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■ JULY 1993

Herald of Holiness

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My soul is all but out of me . . .

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Angels with Swords

All my life I have been trying to get back to Eden. Apparently, I took the ouster of Adam and Eve personally in more ways than one.

I have made working my way back into Eden the core of my life. This malady takes the form of perfectionism—in the worst sense of that term. Even when my situation or my performance was pretty good, I couldn't enjoy it because I wanted "perfect"—that is, the Edenic.

I used to play fast-pitch softball. If I had a 2-for-4 game, I stewed around, trying to figure out how they got me out twice—I wanted 4 for 4.

Vacations—I always expected my next one to be perfect. But you know how it is—a lost reservation here, a kid throwing up in the car there, and the idyllic turns into a trial. I thought I had found the perfect sunset on one vacation. In the cool of the evening on Blackwater Lake, I sat down in a chaise lounge, soaking up the golden radiance of a Minnesota sunset. "It doesn't get any better than this." I would have said if the TV commercial hadn't already ruined that line. I took a deep breath, reveled in the peace of Eden, only to be hit by a swarm of Minnesota's world-class mosquitoes. From what they did to me, I could tell they hadn't eaten in a long time.

I have given up on the perfect lakeside sunset now. I know that the best sunset will smell like citronella or have to be enjoyed on a screened-in porch—which ruins the romance.

I've always wanted the perfect job, the perfect church, the perfect marriage, the perfect putt. I always wanted perfect grandchildren—well, I got that. But they'd be even more perfect if they wanted to spend more time with their grandfather.

But no matter how I sought the idyllic and the Edenic, it never quite

worked out. Recently, I discovered why the ideal has proven so illusive. Genesis 3:24 tells us that when Adam and Eve sinned away their privileges to Eden, God placed angels and a flaming, twirling sword "east of Eden" to block any reentry that Adam & Co. might try to make. That symbol told me that, since the Fall, the Edenic will always be out of reach of humankind.

What a relief! We can't expect everything to be perfect. The ultimate satisfactions are beyond us. We get a glimpse of the glory that Adam and Eve knew, but the car payment, baby-sitting duty, or hay fever takes the edge off perfection.

I have resolved to stop fretting over imperfect performances. For four years now I have dreamed of a perfect issue of the *Herald of Holiness*, but every single issue comes out with a split infinitive, a muddy photo, or a mediocre editorial.

That's another thing—I've always wanted to write a perfect editorial. But even when I thought I was close, readers blasted me on the one hand as a "liberal lout" and on the other hand as a "flaming fundamentalist." As you read this page, you can see that I've given up worrying about ever crafting a perfect editorial.

I've been preaching for 43 years. I've always wanted to preach one perfect sermon. But I'm giving up on that, too.

I may as well give up on it anyway. Last winter my pastor got very ill. I preached two Sunday mornings in his place. We have two worship services on Sunday mornings. On the first Sunday, my wife attended the first service and then went

home. When I came in later, her words to me were, "Did you do any better in the second service?" She attended the first service the next time, too. When I came in, her greeting was the same, "Did you do any better the second service?"

I've made up my mind that, in the future, I'm not going to be robbed of the joy of citronella-flavored sunsets, ordinary sermons, or a 1-for-4 softball game (actually 1-for-4 would be a whopping triumph for a guy who now has to see the ball through trifocals).

The angels and the flaming sword still guard Eden. Perfect fulfillment will escape us in this life. But could it be that when we go to heaven we get back into Eden? Will that be the

Just when you are about to settle into Eden, you lose your job, your gall bladder goes bad, or your darling child turns into a teenager.

time when the angels put away the flaming sword and a voice as deep as eternity will say, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34, NRSV)? Maybe that's when we discover the Edenic life with God in which fulfillment is uninhibited by sin or human limitation.

One thing I want to be sure of, though, is that if that serpent shows up at the east gate, trying to wriggle his way into Eden again, I hope those angels unsheath that flaming sword and zap him all the way to you know where.

H

On Goals and the Great Commission

BY WILLIAM J. PRINCE

If the city were ever to prosper again, the wall around Jerusalem would have to be rebuilt. The City of David had once been a glorious place, but 150 years earlier, the Babylonians had sacked it, leaving Jerusalem and its wall in shambles. It was an awesome task, but Nehemiah came forward with a specific course of action for restoring the city's plundered walls. Following that plan, Nehemiah and his helpers erected a protective wall around the entire city—in only 52 days! What had seemed like an impossible goal became possible because a man had a vision, shared his dream with those who could help, and then activated his plan.

Almost two years ago, the Nazarene Publishing House newsletter for pastors, the *Communicator*, ran an article about the importance of churches having a mission statement—a document that outlines those things a church considers most important. Such a statement serves as a compass for a church, giving the Body of believers a course of action for its work. It involves examining a church's underlying reason for being to determine whether its programs are helping the congregation to fulfill that purpose for which Christ created the Church. The *Communicator* article provoked much response and prompted many of our churches to examine themselves and to establish mission statements. Like Nehemiah, our churches are recognizing the importance of establishing goals and then aligning their programs and activities to assist them in reaching those goals.

Christ's purpose for His Church was clearly established some 20 centuries ago. Jesus had been crucified, buried, and resurrected, and was soon to return to the right hand of His Father, when He shared this charge with His followers: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to

obey everything I have commanded you" (Matthew 28:19-20, NIV).

Those who came together almost a century ago to found the Church of the Nazarene were mindful of Jesus' admonition to go into all the world and make disciples who would seek to serve their Savior in holiness of heart and life. One of our natal groups, the Holiness Association of Texas, set forth in its 1904-05 manual a purpose statement which reads, "The object of the Association shall be the promotion of the doctrine and experience of scriptural holiness throughout the world."

The *Manual* of the first General Assembly of the Church of the Nazarene

Christ's purpose for His Church was clearly established some 20 centuries ago.

in 1905 speaks of the Los Angeles group who, under Phineas F. Bresee, founded the first Church of the Nazarene as "persons convinced that they were called of God unto holiness; to teach others the doctrine, and to lead them into the experience of entire sanctification." Furthermore, they were convinced that "believers thus sanctified will follow Christ's example of preaching the Gospel to the poor, to which work they feel especially called."

The 1900 book of *Government and Doctrines of the New Testament Churches*, another early group that came together to help form our denomination, states that Christ established the Great Commission for His Church, and that as a result, the Early Church "went girdling the globe with salvation."

The First Pentecostal Church of Lynn, Mass., which was to become a part of our church, set forth several objectives in its 1898 *Manual*, one of

them being the "upbuilding of its members in holiness . . . the conversion of sinners . . . to be obtained by preaching and teaching the whole word of God."

The focus of our Church continues to be the Great Commission of Christ with an emphasis on leading believers to the deeper life of holiness. This fact was highlighted by your Board of General Superintendents during this spring's meeting. At that time, we agreed upon these basic statements of purpose and objectives:

1. The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to "go and make disciples of all nations."

2. The key objective of the church is to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures.

3. The "critical objectives of the Church of the Nazarene are holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament church, together with the preaching of the gospel to every creature" (*Manual*, par. 24).

These guidelines are not novel, but they are compelling. They reflect our emphases throughout the history of our denomination, indeed throughout the history of the Christian faith. With our church in more than 105 world areas and with more than 1 million members, the challenge lies before us to be true to our mission. May we be like Nehemiah, persons with a vision, who will not idly stand by and watch the world around us in ruins. May we see what we can do to make disciples and then just do it. H



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Fidel Castro and the Wrong Number

The phone rang in Maria Christina Garcia's room in Havana. The voice at the other end said, "Excuse me, are you the Argentinian?"

A member of the Church of the Nazarene from Argentina, Maria Christina had just arrived in the city the evening before. She and a girlfriend had flown to the Cuban capital from their home in Buenos Aires. The friend had answered the phone. Now she was repeating, "Yes, yes . . ."

The unknown voice on the phone replied, "This is Fidel Castro, and I am just downstairs. I would be interested in saying hello to you."

Maria Christina could not believe it. She and her girlfriend had barely had a chance to unpack and here she was with an invitation to meet with the man known as El Presidente.

Maria Christina was not in the country as a tourist. An eye problem had robbed her of most of her sight. She was only days away from undergoing ophthalmic surgery at the famous Camilo Cienfuegos Clinic.

The afternoon after arriving, the two friends went for a walk through the streets of Havana, had supper, and went to bed in their room at the clinic.

"The day had been warm, and we were worn out from the trip," said Maria Christina.

It was then that the call came.

"Yes, yes, we are the Argentinians," choked Maria Christina's friend. The two women dressed as rapidly as possible and prepared for their audience with the most loved and most hated man in all of Cuba.

"In my mind there was a mixture of happiness and incomprehension that this really was happening," recalls Maria Christina.

To say she was surprised would not altogether explain Maria Christina's feelings. In fact, this was something for which she had specifically prayed. For more than a year since she had learned that the only solution for her blindness was in the hands of the Cuban doctors and their equipment, Maria Christina had been praying that she would be able to get close to Fidel Castro. Her reason for this was simple, she wanted to witness to El Presidente.



Maria Christina Garcia (l.) with Fidel Castro. (Note New Testament in Castro's right hand.)

"Do you know that Jesus loves you?" questioned Maria Christina, as she pressed a book into Castro's hand.

"What's this book?" asked the president.

"It is the life of Jesus, the One who gives life to me," the lady explained.

Their encounter lasted less than a minute, but it was long enough for Maria Christina to share her words of testimony and a copy of the Word with the leader of the Cuban Revolution.

Castro thanked her, posed for the photo that you see on this page, and went on about his business.

One other thing. On the evening of their visit, Castro's people were a bit embarrassed when Christina and her friend entered the lobby to meet their leader. "The Argentinian" that they had been seeking was not Maria Christina. The phone call that had an-

nounced El Presidente's presence was a wrong number. The clinic's concierge should have advised other visitors from Argentina of Castro's visit, but he had confused the room numbers. As a result, two Argentine ladies had an opportunity to meet and witness to the man in olive green, who, for the first time in 30 years, was paying a visit to Camilo Cienfuegos.

Maria Christina now has undergone eight operations to correct her eyesight and will soon travel to Cuba to continue treatment. She longs to return, not only because of her vision, but so that she might be able to experience any other "coincidences" that God may have planned for her.

From *El Puente*.
Used by permission.

SPECIAL REPORT

Church of the Nazarene Gathers to Think and Prayerfully Deliberate Significant Issues

The 23rd General Assembly meets in Indianapolis this summer to consider a broad range of issues. Among these will be the reports of special commissions and committees which have considered such topics as divorce in the ministry, representation on the General Board and General Assembly, internationalization, and the pension plan for many of its workers.

The following is an overview of the work of the five groups that have met during the quadrennium and the recommendations for consideration by delegates to the General Assembly.

COMMISSION FOR THE STUDY OF DIVORCE AND THE NAZARENE MINISTRY

Pastor Wilma Green of the Plainville Church of the Nazarene is deserted by her husband. A divorce ensues. Does the divorce disqualify Wilma from future pastoral service?

Jim Smith, 25, feels that God is calling him to preach. The problem is that Jim was married at 18, divorced at 19. He remarried at 23. Does that past marriage failure disqualify him from serving as a Nazarene minister?

Bill and Sue both attend a Nazarene church. Some 15 years ago, each of them was divorced from their former mates. For the last 10 years, they have been faithful Christians. Now they want to get married. Does their Nazarene pastor have the right to unite them in marriage?

And what about this "Bible grounds" for divorce business? Does the Bible really teach that adultery is grounds for divorce? Some of our most careful New Testament scholars say, "No." They tell us that the Bible recognizes no grounds for divorce!

And what about the teachings of the Bible on divorce? Are they to be regarded as prescriptive law, or as a Christian ideal?

Are we to allow the law to overcome the grace of the gospel? Should our dealings with individual cases of divorce and remarriage be carried out on a legal basis, or dealt with from pastoral and spiritual concerns?

Does God's forgiveness for the sin of divorce function differently from His forgiveness of other sins?

How do you make guidance in divorce and remarriage matters pastoral, human, and spiritual without seeming to teach "easy divorce"?

Such questions as these led the church to create a commission to report on these matters to the 1993 General Assembly. The following information is extracted and adapted from the report that the commission makes to the General Assembly this month.

PURPOSE OF COMMISSION

The original purpose of this committee was to study the issue of divorce and the ministry in order to give guidance to district boards in their work with candidates for ordination and to clarify the language of the *Manual* in order to harmonize it with accepted procedures. (See General Board minutes of February, 1989, page 46.)

As our committee studied issues at the first meeting, October 11, 1990, it was determined that another very important issue related to the original purpose of the committee is the right of ministers of the Church of the Nazarene to perform marriages of divorced persons.

At the request of the committee, Dr. Alex Deasley prepared a paper titled "Marriage and Divorce in New Testament Interpretation." This paper has served as a biblical and theological foundation for the proposed recommendations for clarifying and harmonizing the *Manual* language concerning the issue of marriage and divorce.

Dr. Deasley's paper is divided into three parts:

Part One: Exegetical Survey of New Testament Passages on Divorce

Part Two: Theological Positions Deriving from Exegesis

Part Three: Guiding Principles in Constructing a Christian Position on Divorce

In Part Two, Dr. Deasley points out two ways of deriving theological positions from the exegesis of scripture:

A. The teaching of Jesus is viewed as prescriptive law.

B. The teaching of Jesus is viewed as an ideal.

Based on the exegesis and rationale that Dr. Deasley set forth, the committee unanimously agreed that the teaching of Jesus on marriage and divorce should be viewed as an ideal.

In Part Three, Dr. Deasley set forth guiding principles for constructing a Christian position on divorce. He stated, "In the last analysis, there is only one guiding principle: The law must be proclaimed in the context of the gospel." He continued by pointing out that this basic undergirding principle should be spelled out in at least three specific guidelines as follows:

A. The biblical ideal of the permanence of marriage must be clearly and unambiguously acknowledged as the baseline of the biblical view.

B. If and when resort is made to divorce and remarriage, the place for repentance and forgiveness must be given recognition.

C. It would seem that there must be some defined discipline.

At the request of the committee, Dr. Deasley drafted proposed *Manual* changes of paragraphs relating to divorce and the ministry, using the guiding principle of his paper. "The law must be proclaimed in the context of the Gospel."

CONCLUDING OBSERVATIONS

1. The effect of the changes suggested, resulting from the committee's conclusion that the biblical teaching regarding marriage is an ideal rather than a prescriptive law, is to throw the weight of the evaluation of individual cases from the legal side to the pastoral and spiritual. There is no longer a rule of thumb, namely: did adultery take place or not? The question is now: has there been a truly Christian attempt at reconciliation, and if so, is there no reasonable hope for restoration, and, therefore, no ground for resisting divorce? And if this is the case, is it acknowledged in penitence as a breach of God's design and purpose? At all levels: local, district, and general, such a process will lay heavy demands on spiritual insight and pastoral responsibility with regard to the maintenance of the biblical ideal and the pastoral care of broken lives.

2. If the view set forth here as biblical and commended by the committee is adopted by the church, it will be important to make clear to pastor and people alike that, viewing lifelong marriage as an ideal rather than a law, far from being a charter for easy divorce, is designed to underscore the biblical view of the permanence of marriage, while also proclaiming the good news that the grace of God in Christ Jesus is powerful enough to forgive marital failure.

COMMISSION ON THE COMPOSITION OF THE GENERAL ASSEMBLY

The Commission on the Composition of the General Assembly studied resolutions submitted to the 1989 General Assembly that related to changing the numbers of the General Assembly delegates as they relate to total number, lay/ministerial/administrative balance, method of election, and various concerns regarding representation from educational institutions.

Under the recommendations proposed by the Composition Commission, there would be an equal number of laypersons and assigned ordained elders elected from all

regular districts according to the present formula. These persons would be voting members of the General Assembly with full privilege of the floor.

Ex officio voting members of the General Assembly with full privilege of the floor would include: the Board of General Superintendents; district superintendents of regular districts; regional college presidents of the International Board of Education (in regions where more than one "U" and "G" school exists, the presidents of these schools would elect one delegate from among themselves); presidents of multiregional institutions whose board of directors are elected by multiple district representatives; the general secretary; the general treasurer; the editor of the *Herald of Holiness*; the general NWMS president; the general NYI president; headquarters division directors including: Communications, Church Growth, Finance, Sunday School Ministries, and World Mission; IBOE commissioner; manager of NPH; and World Mission regional directors.

Nonvoting ex officio persons with full privilege of the floor would include: general superintendents emeriti; Headquarters directors of ministries and services, including: Chaplaincy Ministries, Church Extension Ministries, Evangelism Ministries; Pastoral Ministries; Media International; Publications International; Planned Giving; Pensions and Benefits; Stewardship; Adult Ministries; NYI Ministries; Children's Ministries; Mission Finance; Mission Services; NWMS; missionary delegates from World Mission regions (according to guidelines in paragraphs 301 and 355), and district delegates of all phases other than regular (elected according to paragraphs 301.2 and 301.3).

Based on these recommendations, the 1993 projections from the general secretary's office and assuming 118 regular districts, the membership of the General Assembly would be as follows:

Elected Delegates (voting): Lay=302 (39.5%); Clergy=302; Total=604 (79%)

Ex officio (voting): General Superintendents=6; District Superintendents=118; Regional Directors=6; HQ Division Directors=5; Education=18; Others=7; Total=160 (20.9%)

Ex officio (nonvoting): General Superintendents Emeriti=4; District Superintendents (excluding those from regular districts)=174; HQ Ministries/Services Directors=15; Missionaries=15; Total=208

Total Voting General Assembly Membership=764

Total General Assembly Membership=972.

The committee further recommends that ex officio administrative voting membership should not exceed 20 percent of the total voting delegation of a General Assembly.

COMMITTEE TO STUDY GENERAL BOARD REPRESENTATION

With the growth of the Church of the Nazarene has come a corresponding growth in the size of the General Board of the denomination. The Committee to Study General Board Representation was formed to study ways to continue to fairly represent all parts of the world without creating a board that is so large that it becomes unwieldy. The committee also considered the expense involved in meetings of the General Board.

The committee expressed a desire to see that the church is sensitive and responsive to the concerns of such groups as women, American Blacks, Hispanics, Native Americans, and other minority groups of Nazarenes in the United States, as well as international groups. However, it recog-

nized that a host of problems emerge if the representation of such groups is accomplished by appointment outside the normal elective processes. The committee felt that it would be better if proper multicultural representation on the General Board is accomplished at the grass roots level through the regular elective processes. At the same time, the group recognized that this has not yet fully occurred.

The committee recommends that efforts be made to assure a direct line of communication from American Black, Native American, and other minority groups of Nazarenes through their various councils and committees to the Church Growth Department. The concerns of such groups further should be transmitted to the Board of General Superintendents and to the General Board. Also, efforts should be made at Headquarters to seek qualified directors and other leaders from the ranks of American Blacks, Native Americans, and Hispanics, as well as others from the international community.

The only recommendation of the committee that would require changes in the *Manual* would require that only "Regular" districts would be eligible for electing delegates to General Assembly or to have representatives on the General Board.

COMMISSION ON THE INTERNATIONAL CHURCH

The following is an overview of the report on internationalization as presented by R. Franklin Cook, chairman, to the 1993 session of the General Board.

The Commission on the International Church continues the work of the Internationalization Commission, which was established by the 19th General Assembly in 1976. Such a commission has been continued by every General Assembly since then.

Three changes were enacted regarding the current commission: (1) The name was changed (from Internationalization Commission). The name change "suggests that internationalization (of the denomination) is recognized as a reality, but the focus of this commission's work should be on implementation of that reality and also on its implications for the church in North America," Cook told the board. (2) Each earlier General Assembly issued specific mandates for the commission it raised. The 1989 General Assembly left that an open question which, according to Cook, "We interpreted to mean that anything we chose could be on our agenda." (3) Whereas, most commissions have a member of the Board of General Superintendents as adviser, in this case, the entire group served on the commission.

The commission has 23 members representing every educational and world region. In addition to the general superintendents, the composition of the commission included: district superintendents, two regional directors, Headquarters and international representatives.

Fundamental ideas undergirding the thinking of the commission were: (1) To build the concept of mission and commission into its conclusions; (2) That the denomination has elected to be an international church vis-a-vis a federated grouping of national churches; (3) That the local church is the primary structural entity around which the district, regional, and general church organizations are built; (4) To preserve the genius of family feeling and interrelated connectedness in the Church of the Nazarene; (5) To simplify rather than to multiply structures, emphasizing

mission rather than bureaucracy; (6) That the work of this commission is a dynamic one; (7) That the world is not a symmetrical place and, therefore, the commission would not consider building structures on the basis of symmetry.

RECOMMENDATIONS

Some of the recommendations of the Commission on the International Church include: (1) The creation of a U.S.A. National Board. (2) That each country have national boards that have legal and administrative responsibility where required or appropriate and that such boards have responsibility for coordinating strategy and evangelism within given countries. (3) That a committee appointed by the Board of General Superintendents study structures and methods to address needs arising out of the ongoing world changes. This study would include Headquarters structures. (4) That the church move from a four-phase development process for districts to a three-phase process, resulting in pioneer, mission, and regular districts. (5) That only phase-three (regular) districts have representation at the General Assembly and General Board level, and that phase-two districts have representation only by presence and not by vote. (6) Proposing specific criteria for district formation and division. (7) Strengthening the paragraph in the *Manual* on regional councils. (8) The insertion of new paragraphs in the *Manual* relating to regions, regional directors, and regional structures. This process would be the specific agenda item for a commission whose creation would be recommended to the 1993 General Assembly. (9) That after the 1997 General Assembly, such assemblies be held every five years, rather than every four years, as is the present case. (10) To the General Board adjustments in bylaws that would encourage internationalizing the monetary process of the church, including its investment committee.

COMMISSION TO STUDY CHURCH-RELATED PENSION PLANS

The following is an overview of the proposed new pension program as presented to the 1993 session of the General Board by commission chairman, the late Leon Doane.

