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Herald of Holiness

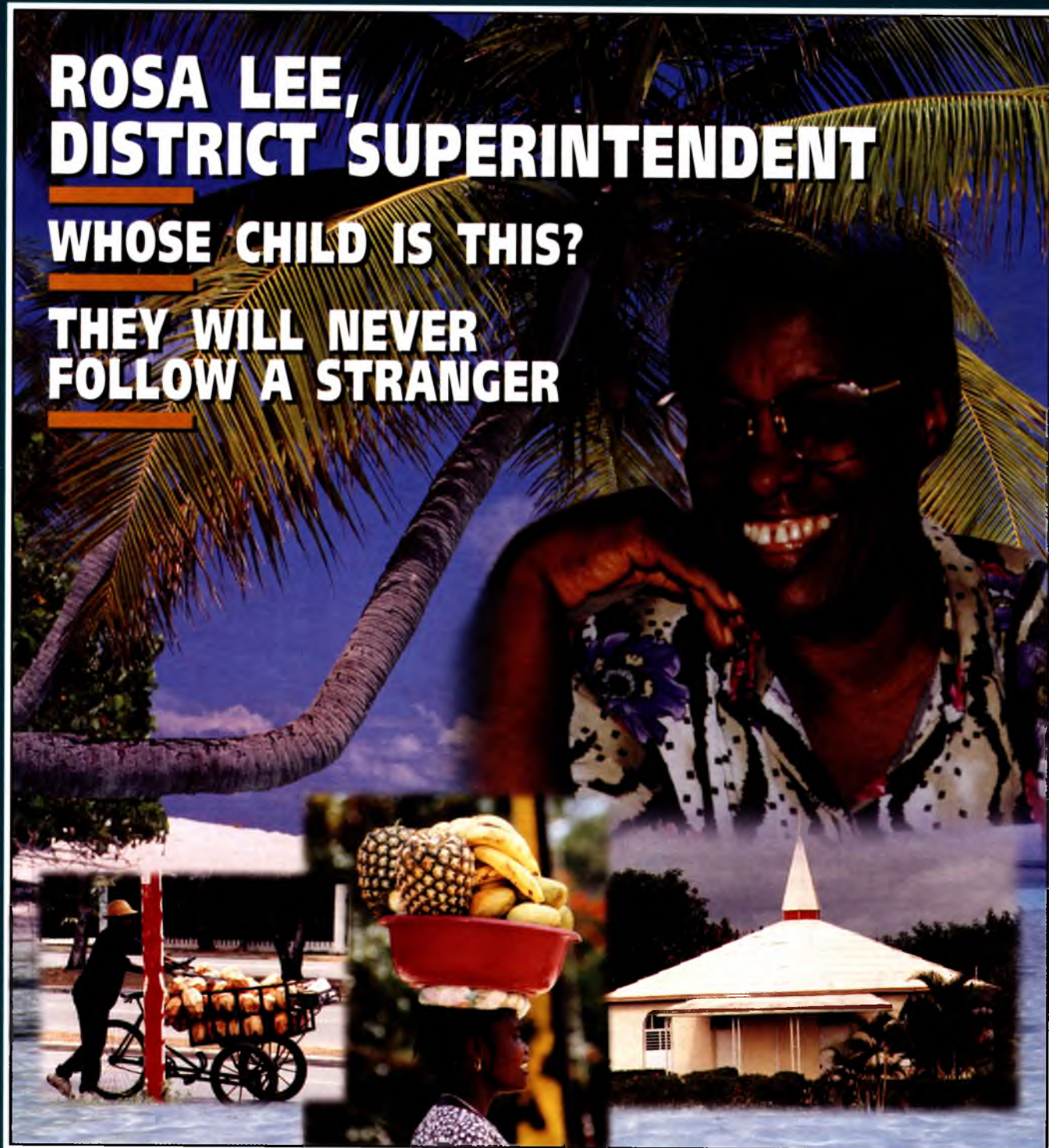
AUGUST 1997

CHURCH OF THE NAZARENE

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DISTRICT SUPERINTENDENT**

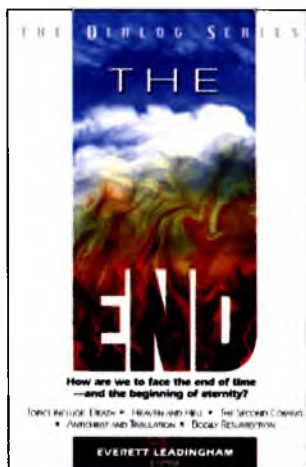
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**THEY WILL NEVER
FOLLOW A STRANGER**



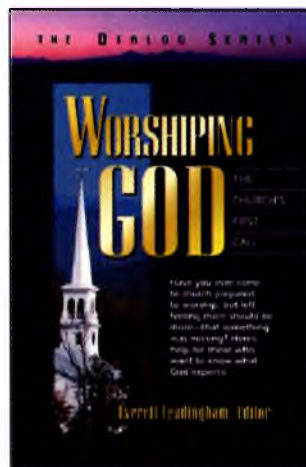
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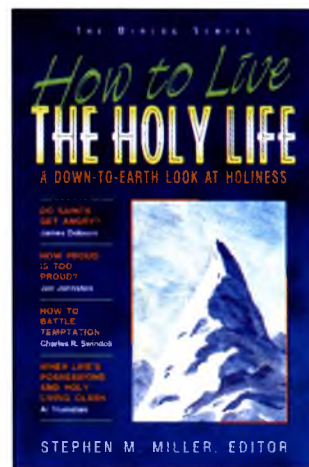
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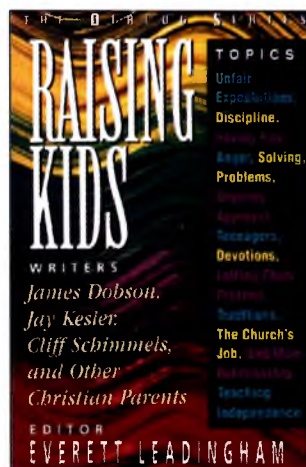
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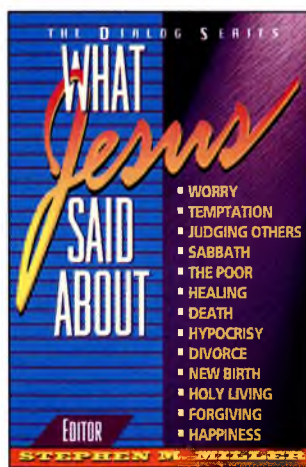
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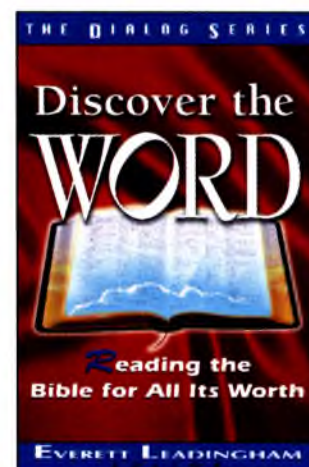
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The Lay Revolution

by John A. Knight

Major transitions are occurring today in the life of the Church as new structures, ministries, and ways of proclaiming the love of God in Christ are developing. For one thing, the laity are rediscovering themselves and the fact that they, too, have a ministry. This rediscovery of one of the Church's richest resources for ministry may be the greatest discovery of our day as we rush toward the third millennium. The hope of the ministering Church is an informed, inspired, and committed laity.

One of the primary tasks of the clerical minister is to equip the "saints," the people of God, the laity, for works of ministry. Ephesians 4:11-12 says: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, *for the equipping of the saints for the work of ministry*, for the edifying of the body of Christ" (NKJV, emphasis added).

Clearly, the function of the specially called men and women we know as evangelists, pastors, and teachers is not to try to do all the ministering or service. This is neither desirable nor possible. Rather, their function is to prepare, equip, train, and challenge those commonly called "the laity" to do the work of God in the world.

The Church must grasp anew this biblical teaching and dramatize the truth that *every* Christian is a witness and a missionary. We must accept and develop the role of the layperson in the exercise of spiritual ministries.

For too long, our emphasis on laypersons has been inspired by pragmatic reasons, rather than biblical or theological ones. The layperson has

been thoroughly domesticated, viewed as a pawn to be mobilized for secondary purposes, rather than as an expression of the Church and its calling and function in the world. We have thought primarily in terms of enlistment and only occasionally in terms of a truly biblical conception of the Church.

But the lay revolution we are talking about goes much deeper than simply "laymen's work." It is concerned with laypersons as an essential part of the Church's life and mission, and not primarily as an insufficiently tapped reservoir of manpower.

EVERY CHRISTIAN IS A WITNESS AND A MISSIONARY.

Dr. Kenneth Chafin said, "Today's laymen would like to feel that there is more to being a follower of Christ than *voting yes* on all the recommendations that come from the church board, or more than coming to the church on Saturday to put a new linoleum in the kitchen."

Every person in the Church must be summoned to occupy the right place in regard to serving God's purpose. Nobody is "out of the action." More and more of our laypeople and ministers are catching this vision.

The responsible participation of the laity in the discharge of the Church's

divine calling is not primarily a matter of idealism, enthusiasm, or organizational efficiency. It is fundamentally and foremost a new grasp of the meaning of the gospel. The Church does not exist merely to energize its constituents for well-meaning projects of society—but to *save souls!*

Søren Kierkegaard said most people think of the church as a drama—the preacher is the star actor, God is the Prompter, the people are the critics. The truth is that the preacher is the prompter (the equipper), people are the actors, and God is the Critic (Judge).

Ayres, in his book *The Ministry of the Laity*, wrote: "If you are a Christian, you are already a minister. You may be surprised, alarmed, pleased, antagonized, suspicious, acquiescent, scornful, or enraged. Nevertheless, you are a minister of Christ." Through the power of the Spirit, Christ is able to create out of all kinds of people men and women who are spiritually responsible and effective.

Let's appeal to our laypeople in the name of Christ on the basis of what they are by the nature and calling of Christ's Church as the "people of God" (*laos*), sent into the world for witness and service. It is this vision of the Church that seems to be coming into focus, and I pray will increasingly impact the life of the Church in revolutionary ways.

Only as this revolution takes deep rootage throughout our great Zion during this new quadrennium will "Holiness—the Message of Hope" bring a despairing world to know Jesus Christ. H



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SIGNS

Who Is He?

MICHAEL R. ESTEP



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

Do YOU KNOW who is older than the denomination, is still training ministers, continues as a faithful member of his local congregation, and is the father of the pastor of the mother church of the denomination?

Husband, Lott, Chopfield, Bowman, Adams, Ballard, and Johnson all know who he is. So should you!

Born in Chattanooga, Tennessee, early in the new 20th century (1902), it appears he will be here to bring in another new millennium in active ministry in the Church of the Nazarene.

Called to the ministry in 1920, he has given himself to pastoring, teaching, and leading educational institutions.

He loves to sing, and even to this day he will climb the steps into the choir loft to join his local church choir in singing unto the Lord.

There are pastors in our Zion today as a direct result of his love, care, and

concern. Beyond each of these giving credit to the God who called them, they would stand in force to say without the dedicated and inclusive service of their mentor, they would not be ministering today. Many would say that he and he alone made them into Nazarenes by his example of commitment to his church.

Phineas F. Bresee may have been the founder of the Church of the Nazarene. H. F. Reynolds, R. T. Williams, John W. Goodwin, J. B. Chapman, H. Orton Wiley, G. B. Williamson, Samuel Young (and many more) may have been the early caretakers and leaders of our Zion. But this man stands just as tall in his contribution to who we are and who

we as God's people must become in the 21st century if we are to evangelize the harvest God has given our day.

Buildings have been named in his honor, scholarships established, books written about him, and numerous articles have included a focus on him. He has met with nearly all of the current leaders of our church to offer advice and

counsel. He has preached the holiness message to small Bible study groups and to auditoriums filled with hundreds, if not thousands.

Today, one of his sons serves where Bresee did as the pastor of Los Angeles First Church of the Nazarene.

Who is he? R. W. Cunningham. A man of faith. A man of vision. A pioneer. A leader who helped to develop the current leaders in our African American Nazarene churches. A sign. That's who he is.

HH

Porter and Bond Elected as General Superintendents

Jerry D. Porter, 47, superintendent of the Washington District, was elected the 31st general superintendent of the Church of the Nazarene by the 24th General Assembly on the 11th ballot Wednesday, June 25. He was elected with a vote of 590 of the 885 votes cast, with 590 votes required for the two-thirds majority needed for election.

Porter was warmly received by the Assembly and presented to the delegation by General Superintendent William J. Prince. Porter said, "I love my church. . . . The Lord speaks to me through your vote." He then asked for some time to consider the election.

After the lunch break, Porter returned to the platform and graciously accepted the election. "I pledge to you by God's grace that I will live in personal integrity and fan the flame of multicultural enthusiastic evangelism. I wish this assignment to be a bridge, not just to the new century, but across the distance that separates generations." Porter then spoke in

Spanish, saying, "I am a bridge between the North American church and the rest of the world. . . . We are a great united family around the world."

Porter has served as superintendent of the Washington District since May 1992. Prior to this, he was the director on the Mexico/Central America Region, a position he held from 1986 to 1992. He was rector of the Nazarene Seminary of the Americas in San José, Costa Rica, from 1979 to 1986. Before that, he was a missionary to the Dominican Republic for four years.

Porter holds a B.A. in religion and an M.A. in theology from Southern Nazarene University (SNU), and SNU granted him a doctor of divinity in 1988. He and his wife, Toni, have a son, William. Their daughter, Amy, died in 1995 of cancer.

Referring to his daughter, Porter said, "Amy embraced this quote and so do I: 'God has every right and my permission to rearrange my life in order to fulfill His purpose.'"



Jim Bond, 61, president of Point Loma Nazarene College (PLNC), was elected the 32nd general superintendent on the 13th ballot Wednesday, June 25. With 897 votes cast and 598 needed to elect, Bond received 643 votes.

When Bond was escorted to the platform and presented to the Assembly, he quipped, "I had very few people say to me this was going to happen. I'm shocked—I do not have a dark suit with me!" General Superintendent William Prince responded, "You'll have to go get one," much to the delegates' delight. Bond requested time to talk with his wife and the Lord.

When Bond returned after lunch, he said to the Assembly: "You have paid me the very highest compliment of my life—without question the signal honor that I've ever known. I am grateful, and I am humbled."

After thanking his family, PLNC, and Nazarene Theological Seminary for the shaping influence they have had, he accepted the election. "I'm a weak man. A mortal

man. And I know it. But I also know One who said that in my weakness His strength could be made perfect. . . . I accept your vote. And I say give me your hand; give me your heart."

President of PLNC since 1983, Bond has had a distinguished career in education.

Before his tenure as president, he was assistant to the PLNC president in charge of development operations. Prior to his PLNC service, Bond was chaplain and professor of theology at Nazarene Bible College. Bond has pastored churches in Kansas, Wyoming, Idaho, Oklahoma, and Colorado. He also served for a brief time as a missionary to Brazil.

Bond earned a B.A. from Pasadena College (now PLNC), a master of divinity degree from Nazarene Theological Seminary, and the doctor of ministry from Fuller Theological Seminary. He is also the recipient of two honorary degrees.

He and his wife, Sally, have two married children and six grandchildren.



Incumbent GSs Reelected

The four incumbent general superintendents were reelected in the first plenary meeting of the General Assembly on June 23. Each received a strong vote, as follows: John A. Knight, 98.0 percent; William J. Prince, 96.2 percent; James H. Diehl, 97.0 percent; and Paul G. Cunningham, 96.8 percent.

General Assembly Votes to Merge *Herald of Holiness* and *World Mission*

By action of the 24th General Assembly, the *Herald of Holiness* and *World Mission* magazines will be merged during the 1997-2001 quadrennium. This significant legislation, which



supports the previous action of the General Board in February, will necessitate several key decisions in the next 12 to 18 months, namely, editorship, name, cost, format, and design.



General Budget Now World Evangelism Fund

The 24th General Assembly voted to change the name of General Budget to World Evangelism Fund. This legislation followed a similar resolution passed by the General NWMS Convention. The NWMS conducted a worldwide survey that strongly favored a name change.

NWMS Convention Elects Borbe as General President

Beverlee Borbe was elected the new general NWMS president on the fifth ballot during the General NWMS Convention. Borbe, from Auburn, Calif., has been active in NWMS for many years. Currently, she is the Sacramento District NWMS president and a General NWMS Council member. Borbe is also the editor of the adult mission education curriculum for NWMS and a member of the Mission Education Committee. Borbe and her husband, Rich, have two children, Diane and Dick.



Beverlee Borbe

"Bev Borbe brings years of experience to the general presidency of the NWMS," said Nina Gunter, general NWMS director. "I am thrilled to be able to serve with her in the leadership of the mission support agency of the Nazarene church."

The General NWMS Council for the 1997-2001 quadrennium was elected. The regional representatives, of which 80 percent will be new, are: *Africa*, Joan Benjamin; *Asia-Pacific*, Patricia Joliff; *Canada*, Margaret Rossiter; *Caribbean*, Margaret Eversley; *Central U.S.A.*, Doris Dickey; *East Central U.S.A.*, Sue Fox; *Eastern U.S.A.*, Robert Prescott; *Eurasia*, Elaine Danker; *Mexico/Central America*, Raquel Garcia de Hidalgo; *North Central U.S.A.*, Eunice Brubaker; *Northwest U.S.A.*, Mary Winkle; *South America*, Nazir Celestino; *South Cen-*

tral U.S.A., Jane Bowers; *Southeast U.S.A.*, Dennis Moore; *Southwest U.S.A.*, John Wilcox.

A highlight of the convention was the Thursday, June 19, evening service with Dr. Nina Gunter bringing the message. The service concluded with a presentation of the NWMS theme for the new quadrennium, "Beyond 2000—Imagine the Harvest." With missionary Harmon Schmelzenbach as narrator, participants were chal-

lenged to "Rekindle the Flame," "Respond with Love," "Reach Our World," and "Rejoice." Active and retired missionaries carried lighted crosses to the front of the Alamodome, laying them down and making them available for youth to take up. The 200 crosses often had more than one hand on them as there were more youth than crosses.

As the convention closed on Friday, Gunter reminded the delegates: "Each of us is called of God to go to the harvest fields—to gather the harvest—to bring the lost to Jesus. Each one is important! Will you accept the challenge to bring the harvest one by one . . . to make a difference for that one?"



Young people holding up crosses, which symbolizes their willingness to obey God's call.

NYI Convention Elects Oldham as General President

The General NYI Convention elected Bruce Oldham general NYI president on the fifth ballot on Friday, June 20.

Oldham, assistant to the president of Mount Vernon Nazarene College, has served as general NYI president for the past two years to complete an unexpired term. He has previously served as a local youth pastor, district NYI president, regional representative to the General Council, and general NYI secretary. He and his wife, Peggy, have two children, Scott and Lyndsey.

Diedre Brower was elected as general NYI secretary on the fourth ballot. She had previously served as a local and district youth pastor and regional representative to the General Council for the Eurasia Region. She currently pastors on the British Isles South District.

The following NYI council

members were elected: *Africa*, Issac Ndhlovu; *Asia-Pacific*, Jacob Urri; *Canada*, Bill Sunberg; *Caribbean*, Lealand Henry; *Central U.S.A.*, Dean Pennington; *East Central U.S.A.*, Steve Wheeler; *Eastern U.S.A.*, Ken Stanford; *Eurasia*, Diedre Brower; *Mexico/Central America*, Javier Anzueto Hilerio; *North Central U.S.A.*,



Bruce Oldham

Kendall Franklin; *Northwest U.S.A.*, Gary Ringhiser; *South America*, Abraham Lopez; *South Central U.S.A.*, Keith Newman; *Southeast U.S.A.*, Greg Kennerly; *Southwest U.S.A.*, Mike Archer; *Early Youth Member-at-Large*, Amber Hoskins; *Senior Youth Member-at-Large*, Manuel Marquez; *Young Adult Member-at-Large*, Neustander Espinosa Cuera; *NSLC Student Cochairman*, Amy Lawyer.

In other action, the new quadrennial NYI theme, "Build a Bridge," was adopted with enthusiasm.

Nazarenes Impact San Antonio with Service Projects

More than 2,300 volunteers, many of them teens, were involved in "One Heart . . . Many Hands" projects in San Antonio prior to the General Conventions and Assembly. The workers renovated homes, built a Habitat for Humanity house, conducted sports clinics, and coordinated Vacation Bible Schools.

Typical of the volunteers was George Boyle, a youth minister from West Virginia. He told the 21 teens working with him that honoring God was their first priority. "We need to let the others feel the



A "One Heart . . . Many Hands" project volunteer.

love of Christ," Boyle said.

