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■ AUGUST 1989

Herald of Holiness



Apple Valley—A Nice Place to Plant a Church
Pukalani—Planting a Church in Paradise
I Hate It When She Screams



The new Board of General Superintendents and their wives pictured at the General Assembly in Indianapolis. Left to right: Madelyn and Raymond W. Hurn; Justine and John A. Knight; Alice and Jerald D. Johnson; Evelyn and William J. Prince; Adeline and Donald D. Owens; Faye and Eugene L. Stowe.

ELECTION OF GENERAL SUPERINTENDENTS

The four incumbent General Superintendents were overwhelmingly reelected by the members of the 22nd General Assembly meeting in Indianapolis. Each of the four incumbents, Eugene L. Stowe, Jerald D. Johnson, John A. Knight, and Raymond W. Hurn received more than 90% of the votes cast.

Two Nazarene college presidents were elected as the newest members of the Board of General Superintendents of the Church of the Nazarene in balloting by the 22nd General Assembly Wednesday afternoon, June 28. William J. Prince, 59, president of Mount Vernon Nazarene College, was elected on the 11th ballot. Donald D. Owens, 62, president of MidAmerica Nazarene College, was elected on the 19th ballot.

Prince and Owens become the 27th and 28th members, respectively, of the Board of General Superintendents of the Church of the Nazarene. They were officially inducted in a special ceremony Wednesday evening, June 28.

Prince served as the fourth president of Mount Vernon Nazarene College from September 1980 until his election as a member of the Board of General Superintendents. He was elected to the presidency of Southern Nazarene University May 5, 1989, and had planned to assume that position at the close of General Assembly.

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.

Owens served as president of MidAmerica Nazarene College from July 19, 1985, until his election as general superintendent. For the four years prior to this, he served in Metro-Manila, Philippines, as Asia regional director for the World Mission Division. He was founding president of Asia-Pacific Nazarene Theological Seminary in Manila. From 1977 to 1981, he served as a professor at Nazarene Theological Seminary, Kansas City. He was a professor at Bethany Nazarene College from 1966 to 1974.

He and wife, Adeline, were missionaries to Korea from 1954 to 1965 and again from 1971 to 1972. He is credited with establishing the Church of the Nazarene in Korea. He also founded Korea Nazarene Theological College.

Owens began his career as a pastor in Fairbury, Nebr. He was ordained in 1962 on the Northwest Oklahoma District.

The Owenses have four daughters: Donna, Debbie, Darlene, and Dorothy. —NN

267 CHURCHES ORGANIZED IN SINGLE SERVICE

In a first for the Church of the Nazarene, 267 churches were organized in a single service Friday evening, June 23. General Superintendent Raymond W. Hurn officiated in the special ceremony as persons representing each one of the churches held signs around the floor of the Hoosier Dome in Indianapolis.

"The reason we do this is because we are children of God attempting to fulfill the Great Commission," said Hurn.

The mass church organization boosted the number of churches organized in this "Year of Church Planting" to 688. This is only 42 short of the goal of 730. —NN

DACE APPOINTED TO NEW MEXICO

Allen H. Dace, 56, has been appointed superintendent of the New Mexico District. The appointment was made by General Superintendent John A. Knight with unanimous approval of the Board of General Superintendents and in consultation with the New Mexico District Advisory Committee. Dace accepted the call, which became effective June 19, 1989. He replaced Leon Wyss, who resigned the post to become superintendent of the Colorado District in May.

Dace served as pastor of Flint, Mich., Central Church of the Nazarene from 1982 until his appointment to New Mexico. He also pastored churches in Colorado, Kansas, and Illinois.

He holds a Th.B. and an M.A. from Olivet Nazarene University. He and his wife, Virginia, have two children, Joy Lynn and Cathy. —NN

POWER IS NEW NYI PRESIDENT



On the fifth ballot, Rick Power was elected general president of Nazarene Youth International at the General NYI Convention June 22.

Power currently serves as pastor in Georgetown, Tex. He is a graduate of MidAmerica Nazarene College. He served as youth pastor in Colorado and Hawaii, as district NYI president, and for the past three years he has represented the South Central U.S.A. Region on the General NYI Council.

Power and his wife, Vicki, have two children, David and Rachel. —NN

BARBARA FLEMING NEW NWMS PRESIDENT

Barbara Fleming was elected on Thursday, June 22, to succeed Mrs. Lela Jackson as general president of the NWMS. Barbara is the wife of Akron District Superintendent Floyd O. Fleming. She is a graduate of Eastern Nazarene College and has served NWMS as a local president, district president, and General NWMS Council member. —NN

EVELYN RAMSEY AT REST

As Nazarenes celebrated the opening of the 22nd General Assembly, medical missionary Evelyn Ramsey, 65, died at Indianapolis Methodist Hospital Hospice, Sunday morning, June 25. Death was attributed to a brain tumor.

Funeral services were conducted June 27 at Indianapolis First Church and June 29 in Richmond, Ky. —NN

Herald of Holiness

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Disappointment with God

Meg Woodson, a pastor's wife, gave birth to two children. Both died with cystic fibrosis. Joey died at age 12. Peggie lived to be a college student. She spent the last days of her life screaming prayers to God to stop her pain. She took a quote from William Barclay to the hospital to live on—"Endurance is not just the ability to bear a hard thing, but to turn it into glory." But she died—screaming and begging God to stop the pain. "I will never forget," Meg Woodson said, "those shrill, piercing, primal screams."

I do not know Mrs. Woodson personally. I met her on the pages of Philip Yancey's book, *Disappointment with God* (Zondervan, 1988). When Peggie died, Mrs. Woodson wrote to Yancey, "I tell you, Philip, it does not help to talk of the good that results from pain, nor does it help to talk of God almost always letting the physical process of disease run its course. Because, if He ever intervenes, then at every point of human suffering He makes a decision to intervene or not, and in *Peggie's case* His choice was to let C.F. rip. . . . How could He be in a situation like that and sit on His hands?" (158).

