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Herald of Holiness

APRIL 1994

CHURCH OF THE NAZARENE

AMERICA'S CULTURE DISPUTES TURN VIOLENT

UNTIED
OR
UNITED

SINFUL PRIDE
AND
SELF-ESTEEM



"THE FUTURE IS TAKING SHAPE . . .



THROUGH NAZARENE HIGHER EDUCATION"

Nazarene colleges, universities, and seminaries are places where the future is taking shape.

Students at Nazarene schools enjoy the unparalleled benefits of living and learning in an environment of faith. From the classrooms to the residence halls, from the dining rooms to the libraries, on the playing fields and in chapel services, young people are preparing for a lifetime of service to God and to the church.

The Church of the Nazarene has every reason to celebrate its institutions of higher learning. These schools are the church at work in holiness higher education.

Take an active part in shaping the future by

- ▶ Praying regularly for our schools
- ▶ Encouraging young people to attend
- ▶ Continuing the strong financial support provided by educational budgets and special gifts

NAZARENE INSTITUTIONS OF HIGHER EDUCATION IN THE UNITED STATES, CANADA, AND GREAT BRITAIN

Canadian Nazarene College
Eastern Nazarene College
MidAmerica Nazarene College
Mount Vernon Nazarene College
Nazarene Bible College
Nazarene Theological College (Manchester, England)

Nazarene Theological Seminary
Northwest Nazarene College
Olivet Nazarene University
Point Loma Nazarene College
Southern Nazarene University
Trevecca Nazarene College

Mucci Elected SSM Division Director

Dallas Mucci, 59, was elected director of the Sunday School Ministries Division in action by the General Board Monday evening, Feb. 21. Mucci, the superintendent of the Metro New York District, was elected over Kansas City District Superintendent Keith Wright with a vote of 34 to 25. As of press time, Mucci had not given his response to the election.



Mucci

The election was prompted by the resignation of Phil Riley. Riley resigned on the morning of Feb. 21 as division director to the Sunday School Ministries Department, saying that since General Assembly, he had felt a growing direction to change responsibilities in his life,



Riley

according to Jim Diehl, responsible general superintendent for the division.

Riley had served as director of the division since 1981. Prior to this, he was superintendent of the Dakota District. He also pastored churches in Kansas, Missouri, and Georgia.

Since 1980, Mucci has served as superintendent of the Metro New York District, one of the most culturally diverse districts in the United States. He is a long-time member of the General Board and is the author of the book *This Pair of Hands*.

Mucci and his wife, Sandy (nee Hamlin) have four children, Juditha, John, Dallas, Jr., and Bart.

Church of the Nazarene to Enter Vietnam

Vietnam will become the 110th world area in which the Church of the Nazarene is ministering, according to George Rench, Asia-Pacific regional director. Church representatives will travel to Vietnam in April to meet with government officials and begin the process of registering the denomination as a nongovernment organization (NGO). Representing the denomination will be Steve Weber, Nazarene Compassionate Ministries coordinator; missionary Mike McCarty; and Lieugh Faumei, a Nazarene layman from Samoa.

Chris and Donna Sutherland were appointed by the 1994 General Board to begin the work of the denomination in Hanoi, Vietnam. The Sutherlands will work

with Nazarene Compassionate Ministries in the NGO. They also will establish an English-speaking church in Hanoi for former embassy workers, government officials, and others.

Heart to Heart International, a Nazarene-led relief organization, will assist the denomination by organizing an airlift of medicines and medical supplies. The airlift will be timed to coincide with the Tet (lunar) New Year in Vietnam in February 1995. It will come more than 20 years after the Tet Offensive, a major turning point in the Vietnam war.

The new work in Vietnam will be supported, in part, by local church overpayments of the General Budget in 1994, according to Rench.

Gunter Appointed to North Florida

D. Moody Gunter, 59, has been appointed superintendent of the North Florida



District, according to General Superintendent Donald D. Owens. The action was taken by Owens with unanimous approval of the Board of General Superintendents and in consultation with the North Florida District Advisory Council.

Gunter began his new assignment March 1.

Gunter has served as director of the Finance Division at Nazarene Headquarters since January 1986. In this post, he also served as the director of Stewardship Ministries and the General Church Loan Fund.

Under his tenure, the GCLF grew from \$8.7 million to \$23.1 million.

"Moody Gunter has demonstrated a tremendous ability to communicate with our pastors and with the international church concerning stewardship matters and church loans," said Owens.

"At the same time, he has excelled in operating and maintaining the campus at Nazarene Headquarters. We owe him our thanks."

Before coming to Headquarters, Gunter served as superintendent of the South Carolina District for 10 years.

Ordained in 1960, Gunter holds the A.B. from Trevecca Nazarene College. He also attended Nazarene Theological Seminary and was honored with the doctor of divinity degree from TNC. He served most of his career in his home district of South Carolina, pastoring churches in Charleston, Hartsville, and Sumter before being elected to the superintendency.

Gunter's wife, Nina, serves as general NWMS director for the Church of the Nazarene. The Gunters have two sons, Rev. Dwight M. Gunter II and Dwayne Mark.

Gunter fills the vacancy left by Ed Nash, who recently was appointed superintendent of the Kansas District.

Prater Appointed to Eastern Kentucky



D. L. Prater, 57, has been appointed superintendent of the Eastern Kentucky District, according to General Superintendent Jerald D. Johnson. The action was taken by Johnson with unanimous approval of the Board of General Superintendents and in consultation with the Eastern Kentucky District Advisory Council.

Prater has accepted the assignment, effective Mar. 1.

Prater had served as senior

pastor of Newark, Ohio, First Church of the Nazarene since July 1988. Prior to this, he served as pastor of Philadelphia, Pa., Crossroads Church. He pastored a number of churches on the Eastern Kentucky District, including: Richmond First, Erlanger, and Beattyville.

Prater and his wife, Martha, have three children, Michelle, Jennifer, and Melissa.

Prater fills the vacancy left by Garrett Mills, who accepted the position of senior pastor of Seymour, Ind., First Church.

Facing Change with the Unchanging Christ

by John A. Knight

The fact of change is always with us. What is different about the 20th century is the *rapidity* of change, which can be unsettling and frightening. In the Western world the industrial machine and unprecedented technological advance have brought phenomenal changes that require both exciting and fearful life adjustments.

My father grew up in cotton fields where he traveled by horse-drawn wagon. Before he died he traveled by airplane at speeds of 600 miles per hour to keep preaching appointments. During his lifetime he witnessed men journeying to the moon and instant worldwide communication via satellites in space. Through medical advance he saw diseases that were once fatal reduced to minor irritations.

While change affords new possibilities for meeting persistent challenges, it creates new problems to be resolved. For example, technological advances in travel and communications make the evangelization of the world a real possibility for the Church. On the other hand, they bring about changes in individual lives which create uncertainty, loneliness, and fear of universal holocaust and destruction.

Space exploration, brain surgery, hidden persuaders, and techniques of personality change are producing bewilderment in moral judgments. Some, who can't handle this rapid drama of change, are appealing for "geographical morality." They say morality is determined by *where* you live. Thus, ethics is reduced to etiquette. Others are opting for "historical morality" or "statistical morality." For them, morality depends on *when* you live, or *how many* people accept or reject a particular ethical behavior.

Such confused persons look to historical study or to an opinion poll for the meaning of right and wrong.

These and other unbiblical and inadequate views have become so widespread that one popular social analyst has observed, "No mariner has ever entered upon a more uncharted sea than the human being born in our Today. Never were roads wilder, nor signposts fewer. Our ancestors knew their way from birth through death into eternity, but we are puzzled about day after tomorrow."

THE CHRISTIAN BELIEVER IS BEST EQUIPPED TO HANDLE THE CHANGES OF TODAY AND TOMORROW.

Occasioned by change, a worldwide neurosis and morbid *disregard for old values* mark the *spiritual unhingement* of multitudes of people. We are passing through a grim transition—a crisis accompanied by social, economic, political, intellectual, and moral problems including delinquency and crime, drug abuse, family disintegration, mental diseases, suicide, occultism, charlatanism in religion, revolutions, and wars.

The Christian believer is best equipped to handle the changes of today and tomorrow. With Bible in hand, his faith is firmly fixed on Jesus Christ, who is "the way, the truth, and the life" (John 14:6), and is "the same yesterday and today and forever" (He-

brews 13:8, NIV). The Spirit of Christ in the person of the Holy Spirit, who inhabits every believer and dwells in fullness in every truly sanctified child of God, serves as a faithful guide who leads "into all truth." Thus, the follower of Christ possesses a spiritual discernment that gives direction for life and the God-given ability to cope with change without becoming reactionary or indiscriminating. Through the Spirit the "good" can be retained and the "bad" can be discarded. Thus, the Christian can live with purpose and confidence and can know joy without fear.

And what is possible through Christ in our personal lives can become reality in the larger community of believers. The church that exalts Christ and maintains Him as the supreme "Reference Point" will go about its evangelistic task with power and effectiveness. The Spirit enables His Church to maintain the essential message of salvation while learning new evangelistic methodologies and strategies.

True, we are living in times when the structures of society are changing. Culturally conditioned values and perspectives may change or pass, but eternal truth will endure. Christ's words will "never pass away" (Matthew 24:35, NIV).

Fear not, child of God. "God hath not given us the spirit of fear; but of *power*, and of *love*, and of a *sound mind*" (2 Timothy 1:7). As the new millennium approaches, those who abide in the unchanging Christ will find wisdom to adapt without compromise, and power to evangelize without fear of failure and to live triumphantly in hope of the eternal.



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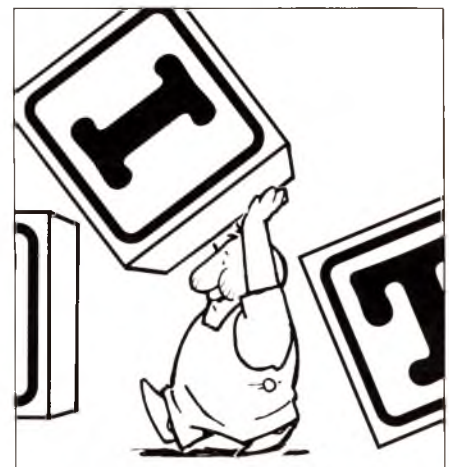
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Is There a Doctrine in the

WESLEY D. TRACY



"EXCUSE ME—don't go spouting doctrine to me. I take my religion *heart* first not *head* first."

Such statements are rather common in this day of emotional, personalized, do-it-yourself religion. Many people put a blindfold on their intellectual eyes and stagger around in a fog made of their hand-crafted mixture of absorbed Christianity, New Age maxims, pop psychology witticisms, and "stuff my grandpa taught me."

I fear that many church members do not know what their church believes—and may not care to know. They hear the pastor mention a doctrine now and then, but it's all as unintelligible to them as mixophilosophictheologia—a term coined long ago by Abraham Calov that means a mixture of philosophy and theology.

What is doctrine anyway? Doctrines make up the core beliefs held in common by a religious group. The word *doctrine* literally means "the teaching" or "the instruction."

In the New Testament the word is *didache*, and it means both the act and content of Christian teaching. According to Acts 2:42, after Pentecost the believers "continued steadfastly in the apostles' doctrine (*didache*)" (NKJV).

The Old Testament word that comes the closest to the idea of doctrine, according to the *Beacon Dictionary of Theology*, means "that which is received."

How did we happen to "receive" the doctrines that we have on our hands?

Be assured that they were not created out of thin air. A process of doctrinal development can be identified.

Those of us in the Wesleyan-holiness tradition often refer to the Wesleyan Quadrilateral when we speak of doctrinal development. Four dynamic sources forge our doctrines. The first is *revelation*, the Bible. Our first question is, "What does the Bible say about the doctrine under discussion?"

Another reference point in formulating doctrines is *tradition*. By that we are asking, "What has the church through the ages taught on this subject?"

Another corner of the quadrilateral belongs to *reason*. Mankind did not invent reason, they discovered it—a gift of God, indeed. Therefore, logic and critical thought play a crucial role in stating doctrines. *Reason* asks the question, "Does this make sense?"

Experience forms another corner of the quadrilateral. Experience poses the question, "Is this doctrine true to human experience?" This dimension of the quadrilateral helps us move doctrine beyond the abstract. You see, behind every true doctrine is a validating experience. To find the flesh-and-blood reality of a doctrine one must probe behind the formal statement to the experience of the saints that made the doctrine important in the first place.

Consider our doctrine of entire sanctification. Where did it come from? It springs first from the Bible. Does the Bible teach holiness or entire sanctification? Indeed. Is that biblical teaching validated by human experience?

The answer to that question is a thundering yes. We do not look just to the testimonies of our forbears in the American and British Holiness

Movements. Read the literature of any generation of Christians from any and all faith traditions and you discover that they all, constantly and repeatedly, speak of discovering after conversion a deeper experience of God. Almost always it comes in one insightful moment. Some have called it the baptism with the Spirit; some, entire sanctification; some, the deeper life. The reality of the experience is so well known that almost any serious Christian knows what you are talking about when you bring it up—especially if you use the biblical terms to describe it.

Doctrine may be more important than ever today. The Christian world in America today, for example, is awash in the "community church" sentiment. By that I mean that a sort of generic evangelicalism covers the landscape. The independent church model is in vogue. Denominations are often viewed as just another multinational institution that our culture loves to hate.

Another reality makes our doctrines

What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.

(2 Timothy 2:2, NRSV)

more important than ever. Like most Protestant denominations did 20 years ago we have now pretty well decided that we must limit the ways in which we resource our churches from our headquarters.

Downsizing our headquarters is "an idea whose time has come" we were told at General Assembly. I think that

House?

is most likely true. Other denominations discovered that they could not finance a full-service headquarters. We have found that we can't either. A number of headquarters services have been eliminated or cut back. This has been an economic necessity.

We can learn from those who have preceded us along this path. Other denominations found that as they cut back on services, their local churches turned to parachurch organizations (like Youth for Christ, Campus Crusade, Yokefellows, and IVP), to megachurches (like Crystal Cathedral and Willow Creek), and to theological seminaries (like Fuller and Trinity Evangelical) for both program and motivational resources.

Notwithstanding all the good things that were learned from those organizations, one of the results was doctrinal fuzziness within the denominations themselves. The organizations to which the churches and pastors turned simply were not built around the doctrinal core of the denominations. This factor is one of the strongest contributors to the generic Christianity that has captured the moment in our times.

Our own fellowship is subject to the same vulnerabilities. Now is the time to preach and teach our doctrinal distinctives. They form a precious heritage. To yield them in favor of a bland generic evangelicalism would be a sin (properly so called).

How is your doctrinal literacy? Could you discuss our doctrine of God (theology), our doctrine of humankind (anthropology), our doctrine of salvation (soteriology), our doctrine of the church (ecclesiology), our doctrine of the person and work of Jesus Christ (Christology), our doctrine of the Bible (revelation), our doctrine of last things (eschatology)?

I thought so. Here's a good place to start. Read the new *Manual of the Church of the Nazarene*. Look up the "Agreed Statement of Belief" and the

"Articles of Faith."

Remember as you study the doctrines of the Wesleyan-Holiness tradition that they are dynamic. That is, they are alive and growing. There is not a full and final set of doctrines that can never grow. God and His Word are inexhaustible. And we are continually discovering new and deeper dimensions of His timeless principles.

God sometimes creates great religious events that bring to the fore new notes in the hymn of truth. For example, the Protestant Reformation brought a new understanding of salvation by grace alone. The Wesleyan Revival lifted the doctrine of sanctification to new levels of understanding and experience.

As we examine the needs of the 21st century and then look to all the resources of the Christian faith, we may become a part of what God has in store for the next generation. But that is not likely to happen to us if we remain doctrinally illiterate. Nor is it likely to happen to us if we marry ourselves to what W. T. Purkiser used to call the "genetic approach," which leaves us vulnerable to "evaluating the present validity of a religious belief by its past development" (*Exploring Our Christian Faith*, 23). As Hendrikus Berkhof warns, there is wisdom in avoiding "rigid traditionalism on the one side and rudderless modernism on the other" (*Christian Faith*, xi). Aren't you glad that Wesleyanism is called the *via media*, "the middle way."

Remember, too, as you delve into doctrinal study that doctrine is not "something to learn so much as something to do and practice" (Berkhof, xii).

Need a place to start? Read the newly revised article of faith "The Church" in the *Manual* and rediscover the nature and mission of our community of faith, as well as what is expected of you and me, its members. **✠**



PROFILE



NAME:

Ruthie I. Córdova

NTS:

M.Div., 1992; M.R.E., 1993

CURRENT MINISTRY ASSIGNMENT:

Associate minister in education, First Spanish Church of the Nazarene, Chicago, Ill.

PREVIOUS MINISTRY ASSIGNMENTS:

Spanish editorial assistant for adult Sunday School curriculum at Publications International, Nazarene Headquarters.

ON MINISTRY:

"God called me to ministry during my teen years, but He began preparing me from the time I was a child. I had the opportunity of growing up in a church that proclaimed salvation and holiness. The ministry of Nazarene missionaries in Peru was also a positive influence on my life. My ministerial preparation has taken me to cross-cultural settings, first to the Nazarene Seminary in Costa Rica (SENDAS), then to NTS. Because of the holistic training that NTS provides, my vision for the international church has expanded and my ministry has been enriched. I am better prepared to minister in a changing world.

"NTS really does make a difference!"

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

NAZARENE THEOLOGICAL SEMINARY

Misfits

C. ELLEN WATTS



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

MY HUSBAND IS ONE OF THOSE happy victims of corporate fallout known as the early retiree. It is now six years later and I am still getting used to having my eyes jerked open on winter mornings along with the bedroom drapes so he can gloat out at prework snow shovelers.

What's a retiree doing home between Thanksgiving and Good Friday? Why aren't we lolling on the sands of our 50th state? Or checking out Fort Lauderdale?

Peer pressure, that's why. They stared at us in Tucson that first September.

True, we were newly retired and had a lot to learn. (We still do.) Still, our being novitiates hardly merited such a roomful of stares. Darkness had already fallen when we'd parked our little brown Zephyr in front of our motel the evening before. How did they know we were not the proud owners of one of a dozen motor homes dotting the parking arena?

As gawkers go, these were a refined group. RVs or no, they had holed up on a Saturday night for reg-

ular baths. That they were also retired became evident as we all gathered in the lounge of one accord to partake of the "free" continental breakfast.

Styrofoam cups in hand, Norm and I located a vacant metal table and sat. "Apricot," I murmured, biting into that portion of my Danish oozing the most synthetic jam.

A woman wearing a red and white, tablecloth-check blouse turned and peered at me. As her curious stare slithered on over to Norm, I scanned my bosom for possible spills.

"I know," I said, lowering my voice. "It's because we're the only ones dressed for church."

But Norm's three-piece suit was home in the closet, his shirt open-throat. And there was nothing showy about my shirtwaist dress.

Tired of playing early morning wide screen, Norm polished off his wilted bismarck and asked, "Are we about ready to go?"

Never one to pass a dumped-out jigsaw puzzle without pausing to add at least one piece, I said, "Not quite."

I swallowed the last of my lukewarm coffee and set my head in a swivel. One trip around the circle and I knew what made us different.

Without exception, each of the other couples was (more or less) dressed alike!

Both tablecloth top and her partner had on red socks and navy blue slacks. His shirt was an oversized twin to hers. There was a pair in serviceable brown polyester and another in wrinkled khaki shorts and jungle print shirts. I guessed that the trim couple in blue and white held joint ownership to a boat and motor home

in the same crisp colors parked outside 102.

Being new to the off-season road and mere babes in our late fifties, how were we to know? We don't even own wedding bands alike.

Not to worry. Cash in the IRAs and we, too, could register at the Super 8 dressed in tandem.

We should never have suggested it to our daughter, who has to have a color chart for making a tuna fish sandwich. She doesn't care if every geriatric in Sun City is doing it; we cannot. Our skins don't match.

Thinking back, a whole lot more than our outfits were out of sync in Tucson that morning. Although we had dressed as usual and on purpose for worship, perhaps no one else in that room had even thought about God, let alone church.

The Sunday scenario repeats wherever we travel: a few Christians, a lot

"I know," I said, lowering my voice. "It's because we're the only ones dressed for church."

more who are not. Although we now have matching sweatshirts bearing the handprints of our youngest grandsons, duo dressing will do no more toward winning our fellow retirees to Christ than did church garb.

We may have to open our mouths and allow the Lord to fill them with something other than jelly doughnuts.



D. MOODY GUNTER
Stewardship Services Director

★ 1993 STEWARDSHIP HONOR ROLL ★

In order to qualify for the Stewardship Honor Roll, a church must pay off budgets in full and meet the formula for 10% Giving.

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive Years	Church
46	ALEXANDRIA (ALEXANDRIA, IND.)
46	BETHEL (ARENZVILLE, ILL.)
46	ELKHART FIRST (ELKHART, IND.)
46	HARRIS CHAPEL (SELMA, IND.)
46	KANSAS CITY FIRST (KANSAS CITY, MO.)
46	MONONGAHELA (MONONGAHELA, PA.)
46	MOUNT HOPE (BERNE, IND.)
46	SUBLETTE (SUBLETTE, KANS.)
46	WARREN FIRST (WARREN, OHIO)
46	WINCHESTER (WINCHESTER, IND.)
45	MARION FIRST (MARION, OHIO)
44	BEARDSTOWN (BEARDSTOWN, ILL.)
44	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
43	COLUMBIANA (COLUMBIANA, OHIO)
43	NEW BRIGHTON (NEW BRIGHTON, PA.)
42	HARMATTAN (OLDS, ALTA.)
42	PEORIA FIRST (PEORIA, ILL.)
41	EAST ROCKAWAY (LONG ISLAND, N.Y.)
41	WARREN (WARREN, PA.)
40	BRADFORD FIRST (BRADFORD, PA.)
40	DINUBA (DINUBA, CALIF.)
40	ELKHART (ELKHART, KANS.)
40	GRAND HAVEN (GRAND HAVEN, MICH.)
39	OTTAWA FIRST (OTTAWA, ILL.)
38	BELLE (BELLE, W.VA.)
38	BETHEL (BETHEL, KANS.)
38	FORT RECOVERY (FORT RECOVERY, OHIO)
38	KINGSTON (KINGSTON, MO.)
38	PENIEL (HUTCHINSON, KANS.)
38	WESTBROOK (INDIANAPOLIS, IND.)
37	IRONTON FIRST (IRONTON, OHIO)
36	BETHANY (HUTCHINSON, KANS.)
36	COLLEGE (NAMPA, IDAHO)
36	GEORGETOWN (GEORGETOWN, ILL.)
36	HAMMOND FIRST UNITED (HAMMOND, IND.)
36	NORTH PLATTE (NORTH PLATTE, NEBR.)
36	ROANOKE FIRST (ROANOKE, VA.)
36	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
36	WASHINGTON FIRST (WASHINGTON, D.C.)
35	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
35	OSKALOOSA (OSKALOOSA, IOWA)
35	UNION CHAPEL (CLAY CITY, IND.)
34	BUCYRUS (BUCYRUS, OHIO)
34	HANOVER (HANOVER, PA.)
34	KANSAS CITY ST. PAUL'S (KANSAS CITY, MO.)
34	LOGAN (LOGAN, OHIO)
34	MONTICELLO (MONTICELLO, ILL.)
34	OIL CITY (OIL CITY, PA.)
34	ROCK HILL WEST MAIN (ROCK HILL, S.C.)
33	ANNA FIRST (ANNA, ILL.)
33	BEL AIR (BEL AIR, MD.)
33	GALLIPOLIS (GALLIPOLIS, OHIO)
33	INDIANAPOLIS WESTSIDE (INDIANAPOLIS, IND.)
33	MACKAY (MACKAY, IND.)
33	WICHITA LINWOOD (WICHITA, KANS.)
32	ELLEDALE (ELLEDALE, N.DAK.)
32	LA JUNTA FIRST (LA JUNTA, COLO.)
32	MEADE (MEADE, KANS.)
32	PORTLAND BRENTWOOD (PORTLAND, OREG.)
31	BALTIMORE FIRST (ELLCOTT CITY, MD.)
31	BARSTOW (BARSTOW, CALIF.)
31	CHARLESTON SOUTHEAST (CHARLESTON, W.VA.)
31	CIMARRON (CIMARRON, KANS.)
31	EASTON (EASTON, PA.)
31	ERIN (ERIN, TENN.)
31	FEVERSHAM, (FEVERSHAM, ONT.)
31	FORT MADISON (FORT MADISON, IOWA)
31	IOWA CITY (IOWA CITY, IOWA)
31	LONG BEACH FIRST (LONG BEACH, CALIF.)
31	PITTSFIELD (PITTSFIELD, ILL.)

