the spiritual life as the means by which we are placed where He can bless us” (*Prayer*, Harper and Row, 6).

A disciplined person is able to do what needs to be done when it needs to be done.

Therefore, I design my prayer life with intention. It may not look like anyone else’s, but it will be consistent—the result of regular practice at being with God.

How can I ever expect to mature in prayer without making it a regular part of my life? To “practice,” if you will. It is the “practice” that will set me free to pray as my heart so desperately desires. I want to be where He can bless me when He chooses, don’t you?

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.



Slippery Slopes

We feel compelled to respond to an article published in your July 1992 issue titled "Decisions at Life's End." The author, Chaplain Gerald Oosterveen, made an excellent point that we need not prolong the dying process by subjecting suffering patients to heroic medical procedures. Nothing in Scripture would require us to apply extensive and painful technologies when the death of a loved one is inevitable. Further, we empathized deeply with Chaplain Oosterveen as he described the anguish of watching his own nine-year-old son suffer through the dying process.

From this foundation, however, Chaplain Oosterveen strayed into philosophical arguments that are being promoted aggressively by the Hemlock Society and other supporters of euthanasia. Indeed, we were shocked to read, "What's been done by the Kevorkians, the Gilberts, and the Linares in our country is deeply tragic, but perhaps not wholly wrong."* With those words came a tacit endorsement of physician-assisted suicide—or at least a dramatic lack of abhorrence for it!

Does the physician-assisted suicide of Janet Adkins—a woman who 24 hours prior to stepping up to Dr. Kevorkian's death machine played and won a vigorous game of tennis—really have anything in common with Mr. Oosterveen's decision against prolonging his son's sufferings unnaturally?

In the case of Nancy Cruzan, she was *not* in a persistent vegetative state. She was capable of looking around, smiling, even eating solid foods. When a feeding tube was inserted into her body it was not out of necessity but convenience. In the end, her death was not the result of disconnecting "life-support systems" at all, but of withdrawing food and water. Nancy Cruzan was simply starved to death.

Christians across the nation are fighting desperately to hold off the "right to die" organizations that have as their goal the approval of suicide for all people, at any age. Already in three states—Washington, Indiana, and, most recently, California—"death with dignity" initiatives have been introduced and submitted to the voters for approval. Fortunately, all three have been defeated . . . But this is one monster that's certain to raise its ugly head again. In view of this battle, it's difficult to understand why the *Herald of Holiness* would concede an advantage to the enemy by casting doubts . . . regarding the abhorrent evil of euthanasia and the absolute sanctity of human life . . .

The problem, aside from the moral issues of taking human life, is that euthanasia is inevitably *progressive* in nature. Once you let that snake out of the basket, it will be impossible to control where it slithers! Allow us to illustrate.

Suppose we legalize physician-assisted suicide for elderly people who are terminally ill. The question is, how would it be limited thereafter for those who were neither sick nor severely handicapped?

If the old but healthy can choose to die, what about the not-so-old? Could a 50-year-old person take the plunge? If not, why

not? How about a 40-year-old woman in menopause or a man in midlife crisis? . . . A 20-year-old depressed homemaker would be as entitled to "death with dignity" as the terminally ill.

If we inadvertently allow ourselves to slide into a place where euthanasia is permissible for anyone, it will soon be permissible for everyone . . . And the Hemlock Society understands that. They speak confidently about a "right to die" . . . for every human being.

Again, we are confident that Mr. Oosterveen did not mean to promote the nightmarish evils we've been describing. It's to his credit that he would probably be shocked to learn that we're suggesting a connection between them and the content of his article. Nevertheless, we're convinced that the connection is there and that once the subtle shift is made, once the door is opened the slightest crack, it won't be long before we find ourselves sliding down the slippery slope toward the complete devaluation of human life. God forbid that we, as believers in the Lord Jesus Christ, should ever follow in that path!

James C. Dobson and H. B. London, Jr., Focus on the Family

*Editor's note: Neither the *Herald* nor the author stated that these activities were "not wholly wrong." The author noted that several recent jury decisions indicated a "growing consensus" that the acts noted were not "wholly wrong."

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Affirming the Faith in Amos

The Worst Punishment of All



*Behold the days are coming, declares the Lord God, when I will let loose a famine on the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord (Amos 8:11).**

In the early years of our marriage, my wife and I responded to hurt feelings and disagreements by giving each other the silent treatment. I did not enjoy Dorothy's silence, but even less could I stand being quiet myself. I would soon break the silence so that communication could be restored.

I cannot imagine a punishment worse than a communication blackout. The need for self-expression and dialogue is so powerful in our family that any of us will quickly change our behavior and attitude so we can participate again in the family communication.

Amos 8:11 speaks of a famine of hearing the words of the Lord. This verse appears in a description of a series of punishments that God will bring on the Northern Kingdom of Israel.

Two centuries of idolatrous disobedience could no longer be ignored. The judgments of God would include military calamity and natural disasters such as the earthquake and eclipse, mentioned in Amos 8:8-9. The covenant of Deuteronomy had promised good weather, good crops, and prosperity if Israel would obey the Lord. It also promised dry years and famine if Israel disobeyed. But the threatened punishment was not an agricultural famine, but a famine for hearing the word of God.

Famine for a hearing of the words of the Lord implies that God's words are necessary for nurture, growth, and survival. The idea is based on Deuteronomy 8:3b, "Man-

kind will not live by bread alone, but by everything that comes from the mouth of God." Amos understood that an active, energizing word from God both created and sustained life. The other side is that lack of a word from the Lord shuts off sustenance and life itself. It is a famine more fatal than any shortage of food could ever be. No more words from God would be the worst possible punishment Israel could ever experience. Amos 8:12 then envisions the people staggering the length and breadth of the land seeking to hear from God, but that life-giving and life-sustaining word would not be found.

Part of the tragedy of the famine of hearing the word of the Lord is that such punishment should have been unnecessary. Words of instruction had been freely given in the Law. Words of revelation and warning had been repeatedly sent through the prophets. Had there been just a little response God would have continued the dialogue. It was not Israel's slowness to understand God's words that led to punishment. It was her refusal to even listen to the Lord.

The Hebrew word "hearing" could also be translated "obeying." There was a famine of obeying the word of God. Amos was not referring to what we call Scripture when he spoke of the words of the Lord. If any of the Old Testament was in written form in his time, it was not available to be read by the people. He was referring to the activity of God speaking by prophets and sages. That active sense of God's speaking also required a response.

One doesn't just ignore a conversation partner. One must respond with both the words and actions that show that communication is happening. Israel's famine was self-induced. She could have listened; she could have obeyed.

The worst punishments that God gives are the turning of a person or people over to the inevitable results of their sins. Three times in the catalog of Gentile sins in Romans 1:18-32 Paul states, "God handed them over . . ." In each case the sinners were handed over to the consequences of their sins. Many of those consequences are horrible. But the worst of all such punishments would be a famine of hearing from

It is a famine more fatal than any shortage of food could ever be.

God. Sadly, people who doubt such a statement are in the most danger of experiencing the reality of it.

For further study: (1) Read Psalm 119:103-104 and Isaiah 55:1-3. Based on these verses, what spiritual results should come from being nurtured by God's speaking? (2) Contemplate the meaning of John 6:52-57 in view of Jesus being called the "Word" in John 1:1. (3) Write a brief prayer asking the Lord to increase your hunger to hear and obey His words.

*Scripture quotations are the author's own translation. H

TOO BUSY TO RETIRE

BY ROY LYNN

His youthful appearance belies the fact that he retired in 1988, but his retirement has been as active as that of many full-time workers.

Erwin Self can be found at the Indian Lake Campground near Vicksburg, Mich., when he is not busy preaching revivals or helping to construct churches. It is a statement to his popularity in both fields that he is not at home very often.

Rev. Self says he took early retirement "to help small, struggling churches." He holds revivals and serves as an interim pastor at the request of Dr. C. Neil Strait, superintendent of the Michigan District. If a church has needs, physical or spiritual, Rev. Self works to help its members assess them and find ways to meet them.

His wife, Leona, accompanies him. A member of the Michigan District Women's Ministry Council and of the Women's Commission of the Christian Holiness Association, she keeps herself busy with a sewing business, "Stitch in Time." If you ever attend meetings of the Christian Holiness Association, you'll almost always find Erwin and Leona there, often dressed in matching jackets that Leona has skillfully crafted. Rev. Self is a board member of the CHA and a former president of the Michigan Holiness Association.

The Selfs have four children, one of whom, Edwin, is a Nazarene pastor. Elwood, Eldon, and Elliott are all Christians and are active as laymen in their churches.

Their father is proud that his boys put themselves through Nazarene colleges.

During his active years as a pastor, Rev. Self served such Michigan congregations as Sturgis, Muskegon First, Lansing Woodview, Bluffton, and Perry. He prepared for the ministry at Tennessee Christian University, Greenville College, and the Bible Holiness Seminary.

His father was a contractor. That's where Erwin learned the art of constructing buildings. Erwin chaired the committee to write the Michigan District Building and Resource Manual. As a Nazarene pastor, he built new facilities and remodeled older ones in almost every church. At the same time, his congregations paid all of their budgets in full every year. The record shows that his congregations regularly received members by profession of faith and grew in attendance.

Even before his retirement, Rev. Self was busy helping others by serving on Work and Witness teams that constructed buildings in the Dominican Republic and Chile. He has now been to Chile four times and has received invitations to visit Ecuador and the Ivory Coast.

During the first two months of this year, he has been doing refurbishing work at Casa Robles, the retirement home for Nazarene missionaries in Temple City, Calif.

Besides serving in scenic locales in other countries, Rev. Self

*"I like to
think that I
help lift the
load
and get the
congregation
going in the
right
direction."*



*"I see my role
as taking time
to work with
these fellow
laborers to
encourage
them."*

has found service in less spectacular places, such as Dodge City, Kans.; and Greenville, Grand Rapids, St. Joe, Pottsville, Ionia, Saginaw, and Kalamazoo—all in Michigan.

Not wanting to be a burden to any church they visit, the Selfs usually stay in their own trailer. A meeting with a church board and pastor might find Erwin suggest-

ing ways to design or redesign church facilities. The weekend may find the retired minister preaching at the same church. If a church desires, Rev. Self may represent the congregation when they meet with an architect or may end up overseeing the construction project. For his services, he asks only \$10.00 an hour.

"I like to think that I help lift

the load and get the congregation going in the right direction," says Rev. Self.

He holds several revival meetings annually for minimal costs to the churches where he speaks. He says he "comes home not feeling cheated" after serving churches who could otherwise not afford to hold revivals.

Besides Leona's sewing busi-



(Diagonally, l. to r.) Rev. Self (lower right) works on a cornice at a church in San Antonio, Chile.

Rev. Self in front of that same church just before the first service was conducted.

The Villa Cap Church near Concepción, Chile. Rev. Self laid much of the brick walls.



Erwin and Leona Self



ness, the Selves live on a meager Nazarene pension and Social Security. When finances get tight, Erwin finds secular construction jobs that pay well; although he usually doesn't let these interrupt his work for churches. Whatever spare time he has is spent walking,

bicycling with Leona, and deer hunting.

"Morale is low in many small, struggling congregations," says Rev. Self. "I see my role as taking time to work with these fellow laborers to encourage them. Pastors of such churches are good men

who need someone who has been over the road to share with them and help them through some of the hard places."

Although "officially" retired, Rev. Self says he is not sure he will ever really retire. There's too much to do out there.

A Fulfilling Retirement

BY ROY LYNN

Retirement can be a frightening passage for persons who have not prepared for it. Retired pastor Erwin Self suggests several things to keep in mind as you approach this significant time of life.

1. Fulfillment has nothing to do with money. Jesus' life is our model. He came to serve others. We find fulfillment as we help others achieve God's plan for their lives. Jesus said we are to be everyone's servant (Matthew 20:25-28). This does not require any finances.

2. Fulfillment has nothing to do with "a life of ease." Some of the most fulfilled retirees are those who confess that they are so busy they "don't know how they ever found time to make a living."

3. Fulfillment comes from first knowing what we are to do and then doing it (1 Corinthians 12:4-7). Remember when God called you to be a teacher, businessperson, pastor, farmer, or technician? That same God continues to call us to serve Him with the gifts and talents with which He has graced us. He is not finished with us yet.

4. Fulfillment is found by listening to others. We need to allow others to give us direction. This is especially true in spiritual matters. Our spiritual leaders are given responsibility for our spiritual welfare (Ephesians 4:11-16). It is surprising to see how often God uses others to help us along the way. Doctors, peers, younger friends, and associates—even our grandchildren—have good ideas for us if we will only listen.

5. Fulfillment comes from facing life realistically. When tough times come, remember the same God who allowed Job's trials allows ours. From this story we learn that nothing happens to us without the Father's knowledge and permission. If that sounds cruel, remember that this same God wrote, through the apostle Paul, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able,

but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Corinthians 10:13, NASB). Life is not lived without difficulties, but our Heavenly Fa-

Some of the most fulfilled retirees are those who confess that they are so busy they "don't know how they ever found time to make a living."

ther watches each of us to make sure we are not crushed.

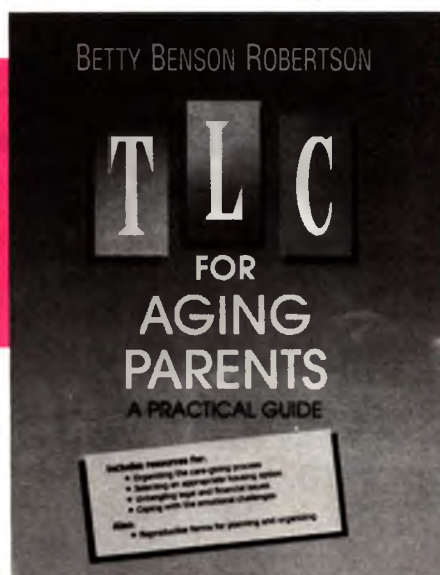
6. Fulfillment means doing some things just because we enjoy them. We each need something in our lives that we do for no other reason than that we enjoy it. Some persons like to

hunt, others to fish, play golf, write, paint, or do crafts. Many need an exercise such as walking, bicycling, or bowling, especially as retirement approaches. The activity may vary as our physical and mental abilities or interests change, but having a pastime is important.

7. Retirement fulfillment will be little more than a reflection of our attitude prior to retirement. A retired people-helper was probably a people-helper before retirement. (The same is true for a faultfinder). An active retiree was probably active before retirement. There is no magic doorway through which we pass in retirement that automatically improves our attitude. Retirement simply means being what we have always been and doing what we have always done, except we seldom get paid at the end of the week or month. **H**

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DO YOU HAVE A CHRISTIAN RETIREMENT PLAN?

BY VELVA LORENZ

Jim came into the church office, shaking his head. He held out a list of names marked through with red pencil. "That's 10 people I've asked to be on different committees, and each said almost the same thing, 'Let someone else do it. I've worked long enough.' And these are experienced older members who could give so much to the church. What am I doing wrong?" he asked Pastor Bob.

He was probably doing nothing wrong. The people he asked might have had valid reasons for refusing. The excuses they gave, however, lead one to wonder if they understand what the Lord requires of us.

Many of us of retirement age have only a vague idea of how we are to use the gift of leisure. We heed the secular world's idea of retirement as the time to get out from under care and responsibility.

By the same reasoning, we feel that should apply to the Lord's work as well. We wish to be free to do whatever we want to do. Sometimes, we may use the ex-

cuse of age for failing to carry on as His disciples. Sometimes, lethargy takes over. Then we allow church to become merely a spectator activity where we come,

The challenge of the Cross comes when we, the graying Christians, are to decide if our retirement years will be spent only in self-indulgent pursuits or in lasting service to Him.

sit, listen, then leave and think no more of it until the next week's service.

The Bible counters that course of inaction by likening the righ-

teous (Christians) to the palm tree in that "they will still bear fruit in old age" (Psalm 92:14, NIV). This edifying life-style is in direct contrast to those whose response to God's call is "I'm too old" or "I've already done my share."

Christ needs us as much as the younger Christian. Paul shows no age discrimination in this admonition, "Devote yourselves to prayer, being watchful and thankful . . . make the most of every opportunity" (Colossians 4:2, 5, NIV).

Our experience and acquired sensitivity to others can be invaluable to evangelistic endeavors too. We are fortunate in that most of us today are generally healthier, better educated, and more energetic than ever before. With our age-group living longer, can we place a limit on our service to Him? God assures all Christians, young and old, that He knows the plans He has for us . . . plans to give us hope and a future (see Jeremiah 29:11, NIV).

He has made it clear that with the ageless power of the Holy Spirit in us, we can joyfully carry on His work. We know, also, He has given us a variety of gifts with



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Bob Taylor

which to serve Him. And we are to demonstrate those gifts as long as we are able.

The challenge of the Cross comes when we, the graying Christians, are to decide if our retirement years will be spent only in self-indulgent pursuits or in lasting service to Him. Recreation and pleasure are important for our well-being, but time is more precious now. God wants us to continue being His disciples. Rather than waste the valuable years remaining to us, it might be the time to consider a self-imposed Christian retirement plan. Here are some suggestions to help us get going.

1. *Take a good look at your church life.* If you hesitate to take

an active role now, pray for help. God will give you the strength and courage to make the most of your spiritual opportunities. Say with Eleanor Roosevelt, "I leave to God all that depends on Him and think of being faithful to all that depends on me."

2. *Determine God's will for your life*—how He wishes you to practice your Christian love. Be constant in prayer.

3. *Continue to walk in faith*, nourishing it every moment to the end. James counsels us that faith without works is dead (James 2: 17).

4. *Reach out to new challenges.* According to author Pal Moore,

"The truly joyful people are always open to experience."

5. *Try something different.* For example, if arthritis keeps you from active evangelism work, start a telephone care line for the sick.

