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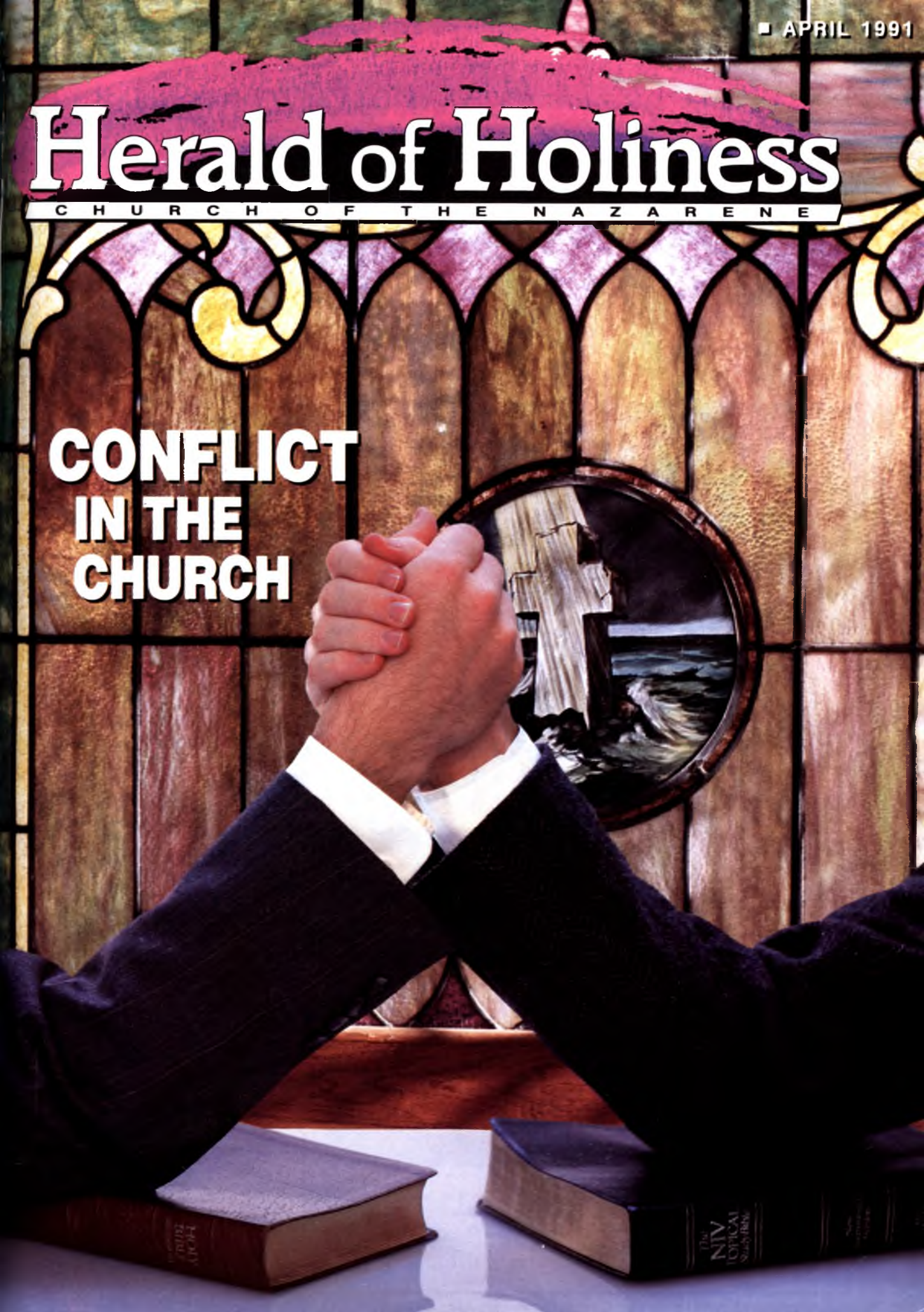
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■ APRIL 1991

Herald of Holiness

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DO THE POOR FEEL WELCOME IN YOUR CHURCH?

BY EDDY HALL

Their clothes are worn, their haircuts do-it-yourself jobs. Since yours is a middle-income congregation, you wonder, Will this new family—let's call them Ray and Sandra Thompson—feel welcome?

Your concerns are soon put to rest. The members of their Sunday School class go out of their way to be friendly. The family comes back. When the class has a hayride, several people invite them to come along.

You are delighted when the Thompsons take their baby forward for dedication. They must be feeling at home.

Then, they quit coming. You never see them again.

What went wrong? Did they not feel welcome after all?

No, as a matter of fact, they didn't. The family who came and stayed a while and left were friends of ours, friends who came to church with us at our invitation.

I appreciated, of course, our classmates' efforts to make our friends, who were obviously poor, feel welcome. Their friendliness was genuine. But friendliness wasn't enough. To truly make the Thompsons feel welcome would have taken something more—a new way of seeing.

Our family began to learn this new way of seeing in 1979 when we returned to Oklahoma after three years away. I began work as a free-lance writer, a job that yielded high personal rewards but low and irregular income. We attended the same middle-class church we had attended before, where so many of our friends were, where we had felt so at home.

But after attending every Sunday for a year, we still didn't feel a part. Why the difference between this time and last?

The difference was we were poor. And as a poor family attending a middle-class church, we had run into an obstacle course of barriers—all unintentional—that kept us on the outside looking in.

Though we had attended that church for years, we had never noticed most of these barriers before. Looking back, we could see how we ourselves had raised similar barriers in a youth program we had directed in that very church. Only when we saw the church through the eyes of the poor did these barriers become visible.

Barrier 1: A Price Tag on Christian Fellowship

On the evening of our Sunday School class hayride, Ray Thompson was at our house, anguishing over whether to take his family. He wanted desperately to make friends, to feel a part. But the hayride would cost them \$4.50—and they had no milk for their three children.

We would gladly have taken them as our guests, but we had less money than they had. Our family couldn't even consider going.

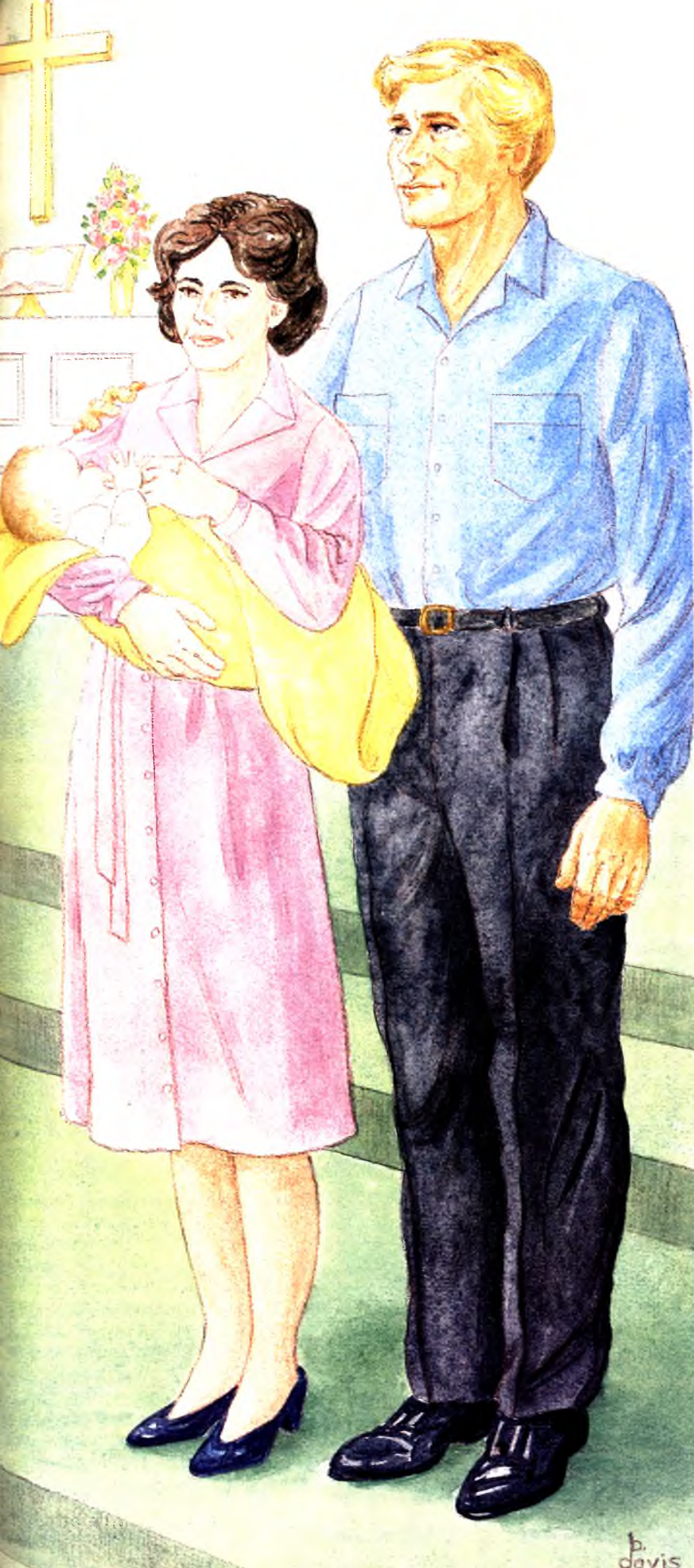
The time to leave the church came and went, and still Ray debated. He still had time to drive to the farm and meet the class there, though to go now would cost a couple of dollars more for gas. Ray stayed home that night and bought milk for his children. The price tag on Christian fellowship was just too high.

The next month our Sunday School class social took place within walking distance of our home. No gas expense. Admission was just \$1.00 for our whole family. Maybe this time we could go, be included.

But, no, it came during a time when our only regular income was \$70.00 a week my wife was earning from a part-time Christmas job. During those six weeks, we had less than \$15.00 a week to spend on groceries. We stayed home and used the dollar for baby formula.

That is why, after a year back at our old home church, we still felt like outsiders. Though our Sunday

continued on page 4



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Poor Feel Welcome . . .

continued from page 2

School class had frequent socials where we could have renewed our friendships, three-fourths of them cost money for admission, child care, or both. That left us out.

While worship and Sunday School were open to everyone regardless of ability to pay, when it came to Christian fellowship, to activities designed to promote a sense of family, of belonging, those unable to pay were often excluded. For the poor to feel welcome, all aspects of body life, including fellowship, must be available to all.

The leaders of a women's Bible study my wife attended found some creative ways to eliminate financial barriers to participation. The church provided free child care during the Bible study. Once a month when the small groups ate lunch together, the women brought brown bag lunches rather than going to a restaurant. To take care of the only remaining financial barrier, the \$10.00 fee for materials, program leaders announced that scholarships were available on request. That was good as far as it went. But while it removed the financial barrier, it failed to address another barrier.

Barrier 2: Offers to Help That Hurt

In our society, being poor carries a stigma. Even though Jesus called the poor blessed and singled out the wealthy for stern warnings, the world's attitude of thinking more highly of the wealthy than of the poor carries over into many churches. To admit you can't pay even \$10.00 for a Bible study notebook is a humiliation few will volunteer for.

To get around this, some groups eliminate fees in favor of suggested donations. This is better, but still less than ideal. When I haven't been able to give the full amount of a suggested donation, I have sometimes come away feeling guilty or even second-class. The challenge, then, is to find ways to share that don't hurt and humiliate, but rather communicate love and affirm dignity.

Our present church does an excellent job of this. While expenses for this year's all-church retreat were covered on a donation basis, no one mentioned a "suggested donation." Instead, the literature mentioned the approximate cost per person, but em-



phasized that *everyone's* participation was wanted. Those who could pay nothing were made to feel just as welcome as those who could cover more than their own expenses. The result was that retreat participation was almost as high as Sunday morning worship attendance, and the donations covered all the expenses.

able—experience for a low-income family. To make the poor feel welcome, a middle-income congregation must become aware of cultural differences and adopt practices that embrace cultural diversity. Three aspects of culture—dress, architecture, and social customs—can illustrate this principle.

"This luncheon was not planned with you in mind."

The exact method of sharing is not important. What is important is to find a method that allows those who cannot pay to participate on the same terms as those who can—not on a special case basis.

Barrier 3: Practices That Say, "You Don't Belong"

Visiting a predominantly middle-income congregation is a cross-cultural—and therefore often uncomfort-

On the Sunday the Thompsons dedicated their baby, we were also dedicating our first child. As I dressed for church that morning, I debated: should I wear a suit, to fit in with most of the other fathers who would be standing before the congregation? Or should I wear a sport shirt in case Ray didn't have a coat and tie? I compromised; I wore a sweater.

Ray showed up without a coat or

"We want places so plain that every board will say welcome to the poorest."

tie. Sandra wore the same dress she had worn the previous six Sundays—no doubt her only Sunday dress. I could imagine how conspicuous they felt. I hoped what I was wearing made them feel a little less so. But to make them feel truly comfortable, not just one, but many in the congregation would need to consciously dress *not* for success but for comfort—the social comfort of others.

Does this mean banning coats and ties from church? Hardly. That would only make more affluent visitors feel out of place. But when visitors can look around on Sunday morning and find both blue jeans and suits, then no matter how rich or poor they are, they won't feel conspicuous because of how they're dressed. By dressing to reflect cultural diversity, your congregation can help both the affluent and the poor feel welcome.

What about church facilities? Can your building make people feel more welcome? Phinease Bresee, founder of the Church of the Nazarene, thought so. "We want places so plain," he wrote, "that every board will say welcome to the poorest."¹

A middle-income congregation in a large midwest city found itself a few years back in a neighborhood fast becoming low-income. Rather than relocating, they decided to stay and reach out to their neighborhood. At first, they enjoyed limited success.

When they needed new facilities, they replaced their traditional sanctuary with a sanctinasion—a multipurpose facility where they worshipped on Sundays and played basketball and ate potluck dinners during the week. To their surprise, a lot more neighborhood people started coming. They felt more at home with a gymnasium than with Gothic arches and stained-glass windows. It was more a part of their culture. The building said to them, "You are welcome."

Of course, you can't change church architecture overnight. But you can, the next time your church buys, builds, rents, or remodels a building, make it a point to ask: Will the facil-

ity we're considering welcome the poor?

Finally, how can social customs hinder fellowship?

Once, after a move, our family spent several months looking for a home church. We began attending one affluent suburban congregation shortly before the annual ladies' luncheon. Judging from the description in the bulletin and the place settings displayed in the church lobby, it was to be quite a formal affair. The price of one ticket was more than I had ever spent on a single meal—more, in fact, than we usually spent for our entire family to eat out.

One woman, trying to make my wife feel welcome, not only invited her to the luncheon, but suggested she decorate one of the tables. This required china, crystal, and silver for ten, a round linen tablecloth, and a centerpiece. She didn't know, of course, that our "china" consisted of five mismatched plastic plates, that our "crystal" consisted of plastic tumblers picked up at the dime store to get us by till we could afford to move our household goods. Her attempt to make my wife feel welcome had just the opposite effect.

The women planning the luncheon evidently had no idea that by the formal nature of the event, by their assumption that anyone attending that church would own fine dinnerware, and by the price of the tickets, they were saying to my wife and others: "This luncheon was not planned with you in mind."

We didn't feel welcome in that church.

Putting Out the Welcome Mat

Making the poor feel welcome takes more than friendliness and good intentions. It requires learning to see through their eyes, to examine every aspect of church life through the lens of whether it tends to include or exclude them. To learn to see this way, we need to involve the poor in decisions that shape the life of the body to learn from them how to shape policies with cultural sensitivity.

With their help, we can find ways to remove the price tags on Christian fellowship, to avoid offers of help that hurt, and to modify cultural practices that say to the poor, "You don't belong." We can learn how to make all the body's basic ministries available to all, on the same basis, in settings where people of different cultures can feel comfortable.

As poor and nonpoor come together, not only will the poor benefit by being included, not only will the nonpoor grow through their new relationships with these brothers and sisters, but our life together will demonstrate to the world the gospel's power to break down the walls that divide us, its power to make us one.

1. The Nazarene Messenger, Vol. 6, No. 29 (Jan. 15, 1902), 6.

Eddy Hall is a free-lance writer living in Goessel, Kans.

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Plaudits for the Anti-NAM Articles!

Laity can read with profit the several articles in the *Herald of Holiness*, January 1991. The *Herald of Holiness* puts under one cover several diverse approaches to the NAM theme, and not merely a single estimate. That January issue will be a fitting and concise resource for successive readers to retain. I shall keep my copy.

However, we should note that the professional journals of philosophy (and in specific, the *Proceedings and Addresses of the American Philosophical Association*) have given little or no attention to the NAM and its writers. I suspect (as a professional, too) that there is a failure of the NAM and its activities to come to grips with the standard time-honored philosophical question, viz.: in *epistemology*: what is the nature, extent, and justification of a knowledge claim? in *metaphysics*: is it "substance" or "process," being or becoming, that is reality, or neither one of these, but "reality" is simply a misuse of language? in *ethics*: is it wholly a concern to characterize normative ethical schemes, or is it the case, that we must add to the ethical question, the Axiological, the Teleological, the Deontological elements, and what of the meta-ethical issues? in *logic*: is it the Aristotelian and/or non-Aristotelian logic that shall prevail and how can we decide whether any given mathematical-logical system is complete, consistent? . . .

Ought we as contemporary Christians to be unduly concerned with "popular" NAM claims that are merely asserted, but never validated or justified as faith and reason's best? I think not.

Henry Smits
Kansas City, Mo.

Yes and No

As symbols of Christianity are increasingly scorned and blasphemed . . . we find it unnecessary to give symbols of Satan prominent display such as on the cover of the January 1991 *Herald* (NAM).

The articles and information were excellent. How can we get additional copies of this issue to give to family and friends?

Dan and Lisa Dixon
Richmond, Ky.

Bells and Alarms

I have just finished reading the January issue concerning the New Age Movement. I must commend you for maintaining the consistent quality that we have come to expect from the *Herald*.

I have been studying the dawning and growth of the New Age Movement for nearly 10 years. I have heard some laugh at the idea that such a movement should ever exist. I have heard several who claimed to be "knowledgeable" deny its existence.

A friend, having received his *Herald* before I received mine, told me of the January issue and said, "Maybe they're waking up in K.C." After reading for myself, it looks more like a stirring in the night. I fear this treatment is too little, too late. Instead of sounding an alarm, we shake the jingle bell.

Randy Wright
Malden, Mo.

South Wind

Dr. Wes Tracy's "The South Wind Blew Softly" exposes the New Ager's false philosophies while it clearly reveals our Wesleyan heritage. By looking at the essence of Christianity and holding to its values, Wesley reveals clearly the fallacies of the New Age Movement.

Monty Neal
Bristow, Okla.

Right on the NAM

Dear Mr. Tracy:

Your article about the New Age Movement was the best I have read. It is right on!

J. David McClung
Denver, Colo.

New Age Movement

I wish the symbols of the NAM had not been so attractively used on the cover [January 1991]. I don't feel we should give them this kind of publicity.

The exposing of this devilish movement is fine. The articles are timely, informative, and enlightening.

Vaughn Davis
Follansbee, W.Va.

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Spiritual Father

I am searching for my spiritual father. In March of 1951 my family and I attended a YOUTH FOR CHRIST rally at the American Legion Hall in Norway, Maine. A Nazarene pastor/evangelist was the speaker. He spoke about Jesus on the Sea of Galilee and how our troubled lives were reflected in those troubled waters. He preached of the peace of God available through Jesus Christ.

My parents, my brother, and I came to Christ that night, and we don't remember the Nazarene preacher's name. Subsequently, I am a minister of the gospel, as is my brother. We want to thank our "earthly" spiritual father. Should that person read this letter, or should someone read this letter who knows who the preacher might be, please contact me.

Robert O. Timberlake
P.O. Box 3006
Omaha, NE 68103

Appreciation

I want to express my appreciation to the Nazarene denomination for publishing an excellent holiness magazine. As a member of the Allegheny Wesleyan Methodist Church, I feel the *Herald of Holiness* is one of the best holiness magazines on the market.

Janet Findlay
Pittsburgh, Pa.

A Family Magazine?

I would like to commend you and the staff of the *Herald of Holiness* for the excellent publication now produced. It is great! It used to be that when I received the *Herald* I dutifully read it! After all, I am a good Nazarene! But now, I am anxious to receive it and devour it.

There is one suggestion that I might make. Do you have room to have a children's and/or teen's page? I would like to see this magazine be a family magazine, too, where the children and teens would get used to going to the *Herald* for reading material.

Jeanne Acheson-Munos
New Smyrna Beach, Fla.

Renewed Subscriber

I was without the *Herald* for over a year. Recently I began to receive the magazine again. Boy!! What a great new magazine. It's worth the increase in price. It was great before, but now it is greater. Keep it up!

Jerry F. Flowers
White Mountain Apache Reservation
Whiteriver, Ariz.

Share the Herald

There are thousands of us older 60- to 95-year-old couples and/or singles in the Nazarene churches over the land, trying to live (or exist) on a far-below-poverty income and cannot afford to help on these ever-increasing special offerings and drives. Even paying for a yearly subscription for the *Herald* is a real sacrifice—some just can't. We can barely do it ourselves, but I'm going to share my paper with two other families after I read it. I'll pass it on to them instead of laying it aside and finally throwing it away as most everybody does.

Clarence Bennett
Fort Worth, Tex.

Prayer and Stewardship

I wish to say that I have been a *Herald of Holiness* reader for the past 55 years, and my wife and I would not be without it. I read every article from start to finish. I readily agree that no Nazarene home should be without this top magazine, which offers us the best in reading material.

I just finished reading the article "Inescapable" by Bill McCumber, which is on stewardship. I hope all readers make it a point to read this article. . . .

Nick Regillo
Mannington, W.Va.

Worship the Nazarene

Hurrah to Wilbur Brannon, Lawrence Lacher, and David Rambo in regard to their articles on worship in the December 1990 *Herald*. As a church attender for 50 years, I have often wondered if anyone else felt the need to change our slogan from WELCOME TO THE CHURCH OF THE NAZARENE; OUR CHURCH CAN BE YOUR HOME to WELCOME THE NAZARENE. My feeling has been that the type of person the church is looking for is family folks. This feeling is verified in the type of programs, social activities (Christmas and Valentines Day not excluded), and what is said in the worship service. There isn't anything wrong with family folks, but as indicated in the articles on worship, if the service is on the Nazarene, *Jesus*, then all folks can feel ministered to. These articles suggest taking the emphasis off the person, the physical needs of the church, and placing it onto the One that is all the person has. . . . It is comforting to know that many pastors feel "the chief end of all people is to praise God and enjoy Him forever."