The Honorable Howard Peak, mayor of San Antonio, when greeting the General Assembly, said, "You are leaving much more in San Antonio than your dollars; you are leaving a part of yourselves . . . a legacy for us to enjoy long after you're gone."

What About UFO Cults?

WESLEY D. TRACY



UNTIL HEAVEN'S GATE, I thought UFO cults were a parlor game that not even the members took seriously. I have never watched even a single episode of *Star Trek*.

But the Heaven's Gate tragedy yanked my attention to books, periodicals, and the Internet to learn about them. So let me share what I have been finding out.

I've investigated more than a dozen UFO groups. Such outfits have been with us for hundreds of years. In the 18th century, Emanuel Swedenborg claimed to have talked with aliens from other planets. In the 19th century, a number of persons, mostly psychics, claimed such contact.

This "heritage" formed the launching pad for the UFO groups that have emerged in Europe and the United States during the 20th century. *The Encyclopedia of American Religions* (2nd ed., 1987) by J. Gordon Melton traces such early groups as The Heralds of the New Age, the Cosmon Research Foundation, Christ Brotherhood, Inc., the Cosmic Circle of Fellowship, Uranus-Science of Life, Cosmic Star Temple, Solar Light Center, White Star, Universarian Foundation, Mark-Age, and others.

Most of these have not led their disciples to death like more recent cults, such as the Order of the Solar Temple, which produced 74 suicides in 1994 and 1995. Cult members sought to find their way to the star Sirius in order to escape to a new dimension of truth and absolution, "far from the hypocrisies of this world." Nor have they matched the act of Marshall Herff Applewhite, who coaxed his disciples to submit to castration and then to eating poisoned pudding.

Applewhite, like all cult leaders, exercised a deadly power over devotees. He was the son of a Presbyterian preacher, a music teacher at a Catholic college, a songleader for Unitarian and Episcopal churches, and a homosexual. He also claimed to be Jesus, an extraterrestrial from the Level Above Human, and one of the two witnesses of Revelation (the other was his female consort, Bonnie Lu Nettles, who died in 1985). Applewhite, it is believed, was himself dying of cancer. No wonder it was time to catch the Hale-Bopp starship.

Characteristics of UFO Cults

The UFO cults are so diverse that they defy generalization. Nevertheless, some notions appear again and again.

For example, most all of them interpret many happenings in history as UFO events. Mount Sinai bursting with clouds and smoke and fire was a UFO contact with Moses. His earlier encounter with what appeared to be a burning bush was the same thing. Ezekiel's vision of the wheel within the wheel is universally claimed by UFO cults as a UFO encounter. The dimming of the sun at

the Crucifixion and the "dancing sun" at the Fatima shrine in 1917 were too.

Another common denominator among most UFO/New Age cults is a gnosticism that regards the human body as inferior, even despicable. It is regarded as a shell, as a container or "soul holder." They regard the stereotypical space body—scrawny torso, small limbs, large head (signifying a powerful intellect)—as superior to the beastlike human body.

All UFO cults believe that they are in touch with alien beings from somewhere else. Some say the "space brothers" are from distant planets. Other say they spring from a superior race from the inner earth, while others say they are future earthlings with the kind of bodies and brains that the race will have at the peak of evolution.

Basic Kinds of UFO Cults

There seem to be two kinds of UFO groups. The Aquarian/New Age groups tend to see the space visitors as friends come to lead us to a higher level of existence, to salvation. Mixing New Age optimism, Eastern meditation, astral religion, occultism, UFO lore, computer technology, science fiction, and distorted Christianity, they believe that the space brothers are here to help us cleanse our souls in preparation for the next level of life. Such groups as One World Family, The Light Affiliates, Brotherhood of the Seven Rays, Light of the Universe, Understanding, Inc., the Association of Sananda, and even Heaven's Gate fit in this category.

On the other hand, some regard the invaders from space as malevo-

lent. Some UFO aficionados claim that the spacemen have been raping, abducting, and experimenting with humans as if they were mere lab animals. They mean us harm.

The space invaders, they say, are former Masters of this planet. Probably in the form of extremely intelligent dinosaurs, they "bred" the human race the way we breed horses and dogs to be our servants. The former Masters bred humans to be their watchdogs and war dogs. They instilled in them an aggression as fierce as a rottweiler defending its territory. They made mistakes, like giving their "dogs of war" too much intelligence, and a maniacal ego. And like the Dobermans of *They Only Kill Their Masters*, the humans turned on their Masters and drove them from (or deep into) the planet. The former Masters want their planet back.

But they are not going to reclaim it by warfare. Rather, they have been trying for 5,000 years to get it back by selling the earthlings a religion that will make them willingly submit to superior beings.

This started, the theory goes, when Moses, a henchman of the former Masters, dished out the Ten Commandments in an attempt to restore some order to the race. Then Jesus was sent by the Conspirators to get the rebellious "Luciferian" earthlings to adopt a philosophy of turning the other cheek, walking the second mile, and forgiving enemies. Jesus, however, failed miserably. No one was more surprised than He when the Masters deserted Him and left Him to die on the Cross. He expected rescue, they say.

Next, the Master Conspirators made a deal with a compulsive Jew to subdue the race with Christianity. The Damascus Road experience of Paul was not a conversion experience but a UFO abduction. They then set Paul loose on the world.

In 1917 at the Shrine of Fatima in

Portugal, the flying saucers put on a dazzling display of lights and laser, smoke, and the dropping of "angel hair." People reported seeing the sun dance, move toward the earth, hover, and spin. It is reported that one observer described the "sun" as two disks of stainless steel. But most said that what they saw was the Blessed Virgin Mary. Again, the former Masters of the earth were out to give religion a boost in order to get humankind to surrender freedom and autonomy.

The former Masters of earth then became a bit more aggressive, possessing the mind and soul of Adolf Hitler. He was controlled by the Society of Green Men and often had encounters with entities that no one else could see. The little man with green gloves who holds the keys to the Kingdom of Agharti (the inner earth) was said to be his personal contact with the Masters. He was so possessed that even though he lived and died a Catholic, he persecuted the church almost as viciously as he did its parent, Judaism. When the Russians invaded Berlin, they captured or killed 1,000 space aliens but mistook them for Orientals—or so says David Barclay (*Aliens, the Final Answer?* London: Blandford Books, 1995, 171-72).

According to UFO cultists the Catholic Church itself knows all about this league with the earth's former Masters. A number of presidents and kings know or have known of it, but the cover-up continues. Several kings, popes, and presidents have been killed, it is claimed, when it looked as if they would reveal the secret conspiracy.

That hundreds, even thousands of people really believe this sort of fantasy is a disturbing thought.

Not every group is as feral as David Barclay and his ilk. For example, the Aetherius Society of England and the USA spend their energies "warring" against interplanetary black magic. Their leader, George King, the former taxi driver, claims that he was elected to the Interplanetary Parliament headquartered on Saturn.

How could such irrational beliefs flourish in our enlightened age? For such ideologies to grow, they must have a fertile soil. Given the popularity of "alienitis," space invader abductions and extraterrestrial themes in books, films, and television, it should not surprise us to learn that as *Newsweek* said in 1996 (July 8), "America is hooked on the paranormal." It appears that most Americans believe in UFOs as alien spacecraft. If you walk down the street today during your lunch break and encounter 100 people, 14 of them will claim to have seen a UFO—according to a 1990 Gallup poll.

Other than a distortion of a few Christian ideas that are so warped as to be positively unchristian, the

If you meet 100 people on the streets today, 14 of them will claim to have seen a UFO.

UFO cults have no connection with the gospel of Jesus Christ. It is important for Nazarenes and other Christians to know their own faith. Many are seduced into cults because they do not know biblical Christianity well enough to recognize when it is being twisted to meet a cult leader's diabolical purposes. **HH**

A Mom's High Calling

by Becky Hancock

September—my oldest child was beginning high school, and a divine appointment was orchestrated in my life.

My husband and I attended “Meet Me at the Pole” with our son Brannon. As we watched scores of high school students praying in the rain around their flagpole, a friend of mine approached me with an invitation to join a mothers’ prayer group. This was my personal introduction to Moms in Touch International.

Moms in Touch is a weekly prayer meeting of moms interceding specifically for their children and the public schools they attend. I had become aware of this ministry several years earlier through a Focus on the Family broadcast, and the desire had been planted in my heart to find and join an MITI group. My son’s freshman year of high school was the beginning of a new adventure in prayer with dramatic results for me, for my family, and for our schools.

Parenting teenagers is a stage of life that moms and dads seem to enter with fear and trembling, and I was no exception. Many times I felt anxiety and dread as my children grew toward adolescence. God had a plan to deliver me from that fear and replace it with the joy and peace that is possible through

believing prayer. What fun I have had parenting my teenagers! It has been a delight to watch God’s hand moving in their lives as they are maturing.

Our three children—Brannon (age 17), Katherine (14), and Nathan (10)—each attend a different school. By the fall of 1994, I discovered that MITI groups were meeting for the elementary and middle schools in addition to the

MY MITI GROUP REJOICED IN THIS DIRECT ANSWER TO OUR PRAYERS THAT GOD WOULD OPEN THIS DOOR.

high school. I joined all three, but because of time constraints, I rotated my attendance each week.

Exciting answers to prayer are frequently reported! One mom overheard two teachers talking in the faculty lounge one afternoon about the great day they were having in their classes. We had prayed for those two teachers by name that very morning!

During my son’s freshman year, he began to experience harassment

from a small group of upperclassmen. Even though he was not acquainted with these boys, they would throw food at him during lunch, call him derogatory names, and bump into him intentionally in the hallways. Brannon hoped by ignoring them that they would lose their fascination with the cruel treatment. After a few weeks, I shared this concern with my MITI group, and we immediately carried it to the Lord. I admit I was surprised how quickly God answered when I questioned Brannon just a few days later. He said that the harassment had just suddenly stopped!

The yes answers do not always come that quickly, of course. Often we pray for several days or weeks and wait for God’s perfect timing.

MITI groups pray against ungodly influences on our teens regarding values, specifically as they relate to sexuality and teen pregnancy. Our family has been doing preadoptive care for a local crisis pregnancy center for four years now. I asked the teacher of our middle school’s Teen Living classes for an opportunity to talk to her students about “Adoption Option.” It was a special treat to take one of the newborn babies into my daughter Katherine’s class and discuss this delicate issue with her classmates. My MITI group rejoiced in this di-



(Above) Middle school MITI in prayer for the teachers, for their children, and for the school they attend.

(Right) Becky Hancock's foster baby helped the Teen Living class explore the "Adoption Option."

(Below) Goodlettsville Elementary MITI members: Becky Hancock, Joanna Cooper, and Molly Williams.



rect answer to our prayers that God would open this door.

One of my hardest parenting lessons to learn is determining when to exercise my own controlling influence and when to let go and trust God's control in my children's lives. This was especially evident as Katherine was preparing to enter a talent show this spring. She and her friend purchased a popular singer's sound trax collection from which to choose their duet. As I listened to them practice in another room, I prayed that God would direct their choice of songs. I was concerned that the lyrics not dishonor the

Lord in any way. I even hoped that they might choose a song that would glorify God and present a positive message. Imagine my thrill as they began to rehearse "His Eye Is on the Sparrow." They were selected by audition to perform this traditional gospel favorite in the Hendersonville Talent Gala at Trinity City and in their middle school talent show.

The changes God has made in our public schools have been unbelievable. The high school now has meetings for Christian students every morning before school. Area youth pastors come one morning

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WHOSE CHILD IS THIS?

Coping with Life in a Blended Family

by Tim Bunn

The heart of the nation was torn as we watched the struggle for custody over a two-year-old girl named Jessica. That very public saga, the media blitz, and the sound of a mother's cry as her child was taken from her remind us of how we value our children—perhaps above all else.

One tragedy of our day is that there are many silent Jessicas in our land—children needing to be heard as they search in vain for their place in the family.

There is nothing more important in the life of children than their relationship to parents. From that relationship come one's identity, values, nurture, security, and love. If the parental relationship is compromised, say by separation or divorce, so, too, is the place of the child within the family structure. Society is sadly familiar with the concept and practice of divorce. Few are equipped to live with its consequences.

Children and parents face new and confusing dilemmas in parenting of which past generations knew little. Statistically, we know that 35 percent of all children under the

age of 18 will live with a stepparent for some period of time.¹

The fantasy of the blended family is well documented. We live in a society of people who expect *The Brady Bunch*, when too often, reality is *The Simpsons*. If we lived in a perfect world with perfect people, there would be no need to discuss stepchild/parent relationships. Those inside our churches feel the painful effects of family breakup as much as non-Christians in the world around us. The task of the

THE TASK OF THE CHURCH HAS NEVER BEEN TO MEET PEOPLE WHERE WE WISH THEY WERE.

Church has never been to meet people where we wish they were. Rather, the Church follows the model of the Master—meeting people as they are, where they live, at their point of personal need.

Only about 4 of 10 adult Americans are married to their original spouses.² Some 1,300 stepfamilies are created in the United States every day.³

Given this reality, here are some pointers for parents struggling with creating a new family:

- *Realize it takes time (usually three to five years) to develop a sense of belonging in a family.* Happiness, love, and togetherness are not automatic. Children tend to admire their biological parents more than stepparents, even though the biological parent is absent.⁴ As one adult from a blended family put it, "Don't be surprised if they do not want to call you 'Mom' right away!"

- *Allow the biological parent to handle discipline, especially at first.* Young people tend to resent being disciplined by anyone who isn't a biological parent. One study showed behavioral problems during the first two and a half years of a new marriage increase in proportion to the amount of discipline meted out by the stepparent.⁵

- *Keep relationships with ex-spouses cordial if you want the child to have a healthy relationship with you.* Those who remarry need to enter their marriage realizing the problems it poses for children. Stepchildren are more likely to need professional counseling, to fail at school, and to have prob-



SIS/Jim Carson

lems with low self-esteem.⁶ With all the complexities of changing friends and living in two worlds, the last thing a child needs is to be caught in the middle of a firestorm of hate between the two people he or she loves most.

A child who sees his parents interacting peacefully receives this message: "I must be very important for Mom and Dad to work so hard at getting along for my benefit." Children dealing with multiple relationships may be damaged emotionally by battling between ex-spouses.

● *Accept your limits in the relationship, and talk regularly with your spouse about the situation.* Your marriage will be affected in proportion to the extent that you do or do not communicate. Re-

search indicates that couples who speak to each other about the difficult adjustments they face tend to have healthier relationships that

in a unified way. Couples need to remember that if their relationship fails, so does their attempt at having healthy stepchildren. Making your spouse a priority is vital to your children. Being a good father or mother begins with being a good spouse.

● *Take time for each other even when it seems there is no time to spare.* A pastor I know who has a very busy schedule takes one night a week without the children for a "date." One researcher found that if children are involved in a remarriage, it is 90 percent more likely to

fail. Psychologist James Bray of Baylor College of Medicine found the stress on remarried couples with stepchildren to be 3 to 10 times that of first-time marriages.⁸

● *The age of your stepchild is*

STEPCHILDREN ARE MORE LIKELY TO NEED PROFESSIONAL COUNSELING, TO FAIL AT SCHOOL, AND TO HAVE PROBLEMS WITH LOW SELF-ESTEEM.

last longer than those who do not discuss child-rearing issues.⁷ Communication minimizes feelings of isolation, fosters an atmosphere of shared responsibility, and helps couples creatively deal with issues

an important factor if you are considering adoption. As a general rule, the older the child, the greater the risk that the unity of your family will be adversely affected. It is generally easier to mix families when the children are young.

• *Guilt from past failings and false expectations may make your best efforts seem futile.* Given the difficulty of your task, you should allow yourself to feel good about what you do accomplish. If you have a good family relationship, count your blessings. A stepmother who is cordial to her ex-spouse has accomplished something great! The dad who shows no favoritism to his own children over hers has made a major move in the right direction. Child-raising issues are at the core of our deepest emotions. Naturally, they take time and thought for progress or growth.

A stepchild himself, Pastor Larry Rounsley says that the most beneficial steps toward realizing his place in the blended family came from simple steps taken by his parents and stepparents. He benefited most from their consistency in showing love for him and telling him that he was important in their lives. Reminding a child from time to time that he is not the reason for the breakup of the family is another effective means that parents may use to reassure their child as the youngster works through the difficulty of divorce and disintegration of the original family unit.

Rev. Paul Johnson is pastor to more than 200 children at Nampa, Idaho, First Church of the Nazarene. "It is ironic that children believe they are responsible for family disharmony," says Paul. "Children often know that they are



a source of conflict in a relationship. When a family splits, children assume that they are the major cause agent. The beauty is that

PEOPLE CONTINUE TO ATTEMPT MARRIAGE BECAUSE THEY YEARN FOR THE JOY THAT MEANINGFUL RELATIONSHIPS CAN BRING.

children will believe significant adults in their lives if the adults will simply tell them that they are not the cause of Mom and Dad's breakup." A warm, positive home atmosphere where people respect and value each other is achieved by doing many little things right more than by doing a few big things well.

The most important advice one can receive is found in the Bible. Whoever would take on the role of a parent in the life of a child needs to properly understand Proverbs 22:6: "Train up a child in the way he should go, even when he is old he will not depart from it" (NASB).

A better translation of this verse is "Train up a child in the way he should go [and in keeping with his individual gift or bent], and when he is old he will not depart from it" (AMP.).

The point of this scriptural admonition is one of perspective. When we raise our children/stepchildren, do we look at them with a concern for who they are, or do we see them as the persons we wish they would become? Do we consider each child's unique personality and gifts?

According to statistics, about one-third of all Americans will remarry at least once in their lives. People continue to attempt marriage because they yearn for the joy that meaningful relationships can bring to their lives. If these marriages are to last, our children will need understanding, nurture, and love that comes from spending time and effort teaching them who they are and what they need. This kind of love and wisdom can only come from the One who designed the first marriage and drew up the blueprints for the original home. If we don't take the time and make the effort to understand marriage and family from His perspective, we may find ourselves asking the question so many others do: "Whose child is this?"

1. Michael L. Commons and Judith Stevens Long, *Adult Life Developmental Processes*, 4th ed., (Mountain View, Calif.: Mayfield Publishing Co., 1992).
2. Art Levine, "The Second Time Around: Realities of Remarriage," *U.S. News and World Report*, Jan. 29, 1990, 50.
3. Claire Berman, "Stepparenting: How to Make It Work," *McCalls*, November 1989, 97.
4. Commons and Long, 248.
5. Levine, 51.
6. Berman, 100.
7. Commons and Long, 249.
8. Levine, 50.



Tim Bunn is senior pastor, Eagle, Idaho, Church of the Nazarene.

MOM'S HIGH CALLING

Continued from page 9

each week with keyboards, guitars, and an overhead projector to lead praise and worship. I'll never forget the joy I felt when I first witnessed this Friday morning gathering in the school's band room. Nearly 100 teenagers were singing God's praises, some with hands lifted high. Then they bowed in prayer together before their school day began. This was "exceeding abundantly above" what I could "ask or think" in a public high school (Ephesians 3:20). Student-led prayer and Bible study groups and the Fellowship of Christian Athletes meet every week as well. In both the middle school and high school, it is a daily occurrence for students to meet briefly on the front sidewalk to form a circle and pray together.

Beech High School Principal Mary Clouse was apprehensive at first. "When the Moms in Touch group first approached me, I thought, 'Oh no, another source of conflict.' After more than two years, they have become a necessary part of our lives. The attitude here is changing, and we all believe that we are in the

process of a spiritual reformation."

One optional element of MITI is "Words and Deeds." This allows moms to express appreciation to the school staff by delivering special treats or notes. Our middle school principal said, "We appreciate the encouraging words and support of Moms in Touch."

Sam Massey, Beech Elementary principal, is also grateful for

THE TEACHERS, THE PRINCIPALS, AND EVEN THE STUDENTS APPRECIATE THE EFFORTS OF THESE MOMS OUT TO MAKE A DIFFERENCE.

Moms in Touch. He says, "Many public school teachers are involved in their churches and are not the hedonistic people they are made out to be. Teachers appreciate the prayer support of the moms. There is a lot of evidence that God's hand is working daily

in our school."

I have learned many important applications of God's principles through this weekly hour with my "sisters." It has been enriching to pray in unity with women of varying church affiliations. The praying of scripture or claiming God's promises in the Word for my children has been a faith-stretching experience. I have found myself wanting to develop my relationship with the Lord so that prayer is as natural as breathing.