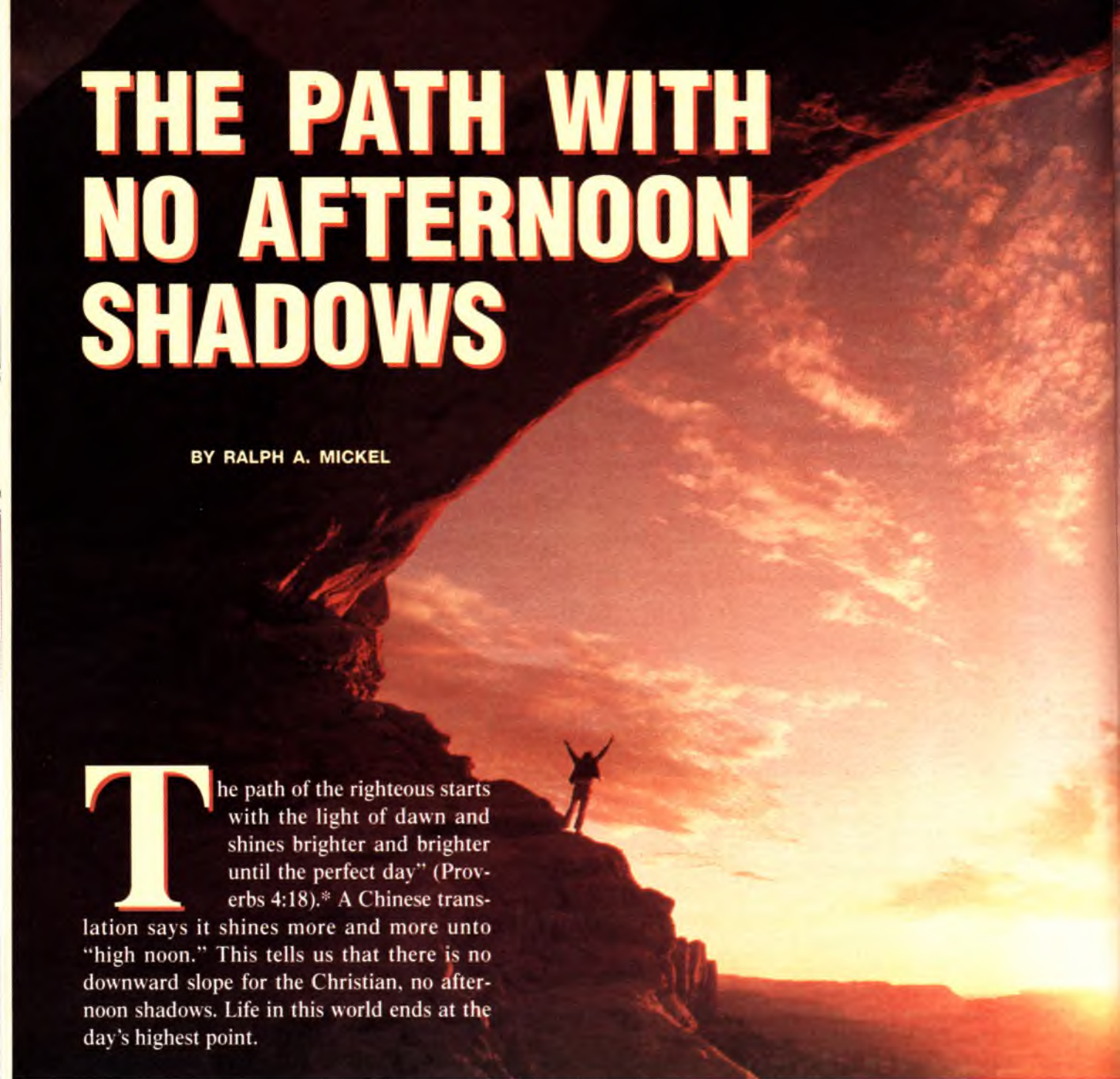
Age is not a problem. Retirement need not be an aimless doing-nothing time, either, if we remain strongly committed to Christian love and action. As one Christian retiree, active in the church, said, "I retired to, not from."

We grow old in spirit only when we fail to keep Christ in our lives. To paraphrase a statement of General Douglas MacArthur, "Years may wrinkle the skin, but to give up the Lord's work, wrinkles the soul."

HH

THE PATH WITH NO AFTERNOON SHADOWS

BY RALPH A. MICKEL



The path of the righteous starts with the light of dawn and shines brighter and brighter until the perfect day" (Proverbs 4:18).^{*} A Chinese translation says it shines more and more unto "high noon." This tells us that there is no downward slope for the Christian, no afternoon shadows. Life in this world ends at the day's highest point.

Men say, "He's on the shady side of 50." God says the path shines more and more unto heaven's high noon. Someone says, "She is going downhill." No, she is nearing the top, the summit of perfect day. Again, we hear it said, "He has had his day," or "She has lived her life." Not so, he has just finished his spiritual boot camp and is ready to have his real day and his full life with Jesus over there.

Paul says, "Though outwardly we are wasting away, yet inwardly

we are being renewed day by day" (2 Corinthians 4:16, NIV). A Christian may be in a wheelchair, in a rest home, or ill with Alzheimer's; but the real person inside is young and healthy and nearing the summit glory.

Consider the marks of this path of the just or righteous. It is first of all the path of those who live right day after day. They have been justified by the blood of Jesus and born again by the Spirit of God. They are right with their God and their

fellowmen.

God's Word also says it is a path where the light shines more and more. Jesus is the Door or Gate by which we enter, and the Light by which we walk.

There are only two ways. They are pictured in Proverbs 4:18-19:

The course of the righteous is like morning light, growing brighter till it is broad day; but the ways of the wicked are like darkness at night, and they do not know what has been their downfall (*NEB*).



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The Bible warns that this other path is as darkness in which people stumble and fall. It is dark with hate, revenge, cruelty, abuse, murder, lust, treachery, and crookedness. It is dark with depression and uncertainty. It is a path that goes downhill to ever deepening darkness. The prophet warns: "Alas, the daylight is fading, and the shadows of evening grow long" (Jeremiah 6:4, NIV). On the contrary, the path of the righteous is a safe way. It is entered by the narrow gate of repentance and re-

nunciation of sin. It includes restitution and straightening up our back tracks.

The world looks at this path and protests that it is narrow and difficult. Yet, beyond the narrows of repentance and faith in Christ are the magnitudes of the grace of God. There is lots of room beyond the straight gate. The road is restricted horizontally to keep us from sin and worldly evil. It is narrow, like railroad tracks, to keep us safely on our way. But it has plenty of room upward toward God. We have abundance of pardon, abundance of peace, fullness

Beyond the narrows of repentance and faith in Christ are the magnitudes of the grace of God.

of joy, and love that passes knowledge. It is narrow but high—as high as heaven.

Our scripture tells us that this path becomes better the farther we travel. It shines more and more; it becomes brighter with fewer shadows. We are walking up the shining way.

As our habits of doing right become fixed, it is easier to live for God. The Bible informs us that we become "established and settled" (see 1 Peter 5:10).

We go from faith to faith, which means more faith each day (Romans 1:17). We go from grace to grace, that is, increasing grace (John 1:16). We go from glory to glory, which means more glory along the way (2 Corinthians

3:18). Farther on, the way grows brighter and better.

As we travel on, we find that we are going away from the mire and clay of sin, and away from the mists of doubt and uncertainty. Some things cease to bother us. As Paul said, we learn to be content (Philippians 4:11). The farther away we get from the world and its vain attractions, the more we wonder why certain things ever appealed to us. The way begins with the dawn of morning in our hearts when Jesus saves us and culminates in the glow and glory of perfect day.

There are no afternoons or declining shadows. There is no setting of the sun. What appears to the world to be a sunset bathed in glory is really a beautiful sunrise for us. God says that what seems like evening darkness for the unsaved will be light for the saint (Zechariah 14:7). We read concerning heaven that there is "no more night" there (Revelation 22:5, NIV).

Our lives here end in the glory of high noon, in heaven, the home of our heart's desire. It will be a time of physical and spiritual perfection, for the spirits of just men are made perfect (Hebrews 12:23). We shall know as we are known (1 Corinthians 13:12). We shall see our loved ones again. We shall behold Jesus in all His glorious beauty.

We are not coming to the end of day. It's only beginning and has no end.

Consider these words from a poem by Hilda Butler Farr:

*The years will take their toll
and change*

My hair to match the snow.

*And I shall walk with lagging
step*

As autumn colors glow.

But if upon the homeward trail

I feel God's hand in mine,


*A grateful song will fill my
heart,*

Old age will be divine.

*Author's paraphrase

HH

RE-VISIONING WITH



In Western society we are drawn to the new and are ambivalent about anything that is old. We are interested in antique things—like furniture and cars—and will pay high prices for them. Yet when things—and persons—show wear and tear we devalue them.

Robert W. McClellan tells a story about a book lover who was talking to a man who couldn't care less about old books. In cleaning his attic he had just thrown one away. "Why did you do that?" asked the collector. "Oh, it was old and beat up, printed by a man name Guten-something." Said the other, "You are mad! That was a Gutenberg, a Gutenberg Bible, worth about \$400,000!" "Naw," said the man, unmoved, "it wouldn't have brought anything anyway. Some fellow named Martin Luther had written all over the margins."

When it comes to old people, there is not merely ambivalence; a common reaction is rejection. We often see incompetence, contempt for the old, and the traumatic fear of getting old. The predominant stereotype is one of decline, loss, and incompetence.

The past 25 years of research in gerontology have revealed the lopsidedness of this stereo-

BY ROY W. FAIRCHILD

OUR MINISTRY OLDER ADULTS

type. Space does not permit me to present the evidence against this fictional picture of old age. The grim picture is demolished in two excellent new books: *Creative Aging*, by Mary Baird Carlsen (W. W. Norton, 1991), and Walter Bortz's *We Live Too Short and Die Too Long* (Bantam, 1991).

Too often ministry with older adults is focused on the superficial problems or weaknesses of the older person: we pay them a visit, or offer a ride, or involve them in entertainment or distractions; we give them something to do that will keep them active. But their deepest spiritual needs may not be touched. Real growth is not fostered. A Christian understanding does not focus on losses. The apostle Paul puts this stage of life in a broader context:

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal (2 Corinthians 4:16-18, NRSV).

This remarkable insight from the apostle Paul is confirmed in our observation of creative people. Indeed, the buoyancy of spirit increases in some older persons as if in direct proportion to the decrease of physical energy. Even the loss of work, of independence, of friends, does not curtail the development of spirit in creative aging. Those with a sense of spiritual well-being seem to burn with life, and they treasure each day. They are not merely aware of growing older; they see themselves as "older and growing."

Paul's words challenge the culture in which we live. It is the most common assumption of our Western culture that life has a peak, a prime time, with an upward and downward slope on either side. No matter at what age we assign the peak of the prime of life, in our visual imagination we see a decline coming after it, whether we see it in terms of energy, of productivity, or of the supposed meaningfulness of life. It sees little possibility of growth.

It is not hard for us to view younger people as goal-seeking beings. Often, however, we fail to see older people discover new goals for the afternoon of life. With Paul, I see spiritual well-being for the elderly as involving new goals to make life more than a closed, self-centered circle that death totally obliterates. What are the challenges that need to be up to older adults? What is the direction of the movement into creative aging?

First, *a movement from body-preoccupation to life af-*

firmation. Older adulthood brings to almost everyone an increased body awareness and some physical deterioration if not a major assault upon the body. Things just don't work as well as they once did. Sometimes the body does not carry out what the mind has promised. The lowering of energy, the lessening of muscle tone, the loss or graying of

***Vocation is the place where
God calls you, the place
where your deep gladness
and the world's
deep hunger meet.***

hair, the death of friends, all remind us of the impermanence of life. We cannot hide these experiences from ourselves. We cannot deny them. The issue is whether this universal experience of physical decline will become a preoccupation that cuts us off from life and narrows it. For people who have always searched for comfort and refuse to tolerate any pain and "tough it out," this physical decline is the worst insult. There are many such people who suffer just as much painful physical unease, who enjoy life greatly. Happiness means more to them than physical comfort. It recognizes that some things are worth doing in spite of difficulty.

We who have called on terminally ill patients in a hospital become quickly aware of those who have bitterly given up and who have become invalids long before it is necessary. They displace their anger and their sense of unfairness onto others and make everyone miserable. We also see others who have taken the spiritual option of completing their life work, functioning in whatever way they are capable, and thereby touching many lives by their valiant struggle and their own sense of purpose.

continued on page 40

VICE PRESIDENT OF NOTHING

BY LOMA G. DAVIES

For years, there was a reason for living, a reason for getting up every morning. There was work to do. Days turned into weeks, weeks into months, and months into years. Suddenly, it was here—the last day of work.

The next day, you do not have to answer the alarm, fight your way to work, or go to meetings. You could *relax*; you are retired. But one 72-year-old man put it this way: “The job of the retiree is learning to live as a nobody. You’re a vice president of nothing.”

This is not true for the Christian retiree. God has a purpose for us—whether we are 6 or 106. As long as we are on earth, we should be doing whatever our strength allows to serve Him. Ephesians 2:10 states: “For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (NIV). Proverbs 16:31 calls old age a “crown of splendor” (NIV). And Titus 2:1-5 indicates that aging believers are to maintain a good example. In Matthew 9:38, when Christ called for laborers to work in His harvest field, He did not set an age limit.

If we live long enough, all of us will one day retire. Is retirement the end? Must we just sit in our rocking chairs on the porch watching the world go by, waiting to be called home to Glory? Of course not!

Retirement for the Christian should open up new areas of service. No longer must time be spent trying to earn a living. Some will have a nice pension check coming in that will allow a reasonable amount of financial freedom.

Just what can a senior saint do for God?

◆ You have free time in which to visit the sick and shut-in, and do church visitation.

◆ You can write letters of encouragement to those who are hurting. Missionaries are always glad to receive letters from home too.

◆ When a visiting speaker or missionary comes to your church, you can entertain him in your home. With the children grown, there is now room for guests.

◆ Many children have no one who cares about them. You can be a “grandparent” and a friend to these children. Show them that God really does love them.

◆ You can engage in intercessory prayer. Even a saint with limited physical strength can be a mighty prayer warrior.

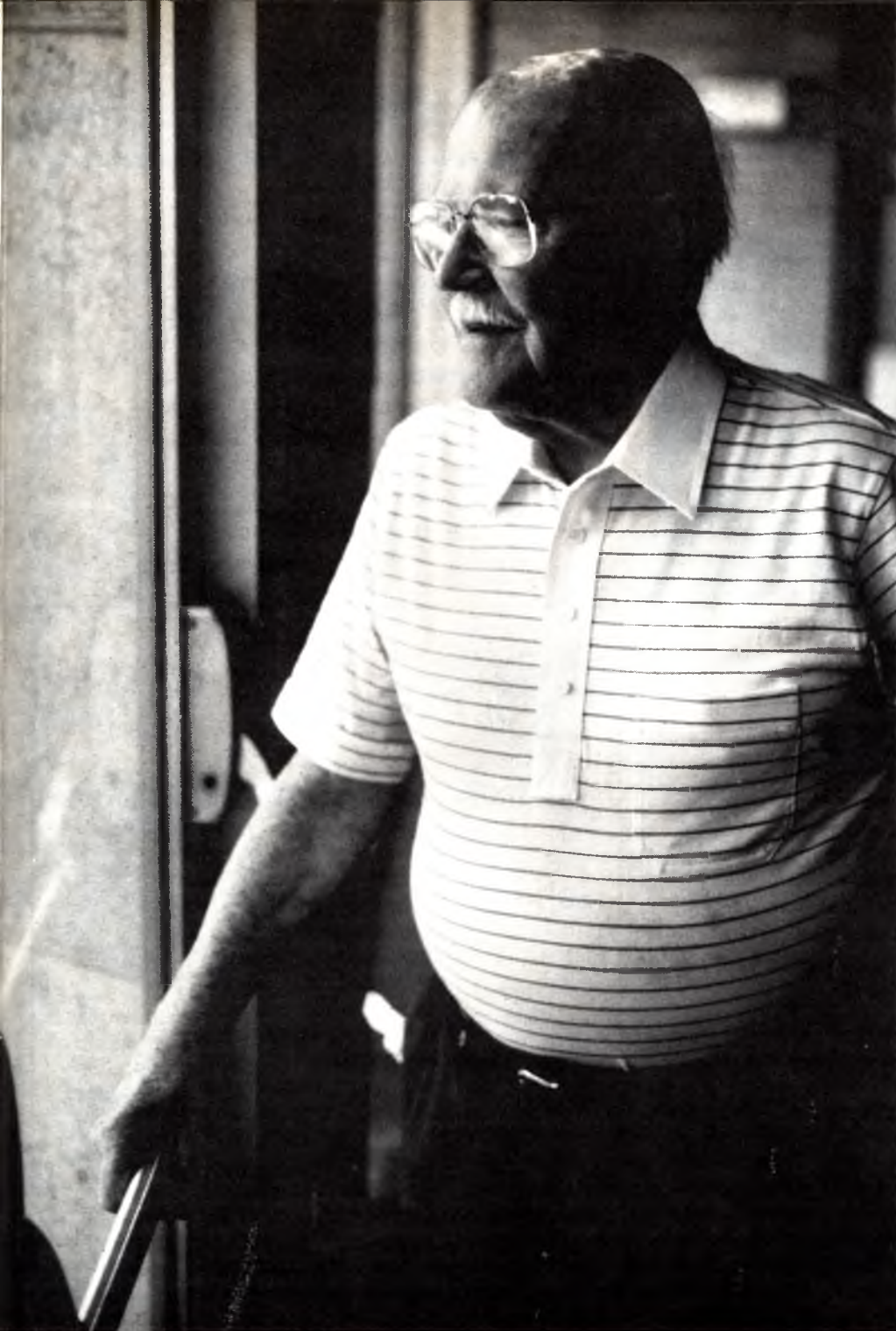
◆ Volunteer for jobs at church. There is always something that needs to be done. Your skills in photography, carpentry, music, and public relations are needed at your church.