The *Herald* was never a magazine in my home, but in the past year it has risen to the top of the magazine stack. Keep up the excellent writings.

Mary Needham
St. Paul, Minn.

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General Superintendent's VIEWPOINT

Our Mission! Replace or Renew It?

BY JOHN A. KNIGHT, GENERAL SUPERINTENDENT

Recently, three seasoned ministers engaged in conversation regarding the church. One of them made a couple of observations, and drew a conclusion. His argument, analyzed logically, follows:

Major Premise: The Church of the Nazarene was raised up to “preserve and propagate” Christian holiness and the distinguishing doctrine of entire sanctification.

Minor Premise: Few doctrinal boundaries exist anymore between denominations and religious groups. Theological walls have been torn down.

Conclusion: The Church of the Nazarene will have to find a new mission in order to justify her existence in the 21st century.

If one accepts these premises, the conclusion follows logically. That is, the reasoning is valid. However, if either premise is incomplete or inaccurate, the argument is not sound.

Both major and minor premises seem to be based on an erroneous assumption: namely, that the “preservation and propagation” of Christian holiness encompasses only a doctrine to be believed.

There is far more to the matter than that, however.

Dr. J. B. Chapman, early Nazarene leader, noted that entire sanctification is: (a) a doctrine to be believed; (b) an experience to be enjoyed; and (c) a life to be lived.

We concede that theological distinctions have been blurred in some quarters, although not totally or universally. Even if they were, this would not be sufficient reason to abandon our mission, since holiness and entire sanctification are much broader than a creedal statement that requires mere mental assent.

If we think our mission needs replacing, likely we have not understood it. The doctrine of entire sanctification is a theologically and biblically sound affirmation that can be understood and believed with the mind.

But, it is more. It is an experience, or relationship with Christ, of full consecration and commitment, which brings joy, meaning, and fulfillment into one's life in all kinds of circumstances, even adverse ones.

Furthermore, it is a daily walk with God in Christ through the indwelling of the Holy Spirit who enables one to live pleasing to God, and to demonstrate the spirit of Christ in all moral and ethical relationships.

Our mission is not accomplished when some or many persons merely accept the doctrine of entire sanctification with their mind. Even devils tremble and believe in this sense.

The mission of the Church of the Nazarene will be fulfilled only when all peoples everywhere know and experience the joy of the Lord and the power of the Holy Spirit. Not until creedal issues in holy conduct and all our relationships to God, man, and things are hallowed by

Does the Church of the Nazarene have to find a new mission to justify her existence in the 21st century?



divine love will our mission be finished.

When these things happen in the minds, hearts, and lives of all earth's inhabitants, the kingdom of God will have come and we can declare with praise, “Mission accomplished.”

At that time a new mission may be appropriate. Until then, my vote is for “renewing” our mission, not “replacing” it. H

Conflict and the Teflon Church

John Savage introduced me to a woman I'll call Barbara.*

Her husband divorced her and her grown children said it was her own fault—so don't call us. She got fired from her job—"inability to concentrate." She scraped together all her money (\$950) and put it in a briefcase. A thief nabbed the briefcase. Her car was impounded because of several unpaid parking tickets. She would have lost her apartment had she not made a special arrangement with the landlord to clean other apartments in lieu of rent.

Barbara hit bottom, then decided to try church.

What kinds of help would Barbara find if she walked into your church next Sunday morning? Would she find a "velcro" church in which people really stick together, helping each other through mutual ministry? Or would she discover your church to be a nonstick "teflon" church that persons in trouble slide right on through?

Many characteristics work together to make a congregation a "teflon" church. One of them is conflict. Most writers on conflict try to show how it can become a good thing in the long run. Some point out that it is both expected and healthy.

All that is true, of course, but it is also true that conflict can kill. It can kill relationships, kill the will to witness, kill a church's ability to help needy persons, and even kill a church.

Suppose that Barbara walks into a church that is deeply involved in coping with the pain of internal conflict. As John Savage puts it, "Churches struggling with internal conflicts . . . may not have the cor-

porate energy and health to spare for needy people."

When a walking anxiety cluster like Barbara enters a conflict-ridden congregation and shares her plight, the members are overwhelmed. They will, Savage says, "back away from such individuals, because that church typically isn't ready to deal with any more pain." Barbara is more likely to be shut out than helped in such a church.

It takes energy or "corporate calories" to carry on conflicts, feuds, and church fights. Energy so consumed leaves nothing for the nourishment of newcomers—visitors or new converts.

The members of a conflict-saturated church often deny the reality of their conflicts and corporate pain. They think that conflict is somehow sub-Christian—and so they act like it doesn't exist. They do not feel free to talk about their denied differences. As Savage says, "It [the church] begins believing it should avoid trauma and try to look perfect on the outside."

Many churches in conflict never address the problem. If the members do talk about it, they talk to all the wrong people. Avoiding the system of boards and committees, they whisper things on the gossip grapevine.

When church conflict consumes all the corporate calories, no one calls on visitors and prospects. The folks are just too worn out. It just isn't worth the effort. The "teflon" is left alone to do its work.

Church members, wounded by church conflict and grieving with collective pain, soon lose the will to

witness. Why invite your neighbor to your church if all you have to offer is a hullabaloo of sarcastic conflict?

Holiness people are people with strong convictions, and people with strong convictions can expect to experience conflict. Let's be realistic about that. We advertise (and even hype) the community, caring, family aspects of the church. But we forget that the family is often the locus of friction. And when the church has a typical family conflict, new converts and naive believers may think that they have become the victims of yet another "bait and switch." Let's address our conflicts openly, directly, and in a Christlike spirit.

Churches struggling with internal conflicts may not have the corporate energy and health to spare for needy people.

In the Early Church, people had a lot of different ideas. Conflicts, confrontations, and debates occurred. Then it was not considered heretical to have a different idea. One became a heretic only when he was willing to divide the congregation over his idea.

Could we determine that during this "Year of the Harvest" we as individuals would be more of a cure for conflict than the cause of conflict?

*The references to John Savage are to his article "The Teflon Church," *Leadership* (Fall 1990), 30-38.

Portraits of Jesus in John

Eating the Bread of Life



I am the living bread that came down from heaven, if anyone eats of this bread he will live forever. (John 6:51)

Evangelicals tend to view the Lord's Supper as the memorial of Jesus' death. That is certainly a valid aspect of biblical teaching on the Lord's Supper, but it is only a part of a sweeping panorama of biblical insights into Communion. John 6 provides another view that makes life and nourishment an important part of the Eucharist.

John 6 begins with the "Feeding of the Five Thousand," the only miracle of Jesus recorded in all four Gospels. John may have seen it as a messianic miracle. The Jews were expecting the Messiah to repeat the miracle of the manna that Moses had performed. An abundance of bread would be a sign of the Messiah. As often happens in John, the miracle became the occasion for a long teaching section. So John 6:22-59 presents the discourse, found only in John, revealing Jesus as the Bread of Life.

Jesus first whets the crowd's appetite. Verse 33 declares that better bread than the manna is available and it will give life to the world. The crowd "bites" in verse 34, "Always give us this bread." They want the nourishment that Jesus promises.

The second main section, verses 35-47, begins with Jesus' statement, "I am the bread of life." Two themes then unfold. The first theme defines the people for whom Jesus will be the Bread of Life as those who come to Him, those who see Him, and those who believe in Him. Coming, seeing, and believing cannot be done from a distance. One must come into the center of the will of God, must see the world as Jesus sees it,

and must entrust his whole life to the God revealed in Christ. One must participate in the life, identity, and mission of Jesus.

The second theme speaks of the results of such a response to Christ. Jesus will provide both the life of God's in-breaking kingdom and eternal life at the last day to the one who comes, sees, and believes.

In verse 48, Jesus' repeated, "I am the bread of life," marks the start of the final section of the discourse. The word *eat* and the idea of eating Jesus' flesh and drinking His blood dominate these verses. Theologians have debated since the third century whether John 6 is really about the Lord's Supper. The whole chapter may not be, but certainly the language of verses 48-59 brings Communion to our mind. More importantly, the meaning of Jesus' death can be found in verses 54, 56, and 58. Eternal life, resurrection on the last day, abiding in Christ and Christ in us, and living forever are the benefits promised to the ones who eat and drink of Jesus.

When all of chapter 6 is put together, a beautifully attractive picture of Jesus appears. He is the bread that gives, nourishes, and sustains our life. For those who come, see, and believe in Jesus, the Lord's Supper provides a way for us to participate in the life and mission of our Savior. There is nothing special in the elements for those who will not come, see, and believe, but for those of us who do, the same elements allow us to participate in Jesus, who is the true bread and the true drink.

As John portrays Jesus as the Bread of Life, he holds together things we often separate. He holds

together trusting completely in Christ and the Lord's Supper. He holds together the idea of daily spiritual nourishment and Communion. He sees not only death but also life as part of the meaning of the Eucharist. If we could begin to pull these same ideas together, several good things would happen for us. The Lord's Supper would become more meaningful and enjoyable for us. It would begin to contribute to our daily spiritual lives. We would find tangible expression of our faith through Communion. Along with the crowd of verse 34 we say, "Lord, always give us this bread."

For further study:

Lord, always give us this bread.

1. Read all of Exodus 16, Psalm 78:17-32, and John 6.

2. List as many physical benefits as you can think of that derive from food. What spiritual analogies can you draw from Jesus as the Bread of Life?

3. Ask the Lord to enrich your spiritual life through your partaking of Communion during Holy Week or the Easter season.

Scripture quotations in this article are the author's own translation.

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

HH

Living with Unanswered Prayer



In the previous two columns we have discussed the irksome problem of unanswered prayer. A basic assumption has been that for God's children, ALL prayers are answered. When attempting to discern why some prayers "seem" to go unanswered, I proposed that one reason might very well be that the request itself is wrong. In that case, the answer is no, as well it should be.

Another reason for a seeming delay in answered prayer may have to do with the timing of our requests. As Lloyd Ogilvie suggests, these "unanswered prayers . . . may not be best for us or are not in keeping with the Lord's timing for us" (*Praying with Power*, Guideposts/Regal Books, 84). How many of us, when looking back, can see how our requests, if they had been answered in the way we prayed and intended, would have produced anything *but* the desired result! We can see it clearly now, but at the time it seemed like the skies were slate and God was silent.

Bill Hybels suggests that the timing may be off for several good reasons. It could be a time to test our faith. How are we relating to the Heavenly Father? Are we pushing for *our* request or are we willing to wait for the Father to answer in His own way and time? One sign that a child is maturing is the ability to wait for, to postpone, the answer to a request of a parent. It is one thing for a two-year-old to scream and stomp for something "now." It may be annoying or uncomfortable when we see it while shopping, for example, but we can understand it based on age. It is quite another matter when encountering a teen with the same behavior patterns! Then it becomes sad.

Further, a delay may be for the

development of character and qualities that might not come to pass any other way. Many believe as Hybels, that God sometimes delays to help us develop endurance, trust, patience, or submission. A lot of spiritual growth comes by way of pain, struggle, confusion, and disappointment. Bill Hybels asks, "If we had our way, though, how long would any of us put up with these character builders without asking God to remove them?" (*Too Busy Not to Pray*, InterVarsity Press, 81).

Finally, prayers may seem to go unanswered because there is something wrong with us. Many writers have addressed this subject and the suggestions are numerous. One of the most devastating conditions for effective praying is when there is unresolved relational conflict. How powerful are Jesus' words when He says: "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift" (Matthew 5:23-24, NIV). There stands the penetrating truth and rather than try to explain it away, I best take my hat off to it and say, "Good morning!"

The Book of James provides some interesting insights into the roadblocks to effective prayer. In the very first chapter, verses 5-8, doubt is pinpointed as a possible problem. When we ask, we are to believe and not doubt. Otherwise we end up double-minded and should not expect to get anything from the Lord. James really starts toe-stomping in chapter 4, verses 2

and 3. "You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures" (NIV).

How painfully embarrassing it has been in my life to discover I had been fretting and stewing over a major issue and had not *really* prayed about it! Has that ever happened to you?

We have talked about requests that are wrong and the answer is "no," those that are out of timing and the answer is "wait," and supplications that come when we are out of kilter and the answer is "mature."

In response to this problem of

There stands the penetrating truth and rather than try to explain it away, I best take my hat off to it and say, "Good morning!"

effective prayer, Calvin Miller, in *The Table of Inwardness* (InterVarsity Press, 1984), says, "First, we should feel complete freedom to ask a loving Father for the desires of our heart. *Second*, we must agree that what we want can be set aside to meet the demands of a higher will. *Third*, our ultimate motivation for prayer should not be that we want something from God but that we want God."

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

H



The Deadly Poison of Guilt

The poison of guilt is at least as dangerous as nuclear waste. It must be put away where it cannot destroy or contaminate." So writes Walter Brueggeman in *Finally Comes the Poet* (Fortress Press, 1989, p. 30).

Other writers speak of the crippling and paralyzing effects of guilt. John Bradshaw, for example, writes about "toxic guilt."

C. Fitzsimmons Allison identifies *anger, disesteem, guilt, and death* as the major discontents of our civilization. The four are certainly intimately interrelated.

Brueggeman writes, "Guilt lingers unnoticed. It reduces us to automatons: weary, cynical, resigned. Resignation causes failed communication. . . . Guilt, unaddressed, will finally kill" (pp. 16-17).

Ministers and psychologists often can aid us in distinguishing between true guilt and false guilt. Many persons borrow guilt in order to keep on feeling badly about themselves. The process of identifying and releasing false guilt, however, can create a pattern in which we attempt to avoid all guilty feelings.

We dare not, however, be lulled into solving genuine guilt by explaining it away or by ignoring it. "Guilt, unaddressed, will finally kill."

The prophets repeatedly identify the guiltiness of Israel in confrontive language. Jeremiah writes: "But this people has a stubborn and rebellious heart; they have turned aside and gone away" (5:23, NRSV). Their studied sinfulness has offended God to the point of wrath, indignation, and anger. The prophets present a picture of a God who is troubled because He has invested so heavily in His people. He has loved them and yearned for them. The betrayal of that love

only makes His anguish sharper.

The 11th chapter of Hosea pictures this dilemma of God vividly:

"My people are bent on turning away from me. . . .

How can I give you up,

Ephraim? . . .

My compassion grows warm and tender.

I will not execute my fierce anger; . . .

for I am God and no mortal,
the Holy One in your midst,
and I will not come in wrath"
(Hosea 11:7-9, NRSV).

Although the Bible clearly calls for restitution and reparation, it recognizes that guilt is never finally resolved on a horizontal plane.

Brueggeman says that the priests of Israel knew that the pain that is left from guilt, "even after reparations, cannot be removed by good works, by willpower, by positive thinking, or by romantic psychology. The ache can be removed only by entry into the sphere of the holy" (p. 28).

One of the striking characteristics of the Psalmist is his readiness to identify and admit his guilt before God. He recognizes that continuing denial and evasion will never resolve the crippling ache of guilt.

To be guilty is to stand naked before God—the end of all denial and evasion and subterfuge. To be released from guilt is to have the cleansing blood of Christ cover all our sins. To be released from guilt is to have the alienating distance from God bridged by the Cross. To be released from guilt is to have that residual ache replaced by a sense of belonging and participating. It is to know the grace of God functioning at its powerful best.

Thanks be to God!

Morton Kelsey has written an imaginative meditation on the healing of the paralytic in Mark 2. He implies that not all paralyzes are physical. He pictures, in his mind's eye, being the disciple who carried one corner of the pallet. He describes the moment when the last roof tile is removed. He depicts the touch of Christ upon that paralytic. He celebrates the moment when the paralytic—now running and jumping—comes out to hug the friends. He reflects upon the love that breaks through sordidness and hatred and resentment—and even guilt. In the presence of Jesus, the "residual ache" of guilt is finally solved.

Guilt, unaddressed, will finally kill.

Unless the problem of guilt is identified and solved in Christ, no authentic spiritual formation is possible.

Suggested journal activities:

1. Write a meditative essay on the biblical understanding of freedom from guilt.

2. Interview several friends about their release from guilt in Christ.

3. "The guilt that I must now admit and bring to Christ is . . ."

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

HH

"TIMMY" IS IN THE PERSIAN GULF

"Timmy," a little boy referred to in an article in the January 1991 *Herald of Holiness*, is involved in the Persian Gulf war. Bente Hammer, former missionary, described the sacrifice of a little boy named Timmy in her article, "Not a Gift, but a Sacrifice." She praised the little boy whom she had lost contact with, for his sacrificial gift of a little stuffed dog—Timmy's favorite toy.

Shortly after the article was published, Donn Littlefield, pastor of Dartmouth Church of the Nazarene in Nova Scotia, Canada, notified the *Herald* office that his son, Tim, was the little boy mentioned in Hammer's article. Littlefield added that Tim, 32, is a crew chief in the Air Force and was deployed to the Persian Gulf December 29—the

same day the *Herald* containing the story arrived at Littlefield's home. The minister forwarded the article to Tim.

"I hope that everyone realizes that we can't make it through our lives alone," said Tim in a letter to the *Herald* written from the Saudi Arabian desert. "We must always rely on someone else. There is only one way to make it, and that's with the hand of Christ guiding us along the path."

Littlefield was pastoring in Kingston, Mo., when his nine-year-old son gave his stuffed dog, "Bonaparte," to Mrs. Hammer. Tim had received the dog when he was nine months old. According to Littlefield, the gift was typical of his son's generous nature. Mrs. Hammer has used the dog through the years as an object lesson on generosity.

The *Herald* office provided Mrs. Hammer with the Littlefields' address. She reports that her local church in Denmark has "adopted" Tim and continues to remember him and other service personnel in their prayers.

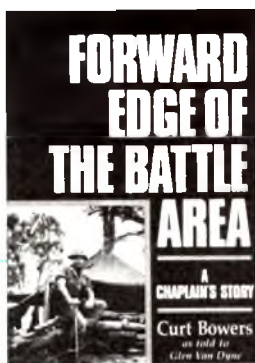


Timmy (r.), five, holds his stuffed dog, Bonaparte, as he sits on his front porch with his three-year-old sister, Bonnie. This photo was taken a few years before Timmy gave Bonaparte to Bente Hammer.

Bente Hammer holds the brown stuffed dog—a sacrificial gift from "Timmy" in 1967. Mrs. Hammer used the dog through the years as an object lesson on selflessness.



TSgt. Tim Littlefield (r.), crew chief, and Maj. Ken Schow, pilot, stand beside their F-16. They are with the 363rd Tactical Fighter Wing based at Haan AFB in Germany and are currently deployed in the Persian Gulf.



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DESERT NAZARENES IN THE GULF STORM

TSgt. Tim Littlefield was one of some 1,000 Nazarenes deployed in Operation Desert Storm.

A list of nearly 600 Nazarene service-members who were involved in the Persian Gulf is printed on page 41 of this issue. For further information about Nazarenes in the military, contact Chaplaincy Ministries at 1-800-233-8962.



San Antonio city leaders and denominational officials stand behind the model of the Alamodome, site of the 1997 General Assembly. Pictured (l. to r.) are Alicia Vargas, director of marketing, San Antonio Convention and Visitors Bureau (SACVB); Doug Leonhard, chairman, SACVB's Advisory Commission; Raymond W. Hurn, general superintendent; Jack Stone, general secretary; Alex Briseno, San Antonio city manager; Steve Moore, executive director, SACVB; and Sally Platt, account executive, convention sales, SACVB.

SAN ANTONIO IS SITE OF 1997 GENERAL ASSEMBLY

The Church of the Nazarene will hold its 24th quadrennial General Assembly and Conventions June 19-27, 1997, in the Alamodome in San Antonio, Tex. The announcement was made Feb. 13, by Jack Stone, general secretary of the Church of the Nazarene. Stone was joined at a news conference in San Antonio by Raymond W. Hurn, chairman of the Board of General Superintendents of the Church of the Nazarene and by representatives from the San Antonio mayor's office and Convention and Visitors Bureau.

Stone said the Nazarene assembly and conventions represent the largest religious convention in the United States with an estimated top crowd of 50,000 anticipated for the Sunday morning worship service that traditionally marks the beginning of the assembly.

"Our assembly is so large that we need facilities that can accommodate

our crowd," said Stone in explaining some of the reasons why San Antonio was selected as the site. "The proximity and number of hotel rooms, along with the new Alamodome, and other accommodations such as restaurants, airlines, tourist attractions, and the size of the city were factors in our choice of San Antonio."

San Antonio won out over 17 other cities in its successful bid to host the Nazarene General Assembly and Conventions, according to Stone. The 17 contenders were pared down to four—San Antonio, Indianapolis, Kansas City, and Anaheim.

HONG KONG OFFERING

At least \$752,483 has been received for the NWMS 75th Anniversary Hong Kong Project offering, according to Nina G. Gunter, NWMS general director. The offering goal was \$750,000.

"Sincere thanks to all for their faithfulness in praying and promoting this Hong Kong project," Gunter said.



Human

Russell Human and Aguiar Valvassoura were recently elected as ministerial representatives to the General Board, according to General Secretary Jack Stone.

Human, who serves as superintendent of the Minnesota District, will represent the North Central U.S.A. region. He replaces Forrest Whitlatch, who resigned from the board when he retired from the superintendency of the Iowa District.

Human has been superintendent of the Minnesota District since 1985. Prior to this, he pastored churches on the North-

SAN FRANCISCO THRUST COORDINATOR NAMED



Mike Davis, 35, has been named coordinator of the Thrust to the City of San Francisco '92. The announcement was made recently by Clarence Kinzler, Northern California District superintendent, and Michael R. Estep, Thrust to the Cities director.

"Mike Davis brings extensive hands-on experience to the job and an understanding of the spiritual as well as physical needs of the citizens of San Francisco," said Estep.

Davis has served as director of the Oak Street House ministry for the past three years. Prior to this, he served on staff at Nampa, Idaho, College Church of the Nazarene.

A member of San Francisco's Homeless Coalition, Davis was appointed chairman of the Hamilton Family Shelter Board by San Francisco Mayor Art Agnos. The Hamilton Family Shelter is the only refuge of its kind for homeless families in the city of San Francisco.

Davis and his wife, Brenda, have two children, Matthew and Jennifer.

At least 99 new churches have been organized in eight cities since the Thrust to the Cities program was begun in 1986. In addition to these, there are more than 280 works of some kind, including Bible classes, preaching points, and extension Sunday Schools.

HUMAN/VALVASSOURA ELECTED TO GENERAL BOARD



Valvassoura

east Oklahoma, Northwest Oklahoma, Kansas City, and Southern California districts.