I have made many choices throughout my 17 years of mothering that have involved sacrifices and investment in the activities of my children. Now as they mature and make a greater number of choices on their own, I am realizing that the highest calling I have as their mother is to pray for them. Even though their school years are the busiest times of our family's existence, I still have a choice to make regarding the priority of actually spending time in prayer for them. Moms in Touch has been the tool God has used to help me chisel out the time to actually be on my knees on my children's behalf. The changes He is making are evident in my life, in their lives, and in their schools.

HH

Moms in Touch International

MITI is an interdenominational and non-profit ministry of mothers who meet for prayer. Two or more moms meet for one hour each week to pray specifically for their children, their schools, their teachers, and their administrators.

The founder of Moms in Touch, Fern Nichols, experienced a personal burden as her children entered junior high

school in Canada in 1984. She asked another mom to share this concern by meeting for prayer with her. From that humble beginning 12 years ago, God has built this prayer ministry into an international organization that consists of thousands of prayer groups meeting around the world. Each group is following the biblical mandate to "pour out

your heart like water before the face of the Lord; lift up your hands toward Him for the life of your young children" (Lamentations 2:19, AMP.).

As the Holy Spirit grew this ministry, the leaders were requested to give guidance on how to pray effectively. Thus, a booklet was created that succinctly states MITI's purposes and

methods. Each group is encouraged to pray conversationally and in one accord. The format used is the four steps of prayer—praise, confession, thanksgiving, and intercession.

For more information, contact Moms in Touch International, P.O. Box 1120, Poway, CA 92074-1120, 619-486-4065. □

Pilot Point Church of the Nazarene Celebrates Groundbreaking for New Building

The Pilot Point, Tex., Church of the Nazarene has broken ground for a new building, according to Charles E. Jones, superintendent of the West Texas District.

The facility will be located on the historic site of the 1908 merger that resulted in the birth of the Nazarene denomination. The 97-year-old church has outgrown its present building.

"Work and Witness teams are needed," Jones said. Bob Butler is serving



(L. to r.) Bob Butler, Melvin Pierce, Rev. Paul Marshall, Rev. Johnnie Johnston, District Superintendent Charles Jones, and Rev. Bruce Chamberlain.

as district builder. For information, call 817-686-2632.

Trevecca to Publish *Centennial Series* of Books

Trevecca Nazarene University (TNU) anticipates its centennial celebration in 2001 with the publication of five books about Trevecca called the *Centennial Series*.

The first volume in the series, *Reminiscences of Dr. A. B. Mackey*, a biography of Trevecca's longest serving president, was written by Homer J. Adams, former TNU president. Adams and Millard Reed, TNU president, presented the first copies of the book to Lila Mackey, the widow of Dr. Mackey, and other members of the Mackey family at a reception in April.

Members of the Mackey family

who attended the reception and special presentation are C. R. Thrasher, Jewell Phelps, Jeanne and John Sugg, and Robert Jared and family.

The other four books in the *Centennial Series* will cover a variety of topics about Trevecca and will be released over the next four years. The book for 1998, by TNU Profs. William J. Strickland and H. Ray Dunning, will focus on the life and writings of the university's founder, J. O. McClurkan. The third book, *Trevecca—Tradition and Folklore*, to be published in 1999, will tell the stories of TNU. In 2000 a pictorial history of Trevecca will be the fourth book. The final book, authored by TNU Prof. John Chilton, will be a history of the last 25 years at TNU.

For information about the book *Reminiscences of Dr. A. B. Mackey*, contact the TNU Office of Public Information at 615-248-7782.



(L. to r.) Mrs. A. B. Mackey, Homer Adams, and Millard Reed

Nazarenes Killed in Texas Tornado

A Nazarene woman and her 16-year-old son were killed during the tornado that ravaged Jarrell, Tex., on May 27. Immediately following the storm, Vickie Taylor and Jonathan Kiel, her son, were listed among the missing, but their bodies were found about a half mile from their home the next day.

Taylor and Kiel were members of the Georgetown Church where Joe Knight pastors. According to Knight, Taylor had injured her ankle and had been confined to bed by her doctor. Her son was at home caring for her when the storm hit. Immediate survivors include Charles, Taylor's 18-year-old son.

Severe storms ripped through four counties in central Texas in an area between Waco and Austin, killing at least 27. Hardest hit was Jarrell, a town of 1,000 about 40 miles north of Austin.

James Blankenship, San Antonio District superintendent, reported that he had contacted all the Nazarene pastors in the storm's path, and initial reports indicated no property damage, injuries, or loss of life to other Nazarene congregations.

Witnesses in Jarrell said the storm, with a rating of F5, which is the highest rating given to a tornado, seemed to come from nowhere. Prior to the storm there was no rain, and blue sky was visible. In the storm's wake, Double Creek Estates, a subdivision in Jarrell, was completely leveled. Only bare concrete slabs remained where houses stood. A witness said, "Even the chimneys are gone."

According to a National Weather Service meteorologist, the tornado had winds that reached 260 mph and appeared to remain on the ground for 25 to 30 minutes, leaving a path of destruction half a mile wide and seven miles long. The series of tornadoes was the state's deadliest since 1989, when 30 people died and 162 were injured.

Nazarene Layman Receives National Award for Volunteerism

Richard F. Schubert received the Volunteers of America's highest honor, the Ballington and Maud Booth Award, at a black-tie dinner in Washington, D.C., on May 7.

The award, which recognizes distinguished service to humanity, is given to individuals or couples whose work has demonstrated leadership and philanthropy. The Volunteers of America organization was founded by Ballington and Maud Booth in response to the social needs around them.

Schubert, a Nazarene layman, has a long and distinguished record of service to both the church and other organizations. A graduate of Eastern Nazarene College (ENC), he has served on its Board of Trustees and was awarded an honorary doctorate from ENC in 1975. He has also served on the Board of Pensions for the Church of the Nazarene. Currently, he is chairman of the Board of Directors of Nazarene Compassionate Ministries, Inc. (NCMI).

"I am always amazed at Richard's

ability to stay connected with so many worthwhile activities," said Steve Weber, Stewardship Development Ministries director and NCMI president and CEO. "We extend to him our thanks on behalf of the thousands of children and young people who are living a far better quality of life because he took the time to become involved."



Schubert

Schubert's service today includes chairman of the Peter F. Drucker Foundation, chairman of the International Youth Foundation, and vice chairman of the Josephson Institute for the Advancement of Ethics. He is a past president of the American Red Cross and Bethlehem Steel, a former undersecretary of labor, and founding president of the Points of Light Foundation.

Schubert joins a distinguished list of past recipients of the Ballington and Maud Booth Award, including Dave Thomas, chairman of Wendy's restaurants (1992); Nancy Reagan (1987); Barbara Jordan (1975); and Hubert H. Humphrey (1964).

Russian Congregation Organized in Chicago

Dr. E. Keith Bottles, Chicago Central District superintendent, organized the Chicago First Russian Church of the Nazarene, installing Rev. Mikhail Antoshin as pastor on June 1.

With 36 Russian immigrants as charter members, the newly organized congregation will share space with, and have the support of, the Mount Prospect Church and its pastor, Rev. Ronald Panos. "This is the first fully organized congregation of Russian immigrants with a Russian pastor in the United States and Canada," Tom Nees, Multicultural Ministries director, said.



Mikhail Antoshin

More than 200 attended the organizational service, including pastors and representatives from various Russian Christian churches from the Chicago area and one group from Pennsylvania. The service concluded with a rousing version of "How Great Thou Art" sung in Russian, Spanish, and English.

Pastor Antoshin was introduced to the Church of the Nazarene by Jose Alfar, pastor of the Chicago First Spanish Church. According to Nees, Antoshin, a keyboard artist, and his wife, Carolin, are accomplished musicians. They met in Russia where she was sent from Venezuela to study violin. After they married, they went to Venezuela and eventually to the United States. Alfar challenged Antoshin to evangelize the growing Russian immigrant community in Chicago.

During Bottles's 15 years as superintendent of the Chicago Central District, he has organized 24 new congregations, 23 of which are multicultural. The district's churches have provided financial and prayer support to all of these churches.

NTS Celebrates 50th Commencement

Nazarene Theological Seminary (NTS) held its 50th commencement on May 18 at College Church of the Nazarene in Olathe, Kans.

E. LeBron Fairbanks, president of Mount Vernon Nazarene College, delivered the commencement address.

The inaugural graduating class of 1947 was honored at this special celebration. Eight of the nine members of that first class were in attendance.

"The presence of examples of lifetimes of ministry from the Class of '47 gave the promise of God's sufficient grace to the Class of '97," said

Gordon Wetmore, president of NTS. "The Church of the Nazarene is in good hands."



E. LeBron Fairbanks

Wetmore conferred master's degrees in divinity, religious education, missiology, and theological studies on 52 graduates. Four people were awarded the doctor of ministry degree. In addition, four people received specialized certificates in cross-cultural ministries, youth ministries, and chaplaincy.

The Class of 1997 came from 23 states and 8 countries, including the first-ever graduate from China.

Hospital Becomes Property of Swaziland Nazarenes



Zanner

In an official ceremony, Richard F. Zanner, Africa Region director, recently met with the National Board of Swaziland and handed over title deeds for properties that, until now, have been held in the name of the General Board of the Church of the Nazarene. Included in this action is the Raleigh Fitkin Memorial Hospital.

Rev. Magagula, chairman of the Swaziland National Board and superintendent of the Swaziland Central District, thanked Zanner and the Church of the Nazarene for their commitment to preach and teach the message of holiness and for the donation of land and the transfer of deeds

to Swaziland Nazarenes.

Field Directors Ken Walker and Don Messer were present and concluded with prayer for an ongoing victory march of the Nazarene Church in Swaziland.

The country of Swaziland is where Nazarene missionaries first began work in Africa 90 years ago.

WML Donates Portuguese and French Literature

Nearly \$450,000 worth of Portuguese and French literature has been donated to world mission areas, according to Ray Hendrix, director of World Mission Literature (WML).

The inventory, including books, Sunday School curriculum, and music, is now in the hands of national leaders in Brazil, Mozambique, Portugal, Haiti, Côte d'Ivoire, France,

and other countries where Portuguese and French are spoken.

The objectives for the transfer of these materials to the field include placing the inventory in areas of the world where it is needed; allowing this inventory to be "seed investment" as marketing and distribution strategies are developed; and beginning to find, train, and nurture resident Portuguese and French editorial staff.

"These are exciting days of opportunity and change," said Hendrix. "The rapid pace with which national denominational leadership is developing presents a golden opportunity for us to enter great partnership efforts in the crucial ministry of the printed page."



Hendrix

Nazarenes in Japan celebrated their 90th anniversary during their district assembly in Tokyo this year. More than 1,000 attended the Sunday morning worship service and afternoon mission rally. Guests included persons from the International Center in Kansas City and from the Asia-Pacific Region. Special speakers included General Superintendent James H. Diehl, Japan District Superintendent Yoshiaki Aoki, and Asia-Pacific Region Director Brent Cobb. Special recognition was given to pastors and leaders who have been a part of the church since the early days, including 103-year-old Nobumi Isayama. Cobb said, "It was a great vision-casting event to set the direction for Japan Nazarenes to enter the 21st century."



Serrano Elected District Superintendent



Orlando Serrano was elected superintendent of the Western Latin American District on April 16, according to Paul G. Cunningham, secretary of the Board of General Superintendents. Serrano took office May 17, replacing Raymond Lopez, who retired after serving 15 years.

Serrano had been pastor of the Rancho Cucamonga Church on the Western Latin American District since 1990. Previously, he served on the Metro New York and Eastern Latin American Districts.

Serrano is originally from Nicaragua. He and his wife, Ada, have four children: Orlando, Ada, Nehemiah, and Indra.

Workers May Contribute to NCMI

This fall, federal, postal, and military personnel in the United States may give to Nazarene Compassionate Ministries, Inc. (NCMI) through donations to the Combined Federal Campaign (CFC), according to Christy James, NCMI CFC coordinator.

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

James indicates that many corporations also allow employee contributions to NCMI in their workplace campaigns. "Employees may ask for permission to write in NCMI as a United Way recipient if they wish," James said.

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

NPH Employee Completes 50 Years of Service

Dick Fields has completed 50 years of service to Nazarene Publishing House (NPH). He began full-time employment in the bindery on June 1, 1947. In 1971 he was promoted to production manager, where he directs the printing operation.



Fields was honored recently for his five decades of service at a special dinner. Talmadge Johnson, Sunday School Ministries Division director, presented him with a Second Mile Award.

"Dick's contribution to the ministry of NPH and his dedicated service reflect the tremendous commitment he has to communicating the gospel to others. All of us are indebted to him and his work at NPH," said Dr. Bob Brower, NPH president.

News Briefs

- The Houston District celebrated its 50th anniversary at its 1997 district assembly. Special guests included V. H. Lewis, general superintendent emeritus and first superintendent of the Houston District. According to J. W. Lancaster, current superintendent, membership has grown during the 50 years from 1,965 to 6,955, and giving has increased from \$171,822 to more than \$6 million.
- Marion Elmer Miller, 69, a NIVS, died of a heart attack in Nairobi, Kenya. Miller and his wife, Jessie, have been involved with the Africa Nazarene University (ANU) in Kenya since 1989. Besides helping with campus development and construction of ANU, Miller has overseen the construction of 10 churches in Kenya.
- The first Nazarene church has been organized in Fiji with 19 charter members, according to James Johnson, missionary to Fiji. The Church of the Nazarene began work in the South Pacific island nation in 1996. Johnson said that two other churches may be started in the near future.

McCumber Honored by BHP Book Committee

William McCumber, past editor of the *Herald of Holiness*, was honored in May by the Beacon Hill Press (BHP) Book Committee for his



contribution to the committee and his years of distinguished service to the denomination. McCumber concluded his service on the Book Committee at the spring meeting after many years as a member.

NCN Satellite to Feature Local Nazarene Churches



Beginning September 30, the NCN Satellite Broadcast System will feature a local Church of the Nazarene worship service each month, according to Kim Meek, NCN broadcast manager. These broadcasts will be aired on the third or fourth Sunday afternoon of the month on NCN Channel 900 or 901 of Dish TV Network's satellite equipment.

"With the outstanding quality of pastors in the church, we are excited to make available our own churches and speakers on a nationwide scale," said Meek. "This technology gives the church a whole new potential to share our faith and message with believers and nonbelievers alike."

Beginning in October, other regular broadcasts, aired mostly on Tuesday nights, will include *World Mission Video Magazine*; *NCN News This Week*; *Profile*, interviews with church leaders and experts on varied topics; updates on *Compassionate Ministries*; *NPH Presents*, features on authors and composers; and various ministry training programs.

To order the NCN Satellite Broadcast System, call NPH toll free at 1-888-663-8975.

Come As You Are

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

A GROUP OF LAY MINISTERS sat in a circle during a training session. These good people expend enormous energy and love through local mission efforts and have touched many people's lives where it counts. But these outreaches haven't led to increased attendance at the Sunday morning services, and that's where this church wants to count its successes.

One woman asked, "So what are we doing wrong?" Another answered rather wistfully, "While I was visiting my in-laws last week, the local church advertised their informal worship service as the 'come as you are' service. People can come to church in whatever state of mind and attire they choose. Kids come in soccer uniforms ready to play their afternoon matches. Adults come in their best ready-to-barbecue gear. Some wear traditional suits and ties; most don't."

One of the wise ones in the group picked up the lead with a story: "When I was young, we had 'come as you are' parties. You had to wear to the party whatever you were wearing when you first opened the invitation. (Hopefully, you were wearing something!) Some came in pajamas; others

with one sock on and one sock off. The fun of the party was to learn about each other's lives—what they did while at home, where they liked to go. And because most of us were less than perfectly dressed, we all felt free to be ourselves."

This made me think about Jesus. He was good at throwing "come as you are" parties. When He said, "Come!" to Simon Peter, Andrew, James, and John, they were in their scale-covered, fishy-smelling work clothes. Sure, Matthew, the tax collector, was dressed in the first-century equivalent of a slick, buttoned-down suit, but most were not. Simon Peter's mother-in-law may have been in her bathrobe.

**Peter,
Andrew,
James, and
John were in
their scale-
covered,
fishy-
smelling
work clothes.**

The leper came in rags. The paralytic was wrapped in bedclothes. Wherever they were, in whatever mode of dress or way of life, the invitation was the same: *Come as you are*. And then, like now, Jesus' style didn't win Him public acclaim. In fact, the publicly religious of His day were scandalized and asked: "Why does He eat with them?"

Jesus went about offering a relationship and a Spirit-driven way of life rather than an invitation to a building with a dress code. Through a few

words of truth or a singular touch, He assembled a ragtag bunch that has followed Him everywhere, even to the end of the age. They keep gathering together in the oddest places—in upper rooms, in catacombs, in open-air sanctuaries, and in traditional ones. And this bunch keeps inviting others to come just as they are and find welcome, rest, peace, and a place where the wounded heart can find healing.

So what are we doing wrong? Not a thing as long as we keep sending out the invitation: "Come just as you are, and Jesus will meet you there." **H**

August's

10-Point Quiz

1. In a study of 109 cases in which dogs killed human beings, it was discovered that 16 persons were killed by rottweilers, 10 by German shepherds. How many people were killed by pit bulls?

A. 54 B. 34 C. 24 D. 14

2. When sitcom star Ellen deGeneres "came out of the closet" on ABC, declaring herself a lesbian, which of the following companies canceled their sponsorship?

A. Wendy's
B. Chrysler
C. J. C. Penney
D. All of the above

3. Which of the following recently resigned as executive director of the Christian Coalition activist organization?

A. Ralph Reed
B. Ralph West
C. Ralph Cherbick

4. The "Ten Crack Commandments" is:

A. An antidrug book by Hillary Clinton
B. A gangster rap song by Notorius B.I.G.S.
C. A sermon by televangelist Kenneth Copeland

5. A Swedish international business journal ranked the "sin quotient" of 19 countries. Considering the modern deadly sins to be smoking, drinking, gambling, overeating, drug abuse, prostitution, and nightlife, they ranked Spain as the most sinful. Which of the following ranked second and third?

A. France and the U.S.
B. Japan and Norway
C. Holland and Germany

Home Authority

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Pepperell, Massachusetts.

COMPETITION IN “the battle of the sexes” is causing far too many marital casualties. We live in an era of the 50/50 marriage, which is resulting in a more than 50 percent divorce rate, even in the church. When Jesus was asked to comment about divorce, He turned the answer around to tell us what was intended from the beginning (Mark 10:6-9). The scripture that speaks about wives submitting to their husbands has been abused by some men, and this has caused a backlash against this passage so that its original intent is difficult to see (Ephesians 5:22-24).

Christian men are confused about what authority is and how we should express it in our homes as husbands and fathers. My dad once joked that “the man is the head of the home, and the wife is the neck that turns the head.” In other words, because the head does not turn without the neck, a husband and wife must work in concert too. The truth in this humor is often overlooked because of the problem most people (not just wives) have with submitting to authority.

Effective authority is granted, not grasped. Pilate thought he had power over Jesus, but Jesus corrected this misperception by saying, “You would have no power over me if it were not

given to you from above” (John 19:11, NIV). Jesus told us that even His authority was given to Him by the Father. Jesus also submitted to His earthly parents and to other appropriate authorities. He modeled how husbands can exhibit the dual role of having authority and yet submitting one to another (Matthew 20:25-28).

As husbands, we need to understand the difference between being an authoritarian and having authority. The authoritarian lords it over others. The authoritative husband actively develops skills and experience at loving as Christ loved.

A husband has only as much authority in the home as a submissive wife will grant. If I receive any credit for being a good husband and father, much of it can be directly attributed to my wife, Joy, because she sets the stage and makes it easier for me to be the husband that God intended for marriage. God created the husband and wife relationship as a picture of His relationship with His people.

The passage in Ephesians 5 is still the best safeguard against divorce when we take the time to understand what was intended from the beginning, where each spouse gives himself or herself completely to the other without condition. Paul emphasizes this spiritual reality about marriage by saying, “I speak [of the mystery] concerning Christ and the church” (v. 32).

Christ’s relationship to His Bride, the Church, shows us that masculine leadership in a relationship is not domineering, but sacrificial. Further, love never forces itself on anyone. Jesus demonstrates this by inviting us into a love relationship with Him, but He enters only when we willingly open ourselves to Him. Then, as the Scriptures say, we will no longer be two, but one.