Yancey cites Meg Woodson's case, along with others, to bring into focus the "theological kryptonite" of our age—disappointment with God! The shortage of spiritual energy that has seemed to grip the maturing evangelical movement is not the result of backsliding, laziness, or selfishness. Rather, much of it stems from the fact that so many of our people are disappointed with God.

"Every promise in the book is yours," the preacher proclaimed, persuading them to believe. And believe they did. They wagered everything that counts on Jesus and His Church. They surrendered all. They hung their ultimate hopes on Him. His Book promised, "Whatever you ask in my name, I will do it . . ." (John 14:13, RSV).

Then came crunch time. In tears, they begged and pleaded for the one thing

they needed most of all—and God sat on His hands. The child died, the son became a hopeless drug addict, the unwanted divorce went through, the cancer killed, the surgery failed, the coma ended in death. When they needed Him the most, at least from their viewpoint, God sat on His hands.

For some Christians, a very short string of such experiences can develop what Yancey calls "a lump of cynicism, a tumor of doubt." Some Christians are veterans of a thousand unanswered prayers. They suffer from a slow bleeding of the soul. Like learning to live with

**Like learning to
live with a limp,
they have yielded
to a creeping
despair that
numbs the spirit.**

a limp, they have yielded to a creeping despair that numbs the spirit.

These people are not likely to step forward as eager witnesses to testify about "what God has done for me." Nor are they going to pioneer a prison ministry so they can tell criminals about how good God is. They may not even volunteer to make nut cups for the youth banquet.

The standard attempts Christians have made to "explain the ways of God to man," are explored in Yancey's book. He demonstrates the inadequacy of our "answers" (even when he doesn't seem to know he is doing so). Though tracing his ideas is helpful, Yancey himself, predictably, fails to come up with a truly satisfactory answer.

Yancey explores such propositions as: perhaps God is all good, but not all pow-

erful; perhaps God rigidly stands by His own preprogrammed self-limitations; and perhaps God is experimenting with humanity.

He also considers these approaches: perhaps God doesn't intervene because miracles aren't effective anyway (Yancey thinks he proves this); perhaps all suffering, unbeknownst to us, has redemptive results on a cosmic basis; though things are outrageously unfair in this world, everybody will break even in the next; if you were more devout, you wouldn't be asking all these questions; we will understand it better by and by; don't blame God. He depended on the Church and it failed; and everybody's favorite—you will feel closer to God now that you are crippled. Yancey properly sees that the mystery of suffering is somehow related to the incarnation and the crucifixion of Jesus Christ.

I do not have the "answer" to disappointment with God. I myself have been disappointed with God. I am a veteran of a thousand unanswered prayers (or so it seems). I once prayed six hours a day for three weeks for an unsaved loved one—and nothing happened (or so it seems). But, after a lot of years of living and celebrating and suffering, I do have some convictions in my heart of hearts about God's relation to our suffering.

I know that God is good—I just know it.

I believe that after Calvary, God has a right to be trusted.

I believe that when we suffer, God suffers.

I know that when God himself wanted to achieve the salvation of humankind, He chose to do it through *suffering*.

I believe that it may be the chance of earth or the exercise of human freedom that brings me into a crushing trial or a withering temptation, but that it is divine love that brings Christ walking quietly into the deepest shadows of my sorrow to meet me there.

I believe that we are never more precious to our God than when we suffer.

In my devotions, I recently read again the prophecy of Haggai. It contains a sketch of the life and work of Zerubbabel. Now, there was a fellow who could have been disappointed with God. Born in exile, he was sent by God to rebuild the Temple at Jerusalem. He was constantly harassed by enemies and plagued by people who neither wanted to build God's house nor to live by His laws. The work drudged on decade after discouraging decade. Even if they could finish it, the building would look more like a home mission church than a temple.

Just when things looked hopeless—they got worse. God warned Zerubbabel that He was about to overthrow kingdoms, thrones, nations, and armies. Sure enough, the Persian monarch was dethroned, and all the nations in Zerubbabel's world were turned upside down. Zerubbabel disappeared—to this day only God knows what happened to him. But this we do know. He faced his

ordeal with a precious promise from God. "On that day . . . I will take you, O Zerubbabel my servant, . . . and wear you like a signet ring; for I have chosen you. . . ." (Haggai 2:23, F. F. Bruce's translation).

A signet ring was the king's official stamp, his signature. It bore his symbol, his initials, his image. Only the king himself could wear this precious ring. Its mark made documents and decrees official.

Like a king identifies with his own signet ring, God identifies with His people who suffer. His own image is engraved on their hearts. His own signature is inscribed on their souls. God prizes them and "wears" them as His signet ring for all the world to see. They become His authorized representatives in the world. I hope Christians who are battling disappointment with God can see through the pain and tears long enough to claim God's signet-ring promise.

In my heart of hearts I know it is true.

HH

The Year of Church Planting

The goal for 1989 is to plant new Nazarene churches at the rate of 2 per day. That's quite a goal. But, let me tell you how we are doing—we are ahead of schedule so far. It looks as if, instead of the 730 hoped for, we may plant 1,000 new Nazarene churches this year.

If that turns out to be the case, then there will be 997 more stories worth telling. We could tell only 3 out of 1,000 in this month's feature section. Three successful new churches, three different parts of the world, three different models of church planting are presented in this issue. It appears that there is not one right way to plant a church. What is required is creativity in finding the best way to bring Christian truth and human heart hunger into intersection in a given situation. Dependence on the Holy Spirit, a burden for the unchurched, and hard work are also among the common de-

nominators in our church planting stories told by Todd and Robin Barnes, Dale Kreps, and B. J. Garber.

We hope you are informed and inspired by the people and the new Nazarenes in Apple Valley, Minn.; Pukalani, Hawaii; and West Point, Ala.

HH



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Intersections with God

The original disciples of Jesus had the unparalleled opportunity of spending quality time with the Lord! What a privilege!

Can you imagine what it was like to follow Jesus across the lovely landscape of upper Galilee and listen to His divine words in person? The setting, the images, the personal interaction—if we could only have been there.