The 22nd General Assembly (1989) called for the establishment of a commission to study church-related pension plans. The goal of the group was to consider and evaluate the feasibility of harmonizing all U.S.A. pension plans that come under the authority of the General Board. The commission consisted of four laymen, three pastors, two district superintendents, and a general superintendent. In addition to this group, outside legal and actuarial counsel was

obtained. Input was sought from pastors, district superintendents, laymen, and others.

The commission approached their work with six understandings: (1) The church has a responsibility to care for its servants in their retirement; (2) A desire to harmonize the pension plan for all the servants of the church in a single program; (3) Workers should share responsibility for the pension plan; (4) To replace 60 to 70 percent of final compensation for retirement; (5) Social Security is an important component of the retirement plan; (6) The plan must focus financial support on career workers and spouses.

Known as the Nazarene Unified Pension Plan (NUPP), the program would become effective by January 1, 1995. It would function as a defined-contribution plan under Section 403(b) of the IRS code of 1986. The member and his or her employer will contribute to an individual accumulation account for the benefit of the member. Employee contributions are required in order for matching funds to be provided from the P & B fund.

ELIGIBILITY

Eligible persons include: (a) ministers (regardless of the hours worked) who are ordained or district-licensed, including evangelists, and who are assigned to local churches, districts, Headquarters, World Mission, Nazarene Publishing House, Nazarene Compassionate Ministries, Inc., Nazarene Theological Seminary, Nazarene Bible College, and (b) other employees working full-time for any of such employers; provided, however, in the case of local church employees, only those employees whose salaries are paid out of church operating

funds will be eligible to share in employer-matching contributions.

A full-time employee would include those working at least 30 hours per week and 1,500 hours annually. Ministers, regardless of the number of hours worked, are eligible.


There would be no waiting period for eligibility.

Social Security is a component of NUPP. Plan members are assumed to participate in Social Security, which provides the floor benefit considered applicable under NUPP. Employers are encouraged to pay all required Social Security taxes of ministers.

Under NUPP, a member shall contribute at least 3 percent of his or her church-provided compensation. Contributions may be elected to be made either on a before-tax basis, or (for missionaries) on an after-tax basis.

Church-provided compensation includes cash compensation plus the actual value of a housing allowance or parsonage up to a maximum of 40 percent of cash compensa-

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Indianapolis, Indiana, U.S.A.

tion. Member contributions will be matched up to 100 percent by employer contributions to the P & B fund. Contributions by members in excess of 3 percent are permitted but need not be matched by the employer. An employer is permitted to pay the contribution for the member. Contributions for missionaries, for purposes of NUPP, are to be set by the Department of World Mission.

There will be a 100 percent match of a member's contribution up to 3 percent of the member's compensation, either directly from employer contributions to the P & B fund, or, in the case of an employee (a) of a local church whose salary is paid out of church operating funds, or (b) of a district, from an allocation of a portion of the total 4 percent P & B budget receipts under NUPP. However, such allocation for an employee of a local church or district will be reduced by a percentage equal to two times the percent that the P & B budget contribution of the local church in the preceding year (or of the churches on the district, in the case of employees of a district) falls below 100 percent.

For example, a contribution in the preceding year of 90 percent of the P & B budget would represent a 10 percent underpayment, so the allocation to the employee in the current year would be reduced by two times 10 percent, or 20 percent. Using this example, if the employee contributed 3 percent, the matching employer allocation would be 2.4 percent. For the general church and its agencies, the employer matching allocation for the current year will be computed based on the average percentage collection of the P & B budget for all districts for the previous year (i.e., if the combined district average was 90 percent, the employer contribution allocation would be 2.4 percent). Additional employer contributions will be permitted through an increase in the matching percentage or otherwise. Employers are encouraged to contribute up to 7 percent of a member's compensation.

A member may elect from among one or more funds, such as an equity fund, a balanced fund, or a fixed-income fund, for both member and employer contributions.

VESTING OF MEMBER'S ACCOUNT

There will be immediate 100 percent vesting of the accumulation from (a) the member's own contributions after the effective date of NUPP, both up to and in excess of 3 percent to the member's compensation, (b) employer voluntary additional contributions, and (c) employer payments of member contributions. The accumulation after the effective date of NUPP from employer-matching contributions will be 100 percent vested upon completion of five full years of participation (which will include participation in a predecessor frozen plan up to the effective date of NUPP and, thereafter, years in which member or employer contributions have been made on the member's behalf). There will be 100 percent vesting of a member's entire account in the case of a member's retirement, death, or total and permanent disability. Any portion of a member's account forfeited at termination of service will be available to the Board of Pensions and Benefits USA.

BENEFIT PAYMENTS

The vested portion of a member's account will be available to provide benefits at (but not prior to) the member's retirement, attainment of age 65, death, total and permanent disability, or termination from service.

Accrued pension credits in the "Basic" plan, general

church plan, and World Mission qualified plan as of the effective date of NUPP will be frozen. Such payments will be payable at a member's death, retirement, or total and permanent disability under the applicable provisions of those plans. Such provisions continue to be in force under NUPP, including continued accrual of service credit toward meeting eligibility requirements for vesting, etc., but not for the purpose of increasing the amounts of benefits.

MINIMUM PENSION

A member of the "Basic" plan, as of the effective date of NUPP, will be eligible for a minimum pension benefit payable under NUPP if the sum of the member's frozen pension credits as of the effective date of NUPP plus the member's pension derived from regular contributions or allocations after the effective date of NUPP is less than the minimum benefit that would have been paid under the "Basic" plan. In other words, the minimum pension will be the amount which would have been payable under the "Basic" plan if it had continued in force after the one-sixth increase in its benefit formula (effective at the time of adoption of NUPP). The pension derived from regular contributions or allocations referred to above will be based on the accumulation from member contributions of 3 percent of compensation (even if paid by the employer) and from employer contributions and allocations up to three percent of compensation, prior to any lump sum withdrawal of funds permitted to a member.

The current TSA plan will be continued without change. Life insurance coverage under the "Basic" group term life as of the effective date would continue.

RECOMMENDATIONS

Upon adoption of NUPP by the U.S.A. caucus of the 1993 General Assembly, the commission has recommended and the Board of Pensions and Benefits USA has approved an immediate increase of 16½ percent in the benefits under the "Basic" plan and an increase of up to 16½ percent in retirement payments for all existing pensioners in the general church and World Mission plans whose monthly payments are less than \$420, but only to the extent that the monthly payment after the increase does not exceed \$420 per month. These recommendations are anticipated to increase estimated unfunded liability to approximately \$18,000,000, and require approximately 13 years to amortize.

Here is an example of the benefit projection for a new entrant under NUPP. For a member whose final five-year average in 1991 dollars is \$20,000, the total annual retirement income (including Social Security) (if the contribution rate is 6 percent) would be \$18,072, or 82 percent of final compensation. In the same case, if the contribution rate is 10 percent, the total annual retirement income (including Social Security) is \$23,512, or 107 percent of the final compensation.

The three existing plans would be merged under NUPP. The effect of the merger would be that the assets of the three plans would be combined into a single plan, and that the liabilities associated with such assets would also become the obligation of the merged plan. All of the assets of the three combined plans will be used in order to provide benefits which had accrued in those plans up to the date of merger.

HH

CHURCH GROWTH CENTER OPENS AT MVNC

The denomination's first Church Growth and Ministry Resource Center has opened on the campus of Mount Vernon Nazarene College, according to E. LeBron Fairbanks, MVNC president. The center was dedicated during recent ceremonies on the MVNC campus.

Michael R. Estep, Church Extension Ministries director, was the special speaker at a luncheon prior to the ribbon-cutting ceremony. Estep pointed out that the creation of the center is a historic church growth event at the regional and local level.

"Headquarters exists to serve the local church, not the other way around," Estep said. "The first center opened at MVNC because the college not only expressed a strong interest in coordinating a center, but wanted to be first to establish one."

The center consists of a reference library and a conference room for group meetings. The library contains relevant ministerial and church growth materials which are provided by the

Church Growth Division. The materials are available for study and research, as well as for evaluation before purchase. There is also a computer which is linked to the demographic database in the Church Growth Research Center at Nazarene Headquarters in Kansas City.

Plans for the center were coordinated by Richard Ryding, professor of religion and coordinator of the master of ministry program at MVNC. The center will combine the expertise of the Church Growth Division and MVNC to provide ongoing educational opportunities such as conferences, forums, and workshops, said Fairbanks.

The center already has scheduled several conferences and workshops for the coming year including: Paul Benefield, consultation on urban evangelism (Sept. 17); Jerry Appleby, consultation



MVNC President E. LeBron Fairbanks addresses a crowd gathered for the ribbon-cutting ceremony at the Church Growth and Ministry Resource Center on the college's campus. Fairbanks is joined by (l. to r.) Tom Findlay, Michael R. Estep, and Richard Ryding.

on multicultural evangelism (Oct. 28); Tom Nees and Steve Weber, compassionate ministry conference (Nov. 19-20); and Association of Nazarene Building Professionals conference (Feb. 5, 1994).

SYMPOSIUM HELD TO DISCUSS URBAN YOUTH MINISTRY

A group of youth and urban ministry professionals met recently in New York City to discuss urban youth ministries in the Church of the Nazarene. The urban symposium was held at The Lamb's Apr. 29—May 2.

Focusing on the denomination's foundational call to the "forgotten corners of the world," the group considered the crucial issues for urban youth ministry in the future. They explored the development of ministry resources for urban youth and examined ways of assimilating urban youth ministries into the structure of NYI.

In addition to examining urban youth ministry, the symposium also brain-

stormed for the future. Resulting ideas include beginning an urban youth ministry network and newsletter, gathering input from urban youth leaders in preparation for the upcoming Nazarene Youth Congress '95, and trying to provide more opportunities for urban young people who want to attend Nazarene colleges and participate in the multicultural conference to be held in Kansas City in September 1994. The group also discussed the preparation of materials that would enhance urban youth ministry curriculum for college and graduate level students.

The urban symposium was the result of sabbatical work by Ed Robinson, Nazarene Theological Seminary professor. Robinson chaired the meeting, which was cosponsored by NYI Ministries, Church Extension Ministries, and NTS.

Those attending the symposium included (l. to r.): Ed Robinson, Fred Fullerton, Ron Stueckle, Jeff Carr, Mike Ditaranto, Marvin Daniels, Irma Carrillo, Bryan Stone, Chris Wiley, Michael Funk, and Carol Wight Gritton.



RESOLUTIONS MAILED TO DELEGATES

At least 190 resolutions recently were considered by the 1993 General Assembly Reference Committee, according to Jack Stone, general secretary. The Reference Committee merged and edited several of the resolutions.

Following the meeting, 173 resolutions were mailed to all English-speaking delegates. Translation of the resolutions into French, Portuguese, and Spanish were sent to international delegates.

The breakdown of resolutions by committee is as follows: Church Program (13), District Administration (21), General Administration (30), Local Administration (34), Ministry and Education (30), Stewardship and Finance (14), Special Christian Action (19), Special Resolutions (4), and Special Judicial (8).

The committees also will consider legislation from the various commissions that have met during the past quadrennium.

BY MARK GRAHAM and TOM FELDER

HAITI HOLDS NATIONAL PASTORS' CONFERENCE

A nationwide Nazarene pastors' conference in Haiti was highlighted by the ordination of 39 ministers by General Superintendent Eugene L. Stowe, according to Terry Ketchum, mission director. The conference and ordination service was held on the campus of Nazarene Bible College in Pétion-Ville.

Stowe reported that this was the largest group he had ever ordained.

More than 240 Nazarene pastors from throughout Haiti attended the conference, which included seminars presented by national church leaders. Portions of the conference were broadcast by a Christian radio station in Port-au-Prince.

The conference followed three weeks of district assemblies held across the

eight Haiti districts. The districts reported 14 new churches and 3,650 new Nazarenes. The districts now have a total of 341 churches and 38,504 members, according to Ketchum.

"Despite economic and political troubles which continue to perplex the nation of Haiti, the Church of the Nazarene continues to see people won to Christ and to preach the message of holiness in order to meet the needs of the masses," Ketchum said.



General Superintendent Eugene L. Stowe ordained a group of 39 Haitian pastors during the recent pastors' conference in that country. The ordination class is the largest Stowe has ever ordained and is one of the largest in the history of the denomination.

EASTERN NAZARENE COLLEGE FIGHTS CHARGES OF INTOLERANCE



Hill

A statement from Eastern Nazarene College president Kent Hill reaffirming the college's position on the hiring of Christian faculty has led to charges of intolerance, bigotry, and mean-spiritedness.

The charges were leveled after an Apr. 12 letter from Hill to faculty members in the Leadership Education for Adults (LEAD) degree completion program. In the letter, Hill reported on the criteria which will be used for hiring in the LEAD program. The letter reaffirmed ENC's policy that college employees be committed Christians who are actively involved in their local churches.

After receiving the letter, professor Marc Cohen, who is Jewish, expressed "grave concern" and was quoted in a local newspaper as calling the policy "bigoted and discriminatory."

"I think it's wrong," Cohen told the *Boston Globe*. "Something has happened because of what I am, not who I am, and that's disturbing."

But Hill said that there is no plan to fire or replace Cohen or any other person who is not a committed Christian. He said the letter was intended to reaffirm the policy and would affect the hiring of future faculty members.

"As a Christian liberal arts institu-

tion of the Church of the Nazarene, ENC seeks to employ evangelicals who embrace the Wesleyan Protestant perspective," Hill said. "A minimum requirement for hiring at ENC, wherever possible, will be that ENC employees be committed Christians who are actively involved in their local churches. We welcome applications from academically qualified committed Christians and appreciate the diversity of Christian denominations present among those who work at LEAD."

Hill's letter noted that all contracts with existing faculty and staff will be honored and that students now into their sequence of courses will not be impacted by the policy.

Despite the charges of discrimination, the policy does comply with federal law, according to the Civil Liberties Union of Massachusetts. Under Title VII, the federal law that prohibits employment discrimination, schools with a religious affiliation are allowed to hire on the basis of faith.

Newspapers in the Boston area have been following the story and have printed the charges of bigotry and intolerance. At least one local paper, the *Patriot Ledger*, agreed to print an Op-Ed article from Hill.

In the article, "In Defense of Pluralism and Religious Freedom," Hill rejected the charges of mean-spiritedness and intolerance, "because the right

to maintain and nurture distinctive religious communities (Catholic, Protestant, Jewish, Muslim, Buddhist, or New Age) is not just legal, it lies at the heart of a vibrant, diverse pluralistic society. A history of American higher education is filled with many dozens of colleges and universities which through the years drifted into entirely secular institutions. There are plenty of public and secular private institutions for those who wish to attend them. But there is also a very special place for distinctly religious institutions."

STUDENTS TO MINISTER AROUND THE WORLD

Nearly 50 students are participating in the 1993 Youth In Mission summer program. The students attended training camp in Dallas, June 5-13. Most left for their assignments June 14 and will return Aug. 3.

The students are serving on a number of mission fields around the world, including Moscow, Russia; Kiev, Ukraine; Berlin, Germany; Quito, Ecuador; Calcutta, India; and Nova Scotia, Canada. Several students will also participate in ministries in Patterson, Calif., and Columbus, Ohio.

The students represent nine Nazarene colleges.

NAZARENE COLLEGE AND UNIVERSITY GRADUATIONS

Hundreds of students graduated from Nazarene colleges and universities this spring. The following is a report of these commencement ceremonies.

CANADIAN NAZARENE COLLEGE

Riley Coulter, *president*

DATE: Apr. 25

TOTAL GRADUATES: 13

COMMENCEMENT SPEAKER:

Gordon Wetmore, *president,*
Nazarene Theological Seminary

BACCALAUREATE SPEAKER:

Riley Coulter

HIGHLIGHTS:

Twenty-two students received degrees through CNC's overseas extension program

MIDAMERICA NAZARENE COLLEGE

Richard Spindle, *president*

DATE: May 10

TOTAL GRADUATES: 476

UNDERGRADUATES: 378

GRADUATE DEGREES: 98

COMMENCEMENT SPEAKER:

Kent R. Hill, *president,*
Eastern Nazarene College

BACCALAUREATE SPEAKER:

Richard Spindle

HONORARY DEGREE:

John D. Moles, *retired Nazarene pastor*
Gene Phillips, *superintendent,*
Iowa District

HIGHLIGHTS:

Citation of Merit Award presented to D. J. Burk, longtime member of the MANC Board of Trustees

EASTERN NAZARENE COLLEGE

Kent Hill, *president*

DATE: May 31

TOTAL GRADUATES: 312

UNDERGRADUATES: 135

GRADUATE DEGREES: 42

ADULT COMPLETION PROGRAM: 135

COMMENCEMENT SPEAKER:

Richard J. Neuhaus, *president,*
Institute on Religion and Public Life

BACCALAUREATE SPEAKER:

Kent Hill

NORTHWEST NAZARENE COLLEGE

Gilbert Ford, *acting president*

DATE: June 6

TOTAL GRADUATES: 250

BACCALAUREATE SPEAKER:

Jim Diehl, *chairman,*
NNC Board of Trustees

NAZARENE THEOLOGICAL SEMINARY

Gordon Wetmore, *president*

DATE: May 24

TOTAL GRADUATES: 86

M.A. IN MISSIOLOGY DEGREES: 5

M.DIV. DEGREES: 59

M.R.E. DEGREES: 16

D.MIN. DEGREES: 6

COMMENCEMENT SPEAKER:

Patricia Benner, *registered nurse and*
daughter-in-law of Hugh C. Benner, first
NTS president

BACCALAUREATE SPEAKER:

Gordon Wetmore

TREVECCA NAZARENE COLLEGE

Millard Reed, *president*

DATE: May 10

TOTAL GRADUATES: 341

UNDERGRADUATES: 260

GRADUATE DEGREES: 81

COMMENCEMENT SPEAKER:

Steven Pusey, *vice president*
for academic affairs, TNC

BACCALAUREATE SPEAKER:

Millard Reed

HONORARY DEGREE:

John Dix, *chairman,*
TNC math and sciences department
H. Ray Dunning, *professor of theology*
and philosophy, TNC

POINT LOMA NAZARENE COLLEGE

Jim Bond, *president*

DATE: May 16

TOTAL GRADUATES: 454

UNDERGRADUATES: 360

GRADUATE DEGREES: 94

COMMENCEMENT SPEAKER:

Roberta Hestenes, *president,*
Eastern College, St. Davids, Pa.

BACCALAUREATE SPEAKER:

Jim Bond

HONORARY DEGREE:

Roberta Hestenes
Shin Kitagawa, *president,*
Japanese Christian Junior College and
Japan Nazarene Theological Seminary

OLIVET NAZARENE UNIVERSITY

John C. Bowling, *president*

DATE: May 8

TOTAL GRADUATES: 408

UNDERGRADUATES: 270

GRADUATE DEGREES: 47

ADULT STUDIES PROGRAM: 90

COMMENCEMENT SPEAKER:

Stephen Nease,
education commissioner,
Church of the Nazarene

BACCALAUREATE SPEAKER:

John C. Bowling

HONORARY DEGREE:

F. Thomas Bailey, *superintendent,*
Northwestern Illinois District



Stephen Nease, education commissioner for the Church of the Nazarene, addresses the graduates of Olivet Nazarene University.



Richard Spindle, MidAmerica Nazarene College president, presents a Citation of Merit Award to D. J. Burk, a longtime member of the MANC Board of Trustees.

MOUNT VERNON NAZARENE COLLEGE

E. LeBron Fairbanks, *president*

DATE: May 24

TOTAL GRADUATES: 212

COMMENCEMENT SPEAKER:

John A. Knight, *general superintendent*

BACCALAUREATE SPEAKER:

E. LeBron Fairbanks

HONORARY DEGREE:

Michael R. Estep, *director, Church Extension Ministries*
Glenn Thorne, *president, Thorne Management, Inc.*

SOUTHERN NAZARENE UNIVERSITY

Loren Gresham, *president*

DATE: May 15-16

TOTAL GRADUATES: 305

UNDERGRADUATES: 246

GRADUATE DEGREES: 59

COMMENCEMENT SPEAKER:

Dan Chamberlain, *president, Houghton College*

NAZARENE BIBLE COLLEGE

Jerry Lambert, *president*

DATE: May 31

TOTAL GRADUATES: 82

BACHELOR DEGREES: 31

ASSOCIATE DEGREES: 29

DIPLOMAS AND CERTIFICATES: 22

COMMENCEMENT SPEAKER:

Raymond W. Hurn, *general superintendent*

BACCALAUREATE SPEAKER:

J. Wayne Eyestone, *pastor, Puyallup, Wash.*

HONORARY DEGREE:

J. Wayne Eyestone

CHURCH GROWTH DIVISION PLANS LAY MINISTRY CELEBRATION AT GENERAL ASSEMBLY

Lay ministry will be the focus of the Church Growth Division during the 1993 General Assembly and International Conventions. The division will offer a variety of seminars related to lay ministry and host a Lay Ministry Rally in the Hoosier Dome. The theme of the workshops is "Finding and Fulfilling Your Calling."

The seminars will be offered Saturday, July 25, at 9 A.M. and 10:30 A.M. The first session will involve 32 simultaneous seminars led by key leaders from across the Church of the Nazarene, according to Bill Sullivan, Church Growth division director. This seminar will focus on providing tools for developing a foundation for lay ministry.

The second seminar session will include nearly 30 workshops on a variety of topics related to lay ministry.

These will include compassionate ministries, cross-cultural ministries, building an effective lay ministry in the local church, urban ministry, and many others.

The Lay Ministries Rally will be held Saturday, July 25, at 2:30 P.M. in the Hoosier Dome. General Superintendent William J. Prince will be the featured speaker. The rally also will include the world premiere of a new video, the presentation of a new book, and reports from lay ministers.

The seminars will be offered on a first-come, first-served basis. For more information, contact the Church Growth Division at 6401 The Paseo, Kansas City, MO 64131, or phone the Center for Lay Ministry at 913-764-5690.

NAZARENES ACTIVE IN CHA CONVENTION

Nazarenes delivered several key messages during the 125th annual Christian Holiness Association convention recently in Lansing, Mich. The theme for the event was "Be Confident Following the Holy Spirit."