Valvassoura serves as senior pastor of First Church of the Nazarene in Campinas, Brazil. He replaces Wilfrêdo Canales and will represent the South America Region.

A graduate of the Nazarene Seminary in Brazil, Valvassoura has served as superintendent of the Paulista District and pioneered the work in Rio de Janeiro.

He and his wife, Lucia, have three children.

BY MARK GRAHAM and TOM FELDER

CHURCH LEADERS GATHER IN HOUSTON

"Harvest Now" was the theme of the Nazarene Leaders' Conference in Houston February 16-20, 1991. The program focused on 1991—The Year of the Harvest.

The keynote speaker, John R. Bisagnio, pastor of the 22,000-member First Baptist Church of Houston, preached a Great Commission sermon. His emphases included, "Go everywhere"—not stumbling over racial or social strata, or else, he said, "We cannot be blessed of God." He also stressed, "Go in confidence," which he saw in Mark; "Go together," which Bisagnio found in the plural pronouns of Luke; "Go from right here," as the Acts Christians did; and, "Go with the anointing of the Spirit," as preached in John. He pointed out that when the disciples of the Early Church did "go" in this fivefold manner, they accomplished a task that was logistically, geographically, financially, legally, sociologically, and numerically impossible.

Other principal speakers included General Superintendents William J. Prince, Donald D. Owens, and Raymond W. Hurn. Point Loma Nazarene College President Jim Bond also delivered a major address to the conference.

1991 • THE YEAR OF THE HARVEST GO-MAKE DISCIPLES

Conference Theme: HARVEST NOW

1990-93: PRAY • GO • PREACH • TEACH



Louie Bustle, South America Region director, was one of the leaders to address the 1991 Leaders' Conference in Houston.

Bond stressed the idea that what happens to the church is directly related to what its leaders are, say, and do. He developed his challenge around denominationalism (its demise), doctrine (Christian holiness), and life-style distinctives. "In this tidal wave of evil, we must teach our people how to swim," said Bond.

Prince proclaimed that the church has been right about a lot of things, including its doctrine, practices, and its focus

on evangelism. Owens' address underscored the need for genuine conversion, thorough sanctification, and consistent nurture. "We must get the harvest home, or it doesn't count," Owens said.

Raymond W. Hurn brought the closing address, which pertained particularly to creating a climate for growth and productivity at every leadership level of the church. "We must not settle for being mere weathervanes; it's climatologists that we need," Hurn said. He based his address on the three characteristics of good King Hezekiah: wholeheartedness, singlemindedness, and a conquering spirit.

The conference also included presentations from the leaders of the Church Growth and World Mission divisions.

LARGEST SUNDAY SCHOOLS NAMED

Long Beach, Calif., First Church had the largest average Sunday School attendance in the U.S. and Canada during the 1989-90 church year according to Phil Riley, Sunday School Ministries Division director. Guatemala Las Verapaces had the largest average among all districts in the denomination.

Long Beach First Church averaged 2,069 in Sunday School attendance, earning the top spot for the second consecutive year. The church averaged 1,801 in Sunday School attendance in 1988-89.

The top 10 churches and districts in average Sunday School attendance are listed below:

Top 10 Sunday Schools in Average Attendance (U.S. and Canada):

1. Long Beach (Calif.) First.....2,069
2. Bethany (Okla.) First.....1,823
3. Pasadena (Calif.) First.....1,475
4. Salem (Oreg.) First.....1,402
5. Olathe (Kans.) College.....1,382
6. Denver (Colo.) First.....1,279
7. Nashville (Tenn.) First.....1,087
8. Wichita (Kans.) First.....976
9. Nampa (Idaho) First.....826
10. Portland (Oreg.) First.....694

Top 10 Districts in Sunday School Attendance (Denomination-wide):

1. Guatemala Las Verapaces14,593
2. Korea Central10,423
3. Central Ohio8,975
4. Oregon Pacific.....8,807
5. Southwestern Ohio.....8,682
6. Kansas City8,591
7. Los Angeles8,522
8. North Central Ohio8,418
9. Colorado8,340
10. Northeastern Indiana.....8,325



Several Nazarene college presidents attended the Leaders' Conference, including (l. to r.): Riley Coulter, Canadian Nazarene College; Loren Gresham, Southern Nazarene University; Cecil Paul, Eastern Nazarene College; and Terrill (Jack) Sanders, Nazarene Theological Seminary.

NAZARENE RADIO PROGRAM BEAMED TO TROOPS IN GULF

A 15-minute radio program hosted by a Nazarene pastor and layman is being beamed throughout the Middle East region by Trans World Radio. The weekly program, *Masterdesign*, began transmitting from TWR's powerful 600,000 watt, clear channel AM transmitter in Cyprus January 28. The show is part of an English programming block specifically targeted at American troops in the Persian Gulf.

Phil Stout, pastor of Jackson, Mich., First Church of the Nazarene, and Jerry Brewton, a Nazarene layman in Elkhart, Ind., created the show two years ago and serve as cohosts. Stout likens the show to a morning drive-time radio program featuring music interspersed with dialogue. Although there is no preaching, Stout says that he and Brewton discuss relevant topics and try to direct listeners to a local church.

"It doesn't sound like most Christian radio programs," Stout said. "It includes contemporary Christian music and fun

exchanges between Jerry and me."

Although Stout and Brewton created the show for their local church (Stout was pastoring in Elkhart at the time), they were able to syndicate it in 1989. The program is now carried in 23 markets in the U.S., including Indiana, Florida, Alaska, and Ohio. TWR also carries *Masterdesign* in Central and South America and South Africa.

"We are thrilled and excited about the show reaching our troops," Stout said. "The program was designed to focus on people who are hurting or are under stress. I think that the troops will benefit directly."

Stout also pointed out that the show should be popular among the troops, because it features the adult-contemporary format to which many are accustomed.

Air time for the program is paid for with funds provided by World Mission Radio, according to Ray Hendrix, World Mission Radio coordinator.

**DESERT
NAZARENES
IN THE GULF
STORM**



Jerry Brewton (l.) and Phil Stout host the *Masterdesign* radio program.

Hendrix said that all listener responses to the program will be forwarded to Nazarene pastors in the servicemembers' hometowns.

MISSIONARY MONITORS SITUATION FROM CYPRUS

Nazarene missionary Lindell Browning and his family spent several weeks in Cyprus waiting for the war in the Persian Gulf to end. The Brownings were evacuated from Israel January 12, before fighting erupted between coalition forces and Iraq. They were expected to return to Israel before the end of March.

While in Cyprus, the Brownings decided to make life as normal as possible for their children by establishing a school at the Nazarene office. In addition to the Browning's four children, several children of Baptist and Assemblies of God missionaries, who also evacuated from Israel, attended the school.

"What a blessing that the Nazarenes had a room and let us use it," said Southern Baptist worker, Eddie Fields, who helped set up the school. "There was a real sense of unity."

"We feel the Lord worked this out," said Browning, who served as counselor for the students and led them in daily devotions.

Although the missionaries tried to care for their families while waiting to return, Browning continued to keep in touch with Nazarene leaders in Israel and other parts of the Middle East by phone and fax.

"We were concerned about our Arab pastors, especially those with small children," Browning said. "One pastor had to put his one-year-old baby in a gas-proof, sealed bassinet when air raid sirens sounded in Israel. The child was very upset, but the parents couldn't even touch her."

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FRONTLINE OUTREACH, INC., OBSERVES ROE VS. WADE ANNIVERSARY

Orlando's Frontline Outreach, Inc., observed the anniversary of Roe versus Wade January 20 by dedicating 31 babies, according to Jerry Appleby, Frontline Outreach executive director. The babies' mothers and many of their fathers were involved in Frontline's teen pregnancy program.

Directed by Sylvia Parker, the pregnancy program provides help such as counseling and prenatal care to pregnant teenagers. The program served 537 mothers and 200 fathers in 1990. Although some mothers dropped out of the program, 319 babies were born during the year. Many of these babies might have been aborted except for the teen pregnancy program, Appleby said.

In addition to preventing abortions, the teen pregnancy program at Frontline has helped improve the health of mothers and babies and has saved the state money. According to Appleby, 50 percent of the babies born to teenagers in Florida require neonatal care at an average cost of \$40,000 each to the state. Frontline babies have required no neonatal care.

ESL HANDBOOK RELEASED

Publications International has published a handbook for teaching English as a Second Language (ESL), according to J. Wesley Eby, ESL editor and projects director for PI. The handbook is written primarily for the person who lacks professional training in ESL, although Eby states that all ESL teachers should benefit from the practical suggestions on second-language teaching.

"I can find no other book like this in the Christian book market," Eby said. "It is a unique volume in terms of its scope and format. It has already been accepted and praised by professionals in the field of ESL."

The handbook is authored by Eby and draws upon his 25 years of experience in the field of ESL as a teacher, administrator, specialist, writer, and editor. Information in the book applies to both the church and the community-at-large, with a focus on Bible-based materials for use in a Christian setting.

The handbook can be ordered from Publications International at 6401 The Paseo, Kansas City, MO 64131, or by calling, toll-free, 1-800-462-8711.

Appleby also said that the average birth weight of babies born to teenagers in Florida is about five pounds, compared to seven pounds, four ounces for Frontline babies.

Frontline Outreach, Inc., serves Orlando's inner city with more than a dozen programs, including job training, GED classes, and recreation activities for youth. The ministry is not officially associated with the Church of the Nazarene, but Appleby, C. R. Smith, Frontline's founder and president, and Willis Scott, director of Frontline Foundation, are all elders in the church.



Roger Kelly dedicates one of the 31 babies at Frontline Outreach January 20.

HEADQUARTERS EMPLOYEES HONORED

Sixty employees at Nazarene Headquarters were honored recently for their years of service to the denomination during a special chapel service.

Those receiving special recognition included Paul Spear and Ray Hendrix.

Spear retired from Headquarters in March following 22 years of service in Kansas City. During this time he was responsible for management of the physical facilities and personnel.

Ray Hendrix has spent 25 years at Headquarters, initially in Spanish Publications and more recently in the Communications Division, where he is coordinator of the World Mission Radio program.

Other employees who were recognized in the awards chapel included:

(2 years): Teresa White, Virginia Baty, Janet Lutz, Doris Smith, Christine Nelson, Gail Harris, Betty Cleland, Edwina Cummings, Laura Soliday,

Linda Hardin, Phyllis Biscoe, Sheri Miller, Dawn Estep, Nita Hayes, Darla Batson, Sharon Thompson, Robyn Ginter, Rick Edwards, Tim Mastin, Brad Estep, John Oster, Mau Laufiso, Wing Fai Chan, Jeannette Gardner, Melissa Grimm, Verla Hollis, Richard Houseal, Kathy Jones, Carmen Orosco, Judi Perry, and M.V. Scutt;

(5 years): Velva Bright, Linda Moore, Nada Underwood, Mary Pauley, Renee Worthington, Stan Ingersol, Robert Prescott, David Felter, Alan Johnson, Sandra Felter, Arthur Evans, Jim Kersten, John A. Knight, Kimberly Meek, Jose Pacheco, George Rench, Alice Smith, and David Hayse;

(10 years): Shirley Marvin, Gary Hayes, Bill Rolfe, and Beula Postlewait;

(15 years): Kathy Hughes, Frances Reimer, Evelyn Beals, Ivan Beals, and Acacio Pereira.



Ray Hendrix (l.) is recognized by Paul Skiles, Communications Division director, for 25 years of service to Nazarene Headquarters.

D. Moody Gunter, Finance Division director (l.), recognizes Paul Spear for 22 years of service to Nazarene Headquarters.



April's

10-Point Quiz

1. As of January 1, 1991, the number of members of the U.S. House and Senate who had sons or daughters serving in the military in the Persian Gulf is:

- A. 0
- B. 2
- C. 9
- D. 27

2. According to *Advertising Age*, which of the following companies spent the most money for ads pitching their products to Americans last year?

- A. Sears and Roebuck
- B. General Motors
- C. Philip Morris Tobacco Co.
- D. McDonald's

3. According to the Gallup Poll, what percentage of Americans claim to have made "a personal commitment to Jesus Christ"?

- A. 60%
- B. 66%
- C. 74%
- D. 37%

4. Church planters are interested in population shifts. Which of the following states had the greatest percentage gain in population during the 1980s?

- A. California
- B. Florida
- C. Wisconsin
- D. Nevada

5. The famous author of *Future Shock* and *The Third Wave*, Alvin Toffler has a new book, which is called:

- A. *Megatrends*
- B. *Pilgrim's Progress*
- C. *Powershift*
- D. *Leader Making*

6. How many Americans eat at a fast-food restaurant at least nine times a month?

- A. 50 million
- B. 15 million
- C. 60 million
- D. 21 million

7. The Christian Motorcyclists Association claims how many members?

- A. 33,805
- B. 805
- C. 5,045
- D. 1,105

8. Which of the following counties will produce the most new jobs during the 1990s?

- A. Maricopa County, Arizona
- B. Johnson County, Kansas
- C. Orange County, California
- D. DuPage County, Illinois

9. The U.S. congress House and Senate have 75 members of which denomination among its non-Catholic members?

- A. Baptist
- B. Methodist
- C. Episcopalian
- D. Lutheran

10. What percentage of its budget does the average American household spend for housing (mortgage, rent, utilities, furnishings)?

- A. 69%
- B. 23%
- C. 47%
- D. 31%

Answers on page 39

BERRY WILL BE FEATURED AT ANSW CONFERENCE



Carmen Berry will be the featured speaker for the Association of Nazarenes in Social Work (ANSW) national convention July 2-3, 1991, in Nashville, Tenn. The conference will coincide with the International Laymen's Conference July 3-7, at Opryland Hotel.

Ms. Berry has worked in the area of child abuse and prevention for more than 10 years. She serves as director of The Next Step, a consultation service for nonprofit organizations. She has also written several books and articles, including *Loving Yourself As Your Neighbor* and *Avoiding Burnout*.

"The ANSW conference is designed for persons in the helping professions who are interested in maintaining their edge with those they serve," according to Michael Malloy, ANSW president. "Those who would benefit from this conference include social workers, psychologists, counselors, and ministers."

For registration information, contact: ANSW Conference '91, P.O. Box 60383, Nashville, TN 37206.

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The Children of Chernobyl

On April 26, 1986, one of the four reactors at the Chernobyl nuclear power station near the Ukrainian border exploded. Silence blanketed the world for three days while radioactive particles fell to earth from the deadly cloud.

Although the news brought the horror to our televisions, little information was broadcast to the Soviet republics closest to Chernobyl. Unsuspecting people in the nearby regions participated in the annual May Day parade as a gentle drizzle coated them with deadly radioactive fallout.

Shortly thereafter, the positive changes of *Perestroika*, the amazing end to the cold war, and the opening up of Eastern Europe began to unfold. Most of us pushed Chernobyl far out of our minds.

But for the people of Byelorussia, the Soviet republic just across the river from the Ukraine, Chernobyl remains a current affair. Seventy percent of all the radioactive fallout fell on this land of 14 million people. Today 173,000 Byelorussians, including 37,000 children, are being monitored for radiation sickness. Occurrences of thyroid, kidney, and general diseases have increased dramatically. More children are being born with deformities and genetic disorders. Several new hospitals have been opened in Minsk to deal with cancer patients, but they lack even the most rudimentary of diagnostic equipment and medicines.

I traveled to Byelorussia as part of a delegation accompanying three tons of medicine. Citihope, a New York City radio ministry hosted by Rev. Paul and Sharon Moore, has adopted the medical needs of the children of Chernobyl as a long-term relief project.

Our first full day in Minsk was New Year's Eve. Our hosts took us to an orphanage and boarding school for children ages 9 to 14. Forty children eagerly awaited our arrival in a room decorated with a fir tree hung with ornaments in celebration of the New Year.

Our group presented a Nativity scene. We learned that few of the children had heard the Christmas story. During the previous week, the Supreme Soviet of Byelorussia had declared Christmas a legal holiday, marking the first time in 73 years that Christmas had been openly celebrated.

We gave musical toys to the delighted children and were led upstairs for an elaborate tea prepared by the students and teacher of the seventh grade.

With the help of our translator, I asked the hesitant teenagers what they wished for in the New Year. Three girls sitting on the sofa conferred in whispers and decided they wanted better conditions in their country and world peace.

What did they want for themselves? The three who spoke first faltered, but the oldest in the room—a pale wistful boy—found his courage. "In the new year I wish for parents and a family. I wish that all of the orphanages and boarding schools will be closed because there is no longer a need for them."

His longing wrenched my heart. Here he was, embarking on the passage to adulthood, but he wanted desperately to have a childhood.

Despite his wish, more Byelorussian children will be sent to hospitals and orphanages. Housing shortages have left thousands of

people still living in highly contaminated regions. Scarcity of food forces many to eat radioactive meat and produce.

Later that evening, Vladimir Lipsky, the chair of the Byelorussian Children's Fund, told us of a Russian proverb, "However you spend the first day of the new year, so shall the rest of year be."

With his words in mind we all offered our hopes for the New Year. Sharon Moore asked all of the Americans to quote the 23rd Psalm. The verses were alive and pulsating: *Thou preparest a table before me in the presence of mine enemies.* We, Americans and Soviets together, admitted that we had grown up believing the others were the enemy ready to "push the but-

In Chernobyl, food is so scarce that even radioactive meat and vegetables are eaten every day.

ton" and blow up our lives and hopes.

I offered a simple wish. "May many American and Soviet people sit down together this year, as we are, in friendship."

Breaking bread together opened our hearts and enabled us to get on with the important task of bringing healing and hope to the children of Chernobyl.

(This is the first of a two-part series.)

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

WHAT WE BELIEVE ABOUT CONFLICT

BY GARNETT TEAKELL, *PROFESSOR OF THEOLOGY*
SEMINARIO NAZARENE DE LAS AMERICAS, SAN JOSE, COSTA RICA

This church had a problem, and the evangelist could smell it. When the pastor whispered something about a “conflict,” she could not only smell but taste—“church split.” She felt obligated to help avoid that sad possibility.

In her final sermon she compared the congregation to an orchestra. “If each instrument is tuned to the first violin,” she reasoned, “every instrument will also be in tune with all the other instruments of the orchestra. Likewise, if each member of this church is in tune with the Holy Spirit, he will also be in tune with *all* the other members.”

But we’ve all been in churches in which everyone, even the visitors, felt the high tension level, yet no one could discern who were the “spiritual” members and who were causing the conflict. Unless someone invents a foolproof high-tech “testimony-testing computer” that helps us determine the genuineness of each testimony, we have to accept everyone as sincere when he testifies to entire sanctification. So the evangelist’s analogy breaks down like an appliance the day after the guarantee runs out. Even if it were possible to imagine a utopian church in which every member was Spirit-filled, conflict would still be as sure as rain every day in the tropics.

Even though a conflict-free church might be every pastor’s dream, writers on conflict management question whether that would be as ideal as it seems. Some even affirm that “we need to recover and accept conflict as a necessary part of the church’s

concern to revitalize and save itself, its ministry, and mankind.”¹ Can we as holiness people accept the possibility that church conflict may not be carnal but even contribute positively to the church?

Norman Shawchuck, a foremost authority on managing church conflict, believes that churches tend to respond to conflict in one of two ways: Either they ignore and try to avoid it, or they attribute conflict to a lack of spirituality and try to preach or pray it away.² Most holiness churches lurch toward the second tendency. Perhaps that explains why conflicts in our churches can become so devastating, often resulting in church splits or church deaths.

To some, the presence of conflict within the fellowship appears to contradict our testimony to perfect love. Therefore, conflict is identified with carnality, and the solution is either to get rid of the carnality with good revival preaching or get rid of the per-

sons manifesting it. Our very theological stance causes us to feel threatened by the presence of conflict in the church.

In another place, Shawchuck affirms that if we develop a sound, working conflict theology, we increase our chances of becoming effective managers of church conflict.³ Since the Bible is the Source Book for our theology, we look to it to formulate the points for a theology of conflict.

Conflict and What We Believe About Creation

The origins of cosmic conflict hark back to Satan’s rebellion against God, whenever that may have occurred. Some biblical interpreters identify the chaos alluded to in Genesis 1:2 as the result of that first conflict between God and His angels and Satan and his followers. At any rate, the Judeo-Christian writings glory in the realization that God was able to



The Incarnation gives us a clue as to how far God is willing to go to repair ruined relationships.

that story and not notice that their temptation represents a conflict between the human and divine wills? Our doctrine of sin helps us recognize that sin is in essence a contest between God's will and our self-will. Human history has been one long object lesson showing the tragic consequences of that universal rulership by self that began in the third chapter of Genesis.

Besides the matter of self-idolatry, interpersonal conflicts also begin as a result of a person's wanting to have his own way in relationships with his fellow human beings. Selfish motives may taint my relationship with others.

The entrance of sin into the world resulted in each person almost always seeking his own welfare before the good of others. And when you get a multitude of little kingdoms vying for limited resources, conflict, sometimes to the death, will surely happen.

Conflict and the Incarnation of Christ

We know that God's perfect will was set back but not thwarted by humanity's sin. He sent His Son to break down the barriers that prevent both vertical and horizontal relationships, barriers that we had erected to insulate ourselves from the conflict around us. If the Incarnation had no other purpose, it showed us the extent to which God would go to repair ruined relationships.

It also showed us that Jesus will be with us in the midst of our conflict situations, no matter how bad they may seem. Further, it reveals that we are obligated to confront each conflict situation in such a way that we show Him to be our attitudinal and methodological model.

But some of Jesus' experiences seem to demonstrate that involvement in conflictual situations is not sinful *per se*. Throughout His public ministry, Jesus was the focal point of

produce order out of the disorder that the first conflict situation may have caused. The same God who triumphed over that situation of conflict has the ability to resolve the conflicts in our own situations. His arm is not shortened.

Conflict and What We Believe About Humankind

Whether your theological anthropology inclines you toward dividing man into two or three parts (or one of the other variations of that theory), the conclusion seems inescapable that God is ultimately the Source of the infinite number of combinations of factors that make up each personality. No two identical personalities exist. Those subtle variations between one personality and another result in conflicts between persons. That is not in itself evil; Proverbs declares, "As iron sharpens iron, so one man sharpens another" (27:17, NIV).

Many writers on the subject of conflict refer to the case of Paul and Barnabas. That represented a personality difference so great that they could not even stand to work with each other. It does no good to try to explain it away; the words "departed asunder" (Acts 15:39) in the Greek mean "a violent division, forcible separation."⁴

In spite of the fact that they did not resolve their conflict in the way we holiness people might have preferred, the missionary enterprise of the Early Church profited by their separation, and later Paul could even admit that John Mark's personality had some qualities that were helpful to him in his own ministry (2 Timothy 4:11).