Consecutive Years	Church
31	REED CITY (REED CITY, MICH.)
31	ROANOKE EAST GATE (ROANOKE, VA.)
31	YORKTOWN (YORKTOWN HEIGHTS, N.Y.)
30	FAIRFIELD (FAIRFIELD, OHIO)
30	HIGHWAY (AVA, MO.)
30	INDIANAPOLIS SOUTHWEST (INDIANAPOLIS, IND.)
30	KNOXVILLE (KNOXVILLE, IOWA)
30	LEXINGTON LAFAYETTE (LEXINGTON, KY.)
30	NEW PALTZ (NEW PALTZ, N.Y.)
30	OAKLAND CITY (OAKLAND CITY, IND.)
30	RYOT (ALUM BANK, PA.)
30	TIFFIN (TIFFIN, OHIO)
78	TOTAL

GENERAL BUDGET

Listed below are the districts that reached or overpaid their accepted General Budget for 1993:

Percentage	District	District Superintendent
125.97	SOUTHWEST INDIAN	REV. LAWRENCE E. SALWAY
107.46	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
104.69	HAWAII PACIFIC	DR. DARRELL TEARE
103.83	WISCONSIN	REV. LAUREL L. MATSON
103.42	EAST TENNESSEE	DR. THOMAS M. COX
103.29	ALASKA	REV. KENNETH SPICER
103.06	NORTHWESTERN OHIO	DR. J. E. SHANKEL
101.54	ALABAMA SOUTH	REV. R. PHILLIP SESSIONS
100.77	MINNESOTA	REV. SAMUEL P. PICKENPAUGH
100.17	NORTHEASTERN INDIANA	DR. F. THOMAS BAILEY
100.02	GEORGIA	DR. HAROLD D. LATHAM
100.01	MAINE	REV. CLARENCE C. HILDRETH
100.00	NORTHWESTERN ILLINOIS	REV. CRAWFORD HOWE
100.00	SACRAMENTO	DR. WALTER M. HUBBARD
100.00	SOUTHWEST LATIN AMERICAN	REV. ALEJANDRO SANDOVAL

1993 STEWARDSHIP HONOR ROLL

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church Percentage	District	District Superintendent
81.0	HAWAII PACIFIC	DR. DARRELL TEARE
64.0	NORTH CENTRAL OHIO	DR. JACK ARCHER
62.0	WASHINGTON	DR. JERRY PORTER
60.0	NORTHWEST	REV. STEVEN C. FLETCHER
57.0	INDIANAPOLIS	DR. JOHN F. HAY
57.0	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
56.0	WASHINGTON PACIFIC	REV. HUGH L. SMITH
54.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
53.0	AKRON	REV. MARION W. BARBER
53.0	INTERMOUNTAIN	REV. RONALD KRATZER
51.0	MICHIGAN	DR. C. NEIL STRAIT
51.0	SACRAMENTO	DR. WALTER M. HUBBARD
50.0	SOUTHWEST INDIANA	DR. M. V. SCUTT

1993 STEWARDSHIP HONOR ROLL

Listed below are the 10 churches on the stewardship honor roll with the highest percentage of giving to General Budget and mission specials:

Percentage of Giving	Church
82.69	HOUSTON DENVER (HOUSTON, TEX.)
70.98	PARAGOULD WOODLAND HILLS (PARAGOULD, ARK.)
63.68	GADSDEN FIRST (GADSDEN, ALA.)
56.06	MADISON HEIGHTS EMMANUEL (MADISON HEIGHTS, VA.)
51.84	FAIRBANKS FIRST (FAIRBANKS, ALASKA)
43.32	CELINA (CELINA, OHIO)
41.70	FORT LAUDERDALE FAITH (FORT LAUDERDALE, FLA.)
40.87	WINFIELD (WINFIELD, W.VA.)
39.15	CHATTANOOGA LOOKOUT VALLEY (CHATTANOOGA, TENN.)
38.60	CRESTON (CRESTON, OHIO)



Racism

Racism is always a sensitive issue. For the *Herald* to publish this as its lead story is not only refreshing but also a revelation that more needs to be done in confronting and combating this age-old sin. Racism is also THE sin most denied.

As a South African living in the U.S., I have seen the Church of the Nazarene work in South Africa. These efforts, while bearing the necessary evangelical fruit, always seemed to be enigmatic because a greater evangelical effort was applied outside the U.S. while interracial relations deteriorated within the U.S. . . .

I agree with Bros. Jeff Carr and Ron Benefiel concerning the lack of black leadership in the Church of the Nazarene. But the . . . elevation of leaders other than white in itself is not the answer. A testament to this fact is the tremendous gains in political power and office of African-Americans since the Civil Rights Movement. Yet the inner cities of the U.S. are islands of despair, hopelessness, crime, and drug abuse. . . . Just as one cannot legislate racism, you cannot legislate integration to eliminate racism. The attainment of black leadership within the church should be the result of a fundamental change in attitudes and hearts by Whites.

Black attitudes and suspicions concerning Whites also need to be addressed. I have witnessed many examples of black hatred directed toward Whites, resulting in the self-destructive behavior. Racism is a two-way street. . . .

While the *Manual* asserts the position of the church concerning discrimination, every member of the church, every minister and board member, every Sunday School teacher, youth leader, and missions leaders should be involved in changing attitudes, minds, and hearts

*Keith B. Levers
Kansas City, Kans.*

"Why Commit?"

I am troubled when Christians too easily apply marketing techniques to the mission of the church. Most of the suggestions in your January issue by Jeanette Gardner, Samuel Dunn, and Les Parrott III are useful, but I question the simplicity of their formulas for reaching the "boomers" and the "computer generation." The church is a complex organism that defies the latest wisdom from Madison Avenue or even George Barna.

Particularly troubling is Gardner's assertion that "boomers aren't wrapped up in theological issues" but rather are "experience-oriented." I don't doubt her research, but I challenge her notion to simply give them a "reality they can taste, feel, and touch." My experience shows that, if anything, my generation needs more theology, more instruction, more roots, and if the church doesn't ground us, who will? Maybe this failure is partly the reason boomers "don't become members of our churches." If we don't teach the historic doctrines of the Christian church and show the individual's relationship to the Body, it's no wonder people don't see a need to "formally commit." We don't ask enough of them to make it important.

*Randall E. King
Quincy, Mass.*

Highly Valued

Greetings in Jesus' matchless name. It is a time to pause and thank you for the generous and continuing ministry of you and your department in supplying us retirees with our excellent Nazarene publications.

The news, articles, and thought-provoking and inspirational material are highly valued and appreciated.

*Bessie and Roy Hall
Fort Langley, B.C.*

Inspired!

"What I Found Out About God" was very inspiring to me. I look back over about 65 years of trying to serve the Lord and I'm sure that I can see at least as many diversions as you have recounted.

My wife and I have recently completed a new house where we have retired, and every day I must thank Him for bringing us to this good hour. And that is in spite of my fumbling and misguided "planning." I think of all the times that He has rescued me and then I realize that there are many more times I do not recognize.

*Walter E. Edgar
Sitka, Alaska*

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Foundations of the Faith in Philippians

Under the Imprint of the Cross

ROGER L. HAHN



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

*But even if I am being poured out as a drink offering on the sacrifice and service of your faith, I rejoice and I rejoice together with all of you. In the same way you rejoice and rejoice together with me (Philippians 2:17-18).**

SOME PEOPLE ARE SUBTLE. It is hard to figure out what "makes them tick." Others are transparent. There is no missing the driving force of their lives. The apostle Paul may have been subtle in some of his arguments, but he was completely transparent when it came to what "made him tick." Paul identified his life and passion with the cross of Christ. "I am crucified with Christ, I no longer live, but the life I live in the flesh, I live by faith in the Son of God who loved me and gave himself for me," is the way he put it in Galatians 2:20. For Paul, all of life was lived in the shadow of the Cross. The imprint of the Cross on his life was as clear as if the nails had been driven into his own hands and feet.

Philippians 2:17 provides an interesting example of the way the Cross overshadowed Paul's thoughts and words. In the preceding verses he had urged the Philippians to hold forth the light of the gospel so that he could

face the future judgment with the confidence that his life had not been in vain. Verse 17 continues his reflection on the meaning of his life. Paul uses an expression that is very unusual for most of us. He describes himself as being poured out like a drink offering. In most of the cultures of the biblical world, animal sacrifices were viewed as meals for the gods. In addition to the meat, grain products and something to drink (usually wine) were often part of the sacrifice (see Numbers 15:4-10). The drink offering, or libation as it is often called, was poured onto the meat and grain portions of the offering before the fire was lit. This caused the offering to flame more brilliantly for a few moments before it was consumed.

Most of us would not think of our lives as a drink offering. In fact, we avoid the whole concept of sacrifice as much as we can. We justify ourselves by pointing out that Christ's once-for-all sacrifice ended the sacrificial system. Paul was no less committed to the idea that Christ's death provided the atoning sacrifice for our sins than we are (see Romans 3:25). But he also was ready to talk about his life as a sacrifice, as Philippians 2:17 shows. Some scholars think that Paul was anticipating that he would soon be executed as he wrote these words. That is possible, but it does not fit well with Philippians 2:24, where he writes of his confidence that he will soon come to see the Philippians. Rather than his death being the sacrifice, Paul envisions his life as sacrificial. In fact, he is the drink offering poured out on top of the sacrifice of the Philippians. It is Paul's life and ministry that brings to comple-

tion and fullest color the sacrificial life of his readers. The exhortation of Romans 12:1 to become living sacrifices reflects the same way of thinking.

Perhaps an unhealthy preoccupation with death or duty caused Paul to think of the sacrificial system as a model for the Christian life. It is more likely that Paul's powerful passion for the centrality of Cross is the explanation. He believed that union with Christ was the central goal of the Christian life. Christlikeness was what the gospel was all about. That strong sense of identification with Christ included the Cross. Christ's death on the Cross had sacrificially secured our forgiveness, and Paul was convinced that sacrificial living was the only appropriate way to show our gratitude. The newness of life available to us by the resurrection of Christ could only find meaning under the imprint of the Cross. The thought of a life reflecting Christ's death propelled Paul to joy. It also led him to invite others to life under the Cross.

For further study: (1) Read Romans 6:2-11; Colossians 1:24; and Colossians 2:20-3:4. How do these passages reflect Paul's understanding

Didn't Christ's once-for-all sacrifice end the sacrificial system?

that the Christian life is lived in union with Christ's death and resurrection? (2) Study Matthew 16:24-26; Mark 8:34-37; Luke 9:23-25; and John 12:25. What was Jesus' teaching about the cross in the daily life of the disciple? (3) Ask the Lord to help you grow in the days following Easter so that the imprint of the Cross on your life will be clear to all who see and know you.

*Scripture quotations are the author's own translation.

Superintendents Present Annual Report **Report Offers Thanksgiving and Challenge**

A glance back and a look to the future characterized the annual report of the Board of General Superintendents to the 1994 session of the General Board. Delivered by General Superintendent John A. Knight, the report focused on gratitude for what has happened in the past decade and offered a challenge for the remainder of this century.

"It is doubtful if any Nazarenes during our 85-year history have lived through a more fruitful and productive time frame than the last quadrennium," Knight said. "The last two quadrennia (1985 to 1993) are unparalleled in the growth of the Church of the Nazarene and in the carrying out of the Great Commission of our Lord."

In his look back, Knight noted that a number equal to approximately 60 percent of the denomination's total worldwide membership has come into the church in the last decade. In the last two years alone, 195,897 new Nazarenes have been received. Knight also reported that total church membership has reached 1,005,284, while the Sunday School responsibility list has reached a new high of 1,334,680 enrollees.

"While we shall continue to bring an offering of gratitude to God, we cannot allow ourselves the indulgence of being fascinated by our past, no matter how glorious," Knight said. "It is time for us to assess our present situation, to project new goals for our immediate future, and to identify specific challenges that must be addressed if our vision is to become reality."

In looking ahead, Knight announced denominational goals for the current and next quadrennia. The goals, to be reached by A.D. 2001, include: 1.5 million church members, 15,000 churches, 20 new countries entered, and 1,000 missionaries (this will likely involve an expanded definition of "missionaries," such as including Nazarenes in Volunteer Service). Currently, there are just over 1 million members, 10,882 churches, 109 world areas, and 590 missionaries.

"Along with these numerical goals, we must lead our people into an intimate relationship with Christ and on to

Christian perfection" Knight said. "Further, we must disciple them into loyal Nazarenes without their becoming sectarian or provincial."

To accomplish these goals, Knight urged the church to be diligent to preach and teach and model our distinctive doctrine of entire sanctification, renew our stewardship of life, give ourselves to intercessory prayer, and refocus on what we are about.

"The means and methods of evangelism must be as noble and worthy as the goal of evangelism," Knight said. "Let there be passion in our souls for the lost and compassion in our hearts for those who are wandering 'as sheep having no shepherd.'"



General Superintendent John A. Knight presented new goals for the denomination in an address to the 1994 General Board.

Church Membership Shows Increase

Membership in the Church of the Nazarene increased in 1993 by 2.97% (31,871) to 1,104,694, according to the annual statistical report released by General Secretary Jack Stone. This compares to 7.05% growth in 1992.

Membership gain in the U.S. region was 1.09% (6,390), down from 1.9% in 1992. The Canada region recorded a membership gain of 1.3% (146), while other world regions grew by 5.31% (25,335).

Distribution of membership by region for 1993 was: Africa, 10.64% (117,517); Asia-Pacific, 6.79% (74,958); Canada, 1.02% (11,359); Caribbean, 7.43% (81,992); Eurasia, 5.2% (57,521); Mexico, Central America, 7.4% (81,751); South America, 8% (88,462); and United States, 53.52% (591,134).

At least 68,976 persons joined the church by profession of faith, down from 103,012 the previous year. With 7,134 received from other denominations, there were 76,110 new Nazarenes.

The number of organized churches grew by 283 to 10,882, while the number of districts climbed by 18 to 323.

There were 11,765 ordained elders in the Church of the Nazarene in 1993 (a gain of 147). Licensed ministers totaled 4,691 (a gain of 15). The number of ordained deacons grew by 51 to 232.

Average morning worship attendance was 474,518 in the United States and 10,784 in Canada, compared to 477,147 and 10,509 respectively in 1992. Sunday evening worship attendance was 237,978 in the United States and 4,069 in Canada. This represents a decline from 1992 in average evening attendance of 6,731 and 131 respectively.

The Sunday School responsibility list (enrollment) increased by 10,368 to 1,345,048 worldwide. Sunday School weekly average attendance worldwide fell by 2,709 to 675,752.

NYI recorded membership of 287,420, an increase of 11,384 in 8,687 societies. NWMS reported 8,902 societies with a membership of 630,812, an increase of 20,549.

In giving, Nazarenes contributed a total of \$498,212,194 for all purposes, an increase of \$11,898,245 (2.44%) over 1992. Per capita giving by the international church was \$450.99 (a decrease of \$2.31) distributed as follows: local, \$364.30; district, \$23.87; education, \$12.41; and general, \$50.41.

Per capita by regions for 1993 was: Africa, \$22.61; Asia-Pacific, \$171.15; Canada, \$875.68; Caribbean, \$27.62; Eurasia, \$97.74; Mexico, Central America, \$43.07; South America, \$20.77; and United States, \$773.62.

House Churches Add to Growth

Nazarene Church Expands in Cuba

House churches are fueling the expansion of the Church of the Nazarene in the nation of Cuba, according to General Superintendent James H. Diehl. Diehl recently returned from his first visit to Cuba where he conducted the annual district assembly at the Nazarene seminary in Havana.

"We are starting house churches all over the country," said Diehl. The house churches—which meet in the homes of Nazarenes—hold at least two services and conduct a Sunday School weekly.

"We grew 14.5 percent in membership last year in Cuba," said Diehl. He said this figure does not include the hundreds of persons worshipping in almost 80 house churches started by Nazarenes in their communities. "One pastor reported that his church now has eight house churches, one of which has an attendance of 75."

Diehl said the number of converts in that pastor's eight house churches in 1993 alone totaled 208.

In the annual statistics, Cuba's 17 "official" churches reported full membership of 1,351 in 1993.

Diehl said District Superintendent Arnaldo Miranda Cuesta told him that the district does not include the atten-

dance of persons worshipping at 15 other self-supporting churches or any of the house churches, because they are not officially recognized by the Cuban government.

Diehl said the church growth in the nation is especially heartening because the church that exists in Cuba today is indigenous. "There have been no Nazarene missionaries in Cuba in 35 years," said Diehl. "But the Nazarenes there have carried on. Now, it seems like there is a wave of evangelical renewal across the nation."

Diehl cited an article in the Jan. 10 edition of *Christianity Today* that reported a new Protestant awakening within Cuba, especially among the young.

Diehl said he was amazed at the relatively young age of Nazarenes at the assembly. "Many of those present ranged from older teens to persons in their mid-20s," said Diehl. "I was expecting to see an older church, but this was a younger church, and extremely enthusiastic."

During his visit, Diehl met with Raul Suarez, a liaison between religious groups and the government of Fidel Castro. Diehl said Suarez was aware of what Nazarenes are doing in Cuba and



General Superintendent James H. Diehl presided over the Cuba District Assembly during his recent visit to that country. He is joined on the platform by Cuba District Superintendent Arnaldo Miranda Cuesta.

Photo by Juan Vazquez Pla

was complimentary of the church's work there.

"The church services were a highlight for me," said Diehl. "On Tuesday evening, I gave an altar call at the close of my message. When I looked down at the people praying, they were spread out 12 to 15 across and about six rows deep. It was a powerful time—people bowing down and praying before God."

Diehl was invited to speak again on Wednesday evening after the close of the assembly. He said that again many responded to the Spirit's movement at the close of the service.

"The response of the people really touched my heart," said the general superintendent.

International Congress on Lay Ministry Planned

Challenging Nazarene laity to be more involved in ministry will be the thrust of the first International Congress on Lay Ministry. The congress, planned for Jan. 6-8, 1995, in Kansas City, is sponsored by the Church Growth Division, Nazarene Theological Seminary, and the Center for Lay Ministry.

"If we are going to reach the world today, we have got to get laymen involved in a vital and significant way," said Church Growth Division Director Bill Sullivan, as he addressed a recent planning session for the lay congress.

The congress is the brainchild of Nazarene physician Gary Morsch, director of Heart to Heart International, a compassionate ministry based in the Kansas City suburb of Olathe, Kans.

"Nazarene laypersons involved in

ministry is nothing new," said Morsch. "What this congress hopes to do is to take a proactive approach to help laity and clergy see how the church can better take advantage of the skills and gifts within the body of believers."

The mission of the congress is to "restore the primary role of the laity in the mission and ministry of the Church of the Nazarene, to celebrate our ministry partnership, and to renew our vision for reaching the world for Christ," according to Morsch.

The congress will feature plenary sessions along with a variety of workshops aimed at equipping, training, and releasing laypersons for ministry.

Persons wanting more information should contact the Center for Lay Ministry at 913-764-5690, or write: 13849 S. Murlen, Suite F, Olathe, KS 66062.

Training Begins for Houston Thrust

The Houston District recently held its first training session for the 1995 Houston Thrust, according to Bill Lancaster, Houston district superintendent. The thrust project will officially begin at a kickoff celebration in September 1994.

Resource persons for the training session included Dallas Mucci, Metro New York district superintendent, and Raymond Hurn, general superintendent emeritus and honorary chairman of the Houston Thrust.

"Many souls will be won and churches started here in Houston and in the surrounding areas," Lancaster said.

Bustle Is New Director of World Mission Division



Bustle

Louie Bustle, 52, was elected director of the World Mission Division by the General Board, Feb. 21. The action came in the first plenary meeting of the 1994 session of the board. Bustle was elected with a vote of 31 to 27 over Bethany, Okla., First Church pastor, Mel McCullough.

Bustle replaces Robert H. Scott who had served as director of the division since August 1986. Scott left the post to accept the assignment as director of the Hiram F. Reynolds Institute at Nazarene Headquarters in Kansas City.

Bustle becomes the first missionary to hold the post as division director since Jerald D. Johnson.

In accepting the position, Bustle said, "I have never disobeyed the church and accept this assignment as one more step in my missionary jour-

ney that began 24 years ago this month." He went on to say, "There is a voice in the church that says, 'We have given to others, now it is time to give to ourselves.' Such thinking is the kiss of death to the church and its mission."

Bustle moves to the post from the assignment as director of the South America Region, where he has served since 1983. Bustle and his wife, Ellen, served their first term as missionaries to the Virgin Islands. After this, they were appointed to the Dominican Republic and were given the responsibility of opening the work of the Church of the Nazarene in the Caribbean. In 1982, the Bustles were transferred to Peru.

Bustle has been very active in church planting and evangelism throughout his missionary career.

The Bustles have two children, Beth Ann and John Phillip.

H. F. Reynolds Institute Announced



Scott

The Board of General Superintendents has announced the creation of a study group to prepare the church for entry into the 21st Century. Labeled the Hiram F. Reynolds Institute for the Development of Strategies and Structures for Implementation in the 21st Century, the committee will serve as a research body and "think tank" for the Church of the Nazarene. The committee was recommended by resolution CIC-I, which was approved by the 23rd General Assembly last summer.