Among the special speakers for the three-day meeting were LeBron Fairbanks, president, Mount Vernon Nazarene College; Gary Henecke, pastor, Portland, Ore., First Church of the Nazarene; Darius Salter, professor, Nazarene Theological Seminary; and Stan Toler, pastor, Nashville, Tenn., First Church of the Nazarene.

About 40 Nazarenes were present for the convention, including General Superintendent Jerald D. Johnson and

General Secretary Jack Stone.

Stone said the CHA went on record to extend its commitment to the fund to keep the program "Aflame" with Thomas Hermiz on the VISN cable network. About 90 letters per week were received in response to the holiness program during its first year on the air, Stone said.

The CHA also decided to select a full-time executive director to replace Burnis Bushong, who has resigned from the part-time post. A search committee was appointed and has begun the process to find a new director.

Next year's convention will be Apr. 19-21 at Nashville First Church of the Nazarene.

NAZARENE ELECTED MAYOR OF ILLINOIS CITY

Wanda M. Ferguson, a member of First Church of the Nazarene in Mattoon, Ill., was elected mayor of the central Illinois city Apr. 20. She had served on the city council for the past six years. During her tenure on the council, Ferguson



served as commissioner of three different departments, streets, fire, and parks.

She and her husband, Carl, are active members of their local church, accord-

ing to pastor F. D. Ketner. Mrs. Ferguson currently serves as Caravan director and has served as Sunday School teacher, VBS director, camp worker, and youth director.

A grandmother of seven, Ferguson won the election with 55 percent of the vote. Following the victory she was described in a local newspaper as "an honest, straightforward, intelligent human being who can pour coffee for the 'boys' and beat them in the rough game of politics."

FIRST WOMEN CLERGY CONFERENCE SCHEDULED

The Church of the Nazarene will join four other Wesleyan/holiness denominations in sponsoring a Women Clergy Conference, Apr. 14-17, 1994. The conference will be held at the Glorietta Conference Center in New Mexico.

WOMEN IN MINISTRY

**In the Church of the Nazarene
women comprise**

5%
of the total ministerial force.

**Out of
377**
women who are elders

37
serve as pastors.

**Out of
327**
women licensed ministers,

28
serve as pastors.

SOURCE: *Ordained Women in the Church of the Nazarene*, by Rebecca Laird, Nazarene Publishing House, 1993

The Church of the Nazarene, the Wesleyan Church, the Church of God (Anderson), Evangelical Friends International, and the Free Methodist Church are cosponsoring the conference. The Church of God (Anderson) and the Wesleyan Church have both sponsored denominational conferences for women clergy, but this would be the first interdenominational conference of this nature among Wesleyan holiness churches.

The theme of the conference will be, "Come to the Water: A Celebration of Our Call." The plenary sessions will focus on the nature of the call to the ministry with titles such as: "The Heritage of Our Call," "Hearing Our Call," "Healing in Our Call," and "Hope for Our Call."

The steering committee, comprised of one representative from each denomination, met in Portland, Oreg., recently to begin preparations for the conference. Nina G. Gunter, general NWMS director, represents the Church of the Nazarene. Other representatives include: Shirley B. Cathie, copastor of Community Church of God, Plainfield, N.J.; Retha McCutchen, associate superintendent, Northwest Yearly Meeting of Friends; Bonnie Brann, assistant pastor, First Free Methodist Church, Seattle, Wash.; and Lois Watkins, copastor, LaOtto Wesleyan Church, LaOtto, Ind. Susie Stanley, professor of Church History and Women's Studies at Western Evangelical Seminary, serves as convener of the



The Women Clergy Conference Steering Committee includes (standing l. to r.): Linda Quanstrom, Lois Watkins, Bonnie Brann, and (seated l. to r.) Nina Gunter, Retha McCutchen, Susie Stanley, and Shirley Cathie.

committee.

Calling it a watershed event, Stanley is inviting all women serving in any branch of professional ministry to attend. "It will be a time of encouragement and affirmation as well as an opportunity to share insights, experience, and ideas which will further the effectiveness of our ministry. If the Steering Committee's meeting is any gauge, women can look forward to an energizing, fortifying event rich in information and fellowship."

For more information, contact Dr. Stanley at Western Evangelical Seminary (503-639-0559). Registration materials and further details are scheduled to be mailed in November 1993.

WORKPLACE CHAPLAINS MEET

More than 70 clergy and laypersons took part in the recent meeting of the American Association of Ministry to the Workplace held in Nashville, Tenn., according to Curt Bowers, Chaplaincy Ministries director. Bowers, a charter member of the organization, attended the meeting as a representative of the Church of the Nazarene.

The theme of the conference was "Mining for Models of Ministry in the Workplace." Participants included persons serving as full-time, part-time, or volunteer chaplains for industrial firms, corporate offices, police agencies, unions, truck stops, hospitals, airports, race tracks, and seafarers.

"The purpose of the conference was to bring together representatives of various workplace ministries and sponsoring agencies," said Diana C. Dale, conference coordinator and president of the National Institute of Business and Industrial Chaplains. "Each of the chaplains and organizations had the opportunity to share their specialized front-line work and network with each other."

During the conference, participants were able to attend a variety of workshops focusing on professional standards, training and continuing education, employee assistance programs, and explaining workplace ministry to company management.

PRESIDENTIAL SEARCH BEGINS AT NNC

The NNC board of regents has begun the process to find a successor to the late Leon Doane. The board has appointed Gilbert Ford as acting president. Ford is retiring from the faculty following a career of 43 years at the college, 15 of which were spent as vice president of academic affairs. He returned to the science classroom several years ago.

"We did not want an interim president who might be a candidate for president," said Diehl. "Dr. Ford will do a fine job during the two or three months it takes us to install a new president."

BIRD SANCTUARY

BY RUTH GLOVER

She was just a little brown bird, not much larger than a robin, not as pretty as a bluebird, not as musical as a lark, and inedible. Moreover, she had a broken wing.

Her fine-feathered friends had taken off, winging their way from British Columbia to South America, from the logging camp where they had spent a pleasant summer to a distant clime where they would spend another pleasant summer.

I don't suppose they gave their wounded companion a backward glance as they left. But someone cared.

The news report didn't say who found her, or whether they knew she was one of only a dozen nighthawks to be counted that year. A rare bird, in the hand she was definitely worth more than the proverbial two in the bush.

In spite of her name, nighthawk,

she isn't a predator. She was taken to a bird sanctuary where her wing was mended, and she was fed a mixture of finely chopped liver and eggs.

Eventually, all sorts of people got in the rescue operation—a veterinarian, flight attendant, ornithologist, airline and customs officials—all doing what they could.

The flight attendant offered to escort the bird to Los Angeles where she could be set free and, it was hoped, latch onto her faithless friends as they flew by. But before that could be done, emergency clearance had to be obtained from Canadian wildlife officials and from the U.S. Department of Agriculture.

All this twitter over one insignificant nighthawk! You'd think she was a VIP (Very Important Poultry), not just a nondescript creature who moults, eats worms, and prowls

around at night. One who is described unflatteringly in Webster's dictionary as "any of several North American goatsuckers." Not a description or a name to be prized. A bird only a mother could love—or a Father.

Father? Yes! "Not one sparrow (What do they cost? Two for a penny?) can fall to the ground without your Father knowing it" (Matthew 10:29, TLB).

Ah, you say regretfully, that's for the birds! "Never fear, you are far more valuable to him than a whole flock of sparrows" (Luke 12:7, TLB). It's a thought to lift the fallen, cheer the hopeless, refresh the weary, heal the wounded, comfort the lonely, and rescue the lost.

Broken wings, moulted feathers, tuneless chirps, and all, you are valuable to your Heavenly Father.

Put yourself in His hands.

HH



Is the Doctor of Ministry for You?

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at General Assembly
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Dr. Darius Salter

Nazarene Theological Seminary

1700 E. Meyer Blvd., Kansas City, MO 64131

(816) 333-6254

FAX (816) 333-6271



Dr. Darius Salter, Ph.D.

Friday mornings at New Hope in the Rockies are filled with a flurry of activity preparing for Farmer's Market.

This is the day for the weekly food distribution of fruits, vegetables, baked goods, and other food-stuffs donated by local food markets. Last Friday, it seemed no one paid much attention as the clean-cut man offered to be a volunteer and help with the many activities of the day. All day long he could be seen helping the more than 150 people who came seeking food, clothing, medicine, or counseling.

By evening the crowds had gone, leaving only the core of 20 to 30 volunteers who were now busy cleaning up and rearranging the furniture. Dr. Jerry Ketner, director of the Compassion Ministries Center sponsored by the

Church of the Nazarene, approached the stranger. "Did you have a good day? What do you think of the work we are doing here?"

The stranger, smiling back at Jerry, said, "This has to rate as one of the most exciting days I've ever lived." He introduced himself to Dr. Ketner. He was the pastor of a 3,000-member evangelical church located in Colorado Springs, one of the fastest growing churches in the U.S. He went on to explain, "We don't have anything like this in my entire denomination, and from what I have seen today, I'm convinced you people are doing what the New Testament teaches about being a Christian. You're doing more good for the kingdom of God than many people could ever imagine. I'm thrilled with what I see—you really do bring

NEW HOPE IN THE ROCKIES

BY BARBARA CROSLEY

Photos by Ronald Crosley

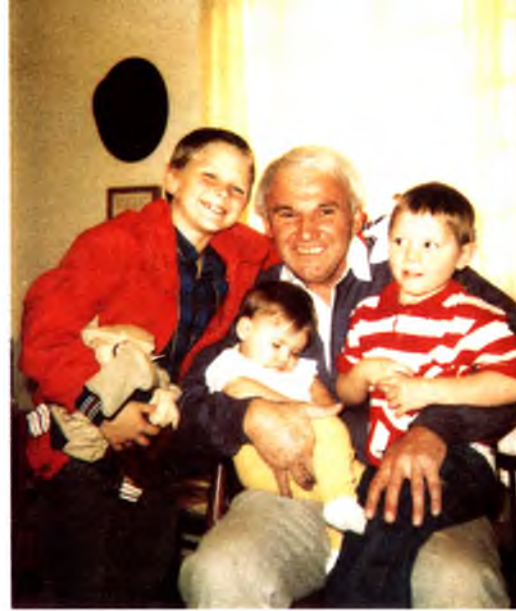
New Hope."

New Hope in the Rockies is just that! It is New Hope for more than 8,000 people per month who come from all across the city of Colorado Springs looking for help and hope. As they receive help, they also hear the story that Jesus offers New Hope for salvation. With every visit, those who come for assistance are given a personal invitation to attend Sunday services sponsored by New Hope. Described as "The Hour of Excitement," it is an all-peoples' church service, ministering to the "down and out," to the "up and out," of various races.

New Hope is strategically located in an area of 80 percent ethnic minority population, and it has made a dramatic impact on the Hillside Community of Colorado Springs. Utilizing donations from

Nazarene churches, numerous Work and Witness church groups, and help from Christians from all across the region, New Hope in the Rockies provides clothing, temporary housing, shelter for battered spouses, assistance with utility payments, emergency travel aid, emergency medical assistance, eyeglass prescriptions, chiropractic care, and most importantly, the message that "Jesus loves you!" And all at no cost to those who are in need.

Requiring 20 to 30 volunteers per day to staff the ministry, New Hope is housed in a former funeral home, complete with a small chapel. In addition to the main buildings, there are two homes located nearby, one for battered wives who need a safe place to stay, another home for emergency housing, a large church building



Pastor Ketner with some of the New Hope children.



The New Hope Center.



Mercy Cottage is a "safe place" for abused women.

where Spanish-speaking church services are held Sunday afternoons, titled "Cristo Te Ama" (Christ loves you).

Recently, a large nursing home, located next door to the New Hope facilities, experienced a devastating fire. Left standing was a large brick building which sustained only smoke damage. The former owners donated the building to New Hope, and now plans are unfolding for an emergency medical facility, staffed by volunteer Christian doctors. This new operation will be open by year end. Already one Work and Witness team has come to assist in the cleanup of the building, clear the lot, and to make necessary repairs. New Hope now needs the services of an architect to make the facility safe and suitable for use by a core of dedicated Christian physicians who have offered to donate time and staff the clinic.

The ministry of New Hope is summed up by Dr. Ketner, "Our purpose is to build a road from a loving heart to all people where their human need crosses our ability to respond."

The ministry has grown from its meager beginnings only six years

ago to include: (1) emergency and transitional housing; (2) emergency food system and distribution of commodities; (3) clothing and furniture bank; (4) human resources in helping people find jobs by screening to be sure the person is honest, neat, and trustworthy; (5) a youth recreation program in cooperation with local juvenile authorities; (6) teaching nutrition, hygiene, moral and ethical values in weekly classes open to anyone wishing to attend; (7) "Peanut Butter and Jelly Club," ministry; (8) counseling for alcohol abuse and drug abuse is offered on three separate nights of support groups known as Overcomers Fellowship; (9) on Sunday mornings there is a ministry for mentally handicapped adults, "Sunshine Ministries," during the Sunday School hour.

The focal point of the week is the Sunday morning "Hour of Excitement" evangelistic service held at a nearby community center. The chapel at New Hope will no longer seat the 150 or more people who come every Sunday. The service is built around exciting participation of the worshipers in congregational singing, hand



La Casa Esperanza (House of Hope) is used for emergency housing.

“Our purpose is to build a road from a loving heart to all people where their human need crosses our ability to respond.”



clapping, testimonies of “Miracles at New Hope,” individual prayer around the old-fashioned mourner’s bench, special music, and sermons filled with hope and confidence in the power of God to set every person free from sin and fill them with the Holy Spirit. These themes are emphasized: “Jesus can change your life!” “Everybody can do something for Jesus!”

Sunday afternoons the Spanish service at 4 P.M. fills their building to capacity with over 80 worshippers for a typical service.

The people who have become a part of the exciting fellowship of New Hope in the Rockies have taken seriously the words of Jesus, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34, NIV).

Carried on by a vision to help others, the people of New Hope have sponsored, staffed, and opened a similar mission in

Juarez, Mexico. Located in one of the poorest sections of that city, where people are literally living in cardboard boxes, another New Hope center has been built. A church building has been erected, a compassion ministries center is active, distributing clothing and other forms of assistance. The new church building is filled each Sunday with overflow crowds coming to hear the gospel.

When asked to summarize the future of New Hope in the Rockies, Dr. Ketner becomes animated and says, “It is unlimited in what it is capable of accomplishing for the Lord. The biggest needs are resources with which to minister, money to meet the necessary bills, Work and Witness teams to assist in making the buildings effective for use, and prayer for an all-volunteer staff who sacrifice literally hundreds of hours per week to make it happen. There are a lot of people out there with needs. Jesus can change their lives and we want to help them.”

HH

New Hope South. New Hope in the Rockies has reached out and planted a “New Hope” (Nueva Esperanza) center in one of the most needy sections of Juarez.



WHAT IS WESLEYANISM?

BY RICHARD S. TAYLOR

The simple answer would be to say that Wesleyanism is a religious movement committed to the teachings of John Wesley. Thus, the movement takes its name from a man, just as Lutheranism takes its name from Martin Luther.

Honoring the memory of John Wesley would be nothing to be ashamed of, for few men in history have influenced the world for good as he did. The temptation is to plunge into a recital of his incredible achievements. But in so doing we would miss the real answer to the question, *what is Wesleyanism?*

Wesleyanism is fundamentally a message, and Wesleyans are the bearers of the message. Too often, Wesleyans have been diverted by rabbit tracks.

Much has been said of recent years about the so-called Wesleyan Quadrilateral—Scripture, reason, experience, and tradition. That is not Wesleyanism. It is rather the four strands of evidence on which Wesley relied to shape and then validate his teaching.

Neither is Wesleyanism the spirit of tolerance which Wesley manifested in his famous sermon, "The Catholic Spirit," based on 2 Kings 10:15: "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand."¹ Some have seized upon this as

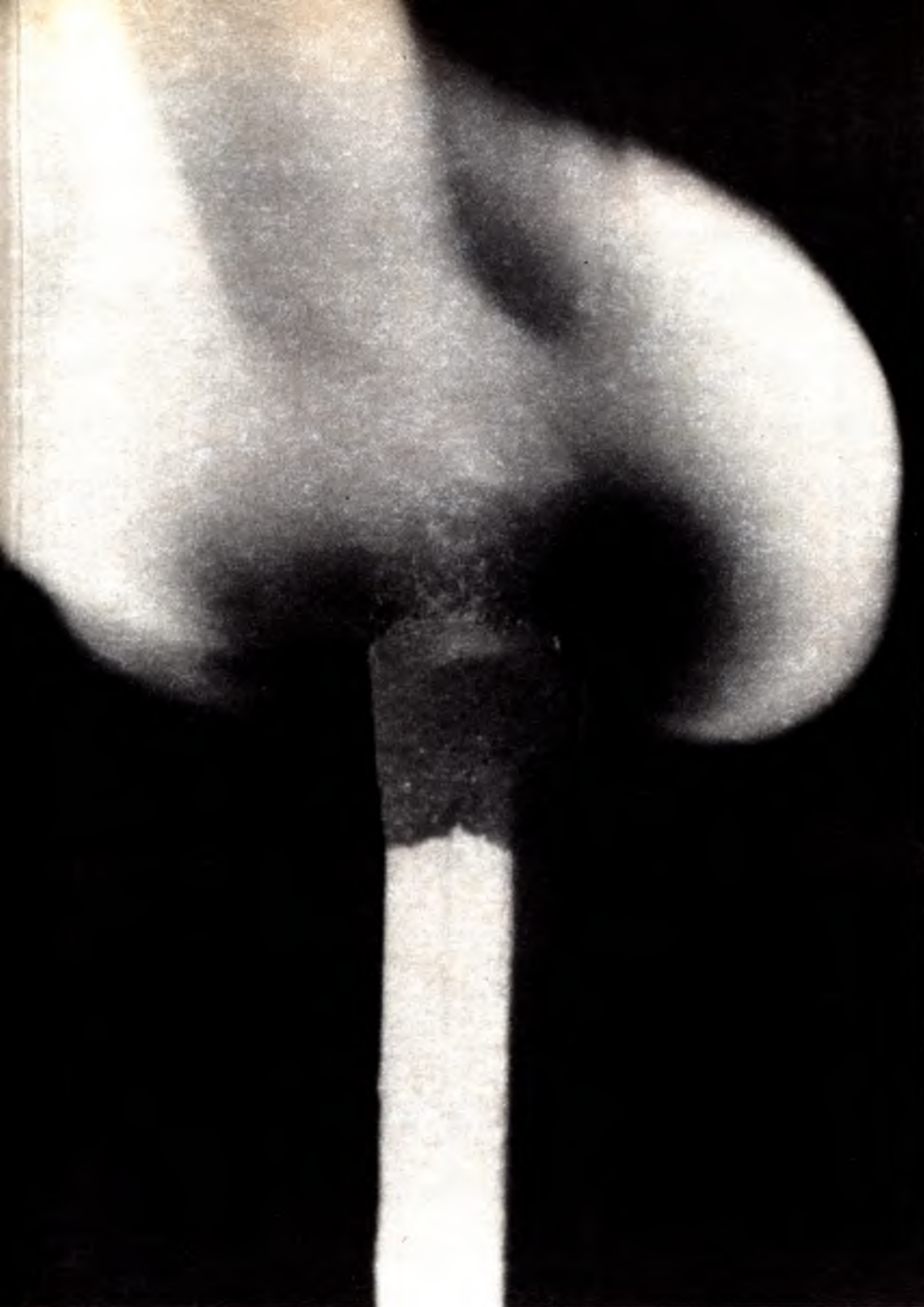
the most distinctive mark of Wesleyanism, and as the justification for their own doctrinal wanderings. They forget that this tolerance in Wesley had its well-marked limits—as they would understand if they read the entire sermon. With some, Wesley was tolerant as a personal friend, but intolerant of their doctrine—George Whitefield's hyper-Calvinism, for instance.

He was equally intolerant of John Taylor's Pelagianism. Respecting the doctrine of original sin, he declared, "Allow this, and you are so far a Christian. Deny it, and you are but an heathen still."² Obviously, his tolerance had boundaries. In fact, he made a rule that no one could preach in Methodist chapels who was not in full harmony with Methodist doctrines.³ He would not look with favor on using his sermon "The Catholic Spirit" as justification for unbridled doctrinal pluralism.

Wesleyanism is a soteriological theology. This means that it is primarily a doctrine of salvation. While developed within the matrix of historic orthodoxy, it has a special and clearly identifiable focus: *the salvation of sinners and the sanctification of believers.*

That this *was* his lifelong, undeviating focus has been established too many times by such researchers as Harald Lindstrom, George Croft Cell, Leo Cox, and many others, for the affirmation to need proof at

**What the Bible
promised and
required was to
be made real in
the personal
experience of
devout believers.**



Camerique

*Wesleyanism
was born in
the fires of
evangelism and
controversy
over practical
Christianity. It
is more than a
worldview, it is
a passion.*

this point. That would be like reinventing the wheel.

It was this focus which made him an itinerant evangelist, and at the same time an intense and faithful nurturer. Out of this focus came most of his theological writing, and the continuous flow of faith-building literature. Out of it came the class meetings, the bands, lay preaching system, and the Wesley chapels.

This means (to repeat) that Wesleyanism is fundamentally a message. That is, it is a body of doctrine

which is essentially good news, which needs to be preached, and which has to do with the eternal destiny of every living person. Therefore, we cannot separate Wesleyanism's doctrinal tenets from the urgency of their communication.

Wesleyanism, then, is not just a position, it is a passion. Without the passion, what is left is less than authentic Wesleyanism. True Wesleyans are consumed with a desire to communicate this message and to per-

suade men and women to accept it. The doctrines minus the urgency can too easily become objects of mere nostalgic and archival tradition, which we take out once in awhile for learned discussion.

It was this driving burden to see sinners come to Jesus and to help believers, struggling with their inbred sin, find full deliverance, which made Wesley an evangelist first and a theologian second. Not that true doctrine was of secondary importance in his mind—far from it. But his theologizing was prompted by his evangelistic concerns. It was forged in the hot fires of controversy and on the anvil of the immediate demands of practical Christianity. It was not an ivory tower pastime.