**Effective
authority is
granted, not
grasped.**

Answers:

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

6. “Unacceptable aggression” was the label put on the action of 20 students who laid hands on the doors and walls of a local Islamic mosque in prayer for the worshipers inside. The aggressive students were from:
 - A. Nazarene Bible College
 - B. Calvin College
 - C. Oral Roberts University
7. The motel in Metairie, Louisiana, made famous by Jimmy Swaggart and Debra Murphee has been sold for \$850,000 to make way for:
 - A. Tammy Bakker’s new recording studio
 - B. A 12-theater cinema complex
 - C. A subdivision of upscale homes
8. The author of the popular book *If God Is God Then Why? . . . Letters from Oklahoma City* is:
 - A. R. C. Sproul
 - B. Al Truesdale
 - C. Benny Hinn
9. Marshall Herff Applewhite, the Heaven’s Gate leader:
 - A. Was the son of a Presbyterian preacher.
 - B. Was music teacher at a Catholic college.
 - C. Was a Unitarian and Episcopal church songleader.
 - D. Claimed to be a reincarnation of Christ.
 - E. Claimed to be an alien.
 - F. Was a homosexual.
 - G. All of the above.
10. A *Time* magazine study on heaven revealed that 93 percent of Americans believe in angels, 81 percent believe in heaven, and 63 percent believe in hell. What percentage believe in reincarnation?
 - A. 5
 - B. 15
 - C. 38
 - D. 64

Through the

by Carolyn Gookins as told to Martha Martin

My heart raced with fear. In the darkness, thunder bellowed and lightning ripped the sky. I thought of Bryan and his favorite song, and I felt a calmness within me.

*In the dark of the midnight
Have I oft hid my face,
While the storm howls above
me,
And there's no hiding place.
'Mid the crash of the thunder,
Precious Lord, hear my cry,
Keep me safe 'til the storm passes by.**

Bryan's life was a storm, a never-ending struggle with kidney failure. But he had a special spiritual perceptiveness that kept him loving and trusting his Jesus until the fighting was over.

Bryan Wendell Gookins was born on October 12, 1971. I had anticipated his birth with great excitement. It was unspeakable joy to hold him in my arms.

Bryan weighed 8 pounds, 15 ounces, and measured 22 inches long at birth. He seemed perfectly normal with his blue eyes, round face, and brown hair. My husband, David, and I were so proud of him. I thought, *Oh, I'm really a mother!*

The next night, we were shocked when the doctor informed us of a serious problem. Bryan's coloring was blue, and his breathing was abnormal. He was immediately sent to Riley Children's Hospital in Indianapolis.

Unable to accompany Bryan, I later learned that he had two cardiac arrests and was in severe respiratory distress upon arrival there. He was also having seizures. The doctors placed him on a respirator.

They thought he would always need it to assist his breathing.

David and his family waited anxiously. The pastor joined hands with them, and they prayed together. Moments later, a nurse came and said that, to her amazement, Bryan had begun breathing on his own. God had intervened! Bryan was taken off the respirator and never needed it again.

His condition was still very critical, due to the kidney failure he was experiencing. The doctors

BRYAN'S COLORING WAS BLUE, AND HIS BREATHING WAS ABNORMAL.

gave little hope that he would live.

I was still at the Greensburg hospital 60 miles away. While the other mothers cuddled their babies, my arms were empty. Would I ever hold my baby?

After a week, I was able to visit Bryan. Pity wrenched my heart as I watched him. He had IVs in his head. He was often getting stuck with needles to draw blood, and the bottoms of his feet looked like raw meat because of the many times they had been poked.

The doctors believed he would be mentally retarded because of the lack of oxygen to his brain. They didn't think he would live to be a year old. As I looked at his clothes and room, I wondered if he

would ever get to enjoy them.

The seriousness of Bryan's illness drew David and me to God. We knew He was Bryan's only hope. We also realized that we needed Him in our lives.

Our love for Bryan grew. We wanted to take him home, but the doctors were concerned about our ability to attend to all his needs. After four months, when our son's condition had stabilized, they agreed to let us try it.

Before Bryan was dismissed, we lived at the hospital for one week. We learned to take care of Bryan under the scrutiny of the doctors and nurses.

When we took Bryan home, he weighed less than his birth weight. Taking care of him was not an easy task. There were 13 medications to be administered around the clock. We had to watch his weight and blood pressure closely, along with signs of dehydration. A weight gain or loss of three ounces in a day had to be reported.

We took Bryan back to Riley weekly for checkups. We discovered during one of these visits that our bringing Bryan home when we did was providential. Otherwise, he may not have lived as long as he did. There had been oversight on one of the medications, and he had been receiving twice the dosage he needed while hospitalized.

We had much to be thankful for despite his many problems. We were aware of God's hand upon Bryan's life. As he began to make progress, we saw that the doctors were wrong in their prediction of mental retardation. He responded to our love and attention and began doing the things babies normally do. My hopes soared when

Storm



Jeremy Collins

his first birthday came, and then his second, and third.

He couldn't compete with other children physically, but he learned quickly. He could say the alphabet and count to 10 by the time he was

two and a half years old.

We dedicated Bryan to God in a Sunday morning church service. It was evident as he grew that he belonged to God. He always had to

Continued on page 23



THE UNHERALDED



by J. Wesley Eby

Hilda Watchorn— Godly Matriarch

What do a dozen kids, widowhood, a fervent intercessor, an 85-year-old Sunday School teacher, the Sally Jessy Raphael show, a hot-air balloon ride, and NTS mission scholarships have in common? Hilda

Watchorn, that's what!

Let me tie these unlikely, diverse components of this unique woman's life together.

Hilda, born to American-German parents, married Charles Watchorn in Chicago in 1933. Settling on a farm on the upper peninsula of Michigan, life for Mrs. Watchorn, far from routine, provided many challenges, especially surviving the long, Arctic-like winters.

During the first two decades of her marriage, 12 children—including two sets of twins—stretched the walls of the Watchorn seven-bedroom home to the max. Satisfying her kids' ravenous appetites, along with the hired farmhands, Hilda seemingly spent most of her waking hours cooking sauerkraut, fried shoeloppers, and potato pancakes.

For several years, the Watchorn family gave God and religion little attention in their lives, and church attendance was sporadic, if not rare. After all, they had a large farm to run. Furthermore, their parents, nominal Christians at best, provided no model to follow.

But suddenly, on one Sunday morning, all that changed. Paul, their sixth child and just five years old, was hit and killed by a truck in front of "their" church. This tragedy spun the family into a tornado-like crisis that led to Charles and Hilda's conversion. Through the counsel and care of a Pilgrim Holiness Church pastor, they became active members.



Hilda and Charles experienced all the pleasures and sorrows of parenthood through their children—Donna; twins Marlene and Marvin; Shirley; Sally; Paul, who died at 5; Mary; John; David, with Down syndrome, who died at 21; twins Gary and Gloria; and Billy, who died at 2 months.

Losing children was tough enough for Mom Watchorn, but the sudden, unexpected death of her husband turned her world upside down. At the age of 50, she was a widow with five children still at home, including David with Down syndrome, plus a large farm to manage. She was overwhelmed, crushed with grief, and staggered by the day-by-day practical demands. Only faith in a sovereign God sustained her.

Selling the farm at a huge financial

loss, Hilda moved to a suburb of Cincinnati. Six of her children had attended God's Bible School in this southwestern Ohio city and had settled in the area.

For the past 35 years, Hilda has faithfully served the Lord in West Chester Church of the Nazarene. Today, this spry octogenarian—who still mows her own lawn—teaches a Sunday School class, prepares Communion elements, and assists with the Mother's Day Out program.

When her surviving nine children think of their mother, two things—hard work and prayer—rise to the top like foam on a Diet Coke. Gloria said, "One of my early memories is waking up on frigid Michigan mornings and Mother stoking the furnace. Then she'd kneel by herself, praying for all of us by name."

This godly matriarch still remembers her children, along with numerous grand- and great-grandchildren, in daily intercession to God. Her growing

tribe, numbering 70, means an even more active prayer life.

The legacy of this saintly matriarch is reflected in the lives of her children. All of them serve the Lord in various ways. Six are members of the Church of the

Nazarene. Daughter Sally Carroll and husband, Eldon, are song evangelists. Her youngest daughter, Gloria Bible, is administrative assistant to the presi-

*The sudden, unexpected
death of her husband
turned her world
upside down.*

dent of Nazarene Theological Seminary (NTS), and Gloria's husband, Ken, edited the Nazarene hymnal *Sing to the Lord*.

In 1993 Donna wrote a loving tribute about her mother and submitted it to the Sally Jessy Raphael show, hoping Mom Watchorn would be one of eight to-be-recognized mothers. Not surprisingly, Hilda was selected—*out of 10,000 entries*. She and five daughters were flown to New York City as the guests of the ABC network and appeared on the special mothers-honoring program.

Host Raphael asked Mrs. Watchorn what "dream" she would liked fulfilled. Instead of requesting big-bucks items, such as a Cadillac or Caribbean cruise, the unpredictable 81-year-old honoree declared that she'd like a ride in a hot-air balloon. And her dream



The hot-air balloon that provided a long-time dream-fulfilled ride for Mrs. Watchorn.

became a reality with national television coverage!

In July of this year, this mom was honored again by her family. On the occasion of her 85th birthday, the Watchorn clan celebrated their matriarch's life with a family reunion at her church. At this occasion, the family announced the establishment of the "Hilda G. Watchorn Scholarship for Tomorrow's Missionaries" at NTS. (For more information about the scholarship fund, call NTS at 816-333-6254, ext. 218.) As an endowed scholarship, the education of future missionaries will be funded for generations to come.

Hilda Watchorn, a godly and *unheralded* matriarch, will live forever in the cherished memories of her family and in the dedicated service of NTS-educated missionaries. H

THROUGH THE STORM

Continued from page 20

have his Bible when he went to church. He tried to look up the scriptures, although he was too young to find them.

Before the church service began, he limped to the platform and knelt beside a pew to pray as the pastor did. During the sermon, he would raise his hand and say "Amen," to the delight of our minister.

Bryan loved music and spent hours listening to records. He strummed his play guitars until the strings came off. He sang church songs in the grocery store or wherever he happened to be. Once, when he was three, he sang the verses and chorus of "'Til the Storm Passes By" during a church service without help or accompaniment. He wanted to do it alone.

While Bryan was learning and growing, he was in and out of the hospital and had several surgeries. When he was home, I could often tell he didn't feel well. He would go and lie down. Sometimes I thought he was just tired, but later I realized that he probably never knew what it felt like to be healthy.

I was not willing to give him up to death, even after seeing him suffer through so much. I prayed, "Lord, Your will," with reserve, "but heal him."

One bright, moonlit night shortly after Bryan's fourth birthday, I awoke. I quietly made my way to his room, my path lit only by the heavens.

I knelt by his bed, where he lay so peacefully, and prayed, "Lord, he's Yours. I really want Your will. I give him to You. You know what is best." As the tears streamed, I knew that I committed Bryan to the Lord. The reservations I had felt were gone.

Soon after that, Bryan told us, "I'm not gonna have to take my ickies and my ouchies anymore. I'm gonna go play my guitar for Jesus."

His condition worsened, and he spent his last Christmas in the hospital as he had his first. The usual excitement of the family exchanging gifts was gone. Our presents were left unopened under the tree. We learned a valuable lesson about a more important gift—the gift of life.

We took Bryan's presents to him a few days before Christmas, not knowing if he would last until the holidays. One of them contained his first real guitar.

The doctors presented us with

the option of a kidney transplant. But Bryan's diseased kidneys had caused so many other organs to malfunction, his chances of surviving were very slim. We decided to leave him

in God's hands. Bryan had suffered enough.

On January 5, 1976, David decided to stay at the hospital with Bryan and me rather than go to work. Bryan's blood pressure kept dropping that morning. At first, I felt this was a good sign. It was still in my mind that God might heal him completely. However, that was not to be the case. That afternoon, Bryan breathed his last without a struggle.

*When the long night has ended,
And the storms come no more,
Let me stand in Thy presence
On that bright, peaceful shore.
In that land where the tempest
Never comes, Lord, may I
Dwell with Thee when the storm
passes by.**

Bryan's song was a reality at last. On his tombstone is a guitar and an epitaph that reads, "A little child shall lead them" (Isaiah 11:6).

***'Til the Storm Passes By' by Mosie Lister. ©1958, Renewed 1986 by Lilenas Publishing Co. All rights reserved.



THE DISTRICT SUPERINTENDENT'S NAME IS ROSA

The Caribbean Islands are noted for their tourism industry. But on the island of Antigua, Rev. Rosa Lee considers her main industry to be winning souls and helping people grow spiritually.

Rosa is making history for the Church of the Nazarene. Technically, she is the second female to hold the position of district superintendent in the Church of the Nazarene. In 1920 Elsie M. Wallace was superintendent of the Northwest District for four months.

However, Rev. Rosa Lee was first appointed to serve as superintendent of the Leeward/Virgin Islands District in July 1990 and will hold the post until 1999.

Leadership is not a new role for Rosa. She accepted Christ as an 11-year-old in Dominica. "All along I felt the Lord wanted me to be fully

by Jeanette Gardner Littleton

committed to Him," Rosa said. "But I waited to commit myself because I had other plans."

Finally, when she was 17, Rosa felt the Holy Spirit's prompting at a watch night service. "The message came that I should present my body a living sacrifice to the Lord. I gave everything to Him and told Him, 'Use me as You will.'" She was quite sure that the Lord did not have a career in the tourism industry in mind.

Rosa's next step in her spiritual quest was to attend the Reformed Methodist Bible School (now

Church of Christ in Christian Union), where she learned to preach and served as assistant pastor for a mission church, the Newtown Reformed Methodist Church.

A Ministry Partner, Please

God's calling on Rosa's life was clear. But Rosa felt timid about going into full-time service or preaching on her own. She decided to petition God. "I told the Lord if He really wanted me to be of service to Him, I would like for Him to give me a husband who could go with me."

During evangelistic services for the Newtown Church, Rev. Henry Lee, from the Pilgrim Holiness church in Antigua, preached. He met Rosa and soon proclaimed she was "a rib that would fit in his side." Twenty-year-old Rosa found her helpmeet in service.

After regularly leading evangelistic services, the Lees pastored sever-

IT CAME DOWN TO A CHOICE BETWEEN A CAREER IN TOURISM
OR A MINISTRY TO PEOPLE. ROSA CHOSE MINISTRY.



al churches for the Pilgrim Holiness denomination. Then they started an independent church called Beacon Light.

A friend told the Lees about the Church of the Nazarene coming to Antigua and recommended that they join the denomination. The Lees contacted the denomination, and in 1973 the Beacon Light Church of the Nazarene was born.

"We were drawn to the denomination for several reasons," Rosa explains. "We had views in common concerning the doctrine because we all believed in the doctrine of holiness.

"And through the years, I've been very excited about the administration. I like the structure. I think this denomination is the best organized—I don't think any match it."

The Lees pastored the Beacon Light Church as a team until Henry's sudden death in 1979. Rosa recalls, "I remember calling our eight children together and telling them their daddy had gone. I knew most organizations don't appreciate a woman preacher, so I told the children we would have to put our heads together and see what we could do to keep our lives going and support ourselves." Was it back to the tourism industry for the Lees?

A month later, Rosa was amazed when district officials asked her to continue the work of the church until they could find a replacement.

"I didn't know if I could fulfill the role, but I told them I would try. And so in August I was made the supply pastor and carried on until January when we had church meetings and elections. The church board said they were satisfied with my performance and asked if they could extend it for another year." The next year, she became the regular pastor of the church.

"When my husband died and I was asked to carry on the work, I



Rev. Rosa Lee with General Superintendent James Diehl and Herald editor Wesley Tracy

felt that was what the Lord wanted because I knew He had called me before, and He'd given me my husband to serve with. Now I felt He was still leading me.

"I was also less timid about taking over the church because we had

honest, I felt guilty. I felt as if I had disobeyed God. So I asked the Lord, 'Show me what it is.'

"One day I was praying and fasting for the Lord to ease my burden and show me what I needed to do to get rid of that load."

That night Rosa got her answer. The man who had been chosen as the district superintendent felt accepting the responsibility had been a wrong move, just as Rosa felt turning it down had been a step of disobedience.

"He called me and told me he had been praying and fasting about the matter all day. He wanted to know if I would reconsider.

"We didn't know it, but we were both praying along the same lines. I told him he should let the authorities know his thoughts, and whatever they decided, I would regard as what the Lord wanted me to do."

Rosa was asked to reconsider, and the District Advisory Board approved the idea. Rosa was installed as superintendent of the Leeward/Virgin Islands District. Meanwhile, she has remained the pastor of the Beacon Light Church, along with an associate pastor who takes much of the day-to-day workload.

Under Rosa's leadership, this district has grown to become a self-sup-

I THINK THIS DENOMINATION IS THE BEST ORGANIZED—I DON'T THINK ANY MATCH IT."

some strong men in the church who supported me."

Pastor, Yes; D.S., No

Rosa didn't have that same confidence when she was nominated to be superintendent of the Leeward/Virgin Islands District. She immediately refused.

"I said, 'No, I don't think I can handle that responsibility. That is a man's job,'" Rosa recounts. "Perhaps I felt it was a man's job because I had never heard of a lady D.S. And I was afraid people would not like having a woman in the role."

But in the following weeks, Rosa's spirit was uneasy. "To be

porting system of nine churches and more than 600 members—including 70 new members received during the past year.

Part of this success may stem from Rosa's skills at working with people. She feels since becoming a district superintendent and empowering her associate pastor, she is freer to work with personal ministry. Besides a gift for individual work, God has given her a special anointing in the area of leadership. With an enthusiastic fire, she motivates those with whom she works. She is especially burdened to equip and encourage the pastors on her district.

"I consider myself a pastor to the pastors," she says. "I enjoy being helpful, especially to the young pastors who are inexperienced. I like to try to make it as easy as possible for them and try to encourage them. I have found them very willing to listen to my advice. I visit the churches as often as I can and annually hold church conferences with the pastors. I take their reports and get the heartbeat of the churches. I also help the churches keep in touch with what the other churches are doing. That encourages them and promotes a good kind of competition."



Her other responsibilities include being a mediator between the local church and regional headquarters, doing administrative work, and serving on the board for the Caribbean Nazarene Theological College.

Although the district has gained much ground under Rosa's leadership, she eagerly plans for an even brighter future. Rosa is helping the people learn that they can achieve great accomplishments and take risks with God's power.

For instance, one of the churches had an incomplete parsonage. Rosa illustrates, "The people of the church did not have the money to do it, so

FOR MORE THAN 20 YEARS, SHE HAS GATHERED WITH OTHER FAITHFUL FOLLOWERS EVERY WEDNESDAY MORNING AT 5 A.M. TO TAP INTO GOD'S POWER THROUGH PRAYER.

they thought they could sit down and wait until a Work and Witness team would come and complete the work.

"In quite a few areas, I've tried to help the churches catch the vision to get up and do what needs to be done. I've explained, 'It might seem as though you can't do it, but if you put feet to your prayers, you'll find you get it done.'"

"So this church sent the pastor and his wife on a vacation and raised the finances and finished the work themselves."

Other churches on the district have started compassionate ministries and community outreach—programs that will be especially valuable when hurricanes again hit the area, as they do every other year or so.

Rosa feels the success and growth in her district, as in every area of life, is a direct result of prayer. Every morning, she arises early to swim in the ocean and to spend time with the Lord. For more than 20 years, she has gathered with other faithful followers every Wednesday morning at 5 A.M. to tap into God's power through prayer.

"Many battles have been fought and victories won in the morning prayer meeting," Rosa reflects. "I don't know if I have many skills. But I know I believe in prayer."

"Prayer gives me a sense of nearness with the Lord. I know my limitations. I wasn't privileged to get a degree or a doctorate, so most of the knowledge I have is from God. In marvelous ways, He tells me what to do. He's like my tutor—I speak to Him and He guides me."

"Jesus is my Example. He was the Son of God, but He never did anything without prayer. So I see prayer as a means of strength to meet whatever His needs were. And I feel the same way, that prayer strengthens me to meet whatever problems and needs I, and the people in my district, may have."

When her term ends in 1999, Rosa plans to retire as district superintendent. Besides visiting her children, half of whom live in the United States and Canada, Rosa still wants to minister full-time. If she is not pastoring, she hopes to work on a more personal level with young people and seniors. She would also like to speak at conventions, meetings, and women's organizations—sharing what she has learned from being a leader and a woman in authority.

