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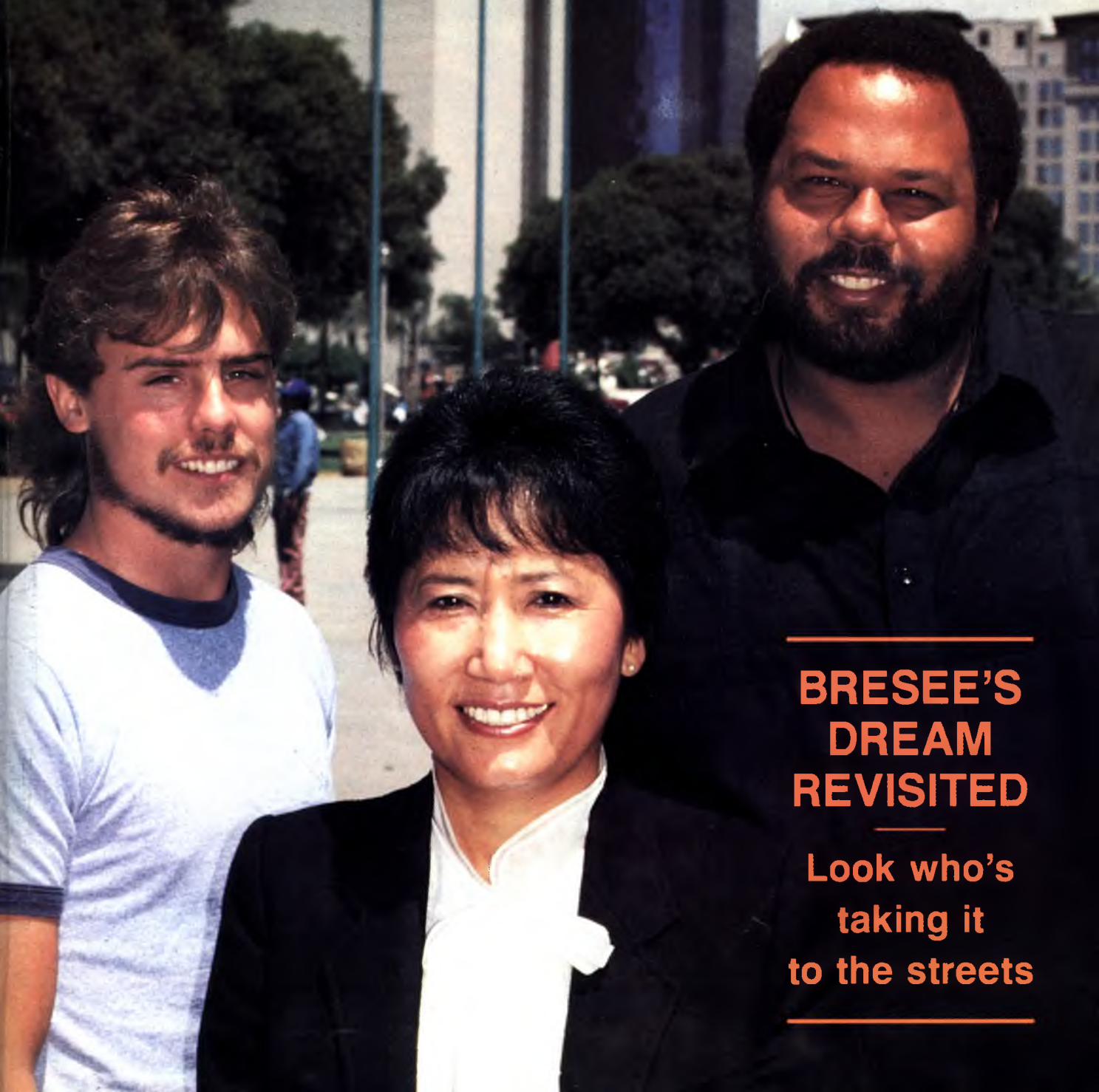
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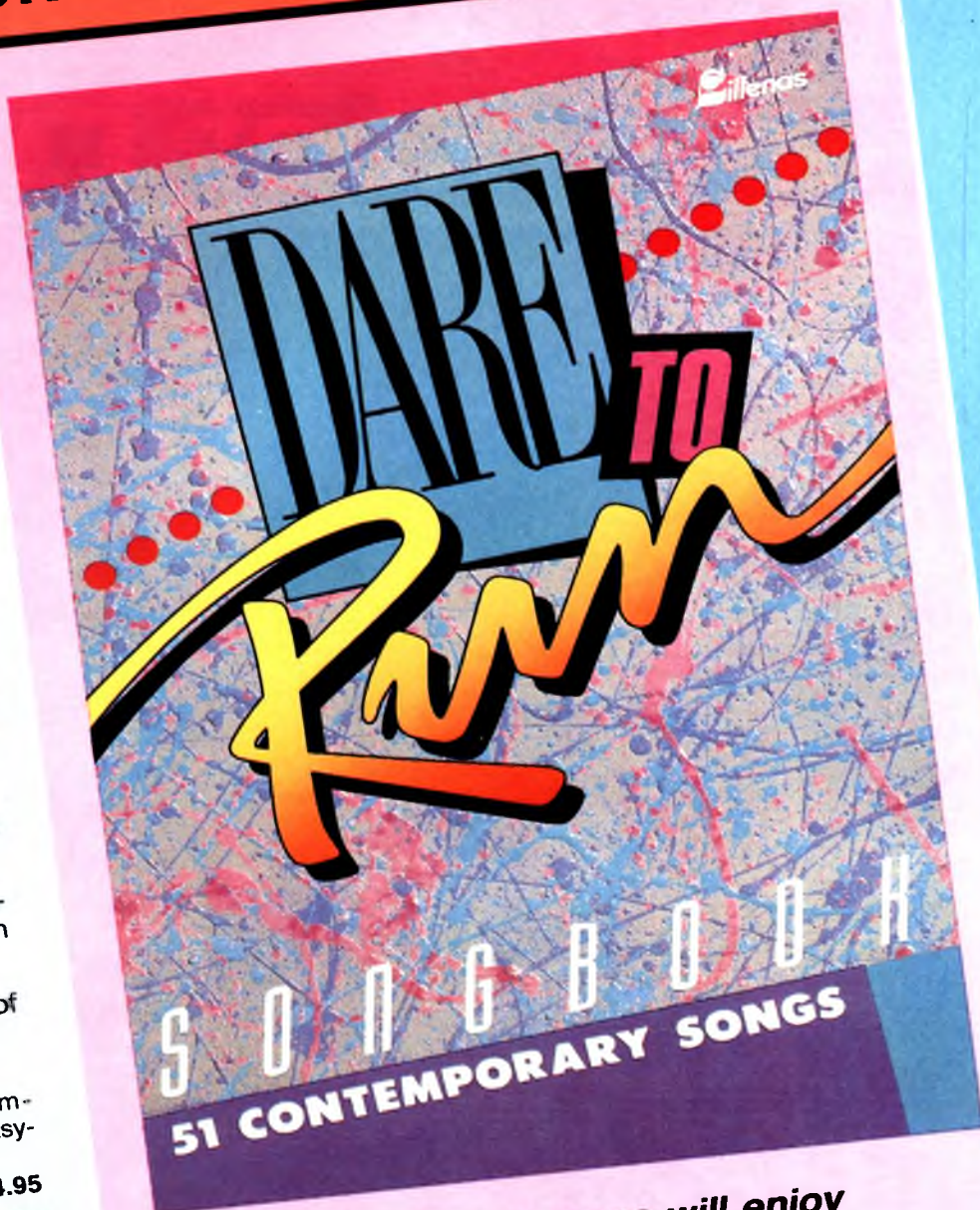
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CHURCH OF THE NAZARENE

FEATURE ARTICLES:

Volume 8, Number 13
JULY 1989

Bresee's Dream Revisited—Look Who's Taking It to the Streets

20

Children of the Shepherd

MICHAEL VASQUEZ AND
GLEN L. VAN DYNE



22

Is That Really You, Lord?

GLEN L. VAN DYNE

32

Reborn in East L.A.

GLEN L. VAN DYNE



24

A Spiritual Home for the Homeless

SCOTT CHAMBERLAIN
AND PEG PAUGH



28

Korean Students, the Yogurt Palace, and Jesus

KIM LUNDELL AND
MARK GRAHAM

6

Before I Go, Let Me Say . . .

WILLIAM M.
GREATHOUSE



SPECIAL REPORT

10 Bioethics: The Church Considers Matters of Life and Death

STEPHEN AND LINDA MILLER

13 Entertainment Ethics

14 What Is the Church?

HENRY W. SPAULDING II



CONTINUING COLUMNS

4 Rhythms of the Spirit

MORRIS A. WEIGELT

5 When You Pray

E. DEE FREEBORN

8 In a Woman's Voice

REBECCA LAIRD

17 Family Matters

DOROTHY TARRANT

45 Observer at Large

W. E. MCCUMBER

46 Into the Word

REUBEN WELCH

DEPARTMENTS

2 Editor's Choice

WESLEY TRACY

36 NEWS

MARK GRAHAM, News Editor

48 Late News

Look Who's Taking It to the Streets

He stood on the platform, strumming a very expensive guitar. Here, at the Young Adult Retreat at camp "Something-or-Other," he crooned his own lyrics into an obsolete microphone. The kid (about 22, I'd say) was just a little too cute and clever, if you ask me. His composition was a parody of the old folk song made famous by Pete Seeger back when my children were in grade school. You remember it!

Where have all the young men gone?

Gone to graveyards every one . . .

The young musical genius had changed the words to

Where have all the Nazarenes gone?

Gone to suburbs every one.

When will they ever learn?

When will they ever learn?

For just a fleeting moment I wanted to cup my hands around my mouth and bellow out into the middle of the third verse, "Hey, buster, how many poor people do you think we could feed if we sold your fancy guitar? Add that to the money you've saved on haircuts, and we could make a difference down on 12th Street!" I refrained, however, since I had to preach as soon as he sat down.

Three days later, those lyrics were still going through my mind. The kid was just right enough to get my middle-aged guilt complex to rattling its cage again.

It is true that my generation (I'm in my mid-50s) did not handle city and urban problems very well.

I guess our failure, though not excusable, was predictable. Most of us came from blue-collar backgrounds. We lived through the Great Depression. Many in my generation saw

honest and diligent parents rendered indigent for lack of work. They couldn't provide for their families. They never got over it—and neither did we.

We internalized ideas that put our lives in a certain orbit. We learned that you do whatever it takes to take care of your job. Working two or three jobs was common for us—we would do anything to overcome our poverty-stricken background. "My kids will never be as hard-up as I was," we would say.

We learned the value of a dollar, and we saved our money, paid our tithe, and sent our kids to college before there was ever such a thing as government loans.

We knew the value of education too. While our children went away to college, we were working on masters degrees in night classes. Sure enough, "redemption and lift" set in, and about every decade we could afford to move to a bigger house in a nicer part of town. And, as though they were fastened to us by giant rubber bands, we yanked our churches out to the suburbs with us (and make no mistake about it—a lot of ministry is needed in the suburbs). "Ought to have the church where the members are," we would say, long before anybody could spell "homogeneous unit."

One day, we looked up and the problems of urban blight, overcrowded central cities, and all of that was staring with piercing eyes into our souls. Frankly, we didn't know what to do. The economic and spiritual needs of the city touched us, but about all we could do was stand there and look silly and feel guilty.

With a few notable exceptions, asking us to go back to the poor sections of the city was like asking us to

go back to the very things we had worked all our lives to overcome. It was to say, "Everything you've worked for doesn't count—give it up." We were socially and psychologically handicapped by who we were.

But, thank God, our children are not as handicapped as we are. They have figured out how to take the gospel to the city.

I knew they would.

They are so sincere,
so dedicated, so talented,
so filled with the Spirit.

They are taking the gospel of Jesus Christ to the places we never learned to go and to people we failed to understand or love enough. Michael Vasquez, Scott Chamberlain, Kim Lundell, and Roberto Moreno (from my age bracket) model for us how city ministry can be done.

The success of the young in city ministry does not let my generation off the hook. It may inspire us, however, to listen respectfully while they explain to us how it is done.

They have rediscovered the dream of Phineas Bresee, who helped get this community of faith called the Church of the Nazarene off to a good start. He was always saying things like:

"It had been my long-cherished desire to have a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor."

and,

"We want pastors who will go out and find the poor that nobody else cares for."

In this issue, we revisit the city where Bresee once dreamed. We invite you to look who's taking it to the streets.

H

Each month when you see the artist brush stroke on the *Herald*, we hope it reminds you of Ephesians 2:8-10. *For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works . . .* (RSV).

The word translated “workmanship” is the Greek word from which we get our English word “poem.” That is to say that God looks upon His people who are saved by grace through faith in Jesus Christ as

His poem,
His masterpiece,
His work of art.

God is at work creating a work of art in us. As unworthy as we know ourselves to be, He nevertheless is creating in us and through us His artistry.

“If I am God’s poem, how come He has to use the eraser so much?” I don’t know the answer to that question. I just know that, in my case, even when the page appeared to be hopelessly ruined, God in Christ again and again showed the willingness to keep starting over.

God’s redeeming artistry is the theme of our song. He has power to create beauty, purity, and love from nothing—no, less than nothing. For God in Christ starts with a deficit—the deficit of selfish, depraved and deprived, sin-hungry hearts. Yet, before it is over, He can produce a life that has the attitude of the Sermon on the Mount and the love of 1 Corinthians 13.

The glory all goes to the Artist—not to us—“lest any man should boast.” It is His beauty, His love, His holiness that is to be heralded.

God is at work in you. He purposes to produce in you the reality of this word picture, painted about 100 years ago by a young Iowa pastor named Phineas F. Bresee,

This baptism with the Holy Ghost imparts power to the soul. It brings not the power of great deeds. . . . But the power of humil-

ity, of gentleness, tenderness, power to be broken-hearted and contrite; power of unworldliness. . . . the power of being so lost to self, that God can shine. Not the power of genius, or human learning, or eloquence, but the power to be an empty vessel, that God can use to pour the water of life through. Power, not to do great things, but to testify to the abounding grace of our Lord Jesus Christ.

We hope you think of God’s artistry in you every time you see our bold brush stroke on the cover or at the head of our continuing columns. Each time you see it, we hope it brings fresh strength—especially if it appears in your mailbox at a time when you are about to give up. H

Tribute



Bill McCumber is a saint. I do not know a person in this world who would dispute that. He is a man saturated by the Spirit of God. If you know him, you love him. If you have read his editorials over the last 12 years, you’re better off than you used to be. If you have heard him preach, I am sure that you encountered the Word of God. Bill is not only a capable editor and a great preacher, but also an incisive thinker, gifted teacher, and a writer of good books.

We wish Dr. McCumber all of God’s graces as he leaves behind all the nagging deadlines of the *Herald of Holiness*. We have invited him to write regularly for the *Herald*. You will want to read his “Observer at Large” article in this issue. H

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Patterns and Rhythms



They met me at the airport to transport me to a retreat.

They had a map with some yellow markings on it. They had some scribbled directions for the final segment of the trip. The basic elements of a pattern were present.

After we had driven for some time, the written directions and the map began to disagree. Several major turns later, we were passing the same mall for the third time.

Nearly an hour later, we arrived at the retreat center—late for dinner. The lack of a clear pattern had cost us time, energy—and not a little frustration.

My mother did a great deal of sewing. I used to watch her carefully arrange and rearrange the pieces of a pattern on the cloth until she was completely satisfied. Then, she would precisely follow the lines as she cut out the material. The pattern was crucial to the design of the final product.

I am always fascinated by the patterns architects draw for building a church. Every joint and connection is carefully designated and outlined. What marvelous attention to patterns!

Patterns become especially interesting and complex when one turns to music. The coordination of rhythms in a pattern is fascinating. The programs on public broadcasting when an orchestra conductor analyzes a symphony are intriguing. The conductor identifies the primary rhythm and melody. He then demonstrates all of the variations on that theme. He invites the woodwinds to play their variation on the theme. Then, in turn, the strings and the percussion and the brass instruments perform. Finally, the conductor takes all of the analyzed pieces and puts them together. Suddenly, the symphony

is alive and dynamic in exquisite ways. Attention to the coordination of rhythms in the overall pattern has made the music three-dimensional.

Patterns and rhythms. Rhythms and patterns. What a difference between symphony (when the sounds all come together in harmony and wonder) and cacophony (when the sounds crash and conflict and destroy each other).

“Pattern,” such an interesting word. It brings to my mind the old

Is your spiritual life a symphony or a cacophony?

hymn about Jesus: “He the great example is, and pattern for me!” The hymn probably reflects 1 Peter 2:21: “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps” (NIV). What an interesting role patterns and examples play in our lives!

What Are the Rhythms and Patterns of Your Spiritual Life?

Most Christians would acknowledge that Christ is the model and pattern and example for our spiritual lives. Very few, however, would be willing to say with the apostle Paul: “Follow my example, as I follow the example of Christ” (1 Corinthians 11:1, NIV).

If the conductor of a “spiritual orchestra” were to analyze the rhythms and patterns of your spiritual life, what would he find? What are the primary themes of your life? How are those primary themes

demonstrated in the various segments and roles of your life? Is there a central strategy? Is there a clear goal that controls all priorities and choices? Is your spiritual life a “symphony” with harmony and integration and integrity? Or is it a “cacophony” with inconsistencies and conflicts and destructive patterns?

Far too many of us do not have a controlling direction or strategy in our spiritual development. We meander and muddle through spiritual development without clear goals or directions. We feel awkward, confused, lost. Sometimes, we just give up.

Our primary error is that we fail to keep our eyes on Jesus. The writer to the Hebrews invites us to live the life of faith by concentrating on Jesus, that great example of living by faith.

Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart (*Hebrews 12:2-3, NIV*).

Our Master had a clear goal.

Even the terror of the Cross would not distract Him from His goal of salvation for all. His example provides a pattern and a model for our own spiritual growth.

Wouldn't it help for you to begin charting the patterns and rhythms of your spiritual life in a journal? Just make notes to yourself and to God about your spiritual life. When you see this column next month, let it serve as a reminder to find a quiet time and place to reflect on the rhythms of the Spirit in your own life.

41

Heart to Heart



I was—er, well—stunned, when the editor asked me to do a monthly column on prayer. Cautious and reluctant at first, I finally accepted the invitation. I did not accept because I am a great prayer, or a saint of the “closet,” a writer of readable prayers, or a desert hermit who has had nothing to do but pray since 1940. However, the invitation to share with you what the Lord is teaching me about prayer brought with it an “inner nudge,” not a “drive” or an “ought” but a drawing from which I could not run.

I shall approach each monthly column as a pilgrim, a learner—and oh, how I need to learn! Maybe, in our journey, we can explore the depths and riches of prayer together. I will share with you, and maybe you will be led to share with me. I hope so.

One thing the Lord has taught me about prayer is that it is not the chorelike task I thought it to be when I first found Christ. It appeared to this young Christian that one had to “get hold of God” if prayer was to have any power and receive any response from heaven. And getting hold was not always easy, though it did seem that certain ones had mastered it quite well. This only added to my sense of inadequacy and defeat. I was not sure what “getting hold of God” really meant, but it seemed to include a boisterous intensity that I could not often muster.