The passion that was and is Wesleyanism's dynamic is far more than intellectual ardor. It is rather a conviction that this message must become personal experience. The true Wesleyan, therefore, is gripped by life-and-death urgencies, for at the heart of the message is the belief that without the saving grace of Christ, men and women are lost.

The experiential core of Wesleyanism set it apart from much of the assumption of Wesley's day, *viz.*, that our ultimate destiny was hidden in God's sovereignty and that no person could know for sure whether he was among the elect. Wesley repudiated this crippling uncertainty and insisted that we could know we were saved and also know we were sanctified wholly. The inward witness of the Spirit was every person's blood-bought privilege.

Herein do we have the key to the proper understanding of the Wesleyan Quadrilateral. The crucial term is "experience." Not that our personal experience becomes the primary authority. That, for Wesley, was the Scripture. But Wesley believed that what he found in the Scripture was a teaching which could and must be validated in experience. He observed sinners being changed and Christians coming into a deeper work of grace. He believed that what the people around him were experiencing matched what the Bible taught. He found further that this kind of experience was reasonable and that it had strong roots in tradition. It was not, therefore, a purely subjective kind of religious experience which could not stand rigorous examination by objective standards. Experience that could not be validated by the Scripture was illusory and false.

The point is that Wesley was never content simply to build a theological castle out of the three strands of Scripture, reason, and tradition. What the Bible required and promised must be enjoyed personally and

individually. If it wasn't experientially realizable, and it didn't "work," then in Wesley's mind either the Scripture had been misinterpreted or the people had failed to come to the Scripture on its terms and do the repenting, consecrating, and believing the Scripture required.

Wesleyanism, then, is a message, Wesleyans are the bearers of the message. How are we doing? Are we being diverted from our main task, which is to spread scriptural holiness over the land? Perhaps we need again to be reminded of what Wesley said to his preachers, "You have nothing to do but to save souls."⁴ But he meant not only initial salvation in the new birth but full salvation in entire sanctification. "This doctrine," he says in a letter to Robert Carr Brackenbury, "is the grand depositum which God has lodged with the people called Methodists;

and for the sake of propagating this chiefly, He appears to have raised us up."⁵

But really now—was it not with this same conviction that the different holiness denominations of our day were founded? Then to the extent that we mute or ignore or abandon this teaching to that extent we betray our divine commission and cease to be Wesleyan.

If we see the centrality of heart holiness, in the Scripture and in human need, we will never allow holiness doctrine to become negotiable in the interests of church growth or any other form of human success. Recently, a young pastor commented to a friend, "The doctrine of entire sanctification does not fit this age; it is not the need of the hour." What should have concerned him was, "Is the doctrine true?" If it is not true, it is not the need of the hour in any age. But if it is true, then it remains the desperate need of the church—now.

Again—Wesleyanism is a message; Wesleyans are the bearers of the message. How are we doing?

Beloved Presence

I had heard of You—
Presence (I thought)
on white dove-wing,
ascending beyond reach
Holiness wrapped in Holiness,
unapproachable light . . .
And then I found You
closer than hands and feet,
nearer than breathing,
when You burned
Your love, Your Spirit
across my soul.

Jean Hogan Dudley

NOTES

1. *Wesley's Standard Sermons*, ed. Edward H. Sugden (Grand Rapids: Francis Asbury Press of Zondervan, reprint of 1955 ed.), 1:126.
2. "Original Sin," *Standard Sermons*, 2:223.
3. Model Deed, prepared by Wesley in 1763. Cited by *History of American Methodism*, ed. Emory Burke (Abingdon, 1969): 1:239.
4. *Works*, 8:310.
5. *Ibid.*, 13:154.

Blameless, but Not Faultless

Abram was 99 years old when God appeared to him and said, "I am Almighty God; walk before Me and be blameless" (Genesis 17:1, NKJV). Blameless! Walk before God, in our world, in our situation—blameless? Was He kidding?

To be blameless before God is a difficult concept because of the metamorphosis of our language. Simply, it meant and means "to walk before God in complete unqualified surrender" (*Wesley Bible* footnote). Synonyms are "perfect, sincerity, entire, whole, complete, full."

When Solomon built the temple in Jerusalem, he followed the plans completely, perfectly, blamelessly. That is, he built according to the prepared blueprints. Solomon carried out the work as prescribed. When the temple was complete, God says of this, "So the house of the Lord was perfected [blameless]" (2 Chronicles 8:16b).

Were there no cracks in the walls? Did the doors fit perfectly—no squeaks? Was every nail perfectly placed, driven to forever hold—perfectly? Were the walls perfectly square, straight and plumb? Were there no imperfections anywhere in this gigantic building process?

Although the Temple was a most magnificent piece of architecture, it undoubtedly had flaws. The workmen certainly goofed on occasion. There were imperfections in workmanship. How could it be blameless—perfect?

A blameless life is lived in complete and total surrender to God. It is like offering the total animal on the altar of sacrifice. It is like the entire day of Sunday set aside for the Sabbath. Life, commitment, service, and love are not cut up into pieces but are whole, complete, entire, and perfectly given to God.

We can walk before God, blameless, when nothing in outward activities or inner disposition is abhorrent, detestable, loathsome, offensive, repulsive, disgusting, or repugnant to Him.

We, too, can fulfill His plan for our lives. We, too, can walk before God—blameless. Listen, "Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved *blameless* at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23, NKJV, italics added).

Tom Floyd



Thank You!

Letters to a Caring Church

Hundreds of "thank you" letters arrive every year from those who receive "Basic" Pension Plan benefits or other benefits from programs administered by the Board of Pensions and Benefits USA. Although directed to the Pensions office, their message of thanks is really intended for the Nazarenes who have made those benefits possible through their support of the P&B Fund. Here are some excerpts from letters received recently:

"We appreciate the Pension checks every month. We have never received one when it was not needed. We sometimes wonder how we would get by without it. Thank you very much."

"Thanks for the way you are helping make our retirement happier. I spent 58 years of my life in pastoring, starting new churches, and evangelizing. I do not regret a minute of it. I do not feel worthy of all the church has done for me, but I do appreciate it sincerely. I plan to serve Him until the end of my days."

"I was a pastor for over 26 years. Following my retirement, I hesitated to sign on the pension plan, feeling I could not accept retirement funds from the church, but my son-in-law advised me to apply. I appreciate your help so much. I love the Church of the Nazarene."

"Thank you so much for appreciating us. God and the church have been very good to us."

Over 12,000 Nazarene ministers are either retired or anticipating retirement under the "Basic" Pension Plan. Your support of the P&B Fund expresses your appreciation for their ministry and assures these servants of the church a more adequate retirement income.



POETRY FOR A JULY AFTERNOON



Norman Poole

God's World

O World, I cannot hold thee close enough!
Thy winds, Thy wide grey skies!
Thy mists, that roll and rise!
Thy woods, this [summer] day, that ache and sag
And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough!

Long have I known a glory in it all,
But never knew I this;
Here such a passion is
As stretcheth me apart,—Lord, I do fear
Thou'st made the world too beautiful this year;
My soul is all but out of me,—let fall
No burning leaf; prithee, let no bird call.

Edna St. Vincent Millay

End of Day

With valleys blessed and message sung
The robin carefully homeward wends,
Two ropes hang cold where children
swung
And weeping willow tears descend.
Normal tempo flutes the brook
Eluding where a lily stood,
Turning shyly for a look
Before descending from the wood.
The weary plowman turns again
To scan each seedling's height
While homeward breathes
A soft Amen,
His steps soon fade in night . . .

David Livingstone Lantz

Psalm

Shall I take
psaltery or harp
and add a word?

the jewelled sunset
sings praise
the forests
whisper awe
the lucid light
of morning
falling on the shore
speaks truth

it's all been said
and more
it's not my league
I shall simply
state the fact

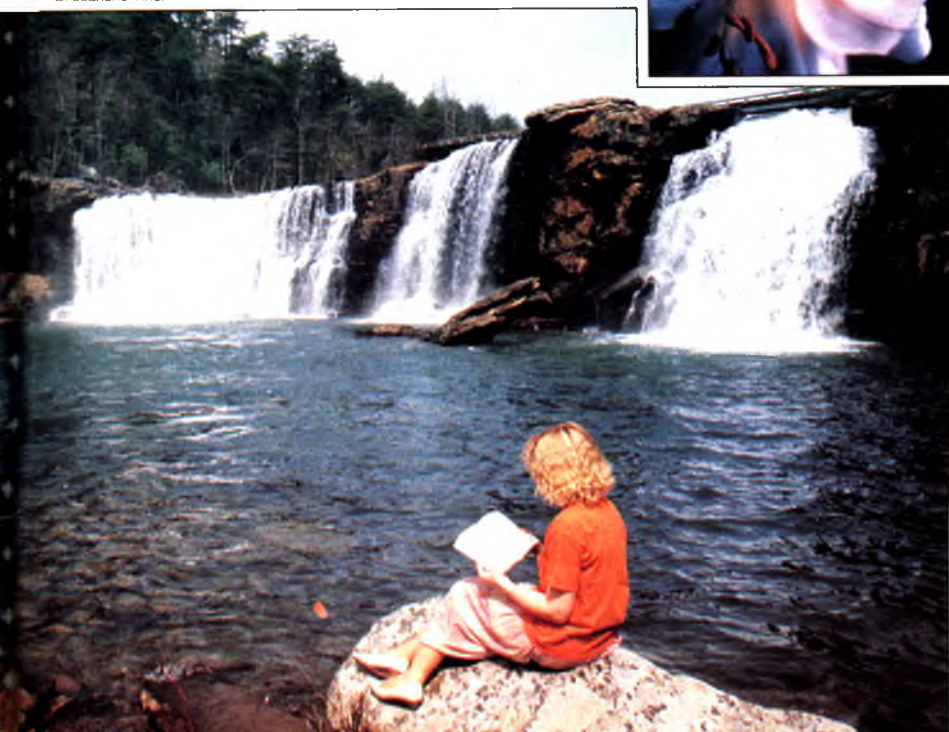
God himself
stood with me then
and ever shall
Amen and Amen.

Merle Lamprecht



Dennis Frates

D. Jeanene Tiner



God's Gift

Beyond the barn where the wildflowers grow
 where the low hum of the bees fills the air
 and the wind spreads seeds across tomorrow
 two young children gambol across a field.
 Shielded by innocence they run and play,
 unaware of the dark clouds, distant thunder
 or the shadows creeping from nearby pine.
 They dine on laughter and fancy and dreams
 and though what seems real be a passing mist,
 they can't resist these moments heaven sent,
 like bent grass they succumb to the gentle wind.

Neil C. Fitzgerald

Cooper Jenkins



Mourning, Morning

Mourning gone,
 Morning come,
 arising
 and
 dressed in new clothing
 of gladness,
 I leap and swoop and twirl
 I fly on the wings of worship
 in my spirit
 singing praise
 in glory
 that will not
 be silent.

And I will give
 thanks unto
 the Lord my God
 forever
 and ever.

Nancy Spiegelberg

MY FATHER'S KISS

BY LONNI COLLINS PRATT

A siren, blasting into my brain made it difficult to clear away the hurting blur. I tried to open my eyes, concentrating on the act of moving my eyelids. Someone called me to open my eyes. I wanted to snap, "I'm trying!"

Just before tumbling back into unconsciousness, I remembered the hay ride. I hopped off the wagon to gather straw from the road for our rollicking hay-fight. It was dark and the wagon trudged slowly.

No headlights, no warning. I felt the heat of the car before the impact. Then I seemed to float up and collide with a wall.

My horrified friends witnessed the accident. They told me later that I flew about 20 feet into the air and landed on the gravel road, facedown. Small bits of dirt and rock were embedded in my 16-year-old face.

As I struggled for consciousness in the ambulance, my face felt dead and it terrified me. "Not my face, God, no, not my face . . ." I prayed desperately.

I don't think it's unusual for a teenage girl to wrap up her identity in her appearance. Everything about adolescence seems to revolve around the image presented on the outside. Later, as adults, we acknowledge how immature it is. But, quietly, we might still struggle with the same problem.

The way others related to me was different from the way they related to less-attractive girls. That had been true since childhood, and it was a lesson that I, like most cute children, learned early.

I got out of more than one jam by batting my eyes and tilting my head just right so the light caught my red hair and set it ablaze.

My father doted on me. He had four sons, but only one daughter. I remember one Sunday as we got out of the car at church. My brothers, the scruffy three-some in swishing corduroy and cowlicks, ran ahead.

Mom had stayed home with the sick baby.

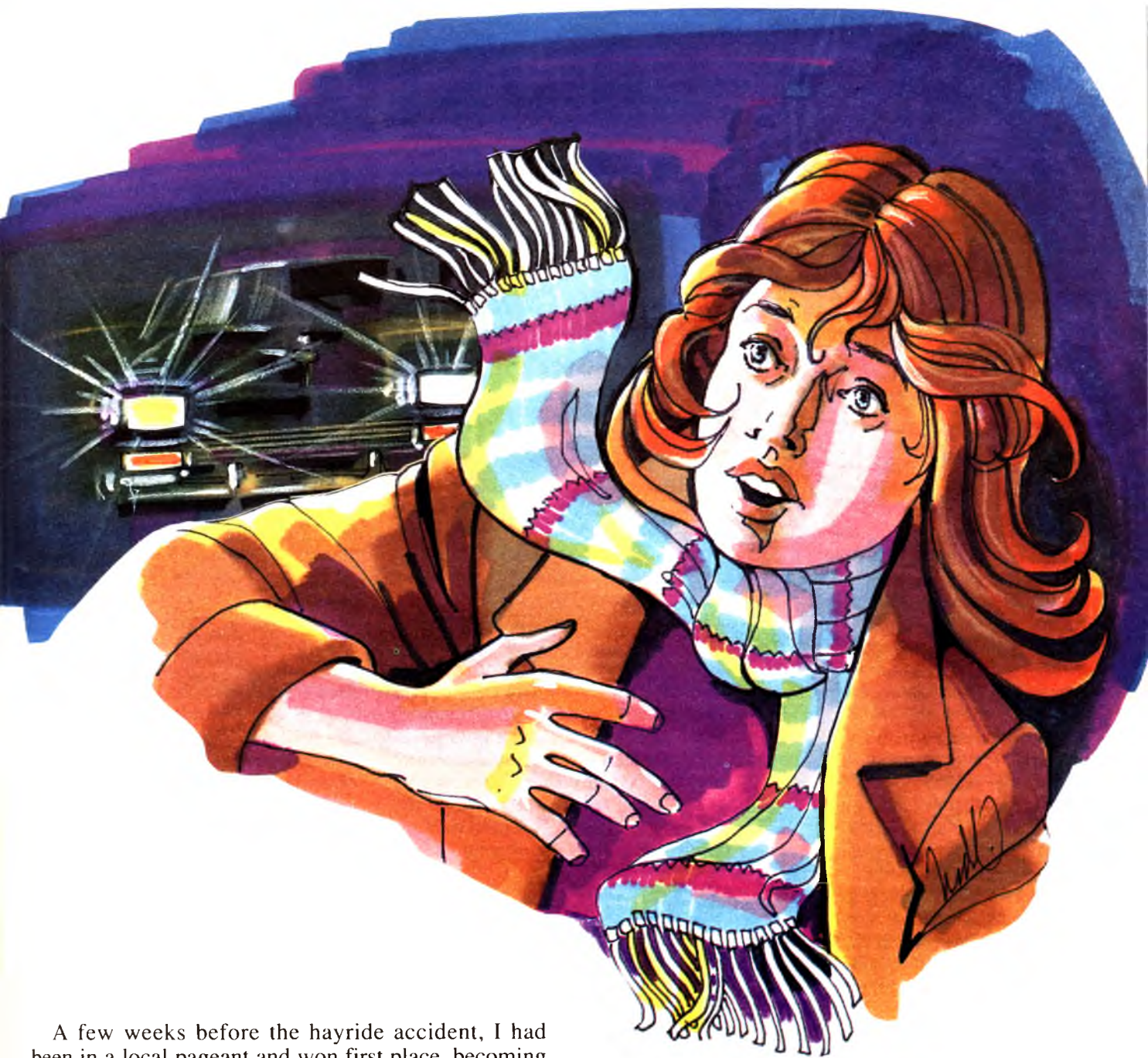
I was gathering my small purse, gloves, and papers. Dad opened the door. I looked up at him, totally convinced in my seven-year-old heart that he was more handsome and smelled better than any Daddy—anywhere.

He extended his hand to me with a twinkle in his eye and said, "A hand, my lady?" Then he swept me up into his arms and told me how pretty I was and that ". . . no father has ever loved a little girl more than I love you."

My dad wasn't given to outbursts of emotion. He worked morning till night on the farm and also at a small shop in town as a welder. The robust Irish clan he came from worked hard and were devoted to their families. It was not an emotional kind of devotion though, it was practical. He loved us by putting food on our table.

I don't know what it was about that spring morning, that Sunday—I just don't know. In the heart of a child, one who didn't understand what a Christian father's love is really about, I thought it must have been the pretty dress, but most of all my prettiness, that Father loved.

*My face looked like a
giant scraped knee.*



A few weeks before the hayride accident, I had been in a local pageant and won first place, becoming the local festival queen. Dad didn't say much afterward, he just stood beside me with his arm over my shoulders, beaming. Once more, I was his pretty little girl. I felt basked in his love.

Immediately after my accident, I drifted in and out of consciousness. Whenever my mind cleared even slightly, I wondered about my face. I was bleeding internally and had a severe concussion, but I wondered about my face.

In the midst of shots and doctors probing at me, it never occurred to me that my concern with appearance was disproportionate and unhealthy.

I was unable to open my eyes more than a slit the next morning when I asked a nurse for a mirror. She didn't look at my face as she took my blood pressure. Instead, she gazed at my arm and said, "You just concern yourself with getting well, young woman."

Her refusal to give me a mirror only fueled irrational determination. If she wouldn't give me a mirror, I reasoned, it must be worse than I imagined. My face felt tight and itchy. It burned sometimes and just ached other times. I didn't touch it though, because my doctor told me it might cause infection.

My parents kept vigil at my bedside. They also battled with me to keep mirrors away. As my body healed internally and strength returned, I became increasingly difficult.

At one point, for the third or fourth time in less than an hour, I asked, pleaded, and demanded that Dad give me a mirror. Five days had passed since the accident.

Angry and beaten down, he snapped, "Don't ask me again! I said no and that's it!"

continued on page 33

CAN A CHRISTIAN BE A SPORTSWRITER?

PLNC Conducts Sports Journalism Conference

ARTICLE AND PHOTOS BY DEAN NELSON

In a unique mix of business, sports, education, and journalism, Point Loma Nazarene College recently conducted its second AT&T Sports Journalism Conference in central Florida, using major league baseball's spring training as its backdrop.

Last year, the college hosted the conference on its campus, from which the America's Cup yachting race could be seen. The decision to move the conference to Florida gave the participants more sports options in a smaller region.

The conference provides high school seniors an all-expenses-paid week of being credentialed media covering sporting events, interviewing players and coaches, getting advice from professional sportswriters, and filing stories with their hometown media. AT&T provides most of the funding, with other corporate sponsorship coming from Nike, Baseball Weekly, *Yachting* magazine, and *USA Today*.

Applications and posters for the conference were sent to every high school, public and private, in the country. Announcements were also published in *USA Today*. Approximately 1,000 students applied and 51 were chosen—one from each state and the District of Columbia.

Coincidentally, two of the participants have Nazarene ties. The representative from Missouri, Tristan Smith, attends Dundee Hills Church of the Nazarene in Kansas City; the father of Jennifer Horner, who repre-

sented New Hampshire, graduated from Eastern Nazarene College.

The aspiring sportswriters visited Dodgertown in Vero Beach; interviewed baseball players, coaches, and executives while at a New York Mets/Montreal Expos game; interviewed basketball players Harold Miner and Scott Skiles at an NBA game between the Orlando Magic and the Miami Heat; sat in the press area with other sportswriters during the National Hockey League game between the Tampa Bay Lightning and the Buffalo Sabres; toured the world-class athletic facilities of the University of Florida where they interviewed the athletic director, coach-

es, and players; interviewed former boxing champ Ken Norton; and spent half of a day with Tampa Bay Buccaneer football coach Sam Wyche and Buc players and assistant coaches.

"I don't know of another conference like it," said Douglas Jackson, a PLNC business professor who helped organize the event. "Everyone the students talked to emphasized the need for integrity, honesty, and accuracy in their writing. You might hear the same thing in a classroom and not take it seriously, but you'll take note of it when Sam Wyche gets eyeball to eyeball with you and tells you how important this is."

Each night the students returned to



Students interview Montreal Expos coach Felipe Alou.



Mayor Hood of Orlando welcomes the students to an Orlando Magic NBA game. Doug Jackson, PLNC professor, is at left.

their hotel in Winter Park to write their stories for the day. AT&T transformed the hotel's top-floor banquet hall into a newsroom, with computer terminals, fax machines, printers, and phones. College mentors and faculty from PLNC worked with the students as writing coaches, helping prepare the stories for publication or broadcast.

At the end of the conference, AT&T officials chose four students to receive \$1,000 scholarships to the colleges of their choice. One of last year's scholarship winners, Molly Yanity of Ohio, is now a journalism major at PLNC. She put her expertise to good use and is working this summer for the San Diego Padres baseball team's radio crew.

"The purpose of the conference is not really to recruit," said Jackson, "but it is a nice side benefit. The purpose is to try to bring business and education together in a way that is mutually beneficial. If a conference like this also improves the quality of journalism in the country, then society at large benefits too."

Another benefit is that students saw firsthand the commercialism and

idolatry that go with big-time sports. Many were turned off by what they saw.

"This article is brought to you by a wide assortment of phone companies, various sneaker manufacturers, and

Scholarship winner, Molly Yanity, is a journalism major at PLNC and a member of the San Diego Padres radio crew.

the entire alcohol and tobacco industries," wrote Aaron Katersky of Massachusetts in one of his dispatches.