◆ If finances and health allow, you might consider short-term missionary service. Missionaries can always use some extra help. If you can paint, plumb, type, teach, sew, cook, or run a computer, a missionary somewhere needs you. What an exciting way to spend part of the retirement time God has given you.

◆ If you have God-given ability to write, use it for the Lord. You would be amazed at the number of “gray-haired” participants at Christian writers’ conferences. It is not too late to write that article, story, or book.

◆ If you have artistic abilities, put them to work for God. There is always a need for creative bulletin boards at church or a good painting or photograph in Christian publications.

Of course, not every useful way to serve God is through the church. Contact the volunteer agencies in your community. You will discover such opportunities as tutoring, assisting at shelters for the homeless or abused, literacy or ESL teaching, hospice service, being a small business adviser, and a hundred other



Jim Whitmer

When should a retiree just kick back and learn to live as a nobody?

avenues of service. Personal service separate from church or community organizations offers many other avenues of service and fulfillment. I know of one retired English teacher who is helping a 29-year-old college student in his literature courses. In return, the student, who is a born mechanic, helps the ex-English teacher keep his old Buick running. Another retiree friend gives guitar lessons to kids at \$1.00 a lesson. "I'd do it free," he says, "but the \$1.00 charge helps kids take the lessons seriously."

Another retiree that I know enjoys gardening and yard work. From his three-acre garden, he supplies free produce to a lot of needy people. He also mows the yards of three widows in his community. Still another friend of mine, a retired widow, has started her own clerical services business and now offers "gainful employment" to a staff of four.

Don't spend your golden years being "vice president of nothing." Turn your life over to God, and He will supply the work that needs to be done. **H**

Sample the Good Life

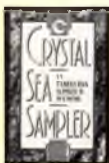
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He couldn't have known,
as he paced the floor,
his hands folded behind his back,
stopping to gaze at the sun
setting on the window sill.
He couldn't have known,
as he groped for the right words
to dictate to his secretary,
how important the words would be—
bound in leather and onionskin
nearly 2,000 years later.
But this was not to be
just another letter to Corinth.

—Gary B. Swanson



P&B Update:

Nine Districts Paid 100 Percent or More of their Pensions and Benefits Fund

Nine districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund for the 1991-92 assembly year. Seven additional districts paid 95 percent or more and forty-eight others paid at least 90 percent.

Those paying 100 percent or more are Alaska, Hawaii Pacific, Maine, Navajo Nation, Northwestern Ohio, Sacramento, Southern California, Southwest Latin American, and Western Latin American. Hawaii Pacific district has paid in full or overpaid its Fund amount for 25 consecutive years. The Alaska district has paid at least 100 percent for 17 consecutive years.

Full participation in the Pensions and Benefits Fund is vital since nearly \$600,000 is sent monthly to those qualifying for a monthly pension. Over 12,000 ministers are expecting a pension in future years. Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit benefits which have been promised to ministers now covered by the "Basic" Pension Plan.

The Board of Pensions and Benefits USA congratulates all those districts who have met their Pensions and Benefits Fund goals. It is because of such faithful support and teamwork that progress continues to be made with the "Basic" Pension Plan.

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



A Living Sacrifice, Who Me?

As my daughter neared her second birthday, I unexpectedly was offered a good-paying job in a distant state. I had two weeks to decide. Was this a good move for our family? The idea of returning to full-time work had recently crossed my mind, but was I ready for the demands of a fast-paced career on top of mothering a small child?

While I deliberated, my body began to emit the signals of being pregnant. I thought I must be imagining things—another baby was not in my plans. The test came back positive and shattered my denial. Child number two was on its way.

Initially, I raged against the timing and the lack of control I had over my life. I turned down the job and became depressed. What kind of cruel trick was God playing on me?

As the weeks wore on, I struggled to accept my situation. I looked at Rachel, my firstborn, and took courage in knowing every sacrifice made for her was well worth it. I could feel that way about another child, couldn't I?

About halfway through my pregnancy, I reread the biblical call found in Romans 12, "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (RSV). The verb "present" seemed emblazoned in light. I did have a choice after all. True sacrifices, those acceptable to God, are those given freely—with clear knowledge of the cost. Only I could choose to present, to offer, to hand over, my very being to God and trust I would be transformed and renewed as I lived through the unexpected turns and twists of my life.

On October 7, 1992, an eight-

pound-two-ounce girl named Megan joined our family. Rachel adjusted easily to her new role as a big sister. She was ready and eager for a sibling.

I was less prepared to mother a newborn, a light sleeper who refused to sleep after midnight. Megan squalled and shrieked through the wee hours for weeks. My husband took the 11 P.M. to 2 A.M. shift, then I took over. Some nights I cried from exhaustion. Once, I hurled pillows against a wall in frustration, and several times in the short minutes while she dozed, I made lists, washed dishes, and paid bills. Most nights I numbly tried every comforting technique I knew.

Many nights Megan would be cajoled into a deep sleep after 4 A.M., and I would collapse. In just over two hours, Rachel awoke refreshed, impervious to the ruckus of the night before. Our exuberant toddler would bound into our room crowing, "It's wake-up time! Sun up, sun up," as she pulled on one set of arms then another to coax someone out of bed to play.

The fatigue my husband and I felt after weeks of this unsettling night vigil was taking a toll on our relationship too. We snapped at each other over petty things just when we needed each other the most.

One night as I sat rocking Megan as the clock ticked off the slowest, darkest, coldest minutes of the night, I thought again about the meaning of presenting my body as a "living sacrifice."

In those predawn hours, I learned anew in a very physical way what I

knew in my head. A living sacrifice is one that is made and remade with each new day, indeed, with each new breath. Sacrifice, by its very nature, often takes us beyond our limits, and sometimes beyond reason. A life lived as an offering to God is one that demands a constant turning and returning to the fundamental choice to love God with all our hearts and to love our neighbors (especially those "neighbors" who live in the bassinet beside our beds) as ourselves.

As I rocked Megan and she settled into sleep, I felt a deepening acceptance of this season of my life. In that rare reflective moment, I was

A living sacrifice is one that is made and remade with each new day, indeed, with each new breath.

reminded that my task is daily (and nightly) to offer what I have and trust that somehow God graciously will look upon my life, multiply my meager resources, and deem my sacrifices holy and acceptable. Meanwhile, I will keep stroking Megan's downy head, whispering soothing words in her tiny ears, as I pray for strength and daydream of sleep.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

H

*Thrust to the City of Berlin Kickoff***JOHNSON RETURNS TO BERLIN**

General Superintendent Jerald D. Johnson celebrated the 30th anniversary of the planting of the Church of the Nazarene in Berlin, Germany, during his recent overseas trip. The journey included the kickoff of the Thrust to the City of Berlin, a visit to the new work in Moscow, and the conducting of assemblies from Italy to the Middle East.

Johnson and his wife, Alice, returned to Gruenewald Church of the Nazarene in Berlin for a weekend revival. They, along with Gerhard Broehl, launched the Church of the Nazarene in Berlin three decades ago with a series of evangelistic services. Broehl was among those welcoming the Johnsons back to Germany.

The Thrust kickoff was held in conjunction with the NWMS convention of the Middle European District Assembly. Johnson commissioned the pastors and church planters on the district with a special prayer. During the coming year, the Middle European District will seek to plant 10 new churches in Berlin as part of the '93 Thrust. The Thrust will also include a compassionate ministries project. Others participating in the Thrust service were: NWMS President Heinz Mohn, District Superintendent Thomas Vollenweider, Eurasia Regional Director Franklin Cook, and Thrust to the Cities Director Michael R. Estep.

The assembly and conventions were held in East Germany in a building formerly used to train members of the secret police.

"It was an exciting time," said Johnson. "The enthusiasm of the group there is quite strong."

One of the highlights of the trip was the opportunity for the Johnsons to visit with their son-in-law and daughter, Chuck and Carla Sunberg, and granddaughters, Christa and Cara. The Sunbergs are pioneer missionaries to Russia where Chuck serves as mission director. The Johnsons enjoyed Thanksgiving Day with their children and with other Nazarenes who are working to plant the church in Russia—Mark Mann (son of General Board member Merritt Mann),

David and Michelle Hayes and family (serving in Kiev), and Roy and Caroline Campbell (also assisting in Moscow). NNC President Leon Doane and his wife, Doris, were also present.

While there, Johnson attended the church in Moscow, which meets in a rented room next to a horse stable. "It is not particularly well-located and one must walk a distance to get there. Yet, more than 70 persons were present—bright, sharp young people and older professionals. God was also there."

Plans are being made to start a second church in Moscow, and the deputy mayor of Koliningrad has requested that a church be started there.

While in Copenhagen, Denmark, the Johnsons visited with missionaries Brian and Jeanie Helstrom. Moving on to Sweden, Johnson met a lady whose grandmother was a sister to his grandfather.

The trip to the Middle East took Johnson to Syria. According to missionaries, this was the first time a general superintendent had visited the country in 30 years. Johnson ordained two persons while there. He also ordained one person in Portugal.

"It was a good time," added Johnson. "I was encouraged to see the sacrifices and accomplishments that are being made by our missionaries."



NEARLY 2 MILLION HOURS OF PRAYER PLEDGED FOR GENERAL ASSEMBLY AND CONVENTIONS

More than 1.7 million hours of prayer have been pledged for the 1993 General Assembly and international conventions, according to Nina G. Gunter, general NWMS director. A goal of 1 million hours of prayer was set for the special emphasis, sponsored by the Board of General Superintendents and the NWMS.

Each person signing a prayer covenant agreed to pray for a total of two hours for the General Assembly and conventions between January and June 1993. The assembly and conventions will be held July 21-30.

"This makes a statement that Nazarenes worldwide are committed to

intercession for a great spiritual awakening in our church and for God's anointing upon the General Assembly and conventions," Gunter said.

Prayer covenants have been received from all regions of the world, according to Gunter. Among those signing covenants are 60 members of First Church of the Nazarene in Kiev, Ukraine. The covenants were brought to Kansas City by Nazarene missionaries Jim and Donna Welchly.

"We praise God for His mighty moving in Ukraine," Jim Welchly said. "Just a few years ago these people were told they could not pray and there was no God."

BY MARK GRAHAM and TOM FELDER

Ministerial Education Aiding Growth in Region**OWENS VISITS MEXICO/CENTRAL AMERICA REGION**

Ministerial education in Mexico and Central America is a vital part of the growth of the Church of the Nazarene in that part of the world, according to General Superintendent Donald D. Owens. Owens recently returned from conducting assemblies in Guatemala, El Salvador, Costa Rica, Panama, Honduras, and Mexico.

The CENETA (Center for Theological Education Extension) program is being used throughout the MAC Region to train pastors. Owens says that, with the growth of the church in the area, the program is essential. About 1,600 students on the MAC Region are enrolled in CENETA—695 in Guatemala, 60 in Honduras, and 500 in Mexico. In Nicaragua, Costa Rica, and Panama there are another 300 to 400 students.

Owens was accompanied during his tour by Mario Zani, the new director of the MAC Region.

Owens chaired 19 assemblies from Sept. 30 through Nov. 24. During this time, he ordained 37 elders and deacons. Owens conducted the ordinations in Spanish, a first for a general superintendent.

"Guatemala continues to be one of the bright spots for the region in terms of church membership," said Owens. Full membership in the nation grew by almost 3,000 from 1991 to 1992 for a

total of 29,022 or 11 percent. While in Guatemala, Owens visited the grave of Richard S. Anderson and three others who died while serving as pioneer missionaries to that nation.

The El Salvador Assembly was held in San Salvador with the largest attendance in history, according to District Superintendent Ramon Campos. The district has grown to 30 churches with more than 30 church-type missions.

The theme throughout the assemblies was personal evangelism. Owens and Zani both spoke on this topic. A special workshop on personal evangelism was conducted at each assembly on the region by Leonel de Leon, the new regional coordinator for evangelism.

There are now 86,591 members of the Church of the Nazarene on the

MAC Region, according to Owens. This represents an increase of 4,047 over the previous year.

While on the region, Owens also spoke at the graduations of the Nazarene seminaries in Mexico City and Costa Rica.

"Our missionaries have done a great job in Central America preparing our leaders," said Owens. "In fact, in Guatemala you might say that the Church of the Nazarene has helped to build a nation as well as a church. In Mexico, while we have had no 'officially registered' missionaries in many years, the Lord has given our church outstanding leaders. I feel very comfortable about the Church of the Nazarene in this region, doctrinally and in every other way."

The Committee on the Rehabilitation of Ministers included (l. to r.): Jesse Middendorf, Hiram Sanders, Keith Wright, and Paul Simpson. (Not pictured: Wilbur Brannon.)

**COMMITTEE LOOKS AT REHABILITATION OF MINISTERS**

The Committee on the Rehabilitation of Ministers met recently in Kansas City, according to Wilbur Brannon, Pastoral Ministries director. Brannon established the committee to develop a strategy for ministers involved in various types of misconduct.

During the two-day meeting, the committee focused on such issues as state laws regarding sexual misconduct with a minor, legal implications of *Manual* requirements for counseling in cases of pastoral misconduct, rehabilitation of ministers, and the role of district boards in the rehabilitation process.

The committee also discussed what many see as a double standard for ordination. That is, misconduct occurring before salvation tends to be forgiven

more readily than that occurring after a person becomes a Christian.

The recommendations of the Committee on the Rehabilitation of Ministers will be presented to the 1993 General Board for consideration, Brannon said. Actions requiring General Assembly approval will then be considered by the 23rd General Assembly in Indianapolis in July.

In addition to Brannon, committee members include: Jesse Middendorf, senior pastor, Kansas City First Church; Hiram Sanders, Missouri district superintendent; Jack Stone, general secretary; Keith Wright, Kansas City district superintendent; and Paul Simpson, pastor of Bellflower Church of the Nazarene in Anaheim, Calif.

HEALTH PROFESSIONALS NEEDED FOR CONFERENCE

Nazarene Compassionate Ministries will hold a compassionate ministries conference in Buenos Aires, Argentina, Apr. 24-27, 1993, according to Steve Weber, coordinator, international office of NCM. A medical conference will be held Apr. 27.

NCM needs health professionals who will assist in conducting health clinics in the cities of Toba (Apr. 27), Formosa (Apr. 28), and other outlying areas.

For more information, contact the NCM office at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2508, or Nazarene Compassionate Ministries, Inc., at 913-764-5281.

MEDICAL TEAM DISCOVERS MALNUTRITION AMONG NAZARENE CHILDREN IN MOZAMBIQUE

At least one-third of Nazarene children in Mozambique are suffering from malnutrition, according to a recent survey by a team of medical missionaries from Raleigh Fitkin Memorial Hospital in Swaziland.

Initiated by Ken Walker, Africa Southeast field director, the survey was made possible by a recent peace accord and cessation in the fighting between Mozambique's ruling Frelimo party and the Renamo guerrillas. The two factions have been waging a bloody civil war for more than 16 years. The war, combined with a severe drought, has left many of the country's 16 million people in danger of starvation, according to Bill McCoy, a team member and a physician at RFM Hospital.

In addition to McCoy, the medical team included Bob Merki, medical doctor; and two nurses from RFM Hospital, Jannie de Visser and Carolyn Lehrke. The team traveled to 12 churches in Mozambique on a plane provided by Nazarene Mission Air and pilot John Sprunger.

The medical team checked height and weight measurements of 562 children under the age of five. According to McCoy, at least 210 of these children were found to be significantly malnourished.

"A complete report will be submitted to Nazarene Compassionate Ministries," McCoy said. "We are also considering future projects to increase local



Bill McCoy, a physician at Raleigh Fitkin Memorial Hospital in Swaziland, examines a young child in Mozambique.

food production. Grain worth more than \$5,000 is also being distributed in the area by the Church of the Nazarene."

In addition to the medical survey, the team met with several government officials in Mozambique. According to McCoy, the officials openly welcomed Nazarene involvement in rebuilding postwar Mozambique. They also acknowledged the need for prayer and spiritual ministries by the church.

Team members visited with local congregations, many of which have had no contact with missionaries since the beginning of the war. "While this may be the hour to minister to their physical needs, the international Church of the Nazarene is greatly blessed by the lives and testimonies of our brothers and sisters in Mozambique," said Walker. "There is a tremendous spiritual vitality readily evident within the Mozambican church."

NTS LIBRARIAN FOUNDING EDITOR OF NEW JOURNAL



William C. Miller, director of library services and professor of theological bibliography at Nazarene Theological Seminary, is founding editor of the new *Journal of Religious and Theological Formation*. Published by the Haworth Press, of Binghamton, N.Y., the first edition appeared in November.

Miller was recommended for the editor's chair by the American Theological Library Association's Board of Publications and Board of Directors. As editor,

Miller will select the journal's editorial board. The editorial board includes theological librarians from Jamaica, Canada, and the U.S. According to Miller, it is the first journal devoted to religious and theological librarianship in which articles are selected for publication by an editorial committee.

Miller joined the faculty of Nazarene Theological Seminary in 1978. Prior to that, he was acquisitions and catalog librarian at Mount Vernon Nazarene College. He is a graduate of Indiana Wesleyan University and earned a Ph.D. at Kent State University.

NNC INAUGURATES TENTH PRESIDENT



Leon D. Doane, 58, became the tenth president of Northwest Nazarene College during inauguration ceremonies Nov. 4 in Nampa, Idaho. Doane was inducted during a special ceremony attended by more than 400 persons, including representatives from other colleges and the general church.