But what if prayer is more of a cooperation with God? What if the goal of prayer is not overcoming God’s reluctance and obstinance but cooperating with His highest “willingness” for His world? That kind of prayer is vastly superior to

my old idea of “getting hold of God” in order to yank Him into my world in order to get things done on which He seemed reluctant to act. Prayer is bringing myself into alignment with what He has purposed for me and for those I love.

That kind of accord, or oneness, seems to have been prominent in the Upper Room when the disciples gathered in obedience to their Lord (Acts 1:14; 2:1). They were in one accord, in one place, praying for the Holy Spirit. Isn’t that interesting? I mean, if I had been there, after all that had happened, is that what I would have been praying for? With all the arrests, accusations, and crucifixions, I imagine I would have filled my prayer time blubbering over my personal safety. Danger was certainly a factor to be reckoned with.

It’s not hard to imagine how I would have prayed concerning the enemies of Jesus, the ones who had so cruelly and unjustly murdered Him. Especially with the injustice of it all wrenching and shattering my spirit. More than likely, I would be memorizing and reciting the imprecatory psalms with both fists clinched: “Consume them in wrath” (Psalm 59:13); “Do not I hate them, O Lord, that hate thee?” (139:21).

Surely, there were contingency plans to formulate and God’s blessing to be invoked for their success. Plans . . . just in case . . . plans to fall back on when all else failed! Plans needed to be laid for getting the gospel out, for expanding the Church.

And then, there were the needs of the group. So many needs: loneliness, discouragement, disillusion-

ment. I would pray for those needs.

But *they* didn’t. They prayed for *Him*, for the Holy Spirit! Am I anxious to get some gift from the Holy Spirit, or am I determined to get Him? There it is! I’ve wanted what I thought He wanted to *give* me. But, instead, He wants me to want *Him*! The gift of himself is the greatest gift that God can give.

Prayer is a person wanting a Person. I’m not praying to get this or that but to get Him, person to Person! E. Stanley Jones reminds us that to pray is to penetrate through this physical universe into the spiritual universe. What an awesome privilege! And there are no diplomas or degrees required. It is in prayer that God calls me to cooperate with Him in His divine purposes. I become His partner through prayer.

I spoke earlier of the task of prayer, the burdensome concept that squeezes the vitality from your prayer time. But, I hasten to say, prayer, as I have attempted to describe it, is a magnificent and lofty call to responsibility. God is not calling us to chores, tasks, or trivialities but to partnership with Him. Prayer is, therefore, not to be pursued because it is a task, but because it is so much more important than any *mere* task.

Oswald Chambers said, “The idea of prayer is not in order to get answers from God; prayer is perfect and complete oneness with God” (*My Utmost for His Highest*, 219). I may not have arrived at that point yet, but now I have a better grasp of the destination. The journey of prayer is person to Person, heart to heart, face-to-face. I like that; I seek that. Will you make that journey too?

H

Before I Go, Let Me Say . . .

A Word to the People Called Nazarenes

**BY GENERAL SUPERINTENDENT EMERITUS
WILLIAM M. GREATHOUSE**

Editor Wesley Tracy has invited me to write “a sort of general superintendent’s valedictory” for this first monthly issue of the *Herald of Holiness*. Several deep convictions have indeed crystallized in my mind and heart over the course of the years, and I will share some of these. But, first, I want to say thank you to the church.

I owe to the church my greatest debt for introducing me to Christ. With St. Augustine, I confess, “I had not known Christ, except the Church had taught me.” Gratefully acknowledging the nurturing influence of that branch of Christ’s church into which I was born and baptized, I thank God for the Church of the Nazarene, which introduced me as a teenager to Christ the Liberator. Brought up to believe that every Christian must continue in sin “in thought, word, and deed” until death, I found at a Nazarene home mission altar the truth of Jesus’ promise, “If therefore the Son shall make you free, you shall be free indeed” (John 8:36, NASB).

The next evening after my conversion, I testified that Christ had “sanctified” me. And He had—initially and outwardly. For, in that saving en-

counter with Christ, I found: “He breaks the power of canceled sin/He sets the prisoner free” (Charles Wesley). Later, I was to learn that, glorious as is the new birth, it is but the gateway to *entire* sanctification—the “through and through” hallowing promised in 1 Thessalonians 5:23-24.

After hearing General Superintendent J. G. Morrison urge the importance of being a Sermon-on-the-Mount Christian, I began an earnest search for true inward sanctification. After a rather lengthy period of struggle, I found “the rest that remains to the people of God”—the rest of faith, which brought the infilling of the Holy Spirit.

Furthermore, I owe to the church an infinite debt for being an ark of salvation for my family. In the Church of the Nazarene, I found Ruth, the wife of my youth, who for 50 years has followed Christ with me and been my partner in ministry. The church has nurtured and educated my three children—Rebecca, Mark, and Beth—who, with their families, share with me devotion to Christ and the faith of the church. I am a wealthy man!

Finally, I must say thanks to the

church for ordaining me and entrusting me with the gospel. Last December, I celebrated 50 years of ministry. The confidence the church has placed in me as a preacher and teacher of the gospel continues to amaze me. Abraham Lincoln once said, “All that I am or ever hope to be I owe to my darling mother.” To paraphrase, I owe everything of significance in my life to the church that has taught me of Christ. If God is my Father, the church is my mother!

The message of holiness I received through the Church of the Nazarene remains, for me, the essence of the gospel—God’s pure love reigning in the heart and excluding sin. This experience is both the command of the law and the promise of the gospel. To the proclamation and exposition of this message, I have dedicated my life.

MY GREATEST CONCERN

My greatest fear is that this glorious truth that brought our church into existence may become only a shibboleth, a hollow profession without the integrity of perfect love. Four years before his death, John Wesley wrote in *The Arminian Magazine*: “I am not afraid that the people called



The message of holiness, which I received through the Church of the Nazarene, remains, for me, the essence of the gospel . . . to . . . this I have dedicated my life.

Dr. William M. Greathouse
General Superintendent
Church of the Nazarene
1976-89

Methodists shall ever cease to exist either in England or America. But, I am afraid lest they should only exist as a dead sect, having a form of religion without the power. And this, undoubtedly, will be the case, unless they hold fast the doctrine, the spirit, and the discipline with which they first set out.

"Preach the doctrine, inculcate experience, urge practice, enforce discipline," Wesley further pleaded. "If you preach doctrine only, the people will become antinomians; if you preach experience only, they will become enthusiasts [fanatics]; if you preach practice only, they will become pharisees; and if you preach all these and do not enforce discipline, Methodism will be like a highly cultivated garden without a fence, exposed to the ravages of the wild boar of the forest."

These should be solemn warnings for us Nazarenes. To preserve our God-given heritage, we must continue to preach and teach Christian perfection as (1) a doctrine to be believed, (2) an experience to be received, (3) a life to be lived, and (4) a discipline to be enforced.

"The only lesson we learn from history," a cynic has said, "is that we

learn nothing from history." In the General Conference of 1828 the bishops of the Methodist Episcopal church, in commenting on the phenomenal growth of Methodism in America, warned that their success would prove their undoing unless they continued to preach their message of entire sanctification.

Fifty thousand or more new Nazarenes join our ranks every year. Our very success in evangelizing the lost will be *our* undoing—unless we keep the truth of perfect love vital and alive in our churches. I am not afraid that the people called Nazarenes shall cease to exist, either in America or to the ends of the earth. But I am afraid lest they should exist only as a dead sect, having a form of religion without the power. And this, undoubtedly, will be the case, unless they hold fast the *doctrine, spirit, and discipline* with which they first set out!

ANOTHER CONCERN

A second and closely related fear is that the Church of the Nazarene may succumb to institutionalism. In the November 2, 1988, issue of *The Christian Century*, Dr. Leonard I. Sweet wrote:

There have been many moments in the history of my denomination—United Methodist—when its members could have responded to questions about church affiliation with "I don't belong to a denomination, I belong to a movement." No more. Just as a college, founded by a denomination, reaches for respectability, severs its church ties and becomes a secular university, and just as a colony, settled by citizens of a motherland, rebels and becomes a nation, so a dynamic spiritual movement tends to become one more institution, one more system, one more bureaucracy. Methodism arose first in England to renew the Anglican establishment, which had become an end in itself rather than a means of drawing people into the worship and adoration of God. It then was transplanted to America . . . "to reform the continent and spread scriptural holiness throughout the land." But now it has itself become another establishment, or what the Bible calls "temple religion."*

Although the officially recognized date of the founding of the Church of

continued on page 43



Breaking Silence

As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak . . ." (1 Corinthians 14:33-34, NIV).

For years, a nagging something lurked at the fringes of my mind whenever I read Paul's remarks about women or thought about my place as a woman in the Church of the Nazarene. For generations, my foremothers have faithfully claimed and served this denomination. This church nurtured me in my childhood, educated me in my youth. I believed I could do anything that God empowered me to do. Why, then, this funny feeling?

One day, I realized it is the general silence of women in the church that bothers me. No longer do I hear the boisterous voices of women evangelists like Nettie Miller, who enthralled me as a child, nor are stories being told of mentors like Bertha Munro, the former academic dean of Eastern Nazarene College. Although the number of women attending seminary is increasing, those receiving calls from churches seem hard to find. Women's issues and concerns seem trivialized. The prophetic sound of women's voices seems but a faint echo from the past.

What is behind this silence? Silence certainly can be holy and good when described more aptly as solitude. But the kind of silence I have felt in the church has, at times, been far from holy.

I almost began to think that we, as a church, understood the exhortation in 1 Corinthians 14:34 that "Women should remain silent in the churches," as a call for the general public silence of women, rather than as a response to a par-

ticular excess of disruptive chattering during worship. Our church has never believed that Paul is demanding a blanket silence for all women of all times. In the early years of our movement, 20% of our preachers were women. His plea is for orderly worship. He wished to preserve the reputation of the Christian community and keep it from being identified as one of the ecstatic mystery cults that were profligate in Corinth. (See *What Paul Really Said About Women*, by John Bristow.)

In studying church history, I have realized that the issue of silence in the church has been addressed in many generations. A woman asked Phoebe Palmer, a holiness revivalist of the late 1800s, what she should do, as she wanted to be sanctified and testify to the Spirit. Her church forbade women to speak. All eyes of those attending that Tuesday meeting were riveted as Phoebe rose to the challenge of answering the "woman question." Citing numerous scriptures, Phoebe showed that one's ultimate obedience is to Christ. If the church, or any human organization, conflicts with Christian responsibility, one must choose to follow the urgings of the Spirit.

Phoebe's life is an example of breaking any silence that limits the Spirit. Despite sharp criticism, Phoebe worked on behalf of New York City's poor and helped found an institution with a chapel, schoolroom, baths, and 25 rent-free apartments for the indigent. She preached across the eastern part of the United States and throughout Britain. She wrote eight books and edited a periodical, *Guide to Holiness*.

In her book *Promise of the Fa-*

ther, Phoebe declares, "The church is in many ways a sort of potter's field, where the gifts of women, as so many strangers, are buried. How long, O Lord, how long before man [sic] shall roll away the stone that we may see a resurrection."

Phoebe's question is my question. How long will it be before all women of faith rise up to claim their gifts for ministry of every kind? How long will it be before the prophetic voices of women break the silence?

"Breaking silence" is a term used when a member of a group dares to bring up any taboo subject. Perhaps it is a good phrase to use when someone decides to challenge an unvoiced, yet obvious, silence that keeps important issues from being aired and essential gifts from being utilized.

There are many ways to break a deadly silence. A child breaks silence when she braves the terror of telling someone she trusts about the incest in her family. A longtime church member breaks silence when she asks why the qualified women of the church aren't nominated for the church board. A newcomer breaks silence when she asks why more money in the church is going for weekly flower arrangements than to feed the hungry. A little girl breaks silence when she declares she wants to be a preacher and will not be convinced that she must mean a preacher's wife.

In initiating this monthly column, I want to offer to the women of this church a call to consider. God has especially gifted each of you. If God calls you to speak out, break the silence.

Rebecca Laird is a professional writer and editor specializing in women and church history.

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SPECIAL REPORT

The Church Gathers to Think and Pray About Vital Issues

In 1985 the General Assembly created seven special commissions to study issues vital to our church's future. After four years of research and reflection, the commissions are prepared to report to the Twenty-second General Assembly, convening in Indianapolis in June of 1989. It is the task of the church at General Assembly, and afterward, to "think Christianly" about these vital issues.

In this special section of the *Herald*, the task and reports of the commissions are briefly presented. Because of space limitations, some reports are treated more fully than others. Those receiving only summary treatment will probably receive full coverage in later issues. All of the reports are important. The seven commissions reporting to the General Assembly are:

- The Commission on Bioethics**
- The General Christian Action Committee**
- The Doctrine of the Church Commission**
- The God-Called Evangelist Commission**
- The Calling of the Pastor Commission**
- The Education Commission**
- The Internationalization Commission**

The General Assembly can act in several ways on the commission reports. They can be received, adopted, modified, rejected, or referred for further study.

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Bioethics: the Church Considers Matters of Life and Death

BY STEPHEN and LINDA MILLER

Nazarene Commission Advises Against Surrogate Motherhood, Donor Sperm, Mandatory Life Support

Ernest Young lay dying in the intensive care unit of Atlanta's Emory Hospital. Lou Gehrig's disease had deteriorated his muscles but had left his mind intact. At this late stage of the disease, the 47-year-old construction supervisor was in great pain. He could barely nod his head. He could not breathe on his own.

At his bedside stood his wife and a gallery of lawyers, doctors, and nurses. Judge Hilton Fuller was there too. He had moved his court out of the DeKalb County Courthouse into the room of the man who had asked to die.

Judge Hilton touched Young's arm. The conversation that followed, one of Young's last, is filed in the Court-house records.

The Court: Mr. Young, hello . . . Do you understand that I'm a judge?

Mr. Young (Indicating affirmatively.)

The Court: All right, sir. I just have a few questions to ask you, sir. Do you desire to be taken off the ventilator?

Mr. Young (Indicating affirmatively.)

The Court: Do you desire to have all of the life-support systems disconnected?

Mr. Young (Indicating affirmatively.)

The Court: And is your understanding that, as a result of that happening, it will be a likely event that you will die within a few hours, or sometime after that?

Mr. Young (Indicating affirmatively.)

The Court: Is there any doubt about it in your mind at all?

Mr. Young (Indicating negatively.)

The Court: All right, sir. God bless you, sir.

Mr. Young (Indicating affirmatively.)

Young's wife said that, as the judge left, her husband mouthed a silent "Thank you" to his retreating back. A short while later, Young's doctor removed the ventilator, and the weary patient died.

Was disconnecting the ventilator a Christian thing to do?

"It could have been," said Al Truesdale, chairman of the Nazarene Bioethics Commission and author of the commission's report to the 1989 General Assembly.

"Sometimes, we Christians act more like pagans," Truesdale said. "We treat physical existence as the

Stephen Miller is a magazine and book editor in Adult Ministries. Linda is a registered nurse who works in pediatrics at Research Medical Center. The couple lives in Belton, Mo., and has two children.



highest value. But sometimes, if you love them, you'll let them die."

Truesdale, an ethics professor at Nazarene Theological Seminary, stated the position of the commission when he wrote in the report, "Christians must neither resign life casually nor cling to it as though it were the highest value. . . . Termination of artificial life-support systems can be a way Christians express their faith in the resurrected Christ."

The 1985 Assembly created the commission for a four-year term. The task: study and report to the 1989 Assembly on a wide array of bioethical issues. Tackling the issues were 15 men and women from a variety of backgrounds. Among them were physicians, research scientists, attorneys, and a theologian.

Withholding Food from Dying Newborns

One of the more emotional issues the commission studied was one the members could not agree on. Is it acceptable to withhold treatment—including food and water—from dying babies?

The public was outraged in 1982, when a Bloomington, Ind., couple ordered that their newborn, known now as Baby Doe, be deprived of all treatment, including food and water. The child had Down's syndrome, which would have left it at least mildly retarded. Also the esophagus was not connected to the stomach, so the infant couldn't eat. Surgery would have corrected that. But the court agreed to the parents' request.

It took Baby Doe six days to die. The child did so while a lawyer was flying to Washington, D.C., to file an emergency appeal with the Supreme Court.

Since then, the courts, the medical profession, and the federal government have reached an uneasy consensus on when to withhold treatment, including food and water. Treatment can be withheld from infants, as well as adults, (1) who are in an irreversible coma, (2) when the treatment would only prolong the dying, or (3) when the treatment would be futile and inhumane.

Emily Miraie, a fourth year medical student at Case Western-Reserve University School of Medicine, wrote in a recent issue of *The Journal of Pediatrics* about her decision to withhold food from her newborn.

During labor, her son, Michael, went into fetal distress. He had a bowel movement in the uterus. This contaminated the amniotic fluid, which he breathed into his lungs. Before an emergency C-section could be performed, the umbilical cord shifted into a position that cut off the exchange of blood, which was Michael's only source of oxygen. He was born brain damaged and in a deep coma. Though he could breathe on his own, he could not suck or respond to pain.

"My husband and I wanted to do what was best for Michael," Miraie wrote, "and we agreed that death was preferable to remaining comatose." They asked the health-care providers to withhold all medicine and nourishment. "The nurses in the neonatal intensive care unit did not want to do this, and we felt incapable of doing it ourselves at home," she said.

"We believed that Michael would not feel hunger, thirst, or pain, but we could never be certain. Withdrawing

Payments to surrogate mothers are illegal, perhaps criminal, according to a New Jersey court.

nutrition could mean watching a beautiful newborn child slowly waste away."

They withdrew the medicine but kept up the nutrition. Shortly after the feeding began through a tube in his nose, Michael died, probably of aspiration pneumonia.

C. Everett Koop, surgeon general of the United States, a former pediatric surgeon and a Presbyterian, condemns the withholding of food from infants. He calls it "starving a child to death."

Paul Wardlaw, a Nazarene medical doctor who has practiced in Kansas and Swaziland, and a member of the commission, said, "Giving nourishment seems reasonable even in the seemingly hopeless cases. . . . Providing nourishment is like saying, 'God, this is to give You a chance to inter-vene.'"

Truesdale observed that, in cases of seriously malformed infants, we must not judge parents harshly who have come to believe that letting the child die as quickly as possible is the most loving and compassionate thing they could do.

Harvesting Fetal Tissue

Some issues are so new the commission hasn't been able to study them. Harvesting the tissue of aborted and miscarried fetuses is one.

Researchers say they believe fetal tissue may be able to help or even cure victims of diabetes, leukemia, paralysis from spinal-cord injuries, Parkinson's disease, and other ailments. Patients in Connecticut, Colorado, and Mexico are now being treated with fetal tissue from induced abortions, with positive preliminary results.

Some abortion opponents say it is acceptable to conduct this research—if the tissue comes from miscarried fetuses. They argue that to use tissue from intentionally aborted fetuses encourages abortion.

If researchers use only tissue from miscarriages, they face severe limitations. "Miscarriages far enough along to be useful in tissue transplants are few and far between," said Stanley Summerson, a Nazarene obstetrician/gynecologist in Canton, Ohio.

Donated Sperm and Eggs

The commission says it's OK for a husband and wife to use any of the many infertility treatments. But the couple can use only their own sperm and eggs. Use of donors, to compensate for an infertile spouse, "is morally unacceptable," says the commission report. "It represents a violation of the marital covenant."