"In our society we value the ability to slam dunk above the ability of Ms. Rosencrantz to teach little Timmy how to read and do arithmetic," wrote Michael Immings of Hawaii. "This country is losing its edge because we are so undereducated, yet we continue to set our priorities on sports and other entertainments. Why not give teachers million-dollar salaries; after all, they're the ones who will give this nation a future."

Professor Jackson said that the negative response to the commercialism of sports surprised him. "I was impressed with the way some of the students saw through the hype," he said. "My guess is that those will be the great sportswriters of the next generation. They're the ones who will see that yes, it is possible to take sports too seriously. We could use more writers like that."

Dean Nelson was also one of the conference organizers. He codirects the journalism program at PLNC and wrote the book *Small Medium, Large Impact: The Miracle of World Mission Radio*, recently published by Beacon Hill Press.

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A GIFT OF ENCOURAGEMENT

ARTICLE AND PHOTOGRAPHS BY LAURI SCHUNK

T*rust in the Lord with all thine heart, and lean not unto thine own understanding (Proverbs 3:5).*

"That's one of my favorite Bible verses, and my mother's too," says Maye Crumm of Wichita, Kans. Maye values the example her mother, Belle Carter, set for her to follow as writer, educator, and encourager. Belle built others up by emphasizing ethics, manners, and the Golden Rule. With a laugh, Maye says, "Oh, how I remember her teaching the Golden Rule!"

Maye inherited her spiritual gift from her mother. According to Alton Dunn, her pastor at the Indian Hills Church of the Nazarene, "Maye is an encourager too. She always has a word and a smile to build others up."

Maye became a Nazarene at age 12 in Eschol Valley Church of the Nazarene, a small country church in Oklahoma. Since then, she's always belonged to small churches, ones that felt like that small Oklahoma church.

In the 74 years from her birth in a log cabin in Albany, Tenn., to life today in a historic castle, she has made a difference in the world through her dedication to Christian service.

A lifelong educator, Maye was principal in several small districts in Oklahoma and Colorado before coming to Wichita in 1949, where she became a reporter at Beech Aircraft where her husband worked as an engineer. Then she established two college prep high schools in Wichita in the '50s to minister to young people who didn't succeed in the public school system. In 1960, to house her growing school, she and her now-deceased husband, Carl, bought what was known as the Campbell Castle on the banks of the Arkansas River in Wichita.

Maye has invested her life in young people. She says, "I can see where they've come from and where they're heading."

Even if others can't. Many of the young people she

has taken into her private school, named Belle Carter High School in honor of her mother and housed in Crumm Castle since 1960, did not fit into the public school system for one reason or another. Almost 800 students have graduated from her school over the



***"I was an orphan.
I needed individual
attention I wasn't
getting anywhere else."***

years, students who might have been lost in the system otherwise.

"We all had high IQ's," says Jim Newell, her first student, "but we couldn't make it in the public schools."

Newell adds, "In 1970, I became the first certified dyslexic in the U.S." Newell went to court in Hawaii for the right to take an oral instead of a written test for a contractor's license.

"Maye took me in and helped me learn." Newell is now a building contractor. He's run several businesses, including antique and gift shops and a wholesale nursery. He can't say enough good about Maye. "She is a wonderful person and a good teacher too. She took the worst kids in school under her wing. She saw more in you than anyone else did." He adds, "I can't think how many people she's helped, some in depression, some near suicide. She's really made a difference."

Kim Vreelin came to Maye's school in about 1960. She was having problems in school because she was rebellious. "I couldn't stand authoritarianism. If the teachers told me what to do, I'd tell them to shut up.

***Almost 800 students
have graduated from
Maye Crumm's
Belle Carter High School.***

"Maye was different. She wanted to help you, not boss you around. She looked you in the eye—you were important, you mattered." Kim feels Maye answered basic human needs in her students. "I was an orphan. I needed individual attention I wasn't getting anywhere else."

Kim knew Maye was her friend. "I still feel she is

Maye Crumm in her castle school.



Crumm Castle

A Silverdale stone structure with 28 rooms as well as 7 secret passages, Crumm Castle was built in 1888 during a time of economic expansion in a growing cowtown. It has seen boom and bust times but is now on the National Register of places of architectural interest. Maye Crumm is its third owner, after Burton Harvey Campbell who built it and Walter Morris, a Wichita real estate developer, who bought it in 1910.

Styled after feudal castles in Scotland, it features lamps, light fixtures, and hardwood mantles made in Europe, as well as handlaid tongue-and-groove wood flooring.

Maye is attempting to save the castle and preserve its place in the history of the native Americans, fur traders, cattlemen, and land speculators who moved along the Arkansas River. She continues to give public speeches about the castle, encourage tours, host conventions, provide a place for weddings, church craft shows, or meetings.

my friend. I could call her today, and she'd be the same now as she was then."

Leslie Love Appleby is another student Maye reached. "I've followed her example, helping kids with special problems," Leslie says.

Leslie works in a transition program at Maude Carpenter Children's Home in Wichita with children adjudicated in need of care or as juvenile offenders. "They're often kids from foster care or one-parent families, abused or neglected kids."

In 1967, when Leslie was in sixth grade, she missed a lot of school due to a combined onslaught of tonsillitis and food poisoning. A family friend at the



Maye's office at Crumm Castle is simple but elegant.

police department recommended Maye: "She can teach kids needing help."

Leslie says, "She was a good psychologist, counselor, surrogate parent." In 1969, at age 14, Leslie returned to Maye for more help. "I was carrying my first child. I was so scared, so hostile."

But Maye took her into her arms and said, "Honey, women have babies all the time." She never judged Leslie but rather accepted her as she did all the other young people in her acquaintance.

Maye has written numerous poems and books, including seven books for children. "All the children's stories took place on the Oklahoma farm where I grew up," she says. In the 1970s, she published three calendars that featured photos of the historic castle as well as her poetry.

"In the winter, I sit in the solarium with its 18th-century doors, and in the summer I sit on the second-floor balcony, and then I write." Besides writing, she collects dolls and loves to tend her houseplants and her 14-year-old yellow tomcat, Morris. "He looks just like the Morris on TV." Last Christmas, Morris got a new housemate—Benjamin, a black and white kitten Maye found on her doorstep in a snowstorm.

She lives serenely. "I don't have as much stress as most people. I've learned when to slow down, how to slow down, and when to start back up again. The secret is to have a focus for every day. I plan my day the night before, my clothes, my list of things to do. Then

I pray. When I wake up, I get up, and I dress up in clothes that make me feel good."

A hard worker, Maye has made family and church activities her life; over the years she worked, yet had energy left for volunteering in Boy Scouts; Blue Birds; CoEd, a church organization for young teens; the Continental Drum and Bugle Corps, where she traveled by bus from Canada to Alabama, from east to west, acting as the group's president and cooking from a chuckwagon.

Leslie Appleby, the young girl Maye influenced in the '60s, says she learned some of her first lessons in following the Lord from Maye. "I didn't know anything about Jesus when I was a child," Leslie says. "My grandmother was a Christian, but I didn't understand and I didn't know how to ask. One day, though, I worked up the courage to ask Maye, 'Are there any ghosts in the castle?'"

Maye answered in her warm Oklahoma drawl, "Why, honey, the only ghost here is the Holy Ghost."

As a result of Maye's loving involvement, Leslie now knows the Holy Ghost. She's seen her Lord at work in Maye's hands and feet and heart. H

Back in the Parade

I come to God and sense the immense wonder of what He has made and the marvel of how He keeps it all running.

The sheer beauty and preciseness of it all astonishes me. A beating heart, the sailing planets, the majestic mountains, and a sparkling tear on the face of a child.

How often I feel dislocated and out of proportion, poorly put together and out of sync.

As a child, I remember the sound and efforts of frustration when the bicycle chain came off the sprocket. Such clatter, such lack of power and progress.

It happened once in a parade with crepe paper woven through my spokes. With the whole world watching, I had to stop and get things back on track.

A man in the crowd stepped out to help the little boy with the homemade fenderless bike.

I stopped today in a larger parade, with eternity woven through my spokes. A Man steps out of the crowd to get things back on track. And He is the same One who laughs at shooting stars and ignites the light in a baby's eye. He wipes the grease of my problem from His hands on the garments of His holiness and smiles as I peddle my way back into the parade.

Submitted by Brenda Cole



My Father's Kiss

continued from page 27

I wish I could offer an excuse for what I said. I propped myself on my elbows and through lips that could barely move, I hissed, "You don't love me. Now that I'm not pretty anymore, you just don't love me!"

Dad looked like someone knocked the life out of him. He slowly lowered into a chair and put his head in his hands. His shoulders heaved. My mother walked over and put her hand on his shoulder. I collapsed against the pillows. The room was quiet, filled with the soft sound of my father trying to control his tears.

I didn't ask my parents for a mirror again. Instead, I waited until someone was straightening my room the next morning. I figured that someone from the house-keeping division wouldn't know about the "no mirror" order.

My curtain was drawn as if I were taking a sponge bath. From behind it, I asked for a mirror which, "I must have mislaid." After a little searching, she found one and discreetly handed it to me around the curtain.

Nothing could have prepared me for what I saw. Instead of the familiar glowing complexion and pretty features, an image that resembled a giant scraped knee, oozing and bright pink, looked out at me. My eyes and lips were crusted and swollen. Hardly a patch of skin, ear to ear, had escaped trauma.

My father arrived with magazines and homework tucked under his arm a little while later. He found me staring into the mirror. Over and over, my mind cried, "My life is over, everyone will be repulsed by me . . ."

He pried my fingers from around the mirror without mercy as he matter-of-factly said, "It isn't important . . . this doesn't change anything that matters . . . no one will love you less . . ." with each finger he loosened.

Finally, he got the mirror away and tossed it into a chair, then sat on the edge of my bed, taking me in his arms.

"I know what you think," he said.

"You couldn't," I mumbled, turning away from him and staring out the window.

"You're wrong though," he continued, ignoring my self-pity. "This will not change anything," he repeated. He put his hand on my arm, running it over an IV needle. "The people who love you have seen you at your worst, you know."

"Right. Seen me with rollers or with cold cream, not with my face ripped off!"

"Let's talk about me then. I love you. Nothing will ever change that, because it's you I love, not your looks. I've changed your diapers and watched your skin change to a cluster of blisters with chicken pox.

I've wiped up your bloody nose and held your head while you threw up in the toilet.

"I've loved you when you weren't pretty," he hesitated and then continued. "Yesterday you were ugly, not because of your skin, either, but because you acted ugly. But I'm here today

and I'll be here tomorrow. Fathers don't stop loving their children no matter what life takes away from them. You will be blessed if life takes only your face."

I turned to my father, feeling that it was all words, spoken out of duty—polite lies. I looked at him through swollen eyes and spoke through bloody lips.

"Look at me then, Daddy. Look at me and tell me you love me!" My tone of voice and words defied and accused him, a father guilty of only love.

I will never forget what happened next. As he looked into my battered face, his eyes filled with tears. Slowly, Father leaned toward me, with his eyes open, he gently kissed my scabbed, oozing lips.

It was the kiss that tucked me in every night of my young life, the kiss that warmed each morning. My father's kiss was probably the one thing carrying the power to assure me that love doesn't change. In that way, a Christian father's love is an echo of God's love. It was a kiss echoing eternity. A kiss that works on twisted lips.

All that remains of my accident's scarring ability many years later is one tiny indentation just above an eyebrow. But my father's kiss and all it taught me about love stays with me.

You don't love me. Now that I'm not pretty anymore, you just don't love me!"

Of Sacred Space and Spiritual Geography

Tell me the landscape in which you live, and I will tell you who you are," wrote Jose Ortega y Gasset. The interplay of our physical and our spiritual locations has intrigued me for a number of years.

One person in an apparently deserted and dreary context lives with joy and fulfillment. The person next door struggles and complains and fights out against everything and everyone.

One person in an apparently ideal setting grumbles and grouches about everything. The person next door celebrates the wonder of that specific world. Sometimes they even live in the same house together.

Recently, Kathleen Norris struck a major chord in my Dakota-born and -nurtured heart with her book *Dakota: A Spiritual Geography*. She recounts the story of her own life pattern, which led her to move back to the farm that her grandparents had built. "Nearly 20 years ago I returned to the holy ground of my childhood summers . . . More than any other place I lived as a child or young adult . . . this is my spiritual geography, the place where I've wrestled my story out of the circumstances of landscape and inheritance."¹

I fell to wondering about my own spiritual geography. I considered drawing a map of my spiritual geography. I started asking myself questions about the way the physical has impacted my spiritual growth. I mused about the way in which my spiritual geography colored my physical geography.

I even dared to wonder how the geography of Palestine affected the faith of the Israelites—or vice versa.

I thought about the sacred space created by the altars of Abraham and Isaac and Jacob. I thought about the places made sacred by the life and ministry of Jesus—the Jordan, the location where the Sermon on the Mount was proclaimed, the place of the Crucifixion, and the site of the empty tomb.

Then my thoughts turned to the place where I work. I was showing some friends through Nazarene Theological Seminary. We walked into the chapel and I heard myself saying, "This is a sacred and dedicated space. Many important persons have made significant decisions in this space. I believe there is a special sacredness that has accumulated within this room."

This man, who shared my same last name—we could find no clear family connections, had only been a Christian for a few years. He asked if he could pray in that sacred atmosphere. It was a powerful moment for both of us as we knelt together at the altar—I dare say, a piece of our spiritual geography. I know that I often recall that moment when I enter the chapel.

There are sanctuaries for each of us in which crucial life decisions were made. To return to that physical location affects us in ways that are difficult to describe.

When a church builds a new sanctuary, worship services often seem to be incomplete until some major victories have been wrestled from certain defeat at its altars. Only an accumulation of victories transforms that spiritually sterile location into sacred space.

A soul friend who had never visited my office asked me to take her on a verbal tour through it. When I had completed the journey, she simply asked, "How would anyone know that a Christian works there?" She was asking me how my spiritual geography had colored my physical geography. I promptly more carefully designed my office to reflect my ultimate geography.

I have a friend whose office contains a loft to which he climbs via a ladder to attend to his devotional exercises and meditations—a sort of "upper room." It is his sacred space

How many sacred and safe places do you have? How many do you need?

for communion with the Lord.

Gordon MacDonald writes of the necessity of "safe places" in order to find renewal. He defines a safe place as "a place of silence where the inward ears can hear, a place of beauty where the eyes can take in color, form, and order (the symbols of God's being and actions), and a place of peace where the body can relax as the inward person reaches upward to hear the Spirit speak."²

Cleland McAfee, the hymn writer, penned the words:

*There is a place of quiet rest,
Near to the heart of God;*



*A place where sin cannot molest,
Near to the heart of God.*

The location in which we attend to our devotional exercises affects the quality of our meditations. The location to which we retreat for our moments alone with God should be chosen with care.

Michel Quoist reflected upon the concept of sacred space and wrote, "I understood then that I carry my hermitage [the monastic term for the secluded residence in which a hermit lives] around with me and that I don't need to go too far to meet my Lord. I often need to withdraw into my retreat, if only for a few minutes. Christ waits for me there."¹

Ken Bible's new hymn, "In Your Presence, God Almighty," captures the same note:

*In Your presence, now, forever;
Other joys will go and come.
You are God and Friend and Father;
You are here, and I am home.*²

Where is your safe and sacred space? A certain chair in your home? A particular tree along a path? A specific pew at church?

How many sacred and safe spaces do you have? How many do you need? How many would you like to have?

How could your life be richer if you paid attention to sacred space and spiritual geography?

1. Kathleen Norris, *Dakota: A Spiritual Geography* (New York: Ticknor & Fields, 1993), 2.

2. Gordon MacDonald, *Restoring the Spiritual Passion* (Nashville: Oliver Nelson, 1989), 153.

3. Michel Quoist, *With Open Heart* (New York: Crossroad, 1983), 154.

4. Ken Bible, *His Personal Presence: Trusting the One Who Is Always with Us* (Kansas City: Crystal Sea Books, 1993), 40.

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



PROFILE



NAME:

Dr. Mario J. Zani

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PREVIOUS MINISTRY ASSIGNMENTS:

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ON MINISTRY:

"'First impressions last forever,' and it happened to me during February 1977, when I first walked onto the campus of Nazarene Theological Seminary. Accompanied by a friend, we drove all the way from Colorado Springs to Kansas City during a heavy winter storm. The morning we arrived, Dr. Willard Taylor received me in his office. My English was poor, but he patiently explained the requirements to enter the M.Div. program. I felt welcomed and loved. On my way back to Colorado, I said to my friend: 'If all the faculty is like Dr. Taylor, this is the place where I want to study.' My first impression was confirmed repeatedly. In this kind of environment, I was trained to better serve the Lord."

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

The Bridge to Nowhere

BY LEE ANNE HORLOCKER

In a city in Southwest Florida that is not so big, and not so small, either, there is a bridge. This bridge is very unique. It is well constructed. It could easily be called a foot-bridge, and one could walk across to the other side. It is constructed of very nice wood and was built in a quiet place. In fact, the bridge sits at the edge of a woods.

There is only one thing wrong with this bridge. Nobody has ever been seen to walk on this bridge. This bridge goes absolutely nowhere.

Sometimes, our lives seem just like this bridge. Our lives, at times, seem pointless and seem like they are going nowhere. Then Jesus comes to us and asks us to be His children. Suddenly, our lives have meaning. They are no longer like the bridge that goes nowhere. Our lives are going somewhere.

Jesus said, "I am the way, the truth, and the life" (John 14:6). Jesus makes a way for us. If we love Him, we will live with Him forever. He is building a big house for us to live in with Him. With Jesus in our lives, He makes our journey so that it goes somewhere. All we have to do is follow.

THE QUESTION BOX

Conducted by Wesley Tracy, *Editor*

Q. I became a Christian six months ago. I work for one of the major U.S. tobacco companies. They have given me three promotions in four years. I receive a salary of more than \$55,000 per year. I want to leave because I cannot feel comfortable about being a Christian and working in the tobacco industry. I've tried hard to find another job, but the only job I have been able to find pays some \$20,000 less than what I now make. I think I should take the pay cut, but I have a wife and two children to support. My friends say I should get a second opinion, before I make such a drastic move. Do you think I should quit my \$55,000 job with the tobacco company and take the lesser salary?

A. Yes. Jesus' words still apply. "One's life does not consist in the abundance of the things he possesses" (Luke 12:15, NKJV).

Q. Our church is raising a lot of money for a new building—which we really need. However, one of the fund-raising techniques is to sell bonds to people in and outside the church. Thus persons will be receiving "interest" payments from the church when the bonds come due. Given the statements in the Bible against charging interest (Leviticus 25:36-37; Deuteronomy 23:19; Psalm 15:5), I am afraid that our church, in paying interest to Christians or to bankers, is violating the scriptures. What do you think?

A. We must be careful about tearing a page out of antiquity and pasting it on current times without first transposing it into the timeless principles that lie behind it. That is to say that the scriptures cited above cannot be expected to give detailed advice about the complex world of modern financial matters. That would be too literalistic, too simplistic—though some Christians often interpret the Bible in such nonproductive ways.

We must build the hermeneutical bridge from antiquity to the present in order to derive the best guidance from Scripture. For example, the cluster of scriptures that you cite (along with others on similar themes) do point to some timeless principles that apply to every time and age. Here are some of them.

1. The godly person will make sure that all of his or her business transactions—buying, selling, lending, borrowing—are managed righteously.
2. God's judgment will fall on all those who use their financial dealings to fulfill greedy desires for riches.
3. God promises to punish those who oppress the poor through any and all unjust uses of wealth.
4. Within the community of faith, God expects His people to be honest and generous in financial dealings with each other.
5. All our wealth belongs to God, and we are stewards who will be held accountable for our use of His blessings.

If we are going to take the Scriptures with literal legalism, we have on our hands a host of other regulations that we must honor, such as the biblical injunction to kill all witches, execute homosexuals, slaughter certain types of adulterers, and put to death unruly sons. Fur-

ther, the legalistic-literal disciple will have to refrain from eating pork or catfish (carp is OK). Further, an emasculated man could not attend church—maybe Sunday School class—but not the assembly of the Lord. Well, this list could go on and on.

So what do we do with all those scriptures, those Old Testament passages that preserve for our benefit the ancient record of God's dealings with His people? Simple—we derive from them the timeless principles that underlie them—those truths that are always true in all eras, in all cultures. But isn't that hard? Wouldn't we all have to have advanced degrees in biblical theology to know what those timeless principles are? Not really. You see, God in His wisdom has done it for us. In His wise providence He provides us with the principles that the whole Old Testament teaches—we call them the Ten Commandments. They are an astute summary of the Mosaic books, and in a more general sense, the whole Old Testament.

We find similar summaries in the New Testament too. I sometimes refer to all these as the Body, Soul, and Spirit of the Bible. The Ten Commandments I see as the Body, the Sermon on the Mount is the Soul, and the 13th chapter of 1 Corinthians is the Spirit of the Bible. If we judge all matters by these three sets of timeless principles and none are violated, then we should move ahead, confident that we are not transgressing God's will. **H**

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



P&B Update:

Benefits Pass \$75 Million Mark During 75th Anniversary Year

The actions of the 1919 General Assembly are seen as the official beginnings of the work of Pensions and Benefits in the Church of the Nazarene. Therefore, 1993 marks the entry into the 75th year of this ministry on behalf of Nazarene ministers and their widowed spouses.

From 1971, when the current "Basic" Pension Plan began, through the first part of 1993, the accumulative amount of pensions paid to "Basic" Pension recipients passed the \$75 million mark. Also, financial reports indicate that over \$7.5 million were paid out in "Basic" Pension Plan benefits during 1992.

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

Christian Marriage Journal

J. PAUL AND MARILYN TURNER



Do You Value Your Marriage Higher than Winning, Losing, Escaping, or Feeling Comfortable?

Most people in the heat of the divorce battle tend to blame their spouse as the problem. But the truth is that both partners are responsible for the demise of the marriage. Destructive habits follow people into new relationships. This probably accounts for the fact that 60 percent of second marriages in America also end in divorce.