Conflict and What We Believe About Sin

The first biblical instance of conflict that affects us directly is the fall of our first parents. How can we read

continual conflict. Donald E. Bossart goes so far as to say that "Jesus utilized conflict as a means of interpreting and carrying out his mission."⁵

Conflict and What We Believe About Salvation

Among the themes of salvation, none surpasses reconciliation in importance. Someone has said that the Cross expresses God's hatred of sin. It shows us that God was not satisfied with merely ignoring the conflictual relationship between himself and humanity, but that He confronted it head-on, and He did so without running roughshod over the person's will.

Bossart writes concerning reconciliation, "The ultimate goal includes both reconciliation and integration, but one does not get there through the process of cheap grace. One must come through the cross and reconciliation in the resolution of conflict."⁶ But just as God respects our will, reconciliation with others opens up the possibility of our respecting their viewpoint rather than always insisting on having our own way. But that does not come easily; just as reconciliation required great sacrifice on God's part, it sometimes requires our giving up some of our rights for the good of the fellowship.

Reconciliation has as its aim the restoration of relationships. That does not occur when one person is the victor and the other has to slink away in disgrace like a whipped dog. That means that we don't have to just resign ourselves to sometimes being the loser. One of the weaknesses of the democratic model that many churches follow is that by the very nature of democracy, a vote guarantees that someone has to be a loser. Acts 15 indicates that the Early Church decided the important issue of requirements for church membership by a process of consensus rather than by taking a vote. Their precedent produces more win/win situations, thus avoiding the embarrassment of someone having to be a loser.

Ronald Arnett establishes as a goal for Christian conflict management that of seeking ways of resolving conflict that contribute to each person's personal growth. He recognizes the consensus model as one that makes that goal more realizable.⁷

HOLINESS, HUMILITY, AND

Our Children's Sunday School Assembly time had ended, and I had dismissed the children to their classes. The singing time had been a near disaster. Three out of four times I had gotten the starting note wrong and had been embarrassed. Once I had confusedly said, "I'm sorry, children, but I guess I just didn't hear the starting note correctly. We'd better start again."

This problem had gone on ever since I had accepted the position as superintendent of the Children's Sunday School Assembly in my church. Chris, the young teenage girl who served as our pianist, played very well for her age, but, as yet, she had not developed the ability to give a good introduction. When I realized that, I asked her to just play a chord.

Unfortunately, the loudest note in her chord always seemed to be a different one from that on which we were to start. It reminded me of what the Bible said about a trumpet sounding an uncertain note. Although I had been leading children's groups in singing for years, for the first time I was really stymied. I guess my frustration showed.

After I dismissed the children that day, I said to the pianist, "I'm sorry, Chris, but I just couldn't seem to get the starting note today!"

She snapped back at me, "You never get anything right, do you?" I was shocked and indignant. How dared this child speak to an adult in authority that way! I didn't say anything more to her, but my first reactions were anything but the right ones.

Maybe I should talk to the pastor, I thought, and ask him about a replacement. I had never had any trouble

working harmoniously with others in the Lord's work. But this young lady's attitude had never seemed right to me. She always appeared sullen and she seldom smiled. Quite often she didn't even show up to play.

We can't have this kind of conflict going on in our assembly, I thought. How can God bless unless there is love, respect, and cooperation between the workers?

"You never get anything right, do you?"

These fretful thoughts ran through my mind as I drove home from church that day. But after dinner I realized I should pray about the situation. The Lord had a solution, I knew—and it might be different from mine. This girl was precious in His sight and talented too. The way I handled this situation might make a difference in her life as well as mine.

I knelt before the Lord and talked with Him. At first I was somewhat indignant. "You know, Lord, that girl is sassy and sullen and undependable. . . ." I paused and then went on, "But I know You love her as well as You do me."

Often when I'm talking to the Lord about something, it seems as if the Holy Spirit speaks to me. Now, loud and clear in my mind, came the thought, "Yes, I do love her. And the answer to this situation is for you to

Conflict and What We Believe About Holiness

Earlier I noted that holiness churches have more problems accepting conflict in their midst than do other ecclesiastical groups because of the difficulty in harmonizing any sort of conflict with our doctrine of perfect love. We fail to use one of our most effective resources when we do not refer the conflict situations to our doctrine of holiness. Our distinctive doctrine should make us more capable of confronting conflict in our churches, more willing to face conflict than churches that don't emphasize holiness.

A Christian may have to be ready to absorb anger and rejection in order to preserve the well-being of an adversary.

HARMONY IN THE CHURCH

BY MURIEL LARSON

humble yourself and call her and talk this matter out in a Christian way."

Then it also occurred to me that the reason she may have assumed a belligerent attitude and had been undependable perhaps lay in things I had said or done. Perhaps I had somehow antagonized her or had made her feel inadequate. Thus, when she slapped back at me, "You never do anything right, do you?" she was defending herself. Before the Lord, I admitted that I may have been partly to blame for the conflict; and this confession gave me the proper humility of heart I needed to bridge the gap. But still, it came hard.

I called Chris that afternoon. "Chris," I said, "I don't know why you spoke to me the way you did today, but I'd like to get at the bottom of it. I don't believe the Lord can bless unless you and I can work harmoniously together. So, I want you to know right off that I'm truly sorry if I've ever hurt or offended you."

"Well, to tell the truth," she answered, "I've always had the feeling that I couldn't play well enough to suit you."

"I'm very sorry if I've given you that impression, Chris," I said, "for I really think you play quite well. And I believe the problem lies mostly in getting started. Why don't we try having you just give the one starting note loud and clear? Once we get started singing right, then we do just fine!"

"All right," Chris said, in a friendlier voice than she had ever used to me before. "And I'm sorry I spoke to you the way I did today."

A warm glow filled my heart by the

time we bid each other a pleasant goodbye.

The following Sunday, Chris was at the piano right on time. When I came in, I smiled at her and she smiled back. After that, she became much more faithful and dependable, and we had a good relationship, growing to love one another in the Lord.

I understand now more than ever the importance of humility to the Christian walk, and its contribution to Christian harmony. It costs a lot in the matter of pride, but it is worth it. I wonder how breaches could be healed if we Christians would just get down on our knees and ask the Lord's advice before we do anything—and if we'd be willing to admit that we, too, might be wrong!

Suppose that neither I nor Chris had been willing to let the Lord work out our differences. What if her family and mine had been sharply alienated from each other? There are three generations of Chris' family in that church, and two of mine. We could have created a conflict that might have hopelessly split our small congregation.

I'm glad about what happened between Chris and me, because God used it to teach me something more about Christian love and humility. The Bible says, "And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. And beyond all these things put on love, which is the perfect bond of unity" (Colossians 3:12-14, NASB).

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regard, we sometimes act as though we don't need to consider their feelings of failure and inadequacy when "the other side loses" in a conflict situation.

Perfect love implies that I always treat my brother as a person and never as a thing. But if I assume in some conflict situation that "all is fair in love and war," I reduce the person on the other side to a "thing" that I can manipulate. In conflict situations, an axiom that should reign in holiness circles is that persons are more important than programs, more important than institutions. Thus I will refuse to violate the dignity of that person, knowing that despite our differences, he is a person for whom Christ died.

Agape love means that I will be loving in my behavior even when I don't feel loving. Some behavior may be so obnoxious that the only loving thing I can do is to confront the person. Sometimes only love enables you to confront because you care. In such situations, perfect love demands that I treat others with respect and that I not respond in kind if the person acts in an unloving manner. If all my efforts fail and there is no way to resolve the conflict, agape means that I will be willing to absorb the pain, the anger, the frustration of the person in order to preserve his well-being. In many conflict situations a Christian may have to absorb anger and rejection rather than justify himself.

Conflict and What We Believe About the Church

We tend to judge conflict in the church according to our doctrine of the church. One of the "notes" of the church is unity. But if we construe any disagreement over policies, over interpretation of Scripture, or over any of the thousands of other issues that affect the church, as a breaking down of unity, then the church can never really be the church.

The church is people, and people by nature don't see eye to eye about everything. Everett Cattell reflects on this important aspect of the church when he says that it is a mistake to say that total unity demands agreement in all matters of faith and practice. In some cases, separation may be more loving and in the spirit of Christ and may in fact be a truer ex-

continued on page 26

We believe that the very essence of heart purity is perfect love, and we have gone to great lengths to qualify our understanding of that word *perfect*. But what are the implications of "perfect love" in the midst of a conflict situation?

We carefully explain that "perfect" does not mean that we never make mistakes and that we recognize that we are still liable to err as a result of the limitations of our fallen condition. But when we confront a person or group with ideas contrary to ours, the limitations common to our fallen race may enable us to "deify" our understanding, never admitting that

there may be other equally valid viewpoints, or, *horrors*, that we could even have mistaken ideas. An awareness of our fallenness will also prevent our pretending that we always understand the motives of the other person; we have an awareness that we only "know in part" (1 Corinthians 13:12).

We say that perfect love means that we always have the other person's welfare at heart, and if we are particularly pious, we may even affirm that we put the welfare of others before our own. And yet, even when we know that one of the overwhelming needs of others is a positive self-

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BY JO

My friend says he'll never consider sporting a Christian fish on his car. Why? His driving habits offend others, and they're apt to blame the Lord.

A lady at my church "stonewalls" certain people—even when they warmly greet her. Why? She thinks they once criticized her to others, and she doesn't want to risk that happening again.

A minister manipulates like crazy to get a board full of "yes-persons" elected. The kind who are guaranteed to unanimously support his decisions.

What is the thread that connects all of these? A strong aversion to conflict and a willingness to go to all extremes to avoid it.

But are they all that different from the rest of us? Probably not. For most, conflict is about as welcome as ants at a church picnic.

Peace Mongers United

It's no secret, we crave tranquility. Just listen to the words of our hymns: "*Peace, peace, wonderful peace.*" "*We are one in the bond of love.*"

Conflict is perceived as the enemy. Those who instigate it are pictured as trouble-makers. Such wave-makers, are condemned, avoided, or, if possible, controlled.

Admittedly, there is a legitimate basis for our dislike of conflict. God's Word commissions us, as His followers, to aim at peacemaking. The writer to the Hebrews instructs, "*Make every effort to live in peace with all men*" (12:14, NIV). Similarly, Paul writes: "*If it is possible, as far as it depends on you, live at peace with everyone*" (Romans 12:18, NIV).

Moving Closer, Seeing Clearer

Yet, conflict is as inevitable as Alaskan snowstorms. We simply can't wish it away. Christians are guaranteed to have personality abrasions, differing theological perspectives, contrasting leadership strategies, and a host of other conflict sources.

How should we face up to disagreement? Here are three suggestions that might help us.

1. Being obedient to God means courageously refusing to compromise our Christian principles and accepting the fact that this is certain to generate conflict.

There seems to be a universal malady affecting Christians today: severe loss of backbone. Symptoms of this

degenerative disease include evidence of spineless leadership; an abundance of finicky, demanding, comfort-seeking individuals; and an emphasis on self-preservation rather than self-sacrifice.

This terminal condition grieves the One who repeatedly commanded Joshua to be strong and courageous and who issues the same directive to us today.

Why? Because He knows that courage is an essential requirement for facing the inevitable conflict encountered by the truly obedient disciple. We need it to get us through.

CONFLICT AND COMMUNITY

ITION

2. Acknowledge the reasons for our reluctance to accept and deal with conflict.

We shy away from situations that may result in conflict for various reasons. Some of our mistaken rationales may be the belief that:

- *Any involvement with conflict is sinful.*

Such feelings can make us perpetually guilt-ridden. Differing opinions are bound to occur in every situation of life, including those at church. Conflicting opinions may allow us to see more than our own side of an issue and, in many cases, help us to find a better solution to a problem.

- *All conflict destroys or stifles Christian bonding.*

In truth, facing up to conflict can create the strongest kind of Christian unity. Facing up to our disagreements is the mature thing to do, but also the most difficult. Too many times, Christians will share how they have been offended by someone else with others who may not even be a part of the problem. Dealing with our conflicts responsibly means that we will seek to resolve our disagreements with our adversary as quickly as possible without trying to gain supporters for our cause.

At the same time, we seek to understand how we have offended the other party and try to see what we can do next time to avoid similar confrontations. The result is personal relationships and a church that is strengthened, because we are willing to seek peace and build relationship rather than to have our own way.

The wise Christian understands the differences between valuing a person and valuing his ideas. We may disagree with a person's opinion, but this doesn't mean that we should shun or belittle that person. Such undercutting actions give the world just cause in criticizing Christians.

- *Situations of conflict will resolve themselves—given enough time.*

Seldom do things really "blow over." They're more likely to intensify. The longer we postpone dealing with a situation of conflict, the more opportunities the powers of this world have to intensify the problem.

The moment the Holy Spirit convicts us of division between us and another, we should begin planning steps to reconcile the situation and to make peace. Again, this doesn't mean that we will necessarily change our position (or that they will), but we will seek to let the other person know that we value them as a significant part of Christ's Body.

- *Conflict resolution involves no risks.*

Seeking to resolve conflict with another person is difficult, because despite our best efforts, he may feel offended and be unwilling to reconcile.

A friend of mine tells of how, as an associate pastor, he and the senior pastor failed to call on one of the members during a weekend when that member's sister died. It was an exceptionally busy weekend and both of the ministers were involved in other legitimate ministry, but the layman was deeply embittered.

My friend felt an icy wall of resentment as he tried to greet the church member on the following Sunday. The young minister asked the member if he had offended him in some way and was immediately lambasted for failing to minister to this man and his family in their time of need.

The associate acknowledged his own negligence and begged the man's forgiveness, but the man was still too bitter to forgive. It took several months of showing Christian love to this embittered man and his family before the layman was ready to reconcile.

Forgiveness doesn't always come overnight. We must be willing to make sacrifices of our time and our pride, if we are to be successful at resolving conflict.

We should also remember that our attempts at conflict resolution may not yield immediate peace. Both parties must be willing to "bury the hatchet," and sometimes this doesn't occur.

But this shouldn't stop us from trying. We are admonished to "seek peace." It is our job to take the initiative. After we have done this, we must trust our Almighty God to mend relationships in His good time.

3. Our entire approach to conflict should differ sharply from that of non-Christians.

In our world, people aggressively engage in *confronting*. There is a vicious battle of egos, an unending contest to be "king of the mountain," a tooth and claw struggle for supremacy. We expect that.

But it must be different for those of us who follow Jesus. We must lovingly involve ourselves in what David Augsberger terms *carefronting*. In sharp contrast with confronting, this means assertively speaking the truth in love (Ephesians 4:15).

Carefronting involves two essential considerations: the

issue at hand and the other person's welfare. Typically, confronting is only concerned about the former.

Here's something else: Carefronting will prompt us to avoid fighting over trivialities. I can't help but recall the armies, described in *Gulliver's Travels*, who waged war over how best to cook an egg. We smile. But how often

have we known pettiness among Christians to reach such humorous proportions!

Likewise, carefronting restricts us from attempting to demolish our opponent. Inflicting pain is unscriptural, even in defense. Never will we intentionally hurt.

Finally, carefronting focuses on the other person's ultimate good, not our own face-saving or retribution.

There was a man who, on one occasion, unceremoniously drove unscrupulous money-changers from the Temple, who told Pharisees that they were "whitened sepulchers" and "filled with dead men's bones." But never did He fly into an uncontrollable rage. Never did He retaliate for wrongs done to himself, even as He grimaced with pain on the Cross. Not a trace of vengeance was found in His sinless heart.

He carefronted. He deeply cared about moral issues. Principles were important to Him, but so were people—broken, sinful, desperately needy people—like you and me.

In essence, that's our assignment: to courageously speak the truth in love to those who claim no allegiance to Jesus nor to His people—even to those who drive around with a fish on their bumper, which probably shouldn't be there.

Jon Johnston is a Nazarene elder and chairman of the Association of Nazarene Sociologists of Religion. An author, Johnston's latest book is **Courage: You Can Stand Strong in the Face of Fear** (Victor Books, 1990).

Facing up to conflict can create the strongest kind of Christian unity.

What We Believe . . .

continued from page 23

pression of unity than forced proximity would be.⁸

Disillusionment sometimes occurs when there is too much discrepancy between what we envision the church should be and what it really is. John Miller highlights this problem when he says,

In our heads we see a kingdom, a heavenly kingdom, the church of Jesus Christ as it is meant to be, and then on Sunday morning we go to church and we see quite another entity, an earthly kingdom, and *earthy* kingdom, and *oy vay*, what a shock!⁹

By analogy, most of us have an ideal image of ourselves, but serious

psychological conflict does not arise hampering our ordinary activities unless our real self and our ideal self are so far apart that we can't live with the tension. Of course, in the church as in marriage, too much fighting is bad. "But if the battle is productive, and is meant to edify the church rather than injure it, the results will prove to be more beneficial."¹⁰

Insightful literature on "holiness and humanness" have helped frustrated Christians to own their humanity in relationship to the experience of entire sanctification. They have helped us to become more realistic in our personal expectations. We need to become more realistic about our churches. While conflict within the Body of Christ may not be God's perfect will for the Church, He may

use it to bring out His purposes. That will not likely occur, however, unless we learn to apply the law of love to this sensitive area of church relationships instead of accusing each other of lacking spirituality when conflict does happen.

NOTES

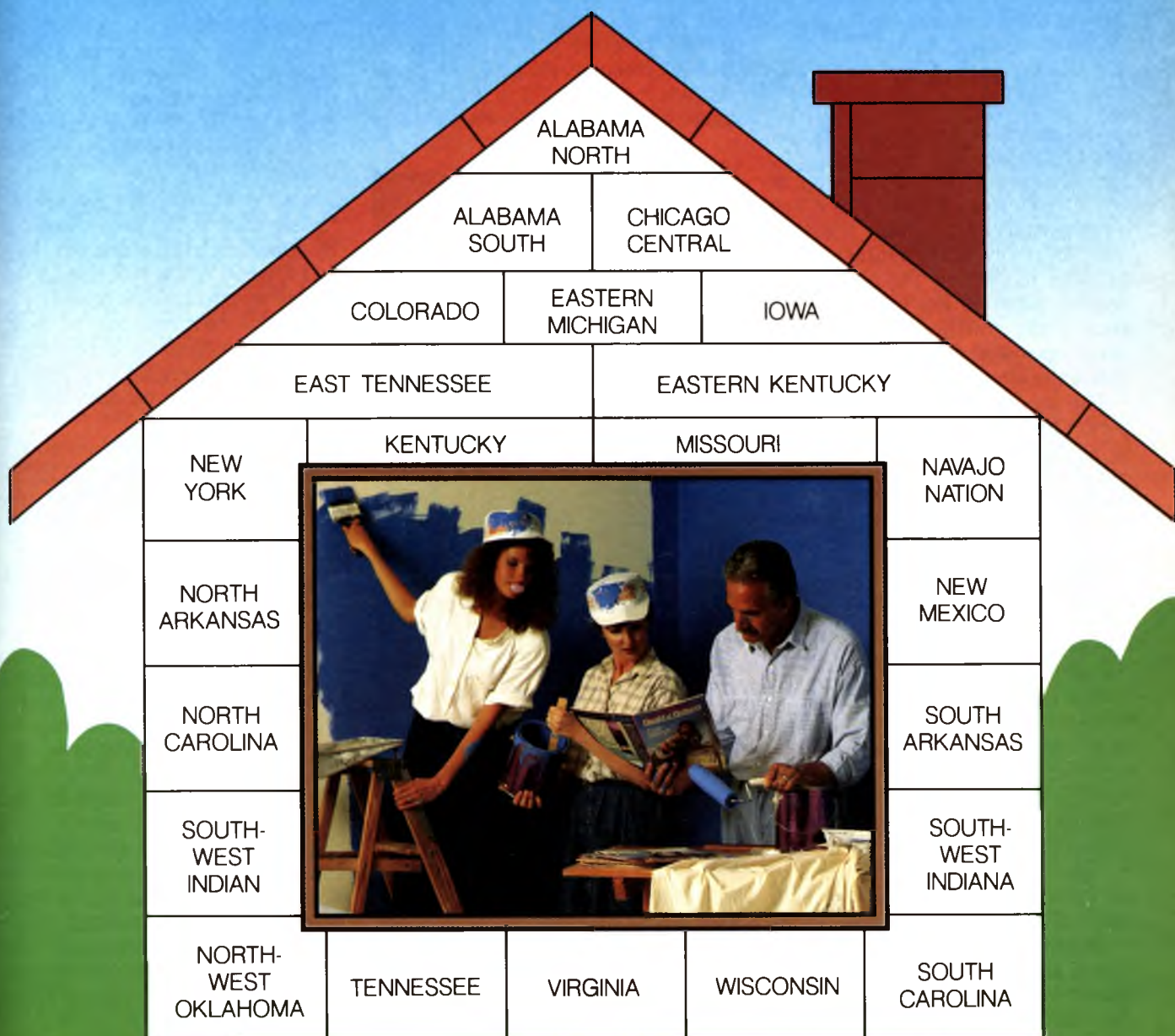
1. Paul A. Mickey and Robert L. Wilson, *Conflict and Resolution* (Nashville: Abingdon Press, 1973), 21-22.
2. Norman Shawchuck, *How to Manage Conflict in the Church: Understanding and Managing Conflict* (Irvine, Calif.: Spiritual Growth Resources, 1986), 12.
3. *Ibid.*, 50.
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5. Donald E. Bossart, *Creative Conflict in Religious Education and Church Administration* (Birmingham, Ala.: Religious Education Press, 1980), 124.
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7. Ronald C. Arnett, "Conflict Viewed from the Peace Tradition," *Brethren Life and Thought* 23 (Winter, 1978): 93-103.
8. Everett Lewis Cattell, *The Spirit of Holiness* (Grand Rapids: William B. Eerdmans Publishing Co., 1963; Kansas City: Beacon Hill Press of Kansas City, 1977), 78-79.
9. John M. Miller, *The Contentious Community: Constructive Conflict in the Church* (Philadelphia: Westminster Press, 1978), 29.
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CONFLICT— THE CHARACTERS PEOPLE PLAY

Norman Shawchuck, in *How to Manage Conflict in the Church* (Volume I), says that each of us tends to behave in one or two of the following modes when conflict arises in church affairs.

AVOIDING (The Turtle)

The intent of this style is to stay out of the conflict, to avoid being identified with either side. The use of this style creates a situation in which other persons must assume responsibility for resolving the conflict issues. In order to do this, the person will become more or less passive in the face of the conflict and, in some cases, may withdraw from the conflict scene altogether.