But no matter what retirement brings for Rev. Rosa Lee, we'll still see her active in the industry of prayer and spiritual guidance—not as a guide in the tourism industry. ❧

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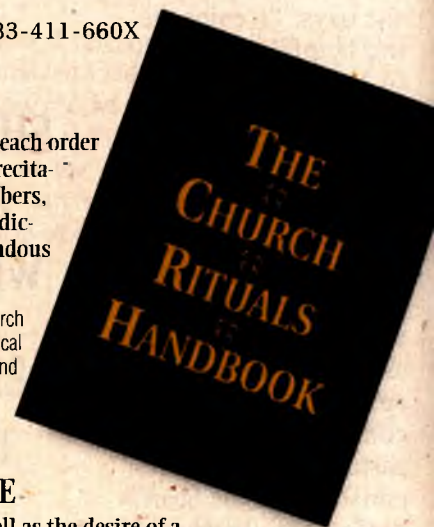
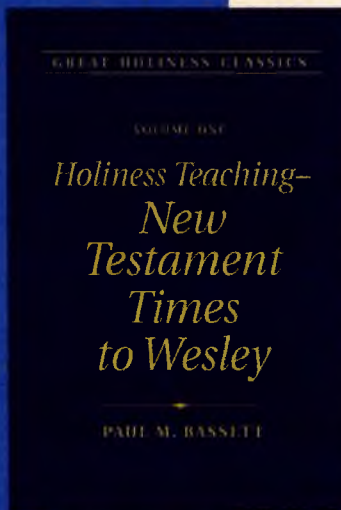
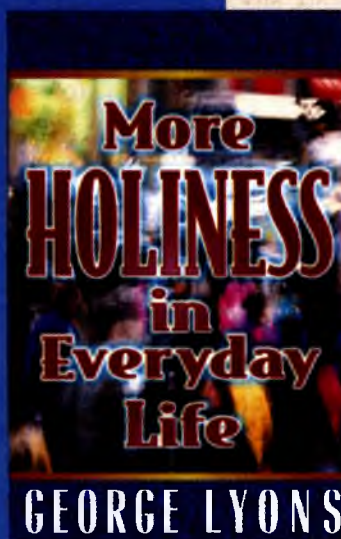
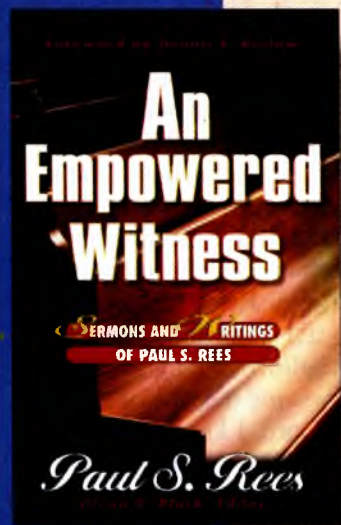
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Devotion and Duty in Deuteronomy

A Biblical Perspective on Leadership

ROGER L. HAHN



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

*And it will be that when he sits on the throne of his kingdom he will write for himself a copy of this law from the book in the presence of the levitical priests. And it will be with him and he will read in it all of the days of his life, in order that he might learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them, so that his heart is not exalted above his brothers, and so that he not turn from the commandment to the right or to the left (Deuteronomy 17:18-20a).**

THE MOST IMPORTANT QUALITIES of a leader are moral, spiritual, and personal. The way a leader performs the technical details of his or her job is less important. Recently I listened to a group of friends talk about their commitment to their denomination. They spoke of people who had influenced their lives in the years gone by. They referred to the sacrifices, commitments, expressions of love, and the simple faith of the people who had influenced them. No one mentioned administrative skills or teaching ability or preaching excellence. The heart of their leaders had won their allegiance.

Deuteronomy 16:18—18:22 describes various leaders in the nation of Israel. Looking forward to a time when Israel would be ruled by a king, Deuteronomy 17:14-20 describes the qualities of lead-

ership needed by that king. Administrative skill and military prowess are not mentioned. Rather, the spiritual qualities of the king will be determinative.

Verses 15-17 describe several important spiritual and personal characteristics of the righteous king. He must be a native Israelite, according to verse 15. The Hebrew text states that the king must come from among "your brothers." In the context of Deuteronomy, this meant that the king must be a part of the people God had brought out of slavery in Egypt. A leader of the people of God must have experienced the saving action of God. He must be part of the covenant relationship of the worshipping people with their saving God.

The king must not be secular in his assumptions or materialistic in his nature. Verse 16 forbids turning to Egypt to acquire horses. In that time, chariot horses represented the peak of military technology. But the king was to trust in the God who delivered Israel from Egypt, not in the military equipment used by the Egyptians. Some see the prohibition in verse 17 against multiple wives as forbidding polygamy or adultery. However, in the biblical culture, the command seems to be directed against seeking the great wealth (and the accompanying status) that would enable the king to afford a large harem. Pursuit of an impressive portfolio can easily turn one's focus from God.

Verse 18 then makes the positive command that the king acquire his own personal copy of the Law, the Scripture of that time. The king was to read the instructions of Scripture every day of his life. Verses 19 and 20 envision several results from this discipline of devotion. The first result is reverence for God. No quality is more important for a

leader than to know that God (not the leader) is God. The second result is obedience to all the commands of God. Not only is the king to keep the commandments from being watered down, he is to perform them himself.

A third result of daily reading and meditation on the Scriptural laws would be humility. The king was not to exalt himself above the other members of God's people. The role of leadership is more a matter of great responsibility than it is a measure of great ability. In the final analysis, the king was to be the model Israelite. In this capacity he served in a representative role. He represented the people to God, and he represented to the people the way they were to live before God.

The leaders who stimulated such love of their church for my friends were not leaders in the institutional sense. They were not bishops or superintendents or presidents of schools. They were Sunday School teachers, parents, and pastors of small churches. They relied on God because they had few material resources. But they were leaders in the biblical sense because they influenced another generation of people to follow Christ and serve the church. May their tribe increase in our generation!

For further study: (1) Study the description of other leaders found in Deuteronomy 16:18—18:22. What spiri-

The heart of their leaders had won their allegiance.

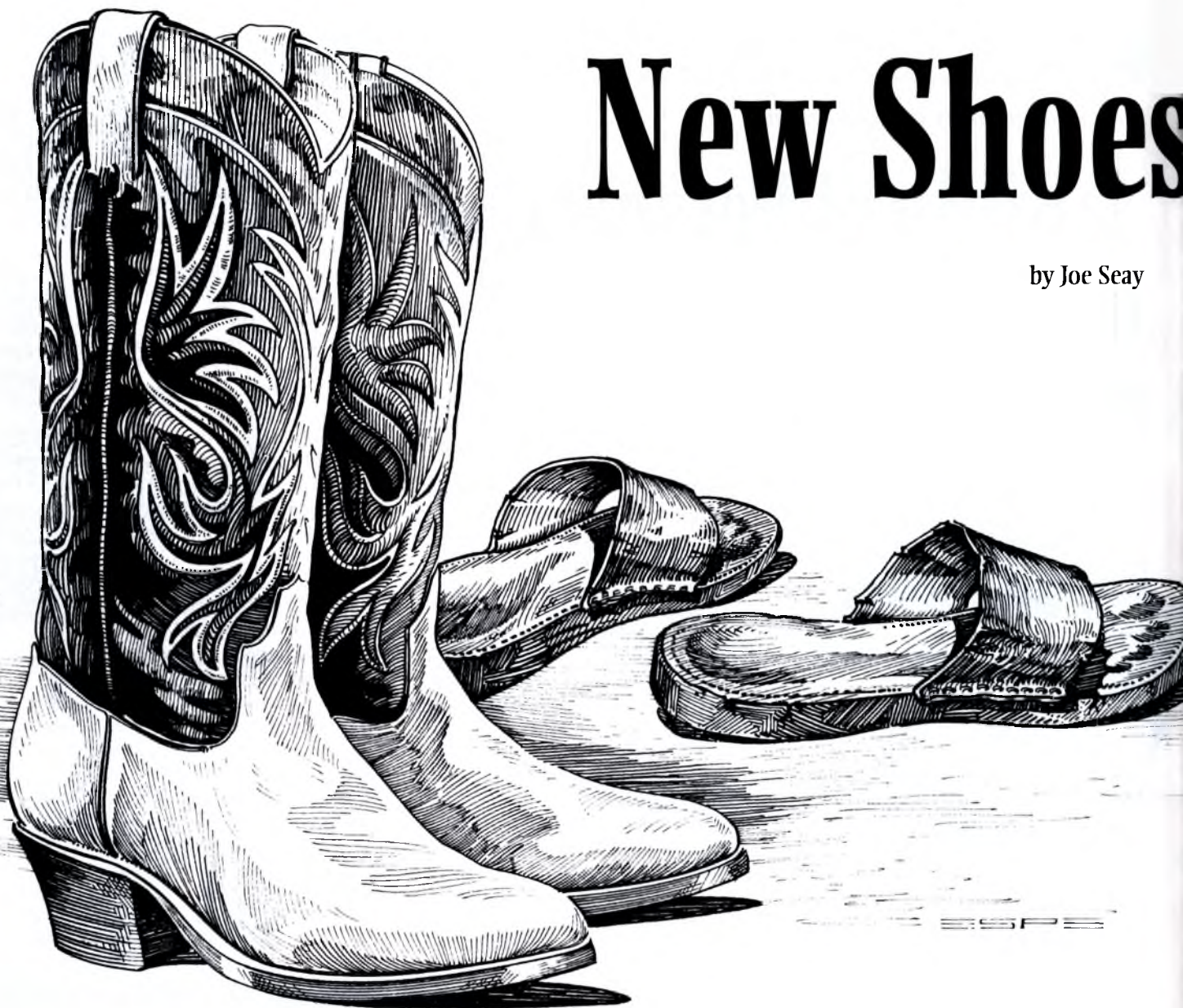
tual principles are described for these leaders? How would such principles be lived out today? (2) Study the "requirements" for leadership given in 1 Timothy 3:1-13. Identify the spiritual characteristics that represent what all Christians should be. (3) Write a brief prayer of commitment describing the kind of person you want to be before God so that the next generation will be inspired to follow Christ by your example.

*Scripture quotations are the author's own translation.

HH

New Shoes

by Joe Seay



It was a lie, telling the dirty, tattered stranger I wasn't going his way. A convenient lie. Everyone knows how dangerous it is to pick up a hitchhiker, but I could have just told the truth and refused to give him a ride.

The conviction of the Holy Spirit settled in upon me, and I wrestled with my conscience as I put my key into the ignition. I've been a Christian for many years, and I'm not in the habit of lying to anyone about anything. But who could blame me in this case?

The ragged young man with uncombed hair and a heavy beard had approached me as I left the bank, just as I was getting into my car. "Could you help me, please?" had been his opening line.

"What can I help you with?" I asked with a wary eye on the distance between us.

He wanted to know the location of the navy recruiting station, and he needed a ride there. That's when I

told him I wasn't headed that way, even though I was. After all, this pitiful-looking character didn't need a blunt rejection from me to add to the wounds he already carried. And I couldn't afford to give him a ride. What if he planned to attack me and steal my car?

Then I heard the Voice. "Give him a ride," it said.

Had I imagined it? Was my guilty conscience playing tricks on me? Then I heard it again. "Give him a ride."

I couldn't tell if I was hearing the words with my physical ears or only in my mind, but they were distinct and to the point. "Lord, is that really You?" I prayed softly. But I already knew what I was going to do.

I got out of my car and told the man I *would* be going by the navy recruiting station and would be pleased to give him a ride. As we drove along, he rewarded me for my generosity by commenting, "This sure is a nice car."

for Old

Suspicions leaped into my mind. He wanted my car. What might he do to get it?

"Lord, I'm in Your hands now," I prayed silently.

Then he began to share some of his experiences with me. He had come to my town looking for work but had been unable to find any. He was broke, homeless, and discouraged. He was only 19 years old and far from home. He was feeling lonely and disappointed in people. In fact, he had decided that his best option was to "join the navy and see the world."

I was touched by his sincerity and began to ask about his priorities and what he felt was important in this life. It turned out that he didn't really want to join the navy but had made that decision out of a sense of desperation. In fact, he wasn't even sure the navy would want him, looking the way he did, especially his shoes.

I looked at his feet, which were sporting a pair of old, worn-out sandals. He explained that he had spent several nights in the backyard of a vacant house, and the night before, while he slept, someone had stolen his shoes. He didn't even have money to buy food, much less shoes, so he'd looked around until he'd found the discarded sandals.

By this time I had warmed up to this hungry, friendless young man, who was about the same age as my son. So I invited him to go with me to the Christian Men's Club luncheon. I was on my way there now.

He declined, saying he didn't want a handout. In response, I heard these words coming out of my mouth: "If you will go with me to this meeting and allow me to treat you to a good meal, I believe God will provide you a pair of shoes."

What kind of answer was *that*? "Did I say that?" I wondered. "Lord, is that You again?"

My passenger perked up. "Do you really think God will do that?" he asked.

Sounding as confident as I could, I replied, "I'm sure He will."

So my new friend in his wrinkled clothes, single-strap sandals, and long hair went with me to the lun-

cheon. He ate a big plate of food but politely refused to go back for seconds, in spite of my urging.

When the time came for me to introduce my guest, I mentioned my new friend's need for shoes and my promise that God would provide him shoes if he attended the meeting. By then I was certain the Lord was going to supply this likable young man with a more substantial pair of shoes than the sandals he had found.

As the meeting proceeded, another stranger entered the drama. He was a man who has attended the Christian Men's Club midweekly luncheon only once in the 17-year history of the club. And the day he attended

was the day I promised a needy young man a pair of shoes.

Unnoticed, this man slipped out of the room. Five minutes later, he returned and handed my young guest a box. "Here," he said. "These are for you."

Inside the box was a pair of cowboy boots. My friend was thrilled. In west Texas, cowboy boots are perpetually stylish. "Did he just give

these to me?" he asked.

"He sure did!" I answered.

"But I have a big foot," he said. "I wear a size 12 shoe. I wonder what size these boots are."

I had an answer ready. "I'm sure they are size 12."

They were size 12, and when my friend tried them on, they were a perfect fit. Of course! God knew what size his feet were.

After the meeting, several Christian men joined me in explaining the love of Christ for everyone. Our new, young friend repented and committed his life to Jesus Christ. Then he agreed to call his parents in another state and tell them about his decision. There was great rejoicing that day over a young man's opportunity to exchange tired old sandals for cowboy boots and his decision to exchange filthy rags for robes of righteousness.

As for me, my ability to hear from the Lord was refined and encouraged that day. And I was reminded of the awesome joy available to those who hear and obey the still, small voice of God.

H

HE WAS BROKE, DISCOURAGED, 19, AND FAR FROM HOME.



Nazarene Sheriff Participates in Exchange Program to Israel

Scott Chitwood, sheriff of Whitfield County, Georgia, recently returned from a 16-day trip to Israel, as part of the Georgia Law Enforcement Exchange Program.

While in Israel, the participants met with Israeli police, border patrol, and military personnel to learn about operational procedures and exchange information.

One evening, the delegation received clearance to attend an awards ceremony that honored officers and civilians for acts of bravery. Prime Minister Benjamin Netanyahu was the guest speaker.



Chitwood is an active member of the Dalton, Ga., Church of the Nazarene, where he serves as a church board member, head usher, and teacher of an adult Sunday School class.

While in Israel the group was able to visit many biblical sites in Jerusalem, along the Jordan River, and in the Sea of Galilee area.

Chitwood said, "We were on a very tight schedule with every day 12-14 hours long. It was pleasing to be allowed time for some sightseeing during the trip. It provided me the opportunity of a lifetime, and I am very grateful."

Nazarene Pastor Retires After 46 Years in Same Church



Their entire pastoral ministry of 46 years has been at the Oak Grove Church.

Wooten, a graduate of Olivet Nazarene College (now University), was led to start a church in Decatur in 1951. According to the Wootens, they began with no members, no building,

and no parsonage. "God provided a tent, a weed patch, and church members," Mrs. Wooten said. "And He provided a roof over our heads and food for our family of six." Four and a half decades later, the Wootens leave a healthy church.

During the Wootens' pastorate, eight have been called into the ministry, including daughter Debra Edwards, and William Brian Hay, who will succeed Wooten as pastor.

Their church family and four children—David, Donna, Daniel, and Debra—planned a special service and reception to honor their pastor and parents.

Eula Cox Honored on 106th Birthday

The Mount Vernon, Mo., Church of the Nazarene honored Eula Cox on the occasion of her 106th birthday on April 2.

During a Sunday morning service, the pastor, Douglas Human, interviewed Cox and presented her with gifts. Mrs. Cox gave her personal testimony and sang "No One Ever Cared for Me like Jesus."

In attendance were 40 members of

Cox's family who came from Arkansas, Oklahoma, New Mexico, Texas, and Wisconsin. Some met their "Aunt Eula" for the first time.



North Raleigh Celebrates 25th Anniversary and Church Dedication

The North Raleigh, N.C., Church of the Nazarene held a 25th anniversary and church dedication April 19-20, according to John Whitsett, senior

pastor. Bill Sullivan, Church Growth Division director and former superintendent of the North Carolina District, was the guest speaker.



All former pastors—Don Dunlap, Dan Boone, and Carl Leth—attended and participated in the dedication.

The church set a record attendance of 515 for the occasion. The new facility and land is valued at \$2.5 million.

Ordinations



(Above) 1997 Anaheim District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. M. Annetta Turner, Rev. and Mrs. Michael Pankey, Rev. and Mrs. Steven Lewis, Rev. Michael Kitsko, District Superintendent Thomas L. Goble.



(Above) 1997 Philadelphia District ordinand class (l. to r.): District Superintendent Talmage Haggard, Rev. Antonio Bonilla, Rev. and Mrs. Eduardo Ramirez, Rev. Abby and Daryl Keiser, Rev. and Mrs. Glenn Daisey, Rev. Joy and Bill Ziegler, Rev. and Mrs. Christopher Archer, Rev. and Mrs. Burdette Lahr, General Superintendent John A. Knight.



(Above) 1997 Central Florida District ordinand class (l. to r.): District Superintendent Gene Fuller, Rev. JoAnn Fustin, Rev. Don Faling, Rev. Huot Phu Chau, Rev. Antoine Joseph, Rev. Kenneth Claxton, Rev. Dremeus Desir, Rev. Spencer Craig, Rev. Noel George, Rev. Denis Nereus, Rev. Diane Watson.



(Above) 1997 Washington District ordinand class (l. to r.): Rev. Estell Gross, Rev. and Mrs. Rogelio Oscal (credentials from another denomination recognized), Rev. and Mrs. Joseph Schiren, Rev. and Mrs. Richard Pahl, Rev. and Mrs. James Heyward II, Rev. and Mrs. Reginald Watson, Rev. and Mrs. Todd Risser, Rev. and Mrs. John Cooper Sr., Rev. Norman Smith. (Back row, l. to r.) District Superintendent Jerry Porter, General Superintendent Jerald D. Johnson, District Secretary Terry Sowden.



(Above) 1997 Houston District ordinand class (l. to r.): District Superintendent J. W. Lancaster, Rev. and Mrs. In-Kap Park (credentials from another denomination recognized), Rev. and Mrs. Kevin Snow, Rev. Emily and Harold Ray, Rev. Devery Cook and Mr. Cook, General Superintendent Donald D. Owens.



(Above) 1997 Washington Pacific District ordinand class (l. to r.): District Superintendent Hugh L. Smith, Rev. and Mrs. L. Lee Hart, Rev. and Mrs. Samuel Montanez, General Superintendent Donald D. Owens.



(Above) 1997 Central California District ordinand class (seated, l. to r.): District Superintendent Wil Spaite, Rev. Chantha and Seut Kam, Rev. Donny Crandell, Rev. and Mrs. Jesse Ruby, General Superintendent John A. Knight. (Standing, l. to r.) Rev. and Mrs. Michael Ford, Rev. and Mrs. Gary Peugh, Rev. and Mrs. Lawrence Vinyard, Rev. and Mrs. Steven Dickerson, Rev. and Mrs. Mark Dane, Rev. and Mrs. J. Rodney Jamison, Rev. and Mrs. Glen Smith, Rev. and Mrs. Larry Ehoff.



(Above) 1997 West Texas District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. and Mrs. Norbert Cannon, Rev. Chris Jones, Rev. Dan Huckins (credentials from another denomination recognized), Rev. and Mrs. Huston Myers, Rev. and Mrs. Gregory Johnson, District Superintendent Charles E. Jones.

Ice Pick

C. ELLEN WATTS



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

FIGURE SKATER KURT BROWNING bowed out near the beginning of a short program and lost his chance of winning a million-dollar prize. A cameraman with an eye for the spectacular caught Browning's sheepish expression, held his camera steady through a mouthed "I forgot," and the world knew the story that made ice competition history.

Browning's troubles began with his failure to practice systematically through steps he had once skated routinely. Unaware that months of show-biz performances had dulled his response to routine, Browning made a mistake early in his program, skated aimlessly for a moment, then did what no other figure skating champion had ever before done. He quit.

A whole lot of commercials later, Scott Hamilton skated what might well have been a perfect 6.0. But Hamilton's days of competition were about to come to an end. Ignoring stern judges, he flashed his fans a grin and did a quick backflip. A no-no. While scores plummeted, the crowd went wild,

and a satisfied Hamilton collected flowers all the way to the locker room.