How different our lives would be, we are tempted to think, if we had that opportunity for ourselves. But when we read the Gospels, we find that doubt still thrived in the minds of those who did have that privilege.

It was the last week of the earthly life of our Master. The Triumphal Entry was already history. Jesus had washed the feet of the disciples and was giving them last-minute instructions in the Upper Room after celebrating Passover with them.

Thomas voices the question that welled up in all of their hearts, “Lord, we don’t know where you are going, so how can we know the way?” (John 14:5, NIV). Jesus responds by identifying himself as the Way to the Father—the Way to really get in touch with God.

Philip took his turn at voicing the big question, “Lord, show us the Father and that will be enough for us” (John 14:8, NIV). Even Jesus is amazed that the inner circle of followers has not yet grasped this ultimate truth that “it is the Father, living in me, who is doing his work” (v. 10, NIV).

One of the most basic elements in any pattern of spiritual development is the intersection with God. Each of us, like Thomas and Philip, have a longing to know the Father.

It is often helpful to look back over the whole range of your life and identify the five most significant en-

God has been at work in our lives from the very beginning—even if we have been unaware of it.

counters with God. After listing those intersections with God, take time to write several paragraphs about each encounter. What was the setting? What significant persons were involved? What was the immediate “trigger” of the experience? What was your chronological age? What are the lasting memories associated with that experience?

When you have recorded the settings of each of those five historical moments in your life, then read through all five and note the similarities and dissimilarities of the whole range of experiences. Next, make a time line of your whole life marked off into decades. Locate the five experiences of the divine presence on that small chart. Are there any patterns or rhythms visible on that chart?

Several years ago in a class on spiritual development, one student was surprised to note that three of his five most important intersections with God had occurred prior to his conversion. God has been at work in our lives from the very beginning. The problem is that, like Jesus’ disciples, we are often unaware of it.

Individual backgrounds and personality differences affect the ways in which we become aware of the divine presence. More organized per-

sons often find God in the midst of disciplined and routine procedures. Extrovert types frequently find God in the midst of group process. The more intellectual types testify that they sense God’s presence through contemplating great ideas. Spontaneous persons will usually note the appearance of the divine in the most surprising and unusual settings.

A young man in his late 20s knelt at an altar in great discouragement. He identified his problem as dryness and nonproductivity in daily devotions. When asked to identify the characteristics of previous times when he encountered God, he was quickly able to describe the settings. When asked if he could produce similar settings for his current devotional life, he brightened up and said, “Of course!”

The answer of Jesus to Thomas and Philip calls for attention today. The way to satisfaction of our hunger for God is found in Jesus Christ. He is, indeed, “the Way, the Truth, and the Life.” To which Jesus himself added, “No one comes to the Father except through me.”

Paul was acknowledging this exclusive entrance to the Father’s presence in 2 Corinthians when he wrote, “And we, who with unveiled faces all [contemplate, NIV marginal reading] the Lord’s glory, are being transformed into his likeness with ever-increasing glory . . . For God, who said, ‘Let light shine out of darkness,’ made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (2 Corinthians 3:18; 4:6, NIV).

The original disciples had no significant advantage over modern disciples. The invitation of Jesus to the first disciples, “Come and see!” (see John 1:39), is extended to us as well.

H

How Can You Pray with a Noisy Heart?



Have you ever “felt” the silence? It can happen in those serendipitous moments when all the clatter and clanging around us suddenly give up, and you almost “feel” the silence. For some, such silence is a consolation to the soul, a healing for a shattered spirit. For others, such absence of noise becomes threatening and even terror-filled.

Ours is a noisy world. Even as I write late in the afternoon, the noises find their way into my office sanctuary. A vacuum is roaring away as it devours the dirt and grime from a hallway carpet. Traffic hums and swooshes its frantic way past my window. Voices from another office force their way through the walls. Wherever I go in my world, there is noise: radio, television, traffic, people.

No wonder our hearts are noisy too. How can they be otherwise? Our younger generation appears to be “wired for sound.” Whether walking, skateboarding, driving, or studying, they are not far from noise. Most of the time they are immersed in it. Sound engulfs their minds and souls through earphones that are barely visible.

While the young may have their challenges with technology and music, I find that I live in a world made noisy by words. I deal so much with words that they can clutter up my mind and heart with noise. Not only so, but the words themselves can become empty, drained of their meaning. Henri Nouwen, talking about us religious teacher types, reminds us, “When our words are no longer a reflection of the divine Word in and through whom the world has been created and redeemed, they lose their grounding and become as seductive and misleading as the words used to sell Geritol” (*Way of the Heart*, 47-48).

**The Bible says,
“Be still and know
that I am God.”
And we had better
take that seriously.**

How God comes to us in silence is accented in the fascinating story of Elijah, found in 1 Kings 19:9-12. Elijah waits for God outside his mountain retreat. Three astounding events happen. First, Elijah encounters a rock-splitting wind, then comes a ground-shattering earthquake, and finally an earth-scorching fire. Surely, God would appear in at least one of those cataclysms! What a dramatic and “Godlike” entrance. But, instead, the Lord of heaven is discovered in . . . a whisper. A whisper! A still, small voice.

When we are encouraged by Scripture to “be still and know that I am God,” we ought to pay attention. To be still is not all that easy, but it is possible. Even Jesus found it necessary to get away from those around Him and be *alone*.

We know that silence can mean “the absence of noise,” but it is also instructive to know that there are differences between “noise” and “noise.” Researchers say that there is a difference between the decibels generated by heavy city traffic and the same level of decibels created by a waterfall. My neighbor’s rackety

lawn mower impacts my spirit in a way different from the morning chorus of doves and thrushes in my walnut trees.

We need to consider not only the sounds that are healthy and creative but also the possibility that our hearts and our life-styles need periods of worshipful silence.

I say worshipful, for some silences are deadly. The growing silence between estranged marriage partners and the sudden silence of a teen contemplating suicide are deadly silences.