The use of this style requires the person to be unassertive; neither pursuing his own interests in the situation nor supporting others to achieve their interests. The person will not cooperate in defining the conflict, seeking a solution, or in carrying it out.

Other terms that have been used to define this type of conflict behavior are: passive, abdicating, lose-leave, the turtle.

The message communicated by this behavior is, "I don't care enough about the issue to invest time and energy into solving it," or "even though I care, it is not appropriate for me to become involved. It is someone else's problem."

This style may be adopted because the individual sees the issue as trivial, that there are more important issues to be dealt with, or because the issue is seen as hopeless and to become involved will only lead to endless struggles that he cannot win.

As a conflict style, avoiding can be exhibited in varying degrees, from a situation in which the individual is physically present but restrains from becoming involved in the conflict, to one in which he withdraws completely from the conflict setting. In the first instance, the person will participate in group affairs but will become silent and withdrawn whenever



the conflict issue is approached. In the latter situation, the person will physically leave the group.

Possible effects of long-term, consistent use of this style are a sense on the part of the other party of being always right, and of the prerogative to have his way in every situation. For the party employing the avoiding style, there is a cumulated sense of frustration and weakness, compliance without commitment, and, finally, deep-seated hostility.

ACCOMMODATING (The Teddy Bear)

The intent of this style is to preserve the relationship at all cost. To insure this, the individual will deny or avoid conflict whenever possible. When it is no longer possible, he will attempt to quickly resolve the conflict by taking whatever steps are necessary in order to run least risk of hurting others or damaging relationships.

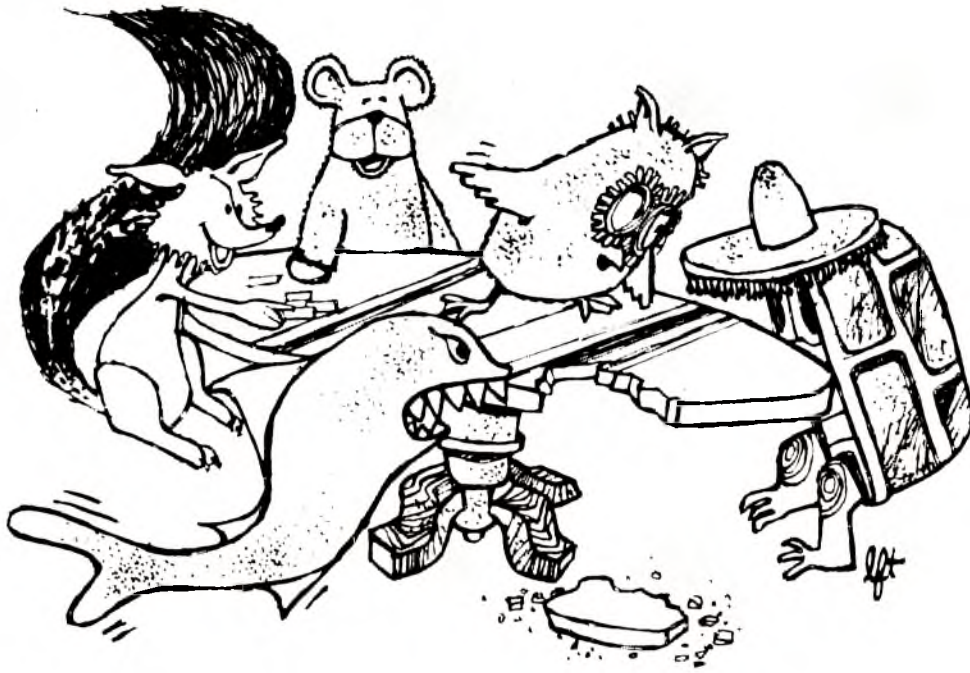
The person actively seeks to "sweep the conflict under the carpet" by appealing to all parties to "forgive and forget." When this doesn't work, he will seek to appease others by conceding his own interests, or those of the organization, by confessing full "blame" and begging forgiveness, by seeking to accommodate the other person's desires.

The use of this style requires the person to be assertive in seeking solutions that are acceptable to others while being unassertive regarding one's own interests.

Other terms that have been used to define this type of conflict behavior are person-oriented, yield-lose, the teddy bear.

The message communicated by this behavior is, "Our getting along with each other is more important than the issue over which we are in conflict."

This style may be adopted because the person genuinely cares more for the relationship than about his stakes in the issue—and feels good about it; or because he sees others as so fragile they cannot work through genuine differences without "breaking," therefore to openly confront the differences will almost certainly damage relationships.



The style may also be adopted because the person sincerely sees himself to be wrong, or sees the issue to be of greater importance to the other person, therefore to concede will do no damage to his own interests in the situation.

Possible effects of consistent, long-term use of this style are very different for the two parties.

The party who is consistently accommodated will feel vindicated for his part in the conflict, will become more aggressive in presenting demands, and will come to see the other person as weak and unstable. The person consistently employing this style, however, will come to present a false front of cooperation, cheerfulness, and love for the other person; will think less of himself; and will come to feel a terrible responsibility to maintain the relationship at whatever personal cost.

COLLABORATING (The Owl)

The intent of this style is to get all the parties fully involved in defining the conflict and in carrying out mutually agreeable steps for managing the conflict. In order to do this, the person puts equal, high emphasis on achieving the goals of all the members, safeguarding the interests of the organization, and on maintaining the well-being of the relationship. This style has a commitment to the idea

that all goals must be served if the relationship is to endure.

In order to accomplish this, the person is assertive, yet flexible, in keeping the differing parties in communication, and is committed to the premise that conflict can be managed in such a way as to strengthen the organization and relationships. Conflict is not to be ignored or avoided; rather, it is to be turned into a problem-solving situation in which all can participate in finding solutions.

Other terms that have been used to define this type of conflict behavior similar to that described here are: activating, total involvement, synergistic, win-win, the owl.

The message communicated by this behavior is, "Everyone's goals are important, and if we work together we will find mutually acceptable approaches to the conflict issue."

This style is adopted when all parties are esteemed as persons of value, when both sets of concerns are too important to be ignored, and/or the cooperation and commitment of others will be important to implement any satisfactory solution.

This style is based upon the assumption that persons are capable of confronting differences without being personally hurt or hurting the relationship. The style also assumes that a cooperative working through

of differences will arrive at more creative solutions than could be achieved by any single person.

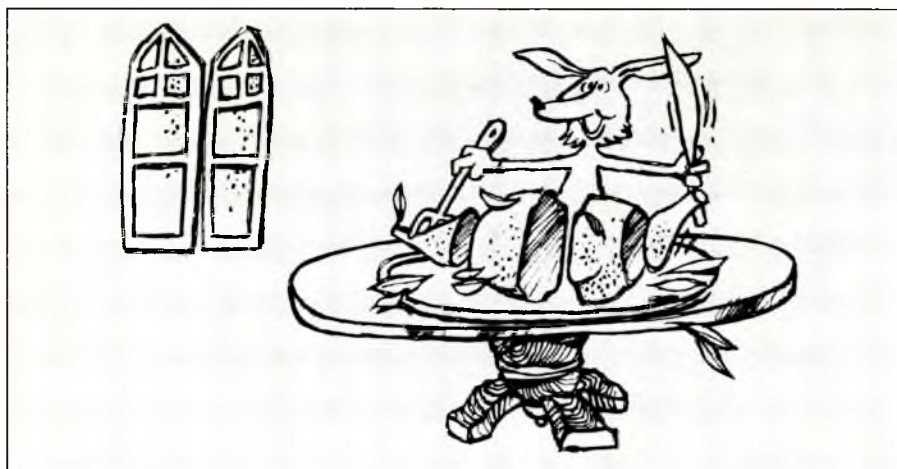
Possible effects of consistent, long-term use of this style are increased trust, stronger relationships, mutually enthusiastic implementation of the agreed-upon solution, and increased goal achievement.

COMPROMISING (The Fox)

The intent of this style is to provide each side with a little bit of winning in order to persuade each to accept a little bit of losing. It is based on the assumption that while it is impossible for everyone to be fully satisfied, it is nonetheless desirable for the "common good" that the parties continue in relationship.

This style requires the person to be assertive but not inflexible in order to arrive at a solution that spreads the winning and the losing around as evenly as possible. Persuasion and, if necessary, manipulation are used in order to partially satisfy the needs of both sides by allowing everyone to be heard, and to avoid a situation where either side can block progress toward "splitting the difference."

Other terms that have been used to define this type of conflict behavior are: negotiation, bargaining, conciliation, win a little—lose a little, the fox.



The message communicated by this style is, "We must all submit our personal desires to serve the 'common good' of both parties and the larger community."

This style may be adopted when the goals of both sides are moderately important but not worth aggression, when a "standoff" may cause greater harm to all persons concerned, when time pressures do not allow a search for more creative, mutually satisfying solutions, or when the two opponents are of mutual strength and are firmly committed to differing goals.

Possible effects of consistent, long-term use of this style are "cool," strained relationships, half-hearted commitment to the agreed-upon solution, limited goal attainment, and recurring conflicts under the guise of new issues.

A Special Word About Compromise—The compromising style warrants special attention in light of the different views religious organizations have toward "compromise" as compared to those of secular organizations. Secular organizations often hold an extreme, almost fanatic bias in favor of compromise, while religious organizations often hold an extreme, almost fanatic bias against it. Both positions are overdone and unnecessary.

In secular institutions, especially governmental and legal, a compromise mentality has become so ingrained that any other approach to a conflict issue is hardly considered. Eloquent oratory regarding the essential "goodness" of compromise is often used to support negotiations and bargains. These persons lump everything from the democratic process to "playing by the rules of the game"

under compromise procedures.

Among Christians, the very word *compromise* often evokes connotations of sinful duplicity, lowering of standards, "selling out" to evil. Eloquent oratory regarding the essential evil of compromises is often used to support a hard-line position.

As Christians, we must never compromise our faith with evil. It is often appropriate, however, to compromise with each other when no sin or evil intent is involved.

COMPETING (The Shark)

The intent of this style is to win. The person operates out of a basic philosophy that there are only two possible outcomes in conflict, winning and losing—and winning is better than losing.

The person generally does not desire to hurt others, nor to damage the relationship. He simply places prime

importance on personal goals or upon his interpretation of what is best for the organization and, if necessary, will sacrifice the relationship in order to accomplish this.

This style requires the individual to be aggressive, domineering, and generally uncooperative in the pursuit of any solution except his own. Often the person's own sense of self-esteem is involved; therefore, he must seek to win at any cost.

Other terms that have been used to define this type of conflict behavior are: task oriented, domineering, controlling, win-lose, the shark.

The message communicated by this style is, "I know what's best for all parties concerned and for the organization."

This style assumes persuasion, power, and coercion are legitimate methods in conflict. It may be adopted when quick, vital decisions must be made; important, unpopular policies must be implemented; or when the person believes beyond all doubt that his is the best solution.

The style does not necessarily require the person be ruthless. The behavior may range from that of paternalistic, benevolent dictator to that of an iron-fisted autocrat.

Possible effects of consistent, long-term use of this style are acquiescence, increasing covert hostility, half-hearted implementation of the solution, and decreased goal achievement.

Norman Shawchuck is the director of *Spiritual Growth Resources*, 10001 S. Claremont Ave., Chicago, Ill. H



THE STAGES OF CONFLICT

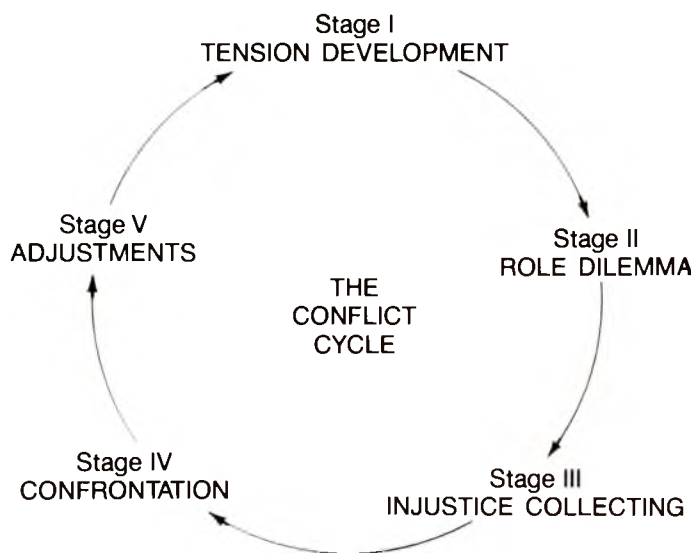
BY NORMAN SHAWCHUCK, DIRECTOR, SPIRITUAL GROWTH RESOURCES, CHICAGO

No relationship can exist very long without disruptions to persons' expectations of one another. These disruptions are the seedbed for conflict and come about because of the constant changes going on, many of which are beyond our control; persons grow older, the congregation grows larger (or smaller), members move away or die, new persons assume positions of leadership, communities change.

THE CONFLICT CYCLE

Once begun, conflict follows a five-stage progression. The length of time for any stage may be very short (a few minutes) to very long (several months), but no stage is missed.

The conflict may be handled at any stage. If it is not, it will progress to the next stage. Following is an illustration of how conflict begins and progresses through the various stages:



TENSION DEVELOPMENT

All conflict begins as a mere tension in the relationship. The tension signals that someone is experiencing a sense of loss of freedom within the relationship—and this sensed loss of freedom sets the stage for a conflict situation.

Resolution of the conflict is handled most effectively at this stage since little or no harm has occurred to the participants. Unfortunately, it is not often handled at this stage because participants are embarrassed to mention the presence of the tensions since the issues seem so insignificant.

If the tensions are not openly admitted and managed, after a while confusion will set in because persons

feel they can no longer depend on one another to do what is expected of them. Further, their own appropriate role and behavior is unclear to them

in the new situation. Harmony and productivity give way to role di-

No relationship can exist very long without disruptions to persons' expectations of one another.

lemma, which begins to consume persons' time and energies.

ROLE DILEMMA

Confusions that develop as a result of the tension arouse such questions as, "What am I doing to cause this

tension? What is he doing? What's happening here? Who's in charge?"

Now, as never before, the persons should be talking to one another; defining the points of tension, identifying the changes that have caused the tension, and using this as new information upon which to renegotiate new commitments before the problem gets any worse.

Paradoxically, however, few persons or groups will openly discuss the disruptive influences at the tension development or the role dilemma stages. At the tension development stage the issues seem so insignificant that they are embarrassed to lay it out on the table for examination, while at the role dilemma stage, the issues already appear so threatening that they choose to avoid it. By now the tensions have increased to the point that communications are beginning to break down and persons are actively blaming one another. This opens the door to injustice collecting.

INJUSTICE COLLECTING

This is the first dangerous stage. Now the people are convinced matters can only get worse, so they begin pulling apart and preparing for the "battle" they are certain will come sooner or later. They begin collecting injustices and hurts that will be used as "artillery" later.

Injustice collecting generates negative energy that must be spent before persons will ever again be able to focus on the issue rather than on the "enemy."

This is the "blaming" stage when persons begin justifying their own position and pointing out it is all the other party's fault.

Here persons are looking for reasons to pull apart, to put distance between themselves and those on the other side of the issue. This distancing happens because at this stage persons begin taking their attention off

Disruptions are the seedbed for conflict, many of which are beyond our control.

the conflict issue and begin focusing on the other party.

Now the other person is the problem, and reason gives way to anger.

CONFRONTATION

Confrontation may range from "clearing the air" to outright violence. In unmanaged conflict persons



Norman Shawchuck is a professor at McCormick Theological Seminary and serves as a consultant for religious organizations on conflict management.

confront each other. In well managed conflict they confront the issues that caused the tension in the first place.

This is the fight or "contact" stage. The battle lines are set and the conflict erupts. The "contact" stage is inevitable only after injustice collecting has gone on for some time.

Confrontation under unmanaged or poorly managed conditions is usually even more fearful than imagined—and it does not solve the problems. Persons are now confronted with a set of less-than-desirable alternatives: they can sever the relationship, attempt to return to the way things used to be, or they can negotiate a new set of expectations and

commitments. However, such negotiation is always done under pressure because the persons feel there is no other viable alternative.

ADJUSTMENTS

Adjustments are the changes people make to end the confrontation.

Adjustments made in poorly managed confrontations take such forms as avoidance, divorce, domination, cold war. Adjustments made in well managed confrontations will take the form of renegotiated expectations and freely made commitments to honor the expectations.

The illustration of the Conflict Cycle suggested by Jerry Robinson, Jr. and Roy A. Clifford, *Managing Conflict in Community Groups*, University of Illinois, 1974

H

"Look at the fields! They are ripe for harvest."

JOHN 4:35b, NIV



GOALS

U.S./CANADA: 39,610

WORLDWIDE: 54,452

THE YEAR OF THE HARVEST • EASTER 1991—EASTER 1992

Because You Gave

GOD'S PLAN: THE TITHE OF THE TITHES

BY JIM DIEHL, AS TOLD TO DR. D. MOODY GUNTER

Dr. Jim Diehl, pastor of Denver First Church of the Nazarene, Denver, Colo., had probably read the Bible through as often as most ministers—perhaps more often than some—but Numbers 18:26 and 28 had never stood out on the page as it did one day about a year ago.

Jim writes: "We discovered that the Bible tells of God's command to the Levites concerning how to spend the tithes that were received. Numbers 18:26, 28 (NIV) says, 'When you receive from the Israelites the tithe I give you as your inheritance, you must present a tenth of that tithe as the Lord's offering. . . . In this way you also will present an offering to the Lord from all the tithes you receive from the Israelites. From these tithes you must give the Lord's portion to Aaron the priest.'

"We reasoned that since tithes are now brought to the church, not to the Levites, God's direction to us is to tithe our tithes. With this in mind, our treasurer sent in a tithe check from our income EVERY WEEK to the needs of the larger church—our connectional budgets."

The Denver First Church congregation also gave thank offerings at Thanksgiving and Easter.

Diehl adds, "We also adopted Luke 6:38 as our philosophy of giving: 'Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.'

"The results of our giving as God directs were unbelievable. All connectional budgets (\$265,855) were paid-in-full six weeks before the end of the church year, and General Budget was *overpaid*."

"We gave to special needs not included in budgets: Alabaster, Work and Witness teams to Belize and to the Navajo Indians, a large love offering for a national district superintendent, a compassionate ministry in inner-city Denver, the African Children's Choir, NTS, NBC, NNC, and more."

"God blessed our church with a total income of \$2,187,286—a 9 percent increase over the previous year. It is important to know that the Denver economy is still very soft—our school teachers received only a 1.21 percent raise this year. Yet God blessed Denver First Church with that tremendous income."

"All connectional budgets were paid or overpaid before the end of the church year, as were all of the church's local bills."

"Our mortgage company has just written 'this is the first "AA" Rated Mortgage-Backed Security pool of church mortgages ever closed. We are grateful for your church, which contributed to the "AA" rating.'

"Most banks in this country do not carry an 'AA' rating, yet God has given Denver First Church that honor."

"A young couple from Denver First Church recently entered full-time ministry with Youth for Christ in the Denver area. When they spoke at Denver First Church, the church board voted to match everything given in the offering for them, up to \$3,000. The congregation gave \$3,116."

Jim says, "In addition to meeting our financial needs this year, God has blessed us with 210 new members, 115 by profession of faith, and a net gain of 130. The attendance grew in Sunday School, Sunday morning and evening services."

"I believe it all keys from getting our eyes off our own problems, debts, and difficulties. Tithing the tithe is God's plan. Give and it will be given to you is God's plan. It is amazing what happens when we dare to follow God's plan."

HH



P&B Update:

Group Term Life Dividends Mailed Ninth Year in Row

The Board of Pensions and Benefits USA has issued dividend checks to districts and church agencies participating in the NHHP Group Term Life Insurance Plan. The refunds were made possible by the low ratio of expenses to income on the life insurance portion of NHHP. It was the ninth year in row that such a dividend was paid, which further reduced the already low net cost of the life insurance protection.

The Group Term Life Insurance Plan is part of the Nazarene Health and Hospitalization Program (NHHP). Sixty of the eighty U.S. districts are now enrolled. In addition to the savings on life insurance, many NHHP participants have realized a savings of about 15 to 20 percent of the cost of comparable medical coverage. Because of its structure and size, NHHP provides plan sponsors with more purchasing power than could otherwise be accomplished, even though premiums for health-care are continuing to rise nationwide.

Board of Pensions and Benefits USA, 6401 The Paseo,
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THANKS AS GOD IS FAITHFUL, SO ARE HIS PEOPLE

"Great Is Thy Faithfulness!" These words of Scripture, popularized by the song-writer, remind us of the faithfulness of God to His children. How often they have echoed across the years from the lips of believers giving testimony to God's never-failing love.

But Scripture also reminds us that God's children are to reflect the nature of their heavenly Father. We too are to be faithful!

With great joy, it is a privilege to say THANK YOU to thousands of Nazarenes, clergy and laity, who this past assembly year proved again in their payment of the P&B Fund that God's children are faithful. The participation percentage for last assembly year was the highest in the past decade. And the number of districts achieving 100 percent payment was the highest ever.

On behalf of over 3,500 retired ministers and widowed spouses already receiving "Basic" Pension benefits, THANK YOU! On behalf of current parsonage families benefited by your faithfulness through various benevolences and services, THANK YOU. On behalf of the thousands of Nazarene ministers looking forward to future "Basic" Pension benefits, THANK YOU!

Your expression of concern for those who serve by your support of the P&B Fund is a reflection of the love of our faithful heavenly Father. To Him be the glory!

—Board of Pensions and Benefits USA

THE QUESTION BOX

Conducted by Wesley Tracy, Editor

In Conflict with Our Doctrine

In Acts 2:38, Peter says, "Repent and be baptized, . . . in the name of Jesus Christ for the forgiveness of sins. And you will receive the gift of the Holy Spirit" (NIV). Does this not refute the Nazarene doctrine of two works of grace? And does it not teach that baptism is required for salvation, and that it is the means of saving grace?

The answer to both of your questions is no. Before we start building a creed from what Peter says in Acts 2, we must remember that we have only a scant summary of his sermon that day. Acts reports Peter's sermon in about 600 words, including five quotations from scripture. Therefore, what we have here is Peter's text and a brief outline of his main points. At regular preaching speed (about 130 words per minute), the whole sermon recorded in Acts would take less than five minutes to deliver. I think we can be sure that Peter, freshly baptized with Pentecostal fire, did not limit his remarks to five minutes—no matter what the clock on the wall said.