Then there are the kids. Most of them want their parents to stay together. But the sad fact is that many of them are spectators to the coming and going of adult serial partners. It was family therapist Carl Whitaker who said, "When children are involved, there's no such thing as a divorce." We have paid a heavy price for the freedom of disposable marriages. And the bills are still coming in.

There seems to be a pessimism about marriage. For many couples their problems never get resolved. It's the hopeless feeling that "our past performances have done their dirty work and there's nothing we can do about it." Not so! The good news is that our current performances are changeable and, therefore, worth changing. Marriages are worth saving. Most problems are solvable. Unhappy marriages can be changed. Family therapist Michele Davis suggests that perhaps we should believe in the idea of divorcing the old marriage and beginning a new one—with the same partner.

To begin working on a new same-partner marriage, couples can be empowered and taught to do more of what works for them and less of what doesn't. It's possible for them to identify what they do differently when they are getting along so they can do more of it. They can also identify counterproductive methods of interacting so they can do less of that.

Research shows that the primary complaint leading to divorce is not physical abuse, financial mismanagement, or even infidelity, to name a few. Rather, the fundamental reasons why people divorce are lack of communication and intimacy. There is a bit of irony in this because people cannot "not communicate."

Perhaps we need to do a better job of dealing with the "how to." We're pretty good at explaining the "why to"—a biblical rationale for couples

Perhaps we should entertain the idea of divorcing the old marriage and beginning a new one—with the same partner.

staying together and working things out. But our "how to" strategies need help. Wouldn't it be fantastic if every local church had a marriage-enriching, divorce-preventing strategy in place? No couple should walk out our back door saying, "There was nothing there to help us stay together and stay alive maritally, and we needed help." It would be fantastic if our pastors could report at their assemblies the number of divorces that were prevented because of an in-place strategy of prevention as well as cure.

Part of that strategy is to provide opportunities to learn Christlike problem-solving skills. Perhaps we can explain them best as "What ifs?"

What if we could help husbands and wives move deeper into conversation—to go deeper and avoid staying on the surface of unemotional

chitchat, especially when they want to productively resolve differences or grapple with an issue?

What if we could help couples be more disclosing and transparent—help them to do a better job of getting in touch with their intentions and feelings and articulate these to each other?

What if we could help them get out of the terrible trap of character assassination in subtle increments—sending messages of death to each other instead of messages of life?

What if we could find a way to help couples lovingly confront their issues where there would be a maximum possibility of satisfactory resolution with a minimum of threat—where the relationship is valued as higher than winning, losing, escaping, or even feeling comfortable?

We have a term for people who are in nuptial union. It's called marriage. We also have a term for those who end that union. It's called divorce. But what about a term for married couples who intend to leave no stone unturned to stay married? What about the couple whose marriage is valued higher than winning, losing, escaping, or feeling comfortable? Someone suggested we call it "marriaging." This is what couples do to make their marriages work. And yes, that's exactly what it takes, work. God's work! High work! Fun work! It is a vibrant, life-giving, others-centered act of discipleship—two people who teach and learn from each other until one lays the other in the arms of Jesus.

J. Paul and Marilyn Turner live in Olathe, Kans., where J. Paul is pastor of lay ministries at College Church of the Nazarene. Marilyn is administrative assistant to Bob Drummond, vice president of student development, MidAmerica Nazarene College.

HH



Two Bouquets

Good morning, Dr. Tracy:

My letter brings two bouquets of thanks.

... to you for the inspiring and timely article "Come on Home" (March issue). It was simple, direct, honest, and long overdue. Nazarenes across the board should read it once a week to jog our memory.

... to Julie Durham for "Embracing the 'V' Word" (April issue). It was one of those "Wish I'd said that" type articles. Perhaps many of us identify with the theories she outlines.

Accept my appreciation for your faithful ministry through the avenue of the written word.

*Omajean S. Smith
Charleston, W.Va.*

"V" Word

I have subscribed for many years. Most of the articles are dull and do not have much life in them. I do enjoy the question box and the news pages. Our April issue came today. I really enjoyed the article "Embracing the 'V' Word." It was well written and brought out the standards we need in our churches. I would like to see more articles like this one. I would like to see some articles on abortion, holiness, stress, AIDS, other STDs, problems raising teenagers, and the problems of our times.

I do believe in the death penalty, and feel that it is not used enough in our days.

*Larry L. Cox
Kenmore, N.Dak.*

Irony Galore

I believe that there will be not a few letters which will comment on the March 4 editorial, "Come on Home." It was a fine piece of writing and very true. This paragraph summed up the article, "It is time to come home. Time to stop trying to be citizens of two countries. It is time to stop trying to blend God's way with our own wants and lusts. Come home to Christian simplicity, discipline, and holiness of heart and life." Well said!

Then readers turned to "Close to Home—News About Nazarenes" with the listing of a Nazarene professor appearing on an American TV game show and winning "a washer and dryer, two motorbikes, and \$2,500 in cash." I thought, "Of all the news items that could have appeared about Nazarenes, Tom Felder chose to tell us about the trivial."

Actually, I smiled at the great irony of the editorial and the news item.

*David Rainey
Innisfail, Alberta*

Signs and Wonders

I just had to write and thank you for the beautiful article, "Signs and Wonders of Easter" (April 1993). My Holy Week was more glorious and beautiful because of the devotions for each day you wrote for us.

The thoughts you wrote truly came from the blessed Holy Spirit!

*Connie Dambrosio
Box Ford, Mass.*

Death Penalty Rightly Opposed

The *Herald of Holiness* should be congratulated for its courage. I have never seen an article opposing the death penalty in an evangelical publication. Pastor Dally writing in the April *Herald* is correct. The death penalty was permitted in Old Testament days. But "Today we do not live in a theocracy. Our government does not answer to God." Society has the right to protect itself, but never the right to end a life that God created.

*Bob Crump
Bridgeton, Mo.*

The Death Penalty—Close to Home

I read with much interest, "A Pastor Looks at the Death Penalty." Like John W. Dally, I have had a change of heart regarding the death penalty. There was a time when I was an avid supporter of capital punishment, and thought that every person found guilty of murder should swing for it. I had reached that conclusion without ever studying the pros and cons of it.

Then in 1983, my young brother, Joe, was accused of being an Ulster Protestant Terrorist who had killed two Irish Catholics. He was found guilty. If the death penalty had not been abolished, my brother probably would have hanged. He was sentenced to life imprisonment. The incident made me think more about capital punishment than ever before.

At the trial in Belfast, Northern Ireland, there was a judge but no jury. There was only one witness. He, himself, was a convicted terrorist who had made a deal with the police. If he would testify in court, he would be set free, given a new identity, and resettled in another country. Given those circumstances, I would never have wanted my brother, or anyone else, to die.

Just over a year ago, on December 21, 1991, another of my brothers in Belfast was shot and killed by the I.R.A. It was the most devastating thing that ever happened to me. While I deplore the activities of terrorists, Protestant or Roman Catholic, I do not want the people who killed my brother to be executed for it.

I have done some awful things in my lifetime. God has wonderfully forgiven me and set me free. I freely forgive those who murdered my brother and long that they, too, may come to know that there's a far better way to live than the way they have been living. Christ can make it happen.

*Hugh Gorman
Red Deer, Alberta*

How Could You?

I am referring to "A Pastor Looks at the Death Penalty." Although this preacher is entitled to his opinion and interpretation (I wonder how he could have forgotten the two liars in the New Testament that fell down dead for lying about their giving)—I was greatly concerned and even angered that you would have the stamina to publish it in a magazine that goes to many homes. Rose Bird did enough harm to California, letting heinous criminals (like Charles Manson) continue enjoying free board and room for their crimes. It is hard to understand.

I do not understand why you would even think of printing it in the *Herald* at all. This article is by far the worst presentation of our church and feelings that I've ever read in a long time.

*Karen Wood
Huntington Beach, Calif.*

Capital Punishment Delegated to the State

Surely, the Church is not the instrument of capital punishment, but the State is. In the Old Testament, Church and State were one in a Theocracy. Israel served in both capacities. In the New Testament, however, Church and State are separated as stated in Romans 13 where distinction is made between "he," the State, and "ye," the Church.

Mr. Dally says he finds no support for capital punishment in the New Testament. Well, it was written to the Church, not the State.

God is the giver of life. He has the right to take life. He has the right and authority to delegate that right which He has given to the State—not the Church.

*George R. Brunk II
Harrisonburg, Va.*

More Mail Notes on Capital Punishment

Out of respect for who God is, He demands the death penalty for murder because man was made in the image of God.

I would also think that a murderer would be much more likely to repent if he knew he was going to die and when.

Pella, Iowa

I'm sure God believes in capital punishment or he would not have made a hell.

Cranberry, Pa.

Rev. Dally asks, "When was putting a man to death ever redemptive?" The answer is, "On the day the state of Texas executed serial murderer Ted Bundy." . . . Bundy waited—literally—to the very last minutes of his life before consenting to receive the Lord as his Savior . . . Only the final, utter, imminent certainty of physical death was capable of bringing him to the fear of God.

Auburn, Maine

I was shocked when I received my April *Herald of Holiness* and read the article "A Pastor Looks at the Death Penalty." . . . God showed me by this article that I have to be so strong in Christ that if my church, my pastor, and anyone else goes against what I know to be right . . . I will plant my feet and . . . speak up. Praise the Lord. I love Him with all my heart and soul.

College Corner, Ohio

I was shocked to read John Dally's position on capital punishment . . . The liberal bug has bit him . . . I do not wish you to send me the *Herald* anymore.

Elizabeth City, N.C.

It is strange that Mr. Dally's opinions mirror the attitudes of this nation as it becomes more ungodly and wicked . . . It is clear Mr. Dally needs to ignore both crowds outside the state penitentiary and the voices telling him to question his old beliefs, and walk in the old ways (Jeremiah 6:16).

Tulsa, Okla.

While I sympathize with the pastor's heart, we can't let emotion blur our moral sense, and thereby focus on the criminal and his rights and forget the cost it has on society in this life.

Mount Vernon, Wash.

Anyone that is guilty of premeditated murder deserves to die. I say this with love in my heart.

Beaumont, Calif.

I praise God for His Word and His Spirit so I may not be misled by men on their soapbox. That, Mr. Dally, is from the New Testament.

Sarasota, Fla.

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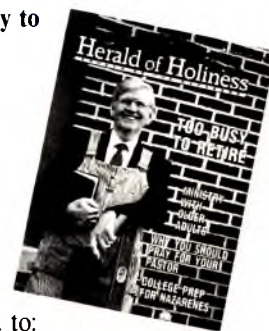
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Today it costs something like \$3,000 a year to keep one person in prison—a 22-year-old will cost a cool million by the time he or she is 55! And this while good people have been losing their jobs, their homes, are without medical care, and on the street! Why neglect them to support violent, evil human beings? . . . The certainty of death can bring repentance . . . The death penalty by injection of incorrigibly violent persons should be accepted as reasonable, humane, necessary, and scriptural.

Murrieta, Calif.

He ignored the fact that God gave the command of capital punishment for murder, not first to the children of Israel, but to Noah after the flood—and through him to all mankind and societies (Genesis 9:6).

Ridgecrest, Calif.

John Dally . . . It may interest you to know that the Bible is 47% negative. You state that you don't know of any teachings in the New Testament that justify death. I must say that you didn't look very hard . . . My dear pastor, Romans 1:32 fits you to a "T." I'm afraid, sir, as a pastor AND as a Christian you have little credibility for the simple reason you ignore outright the fact that YAHWEH-ELOEHIM, himself, INSTITUTED the death penalty.

New Market, Ontario

Foundations of the Faith in Philippians



Pledging My Allegiance?

*The important matter is this: conduct your lives as citizens of heaven who are worthy of the gospel of Christ . . . striving together as one being in the faith of the gospel (Philippians 1:27).**

The first 4th of July celebration that I remember was at Folsom Stadium in Boulder, Colo. I was only eight years old. It was raining that night, and we huddled under army blankets and shivered in the cool mountain air. After the traditional community sing, everyone was asked to light a match as a symbol of the light of liberty. I've never forgotten the dazzling sight of 40,000 matches burning in the stadium that night. The significance of citizenship and patriotism of thousands of small, individual efforts combining for one great cause is also important. My patriotic pride took root that night. As I grew older, I became aware of citizens of other countries, and I spent significant time in several other nations. I struggled with the concept of how to be a "world citizen" and also patriotic to my own country. Then I discovered the original meaning of Philippians 1:27.

Most traditional English translations make no mention of citizenship in Philippians 1:27. However, the Greek verb that Paul uses means to live as a citizen. Our words "political," "politics," and "policy" all come from this Greek root. It is possible that Paul was simply urging the Philippians to be good citizens of their country in a way that was worthy of the gospel. Philippi was a Roman colony and had been settled by retired military families. Most of them had been granted Roman citizenship for their military service. The Philippians would have understood the privileges and responsibilities

of citizenship better than any other church to which Paul wrote. To be a citizen of my country in a way that is worthy of the gospel is a challenge to the best in citizenship.

Though many scholars believe Paul was calling the Philippians to good citizenship, Philippians 3:20 suggests another interpretation. There, Paul states, "Our citizenship is in heaven." This implies that Philippians 1:27 is not about being a good citizen of Rome or Philippi or of my country. It is about conducting our lives as citizens of heaven. As part of a Roman colony, the Philippians reader would have understood that. Part of the meaning of being a Roman colony was to plant Rome itself in a new location. Roman customs and Roman values could be spread by colonization. Each colony would influence the surrounding cities of the superiority of Roman culture. As a result, rebellion against Rome would diminish and more people would be actively seeking the privileges of citizenship.

To a church that understood the role of a colony, the application was clear. Paul wanted his Philippian readers to consider themselves as a colony of heaven. Their citizenship was not from Rome or of Philippi. Their homeland was heaven, which meant that they would live as resident aliens in Philippi. Their assignment was to spread the influence of the gospel. They were to infiltrate the surrounding peoples with God's own values and with the culture of heaven. They were not waiting for God to rescue them from the wicked world and take them off to heaven. Rather, they were working to bring heaven to Philippi. If they would

conduct their lives as citizens of heaven, resistance to God would diminish and multitudes of people would be seeking to share in heaven's citizenship.

The primary call of God on our lives is not to be good citizens of our country or of the world. We are called to be citizens of heaven. For most of us, that will be quite consistent with good citizenship in our country. It does mean, however, that our allegiance is pledged to God before it is pledged to country. The impact of any one of us may not be great, but all of us striving together as citizens of heaven can plant the light of heaven on earth.

For further study: (1) Read Philippians 1:27—2:11 and 3:17—4:9. What are the privileges and responsibilities

Their homeland was heaven, which meant that they would live as resident aliens in Philippi.

sponsibilities of citizenship in heaven according to these contexts? (2) Read Matthew 13:44-46. What do these parables suggest about the price that we should be willing to pay to be citizens of the heavenly kingdom? (3) Ask the Lord to create the heart of a colonizer of heaven in you. Prayerfully seek His direction for what you can do to bring the values and culture of heaven to your community.

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



EVANGELISTS' SLATES

THE ARMSTRONGS—LEON AND LINDA: High Point, NC, July 1-4*; Roanoke, VA (Garden City), 12-18; Bridgewater, VA (Spring Creek), 19-25; Pulaski, VA, 27—Aug. 1; Stuarts Draft, VA (Good Shepherd), 2-8; Virginia District Camp, 9-15; Lynchburg, VA, 17-22; Boones Mill, VA, 24-25; Greensboro, NC, 31—Sept. 5*

BAGGETT, DALLAS W.: Scottsboro, AL, July 4; Nashville, TN, 9-11*; Hartselle, AL (First), 18; Indianapolis District Camp, Aug. 6-8; Sumiton, AL (Community), 15; Portsmouth, OH, 22-25

BAKER, RICHARD C.: Charleston, WV (Campbells Creek), 31—Sept. 5

BALLARD, DONALD K.: Millington, MI, July 11; Indianapolis, IN (General Assembly), 25; Tennessee District Assembly, Aug. 19-20; Millington, MI, 29

BELZER, DAVE AND BARBARA: White River, SD, July 6-11; Indianapolis, IN (General Assembly), 19-31

BENDER, TIM: Indianapolis, IN (Friendly), Aug. 31—Sept. 5

BENSON, MICHAEL W.: Gallatin, TN, Aug. 22-25; Winfield, KS, 29—Sept. 2

BLUE, DAVE AND DANA: Northeast Oklahoma District Assembly, July 8-10; Concerts in Oklahoma, Missouri, Florida, 11-17; Nashville, IN, 18-21*; Indianapolis, IN (General Assembly), 22-28; Elkhart, IN, 29—Aug. 8*; Southeast Oklahoma District Assembly, 9-12; Joplin Camp Meeting, 13-16; Springfield, MO (First), 20-22

BOQUIST, DOUG AND DEBBIE: Virginia District Junior High Camp, July 5-10 and 12-17; Indianapolis, IN (General Assembly), 18-31; New England Senior High Camp, Aug. 2-6 and 9-13; St. Albans, VT, 20-22; Bath, ME, 28—Sept. 1

BRAUN, C. E.: Northwestern Ohio District Camp, Aug. 1-8; Metro New York District Camp, 16-22

BRAUNIG, LUTZ: East Alton, IL (Calvary), Aug. 15; A. Mansfield, IL, 21*; Olney, IL, 29 P

BROWN, ROGER N.: Kankakee, IL (First), July 10 P; Indianapolis, IN (General Assembly), 24; Kampsville, IL, Aug. 2-8*

BURKHALTER, PAT AND DONNA: Indianapolis, IN (General Assembly), July 21-30; Prescott, AR (Liberty), Aug. 10-15; Atwood, OK, 17-22; Jacksonville, TX (Mount Hope), 24-29; Enid, OK (Maine), 31—Sept. 5

BUSHEY, RICHARD AND SHARON: Laughintown, PA, July 19—Aug. 1*

BYERS, CHARLES AND MILDRED: Topeka, KS, July 12-18*; Falls City, NE, Aug. 16-22

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Grayson, KY, July 14-17*; Catlettsburg, KY (Durbin), Aug. 25-29

CHAMBERS, LEON AND MILDRED: Iowa Camp Meeting, July 10-15

CLAY, D. E.: North Central Ohio District Assembly, July 1-4; Indianapolis, IN (General Assembly), 21-27

CLEGG, DARRELL AND KAREN: Parsons, WV, July 6-11; Parsons, WV, 11 P; Elm, PA, 23—Aug. 1*; Akron District Camp, 5; Linville, NC, 14-15*; Vienna, WV, 17-22

COFFMAN FAMILY MINISTRIES: Sebring, OH, July 15-24*; Westlake, OH (Parkside), 25; Orwell, OH (Grand Valley), Aug. 2-8; Salt Lake City, UT (Central), 29-31

COVINGTON, NATHAN A.: Tahlequah, OK, Aug. 18-22; Claremore, OK, 25-29

CROFFORD, TODD—CROFFORD/PARKER MINISTRIES: Chambers, NY, July 5-11*; Northern Michigan Teen Camp, 12-16; Ontario, 16-21*; Wilmington, NY, Aug. 4-15*; Sunbury, PA, 20-29*

DELL, JIMMY: Palisade, CO, July 11-14; Medford, OR (Southwest), 28—Aug. 1; Muskegon, MI, 8-11*; Flint, MI (Westgate), 15-18; Waterford, MI, 22-25*; Flagstaff, AZ, 29—Sept. 1

DENNISON, MARVIN E.: Hernando, FL, July 6-11; Rising Sun, MD, 13-18*; Johnstown, OH (New Hope), Aug. 3-8; Chicago Central Family Camp, 17-22; Mitchell, SD, 24-29

DOCTORIAN, SAMUEL: South Africa, July 1-4; Baton Rouge, LA, 6-12*; London, England, 19-23; Sheffield, England, 24-31*; Israel, Aug. 2-16*; Beirut, Lebanon, 17-25; Hong Kong, 26-28*

DOOLITTLE, KAREN AND KEVIN: Eastern Kentucky Children's Camp, July 1; Pittsburgh District Camp Meeting, 2-7; Central Ohio Children's Camp, 9-18; Indianapolis, IN (General Assembly), 20-28; Tipp City, OH, 30—Aug. 1; York, PA (Stillmeadow), 2-8; Dover, DE (Calvary), 9-15; Cape May, NJ (Erma Camp), 20-29

DUNMIRE, RALPH AND JOANN: Tilden, IL, July 15-25*; Illinois District Camp, Aug. 5-15; Lima, OH, 16-22*

DUTTON, BARRY AND TAVIA: Matthews, GA, July 15-25*; Dunkirk, OH, 29—Aug. 8*; Robin, Ont., 13-22*; Lovington, NM, 31—Sept. 5

FADER, WES AND MARY: Canada Atlantic District Camp, July 6-11; Moores, NY, 28—Aug. 8*; O'Leary, PE, 24-29

FREY, DONALD—THE FREY FAMILY: Michigan District Camp, July 10-18; Evansville, IN (Friendly), 20-25; Evansville, IN (Trinity), 25; Indianapolis, IN (General Assembly), 26-30; Manton, MI, Aug. 2-6*; Ithica, MI, 8*; Lansing, MI (South), 9-14; Bessemer, AL (First), 18-22; Pleasant Grove, AL (Birmingham), 23-29

GESSNER, DON AND SHIRL: East Tennessee District Camp, July 5-11; Circleville, OH, 12-18*; Indianapolis, IN (General Assembly), 21-30; Fairmont, IN, Aug. 1-8*; Circleville, OH, 9-15*; Cincinnati, OH, 19*; Fruitland, MD, 23-29*

HAINES, GARY W.: Washington District Family Camp, July 31—Aug. 8; Metro New York District Family Camp, 14-22

HANCOCK, TIM: Illinois District Camp, July 6-11; Michigan District Camp, 12-18; Akron District

Camp, Aug. 1-8; Mount Vernon, IN (First), 22; Dresden, OH (Cooperdale), 27-29

HARRINGTON, MILTON: Fallon, NV, July 4; Paradise, CA, 11; Anchorage, AK (Chapel/Cross), 25 and Aug. 1; Roseville, CA (First), 8; Fallon, NV, 22