David Riley, a Nazarene resident in family practice at the University of Kansas Medical Center, says he agrees. He said he and the other men in his class were offered about \$20.00 each to donate sperm. "The end product," he said, "would have been as if I'd had an affair and a child out of wedlock."

Summerson says, "I don't have any problem with married persons using donated eggs or sperm. I send couples to clinics that provide donors."

The commission chairman also is uneasy with the consensus of the commission. Truesdale believes that labeling donation as marital infidelity probably goes too far.

Rented Wombs

One of the strongest statements in the commission report is against surrogate motherhood. "Christians should not participate in surrogacy contracts, either as surrogate mothers or as contracting parents."

Usually, such a contract calls for the husband to provide sperm that is used to inseminate a woman other than his wife. This "host mother" agrees to carry the child and hand it over to the couple.

Summerson says he agrees, in part, with the commission. "I have problems with the finances of surrogacy. There's too much of a monetary gain involved." Surrogates generally receive about \$10,000 in addition to expenses. A volunteer surrogate would be less objectionable, he thinks.

There are other serious problems, some of which were revealed in the celebrated story of Baby M. In 1985, Mary Beth Whitehead entered into a surrogacy contract with William and Elizabeth Stern. But, somewhere during the pregnancy, Whitehead changed her mind and decided she wanted the baby that, biologically, was half hers.

Last year, the New Jersey high court ruled on the case. It said the payment of money to a surrogate mother is "illegal, perhaps criminal, and potentially degrading to women." Though the court labeled surrogacy "baby selling," it awarded custody to the Sterns, with visitation rights to Whitehead.

States are now drafting laws on the issue, according to Helen Kannady, a Nazarene lawyer in Tulsa and a member of the commission. "Most of the state laws I've heard of are discouraging surrogacy rather than approving it."

The high court in Kannady's home state of Oklahoma, like those of many other states, has taken existing laws against selling babies and applied them to surrogacy. In Oklahoma, it is a felony for a surrogate to accept money in exchange for a child. Michigan has joined New Jersey in declaring such contracts invalid. Bills pending in some states, though, would legalize them.

The Commission's Difficulties

During the past four years, the commission studied more than a dozen bioethical issues and took positions on most of them. Yet it prepared

At a Glance

Here's a quick look at several issues the Bioethics Commission studied during the past four years, along with positions it took.

ISSUE	POSITION
Health care	Governments should try to make sure all its citizens have basic health care.
Abortion	Convenience is not a good enough reason to abort a developing child.
Life support	It is sometimes more humane to let the patient die.
Withholding treatment from dying babies	No position. The commission could not agree.
Human experimentation	Patients should be volunteers who know the risks.
Behavior control (psychiatry, etc.)	Rights of the patient needs balanced against rights of society.
Organ transplants	Christians should donate their organs.
Genetic engineering	God has given us power over creation. We should use it to help humanity.
Genetic testing	Parents, aided by counselors, should decide whether or not to abort a fetus that tests severely abnormal.
Genetic screening	No position on mandatory tests (such as testing all Blacks for sickle-cell anemia).
Eugenics	No position on whether or not to sterilize people with severe defects.
Artificial insemination	Breaks marriage vow unless sperm and egg are of the husband and wife.
Test tube babies	Morally wrong when surplus fertilized eggs are discarded.
Surrogate motherhood	Always wrong. Breaks marriage vow and does psychological damage to surrogate.

Copies of the 36-page report are available in the General Assembly journals distributed to delegates. An extended version of the report is being considered for publication as a book.

resolutions for the *Manual* on only two topics: abortion and sexuality.

Both topics already had *Manual* statements. The commission resolutions called for a strengthening of these by providing further suggestions and comments. None of the other positions the commission took will appear in the *Manual*.

In addition to the resolutions, the commission has called on Headquarters to consider developing sex education materials, along with Sunday School lessons, on social issues.

Jon Johnston, a sociology professor at Pepperdine University in Malibu and a member of the commission, said, "Some of us wanted to see more resolutions."

Johnston added that it's not easy to draft guidelines on issues as new as many the commission studied. "You can't be legalistic. The facts change daily. Because of this, the commission

should be ongoing."

Every one of the bioethical issues the commission studied was charged with emotion. Johnston said, "We had some heated discussions."

The commission report offers this advice to the church: As we face the sometimes bitter choices in bioethics, we should follow our Wesleyan philosophy of "unity in essentials, and charity in nonessentials."

Wardlaw said his hope for the report is that it "helps people get a sense of the complexity and cloudedness of the issues. I hope it serves as a guideline for those dealing with the issues. We didn't want to be dictatorial and say, 'This is what you must do.' We need to have a tolerance for one another in these very complex issues. We need to say, 'I will love you and support you, even if I don't agree with the decision you made.'" H

Entertainment Ethics

In 1985, four districts brought resolutions to the General Assembly about harmonizing the ways in which we oppose evil in the electronic media, particularly the cinema. The Assembly created a commission to study the "movie question" and related concerns and report to the 1989 General Assembly.

The commission has given serious consideration to the various dimensions of entertainment ethics.

One part of the research was the distribution of a comprehensive questionnaire, sent to 1,200 randomly selected pastors and elected lay leaders. Helpful input was received from 673 respondents. Two problems emerged with the way Nazarene polity and practice have developed.

1. There appears to be a general uneasiness, confusion, and inconsistency about the ways in which we express our opposition to evil in the media. We have tried to deal with television, cable TV, videos, etc., from the approach of *selectivity*. In regard to the cinema, however, we have used the *boycott* approach. The charge of awkward inconsistency arises when a film that is *boycotted* on the one hand, may later be *selected* on the other. In the survey already cited, 82% of the pastors and lay leaders advised the church to correct this inconsistency. In 1985, resolutions from the four districts called for the same thing.

2. Behind the logical inconsistency, the commission believes an even more serious problem looms. It appears that, by our boycott rule, we have marshaled nearly all our forces against the neighborhood theater. BUT, in these times, the major invasion of evil is in the HOME. Are we fighting yesterday's battle? The co-

mission is alarmed by evil in the cinema, but it is even more alarmed by evil invading the home.

The evil to which the home and family are subjected is more dangerous to us than the threat of the movie house—or so said 82.5% of the pastors and 88.5% of the lay leaders polled.

The commission reports that it worked from these foundations:

1. Boycotting the movie house was once, the commission believes, an effective stand against evil. Now, however, something more, or different, seems to be required. It has no intention of *reversing* our stand against evil in the movies. More discipline and discernment are needed—not less.

2. The biblical standard of holy living was never more important than it is in these perilous and permissive times. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," is as modern as it is ancient.

3. Our Wesleyan rule of life concerning sin (*Manual* paragraph 904.7) is valid: "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin."

The commission prefers principles over a multitude of rules when it comes to entertainment ethics for the Church of the Nazarene. The commission hopes that the church will equip its members with "inner Christian principles that will help them identify and resist evil in any form." About 98% of the pastors and lay leaders polled agreed that this is the matter about which our church should be "most concerned."

The commission report recommends bringing all matters of entertainment ethics under disciplined, principled, Christian conscience, guided by the Spirit, rather than boycotting certain media and practicing selectivity with others. The statement the report recommends for *Manual* paragraph 33.1 includes: "... the avoidance of all entertainment ventures and media productions including movies, television programs, VCR tapes, and drama that produce, promote, or feature the violent, the sensual, or the pornographic, and thus undermine God's standard of holiness of heart and life."

If the report is adopted, it will, perhaps, become more clear that to indulge in any entertainment that fits that described in the previous paragraph is to be regarded as a violation of Christian principles and the spirit of our membership vows.

A principle-based ethic presupposes certain risks. It means trusting people more, and it requires a higher level of moral maturity than is sometimes demonstrated. To submit the matter of the cinema to principled Christian discernment could result in misinterpretation, and some Nazarenes could start attending movies. However, 86.4% of the pastors and 83.3% of the lay leaders polled did not believe this would happen.

Perhaps, we can prepare best for discussion on this issue by:

1. Giving consideration to the spiritual, emotional, and logical dimensions of the issue.

2. Think about the benefits and liabilities of any position.

3. Agree to resolve the issue in such a way that our Christian witness is intact while unity has been maintained.

*How have we made it this far without
a stated doctrine of the church?*

What Is the Church?

BY HENRY W. SPAULDING II

What is the church? A light-house, a communion of saints, an institution, a house of worship or, perhaps, a soul-saving station. Each of these presents an image that is at once theological and deeply personal. For me, the church will always be the place in Jacksonville, Fla., where I gave my heart and life to the Lord. It was there that I preached my first sermon and learned to serve the Master. Since then, seeing the church in many other places, along with serious theological study, has broadened my vision of the church.

I have come to see the church as more than an institution or creed: I see it in terms of people redeemed by God's grace. The church is a faithful pastor and wife in Maine, a small choir in Kansas, a veteran Sunday School teacher in Georgia, and an exuberant teenager in Pennsylvania. The church can be a camp meeting, an inner-city mission, a college campus revival, or a group of people gathered in the name of the Lord anywhere in the world. My own experience of these facets of the church has enlarged my vision of what the church is and can be in the power of the Spirit.

The 1985 General Assembly established a commission to draft an article of faith on the church. This group of theologians has worked to produce a theologically responsible and spiritually sensitive affirmation of the nature, marks, mission, and historical reality of the church.

The Nature of the Church

The church is composed of all

those people who have been redeemed by Jesus and confess Him as Lord. God's grace unites all Christians who make this confession. A person who confesses Jesus Christ is part of the Church Universal. This does not minimize real differences existing between people of faith, but spiritual regeneration through Christ unites Christians everywhere.

The church stands in the long tradition of God's covenant people. Scripture plainly teaches that God seeks and redeems humanity. We see a glimpse of this with Moses, a bit clearer vision in Jeremiah, but finally in Jesus Christ. The church did not fall out of the sky in the first century; its roots go back to the call of Abraham. The church is the Israel of God made new in Christ. We enjoy, through faith and in grace, the blessings that were anticipated by the prophets of God.

An often used designation for the church in the New Testament is the Body of Christ. It is a deceptively simple expression, which enjoys a rich tradition in Christian thought. At the deepest level, the church is not an organization with doctrines, buildings, ethical ideals, and so on—it is a living fellowship of people called together in the Spirit through the Word of God.

The Marks of the Church

The Protestant tradition, in the best sense, has acknowledged that the church is called to a living faith, biblical preaching, the sacraments, and discipline. The first of these indicates the call of God to unity in the Spirit. No creed, no pattern of worship, and no set of moral standards will unite

the church apart from the ministry of the Spirit. The church may never be one in head, but it can be one in heart through the Spirit.

A profound sense of worship should also characterize the church. True worship is grounded in God and expressed in biblical preaching, observance of the sacraments, and ministry in Jesus' name.

The church is a house of worship and equips persons for extending that worship to everyday life. It begins in the willingness through the Spirit to hear the Word of God with its radical call to obedience. It is time to recover, emphasize, and celebrate the proclamation of the Word. This will provide necessary guidance for the church in a turbulent world.

Another dimension of worship is the observance of the sacraments—baptism and the Lord's Supper. These are means of grace to nourish the life and ministry of the church.

Still another dimension of worship is ministry in Jesus' name. The famous bulletin insert captures much of this—"enter to worship, depart to serve." This is certainly true if we un-

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derstand that service is ministry and not merely an add-on. We are the church when we clothe the naked, feed the hungry, and give a cup of cold water to the thirsty.

These three dimensions of worship are essential for the church.

The church is called to discipleship, which is expressed in accountability. To the extent that we are the church, we are responsible for one another. My pastor begins each infant dedication with the admonition that this child has been entrusted to our care. The same is true for those people won at an altar of prayer. Each of us, young and old, is called to obedience and mutual responsibility. Christian fellowship is not about cake and coffee but this call to mutual responsibility.

The Mission of the Church

The church is what it does. The nature and marks of the church find their focus in its mission. It exists as an extension of God's redeeming work in Christ. The mission of the church is clearly set forth in the gospel: "Go and make disciples of all nations." This awesome task can only be accomplished in the power of the Spirit. The church is never more and should be no less than what God empowers it to be. Without His continuing help, the church is little more than a group of people who agree with one another most of the time.

The church fulfills its mission by holy living, evangelism, and service. The church should see in its fellowship, those who live the redeemed life. Such examples will encourage others to embrace the gospel. We are more than justified sinners; we are being perfected in love. Responsibility for evangelism includes worldwide missionary effort, witnessing at home, and compassionate service. In other words, the mission of the church is to call the world to wholeness, through Christ.

The Historical Reality of the Church

At present, the church lives with a sense of contradiction: It exists in the world, but its inheritance is the kingdom of God.

First, the church is real; it exists in history; it has a specific place. To the church belong all sorts of people who may differ in politics, socioeconomic status, educational background, and much more. Architectural styles, wor-

ship patterns, and even institutional processes are all expressions of the historical reality of the church. This means that the church has made decisions about how it will minister, whom it will ordain, where it will build, and so on. It means that the

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church is both local and universal. All of this historical expression is subject to change, so long as it does not pervert the gospel.

Second, the church awaits fulfillment in the final consummation. The church is not the kingdom of God, in that it is influenced by human beings. At present, the church lives under the rule of God in anticipation of the coming of the Lord Jesus Christ. Recent theologians are reminding us that the church, as a pilgrim people of God, is moving toward the day when faith will be made sight. For now, the church lives by faith in the power of the Spirit, while waiting for Christ to return and claim His bride.

Who are we Nazarenes among the denominations? The commission decided to answer that question by a careful reading of Scripture and an interpretation of the best in Christian tradition. For some, this new article of faith will affirm long-held ideas concerning the church. A few, perhaps, will wonder why certain phrases are not included in the article. Hopefully, for this person, the article will be an opportunity to reflect again upon the richness of the heritage of the Christian church, of which the Church of the Nazarene is a part. It is in the spirit of this richness that the commission offers this article of faith. H

The Church

We believe in the church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word.

God calls the church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ and mutual accountability.

The mission of the church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism, and service.

The church is a historical reality, which organizes itself in culturally conditioned forms; exists both as a universal body and local congregations; sets apart persons called of God for specific ministries. God calls the church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ. H

Commission Report Summaries

The Internationalization Commission

With 35 percent of the membership of the Church of the Nazarene from areas outside the U.S.A. and Canada, it is not surprising that there is a continuing concern about the internationalization of the church.

The Internationalization Commission is not a new thing. Initially authorized by the General Assembly in 1976, the body was continued in 1980 and again in 1985 to further study the issues that affect a denomination with churches in almost 90 world areas.

Commission findings reinforce the emphasis that has existed from the early days of the denomination; namely, that the local church is the fundamental unit of the denomination and that the district organization is the primary vehicle for assisting the local church.

The report to the 22nd General Assembly contains 15 specific recommendations. Key recommendations include: urging the Board of General Superintendents to study the present regions, with a view to possible changes by the General Board; calling for the establishment of Regional Advisory Boards, where advisable; and suggesting that a policy of appointing regional missionaries for outreach and church planting within their own regions be initiated by the World Mission Division director. The commission recommends that its work be continued.

The Education Commission

The Education Commission was charged with the responsibility of providing an "in-depth study of the total educational needs and [to] assess the ability of the present educational institutions to meet these needs."

The commission reports that the key issues are:

1. The identity and mission of our institutions as institutions of the holiness movement, denomination, and of higher education.
2. The accessibility of our educational institutions to our people.
3. The relationship between resources and educational design: the efficient use of educational resources such as personnel, finance, real estate, libraries, etc.
4. Development and maintenance of appropriate responses to the specific cultural context.
5. The nature and role of the administrative guidance required.

It also proposes the creation of an International Board of Education and the office of Commissioner of Education.

God-Called Evangelist Commission

A commission of 12 persons has been meeting throughout the quadrennium considering the role and function of those who serve as evangelists among us.

The commission brings these conclusions to the 1989 General Assembly:

1. Greater accountability of the evangelist to the general church and of the general church to the evangelist is needed.
2. Young men and women need to be encouraged to understand that God intends a unique ministry in full-time evangelism for some and that the Church of the Nazarene recognizes and endorses this call of God at different categories of involvement with certification and support.
3. We need more consistent practices of certification and communication.
4. We need to upgrade the image of the evangelist in the eyes of the church at-large as "specialists" in precipitating revival through Holy Spirit anointed preaching and/or singing. Also, we should recognize "the work of an evangelist" for some to include a variety of ministries including personal soul winning, church planting, and other efforts.

The Calling of the Pastor

According to this commission's report, the Board of General Superintendents recognized that the denomination's method of pastoral selection and recall was far from perfect as early as 1923. Since that time, there have been hundreds of attempts to address the issue.

The latest commission found weaknesses in the current process and suggested recommendations addressing such items as: strengthening the initial call process; improving communications between pastors and their congregations; and replacing the current renewal vote process with a less disruptive process.

The initial call of a pastor would require a two-thirds majority vote. After this, however, no recall vote would be taken unless the church board felt there was a problem that could not be otherwise dealt with.

The new system calls for pastors and congregations to establish written goals and expectations. After the first two years of a pastor's tenure, and every four years thereafter, the congregation and the pastor would conduct a self-study to see how they have met these goals.

Currently, pastors are subject to biennial recall votes, with the exception that a church may offer an extended call to an elder.

HH

***We call for all our Nazarene Prayer Partners
to join in prayer for our church
as she tries to "think Christianly" about these vital issues.***

The Family That Plays Together . . .

Q: *The family that plays together? Surely you mean prays?*

A: No, I assume that *Herald* readers recognize the importance of prayer in family life. I'm not sure they all know how essential it is for families to play together.

Q: *But we asked you this month to focus on some vital aspect of Christian family living, to show our readers that the church is very serious about supporting family life. Isn't play a rather frivolous topic for the Herald?*

A: That's precisely my point! For too many of us Nazarenes, life is only serious business. We pack our schedules full of "oughts" and "shoulds" and "musts." After all, the career, the church, God, and the creditors make demands that cannot be ignored. There is no time left to enjoy life. We behave as though fatigue were next to godliness. Our rushed lives reflect little of the joy and rest that Jesus said would characterize those who follow Him. Important relationships get sacrificed to our hectic pace.

Q: *That sounds disturbingly familiar. Are you saying that a workaholic puts his family to risk?*

A: Very much so. What children need more than anything from their parents is availability. Parents, at some point during the day or at regular times during the week, need to give the children the kind of attention that says, "You are important to me. I like to spend time with you." In too many church families, parents are simply not available.

Josh McDowell's 1987 survey of 1,438 evangelical teenagers indicated that the amount of time these young people spent in meaningful interaction with their parents averaged 27 minutes per week with their moth-

ers and 12 minutes per week with their fathers! The situation is not much better for younger children who spend endless hours in front of the television without having a parent play with them, or read to them, or really listen to them.

Q: *People make the distinction between "quality time" and "quantity time." Isn't that a cop-out?*

A: No, it's an important distinction. Parents can spend large amounts of time under the same roof or even in the same room as a child and not give any of the direct attention the child needs in order to feel loved and secure. That's where play comes in. Playing wholeheartedly with a child involves engaging the child at his own level. It means entering into the child's imaginative world. It also requires letting go of some of the eternal seriousness and control to which some adults seem bonded. Relating to the child as a person of worth through play is a very "serious" business.