Your concern seems to be that the whole plan of salvation is here compressed into one experience. Note that when one considers the key ideas to be main points in a long sermon they do not collapse into a momentary single experience. Peter's sermon outline went something like this:

- I. Repent—every one of you.
- II. Be baptized. If your repentance is sincere, make it a public testimony.
- III. Receive forgiveness for your sins from a gracious God.
- IV. Expect the gift of the Holy Spirit.

It would be hard to improve on this message of full salvation. The sequence and the content are valid and do not conflict with the historic teachings of the Church in general or the Church of the Nazarene in particular. The Nazarene teaching of two works of grace does not depend on this passage, anyway. It is firmly rooted in the whole of scripture, the experience of the saints, the classic liturgies, and Christian theology.

Further, Acts 2, while not constructing a full doctrine of baptism, does show the nature and purpose of baptism. Baptism has always been associated with a convert's testimony of turning from sin to God. It is a sacramental, formal, and public announcement of one's saving faith in Jesus Christ. Nothing in this passage, or other scriptures, requires us to think that baptism itself is the saving agency—only the blood of Jesus can save.

Buying and Selling in Church

Our church frequently serves food in the church basement after church on Sunday nights to our "afterglow" meetings. Usually we are asked for a \$2.00 per person "donation." Do you think this violates the principle of keeping the Sabbath holy by avoiding buying and selling on the Lord's Day?

Two factors make me believe that your congregation is not violating the laws of God or the church: (1) at \$2.00 there can be no profit motive in the practice, and (2) the labor of those who prepare and serve the food is a matter of Christian service and not "working for a living." Most



Benefits Questions

Answered by Dean Wessels

Q. Who is eligible to participate in the Nazarene TSA Plan?

Any employee of any Nazarene organization in the U.S. is eligible to participate in this part of the Nazarene Minister's Retirement Program, whether they are a minister or lay person. Late in 1989, the IRS took steps making it also possible for certain evangelists to participate as if they were employees.

The Nazarene TSA Plan is a deferred compensation plan administered under Section 403(b) of the Internal Revenue Code, specifically for employees of non-profit organizations. Under the IRS provisions, the funds contributed must be transmitted on behalf of the employee by the employer. Such contributions are not taxable in the year that they are made and all interest earned compounds tax-free. When withdrawal begins at retirement, special tax savings may be achieved. Nazarene ministers may request withdrawals to be designated as tax-free "housing allowance." Thus, to the extent that their housing costs equal or exceed the designated amount, such withdrawals may be exempt from federal income tax.

No administrative charge is made to the participant's account and each dollar contributed goes into the account to earn interest. Periodically, the plan is reviewed against the top fifty insurance companies in order to keep it the best possible plan with a highly competitive interest return.

Individual questions about participation in the Nazarene TSA Plan are welcome and should be directed to the Board of Pensions and Benefits USA at the address listed below.

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

Nazarenes I know go home from church on Sunday nights and watch television. I'm sure most of them would be better off in an "afterglow" meeting. H

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

New Vision . . .

continued from page 47

ment, or buildings. Our church loyally has underwritten a large part of educational operating expenses through payment of an educational budget—last year more than \$11 million for our United States/Canada colleges alone! Still, in the 1989-90 assembly year, only 82% of the accepted educational budget was paid. Sadly, this budget often is the last one paid if it is paid at all. Full payment of the allocated educational budget could net our United States/Canada Nazarene colleges an additional \$2.3 million to care for needs such as student scholarships, library books, and faculty salaries.

But money is not the most important resource of our Nazarene colleges. That resource is PEOPLE—dedicated faculty members, loyal pastors, parents concerned for a Christian environment for college-age children, alumni who reflect the spirit of their *alma mater*. And these resources our colleges have in abundance! Witness the thousands of alumni who stand at the General Assembly education service to testify that their education and their deepening relationship with God unfolded on the campus of their Nazarene college!

THE VISION FOCUSED

The focus of our Nazarene colleges is on the student, on his development as a person—spiritually, academically, and socially. This is epitomized in the testimony of one student whose story, in varied ways, is reflected scores of times each year on Nazarene campuses throughout the world:

Miracles! That summarizes the story of how Mark Harlow arrived at NNC.

Mark had planned to be married, but, "I turned my back on God and things started going downhill," he said.

Marriage never happened, and the high school dropout became involved in drugs and alcohol. On his way to prison he turned to God, "because," he said, "I was scared and felt it was my last resort.

"Jesus again took hold of my life, and a string of miracles began that led me to NNC," Mark said. "I met Earl and Fern Housinger. They fed and clothed

me and prayed for me and visited me while I was in jail. And they allowed me to stay in their home."

Delivered from a prison sentence and addictions to drugs and alcohol, Mark was looking to the future. Earl Housinger urged him to earn a high school diploma and go to college.

Mark felt college was out of the question because of a lack of finances. "God said, 'enroll and trust Me,'" Mark said, "and I did.

"I visited NNC, paid my dorm deposit, and was told that working in a fishing cannery in Alaska for the summer would help me financially.

"I started toward the dining hall and God told me He had heard my prayer about going to college. I had a different kind of peace, and I've not thought the same since. I was joined at my lunch table by several college girls and my friend John Oord.

"I learned through John's kidding that the girls were from Alaska. I asked about the fishing cannery and was told it was owned by their father and they did the hiring. At lunch I was interviewed and hired."

A love offering at church provided the necessary funds to get to Alaska where Mark earned enough to get to college. He recently received a bonus check and was able to buy the typewriter for which he had been praying.

Miracle after miracle led Mark Harlow to Northwest Nazarene College where he became a 25-year-old freshman in September 1989. He is majoring in compassionate ministries/social work.

"Because of what Jesus saved me from, I am His," Mark said. "If I took my life back, it would be a wreck. I am alive and in college only because Christ is in me." Mark's story, *Herald* readers, is the "bottom line" of our vision for Nazarene higher education. Our colleges, universities, and seminaries worldwide deserve your prayers and your support!



Stephen W. Nease is past president of Eastern Nazarene College and Nazarene Theological Seminary. He currently serves as Education Commissioner for the Church of the Nazarene.



3 Things . . .

continued from page 45

Bend every effort to send your young people to a Nazarene college!

About 1,000 administrators and faculty in Nazarene colleges, all committed Christians, are role models of churchmanship. We train pastors, youth ministers, and music directors for full-time service in the church, but we also prepare people to pay the bills and provide leadership as laymen in the local church.

Attending a Nazarene college is a

life-changing experience. There is fun and friendship and also hard work. Some students find the discipline of serious study painful. One penned these lines in a college textbook:

If there should be another flood,
For refuge hither fly,
Though all the world would be
submerged,
This book would still be dry!

Nazarene colleges have survived difficult times and face more in the decade of the '90s. Declining enrollment, shrinking federal financial aid, shortage of key faculty, and some resistance to sacrifice for a college education in one of our own schools are all challenges designed to keep

college presidents not paranoid but incredibly alert.

There are some forces that have kept Nazarene colleges strong: dedicated, scholarly faculty; a spiritual emphasis, reflected in chapel and revivals; hard-working, productive administrators; systematic, sacrificial support by the constituency; loyal, successful alumni; and the influence and backing of the Church of the Nazarene. May it ever be so.

Homer J. Adams has served as a college administrator for 43 years, 30 of which were spent at Trevecca Nazarene College. He retires July 31—having served as TNC's president since 1979.

H



Nina Gunter (l.), general NWMS director, received a check for \$7,500 from laymen on the South Carolina District. The money was used to buy Bibles for Cuba. The Bibles were purchased and delivered in December.

Gunter receives the check from (l. to r.): Wendel Nixon, Bob Pelham, and Jeannette Ring, district NWMS president. Another contributor, Sam Hazell, is not pictured.

CLOSE TO HOME

**News from districts
and local churches**

CHURCH LAUNCHES PRAYER MINISTRY FOR TROOPS

As Operation Desert Storm raged in the Persian Gulf, Nazarenes in Pittsburg, Calif., implemented Operation Desert Prayer as a way of supporting those in the community who had friends and loved ones involved in the war.

According to pastor Jim Halbert, the prayer ministry was the idea of Tom Bristol, a layperson in the Pittsburg Church of the Nazarene. The church placed an advertisement in the local paper seeking names of persons involved in the war. Church members each took the name of a servicemember and agreed to pray daily for that person. They also agreed to send them a letter at least once a month and at least one package of goodies.

The church also created a bumper sticker that read: "Operation Desert Prayer. Pray for our troops." The sticker portrayed an American flag with praying hands in a blue field.

"We wanted to stand up and make a difference in these turbulent times," Halbert said. "Operation Desert Prayer became a very effective way for our church to support people in prayer who otherwise would not have been touched by us, or, perhaps, by any other church."

As a part of the church's efforts to reach out to the community during the war, Halbert invited the local Family Support Network to hold meetings at the church. The FSN was a support group for families with relatives in the Persian Gulf. The church also encouraged other churches in the community to get involved.

The congregation of Toms River, N.J., First Church of the Nazarene joined together to help more than 660 families enjoy Thanksgiving by donating and collecting tons of turkeys and nonperishable foods.

1990 New York District Ordinand Class (l. to r.): General Superintendent Raymond W. Hurn; Rev. and Mrs. Vincent Aliotta; Rev. and Mrs. Frank Bolella; Mrs. and Rev. Lieut Curry; Rev. Gerald Bonfiglio; Deacon Vilma Benjamin and Rev. Robert Benjamin; Mrs. and Rev. Percy Clarke; and District Superintendent Dallas Mucci.



NEW JERSEY CHURCH REACHES OUT AT THANKSGIVING

The Nazarene congregation in Toms River, N.J., is not large—only about 100 people—but they pulled together last Thanksgiving to provide food baskets for more than 660 families. Pastor Clinton Jones reports that nearly six tons of nonperishable food items and more than a ton of frozen turkeys were delivered to those in the community who were in need.

"It did my heart good to see a church and community pull together and reach out to those in need," Jones said.

The church accomplished the herculean task through selfless giving and pooling of community resources. In addition to the food items provided by the congregation, food, storage space, and

money were contributed by others in the community. Some of the community agencies, businesses, and churches helping included: Pineland Reformed Church; CWA Union, Local 1022; the Emergency Food Bank Network; Ciba Geigy Corporation; the Ridge Park North Women's Club; and Carmen Otalora, chiropractor. Dr. Otalora accepted food items from patients for one day and donated them to the project.

The project was coordinated by the church's Compassionate Ministry director, John Jelms, assisted by Mary Meddles and Arnold Johnson. Jones said that the church's senior adult ministry group provided assistance along with several children and teens.



VITAL STATISTICS

Deaths

GERTRUDE S. ALLEN, 89, Harrisonburg, Va., Feb. 4. Survivors: sons, G. Everett, Ralph; daughters, Lorna (Mrs. V.W.) Little, Eleanor (Mrs. Frank) Kish; 2 brothers; 12 grandchildren; 21 great-grandchildren.

DR. HAROLD GEORGE AYER, 74, San Diego, Calif., Dec. 28. Survivors: wife, Elvora; sons, Harold, Jr., Kenneth, Paul, John, Don; one sister; one brother.

PAUL J. BAUM, SR., 96, Syracuse, N.Y., Dec. 26. Survivors: daughter, Janet (Mrs. Lloyd) Smith; sons, Paul, Jr., Melvin, Jack, Craig; 13 grandchildren; 13 great-grandchildren.

FRED BROWN, 70, Sioux City, Iowa, Nov. 8. Survivors: wife, Jerrie; daughters, Sue (Mrs. Gary) Wickstrom, Jeannie (Mrs. Brian) Patterson; three grandchildren; one great-grandchild.

REV. OLIVER L. CRANE, 90, Wheeler, Wis., Dec. 2. Survivors: daughters, Marvel (Mrs. Keith) Simmons, Joyce (Mrs. Wayne) Tryggstad, Patricia Crane; sons, Myron, Curtis; stepchildren, Sara (Mrs. Cliff) Roettger, Larry Randel; 1 brother; 3 sisters; 17 grandchildren; 38 great-grandchildren.

REV. DONALD DONOHUE, 94, Richmond, Ind., Dec. 26. Survivors: grandchildren, Eugene Frame, Kay Hamilton; six great-grandchildren; seven great-great-grandchildren.

PAUL W. FAUSS, 73, Houston, Tex., Dec. 12. Survivors: daughter, Patty (Mrs. Darel) Snyder; son, Larry; one sister; three brothers; nine grandchildren; three great-grandchildren.

EDWARD MARTIAL GOYETTE, 2 days, Fort Lauderdale, Fla., Nov. Survivors: mother, Nikki Malsky; grandparents, Bud and Viola Malsky.

RUBY E. HARRIS, 85, Nampa, Idaho, Oct. 16. Survivors: daughter, Carla Davies; two grandsons; one great-granddaughter; one sister.

JERUSHA ANN (WALKER) HORTON, 86, McEwen, Tenn., Dec. 12. Survivors: husband, Rev. R. L. Horton; sons, Richard, William, Homer; daughters, Darline, Freeda Young, Viola Geddings; 19 grandchildren; 10 great-grandchildren.

REV. H. P. (PENNY) HUFF, 77, San Jose, Calif., Jan. 21. Survivors: son, John Robert; daughters, Elaine Hasty, Beverly Nance; one sister; three brothers.

REV. MARK O. JENSEN, 89, Milwaukie, Oreg., Dec. 25. Survivors: wife, Julia; daughters, Eileen Sullivan, Gladys Ludlow, Ruth Elder; son, Paul; stepdaughter, Sharon Strawn; 12 grandchildren; 10 great-grandchildren.

W. C. KEITH, 78, Greeley, Colo., Aug. 18. Survivors: wife, Claudia; sons, Curt, Keith; daughter, Kathy Proulx.

ELWOOD E. NEUFELD, 71, El Monte, Calif., Dec. 16. Survivors: wife, Lillian; sons, Donald, Ken, Darryl; five grandchildren; two brothers.

ALMA H. OWENS, 73, Spokane, Wash., Nov. 24. Survivors: husband, Alvin; sons, Alvin, Karl; seven grandchildren; four great-grandchildren; two sisters.

LEWIS PENNINGTON, 67, Nashville, Tenn., May 27. Survivors: wife, Rosemary; son, Stephen; daughter, Mary Lou; three grandchildren.

RALPH FRANKLIN SCHWAB, SR., 101, Winona, Minn., Dec. 28. Survivors: sons, Ralph, Jr., Philip, Richard; 12 grandchildren; 10 great-grandchildren.

CAROL ZORKER, 51, Port Charlotte, Fla., Jan. 14. Survivors: daughters, Kim, Kris; mother, Margaret George.

Births

to REV. CHARLES AND KATHY AH SING, Monterey Park, Calif., a girl, Aimi Malia, June 29

to JAMES AND CANDY (GARMAN) ASHFORD, Quito, Ecuador, a girl, Krystle Ann, Nov. 2

to REV. DONALD AND ELIZABETH (SCHAFFER) BUEHER, Olivehurst, Calif., a boy, Donald Paul, Jr., Dec. 5

to JEFF AND DEBRA (SCHROEDER) CRISSUP, Helena, Okla., a girl, Cali Nichole, Jan. 23

to JAMEY AND LISA (EMRA) CHRISTY, Denver, Colo., a boy, Zachary James, Feb. 3

to DULAN AND RAE ANN ELDER, Lubbock, Tex., a girl, Alison Danae, Nov. 18

to RICHARD C. AND JOAN (THOMPSON) EVANS, Kansas City, Mo., a girl, Emily Elizabeth, Dec. 31

to JEFF AND MICHELLE (MOORE) FOLKS, Prairie Village, Kans., twins: boy, Connor Lane, and girl, Casey Elizabeth, June 12

to CHAPLAIN DAVID AND SUZANNE FRAZER, Hinesville, Ga., a boy, Neil Thomas, Dec. 25

to REV. RICH AND KAY (ZURCHER) GARGIULO, Chaffee, N.Y., a boy, Matthew Richard, Dec. 26

to PERRY AND SHERRY (FURNISH) JAYNES, Danville, Ind., a girl, Lauren Ashley, Jan. 11

to STEVEN AND JULIE (SAWYER) KIEFFABER, a boy, Holden Lee, Dec. 14

to RICK AND RUTHANN (DAVIS) KOEPCKE, Thousand Oaks, Calif., a boy, Ryan Erickson, Jan. 24

to JEFFREY AND DAWN (GAZES) LINEMAN, Kansas City, Mo., a boy, Paul Edward, Nov. 21

to D. GENE AND KATHY MERILLAT, Morenci, Mich., a boy, Brett Stephen, Oct. 30

to MICHAEL AND CAROL (HILKERT) REDNOUR, Strongsville, Ohio, a boy, Mark Alan, Nov. 12

adopted by REV. JERRY AND HOPE STEWART, Medina, Ohio, a girl, born Oct. 31

to ANTHONY AND JUANITA (HAWK) TIONA, Boca Raton, Fla., a boy, Benjamin Gregory, Nov. 21

adopted by ANTHONY AND MYCHELLE (WEBB) VYONIS, Riverbank, Calif., a boy, Brandon Anthony, Feb. 2

to DR. JOHN AND KATHY WRIGHT, South Bend, Ind., twins: boy, Antony Simon, and girl, Natasha Elizabeth, Dec. 9

Marriages

PAMELA BULLOCK and WILLIAM NICHOLS at Nampa, Idaho, Oct. 6

LINDA CHRISTINE CHILTON and JOHN CHARLES MORGAN at Luke Air Force Base, Arizona, Jan. 1

KELLY LAUGHLIN and BRIAN HARRIS at Riverbank, Calif., Oct. 20

ALICE MUNCIE and DONALD M. CANADAY at Clay City, Ind., Jan. 5

TRACY ANN STIVERSON and DARREN JAMES BARTHOLOMEW at Victorville, Calif., Dec. 8

Anniversaries

REV. AND MRS. HAROLD W. BERKEY celebrated their 50th wedding anniversary

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with an open house Dec. 29 in Ridgeville, Ind. The event was hosted by their children: Harold E. Berkey, Louise Wines, and Elva Farrell.

REV. AND MRS. LESTER BRADDOCK celebrated their 50th wedding anniversary Dec. 23 with a reception at Rose City Church in Portland, Ore. The Bradocks pastored churches in South Dakota, Minnesota, Idaho, and Oregon. They reside in Portland.

LLOYD H. AND WILMA BROWNING celebrated their 50th wedding anniversary Dec. 8 with a reception at Okmulgee, Okla., First Church. The event was hosted by their children. The Brownings have six grandchildren and one great-grandson.

REV. AND MRS. CLIFTON ROBNETT, Joshua, Tex., celebrated their 50th wedding anniversary Dec. 24 with a reception at the Burleson (Tex.) Church. The Robnatts have pastored churches in Missouri, Illinois, and Texas.

Announcements

COQUILLE (OREG.) CHURCH will celebrate its 50th anniversary May 24-26. The Friday evening service will feature slides, music, and a barbecue. Former pastor Gene Delbridge will present the Sunday morning message, which will be followed by a noon meal. L. C. Schwan will preach Sunday evening. All former pastors, members, and friends are invited. For further information, contact the church at P.O. Box 219, Coquille, OR 97423, or phone (503) 396-2521.

MONET (MO.) CHURCH will celebrate its 50th anniversary May 5. Rev. Pal Wright will bring the morning message, followed by a covered-dish dinner. All members and friends are invited. For further information, contact the church at 416 West County, Monett, MO 65708.

CHANDLER (OKLA.) FIRST CHURCH will celebrate its 65th anniversary April 20-21. Dr. William Greathouse will be the guest

speaker. All former pastors, members, and friends are invited. For more information contact Pastor Ron L. Thornton (405) 258-1271.

FOR THE RECORD Moving Ministers

LARRY T. ALLEN, from Chandler, Ind., to Catlettsburg (Ky.) Southside

JERRY L. APPEBY, from pastor, Pasadena (Calif.) Bresee Avenue, to director, Frontline Outreach, Orlando, Fla.

PHILLIP J. BECKELHYMER to Williamsburg, Ohio

MARK R. BLANKENSHIP, from pastor, Waterloo, Iowa, to associate, Oskaloosa, Iowa

JAMES S. BOZEMAN, from associate, Palacios, Tex., to associate, Alvin, Tex.

EARL M. BURR, from York, S.C., to Archdale, N.C.

TIMOTHY L. COLE, from Smyrna, Tenn., to Miamisburg, Ohio

RICHARD W. DRIGGERS, from associate, Bedford, Ohio, to associate, Greenville, S.C.

JAMES A. FARBER, from Rochester, Ind., to Morris, Ill.

JOHN W. FRAZIER to Kirbyville, Tex.

RONALD R. GALLOWAY, from pastor, Los Angeles (Calif.) Highland Park, to education, NTS, Kansas City

MICHAEL R. GENTRY, from Madill, Okla., to Paris, Tex.

DALE L. HANSEN, from Selah, Wash., to Rocky Mountain House, Alta.

ROBERT G. HARRIS, to pastor, Tampa (Fla.) Temple Terrace

VERNE A. HASKETT, from Keene, N.H., to Livermore Falls, Maine

DENNIS HAYES, from New Vision, Tex., to Abilene (Tex.) Southwest

S. LEON HENDRIX, from Visalia (Calif.) First, to Ontario, Ore.

ANDREW A. HERGENEDER, from Hemingford, Nebr., to Kimball, Nebr.

DONNY L. HILL, from interdenominational,

to pastor, Louisville (Ky.) Stone Ridge

JAMES B. HOLDEN, from Geneva, Fla., to Largo, Fla.

RUSSELL A. HOSEY, from Tahlequah, Okla., to Sherman, Tex.

RICHARD D. HUTCHISON, from Los Alamos (N.Mex.) LaVista, to Phoenix (Ariz.) First

PAUL L. JETTER, from missionary to pastor, Piqua, Ohio

M. G. (RON) JOHNSON, from Huntsville (Ala.) Mastin Lake, to Fort Worth (Tex.) Meadowbrook

LLOYD KEMBLE, from student, ONU, Kankakee, to pastor, Wilmington, Ill.

PHILLIP D. LANZ, from associate, Cincinnati (Ohio) Clifton Avenue, to pastor, Fairborn (Ohio) First

LARRY McDANIEL, from Erick, Okla., to Craig, Mo.

DOUG MCKAIG, to pastor, Whitesboro, Tex.

JIM K. MEANS, from Yuma, Colo., to Loveland, Colo.