General Superintendent Eugene L. Stowe presented the inaugural address, titled "From Here to 2001." John E. Riley, NNC president emeritus, presented the presidential medallion to Doane. Riley was president of NNC for 21 years from 1952 to 1973. Stowe gave the invocation at Riley's inauguration in 1952.

Gordon Wetmore presented a gavel to Doane on behalf of the International Board of Education for the Church of the Nazarene. Wetmore resigned as NNC president in June to accept his election as president of Nazarene Theological Seminary.

A 1956 graduate of NNC, Doane served as vice president for West One Bank in Boise, Idaho, prior to his election as NNC president. He served as chairman of the NNC Board of Regents for 10 years and has been a member of that board for 19 years.

Jim Diehl, senior pastor of Denver, Colo., First Church of the Nazarene, will succeed Doane as chairman of the NNC Board of Regents.

CHA DELEGATES NEEDED

The Christian Holiness Association (CHA) will hold its 125th national convention at the Lansing, Mich., Holiday Inn South, Apr. 20-22, 1993. Jack Stone, general secretary, has issued a call for 50 volunteer ministers and laymen who would like to serve as delegates for the Church of the Nazarene without expense to the General Board.

Anyone interested should submit his or her name, address, and name of local church to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. Those selected as delegates will be notified on or about Mar. 1, 1993.

NAZARENES ELECTED TO STATE OFFICE

At least five Nazarenes were elected to state office during the recent general election.

Vince Snowbarger, a member of Olathe, Kans., College Church of the Nazarene, was elected majority leader in the Kansas House of Representatives for the new session. The Olathe lawyer was reelected to a fifth term in the state legislature Nov. 3.

Republicans regained control of the House from the Democrats this year and now have a 66-59 margin, which allows them to select the speaker.

Snowbarger is the son of Willis Snowbarger, longtime educational administrator in the Church of the Nazarene.

Howard Hendrick, a member of Bethany, Okla., First Church of the Nazarene, was reelected to a second term in the Oklahoma State Senate. A Republican, Hendrick was also elected Senate minority leader.

Hendrick is a CPA and a partner in an Oklahoma City law firm.

Johnnie Tatum, the wife of Nazarene pastor Jesse Tatum, was elected state representative for Wisconsin's 11th district, according to Laurel Matson, superintendent of the Wisconsin District. Rev. Tatum is the pastor of the Milwaukee Temple of the Holy Spirit Church of the Nazarene.

"We're very pleased that Johnnie has been elected to this post," said Matson. "She will have a positive impact on the community and will bring honor to the denomination."

Rep. Tatum, a Democrat, has been active in community action groups, according to the district superintendent. Rev. Tatum has pastored the inner-city Milwaukee church for the past nine years.

Matson said the Tatums' church will probably be the focal point for outreach to its multicultural community in the future. Plans are to create a Nazarene Bible College Extension at the church and to develop a compassionate ministry

program for the community.

Mrs. Tatum is the only Nazarene member of Wisconsin's General Assembly.

Larry Bowler, a member of Sacramento, Calif., Arden Church of the Nazarene, was elected to the California State Assembly. Bowler will represent the district in which his church is located.



Bowler

A member of the Arden Church for more than 20 years, Bowler has served as Sunday School teacher and a member of the church board. He is a Navy veteran and recently retired from the Sacramento Sheriff's Department.

A graduate of the University of San Francisco, Bowler has served as president of the Northern California Detention and Corrections Association and is an instructor in law enforcement at Los Rios Community College. Bowler has been appointed twice to the State Advisory Board on Drug Programs.

This was Bowler's second try at the assembly seat, according to his pastor Max Jetton. In 1990, Bowler, a Republican, captured 43 percent in his first attempt at the seat. In November, Bowler won the seat with nearly 53 percent of the vote.

Kenny Marchant was reelected to a fourth term in the Texas State Legislature. Marchant represents District 99 in Dallas County, which includes portions of Addison, Carrollton, Irving, and North Dallas.



Marchant

A 1973 graduate of Southern Nazarene University, Marchant serves as vice-chairman of the SNU Board of Trustees and president of the SNU Foundation. He and his family attend Carrollton, Tex., Church of the Nazarene.

Marchant served two terms on the Carrollton City Council and was elected mayor in 1983. He was first elected to the Texas State Legislature in 1986.

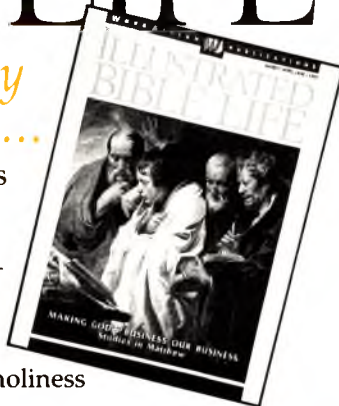
Marchant is planning a meeting with other Nazarene elected officials during the General Assembly in Indianapolis. For more information, contact Marchant at: 1120 Metrocrest, Suite 107, Carrollton, TX 75006.

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Sixteen inmates at Leavenworth Federal Penitentiary completed the first course in a program designed by Nazarene Bible College. The class was taught by Marvin Powers (center), director of the Kansas City District Extension of NBC. Leavenworth Chaplain Manny Craig is to the left of Powers.

BIBLE CLASSES HELD AT LEAVENWORTH PRISON

It might not seem a likely place for the contemplation of spiritual things, but the federal penitentiary in Leavenworth, Kans., has become a place for study by serious students of God's Word. Sixteen inmates recently completed the first course in a program designed by Nazarene Bible College as part of NBC's Kansas City District Extension program. The event marks the first time NBC has sponsored an extension Bible course in a correctional institution.

The students represented the "core of the Christian community" at Leavenworth, according to Marvin Powers, director of the Kansas City NBC Extension, who taught the class. The 30-hour course was titled "Ancient Messages for the 21st Century: Studies in the Hebrew Prophets." Students covered \$30 of their \$130 expense for tuition and books, which is no easy feat, since

inmates at Leavenworth earn only 11 to 24 cents per hour. The balance of the funds were provided by sponsoring churches on the Kansas City District.

"Men testified to growing in the Lord as a result of their studies," said Powers. "One inmate said he looked forward to the class from one meeting to the next. Another indicated that he had taken other college courses during his confinement, but this one was the best of all."

Powers said those participating in the pioneer class had an educational background that included 12 colleges, universities, and seminaries. The grade-point average (GPA) for the group was 3.513 (B+) at the close of the semester.

The second 10-week course, "Facing Conflict in a Modern World: Studies in the Writings of St. John," began Jan. 7. Seventeen students are enrolled.

SNU RECEIVES TWO LARGE ENDOWMENTS

Southern Nazarene University has recently received two large endowments, according to Loren Gresham, SNU president.

An unrestricted gift of \$42,000 was received through the bequest of Alta Imel Trimpa of Bucklin, Kans. Mrs. Trimpa attended Bresee College in Hutchinson, Kans., which later merged to form SNU. The SNU administrative

cabinet has established a \$10,000 music endowment in her memory.

The Harwell Family Foundation has given \$10,000 to the SNU Foundation. The endowment will be used for scholarships to assist students majoring in biology. The Harwell Family Foundation was established by Don Harwell, a 1963 SNU graduate. He is currently president of Cryenco, Inc., of Denver, Colo.

EBY APPOINTED TO TESOL POSITION



J. Wesley Eby of Publications International has been appointed parliamentarian for the TESOL (Teachers of English to Speakers of Other Languages) organization.

He will serve in this capacity during business meetings at the annual TESOL Convention in Atlanta, Ga., Apr. 14-17, 1993.

"This is a high honor for Wes, as well as for our office and the Church of the Nazarene," said Ray Hendrix, Publications International director.

"TESOL, an international organization with 23,000 members, was founded in 1966," said Eby. "With the widespread interest today around the world in learning English, the field of English as a second or foreign language is growing tremendously." TESOL is the major organization that serves the increasing number of ESL professionals worldwide.

Eby has been a member of TESOL since 1967. For two decades, he has taken an active role, serving in numerous offices and assignments. Currently, he is the chair of the Elementary Interest Section and chair of CETESOL (Christian Educators in TESOL).



Arleta Andre (l.) was honored recently for 50 years of employment at Nazarene Publishing House. She is only the second employee in NPH history to achieve that record. She is pictured here receiving a gift clock from Merritt McKay, NPH assistant manager.

Signs of the Times

No Parking

No Parking" signs aren't everywhere. It only seems that way when you need a place to park your car in a hurry. They can really frustrate drivers, but they are good signs to observe in our spiritual development.

God has posted a "No Parking" sign for the Christian life. This sign could serve well as a title for the Letter to the Hebrews. There the Christian is exhorted, "Let us leave the elementary teachings of Christ and go on to maturity" (6:1, NIV).

Don't turn back and don't stop. That is the message of the entire New Testament to those who have begun to follow Jesus. Christianity is described as a way, a road, but never as a parking lot.

Christian experience must be advanced or it will be lost. Someone has likened it to riding a bicycle. The faster you pedal, the straighter you can ride. The slower you go, the more you wobble. If you stop, you will fall off.

Hebrews draws a contrast between infants who must live on milk and the mature who can eat solid food. Paul makes a similar contrast in 1 Corinthians between carnal and spiritual. Maturity involves more than simply growing. It demands the removal of the carnal mind, which hinders growth.

Hebrews links spiritual stagnation to a neglect of God's Word. This leads to a lack of moral discernment and moral lapses. These make necessary continual repair of damaged relations to God. It is vital that we mature in understanding, in discrimination, and in character.

The exhortation to "go on" is literally "be borne along." As one

commentary reminds us, "The thought is not primarily of personal effort, but of personal surrender to an active influence. The power is working; we have only to yield ourselves to it" (B. F. Wescott). Growing in grace doesn't require us to be always thinking about growth. It requires us to embrace the factors that condition growth.

You don't grow physically by gritting your teeth and resolving, "I will grow." If that worked, I would be six feet six inches tall—barefooted. You give attention to good diet, proper exercise, and lots of fresh air, then growth takes care of itself.

Growing spiritually is a matter of utilizing the means of grace, which include prayer, Bible study, corporate worship, and service to others—all of which are urged upon us in the Letter to the Hebrews and in other parts of Scripture as well.

"The power is working." That power is the Holy Spirit who dwells within us. As we respond to Him, there is at work in us a power that sanctifies, that illuminates, that establishes. We become robust, growing Christians who cannot be daunted by harsh circumstances or demonic opposition. We walk with Christ at any cost and become more like Him with the passing years.

"No Parking" in our prayer life. "No Parking" in our grasp of the Bible. "No Parking" in our commitment to the welfare of others. "No Parking" in our responsibility to bear witness to Jesus Christ. Ever onward, ever forward is the challenge of Holy Scripture to Christian life.

We all begin as babes in Christ, products of the new birth. But to remain as babes is no credit to Him or

to ourselves. We all have differing rates of growth, but that is not serious so long as we do grow. An old and oft-quoted Chinese proverb puts it well: "Be not afraid of growing slowly; be afraid only of standing still."

No parking!

HH



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JERRY AND LYNDA COHAGAN

Last August, we had some unbelievably nice days. Very un-Kansas Cityish. The evenings were cool and balmy. And night after night, the Cohagans could be found sitting out in the driveway in our cheap, Wal-Mart web chairs with our next-door neighbors, sitting in their cheap, Wal-Mart web chairs, watching all the kids play up and down the sidewalk. Sometimes, Jerry and Tom (the neighbor) would fantasize themselves the next Michael Jordan and Charles Barkley while shooting baskets as they dodged bikes, trikes, and big-wheels. But mainly we just sat and visited and took turns treating each other to Dove bars while we waved to other neighbors passing by. We think web chairs in the driveway is the next big trend . . . you know, the front porches of the '90s.

It was a wonderful time, with kids' squeals mixed with grown-up laughter. But it was August, and Lynda would have to start teaching soon, and always in the back of our minds was the nagging question: Who will watch our kids on days when Jerry is out of town? You see, our day-care situation is pretty odd. Because of what Jerry does, we only need a sitter when Jerry flies out of town on a weekday: only about four or five days a month. It's really hard to find someone you trust to take children on such a sporadic schedule. To make a long story short, we had investigated several options and had found nothing with which we were really comfortable. The first day of school was getting closer and closer.

We were starting to panic, but we continued to sit out front in the evenings. One of the passersby we had been waving at was a diminutive elderly lady who took her evening

walk at about the same time we'd be eating our Dove bars. One night she happened to stop and ask if she could hold Tori, our baby, for a moment. While Tori giggled with delight, Mrs. Luedtke shared a little of herself with us: She had moved from Ohio a year before and lived with her daughter's family just five houses up the street. She had been widowed 20 years earlier and had spent those 20 years babysitting. She talked to our two-year-old, Chase, and “gootchee-cooed”

She talked to our two-year-old, Chase, and “gootchee-cooed” Tori.

Tori. After she went on down the street, we glanced at each other but didn't say anything.

We continued to investigate day-care alternatives for several days, but to no avail. Unbeknownst to each other, neither of us could get Mrs. Luedtke out of our minds. One evening shortly before school started, we sat down and weighed our options. Almost in one breath, we turned to each other and said, “What about Mrs. Luedtke?” This was such a rare phenomenon—that we'd had the same thought at the same time—we knew it wasn't our own doing. We knew great minds think alike, but we also knew it didn't apply to us. It had to be God's prompting. So, on her next walk, Lynda offered Mrs. Luedtke a seat in her web chair and Jerry offered her his

Dove bar. (A real sacrifice for him because it was crunchy cookie!) We talked with her some more, and, needless to say, she was our answer. Our sporadic schedule suited her just fine: it's just enough to give a little structure to her weeks.

Six months have gone by now, and we couldn't have dreamed of a better arrangement. She comes down to our house at 7:30 A.M. and feeds the kids while Lynda prepares to leave for school. When Jerry flies home, he is always greeted with smiles all around and the latest creation Mrs. Luedtke and Chase have made from crepe paper, crayons, and glue. Chase always gives Mrs. Luedtke a huge hug and kiss when she leaves. Standing at the door, he waves at her, saying, “Take care.”

We tend to be rather skeptical, at times, about God's concern for the little things in our lives. Oh, we know that He has fearfully and wonderfully made us, and we know that He has carefully planned our salvation. We seek God's will in our lives, but we still doubt whether He really cares about our common day-to-day concerns. Mrs. Luedtke proved to us once again that God really is concerned about those day-to-day matters. He does answer day-care prayers. He wants us to call upon His name for the sake of our children. And we learned another really important lesson: God never hurries, but God is never late.

Truly, Mrs. Luedtke is one of God's many blessings to us. And so we say, along with Chase in his nightly prayers: “God bless Miz Lucky.” Jerry Cohagan is one-half of the comedy/drama duo, Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kans.

HOW MIGHTY IS THE MITE?



He also saw a poor widow put in two very small copper coins.

“I tell you the truth,” he said,
“this poor widow has put in more than all the others.”

LUKE 21:2-3, NIV

TITHING—IT WORKS

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Nazarene Roots

GERMAN METHODISM: PART 2

BY STAN INGERSOL, *DENOMINATIONAL ARCHIVIST*

The previous "Nazarene Roots" column described two of the three branches of German Methodism: The German Conference Methodists in the Methodist Episcopal church, and the United Brethren in Christ.

The Evangelical Association, the third branch of German Methodism, was founded by Jacob Albright (1759-1808). A son of German immigrants to Pennsylvania, Albright was educated in a Lutheran school. He was a drummer in the militia when the American Revolution began in 1776 and later became an army regular. He married, bought a farm, and started a business manufacturing roof tiles. He came into contact with followers of William Otterbein and was influenced by their brand of German pietism. After three of his children died during an epidemic in 1790, Albright sought and found a deeper experience of faith. He joined the Methodists.

Albright began preaching in homes and schoolhouses to German folk throughout Pennsylvania, Maryland, and Virginia. In true Methodist style, he organized followers into classes, and in 1807 the classes formally organized as a new religious body whose German name meant "The Newly Formed Methodist Conference." It was not a part of the Methodist church, however, but a separate organization. Albright was elected bishop but died the next year, and in 1816 the group adopted the name *Evangelische Gemeinschaft*, or Evangelical Association. Its *Discipline* was patterned after that of the Methodist Episcopal church.

Committed to Wesleyan revivalism and doctrine, evangelical preachers moved ever westward, organizing new churches wherever German immigrants settled. In 1853, the church headquarters were moved to Cleveland. In 1922, the name was changed to the Evangelical church, and in 1946 it united with Otterbein's United Brethren, creating the Evangelical United Brethren church. In 1968, EUB's and Methodists joined to form the United Methodist church.

From German Methodism came H. Orton Wiley, Theodore and Minnie Ludwig, C. W. Ruth, and B. Edgar Johnson.

Several early Nazarene leaders had roots in German Methodism. C. W. Ruth and Jonas Trumbaur, nurtured in the Evangelical Association, became leaders in the Holiness Christian church. Horace Trumbaur, son of Jonas, led the Pennsylvania Conference of the HCC into the Pentecostal Church of the Nazarene in 1908. Ruth united earlier with Bresee's Nazarene movement in Los Angeles, becoming assistant general superintendent, and was the major broker in the series of denominational marriages of 1907 and 1908 to which we trace our present church. Ruth was one of the most influential revivalists in the holiness movement of his day, and his writings reflect the deep imprint of German pietism on his spirituality and his theological vocabulary.

H. Orton Wiley was another prod-

uct of German Methodism. Raised in the United Brethren church, Wiley was sanctified under C. W. Ruth's ministry in 1902 and licensed to preach later that year. He served a UB circuit of churches until uniting with the Nazarenes in 1905. Wiley became the premier Nazarene theologian of his day, acknowledged outside Wesleyan circles as a major representative of Arminian theology.