Q: *But isn't that kind of playfulness and spontaneity hard for many adults?*

A: Unfortunately, yes. Many of us don't know how to relax and have fun. We feel guilty if we are not doing something "useful." Even our leisure activities are filled with purposefulness. We claim to depend on God's grace, but our driven lives testify to a fear that God might not meet our needs or fulfill His plan for the world unless we put in maximum effort.

Jesus said that in order to be part of His kingdom, we must become as little children. Perhaps we would be closer to God if we could recapture the wonder, the delight, the imaginative

creativity, the unself-conscious enjoyment of children at play. If this is hard for us, we need to let children be our teachers.

Q: *You began by talking about whole families playing together. Doesn't that take some organizing?*

A: Yes. In busy families, family time has to be scheduled or it won't happen. If a regular time during the week is set aside, that time can be protected. The kids should help plan the fun—preferably activities with minimal cost—flying a kite, tobogganing, building a sandcastle, playing table games, going fishing or camping or roller skating. The emphasis should be on the whole family enjoying each other, not on competitiveness or achievement. Parents don't always have to be "in charge." They can teach the children about fair play by being good losers as well as good winners.

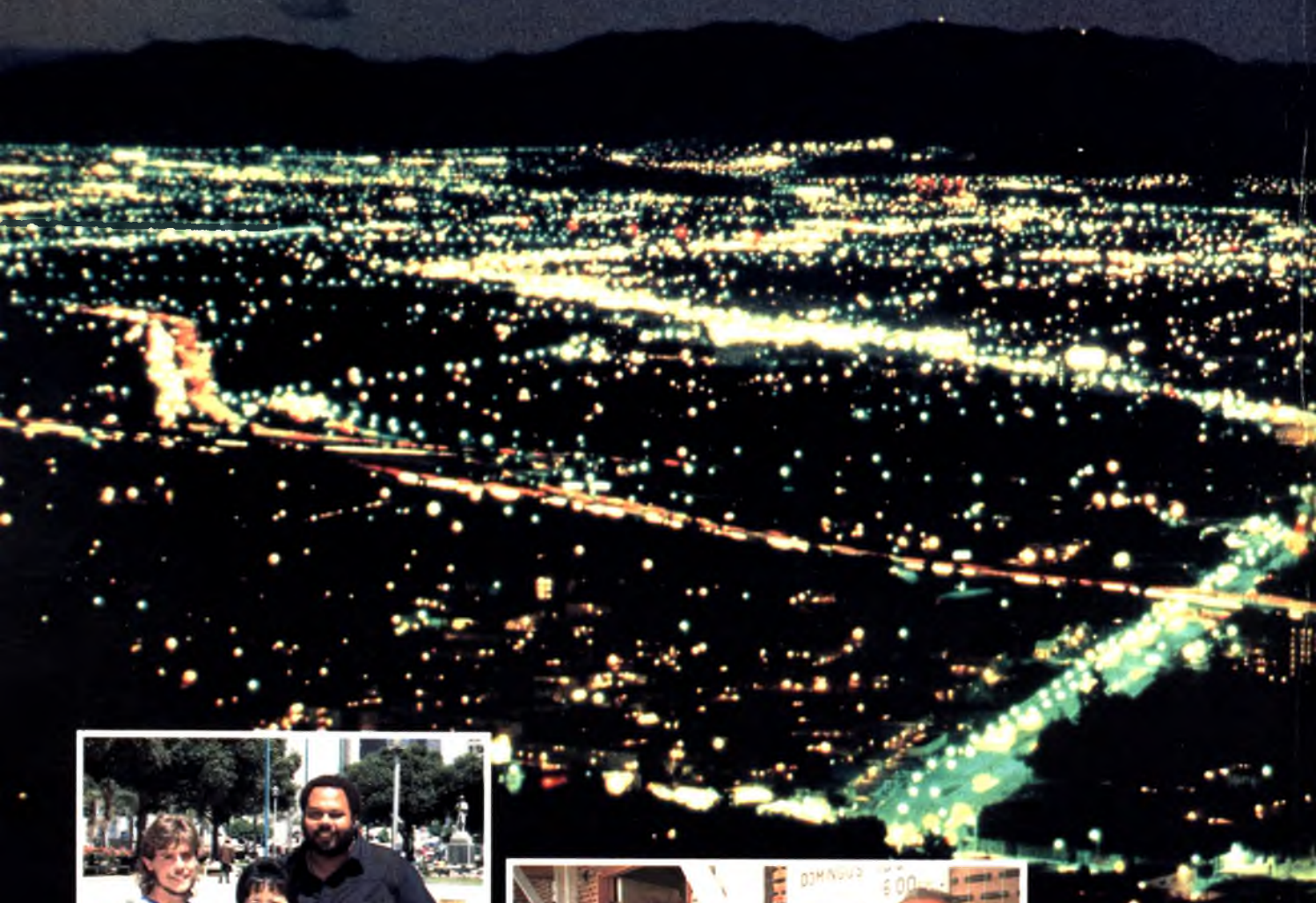
Q: *If parents make it a priority to have quality time with their kids, won't that mean giving up other important commitments?*

A: Certainly. Hard choices challenge and dare Christian parents. It may mean Dad or Mom opting out of the fastest career track. It may mean a tighter budget and doing without material advantages that friends enjoy. It may mean cutting back on a program of church activities that keeps the family splintered every night of the week. Surely, it will mean saying no to some people who make demands on our time.

There will be hard choices, but the strengthening of family ties and the closeness that results will make the sacrifice worthwhile.

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BRESEE'S DREAM



*"We want pas
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Look Who's Taking

REVISITED—

"It had been my long-cherished desire to have a place in the heart of the city which could be made a center of holy fire, and where the gospel could be preached to the poor."



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g It to the Streets

CHILDREN OF THE SHEPHERD

**BY MICHAEL A. VASQUEZ
and GLEN L. VAN DYNE**

*Photos by Glen Van Dyne
and Merlin Pinckard*

American runaway and throwaway children show up on the streets of Hollywood. They search for fame, fortune, or just hope. What they get is almost always something less.





Michael Vasquez leads the singing at the Oasis. As many as 200 young people crowd into this place where food, clothes, medicine, acceptance, and the gospel are shared on Thursday nights.

Shayna was 16 years old when her parents left her in the rest room of an Arizona gas station.

"My family was moving to Florida from California," she says. "We got into an argument, and while I was in the rest room they took my bags out of the car and drove away. I haven't seen or heard from them since."

Mike Vasquez ministers to kids like Shayna, hundreds of them. They are young runaways, dropouts, and throwaways who collect in Hollywood like seaweed on the Santa Monica beach.

Vasquez speaks in a tone that belies his tough-guy look. "I wasn't prepared for the Hollywood I found when I moved here in 1985," he says. "I'd heard a lot about it—mostly in sermons."

What Mike expected was a seductive and glittering entertainment center that lured people into the "pit of hell" described by his pastor. What he discovered was a pit of a different kind.

"I found plenty of hell here," Vas-



**"The homeless
young people
became my
teachers."**

quez says, "but I found it in unexpected places. I didn't know about the thousands of kids, teenage prostitutes, drug users, gang members, witches, and transvestites who try to survive on the streets of Hollywood."

Vasquez says his childhood helped prepare him for this ministry in some ways. He was born in Brooklyn and raised on the streets of New York City. "My life on the street is not something I like to talk about," he says quietly, "except for the time one of my buddies invited me to a Church of the Nazarene." Vasquez was saved at that church in Brentwood, Long Island. He soon discovered what Christ could do for a messed up, streetwise kid.

Although he earned two degrees from Eastern Nazarene College and studied at Harvard, Vasquez never forgot those years on the street. "I studied for the ministry," he says, "and, for the most part, was trained as a typical Nazarene pastor who would serve middle-class Americans in small towns." But he couldn't serve there.

In 1985, Vasquez came to Southern

California to work as an intern at the Bresee Institute, an organization operating out of Los Angeles First Church of the Nazarene. He wanted to learn to work with people in the inner city.

Every night, Vasquez walked the streets of Hollywood. He saw young people, homeless and hungry, lining the curbs. As he watched them, he realized he had something to learn.

"The poor, homeless, and broken-hearted of the streets became my teachers," Vasquez says. "I knew I must learn what makes them laugh, cry, live, and die. In learning, perhaps I could learn to care for them."

Vasquez does care. Most of the time he does it at the Oasis, an ugly, flat building on Hollywood Boulevard, just around the corner from the Pussycat Theater.

Vasquez helped found the Oasis ministry as part of the Hollywood Project in 1987. "When the church launched the 'Thrust to the Cities' in Los Angeles, I volunteered to work in Hollywood," he explains. "It was the one place in the city that had captured my heart."

The first Thursday evening the Oasis was open for ministry about a dozen young people came, mostly out of curiosity. But as the word spread—free food, free toiletries, and good music—more kids came. First 50, then 100, then 200.

The most important item the Oasis

distributes to street kids is friendship. "We love them," says Vasquez. "There is no us-them atmosphere here. We accept these kids, and then we give them the gospel of Jesus Christ."

Befriending street people can be quite a challenge. The scene at the Oasis is chaotic to the uninitiated. At 8:00 Thursday evening a staff member opens the door. Young people pour in and scramble to the tables laden with hot dogs, cookies, and soft drinks.

For many, these are the only cookies they ever get. Some in the crowd are teenage male and female prostitutes. Many are drug addicts and gang members.

In one corner of the room, a volunteer in her late 20s (who practiced witchcraft before she met Jesus one Thursday at the Oasis) distributes clothing and nonprescription medical supplies.

Near the front, a gray-bearded biker provides music for the evening. No one seems to mind that his clothes are crusted with dirt as he stands to sing "How Great Thou Art."

Prayer is a regular part of the evening. Every Thursday someone preaches the gospel and teaches from the Bible. Tonight, a timid young girl named Rita stands to share her testimony. Her parents threw her out at age 13. She miscarried at 15. Vasquez helped her celebrate her 16th birthday by visiting her in jail. Now, at 17,

she is pregnant again and living under a bridge. She is struggling desperately to break away from the drug scene. "God is helping me," she cries shyly. "I'm going to make it."

Vasquez listens closely to her testimony before he says, "I can't walk out on these kids. They've been walked out on one time too many."

Vasquez is quick to point out that not all the kids living on the street have an inappropriate life-style. "Quite a few Christian kids live on the street, too," he says. "They work, but they can't afford to rent a house or apartment. So they just do the best they can."

Vasquez walks the streets of Hollywood night after night, doing the best he can to see its residents through the eyes of Jesus.

During the week, he works with a staff of volunteers from local churches and the Bresee Institute. "We need a building of our own," he says, "to use as a permanent ministry center. We can't afford it, so right now we make the most of the Oasis every Thursday."

Vasquez knows his lack of facilities are an inconvenience but realizes it's the price you often pay in street ministry.

"When I came to L.A. First Church and the Bresee Institute, I gained a fresh vision for ministering to the poor," he says. "I went to the church basement and found the archives of



BY GLEN L. VAN DYNE

"Is That Really You,

There he lay on the floor, covered by a ratty blue blanket. He just lay there, sprawled out in front of a blaring loudspeaker. Mark was recovering from a seizure. He has them often. They have plagued him for most of his short life. But that's not all I know about Mark. I wish I didn't know so much. I have tried to shield myself from getting closer to him, but his presence persists.

Mark is 20-something, but looks 50. For 18 years he has lived on the streets. He is one of society's rejects, just a "throwaway" statistic.

Of course, the irony of it all is that Mark's street home is in a place famous for its images of the rip-roaring good life. Hollywood is home for Mark and his little year-old baby, whose mother is only 15. Tabatha, too, lives on and off the streets. She and Mark meet at the Oasis. It is one place they can count on to be warm and relatively safe.

I was not present when Mark had his seizure. I happened to be out getting a microphone so that Pastor Vasquez could make himself heard over the constant hubbub

A street person outside the Oasis (right). Two young women celebrate at the Oasis.



the founding fathers; the desk and chair of Dr. Bresee; the minutes of the first meetings.”

In the pages of those documents, Vasquez felt the heartbeat of the Church of the Nazarene and Phineas F. Bresee.

Not long after he began Los Angeles First Church, Bresee wrote, “It had been my long cherished desire to have a place in the heart of the city which could be a place of holy fire, and where the gospel could be preached to the poor.”

Vasquez says Bresee’s words cap-

ture for him the heart of inner-city ministry. He shares the vision and Bresee’s charge: “Let the Church of the Nazarene be true to its commission . . . to feed the hungry, clothe the naked and wipe away the tears of the sorrowing.”

Vasquez is spending lots of time these days wiping away tears, mostly on the faces of homeless children.

“I look at these throwaway kids and know that they are more than that,” he says. “Girls like Shayna and Rita . . . that’s why we call this ministry ‘Children of the Shepherd.’” H



Lord?”

going on in the building. Getting and keeping the attention of hungry, cold, drug- and alcohol-oriented young people is no small task. Mike really needed that mike.

When I came back, Mark was lying on the floor under a dingy blue blanket in front of one of the public address speakers. I didn’t notice him until Pastor Vasquez, with his new microphone, asked us to pray for Mark, who was, “Getting over a seizure.” He said it rather matter-of-factly, as if it were a normal occurrence.

I worked my way to the front,

where I could kneel down beside Mark and talk with the young volunteer who was trying to help him.

Instinctively, I reached out to touch him, and he jerked away,

**“I reached out
to touch him,
and he stared
at me in horror.”**

staring at me in horror. I quickly pulled back, not knowing what to do. In a moment, he was lying on the floor in a stupor. Just a foot away from his ears, the speaker poured out its loud words and music. I sat there for a few moments in the clutches of helplessness. Then, I quietly walked away, feeling utterly useless in the face of this human tragedy.

Later, Mark got up from the floor and tried to walk. Someone from the kitchen brought him a bowl of soup. He had not eaten for two days. Everyone seemed to un-

continued on page 35

A SPIRITUAL HOME FOR THE HOMELESS

BY SCOTT CHAMBERLAIN
and PEG PAUGH

Photos by Glen Van Dyne



It's nightfall in downtown Los Angeles. More than 50,000 people are trying to find a place to sleep—a place where they won't be threatened by robbery, rape, or police raids. Each one will search out a park bench, a stairwell, an unused doorway, a friendly patch of grass, or an unclaimed stretch of sidewalk. A comfortable spot under a bridge, if you can claim it and protect it, is a real prize.

This mass of people is just the beginning of the city's homeless problem. There are thousands more. They

live in cars, garages, or abandoned busses or trucks. And in the wings wait other families who live in cheap hotels or tenements, just one paycheck away from the streets. Many hardworking residents of the central city pay 75% of their total income for a place they can call home.

Why are so many people homeless? Some are on the streets because of alcohol or drug abuse. Some are kids who have been kicked out of their homes by frustrated parents. A few have never known any other life. None are there by choice.



The Central Community Church at worship on Sunday morning in the park at Pershing Square in downtown Los Angeles. They worship just a few blocks from the former site of Bresee's "Glory Barn." (Below) Scott Chamberlain at 317 South Main, where Bresee's Nazarenes started nearly a century ago. One of the new construction projects on this block is the Ronald Reagan State Office Building.

Surprisingly, many of the homeless in L.A. are genuinely victims of circumstance. One-third of them hold jobs, but their wages won't pay for shelter.

The supply of low-cost housing in the city has drastically diminished in recent years. Some people estimate that one-third of L.A.'s homeless landed on the streets as the Federal Government cut back the public housing budget during the 1980s. The private sector failed to "trickle down" enough donations to compensate. Under these conditions, when the



breadwinner becomes unemployed, what would normally be a difficulty becomes a disaster.

Once a family is on the streets, the cycle perpetuates itself. In Los Angeles, housing costs begin with first and last months' rent, plus a deposit. That puts housing clearly out of the question for thousands of people.

Where Can the Homeless Go to Church?

There has not been a Christian church of any kind in the heart of the city for a long time. Here, at the very



The members of the "Central Community" lay hands on one of the brothers who has requested prayer.



One of the most active families in "Central Community" are the Youngs. Pictured with Chamberlain are Yolanda, Randesia, and Joseph Young.

spot where the Church of the Nazarene began, there are no churches. Office buildings, flophouses, adult theaters, cheap restaurants—yes, but churches—no. Indeed, there are missions and other charitable outreach ministries. They do a great work, but real, functioning churches are needed.

More than handouts are needed. If any group ever needed ongoing discipleship, Christian fellowship, spiritual nurture, and corporate worship, it is the homeless.

Are these people religious? Yes, indeed! Contrary to middle-class myth, many of the poor believe in God and pray to Him daily—with urgency. Many regard surviving to see another sunrise as a direct blessing from God. Though there was a sort of religious exit from the heart of the city, God stayed downtown. The homeless know Him, too.

The homeless need more than a street mission, they need a church. They need a spiritual home. They need to experience what it is to belong to a covenant community held together by faith in Jesus Christ.

The Church of the Nazarene (Thrust to the Cities), along with people from other denominations and ministries, saw this need. Out of this, a group of workers was formed who met and prayed and finally moved to live in the area. After months of building relationships, worship began with the Central City Community Church on October 2, 1988. Scott Chamberlain was installed as pastor. He is quick to point out, however, that he is no solo star. He is supported by three organizations and a core of talented volunteers.

Still without a building, the sanctuary remains where it was that first

Sunday—the park at Pershing Square.

Currently, a group of about 40 gather on Sunday mornings for worship and Bible study.

A solid connection to the families of the area has been created by a women's Bible study led by Leslie Field of the Union Rescue Mission. On Sunday afternoons, 60 children meet for a "Kids Klub" at Union Rescue Mission.

The Homeless at Worship

The air is chilly, despite the morning sun that pierces the smoggy haze of the city. A group has gathered in the park for this Sunday morning service. Most sit cross-legged in the grass with blankets over their shoulders. A few hold Bibles.

As worship begins, the subdued group gains enthusiasm. Most stand

Meet Scott Chamberlain

Scott Chamberlain was a high school sophomore in Prairie Village, Kans., when a friend invited him to a "Christian magic show." That curious youth activity put him in contact with the Nall Avenue Church of the Nazarene and youth pastor, Mickey Cox. Soon, Scott gave his heart and life to Jesus Christ. After high school, he went to Olivet Nazarene College to study to be a youth pastor like his mentor, Mickey Cox.

While at Olivet, Scott began to work with kids in trouble at a South Chicago boys' home. "I discovered that the problems those boys had to face were no different from the problems I had faced, even though I had been in the church," Scott ob-

served. He decided then and there that one could minister to central city youth.

Scott earned his degree in social work and went to Los Angeles. He served an internship at the Breessee Institute under the direction of Michael Mata and his staff. He now serves as the pastor of a "homeless church for the homeless"—the Central City Community Church. The project is jointly sponsored by the Union Rescue Mission, Campus Crusade for Christ, and the Church of the Nazarene's Thrust to the Cities. Scott pastors this church and serves in the mission's youth program.

Scott is not a long-distance pastor. He has moved into a room in a hotel in the central city.

There he is in the middle of the high crime, high risk, and high need area. The police call the Alexandria Hotel, where Scott lives and witnesses, "the biggest drug store in town."