JESSE C. MIDDENDORF, from district superintendent, Northwest Oklahoma, to pastor, Kansas City (Mo.) First

RICHARD A. MILLER, from pastor, Springfield, N.J., to student

CRIS H. MOGENSEN, from pastor, Mission (Tex.) St. Peters, to Springfield, N.J.

JOHN J. MOORE, from associate, Guildford, B.C., to pastor, Medicine Hat, Alta.

B. A. PATTON, from Dallas (Tex.) Casa View, to Edgewood, Tex.

DAVID S. PAYNE, from evangelism to pastor, Pace, Fla.

PAUL D. PLATTER, from Hewitt, Minn., to Ames, Iowa

RONALD D. REYNOLDS, from Toledo (Ohio) Oregon First, to Trenton, Ohio

KEITH A. RIFFLE, from St. Clairsville, Ohio, to Covington, Va.

STEVEN L. RIPP, from Burney, Calif., to LaPine, Ore.

ROY E. ROGERS, from Springfield (Ill.) First, to Winter Haven (Fla.) First

RANDALL L. SAPP, from associate, Adrian, Mich., to pastor, Ravenna, Ky.

DAVID L. SHAW, from Windham, Maine, to Carthage, N.Y.

TIMOTHY SIMPSON, from Enfield, Conn., to Colchester, Conn.

DAVID L. SLAMP, from education, SNU, Bethany, to pastor, Hereford, Tex.

CHESTER A. SMITH, from evangelism to pastor, Ashwood, S.C.

STEPHEN R. SMITH, to pastor, Aiken, S.C.

ROBBY D. SONGER, from Bishop, Calif., to Glendora, Calif.

ROBERT H. ST. CLAIR, from Kankakee (Ill.) Eastridge, to Madison (Wis.) First

KENNETH STANFORD, from Worcester, Mass., to Wareham, Mass.

DENNIS E. SWART, from student, NBC, Colorado, to pastor, Colorado Springs (Colo.) Security

VICTOR S. TEETERS, to Newtonsville, Ohio

DAVID L. TOBEY, from student, ONU, Kankakee, to pastor, Okemos, Mich.

CHARLES R. TONE, from district assigned, to pastor, Greenfield, Ohio

BARRY P. WALTER, from student to pastor, St. Albans, Vt.

DON WELTON, from Tampa (Fla.) Temple Terrace, to Lake Mary (Fla.) First

DAVID L. WEST, from Waynesburg, Pa., to Springfield (Ill.) First

GEORGE E. WHELOCK, from evangelism

to pastor, Springfield (Ill.) Abundant Life

HERBERT M. WHITE, to pastor, Haverhill, Mass.

JERRY W. WHITE, from pastor, Nampa (Idaho) First, to district superintendent, Northwest Oklahoma

RANDALL S. WITBECK, from associate, Princeton, Fla., to pastor, Starkville, (Miss.) Mission

DOUGLAS C. WOODS, from student to pastor, Winnipeg (Man.) Elmwood

RICHARD R. WOODWARD, from International Falls, Minn., to Searcy, Ark.

RANDALL G. WRIGHT, from Brookhaven (Miss.) First, to Malden (Mo.) Heritage

JAMES E. YOUNG, from Cherry Grove, Mich., to Whitesburg, Ky.

Recommendations

The following have been recommended by their respective district superintendents:

SAMUEL DOCTORIAN, evangelist, 2020 Kinclair Dr., Pasadena, CA 91107, by Paul Benefiel, Los Angeles District.

TIMOTHY E. GINTER, evangelist, 60 N. Huron St., Belleville, OH 44813, (419) 886-4533, by Jack R. Archer, North Central Ohio District.

MARVIN JAGGER, evangelist, 29446 Country Rd., P5, Deloris, CO 81323, by Leon F. Wyss, Colorado District.

LEON F. WYSS, Colorado District.

Moving Missionaries

BROWNING, MR. LINDELL AND KAY, Cyprus. Field address: 30 B Karyatides Street, P.O. Box 2044, Larnaca, CYPRUS

CARNEY, REV. KEN AND RUTH*, Dominican Republic. Field address: c/o LYNX Air, P.O. Box 5600, Fort Lauderdale, FL 33340

GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic. Furlough address: 6810 NW 50th, Bethany, OK 73008

HOWERTON, REV. NORMAN and MRS. JOANNA, Argentina. Field address: Casilla de Correo 154, 1629 Pilar de Buenos Aires, Argentina. SOUTH AMERICA

POE, REV. BRENT and CYNTHIA*, Papua New Guinea. Field address: P.O. Box 6606, Boroko NCD, Papua New Guinea

TERRY, MISS DOROTHY, Swaziland. Furlough address: 8200 Pines Rd., No. 101, Shreveport, LA 71129

WOOD, DR. J. ELTON and MARGARET, Brazil South. Furlough address: 82 Gemini Drive, East Providence, RI 02914

*Specialized Assignment Personnel



"You like Pastor McCoy because he's outspoken? By whom?"

Answers to April's 10-Point Quiz

1. B-2; 2. C-Philip Morris Tobacco Co.; 3. C-74%; 4. D-Nevada; 5. C-Powershift; 6. C-60 million; 7. A-33,805; 8. C-Orange County, California; 9. B-Methodist; 10. D-31%.



Captain Hathaway walks down the simulated gangplank, symbolizing a naval officer departing ship for the last time.

SENIOR NAZARENE ACTIVE DUTY CHAPLAIN RETIRES . . .

Captain Dudley C. Hathaway, Chaplain Corps, U.S. Navy, was retired from active duty on December 1, 1990, at Naval Air Station Mirimar, San Diego, Calif. Hathaway had served on continuous active duty for nearly 29 years. For the past 6 years, he has been the

Church of the Nazarene's senior active duty military chaplain.

Hathaway was awarded the Meritorious Service Medal for his double-duty ministry as command chaplain, Naval Air Station Mirimar, and wing chaplain, Fighter Airborne Early Warning Wing Pacific Fleet.

NAZARENE BUSINESSMAN HONORED . . . Vaughn N. Burrell, president of Long-



Lewis Ford in Bessemer, Ala., was selected as one of *Time* Magazine's Quality Dealer Award

finalists in 1990. The finalists were selected by *Time* and the National Automobile Dealers Association.

Vaughn and his wife, Jerry, are members of First Church of the Nazarene in Birmingham, Ala. He serves on the church board and is active in other areas of the church as well.

TEACHER OF THE YEAR . . .

Beverly Stocks Strickland was named Teacher of the Year for W. E. Cherry Elementary School in Orange Park, Fla. She was also one

of five finalists for the Clay County Teacher of the Year.

Strickland is a primary specialist and computer contact person. She has taught gifted children, primary grades, and physical education.

She is involved at Jacksonville First Church of the Nazarene and in community activities with her children.

GREAT REASONING . . .

A paper written by **Karen Schlumpf**, a senior psychology major at Eastern Nazarene College, has been accepted for presentation at a psychological convention.

The paper, "Moral Reasoning: A Quantitative Approach to Development and Gender Differences," will be



TWENTY-FIVE YEARS OF MUSIC . . .

Bradenton, Fla., First Church of the Nazarene honored their organist, **Judith Sykes Cleveland** (r.), with a special day in her honor recently. She has served as the principal organist for more than 25 years and accompanies several music groups in the church.

Cleveland received a plaque, flowers, and gifts from the 85-member sanctuary choir. Pastor **Robert C. Simmons** presented her with a special letter of commendation.



THE PRESIDENT . . .

Karen Bragg was elected state president of the Women's Christian Temperance Union in North Dakota. She is a member of Mandan, N.Dak., First Church of the Nazarene.



Northern, received the company's 1990 Presidential Award. The award recognizes employees who lead by example, take initiative, and work well with others.

AND THE PRESIDENTIAL AWARD . . . Terry Bragg, Trainmaster's clerk for Burlington



In addition to his work at Mandan First Church, Bragg enjoys coaching baseball and basketball.

presented at the Eastern Psychological Association Convention in New York City this month.



Schlumpf lives in Fairfax, Va., where she attends Calvary Church of the Nazarene. She is co-vice president of Psi Chi, a national honor society for students of psychology, president of ENC's Psychology Club, and a laboratory assistant for the psychology and sociology departments.

HALL OF FAME . . . Nancy Detwiler, Eastern Nazarene College volleyball coach, has been inducted into the New Agenda: Northeast Women's Hall of Fame.

Named 1990 Coach of the Year by the New England Women's Volleyball Association, Detwiler led her team to a 40-2 record last year. A 1963 ENC graduate, she also heads the college's athletic department.



Etcetera...

Send your items for ETCETERA . . . to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

CPT Michael Adkins
 BT3 Michael R. Agee
 MAJ Richard L. Agee
 NM2 Daniel Y. Agnew
 Cpl Jon L. Albright
 DC2 Bobby D. Altizer
 Janie Ammons
 Capt Robert J. Anderson
 LCpl Robert Anderson
 Chad A. Anderson
 PFC Leaton Ankle
 Thomas J. Arnold
 SGT Anthony A. Aubrey
 LCDR Douglas Ault, CEC USNR
 Jimmy Austin
 SSgt Richard Baggett
 CWO David Bailey
 PFC Albert Ballesteros
 Travis Barker
 SGT Greg Barnes
 SPC Christopher Barnett
 SPC Mike Bashore
 LCpl Harvey D. Bates
 MS3 Mark E. Bates
 SPC Kevin S. Bays
 Cpl Ted G. Beard
 A1C Carl D. Becht
 Jeffrey Beedle
 SSgt Douglas Bell
 LCpl J. T. Bennett
 DK2 Kelly Bennett
 SPC David A. Bernier
 Sgt. Keith A. Berry
 CPL Cory J. Birdwell
 LT Maurice Birdwell
 2LT Gregory A. Bishop
 SP4 Joel D. Blachly
 SPC Robert W. Black
 SGT Lonnie Blosser
 PVT Leonard Bluhm
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 LCpl Berdell M. Board II
 Brian Bogle
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 Cpl S. K. Bonney
 UTCN James Booth
 Louise Borman
 LCpl Dan Borst
 Sgt Deborah Borst
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 Thomas Bray
 Jim Brickley
 E-5 Kevin B. Brokaw
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 SP Kevin W. Brown
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 SPC Eric Scott Bryant
 1LT Christine Buck
 CW3 Robert E. Buckley
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 SCS/SM Tim W. Burger
 Pvt. Jon A. Burk
 Cpl Rodney W. Burkett
 Cpl Ron Burridge
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 Sgt William P. Cain
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 SPC Jesus Cardenas
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 SPC Terry A. Carpenter
 Sgt. S. K. Carroll
 SSgt E. E. Carter
 SGT Bonnie K. Carter-Williams
 Geoffrey Castello
 LCpl Kenny Casteneda
 SSgt Rodney Castle
 PFC Andrew Chadwick
 SPC William B. Chasteen
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 FR Tony W. Clark
 SPC Donald M. Clarke, Jr.
 SGT James E. Coburn
 1LT Tony Coe
 PVT William A. Coffin
 PVT Stephen Coffin
 CPT Ron Cole
 SG* Rolando Contaeras
 Steven M. Cook
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 HM2 William E. Cook
 PFC Derek J. Cooke
 SGT Charles Cooper
 Cpl Mike Coppola
 PV2 Marty M. Couey
 LCpl R. J. Cox
 Richard A. Cramer
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LCpl Gregory Crew
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 CPT Linda Crosby
 SGT Paul Crouch, Jr.
 Lt Jeff Cunningham
 AD3 Jeffrey L. Curtis
 PFC Richard Dahl, Jr.
 James Dallen
 A1C Keith T. Daniels
 SGT Paul Danner
 PVT Desmond E. Davis
 PVT Robert L. Davis, Jr.
 SMS Richard Deagle
 SPC Anthony DeBenedetto
 LCpl Stephen DeFrees
 LCDR John F. DeGeorge
 E2 Michael Dellinger
 PFC Eugene O. Delve, Jr.
 PVT Phillip DeNeve
 Lt Michael Dennison
 SPC Deana Dickens
 SPC Jerrold Dobbins
 SP4 Mary E. Doenges
 Sgt David Douglas
 LCpl Russ Dozier
 TSgt Jeffrey F. Drake

Cpl Phillip Harold
 AMSC Michael Harris
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 Wayne Havens
 Cpl Jeff Hawk
 E-4 Michael Hawkins
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 David A. Heintzelman
 Ralph Heller, Jr.
 CPT Richard L. Henderson
 Michael S. Hepler
 HMC Joe D. Herre
 Cpl M. A. Heston
 W01 Steven Hiles
 GySgt W. C. Hill
 Amy Himmelwright
 SP4 Tom Hindelang
 James Hinkson
 LCpl Timothy D. Hirst
 OSSN Timothy Hodge
 SPC Raymond Hoested
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 HT1 Roy J. Holt
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LCpl J. W. Leishman
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 PFC Steven D. Leonard
 *CH (CPT) James G. Leston
 SPC Shannon P. Letteer
 SP Brian Lettis
 SPC Cody L. Levi
 SPC Brian E. Lineman
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 UTI Gerald Llanes
 Spec. Floyd C. Lockard
 AFC Lewis E. Long
 MMFN Mike J. Loomis
 SSG David L. Loughery
 SGT Joseph A. Lowe
 SSgt Daniel Lucas
 AG3 Kerry Lude
 Kirk Lude
 1LT Jonathan Lund
 SPC David C. Lyle
 SPC George Maldonado, Jr.
 SPC Michael Manners
 Rose Marci
 SSG Carlton Marshall
 PV2 Jon D. Marshall

2LT Greg Parsons
 SGT Pete Parsons
 2LT Gregory V. Pass
 Cpl. James L. Patterson
 Sgt Jeffrey W. Patterson
 Cpl David N. Payne
 SPC Ralph J. Payne
 SSgt Martin Payotelis
 LCpl Daniel F. Penix
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 SPC Kerry P. Penner
 SGT Kevin D. Perkins
 SH3 Craig L. Perry
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 PFC Drayton Peterson
 Stc. John D. Peterson
 SPC Todd Peterson
 PFC Craig Pettit
 PVT Scott Petrovich
 1SGT Jesse Pettice
 Cpl Carl U. Pfaff
 SGT Jerold R. Phillips
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 IC3 Brion Pinkerton
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 SSgt Robert L. Smith
 SSGT Chester Smolarczyk
 SPC Ronald A. Spurlock
 PFC David E. Stackonis
 LTC Mary Jane Stahl
 Cpt. Pamela Stahl
 Sgt. Nicholas Stamos
 LCpl M. J. Stasey
 YN1 Donna Steffey, USNR
 SGT Bryan Stein
 CAPT John H. Stein, Jr.
 *CH (CPT) Martin Steisslinger
 LCpl R. L. Stem
 E-4 Terry S. Stephens
 CPO Glenn Stewart
 SP4 Scott M. Stewart
 SSgt Daniel P. Stotts
 SSgt Jeffrey W. Street
 Billy J. Strittof
 Sgt Evan Strong
 Lt Brad Strong MC USNR
 PV2 Michael R. Strubhar
 Ron Sturgis
 SPC Jeffrey D. Sudduth
 *CH (MAJ) Wesley W. Sullivan
 PV2 Nicholas E. Szuch
 LCpl Brian Tader, BC
 SGT David W. Tate
 Cpt. Phil Tau
 AA William Temple
 PVT Allen Teston
 AW2 Tim Thacker VS-24
 Sgt R. D. Thexton
 SGT Earl D. Thomas
 Gary L. Thomas
 PFC Kenneth W. Thomas
 *CH (1LT) Daniel J. Thompson
 PFC Robin Thompson
 Cpl. Timothy S. Thompson
 TSgt William Tiger
 SGT Russell Tiffin
 *CH (CPT) Dave Tish
 PV2 Ernie Tracy
 Cpl. Deborah L. Trautman
 Cpl. Lindsey L. Trautman
 Terry Traxler
 LCpl Eddie P. Tuey
 Jason Turner
 SGT Lisa Chilton Turner
 Cpl Bryan L. Tyman
 Sgt. Earl Van Sandt, Sr.
 SSG Raymond P. Vandall, Jr.
 SFC Charles C. Vann III
 CPT Vance P. Visser
 AQ2 Brian Wafford
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 CTM3 Kevin Walker
 Steven P. Walker
 Warren T. Walker
 Cpl Harold G. Wallace, Jr.
 Wade Wantach
 ETC Lyle H. Ward
 SPC Richard Warren
 LCpl Roger Webber USMC
 E3 James L. Weimer
 PFC Karen Welch
 Sgt Mike Welch
 SP4 Daniel K. Welliver
 SGT Curtis Wells
 OSSN Kevin E. Wells
 RM2 Michael R. Wells
 LCpl Brian E. West
 SA Kenneth E. Whitaker
 CPT Deb White
 David Whitmarsh
 LCpl Mark Whitney
 PFC Peter Whitten
 TSgt Harlan L. Wilkerson
 CPL Ronald F. Willard, Jr.
 TMC Chad A. Williams
 Cpt David Williams
 AMS3 Darren P. Williams
 SFC James C. Williams
 MA2 Roger Williams
 Sgt William M. Williamson
 MM3 Keith Wilmore
 SPC David J. Wilson
 PFC Steven Wilson
 CPT John Winn
 Sgt. Karen L. Wiseman
 LCpl Jeremy Wiser
 Sgt Fred Woizeschke
 Brent Woods
 LCpl Andrew L. Woolsey
 LCpl Richard A. Wooten
 Billy B. Wright
 MSgt. Clifton M. Wright
 SPC Jeffrey S. Wright
 SPC Charles Wyatt, Jr.
 2LT Robert Wycoff
 *CH (CPT) Paul J. Yacovone
 SPC Kaye G. Yazzie
 SPC James Zack, Jr.
 2LT Dennis Zink
 TSGT Daniel E. Zypf, Jr.

An estimated 1,000 military personnel who participated in Operation Desert Storm were members of the Church of the Nazarene family. This list was compiled by Nazarene Chaplaincy Ministries from names submitted by family members and churches as of February 15. The Board of General Superintendents encourages Nazarenes around the world to continue to pray for the situation in the Middle East and for the speedy return of military personnel. (*denotes a chaplain)

**DESERT
 NAZARENES
 IN THE GULF
 STORM**

AT3 Neil Dursteler
 AE2 C. E. Dusk
 PV2 Michael Duval
 John C. Eckroat
 PFC Daniel A. Edwards
 SP Harper F. Edwards
 Michael Elam
 SSgt Norman Elise
 LCpl Leocadio Esqueda
 PFC Christopher Evans
 SGT Richard C. Evans, Jr.
 Sgt James Fennerty
 CPL Victor A. Figueroa
 SPC Mark Fiorini
 Sgt Thomas L. Fleming
 PFC Brett Fletcher
 Sgt Kristin A. Fliehs
 Sgt Lyn P. Fliehs
 PFC Neill B. Flood
 SGT3 Edward N. Flynn
 CWO2 John M. Foley III
 *LCDR Chris E. Fosback, CHC
 J01 Jerry L. Foster
 CAPT Tim Foster
 *CH (CPT) David W. Frazer
 AT3 Brian Freysz
 AW3 Tem Frierson
 A1C Victor R. Friesen
 2LT John Frisk
 CPT Ronny A. Fryar
 SGT Bobbi Lynn Fudge
 PFC Keith D. Gamblin
 SGT Antonio G. Garcia
 PFC Dennis M. Gardener, Jr.
 SGT Derrick B. Gardner
 UFG3 Charles Garrett
 PFC J. G. Gay USMC
 SP4 Kenny Gee
 1LT Laura George
 SGT Robert Gerken
 1stLt Charles Gibson
 Cpl. Trent A. Gibson
 SSgt Stanley Gilmore
 SGT Dwight E. Gipson
 HM3 Jason B. Girouard
 SSG Blaine Godfrey
 PFC Anthony J. Gonzales
 Cpl (1LT) Dwayne Goodale
 SGT Donald L. Gower
 Steven R. Grant
 Maj. Scott E. Gray (Dentist)
 LCpl Travis W. Gray
 SPC Christopher S. Greene
 Tony Grider
 LCpl John Griffin
 LCpl Brandon Grollier
 MAJ Mike Gross
 AA James M. Guerrero
 PFC Richard Gutshall
 *CH (CPT) John W. Gwinn
 SK1 Steven Hada
 LCpl Richard Hagen
 PFC Jeffrey A. Hall
 David D. Hallisey
 SSgt Phillip W. Hammond
 AR Tad Hand
 SGT Todd Hanson
 Sgt Peter T. Hanson

AMN Kenneth L. Horning, II
 SSgt. William Lee Hornstein
 CWO3 Ken Howard
 SPC Michael E. Howie
 AMH2 Thomas Earl Hoy
 MAJ Herb Hunter
 CPT Timothy A. Hursh
 CH Carroll Hutcheson
 Gordon Hyde
 SSG Linda Ives
 PFC Danny Jackson
 1Lt. Randy Jackson
 CPO Gary L. Jacobs, Jr.
 AMSAA Thomas J. Jacobson
 SPC Brent Jagger
 Cpl Bruce James
 Brad James
 DC-3 Wayne E. Jamison
 PFC Shelby C. James II
 SGT J. C. Jenkins II
 Lt. Col. Dennis Jennings
 TSgt June Jensen
 SGT Chris E. Johnson
 MAJ Debra Johnson
 OSSN James M. Johnson
 PM2 Kent L. Johnson
 SSgt L. D. Johnson
 LCpl LeRoy A. Johnson II
 PFC Steve Johnson
 SPC Wesley Johnson
 SSG Arnold L. Jones
 SPC Charles V. Jones
 Lt. Devon Jones
 PVT David Jonason
 SPC James K. Julian
 SGT Melissa Kaerwer
 CPT Geraldine Kass
 8A Shane L. Keenan
 SGT Dana Kellogg
 SA Ty Kelly
 PFC Julie Kerr
 SPC George F. Kessner
 Sgt. J. F. Kesterson
 Chad Kilber
 SPC Karen King
 LCpl Vince L. Kinser
 Cpl David J. Kirkpatrick
 SPC Steven Klingler
 SGT Albert A. Koester
 SPS David L. Koonce
 SSG Donald Kraemer
 SSG Kendall K. Krebs
 E4 Gary L. Kropp
 *CH (CPT) Dennis Krumlauf
 CPL Michelle Y. Kunzig
 SFC J. A. Kuonen
 SRA Del E. Laidley
 SPT Stephen R. Lane
 Aaron S. Lang
 FC2 SW Kevin Langager
 W01 Brian LaRose
 Tim Larsen
 Capt Gary Lauson
 SGT Robert Lawless
 *CH (CPT) Larry R. Lawrence
 SGT John R. Lear, Jr.
 CH (CPT) Rebecca Leckrone
 PFC Darrell Lee
 CPL Thomas Lee