Robert H. Scott, World Mission Division director since 1986, has been appointed by the Board of General Superintendents to serve as the full-time director of the institute. Scott will work with a committee of five members also appointed by the Board of General Superintendents.

"Dr. Scott not only knows and understands the church from a world perspective but has the ability to articulate the mission of our church, as well as understand the direction our church should be taking," said General Superintendent Jerald D. Johnson.

Scott said he chose to accept the new assignment following intense prayer by him and his wife, Carolyn, and following the encouragement of his son. In a statement to the 1994 session of the General Board, Scott said his son Steve, the pastor of Stockton, Calif., First Church, encouraged him to consider taking the research post, "for Robert and David, for Heather and Holly (my four grandchildren), and for the church all of us want them to have in the 21st century."

The institute was named in honor of the late Hiram F. Reynolds, an early Nazarene church leader, who is remembered for his godly life, creative insight, and global vision.

Scott comes to the post following long service to the Church of the Nazarene. He was a pastor for 25 years and a district superintendent for 11 years. Under his leadership as director of the World Mission Division, the church entered 26 new world areas. During this same period, membership in World Mission areas increased from 247,244 to 502,201.

Scott officially began his new assignment April 1.

General NWMS Council Meets in Kansas City



Gunter

Focusing on how the members of the NWMS are working together, Nina G. Gunter, general NWMS director, presented her report to the annual meeting of the General NWMS Council. "As global partners, and, very significantly, as 'partners with God,' our effectiveness is greatly multiplied," Gunter told the council.

In addition to Gunter's address, the council heard reports from Barbara Flemming, general NWMS president, and each of the regional representatives.

Fred Fullerton, general NYI director, met with the council and pointed out the numerous ways NWMS has helped NYI accomplish goals. He asked for continued cooperation between the two organizations, especially in such endeavors as the 95,000 hours of prayer for NYC '95 and another Youth Mission Commitment Day similar to that held in 1991.

Annual goals for the various emphases also were announced. Those goals include: World Mission Radio, \$1 million; Medical Plan, \$500,000; and Alabaster, \$2.25 million.

The council unanimously nominated Gunter for another term as general director. The nomination was sent to the World Mission Department for approval and then to the Board of General Superintendents for final election. The election was ratified by the General Board.

ILC Speakers Confirmed

The primary speakers for the 1995 International Laymen's Conference have been confirmed. The speakers will include: Bob Dugan, director of the Office of Public Affairs for the National Association of Evangelicals; Bob Vernon, retired assistant chief of police in Los Angeles; and Ravi Zacharias, international evangelist.

The conference will be held July 5-9, 1995, at the Walt Disney World Dolphin Hotel in Orlando, Fla.

For more information, write Sunday School Ministries Division at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2231.

National Board Considers Pension Plan

The USA National Board convened to consider U.S. pension matters following the 1994 session of the General Board. Part of the board's business included receiving the recommendations of the special subcommittee on pensions that was created by the 23rd General Assembly.

Several recommendations were submitted, approved in principle, and referred to the Board of Pensions and Benefits USA and the Board of General Superintendents for action and implementation, according to Jack Stone, general secretary.

Items recommended for persons covered by the "basic" pension plan include:

1. A multi-tiered program be established with three elements: (a) the con-

tinuance of the "basic" pension plan (a defined benefits plan); (b) a defined contribution plan be established for every active, eligible participant; and (c) Social Security.

2. The "basic" pension benefits would be increased by whatever percentage is feasible when the new program is implemented. If possible, this could be done before the implementation goal of January 1995.

3. If feasible, a policy allowing for cost of living adjustments (COLA) would be introduced into the program.

The Board of Pensions and Benefits USA has set a date of Apr. 28 for further review and implementation of the report by the USA National Board in consultation with the Board of General Superintendents.

General NYI Council Meets



Fullerton

The General NYI Council concluded its annual meeting with the unanimous nomination of Fred Fullerton to serve another quadrennium as general NYI director, according to Jim Williams, general NYI president. The nomination was presented in February to the Sunday School Ministries Department of the General Board for approval and then to the

Board of General Superintendents for final election.

In addition to Fullerton's nomination, the council elected an executive committee to serve with Williams, Fullerton, and Bruce Oldham, general NYI secretary. The committee includes: Steve Walsh, Asia-Pacific regional representative; Terry Armstrong, U.S.A. South Central regional representative; and Perry Jaynes, U.S.A. Central regional representative.

In other action, the council approved several initiatives to follow through on the NYI Strategic Plan that was presented at the General NYI Convention last summer. The initiatives include: the establishment of commissions on the internationalization of youth ministry, and to study ministry to sixth graders transitioning into NYI.

Planning for Nazarene Youth Congress '95 was a part of the agenda, as well. Part of that planning included the scheduling of a national urban/ethnic youth ministry caucus to be held in conjunction with NYC '95.

The council also approved the 1994-95 NYI Mission Project—a Chinese radio broadcast directed to university students in Mainland China. Rick Power, former general NYI president, is currently on missionary assignment to the Chinese people. He will also serve as radio broadcast director.

Walter Elected Pensions Director



Don L. Walter has been elected by the General Board to serve as director of Pensions and Benefits Services USA and Pensions and Benefits International. Walter has served as acting director of Pensions and Benefits Services USA since Dean Wessels retired from the post Aug. 1. Wessels continued to direct Pensions and Benefits International until presenting his final report to the 1994 General Board.

A native of Iowa, Walter is a graduate of MidAmerica Nazarene College, Nazarene Theological Seminary, and Webster University.

MANC Receives \$1 Million Gift

MidAmerica Nazarene College received the first half of a \$1 million donation from R. R. Osborne, a longtime supporter of the college. The gift will be used to establish a scholarship endowment for nursing students at MANC.

The donation is the largest endowment gift in the college's history, according to Richard Spindle, MANC president.

"Dr. Osborne has been a part of MANC from its beginning," said Bob Brower, MANC vice president for institutional advancement. "As a community leader he helped bring the college to Olathe in 1966. This act of generosity is another tribute to his commitment and love for the college over these past 20 years."

MANC will receive the remainder of the gift in June 1995. That portion of the gift has been designated as the first gift in the college's next capital fund campaign.

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STEWARDSHIP SERVICES

New Missionaries Appointed by 1994 General Board

Fifteen couples and two individuals were appointed to missionary service by the General Board Monday evening, Feb. 21. In introducing the candidates, World Mission Division Director Robert H. Scott called it one of the largest missionary classes in recent years.

Those appointed are:

Ruth Cordova—assigned to Mexico Field Office in Guadalajara (Mexico, Central America Region). Cordova currently serves as an associate pastor at Chicago, Ill., First Spanish Church.

Gary and Janice Goodell—assigned to teach at the Swaziland Nazarene Bible College (Africa Region). The Goodells have two children, Miriam and Sharon. Rev. Goodell serves as pastor of Burlington, N.J., Church of the Nazarene.

Greg and Mary Beth Hollenberg—assigned to the Kudjip Hospital in Papua New Guinea (Asia-Pacific Region) where Greg will serve as an electronic technician. They and their four children, Rebecca, Elizabeth, Stephen, and Debbie, live in Bethany, Okla.

Daniel and Annette Jones—assigned to serve with the Nazarene Aviation Ministry in Swaziland (Africa Region) as a pilot and mechanic. The Joneses live in Monterrey, Calif., and have three children, Malachi, Noah, and Adam.

Milton and Michelle Karahadian—assigned to the East European Field (Eurasia Region) where they will serve as church planters in Moscow, Russia. Milton and Michelle live in Olathe, Kans., where he is an electrician.

Jillian Kerr—assigned to the European Nazarene Bible College (Eurasia Region) where she will serve as librarian and English as a second language instructor. She currently lives in Perth,

Australia, where she works as a librarian.

Bruce and Cinda McKellips—assigned to serve as Work and Witness coordinators in Quito, Ecuador (South America Region). The McKellipses serve as camp managers of the Missouri District campground in Fredericktown, Mo. They have two children, Michael and Melissa.

George and Nancy Miller—assigned to the Kudjip Hospital in Papua New Guinea (Asia-Pacific Region) where George will serve as a medical and X-ray technician. The Millers are currently on furlough and living in Carnegie, Okla., after completing one term of missionary service. They have four children, Greg, Geoffrey, Gary, and Gloria.

Jonathan and Kathy Mowry—assigned to Albania (Eurasia Region) where they will serve as church planters. Jonathan serves as a counselor for homeless families in Los Angeles, Calif. Kathy serves as director of academic programs for the Bresee Institute.

Kent and Kathleen Pelton—assigned to serve as teachers at the Nazarene Bible College in Papua New Guinea (Asia-Pacific Region). Kent currently serves as pastor of Central Kitsap Church of the Nazarene in Bremerton, Wash. The Peltons have five children, Cole, Cara, Celeste, Hannah, and Chauncey.

Brian and Pauline Robinson—assigned to Chinese language study (Asia-Pacific Region). Brian is a family physician in Cleveland, Ohio. The Robinsons have two children, Candice and Nathan.

Bob and Kelly Shipps—assigned to serve as business manager at the Africa Nazarene University (Africa Region). Bob currently serves as singles pastor at

Pictured (l. to r.): Chris and Donna Sutherland, Kent and Kathleen Pelton, and Jonathan and Kathy Mowry.



▼ Pictured (l. to r.): George and Nancy Miller, Bruce and Cinda McKellips, Jillian Kerr, and Milton and Michelle Karahadian.



Wichita, Kans., First Church and recently served as a first vice president of Capital Federal Savings and Loan. The Shippes have one daughter, Kim.

Keith and Geneva Silvernail—assigned to serve as professors at Caribbean Nazarene Theological College in Trinidad (Caribbean Region). The Silvernails are currently living in Bethany, Okla., after serving two terms as missionaries in Africa and the Caribbean. They have three children, David, Debbie, and Denise.

Chris and Donna Sutherland—assigned to open the Nazarene work in Hanoi, Vietnam (Asia-Pacific Region) through compassionate ministry projects. Chris currently serves as pastor of Covington, Ky., First Church. They have two children, Melissa and Molly.

Marvin and Patti Thrasher—assigned to the Kudjip Hospital Medical Council in Papua New Guinea (Asia-Pacific Region). The Thrashers are currently on furlough from missionary service.

Ken and Carolyn Wade—assigned to general appointment. Ken currently serves as pastor of Casper, Wyo., Church of the Nazarene. They have two children, Kenny and Chris.

Craig and Gail Zickefoose—assigned to serve as Work and Witness coordinators in Venezuela (South America Region). Craig is a contractor in Salem, Oreg. They have served as missionaries in Haiti and South America. The Zickefooses have two children, Brianna and Andrea.



Pictured (l. to r.): Ruth Cordova, Gary and Janice Goodell, Greg and Mary Beth Hollenberg, Daniel and Annette Jones, Brian and Pauline Robinson, and Kelly Shipps.



Pictured (l. to r.): Bob Shipps, Keith and Geneva Silvernail, Marvin and Patti Thrasher, Craig and Gail Zickefoose, and Ken and Carolyn Wade.

Where Are Your Ten?

REBECCA LAIRD



Rebecca Laird is a professional writer and editor in Summit, N.J.

INVEST IN THE FUTURE. Make your assets work for you. Compound your interest daily. Low risk. No load. High yield.

Promises like this are made regularly to entice us to put our resources into someone else's hands with the hope that it will grow and make us rich someday. Wise use of money is good stewardship, but what are we as Christians called to invest ourselves in? What use of personal resources matters most?

My monetary investments aren't large. My assets aren't difficult to calculate. I've got some talents and some gifts that I try to use for good and godly purposes. Yet I really want my life to count. I want to make what I have glorify God and make this world a more loving, caring, and "whole" place. I imagine that you do too.

But how?

Live faithfully. Do what your hands find to do. Follow God's leading. Pray. Read your Bible. Reach out. Reach up.

Admonitions like these are repeated regularly in church to encourage us to pour out our lives for the sake of souls and to build the Kingdom. Personal witness is our calling, but who are we called to invest ourselves in?

I've thought about these questions

ever since I recently met with someone who invested heavily in me during my college years. We hadn't spoken at length for several years. As we traded reports on people we both knew, I was reminded of the commitment of time and belief this man had made in me and several of my peers. Most of us had subsequently chosen vocations that had the potential for impacting the spiritual lives of others. I tried to thank my friend for the many times he said to me, "Just be you," when I thought that being myself would never be enough. His words had sent me back to trusting that God had made me as I am for a good purpose. My friend took a risk on me when I secretly hoped someday to be a writer. He had talked me through my first book over a kitchen table and regularly reminded me, "You're a writer," when impulse would have led me to other pursuits.

I thanked my friend and he responded with a question, "Where are your 10?" The question made me straighten in my chair. Indeed, where are the 10 people I have encouraged, believed in, and taken risks for?

Later that day I counted seven people that I had felt God had placed in my life—two from college days and five from my years working with the urban homeless. For these, I gave all I had to give. Of that seven, three were living lives deemed highly productive by society's standards, one was making it and miraculously staying clean and sober. The remaining three had been incarcerated or institutionalized last I knew. Only two had a vital faith and were passing spiritual encouragement on to others.

To use a biblical metaphor, some of

the seed I had scattered fell along the path, some fell on rocky places, some fell among thorns, and some seed fell on good soil.

If the "results" of my efforts were analyzed, like those on my monthly money market statements, my return on investment wouldn't make many others want to use their resources as I have.

How I wish that all seven of those I have loved so dearly were living lives that were abundant and free. But that is not so, and I must look toward sowing seeds for the future and leave the seeds already sown for God to tend.

For now, God has placed numbers eight and nine in my life. My two daughters, now so small, are those on top of my list to encourage, believe in, and take risks for.

Will my investment pay off? Only God knows. How I pray that the seeds of faith that I am planting will grow in good soil. My task is to sow and water, to pray and believe. And God will bring the harvest—the return on investment.

For now, I am banking on God's promises. Last Sunday afternoon, I read the Sunday School handout to my oldest daughter and she quickly memorized her Bible verse. Several days later she said, "Listen, Mommy, I have something to tell you: 'The

Have your investments in people been of the high yield variety?

child grew and became strong; he was filled with wisdom, and the grace of God was upon him'" (Luke 2:40, NIV).

I believe that the wisdom and grace of God is for my children and for number 10, the presently unknown person that God will lead me to encourage, believe in, and take risks for in the future.

So, I ask you what was asked of me: Where are your 10?

HH

Sinful Pride and Self-Esteem

by George Lyons
professor of biblical studies, Northwest Nazarene College

Permanently etched on the collective memories of Americans is the awful tragedy of January 28, 1986, when just after 11:30 A.M. (EST) seven astronauts perished in the failure of the launch of the *Challenger*.

In our pride, we had imagined it would never happen. Space flight had become so routine that few of us bothered to watch the launch on television. But most of us saw it dozens of times in the next few days after the explosion. I can still see the zigzag trail of white smoke in my mind's eye. The *Challenger* lives in our memories as a reminder of the limits of human technology. Everything humans make and do can fail. And since it can, it sometimes does.

The apostle Paul learned that the hard way, as he testifies in 2 Corinthians 1. Physical illness, unjust persecution, threat of death, misunderstandings, the failure of his work in Corinth. All these contributed to the breaking down of Paul. If anyone had reason for confidence in himself, Paul had more.¹ Paul understood his painful experience—nearly 20 years after

his conversion—as instructive. According to 2 Corinthians 1:9 it taught him not to rely on himself but to rely on God.

One commentator, writing over a century ago, observed: “It is natural . . . for us to trust in ourselves. It is so natural, and so confirmed by the habits of a lifetime,

JESUS' COMMAND TO
LOVE OUR NEIGHBOR AS
OURSELVES IS NOT A
SUBTLE COMMAND TO
LOVE OURSELVES.

that no ordinary difficulties or perplexities avail to break us of it.”² Sometimes it is only when we hit rock bottom that we learn to look up with new trust in God. Unfortunately, life is too short to learn all its lessons firsthand. Thus, Paul writes the Corinthians, hoping they will learn from his experience.

Paul's personal experience exposes the sensitive nerve of one of humanity's most subtle problems—pride. I admit, it is difficult to maintain the necessary distinction between a healthy sense of self-esteem and sinful pride. Nevertheless, the clinical evidence simply does not support the popular assumption that most of us suffer from low self-esteem, self-doubt, and negative mental attitudes. On the contrary, the characteristic human tendency is to err on the side of pride.³

Secular psychologists are convinced that low self-image is humanity's greatest problem. They object to classical Christianity's claim that original sin is self-love, pretension, pride. “No, no,” they insist. “You've got it all backward. Our problems arise because we hate ourselves. Christianity has wrongly taught us to regard ourselves as worthless worms.” The intriguing irony is that Christian preachers of late echo these half-truths. One is calling for a “New Reformation” in which we see low self-esteem as original sin and self-love as salvation.⁴

Nevertheless, the Christian church for more than 16 centuries recognized pride as the most fatal of “the seven deadly sins.” Gregory the Great, writing during the sixth century, appealed to much earlier Christian tradition identifying pride as the source of all other sins.⁵ We may debate the correctness of this specific conclusion. But can we simply ignore the warning of Christians across so many centuries about the pitfalls of pride? Can we subvert the central teachings of Jesus and still profess to be Christians?

Despite the positive preachers of pious pride, Jesus' command to love our neighbor as ourselves is not a subtle command to love ourselves. He starts with the assumption that we already do. He encourages us instead to think as highly of others as we do of ourselves. Is Jesus correct about the givenness of self-love?



SIMPLY BECAUSE WE CALL SINFUL PRIDE HEALTHY SELF-ESTEEM DOESN'T MAKE IT SO.

was too hard, unfair, others cheated, my high school teachers prepared me poorly." Simply put—"My failure is someone else's fault."

Grade inflation reinforces the illusion. In most colleges, C is only officially the average grade. In practice, B is average. During the past 20 years average scores on college entrance exams have steadily dropped. Yet during this same period the percentage of students taking these exams with an A or B average has increased by well over 50 percent.⁷

In a recent "Doonesbury" comic-strip, a student protests the grade he received on his term paper. The startled professor asks, "You got an A. What's the problem?"

"The problem is the A, sir. I don't deserve it."

"Of course you don't. Neither do most of the students who get As. But we're trying to build self-esteem here," the professor explains.

The student objects, "But don't you see how that breeds cynicism? If everyone's special, then no one is! How can I develop self-esteem if I'm not allowed to develop self-respect? My paper is a shambles . . . If it earns me an A, why should I try to do better?"⁸ No real-life student would admit this to a professor.

People tend to think of themselves as above average. Half my students seem to imagine they are in the top 10 percent of their class. Most students, in spite of their

We miss the point if we merely submit and remain unpersuaded. Pride is not sinful simply because Jesus says so. Rather, Jesus correctly observed that pride is a universal human problem, a pervasive sin. The evidence is obvious.

People tend to be unrealistically optimistic. Most of us believe that we will easily outlive our actuarially predicted age of death. Who are we fooling when we suggest that 50 marks the onset of middle age? How many 100-year-olds do you know? Sig-

mund Freud joked about the man who told his wife, "If one of us should die, I think I would go live in Paris." No one expects to die prematurely. No one hopes to get cancer, divorced, or fired.⁹

People tend to accept more credit for their successes than for their failures. It is remarkable how students, supposedly with low self-esteem, manage to accept full responsibility for their A's and nearly none for their F's. During 17 years of college teaching I've heard all of the excuses. "The test

Superstock

continued on page 32

U N T I E D



Some Thoughts on Internationalization of the Church of the Nazarene

by Jerald D. Johnson, *general superintendent, Church of the Nazarene*

Jesus commanded it . . . and we took Him seriously. When Jesus said, "Go . . . and make disciples of all nations," we Nazarenes knew in our hearts that He meant us. We set out to do it, putting our lives, prayers, and paychecks on the line.

Further, we learned what Peter had to learn the hard way. God intervened in Peter's life in several ways, including a powerful vision that convinced him that Gentiles were as precious in God's sight as Jews. We understood this to mean that we should treat everyone as our peers. In our hearts we know that a white Anglo-Saxon

Protestant in a fancy suburban house has not even the slightest edge over the simplest man in the most primitive jungle when it comes to God's love and grace.

Biblical Principles Fueled Our Growth

These two biblical principles have strengthened us as we have planted the Church of the Nazarene in 110 countries and world areas. These principles have helped us achieve significant success in the internationalization of the church.

In some parts of the world, our church is growing faster than the church in North America. North Americans cele-

brate this growth—it's like seeing your children and grandchildren prosper beyond expectation. Far from being threatened by it, the church in the U.S. and Canada applauds it.

But as the church around the world grows, should its dependence on North American dollars shrink?

There is no doubt that God's strategy in the world during this century has been to make North America a great "sending" and "financing" force for the gospel. This role should not cause the North American church to look down on those who live in less prosperous countries, nor should Christians in less prosperous countries neglect their own stewardship and prolong dependence on North America's sacrificial giving.

That some nations have been blessed with a considerably higher standard of living than others we are all aware. There are actually some areas of the world where what one worker would earn in a week in the U.S.A. would be comparable to what a worker in a remote

third-world country might earn in a year. In some places, the economy is, amazingly enough, still on the barter system. Pure logical reasoning explains that the church in such an area is not going to display a dollar equivalent in giving to that which a church in a North American setting will give. The conclusion to this is that we must never fall into the trap of making dollar comparisons and, therefore, look down on those parts of the church where the most sacrificial giving cannot match the per capita giving of North Americans. This would be contrary to everything we read in the Bible about sharing according to the prosperity that we enjoy.

On the other hand, people in some areas seem to think that all Americans are rich, so, "Let them pay the tab." The fact is that most Nazarenes are lower middle class citizens. U.S. and Canadian pastors and laymen who cannot afford to send their own children to college or save much for their old age, give sacrificially to missions, year after year.

The Universal Stewardship Principle

There is one stewardship principle, however, which applies to us all. That is that we all share equally according to what we have. If tithing is a biblical principle in North America, Western Europe, Asia, and the South Pacific, it is a biblical principle for Christians living in the most undeveloped countries of the world as well. The blessings awaiting God's people who give generously of their tithes and offerings are universal.

While dollar figures of the "two-thirds" world will not compute evenly with Western economies, the goal is for all of God's people to give sacrificially to carry the gospel to all the world. That balances out in God's economy. Many Nazarenes everywhere give everything they can for world evangelism and let God worry about the percentages.

In the United States the secular trend is to challenge the government, which seems to be trying to finance the world by passing out foreign aid by the billions. "We have serious problems at home, solve them first," the critics are saying. That may make sense in the secular world. Being products of

our times to a greater degree than we like to admit, some of this kind of thinking has seeped into the church. But we must prayerfully guard against letting this sort of popular thought be twisted into meaning that we should shrink our giving to missions. Foreign aid and Christian stewardship are altogether different things.