Several months ago I and several of my friends, with Girvin's *A Prince in Israel* in hand, visited the first four locations of Breessee's Church of the Nazarene. It was about 10 P.M. when we made our rounds looking for 6th and Wall, 317 South Main, etc. We saw lots of street people, some making their beds on the walks and on grassy banks. There were bars, restaurants, theaters, cheap hotels—and new office buildings. I couldn't help but notice that at least one person

was sorting through every single dumpster we passed. Clusters of men gathered here and there did not appear to be in the mood for friendly chatter with a man in a three-piece suit. I never once put my Alan Edmonds shoes out of the car. To tell you the truth, if I had known at the time that Scott Chamberlain lived and worked there, I probably would not have had the nerve to look him up and say, "Hi!"

I recently read of a bright young broker, age 28, who last year set Wall Street on its ear by earning personal commissions of over \$2,000,000. I think Scott's story makes the broker's achievement look downright trivial.

—Wesley Tracy

to sing and clap their hands. One man, Bill, stomps his feet too, as if to warm them.

Five years ago, Bill drank himself out of a job and onto the streets. For the first year he was drunk all the time. One day, Scott Chamberlain introduced him to Jesus. It's been four years now since Bill has had a drink of alcohol. He doesn't do drugs, and he doesn't sleep around. He praises God for his deliverance. But he still lives on the streets.

Bill lives under a freeway bridge. At the homeless church in Pershing Square Park, though, he is a leader. According to Chamberlain, Bill's spontaneous expressions of praise punctuate almost every service.

This morning's gathering continues, as Bill requests a song. "This is the day that the Lord has made," he begins in a hoarse voice. The group

naturally begins to form a circle as they join in. "Amazing Grace" comes next. Then, "Jesus Is the Answer."

If an observer could forget that these people meet in the park because they have nowhere else to go, this service would seem traditional. Chamberlain welcomes the visitors. A member stands to read the morning scripture. A time of prayer follows.

The body of worshipers divide into groups of four or five. They begin to study today's passage of scripture. It is plain that openness, sharing, and healing characterize their discussion.

Pastor Chamberlain delivers a 12-minute sermon. It is more pastoral than prophetic. Somehow, he understands that these people, failures in the eyes of society, have been preached "at" enough. He preaches *to* them, not *at* them.


The atmosphere seems velvet with

reverence as the sermon ends and an unhurried invitation is offered. A brother steps forward to request prayer for deliverance from drink. The community joins in earnest prayer.

After the praying ends, the faithful form a circle, join hands, and repeat the Lord's Prayer. The service is over. The benediction is pronounced. It is always the same: "Keep Comin' Back—Jesus Works."

Almost a century ago, Phineas Breessee looked at the city of the angels. He joined in a covenant with the early Nazarenes to take the gospel to the poor "through the agency of city missions, evangelistic services, house to house visitation, care for the poor and comfort for the dying." The Central City Community Church is passionately committed to that same covenant.

H

A photograph of a woman with short dark hair, smiling. She is wearing a dark blazer over a white blouse with a large white bow at the neck. Behind her is a large South Korean flag (Taegeukgi) with its characteristic red and blue Taegeuk symbol and four black trigrams. To the left of the flag, a long, thin, light blue object, possibly a flagpole or a decorative element, is visible.

***KIM LUNDELL
teaches Korean
college students
that life is
meaningless
without Jesus
Christ.***

KOREAN STUDENTS, THE YOGURT PALACE, AND JESUS

BY MARK GRAHAM and
GLEN L. VAN DYNE

Read almost any book about church growth, and you'll find mention of the fantastic things that are happening among Christians in Korea. It is not unusual for 50,000 worshipers to gather for Sunday services at one church in the capital city of Seoul. Red neon crosses perched atop the throng of church buildings light up the nighttime sky.

But many Koreans are leaving the land of their birth and coming to America. Here they seek a land of friendship, opportunity, and wealth. They often find these things, but many times they also discover that there are negative influences that can distract one's attention from an emphasis on spiritual things—distractions like materialism, intellectualism, and self-centeredness.

In Geyong Kim Lundell (Kim to her friends) knows what it's like to be far from home. She also knows the despair that can haunt those who do not know Christ as their personal Savior.

In 1975 Kim was a desperate young Korean woman looking for direction in her life. Familiar with Buddhism and Confucianism, she had superficially accepted Christianity while a student at Ewha University. She even attended a Catholic church for three years, but her heart longed for something more.

While sharing her emptiness with her sister's pastor, Kim poured out her heart about her lonely search for life's meaning. The sensitive minister encouraged her to read the Bible and to seek God's will. He also predicted that she would one day be a missionary.

True to the discipline of her cultural background, Kim studied in-

tensely, starting with Genesis. Reading the story of God's dealing with Moses, she was struck by the Lord's compassion for the Israelites. As a result of this examination, she came to accept God, but it was not until after she had read Romans that she had a personal encounter with Christ.

After her conversion, Kim sensed God calling her to Paraguay. "I think this was God's agenda, because this put me into a situation where I really had no one else to lean on, except God," says Kim.

Two and a half years later, after returning to the United States to respond to God's call to preach, she made her first contact with Nazarenes in Oklahoma City. There, while working at the front desk of a hotel, another Christian Korean friend put her in touch with Rev. Yoon Kyu Chun, pastor of the denomination's Oklahoma City First Korean Church.

"He was like my father. He took me to Bethany Nazarene College and encouraged me to get a degree there," says Kim. "During a wonderful revival at the college in 1981, Jerald

Johnson preached a sermon in which he said, 'God is able.'

"I was hoping to go on to Fuller Theological Seminary in Pasadena when I graduated from Bethany, but I had not heard from them, so I was discouraged. I also was not sure in which denomination God wanted me to serve. Most of my Korean Christian friends were Presbyterians, and, although I was attending the Church of the Nazarene, I was not sure that God wanted me to serve there. But when I heard the words 'God is able,' I prayed and the Lord told me, 'I will let you stand and serve me in the pulpit of the Church of the Nazarene, and, through you, all the members of your family will become Nazarenes.'"

Kim took God at His word, and she began to fast and pray every weekend for a year for the salvation of her brother. Today that brother, Sung Dae Kim, is pastor of the Korean congregation at Los Angeles First Church. Her sister, her mother, and her husband (Peter Nathan Lundell) also are members of the denomination. In fact, Kim's sister and brother are now Bethany graduates. The younger sister, Suni, is a marital counselor for a British counseling group in Hong Kong. One other sister is married to a minister who pastors in Seoul, near the site of last year's summer Olympics.

Ordained in 1985 as an elder in the Church of the Nazarene, Kim continues to work toward a doctor of ministry degree. But God has given her a passion for serving the many young Koreans of her community in Southern California. She answers His call by ministering to college students.

In January of this year, Kim be-

**"God assured me
that all the
members of my
family would
become
Nazarenes."**



The Mount San Antonio Korean Christian Student Fellowship



Members of Kim Lundell's Friday afternoon Bible study group still gather at the Yogurt Palace.

came Korean consultant for the Los Angeles Thrust to the City, but in this job she does much more than consult. That same month, she started a ministry at the Mount San Antonio Community College in Walnut, Calif. With no place to meet, she asked the management of the "Yogurt Palace," a student hangout across the street from the campus, for permission to have Bible studies there.

"They were very kind and allowed us to meet there until we grew to such a size that it was no longer practical," says Kim. "The only complaint they ever had was when we would sing and drown out the background music of the shop. Today we meet as the Mount San Antonio Korean Christian Student Fellowship in a classroom on campus."

Now, after less than six months, Kim has led 11 persons to the Lord through these regular Friday afternoon Bible studies. Contacts made through these times have resulted in her being able to minister to family members, which have resulted in the conversions of at least three others.

Korean Ministry in America

An estimated 270,000 Koreans live in Southern California. Many are new to America. Others represent the first generation of children born to these new expatriates in the United States. These young people are growing up in a land of opportunity, but they also face pressures that were, for the most part, not present in their Asian homeland.

In Korea, there are very strong lines of authority between child and parent. The parent is largely the child's principal mentor. In America, however, this responsibility often is relegated to the educational system.

"The second generation who are born and raised here are not actually raised by the family," says Kim Lundell. "They are raised in the hands of teachers, because they go to school all day. Their parents are

working, and they come home late, so children do not receive the same kind of nurturing by their family that they would get if they were in Korea.

"In Korea, we have a very strong ethical and moral educational system. Children are really disciplined if they misbehave. In America, the educational system is totally different, and Korean parents don't understand this. They assume that the schools are the same, but they aren't, and many children go astray."

Kim adds that whereas many Koreans are coming to the U.S.A. with a Christian background, she estimates that about 40 percent of the second generation of Koreans in America leave the church.

"There are some people who, in Korea, are very faithful, but when they come to the States, they lose

their faith because of their desire to make more money," says the Korean minister.

"Materialism is probably the greatest problem faced by young Koreans in America."

With a strong cultural appreciation for education, many Korean young people attend junior colleges to improve their language skills before moving on to a university for further education in their chosen profession. Kim feels that the academic atmosphere is an excellent place to try to reach these young people for God.

"God is able to overcome the snare of materialism or any other thing that would draw people away from Him. We are seeing the lives of young people changed, and they are changing the lives of others. No problem is too great for our God."

—Mark Graham

She also finds time to preach every second Sunday at the Korean Calvary Church of the Nazarene in San Luis Obispo where she ministers to Korean students attending California State Polytechnic College and from other nearby schools. She began serving in this ministry in 1986 and continues to see it bear fruit.

As if this weren't enough, Kim holds an all-night retreat for about 45 students monthly. During these evenings, they spend the majority of time in prayer, mixed with Bible study, testimonies, and praise.

The students Kim disciples are going into their own world to minister. One of them, Sung Hi, went back to Korea in March. There she shared her faith with her mother and led her to Christ.

Sung Hi's uncle, a veterinarian living in Southern California, was attending a non-Nazarene church where he was a deacon, but he did not know Christ personally. Sung Hi introduced him to Kim who was instrumental in leading this professional man, along with his sister, to the Lord.

Another member of Kim's yogurt ministry, Terry, is a graphic arts student. Her parents raised her as a Buddhist, but she found the teachings of the Gautama inadequate. Saved under Kim's leadership, she has influenced her brother and sister-in-law to attend church. Terry is also bringing her friends to the Bible studies and retreats so that they can learn about the peace she has found in Christ.

"I am seeing the Holy Spirit working among these students," says Kim.

**"My prayer is
that the fire of
Bresee's 'Glory
Barn' will be
rekindled
in our time."**

"Five of them have felt the call to be missionaries to the Third World. One plans to be a pastor."

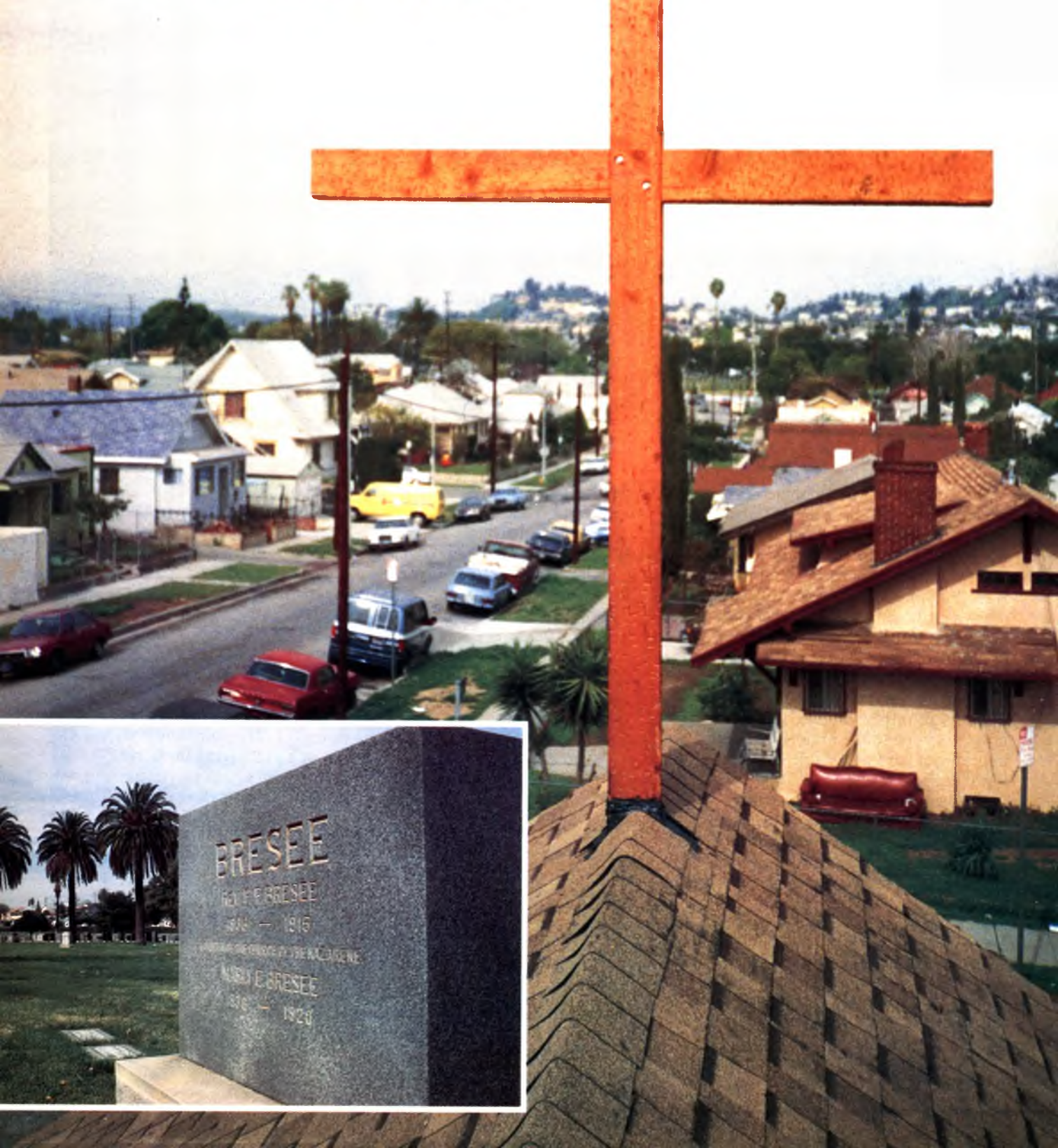
Kim continues to see miracles in the lives of her students. "They call me at midnight and want to talk for two hours. Some are suffering and need God's healing touch; some are learning, as did I, that life is meaningless without Jesus as Savior; and others are discovering the need to be sanctified. But God is faithful and powerful. He constantly shows His power by changing their lives."

Kim looks back on her life and sees God at work, leading her to Him and into a denomination of people called Nazarenes.

"I am glad I found the Church of the Nazarene," says Kim. "I think Nazarenes are really loving and caring people. My only concern is that we get back to our roots of ministering to the poor while we live the holy life."

"My prayer is to see our church on fire by the power of the Holy Spirit for the Lord—to see the fire of Bresee's 'Glory Barn' rekindled in our time."

PH



REBORN IN EAST L.A.

BY GLEN L. VAN DYNE

Rev. Roberto Moreno is proof that missions is a two-way street. After pastoring and serving as superintendent of three districts in Mexico, he is now in Los Angeles helping plant a brand-new church among Spanish-speaking people.

For the 3rd and Concord site in the Boyle Heights district of the city, it is at least the second time around for the Church of the Nazarene. According to records in L.A. City Hall, the building was moved to the site in 1907. A predominately white-Anglo congregation of Nazarenes flourished there through the 20s and 30s. Then, as the neighborhood changed, the Nazarenes went away. Later on, it became the home for a Spanish-speaking congregation that outgrew the facilities, and it is now the largest Spanish-speaking congregation on the Western Latin

American District.

Somewhere along the line, the building was sold to another denomination. Then, along came the Los Angeles Thrust to the Cities, and the building was bought back as a center for outreach to a community that is reported to be the highest concentration of Spanish-speaking people outside of Mexico City.

If the old walls could talk, they would tell fascinating stories. Now, they are being torn out and replaced with new ones, so we may never know all that went on there. But, one story has been preserved. Rev. Lyle Potter writes:

"In 1920, the Potter family moved from Montana to Los Angeles. They purchased a home in Boyle Heights, which was a choice section of the city. . . . Looking for a church home, they heard that the Church of the Nazarene preached the

Wesleyan doctrine. So, they visited the one located at 3rd and Concord—just three blocks from their home. The holiness messages, hymns, and freedom of the Spirit make them feel right at home. The parents joined the church and three of the boys (Lyle, Orville, and Cecil) were saved at the altar and became ministers of the gospel."

The Nazarenes Are Back

So much for the past. In 1988 Rev. Roberto Moreno came with his wife and daughter to begin all over again for the Church of the Nazarene at this historical location.

The building was in a sad state of disrepair. Plans were made and work begun by volunteers to renovate the structure and make it, once again, a lively center of "holy fire," with services and Sunday School conducted in the Spanish language.

A new cross looks over an East Los Angeles neighborhood. Just two blocks away, and visible from the church roof, is the cemetery in which P. F. Bresee is buried.

(Upper left) Leticia, Noemi, and Roberto Moreno.

(Lower left) The gravesite of Phineas F. Bresee in East L.A.

Photos by Glen Van Dyne

Pilgrimage

We rented a car in San Diego, and between sessions of Wesleyan Theological Society, we made a quick trip to East L.A. There were four of us; Paul Bassett served as our driver and chief guide, Alex Deasley, Melvin Deiter, and I made up the rest of the party. One of our objectives was to visit Phineas Bresee's grave before it got dark. We almost made it.

We circled our way through the "barrio," looking for the cemetery. The signs in the stores and restaurants were all in Spanish. Only the street signs gave a clue that this was once Anglo territory. Here, in a Hispanic neighborhood, lies all that was mortal of Dr. Bresee. I savored the taste of that reality on the tongue of my mind as I tried to

remember some of my high school Spanish.

We arrived at the cemetery a few seconds after the caretaker had locked the tall iron gates. Paul Bassett jumped out of the car and, in Spanish, told the gatekeeper our mission. The gatekeeper decided that our pilgrimage was more important than his getting home in time for supper. He gave us 10 minutes to make our visit to that grave. It was so dark we could hardly see anything. Actually, our time ran out, and we never did find our forebear's grave. So, I've never paid my respects at that significant spot—but I was close. Thankfully, my friend, Glen Van Dyne, sent me several pictures.

As we drove out of that neigh-

borhood, I could not help but ask, "Where are the Nazarenes now? Have they all just left their buried patriarch behind all alone in a different world? A world they did not understand or care about?"

I didn't even know at that time that the Nazarenes had owned a church at 3rd and Concord as far back as 1907. Nor did I know that just a few weeks before my visit the Nazarenes had bought the old building back. I didn't know that Roberto Moreno had just started his work of building a Spanish-speaking church just a few blocks away from where Bresee lies buried. Discovering all that was more refreshing than a cold Dr. Pepper on an August afternoon.

—Wesley Tracy

"Early in the movement, work was begun in Los Angeles among the Spanish-speaking people who . . . were neglected. . . ."

Phineas F. Bresee

This veteran pastor did not wait until the facilities were completed to begin gathering a congregation. With the building still undergoing repairs, the congregation has grown to more than 40 average attendance on a Sunday morning. Sixty persons are on the Sunday School roll.

Leticia Moreno has faithfully built a children's ministry in an unfinished room off the sanctuary. She believes we cannot wait until the building is just right to begin bringing children to Jesus. "They do not wait to grow up, so why should we wait to teach them the Bible."