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Indianapolis, IN (General Assembly), July 21-30; Concerts in Indiana, Ohio, Kentucky, Illinois, Aug. 1-8; Mayfield, KY, 9-15*

JONES, GRACE L.: Mexico, July 1-31 and Aug. 1-31

JONES, TERRY AND LAQUITA: Northwest Indiana District Camp, Aug. 3-8

JORDAN, JOSEPH R.: Bangor, ME, July 4; Maine District Camp, 5-11

JUNEMAN, JOHN AND TRINA: Indianapolis, IN (General Assembly), July 21-30; Mount Vernon, OH, Aug. 5-15*; Sacramento District Camp, 16-22

LAXSON, WALLY AND GINGER: Dakota District Camp, July 6-11; Circleville, OH, 19-25*; Southwest Oklahoma District Camp, Aug. 8-15; Columbus, GA (Macon Road), 29—Sept. 3

LIDDELL, P. L.: Howell, MI, July 21, 25, and 28; West Virginia North and South District Camp, Aug. 8-15; Howell, MI, 18

LOMAN, LANE: Tilden, IL, July 15-25; Louisville, AKron District Camp, Aug. 1-8; Portage, OH, 12-22*; Pleasant Grove, AL (Birmingham), 29—Sept. 1

LORD, RICHARD AND JUDY: Indianapolis, IN (General Assembly), July 23-27; East Tennessee District Assembly, Aug. 5-6; Oakridge, TN, 20-22

MANLEY, STEPHEN AND DELPHINE: Central California District, July 6-11; Eastern Kentucky Camp, 12-18; Indianapolis, IN (General Assembly), 20-29; Marion, IN, Aug. 1-8*; Virginia District Camp, 9-15; Georgetown, TX (First), 18-22; Minnesota District Camp, 9-15; Roanoke, VA, 30—Sept. 6*

MCWHIRTER, G. S.: North Carolina District Camp, July 1-11; Indianapolis, IN (General Assembly), 21-30; Northwestern Ohio District Camp, Aug. 1-8; Bonnie, IL, 9-15*; Waco, TX (First), 18-22; Boaz, AL, 25-29

MEREDITH, DWIGHT AND NORMA JEAN: Indianapolis, IN (General Assembly), July 22-29; Vic, OH, 30—Aug. 8*

MILLHUFF, CHARLES R.: Central Ohio District Camp, July 9-17; Columbus, OH, 18 A*; Northwestern Ohio District Camp, Aug. 1-8

MONCK, JIM: Sacramento District Camp, July 12-16; Roseville, CA (First), Aug. 1

MORRIS, JAMES A.: West Virginia North and South Primary Camp, July 5-9; Goshen, IN, 26—Aug. 1

MURPHY, MARK N.: Pittsburg District Camp, July 3-11; Colorado Springs, CO (First), 18; Indianapolis, IN (General Assembly), 21-31; Washington District Camp, 31—Aug. 8; New Bedford, MA (International), 12-22

OVERTON, WILLIAM D.: Blountstown, FL, Aug. 3-8

PARKS, TOM AND BECKY: Bradley, IL (West Side), 4 A; Brookfield, IL, 4 P; Decatur, IL (West Side), 11 A; Newton, IA, 18 A; Marshalltown, IA, 18 P; Clinton, IL (First), 25; Mansfield, OH, Aug. 1*; Collingdale, PA, 8 A; Chichester, PA, 8 P*

Culpeper, VA, 15*; Bloomington, IN (Zion), 22 A; Bloomington, IN (Eastside), 22 P

PEARCE, J. S.: Ankeny, IA, Aug. 29—Sept. 2

PETTIT, ELAINE C.: Michigan District Assembly, July 7-8; Indianapolis, IN (General Assembly), 21-26; Grand Haven, MI, Aug. 9-15; Paulding, OH, 16-22

REED, SHERMAN: Fort Sheridan, IL, July 9-11*; Indianapolis, IN (General Assembly), 21-30; Fort Campbell, KY, Aug. 2-5*; Northern Michigan Camp, 9-15; Seymour, IN (First), 22; Smithfield, IL, 24-29

RICHARDS, LARRY AND PHYLLIS: New Castle, IN (First), July 4; Oxford, OH, 14; Indianapolis, IN (Southside), 18; Indianapolis, IN (General Assembly), 21-30

RICKEY, HOWARD L.: Burton, MI (Flint South), July 1-4; Caro, MI, 11-18*; Indianapolis, IN (General Assembly), 21-26; Burton, MI (Flint South), Aug. 15

ROSE, WAYNE: Indianapolis, IN (General Assembly), July 24-28; Cory, IN, Aug. 24-29

ROTH, RONALD W.: Burton, MI, July 15—Aug. 1*

RUNYAN, DAVID W.: Isai, Romania, July 5-11; Petist, Romania, 12-25; Carlinville, IL (First), Aug. 11-15; Malaysia, 24-29

SMITH, C. HASTINGS: Lincoln, NE (First), July 4; Indianapolis, IN (First), 18

SMITH, DUANE: Georgia District Camp, July 5-11; Indianapolis, IN (General Assembly), 21-28; Yorktown, IN, Aug. 25-29

SMITH, MICKY G.: Greenville, SC (First), July 10-11; Indianapolis, IN (General Assembly), 21-19

STANFORTH, KEN: England, July 1-3; Los Angeles Middle Camp, Aug. 15-21; Southern California Children's Camp, 22-27

STEVENSON, S. C.: Dodson, TX, Aug. 3-8

TAYLOR, BOB: Georgia District Camp, July 5-11; Dayton, OH (Parkview), 18; Indianapolis, IN (General Assembly), 21-31; Bedford, IN (First), Aug. 4-8; Holdrege, NE, 11-15; Bedford, MA, 20-29*

TAYLOR, CLIFF—FAMILY EVANGELIST: North Hollywood, CA, July 4; Anaheim District Boys Camp, 12-16; Quincy, WA, Aug. 9-15; Spokane, WA, 16-20*

WELLS, LINARD: New Albany, IN, July 22—Aug. 1*; Vivian, LA, 10-15; Jacksonville, TX, 31—Sept. 5

WHEELER, CHUCK AND WILLY—WHEELER FAMILY MINISTRIES: Franklin, PA, June 25—July 4*; Upstate New York District Boys' and Girls' Camp, Aug. 2-6

WHITWORTH, MARCUS AND DONNA: IA District Camp, Aug. 10-15

WILLIS, KERRY W.: Morehead City, NC (Crystal Coast), July 4

WILSON, DAVE AND SANDRA: Stottsville, OH, July 22—Aug. 1*; Sylacauga, AL (First), 4-8; Shelbyville, KY, 18-22

WRIGHT, E. GUY AND LIL: Winchester, VA, July 7-11*; Front Royal, VA, 14-18; Center Valley, PA, 23—Aug. 1*; Dillwyn, VA, 2-7*; Shinnston, WV, 18-22; Hernshaw, WV (Lens Creek), 24-29; Timberville, VA, 31—Sept. 5

*Denotes Non-Nazarene Church



Pontius' Puddle



JOHN KAUFMAN

Close to Home

News About Nazarenes

BY TOM FELDER

SUNDAY SCHOOL TEACHER HONORED . . . Kenneth Smee was honored recently by San Luis Obispo, Calif., Church of the Nazarene for more than 50 years of teaching Sunday School, according to **John Payton**, pastor.

His career as a Sunday

School teacher started when he was in high school when he agreed to teach a class of junior boys. He taught that class for more than 20 years. He later taught an adult class for 28 years.

The only break in Smee's teaching career at San Luis Obispo occurred from 1942-1945 while he was in the Air Force. However, during that time he taught Sunday School for a year in a home mission church in Tucson, Ariz.

Mr. Smee is the father of John Smee, Mission Services director for the Church of the Nazarene.

Kenneth Smee (center) is pictured with John Payton (l.), pastor, and Jim Jackson, Sunday School superintendent.



KIDS SELL . . . Pickerington, Ohio, Church of the Nazarene decided to use the appeal of children to reach their *Herald of Holiness* subscription goal recently. The children entered the sanctuary playing kazoos, sang a song, and then a group of teens made an appeal for *Herald* subscriptions.

The church had a goal of 19 subscriptions, however,



31 persons subscribed.

The children are pictured with **Dathe Adamson**, campaign coordinator, and **Charles Russ**, pastor.



The British Isles North District 1993 Ordinand Class (above) includes (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Martin Keenan, Rev. and Mrs. Paul



AN OUTSTANDING DOCTOR . . .

David J. Mata, Nazarene physician and medical director of the Salud Medical Center in Woodburn, Oreg., has been chosen as one of the Jaycees "10 Outstanding Young Americans." Mata, who was featured in the August 1992 issue of the *Herald of Holiness*, is a member of the Woodburn Church of the Nazarene.

The son of a minister and grandson of migrant workers, Mata graduated from Point Loma Nazarene College, California State University, and the University of Minnesota Medical School.

When he left for college, Mata determined to become a doctor and work among his own people. This became a reality when he agreed to work in a medically underserved area in exchange for a tuition break through the U.S. Public Health Service program. Through this program he was placed at the



medical clinic in Woodburn which serves about 10,000 migrant workers in four Oregon counties.

In receiving the Jaycees award, Mata joins the company of past recipients such as **Gerald Ford, John F. Kennedy, Dan Quayle, Leonard Bernstein, and Bill Clinton.**

MINISTRY TO BUSINESSES

. . . Hundreds of people were introduced to Nashville, Tenn., First Church of the Nazarene during the recent Chamber of Commerce Business Expo. Nashville First Church, a member of the Nashville Chamber of Commerce, set up a booth during the event, which was held in the downtown convention center.

The booth was staffed by laypersons who are recognized in the business community. The laypersons talked with people and distributed invitations to the church's Easter musical.

"The presence of the church in the business com-



Businesspersons from Nashville, Tenn., First Church staffed the church's exhibit booth in the recent Chamber of Commerce Business Expo.

munity is a valid endeavor," said **JoAn Law**, minister of communications. "If we are to change our city, we must reach out to this area."

Connolly, Rev. and Mrs. Steve Hughes, Rev. and Mrs. Ken White, and District Superintendent Colin H. Wood.

The British Isles South District 1993 Ordinand Class

(inset) includes (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Norman Patterson, and District Superintendent John Paton.

VITAL STATISTICS

Deaths

MARK R. ALLEN, 31, New York, N.Y., Mar. 25. Survivors: parents, Robert and Mary Allen; sister, Michele.

REV. A. GORDON BLACKLOCK, 84, Monrovia, Calif., Apr. 16. Survivors: wife, Margie; sons, Lorne, Wayne; four grandchildren, one great-granddaughter.

SARAH BLAKEMAN, 84, Dubuque, Iowa, Apr. 11. Survivors: daughters, Lois, Joyce, Gail, Chardene, Carol; sons, William, Jr., Bruce, Leroy, Duane, Paul, Mark; 36 grandchildren; 36 great-grandchildren; 2 great-great-grandchildren.

REV. MURRELL L. BURNEY, 70, Tulsa, Okla., Mar. 6. Survivors: wife, Betty Jo; three sisters.

DELORIS CHILDRESS, 58, Tulsa, Okla., Apr. 12. Survivors: husband, Gwenan, son, Doug; daughter, Brenda Harrison, mother, Utie Burns; one brother; three grandchildren.

LESLIE E. COTTON, 96, Cushing, Okla., Apr. 16. Survivors: daughter, Olive Brookshire; 3 sons, Cecil, Archie, Earl; 13 grandchildren; 22 great-grandchildren; 5 great-great-grandchildren.

MILES FINLEY, 73, retired elder, Tomah, Wis., May 2. Survivors: wife, Claudine; sons, James, Thomas, Robert.

REV. ANSEL A. FORSYTHE, 81, Normandy, Tenn., Apr. 3. Survivors: wife, Cora Belle; daughter, Peggy Saville; son, Bobby; eight grandchildren; several great-

grandchildren; one brother.

DONALD L. GARDNER, 62, Canton, Ohio, Mar. 21. Survivors: wife, Dorothy; mother, Erma; daughters, Teri Fletcher, Traci Matsche, Thresa Olson, Toni Olson; eight grandchildren.

JOHN MORRIS GUNDY, 78, Bloomington, Ill., Apr. 14. Survivors: sisters, Mary Ann Ireland, Dorothy Foster, Helena Johnson, Peggy Swanson, Lina Godbey.

REV. HAROLD HAMPTON, SR., former pastor and missionary, 77, Nampa, Idaho, Mar. 24. Survivors: wife, Gladys; daughters, Sharon (Mrs. Kenneth) Renton, Linda (Mrs. Rusty) Taylor; sons, Harold, Jr., Jarold; 1 brother; 2 sisters; 14 grandchildren; 1 great-granddaughter.

REV. JAMES L. HAYES, SR., 65, pastor of 35 years, Peoria, Ill., Feb. 8. Survivors: wife, Julia; son, James, Jr.; daughter, Pamela; six grandchildren.

CHRISTINE MARIE McGLAUGHLIN, 7, Columbus, Ohio, Apr. 20. Survivors: parents, Phillip and Jane (Coniglio) McGlaughlin; grandparents, Rev. & Mrs. Joseph Coniglio, Mrs. Delores McGlaughlin; one brother; one sister.

SUSAN FRANCES McMINN, Downey, Calif., Dec. 28. Survivors: husband, Carroll; one sister.

MAURINE MIMS, 67, Tulsa, Okla., Mar. 20. Survivors: husband, Charles; sons, Mike, Bruce; three grandchildren; one brother; one sister.

REV. RALPH PHILLIPS, 87, Huntsville,

Ala., Mar. 4. Survivors: daughters, Ruth (Mrs. Alan) Smith, Darlene (Mrs. Arthur) Ead; sons, Paul, Daniel; grandchildren and great-grandchildren.

RUBY PIERCE, Yukon, Okla., Mar. 13. Survivors: sons, Melvin, Don, Clarence, Paul; daughter, Virgie Hull; 16 grandchildren; 29 great-grandchildren.

CHARLES ROGERS, 79, Boonville, Ind., Apr. 19. Survivors: wife, Greta; 4 daughters; 4 sons; 2 sisters; 2 brothers; 28 grandchildren; 27 great-grandchildren; 2 great-great-grandchildren.

NAOMI E. ROSS, 70, Bruceton Mills, W. Va., Nov. 16. Survivors: daughter, Carlene (Mrs. Harry) Heaney; sons, Donald, LeRoy; six grandchildren; one great-grandson.

ETHEL SIMPSON, 90, Concord, N.C., Apr. 29. Survivors: sons, D. Eugene, Robert, Billy, Paul, Larry; daughters, Evelyn Hinson, Sybil Hatley, Dorothy Lambert; 18 grandchildren; 22 great-grandchildren; 2 great-great-grandchildren.

VERA LUCILE SWAFFORD, 76, Pensacola, Fla., Mar. 16. Survivors: one daughter; two sisters; two grandchildren; three great-grandchildren.

EULA WALKER, 94, Arlington, Tex., Sept. 8. Survivors: sons, G. C., Ed, Raymond; daughter, Becky Pierce; 13 grandchildren; 15 great-grandchildren; 2 great-great-grandchildren.

FANNIE MAE WELLS, 82, Pensacola, Fla., Apr. 16. Survivors: 2 sons; 3 daughters; 4 brothers; 10 grandchildren; 4 great-

grandchildren.

PAUL A. WILLIAMS, 73, Lexington, Ky., Jan. 7. Survivors: wife, Ailene; sons, Larry, Paul; daughters, Sara Jane Molton, Connie Morgan; one brother; two sisters; seven grandchildren; seven great-grandchildren.

MARTIE DERRICK BIDLACK YEAKLEY, 71, Xenia, Ohio, Apr. 8. Survivors: husband, Paul; daughter, Sandi Miller; stepson, Tom Yeakley; stepdaughter, Shirley Meyer; six grandchildren; one great-grandchild.

Births

to KEVIN AND CATHY (LOWERY) BROWN, Nashville, Tenn., a boy, Aaron Tyler, Dec. 16.

to MICHAEL AND KANDRA (DRAKE) DEES, Black Mountain, N.C., a boy, Joshua Paul, Feb. 13.

to WAYNE AND CYNDI (DICK) FRANKE, Phoenix, Ariz., a boy, Philip Andrew, Apr. 3 adopted by TERRY AND SUSAN (BECK) HALL, Ada, Okla., a boy, Cory Nicholas, born Oct. 21, and a girl, Christy Louise, born Dec. 1.

to CARLTON F. AND SHARON (RICH) HARVEY, Montreal, Quebec, a girl, Lauren Richelle, Mar. 3.

to JOHN, JR., AND REBECCA (GOLAY) HAY, Indianapolis, Ind., a boy, Samuel David, Mar. 1.

to THOMAS AND SHARON HIATT, Chatham, Ill., a girl, Anna Christine, Jan. 30 to REV. AND MRS. BART A. HUGHES, El

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Cajon, Calif., a girl, Hanna Ashlee, Mar. 11 to PAUL AND WANDA (DEWEY) LEACH, Oklahoma City, Okla., a boy, Corbin Nelson, Mar. 11 to THOMAS AND JANE (COLE) MICHAELS, Levittown, Pa., a girl, Christine Ione, Mar. 28 to SCOTT AND ROSALYN (REYNOLDS) TURCOTT, Marion, Ind., a boy, Jesse Thomas, Apr. 14

Marriages

WANDA L. BASHAM and ROBERT C. GALEY at South Portland, Maine, Dec. 19

FOR THE RECORD Moving Ministers

EDWIN M. ABLA, from Elkhart (Ind.) First, to Fort Myers (Fla.) First
HENRY ADAMS, to pastor, Laurens, S.C.
EDDIE L. ANDERSON, from pastor, Wausau, Wis., to associate, Georgetown, Ky.
RONALD A. ANZALONE, from Columbia (Mo.) First, to Gardner, Kans.
LOWELL R. ARNDT, from South Milwaukee, Wis., to Antigo, Wis.
LARRY A. ATTIG, from Avon Park, Fla., to Gastonia (N.C.) Eastside
DARREL BLANK, from associate, Williams Lake, Mich., to pastor, Bad Axe, Mich.
RUSSELL L. BOOTON, from Antigo, Wis., to associate, Milwaukee (Wis.) First
GLENN H. BOYCE, from Regina (Sask.) Pine Park, to LaComb, Alta
J. STEVEN BRAY, to pastor, Caruthers, Calif.
STEVEN J. CALLIS, from pastor, Deltona, Fla., to associate, Columbia (S.C.) First
COYT CARROLL, JR., from pastor, Dublin, Ohio, to student
JERROLD D. CLONCH, from student MidAmerica Nazarene College, Olathe, Kans., to pastor, Greensburg, Ky.
FRANK C. COLEMAN, to pastor, LaFayette (Ga.) First
BOBBY G. COLLINS, from Gilmer, Tex., to Texarkana (Tex.) North
DAN A. CRIDER, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Rawlins, Wyo.
RANDALL L. DAVEY, from Overland Park, Kans., to Fairview Village, Pa.
JOHN DENBY, from Palm Beach Gardens (Fla.) Northlake Boulevard, to Punta Gorda, Fla.
EARL G. DRAKE, to pastor, Lincoln, Ill.
GRANT E. FOSTER, from Petersburg, Ind., to Keokuk, Iowa
CHARLES A. FOUNTAIN, SR., from Lake City (Fla.) Trinity First, to Charleston (S.C.) St. Andrews
JAMES L. FURNAS, JR., from student to pastor, Ottawa, Kans.
RICHARD L. GAMMILL, from Redlands, Calif., to Pala Alto, Calif.
FOREST AND CAROL GODIN, to pastors, Bicknell, Ind.
S. LEON HENDRIX, from Ontario, Ore., to Santa Ana (Calif.) First
GARY J. HENRY, from Glens Fork, Ky., to Morgantown, Ky.
JAMES R. HICKMAN, from Clarinda, Iowa, to Gravity, Iowa
E. LEE HOLDER, from Slidell (La.) First, to Jonesboro, La.
GREGORY L. KELLER, from evangelism to pastor, Camden (S.C.) First
TIMOTHY H. KILBY, from Clinton (Mo.) First, to Miami (Fla.) South Miami Heights

DENNY C. KOST, from associate, Louisville (Ky.) Southside, to pastor, Charlestown, Ind.
STEVEN L. LASWELL, from Hydro, Okla., to Stillwater (Okla.) First
DAVID L. LOVETT, from Kansas City (Mo.) Bethel Glen, to Pella, Iowa
RICHARD A. MILLER, from student, Drew University, to pastor, Bloomington (Ind.) Eastside
D. J. MOHR, to associate, Berkley (Calif.) Bresee
JAMES E. OAKLEY, from Geneva, Fla., to Slidell (La.) First
RICHARD L. PARROTT, from Salem (Ore.) First, to Columbus (Ohio) Northwest
MICHAEL A. REATH, from associate, Venice, Fla., to associate, Owosso, Mich.
DAVID Q. ROLAND, from Georgetown, S.C., to Camden, S.C.
GARY W. ROMANO, from pastor, Dresden, Ohio, to associate, Newark (Ohio) Central
G. DOUG ROMINE, from Casey, Ill., to Flora, Ill.
AUSTIN R. ROY, from Summerside, P.E.I., to Claresholm, Alta.
JAMES A. SMEDLEY, from associate, Seminole (Fla.) First, to pastor, Key Largo, Fla.
NICHOLAS W. SMITH, from associate, Melbourne (Fla.) Cathedral, to pastor, Palm Beach Gardens (Fla.) Northlake Blvd.
NELSON J. SORRELL, from Walton, W. Va., to Worth, Ill.
S. JEFFREY SPARKS, from associate, Lakeland (Fla.) Lake Gibson, to pastor, Columbus (Ohio) Warren Avenue
RUSSELL THAYER, from Lawrenceville (Ill.) Faith, to Belleville (Ill.) Emmanuel
SCOTT E. THORNTON, from associate, Santa Rosa, Calif., to pastor, Sunnyvale, Calif.