Doing our best to look at international development through God's eyes will help us see that Nazarenes are stepping up from all parts of the world to carry their fair share of financial responsibility. Once a plan was set in place that en-

couraged districts in the Church of the Nazarene to be classified as "regular" on the basis of both size and self-supporting status, we have experienced an encouraging increase in this development. Indications are that the pace will be stepping up rapidly in the number of districts becoming "regular" in the next two to three years. Along with self-support is the responsibility for dis-

tricts (and churches) to share equally in the budget process. Missionary giving is a universal mandate.

In those places of the world where economies have strengthened considerably in recent years, the dollar equivalency of the giving of our people measures up to that where our church has long been established. Indeed, there are a few places where the amounts given to missions has reached unusually high levels. Again, references could be made to parts of Western Europe and Great Britain, as well as some countries of the Orient.

I recall in recent months being present in a service on the African continent where a great missionary offering was received. In dollar equivalency it amounted to several thousand dollars. However, an analysis made of the income of those who gave forced the conclusion that in reality the offering was more comparable to \$100,000, if compared to the giving potential of an American audience of the same size.

As a country begins to emerge with economic stability, we anticipate a strengthening of its giving to the church. If the North American Free Trade Agreement does indeed prove to be as beneficial to Mexico as the three governments involved would have us believe, then yes, we will expect our brothers and sisters in Mexico to make even greater financial contributions to our worldwide program than they do already. It does need to be noted, however, that nearly all of the districts in Mexico are now "regular" ones. Of course, Canadian Nazarenes have always been pacesetters in their giving.

Other Realities That Make Self-supporting Status Important

There are other reasons for all our districts to become self-supporting as soon as possible. With the church growing so rapidly in certain parts of the world, the needs may outstrip the ability of the North American Nazarenes to finance the program. While North America has been, by the grace of God, the great "sending" force, it may not always be such.

Today, in North America, it appears that the 50 years and older group provides the biggest share of giving to missions.

**WE MUST NEVER FALL INTO THE TRAP OF
MAKING DOLLAR COMPARISONS AND, THEREFORE,
LOOK DOWN ON THOSE PARTS OF THE CHURCH
WHERE THE MOST SACRIFICIAL GIVING CANNOT MATCH
THE PER CAPITA GIVING OF NORTH AMERICANS.**



Photos by: Jim Whilmer, Jim Kersten, Brad Elsberg, Media International, and Merna Blowers

As they grow older and move into retirement, their resources will recede. This is especially true now that the government (in the U.S.) has begun taxing Social Security benefits and is now considering many popular proposals to cut Social Security and Medicare benefits to the most generous generation of Americans. Further, almost every major corporation in the United States has cut back pension and health care benefits to retirees.

But what of the upcoming generation, the baby boomers? The boomers are the first generation in U.S. history to do worse than their parents economically. Now it takes both husband and wife working to reach the same standard of living in the U.S. that one-income families enjoyed a generation ago. Seventy percent of boomer wives work. The baby boomers children, the baby busters, will have it even worse. They will spend more to prepare for jobs and careers that pay less.

These two generations have seen the U.S.A. change from the world's greatest lending nation to the world's greatest debtor nation; from the world's greatest export nation to the world's greatest import nation; from a prosperous manufacturing economy to a struggling service economy.

The fathers and grandfathers of the boomers and busters held manufacturing jobs paying \$12.00 to \$20.00 per hour, but many of the boomers and busters now serve as clerks, taxi drivers, and clerical workers. Many, who may be as well or better educated than their banker, engineer, lawyer, and pilot fathers and grandfathers, may end up being assistant managers of pizza shops, salesmen in shoe stores, or be trying to operate a small home-based business with no pension or health benefits.

True, the United States is still a rich nation. But today, 37

percent of U.S. wealth is owned by 1 percent of the households—and how many of those are Nazarene households? Someone has estimated that over the next 20 years, the North American church, even with the same level of sacrifice in giving, will have to triple its growth rate just to stay even with the 1990 buying power of missionary giving.

The rapid growth of the church around the world, together with the potential dwindling of North American resources over the next quarter of a century, reveals the urgency with which churches and districts everywhere should aim at self-supporting status.

Will North Americans Become a Nazarene Minority?

The growth of the church beyond North America creates new realities beyond finances. Soon, there will be more Nazarenes outside the United States than there are in the United States. South America alone anticipates 200,000 members by the year 2000 and is demonstrating its ability to reach this goal. At that rate, it would not be many years following that there will be as many Nazarenes in South America as there are in North America. What does this then mean for the North American church?

In the first place, it has to be a cause for great rejoicing. If it hadn't been for the North American church, it wouldn't be happening in South America. That is a given.

In the second place, we may want to learn from our spiritual children. Parents sometimes have difficulty accepting the mature advice of their grown-up youngsters, but frequently it pays to listen to the next generation. Their success is a credit to their parents.

There appears to be three areas of emphasis they have em-

ployed that the rest of us may need to consider. The first is a strong emphasis on our cardinal doctrine of holiness, with much preaching on entire sanctification as a work of divine grace subsequent to conversion. The second emphasis is on prayer. In some parts of the world the people are organized in their prayer efforts so that there is literally prayer without ceasing.

The third great emphasis is the primary attention to evangelism. The work is so structured that the very warp and woof, every fiber of the church is saturated with evangelistic zeal.

Structure has had to bend with this growth, and there is a movement of new churches springing up everywhere. Existing churches are giving birth to new ones, and the districts are also sponsoring new churches. In one preachers' meeting I attended recently in a so-called mission country, pastors committed themselves to organizing 41 new churches in the next 12 months. No financial subsidies are given to these new starts. Instead, the pioneer leaders must find ways to support themselves and their churches. The emphasis here is on faith. This, then, has carried on even further with the development of new districts that are also springing up everywhere. Of special note is the generous and willing spirit of district superintendents to allow their districts to be divided (some of them several times) in order to facilitate growth.

This is not to say that Nazarenes in the U.S. and Canada should woodenly copy the forms and methods that are work-

ing in South America or elsewhere. It is clear that the practices we inherited from our grandfathers work better in *developing* countries than in technocracies of the "post-Christian" era, such as Western Europe and North America.

Surely, evangelism, prayer, and holiness are in order everywhere. And our cutting-edge churches are modeling how you talk about holiness in a complex, secular culture that long ago gave up on Christianity as they saw it. They are leading the way in rediscovering prayer and spiritual formation. They are showing us why the fastest-growing

churches (of any denomination) are those that have learned how to become *servant* organizations. The North American churches are learning how to minister to secular people, and, as momentum grows, we may very well triple or quadruple our growth rate.

But, back to our biblical principles of the Great Commission, the spiritual equality of all people, and giving all that you can according to the ability that God gives. These principles have energized our growth and our progress in internationalization. They can continue to do so, if we wish it so. Are we, the North Americans, willing to continue to live by them? What an opportunity for God's grace to flow through us.

By shifting one letter, you can make the word U-N-I-T-E-D into U-N-T-I-E-D. Wouldn't we all prefer to be *united* rather than *untied* when it comes to winning the world for Christ? **H**

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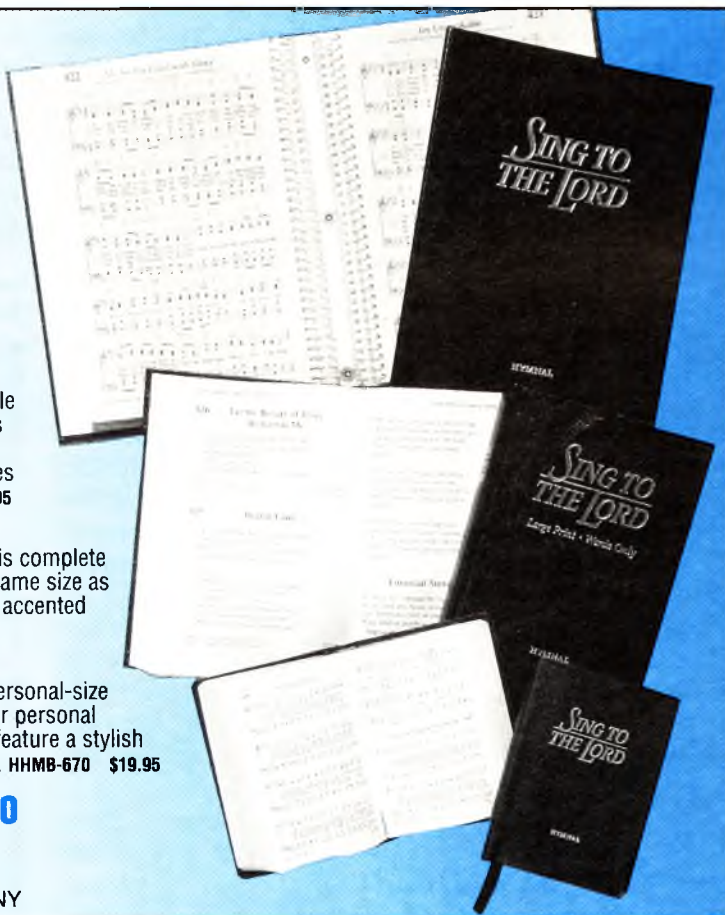
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*Hier bin ich,
Verfüge über mich!*

WHOLLY

by Stephen W. Nease, *education*

Hier bin ich, verfüge über mich" . . . "Here I am, wholly available!" We sang it together—missionaries, faculty, and students at European Nazarene Bible College.

It was chapel time. The field directors of the Eurasia Region had come to share what God is doing through His Church throughout Europe and Asia. As each field director spoke—Duane Srader from Southern Europe, Chuck Sunberg from the Commonwealth of Independent States and the Ukraine, Arlen Jakobitz from South Asia and India, and Lindell Browning from the Eastern Mediterranean Middle East Region—students from each area who had gathered on the ENBC campus to study God's Word were asked to stand.

God blessed as we sang together—

*Hier bin ich,
Verfüge über mich.
Dir allein will ich deinen, Herr.*

*Here I am,
Wholly available,
As for me I will serve the Lord!*

God's Spirit moved on veteran missionaries and students preparing for service as we worshiped together. My heart was stirred and later I told Dr. Franklin Cook, Eurasia Region director, that I wished that a similar service could be held on the campus of every Nazarene college, university, and seminary throughout the world!

It is impossible to fully reflect the spirit of that service through these words, but let me share just a brief impression from each report.

Duane Srader told of the growing work in Catania, Sicily, and of our hopes for growth in Portugal and the Azores.

Chuck Sunberg spoke of openness to the gospel in former Communist-dominated countries and of the need of offering opportunities in theological education to brand-new converts. Arlen Jakobitz described

work in India, one of our oldest mission fields, where a strong church was able to offer significant aid to victims of the recent earthquake in which more than 30,000 people died.

Lindell Browning recounted efforts to evangelize Muslims in the Middle East. Even now a student who has been converted from Islam is studying at ENBC and wants to return to the Middle East to preach the gospel. Missionary Browning told of another recent convert—a Muslim girl forced to read her Bible by torch beneath a blanket at night, whose mother said of her newfound faith, "If what is going on in your life is what I think it is, I will kill you!" She meant it!

Missionary Browning concluded his message by reading 2 Corinthians 5:19-20, which to our missionaries is a scriptural mandate for their work: "God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to

ENBC student ensemble sings in chapel



AVAILABLE

missioner, Church of the Nazarene

us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (NIV).

Chapel was to conclude promptly at 11:10 A.M. when many ENBC students faced an examination in Greek class. We didn't quite make it, for God's Spirit came as we sang the final chorus—

*Thank You, oh my Father,
For giving us Your Son,
And leaving Your Spirit,
'Til the work on earth is done.*

*When I stand in glory,
I will see His face.
And then I'll serve my king forever
In that holy place.*

Between verses, Missionary John Haines remarked, "Missions is never in vain. Someday we will stand before His throne with men and women of every nation and every language—and we shall be together in Christ Jesus!"

And then it hit me—here we were on the campus of a Nazarene college where converts from all over the Eurasia Region were preparing to go back home to spread the gospel story. The soon-coming Greek exam gave evidence that the rigors of study were upon them. But the end results of such study were apparent through the lives and reports of our mission directors.

My thoughts then focused on chapel leader Rev. John Haines, assistant to the Eurasia Region director, a graduate of Bethany Nazarene College, now Southern Nazarene University. John was a student at BNC during the days of my ministry there. We traveled together—he singing in a quartet and I as president representing a college in need. We went to churches, to brush arbor camp meetings, and to youth gatherings—singing, preaching the gospel, telling the story of Holiness higher education, and talking to young people of their need of dedicating their lives to Jesus

Christ and preparing for service on their Holiness college campus. Today, through the ministry of John Haines, now a seasoned missionary, and other mission directors, I was privileged to see yet another result of our investment in Nazarene Holiness higher education!

Yes, it is true as John said, "Missions is never in vain!" And, Nazarene Holiness higher education will never be in vain as long as students say in their own way—

*Hier bin ich, verfüge über mich.
Here I am, wholly available.*

H

Eurasia Region educators meet at ENBC to organize the European Educational Council. Pictured are: (Front row) Jeanine van Beek, rector, ENBC; Franklin Cook, Eurasia regional director and chairman of the council. (Back row) Kent Brower, dean, Nazarene Theological College, Manchester, England; Dwight Swanson, dean, ENBC; Herbert McGonigle, principal, NTC, Manchester; John Haines, Eurasia regional coordinator of special projects and director, Eastern Mediterranean Nazarene Bible College, Cyprus.



One way or another— EVERYONE TIT

by Jack E. Shankel, *district superintendent, Northwestern Ohio, Church of the Nazarenes*

I love cottage prayer meetings! Well, why not? That's where I met Joyce. The first time I ever laid eyes on her, she was standing in the archway between the living room and dining room of her western Pennsylvania home, bearing witness to the saving grace of the Lord Jesus Christ. I looked back to see who it was that was speaking, and, when I saw her, I said to myself, "Self, you ought to get better acquainted with her." And I did! I asked her for a date that evening, and, on June 15, we have been "dating" for 36 years.

As our courtship started to turn to thoughts of marriage, we began to consider the implications of life in a Nazarene parsonage and the spiritual commitments we felt necessary to establish. One of those commitments was our firm conviction that we needed to honor God with the firstfruits of our income in tithe. We had further decided that the tithe would be from the gross and not the net. Both of us, young in age and young in our faith, dared to believe that God really meant what He said in Malachi 3:10 (NIV), "*Bring the whole tithe into the storehouse . . . Test me in this,*" says the Lord Almighty, "*and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.*"

While we believed God would honor those who were faithful to Him in tithing, we hardly had a clue as to what that commitment would mean. During the years of preparation for ministry at Eastern

Nazarene College, it was incredible how far a dollar could be stretched. Meat pot pies became a standard repast. The Stop-n-Shop Market sold them for 25 cents each, or five for \$1.00. They came in beef, chicken, pork, and turkey, and that's the order in which we ate them. I rather liked them, but Joyce can hardly look at one to this very day. However, we were in love, God was blessing our days of preparation, and we were always able to be faithful with our tithe.

AFTER WE TOOK OUT
THE TITHE WE HAD
\$1.20 LEFT FOR FOOD
FOR THE WEEK.

Our first church was in Duxbury, Mass. We accepted the call of the church in 1962. They provided a small parsonage, paid the utilities, and gave us \$35.00 per week salary. Money was tight for us, but we managed just fine. God blessed our ministry, and at last we were out there in the world, doing what God had called us to do.

In January 1964 God blessed our lives with the birth of our daughter, Christi-Le. When she was just three months old, it seemed that the financial reservoir of our household dried up. We were living close to the financial edge with just the two of us, but now, with an extra mouth to feed,



HES

Fine Image



our "weakly" paycheck was not going far enough to meet the need.

One Monday morning, Joyce and I were sitting at our kitchen table, trying to parcel out our meager salary to satisfy our several creditors. We had faithfully set aside the Lord's tithe and then allocated the remainder to the bills that absolutely had to be paid before someone came and took something back. When we finished, we had just \$1.20 left to provide groceries for our family for the coming week. To make matters worse, the cupboard was nearly bare and there was no baby formula for our three-month-old daughter. The Lord's tithe looked as big as a mountain to us that morning, and it seemed so reasonable that we should be permitted to spend it to meet such a critical need. A regular diet of meat pies was one thing, but this was a choice between "some pie" and no pie at all.

SOME PRESENT THEIR
TITHES FREELY TO GOD.
FROM OTHERS HE
HAS TO GO TO THEM
AND "COLLECT."

With the Lord's tithe and the remainder of our weekly salary carefully spread out on our kitchen table, Joyce and I bowed our heads in prayer and talked to God about our need. We affirmed again to Him the commitment we made years earlier that we would honor the Lord with the firstfruits of our labor, and that, regardless of the consequences, that mountainous tithe was His and His alone.

While our heads were bowed in prayer we heard a kick on our parsonage door. When I opened the door, it was our Sunday School superintendent, Essie Randall, standing there with two huge bun-

dles of groceries in her arms. Essie drove a big Roadmaster Buick, and she exclaimed, "Pastor, come out and help me carry this stuff in. I have a car full of it." I couldn't believe what my eyes were telling me. The trunk was full, the back seats and floorboards were stacked with groceries. She had them stacked on the front seat and floor on the passenger side and anywhere else she could place a bag of food. I carried in whole cases of baby formula, and groceries sufficient to last us for nearly a month. Furthermore, the church board gave me a fine salary increase at the next board meeting.

Over more than 30 years of ministry, I have come to the conclusion that everyone tithes. Some are faithful to honor God with the firstfruits of their labor, and they dutifully present His tithe to Him as an act of worship and devotion each Lord's Day, and they reap the "floodgates of blessing" Malachi describes. From others, God has to go to them and "collect." These are they who lose the blessing of faithfulness and, instead, end up paying a fearful price in "interest."

As for Joyce and me, one of the exciting joys of our lives is to come to the end of each calendar year and see how much the Lord has enabled us to return to Him in both tithe and offerings of devotion and love.

Whatever happened to Christile? Well, she graduated summa cum laude from Eastern Nazarene College, married a wonderful Christian husband, Lowell Tribby, who is an executive with AT&T, and she completed an MBA from American University. Both are active members of the Calvary Church of the Nazarene near Washington, D.C., where they are active in lay ministries and where they faithfully bring the Lord's tithe to His storehouse. For Joyce and me, this is just another portion of the *floodgates of blessing* that God has poured out upon us. H

The Battle to Define A

by Joe Loconte

Like a George Lucas science fiction tale, America's "Culture Wars" have become a fantastic, fractious, and frightening voyage into uncharted space. Whether in schools, courtrooms, or city council meetings, skirmishes in this war—struggles over ideas and values, rights and responsibilities—are reaching new levels of intensity.

"There is a religious war going on in our country for the soul of America," Patrick Buchanan told the GOP Convention. "It is a cultural war, as critical to the kind of nation we will one day be as was the Cold War itself."

Like the Cold War, America's culture war can turn hot. It is no longer unusual for pastors to receive death threats for opposing gay rights legislation, or for religious leaders to justify shootings of abortionists, or for black celebrities to condone acts of violence against Whites.

Political Trends

No matter how private the issue, cultural contests typically and loudly spill into the political arena.

This partly results, experts say, from the growing reach of the federal government and its power to enforce a cultural agenda—through cabinet appointments, federal court nominees, or congressional legislation. Thus, whether it's the choice of admitted lesbian Roberta Achtenberg as assistant secretary of Housing and Urban Development, or the confirmation of abortion rights advocate Joycelyn Elders as surgeon general—all have the potential to deepen the cultural conflict.

Moreover, though the conservatives in the culture war are more numerous, liberal forces control public institutions of American life such as the media, the arts, education, and the courts. Allied with a friendly political establishment, they threaten to overshadow the cultural landscape.

Indeed, conversations with evangelical and conservative leaders reveal a mounting frustration with the

cultural direction of the Clinton administration. "Evangelical activist groups . . . are sometimes shrill because they feel like somebody's standing on both their feet," says Michael Cromartie, of the Ethics and Public Policy Center in Washington, D.C.

For cultural and religious conservatives, their embattled status is feeding into several trends. One is a movement away from federal issues to state and local politics—away from Washington and toward local school boards and zoning commissions.

Another trend is more ominous: a thickening climate of anger and violence.

One source of hostility is a zealous emphasis on political action to resolve cultural disputes. "They're political wars because we've insisted on carrying all of our cultural wars into the political battlefield," says James Skillen, director of the Association for Public Justice in Annapolis,

Md. Skillen criticizes groups that claim "gate-crashing rights," in which political power is used to force a social agenda onto institutions ranging from the public schools to the Boy Scouts.

Cultural historian Os Guinness agrees. Though he says organizations across the ideological spectrum are at fault, in *The American Hour*, Guinness also singles out Christian activists: "For 15 years, the Christian Right has put politics before culture," he says. "You can't use political legislation to stem the tide of cultural drift."

The "political temptation"—as one author puts it—has produced a "winner-take-all" mind-set, with little willingness to compromise. "Many actors in the culture wars don't understand that [political] compromise is not moral failure," says Rich Cizik, policy analyst for the National Association for Evangelicals.

Herein lies a second tension: leaders of various groups suspect their opponents of an authoritarianism that threatens human liberty—and they hope political power will stop them.

Thus, the most trivial issues are transformed into important symbols of victory or defeat: The American

EVANGELICAL ACTIVISTS FEEL AS IF SOMEONE IS STANDING ON BOTH THEIR FEET.

America Turns

VIOLENT

Civil Liberties Union sues a Kentucky public high school to remove its posting of the Ten Commandments; later, it takes a Maryland principal to court for banning obscene T-shirts from school grounds.

At the same time, antagonists routinely rely on inflammatory direct-mail and exaggerated public denunciations. The chief backer of an antihomosexual ordinance in Michigan recently claimed the news media are controlled by "queers." When a multiracial,

ecumenical coalition helped defeat progressive candidates for the New York City school board, it was condemned as "the greatest civil liberties crisis" in the history of the city.

The Turn to Violence

Almost all observers agree that such a charged atmosphere can only encourage violence. In July, pro-choice radicals converged on Minneapolis during a peaceful Operation Rescue campaign, blocked a church entrance, and were arrested for vandalism. One group's literature calls for "mass militant action" against the activist pro-life organization.

Earlier this year, two abortionists were shot, one fatally, outside Kansas and Florida clinics picketed by pro-life forces. A Roman Catholic priest defended one of the shootings on a talk show. A Pensacola, Fla., pastor has formed a group called Defensive Action, which publishes position papers justifying the killing of abortionists.

Claims over abortion, along with other social issues, emerge out of people's ultimate beliefs and commitments, says sociologist James Hunter, author of *Culture Wars: The Struggle to Define America*. Such commitments are directly linked to competing visions of national identity. Thus, tension and conflict are inevitable.

"Culture wars always precede shooting wars," says Hunter, whose forthcoming book, *Before the Shooting Begins*, examines the threat of the cultural conflict to democratic government. "I don't know if it [acts of violence] will escalate, but we'll certainly see more of it."