The prospect is that, by the time the building renovation is finished and the building dedicated, there will be a full house and a second service will be needed. With a mixture of new immigrants and second and third generation Latino-Americans in the community, the second congregation may be an English-speaking one.

The building project has attracted workers from as far away as Nampa, Idaho, and as close by as Pasadena First Church of the Nazarene. Raising funds through special offerings, the Pasadena First congregation is

reaching a mission field in its own backyard.

Forty-eight young people with sponsors from Nampa, Idaho, First Church of the Nazarene spent their 1989 spring break time working on this and three other Spanish Churches of the Nazarene in the greater Los Angeles area. Bilingual puppeteers and musicians found this as exciting as crossing the border into Mexico, where they have done similar projects in the past.

A newly erected cross on top of the roof can be seen for blocks in all directions from the church. Within

sight of this cross is the grave of a man named Phineas F. Bresee. The tombstone reads: "Founder of the Church of the Nazarene." Words he wrote in the early years of the Church of the Nazarene in Los Angeles have a familiar ring to workers like Rev. Moreno. Bresee wrote:

"Early in the movement, work was begun in Los Angeles, among Spanish-speaking people, who . . . were neglected on account of their poverty."

Present-day Nazarenes are doing their best to see that this quarter of the city is neglected no more. H

The Oasis...

derstand that he needed to eat now, and not after the service. Somehow, it was like watching a Communion service to see him eat hot soup from a white Styrofoam bowl while Pastor Vasquez prayed. Now, as I reflect on it, it was like seeing Jesus eat a meal as a starving man. Didn't He say that it would be *Him* we were feeding when we offered a morsel to a brother of His?

Still later in the evening, as I stood in my safe position at the rear of the building, I saw Jesus again. Mark wandered haltingly back to the chair just in front of me, where he had deposited his belongings. I tried to offer him a chair, but he seemed occupied with finding something in his ragged pile of clothes. He looked up and then reached out for his year-old son, who reached for him from the arms of a friend who had been caring for the baby while Mark was "out of it" on the floor.

Never have I witnessed such tenderness as I saw in the gaunt and haggard homeless father's face. He tenderly kissed his son and took my offered chair so he could safely cradle the young infant in his arms. Then, I turned to see the 15-year-old mother of this baby coming toward us. She stooped down to caress and kiss her child.

I have looked for Christ in our city. I have gone to fine churches with stained-glass, robed choirs, polished preachers, and parking lots full of BMWs and Cadillacs. But, I have seen Him most often among the homeless, the sick, the hungry, and the lonely, who live with no assurance of tomorrow.

*Lord, my heart aches,
my mind whirls,
my body even trembles
when I think of the places in this
city where You have no place to
lay Your head.
Show me how to help when You
are hungry, or cold, or naked, or
thirsty, or imprisoned, or lonely.*

*Don't let me just stand at the
back of the room and watch
while You lie helpless on the
floor.*

Two weeks passed, I came back to the Oasis on Thursday night. Sure enough, I saw Jesus again. Everyone called him by another name. He answers to Mark or "Shorty." His hair had not been washed or combed in so long it was matted and disheveled. He looked so frail that I wondered how he had survived.

Again, the room was crowded. More people were waiting outside to get in from the January cold. I was sitting on the window ledge at the back of the building, talking with two young women who were helping dole out our limited supply of hygiene materials.

He came in and sat in a chair in front of me. Tabatha wandered over and, at that moment, Mark began to have another seizure. She gasped and mumbled something about knowing what it was like to have them herself. "But," she said, "I don't really know what to do for someone who is having one." Her eyes spoke panic and pain.

I stepped up behind Mark and let his head rest on my chest to keep him from falling. I called for a blanket. My wife, Mary Jo, found one. A strong young man from the street saw my efforts were not enough. Taking Mark in his arms like a limp little baby, he laid him gently on the blanket.

After a while, Mark stirred and tried to get up. I helped him to his feet and tried to get him to sit in a chair. He indicated to me that he needed to go to the bathroom. So, half carrying, half leading him, I worked my way through the crowded, noisy room to the rest rooms behind the platform.

I saw that he was safely in a stall and stood outside, calling to him periodically to make sure he was all right. Again, the helpless feeling overwhelmed me. Here was Jesus, in the form of a human being in need. So, I helped Him go to the bathroom.

*Lord, is this what it means to
care for You when You are sick?
When You are hungry? When
You are homeless?*

There's More— Much More, Both to Tell and to Do

In 1895 Dr. Phineas F. Bresee and the 135 charter members in L.A. First Church of the Nazarene began the first Los Angeles Thrust to the Cities. "The field of labor to which we feel called," they said, "is in the neglected quarters of the city and wherever else may be found waste places and souls seeking pardon and cleansing from sin."

Almost a century later, the Church of the Nazarene again is focusing on the same city, with the same objective.

This issue tells only a few of the stories that need telling. From May of 1986 through April of 1989, activity in church planting can be summed up as follows:

- 14 churches have been brought into fully organized status.
- 13 new church-type missions are in existence.
- 12 new works are operating as language/or extension Bible classes.

In the Los Angeles Thrust to the Cities area, the Church of the Nazarene now has 89 congregations. These congregations are housed in only 42 buildings. Thirty-nine of these congregations are non-English-speaking. Up front in the battle are at least 25 bivocational pastors who raise most of their own support.

The cities of the world loom before us. Thrust to the Cities now focuses on New York, São Paulo, Toronto, and Paris.

—Glen L. Van Dyne
Coordinator
Los Angeles Thrust
to the Cities



LOYALTY RANKS HIGH IN SUNDAY SCHOOL SURVEY

Most churches who use Nazarene Sunday School curriculum do so out of denominational loyalty, according to the results of a survey recently released by the Christian Life and Sunday School Division.

The survey, conducted by CL/SS last summer, was developed by Ken Crow of the Association of Nazarene Sociologists of Religion (ANSR), in cooperation with the division. It is considered perhaps the most extensive assessment of its kind in the history of the denomination. Questionnaires were mailed to the more than 5,200 Nazarene churches in the U.S.A. and Canada. The questions were then followed up by personal phone calls to all of the churches to retrieve the answers.

Responses were received from almost 51 percent of the churches.

When asked about factors that influence the purchase of Nazarene curriculum, 39.5 percent of the churches cited loyalty. The next highest response (24.5 percent) listed doctrinal teaching as the central criterion.

"The number one thing that we found was that, by-and-large, our people are still loyal to our curriculum because of our Wesleyan position," said Phil Riley, CL/SS Division director. "I think the first preference of the pastors and Christian Life chairmen that we interviewed is still to use Nazarene materials."

More than 92 percent of the responding churches said they use Nazarene Sunday School curriculum in the children's area. Other responses in the area of children's ministry revealed that almost 75 percent of the churches have children's church. Curriculum was cited as the greatest need of children's church, followed closely by the need for workers.

In the teen area, most churches said they use only Nazarene curriculum, but if they don't, the most important factor in choosing another is the coverage given to current issues.

An overwhelming 47.4 percent said they would use Nazarene Sunday School materials for college/career age, if they were available.

"We are currently in the process of developing curriculum for this important group with hopes of having it ready by this fall or winter," said Riley. "This would round out our materials covering all age-groups from the cradle to adult."

More than 2,300 churches indicated they were using the Enduring Word Series in at least one of their adult classes last spring. The Dialog Series was used by almost 80 percent of the churches in at least one adult class. Other adult classes said they used book studies (18.1 percent) or Bible studies (9.9 percent).

Most of the decisions (39.1 percent) related to selection of material were made by Boards of Christian Life, while the pastor and director of Christian Life made the decision in 19.3 percent of the cases. The teachers and director of Christian Life made the choice 18.4 percent of the time.

Most churches (56.4 percent) had not provided any teacher training opportunities during the past year; however, CLT courses were presented in 21.6 percent of the churches, with other courses—such as seminars, workshops, and videos—offered in 22.2 percent of the congregations.

"It seemed that people were very impressed that headquarters was calling to ask for their opinion," said Riley. "We don't know of any other personal survey of this nature in the history of our church."

Twenty CL/SS staffers made phone calls from July to September 1988 to gather responses. Each church was contacted by phone at least three times.

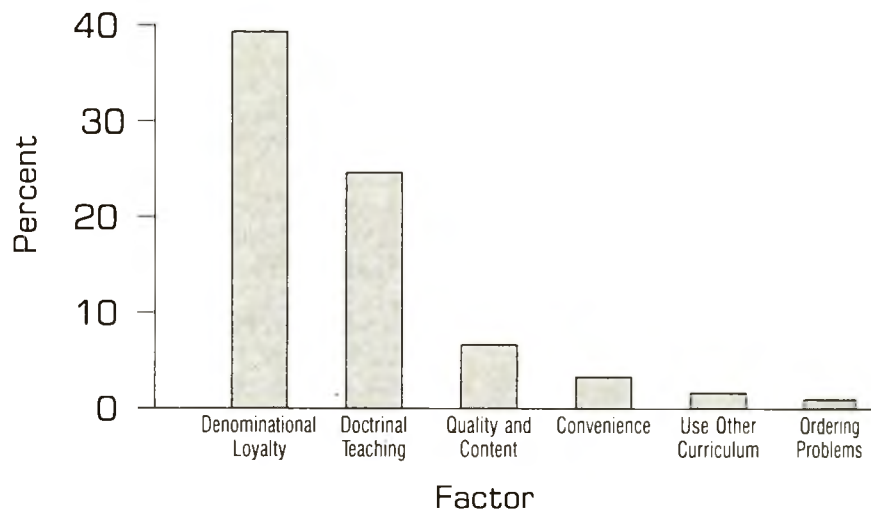
"Our consultant, Ken Crow, indicated that this was as accurate a survey as any he has worked with," Riley added. "According to Crowe, our sample was so large, there is no variation in our statistics."

The CL/SS Division director said changes are being made in response to the poll. "We have examined all of the Sunday School materials on the market, and we are sure we can match anyone's quality and price. We are already moving to four-color story papers to match our competitors, and we are constantly seeking to assure that our curriculum is Bible-based and relevant."

Riley added that more significant changes regarding Nazarene Sunday School curriculum will be coming in the near future.

—AN

Factors in Choosing Sunday School Curriculum



Bud Wyse (*left*). Work and Witness coordinator for the Wisconsin District, joins General Superintendent Eugene L. Stowe and wife, Faye, as they construct a cross to be hung in the sanctuary of Sheffield, England, Church of the Nazarene.

GENERAL SUPERINTENDENT JOINS WORK AND WITNESS TEAM

General Superintendent Eugene L. Stowe and wife, Faye, recently made Nazarene history when they became the first general superintendent and spouse to serve as members of a Work and Witness team. The couple served for two days with a team from the Wisconsin District at the Sheffield, England, Church of the Nazarene.

“We had been wanting to be involved in a Work and Witness effort for some time, but it had been difficult to fit it into the schedule,” said Stowe. “We were excited to be a part of this effort. It was fun, and we didn’t sprain anything.”

The team worked on Sunday School facilities at the historic old church in the borough known around the world for its high-quality steel. The church building was given to the denomination several years ago by the Church of England.

“We really appreciate the Stowes taking time from their busy schedules to serve alongside a group of our laymen as part of a Work and Witness team,” said David Hayse, Work and Witness coordinator. “It means a lot to us to see this kind of active support for this ministry from a leader like Dr. Stowe.”

The general superintendent was in Europe and the British Isles for the final assemblies of the quadrennium.

"We saw some encouraging signs of growth," said Stowe.

During the trip, which included stops in Italy, Holland, Denmark, and

the British Isles, the chairman of the Board of General Superintendents ordained eight elders and three deacons. The two deacons ordained in Italy became the first ones on the continent. Ellen Syvret, longtime missionary nurse to Papua New Guinea, was ordained as a deacon at the British Isles North assembly. She is entering a new area of ministry, which will include teaching, according to the general superintendent.

Stowe said the British Isles North District had a very good year, receiving an all-time high of 180 new Nazarenes—147 by profession of faith. Membership for the year totaled 1,971.

Stowe was also present for the official launching of Paris '89—Thrust to the City of Paris.

“Exciting things are happening in Paris,” he said. “Their goal is to have two new churches during this year, and I really believe they are going all out to do this.” —N.N.

INDONESIA IS BRIGHT SPOT IN ASIA-PACIFIC

"Indonesia is one of the brightest spots of the Church of the Nazarene in the whole Asia-Pacific Region," according to General Superintendent Jerald D. Johnson. He made the comments upon returning from a series of assemblies and meetings during stops in Japan, Korea, the Philippines, the Republic of China-Taiwan, and Guam, as well as Indonesia.

Full membership on the Indonesia district grew 22 percent from 827 to

1,007 during the past year. During the same period, probationary membership increased from 556 to 643 and three churches were organized. Stephanus Hartoyo is superintendent of this national mission district.

Johnson reported that Pan Ming-Ting, the first national district superintendent of Taiwan and the first Chinese to serve as a Nazarene pastor in Taiwan, recently passed away. Ming-Ting served as superintendent of the Republic of China-Taiwan District from 1976 to 1980. He was preceded in death by his wife. A son and two grandsons survive.

In the Philippines, Johnson visited Asia-Pacific Nazarene Theological Seminary. “APNTS President LeBron Fairbanks is doing a tremendous job leading this graduate institution,” said the general superintendent. “They will have more than 70 students next year.”

One of the highlights of Johnson's most recent itinerary was the opportunity to be in the "first" 1989 Easter Sunday service of the Church of the Nazarene. The superintendent spoke at the Guam Church of the Nazarene. Guam is located west of the international date line. While there he visited with Joe Chastain, the 75-year-old pastor of the church.

"Our church in Guam is reaching many island as well as military people," said Johnson.

Overall, during his trip, Johnson ordained 25 candidates and recognized the credentials of three persons. —*NN*



Dr. Jerald D. Johnson participates in the 10th Indonesia District Assembly in Semarang.

PHOTOJOURNALIST SERVES THE HOMELESS

"In no other land is there the kind of abuse that is going on toward children as there is in America," said photojournalist Jim Hubbard to a group of students at Nazarene Theological Seminary. The award-winning former UPI photographer was in Kansas City to speak and display his photo collection on the homeless.

"During the last seven to eight years the problem of homelessness has grown dramatically, and it has grown particularly significantly among the most vulnerable, weakest of our people—children and single mothers," said Hubbard.

Hubbard cited the findings of a congressionally funded study that projects that 19 million persons will face the prospect of homelessness in the United States in the next 15 years.

Quoting a sociologist who called the problem, "wild and out of control," Hubbard said he believes many Americans believe there is no problem, because they have not seen it firsthand.

"Most of the homeless in America cannot be seen. Most of the homeless in America are hiding. They hide in cars, and they hide in parks, and they double and triple up in relatives' and



Photojournalist Jim Hubbard exchanges ideas about ministry to the homeless with students in the lounge at Nazarene Theological Chapel.

friends' homes temporarily. There are millions of them," said the photographer.

Illustrating the plight of the homeless, the photojournalist told of a family he had befriended who were evicted from their residence. A representative from the humane society came to get the family's pet cat on the morning of the eviction, but the family had no place for refuge.

Hubbard is using his photo exhibit, "Portraits of the Powerless," to bring the plight of the homeless to the attention of the public. The photography shows the faces of children and adults who are caught in the throes of poverty, dangerous neighborhoods, and helplessness.

Hubbard is founder of the first me-

dia center in the country for the homeless, Children of Hope Media Center. His ministry is associated with the denomination's Community of Hope in Washington, D.C. The center uses professional photographers to teach homeless adults and children to use cameras and other media equipment. Among other services, persons coming to the center are also taught reading and writing skills.

"I've seen more tears at Community of Hope than I've ever seen anywhere in my life, because of the abnormal suffering that goes on in that one little community, and there are thousands more just like it."

Hubbard encouraged his listeners to take time to look to find the hurting people in their community and to do whatever they can do to help just one person. "If we were to each adopt just one person to help, we would eliminate the problem.

"If I see something that needs to be done, I need to do it. No program is going to solve the problem. There is no program."

For more information on this ministry, contact: Community of Hope, Media Center Project, 1417 Belmont St. N.W., Washington, DC 20009.

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Some of the faces of homelessness as seen by photojournalist Jim Hubbard. Angela Hubbard and her children sit with all their possessions following eviction from their apartment in Alexandria, Va.

NAZARENE PASTOR MINISTERS TO VIETNAM VETS

Frank Cromie, pastor of the Sawyer, N.Dak., Church of the Nazarene, is involved in a unique interdenominational ministry to Vietnam veterans and their families.

Cromie serves as an "outpost" for "Point Man Ministries," an international organization based in Mountlake Terrace, Wash. Point Man's purpose is to reach unchurched veterans for Christ.

"There are thousands of Vietnam veterans much like I was, who feel the church has nothing to offer them," said Cromie. "I hope that through this ministry I will be able to restore the shattered faith and belief in God for Vietnam veterans and their families."

An "outpost" is usually a veteran

who is willing to devote time to developing relationships with other vets in an effort to ultimately lead them to the Lord. There are hundreds of "outposts" across the United States and in other parts of the world, including Thailand and Australia.

Cromie served two tours of duty in Vietnam from 1966 to 1969. Returning to the United States, he found it difficult to keep a job, but while serving in law enforcement in Dallas, he came under the influence of seminarian students who expressed God's love toward him.

Moving across the country to California, Cromie was invited to a Baptist church by a friend. In 1980 he accepted Christ as his personal Savior.

After a stint of service as interim pastor at his local church, Cromie and wife, Michelle, felt impressed to attend a Nazarene church.

"We loved it," said Cromie. "It was there that I found out about the Home Study Course. I began participating, then I went to Nazarene Bible College where I finished up."

From NBC, Frank and family moved to Peoria, Ill., as pastor of the Edgewater Terrace Church. While there, he learned that he had cancer in several internal organs. Doctors said his condition was terminal.

"Nazarenes from churches in the Peoria area came to my hospital room and prayed over me and anointed me," said the former soldier. "Miraculously, God healed me."

Cromie said he was thankful for the cancer, because it gave him the opportunity to minister to others in the hospital—patients, as well as doctors and nurses.

"I still get cards from people I came to know on the oncology ward in Peoria. I think God used that experience to allow me to plant seeds of faith in others."

Besides his regular pastoral duties and "Point Man," Cromie is part of his local veterans center, where he has been invited to be chaplain. He is also a member of a cancer survivors group.

"Basically, Vietnam vets face simi-

lar problems: recurring nightmares, the failure to hold jobs, bitterness toward their country, and family problems, as well as alcohol and drug abuse," Cromie said. "Those of us involved in ministry to other vets must first establish a relationship of trust, and that takes time. After this, I share how the Lord took care of my problems and how He can take care of theirs too."

Cromie said persons with deep personal problems need professional help. In such situations, he tries to help vets find a qualified Christian counselor.

"Cancer caused me to recognize that life is fleeting," said the ex-soldier. "I want to use the time I have to let others know the Good News."

The Cromies have three daughters, Lisa, Julie, and Janie. —AA

ARMINIUS SCHOLAR RETIRES



Carl O. Bangs, world-renowned authority on James Arminius, delivered a lecture this spring commemorating his retirement from the post as professor of theology at St. Paul School of Theology in Kansas City. Paul M. Bassett, professor of church history at Nazarene Theological Seminary and a former student of Bangs', took part in the program at St. Paul.