How can I learn to be silent enough to hear God “in a whisper.” When I ask myself certain questions, I begin to discover where the possibilities are for more quietness in my life. For example, in my daily schedule, where is that one time or place that provides the opportunity for silence? In recent months, that time for me has been just after rising in the morning, before anyone else in the family is awake. With no reading or radio or activity of any kind, I sit and “soak up the silence.” It gives my noisy heart a chance to begin the day quietly—with God.

Are there any “islands” of silence in my day that I might be wasting? How’s my progress in weaning myself away from the incessant noises of television, radio, and the stereo? As I ask myself these questions, I’m made aware that there are some ways to deal with my noisy heart.

When noise and words dominate my life, then my prayers can drift into nothing more than performances for God. Henri Nouwen says it best in *The Living Reminder*, “Thinking about my own prayer, I realize how easily I make it into a little seminar with God . . . thinking profound thoughts and saying impressive words. I am obviously still worried about the grade!”

**Prayer must be more
than a performance
aimed at impressing
God.**

“That the World

Excerpts from the Quadrennial Address of the Board of General Superintendents to the Twenty-second General Assembly

**DELIVERED BY DR. JERALD D. JOHNSON
JUNE 25, 1989**

That the World May Know.” This has been a motivating force these past four years. This portion of the prayer of Jesus found in John’s Gospel, chapter 17, seems to have captivated the hearts of our people. Because the world still needs to know, and because the Church of the Nazarene is obligated to God to be a part of His redemptive process, it has seemed appropriate for us to continue with this theme for another four years.

The first year shall be identified as “THAT THE WORLD MAY KNOW—PRAY.” The second, “THAT THE WORLD MAY KNOW—GO.” The third, “THAT THE WORLD MAY KNOW—PREACH.” And the fourth, “THAT THE WORLD MAY KNOW—TEACH.”

It does seem appropriate to begin the quadrennium with a call to prayer. This must, however, be more than just an attractive theme or a token observance.

On Mount Sinai God spoke to Moses and said, “When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord” (Leviticus 25:1, NIV).

The purpose of the sabbath year has since become clear. A sabbath for

the land would result in a rejuvenation of the soil, replenishing it with necessary nutrients so that its usefulness would continue to be assured.

We know the word *sabbath* signifies rest. After God had created the world, He rested, declaring a sabbath for himself. He then chose to bless this day and set it apart as a day of rest and worship. In the New Testament this is called the Lord’s day.

**“From our much
doing should we
not rest and simply
worship God?”**

God also appointed the observation of what would be known as the sabbatical year. This would give cause for God’s people to acknowledge His sovereign authority over all things. It would serve to wean His people from an unholy love of worldly goods. It would help them depend upon God

alone as well as upon His blessings for their very existence. Further, it would tend to remind them of the eternal rest God has provided for His own, at which time we shall be perfectly released from all worldly labors and trouble.

Added to all of the above is our understanding that modern agricultural science testifies to the proven merits in this unique and divinely ordered plan. The practice of crop rotation, for example, has its genesis, we understand, in the sabbatical year.

Where does all of this fit in with the Church of the Nazarene and its final decadal thrust of the 20th century? There appears to be some thoughts worth considering and even applying.

Time, effort, and energy have been relentlessly expended because of our sincere concern to be faithful to our mission. For years now—in fact, throughout our history—we have emphasized sowing and reaping. In all four Gospels of the New Testament we have been reminded of the harvest that is “plentiful” and in need of more workers. And we have prayed for the Lord of the harvest to send out workers (Matthew 9:37-38). The results testify to God’s blessings on the labors of His people. . . . There are, however,

REPORT

May Know . . .”

some realities we must face.

Our church has now passed its 80th birthday. Although still relatively young, we are entering a period in our history when we must alert ourselves to some things that could take place. For that reason, we are endeavoring to temper our bureaucracy so that creativity and initiative will not be hampered. Program repetition and additions that could become counter-productive to the carrying out of our mission are being carefully screened. We are aware that the seemingly simple matter of waiting for the next set of directives from central planning offices could lead to a reliance on human leadership at the expense of recognizing divine sovereignty over all things.

The secularization of society, particularly as so prominently seen in developed as well as some developing countries, has created, even within the church community itself, an unholy love of worldly goods. Using Old Testament language and imagery, we find in some areas of the church that “the land” is not producing as it once did.

We must be aware, lest we become obsessed with graphs, charts, and analytic comparisons—as important and significant as they may be—that we don’t let these result in a frantic dependence on methodology, leaving us in a state of anxiety, prone to crowd out intervention by the Holy Spirit.

Could it be that God would like to say to the Church of the Nazarene, “It’s time to recognize a sabbath”? From our much doing should we not rest and simply worship Him? Are the times not so critical that we would do well to set aside a year to pray?

In recent experience in which there was an interchange with some of our leaders, the idea of a sabbath year for the entire denomination surfaced. It is a novel and possibly even a radical thought. As we opened up to one another, we discovered within each of us

a deep hunger for a visitation of God’s Spirit on our church. . . . Reluctantly, we conceded that much of our planning seemingly makes little inroads on the world. We talked of our children and our grandchildren and the kind of world we are passing on to them.

We remembered that the Wesleyan revival in England, according to the historians, saved that nation from a bloody revolution. We desperately need such a revival today. We need it to save us from a different kind of revolution—the diabolical revolution—experienced the world over, which is lowering moral standards everywhere. We see the results in homes being destroyed and children suffering abuse. Today, traditional sexual mores are being abolished, resulting in abortion on demand, the international AIDS crisis, and now serious consideration of doing away with civil marriage ceremonies—let alone religious ones. In some countries, eu-

We intend to minimize programmatic and statistical marathons and instead give our support to prayer and intercession.

thanasia is actually being practiced. It now appears that in certain areas, drug testing may become mandatory, even in elementary schools. Treatment centers for alcoholism are overcrowded and now new ones are need-

ed for the care of teens and even younger people. There was a time when we felt we were somewhat immune to all of this in our own families, but no more.

We have diligently attacked these encroaching evils: Our mission statement reminds us that we exist to preserve and propagate Christian holiness. This purpose will continue to motivate us, but in recognition of a need for new energy and fresh inspiration, as well as a time to be ministered unto that we might better minister, let us consider setting aside a sabbath, a year of rest and worship. Your Board of General Superintendents is requesting that the entire worldwide denomination recognize 1990 as such a year.