The Heart of the Matter

For at least a generation, cultural forces—involving education, the media, religious denominations, the law and other institutions—have been realigning into two opposing camps that cut across religious, political, and social boundaries.

At the heart of the conflict lies the ancient question of authority: Who or what will serve as a society's ultimate source of values, morality, and legitimacy?

Guinness, author of *The American Hour*, similarly describes a "national schism" fueled by a "crisis of cultural authority, in which the beliefs, ideals, and values that once defined America have lost their compelling and restraining power for millions of Americans."

Right to Lifers demonstrate at the Democratic National Convention.

Richard Lord





In New York, marchers stage a "Battered Women" demonstration.

Richard Lord

Hunter, a professor at the University of Virginia, joins others in identifying the opposing camps as the "orthodox" or culturally conservative, versus the "progressive" or culturally liberal. One striking aspect of the conflict is that alliances have formed among groups historically at odds with one another.

The orthodox—mobilized by religious conservatives—are drawn mostly from among the Protestant, Catholic, and Jewish faiths. Though found in small numbers in academia and government, they are mainly middle class. The common thread, Hunter says, is their devotion to a "transcendent authority"—usually God, or natural law. Such authority provides an unchanging guide to what is good and true, acceptable and unacceptable in public and private life.

The progressives, by contrast, are led mainly by cultural elites in education, law, and the media, whose religious commitment is usually liberal, minimal, or nonexistent. For these elites, truth and values are subjective, changing, and derived from the spirit of the age and the desires of the individual.

Orthodox allies view progressives not only as resentful of religious authority but as a threat to traditional values and institutions. "They're upset with anybody whose personal faith of any kind gives a moral guide to behavior," says Cromartie, director of the Public Policy Center's Evangelical Studies Project.

Meanwhile, progressives fear their conservative counterparts are simply "power brokers" determined to seize political and cultural organizations.

Strange Bedfellows

Power struggle or not, it has prompted some peculiar alliances. Bill Bennett, a scholar in cultural stud-

ies at the Heritage Foundation, and a Catholic, has been interviewed—and strongly praised—by evangelical leaders James Dobson and Jerry Falwell, most recently for his criticism of Clinton appointments to key cultural agencies.

In Philadelphia, African-American churches recently joined with a white evangelical church, the Catholic Archdiocese, and a Muslim cleric to defeat a bill calling for legal recognition of homosexual couples living under the same roof.

Since 1990, the American Jewish Congress has worked with the ACLU in suits to compel the Boy Scouts to amend its creed to accept atheists, homosexuals, and women. At the same time, conservative Jews like newspaper columnist Don Feder, film critic Michael Medved, and radio commentator Dennis Prager have allied themselves with various Christian organizations.

"I regard the demise of Christianity in America as the most awful nightmare—and I say that as a believing, religious Jew," Prager told *Christianity Today* from his Los Angeles-based research organization. "The battle is no longer Jew versus Christian, but Jew and Christian versus secular nihilism."

Ultimately, Hunter says, the conflict amounts to a "momentous struggle to define the meaning of America, of how and on what terms will Americans live together."

How Did We Get Here?

From the colonial era until about the 1920s, American society—both privately and publicly—was more or less Protestant in its religious and ethical beliefs. Immigration and other factors helped shift the culture

toward a Protestant-Catholic-Jewish ethos that lasted at least through the 1950s. Thus, when disputes arose over religion and public standards of morality, they were settled in the context of a society generally committed to what most considered basic American values: a belief in God and God-given morality, in the importance of family, church, and of individual and community responsibilities.

But during the decade of the 1960s, all of that would rapidly begin to unravel.

Cultural historians like Guinness, Mark Noll at Wheaton College, A. James Reichley at the Brookings Institution, and George Marsden at the University of Notre Dame, typically point to the '60s as the breach in the dam—when theological, social, moral, and political trends at work for decades were dropped.

Liberalizing currents in theology made friends with the secularizing effects of an increasingly technological and bureaucratic society. At the same time, it was a decade of intense experimentation: political, religious, sexual. Added to all of it was unprecedented pluralism, a rapid growth of ethnic, racial, and religious minority groups in the United States. The result today is an America with a dizzying array of competing value systems, cultures, and ideologies.

"Now that pluralism has expanded out of all recognition, the consensus has collapsed," writes Guinness in *The American Hour*. "The United States is now threatened by a monumental schism of the spirit."

Where the Battles Are Fought

Somewhere between the hard edges of the progressive and orthodox positions reside the beliefs and attitudes of most Americans—a squishy middle ground whose interests are divided. This is perhaps best illustrated by the abortion debate. Though abortion has been seized upon by both sides of the cultural chasm, a bare majority of Americans (51 percent) think it ought to remain legal, but only under certain circumstances.

Though many people would not identify strongly with either side in the cultural debate, almost all Americans are affected by the culture war because it touches all the major institutions of public and private life—from families and churches to classrooms and courtrooms.

I DON'T WANT TO SEE THE CHURCH GET MAD, BUT GET EDUCATED ABOUT OUR CONSTITUTIONAL RIGHTS."

Public Schools

As the country's most important public means of transmitting American values, it is no wonder that America's schools have become a perennial battleground in the culture wars. The names change, but the issues remain more or less constant—whether it's handing out condoms, legitimizing homosexual lifestyles, or teaching the relativity of any and all belief systems.

"There are things over which we differ culturally which can't be resolved in a state-monopolized school system," Skillen says.

Moreover, because of both the government power over schools and their public mission, they serve as a hothouse for church-state debates in

the cultural tug-of-war.

In 1984, Congress passed the Equal Access Act, which guarantees student religious clubs the same right to meet as other student clubs at public schools. Despite this, the recent student-led prayer effort, "See You at the Pole," sparked 250 disputes in 22 states. Meanwhile, the Renton School District in Washington state has stonewalled students who want to start a Bible study. For nine years, school officials denied students the right to meet on school property. The Christian Legal Society announces, however, that the federal courts have now ruled in favor of the Bible club. School officials must give them the same access as any other community group.

Critics say that legal action propelled by progressive elites diverts attention from the social decay hollowing out the nation's schools and its young people.

As noted in William Kilpatrick's *Why Johnny Can't Tell Right from Wrong*, every month about 525,000 assaults, shakedowns, and robberies occur in the nation's public schools. Roughly 135,000 students carry guns to school every day, and one-fifth go armed with some sort of weapon.

In the most comprehensive statistical look at behavioral trends over the last 30 years, Bill Bennett of the Heritage

Foundation has documented substantial social regression: teen suicides have tripled since 1960; the number of unmarried teens getting pregnant has nearly doubled since 1970; juveniles are now the fastest-growing segment of the criminal population.

CHRISTIANS SIMPLY MUST BE MORE EFFECTIVE AT PENETRATING THE CULTURE WHERE THEY LIVE AND WORK.



Ken Heard, Jonesboro Review

Self-proclaimed Wiccan high priest Terry Riley leads his group past supporters of Christianity in Jonesboro on Sunday, Aug. 1. Police separated the two groups by using the center line of the marchers' highway. More than 70 uniformed police officers were ordered to arrest anyone who crossed the line. Riley was protesting the action of a Nazarene man who would not rent him store space for an occult supplies business.

Thus, as Bennett and others point out, school bureaucrats and ACLU lawyers—driven by cultural agendas—are trying to keep students from learning and discussing biblical values while the nation's schools face a moral implosion.

Higher Education

Equally visible and equally important are the debates now raging in our nation's colleges and universities, the intellectual foot soldiers in the culture wars.

Academia is dominated by progressive elites—most of them indifferent or hostile to religious belief, says George Marsden, author of the upcoming *The Soul of the American University*. "Protestantism was pivotal in the founding of most American colleges," Marsden says. "But it's almost taken for granted that higher education shouldn't have anything to do with religious concerns," he says. Case in point: Ivy League universities last year pressured a private Christian preparatory school to abandon its commitment to accept only professing Christians on its faculty.

A U.S. president as liberal-minded as Woodrow Wilson once said he would be "afraid to go forward if I did not believe there lay at the foundation of our schooling and all of our thought the incomparable and unimpeachable Word of God." Modern universities have no such fear. Rather, Marsden says, they consciously lack a principled center or well-defined mission. "There is no soul to the American university," he says.

In its place exists an amalgamation of various interest groups that have opened up the universities to politicization and manipulation. This is most visible

in the rapid growth of "multiculturalism" in university curricula, in which European-based traditions are replaced by an eclectic blend of non-Western alternatives.

Marsden says. "It is an odd sort of multiculturalism that does not recognize that in almost all cultures in history, religion has been a major factor."

The Courts

In the early 1800s, Alexis de Tocqueville noted that "Americans have the strange custom of seeking to settle any political or social problem by a lawsuit." The Clinton administration, which will name more than 12 percent of the federal judiciary, is not likely to reverse the trend.

Senate Democrats, by delaying hearings on nearly half of President Bush's 1992 judicial nominees, guaranteed at least 102 vacancies when Clinton took office—more than three times the number awaiting Reagan in 1981. It signals, in the words of *New York Times* reporter Neil Lewis, an "ideological shift"—so far in a decidedly liberal direction.

Thus, on nearly every hot potato issue in the culture wars, from affirmative action to homosexuality, the conservative currents in the federal judiciary could easily be reversed.

Meanwhile, an increasing number of contests will be waged over the limits of religious liberty, says Steve McFarland, director of law and religion at the Christian Legal Society in Washington.

At present, religious groups are exempt from federal laws that ban discrimination in employment and housing on the basis of religion, sex, or race. However, a bill is pending in Congress that would add sexual

preference to the federal list. If approved, McFarland says, it would embolden states and localities to challenge the hiring policies of churches and religious groups.

"You're really going to see the trend toward the shrinking and elimination of exemptions for religious groups," McFarland says. "I don't want to see the church get mad, but get educated about our constitutional rights, and what is happening to [churches] at the local level."

Another judicial jab at religious freedom is occurring over community zoning laws, in which courts have become more willing to accept zoning restrictions on churches wishing to build or expand facilities. The change has occurred largely as a result of the Supreme Court's 1990 ruling that gutted its "compelling interest" test for burdening religious expression.

Recent state court rulings reflect a deeper cultural shift in attitudes about the nature and function of churches, synagogues, and religious centers, says Angela Carmela, a leading expert in religious property use at Seton Hall University, South Orange, N.J. Many courts have adopted "an equality rationale," treating religious groups no different from their secular counterparts.

The upshot is that land-use restrictions are making it easier in some cities for pornographic movie houses to secure permits (appealing to free speech) than churches. "Most zoning laws simply will not be judged to violate the church's right to free exercise of religion no matter how great a burden results," Carmela says.

A Way Through

With ultimate values at the root of the cultural conflict, is there a way through the culture wars in America—short of a Yugoslavia-style crack-up?

Cromartie, Guinness, Hunter, and others represent the view of many culture watchers in emphasizing a two-pronged strategy for evangelicals. One is the issue of discipleship: Christians simply must be more effective at penetrating the culture where they live and work, as students, educators, lawyers, artists, etc. This involves the "prepolitical" aspects of public and private life—the shaping of attitudes, assumptions, and values.

"We need to spend less time writing hatermongering appeal letters that stigmatize the 'demonic forces' of the left, and spend more time as salt and light candi-

dates on boards for schools and public libraries," the Christian Legal Society's Steve McFarland says.

However, the other part of the equation is more complex: It involves rethinking—indeed, a reformation—in ways Christians and others approach public life and public policy. Such a reforging of the public philosophy would include an emphasis on persuasion, a reluctance to use politics to impose cultural agendas, and renewed respect for deep differences over faith and moral commitments.

Observers on both sides of the culture divide say the principles behind the First Amendment point the way. There seems to be much agreement that the

amendment was intended to allow diverse religious faiths to flourish privately, but to encourage all to help sustain the public order—even in a thoroughly pluralistic society.

The principle behind the First Amendment is one valid way to bring an end to the culture wars, according to Skipp Porteous of the First Amendment Institute, Great Barrington, Mass.

Guinness sees no other way out. It is crucial, he says, that cultural progressives recognize the historic and vital role that religious beliefs have played in sustaining American democracy. At the same time, he challenges religious conservatives to defend the legitimate rights of soci-

ety's most unpopular minorities—even those of the liberal elites.

Similarly, Hunter urges a renewed public and political determination to generate—not coerce—some shared vision for the common good. Without it, he says, America's democratic republic may well disintegrate.

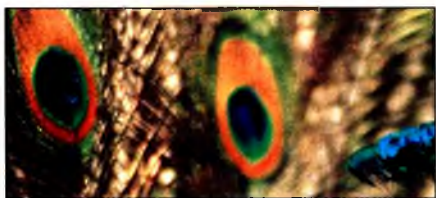
"We're facing a Lincolnesque moment," Guinness says. "The need is to move beyond the culture wars, and to have leadership that articulates a vision for America that is for people of all faiths—and of none."

Lincoln relentlessly summoned the nation to return to its "first principles," including the fundamental belief in the God-given freedom and dignity of every person. And he realized that such truths required more than legislation for them to bind a fractured nation: "Whoever molds public sentiment," he said, "goes deeper than he who enacts statutes, or pronounces judicial decisions."

Joe Loconte lives in Washington, D.C., where he works for Policy Review Magazine.

This article appeared previously in *Christianity Today*

HH



SINFUL PRIDE AND SELF-ESTEEM

continued from page 17

scores on college entrance exams, manage to rate themselves as better than average.

A decade ago the College Board surveyed high school seniors' self-assessments in comparison to their peers. Sixty percent considered themselves above average athletes; only 6 percent, below average. Seventy percent ranked themselves as above average in leadership skills; 2 percent, below. In their ability to get along with others, 25 percent rated themselves in the top 1 percent, 60 percent in the top 10 percent; only 1 percent, below average. I wonder how they ranked themselves on math skills.

Students are not the only victims of such self-serving bias. If we are all better than average drivers, why do we invent such incredible excuses for our traffic tickets and accidents? "I was only following the flow of traffic, I don't know why the policeman singled me out." "If the idiot in the other car had been paying attention, she would have gotten out of my way."

If you're married, take this little test. Ask yourself, "What percentage of the household chores are my responsibility?" Then, ask your spouse to answer that same question for you. My guess is that the difference between the two figures might make for a dandy domestic discussion. Now who's being unrealistic?

Abraham Lincoln is said to have once asked a friend, "If you call a dog's tail a leg, how many legs does a dog have?" When the friend answered, "Five," Lincoln wisely replied, "No. It doesn't make any difference what you call

Myself,
I can't find myself;
Driven by fears of rejection
and failure,
Searching the faces for love
and esteem;
Hungry for glory and wild
acclamation.
But feeding on empty dreams.
Lord of my being,
Giver of life,
I look in Your face and I
find
The glory, the love, and the
beauty we share,
And I'll look to You all of
my life.
I'll love You and praise You
Today and each day of my
life.
My Lord.

—Ken Bible, *His Personal Presence* (Crystal Sea Books, a division of Lillenas Publishing Company, Kansas City, Mo. Used by permission.)

DEPRESSED PEOPLE
GENERALLY HAVE A
MORE ACCURATE
SELF-APPRAISAL
THAN SO-CALLED
NORMAL PEOPLE.

it, a tail is a tail." Simply because we call sinful pride healthy self-esteem doesn't make it so.

Some readers may legitimately object that this is too one-sided. It is true, first, that some people suffer from unreasonably low self-esteem. And it is more often women than men. Several recent studies have shown, however, that depressed people generally have a more accurate self-appraisal than so-called normal

people—sadder but wiser, as they say.

Second, even the majority of us, who are more prone to pride than paralyzed by puny self-images, may nevertheless feel inferior to certain specific individuals who enjoy more success than we. Thus, we may believe ourselves to be relatively superior yet feel discouraged because we fall short of others or fail to reach our unrealistic goals.

Third, putting ourselves down can be a self-serving tactic to get others to build our egos. We have learned that saying, "I wish I weren't so ugly," will almost guarantee that someone will respond, "Come on. I think you're very attractive."

The good news of the gospel is not that we have been set free by Christ to love ourselves but that we have been set free from self-obsession. Few of us are as gifted as Paul, and thus we may learn to lean on God more quickly than he. But sooner or later we must learn, usually the hard way, to swallow our pride, acknowledge our humanity, and declare our utter dependence on God. There is a tremendous sense of relief that comes in discovering that the security and acceptance we were struggling to earn (or fake) has been given to us freely by the One whose love and acceptance matter most!

Endnotes

1. See Philippians 3:4; 2 Corinthians 11:22-23; Acts 14:22.
2. James Denney, "The Second Epistle to the Corinthians," *The Expositor's Bible* (London: Hodder and Stoughton, 1894), 24.
3. Martin Bolt and David G. Myers, *The Human Connection: How People Change People* (Downers Grove, Ill.: InterVarsity Press, 1984), 24. These Christian psychologists cite the evidence of recent secular research psychologists in their chapter, "The Inflated Self: A New Look at Pride," 23-36. This article is deeply indebted to this study.
4. Robert H. Schuller, *Self-Esteem: The New Reformation* (Waco, Tex.: Word, 1982).
5. The other six deadly sins in the traditional list include: envy, anger, dejection, avarice, gluttony, and lust. The recognition of "dejection" as a deadly sin demonstrates that negativism and self-hatred are not the Christian alternatives to pride.
6. It is true that people sometimes make decisions that prove to be self-destructive in the long run. But they do so out of the prideful assumption that they will be exceptions, that they will defy the odds. "I know what the Surgeon General says about the harmful effects of smoking cigarettes, but George Burns is nearly 100 years old, and he smokes cigars!"
7. Composite Scholastic Aptitude Test scores dropped from an average of 937 in 1972 to 902 in 1992. In 1972 only 28.4 percent of the college-bound students taking the SAT had an A or B average; in 1992 this figure had climbed to 83 percent.
8. Garry B. Trudeau, "Doonesbury," *Universal Press Syndicate*, November 14, 1993.

WATER INTO WINE

*When the wine was gone, Jesus' mother said to him, "They have no more wine."
"Dear woman, why do you involve me?" Jesus replied, "My time has not yet come" (John 2:3-4, NIV).*

A debut: I think of fresh-faced teens,
lacy gowns, smiling jolly fathers
scrutinizing wallets.
I think of the business blowout,
everything juiced and jazzed
to mirror sheen. I think
of the drawn curtain, the crowd still
as light, the artist poised
by a drawstring.

Think of it: your first public work;
your coming-out miracle;
your initial line.

It's got to bang.
It's got to blast.
Anything, just so it roars.

Like in the beginning.
The creation. Six days. Potatoes,
gnats, tigers, continents, galaxies.
That's the way to begin,
to debut, to spring forth.
But there's this wedding
and this one human inconvenience:
a waiter's miscalculation:
either the guest list was bungled,
or the wine list was juggled.
Anyway, the red sparkly ran out.
But the party had to go on.

So what does a Messiah do?

—Mark R. Littleton

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COMPASSION'S COST

I fear compassion
for the homeless,
the hungry,
the lost.

I fear the feeling of their pain.
I fear the cost.

Compassion
would crucify my heart
with caring,
pour out my life
with sharing.

Compassion
would not let me
tell of Jesus, giving
His body, His blood
to atone—

Compassion
would not let me
tell of such love,
and then give nothing
of my own.

—Marilyn Black Phemister



"Delegate work to us? What's the matter, Pastor,
don't you like your job?"

Three Things Young Couples Can Do to Make Their Premarital Plans Less Stressful

J. PAUL AND MARILYN TURNER



J. Paul and Marilyn Turner live in Olathe, Kans., where J. Paul is pastor of lay ministries at College Church of the Nazarene.

PERHAPS THERE ARE several windows of irrationality young people face, and one of them is that small window leading up to marriage. Here are three crucial suggestions as you make plans for that special day in your life.

Demand premarital counseling that gives you the tools to grow your relationship. To demand premarital counseling in any form is probably a new thought to most young couples. Few, if any, demand it. Most tolerate it. Unfortunately, many learn of its value several years after the fact.

If the officiating pastor does not require you to counsel with him or her, then ask for help in finding someone who does. Your premarital counseling pastor needs to be able to help you gather the necessary tools to grow your marriage in communication and issue-management skills. He needs to be able to help you capitalize on your spirituality and walk through the land mines of your sexuality. These and other tools will improve your competency to relate to one another. The sooner you can learn and activate the tools, the better. If you don't possess the relationship tools, you have a

touchy marriage road ahead.

Avoid putting all your time, resources, and emotional energy into the ceremony. So, you have a gorgeous church sanctuary that is conducive to beautiful weddings; you and your parents have the resources for a once-in-a-lifetime wedding; you've been dreaming for years about what you want in your ceremony. This doesn't mean you should throw the beauty of simplicity out the window. Keep in perspective that your wedding is not your marriage. If only couples would spend as much emotional energy on their preparation for marriage as they do on their preparation for the ceremony! So much emphasis can be placed on the ceremony that the honeymoon is sapped of its much-needed emotional, physical, and spiritual energy.

Take charge of your wedding vows because you're the ones doing the promising. Vows are the promises you make to family, friends, and God. They are not as easily broken as contracts. Contracts are legal agreements that can be broken—many times with little or no consequences. Covenants, on the other hand, are relational promises that, when broken, insert emotional hurts that may never heal. This is why marriage is blueprinted by God as a spiritual covenant. It goes way beyond being just a socially registered contract. So the promises you make to each other transcend the legal consequences and move into the area of deep, public, spiritual promises that reside in hearts. A broken contract may be soon forgotten, but a covenant promise is rarely forgotten. A contract is based on self—what I

can get out of the agreement. A covenant is a self-giving promise that "puts you ahead of me."

Society doesn't care if your marriage is even a contract, let alone a promise. But God says it's much more than a contract. It's covenant, and this makes it far more spiritual than legal. Break the covenant word-promise and you create a shattering ripple effect that devastates your historical past, dashes your hopes and dreams for intimacy, and damages your spiritual walk.

Do research on your marriage vows. Talk to each other about what you intend to promise. Don't leave the language of your vows totally up to the ceremonial pastor. He will want to give input and influence, but these aren't promises between you and the pastor.

In writing your vows, cut out the flab and fluff—ethereal statements that sound good but say nothing. Place a heavy weight of importance on every word. Avoid archaic, non-growth, static terms. Incorporate words and terms that are of the highest spiritual value—agape love. Lean heavily on the love of 1 Corinthians 13 and the relational fruit of the Spirit of Galatians 5:22-25. Use words that emphasize spiritual growth, inevitable change, as well as process

After the wedding comes the marriage. Be sure you know what to expect.

and journey. Make sure your ceremonial pastor has the opportunity for input. He has access to a wealth of experience and resources.

Demand counseling, take charge of your vows, and avoid putting so much time and energy into the one-hour ceremony that you forget about a lifetime of adjusting, changing, coping, and growing with another person.