A student of H. Orton Wiley at Pasadena College, Bangs attributes the stimulation of his interest in James Arminius to the pioneer Nazarene educator. Arminius was the subject of Bangs' B.D. thesis at NTS, his doctoral dissertation at Chicago, and his best-known book, *Arminius: A Study in the Dutch Reformation*. Bangs is currently writing a biography of Phineas F. Bresee.

Bangs was professor of religion and philosophy at Olivet Nazarene College from 1953-61. His sister is Nazarene theologian Mildred Bangs Wynkoop. —AA

LARGER CHURCHES LEARN TO GROW

"Most churches can operate like a family as long as the size of the congregation remains under about 200 members," according to Bill Sullivan, Church Growth Division director. "However, most churches do not grow beyond 300 in size, because a completely different set of management and organizational principles come into play."

It is this principle that has prompted the creation of an innovative program by Sullivan and his division designed to train pastors of churches with 250 or more members in the skills that are needed to break the 325 barrier.

The entire program was announced during the PALCONS last year. Known as the K-Church Project (the term is derived from the abbreviation for the Greek term for 1,000, *kilo*), the program targets the churches with 250 or more members and provides their pastors with inspirational, motivational, and educational tools. The ultimate goal is to provide these ministers with the expertise needed to take their churches to 1,000 or more.

"We now have 11 churches in the U.S.A. with 1,000 or more members. We would like to see at least 50 churches running 1,000 either in membership or attendance by the year 2,000," said Sullivan.

Church Growth Division statistics show 440 churches with 250 or more members that are eligible for the K-Church Project. About 250 have registered since the PALCONS.

The K-Church Project has seven basic components. These include: inspirational conferences, the School of Large Church Management, models of large church ministry, resources for building large churches, networking and group support, self-evaluation, and a rewards system.

The School of Large Church Management is a semiannual session that runs on a three-year track. The first session, which attracted more than 50 ministers, was held January 9-13, 1989, in Orlando, Fla. Special re-

Continued on page 40

source persons included: Jim Henry, senior pastor of Orlando First Baptist, a church that runs about 5,500 in morning worship; Richard Schubert, president of the American Red Cross; Leslie Parrott, Olivet Nazarene University president; Bruce Jones, administrative pastor of Moody Church in Chicago; management consultant John McInturff; and consultant John Vaughn, author of *The Large Church*.

Morning classes featured faculty members from the University of Central Florida Management Institute. Pastors were able to spend portions of the afternoon in one-on-one discussions with management consultants. Topics included: general management principles, communication, leadership styles, and team building.

"Lots of pastors were coming to us saying, 'My church is growing to the point that it is running right past me. I can't handle it,'" said Sullivan. "The K-Church Project is designed to train and motivate these leaders, so they

can manage the move from a 'family-type' to a 'corporate-type' church structure."

"I thought the first school was very beneficial," said David Graves, pastor of Marion, Ohio, First Church. "Not only did it put us in touch with current management theories and practices, but it also helped me by enabling me to sit around and share ideas and concepts with other pastors who are facing the same kinds of situations. I look forward to future sessions."

"The conference was very helpful to me," said Ed McDonald, pastor of Tulsa Central. "The exposure to a pastor like Jim Henry and the fellowship with the other pastors were high points."

"Some persons object that this kind of approach is perhaps 'too secular,' but I believe most guys in churches of 500 or more clearly understand that their church functions with the char-

acteristics of a complex organization," added Sullivan.

Pastors participating in the K-Church Project can also contact consultants for assistance in particular situations. "One of the things we want to do is to establish a network of these pastors, so that they can prop one another up," said the division director. "Building a great church is not done overnight, and there are times when a pastor is likely to become discouraged. We want to try to establish ways of keeping them encouraged throughout this process."

"The fact that there is such an enthusiastic response to this is exciting to us. We see it as a challenge to do something great for God. That's what the K-Church Project is all about."

The next session of the School of Large Church Management will be held October 16-20, 1989. For more information, contact the Church Growth Division.

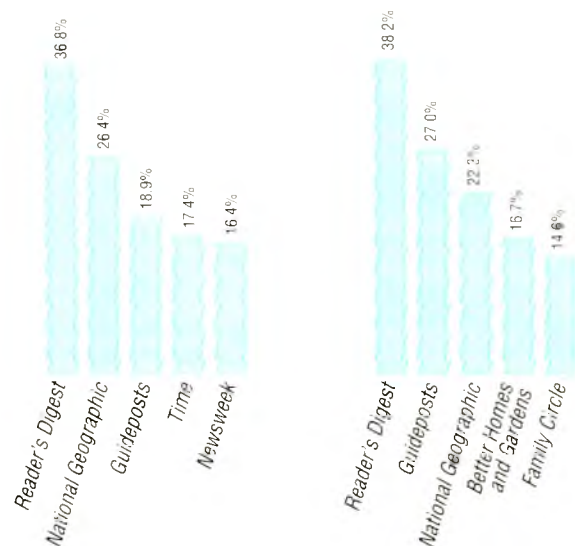
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NAZARENE SNAPSHOTS*

Top Five Magazines Nazarenes Most Enjoy

Pastors

Lay leaders



Percentages may not total 100% since more than 1 magazine may have been mentioned.

*Sponsored by Association of Nazarene Sociologists of Religion

Source: Church Growth Research Center

FOR THE RECORD

Deaths

JAMES KENNETH McWILLIAMS, 44, of Dallas, Tex., died March 12. Born in Corpus Christi, he was raised in the Church of the Nazarene where he was an active member.

Survivors include his wife, Ginger; two sons, Jason and Josh; his parents, James and Dorothy McWilliams; two sisters; and a brother.

MARJORIE JANE COLWELL, 73, died March 23 in Tampa, Fla. A native of Braddock, Pa., she had lived in the Tampa area since 1974. A retired security clerk for the U.S. Navy, she was a member of Tampa First Church.

Survivors include a daughter, Marjorie Lou Heller, of Tampa.

* * *

BETTY L. HOPKINS, 63, of Mount Morris, Mich., died March 18 following a heart attack. A member of the Richfield Church of the Nazarene for 33 years, she served the church as office secretary for 25 years.

She was preceded in death by her husband, Ted, in 1985. Survivors include five children, Jill, Jack, Ross, Tim, and Bill; nine grandchildren; three brothers; and one sister.

* * *

JOSEPHINE L. HARPER, 85, died March 29 in Memphis, Tenn. Survivors include three sons, Ivan, Richard, and Woodfin; a daughter, Virginia Link; 10 grandchildren; and 5 great-grandchildren.

Births

to TIMOTHY AND SUSAN (KERR) DABNEY, Lindsay, Calif., a boy, Michael Alan, Apr. 3

to DANIEL AND CINDY LENGEL, Selinsgrove, Pa., a girl, Alyssa Marie, Mar. 20

to REV. ROGER AND LYNETTE (DERING) OUTLER, Stockton, Ill., a girl, Kelsey Kristine, Mar. 21

to JONATHAN AND GRACE (ROSS) RASH, Lowell, Mich., a boy, Adam Jacob, Mar. 31

to RUDY AND EFFIE REGGIA, Selinsgrove, Pa., a girl, Larissa Kaelene, Mar. 13

to JOHN AND CECILIA (DOHRN) RIVAS, San Antonio, Tex., a girl, Chelsea Rhea, Mar. 17

to JOHN KIM AND KAROL (ANDERSON) SCHOLZ, Columbus, Ohio, a girl, Elizabeth Kay, Mar. 25

Moving Ministers

HAROLD M. BEESLEY, JR., from Trenton, N.J., to Orlando (Fla.) Colonial
JOHN L. BOWLBY from Richmond, Mo., to Farnum, Nebr.
KENNETH S. BRIER from Lansing (Mich.) Kendon Drive to Pinegrove (Mich.) Community
JOSEPH D. BYERS from associate, Orange, Va., to pastor, Orange, Va.
FRANK M. CROMIE from Edgewater Terrace, Ill., to Sawyer, N.Dak.
DANIEL T. DILLON to Montebello, Calif.
HAROLD R. DIXON to pastor, Argillite, Ky.
BRETT M. ESHELMAN from San Jose (Calif.) Cambrian Park to Kailua-Kona, Hawaii
STEVEN A. FLACK to pastor, Orrville, Ohio
DAVID V. GREEN from associate, Amelia, Ohio, to associate, Marietta (Ga.) First
ROBERT L. HESTER to pastor, Perryville (Ark.) Emmanuel
ROBERT E. JOHNSON to Kalama, Wash.
JEFF KNAPP from student to associate, Galion, Ohio
RANDALL R. McCALL from Battle Creek (Mich.) First to Kansas City (Mo.) Southwood
ALLAN R. MORGAN to pastor, Danville, Ark.
MICHAEL R. NICODEMUS from associate, Brandon (Fla.) First, to pastor, Gulfport, Fla.
JACK W. O'BRYAN from New Port Richey (Fla.) Beacon Mission to pastor, Tampa (Fla.) Calvary
MICHAEL G. PALMER from Burlington (Iowa) First to Cedar Rapids (Iowa) First
HAROLD (HAL) O. PERKINS from Moscow, Idaho, to Oklahoma City (Okla.) Lakeview Park
GEORGE C. PRENTICE from Mount Vernon, Mo., to Pratt, Kans.
RAY C. RAYCROFT to pastor, Millington, Mich.
GEORGE F. REESE from student to pastor, Wimauma (Fla.) Community
H. ERNIE RODRIGUEZ from associate, Rowland Heights, Calif., to pastor, Duarte, Calif.
ANDREW V. RUSHING from Cedar Hill, Tex., to Battle Creek (Mich.) Morgan Road
LEROY E. SHIPLEY to pastor, Patricksburg, Ind.
R. KEITH SHOMO from Woodstock, Va., to Williamsburg, Va.
JAMES P. STONELAKE to associate, Nasa, Tex.
JAMES O. THORNTON from Mound City, Mo., to Burr Oak, Kans.
TRACY L. TUCKER from pastor, Englewood, Fla., to associate, Leesburg, Fla.
THOMAS D. UNDERWOOD from Orange, Va., to Covington, Va.
G. CLINTON WALKER III from student to pastor, Walnut (Calif.) Valley
RAYDEAN R. ZIMMERMAN from Madison, S.Dak., to Burlington (Iowa) Flint Hills
DAVID L. WILSON to pastor, Rowlett, Tex.

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MISS RENE CHANSLOR,* Japan, Furlough address: 8048 Langden Ave., Hesperia, CA 92345
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MR. BERT and MARIE FRIESEN,* Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
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REV. JAMES and MARY JOHNSON,* Mexico City Construction Coordinator, Field address: Apartado Postal 3977-1000, San Jose, Costa Rica
DR. BILL and MARSHA MCCOY, Swaziland, Furlough address: 4020 Olive Hwy., Oroville, CA 95966
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*Specialized Assignment Personnel

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NEWS OF RELIGION

Bible Clubs May Stay in Schools

The Eighth Federal Circuit Court of Appeals in Omaha, Nebr., has ruled that an Omaha high school cannot deny students the right to meet voluntarily on school premises for an after-school club to fellowship and study the Bible. This reversed a decision made early last year by a Nebraska District Court that Bible clubs could not meet on school property.

(Church Around the World)

Evangelistic Thrust to Mexico

Within 11 years, half of Mexico's population will be under 20 years of age, with only 20 percent above the age of 40. These demographics are causing the Latin America Mission of Mexico to refocus its evangelistic efforts toward teens and children.

The mission will spearhead a national Evangelism In-Depth Youth Conference in August. The goal of "Juventud '89" is to bring 5,000 high school and college-age young people to the port city of Veracruz. There they will receive a week of intensive training in leadership preparation, soul-winning strategies, and discipleship methods.

(Church Around the World)

Bibles to Be Distributed in Cuba

Arrangements are underway for the distribution of 50,000 Bibles to churches in Cuba. According to the Bible Society of Australia, the first 10,000 Bibles have been delivered, with others to be sent later this year.

The Australian Bible Society reports that the plans were made after a meeting in March of last year between Fidel Castro and Denton Lotz, general secretary of the Baptist World Alliance.

(Church Around the World)

Trans World Radio Assembles Task Force

A task force recently convened to discuss issues that face international religious broadcasters. The task force was the outgrowth of the Trans World Radio's first International Broadcasters' Conference held last November.

Among those attending was Ray Hendrix, Nazarene World Mission Radio director. Hendrix urged the conference to move ahead in research, data sharing, and training for program producers.

—N/N

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Jesus saith unto him, I am the
the truth, and the life: no man co
unto the Father, but by me.
If ye had known me, ye should

Before I Go . . .

continued from page 7

the Nazarene is October 13, 1908, as a movement, we have already reached the century mark in New England and are rapidly approaching the centennial elsewhere. In many parts of the world, the winds of the Spirit are blowing vigorously and holiness is thriving; in other parts we are rapidly maturing and, in a few, showing signs of advancing age and creeping institutionalism. We are not yet an "old-line denomination," but we are becoming a recognized Protestant denomination around the world. Our grave danger is that we shall lose our sense of mission and cease to be a movement of the Spirit!

Dr. Sweet warns,

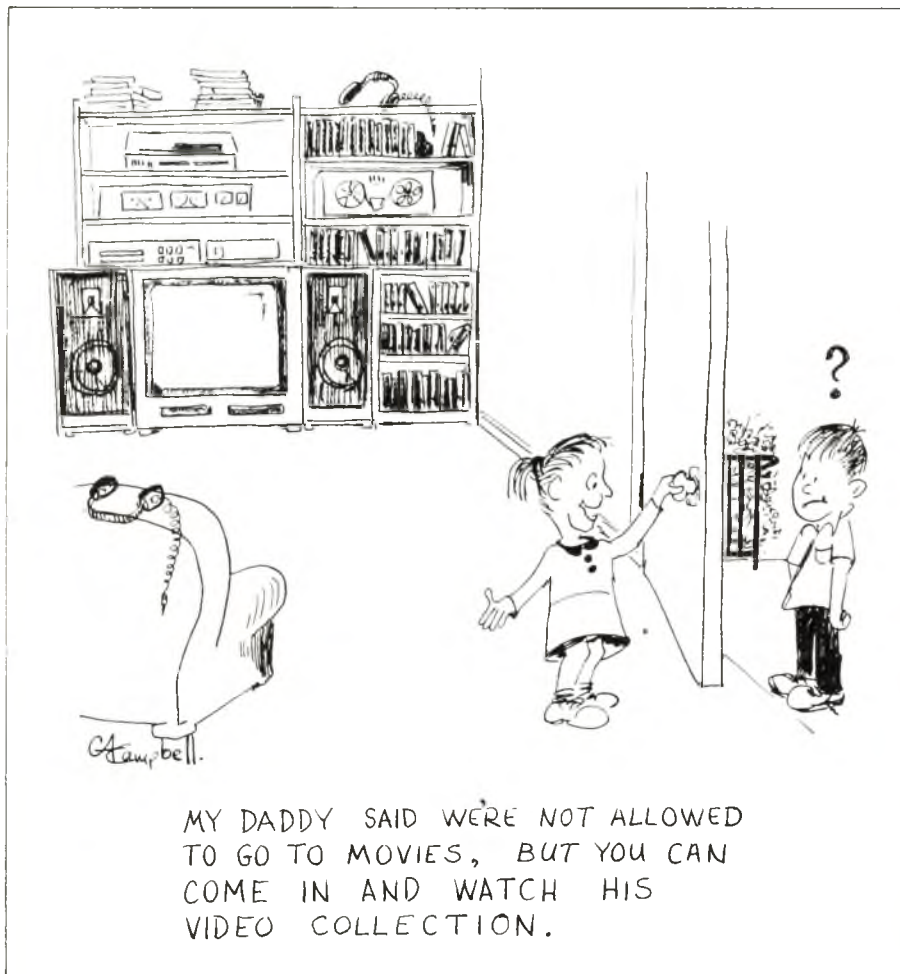
Once a movement becomes an establishment institution, it is problematic whether it can ever be transformed into a movement again. Sociologists insist that once a denomination, always a denomination. Maybe; maybe not . . . An establishment strives toward goals and targets; a movement inhabits a

vision . . . An establishment talks more about our Christ, and less about our church.

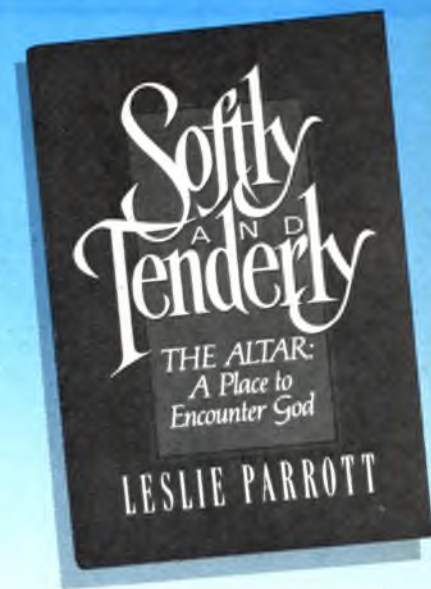
Let us wait before the Lord for a fresh outpouring of the Spirit upon our church around the world. While powerful historical forces are unquestionably at work that would mold us into one more religious establishment, the living God who called us into being is more powerful than the determining influences of history. And, if we are willing to pay the price, whatever that may be, the Church of the Nazarene can continue to be a movement of the Spirit and fulfill, in a degree beyond our highest imagination, our destiny to be God's people in these latter days. "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the praises of Him who has called you out of darkness into His marvelous light" (1 Peter 2:9, NASB).

Breathe on us, breath of God! "Revive thy work in the midst of the years." H

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Freed from Earthly Chains

I sat in a restaurant in California with my friends, Sid and Betty Jackson, and learned from them the sad details of their son's illness and death.

John Jackson was one of the choicest college students I ever taught. His high school work had been distinguished. At his graduation he had received seven special awards. He continued to excel in college and seminary.

Called to preach in his teens, John was a cheerful and courageous witness, winning many young people to Christ. He loved to play the guitar and sing. Those attracted by his music soon received a winsome gospel message.

Marriage, parenthood, and pastoral ministry held the bright promise of an exciting future. Then, illness struck, dimming the golden prospects. John became schizophrenic, an illness we know too little about. As his condition worsened, he lost his family and ministry. For months, he wandered the streets and slept in fields. During that time, he continued to witness, and he baptized a number of street people who were converted to Christ.

Each Sunday, he attended church somewhere. A collection of bulletins was found among his few effects after his death. Within these churches were understanding people who recognized his illness and prayed for him.

God watched over him during these wanderings. Once, while sleeping in a desert area, he was awakened by a rattle. He sprang to

his feet and ran, hearing rattles from six other places. He had been sleeping in a den of rattlesnakes!

John's illness prevented him from realizing that he was ill. As a consequence, he neglected his medication and spent days in fasting and prayer, which weakened him physically. While his thinking was obviously unclear to others, it seemed quite logical to him. He was attempting, with what appeared to some as bizarre literalism, to walk in the footsteps of Christ.

One Sunday afternoon, he accompanied his father and mother to church, where Sid was to preach. John led the singing and sang a solo—"When I Think of the Cross"—accompanying himself on the piano.