The diverse behavior of those young guys has left me with questions. In short, having accepted routine as a rite of passage to the puttering pace of "Slow Down City," Browning's mess-up and Hamilton's messing *with* my increasing dependence on routine all but yanked my imaginary skates out from under me.

Now that my comfort zone's been moved to shifting sands, I wonder. Does my habitual brown toast along with shredded wheat dredged through skim milk have to do with healthier eating? Or with never having to think before breakfast or come up with a plan?

Worse yet, is it from habit or to listen from our pastor's "best side" that I sashay from class to the same east pew every Sunday? Could cutting a rut down that green-carpeted aisle be setting me up for another go-around with childhood? How kids thrive with routine renders my twice-Sunday trek downright scary!

Actually, our settling for a same general location each week began with good reason. Easier sighting following a benediction meant faster Grandpa-tackling for the small fry. The same general location principle now helps me to remember where I last laid my glasses or parked the car.

Keeping up with routine while

bouncing all over the place is a little like an old couplet that goes, "Habit with some must be a test of truth; / It has to be right; they've done it since youth."

One morning, deciding routine might be a good thing to divert from on occasion, I deliberately changed my Sunday path. While no one offered a million-dollar prize as skaters get, my view of the pastor's profile dropped to so-so, hymnbooks were plentiful, and the strange pew was comfortable.

On my way out of church, since my routine contacts were all busy greeting one another in the east aisle, I smiled and shook hands with a young fellow who looked as if he could use the Lord, a mom, or a wife—in that order, and

The set routine of a member of the over-60 boom has its benefits—especially if you break it now and then.

maybe all three. Detecting no flicker of an interest in acquiring a grandmother, I quickly introduced him to a couple of fellows skilled in befriending and escaped quite easily via that unfamiliar aisle.

All things and my moss-clogged memory considered, routine is probably a good plan to go for so long as I opt once in a while for flowers like Hamilton and avoid pulling a "quitter" like Browning.

HH



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 STEWARDSHIP DEVELOPMENT MINISTRIES

My summer was planned. An enthusiastic Bible student and teacher for 10 years, I had organized and led a summer Bible study for two weeks. I was hoping to attend a lay ministry institute in early July to improve my spiritual understanding and leadership skills.

Then in mid-June my life took an alarming turn. Severe muscle spasms in my middle and upper back sent me into the hospital with pain that was out of control.

This was not the first time back pain had disabled me. I'd been fighting the battle for nine years. Seven years earlier, uncontrollable back pain had hospitalized me, but since then I had learned how to limit my activities and use various medications to stay comfortable and functional. It vexed me to see the return of my nemesis.

We often ask "Why?" when God detours our walk with Him. I suspect that is because it is so difficult to see pain, trouble, or distress as a part of God's plan for His followers. Perhaps it is good to question, to be confused, to see a contradiction in this. Our God's name is synonymous with love. It is hard to equate suffering with love.

In my case I could not see God's hand at all in this detour. The timing was so poor. "I have much to do for You this summer," I wailed in agonized prayer. But He seemed unimpressed with my complaint.

As day after day passed, four treasures began to appear as a result of my 18 days of hospital confinement. First, the skilled, loving hands and arms of my nurses, turning me ever so carefully to minimize discomfort. This prompted me—a person who almost never reads or writes poetry—to describe in a journal how it feels to receive skilled tenderness throughout sleepless nights and pain-filled days. My nurses truly became, for me, angels of mercy.

Also, I learned to appreciate God's gift of drugs. We hear so much nowadays about the dangers of narcotics. I was inclined to associate them automatically and almost exclusively with addiction or abuse. As with all of God's created matter, drugs are a blessing if used wisely and responsibly—in this case, to alleviate pain.

Another treasure was the mutually beneficial relationship that developed between my hospital roommate and me. A genteel woman of 62 years, Anita was undergoing her third lower-back disk surgery in two years. She taught me much about courage and coping. Not once during all the pain she suffered before and after surgery did she cry,

not even in her sleep. Anita did resort to a few choice words, but she overtly avoided taking God's name in vain.

The fourth gem occurred a few days before I left the hospital. An acquaintance came in for knee surgery, and when I walked over to her room to visit her on her second postsurgical night, I found her fighting tears, gripping her bandaged knee

fiercely. Her knee trembled uncontrollably.

Barb was allergic to painkillers, so she couldn't take anything to relieve the acute pain that accompanies bone surgery. I decided to share with her the prayer that had helped me through my worst moments of the previous two

weeks: "You are not alone. Our Father bends down from His throne above to soothe and comfort you. He leaves you not when the storm is high. Can there be trouble

He doth not share? Your Savior does care" (author unknown).

I don't know if these words meant to her what they did to me. We don't always see whether the seeds we plant take root and grow, much less reach harvest. But the possibility is always there. I don't hesitate to try, because many times someone has been God's instrument to me in my time of need.

SUMMER

DETOUR

BY MARGARET HOUK



It's hard to understand how spending time in a hospital bed can be of greater service to God than teaching others about Him or studying His Word. But during these 18 days I realized that God was teaching me something more important—what it really means to trust.

As I lay in bed day after endless day, I kept praying over and over again the words of Isaiah 26:3: "Thou dost keep him in perfect peace, whose mind is stayed on thee" (RSV). Isaiah must have needed at that point in his life the same kind of reassurance of the Lord's love,

**"I HAVE SO
MUCH TO DO
FOR YOU THIS
SUMMER," I
WAILED IN
AGONIZED
PRAYER.**

presence, and divine purposes for his life that I was coveting.

God's peace in all circumstances comes, Isaiah says, "because he [or she] trusts in thee." The treasures I was experiencing were His reassurance He was with me. How else could I have risen above the pain and frustration to see God's gifts all around me?

During the summer of my detour, I learned that trust reaches its highest peak and shines through most brilliantly when we fly blind with our Savior through difficult times.

They Will Never E

by Mike Barton

*Engaging
the
Unchurched
in
Spiritual
Conversation*



Richard Lord

Today we find ourselves in an evangelistic echo chamber, hearing only our platitudes and formulas reverberating back to us. We have come from an era when the lost identified with our confrontational style of evangelism. This style fueled their interest and captivated their attention.

Yet this same style today appears to be generating more heat than light. Our age-old clichés are not con-

necting with today's culture. It's not the gospel that has lost its relevance—Jesus still saves! It's the manner in which we package the gift that's outdated. Just as the mauve and teal of the '90s have replaced the pea-soup green and orange of the '70s, so we must find a way to contemporize the manner by which we share Christ. The message must remain the same, yet the method must be flexible.

Follow a Stranger

Finding Your Voice

So how do we engage the unchurched in spiritual conversation? By utilizing a familiar voice. In John 10, Jesus tells the story of the shepherd and his flock: "He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice" (vv. 3-5, NIV).

Why are the unchurched not talking back? Because our voice no longer sounds familiar or relevant. In fact, like the sheep in John 10, some are running away because they do not perceive you and me as a shepherd but rather as a stranger. Jesus tells us that the sheep respond and eventually follow or flee depending on the familiarity of our voice.

If our ability to engage the unchurched in spiritual conversation hinges on our voice, what might be some practical ways in which to improve our voice? We need to sound like a shepherd rather than a stranger. Engel and Norton, in their book *What's Gone Wrong with the Harvest?* write: "The responsibility of the Christian communicator is to approach people where they are in terms of their spiritual position and, through an appropriate combination of message and media, to cause them to progress on their decision process toward initial commitment and subsequent growth."

Evangelistic Presence

If we're going to be able to project our voice as a shepherd, then position will play an important role as we call out to the unchurched. If you and I are going to approach people where they are in terms of their spiritual position, then we must maintain a spiritual presence. To be heard, we must first be seen. This is language our culture recognizes. In our times, just about every stranger you meet harbors a hunger for relationship. When God the Father wanted to save the

world, how did He do it? He didn't shout it. He didn't send a fax or merely post a note. He sent His Son. In John 1:14, we're reminded that "the Word became flesh and made his dwelling among us" (NIV). This word *flesh* is paramount to this passage. It implies presence and position. The Word didn't become words; He became flesh because it was a voice with which the culture could identify.

The way we communicate our love for God is nearly as important as *what* we communicate. Lee Strobel, in his book *Inside the Mind of Unchurched Harry and Mary*, writes: "They [the sheep] don't need merely to be told that Christianity is the adventure of a lifetime; they need to see that reality played out in your life." Strobel adds, "Because if you're living a boring, lukewarm Christian life of drudgery and rule-keeping, you

may be doing more damage to your friend . . . you're sending a message that Christianity is a stiff, uptight, inflexible way of life, colorless and unbending and it was certainly not intended to be that."² Those with whom we share "the pen" must see us living a life of active reliance on God. They are not going to be captivated by a freeze-dried faith but rather one in which our faith flexes with the times as well as in our circumstances.

There is no way we can really be effective in communication and remain uninvolved with people. "We will not always proclaim the gospel. Sometimes in order to be heard, we must first be seen. We must *be* the gospel!"³ Presence is a key voice in effective evangelism.

Presenting the Gospel

Yet, sooner or later, presence will call for proclamation. As we consider verbalizing our faith, we must remember two important factors: our attitude must be "the same as that of Christ Jesus" (Philippians 2:5, NIV), and we must jettison the jargon.

When we begin to talk about Jesus, why do we of-

JUST ABOUT EVERY
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HARBORS A HUNGER
FOR RELATIONSHIP.

ten take on a compulsory demanding tone? Why do we take a defensive posture? We may do so because of the manner in which we view the lost. Often the unsaved are viewed as enemies rather than victims of the enemy. It would do us well to remember that Jesus was called “a friend of sinners.” Unchurched people respond best when we talk to them as friends and peers, sharing with honesty and sincerity. When our proclamation begins to take on interrogation and a position of defense, we fail to recognize the role of the Holy Spirit, whose primary responsibility is to persuade. Our responsibility is to take a good look at Jesus and tell others what we see. The unchurched are not so much interested in truth as they are interested in the experiences of the Christian that help these absolutes breathe. Remember, we’re not out to win an argument but to win a person.

We must also be cautious to jettison the jargon. One has said, “Christianese, I speak it like a native”—and we do. As Christians, we are purposely schooled in theological concepts and thoughts. To abandon these would be heretical, yet to keep their meaning veiled from the unchurched is damnable. People are lost today because some Christians sound like they are from another planet. We need to be continually developing fresh and relevant ways to express our faith.

Words like *grace*, *salvation*, *sanctification*, *born again*, and phrases like *I invited Jesus into my heart* must be utilized in a user-friendly format. The phrase *I invited Jesus into my heart* may go a long way for us, yet to the unchurched that sounds pretty mystical. To say “Christ became a part of my personal life” brings the experience of salvation into a more recognizable light—it’s a voice the unchurched can comprehend and one that helps us begin to take the posture of a shepherd rather than a stranger. The message hasn’t changed, just the manner in which it’s packaged. *Not watered down but translated*, and there’s a big difference.

REMEMBER, WE’RE NOT OUT TO WIN AN ARGUMENT BUT TO WIN A PERSON.

Yet many Christians cringe when this translation occurs. “An idolatry of words has grown up in evangelism. There are many people who, if they fail to hear the repetition of phrases and words with which they are familiar, make the sometimes absurd claim

that the Gospel is not being preached.”⁴ Christian jargon at best hinders communication and at worst turns off the unchurched. If you can’t avoid it, be courteous and clarify your terminology.

Make Response Easy

For some time, even while using the right language, our conversation may appear to be one-sided. Recently a young lady in the church I attend who had given herself to this level of dedication to the lost



Don Pluff

found herself discouraged because her friend with whom she was building a bridge didn’t appear to be talking back. Tammy had been practicing both presence and proclamation. She had positioned herself as a shepherd, but her sheep, a woman named Greta, wasn’t bleating. Tammy wondered if she had worked in vain. Then Greta lost her mother to cancer. Tammy kept on shepherding. One day she got this note: “Words cannot express my appreciation for the care and concern that you have shown . . . I’m not sure how I would have gotten along this far without you . . . I know I’ll get through it and **I know you’ll be there** [emphasis mine] to help. Your religious strengths have also only helped. Maybe one day I’ll be as strong. Don’t give up on me.”

Why is this friend finally talking back? Because Tammy was utilizing a voice with which her friend was familiar. Establishing a spiritual presence and contextualizing the message in a manner in which her friend can relate has gotten her talking and now searching after the same Source of power from which Tammy derives her strength.

Each one of us can experience this kind of return on our investment by taking the position of a shepherd rather than that of a stranger. “His sheep follow him because they know his voice” (John 10:4, NIV).

Reference Notes

1. James F. Engel and H. Wilbert Norton, *What’s Gone Wrong with the Harvest?* (Grand Rapids: Zondervan, 1975), 46-47.
2. Lee Strobel, *Inside the Mind of Unchurched Harry and Mary* (Grand Rapids: Zondervan, 1993), 126.
3. Alan Walker, *The Whole Gospel for the Whole World*. (Nashville: Abingdon, 1947), 59.
4. Charles Colson, *Discipleship Journal* 72, Nov./Dec.



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY,
Editor

Q. Is Mother's Day a Christian holiday?

A. No . . . and yes. Those who say *no* point out that it is a civil holiday in some countries such as the U.S., England, and Mexico. But certainly it is not part of the universal Christian calendar like Christmas, Lent, Easter, and Pentecost. Some connect it with ancient fertility rites.

Those who have a higher regard for Mother's Day point out that it has some roots in Christianity. In 17th-century England, "Mothering Sunday" was celebrated on the fourth Sunday of Lent. Servants (who often lived in their employers' manor houses) and other employees were given the day off and encouraged to spend it at home. The "Mothering Cake" became a part of the celebration. Later, Mothering Sunday came to honor the "Mother Church."

In America, Julia Ward Howe tried to establish Mother's Day in 1872 as a day to pray for peace. In 1907, Anna Jarvis honored May 9 (the date of her mother's death) as Mother's Day in her church in Crafton, West Virginia. Soon Mother's Day celebrations showed up in Philadelphia churches. In 1913, Congress passed a resolution to make Mother's Day a national holiday. In 1914, President Wilson proclaimed it a national holiday.

Thus Mother's day is not a Christian holiday *per se*. But honoring Christian mothers is certainly not an unchristian thing to do—as the fifth commandment (Exodus 20:12) should show us.

CREATIVE BROODING

Crossing the Line

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

WORD HAD APPARENTLY GOTTEN OUT to the village. We were in central China and had spent the day distributing boxes of medicine and supplies to hospitals for Heart to Heart International.

Each place we went had huge crowds made up of mostly curious people from the town we were visiting. And after we finished greeting the medical staff and unloading the trucks, we mingled with the crowd, greeted them, gave them small gifts, and communicated as best we could.

Maybe it was taking too much time, or maybe our government escorts didn't want us interacting with anyone other than the medical personnel. Or maybe this last village we were to visit that day had a reputation for being rowdy.

When we pulled up in front of the clinic, the crowd stood off at a distance, not daring to cross in front of the few government officials who had arrived before us. There were hundreds of people—kids, parents, elderly—all crowded and noisy and curious but behind an invisible line.

The government escorts didn't look mean. They didn't have guns or any other visible weapons. They wore

suits. Still, it was clear they had authority, and no one considered challenging it. No one lifted a hand or raised a voice.

But nobody said we couldn't go to them. So we did. The first one across the line was J. V. Morsch, retired district superintendent from Florida. You can take the man out of evangelism, but you can't take the evangelist out of the man. Several of us were right behind him. We didn't hand out life-sustaining medicine—that went to the clinic. These were just simple gifts—candy, toys, pencils, and paper. You would have thought we were handing out cash.

It reminded me of what Joseph Wambaugh wrote in *Lines and Shadows*, a book about life along the border that separates Tijuana and San Diego, a developing country and an economic power. He said that the line is really an imaginary one. An army drew it in the sand more than 100 years ago. And if it so happens that you are born on one side of the line, your life will be drastically different from those who happen to be born on the other side of the line. A lot depends on which side of the line you're on.

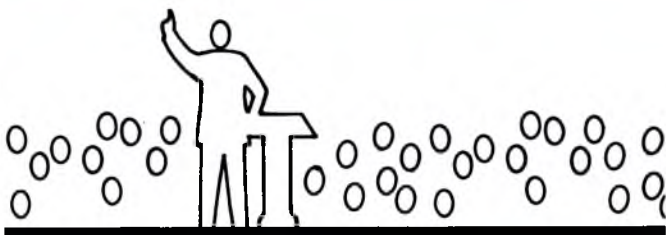
Most of the lines that separate us were invented by someone, don't you think? Not oceans, of course. But culture, politics, religion, social class, and race all have their root in keeping certain people away from each other.

What I experienced in China was what Paul describes in Galatians 3 and Ephesians 2. Christ has made those lines irrelevant. It's a good thing to cross them. Look closely and you'll see that they aren't even there.

Dean Nelson's new book (written with Gary Morsch) *Heart and Soul: Awakening Your Passion to Serve* (083-411-6812, \$11.99) is now available from NPH.

The crowd stood off at a distance, not daring to cross in front of the government officials.

EVANGELISTS' SLATES



ADAMS, JERRY—THE JERRY ADAMS FAMILY: Crawfordville, IN, Concert, Aug. 3; Brazil, IN, Concert, 9; Bedford, IN, Concert, 10; Quincy, MI, Concert, 16; Tecumseh, MI, Concert, 17; Lamont, IL, Concert, 24; Madison, IN (First), Concert, Sept. 7; Indianapolis, IN, Concert, 14; Whiting, IN (Robertsdale), Concert, 21; Avon, IN, Concert, 28*

① **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Buckingham, VA, Virginia District Family Camp, Aug. 4-10; Greensboro, NC, Vacation Bible School, 11-17; Roanoke, VA (First), Vacation Bible School, 18-24; Meadville, PA, Sept. 9-14; Orbisonia, PA, 16-21; Hudgins, VA (Gwynn's Island), 23-28; Mannington, WV, 30—Oct. 5

BAKER, RICHARD C.: Man, WV, Sept. 3-7; Logansport, IN (First), 10-14; Lebanon, IN (First), 17-21; Chesterhill, OH, 30—Oct. 5

BAPTISTE, MATHEU-JEAN: West Palm Beach, FL, Aug. 10-17*

BENDER, TIM—THE TIM BENDER FAMILY: Washington Court House, OH, Aug. 4-10; Morristown, TN, Sept. 23-28; Tullahoma, TN (Westside), 29—Oct. 5

① **BOND, GARY AND BETH:** Louisville, OH, Akron District Camp Meeting, Aug. 3-10

BROWN, ROGER N.: Waynesville, OH, Aug. 11-17*

BURKHALTER, PAT AND DONNA: Vici, OK, Aug. 4-10; Waterloo, IA, 13-17; Marksville, LA, 20-24; Monroe, LA (First), N.E. Louisiana Holiness Camp Meeting, 27-31; Cove, AR (Pleasant Grove), Sept. 3-7; Beatrice, NE, 10-14; Owensboro, KY (First), 17-21; Muskogee, OK (First), 24-28

① **CANEN, DAVID:** Hortense, GA, Aug. 7-17; Andalusia, AL, 25-31; Dalton, GA (First), Sept. 7-11; Brunswick, GA, 14-18; Fort Oglethorpe, GA (Battlefield Parkway), 21-24; Tullahoma, TN (Westside), 25—Oct. 5

CLAY, D. E.: Poik, OH (Rowsbury), Sept. 17-21; Clinton, OH, 24-28

COVINGTON, NATHAN: Fort Smith, AR (First), Zone Camp Meeting, Aug. 13-17; Grove, OK (First), 20-24; Waterloo, IA, 27-31; Britt, IA (Zion), Sept. 3-7; Knoxville, IA, 10-14; San Antonio, TX (Community), 17-21; Birmingham, AL (Forestdale), 24-28

CRABTREE, J. C.: Camby, IN (Indianapolis District Camp), Aug. 8-10; Harrisburg, PA (Bethany), Sept. 17-21; Bedford, IN (Valley Mission), 24-28

DAISEY, GLENN—DAISEY PATCH PUPPETS AND FRIENDS: Trenton, NJ, July 30—Aug. 3; Bridgeton, NJ, 3-P; Laurel Springs, NJ, 14; Birdsboro, PA, 26-28

DELL, JIMMY: Page, AZ (Lake Powell), Aug. 23-27; Phoenix, AZ (First), Sept. 6-10; Bethany, OK (Williams Memorial), 13-17; Riverside, CA (Arlington Avenue), 20-24; Ponca City, OK (St. Luke's), 27—Oct. 1

① **DENNISON, MARVIN:** Obetz, OH, Central Ohio District Boys' and Girls' Camp, Aug. 4-7; Obetz, OH, Central Ohio District Family Crusade, 9-10; Lisbon, OH, Family Crusade, 12-17; Newton, IA (New Life Community), Family Crusade, 19-24; Cedar Rapids, IA (First), Family Crusade, 26-31; Overland Park, KS (Antioch), Family Crusade, Sept. 2-7; Clarion, IA, 9-14; Fairfield, IA, 16-21; Hutchinson, KS (Westside), 23-28; Cleveland, OK, Family Crusade, 30—Oct. 5

DUNN, DON: Fredericktown, OH, Sept. 16-21

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Goose Creek, SC (Charleston Calvary), Aug. 27-31; New Castle, IN (First), Sept.