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1992-93 ASSEMBLY YEAR U.S. AND CANADA

The official Sunday School statistics for the 1992-93 year in the Church of the Nazarene have just been released by General Secretary Dr. Jack Stone. The Responsibility List (enrollment) grew for the 11th consecutive year from 1,334,680 to 1,345,048, or an increase of +10,368. The Sunday School average attendance dipped slightly from 678,461 to 675,752, a minus 2,709 worldwide.

Below are the top five churches in regular Sunday School attendance on the U.S.A. and Canada districts. These are submitted by district secretaries to the general secretary as compiled from statistics reported by pastors in column 26 of the "Annual Report of the Pastor to the District Assembly."



Phil Riley
Division Director
Sunday School
Ministries

AKRON

- 448 Canton First
- 210 Columbiana
- 210 Warren Champion
- 199 Warren First
- 190 East Liverpool First

ALABAMA NORTH

- 249 Huntsville First
- 211 Jasper First
- 187 Birmingham First
- 163 Cullman First
- 136 Gardendale
- 136 Sheffield First

ALABAMA SOUTH

- 153 Lanett
- 129 Tuscaloosa Holten Heights
- 129 Tuscaloosa Woodhaven
- 109 Sylacauga First
- 100 Columbiana
- 100 Shawmut First

ALASKA

- 396 Fairbanks Totem Park
- 135 Anchorage Hillcrest
- 123 Anchorage First
- 110 Wasilla Lake
- 107 Juneau

ANAHEIM

- 591 Long Beach First
- 243 Long Beach New Life Laotian
- 216 Anaheim First
- 209 Cerritos
- 204 Upland

ARIZONA

- 511 Phoenix Orangewood
- 430 Glendale First
- 355 Dobson Ranch
- 265 Mesa First
- 226 New Hope Community

CANADA ATLANTIC

- 130 Oxford, N.S.
- 123 Trenton, N.S.
- 101 Elmsdale, P.E.I.
- 95 Summerside, P.E.I.
- 77 Moncton, N.B., First

CANADA CENTRAL

- 147 Toronto Rosewood
- 122 Brampton
- 109 Toronto Emmanuel
- 105 Rosewood Chinese
- 101 Hamilton First

CANADA PACIFIC

- 140 Guildford
- 110 Vancouver First
- 103 Victoria First
- 81 Primera Iglesia
- 69 Abbotsford

CANADA QUEBEC

- 94 Montreal Centre Evangelique
- 80 Montreal St. Michel
- 76 Franklin Centre
- 60 West Island
- 38 Montreal Riviere des Prairies

CANADA WEST

- 205 Calgary First
- 126 Edmonton Southside
- 107 Medicine Hat Glenview
- 103 Lethbridge
- 99 Winnipeg Fort Garry

CENTRAL CALIFORNIA

- 460 Bakersfield Olive Knolls
- 451 Porterville
- 260 Visalia First
- 200 Bakersfield First
- 191 Bakersfield East Hills

CENTRAL FLORIDA

- 483 Lakeland Highland Park
- 443 Orlando Central
- 404 Lakeland Lake Gibson
- 354 Winter Haven First
- 323 Orlando Metro West

CENTRAL LATIN AMERICAN

- 113 Mercedes
- 94 Oklahoma Primera
- 83 Houston Primera
- 80 San Antonio Las Palmas
- 78 San Antonio Emmanuel

CENTRAL OHIO

- 634 Grove City
- 309 Circleville First
- 285 Gallipolis
- 238 Newark First
- 231 Columbus Whitehall

CHICAGO CENTRAL

- 655 Kankakee College
- 579 Kankakee First
- 367 Chicago First
- 250 Danville First
- 174 Danville Southside

COLORADO

- 1,335 Denver First
- 591 Colorado Springs First
- 390 Colorado Springs Trinity
- 342 Denver Lakewood
- 312 Denver Westminster

DAKOTA

- 161 Minot First
- 149 Jamestown First
- 144 Mitchell
- 117 Mandan
- 92 Ellendale

DALLAS

- 539 Richardson
- 243 Dallas Central
- 240 Carrollton
- 184 Texarkana First
- 169 Grand Prairie

EAST TENNESSEE

- 190 Chattanooga First
- 155 Estill Springs
- 152 Crossville
- 144 Shelbyville First
- 136 Chattanooga East Ridge

EASTERN KENTUCKY

- 229 Ashland First
- 171 Covington First
- 170 Richmond First
- 160 Ashland Plaza
- 156 Worthington

EASTERN MICHIGAN

- 523 Warren Woods
- 478 Flint Central
- 461 Detroit First
- 409 Richfield
- 325 Howell

FLORIDA SPACE COAST

- 196 Melbourne First Church
- 173 Melbourne Cathedral
- 131 Vero Beach
- 123 Cocoa First
- 70 Palm Bay Christian Development Center

GEORGIA

- 286 Atlanta First
- 238 Sandersville
- 214 Mount Olive
- 211 Marietta First
- 196 Dublin First

HAWAII PACIFIC

- 138 Kaneohe
- 112 Honolulu First Samoan
- 106 Maili Samoan
- 95 Honolulu First English
- 94 Wahiawa English

HOUSTON

- 339 Houston Spring Branch
- 215 Pasadena First
- 214 Nacogdoches
- 181 Port Arthur Grace
- 165 Houston Northwest

ILLINOIS

- 258 Decatur First
- 238 Decatur Parkway
- 210 Decatur West Side
- 201 Springfield First
- 184 Mattoon First

INDIANAPOLIS

- 699 Indianapolis Westside
- 506 Indianapolis First
- 347 Martinsville First
- 289 New Castle First
- 260 North Vernon

INTERMOUNTAIN

- 765 Nampa First
- 492 Nampa College
- 445 Boise First
- 353 Meridian Valley Shepherd
- 304 Nampa Karcher

IOWA

- 541 Oskaloosa First
- 244 Burlington First
- 226 Des Moines Eastside
- 196 Cedar Rapids Oakland
- 182 Council Bluffs First

JOPLIN

- 256 Carthage
- 220 Parsons
- 180 Independence
- 169 Lebanon
- 163 Highway

KANSAS

- 1,038 Wichita First
- 333 Hutchinson First
- 267 Salina First
- 255 Newton First
- 234 Wichita West Side

KANSAS CITY

- 1,539 Olathe College
- 721 Kansas City First
- 371 Kansas City Central
- 267 Topeka First
- 256 Overland Park

KENTUCKY

- 274 Lexington Lafayette
- 211 Lexington First
- 194 Louisville Farmdale
- 189 Columbia
- 181 Science Hill

LOS ANGELES

- 1,378 Pasadena First
- 440 Pismo Beach New Life Community
- 308 San Luis Obispo
- 231 Atascadero
- 228 Ridgecrest

LOUISIANA

- 124 Shreveport Huntington Park
- 117 Baton Rouge First
- 107 Ebenezer First
- 97 Vivian
- 95 Blanchard

MAINE

- 189 Bangor
- 161 South Portland
- 104 Skowhegan
- 104 Strong
- 88 Augusta

METRO NEW YORK

- 541 Brooklyn Beulah
- 214 Brooklyn Source of Life
- 181 Living Word
- 175 Bronx Bethany
- 163 Maranatha

MICHIGAN

- 287 Lansing South
- 239 Grand Rapids First
- 232 Chapman Memorial
- 221 Saginaw Valley
- 218 Jackson First

MINNESOTA

- 174 Fergus Falls
- 164 Brainerd
- 162 Minneapolis First
- 125 Rochester
- 100 Osseo

MISSISSIPPI

- 195 Meridian Fitkin Memorial
- 168 McComb First
- 120 Jackson Emmanuel
- 110 Jackson First
- 92 Gulfport

MISSOURI

- 260 Harvester
- 198 St. Louis Overland
- 179 Hannibal First
- 175 Farmington
- 174 St. Louis Webster Groves

NAVAJO NATION

- 73 Ramah Navajo
- 69 Chilchinbeto
- 57 Leupp
- 57 Twin Buttes
- 55 Pinehill

NEBRASKA

- 188 Lincoln First
- 145 North Platte
- 140 Hastings
- 108 Omaha Central
- 103 Ainsworth

NEW ENGLAND

- 276 New Bedford, Mass., International
- 201 Lowell, Mass., First
- 198 Manchester, Conn.
- 181 Quincy, Mass., Wollaston
- 172 Nashua, N.H.

NEW MEXICO

- 259 El Paso Open Gate
- 254 Albuquerque Sandia
- 245 Albuquerque Heights First
- 230 Clovis First
- 150 Roswell First

NORTH ARKANSAS

- 226 Conway First
- 203 Rogers First
- 171 Springdale
- 136 Bentonville
- 130 Jonesboro Woodsprings

NORTH CAROLINA

- 325 Charlotte Pineville
- 237 Raleigh North
- 223 Hendersonville
- 191 Raleigh First
- 166 Charlotte Trinity

NORTH CENTRAL OHIO

- 1,269 Cleveland "Heaven Train" (CTM)
- 634 Marion First Church
- 519 Mount Vernon First

- 323 Bucyrus
- 251 Bedford

NORTH FLORIDA

- 258 Pensacola First
- 242 Jacksonville University Boulevard
- 186 Jacksonville Oak Hill
- 157 Gainesville First
- 151 Hernando

NORTHEAST OKLAHOMA

- 323 Tulsa Central
- 240 Bartlesville
- 212 Sapulpa
- 208 Tulsa Regency Park
- 206 Broken Arrow

NORTHEASTERN INDIANA

- 367 Anderson First
- 304 Fort Wayne Lake Avenue
- 299 Muncie South Side
- 295 Elkhart Northside
- 280 Huntington First

NORTHERN CALIFORNIA

- 318 Santa Rosa
- 275 Fremont Central
- 227 San Jose First
- 214 Concord
- 213 Eureka

NORTHERN MICHIGAN

- 153 Alanson Lakeview
- 118 Beaverton
- 114 Cherry Grove
- 102 Reed City
- 84 Clare

NORTHWEST

- 406 Spokane First
- 391 Moscow
- 361 Spokane Valley
- 360 Yakima West Valley
- 313 Lewiston First

NORTHWEST INDIANA

- 443 Portage First
- 388 Valparaiso First
- 273 Kokomo First
- 209 South Lake
- 181 Oxford

NORTHWEST OKLAHOMA

- 1,755 Bethany First
- 418 Oklahoma City First
- 365 Bethany Williams Memorial
- 198 Enid First
- 195 Oklahoma City Lake View Park

NORTHWESTERN ILLINOIS

- 597 Sterling First
- 331 Pekin First
- 271 Ottawa First
- 250 Rock Island
- 215 Galesburg First

NORTHWESTERN OHIO

- 508 Lima Community
- 296 Springfield High Street
- 235 Springfield First
- 202 Piqua
- 198 Mount Sterling

OREGON PACIFIC

- 909 Salem First
- 715 Portland First
- 308 McMinnville
- 288 Medford First
- 286 Eugene First

PHILADELPHIA

- 435 Fairview Village
- 401 Ephrata
- 303 Mifflinburg
- 252 Selinsgrove
- 246 New Holland

PITTSBURGH

- 236 Waynesburg
- 218 Warren
- 182 Pittsburgh South Hills
- 182 Oil City
- 134 Norwin

ROCKY MOUNTAIN

- 160 Bozeman
- 143 Kalispell
- 99 Great Falls
- 94 Riverton
- 94 Sunnyside

SACRAMENTO

- 380 Auburn
- 376 Sacramento Liberty Towers
- 375 Redding First
- 266 Oroville
- 232 Sparks

SAN ANTONIO

- 178 Odessa First
- 171 San Antonio First
- 164 Temple First
- 161 Georgetown
- 151 Austin South

SOUTH ARKANSAS

- 278 North Little Rock First
- 193 Little Rock First
- 176 Hot Springs First
- 152 Little Rock Calvary
- 122 Hot Springs Lockhaven

SOUTH CAROLINA

- 384 Columbia First
- 380 West Columbia Central
- 301 Midland Valley First
- 291 Fort Mill
- 269 Winnsboro

SOUTHEAST OKLAHOMA

- 173 Henryetta
- 167 Choctaw
- 144 Midwest City First
- 139 Midwest City Bresee
- 123 Ada

SOUTHERN CALIFORNIA

- 535 San Diego Mission Valley
- 339 San Diego First
- 263 Bloomington
- 250 Apple Valley
- 217 Riverside Arlington Avenue

SOUTHERN FLORIDA

- 360 Miami Hosanna
- 346 Bradenton First
- 306 Lake Worth New Life Haitian
- 282 Miami Peniel
- 250 Fort Myers First

SOUTHWEST INDIAN

- 61 Parker
- 56 Albuquerque First Indian
- 55 Needles
- 45 Tucson
- 39 Lehi

SOUTHWEST INDIANA

- 389 Seymour First
- 209 Bloomington First
- 209 Columbus First
- 202 Brazil
- 196 New Albany East Side

SOUTHWEST OKLAHOMA

- 346 Oklahoma City Trinity
- 333 Bethany Calvary
- 253 Oklahoma City Western Oaks
- 201 Yukon
- 170 Oklahoma City Penn Avenue

SOUTHWESTERN LATIN AMERICAN

- 147 Phoenix, Ariz.
- 127 Chandler, Ariz.
- 105 El Paso, Tex.
- 46 Fabens, Tex.
- 42 Tucson, Ariz.

SOUTHWESTERN OHIO

- 661 Cincinnati Springdale
- 413 West Chester
- 330 Vandalia
- 328 Dayton Beavercreek
- 312 Dayton Parkview

TENNESSEE

- 1,040 Nashville First
- 385 Nashville College Hill
- 382 Nashville Grace
- 230 Clarksville First
- 214 Memphis Calvary

UPSTATE NEW YORK

- 243 Owego
- 193 Syracuse Immanuel
- 188 Rochester Grace
- 160 Watertown
- 149 Hampton

VIRGINIA

- 792 Richmond Southside
- 310 Annandale Calvary
- 302 Virginia Beach First
- 274 Woodbridge
- 234 Roanoke First

WASHINGTON

- 355 York Stillmeadow
- 285 Bel Air
- 264 Salisbury
- 243 Marley Park
- 221 Laurel

WASHINGTON PACIFIC

- 745 Puyallup
- 645 Seattle Aurora
- 438 Kent First
- 287 Olympia First
- 261 Auburn

WEST TEXAS

- 747 Metroplex Chapel
- 426 Hereford
- 333 Lubbock First
- 242 Arlington First
- 209 Amarillo First

WEST VIRGINIA NORTH

- 235 Weirton
- 234 Parkersburg First
- 217 Chester
- 210 Parkersburg Broadway
- 160 Elkins

WEST VIRGINIA SOUTH

- 328 South Charleston First
- 268 Charleston Davis Creek
- 230 Huntington First
- 210 Pineville
- 198 Charleston Calvary

WESTERN LATIN AMERICAN

- 374 Los Angeles Belvedere
- 219 Boyle Heights
- 142 Rancho Cucamonga
- 112 Sacramento
- 108 National City

WISCONSIN

- 132 Racine Community
- 121 Richland Center
- 118 Madison First
- 99 Milwaukee First
- 99 Mattoon



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Watson/Williams Case?

Q. You told us in the *Herald* what you thought about the Rodney King case. I wonder what you think of Henry Watson's and Damian Williams' case.

A. True, I thought the King verdict was awful and said so. I must say, I find the Williams/Watson case at least as scandalous as the King verdict. Watson and Williams were the two men who attacked and nearly killed trucker Reginald Denny during the King-related riots in Los Angeles. Denny's only offense was that he was white. The assault was carried out defiantly on camera.

Williams expressed remorse in his confession but pleaded that it really wasn't his fault, seeing as how he was raised fatherless. "I'll bet if I had a father I wouldn't be in this predicament I'm in right now. I swear to God . . .," Williams said. He went on to say that what he did was wrong, but he blamed it on the devil. In the end, Williams was sentenced to 10 years of which he is expected to serve 4. Watson was set free.

That two men, particularly Watson, got off so lightly is not greatly significant. What is significant is what all this says about our society. Supporters of Watson and Williams recruited a defense committee that promoted the idea, according to *U.S. News and World Report*, that the defendants were "political prisoners" and "scapegoats." Civil rights moderate John Mack declared the trial "fishy" but the final verdicts "just."

This case, and others like it, show that American culture has fully bought the behaviorist creed. Watson and Williams, it was decreed, were not really responsible for their actions—the *system* was to blame. Thus, the belief that we are simply what our environment makes us has become social orthodoxy. For decades, the behaviorist scholars have been lecturing that freedom and responsibility are fantasies. If a man becomes a hero, he should not be praised; if he turns out to be a thug, he is not to be blamed.

Given our penchant since Eden of wanting to blame others for our sins, it is not surprising to hear Damian Williams blame his absent father and the devil. It probably shouldn't surprise us that the justice system chimed in and said, "He's right." The prosecutor did not even play Williams confession in court for fear his "fatherless" pleas would create sympathy among jurors.

One should not sneeze at the power of a negative environment or at the abuse that minorities have endured. However, the view of mankind that declares that we are not responsible for our conduct goes against the Bible view of man. If the Bible teaches us anything, it shows us that each and every one of us must give account to God for our deeds, even every "idle word." That is to say, that if I become a killer, a thug, a drug dealer, or an embezzler, I cannot properly say that it was because my mother didn't read me stories and my dad didn't take me fishing. If I lose my soul and go to hell, it won't be my parents' fault. It won't be my pastor's fault. It won't be my teacher's fault or my

congressman's fault—it will be my fault.

The adoption of blaming others or society as orthodox jurisprudence results in this reality demonstrated in the Williams/Watson case: "We will tolerate destructive behavior from persons we view as oppressed or poor more readily than we will from middle-class citizens. Somehow, we feel that they are not really responsible for their crimes" (*U.S. News and World Report*).

Our current obsession with "victimitis" is yet another fruit of swallowing behaviorism whole. We are all victims and, thus, not to be blamed for our sins or crimes. The Eden excuses of Adam and Eve are alive and well. But so is the voice of God, who confronted our sinning parents in the Garden of Eden with the haunting questions, "Where art thou?" As we all know, God held them accountable, even though Adam blamed Eve and she blamed the devil (Genesis 3:9).

Degrees by Mail

Q. Two pastors (not Nazarenes) who live in my neighborhood suddenly turned up with doctoral degrees. Neither of them have a master's degree. I understand that they did all their work by correspondence in about a year. Is this standard procedure for a doctor's degree in divinity?

A. No, it is not. However, unaccredited schools that will confer doctorates for a fee and a minimal amount of work are popping up everywhere. I spoke with our education commissioner, Dr. Stephen W. Nease, about your question and he had this to say:

"Thankfully, many busy pastors sincerely desire to further their education so that they may more effectively serve Jesus Christ. Sometimes advertisements from unrecognized academic institutions seem to offer 'an easy way' to satisfy this legitimate desire with minimal study or time away from pastoral responsibilities.

"We commend persons who wish further education but must note that the path to a meaningful advanced degree always demands a major commitment of time spent in vigorous study. When considering graduate study, reference to a publication such as Peterson's 'Register of Higher Education,' available in many libraries, will provide an authoritative listing of qualified institutions and accrediting agencies."

Those interested in such matters might want also to consult a book by Steve Levicoff called *Name It and Frame It*. The author catalogs the diploma mills in North America. A Nazarene pastor recently reported that one of the schools on Levicoff's list offered him a degree for \$2,500 and two term papers. One would be better off without a degree than to have one such as that.

HT

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

April's

10-Point Quiz

1. The University of Miami Medical School studied married couples in which all the husbands had AIDS, but none of the wives had the disease. Depending on the protection of condoms for a period of 18 months, what percentage of the wives got AIDS?

- A. 2% C. 10%
B. 75% D. 17%

2. Dr. Joycelyn Elders, President Clinton's surgeon general, was Arkansas health director 1987-93. She chose to battle "ignorance and a Bible-belt mentality" by distributing condoms to students. According to the *Boston Herald*, which of the following resulted?

- A. HIV infections up 150%
B. Syphilis up 130% among teens
C. Teen pregnancy up 17%
D. All of the above

3. How many of your federal tax dollars this year will go to finance three gay and lesbian film festivals through the National Endowment for the Arts?

- A. None C. \$4 million
B. \$17,500 D. \$5,000

4. According to the National Center for Public Policy Research, the average American worker will labor from January 1 to which of the following dates to earn enough to pay his or her federal tax bill?

- A. March 10 C. June 14
B. May 1 D. July 23

5. In his campaign, President Clinton promised \$3.00 in spending cuts for each \$1.00 in new taxes. By February 1993 the spending cut was reduced to \$1.00 for each \$1.00 in new taxes. What was the figure in the bill that passed the House of Representatives?

- A. 70 cents spending cut for each \$1.00 in new taxes
B. 15.8 cents spending cut for each

\$1.00 in new taxes
C. 6.7 cents spending cut for each \$1.00 in new taxes

6. How much did the federal Department of Agriculture's Stabilization and Conservation Service spend in June 1993 on a party to honor 900 employees?

- A. \$188,000 C. \$410,115
B. \$301,418 D. \$491,607

7. Over half of the U.S.A. population has donated to at least one of 150,000 hunger funds. How much food have they provided for world hunger?

- A. 800 million dollars worth
B. 2.8 billion dollars worth
C. 3.5 billion dollars worth

8. According to *Harpers Magazine*, what percent of today's fathers say

that their children should have "more sexual freedom" than they had as teenagers?

- A. 15% C. 58%
B. 4% D. 38%

9. What percent of women who obtain abortions also describe themselves as born-again evangelical Christians?

- A. 2% C. 17%
B. 9% D. 28%

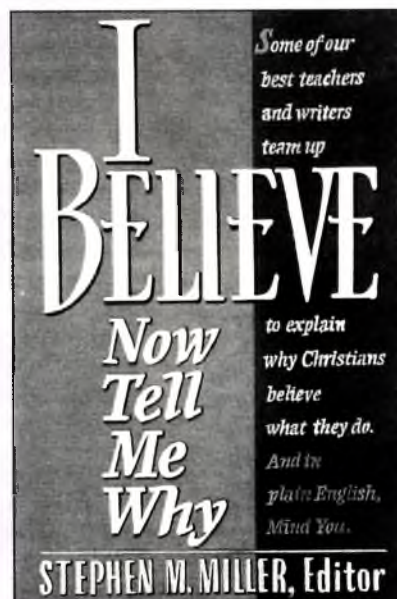
10. Some 76% of Americans say (according to a study in the *AFA journal*) that homosexual practices are wrong. What percentage of the 104 top television executives and writers believe homosexual acts are wrong?