During this 12-month period, we will direct our headquarters to minimize denominational programs. We will request them, instead, to promote prayer and intercession. We will ask our district superintendents to lead their districts, not in programmatic and statistical marathons, but in an opening of hearts and minds, allowing for a visitation of the Holy Spirit. A sabbatical year, we understand, allowed for a healing of the soil so that future crops might even be greater. Many of our churches and districts need that kind of healing to take place.

In the Book of Hebrews we are reminded that “there remaineth therefore a rest [or sabbath] to the people of God.” May this be a year when those of ours who cannot give a clear testimony to entire sanctification enter into that rest of faith. Indeed, it would seem imperative to lead that large and significant 25 percent of our number who are new Nazarenes into such an assurance.

Perhaps, then, we shall receive further benefit from such a year as well. A year of worship, for example, will be a period in which we will indeed recognize God’s sovereignty over all

things, including His Church. A year of weaning us from a reliance on worldly goods and all else that we use to measure success seems to be in order. We need to cry out as did the Psalmist, "Thy face, Lord, will I seek" (Psalm 27:8). We need to rely upon Him and upon Him alone. It has been noted that all newly discovered principles of church growth can be applied to the church and some growth will indeed actually take place—all this without God's help. However, we cannot afford to become a mechanical operation to be likened to a commercial enterprise by relying on methodology alone. We must rely upon God and on Him alone as well as upon His blessings for our very existence. At the same time, we would do well to be reminded of that eternal sabbath awaiting God's faithful, and thus refocus our attention on eternal values.

In short, may the year 1990 be a period of 365 days in which we will call upon God, without undue encumbrances of program and promotion. May it be a time of true prayer and intercession, a time when we not only pray to Him but also hear Him speak to us, corporately and individually.

During this year, we will not look to new slogans, new methods, and new slick promotional pieces; rather, we will stay on our knees before Him until the international Church of the Nazarene experiences a new touch of God. . . .

May this be a time when the hearts of your general superintendents will be melted. May revival be felt in all of our district offices and officers. May each pastor lead his congregation in a new commitment and devotion to Christ and His Church. May our evangelists be used of God to be revivalists in the truest sense of the word. May every missionary tarry for a fresh touch of the Holy Spirit. May our college campuses experience the kind of revival that spreads throughout their entire regions. May our Headquarters, Nazarene Theological Seminary, and Nazarene Publishing House complexes become scenes of divine visitation.

It's a daring thought perhaps—this idea of a denominational sabbath year. The concept is subject to criticism, for it could well be argued we might lose some of our momentum by switching away from promotion to

<i>Facts and Figures from the Quadrennial Address</i>				
	1985	1989	Percentage Gain or (Loss)	Percentage Gain or (Loss)
Churches	8,067	8,931	864	10.7
Licensed Ministers	3,939	4,215	276	7.0
Ordained Elders	10,000	10,857	857	8.57
Ordained Deacons	DNA	57	57	
Church Membership (Full)	677,924	787,080	109,156	16.1
Church Membership	71,873	86,898	15,025	20.9
Total Membership Full & Probationary	749,797	873,978	124,181	16.56
Sunday School Enrollment	1,134,413	1,299,280	164,867	14.5
Sunday School Attendance	646,440	659,108	12,668	1.95
NYI Membership	228,534	247,857	19,323	8.4
NWMS Members	498,987	552,769	62,782	12.8
Districts (North America)	78	85	7	8.9
World Mission Districts	142	178	36	25.3
Number of Regular Districts in World Mission Areas	21	31	11	52.3
Total Number of Nazarene Districts	220	263	43	19.5
Annual Rate of Receiving Members by Profession of Faith	43,481	52,373	8,892	20.4

prayer. It goes without saying that we will keep doing that which is necessary to assure the Kingdom's ongoing. We'll pay our tithes and offerings, budget commitments will be met, membership classes will be held, and, we believe, souls will be saved and sanctified. But may our church board meetings, district board meetings, and even the General Board meeting become prayer meetings. This concept can become more than a mere idea. We believe it is God-inspired. It is an admission of our need and readiness for God to assume His place of Lordship over the people called Nazarenes.

Again, we rejoice over the past. But we are overawed with the future. This year, 1989, is our year of church

planting. We are in the midst of the largest "sowing" or "planting" operation ever in our church's history. It seems appropriate for us now to observe a sabbatical year. In declaring this observance, your Board of General Superintendents has dared to believe that God wants again to visit us. Without a visitation of God, we will not be spiritually adequate for the challenges of century 21.

Our commitment is to a fulfillment of our Lord's prayer, "that the world may know." We shall see this accomplished after we have first experienced revival and renewal in our church. We, therefore, request our church to join us in this year of sabbath, believing that just such renewal and revival will take place. HJ

General Superintendent's VIEWPOINT

Two a Day in 1989

BY GENERAL SUPERINTENDENT
RAYMOND W. HURN

Seldom have I sensed more excitement, involvement, appreciation for and commitment to the launching of new churches than that which is being experienced today in the Church of the Nazarene. Last year we brought to full organization the largest number of Churches of the Nazarene for any one year in our entire history. There were 358. In 1989, we have a goal of 2 new fully organized churches per day—or 730. We are beyond the half-way mark with approximately 688 fully organized new churches to date. A strong effort in prayer and new church outreach could put us over the top by December.

On June 23, a total of 267 churches were organized in one service during a 15-minute period, a denominational first. It was Friday night of our 22nd General Assembly, when representation from these 267 new works participated in the official ceremony.

One of the 730 churches in 1989 is Lebanon Valley Church. It was jointly sponsored by one of the newest home mission churches and by one of the largest churches on the Philadelphia District. The home mission service was filled with excitement as the new work was reported. Willis and Melody Campbell, lay members, were there. She spoke for them both, explaining about their move from a strong church with varied ministries to the home mission church. She spoke of five human senses when she said, "We have a sensational call. We sensed His call . . .