PFC Joseph Martin
 Drake Martinez
 *CH (CPT) Jeffrey A. Mason
 2LT Marlin S. Mason
 LCDR Mike Matson
 DVCA Kent Matthews
 LCpl Jacob A. May
 SSgt William McAdoo
 Cpl Sean McCabe
 Cpl. Eric A. McCarl
 1LT Thomas McCaulley
 SGT Allen D. McConnell
 SSgt Steven McCool
 BT2 Larry McCracken
 CPT K. R. McDaniel
 LCpl McFarlane
 HM2 John McFerran
 SSG Wayne M. McLarrin
 SSGT Dan Meckel
 SSgt Robert Melden
 Cpl Keith Menard
 PFC Ray H. Mendez II
 SPC Thomas E. Merriam
 PFC Christopher J. Mesunas
 SSG Christopher S. Meyers
 TSgt Raymond S. Millar
 Alan Miller
 Chris T. Miller
 Mr. Dave Miller
 Mr. Jeffrey Miller
 *CH (CPT) Daniel J. Minjares
 1SGN Michael Moeller
 SGT John Monroe
 PFC Timothy Montgomery
 Stanley R. Moody, Jr.
 *CH (LTC) Lowell P. Moore
 SGT Paul D. Moore
 MAJ Rebecca L. Moore
 A1C Tony Motence
 PFC J. R. Morgan
 SGT Jimmy E. Morgan
 SP4 Harold W. Morris
 1LT Tamara L. Morris
 Cpl G. A. Morrow
 *CH (CPT) Stephen M. Mounts
 Sgt Brian M. Nagle
 SSG Mark A. Nansel
 IC3 Jason Nazaryk
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 SPC Nadine Nichols
 Chuck Nicholson
 LCpl Kei Niman
 David A. Novak
 STG3 Andrew S. Ocampo
 PV2 Juan Ochao
 1LT Timothy Ockerman
 SSG Paul S. Oliver
 Duane L. Olson HMC
 SPC Michael J. Olson
 SA Charles T. Oswald
 2LT Kelly D. Ouderkerk
 PN1 Timothy E. Owens
 SMC James Page
 E5 Timothy Page
 SPC Barry E. Paquet
 Cpt Patrick G. Pargin
 Cpt Randall Parker
 AMN Robert Parks, Jr.
 Domedes Parks

*CH (CPT) David R. Plunkett
 Sgt F. A. Poe
 Kevin Pohawatchoko
 Jackson Polhans, USN
 LCpl Chris S. Powell
 Chaplain R. S. Powers
 Sgt Paul Pratt
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 HN Michael A. Prince, Jr.
 SPC Brian C. Prax
 LT Ronald R. Quanstrom
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 LT Shirley Ray
 Curt Redkey
 J. W. Reid
 SPC Jeff Reimer
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 LCpl John Rich
 SPC Cory D. Richards
 Amn. Dan Richards
 SP4 Scott Richwine
 1LT David W. Riggins
 PFC Erin Ring
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 *CH (CPT) James Roberts
 Omas T. Roberts
 SR David B. Robertson
 SFC Jimmy Robertson
 SPC Douglas A. Robison
 Ray Robledo, Jr.
 SSgt N. L. Rogers
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 SPC Vincent C. Rutledge
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 LCpl Miles Saxon
 SSG Thomas W. Scarberry
 SFC Leonard Schell
 PFC Brian L. Scherbarth
 LCpl Stephen Schlatterer
 LCpl F. H. Schmidlin
 TSgt Byron Schmidt
 E5 Timothy J. Schmidt
 PFC Kevin Schulte
 SPC Todd Schulte
 SGT Kevin Scott
 KD Adan Shaffer
 ABFAU Paul E. Shallenburg
 SGT Daniel L. Shaw
 DKSN Aaron T. Shellenberger
 A1C Larry W. Shenold
 SPC Sean D. Shenold
 A1C Jeffrey R. Shepherd
 *Ch. Maj. Jay R. Sherwood
 SGT Oscar M. Shively
 Mr. Gary Shobe
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With Our Combined Efforts,
\$9,159,022 Was Raised



No More Sea

In John's vision of the new heaven and new earth "there [is] no more sea" (Revelation 21:1).

Many people find that statement disappointing. They have loved the sea, choosing to venture upon it and happy to live beside it. I am among those who never tire of seeing the ocean, and if beachfront property wasn't so expensive, I'd enjoy a retirement cottage overlooking an ocean. Living in a light-house would be perfect except for stairs—which have gotten strangely steeper as I have quietly aged.

But John was a Jew, and Jews were people of the land, not seafarers. After each dispersion of Jews among other nations, the sea—any sea—became a symbol of separation from homeland and countrymen. Given their history, you can understand how a vision that excluded seas would be received by John as comfort, not as deprivation.

God's eternal order excludes death and mourning also (v. 4). Separation, with its infinite sadness, gives way to reunion and communion. When you have buried loved ones in hope of the resurrection, "no more sea" becomes a precious promise. When your heart aches for a missing form, when your lips cry out an unanswered name, the thought of unbroken fellowship with those you love in God's "better country"

is powerfully sustaining.

But the sea was not just a restless and unceasing reminder of painful separation. It also functions in the Book of Revelation as a metaphor for the political and social chaos that gives Antichrist his opportunity to emerge and deceive and enslave. The "beast" who tyrannizes the nations and persecutes the people of God comes from the sea (13:1). "No more sea," therefore, points to a restored order whose stability and peace preclude the tumults that have plagued the history of fallen mankind.

Christ reigns, and the Antichrist has been overthrown and destroyed forever. That triumphant truth is the main significance of the disappearance of the sea in John's vision. The Lamb, and not the beast, is victorious at Armageddon. Crimes, riots, and wars—with their harvest of pain, death, and sorrow—are memories scrubbed away by the light and glory of the Lamb's reign.

God against chaos, battling it and reducing it to order—to *shalom*—is a theme recurring from Genesis to Revelation. The promise of God's ultimate and eternal triumph creates and sustains hope in times like these.

For the sea is once more

whipped to frenzy. The waters churn and mount and break with destructive force around the world. Political and economic chaos have lashed the mid-East and Latin American countries for years. Governments rise and fall, not in the orderly succession of political evolution but with the savagery of hurricanes, unleashing tornadic winds

***"No more sea"
becomes a
precious promise.***

and crushing waves upon confused, frightened populations.

In the midst of this terrible shaking of nations—these worsening convulsions of history as it moves toward its death—we read the promise of a new age, of eternal peace, of an enduring city, of earth and heaven joined in indissoluble union, of God and His people living together in unspoiled holiness forever. "There is no more sea." As a dying friend once said to me, with a broader context than he could imagine, "It will be all right."

HH

One of our veteran college presidents passes on some words of wisdom on the eve of his retirement.



THINGS I WOULD LIKE TO SAY TO THE CHURCH ABOUT HER COLLEGES

**BY HOMER J. ADAMS, PRESIDENT
TREVECCA NAZARENE COLLEGE**

It is a pleasure for me to talk about our colleges. I am completing 30 years of service at Trevecca Nazarene College as teacher and administrator, augmented by 13 years in the public sector of higher education. It has been a blessed experience in a noble cause.

My comments as a college president and as chairman of the Council of Education naturally reflect the viewpoint of American Nazarene institutions more than others. I must speak from experience. However, I salute Nazarene schools around the world which are waging war against ignorance and lifting up Christ at the same time.

As I wind up my full-time service in a Nazarene college, there are some things I would like to say to the Church of the Nazarene of which I have been a member for 60 years.

Nazarene Colleges Have Kept the Church Strong

Our denomination is rapidly approaching its centennial, and what a celebration that will be! It has made an impact on the world out of proportion to its numbers and resources. The church is now involved in 95 countries of the world, carrying out the Great Commission. While other denominations are losing members and pulling back from world mission responsibilities, Nazarenes are in a

dynamic mode, growing and expanding.

There are some reasons for the impact made by our church. Among these are:

—An emphasis on education. The fledgling denomination, about the turn of the century, founded colleges when it seemed not to have the resources to do so. The church has continued to establish schools and colleges and, through a crea-

Who needs Nazarene colleges in these days of moral relativity and Laodicean drift?

tive publishing house, has pursued the continuing education of its people.

—An emphasis on evangelism. A sustained effort to save the lost through revivals and personal soul winning, and an emphasis on perfect love which, as John Wesley declared, relates directly to evangelism.

—An emphasis on world missions. A thread that runs so true from the founding of the denomination to

the present has been the burning desire to take the gospel to the dark corners of the earth. The benefit to civilization and to God's kingdom for such endeavor is beyond calculation.

How do these emphases and a church on the move relate to our colleges? *They relate because educational institutions are at the heart of a dynamic church at work in the world.* Nazarene colleges prepare preachers, evangelists, and missionaries. They train the laity for Christian service, regardless of one's vocation. All of the spiritual goals of the church—worship, revivals, prayer meetings, Bible study, and Christian education are emphasized on the Nazarene college campus along with an academic program in constant pursuit of excellence.

The World Desperately Needs Christian Colleges like Ours

The evidence is abundant that the world is in a moral crisis, and American society in a Laodicean drift. Many large universities have abdicated the responsibility to inculcate values and to teach moral imperatives. Not Nazarene colleges! All emphasize instruction in the Bible, in doctrine, and in ethical values. A look at the "mission" statements in Nazarene college catalogs reveals that all include as part of their purpose

the Christian distinctive, the salvation of students, the biblical doctrine of holiness in the Wesleyan tradition, the connection with the church, and Christian service along with a high quality of education.

At a recent meeting of deans and presidents of colleges and universities, concerned administrators were struggling with the problem of drugs and alcohol on the college campus and government mandates to deal with these issues. How to permit the use of alcohol, yet regulate its consumption, seemed a problem too knotty to solve. I stood and said, "In my college we have a simple and reasonable position—a total ban on drugs and alcohol and plans to make every reasonable effort to see that

Some challenges are designed to keep college presidents on the brink of paranoia and incredibly alert.



Homer J. Adams, layman, educator, administrator, and retiring president of Trevecca Nazarene College.



General Superintendent Eugene L. Stowe presents President Adams with a piece of the Berlin wall during a chapel service at TNC.

students don't use them." The crowd seemed stunned, yet envious of such a novel idea. TNC is exactly like other Nazarene colleges on this principle.

Richard Halverson said, in a devotional newsletter, *Perspective* (McLean, Va., April 11, 1990):

"Men redeemed by the gospel become, in the power of Christ, a redemptive force in their society; *redeemed men redeeming their society*—penetrating every unit of human relations in the power and love of Christ's Gospel—this is *the Divine strategy*." This is precisely what Nazarene colleges are doing—sending

forth graduates to be a leaven in society and to make the world a better place.

Let's just look at one profession whose personnel are trained in Nazarene schools—education. I estimate that there are several thousand public school teachers, Nazarene-trained, with teaching skills, moral character, and a sense of commitment that evoke eloquent expressions of appreciation from principals and superintendents. What role models for children at an impressionable age! No doubt Nazarene principals, superintendents and college administrators, and teachers number in the hundreds

in the public sector. This is educational evangelism, folks!

Our Church and Colleges Really Do Need Each Other

The denomination, operating through the churches and districts of the regions, provide students, financial support, and supervision for the colleges. About 15% of colleges' budgets that range in size from \$10 million to \$20 million in the United States, come from funds sent in by the churches. Though I am frequently heard to say, as are my colleagues, that it ought to be more, it is generous support. We are the envy of other church colleges.

Nazarene colleges focus on our churches for recruitment purposes.

Photos by Michael Johnson



President Adams chats with students on the TNC campus. (L. to r.) Brian Clyburn, Adams, Chris Hampton, and Melanie Huggins.

Our main interest is on undergraduate students, preferably Nazarenes. Adult education programs that cater to outsiders, and which provide a valuable and even lucrative service, are secondary in importance.

Unfortunately, other colleges cast their eyes toward Nazarene churches and the rich resource of young people who are college prospects. Pastor, in these days of competition for students and the need to keep Nazarene institutions viable, please don't invite to your church choirs and ensembles, complete with application forms, to extol the virtues of the competition!

continued on page 36

Key Concerns for Nazarene Higher Education in 1991

SEE A NEW VISION!

BY STEPHEN W. NEASE

Dr. Riley Coulter, new president of Canadian Nazarene College, concluded his Installation Message with words to the CNC constituency that should become a challenge to all concerned for Nazarene higher education today.

It is time to dream a new dream; it is time to see a new vision. When they asked Helen Keller about her blindness, she responded, "What's worse than being blind? Being able to see, but having no vision!"

Where God will lead us in the days that are before us is yet to be seen. But I have a dream; a vision burns in my heart today. I have every confidence and assurance that the work that He has started will continue, and it will grow, and it will develop in ways that will please Him. Young people will be called to ministry; young people will go from this campus to serve this present age. And our God will be glorified. Amen!

It is significant that the "new dream" of a new leader in Nazarene higher education—young people called to ministry; well-equipped Christ followers entering every walk of life to serve this present age—is a continuation of the vision of those who over the years have sacrificed to establish, build, and maintain the educational institutions of the Church of the Nazarene that God might be glorified.

Some thoughts from a recent book by the president of a sister Christ-centered college will bring this into focus. Its title underscores its concern, *Reclaiming a Mission: New Direction for the Church-Related College*. Dr. Arthur J. DeJong says that "now is the time for the church-related college to rediscover its history, its identity, its mission. Now is the time for the church-related college to develop a new 'raison d'être.' Having cut themselves off from the in-

fluence of the church and becoming increasingly influenced by the public university, many church-related colleges lost their unique identity and mission." A large part of that mission, DeJong points out, is to assert the unifying and energizing influence of faith in higher education; to offer value-oriented education; to stay close to the heartbeat of the church.

The start of the decade of the 1990s has seen a number of new leaders take their places in Nazarene higher education in North America and throughout the world. Unitedly they share a continuing vision of the role of holiness higher education in the Church of the Nazarene; unitedly they are determined that our educational institutions shall stay close to their church and remain true to their historic mission even as they seek new ways to interpret that mission to a new day.

Against the backdrop of the call for Nazarene educators to "see a new vision," I would like to list several key concerns in Nazarene Higher Education, 1991.

CONTINUING SPIRITUAL RENEWAL

Dr. E. LeBron Fairbanks of Mount Vernon Nazarene College writes, "These are exciting days on our campus. Rev. Tim Green was our fall evangelist. We are experiencing a tremendous revival on campus. Faculty members who have been here for a long time tell us that it is by far the most significant movement of God's Spirit on our campus that they can recall."

His statement reflects the desire, goal, and need of every Nazarene campus throughout the world today!

GOD'S CALL TO A LIFETIME MINISTRY

In concern for the future of our church, a new method has been developed to determine the vocational plans of students in our North American colleges. Although the survey is yet to be fully developed, two out of five of those responding this year indicated that they are planning for,



The new residential building on the campus of Visayan Nazarene Bible College, Cebu City, Philippines. Julie Macainan serves as president of VNBC.

Jeanine van Beek is congratulated by Robert Woodruff, dean of European Nazarene Bible College, during her installation as rector of ENBC last fall.



or are open to, careers in ministry, and most of these (84%) feel that theirs is a lifetime calling.

More than 4,000 students in Nazarene higher education today sense God's call to a full-time ministry in the Church of the Nazarene! While the ongoing leadership of the Lord often redirects the future ministry of a college-age student, the most frequently mentioned ministerial roles were youth ministry (868), pastor (549), educator (530), and counseling ministry (518). In summarizing this pilot survey, Dr. Kenneth Crow, who conducted it and an-



Members of the June 1990 graduating class of our Nazarene College of Nursing, Papua New Guinea. Missionary Virginia Stimer serves as principal of the school, which was begun in 1972.

alyzed the results, stated that because present results are incomplete, "the total number of ministers at each institution is no doubt somewhat higher than the totals reported here." and "it may be that the perceived decline in numbers of Nazarene youth responding to the call to ministry has actually been a shift to other ministry roles."

Add to the above the fact that the vast majority of all other students at our Nazarene colleges are preparing for a service-oriented career, and the conclusion is that God leads in the career selection process today even as in other years! Nazarene students today see a new vision of service and are preparing to fulfill it.

A WORLDWIDE "SYSTEM" OF NAZARENE HIGHER EDUCATION!

The Twenty-second General Assembly, upon recommendation of its Education Commission, established an International Board of Education charged with coordinating educational planning at the general church level and providing for orderly development and deployment of our worldwide educational resources. A glimpse at the variety of higher educational offerings throughout the In-

ternational Church reveals a strong "system" of Nazarene higher educational institutions already in place to assist in fulfillment of the mission and key objectives of our church, which are "to advance God's Kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures" and "to respond to the Great Commission of Christ to 'go and make disciples of all nations.'"

Think of it! Our church has responded to the educational needs of God's called people by establishing 19 undergraduate and graduate theological colleges and seminaries in World Mission Regions. In North America, nine colleges with strong emphasis on religion and the liberal arts, a Bible college, and a graduate seminary serve the church. And, in world areas where need demands, three nursing colleges, a teacher training college, and a Christian junior college are in place.

In fulfillment of our responsibility to minister to those from a variety of cultural backgrounds, 20 multicultural extension centers have been established in the United States and Canada. These, together with the strengthened educational ministry of Nazarene Indian Bible College, are conducted under the leadership and control of our Nazarene Bible College in Colorado. It is undeniably true that the International Church of the Nazarene offers educational opportunities to all who would seek to serve Jesus Christ today. And, we are willing to pay the bill!

RESOURCES TO FULFILL OUR EDUCATIONAL MISSION

It has been my privilege to visit all of our higher educational institutions in the United States and Canada and many throughout the world. All are blessed with adequate facilities and equipment; each is in need of more adequate funding to fulfill its educational mission.

In recent days, several of our campuses have added significantly to their facilities—a lovely three-story staff house at Visayan Nazarene Bible College in the Philippines, a chapel-fine arts facility and a Free Enterprise Building at Mount Vernon Nazarene College, an entire new nonracial campus at Nazarene Theological College in Honeydew, South Africa, a Convocation-Athletic Center at Olivet Nazarene University, and three fine dormitory-classroom buildings and a chapel at Africa Nazarene University College in Nairobi, Kenya, to name a few.

But the resource needs of higher education in the Church of the Nazarene go far beyond facilities, equip-

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HYND DIES IN AFRICA



Dr. David Hynd, pioneer medical missionary to Swaziland, died February 14 in Manzini. The 95-year-old Hynd suffered a stroke May 21, 1990.

Funeral services were held February 23 at Sharpe Memorial Church of the Nazarene in Manzini.

Hynd is survived by a son, Dr. Samuel Hynd, a physician in Manzini, and two daughters, Margaret and Isabel.

Born in Perth, Scotland, Hynd was a graduate of Glasgow University. Ordained in 1924, he was assigned as a missionary to Swaziland in 1925.

Hynd was honored by the 67th session of the General Board and the National Association of Evangelicals in 1990. Among other things, he founded Raleigh Fitkin Memorial Hospital, Swaziland Nazarene Nursing College, the Nazarene Teacher's Training College, and the Red Cross of Swaziland. Twice decorated by the British government, Hynd received the Order of the British Empire in 1937. In 1947, King George VI decorated him with the Commander of the Order of the British Empire.

After his retirement in 1962, Hynd was honored by the Swazi government with a postage stamp that bears his image.

NAZARENES PERISH IN TRINIDAD

A group of Nazarenes enjoying an alternative to the annual Carnival in Trinidad suffered tragedy February 10. Seven persons, including five teens from the Cumuto Church of the Nazarene, drowned when a tide struck the beach where they were playing.

According to Ruth Saxon at Caribbean Nazarene Theological College, one man, a cook at the church camp, heard the screams of the young people and ran to help. He was able to save at least one child before drowning himself. Another Nazarene man and an American working in Trinidad, who was not a Nazarene, drowned while trying to assist the youngsters.

The accident occurred at the camp, which was being held near the Atlantic Ocean. The camp is designed to keep the young people away from the Mardi Gras celebrations.



Five couples were commissioned as missionaries of the Church of the Nazarene by the General Board February 25. They are (l. to r.): Jerry and Brenda Rice, James and Gay Wandling, Roger and Kathy Pacholka, Kent and Mary Dougharty, and Linda and Bryan Heil.

NEW MISSIONARIES COMMISSIONED

Five couples were commissioned as missionaries of the Church of the Nazarene by the General Board February 25.

Dr. Kent and Mary Dougharty of the Dallas District were commissioned as specialized assignment medical missionaries to Raleigh Fitkin Memorial Hospital, Swaziland Institutional Council.

Kent is the son of Kansas District Superintendent W. T. Dougharty.

Jerald and Brenda Rice of the Kansas City District were assigned as career missionaries to the Nazarene Mexico Seminary in Mexico City.

Rev. Bryan and Linda Heil of the Akron District were commissioned as specialized assignment missionaries to the Papua New Guinea Church Growth Council.

Dr. Roger and Kathy Pacholka from the Southwest Ohio District were appointed as specialized assignment medical missionaries to Raleigh Fitkin Memorial Hospital, Swaziland Institutional Council.

James and Gay Wandling of the North Carolina District were appointed as specialized assignment Work and Witness coordinators and builders to the Portugal Council.

NAZARENE CASUALTY IN PERSIAN GULF WAR

Michael Anderson, 33, is the only known Nazarene casualty of the Persian Gulf war. Anderson was a member of Clarksville, Tenn., First Church of the Nazarene.

Anderson was a helicopter aviator with the 160th Special Operations Aviation Regiment (Airborne) out of Fort Campbell, Ky. He was killed about 3:30 A.M., February 21, when his UH-60 Blackhawk helicopter crashed while attempting to land in bad weather somewhere in western Saudi Arabia.

He was one of four crew members and three passengers killed in the crash.

The helicopter was returning to its base on a medical evacuation mission.

Anderson had arrived in Saudi Arabia about three weeks before his death, according to Scott Lowry, pastor, Clarksville First Church. His wife received a letter from him just before his death. She read portions of it to the congregation Sunday, February 24. In the letter, Anderson told the church that he loved them and was praying for them each day.

Lowry described Anderson as a man who loved his Lord, his family, his church, and his country.

Anderson is survived by his wife, Ann, and three small children, Eric, Megan, and Kyle.

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18 ^mThen the disciples of John reported to him concerning all these things. 19 And John, calling two of his disciples to *him*, sent *them* to ³Jesus,

plis 35 5
John 9 7
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[Is 61 1-3,
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