- A. 20% C. 76%
B. 14% D. 52%

Answers

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

I BELIEVE



NOW TELL ME WHY

Edited by Stephen Miller

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Close to Home

News About Nazarenes

BY TOM FELDER



Jesse Middendorf (far right), senior pastor of Kansas City First Church, congratulates **Arlene Young**, widow of the late General Superintendent Samuel Young, upon the disbanding of the Friendship Class after 61 years. Other members of the class (l. to r.) include: **Bob and Helen Stringfield**, **Curtis and Esther Simpson**, **Elizabeth Jones-Ketner**, and **Mary Scott**. **Laura Moore**, executive pastor and director of education, is pictured at the pulpit.

CLASS DISBANDS AFTER SIX DECADES . . .

The Friendship Class at Kansas City First Church of the Nazarene concluded 61 years of ministry recently when the group officially disbanded at the church altar. The class was begun in 1932 to make a place for young married couples. The class chose the name Friendship because they wanted to reach out in a friendly way to new couples coming to church, according to **Elizabeth Jones-Ketner**, a member of the original

class.

Nancy Wickens was the first teacher for the class. She was followed by such gifted teachers as **L. T. Corlett**, **Willard Taylor**, **Earle Wolf**, and **Fred Parker**. **Mary Scott** merged her Fidelis class for women with the Friendship class in 1984 and has served as teacher ever since.

"It's been a wonderful class," said Jones-Ketner. "Now there is room for another class to begin."

NAZARENE TEACHER HONORED . . . Cheryl Crabtree, social studies teacher at Piedmont, Okla., High School, was recently named Outstanding History Teacher by the Prairie Chapter of the Daughters of the American Revolution.

Crabtree received the award at a special meeting of the DAR chapter Mar. 15.



She joins 55 other chapter recipients in competition for the state DAR award.

Crabtree also was named Teacher of the Year at Piedmont High School this year.

A member of Bethany, Okla., First Church, Crabtree's husband, **Michael**, serves as executive director of university advancement at Southern Nazarene University.



A SURPRISE ENCOUNTER

. . . A Christmas vacation in the Bahamas turned into an opportunity to meet a Nobel Peace Prize winner for **Fred** and **Dinah Huff** and their children, **Shane** and **Jaime**. The Huffs, former missionaries to South Africa, had a surprise encounter with **Nelson Mandela**, leader of the African National Congress. Dinah Huff surprised Mandela when she began speaking to him in Zulu, his native language.

During their conversation, the Huffs told Mandela about their service in South Africa and the Church of the Nazarene. They assured the South African leader that

Nazarenes were praying for him, President F. W. DeKlerk, and other leaders in these days of transition in that country.

Mandela is pictured signing an autograph for Jaime Huff as her dad, Fred, and Mandela's protocol officer look on.

Their trip to the Bahamas served as a vacation for the family, but Fred Huff threw in a little work along the way. He preached in eight services and recruited three Bahamian teens to attend Trevecca Nazarene College in the fall.

Huff currently serves as vice president for church relations at TNC.

NAZARENE TO SERVE ON STATE BOARD . . .

State Representative **Kenny Marchant**, Carrollton, Tex., has been appointed to the Texas Pension Review Board by the Speaker of the State House of Representatives. The board has oversight of all pension systems in the state.



As a representative from Texas District 99, Marchant also presides as chairman of the Investments and Banking Committee of the House.

A member of Carrollton Church of the Nazarene, Marchant serves on the Finance Department of the General Board.

**Send news about Nazarenes and Nazarene churches to:
Close to Home, Kansas City, MO 64131.**

VITAL STATISTICS

VITAL STATISTICS

Deaths

KENNETH R. AKEY, 84, Hemet, Calif., Jan. 6. Survivors: wife, Cynthia Jewel; son, Kenneth; stepson, Roy Little; stepdaughter, Diane Murphy; 10 grandchildren; 11 great-grandchildren.

ELSIE ELIZABETH RICHARD ALLEN BESSER, 87, Reno, Nev., Oct. 10. Survivors: son, Ted Allen; daughter, Audrey Flexser; 1 sister; 7 grandchildren; 16 great-grandchildren.

REV. HARRISON O. BRUNKAU, 103, Bethany, Okla., Jan. 4. Survivors: daughters, Verla Sullivan, Erlene Brunkau, Roma Taylor; nine grandchildren; nine great-grandchildren.

DOROTHY CLOUSER, 77, St. Maries, Idaho, Dec. 21. Survivors: husband, Ben F.; son, Ben A.; three grandchildren.

JOHN R. CROSS, 100, Bramalea, Ont., Dec. 26. Survivors: daughter, Thora Williams; sons, Grant, Jack (Elwyn); six grandchildren; eight great-grandchildren.

LOUISE DANIEL, 67, White Settlement, Tex., Jan. 5. Survivors: husband, Weldon; son, Jerry; three grandchildren; one sister.

REV. GEORGE A. DEVORE, 88, White Bear Lake, Minn., Feb. 2. Survivors: wife, Myrtle; daughter, Marlene Richardson; son, Glen; six grandchildren; six great-grandchildren; one brother.

JAMES CALVIN EMERSON, 91, Nampa, Idaho, Jan. 29. Survivors: wife, Alpha; son, Earl; daughters, Fairy (Mrs. Jack) Hawthorne, Lois Marie (Mrs. Jerry) Stone; 10 grandchildren; 18 great-grandchildren.

FRANCES JOYCE ERICKSON, 85, Lake Worth, Fla., Dec. 23. Survivors: sons, Alvin, David.

LUCILLE E. FARRIER, 89, Olympia, Wash., Jan. 29. Survivors: husband, Glenn. VIOLA K. FISHER, 86, Vicksburg, Mich., Jan. 15. Survivors: sons, Wesley, Edward; daughters, Evelyn Mengeling, Ruth Tihlarik; 1 sister; 15 grandchildren; many great-grandchildren.

CLARK P. FRAZIER, 76, Wichita, Kans., Feb. 3. Survivors: wife, Luella; daughters, Mary (Mrs. Ted) Morgan-Spasoff, Donna (Mrs. Gary) Mills; son, Gary; four grandchildren; one sister.

WILLIAM B. GALBREATH, 81, Tucson, Ariz., Nov. 21. Survivors: wife, Marcella; daughter, Nancy L. Brown; son, William A.; three grandchildren; two great-grandchildren.

FAY BESSIE GARRISON, 82, Carl Junction, Mo., Jan. 14. Survivors: husband, Burl; daughter, Frances Purcell; son, William; 8 grandchildren; 11 great-grandchildren; 3 great-great-grandchildren.

ROWLAND SHERWOOD GATES, 71, O'Fallon, Ill., Jan. 15. Survivors: wife, Louise; daughters, Linda Johnson, Carol Guest; sons, Jerry, Tim; 10 grandchildren.

REV. W. LESLIE HOLCOMBE, JR., 59, Bath, S.C., Jan. 27. Survivors: wife, Florence; sons, Les, Dennis; daughters, Rhonda Holcombe, Mary Pacilli; nine grandchildren.

MOLLIE ISGRIGG, 98, Dinuba, Calif., Dec. 24. Survivors: son, Verling; daughter, Catherine Green; seven grandchildren; eight great-grandchildren.

KENNETH L. KEENEY, 64, Lebanon, Oreg., Nov. 17. Survivors: wife, Luella; sons, Michael, Randy, Kevin; daughter, Judy Arnold; 12 grandchildren.

REV. CLARA C. LAIRD, 100, Tiffin, Ohio, Jan. 4. Survivors: daughter, Grace (Mrs.

William) Tjaden; two grandchildren; three great-grandchildren.

REV. ALBERT LANG, 79, Pekin, Ill., Jan. 12. Survivors: wife, Mildred; sons, David, Donn; daughters, Sheryl DeMott, Katherine O'Hara; seven grandchildren; three brothers; one sister.

DELLA LOBB, 84, Springdale, Ohio, Jan. 8. Survivors: daughters, Delores Murray, Wilma Hearn; son, Montey; 10 grandchildren; 11 great-grandchildren.

MYRTLE BLANCHE MacMILLAN, 75, Ottawa, Ont., Dec. 9. Survivors: daughters, Roberta Handler, Barbara MacMillan; sons, George, Clair, David, Allan.

JUANITA F. McBEE, 70, Pueblo, Colo., Dec. 1. Survivors: husband, Donald; daughters, Cynthia Wright, Annette, Elizabeth; sons, Tillman Wright, Tim, Jeff; five grandchildren; two sisters.

MARGARET MORRISON MAYHEW, 73, Azusa, Calif., Jan. 1. Survivors: husband, Clinton; son, Dennis; three grandchildren; two great-grandchildren.

BETTY ARLENE ROACH, 61, Marshall, Ark., Jan. 25. Survivors: husband, Cliff; sons, Michael, Mark; daughters, Jeannie Magee, Renee McClung; three sisters; one brother; nine grandchildren; one great-grandchild.

LUCY TOTTEROW, 98, Blairsville, Ga., Jan. 5. Survivors: nephews and nieces.

CAROLYN ANN TRYON, 47, Cortez, Colo., Jan. 2. Survivors: husband, Ron; sons, Joel, Jerome; parents, Zane and Dorothy Frazier; two sisters; two brothers.

BERTHA CARLYNE WEST, 76, Oklahoma City, Okla., Nov. 1.

LOWELL J. (LUM) WHITE, 79, San Diego, Calif., July 31. Survivors: daughters, Claudene Todhunter, Joy Hall, April McNeice.

ALTA BELLE WITMOND, 93, Grants Pass, Oreg., Sept. 11. Survivors: son, John; daughters, Margie Allison, Barbara Seales; 10 grandchildren; 15 great-grandchildren; 1 great-great-grandson.

NAOMI WELLMAN YORK, 80, Greensfork, Ind., Sept. 28. Survivors: husband, William Russell; son, Joseph; two sisters; four grandchildren; four great-grandsons.

Births

to MICHAEL AND KAREN BALDWIN, Plano, Tex., a boy, Andrew Ward, Jan. 27 to JEFFREY AND JANET (POE) BAMBLING, Brentwood, Tenn., a boy, Seth Walter, Dec. 17

to KEITH AND CINDY (MARSHALL) CLARK, Perry, Mich., a girl, Hannah Kay, July 20

adopted by TIM AND MARLA (MERCER) COLE, Oklahoma City, Okla., a boy, Jonathan Jordan, Dec. 27

to DANIEL AND PAMELA (PALMER) GARRISON, Mechanicsville, Md., a girl, Daisy Lee, Oct. 2

to WILLIAM AND MELANIE (GOINS) MCINTYRE, Northport, Ala., a boy, Wesley Christopher, Dec. 24

to JASON AND MELODI (MOYER) McWILLIAMS, Oklahoma City, Okla., a boy, Zakary James, Jan. 4

to CHRISTOPHER AND SANDRA (McLAUGHLIN) NEWMAN, Dayton, Ohio, a girl, Alexandra Mary Elizabeth, Dec. 15

to MARK AND JOYCE (KESSLER) NUESLEIN, Hollywood, Md., a boy, Jacob Samuel, Nov. 18

to SEAN AND STACEY (SNYDER) RUCH,

Selinsgrove, Pa., a boy, Cole Tobias, Oct. 15 to MATTHEW AND CINDY SMITH, Selinsgrove, Pa., a girl, Sara Elizabeth, Jan. 6 to ANGELA ZECHMAN, Selinsgrove, Pa., a girl, Sarina Nicole Hoover, Oct. 29

Marriages

ANNA A. DREESE and HAROLD E. ARBOGAST, Nov. 20 at Selinsgrove, Pa.

JENNIFER LYNN ORR and ROBERT CHRIS DENHAM, Nov. 6 at Noblesville, Ind. MARJORIE IRENE STARK and ROBERT CLAY BARRILLEAUX, Jan. 2 at Baton Rouge, La.

FOR THE RECORD Moving Ministers

RICHARD L. AGEE, from associate, Fayetteville (N.C.) First, to associate, Temple (Tex.) First

SKYE W. ALISON, from Dublin (Ga.) First, to Charleston (W. Va.) Davis Creek

GAYLAND AUBREY, from Great Bend, Kans., to Lamar (Colo.) First. Pastor Aubrey was incorrectly identified in last month's Moving Ministers. We regret the error.

JAMES W. AVEY, from student, Canada, to pastor, Mound City, Mo.

RICK G. BASSETT, from Lone Pine, Calif., to Lancaster (Calif.) New Life

D. CRAIG BICKEL, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Fargo (N. Dak.) Trinity

RICK L. BROWN, from Buffalo, Okla., to Kinsley, Kans.

VERLIN CHIPP, to pastor, Martinsville (Ind.) Trinity

TIM W. CLARKSON, to pastor, Grand Forks, N. Dak.

RANDALL CLOUD, from Harrisonburg, Va., to Granbury, Tex.

DAN W. COLE, from Hercules (Calif.) Hilltop Community, to Aztec, N. Mex.

TAMMIE L. DAVIS, to pastor, Arona, Pa.

TALBOT DENNY, from Melbourne (Fla.) First, to Arlington (Tex.) East Park

DOUGLAS M. DOWNS, from associate, New Albany (Ind.) First, to pastor, New Albany (Ind.) First

BRIAN D. DYER, from associate, Nampa (Idaho) Lakeview, to pastor, Caldwell (Idaho) Ustick Road

G. MARTIN GENTZLER, from Grove City (Ohio) Darbydale, to Bangor, Maine

ROY L. GUESWEL, from Fargo (N. Dak.) Trinity, to Lafayette, Colo.

CARLTON F. HARVEY, from Montreal (Que.) Grace, to Bradford, Pa.

VERNE A. HASKELL, from Livermore Falls, Maine, to Skowhegan, Maine

LONNIE HEIGHTON, from Independence (Mo.) First, to Gainesville (Ga.) First

L. DAN HEINCKER, from Shawnee, Okla., to Wawasee (Ind.) Community

STEPHEN S. HENDRIX, from general assignment, Kansas City, Mo., to pastor, Irving (Tex.) First

JAMES H. INGALLS, from evangelism to pastor, Springfield (Mo.) Crestview

DONALD P. KEENAN, from Burlington, Kans., to Cherryvale, Kans.

JOHN W. KINSEY, from Ludlow Hill, Ind., to Indianapolis (Ind.) Southport

CURTIS LEWIS, JR., from education, Trevecca Nazarene College, to pastor, North Little Rock (Ark.) First

STEPHEN L. LICHTENWALNER, from Bolivar, Mo., to Kansas City (Kans.) Rainbow Boulevard

STEVEN LOGSDON, from Glen Burnie, Md., to Parish (N.Y.) Faith

H. DAVID McKELLIPS, from associate, Bethany (Okla.) First, to pastor, Tulsa (Okla.) Central

T. J. McNEW, from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Galion, Ohio

TIMOTHY C. MARTIN, from Indianapolis (Ind.) Northside, to Connersville (Ind.) Gomer Memorial

DAN E. MILLER, from associate, Jacksonville (Fla.) Oak Hill, to associate, Delaware, Ohio

TONY R. MILLER, from Greenville (Tex.) First, to Jacksonville (Ark.) First

ALVIN OWENS, from Hartselle, Ala., to Decatur, Ga.

CARL R. PAUGH, from associate, Findlay (Ohio) First, to Newark (Ohio) First

BILL POST, to pastor, Marshfield, Mo.

MIKE A. PRINCE, from associate, Kansas City (Kans.) Rainbow Boulevard, to pastor, Centerville (Mo.) Countryside

ROBERT L. RHODABARGER, from Cherry Valley, Ohio, to Corry, Pa.

DAVID K. ROBERTS, from associate, Tampa (Fla.) First, to pastor, Walnut, Calif.

ARTHUR T. ROXBY, JR., from Lakeville, Mass., to North Waldoboro, Maine

DENNIS N. SIPSY, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Lone Pine, Calif.

LEON D. SKINNER, from Chino (Calif.) First, to Sacramento (Calif.) Arden

DOUGLAS SLAYMAKER, from associate, Temple City, Calif., to pastor, Carpinteria, Calif.

BRIAN W. SMITH, from associate, Winchester, Ind., to New Philadelphia, Ohio

SCOT B. STICKNEY, from associate, Meridian (Idaho) Valley Shepherd, to pastor, Jerome, Idaho

KEITH D. STUCK, from Geneva, Ohio, to St. Marys (Ohio) First

PHILLIP J. STULLER, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Goodland, Kans.

RONALD H. WAGNER, from Lafayette, Colo., to Lovington, N. Mex.

CRAIG H. WHITE, from student, Northwest Nazarene College, Nampa, Idaho, to pastor, Marsing, Idaho

LARRY A. WILHELM, from associate, Webb City, Mo., to pastor, Oswego, Kans.

Announcements

HOLYOKE (COLO.) CHURCH will celebrate its 70th anniversary Apr. 17 during the 10:30 a.m. service. Former pastors, members, and friends are invited. For more information, contact Rev. Harold Quarles, 1040 S. Belford Ave., Holyoke, CO 80734, or phone 303-854-3508.

KENNER (LA.) FIRST CHURCH will celebrate its 50th anniversary Apr. 13-17 with nightly services at 7 p.m. and Sunday services at 10 a.m. and 3 p.m. For information, phone Rev. Carey Pratt (504-469-5437).

AUBURN (WASH.) CHURCH will celebrate its 50th anniversary Apr. 10 with a 10:30 a.m. service followed by dinner at 12:15 p.m. For dinner reservations or information, phone the church at 206-833-5644.

Recommendations

The following have been recommended by their respective district superintendents:

ROBERT A. JONES, JR., song evangelist, 4402 W. 6th Ave., Beaver Falls, PA 15010, by J. Roy Fuller, Pittsburgh District.

JAMES E. PALMER, evangelist, 801 Wallington Cir., Indianapolis, IN 46142 (317-889-0276), by John F. Hay, Indianapolis District.

GENE RATLIFF, evangelist, P.O. Box 54811, Lexington, KY 40555, by C. Harold Smith, West Virginia South District.

Moving Missionaries

ATHIALY, DR. ABRAHAM and JUDITH, Asia-Pacific NTS, Furlough Address: 3153 Wilardshire, Joliet, IL 60435

CLARK, REV. LOWELL and MARILYN, Zambia, Furlough Address: 6813 NW 43rd, Bethany, OK 73008

COURTNEY-SMITH, MISS FRANCES, Africa Nazarene Theological College, Field Address: P.O. Box 3083, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA

DAYHOFF, DR. PAUL and MARGARET, Africa Nazarene Theological College, Furlough Address: Canadian Nazarene College, 1301 Lee Blvd., Winnipeg, MB R3T 2P7, CANADA

DISANTE, MR. ED and CHARLEEN, Madagascar, Field Address: B.P. 5102, Antananarivo 101, MADAGASCAR, AFRICA

HAYES, REV. DAVID and MICHELE, Ukraine, Stateside Address: 4916 Central

Ave., Anderson, IN 46013
KELL, DR. GLENN and PEGGY, Kenya, Stateside Address: 2538 Sylvan Glen Ct., Iowa City, IA 52246

MOORE, REV. RON and LAURIE, Indonesia, Field Address: P.O. Box 1075, Yogyakarta 55001, INDONESIA

MOSHER, MR. DAVID and MARQUITA, Mozambique, Field Address: Travessa Doutor Luis Filipe Quintela, Bairro de navegador, Lote 7-2-Esq., 2750 Cascais, PORTUGAL

SRADER, REV. DUANE and LINDA, Portugal, Field Home Address: Rua Eduardo de Noronha 23, 1700 Lisboa, PORTUGAL

WILSON, REV. BRIAN and JOAN, Ecuador, Furlough Address: 492 Fairview Pl., Alliance, OH 44601

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Tr., Mount Juliet, TN 37122; Eugene L. Stowe, 5555 S. Emporia Cir., Englewood, CO 80111-3635; Raymond W. Hurn, 7810 W. 118th, Overland Park, KS 66210.



The 1993 West Virginia South District Ordinand class included (l. to r.): District Superintendent C. Harold Smith, Rev. Timothy and Brenda Bennett, Rev. Gregory and Jackueine Gilberto, and General Superintendent John A. Knight.



The 1993 Indianapolis District Ordinand class included (l. to r.): District Superintendent John F. Hay, Rev. Gary Cunningham, Rev. Russell Brune, Rev. Timothy Martin, Deacon Kenneth Dossey, Rev. John Brinkman, Rev. Rick Shelton, and General Superintendent Jerald D. Johnson.



The 1993 Northwestern Illinois District Ordinand class included (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. Stephen Joiner, Rev. and Mrs. Mark Foster, Rev. and Mrs. Kermit Kidder, Rev. and Mrs. Donald Meiner, Rev. and Mrs. Charles Steven High, Rev. and Mrs. Larry D. Powell, District Superintendent F. T. Bailey, and District Secretary Wesley Burns.



The 1993 Iowa District Ordinand class included (l. to r.): General Superintendent John A. Knight, Rev. Forrest and Catherine Brandt, Rev. Mark and Karen Blankenship, Rev. Randall and Amy McClurg, and District Superintendent Gene C. Phillips.



The 1993 Anaheim District Ordinand class included (l. to r.): District Superintendent Thomas L. Goble, Rev. Zacarias Salazar, Rev. Sandra San Paolo, Carlo San Paolo, Paula Bullock, Rev. Scott Bullock, Rev. Charlie Yam, Jenny Yam, Carlos Serrao, Rev. Jeanne Serrao, and General Superintendent Jerald D. Johnson.

NWMS RECOGNIZED OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1992-93.

DISTRICTS PAYING GENERAL BUDGET 100% OR MORE

District	Percent Paid
Southwest Indian	126%
West Virginia North	107%
Hawaii Pacific	105%
Wisconsin	104%
Alaska	103%
East Tennessee	103%
Northwestern Ohio	103%
Alabama South	102%
Minnesota	101%
Georgia	100%
Maine	100%
Northeastern Indiana	100%
Northwestern Illinois	100%
Sacramento	100%
Southwest Indiana	100%
Southwest Latin America	100%

TOP TEN—MEDICAL PLAN GIVING

Washington Pacific	\$10,872
Northwest	10,757
Northeastern Indiana	9,475
South Carolina	9,403
Oregon Pacific	9,105
Michigan	9,038
Georgia	8,863
Southwestern Ohio	8,817
Akron	8,725
North Central Ohio	8,717

TOP TEN—ALABASTER GIVING

Northeastern Indiana	\$50,812
Akron	48,794
Southwestern Ohio	45,332
Tennessee	44,903
Northwestern Ohio	44,673
Colorado	44,492
Eastern Michigan	43,833
Michigan	41,385
South Carolina	40,000
Southwest Indiana	39,798

ALABASTER GIVING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION

Joplin	100%
Michigan	100%
Nebraska	100%
Northern Michigan	100%
Northwest Oklahoma	100%
South Carolina	100%
Southwest Indiana	100%
Southwest Oklahoma	100%
Western Latin America	100%
West Virginia North	100%
West Virginia South	100%

TOP TEN WORLD MISSION RADIO GIVING

Northwest	\$18,377
Northwestern Ohio	17,725
Northwest Oklahoma	17,334
South Carolina	16,752

Arizona	16,420
Washington Pacific	14,833
Intermountain	14,070
Southwestern Ohio	13,370
Oregon Pacific	12,857
Colorado	12,810

WORLD MISSION RADIO OFFERING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION

Nebraska	100%
Northeastern Indiana	100%
Northwest Oklahoma	100%
Oregon Pacific	100%
San Antonio	100%
Southwest Indiana	100%
Southwest Oklahoma	100%
West Virginia North	100%
West Virginia South	100%
Michigan	98%

TOP TEN—WORLD MISSION SUBSCRIPTIONS

Central Ohio	2,486
Southwestern Ohio	2,072
Michigan	1,979
Northwest Oklahoma	1,961
Washington Pacific	1,944
Southwest Indiana	1,887
Eastern Michigan	1,785
Georgia	1,780
Kansas	1,745
Illinois	1,691

MISSION AWARD DISTRICTS 1992-93

Central U.S.A.