"By hearing . . . the sweet whisper of the Holy Spirit through His Word



and prayer thoughts as He initiated the call and constantly confirms it.

"By touching . . . the gentle tug of a child's hand, the strong hug of an adult in joy, and praise for His presence.

"By seeing, the tears of joy and burden coursing down Willis's cheeks as he prays for the salvation of souls.

"By smelling . . . the aroma of coffee at a church fellowship, the soft lavender of the retired missionary lady who depends upon the Lebanon fellowship.

"By tasting . . . the salt of my own tears as the joy of His presence floods our hearts as we worship together.

"Therefore [we] glory in Christ Jesus in [our] service to God. [We] will not venture to speak of anything except what Christ has accomplished through [us] in leading [people] to obey God by what [we] have said and [by what we do]—by the power of signs and miracles, through the power

of the Spirit' (Romans 15:17-19, NIV)."

And then Melody added, "Willis and I have a sensational call to Lebanon Valley Church of the Nazarene!"

I am profoundly impressed with God's call upon our laymen to multiply His kingdom through new church evangelism. We are ripe and ready around the world for spontaneous multiplication of churches and new Christians. This was the way it was in our days of most rapid growth. The churches were started by laypeople with a vision for the spread of holiness. Holiness of character and lifestyle were paramount. There was deep commitment to this cause. Some of those laymen became lay pastors—and then God called thousands of them to be full-time preachers. They were successful, in part, because they knew how to relate to the common working people. They often did secular work to support themselves and the new churches.

Let none of us miss God's call to serve as sponsor projects, to research the target areas, to pay the bills, but, most of all, to pray. This harmonizes with the Quadrennial Address of the Board of General Superintendents, especially the prayer. At Headquarters, we will minimize programs for a year of prayer and fasting, worship and concentration upon God's will and leadership. Pray, in unity and faith, for the target areas that God will raise up bands of holy people everywhere in thousands of places where the darkness has not been penetrated by the light of the glorious gospel of Jesus Christ.

H

It happens to a handful of Christians every year. You could be next—the next one to be selected for church board duty.

So You Were Elected to the Church Board

BY BILL MANNING

So, you were elected to the church board. When you stop to consider how it came about, it's rather humbling. A group of Christians prayed. Then, using their best judgment, under the leadership of the Holy Spirit, they cast their votes. And those praying Christians concluded that you should serve on the church board.

No one unfurled banners with your grinning photograph on them; no one made campaign speeches in your behalf; no one handed out fliers on election day. Rather, in the judgment of the people, you were the one to call for serious service. Your selection for such a place of leadership is an expression of trust from God and His people.

What an opportunity! What a privilege to serve God and the church in this way. Of course, you can serve on one of several levels. Some persons serve on the ho-hum level. They say things like, "Let's just change the dates on last year's form letters and get on with it." Then, there are the "I'm just along for the ride" folks. Their demeanor screeches almost out loud, "Don't ask me to take any risks, make any tough decisions, or do any extra work." Of course, they don't say that. In fact, they seldom say anything, and vote only when they have to.

Hopefully, you will be more useful to God and the church than the preceding models. As you begin your

tour of duty, prayerfully ponder these questions.

1. What God-given gifts and graces did the people see in me?
2. What is a church supposed to be and do? How can I help the church "be" and "do"?
3. What are my hopes, expectations, and dreams for my church?
4. What are the direct responsibilities of the office to which I was elected?

Your election to the church board places you in a leadership role. However, leadership in Christ's Church is not so much a position as it is a lifestyle. The way you live should reflect



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what a Christian should be. You will lead by *being* as much as by *doing*. Consider these suggestions for the Christian leader:

1. Keep Church and Home Responsibilities in Balance—on Purpose

It is easy for a church leader to be negligent toward his family or to allow a spirit of competition to grow between the home and the church. The duties of a church board member do not excuse one from the duties inherent in maintaining a Christian home. On the other hand, family and home demands do not excuse omission of our duties to the community of faith, the church.

Keep these responsibilities in proper balance. In so doing, you communicate Christian values by example. Both your church and your family members will be strengthened.

2. Keep Stewardship in Focus

Those who make decisions regarding the future of the church should be committed to the support of the church by their involvement in ministry and their faithfulness in the giving of tithes and offerings. As a board member, you are called to be a good steward of your time, talents, and possessions.

3. "Serve the Lord with Gladness"

Church board ministry is more than an honor or a responsibility—it is a source of joyful service. You will

be working with a ministry team. The shared risks, the shared adversity, and the shared achievements will create a joy that you cannot find anywhere else.

Look at St. Paul, read the letters he wrote during the final days before his execution. Looking back over his life, it was the shared Christian service that brought him comfort, peace, and joy. When facing death, one does not revel in trivialities—one treasures the deep-seated joys. For Paul, and many others since, the deepest flowing streams of joy sprang from shared Christian service.

Those who study volunteers and their work tell us that one of the principal joys that a group of workers can experience is the achievement of

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Be as fitly joined together as strings on a harp by whose concord and harmony of love Jesus Christ is sung.

Ignatius of Antioch



Three Activities You Can Still Do with Your Family This Summer

BY BETH A. FISHER

It won't be long before trees will turn gold, and many fishing lakes, amusement parks, and camping grounds will shut down. Rusty, wind-beaten signs proclaiming "Closed for the Season" will dangle wearily from the gates.

Summer passes so quickly. The plans we made to spend more time with our families never made it past the blueprint stage.

Fortunately, families are never "Closed for the Season." It's not too late to salvage a little August sunshine, find a spare day or evening, and invest some time in your family. Get to know the people under your roof a little better. Learn more about your family's history and the dreams shaping each family member's future. Build some family memories.

So what can be done with this little bit of summer?

The activities here might give you some ideas. Be creative. You can tailor each activity to fit your own family situation or size.

Family Memory Book: "The Way We Were the Summer of '89"

Working together for an evening, your family can create a personal, unique book that will bring great memories for years.