The Ludwig family came from the St. Louis German Conference of the Methodist Episcopal church. Theodore and Minnie Ludwig became highly regarded Nazarene revivalists. Son of an immigrant, Theo was converted at Salem (German) Methodist church, which stood on his father's Illinois farm. Trained at Garrett, he pastored German Conference M.E. churches for 13 years. He was ordained by Bishop Stephen Merrill, a holiness exponent, while his wife was later ordained by Dr. Bresee. They and their son, S. T., became Nazarenes in 1912. Theo served as chairman of the General Orphanage Board and district superintendent, while S. T. Ludwig was a college president and, from 1944 to 1964, general secretary of the Church of the Nazarene. S. T.'s successor was another product of German Methodism, B. Edgar Johnson. Raised in the Evangelical church, Johnson pastored in that denomination until becoming a Nazarene. He was general secretary from 1964 to 1989.

Those who entered the Church of the Nazarene from German Methodism have reinforced the Wesleyan and pietist roots of our denominational identity, enriching the whole. **HH**



Benefits Questions

Answered by Dean Wessels

What is available from the Pensions office about pastoral compensation, employee benefits, and tax laws?

The following brochures are available at no cost to you from the Pensions office. Simply check the appropriate box(es), clip this column, and mail to the Pensions office at the address below. All MEMOS listed are revised periodically to reflect tax law changes.

- ☐ MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- ☐ MEMO No. 2, Church Employees or Independent Contractors?
- ☐ MEMO No. 3, Tax Procedures for Congregations
- ☐ MEMO No. 4, Changing Patterns in Ministerial Compensation
- ☐ MEMO No. 5, Minimizing Income Taxes for Church Employees
- ☐ MEMO No. 8, Continuing Education Expenses
- ☐ MEMO No. 9, Workers' Compensation Laws and the Local Church
- ☐ MEMO No. 10, Can Ministers Opt Out of Social Security?
- ☐ MEMO No. 11, Auto and Other Business Reimbursements
- ☐ MEMO No. 12, Who Is a Minister for Tax Purposes?
- ☐ MEMO No. 13, The Minister's Housing Allowance
- ☐ MEMO No. 14, A Medical Reimbursement Account
- ☐ MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- ☐ Benefits Summary Brochure
- ☐ Pre-Retirement Planning Brochure
- ☐ "Basic" Pension Plan Summary (noncontributory retirement plan)
- ☐ The Nazarene Contributory Retirement Plan (TSA)
- ☐ The Nazarene Individual Retirement Annuity (IRA)
- ☐ Information on Group Term Life Insurance for Church Employees
- ☐ Information on Long-Term Disability Income Protection for Church Employees
- ☐ Information on Accidental Death and Dismemberment Insurance for Church Employees
- ☐ *Preparing Your 1992 Minister's Tax Return* by Daniel D. Busby, CPA

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Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

ALABASTER

BY JUNETTE PRESCOD, CHURCH OF THE NAZARENE, SOUTH RUIMVELDT, GUYANA

I sat there and watched her
As she came into the room
And headed straight to You.
I saw her break the box,
And oh, I wished I had one,
For the aroma that filled the room
Was one I never knew.
But why did she pour all on You?
And why did she cry
And wipe Your feet with her hair and tears?
I wondered, but not for long.
You came in, and none of us washed Your feet.
You were about to die,
And none of us anointed Your body.
But this stranger
Gave You all You needed today.
I stood there and watched You.
You were so innocent,
Yet everyone wanted You to die.
You had so much power—
To heal, to raise the dead,
To deliver, to save, to set free,
Yet You went on to die.
I saw You broken,
Then I watched You die.
I felt so unworthy
As I had felt so many times before.
But on the third day I saw You,
And the aroma was like one I knew,
And I began to feel worthy.
I began to feel new,
Then I understood why
This had to be done to You.
Then I looked at my life,
And what did I have?
There was nothing that could be broken.
Everything seemed so useless,
So without price and worth,
And I longed for something to break,
But nothing could be found.
Then I looked again
And I saw myself,
So I decided to have myself broken.
And oh! what a change,
For now the aroma
Was like the one that filled the room that day,
So priceless, so free.
Now all around everyone is breathing
The aroma of one set free.

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February is Alabaster Offering month.

COLLEGE PREP FOR NAZARENE YOUNG PEOPLE . . . PASTORS . . . AND PARENTS

**BY STEPHEN W. NEASE
EDUCATION COMMISSIONER, CHURCH OF THE NAZARENE**

Photos by Gordon Wickersham

Time was when it seemed that to be a Nazarene teenager almost automatically carried with it the goal of attending one's zone Nazarene college. Times change. Thankfully, God has given us many new Nazarenes who come from a variety of backgrounds.

Sometimes it seems that with a multitude of college choices and a multitude of parental alma maters, our young people face a multitude of perplexities as they choose the college where they will invest the four perhaps most formative years of their lives.

As I plan my college career, what is my obligation as a Christian young person? Can't God keep me true if I study in a secular atmosphere? What about cost—aren't Nazarene colleges and universities more expensive? Won't I have to travel too far to attend? Will I be able to study in the field of my choice if I attend my Nazarene college? As I enter the professional world, will my undergraduate work be recognized and valued?

These, together with a multitude of others, are the questions a young person faces as he makes one of life's most crucial decisions. Godly parents and pastors—often the key influences on such choices—want to give adequate answers to their young people.

Let's think a bit on these questions. Even if they have no "black or white" answers, perhaps reflection will help us set direction—and that is all-important.

AS I PLAN MY COLLEGE CAREER, WHAT IS MY OBLIGATION AS A CHRISTIAN YOUNG PERSON?

The apostle Paul put it well in Philippians 4:7-9. His words sound like a mission statement for a Nazarene college or university: "The peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (NIV).

Can God keep you true to Him if you study in a secular institution? Of course He can! But, when given the choice of study in a secular university or in the atmosphere of a holiness college, don't Paul's words speak of our obligation, when possible, to put ourselves in an environment where we will be encouraged to "think about" such things as truth, purity, ex-



cellence, and all the others? And shouldn't our thoughts be focused by Christlike professors in whose lives we have an example, and in whose teaching, regardless of subject matter, we can have confidence? Young lives are shaped as much by what we see in our mentors as by what they teach.

WHAT ABOUT COST AND DISTANCE?

It is true that the cost of tuition, board, and room has risen dramatically throughout the educational world, even on our Nazarene college campuses. Trustees and administrative officers live constantly in the tension that exists as they seek to make our Nazarene schools accessible to our youth, while dealing fairly with the dedicated persons who serve as faculty and staff. At the same time they must offer the variety of courses that are needed, even demanded, by our college-age young people.

But wait! Before dismissing the possibility of attending your Nazarene college because of cost, re-

member that the office of student financial aid is there to help. I have known of prospective students who, when a financial "package" of available scholarships, grants, and loans was put together, could easily have attended their Nazarene college. Unfortunately, they dismissed the possibility because of "financial fear" without allowing a concerned financial aid officer to assess their need. Give your Nazarene college a chance. You may be pleasantly surprised.

But what if it does cost a little more than the state-supported secular school nearby? And what if your Nazarene college is a distance away? Do dollars and

distance reflect the real cost or value of an education?

Dr. J. R. Naylor, long-time professor at Eastern Nazarene College, served for a period as director of admissions. In talking with parents, he used to

*Lives are shaped as much by
what we see in our mentors
as by what they teach!*

say: "Most think little today of borrowing for three or four years at high interest to buy a late-model automobile, which all too soon will become obsolete. How much more important," he would ask, "is it to

save in advance and borrow if necessary to offer your child a Christian education that will give him values that will endure for a lifetime and beyond?"

Dollars and distance fade in importance when eternal values are considered!

ACADEMIC PROGRAMS AND PRESTIGE— HOW DOES MY NAZARENE COLLEGE RATE?

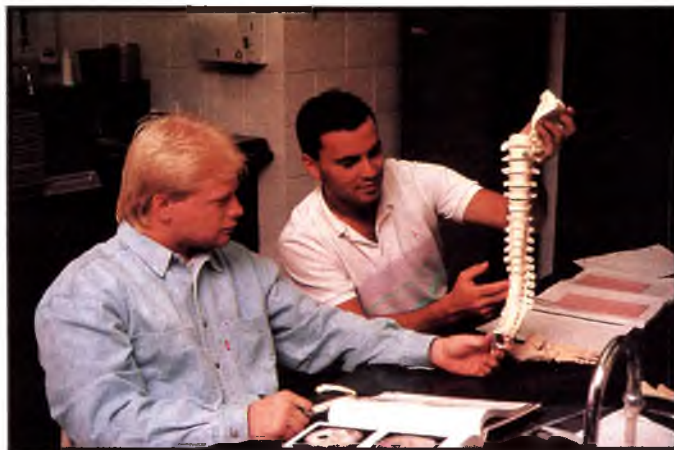
Many—even some in our Nazarene fellowship—continue to think of our colleges and universities only as places where those who are called to “full-time Christian service” attend. In many ways, we thank God for this understanding, for every one of our colleges began with preparation for full-time ministry as their goal.

This is still happening. In addition to Nazarene Bible College, Nazarene Theological Seminary, and nine liberal arts colleges in the United States and Canada, we now have 25 undergraduate and graduate level institutions throughout the world engaged in theological education. Thankfully, all 36 of our colleges worldwide still have theological education as a primary goal!

But, a biblically-based understanding of ministry should not be limited only to those “called to full-time ministry.” Jesus prayed for all who believed in Him: “May they also be in us so that the world may believe that you sent me . . . May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” (John 17:21-23, NIV).

If all who believe in Jesus Christ have an obligation to “let the world know” and to reflect Christ’s love, and if “all believers have committed unto them a dispensation of the gospel which they are to minister to all people” (*Manual*), then every profession must become a vocation. The root meaning of “vocation” is “calling” or “mission.” For this reason, our liberal arts colleges have accepted the responsibility to offer a wide variety of majors. Such training undergirds students with opportunities for spiritual growth so that their vocation becomes their ministry. In most cases, Nazarene youth can develop their interest, talents, and abilities through study on their Nazarene college campus.

But what if your Nazarene college does not offer exactly the course work you need? Give it a chance. The admissions office exists not only to recruit students but also to counsel all those who love the Lord and seek His will for their lives. Since many areas of study require nearly the same course work in the first years of college, you may be able to enjoy the advantages of your Nazarene college and reap its spiritual benefits, transferring later to a more specialized school. Or perhaps your Nazarene college has formed an affiliation with a nearby professional school. Or it



***Financial aid is available
at all Nazarene colleges
and universities.***

could be that another Nazarene college has just the program you need. Let the admissions office assist you. They will be fair and advise you as to what is best for you.

How will others view your degree from your Nazarene college? Through the achievements of their alumni and because of the accreditation process, our colleges are viewed as “first rate” throughout the academic and professional world. Unfortunately, because they are in our Nazarene “family,” sometimes we have a tendency to minimize the excellence of our colleges. The superintendent of a large city school system once told me that in evaluating résumés of



prospective teachers, those who graduated from a Nazarene college almost automatically went to the top of his list.

That our colleges are well thought of is evidenced by the fact that one, Northwest Nazarene College, has received recognition for two straight years as one of "America's Best Colleges" in a *U.S. News and World Report* survey. And NNC is typical of all our colleges. Both your professional and spiritual life will be enriched by attending your Nazarene college or university.

In thinking together about these questions, we have viewed a number of good reasons to attend your

Nazarene college. But permit me to mention yet one other benefit. I attended a Nazarene college. Now, later in life, I find that wherever I go—literally around the world—I find fellow students from my alma mater. My adult life has been vastly enriched by this fellowship that lasts a lifetime. Would this be so if I had elected to attend that nearby secular university?

One other thing. I met Christine there. She, "of like precious faith," has been my friend, companion, helpmate, and lover for 47 years. For me, the benefits of attending my Nazarene college will never cease. What more could one ask from a college education! H

The story of a prodigal father . . .

DADDY, DO YOU WANT TO PRAY?

BY CHRIS SMITH

Forgiving others who have hurt us sounds good in the Sunday morning sermon but a bit ridiculous on the freeway Monday morning. We know all the quotes: "Forgive us our debts as we forgive our debtors" . . . "No, I tell you seventy times seven" . . . "Father, forgive them, for they know not what they do." But how do you forgive the thief who mugged you, the father who molested you, the children who neglected you, or the wife who deserted you? I am really not sure. But let me tell you what I saw.

Her daddy had left her, her brother, sister, and mom when she was just a baby. As we spoke in the hospital corridor, I got the impression her dad had lived a wild life in the 22 years since he had left his family and married another woman. The last few years had not been kind to the man, and he was now lingering near death in a

government hospital. The baby girl had become a young woman with a child of her own. She had come 400 miles to assist her father as he passed from this life. I had been asked to come pray with the family, and perhaps hear a confession of sins.

Twenty-two years ago a man left his wife and children for another woman, for "freedom," for booze, for selfishness, for who knows what, and now there was a price to pay. He had sown wild oats, and now the oats were killing him. To be honest, it was difficult to not feel angry at this man I had never met. Memories of friends who had left their wives and children produced feelings of bitterness at this stranger.

Perhaps I did not know the entire story, but all I could think about was a little girl growing up without a father. The questions ran through my mind: Why did you leave? Why didn't you think about this 22 years ago? This daughter

who wants me to pray for you was only three years old when you left. Did she cry and hang onto your pants leg as you walked out the door? Why should I pray for you? You made your bed, now lie in it.

As we entered the hospital room, the only sign of life was the sunshine streaming through the dusty venetian blinds. On the bed was a shriveled-up man with sunken cheeks that reminded me of people nearly starved. As the girl tenderly picked up her father's hands, all my harsh thoughts vanished. She rubbed his hands and then she kissed his forehead much like you kiss a little baby. Lifting his head, she spoke into his ear, "Daddy, do you want to pray?"

She used the term of endearment, "Daddy," not "Father" or "Mister" or some other designation. She smiled when the prayer ended because she interpreted the grunt from his lips as an "Amen."

"Do you think there is any chance for him?" she asked before



and after we prayed. "He was baptized sometime in the past." I must have been absent the day we talked about such situations in seminary because I said I did not know. The best I could muster was that we must rely on God to blend justice and mercy and be thankful that only God can read the heart. And then I left.

Was the man forgiven by God, or was it too little, too late? I still

do not know. I do know by the way she treated her father and by those tender words—"Daddy, do you want to pray?"—that the daughter had forgiven the prodigal father. The man who packed his bags and went away 22 years ago had his baby daughter by his side when the bags were packed for the last time.

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Support Your
Seminary Offering

Remember—
*It's not too late to
send in your offering.*

WHY YOU SHOULD

PRAY

BY LARRY MCKAIN

I was sitting in Pasadena, Calif., when Dr. Peter Wagner stood before 42 pastors and Christian leaders and said, "After now studying church growth around the world, I have concluded that here in America, intercession for Christian leaders is the most underutilized source of spiritual power in American churches today."

I heard a Christian leader tell about visiting the city of Buenos Aires, Argentina. He arrived in the city late Wednesday afternoon and found himself in the midst of a traffic jam. Thousands of people filled the streets and the reason was, he said, that on Wednesday night, thousands of people in Buenos Aires go to church for prayer!

People who visit Korea are amazed at the spiritual growth they observe. Christians in Korea have the habit of rising to pray from five to six every morning. All over Korea, Christians have built prayer chapels, prayer grottos, and prayer retreat centers. When Korean pastors are asked why there is such a revival in their country, they say, "Our people pray."

Where Christians really pray, Christianity flourishes. It was that way in the Early Church. Pentecost was preceded by intense intercessory prayer. As a result, prayer became the regular practice of the Early Church.

Most of us know that in the life of our church, it is prayer that generates spiritual power. Our churches desperately need this sense of God's anointing that only comes through prayer.

Serious prayer for the pastor needs to be put high on every Nazarene's prayer list. Here's why.

In recent years, we have suffered through an epidemic of fallen Christian leaders. The media has gloated over the most visible ones, but there are

scores of others that we never heard about.

For example, in the city of Phoenix alone, 12 pastors of various denominations fell into moral failure. In one Phoenix church, an associate pastor fell and the church lost 1,500 people!

The *Los Angeles Times* reported a while back that in the Southern Baptist Convention, pastors fall at a rate of three to four every day. The Church of the Nazarene has not been immune to such spiritual failure among the clergy, either.

Why is there so much spiritual failure happening among the clergy here in America?

Dr. John Vaughan is on the faculty of Southwest Baptist University in Bolivar, Mo. He is a sane, level-headed pastor and university professor. In a published personal experience, he writes the following:

"During a flight in 1986 from Detroit, I had a man sitting next to me who seemed to have little interest in conversation. As we crossed the half-way point in the trip, he bowed his head as though he was praying. After his lips stopped moving and he raised his head, I mentioned positively, 'Are you a Christian?' I had not given him any indication that I was a Christian or a pastor.

"He looked shocked at my question and commented, 'Oh no, you have me all wrong. I'm not a Christian. I'm actually a Satanist.' I asked him what he was praying for. He answered, 'Do you really want to know?' Assuring him I did, he said, 'My primary attention now is directed toward the fall of Christian pastors and their families living in New England.'"

Bill McRae is president of Ontario Theological Seminary. He is sane, level-headed, and not given to extremes in any way. Yet in a letter, he explains that while he was pastoring in London in 1982, a group of Satanists in a Satanic church committed themselves to pray to Satan for the elimination of a number of pastors in that city. Their goal was marriage and family breakdown.

The following year they were honored at a Satanist convention. They had succeeded, through their prayers, they claimed, in eliminating five pastors through immorality and marriage failure.