Announcements

SALT LAKE CITY (UTAH) FIRST CHURCH will celebrate its 90th anniversary Aug. 8-9. All former members, pastors, and friends are invited to attend or send greetings. For more information, write the church at 2018 E. 2100 S., Salt Lake City, UT 84109.

DECATUR (GA.) CHURCH will celebrate its 50th anniversary July 4. For further information, phone the church at 404-377-4969.

KALAMA (WASH.) CHURCH will celebrate its 75th anniversary Sept. 18. Former members, pastors, and friends are invited to attend. For more information, phone 206-673-3581.

DES MOINES (IOWA) FIRST CHURCH will celebrate its 75th anniversary Sept. 5. All former members, pastors, and friends are invited to attend or send greetings. For more information, write the church at 4703 Douglas Ave., Des Moines, IA 50310, or phone 515-276-4684.

CAMAAN HILLS CHURCH will celebrate its 75th anniversary Sept. 19. All former members, pastors, and friends are invited. For further information, write the church at Rte. 1, Box 344, Lawson, MO 64062, or phone 816-296-3863.

ALLEN PARK (MICH.) CHURCH will celebrate its 60th anniversary Sept. 19. The morning service will be followed by a noon meal. Former pastors and friends will share in the 2 P.M. service. For more information, write Rev. Larry V. Betz, 10944 Reeck Rd., Allen Park, MI 48101, or phone 313-383-7610.

RENSSELAER (IND.) CHURCH will celebrate its 50th anniversary Aug. 1. All for-

mer members, pastors, and friends are invited. For more information, please write 200 S. McKinley, Rensselaer, IN 47978, or phone 219-866-8243.

HOISINGTON (KANS.) CHURCH will celebrate its 50th anniversary Aug. 22. The 10:30 A.M. service will be followed by a covered dish dinner. There will be a 2:30 P.M. praise service. Former pastors, members, and friends are invited to attend or send greetings. For more information, write the church at 359 W. 9th, Hoisington, KS 67544, or phone 316-653-4122.

BEAVERCREEK (OHIO) CHURCH (formerly Dayton Knollwood) will celebrate its 40th anniversary Sept. 4-6 with a fellowship dinner Sat., 5:30 P.M.; dedication and celebration services Sun. at 10 A.M. and 6 P.M.; and a family picnic Monday noon. All former pastors, members, and friends are invited. For further information, write the church at 1850 N. Fairfield Rd., Beavercreek, OH 45432, or phone 513-426-3926.

Recommendations

The following have been recommended by their respective district superintendents:
C. EUGENE BRAUN, song evangelist, 4418 Selkirk Ln. E., Lakeland, FL 33813, by Gene Fuller, Central Florida District.

DONNIE CRANDALL, evangelist, 5825 Pemrose Ct., Shawnee Mission, KS 66208, by Wil M. Spate, Central California District.
JAMES H. INGALLS, evangelist, 1453 E. Arlington, Springfield, MO 65803 (417-833-6433), by Pal L. Wright, Joplin District.

LELAND LAROSE, evangelist, R. R. 1, Box 50, Pickering, MO 64476, by Keith Wright, Kansas City District.

HOMER MENEELY, evangelist, 208 Wide River Ranch Rd., Post Falls, ID 83854, by Steven C. Fletcher, Northwest District.

DAVID B. SHOWALTER, evangelist, 428 S. Harrison, Nixa, MO 65714, by Pal L. Wright, Joplin District.

Moving Missionaries

ALLISON, MR. DAVID and SANDRA, Albania, Field Address: c/o MAF for Tirana, Wiesenweg 39, 5102 Rupperts-wil, SWITZERLAND

ANDERSON, MR. JOHN and DORIS, India, Field Address: 2-B Shaw Wallace Bldg., 12B Mande Villa Gardens, Baileyyange, Calcutta 700 019, INDIA

BAJOYO, DR. NORMA, Swaziland, Furlough Address: 12 Santo Domingo Street, Jaro, Iloilo City 5000, REPUBLIC OF THE PHILIPPINES

BURKHART, REV. LYNN and RUTH, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA, EAST AFRICA

CAROLE, REV. GEORGE and SUSAN, Côte d'Ivoire, Field Address: BP 103 Cidex III, Abidjan-Riviera, CÔTE D'IVOIRE, WEST AFRICA

CRENSHAW, REV. DON and LUCY, Dominican Republic, Furlough Address: 15021 John Tatum Pl., Fort Smith, AR 72916

DOERR, REV. STEVE and JOAN, Zimbabwe, Furlough Address: 02 N.E. 31st St., No. 134, Rochester, MN 55904

FARRIS, DR. RON and ANITA, Côte d'Ivoire, Field Address: 22 BP 623, Abidjan 22, CÔTE D'IVOIRE, WEST AFRICA

FELTS, MR. MELVIN and MARY LOU, Swaziland, Field Address: P.O. Box 14, Manzini, SWAZILAND

FOSNAUGH, MR. LANE and JANELLE, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

FRIBERG, REV. HUGH and EVELYN, Africa Nazarene Theological College, Field Address: P.O. Box 3, Siteki, SWAZILAND
GILBERT, REV. RON and DIANNA, Ghana, Field Address: P.O. Box 303, Nima-Accra, GHANA, WEST AFRICA

HARDING, MS. DANA, Africa Nazarene Theological College, Furlough Address: 6126 S. County Rd., 225W, Spiceland, IN 47385

HURST, REV. GEORGE and MARGARET, Africa South Field East, Furlough Address: 1147 N. Alton Ave., Indianapolis, IN 46222

JAKOBITZ, MR. JEFF and MELISSA, Swaziland, Stateside Address: RR 2, Box 68, Buffalo Lake, MN 55314

JAY, MISS KATHY, Swaziland, Stateside Address: Box 351, Haviland, KS 67059

JOHNSTON, REV. TREVOR and MARY, Martinique, Furlough Address: c/o Mrs. John I. Porteus, 19446 SR 83 S., Coshocton, OH 43812

KELL, DR. GLENN and PEGGY, Kenya, Furlough Address: 905 First St. N.W., Mandan, ND 58554

KNOX, REV. RICHARD and JEAN, Thailand, Furlough Address: P.O. Box 401, Old Hickory, TN 37138

MERCER, REV. TIMOTHY and MARY, Korea, Furlough Address: 371 E. Marsile, Bourbonnais, IL 60914

MERKI, DR. ROBERT and ELIZABETH, Swaziland, Furlough Address: c/o Rev. Robert Merki, 28 Cedar Dr., Glen Burnie, MD 21060

MESSER, REV. DON and BARBARA, Kenya, Furlough Address: 713 N. Seventh St., Oskaloosa, IA 52577

MOYER, REV. DAVE and MARYEL, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA, EAST AFRICA

OWENS, REV. RANDY and JUDY, Jordan, Field Address: P.O. Box 2028, Amman, JORDAN

PACHOLKA, DR. ROGER and KATY, Swaziland, Stateside Address: 2294 Walnut Ct., Xenia, OH 45385

RADZISZEWSKI (RADI), REV. BRUNO and LILIANA, Argentina, Field Address: Casilla 154, 1629 Pilar, Buenos Aires, ARGENTINA

ROBINSON, REV. THOMAS and MARY, Swaziland, Permanent Address: 53 Wellington Avenue, Larne, CO Antrim, NORTHERN IRELAND

SCOTT, REV. JON and MARGARET, Romania, Field Address: CP 141, Oficial Postal nr7, Bucharest, COD 75300, ROMANIA

SELVIDGE, REV. BILL and BECKY, Hong Kong, Furlough Address: 288 Lincoln, West LaFayette, IN 47906

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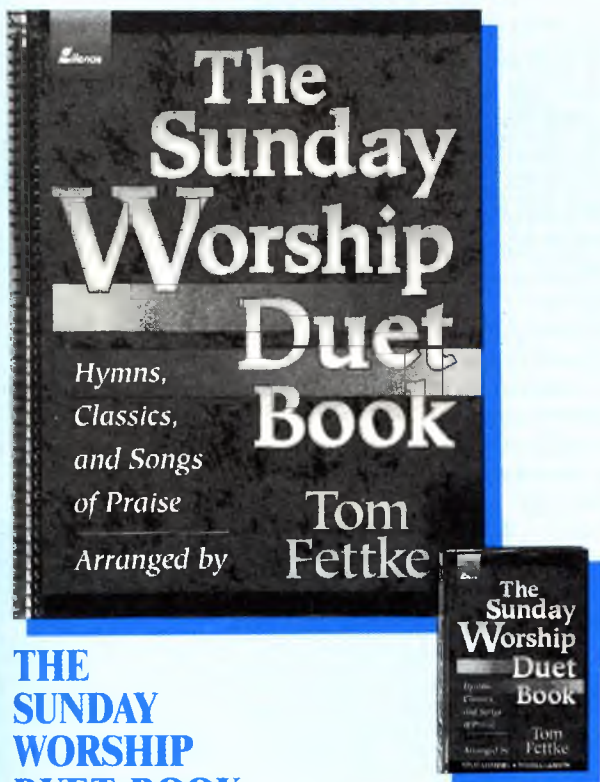
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NEWS OF RELIGION

FILM ABOUT JESUS IS MOST POPULAR

The movie *Jesus* ranks as a clear rival to the most popular of Hollywood films, if you compare audience rather than box office receipts, according to the California group that distributes the evangelistic movie. The Jesus Film Project estimates more than 503 million persons in 197 countries have seen the film, and 33 million or more have made decisions for Christ as a result.

The 1977 adaptation of Luke's life of Christ has more than 6,300 prints in circulation, more than Disney's box-office smash *Aladdin*. In addition, some 356,000 *Jesus* videos are in circulation.

The world's most widely translated film, *Jesus* has been dubbed into more than 240 languages.

ALL EVANGELICALS NOT FUNDAMENTALISTS

Not all of the 36 percent of Americans who say they are "born again" are fundamentalists or political conservatives. According to a recent Gallup poll, the misunderstanding is perpetuated by the media, which often assumes all "born again" Christians agree with the religious right.

Politically, 41 percent of Republicans, 39 percent of Democrats, and 31 percent of independents describe themselves as "born again."

Those most likely to use the "born again" description are blacks (55%) and Southerners (51%). Women, persons older than 50, rural residents, those who did not attend college, and the less affluent all registered in the 40th percentile. Only 24 percent of eastern and 31 percent of western U.S. residents said they were "born again."

STUDY REPUTES GAY CLAIMS

Gay men do not comprise 10 percent of the American population, although the statistic is frequently cited, according to a \$1.8 million federally funded study by the Alan Guttmacher Institute. The institute, a former research affiliate of Planned Parenthood, found that only 1.1 percent of men between the ages of 20 and 39 had participated exclusively in homosexual relationships over the last 10 years.

The 10 percent figure, based on the 1948 Kinsey sexual research reports, has long been criticized as an unrepresentative figure. Conservative groups such as the Family Research Council, as well as some other researchers, say homosexuals have padded the numbers to encourage acceptance of their political-civil rights agendas.

WHAT DOES A SOUL COST?

New Jersey courts have a chance to set a price on the human soul. Four Roman Catholic families are suing the church for loss of faith. Three say the church did nothing when confronted with allegations that Florencia Pineda Tumang, 70, former pastor of St. Mary of the Lakes in Medford, molested their daughters in 1990. The other family says its daughter was victimized because the church did not intervene.

The families say the deception they experienced caused them to lose faith, but they still believe "there is no salvation outside the church." Therefore, they seek damages for their eternal damnation.



Signs of the Times: Help Wanted

As strange as it may sound, God has sent a "help wanted" call to ordinary folks like you and me.

Jesus has all power in heaven and earth. Yet, early in His ministry He issued a call for help. To Peter and Andrew, as they were fishing, He said, "Follow me, and I will make you fishers of men" (Matthew 4:19).

Viewing with compassion a multitude of unsaved people, Jesus said to His disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37-38, RSV).

God has chosen to use human help to catch men and to harvest masses.

Years ago, I heard about a farmer who was proudly showing his farm to a preacher. The place had been badly run down, but through much expense and hard work, the farmer had it in first-class condition. Land had been cleared, fences had been mended, buildings had been repaired and painted. The preacher remarked about the fine land, fences, and buildings that the Lord had given the farmer, with never a word about the farmer's sacrifice and labor. Finally, unable to restrain his exasperation, the farmer said, "You should have seen this place when the Lord was running it by himself!"

Let it be reverently said that winning persons from sin to Christ is a business that God has chosen not to run by himself.

In the Bible "help wanted" calls are also directed from people to people.

Paul said, "We are God's fellow workers" (1 Corinthians 3:9, RSV,

italics added). Cooperation in service is vital to the church's task.

The Gospels tell of a paralytic who was brought to Jesus on a pallet carried by four friends. Because of the crowd, the sick man had to be lowered into the presence of Jesus through a hole in the roof. Of course, the Lord healed him.

On one occasion, Peter and Andrew had fished all night and caught nothing. Next morning, Jesus sat in their boat and taught a crowd of people standing on shore. Then His disciples rowed out into the lake and Jesus said, "Let down your nets for a catch" (Luke 5:4, RSV). When they obeyed, "a great shoal of fish" (v. 6, RSV) was enclosed and the strained nets began to break. Then "they beckoned to their partners" (v. 7, RSV) in another boat to come and help them. Both boats were filled with fish and brought to land with difficulty.

The churches will never evangelize the world unless they work as partners in this most important of all enterprises.

This was Paul's secret of success. He had partners. He thanked the Philippian believers for their "partnership in the gospel." He counted Philemon a "partner." He called Prisca and Aquila "fellow workers in Christ Jesus, who risked their necks for my life" (Romans 16:3-4, RSV). Aristarchus, Mark, and Justus, he called "my fellow workers for the kingdom of God" (Colossians 4:11, RSV). Paul was not a lone wolf; he depended on others, he cooperated with others.

Every time I read the story of our Lord's "triumphal entry" into Jerusalem, I am fascinated by what He said about the donkey on which He rode: "The Lord has need of it" (Luke 11:3, RSV). If He once needed a donkey, why should we be surprised if He needs us? Surely, we are just as intelligent and talented and usable as a donkey!

There is a big world to harvest for Christ. Laborers are needed. Help is wanted. Instead of sitting around, trying to figure out how He can get the harvest in without us, we should

***Surely we are as talented
and usable as a donkey!***

be thrilled and challenged by the fact that He wants us to share the task.

You couldn't work for a better person than Jesus. You couldn't work with a choicer group than the Church. You couldn't work at a nobler task than reaching others for the kingdom of God. It's an honor of the first magnitude to be wanted for this work. The honor might kill you, as it has others, but "great is your reward in heaven" (Matthew 5:12). That certainly beats any paycheck you are cashing now.

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness.

HH

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Notes from an editor's notebook
by Mark Graham, Managing Editor

Hard Lessons

The church forgot about me," he said, a mixture of anger and resentment in his voice. "If you guys cared, you would have been there after my sister died."

His wife looked at me with sad eyes. She knew that her spouse's bitterness was going to drive them from the church that had been a haven for them for so many years. But my apologies were not enough. We had failed Brother Thompson (names changed), and he wasn't going to forget it.

As associate pastor of the church, I had made calls on him and his wife several times at their home. I had been at the hospital every day after Mr. Thompson's surgery. I made it a point to greet them. I considered them my friends.

It was the beginning of summer—a Sunday filled with preparations for the junior high camp that was to begin the next day. It was my job to drive the bus filled with kids from several churches to the district camp 150 miles away. As an added treat, I got to spend the week as a dorm counselor.

Things were hectic that afternoon. I was getting my stuff together, answering questions from parents and kids, and trying to collect permission slips. That morning after worship, someone had mentioned that Mr. Thompson's sister had died the day before. I was sorry, but I had so many things going, I didn't have time to get over to the Thompson home, but I figured the senior pastor would.

Unfortunately, the pastor had a lot of things to handle that day too—so many, in fact, that he completely forgot about the death. A few parishioners visited the Thompsons at their home, but the pastors of the church never arrived.

The next week at church, I greeted the Thompsons. My words bounced off icy glares. Attempts to shake his hand were fruitless. For weeks, he looked at my hand, grunted, and walked on by.

An older lady in the church advised me, "He's upset that you and Rev. Hawkins didn't come to his sister's funeral," she told me. "He thinks that if he had been one of the wealthier members,

you would have been there."

Knowing I had some apologizing to do, I looked for Mr. Thompson the next Sunday. "We need to talk," I said, although he wanted to pull away. "I understand that you are upset because Pastor Hawkins and I didn't visit you when your sister died. I just want to apologize for both of us. It happened at a time when we were covered up. We should have been there for you, but we weren't. We can't go back and change it, but I want you to know that I am truly sorry I let you down."

He stood there—a craggy-faced man with deep-set eyes that gazed over my shoulder. His anger was evident. He trembled as he responded, saying we didn't care about him or his family. I assured him that we did, but he never heard me.

They continued to attend our church for several more weeks, but as time passed, they began to miss a service here, another there, until finally they quit attending altogether. To my knowledge, they never found another church home.

I learned several lessons from that experience: (1) Most persons who suffer a death in their family or some other kind of loss expect their pastor to be there for them no matter what. (2) Pastors can't be there for their parishioners after every loss, but they should try. A good shepherd attempts to be there for the sheep even when his or her own life may be a frantic mess. (3) Pastors and fellow Christians may let us down sometimes, and the devil will invite us to a self-pity party. We must not linger there long. (4) An unforgiving spirit is a terrible thing. If we choose not to forgive, resentment will devour us until we become an empty shell of hate and bitterness. It robs us of our joy and, eventually, of our salvation.

Little foxes still spoil vines. We should never underestimate the importance of being there for others when they need us most.



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INDIANAPOLIS PROJECT '93 UNVEILED

Indianapolis Mayor Stephen Goldsmith joined members of the Church of the Nazarene and others at a boarded-up house on Indianapolis' eastside May 17 to unveil plans for Indianapolis Project '93. The program will bring together between 500 and 1,000 Nazarenes who will donate their time to renovate houses, stock food pantries, and engage in other fix-up activities in the city. Between 14,000 and 28,000 hours of volunteer labor will be expended, representing a donation in excess of \$200,000.

The project will take place July 17-21, prior to the International Conventions and General Assembly of the Church of the Nazarene, July 21-30.

In addition to the voluntary contribution of labor by the Nazarenes, the Central Indiana Council on Aging has provided a grant in support of the rehabilitation and repair of the homes of 25 senior citizens. The project is part of the "Senior Building Blocks" program of CICOA. The City of Indianapolis will help pur-

chase materials through the Community Development Block Grant program.

"Nazarenes believe in putting their faith into action," said Gary Morsch, Indianapolis Project '93 chairman, who conceived the idea for the project. "With so many of us coming to this great assembly, we thought it would be important to offer ourselves in service to the City of Indianapolis. Members of the Nazarene Church are actively involved in similar service programs throughout the country and around the world. We felt like this would be an opportunity to express to the City of Indianapolis and to members of our own denomination the importance of such projects."

"This effort is remarkable and unprecedented," said Mayor Goldsmith. "This extraordinary gesture of good will and urban missionary work to join together to help revitalize parts of our urban core is very much appreciated by our citizens. We celebrate this event and hope that it serves as an example for oth-



Indianapolis Mayor Stephen Goldsmith thanks Nazarenes at a recent news conference for their plans to assist in service projects this summer in his city. As part of Indianapolis Project '93, Nazarenes will be involved in such activities as renovating homes, like the ones in this photo, on Indianapolis' eastside.

ers."

Local coordination and logistics for the volunteers are being developed and managed by Shepherd Community, Inc., a ministry of the Church of the Nazarene located in Indianapolis. The work projects are being developed through the work of three community development corporations in conjunction with the City Division of Neighborhood and Development Services. Local contractors will serve as site supervisors.

Volunteers will work daily from 8 A.M. to 5 P.M. The

homes will be substantially rehabilitated and will provide a home ownership opportunity for low-income families.

Indianapolis Project '93 also will include the stocking of food pantries in inner-city Indianapolis. Nazarenes have been asked to bring nonperishable food items or to make donations to help stock the food pantries at Shepherd Community and other such ministries in the city.

For more information on Indianapolis Project '93, phone 913-764-5690.

PASTOR/CHURCH MEMBERS KILLED IN ACCIDENT

A Nazarene pastor and two church members died in an automobile accident May 6, in Auburn, Ala. Douglas Skinner, 48, pastor of Opelika, Ala., Church of the Nazarene, and two members of his church were killed when the car he was driving was broadsided by a Jeep near their church.

The church members, Mary Baker, 79, and Lucille Horne, 72, were returning with Skinner and his wife, Judy, from the Alabama South District Assembly when the accident occurred. They were within two miles of the church when the Jeep hit their car. The car was pinned against a utility pole.

Rescue workers had to use the "jaws of life" to extricate the victims.

Mrs. Skinner was seriously injured in the accident. She was hospitalized with broken bones in her shoulder, pelvis, and foot.

A 1990 graduate of Trevecca Nazarene College, Skinner had delivered his first report as pastor of the Opelika Church at the district assembly. He moved to Opelika in 1992 from Highland, Tenn., Church of the Nazarene. He was ordained last summer by the Tennessee District.

In addition to his wife, Skinner is survived by a son, Jeff; and a daughter, Kim.

DAUGHTER-IN-LAW OF MANC PRESIDENT DIES IN ACCIDENT

Faira Waterson Spindle, 22, daughter-in-law of Mid-America Nazarene College president Richard Spindle, died May 11, as a result of an automobile accident.

Mrs. Spindle was returning to her home in Neosho, Mo., from Joplin, Mo., when her car was struck head-on by another car, which had hit a bridge abutment and careened into her path. She sustained massive injuries and was transported to a hospital in Joplin where she underwent surgery. She

never regained consciousness and died about 9 P.M.

Spindle is survived by her husband, Blair; her parents, Jim and Gaytha Waterson; two brothers, Lance and Justin; one niece; and two nephews.

Mrs. Spindle and Loretta Lane, NYI president at Neosho Church of the Nazarene, were in Joplin working on details for a teen mission trip scheduled for this summer. Lane suffered a broken hip and several other injuries.



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