What You'll Need: An empty scrapbook or photo album, paper, pencils, maybe crayons or markers, glue (if using a scrapbook), and magazines or catalogs from which to clip art.

Plan your Family Memory Book to have the following pages:

1. *"Great (family name) Memories"*

Give each family member a small piece of paper and have them write down a family event or activity that is a happy or exciting memory. Preschool children can draw a picture depicting a happy memory. If a young child has trouble with this page, jog his memory by reminding him of a birthday party or a visit to the zoo or a weekend spent with grandparents.

Don't forget: when it comes to memories, grandparents are the experts. If you have an older generation living nearby, invite them for this evening project. If they live far away, write or call and ask them if they could send a contribution to the Family Memory Book through the mail.

2. *"One Day with Us"*

This portion of your Family Memory Book will require a little planning ahead on the part of a parent. Buy a roll of film and take pictures of daily activities: parents leaving for work in the morning,

family breakfast, trips to the grocery store, kids at their summer jobs, or at play, etc. Although the pictures might seem routine now, in a few years you'll laugh and remember the summer your teenager worked the midnight shift at McDonald's, or Mom wore a Hawaiian shirt, or Dad drove a Yugo.

3. *Reserve Two Pages for Each Family Member.*

Each family member will have one page to tell about himself. Include favorite activities or sports, special friends, jobs, anything is possible. While your family is working on this portion of the Family Memory Book, use the opportunity to give encouraging comments like, "Todd, did you write about that soccer game your team won last week? That's a great victory to remember!" or "Lisa, did you put down that you helped with Vacation Bible School this year? Lots of the kids are still talking about what fun they had in your class!"

On the second page reserved for each person, attach a photo of that person. Then, have other members of the family cut out pictures that represent that person's personality or activities. For example, beside Dad's picture you could glue a ball and glove and pair of red socks to

show that he's a big Red Sox fan. Or put an empty seed packet next to the picture of Mom, the gardener. Anything is fair game, as long as it can be attached to the person's page.

4. "Who I Am" and "What I Want To Be"

Younger children can participate in pages like these. For the "Who I Am" page, you can measure and weigh the child and even record physical details like color of hair and eyes. If the child is old enough to be learning ABCs or counting, encourage him to write his numbers or alphabet across the bottom of the page. Young children might like to draw pictures of themselves.

On the "What I Want to Be" page, the child may draw a picture of a fireman, doctor, minister, schoolteacher, mother, or garbage collector.

5. "Family Prayers"

End the book with a page of "Family Prayers." Encourage each member to write a small prayer of thanksgiving for the family or a prayer for blessing and protection. Teenagers may be more eloquent than the younger children, so emphasize that each prayer is important. Mount the prayers together with a photo of the family.

Your Family Memory Book can have as few or as many pages as you want. You may choose to add more pages later.

This idea could be adapted to create a Family Memory Video or a Family Memory Audiotape Recording.

Double Family Night Out

Family time doesn't have to be just *your* family. Choose another family from your church or Bible study group to include in a Family Night Out. Remember that "family" does not always include two parents, two children, and a dog. Invite a single-parent family or a childless family. Send an invitation to your guest family:

"The (your family name) Family invites the (guest family name) to share in a Double Family Night Out. We will have double families, double food, double fun. Come prepared to share a family skit. We promise you'll double-up with laughter at ours!"

Make the evening anything you choose. How about a double picnic, with double-decker sandwiches? Challenge your guest family to a flag football game or a volleyball match.

Present a skit of one of the funniest moments your family has experienced, or even act out a story from a book you've read.

End your evening with Double Devotions. Have members from both fami-



lies choose favorite Scripture passages or choruses.

Read-aloud Evening

Small children love to be read to. But so do larger children, and even adults.

Most of us can remember our parents or grandparents reading to us. One summer, my dad started reading portions of C. S. Lewis's *The Lion, The Witch, and The Wardrobe* to us after supper each evening. We made it through the whole book, then Dad encouraged us to finish the *Chronicles of Narnia* on our own. I did, 10 years later. But I never forgot my father imitating the smooth voice of Aslan and the cackling jeers of the Witch.

College students will enjoy being read to, also. After all, they spend each semester buried in textbooks and find very little time to read for sheer enjoyment. If you have college students at home, search together for a book or article you can share. At the end of summer, with classes about to begin again and a stack of textbooks awaiting them, they may welcome the chance to hear a story.

Couples can read together too. Alternate reading pages or chapters. You can

choose a book about marriage and family, or take a break and enjoy a comedy together.

Read for just one evening, or find a good book and read each evening at a set time until you've finished it. Maybe you can all agree to give up a certain TV program and read then instead.

You can check your public or church library for books that will interest your family. Don't forget that some of the greatest stories of all time are found in the Bible. Consider reading the story of David and Goliath, or Joseph and his brothers.

As the leaves begin to turn gold, and the summer activity begins to die down, be prepared to see some rusty "Closed for the Season" signs. They'll be there. But by investing time now in building memories with your family, you should never find one hanging on the gate of your home. H

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Church Board . . .

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something they did not know they could do—until they tried it together and did it. That kind of joy may await you, if the board on which you serve becomes a ministry team.

No place of service is too small. No responsibility should be taken lightly. Because every act of service is a labor of love, we always have some cause for joy. Even the most insignificant task is done in Christ's name and for His sake, so that we can truly "serve the Lord with gladness" (Psalm 100:2).

4. Take Hold . . . but Not a Stranglehold

When you agree to serve, it is important for you to take your assignments seriously. Take hold. Be dependable. But, do not allow yourself to become overly possessive of your position or responsibility.

Some indicators of a possessive spirit are: (1) Everything else is treated as secondary to your area of involvement; (2) you are critical of those who try to help; (3) you feel no one else cares about this need; (4) you must have your way; (5) the joy of service is gone. If this happens to you, it is time to pray for renewal or find another area of ministry.

To avoid the spirit of possessiveness, remember that it is not your church, but Christ's.

5. Be Rutless

Be on the lookout for new ideas, new programs, new ways of doing things. Try to be as open when new ideas are presented by others as you are when you discover them yourself. Stay out of the ruts. Let the past be a teacher, not a dictator. See if you can go through the whole year without saying, "We've never done it this way before."