Dr. McRae writes, "In 1988, some friends of mine entered a restaurant on Sunday night in London. In the corner . . . there were a number of folk . . . praying. My friends were quite impressed . . . they went over to introduce themselves, saying how delighted they were to meet a group of Christians who were praying."

What looked like a prayer meeting was a group of Satanists praying for the moral destruction of a particular pastor.

"These persons immediately identified themselves as members of the church of Satan. They had been praying specifically to Satan for the destruction of the ministry of one particular pastor. They mentioned his name. He is a very good friend of mine in one of the leading churches in London."

We need not become "demon conscious" as some do, but we should pray nightly for our spiritual leaders. Indeed, we must remember the words of the apostle Paul, "We do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds" (2 Corinthians 10:3-4, NIV). We go to prayer, not in fear but in confidence. Satan is powerful, but not as powerful as Jesus, the Lion of the tribe of Judah. "Greater is he that is in you, than he that is in the world" (1 John 4:4).

God's plan for His power to be released on His Church is for laypeople to pray for their pastor.

The Bible is clear in teaching us to pray for our pastors. In Romans 15:30, Paul writes, "I urge you brothers . . . to join me in my struggle by praying to God for me" (NIV).

In Acts 12:5, Peter had intercessory prayer offered for him all night long by the church when he was about to be killed. He was delivered! In 1 Thessalonians 5:25, Paul says, "Brothers, pray for us" (NIV).

In light of these clear teachings from scripture, let's take a look at four reasons why your pastor needs intercession.

FOR
YOUR

PASTOR

1. He needs intercession because pastors are called to a unique level of accountability. James 3:1 says, "You know that we who teach will be judged more strictly" (NIV).

2. Your pastor needs intercession because he faces great temptation. Many believe that the higher you move in Christian leadership, the higher you also move on Satan's "hit list."

Satan uses money, power, sex, and anything else he can to trap Christian leaders.

3. Your pastor needs your prayers because he is the target of spiritual warfare. In a mysterious, unexplainable, and yet very real way, the Bible teaches that we are all involved in a "cosmic conflict" when we pray. Paul refers to this when he writes, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, and against the powers of the dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12, NIV).

4. Your pastor needs your prayers because of the spiritual influence that he has. Normally, the pastor is the most visible person in the church. Because in this role he is both visible and influential, the pastor needs both your support and your intercession.

If he falls into sin, scores of other people will be dragged down with him. And conversely, if he spiritually succeeds and develops and grows, his influence can multiply and touch scores of people for good!

Remember, Satan spares no effort to prevent us from praying. He fights every step of our obedience in this regard.

Can God count on you to be an intercessor for the spiritual shepherd of your church?

Larry McKain is pastor of the Christian Fellowship Church of the Nazarene, Midlothian, Va.

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Ministry with Older Adults . . .

continued from page 17

I've heard recently of a man whose care and concern of his grandchildren transcended his physical comfort. He had promised them a trip to Epcot Center at Disney World. But when the time came, his arthritis was very painful. His daughter urged him to cancel the trip, but he would not. His pastor asked him why he insisted upon making the trip and he replied, "The work of a grandparent is to make memories for his grandchildren."

A second developmental task for the spiritual well-being of the older adult is the crucial ***movement from work-role preoccupation to an awareness of vocation***. Unfortunately, one's work is not necessarily—or even usually—one's calling or vocation, in a New Testament sense. A ministry with the aging must make clear that one's vocation may begin when one's full-time work ends. For many it is the time for new goals. For others it may mean selecting one or two areas of activity that have been a part of one's pre-retirement life and developing those into vocation.

"Vocation" can be far deeper and richer than the kind of work in which one has been engaged. One's primary calling from a Christian perspective is that of serving God by contributing to wholeness, love, and justice in the world. No one need be out of work in that calling. According to Frederick Buechner, "Vocation is the place where God calls you . . . the place where your deep gladness and the world's deep hunger meet."¹

Vocation evokes new energy. We all note that astonishing sources of energy seem available to those who enjoy what they are doing, or are finding meaning in what they are doing. If older adults have no great conviction about what they are doing, they need to find something about which they can have great conviction, something about which they can care deeply. If such people are to escape the prison of the conventional self, it must be something that goes beyond self-aggrandizement. Older adults will be building and enjoying a future they will not personally see. Feelings of failure matter least now; significance and meaning matter most. In vocation, one does not seek for importance. In *The Cocktail Party*, T. S. Eliot concludes

that, "Half the harm that is done in the world is due to people who want to feel important."

It is not always easy to move from work-preoccupation to a life governed by a sense of vocation. Sometime after retirement (which is detachment from the work force as a full-time employee) one must find a perspective by which the person can redefine his worth so that it does not depend on job productivity and/or the care of children. Now a person enters the new world in which the important question has surfaced: "Am I a worthwhile person outside of my work life?"

What is not often recognized by ministers to the retired is the need to grieve the end of the working life. There are losses to be mourned and gains to be celebrated in retirement. One of the first losses to be felt is the ***loss of power*** as one moves to the nonwork world. The power that was manifest in decision-making, in having influence in one's work environment, in the ability to be productive, and to win respect for the symbols of one's position, may no longer be available. When one is no longer productive, influential, consulted, or needed at the workplace, self-esteem can suffer if no substitutes are found.

Furthermore, the loss of work is more than a matter of economics and politics; it is the ***loss of a social world***. For most people employment provides a social anchorage, a community of associates, friends, and enemies with whom one interacts at the workplace and perhaps beyond it. Work has provided for the older adult a framework of reality-testing that forces one into contact with the nonfantasy world of things and materials, ideas, processes, and people. Work structures time into distinct and helpful periods of action and relaxation, of work and play. It structures space in terms of home, office, shop. One may not discover until years into retirement what one misses most. That longing can be painful.

But there is joy in the transition from work to nonwork life as well. ***Freedom from time restraints and obligations is one of the rewards***. The pleasure of slowing down, of cultivating friendships, of volunteer service, of savoring the delights of life, of release from feverish expectations and deep worries about one's work are all reason for celebration.

A third movement to be encouraged by older adult ministry is the ***movement from memory to meaning***. Memory in older people is a fascinating topic to study. I've never met a person older than 65 who didn't complain about his memory. Actually his memory might function quite well but he is sensitive to the least malfunction, sometimes fearing it is the symptom of disease.

The fear of forgetting marks older adults, because the need to remember is so important to the meaning of their lives. St. Augustine said we had to live in three "presents": the present of the present—*now*; the present of the past—*memory*; and the present of the future—*anticipation*. We all live in these three dimensions. In which dimension do we spend most of our time? The experience of remembering the past is the older person's way of affirming identity, of finding the pattern or meaning of life in the present. When our past is ignored, or not considered important, we feel devalued as a person.

When an old lady died in the geriatric ward of Ashludie Hospital near Dundee, Scotland, it appeared that she had left nothing of value. Then the nurses going through her

paltry possessions found a poem. It is a bit of doggerel in which she both reveals our vision of the elderly and her own face:

"What do you see, nurses, what do you see?
What are you thinking when you are looking at me?
A crabbit old woman, not very wise,
Uncertain of habit, with far-away eyes.
Who dribbles her food and makes no reply
When you say in a loud voice, "I do wish you'd try."
Who seems not to notice the things that you do,
And forever is losing a stocking or shoe.
Who unresisting or not, lets you do as you will
With bathing or feeding, the long day to fill.
Is that what you are thinking is that what you see?
Then open your eyes, nurse, you're not looking at me.
I'll tell you who I am as I sit here so still;
As I use at your bidding, as I eat at your will.
I'm a small child of ten with a father and mother,
Brothers and sisters who love one another.
A young girl of sixteen with wings on her feet
Dreaming that soon now a lover she'll meet;
A bride soon at twenty—my heart gives a leap,

***You are more than
your body, more than
your work, more
than your past.***

Remembering the vows that I promised to keep;
At twenty-five now I have young of my own,
Who need me to build a secure, happy home;
A woman of thirty, my young now grow fast,
Bound to each other with ties that should last;
At forty, my young sons have grown and are gone,
But my man's beside me to see I don't mourn.
At fifty, once more babies play 'round my knee.
Again we know children, my loved one and me.
Dark days are upon me, my husband is dead.
I look at the future, I shudder with dread.
For my young are all rearing young of their own,
And I think of the years and the love that I've known.
I'm an old woman now and nature is cruel—
'Tis her jest to make old age look like a fool.
The body it crumbles, grace and vigour depart,
There is now stone where I once had a heart;
But inside this old carcass a young girl still dwells,
And I'm loving and living life over again.
I think of the years all too few—gone too fast,
And accept the stark fact that nothing can last.
So open your eyes, nurses, open and see
Not a crabbit old woman, look closer—see me!²

The reviewing of one's life is practically universal among older people, and the process of helping the older

person remember the events and relationships of the past is essential. This process was developed by Dr. Robert Butler, a professional in gerontology. He says this "looking back" process (which is set into motion by the anticipation of death) can be a major step in the personality maturing of older people. There is a need to look back over our lives, at the good and the bad, accepting this life as uniquely ours, and making peace with it. This involves self-forgiveness, which can be understood as giving up all hope of changing the past.

Everyone has, or lives, or is, a story. In the life review the plot line is not always clear. There are many subplots, detours, and wildernesses in each journey. But connections are made; we can remember pieces of our lives. New meanings emerge, and ministry helps the person reflect on the grace-filled fragments of the story and to discern where God has been luring and leading. Whether in one-to-one relationships or in small groups, life review is essential in older adult ministry.

It is not unusual to find some older adults stuck in the past; the present has no meaning for them. They may be imprisoned in their anxiety, guilt, and despair and unable to heal the memories without professional help.

Simply to feel again healing moments of the past is essential. Kathleen Fischer, in her book *Winter Grace*, tells of an older widower who said, "... most of the time I go back to the bad memories, like the times I failed. When I think about them I feel bad about myself. One morning I didn't think I could face the day. So I went back over the times my wife told me good things about myself. It's as if she were saying them to me again. Afterward, I felt stronger inside."³

The important thing about life review is the way it can help persons embrace their lives now and express their unique talents and find new meaning to live by.

Every person's vocation starts with the realization—often through life review—that one is unique in potential and cannot be the carbon copy of anyone else. Martin Buber tells of Rabbi Zusya who said, a short while before his death, "In the world to come I shall not be asked, 'Why were you not Moses?' I shall be asked, 'Why were you not Zusya?'"

People of every age-group encounter the gospel of Jesus Christ in the church. Age does not differentiate them in their quest for His presence and meaning in their lives. However, the three movements described above seem to be areas often neglected in older adult ministry and contribute to a re-visioning of it: the movement from body-preoccupation to awareness of vocation; and the movement from memory to meaning. These movements, if facilitated in the church, make preaching and teaching relevant to the older member. They convey three messages that are important to the hearing of the gospel: You are more than your body; you are more than your work; you are more than your past identity. You are God's person, loved by God. You have your future in God.

Adapted from the *Pacific Theological Review*, Vol. XXIV, 1991.

Roy W. Fairchild is *emeritus professor of spiritual life and psychology at San Francisco Theological Seminary.*

ENDNOTES

1. F. Buechner, *Wishful Thinking* (Harper & Row, Publishers, 1973), 84.
2. Exact source unknown. Used in an article by Robert E. Neal, *Journal of Current Social Issues*, Summer 1977.
3. K. Fischer, *Winter Grace* (Paulist Press, 1985), 44.

NEWS OF RELIGION

FIRST LADY ACTIVE IN METHODIST CHURCH

Hillary Clinton is very involved in the Methodist church and familiar with religious thinkers, according to a report by the United Methodist News Service (UMNS).

Clinton will be the first Methodist presidential wife since the turn of the century when President William B. McKinley's wife, Ida, occupied the White House.

Clinton says she is drawn to the approach of faith that is based on "Scripture, tradition, experience, and reason," basic tenets of Methodism.

"As a Christian, part of my obligation is to take action to alleviate suffering," Clinton told the UMNS. "Explicit recognition of that in the Methodist tradition is one reason I'm comfortable in this church."

According to Clinton, when she and her husband, President Bill Clinton, decided to marry after meeting at Yale Law School, both had strong feelings about their respective traditions. President Clinton is a Southern Baptist.

The Clintons decided to stay with their own denominations. She is a member of First United Methodist Church in Little Rock, Ark. The president is a member of Little Rock's Immanuel Baptist Church.

"We, of course, think the most important thing is your personal relationship with God," Mrs. Clinton said. "The denomination you belong to is a means of expressing that and being a part of a fellowship."

CATHOLIC CATECHISM TO BE RELEASED SOON

An English language version of the Catholic Church's new catechism should be ready this spring, according to a report by the *National and International Religion Report*. The 676-page volume of restated and updated Catholic teaching was published in French in late 1992.

The new catechism replaces one prepared by the council of Trent in the 16th century. It contains lists of

"new" sins, such as tax evasion, business fraud, falsifying checks, unjust salaries, sloppily done work, drug abuse, mistreatment of immigrants, artificial insemination, and genetic engineering.

The volume, meant to be a common guide to faith and practice for the world's estimated 980 million Catholics, is the product of six years of work by a commission in Rome.

UNCHURCHED PREDOMINANT IN SOME AREAS

The best place to reach unchurched people is West of the Rocky Mountains, according to a recent study on religious activity. The research found that fewer than one-fourth of residents in some sections of Colorado, Nevada, Washington, Oregon, and Montana belong to any religious group. The "unchurched" outnumber those affiliated with a denomination or church group by at least three-to-one in most Western states. The exceptions are Utah, New Mexico, and parts of surrounding states where Mormons are predominant.

The research, compiled by the Association of Statisti-

cians of American Religious bodies and financed by the Lilly Endowment, was based on figures from the 1990 U.S. Census and on data supplied by Jewish and Christian groups.

The study also found that there were substantial areas in Michigan, Ohio, West Virginia, Maryland, Delaware, New Hampshire, Vermont, and Florida where less than half the population claims church membership. Meanwhile, areas having the highest religious affiliation are the southeastern states and middle America, reaching from Texas and Louisiana upwards to North Dakota, Minnesota, and Wisconsin.

CHEATING AND STEALING ACCEPTED BY MANY HIGH SCHOOL AND COLLEGE STUDENTS

Lying, stealing, and cheating are becoming acceptable among high school and college students, according to a recent survey by the Josephson Institute of Ethics.

The survey revealed that 24 percent of high school students and 20 percent of college students agreed that it is not unethical to do whatever you have to do to succeed

if you do not seriously hurt other people.

Approximately 61 percent of high school students and 32 percent of college students said they had cheated on an exam during the past year. One-third (33 percent) of high school students and 16 percent of college students said they stole something in the past year.

GRAHAM PREACHES IN RUSSIA

Evangelist Billy Graham preached to more than 50,000 people inside the Olympic

Stadium at the final meeting of his recent Moscow crusade. An estimated 20,000 others who were unable to gain admittance watched on a large screen outside the stadium (pictured left).

More than one-fourth of the crowds responded to Graham's invitation to accept Christ.

"I've never seen such a hunger in people for spiritual things," Graham said. "People realize the past is gone, the future is uncertain, and the present seems hopeless. As a result, many are open to God."



VITAL STATISTICS

Deaths

ADAMS, WILLIAM CHESTER, 79, Selma, Ala., Nov. 8. Survivor: wife, Mildred; three brothers; one sister.

BECKER, PERRY LEWIS, 81, Fergus Falls, Minn., Nov. 1. Survivors: wife, Elsie; son, Lewis; daughters, Darlyene Barr, Linda Clark; six grandchildren; five great-grandchildren; one sister.

BOWMAN, DONALD S., 66, Forsyth, Mo., Nov. 25. Survivors: wife, Frances; sons, Michael, Mark; daughters, Connie (Mrs. Bill) McNeil, Cathy (Mrs. James) Falkner; 12 grandchildren; 1 brother; 1 sister.

BRANDENBURG, REV. LEONARD, Florence, Ky., pastor for 20 years, Oct. 13. Survivors: wife, Cora; daughters, Carol Volz, Patricia Oliner; two grandchildren.

COLE, MYRTLE E., 79, Udall, Kans., May 11. Survivors: daughter, Madge (Mrs. Paul) Schueneman; sons, Bill, Rev. W. Leroy, Jerry, David; 1 brother; 2 sisters; 15 grandchildren; 5 great-grandchildren.

FLINT, FLORENCE, 79, Boonville, Ind., Aug. 16. Survivors: 5 daughters; 2 sons; 1 brother; 1 sister; 17 grandchildren; 12 great-grandchildren.

FOX, REV. WILLIAM R., 92, Chandler, Okla., Nov. 11. Survivors: son, William; one grandson.

HANDLEY, WILMA E., 73, Connersville, Ind., Dec. 1. Survivors: daughter, Kay Sherwood; sons, David, Michael; two sisters; two brothers; six grandchildren; one great-granddaughter.

HEINZE, ORDAI F., 90, Pottersville, Mich., Oct. 20. Survivors: wife, Vera; daughters, Rachel Roan, Bonnie DePriest; sons, Arnold, Orville, Francis, Richard; 24 grandchildren; 5 step-grandchildren; 7 step-great-grandchildren; 2 sisters.

KEEN, BONNIE JEAN, 63, Boonville, Ind., Nov. 18. Survivors: mother, Helen Schmittow; daughters, Cathy Hoph, Mary Scott, Jackie Maddox; stepdaughter, Bertha Tyree; stepsons, Bruce Keen, Owen Keen.

KETCHUM, REV. RONALD C., 45, Fort Myers, Fla., Sept. 22. Survivors: wife, Linda; son, Jeffrey; daughter, Kimberly; parents, Clarence and Iris Ketchum.

KILLION, PAUL T., 83, Aurora, Colo., Oct. 6. Survivors: wife, Gladys; son, Stephen; daughter, Joanne Miller; 10 grandchildren; 7 great-grandchildren; 1 great-great-grandchild.