3-7; Jacksonville, FL (Oak Hill), 17-21; St. Augustine, FL (First), 24-28

① **FADER, WES AND MARY:** Portsmouth, RI, Aug. 1-10; O'Leary, P.E.I., Sept. 7-14; Summerside, P.E.I., 21-25

GESSNER, DON AND SHIRL: Birdsboro, PA, Aug. 4-10; Culloden, WV, 11-17; De Ridder, LA, Sept. 7-10; Lewisburg, PA (Crossroads), 14-17; Parkersburg, WV (First), 18-21; Williamsport, PA, 24-28; Hanover, PA 30—Oct. 5

GOSS, MIKKI, AND JOANN VINEYARD—M & J EVANGELISM TEAM:

Auburn, IL, Children's Crusade, Aug. 11-17

① **HAINES, GARY:** Clovis, NM, New Mexico District Family Camp, Aug. 4-10; Macomb, MI (Bethel), 23-27; Gagetown, MI, Sept. 6-10; Grand Rapids, MI (First), 11-14; Wichita, KS (Linwood), 20-24; Sylvia, KS (Pleasant Hill), 25-28

HANCOCK, TIM: Frazer, PA, Philadelphia District Camp Meeting, Aug. 9-17; Jackson Center, OH, 24-27; Glen Burnie, MD (Marley Park), Sept. 7-10; Elkins, WV, 13-17; Sidney, OH, 20-24; Kankakee, IL (First), 28—Oct. 1

HARRINGTON, MILTON: Fallon, NV, Pulpit Supply, Aug. 10-17; Alwatu, CA, Pulpit Supply, 24-31

HAY, JOHN F.: Lexington, KY (Lafayette), Sunday School and Holiness Convention, Sept. 5-7; Laurel, IN, 17-21; Connersville, IN (First), 24-28

HAYES, ALVIN B.: Madison, WI, Wisconsin District Camp Meeting, Aug. 13-17; Skiatook, OK, 28—Oct. 1

HICKS, JOHN DAVID: Fresno, CA (Calvary), Sept. 14-17; Roseburg, OR, 21-24

IRWIN, ED AND REBECCA: Circleville, OH, Aug. 9-17*

JUNEMAN, JOHN AND TRINA: Clarksburg, MD, Aug. 2-10; Duncan, OK (Oak Avenue), 24-28; Grand Rapids, MN, Sept. 7-10; Lancaster, OH, 14-17; Uhrichsville, OH, 21-24; Bluefield, WV (First), 25-28

LAXSON, WALLY AND GINGER: Hendersonville, NC, Aug. 6-10; Summersville, WV, West Virginia South District Camp, 11-17; New Philadelphia, OH, Sept. 7-10; Gallipolis, OH, 10-14; Kennewick, WA, 17-21; Seymour, IN, 24-28

① **LECKRONE, LARRY AND TAMLA:** Ossian, IN, Sept. 3-7; Fort Wayne, IN (First), 10-14; Shelbyville, IN (First), 23-28

LEE, BRAD AND LORI: Oskaloosa, IA, Iowa District Lay Retreat, Sept. 5-7; Ames, IA, Concert, 7-P; McLouth, KS, Concert, 14-A; Stillwell, KS (Blue Valley), Concert, 14-P; Columbia, MO (First), 25-28

LEWIS, JOHN—WHITE DOVE MINISTRIES: Fort Worth, TX (River Oaks), Concert, Aug. 3-A; Fort Worth, TX (Northside), Concert, 3-P; Bethany, OK (Lake Overholser), Concert, 10-A; Yukon, OK, Concert, 10-P; Alvin, TX, Concert, 24-A; Conroe, TX, 27-31; Glenwood, AR (First), Sept. 7-10; Denison, TX (First), 14-17; Pittsburg, TX, 21-24; Wichita, KS (Eastridge), 28—Oct. 1

LIDDELL, P. L.: Columbus, OH (Cooke Road), Sept. 23-28; Saint Bernice, IN, 30—Oct. 5

LOTHERE, BOB W.: Odessa, TX (First), Sept. 13-17; Wichita Falls, TX (University Park), 20-22; Stinesville, IN, 24-28

① **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Jerry City, OH, Aug. 14-24; Ames, IA, Iowa District Lay Retreat, Sept. 5-7; Flint, MI (West), 10-14; Flint, MI (Central), 17-21; Crown Point, IN (South Lake), 24-28

MITCHELL, MARCIA L.: Walla Walla, WA, Aug. 3; Walla Walla, WA (First), Pulpit Supply, 24; Walla Walla, WA, Sept. 7; Lincoln City, OR, 14*

MONCK, JIM: Kailua Kona, HI (Kona), Sept. 7-10; Keaau, HI (Paradise Park), 11-14; Waianae, HI (Maui English), 17-21; Bentonville, AR, 28—Oct. 1

MORGAN, EARL AND NORMA: Odon, IN, Faith Promise, Aug. 2-3; Havana, IL, Faith Promise, 15-17; Goodrich, MI (Christ Community), Faith Promise, 23-24; Grafton, WV (Blueville), Faith Promise, Sept. 11; Kingwood, WV, Faith Promise, 13-14; Weirton, WV (First), Faith Promise, 14-P; Moundsville, WV, Faith Promise, 16; Wheeling, WV (Mar-Win), Faith Promise, 17; Belle, WV, Faith Promise, 20-21

OYLER, CALVIN AND VIRGINIA: Carthage, MO, Joplin District Camp Meeting, Aug. 1-3; Excelsior Springs, MO, Sept. 24-28

PALMER, MIKE: Bellingham, WV, Aug. 1-10; Mooresville, IN, 24-27; Knoxville, TN (First), Sept. 7-10; Malden, MO (First), 14-17; Marion, IN, 21-24; Marion, IN (First), 28—Oct. 1

PARKS, TOM AND BECKY: Bedford, IN (Davis Memorial), Concert, Aug. 3-A; Nebo, IL, 5-10; Alvin, TX, 17-20; Waco, TX (First), 24-27; Hooker, OK, 31—Sept. 3; Aledo, IL, 7-10; Granite City, IL (First), 14-17; New Lenox, IL, 21-24; Oak Lawn, IL (Chicago First), 28—Oct. 1

① **PERDUE, NELSON S.:** Louisville, OH (Akron District Camp), Aug. 3-10; Carey, OH (Ridge Chapel), 20-24; Pelham, TN (Chapman's Chapel), 27-31; Lenoir City, TN, Sept. 3-7; Warner Robins, GA (First), 10-14; Danville, IL (First), 17-21; Colorado Springs, CO (Eastborough), 24-28

RICKEY, HOWARD L.: Charleston, WV (Davis Creek), Sept. 10-14; Milford, DE, 21-24; Springfield, OH (Trinity), 28—Oct. 1

① **ROSE, WAYNE:** Clinton, IL (First), Aug. 17-20; Lebanon, MO, Sept. 2-7; Pana, IL (First), 16-21; Wister, OK, 23-28

SCHOENER, MALCOLM—HEART AND HOPE MINISTRY: East Millinocket, ME, Sept. 7-10; North Haverhill, NH (Trinity), 14-17; Philipsburg, PA, 21-25; Charleston, WV (First), 28—Oct. 2

SHERWOOD, SCOTT AND SHERRY: Mount Erie, IL, Vacation Bible School, Aug. 4-10; Council Bluffs, IA (Emanuel), Vacation Bible School, 11-

17; Charlton, IA, Vacation Bible School, 18-24; Overland Park, KS, Kansas City District Traveling Children's Crusade, 25-30; Ava, MO (Highway), Sept. 3-7; Warrensburg, MO, 10-14; Benton, IL (First), 17-21; Havana, IL, 28—Oct. 2

① **SMITH, DUANE:** Swanton, OH, Aug. 20-24; Pioneer, OH, 27-31; Erlanger, KY, Sept. 17-21; Highland, IN, 24-28

SMITH, MICKEY G.: Senatobia, MS (N.O. Neighbors Memorial), Sept. 3-7; Port Arthur, TX (First), 10-14; Lawton, OK (Heights), 16-21; Charleston, MO, 23-28

STONE, WILLIAM S. (BILL): Andalusia, Alabama, Aug. 25-31*

TAYLOR, ROBERT: Summersville, WV, West Virginia South District Camp, Aug. 10-17; Jersey City, OH, 19-24; Lexington, AL (Mary's Chapel), 31—Sept. 3; New Philadelphia, OH, 7-10; Lynn, IN, 14-17; Fort Worth, TX (Northside), 21-24; Lombard, IL, 28—Oct. 1

ULMET, BILL: Hillsborough, NC (New Hope), Aug. 14-17; Burlington, NC (First), 24-27; Clearwater, SC (Midland Valley First), 31; Crowley, LA (First), Sept. 3-7; Mena, AR, 14-17; Holt, MI, 24-28

VECCHI, PETE: New Lebanon, OH, Pulpit Supply, Aug. 3; Trenton, OH (Hamilton Williamsdale), Sept. 17-21

① **WELLS, LINARD:** Taylorville, IL (First), Aug. 19-24; Lawton, OK (First), Sept. 2-7; Cleburne, TX, 9-14; New Albany, IN (First), 16-21; Columbus, IN (First), 23-28; Kansas City, KS (Metropolitan), 30—Oct. 5

WOMACK, PAUL W.—P AND S MINISTRIES: Drexel, MO, Zone Tent Revival, Aug. 24-28; Jacksonville, TX, Sept. 7-10; Chrisman, IL, 14-17; Greenville, TX (Peniel), 21-24; Decatur, IL (Parkway), 28—Oct. 1

YINGLING, KENNETH B.: Swayzee, IN, Sept. 14-16; Muncie, IN (Emanuel), 21-24

① *Tenured Evangelist is recognized by the church as a lifetime assignment. See Manual 407.3.*

*Denotes Non Nazarene Church.



Deaths

REV. LEROY BAUM, 79, pastor of many years, Redding, Calif., Feb. 20. Survivors: wife, Mary Anne; son, Lauren; daughters, Mary Elizabeth Silva, Laurelie Umphenour; 10 grandchildren; 2 great-grandchildren.

REV. JAMES R. BELL, 83, Bethany, Okla., Apr. 25. Rev. Bell's ministry spanned over 59 years, including 15 years in evangelism. He pastored churches in Oklahoma, Texas, Kentucky, Maryland, Connecticut, Massachusetts, and Pennsylvania. Bell had served as a member of the Board of Trustees at Bethany Nazarene College and Eastern Nazarene College.

He was preceded in death by his wife, Jean Bell, in 1993. He is survived by his wife, Judy; sons, James, Keith; daughters, Susan Lucky, Kathy Harris; stepdaughter, Connie Nantze; 10 grandchildren; and 3 great-grandchildren.

REV. JAMES R. BESS, 67, Winfield, W.Va., Nov. 4. Survivors: wife, Naomi; sons, James, Kenneth, Keith; daughters, Peggy, Paula, Penny; mother, Jessie; sister, Patsy; 10 grandchildren; 5 great-grandchildren.

LILLIE CATANESE CELA, 93, Oklahoma City, Okla., Apr. 24. Survivors: sons, Frank and Peter Catanesse; daughters, Martha Fisher, Esther Lentz.

MARY ALLEYNE COOK, 82, Guthrie, Okla., Mar. 9. Survivors: son, Bob; daughter, Madelyn Williams; sister, Marie Thorn; two granddaughters; two great-granddaughters.

REV. CURTIS C. COOLIDGE, 81, evangelist, Shawnee, Kans., May 15. Survivors: wife, Ada; sons, Calvin, Paul; daughters, Eleanor Dishaw, Ruth Masden; sister, Grace Cook; brothers, John, George, Calvin, Edward, Rev. Ardee; eight grandchildren; one great-grandchild.

MILDRED LORRAINE CRAWFORD, 69, Butler, N.J., Apr. 30. Survivors: husband, Rev. Tom; daughters, Faith Parker, Hope Scheuermann, Joy Metcalfe; six grandchildren.

REV. RUSSELL EDWIN DAWSON SR., 72, Warren, Ind., Mar. 27. Survivors: wife, Marian; sons, Russell Jr., Robert; daughter, Mary Sue Docker; brothers, Raymond, Alvin; sister, Christine McClatchey; nine grandchildren; one great-grandchild.

ELLA GOOD, 77, Ephrata, Pa., Mar. 24. Survivors: husband, Rhine; son, Paul; daughters, Loretta Storm, Marian Peters, Joyce Worroll, Brenda Stauffer; sisters, Lorna Haller, Esther Carter; 10 grandchildren; 10 great-grandchildren; 1 great-great-grandchild.

LOUELLA FAY HARDY, 91, Portland, Oreg., Mar. 30. Survivors: daughter, Bethel Keeton; sister, Bethel Galloway; five grandchildren; eight great-grandchildren; one great-great-grandchild.

SIDNEY L. HOCKETT SR., 70, Willcox, Ariz., Mar. 27. Survivors: wife, Mary; sons, Sidney Jr., Rudy; daughters, Lydia Madara, Gayla Ketchum; 11 grandchildren; 1 great-grandson.

FLOYD VERNON HODGES, 76, New York District treasurer for 12 years, Colorado Springs, Colo., May 17. Survivors: wife, Alice; son, Ronald; daughter, Vicki McCully; brother, Willard; two grandchildren.

MARGARET B. LAWLOR, 95, San Diego, Calif., Apr. 18. Mrs. Lawlor was the wife of the late General Superintendent Edward



Lawlor, who preceded her in death in 1987. Survivors: daughters, Margaret Koch, Sheila Holly; seven grandchildren; seven great-grandchildren.

REV. JAMES W. LIVINGSTON, 79, pastor of many years in Oklahoma and Arkansas, Lawton, Okla., Apr. 19. Survivors: wife, Lou; son, David; daughter, Linda Wilson; one brother; one sister; three grandchildren; two great-grandchildren.

LOUIS O. McMAHON, 77, pastor and former employee of Olivet Nazarene University and Southern Nazarene University, Bethany, Okla., May 19. Survivors: wife, Rachel; son, David; daughter, Carolyn Snowbarger; sister, Ruth Bennett; five grandchildren.

BEULAH MILLER, 82, Superior, Nebr., Mar. 25. Survivors: son, Darrell; daughters, Barbara Jensen, Shirley Shuriger; nine grandchildren.

RUTH E. MILLER, 86, song evangelist of more than 30 years, Bradenton, Fla., Apr. 12. Survivors: husband, Henry; daughter, Mary Alice Saunders; brothers, Walter and Robert Shaffer; one grandson.

ALETHA PITTINGER QUIRING, Chico, Calif., Apr. 20. Mrs. Quiring worked for 37 years at the Church of the Nazarene headquarters as a private secretary in the Sunday School and Christian Life Department. Survivors: husband, Leonard; brother, Herman Pittenger; sister, Ellen Penn.

PEARL SILLS, 98, Kissimmee, Fla., Mar. 30. Survivors: sons, Robert, Charles; daughter, Ruthanna; 8 grandchildren; 19 great-grandchildren; 5 great-great-grandchildren.

ALVIN "BUDDY" SNODGRASS, 76, Charlotte, N.C., Mar. 29. Survivors: wife, Ruth; sons, Alvin Jr., Kenneth, William; daughter, Phillis Johnson; sisters, Margie Neeley, June Porter; six grandchildren; four great-grandchildren; four stepgrandchildren.

HELEN I. STRAUSSER, 89, San Marcos, Calif., Oct. 18. Survivors: son, Blaine; daughter, Jewel Turbeville; two grandchildren; seven great-grandchildren; three great-great-grandchildren.

JACK L. THOMPSON, 50, Lowell, Mich. Survivors: wife, Sharon; sons, Brian, Kyle; mother, Ella; brothers, James, Gerald; sister, Joanne.

REV. RAY E. TUCKER, 75, pastor of 35 years in Indiana and Michigan, Naples, Fla., Feb. 17. Survivors: wife, Alice; sons, Michael, Markael; daughter, Cynthia Call; brother, Jim; seven grandchildren.

CECIL R. WEST, 79, Oklahoma City, Okla., Feb. 26. Survivors: son, Cecil G.; daughter, Nita; sisters, Eugenia Stahly, Sarah Estes, Juanita Waldrep; great-grandson, Robert.

CHARLES E. WEST, 75, Oklahoma City, Okla., Mar. 2. Survivors: wife, Gladys; sons, Charles, Jerry; sisters, Eugenia Stahly, Sarah Estes, Juanita Waldrep; six grandchildren.

GARY DON WEST, 29, Oklahoma City, Okla., Mar. 25. Survivors: wife, Tiffani; son, Robert; father, Cecil G.; mother, Carol Rollings.

FLOYD R. WESTLAKE, 76, Kinnear, Wyo., Apr. 17. Survivors: wife, Betty; sons, Bruce, Bryce; four grandchildren.

FLOSSIE IRENE WILHITE, 79, Hutchinson, Kans., Feb. 14. Survivors: sons, Gary, Robert; brother, Le Roy Fry; sisters, Grace Hess, Georgiamae Fry; seven grandchildren; seven great-grandchildren.

REV. ROBERT WINEGARDEN, 76, pastor and evangelist of many years, Aledo, Ill., Feb. 11. Survivors: wife, Mildred; son, Larry; daughter, Janice Shotts.

MARJORIE EVANGELINE WISE, 80, Alhambra, Calif., Mar. 25. Mrs. Wise was a missionary for 33 years in South Africa and Swaziland, serving as a nurse and educational supervisor. Survivors: husband, John; daughter, Sharon Skilling; three grandchildren; two great-grandchildren.

REV. EDWARD WYMAN, 82, Alhambra, Calif., Mar. 26. Rev. Wyman was a missionary for 26 years in Peru and Belize. He is survived by his wife, Ruth.

Births

to RANDY and CINDY (SNOWBARGER) ARMSTRONG, Shawnee, Kans., a boy, Dalton Randol, Mar. 22.

to DON and BRENDA (VALENZUELA) FORTUNE, Silverdale, Wash., twin girls, Doreen Andreyra and Cariza Marie, Jan. 6.

to DANNY and CATHY (BUCHANAN) RUCKER, Dublin, Ohio, a boy, Austin Daniel, Feb. 10.

to RON and CINDI SCHOENFELDT, McComb, Miss., a boy, Austin Kyle, Nov. 20.

to DON and CINDY (COLLEY) STEWART, Aurora, Colo., a boy, Alex Leal, March 30.

to TIM and ROXANNE (KREIE) WILHITE, Aurora, Colo., a boy, Matthew Tyler, Sept. 27.

Anniversaries

REV. FRED and RUTH GIBSON, Peoria, Ill., will celebrate their 60th anniversary Aug. 25. Greetings may be sent to 3600 N. Sandia Dr., Peoria, IL 61604.

THURMAN and ZELLA (ANDERSON) KNULL, Mineola, Tex., celebrated their 50th anniversary June 14.

REV. DEB and SUE LAWS, Salem, Oreg., celebrated their 50th anniversary June 5.

JOHN B. and MARGUERITE NIELSON, Waterville, Vt., celebrated their 55th anniversary June 25.

HUE and MARY (GAMERTSFELDER) PARK, Dayton, Ohio, celebrated their 50th anniversary May 29 with a trip to the Northeast.

CARL and NORMA JEAN SNYDER, Olathe, Kans., celebrated their 50th anniversary June 2. A reception at Lenexa Central Church was given June 1 by their two children and six grandchildren.

REV. DELMAR and DOROTHY STALTER, Fort Wayne, Ind., celebrated their 50th anniversary June 6. An open house hosted by their four children was held June 8 at the Lake Avenue Church. The Stalters have 12 grandchildren and 12 great-grandchildren.

Announcements

BILLINGS (MONT.) FIRST CHURCH will celebrate its 75th anniversary Sept. 20-21.

Former pastors, members, and friends are invited. For more information, call 406-259-1255 or 406-245-0164.