Eastern Michigan
Illinois
Indianapolis
Michigan
Northeastern Indiana
Northern Michigan
Northwestern Illinois
Southwest Indiana

East Central U.S.A.

Akron
Central Ohio
Eastern Kentucky
North Central Ohio
Northwestern Ohio
Southwestern Ohio
West Virginia North
West Virginia South

Eastern U.S.A.

Maine
New England
Philadelphia
Pittsburgh
Virginia
Washington

North Central U.S.A.

Dakota
Iowa
Joplin
Kansas
Kansas City
Minnesota
Missouri
Nebraska

Northwest U.S.A.

Alaska
Colorado
Intermountain
Northwest
Oregon Pacific
Washington Pacific

South Central U.S.A.

Central Latin America
Dallas
Houston
North Arkansas
Northeast Oklahoma
San Antonio
South Arkansas
Southeast Oklahoma
Southwest Oklahoma
West Texas

Southeast U.S.A.

Alabama South
Central Florida
East Tennessee
Georgia
Kentucky
North Carolina
North Florida
South Carolina
Southern Florida
Tennessee

Southwest U.S.A.

Arizona
Hawaii Pacific
Sacramento
Southwest Latin America
Western Latin America

DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL (20% of Church Membership)

British Isles North	31%
British Isles South	26%
Michigan	22%
Alabama South	22%
Louisiana	21%
Sacramento	21%
Alabama North	20%
Georgia	20%
South Carolina	20%
Southeast Oklahoma	20%



THE CHURCH AT WORK

GENERAL STATISTICS DECEMBER 1993

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

*Includes 2 missionaries in Ethiopia, 2 in Lesotho, and 2 in Madagascar.
**Includes 2 missionaries in Albania, 2 in Bangladesh, 3 in Romania, 6 in Russia, 2 in Sweden, and 2 in the Ukraine.
***Includes 6 regional directors and their wives.
Please note: WORLD AREAS REPORTED CERTAIN TOTALS ONLY.

	AFRICA	ASIA-PACIFIC	CANADA
Number of Districts	58	33	5
Number of Churches	1,106	762	165
MEMBERSHIP			
Full Members	93,382	48,086	11,347
Associate Members	24,135	26,872	11,347
TOTAL	117,517	74,958	11,347
MINISTERS			
Ordained	356	528	254
Deacons	17	19	1
Licensed	392	325	72
Missionaries	*189	171	0
SUNDAY SCHOOL	1,219	605	157
Children—Responsibility List	NR	NR	5,283
Average Weekly Attendance	NR	NR	3,064
Cradle Roll	NR	NR	237
Youth—Responsibility List	NR	NR	2,451
Average Weekly Attendance	NR	NR	1,162
Adult—Responsibility List	NR	NR	6,643
Average Weekly Attendance	NR	NR	3,056
Summary—Officers and Teachers	NR	NR	1,263
Total—Responsibility List	146,581	47,116	15,877
Average SS Attendance	75,550	32,581	7,282
Ext. Min. Responsibility List	NR	NR	807
Average Outreach Attendance	NR	NR	578
Average Total Attendance	75,550	32,581	7,860
NYI SOCIETIES	1,033	479	115
Membership	38,651	13,592	2,532
NWM SOCIETIES	1,034	481	135
Membership	58,637	21,500	7,500
VACATION BIBLE SCHOOLS	198	291	48
Membership	21,506	19,070	3,061
CLT CHURCHES	2	1	21
Credits	159	27	638
PROPERTY VALUES			
Local Churches	NR	NR	\$48,588,610
Local Parsonages	NR	NR	7,023,519
District Center and Other	NR	NR	2,162,829
District Parsonages	NR	NR	231,800
Educational Institutions	NR	NR	NR
NPH	N/A	N/A	N/A
International Center	N/A	N/A	N/A
TOTAL	NR	NR	\$58,006,758
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local	NR	NR	\$ 6,181,041
All District Property	NR	NR	216,791
Educational Institutions	NR	NR	NR
TOTAL	NR	NR	\$ 6,397,832
CHURCH FINANCES—PAID			
Local	\$2,173,478	\$10,857,571	\$ 8,086,033
District	237,391	1,004,439	576,877
Educational	39,571	243,314	287,915
General	207,337	723,457	996,186
TOTAL	\$2,657,777	\$12,828,781	\$ 9,947,011
	2.44%		
ANALYSIS OF TOTAL,			
Paid by Church	\$2,555,619	\$12,642,573	\$ 9,129,040
Paid by Sunday School	NR	NR	\$ 191,971
Paid by NYI	NR	NR	\$ 60,155
Paid by NWMS	\$ 102,158	\$ 186,208	\$ 512,943
Supplemental Giving	NR	NR	\$ 52,970
PER CAPITA			
Local	\$ 18.50	\$ 144.85	\$ 711.87
District	2.02	13.40	50.78
Educational	.33	3.25	25.34
General	1.76	9.65	87.70
TOTAL	\$ 22.61	\$ 171.15	\$ 875.69

Caribbean	Eurasia	MEXICO/ C. AMERICA	SOUTH AMERICA	UNITED STATES	GENERAL CHURCH	TOTAL	GAIN
28	29	27	63	80	0	323	+18
744	544	1,037	1,363	5,161	0	10,882	+283
63,046	55,719	69,831	74,481	589,398	0	1,005,284	+37,093
18,946	1,802	11,920	13,981	1,736	0	99,410	-5,222
81,992	57,521	81,751	88,462	591,134	0	1,104,694	+31,871 (2.97%)
234	218	437	392	9,344	0	11,765	+147
5	5	14	2	169	0	232	+51
241	154	441	664	2,402	0	4,691	+15
35	**63	55	65	0	0	***590	+9
626	259	983	1,225	4,918	0	9,992	+73
0	2,906	NR	NR	245,367	0	253,556	
0	2,336	NR	NR	130,955	0	136,355	
0	409	NR	NR	4,528	0	5,174	
0	938	NR	NR	139,760	0	143,149	
0	683	NR	NR	60,092	0	61,937	
0	790	NR	NR	395,870	0	403,303	
0	546	NR	NR	199,421	0	203,023	
0	691	NR	NR	60,524	0	62,478	
85,915	12,996	98,113	92,401	846,049	0	1,345,048	+10,368
38,186	8,762	64,261	58,662	390,468	0	675,752	-2,709
0	566	NR	NR	30,303	0	31,676	
0	420	NR	NR	20,048	0	21,046	
38,186	9,182	64,261	58,662	410,516	0	696,798	-1,591
578	201	781	973	4,527	0	8,687	+324
20,591	4,316	23,169	26,237	158,332	0	287,420	+11,384
581	230	820	994	4,627	0	8,902	+246
22,060	7,426	38,123	40,524	435,042	0	630,812	+20,549
209	94	483	354	3,074	0	4,751	-103
20,057	6,063	38,908	23,440	260,336	0	392,441	-15,727
36	2	0	0	640	0	702	-541
171	142	0	0	19,940	0	21,077	-4,678
NR	\$33,281,518	NR	NR	\$2,280,971,755	0	\$2,362,841,883	
NR	5,885,084	NR	NR	294,656,042	0	307,564,645	
NR	NR	NR	NR	84,737,763	0	86,900,592	
NR	NR	NR	NR	5,229,648	0	5,461,448	
NR	NR	NR	NR	N/A	\$240,310,775	240,310,775	
N/A	N/A	N/A	N/A	N/A	5,710,240	5,710,240	
N/A	N/A	N/A	N/A	N/A	6,162,168	6,162,168	
NR	\$39,166,602	NR	NR	\$2,665,595,208	\$252,183,183	\$3,014,951,751	
NR	\$ 911,127	NR	NR	\$ 351,016,192	0	\$ 358,108,360	
NR	NR	NR	NR	11,772,925	0	11,989,716	
NR	NR	NR	NR	N/A	\$ 62,786,891	62,786,891	
NR	\$ 911,127	NR	NR	\$ 362,789,117	\$ 62,786,891	\$ 432,884,967	
\$1,909,351	\$ 4,804,814	\$3,100,105	\$1,600,526	\$ 369,896,767	0	\$ 402,428,645	
193,600	295,242	247,175	170,925	23,652,819	0	26,378,468	
20,485	84,728	34,444	14,645	12,991,673	0	13,716,775	
141,918	437,478	139,654	52,968	50,771,886	\$ 2,217,422	55,688,306	
\$2,265,354	\$ 5,622,262	\$3,521,378	\$1,839,064	\$ 457,313,145	\$ 2,217,422	\$ 498,212,194	\$+11,898,245
\$2,156,071	\$ 5,266,323	\$3,466,241	\$1,805,866	\$ 404,047,711	0	\$ 441,069,444	
NR	\$ 49,952	NR	NR	\$ 10,385,222	0	\$ 10,627,077	
NR	\$ 39,740	NR	NR	\$ 2,832,942	0	\$ 2,932,837	
\$ 109,283	\$ 266,247	\$ 55,137	\$ 33,198	\$ 39,342,494	0	\$ 40,607,668	
NR	NR	NR	NR	\$ 704,776	\$ 2,217,422	\$ 2,975,168	
\$ 23.29	\$ 83.54	\$ 37.93	\$ 18.09	\$ 625.76	0.00	\$ 364.30	
2.36	5.13	3.02	1.93	40.01	0.00	23.87	
.24	1.47	.42	.16	21.97	0.00	12.41	
1.73	7.60	1.70	.59	85.88	0.00	50.41	
\$ 27.62	\$ 97.74	\$ 43.07	\$ 20.77	\$ 773.62	0.00	\$ 450.99	

Faith in Prayer or Prayer in Faith

E. DEE FREEBORN



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

HIS VOICE WAS SMOOTH and convincing. The conviction and energy of his delivery was mesmerizing. The argument was a siren call, so tempting, so alluring. The television evangelist assured me that if I sent an offering and had faith in prayer, especially *his* prayers, I would be rewarded many times over. When money is scarce, budgets are tight, illness has invaded the home, jobs have been lost, faith in prayer becomes a considered and hopeful option.

Someone has suggested, however, that there is a subtle and helpful distinction between faith in prayer and prayer in faith. It is clear that we all participate in both; our prayer lives are a complex quilt of many styles, approaches, and philosophies. We are trying to make the distinction here in order to more clearly see our prayer lives for what they are and thereby improve them where needed.

Faith in prayer as a major driving force in my spiritual life seems to me to be fraught with serious pitfalls. It can lead me to believing that certain prayer patterns and formulas will pro-

duce the results I so earnestly seek. Particular words and ways of praying become overly important, almost magical. To get results, we feel compelled to dot every *i* and cross every *t*. For example, to lose heart in prayer because we forgot to end it with "In Jesus' name" seems to border on the danger I am talking about.

Faith in prayer can lead us to an undue interest in prayer that "works." I have listened as pastors, preaching on the reasons we should pray, have convinced us to participate because it works. When beginning this column several years ago, I asked many friends what they would want to read. One was very clear and adamant. She said, "Tell us stories of how prayer has worked."

I think I know what she meant, but if my guiding principle is faith in prayer, then I find difficulty when prayer doesn't "work." It can lead to concentrating on the subject of my prayers, those issues that are occupying my attention, and it can blur my focus on the Heavenly Father, the Lover of my soul.

To pray in faith, however, comes at it from a different perspective. Prayer in faith arises out of a life context of an ongoing, growing, and deepening relationship with God. I pray in utter faith in the resurrection. The risen Christ has called us to prayer, to be in covenant fellowship with Him. In light of such an invitation, we are set free to pray in faith, whether it looks like prayer "works" or not. We are able to rejoice in the sovereignty of the God of the universe, who holds everything in His hands. We delight in the promise that

He is active, working for the good of all those who love Him, and in all circumstances!

Prayer in faith leads me to pray the pattern found in Psalm 37, a message shared around the world by Dr. Earl G. Lee in his book *The Cycle of Victorious Living*. To pray in faith is to first "Commit my way to the Lord." I bring my prayer request to Him, holding on to nothing, not even the guarantee that my prayer will work. The outlook is basic. Whatever the issue, my way is committed to the Lord. Whatever the answer, my way is committed to the Lord as well.

Further, I deliberately "trust in the Lord." He is the resurrected One! I am willing to "lean hard" on Him. He is trustworthy, He is unmovable.

When I pray in faith, I am set free to "Delight in the Lord." What joy to just rejoice in His presence, to exult in His free-flowing grace and magnificent love!

Prayer in faith opens the door to inner peace in the midst of a riotous world.

Finally, praying in faith moves me to "Rest in the Lord and wait patiently for Him." To pray in faith opens the door to inner peace, to a rest of soul in the midst of my riotous world.

I think there is a difference between faith in prayer and prayer in faith. As with Jesus in the Garden experience, it allows me to pray, "not my will but thine be done."

HH

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Notes from an editor's journal

by Mark Graham, Managing Editor

Holy Heralds

Where do you work? It's a question we hear about as often as we meet new persons. When I tell folks from outside our church that I am managing editor of the *Herald of Holiness*, they usually respond with a questioning look. "The *Herald of Holiness*? Are you kidding?" Even now, the mention of the title elicits snickers from editors at meetings of the Evangelical Press Association.

Flip the channels on the TV and you'll find a score of talk show hosts. About 85 percent of the time, you can be sure that their "guests" have been involved in some kind of behavior that would cause most of us to blush. On almost every such program, we are barraged by persons who brag about adulterous affairs or their unique sexual perversions. Then there are the tabloids at the supermarket. Persons must really worry about Loni and Burt, because every time I pass through the checkout line, there is a new story about them.

There is so much immorality going on around us that I fear we are becoming desensitized to it. If we keep our mouths shut and ignore all the garbage, nothing is said. But the moment we, as Christians, start to speak out against immorality, we are labeled as "right wing bigots," "homophobes," "fascists," and "hate mongers."

I recently listened in awe to Kate Michelman, president of the National Abortion Rights Action League, as she addressed the National Press Club. She spewed forth an immoral logic suggesting that abortion is an acceptable alternative to bearing and raising children in poverty-stricken neighborhoods. I couldn't believe my ears. It was nothing less than the advocacy of infanticide for socioeconomic reasons. Talk about a fascist idea!

Michelman went on to blast Christian opponents of abortion as "fanatics" and "doctor killers." I was not surprised that the questions from reporters following her speech were all softballs. Not one member of the news media challenged her premise that abortion is merely a matter of a woman's freedom. No one ever took her to task for the millions of babies who have been sacrificed, according to Ms. Michelman, to assure the freedom of women in America.

When I hear such radical talk, I fear for my family and my nation. Is society so far removed from the idea of righteousness and decency that some can no longer tell the difference between morality and immorality?

As I write this letter, the ACLU is threatening to sue the school board in my community for choosing to take two books out of our high school libraries. The books, which promote homosexuality as a natural and acceptable sexual preference, were donated to the schools by a homosexual activist group. It is a shame that the ACLU will sue to promote what most persons consider a perversion and violation of

God's command, but will fight to eliminate those things that are wholesome and uplifting, like Nativity scenes in public settings or prayer at graduations.

I don't pretend to know how Satan works, but if I were him, I would consider my job mostly completed if I could twist the

thinking of persons to the point where they consider good things and moral people as being evil, and evil persons and their deeds as being good.

When I first came to work for the *Herald*, I was a proponent of changing the magazine's name. My reason for this was not out of disrespect for our doctrine. Rather, I was concerned that the use of the word "Holiness" in our title may be misconstrued as touting a "holier than thou" attitude. But I no longer feel this way.

Those of us who follow in the footsteps of John Wesley, Phineas Bresee, and J. B. Chapman need to recognize that the forces with whom we do battle are the powers of darkness, who seek to do irreparable eternal damage to our souls and to the souls of those we love. Perhaps we need to get back to basics and emphasize that some things that people choose to do are sin and that God hates sin.

My dictionary defines a herald as one who "conveys news or proclaims." As Christians—especially as Wesleyan Christians—we each should be "heralds" of Holiness to those around us. This can manifest itself in many ways, but it definitely means that we will seek to be active proponents of Christian morality and concern in our communities. This particularly convicts me to be sensitive about the kind of life I live at home, work, and in my neighborhood.

I am proud (in a sanctified sort of way) about the fact that there is a theological doctrine that calls its adherents to live lives that are set apart—lives that lift up Christ. May we all seek to be "heralds of Holiness" today and forever.

**We are labeled as
"right wing bigots,"
"homophobes,"
"fascists," and
"hate mongers."**

Mark G

The Hydropower of the Spirit

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

IT'S AS IF AMERICANS have rediscovered water!

There are 59 different kinds of bottled water available in the U.S. You can buy imported water or domestic water; natural water or processed water; still water or effervescent water.

Jill was in the grocery store several months ago surveying a display of these various waters. Just as she started to reach for her selection, another woman in the aisle stopped and looked at the display as she said, "Can you believe that some people are dumb enough to buy water?" Jill froze in midreach as she replied, "That's hard to believe, all right."

And it is a bit strange, I guess. It's as if people are looking for something beyond mere water, something that will be more satisfying.

This was not the case, however, in the first-century land of Israel. It was a blistering hot, dry land. Water was scarce and was considered to be a gift from God.

During the Jewish Feast of Tabernacles, which came after the longest dry period of the year, offerings were presented as acts of thanksgiving for God's great gift of water.

Jesus used one such occasion to make a truly sparkling promise. It's found in John, the seventh chapter:

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (vv. 37-38, *NIV*).

This is a call to recognize our need: our spiritual thirst. And it is also a great invitation: "If anyone is thirsty, let him come to me and drink." Jesus says if you will drink of Him you will be satisfied.

You may have tried to swallow religion and found it less than satisfying. The ceremonies of religion, the demands of religion can exhaust rather than refresh, but the person of our Lord Jesus Christ is the fresh, satisfying source of life.

High up in the Andes mountains of South America a tiny trickle—a shimmering silver thread of water against the face of the rock—breaks forth from the earth. As it flows, that trickle becomes a rivulet and then a small stream dancing down the mountain.

Tributaries begin to feed it, and it becomes a river and then its force begins to grow. Thirty-six hundred miles later, at its mouth, the great Amazon River spills 180,000 cubic feet of water a second into the ocean. So strong and pure is this river that it purifies the ocean water of salt for 60 miles out from the shore. Yet it begins in mystery, high in the Andes.

But here is a greater mystery. On another hilltop, the Lord Jesus was smitten and from His wounded side flowed a stream of living water that reaches us today. A stream whose force is so great that the pollution

within us can be washed away.

How is this possible? John provides some commentary concerning these words of Jesus. At verse 39 John says, "By this he meant the Spirit, whom those who believed in him were later to receive" (*NIV*). The thirst of our spirit is for His Spirit. He flows to us as a great, thirst-quenching source of salvation.

The Holy Spirit is also to fill us so that "streams of living water will flow from within." There are sponge people and artesian people. All of us who come to God come at first as sponge people. In our spiritual dehydration we come to God for life-giving water. Can you picture a dried-out sponge coming to life as it drinks into every pore?

We come to receive, we come to be restored. But we are not to remain spiritual sponges, for God has made provision through the infilling of His Holy Spirit for us to become artesian people.

An artesian well is a place where water flows up from deep within as a

The demands of religion can exhaust rather than refresh, but Jesus is the fresh, satisfying source of life.

free-flowing fountain. Jesus says, "Streams of living water will flow from within." And John says, "By this he meant the Spirit, whom those who believed in him were later to receive."

God satisfies us with the Spirit, the Holy Spirit of Christ. It is His living presence that satisfies and becomes a fountain within. If you are thirsty, come to the Water.

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West in California
Speaker: Gerard Reed
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Speaker: Janine Tartaglia
Pasadena, Calif.

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**Watch the May issue of *Herald* for information about SoloPAC, a
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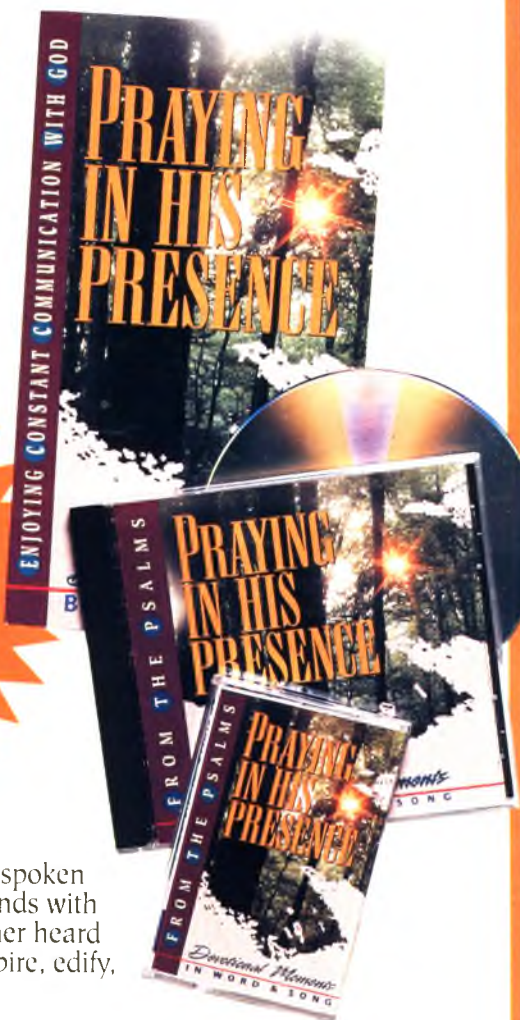
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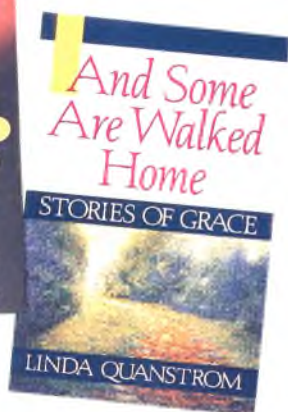
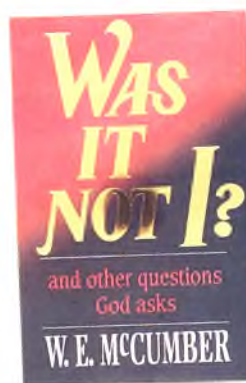
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