NEFF, REV. L. R., 93, Owosso, Mich., Oct. 20. Survivor: son, Larry.

RESTRICK, BETTY, song evangelist, 77, Collingswood, N.J., Nov. 5. Survivors: sister, Frances Pettis; brother, Rev. William Restrict; niece and nephews.

ROBERTS, C. DAVID, 77, Oklahoma City, Okla., Oct. 20. Survivors: wife, Loine; daughter, Karen (Mrs. Delbert) Johnson; son, Rev. Charles; five grandchildren; nine great-grandchildren.

SMITH, E. WAYNE, 64, Hugo, Okla., Oct. 31. Survivors: wife, Willodine; son, Brian; daughter, Brenda; two granddaughters; three brothers; two sisters.

STAPP, REV. CARLOS L., JR., 70, pastor for 40 years, Apple Valley, Calif., Nov. 19. Survivors: wife, Inez; sons, Ronnie, Roger; foster sons, Skip, Getachew; stepchildren, Mike, Larry, Sherry, Barbara; mother; three sisters; one brother.

WIKSTROM, ELSIE I., 92, Climbing Hill,

Iowa, Nov. 3. Survivors: son, Dwight; three brothers; two grandchildren.

YOXTHEIMER, RUSSELL S., 68, Nacogdoches, Tex., June 5. Survivors: wife, Midge; stepmother, Sara Yoxtheimer; sons, David, Tommy; daughters, Donna, Chrystal; five grandchildren; three sisters; two brothers.

Births

to JARRY AND CINDY CLOUD, Chula Vista, Calif., a girl, Marissa Nicole, Sept. 23 to ALAN AND ROBIN FOSTER, Jackson Miss., a girl, Christin Taylor, Nov. 7 to STEVE AND MARCIA (COOK) GREER, Tulsa, Okla., a girl, Rachel Nicole, Nov. 22 to REV. PAUL AND SUSAN MCNETT, Johnstown, N.Y., a boy, Mark Allen, Aug. 30

to PAUL AND LYN RICHARD, Kansas City, Mo., a boy, Austin Alexander, Nov. 7 to GORDON, JR., AND AMY (HARREMAN) WETMORE, Olathe, Kans., a girl, Amy Kathryn, Oct. 28

to REV. PHIL AND AMY (McKEITHEN) WILLIAMSON, Tulsa, Okla., a boy, Caleb Isaac, Nov. 20

Anniversaries

FLOYD AND BEULAH KIRBY, Cookeville, Tenn., recently celebrated their 60th wedding anniversary with a family dinner. The couple has three children, seven grandchildren, and three great-grandchildren.

REV. ANDREW G. AND RACHEL HANNERS, Tualatin, Oreg., celebrated their 50th wedding anniversary Nov. 21, with a reception given by their family. The couple has three daughters and six grandchildren.

GLEN AND MARY McCASLIN, Mesa, Ariz., celebrated their 50th wedding anniversary Nov. 1 in Oklahoma City, Okla., with a reception given by their four children and nine grandchildren.

ARCHIE AND JANE SHELTON, Visalia, Calif., celebrated their 50th wedding anniversary Aug. 7 with a reception. They are members of Visalia First Church.

FOR THE RECORD Moving Ministers

E. EDWARD ALBERT, from Portage, Pa., to Harrington, Del.

JOHN D. ANDERSON, from Oshawa, Ont., to Pittsburgh (Pa.) North Hills

JOHN V. BARRETT, from associate, Dallas (Tex.), to associate, Harvester, Mo.

RANDALL L. BEATY, from Houston (Tex.) Alief, to Searcy, Ark.

JOSEPH E. BELL, from Munster (Ind.) Fairmeadow, to Anchorage (Alaska) First

DARRYL BOGATAY, from Oakton, Va., to Roswell (Ga.) New Life

DENNIS E. BRENNER, from evangelism to pastor, Manchester, Conn.

LONNIE BULLOCH, from associate, Otisville, Mich., to pastor, Munster (Ind.) Fairmeadow

LARRY L. CALE, from Shinnston, W.Va., to Lizemores, W.Va.

RICHARD M. CLIFFORD, from Willimantic, Conn., to Haverhill, Mass.

RANDALL L. CLOUD, from Wichita Falls (Tex.) First, to Harrisonburg, Va.

RICK L. COPPLE, to pastor, Noel, Mo.

LARRY P. CURTIS, to pastor, Crossroads, Mo.

JAMES R. DAVIDSON, from Caldwell, Ohio, to Newell (W.Va.) Glendale

BRIAN L. DAVIS, from Glenpool, Okla., to Sikeston (Mo.) First

RONALD J. DICIOLLA, to pastor, Shinnston, W.Va.

G. TIMOTHY DRISKELL, from Keokuk, Iowa, to Mattoon, Wis.

PHILLIP W. EDWARDS, from Princeton, Ind., to O'Fallon, Mo.

DAVID D. FARLING, from Chesterfield, Ind., to Warsaw, Ind.

JON E. FILLIPI, from Greensburg, Ky., to Emporia, Kans.

JOHN C. FRYE, from Albany, Ind., to Muncie (Ind.) Mayfield

DAVID A. GALLIMORE, from Conroe, Tex., to Macon (Ga.) Shurlington

PAUL R. GEORGE, SR., from Punxsutawney, Pa., to Sligo, Pa.

RAY LUNN HANCE, from Wichita (Kans.) Linwood, to Oklahoma City (Okla.) Western Oaks

DAVID HERNANDEZ, from Phoenix, Ariz., to National City, Ariz.

WAYNE R. HILBURN, from Fort Worth (Tex.) Haltom City, to St. Petersburg (Fla.) Kenneth City

G. DAVID HINTZ, from associate, Tipp City, Ohio, to associate, Calgary (Alta.) First

BILLY DON HODGE, from Borger (Tex.) First, to Canyon, Tex.

WILLIAM N. HODGE, from district-assigned, Chicago Central, to pastor, Garrett, Ind.

DAVID A. HOFFMAN, from Albuquerque (N. Mex.) Holiday Park, to Durango, Colo.

W. SCOTT HUBBARD, from Lincoln, Calif., to Modesto (Calif.) Trinity

DOUG L. HUMAN, from LaMarque (Tex.) Gulf Freeway, to Mount Vernon, Mo.

JAMES IKNER, from Sallisaw, Okla., to Wellington, Tex.

STEPHEN J. IWERSEN, from associate, Medford (Oreg.) First, to pastor, La Mirada, Calif.

RANDALL L. JAMES, from Decatur, Ind., to Jason Chapel, Tenn.

MICHAEL L. JOHNSON, from student, SNU, Bethany, Okla., to associate, St. Louis (Mo.) Overland

STANLEY G. JOHNSON, from Charleston (W.Va.) Loudendale, to Marlinton, W.Va.

HOMER JONES, from Orangeburg (S.C.) Southwest Terrace, to Beattyville, Ky.

RICHARD A. JONES, from associate, Stockton, Calif., to pastor, Jerome, Pa.

DOUGLAS G. KARL, from associate, Nashville (Tenn.) Bethel, to associate, Midland Valley (S.C.) First

MICHAEL C. KONKLE, from evangelism, to pastor, Marion (Ind.) Lincoln Boulevard

EDWARD C. KOTESKY, from Concord (N.C.) New Life, to Grand Rapids (Mich.) Clyde Park

RAY LASALLE, from Brazil, Ind., to Bucyrus, Ohio

BRET M. LAYTON, from Macon (Ga.) Shurlington, to Hamilton (Ohio) Millville Avenue

JAMES A. LOCHARY, to pastor, London, Ohio

DAVE LUCCI, to pastor, Folsom Lake, Calif.

JOHN McALLISTER, from Jonesboro (Ark.) First, to Whitney, Tex.

DONALD A. MCGILURA, from student, NTS, Kansas City, Mo., to pastor, Veiborg, S.Dak.

RONALD J. MCGILURA, from Sidney,

Mont., to Miller, S.Dak.

LOUIS J. MEDARIS, JR., from East Gadsden, Ala., to Albany (Ga.) Grace

S. SCOTT MAPES, from Brookville, Pa., to Montreal (Pa.) First

STEPHEN P. MERKI, from Sunnyvale, Calif., to St. Charles City, Md.

ROBERT C. MILTON, from Martinsville (Va.) Fort Trail, to Jacksonville, Fla.

DOUGLAS K. MOORE, from associate, Fort Worth (Tex.) Wedgewood, to associate, Mattoon (Ill.) First

MICHAEL M. MORRISON, from St. Louis (Mo.) Webster Groves, to Jefferson City, Mo.

KEVIN MUTTSCHALL, from student, NBC, Colorado Springs, Colo., to pastor, Iron-ton, Mo.

GARY P. NAWROCKI, from Claresholm, Alta., to Kelowna, B.C.

RICK W. NEWMAN, from Pulaski, Va., to Winchester, Va.

JOHN NORTH, to pastor, Ridgeville, Ind.

HECTOR OROZCO, from associate, Fort Worth (Tex.) First, to pastor, Fort Worth (Tex.) Riverside Community

HAROLD "HAL" PARRY, from Junction City, Oreg., to Akron (Ohio) East Liberty

TODD PEELER, from pastor, Metropolis, Ill., to associate, Belleville (Ill.) First

PHILLIP D. PERRY, from Marlinton, W.Va., to South Carroll, Md.

L. DALE PIGG, to pastor, Broseley, Mo.

E. MITCHELL QUICK, from district-assigned, S.C., to pastor, Batesburg, S.C.

TODD W. RENEGAR, from Cupertino, Calif., to Wichita Falls, Tex.

KEITH RIFFLE, from Covington, Va., to Lancaster, S.C.

DAVID ROLAND, from New Ellenton, S.C., to Georgetown, S.C.

JAMES L. RUNYON, from Waurika, Okla., to Carlinville, Ill.

J. SCOTT SHAW, from Pascoe, Wash., to Bremerton, Wash.

JON E. SHELLENBARGER, from Neosho, Mo., to Kinnear (Wyo.) Sunnyside

CRAIG M. SHORT, to pastor, Port Angeles, Wash.

WAYNE SHURLEY, from Pittsburg, Kans., to Bradleyville, Mo.

LLOYD SIMPSON, from Winamac, Ind., to Collinsville (Ill.) First

DENZIL R. SMITH, to pastor, New Ellenton, S.C.

JAMES C. SMITH, from associate, Fort Smith (Ark.) First, to Vilonia, Ark.

HENRY W. SPAULDING II, from education, TNC, Nashville, Tenn., to pastor, Wood-bridge, Va.

EDWIN P. SPRINKLE, from Springfield (Ill.) Trinity, to Herrin, Ill.

RICHARD H. STALLINGS, from evangelism, to pastor, Fort Worth (Tex.) Central

BRYAN STONE, from pastor, Fort Worth (Tex.) Liberation, to education, NBC, Colorado Springs, Colo.

M. EUDELL STROUD, to pastor, Paragould (Ark.) First

DAVID SUTTON, from student, NBC, Colorado Springs, Colo., to pastor, Fenton, Mo.

HARMON O. THRASHER, from Redkey, Ind., to Cambridge City, Ind.

GARY TRUE, from Beattyville, Ky., to Decatur, Ind.

BRENT A. ULRICH, to pastor, West Lebanon, Ind.

TONY R. USERY, from evangelism, to pastor, Sabinetown, Tex.

GARY T. WARCHOL, from Pickerington, Ohio, to Myrtle Beach, S.C.

JOHN M. WESSIC, from Ironton, Mo., to Sullivan, Mo.

RONALD E. WESLEY, from evangelism to pastor, Auburndale, Fla.

GEORGE WHETSTONE, from Midland (Mich.) Community, to Shippensburg, Pa.

MALCOLM H. WHITE, JR., from Colchester, Conn., to Willimantic, Conn.

HERMAN W. WHITBY, to pastor, Martinsville (Va.) Fort Trail

DANIEL R. WIEBESIEK, to pastor, West Helena, Ark.

PAUL WIGGINS, from Marion (Ind.) Lincoln Boulevard, to Bloomfield, Ind.

THOMAS E. WOLFE, from Granby, Mo., to Dogwood, Mo.

STUART WOLKOMIR, from Fort Worth (Tex.) Riverside Community, to Seagraves, Tex.

GERALD R. WOOD, from London (Ont.) Native, to St. Thomas, Ont.

DOUGLAS WRIGHT, from Shirley, Ind., to Edinburgh, Ind.

HOWARD E. WRIGHT, from Kokomo (Ind.) Northside, to Yates City, Mo.

Announcements

SOUTHWEST CHURCH (TULSA, OKLA.), formerly West Tulsa Church, will celebrate its 75th anniversary July 11. Addresses are

needed from all former members, friends, and pastors. Please send them to 1307 W. 22nd St., Tulsa, OK 74107.

SANDIA (ALBUQUERQUE, N.MEX.) CHURCH will celebrate its 40th anniversary Mar. 20-21. An open house will be held from 1 to 5 P.M. Saturday. The 10 A.M. Sunday service will be followed by dinner on the grounds and a special afternoon service. Former pastors should phone the church for housing assignments to be provided by church members. For more information, phone 505-881-0267, or write 2801 Louisiana Boulevard N.E., Albuquerque, NM 87110-3510.

LAS VEGAS (NEV.) CHURCH will celebrate its 30th anniversary Feb. 21. All former pastors, members, and friends are invited to attend or send greetings. For more information, write the church at 6219 W. Washington, Las Vegas, NV 89107, or phone 702-870-9911.

SPARKS (NEV.) FIRST CHURCH will celebrate its 50th anniversary Feb. 28. Dinner will follow the morning service. District Superintendent Walter Hubbard and General Superintendent Eugene L. Stowe will conduct the service. All former pastors, members, and friends are invited.

For more information, write the church at 2200 El Rancho Dr., Sparks, NV 89431 or phone 702-358-4066.

Recommendations

The following have been recommended by their respective district superintendents: HOWARD C. BLACK, evangelist, P.O. Box 245, Regent, ND 58650 (701-563-4376), by R. J. Wegner, Dakota District.

CHARLES COPLEY, evangelist, 3855 Cactus St., Ashland, KY 41101 (606-324-1816)

Moving Missionaries

BETT, MR. BRIAN and CAROL, Papua New Guinea, Furlough Address: HC71 Box 1163, Capitan, NM 88316

BROCKLEBANK, MISS ELEANOR, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

BROWNING, REV. LINDELL and KAY, Holy Land, Furlough Address: 2711 Little John Dr., Anderson, IN 46013

FETTERS, MISS EMMA LOU, Swaziland, Furlough Address: P.O. Box 367, Sardinia, OH 45171

KEEFE, DR. CHARLES and CHRIS, Swaziland, Field Address: P.O. Box 14, Manzi, SWAZILAND

KELLERER, REV. ERIC and PAULA, Thailand, New Field Address: 105 Soi 3, Seri 6, Ramkhamhaeng 26, Bangkok 10250, THAILAND

OWENS, REV. RANDY and JUDY, Jordan, Furlough Address: 7509 S. Saginaw, Box 306, New Lothrop, MI 48460

SCHORTINGHOUSE, REV. BYRON and LEANNA, New Zealand, Furlough Address: c/o Jeni Schortinghouse, SNU, Box 2167, Bethany, OK 73008

TROUT, REV. TIMOTHY and JADONNA, Philippines, Furlough Address: P.O. Box 447, Lebo, KS 66856

WEST, REV. LARRY and PHYLLIS, Indonesia, Field Address: P.O. Box 1075, Yogyakarta 55001, INDONESIA

WILSON, REV. BRIAN and JOAN, Ecuador, New Field Address: Casilla 17-11-05-27, Quito, ECUADOR

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Close to Home

News About Nazarenes

BY TOM FELDER



Marilyn Evans (l.), NWMS president at Dickson Church of the Nazarene, presents Lula Mae Yates with an award on "Lula Mae Yates Day."

A SPECIAL DAY, PART ONE

... Dickson, Tenn., Church of the Nazarene celebrated "Lula Mae Yates Day" recently. Mrs. Yates was honored for her many years of service to the Dickson Church. She has served as church treasurer for 44 years, has been a church member for 43 years, and has taught Sunday School for more than 22 years.

She has also served as president of NWMS and NYI.

The congregation presented Mrs. Yates with a plaque and other gifts in honor of her service.

A SPECIAL DAY, PART TWO

... Coleman C. Moore was honored recently by Concord, N.C., First Church of the Nazarene for his years of service to the congregation. The congregation celebrated "Coleman C. Moore Day," as many family members and friends paid tribute to the church leader.

A Christian for more than



50 years, Moore has been Sunday School superintendent, church board member, church treasurer, Sunday School teacher, and choir leader. He is active in various district and general church functions and directed the district layman's retreat for many years.

"You're my example," said his pastor, **Thomas Govin**, in honoring Coleman. "You are the kind of person I want to become."

NAZARENE HONORED BY STATE OF FLORIDA ...

Not only was the award named in his honor, but he was the first person to receive it. **Albert B. Herndon**

was honored recently with the "Albert B. Herndon Award" by the Florida Pollution Control Association. The award is given annually in recognition of outstanding achievement in the area of industrial pretreatment programs.

"Many people consider Albert Herndon to be the 'father of industrial pretreatment,'" said **Erik L. Melear**, chairman, Florida Municipal Pretreatment and Industrial



Waste Committee.

Herndon has served as chief of the Industrial Pretreatment Section for the Environmental Protection Agency Region IV since the mid-1970s. He has assisted many cities in the development and implementation of their industrial pretreatment programs. He has also directed education programs for pretreatment coordinators.

A member of Parkview Church of the Nazarene in Lilburn, Ga., Herndon serves as church board secretary, chairman of the board of trustees, and teaches the senior adult Sunday School class. "He is an exemplary Christian and an exemplary church member," said **Tom Cook**, senior pastor.