After service, John and his parents had dinner with friends. When Sid and Betty left to visit a sick person, these friends, sensing John's weakness and weariness, offered him a bed on which to rest. Unfortunately, John found a gun in that bedroom and took his life.

Was he seeking respite from unendurable pain? Was he—in his disordered thinking—attempting a radical death to self that he thought would unite him more closely with the Lord he loved? We cannot know, but, neither can I doubt that this tormented man, just 33, was graciously welcomed to a higher service in a better place by the Lord to whom there are no mysteries.

On March 10, 1988, John was buried, and the Jacksons began

their painful journey through the process of grief. The Lord has been near, bringing the healing of His grace to their broken hearts.

This side of heaven, there are no answers to the questions raised by John's tragic experience. In heaven, the questions will likely never arise. But, those of us who knew and loved this gentle-spirited and richly gifted young man would say, "Amen!" to lines of poetry by Cesar Malan that were used at John's funeral:

*It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God.*

*It is not death to bear
The stroke that sets us free
From earthly chains, to breath the
air
Of boundless liberty.*

At the very time John was dying, a woman was in a worship service 20 miles away, unaware of the situation. She stood and said, "I am having a vision. I see a tall young man bleeding from the head. Now, I see them putting him in the grave. Now, I see Jesus. He is smiling and saying, 'I know your deep places, I understand your sorrows. You belong to me.' And now, Jesus is reaching down and picking him up."

A friend of the Jacksons was in that service and heard the woman speak. Later that afternoon, they received a phone call informing them of John's death, and suddenly the meaning of the vision was clear.

HH

New Cove

Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life (*2 Corinthians 3:5-6, RSV*).

It was the glory of Paul's life that he had been called by grace into new covenant relationship and ministry. He claimed no sufficiency of his own, but against all comers he defended his competence in God to proclaim its blessings and declare its obligations. Let's talk about what life in the new covenant means.

"Covenant" was as much a part of the conversation of Paul's day as "contract" is of ours. The word refers to a formal agreement between two parties. But, as it is used in the Bible, covenant is not the same as contract—and the difference is decisive! In our common usage, contract is a formal agreement between two more or less equal parties who enter and negotiate a relationship for mutually expected benefits. A time limit is set for certain performances on the part of each, and the contract is rendered null and void if either party breaks the agreed terms. A covenant, on the other hand, is based on desire for personal relationship and entered into by mutual promises. It depends on character and commitment, lives by loyalty, calls to accountability, and there is no time limit. A business deal is made by contract—a good marriage is made by covenant! Best of all, our covenant relationship with God is not an agreement between equals. God takes the initiative and offers the relationship. He sets the bounds, makes the promises, and calls us to

respond in trusting, loving loyalty. God is the God who makes and keeps His covenant promises—

**God makes
and keeps His
covenant promises
—makes and
keeps them with
folks like us
who hardly ever
keep ours.**

makes and keeps them with folks like us who hardly ever keep ours!

Before we talk about Paul's understanding of *new* covenant, let's look into the Old Testament to see how *old* covenant worked between God and His people. The human couple in the Garden of Eden, created in God's image, lived in wondrous open fellowship with Him and with each other. But, in their pride, they overreached themselves and transgressed the divinely ordained boundaries. What they discovered was not life but shame and alienation. The guilty pair found themselves estranged from God, the source of their life; from each other, the source of their joy; and from their environment, the source of their sustenance: It was at this very time, and into this very arena of guilty failure, that God came with the promise of a bruised serpent's head through the seed of the woman (Genesis 3:15). The

veiled promise is mysterious to us, but one thing is clear: God isn't done yet! When all is lost, there is still a future, because God makes a promise!

Later, when God perceived that the swelling avalanche of evil would almost rush to heaven, He unleashed the waters of chaos to judge and cleanse the world. But, there was Noah. See him and his little band of earth creatures, held safe in the hold of the tiny ark, a solitary miniature adrift on the vast flood waters covering the earth. They hold the promise of a new beginning, a new world, a new humanity. But, it didn't work. This new first family was no better than the old first family! The ground had scarcely dried when Noah had his own Adam fall. But, right there, in that atmosphere of loss and degradation, God said, "I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood" (Genesis 9:11, RSV). And He set the rainbow in the sky as a perpetual promise to the whole fallen family of creation.

What a symbol of mankind's divisive pride is the tower of Babel! "Let's build a tower to reach to heaven," they said. No recognition of God, no thought of His purposes. "We will make a name for ourselves." Their pride produced its ultimate fruit in miscommunication, misunderstanding, isolation, and distance. They were scattered "from there over all the earth" (Genesis 11:8, NIV). That is the picture of our human condition. Our self-willed efforts to construct the great society apart from the will and the ways of God have ended in our being as far separated in heart and mind as ever we are by geography!

Once more, here in the context

nant Life



of humanity's separation and estrangement, God made a new covenant promise to a man named Abraham and began a saving history that culminated in the coming of Jesus Christ our Lord. God took the initiative, broke into an alienated society, and called a person through whom He would bless the whole world. God said, "I will give you land. I will make you a great nation, I will give you a name, and through you all nations of the earth will be blessed." (See Genesis 12:1-3.)

And God was faithful to His promises, even when Abraham wasn't faithful to his. Remember when the famine drove the family down to Egypt—where Abraham passed off his beautiful wife as his sister to save his own skin? Twice he did that! (Genesis 12:10-20; 20:1-11). Abraham wasn't the faithful one, God was.

When the children of Israel were down in Egypt's sand, slaves in the brickyards, ragtags and have-nots, oppressed by the empire, they cried out their complaint to God, singing, "Kum ba ya, my Lord, Kum ba ya!" And the Lord Yahweh listened! He confronted Moses on the backslopes of Mount Horeb in the shining flames of the bush that was not consumed and said, "I have *seen* the affliction of my people, I have *heard* their cry, I *know* their suffering—and I *have come down* to deliver! Now, go down, Moses, way down to Egypt's land; tell old Pharaoh, 'Let my people go!'" (See Exodus 3:1-12.) And with mighty signs and wonders, God who is God, hardened the heart of the pharaoh-god, brought down the immense power of Egypt's deified kingdom, and set His nobodies free.

See the awesome loyalty of God to His promises! Through the wil-

derness of their discontent, He faithfully guided them to Sinai. There, He made a new kind of covenant with them. This time the covenant was not with an individual but with the nation. There, in the shadow of the mount of God, they became the people of the Lord, Yahweh's nation, Jehovah's own possession. They were no more faithful and obedient than Abraham, Noah, or father Adam! Even as the covenant ordinances and stipulations were being hammered out in Sinai's thick darkness, God's restive people in the valley were dancing round the golden calf. Through that awful time of discipline, cleansing, and renewal, the promise held; the word was secure: "I will take you for my people, and I will be your God" (Exodus 6:7, RSV).

Through the struggles of the conquest and settlement in the land, the faithful Lord was their warrior champion who fought their battles, conquered their foes, and secured for them the land He had promised. During the pendulum period of the judges, they vacillated between repentance and apostasy, returning again and again to the God who was their faithful covenant partner. But faith was weak and their enemies were strong. In confusion and doubt, they cried for a king. Disobedience created their false need—and the faithful God met them in their need—the need they shouldn't have had—and gave them a king. That's grace! God did not meet them where they should have been, but where they were—and right there gave them what they needed! More than that, God made a new covenant promise to their king, David: "Your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever" (2

Samuel 7:16, RSV).

Can we see the way God makes and keeps covenant promises with His people? He makes promises to them in their failure, keeps promises to them in their guilt. It wasn't over when Adam sinned. Springtime came, though Noah fell. The promise held when Abraham didn't. And when Israel rebelled, the faithful Lord was still their Savior. Not even the jealous intrigues and power plays of Israel's imperial court could destroy the saving purposes of her faithful God.

The sad reality is that, though God was faithful through all her twisting history, Israel's chronic disobedience, idolatry, and rebellion finally broke the covenant bond.

It was right there, at the very place of their failure and loss, that God said, "Well! They aren't going to change, are they. All right then, I will!"

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord: for I will forgive their iniquity, and I will remember their sin no more (*Jeremiah 31:31-34, RSV*). H

**CURTIS SMITH
DEAD AT 74**

Curtis Smith, 74, founding president of Mid-America Nazarene College, died early Wednesday morning, May 17, at an Olathe, Kans., nursing home. Death was attributed to complications from a stroke he suffered last month. He had been in ill health for the past three years.

Funeral services were held May 20 at Olathe College Church, where he was a member.

Smith is survived by his wife, Marge; two sons: Blake and Barth; and five grandchildren.

"Dr. Smith's faith in God and faith in Nazarenes was rewarded over and over again in the development of what is now one of the largest private colleges in the state of Kansas," said Raymond W. Hurn, responsible general superintendent for MANC. "We will always venerate the memory of this great man of God who stepped out by faith and accomplished so very much."

Smith was the founding president of Mid-America Nazarene College, being selected for the post in 1966. He led the institution from the time it opened in 1968 until his retirement in September 1985.

Prior to serving at MANC, Smith was director of development at Bethany Nazarene College for 14 years.

Born in Texas, Smith pastored churches in Arkansas, Oklahoma, and Texas before entering the field of education in 1952. He was ordained on the Dallas District in 1938 and was known as an outstanding holiness evangelist. He held the B.A., Th.B., and D.D. from Bethany and the M.S. from Boston University.

A Curtis Smith Memorial Fund has been established at Mid-America Nazarene College.

—NN

**PRINCE IS NEW
PRESIDENT OF SNU**

William J. Prince, 59, has been elected and has accepted the call to serve as president of Southern

Nazarene University. Prince was elected on the 15th ballot by the SNU Board of Trustees in May, according to Ralph West, president of the board. Prince succeeded Ponder Gilliland in the post July 1, 1989.

Other persons in the balloting included Loren Gresham, Richard Young, and Jerry Lambert.

"There was a good feeling of unity and harmony on the board," West said. "We are excited and expectant about the days ahead with Dr. Prince as our new president."

Prince had served at Mount Vernon Nazarene College since being elected as its fourth president in September 1980. Earlier this year, he received a unanimous four-year recall from the MVNC Board of Trustees.

A native of Oklahoma, he is a graduate of Bethany Nazarene College and holds the M.Div. from Nazarene Theological Seminary. The D.D. was conferred upon him by BNC in 1975.

A former superintendent of the Pittsburgh District, Prince also served as president of European Nazarene Bible College from 1970 to 1976. He served pastorates in Lone Pine, Reseda, and Ventura, Calif., as well as Minneapolis, Minn., and Dayton, Ohio.

Prince and his wife, Evelyn, have one son, Shelburne. —NN

**RAMSEY SUFFERS
FROM BRAIN TUMOR**

Longtime medical missionary and administrator Evelyn Ramsey, 65, has been diagnosed as having an inoperable brain tumor. The malignancy was discovered during tests in mid-May at an Indianapolis hospital. She

began radiation therapy shortly after the tumor was found.

She had served as the 1989 commencement speaker at Trevecca Nazarene College only one week before the malignancy was discovered.

Ramsey served 19 years as a physician and administrator at the Nazarene hospital in Kudjip, Papua New Guinea. She was honored for her many years of service last October when the new outpatient wing at the facility was named in her honor. Prior to her furlough in mid-April, she was busy translating, writing, and editing the Scriptures and holiness literature for the New Guinea field.

She has published a dictionary in the Mid Wahgi language and a concordance of the New Testament in Pidgin English. A graduate of Trevecca Nazarene College and Eastern Nazarene College, Miss Ramsey holds the M.D. from Tufts University School of Medicine in Boston. Prior to serving in Papua New Guinea, she spent 12 years as a medical doctor in Swaziland. —NN

**INSURANCE REOPENING
NOW IN EFFECT**

The Board of Pensions and Benefits USA has announced that a limited open enrollment period for the Nazarene Supplemental Group Term Life Insurance Program is in effect from June 15 through October 31, 1989. The insurance program is for Nazarene ministers, full-time church employees, and evangelists.

During this special enrollment period, eligible participants may purchase coverage within the re-opening limits with no proof of insurability and no physical exam. Present enrollees may also increase coverage during this period.

Both current and new enrollees must be within the re-opening age limits—44 or under—and may not have been refused in the past for Supplemental Group Term Life Insurance.

Applications must be received before the October 31 deadline. Additional information may be obtained from the Pensions office. —NN

HERALD BEGINS MONTHLY PUBLICATION

The magazine that you are reading is the first **monthly** edition of the *Herald of Holiness*. Much energy and love has been spent in the preparation of this magazine, and we are already hard at work on future editions.

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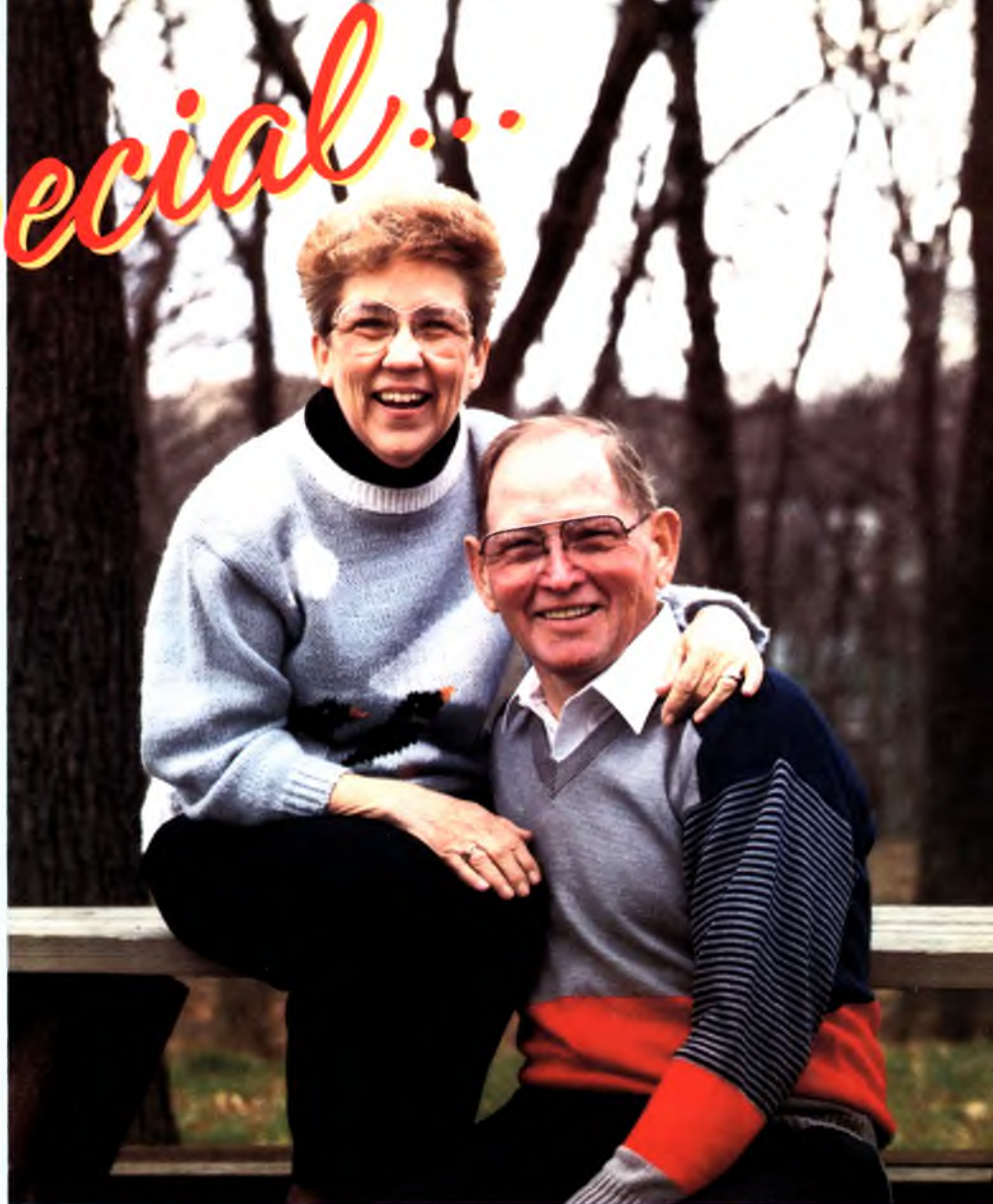
We welcome your criticisms, praises, and prayers. Also, we ask that you encourage others to subscribe to the *Herald of Holiness*. An insert is included in this magazine which will allow you to subscribe for yourself and for a friend. If you haven't already subscribed, do so today. While you're at it, why not give a subscription to a friend?



Members of the office staff for the *Herald of Holiness* (l. to r.): Mark Graham, managing editor; Judi Perry, administrative secretary; and Wesley D. Tracy, editor.

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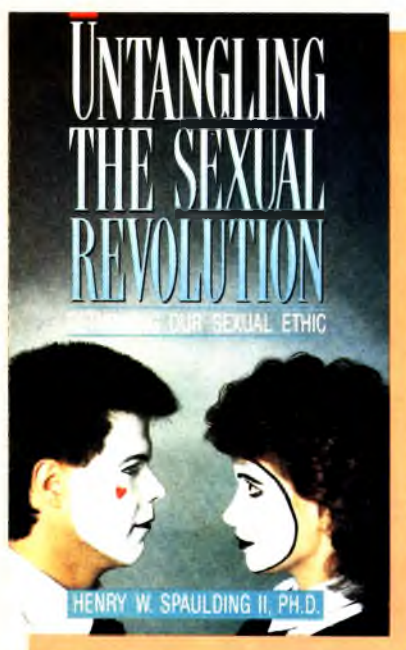
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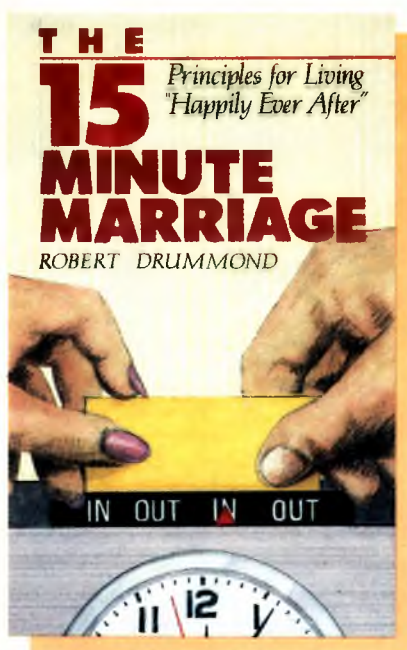


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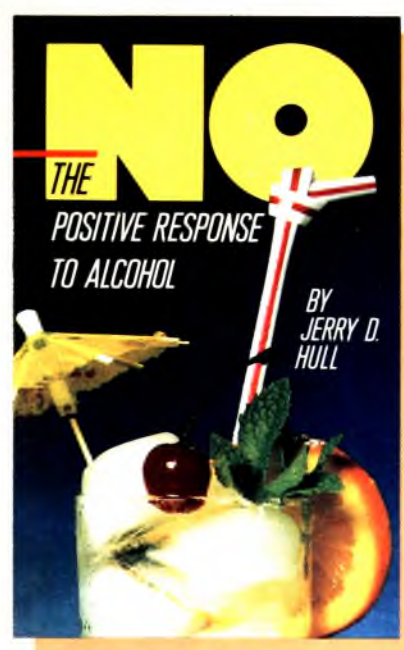


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