FAYETTEVILLE, N.C., CHURCH will celebrate its 50th anniversary Sept. 19-21 with a Friday evening youth rally, Saturday morning children's service, Saturday evening barbecue banquet followed by a gospel concert with Mark Murphy, and Sunday morning service with District Superintendent Mark Barnes speaking, followed by dinner on the grounds.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP for the banquet, contact Pastor Jay Shoff, 1900 Fort Bragg Rd., Fayetteville, NC 28303, 910-483-3605, or Cathryn Spencer, 910-488-2196.

GRASS VALLEY (CALIF.) FIRST CHURCH will celebrate its 60th anniversary Sept. 7 with a celebration service and potluck picnic.

Former pastors, members, and friends are invited to attend or send greetings. For more information, call the church, 916-273-9218, or parsonage, 916-272-0502.

JOPLIN (MO.) FIRST CHURCH will celebrate its 75th anniversary Sept. 19-21 with Rev. L. D. Holmes and Rev. Jim Sanders speaking.

Former pastors, members, and friends are invited. For more information, contact Charles Boyd, P.O. Box 493, Webb City, MO 64870, 417-673-3461.

MARSHALLTOWN (IOWA) FIRST CHURCH will celebrate its 90th anniversary Sept. 20-21 with a 6 P.M. Saturday fellowship dinner and 10 A.M. Sunday service with General Superintendent Emeritus Eugene Stowe, former Iowa District Superintendent Forrest Whitlatch, and current Iowa District Superintendent Gene Phillips participating.

Former pastors, members, and friends are invited. For more information, contact Pastor J. L. Garmon, 11 W. South St., Marshalltown, IA 50158, 515-753-5123.

REPUBLIC (MO.) FIRST CHURCH will celebrate its 25th anniversary Sept. 20-21.

Former pastors, members, and friends are invited. For more information, contact Pastor Joe Atkinson, 417-732-6119.

SNOQUALMIE, WASH., CHURCH will celebrate its 75th anniversary Sept. 7 with a 10:30 A.M. service with District Superintendent Hugh L. Smith speaking, followed by a fellowship dinner and 2 P.M. dedication service.

Former pastors, members, and friends are invited. For more information, contact Pastor Rick Skeen, 425-888-1970.

VICTORVILLE (CALIF.) FIRST CHURCH will celebrate its 25th anniversary Sept. 21 with District Superintendent Maurice Hall speaking in the 9:30 A.M. service.

Former pastors, members, and friends are invited. For more information, contact Rev. Russ Stiverson, 13801 Rodeo Dr., Victorville, CA 92392, 760-245-5930.

WARREN (OHIO) FIRST CHURCH will celebrate its 75th anniversary Sept. 6-7 with a Saturday evening banquet and 10:30 A.M. and 6 P.M. Sunday celebration services with General Superintendent William J. Prince speaking.

Former pastors, members, and friends are invited. For more information, contact Pastor Lynn Nichols, 4179 Parkman Rd., Warren, OH 44481, 330-898-4771.

FOR THE RECORD

Moving Ministers

SHERRI ADAMS, to district assignment, Canada Quebec District Office
 DON R. BAKER, from Lamar, Mo., to Noel, Mo.
 JEFFREY T. BARKER, from student, Nazarene Theological Seminary, to pastor, Cape Elizabeth, Maine
 JOSEPH E. BELL, from Anchorage (Alaska) First, to Charleston (W.Va.) Calvary
 DAVID E. BLACK, from Batesville, Ark., to Morrilton, Ark.
 KAREN BLANKENSHIP, from associate, Oskaloosa (Iowa) First, to associate, Rochester, N.Y.
 MARK BLANKENSHIP, from associate, Oskaloosa (Iowa) First, to pastor, Rochester, N.Y.
 DIANA BRADSHAW, to pastor, Montreal (Que.) Grace
 BRENT W. CLAPP, from associate, Seattle (Wash.) First, to associate, LaGrande, Oreg.
 DAVID D. FARLING, from Warsaw, Ind., to Donalsonville (Ga.) First
 THOMAS W. GROSE, from associate, Washington (Ill.) Sunnyland, to pastor, Farmington, Ill.
 K. A. (BOB) HERDMAN, from Madison Heights (Va.) Emmanuel, to Dayton (Ohio) Kettering
 WALTER F. IRONS III, from North Manchester, Ind., to associate, Royersford, Pa.

THOMAS J. JACOB, from evangelism to pastor, Utica (Ohio) Hillside
 KERMIT L. KIDDER SR., from Canton (Ill.) Maple Hill, to DeQueen (Ark.) First
 TROY A. KNUDSEN, from student, Nazarene Bible College, to pastor, San Mateo, Fla.
 JAMES LANHAM, from Clarion, Pa., to Covington (Ky.) Eastside
 LARRY LARUE, to pastor, Hinton, W.Va.
 BOB LOTHERNORE, from pastor, Henryetta, Okla., to evangelism
 KEAL MARSON, from Regent, N.Dak., to Lawrenceville (Ill.) Faith
 STANLEY N. MARTIN, from associate, Flint (Mich.) Central, to associate, Indianapolis (Ind.) Westside
 GARY L. MORGAN, from Akron (Ohio) Kenmore, to Columbiana, Ohio
 MEREDITH L. MOSER, from associate, Cincinnati (Ohio) Carthage, to associate, Brownstown, Ind.
 SHIRLEY NELSON, from associate, Portland, Ind., to associate, New Lexington, Ohio
 WILLIAM NELSON, from associate, Portland, Ind., to pastor, New Lexington, Ohio
 MELVIN K. RIGSBY, from associate, Hattiesburg (Miss.) First, to pastor, Madisonville, Ky.
 DAVE ROBERTS, from Spencer, W.Va., to Inez (Ky.) Turkey Creek
 KEITH A. ROSEBAUM, from student to pastor, Fresno (Calif.) Trinity

JIM SMEDLEY, from Key Largo, Fla., to London, Ky.
 GARY F. SMITH, from Big Springs (Tex.) First, to Oskaloosa (Iowa) First
 KEVIN B. STIRRATT, from Sioux City (S.Dak.) Community, to Wabash, Ind.
 ANTHONY WINTER, from Coal Valley, Ill., to Peru, Ill.
 LARRY R. WRIGHT, from Sandwich, Ill., to district assignment, camp administrator, Manville, Ill.
 ARNOLD C. YOST, from Hawthorne, Pa., to Oil City, Pa.

Moving Missionaries

BARKER, TERRY and DIANE, from Nashville, Tenn., to Australia
 BRUNK, KEVIN and JOAN, from Argentina to the Philippines
 CRUZ, PEDRO and JUSTITA, from Costa Rica to Lubbock, Tex.
 FERNANDEZ, RUBEN and MONICA, from Costa Rica to Argentina
 FLEMMING, DOUG and ANGIE, from the Philippines to Florence, Colo.
 FOSNAUGH, LANE and JANELLE, from Papua New Guinea to Fort Wayne, Ind.
 GUANG, ALBERTO and LILLIAM, from Mexico to Vicksburg, Mich.
 HAINES, JOHN, from Switzerland to Marietta, Ga.
 JACKSON, KEITH and RUTH, from Zambia to San Diego, Calif.
 KETCHUM, TERRY and KATHIE, from Haiti

to Olympia, Wash.
 KRATZ, ELDON and LELA, from Brazil to Olathe, Kans.
 LOCKHART, ANDY and LAURA, from Papua New Guinea to Nampa, Idaho
 MCCARTY, MICHAEL and RACHEL, from Osseo, Mich., to Thailand
 PERRY, ROBERT and PEGGY, from Antioch, Tenn., to South Africa
 RIGGLE, MARYLOU, from Union City, Ohio, to Costa Rica
 SCHROEDER, PETER and CLAUDIA, from Germany to Costa Rica
 STEVENSON, HENRY and GRACE, from Farmington, Mich., to Ireland
 SUNBERG, CHUCK and CARLA, from Boise, Idaho, to Russia
 SWAIN, AL and ARLENE, from Peru to Ashland, Ohio

Recommendations

The following have been recommended by their respective district superintendents:
 BOB LOTHERNORE, evangelist, 511 W. Division, Henryetta, OK 74437, 918-652-3583, by Ark Noel, Southeast Oklahoma District.
 WILLIAM DALE STIRES, evangelist, 12219 London Rd., Orient, OH 43146, 614-877-0554, by Richard L. Jordan, Central Ohio District.

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NEWS OF RELIGION

Buddhists Incite Persecution of Christians

Buddhists have recently incited the military government of Myanmar (formerly Burma) against two mostly Christian ethnic groups. They recently fostered a military offensive against the Christian Karen population. In 1994 the Buddhist Karens withdrew from the Karen National Union, which was led by Christians, and opposed the military junta. The Buddhists, unhappy over the material and educational support from Christian churches in the West, united with the bloodthirsty military government and incited the military action. Thousands of Karen Christians have fled to Thailand.

Ninety-five percent of the Chin people of Myanmar are Christians. The American Baptists started work among

them in 1898. Now the government is trying to force them to turn Buddhist. Christians are promised that if they become Buddhists, they will enjoy Buddhist privileges such as not having to endure forced labor or pay taxes. Further, as Buddhists, their rice ration would be increased.

Chin Christians are devout. They hold church services at least four times a week. *Christianity Today* reporter Ethan Casey quotes a Chin leader, "It [four services a week] makes us forget our sufferings."

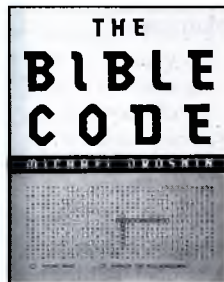
Myanmar's population is 46 million. The country boasts 1 million Buddhist temples. Only 6 percent of the population are Christians.



Bible's Secret Code

A new book by Michael Drosnin, *The Bible Code*, claims that a secret mathematical formula for interpreting the Hebrew Bible has been discovered. The code predicted the Gulf War, Bill Clinton's election in 1992, the assassination of Israeli Premier Yitzhak Rabin, and the Oklahoma City bombing, even naming McVeigh. The *Code* warns of WWII within 10 years.

The secret code was based on the mathematical formulas of Israeli mathematician Elliyahu Rips, who repudiates much of Drosnin's book.



Brazilian Moms: Prayer Warriors

Brazil's teenage gang problem has inspired mothers to pray. Gangs, drugs, crime, and occultism escalate the country's youth problem. Nearly 600 youth are killed every year in Rio alone. Police wage a shooting war with gangs, and vigilantes shoot teenagers in execution style.

Anna Maria Periera leads prayer troops consisting of 15,000 Christian mothers who pray daily for their children. They pray that the teens will become missionaries, not gang members. The program is called "Wake Up, Deborah," referring to Deborah of the Bible. "No one prays for a son like Mom," says Periera.



SERVICEMEMBERS

What an Opportunity



October 13-17, 1997, is the 40th annual servicemember's retreat in Chiemsee, Germany. If you have a family member, friend, or know of someone serving in Europe in the armed forces or as a civilian, please fill out the information and send to Chaplain Bill Stagner at the address listed below.

Don't let your loved one miss a great time while in Europe

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Please send to:

Chaplain Bill Stagner
469 SVS, Box 1578
APO AE 09050

THE READERS WRITE



Vanishing Pulpit

I read with great interest the question about the "vanishing pulpit" and your response in the February *Herald*. I have not used the pulpit for preaching for several years (four or five). Over the years I have had a few questions whether or not it was proper to do this in light of the concept of the "sacred desk" or the "sacrament of the preached word" (your phrase). My response was and is on two fronts, one practical and one biblical.

Practically, it is evident that people respond more positively to my messages when I am more "connected" physically to them. There genuinely seems to be a greater level of receptivity.

Second, I find no clear indication that Jesus, Paul, or anyone else in the Scriptures used a pulpit or anything else. However, I do not advocate a pastor (or anyone else) "ripping out" pulpits from our sanctuaries. To do so is to run roughshod over concepts and ideals that people hold sacred. At the very least it is rude, and at most it is downright sinful. I do not think that tradition should become the tail that wags the dog, but neither can we deny the validity of tradition and the way it keeps us connected to God and one another. If a church body votes to remove the pul-

pit, I guess that's OK.

Finally, I guess the way I feel is that the true symbol for the centrality of the Word should be the Word itself. If I would fight over the removal of anything, it would be the Bible and not the desk that was built to hold it.

*J. Geron Rogers
Cimarron, Kans.*

Keep the Pulpit Where It Is

I can't believe what I read in the Feb. '97 issue of the *Herald of Holiness*, in "The Question Box"—"When the sanctuary was entered the pulpit was gone." Another church, the cross removed.

Certainly our denomination will not permit the removal of the cross. That is certainly sacrilegious.

It frightens me to know some of our so-called brainy preachers listen to the voice of people instead of the voice of God.

I couldn't remain with the Nazarenes if this is practiced.

I am deeply hurt and hope this practice will be abolished immediately.

*J. Mildred Oberlander
Westerville, Ohio*

Dr. Don

Thank you so much for the *Herald of Holiness*; it's a wonderful publication. I read it from cover to cover. The article "Dr. Don: Friend and Witness" (Apr. '97) by Michael Estep was heartwarming and touched my heart. I intend to read it in Sunday School class so all can see the workings of the Lord. Thank the Lord for men like Dr. Owens who never miss an opportunity to lead one to Jesus. We really appreciate your *Herald*.

*Wanda Wagoner
Follansbee, W.Va.*



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The conference objective is to resource churches 100-249 in Sunday morning attendance in overcoming the "200 barrier," the most formidable growth restriction any church ever faces. Both pastors and lay people are encouraged to attend.

This year's presenters are:

Dr. Wayne Schmidt—

pastor of Kentwood Community Wesleyan Church. Dr. Schmidt authored the book Leading When God Is Moving.

Dr. Carl George—

outstanding church growth consultant and writer of many books including The Coming Church Revolution.

For more information call Arliss Fallon at (816) 333-7000 ext. 2464; Fax (403) 347-4818 or e-mail afallon@telusplanet.net

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Holiness and Heaven

In reference to Frank Moore's excellent article on entire sanctification (Mar. '97), it is my opinion that he could have been a bit more clear on the answer to the question "Do we have to be entirely sanctified to get into heaven?" I would have answered "yes," but that if a person has been completely obedient to all the leading of the Holy Spirit and has not experienced this relationship with God before death, the Atonement will provide for this experience as it surely does for the child who dies before the age of accountability.

He is correct in saying "there will be no Christians in hell." It seems that it would be a bit more clear to say that the Atonement provides for spiritual need for the person who dies with an up-to-date relationship with God rather than to say that the "atonement of Christ covers our lack of understanding."

Just as it is correct that no Christian will be in hell, there will be no sin in heaven, and this includes carnality. I am positive that the author would not want to imply that a person can go to heaven with the carnal nature, but some will read that into his answer.

The *Herald of Holiness* is an excellent magazine.

C. Harold Smith
Nitro, W.Va.

Be More Careful

In a recent article you say, "In Europe the word 'college' is often used to refer to high-school-level studies. Therefore, Mid-America became a good candidate for university status." This is utter nonsense.

On the contrary, American college levels—particularly the first two years—are regarded as being on the same level as the final years of high schools in Europe. U.S. college education is generally classified as inferior, with bachelor's and often master's degrees not adequate to start working on a Ph.D.

Of course this doesn't say too much besides that Europeans are as biased about their educational value as Americans, particularly when it comes to business and management studies. I have to say, however, that theological education (and that's the only one ENBC is offering) in Europe is on a much higher level than any U.S. college that I know of. In German-speaking Europe, for example, you cannot even start studying theology without knowledge of Greek, Latin, and Hebrew. (This doesn't mean their education is "better," just different.)

Anyway, try to be a little bit more careful if you compare the U.S. situation to the rest of the world. There are lots of things that have a higher quality outside the U.S. than in the U.S., and there are certainly multitudes of fields where an individual nation believes itself to be "better" than the rest of the world. In most cases, however, things are just different, and deducting statements of quality from such comparisons makes no sense at all.

Hermann Gschwandtner
Church of the Nazarene Eurasia Region

Sanctification

Thank you so much for "The Question Box." The question concerning entire sanctification that appeared in the April issue was especially informative. In fact, I took the time to read it to the entire congregation. So many times our people have failed to realize that holiness is not a "thing" but a relationship. We are not made holy once and for all with a lifetime supply given in advance. Our holiness is only as good as our present relationship with the Lord. I especially appreciated the statement "The filling of the Spirit is a moment by moment breathing of God within the soul." I thank the Lord for your steadfastness and for the courage to tackle some sensitive subjects.

Rebekah P. Arnold

Herald of What?

There was a time when I read the *Herald of Holiness* from cover to cover. (I go back to the days of Dr. Chapman.) Its purpose was to spread the doctrine of holiness and get people established in the sanctified life. It was filled with food for the soul.

The new *Herald* ministers more to the mind, sort of a religious *Time* magazine. The name should really be changed . . . I don't find enough on holiness to merit the name it carries.

V. W. Reynolds
Clayton, Del.

Catching Up with the Herald

As a growing boy in a small Kansas town, I remember the *Herald* from the late '20s and early '30s and was very happy to renew contact just last year. Sometimes to go forward, one must first back up.

Roy D. Poore
Anderson, Ind.

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Eucharist

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

THE SACRAMENT OFTEN CALLED "The Lord's Supper" also goes by various other names in the New Testament and in the Christian tradition, such as "Communion" or "Holy Communion," "The Supper" or "The Meal," "The Table of the Lord," and the "Breaking of Bread." One of the oldest names, and one used increasingly today, is the word *Eucharist*.

The Greek word *eucharist* means "thanksgiving" and is from the Greek verb *eucharistein*, "to be thankful." A form of the word is found in each of the four New Testament accounts of the Last Supper (Matthew 26:26-30; Mark 14:22-26; Luke 22:14-20; 1 Corinthians 11:23-26) where Jesus gave thanks over the bread and the cup before giving them to the disciples.

In New Testament times the Lord's Supper was an occasion of joyful celebration. This was the case whenever Christians ate together, not only in the Eucharist itself but at other times of fellowship. "They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people" (Acts 2:46-47, NIV).

In the early centuries, the Eucharist

was not a solemn, mournful occasion, but a festive one. By the late Middle Ages, the mournful note had become the dominant one. Unfortunately, this note has persisted far too long in many churches, both Catholic and Protestant. Happily, though, it is rapidly disappearing in much of church life today. The Lord's Supper is a *feast*. It represents *fiesta*, not *funeral*. For happy families, mealtime is a joyful time. It should be even more so when the family of God gathers for the Lord's Supper.

The Church in the New Testament followed the example of Jesus in giving thanks by the use of bread and wine, probably following a Jewish pattern of praise, thanksgiving, and supplication. To its own detriment, the Church has sometimes forgotten the influence of Jewish worship on Christian eucharistic thought and practice. When this has occurred, Christian worship has tended to become weak and sentimental, losing its robustness. Just as the Jews celebrated God's mighty redemptive acts in their various festivals, so in the Eucharist Christians proclaim and celebrate the work of God in His acts of redemption.

We learn from the writings of the apostolic fathers that the New Testament note of thanksgiving continued to be sounded in connection with the Eucharist in post-New Testament times.

In the Epistle of Ignatius to the Ephesians is this admonition: "Gather together more frequently to celebrate God's Eucharist and to praise Him. For when you meet with frequency, Satan's powers are overthrown and his destructiveness is undone by the unanimity of your faith." And Justin Mar-

tyr, in the second century, wrote that before the distribution of the elements, the one presiding at the Lord's Supper "sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen."

The Eucharist, then, is a time for celebration, praise, and thanksgiving to God for His works in creation and in redemption. In the Eucharist, the Church speaks on behalf of the whole creation, for the world that God has created is represented at every Supper—in the bread and the fruit of the vine, products of the earth and of human labor; and in the persons of the faithful, who make intercession for all humanity. The Eucharist thus signifies what God desires the whole world to become—an offering of praise to God the Creator, a universal communion in the Body of Christ, and a kingdom of justice, love, and peace in the Holy Spirit.

Eucharist means thanksgiving for all that God has accomplished in the *history* of salvation, for what He is doing *now* in the world and in the Church, and for the *future* fulfillment of His kingdom we anticipate each time we gather at the Lord's table. When we approach the table, then, let us sing, with Charles Wesley: *Come, let us join with one accord Who share the supper of the Lord,*

The Lord's Supper is a *feast*. It represents *fiesta*, not *funeral*.

*Our Lord and Master's praise to sing;
Nourish'd on earth with living bread,
We now are at His table fed,
But wait to see our heavenly King.*

*To see the great Invisible
Without a sacramental veil,
With all His robes of glory on,
In rapturous joy and love and praise
Him to behold with open face,
High on His everlasting throne. H*

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