ONE HUNDRED YEARS ...

Mary Walsh Matthews (right) celebrated her 100th birthday Nov. 13, 1992. The retired Nazarene elder was born in a log cabin 40 miles northwest of Calgary, Alta., Canada.

Rev. Matthews was saved in a district assembly in 1919 and called to full-time Christian ministry a year later. Throughout her ministry, she has served on the staff of Northern Bible College in Red Deer, Alta.; traveled throughout Western Canada preaching the gospel; and has served as both senior and associate pastor in various churches.



Mary Walsh and **Ernest Matthews** were married in 1964. They moved to Denver, Colo., where her husband served as visitation minister. A few years after his death, she returned to Calgary to be near her family.

PLNC ALUMNUS HONORED

... **Edwin Anderson**, a 1965 graduate of Point Loma



Nazarene College, was honored recently with the Xerox Corp. President's Award. The award is presented annually to indi-

viduals who have made an extraordinary contribution to the Xerox company.

Anderson was honored for developing and implementing a national training program. The training program resulted in \$50 million of increased business in 1991 and an estimated \$70 million in 1992.

PRESERVING HISTORY ...

Kenneth M. Pelren, 77, was honored recently by the Nebraska Forest Service for his contribution to Nebraska history. Pelren built a sod house in 1930 when he was 15 years old. The building still stands and is located in Toadstool National Park in Western Nebraska. It has been classified as a historical landmark.

Pelren, his wife, Wanda, and many family members were present for the dedication of a sign at the house that honors him for his "unique and cultural contribution" to the state's history.

The Pelrens are lifelong members of the Church of

the Nazarene and attend St. Paul's Church of the Nazarene in Kansas City, Mo.

Kenneth and Wanda Pelren (standing right) are pictured with family members in front of a sod house built by Mr. Pelren in 1930 at the age of 15.



February's 10-Point Quiz

1. Which of the following is the number one television program in Russia?

- A. "The Rich Also Cry," a Mexican soap opera
- B. "Heat of the Night," a Mississippi police show
- C. "Fawlty Towers," a British comedy

2. The average "household income" in the U.S.A is a little more than \$28,000. What percentage of U.S. households have incomes under \$10,000 per year?

- A. 35% C. 20%
- B. 15% D. 5%

3. What are the chances that a black American child will be born to a

single mother?

- A. 2 in 3
- B. 1 in 3
- C. 1 in 5

4. What percentage of children in the U.S.A. have used a computer by the time they finish grade 3 in school?

- A. 78% C. 56%
- B. 30% D. 21%

5. Since 1970 the percentage in the number of U.S. working women who hold down more than one job has increased by:

- A. 150% C. 45%
- B. 390% D. 220%

6. A marijuana offender in Kentucky was recently sentenced to

- A. Three months of community service.
- B. Three years in solitary confinement.
- C. Three church services per week for five years.

7. The percentage of college students who say that their political

opinions are about like those of their parents is:

- A. 6% C. 28%
- B. 16% D. 44%

8. The number of letters and phone calls to the Herald office complaining that a pastor was trying to force church members to vote Republican in last November's election was:

- A. 121 C. 17
- B. 67 D. 3

9. The price paid last year for a 1942 Christmas card signed by Adolf Hitler was

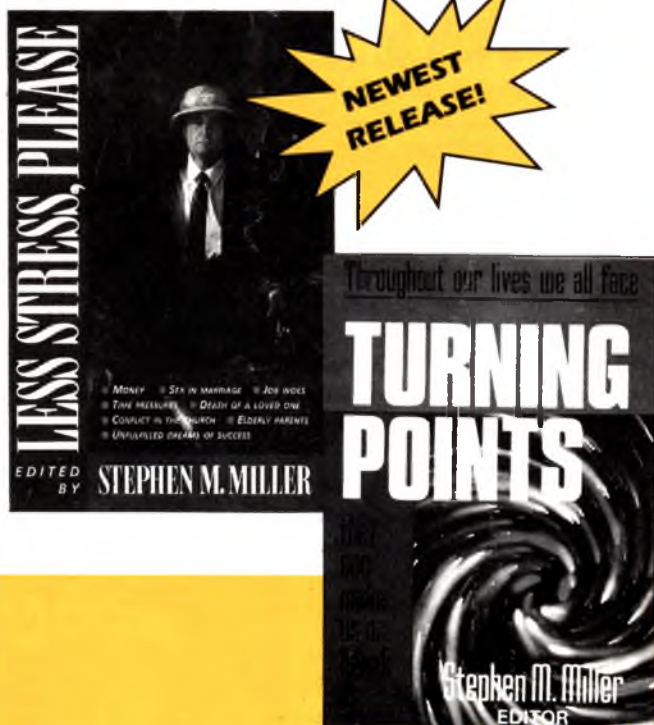
- A. \$3,025
- B. \$302.50
- C. \$1,302

10. The date of the upcoming Nazarene General Assembly and Conventions is:

- A. June 12-18
- B. July 5-13
- C. July 21-30

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

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Notes from an editor's notebook

by Mark Graham, Managing Editor

Get Real!

Fuzzy was a beautiful, soft, beige and chocolate brown Gund teddy bear the day I brought him home to Joey, some five years ago. His "fur" was shiny and as soft as velvet. His bright brown eyes and black vinyl nose comprised his facial features. Two stubby ears, whose insides were slightly darker than the rest of him, protruded from the top of his head.

My four-year-old and Fuzzy became immediate friends. Fuzzy was a bedtime chum, a buddy at breakfast, a companion on trips back to Tennessee, and a confidant of secrets that he will never share with anyone else.

Today, Fuzzy is a poor shadow of his original self. His fur is matted, the vinyl nose has a bite out of it, and the ears show signs of chewing. But although Joey has many other stuffed toys—a Goofy, a spotted leopard, a tiger, a lion, a white raccoon, several bunnies, a Snowbird, a Pooh bear, and a crazy dog that barks if you unzip his little keepsake bag—none of them comes near to holding the place in Joey's heart like his Fuzzy Bear.

Tonight as I tucked him in (for the third time), Joey told me he was scared and asked for Fuzzy. Less than a minute later, Fuzzy was snug under the covers tightly cradled in Joey's arms.

I lay down with Joey for about 10 minutes to get him to sleep. I thought of Fuzzy and his similarities to the Velveteen Rabbit, the main character in Margery Williams' classic story. In Williams' tale, the Velveteen Rabbit, a stuffed toy, learns what it means "to be real" as a result of being loved by a boy.

When the bunny arrives in the nursery, he learns these words of wisdom from the threadbare old skin horse: "'Real isn't how you are made,' said the Skin Horse. 'It's a thing that happens when a child loves you. It takes a long time. Generally, by the time you

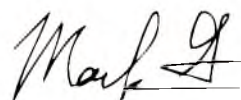
are Real, most of your hair has been loved off, you get loose in the joints, and very shabby'" (Scholastic, 1991).

Such words speak to us about the cost of love. Real love, whether it's for a child, a friend, a spouse, a neighbor,

a person at work, or the clerk at the grocery store, is a costly thing. It takes time and effort. It may even take sacrifice. Our pastors have told us that agape love, selfless concern for others—the kind of love Jesus showed for us on Calvary—is not so much an emotion as it is an effort, an act of the will.

Being loved does make a difference in our lives. It makes us better workers, husbands, fathers, and Christians. Throughout this month of February (the so-called Love Month), could we look for ways to be more loving to those around us? It might mean sending a note or making a phone call to someone who is facing a struggle; being willing to baby-sit for a single mom or for the pastor and his wife; cleaning snow off the sidewalk or fixing a meal for an elderly neighbor; or spending more time with your family.

It will take some conscious effort, maybe even some sacrifice, but it will be worth it to see how many people around us become "real."



SERVICE PROJECT SLATED FOR INDIANAPOLIS

What organizers hope will be a massive display of concern for the inner city of Indianapolis is being planned for the three days prior to this summer's General Conventions and Assembly.

Labeled the "Indianapolis Project '93," the special emphasis is the brainchild of Nazarene physician Gary Morsch, who has organized two airlifts of medical supplies and infant food to the former Soviet Union.

"Indianapolis Project '93 is a grass-roots, lay-initiated, pre-General Assembly event designed to promote and enhance a vision for the ministry of the laity by impacting the people of Indianapolis through an exciting inner-city service project," according to a mission statement developed by the project's organizers.

"We want this to be a project for the energizing of the lay ministry across our church," said Morsch. "Today, in the Church of the Nazarene, there is a tremendous commitment by the laity to such things as compassionate ministry, Work and Witness, and similar programs. The Indianapolis Project '93 is a spontaneous outgrowth of this interest in ministry opportunities.

"We are challenging laypersons to come several days in advance of the General Conventions. During this time, we will repair homes and do cleanup work."

Morsch said he has hopes

that the project might also be able to assist in the construction or remodeling of a building that would serve as a food pantry/cooperative grocery store for the poor. Such a store is needed in inner-city Indianapolis, according to Dean Cowles, director of Shepherd Community, a compassionate ministry in the city. Cowles is assisting with the coordination of Indianapolis Project '93.

Vernon Lunn, who has organized a number of International Laymen's Conferences, serves as project director. Lunn, Morsch, Cowles, and David Hayse, Work and Witness coordinator for the Church of the Nazarene, have met with business and civic leaders in Indianapolis, as well as with representatives from other evangelical groups. "We want it to be a project that is embraced by the community and by persons from other denominations, although it will be spearheaded by Nazarenes," added Morsch.

The Indianapolis Project '93 is not an official function of the General Assembly or Conventions, according to Morsch. However, representatives from several divisions at Nazarene Headquarters are assisting in the coordination of the effort.

For more information, contact: Indianapolis Project '93, 13849 S. Mur Len, Suite F, Olathe, KS 66062; phone (913) 764-5200.

CHURCH ASSISTS IN SOMALIA

The Church of the Nazarene is assisting in Somalia through the relief efforts of Northwest Medical Teams International (NWMT), according to Steve Weber, coordinator, international office of Nazarene Compassionate Ministries (NCM). NWMT is an international relief and development organization based in Portland, Ore.

Money given to aid relief efforts in Somalia will be funneled through NWMT, Weber said. When relief efforts are needed in countries where no Nazarene church exists—as in Somalia—Nazarene Compassionate Ministries normally operates through a reputable relief organization whose philosophy is in line with that of the denomination and NCM.

Medical teams working with NWMT have been providing relief for Somali

refugees since September. The teams are stationed in Wajir, Kenya, southwest of the Somali border.

"I am pleased to see the troops moving in to stabilize the situation in Somalia," said Ron Post, a Nazarene layman who serves as NWMT president. "This will provide the opportunity for NWMT to safely and effectively distribute much-needed medical supplies into the country."

More than 40 containers of grain and medical supplies were donated and shipped, Post said. Other donated funds will help cover shipping costs and purchase other supplies.

Contributions should be sent to the general treasurer, earmarked "Somalia Relief." Contributions to the Nazarene Compassionate Ministries Fund are an approved ten percent special.

FIRE DESTROYS KENTUCKY CHURCH

Trinity Church of the Nazarene in Louisville, Ky., was destroyed by fire Friday evening, Dec. 4, according to Crawford Howe, Kentucky District superintendent. According to fire officials, the fire apparently originated with the church furnace.

Pastor Harry Curry left the church building at 6:30 on the evening of the fire. A neighbor reported the blaze at 8:15 p.m.

The building was insured;

however, several churches raised money to help Trinity Church with some of the expenses involved in finding temporary facilities.

The flames spread through the fellowship hall, sanctuary, and foyer, according to Howe. Smoke, heat, and water caused extensive damage throughout the sanctuary and church offices, including the pastor's library. Sanctuary walls were left standing, but an engineer's report indicated that they might be unsound.

The congregation of about 100 persons is currently looking for a temporary place to worship. Howe said. Afternoon worship services are being held at nearby churches. It could be several months before the church is able to return to its facilities.

ENC STUDENT DIES OF CARDIAC FAILURE

Richard D'Angelo, 33, a senior at Eastern Nazarene College, died Dec. 6, of cardiac failure. A graduate of Nazarene Bible College, D'Angelo was a sociology major at ENC. In February 1992 he was the first ENC student to be selected to the

Honors Program of the American Sociological Association. He had pastored briefly on the Metro New York District.

Funeral services were held Dec. 11, at Paramus, N.J., Maranatha Church of the Nazarene. A memorial ser-

vice was held at Wollaston, Mass., Church of the Nazarene Dec. 14.

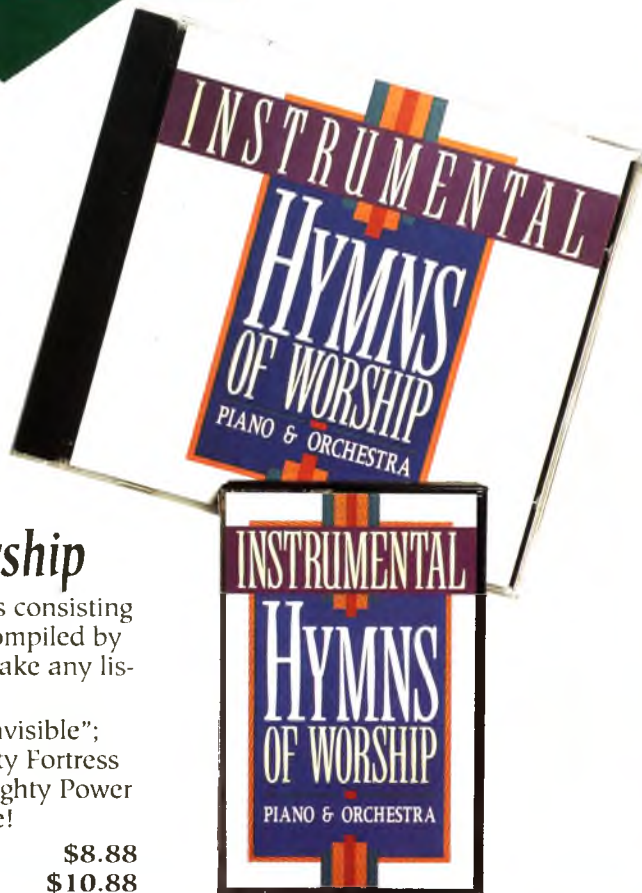
D'Angelo is survived by his parents, Richard and Debbie D'Angelo; three brothers, Andrew, Scott, and Kevin; and a grandmother, Tina Tummino.

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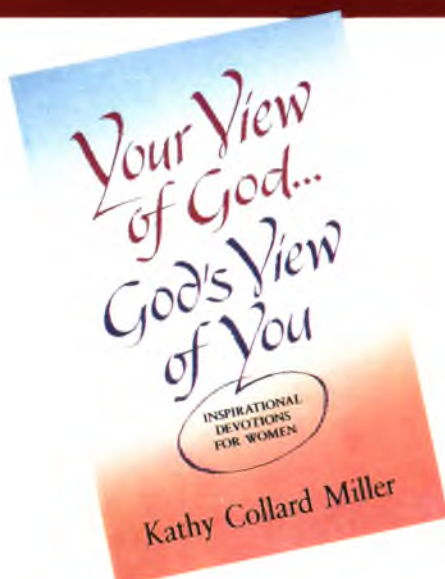
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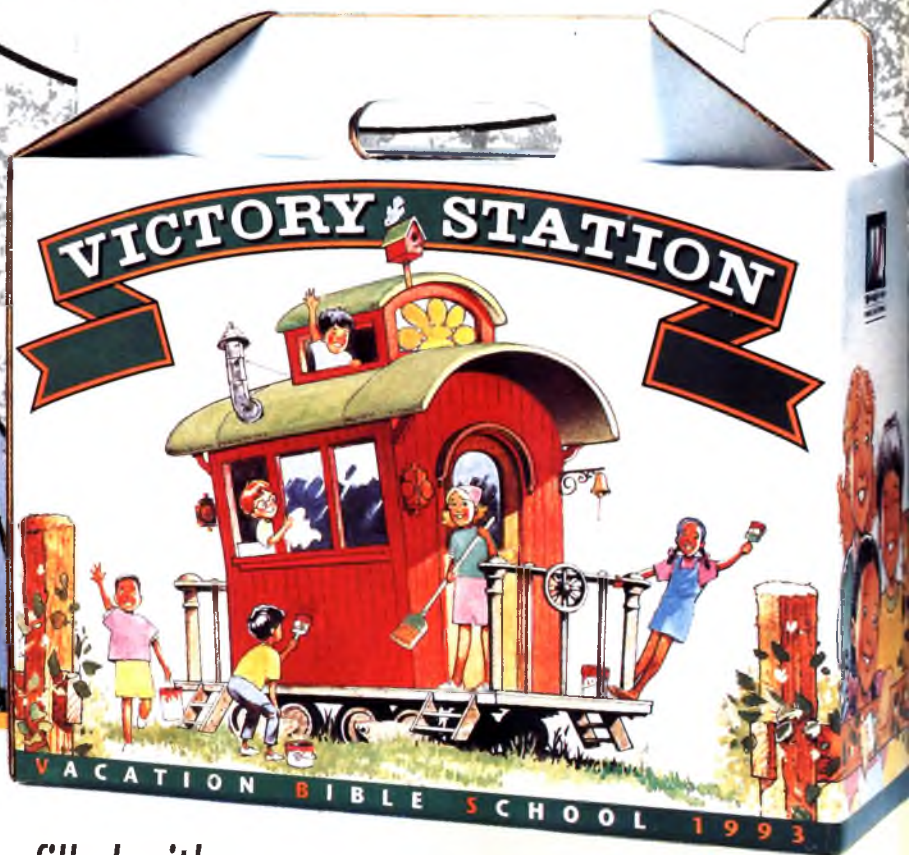
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