6. Live in the Realm of Possibilities

We are trained from childhood to be problem-solvers. As a result, we become problem-oriented. However, we can live in the realm of possibilities. Cultivate the habit of finding positive possibilities in negative situations. Know when to worry; you can worry when God's resources are not adequate for the need.

7. Agree on Your Mission

Most of us assume that all Christians know the nature of our mission.



After all, it is clearly stated in the Great Commission. However, there are many levels of understanding regarding our mission and purpose. If every member of your board wrote out a statement of the mission of the church, every statement would be different. Your board should take time to discuss the mission of the church. More and more churches are developing an agreed upon mission statement. One of the tasks of the church board then becomes the ongoing evaluation of all church programs in the light of the mission statement. New and old programs must help the church toward its mission or they cannot be justified.

8. Wear Love-Colored Glasses

We know that Jesus was a man of great compassion. He looked on the multitudes and was moved with compassion because they were like sheep without a shepherd. Jesus loved deeply. He cared for those who sought to harm Him, and, on the Cross, He prayed for those who crucified Him.

It is all too easy to treat people the way they treat us. We often stereotype people and let our opinions of them become frozen in a moment of time. It is hard to believe they can change when they have wronged us. When their spirits have been small, it is difficult to imagine that they can grow.

It is the role of leaders to influence people, to help them change and grow. So, Christ calls you, church board member, to keep looking through those love-colored glasses.

9. Seek Unity . . . Not Uniformity

If you will look around the sanctuary of almost any church, you will see that the followers of Christ are

quite different from one another. That is also true when the church board gathers around the table in the conference room. There is great diversity among believers. It was meant to be, for Christ's love reaches to everyone.

What Christ wants for His church is *not* uniformity but unity. You will remember, when Christ was facing the Cross, He prayed for His Church. His prayer expresses what He longs for us to experience. Jesus said: "I pray also for those who will believe in me through their message, *that all of them may be one*, Father, just as you are in me and I am in you. . . . *May they be brought to complete unity* to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-21a, 23b, NIV).

Our Lord wants us to experience a unity that will give evidence of God's love in us. The last wish of Ignatius, bishop of Antioch, one of the Early Church fathers, left a lofty ideal for us. As he was being transported to Rome to be executed, he wrote letters to six churches. He urged unity in each letter. He admonished the Ephesians to be as "fitly joined together as strings to a harp by whose concord and harmony of love, Jesus Christ is sung."

When the church board comes together in all of its diversity, it is natural for there to be differing viewpoints and disagreements. It is healthy and helpful to air differences. Some good folk will never agree. Yet, within the Body of Christ, we are called to be one in spite of differences.

10. Let God Entrust You with a Dream to Share

Do you have a God-inspired dream for your church?

God wants to give you a dream that is as big as the will of God. And when you ask for a vision of what the church should be, He will also give you a faith as big as that dream. Best of all, He gives himself so that the dream will have eternal significance.

I must remind you that the price of a God-inspired dream is a God-inspired commitment.

Who will God entrust with a dream for His Church? Could it be someone with a commitment like yours? **HH**

A Painful Passage

Laura hung up the phone and sat staring at the pattern on the wallpaper, her mind reeling. It was the phone call she had been dreading for years. Her brother, Jack, had called from Baltimore to report that the doctors had said that their mother, a stroke victim, would not be able to live alone in her own home any longer. Jack had rehearsed all the reasons why his mother could not possibly come to live with him—the house was too small, she would never be able to tolerate the noise of three teenagers, and, with his wife working full-time, there would be no one to give Mother the kind of care she needed.

Jack was already comparing the merits of several local nursing homes, and, although he had asked Laura to come to Baltimore for the weekend to discuss the situation, she felt that his mind was already made up. Jack's opinion had always carried the most weight in the family, whereas Laura felt that, as the unmarried sister, no one ever listened to her. Would she be expected to give up her job, move closer to the rest of the family, and find a way to take care of her mother at home?

Like Laura, many of us dread the day when our elderly parents are no longer able to care for themselves. We are haunted by images of isolated old people, neglected by their families, with no regular visitor but the mailman; frail and helpless people living out their lives in the cheerless regimentation of a nursing home. We vow that we will never let that happen to our parents, but we are not sure that we could cope with them living with us.

It is reassuring to know that only 10% of the nation's elderly live alone and that only 5% live in nursing homes. About 20% of the over 65 age-group do, however, live with their adult children, while about 90% are close enough to their families to enjoy

visits at least once a week.

With few exceptions, the elderly want to retain their independence and privacy in their own homes and avoid becoming a burden on their families. As independence ebbs toward dependence, the elderly experience a distressing loss of power. It is essential to their self-esteem to feel needed and to continue to contribute to the life of the family, the church, and the community. It is important, too, that they

As independence ebbs toward dependence, the elderly experience a distressing loss of power.

participate as fully as possible in the decision-making process and be given choices as to how their needs will be met.

Adult children may help by investigating what community resources might make it easier for their parents to stay in their homes—meals on wheels, telephone reassurance, transportation and shopping services, elderly day-care, homemaker services, and home-health aids. The availability of such services may, at a later date, make the prospect of having an incapacitated parent come and live in seem more manageable.

When families come together to address the needs of elderly parents, dynamics that have shaped family relationships for years come into play. Old alliances and rivalries and resentments can contaminate the negotiations. Many families have little experience at

joint decision-making. The fear of conflict may make it difficult for everyone to express his opinion and feelings and make parents reluctant to participate in family-wide discussion.

Good communication is essential, however, if the best interests of the parents are to be served and hidden resentments are to be avoided. When what the children seek to provide does not match their parents' needs or desires, they may end up perceiving their parents as either demanding or unappreciative. Parents may see their children as interfering or uncaring.

Overly helpful children can actually promote helplessness and dependency in their parents and make them appear more "senile" than they are.

The family may benefit from the help of an outside person, a pastor, doctor, or social worker. Sometimes such a person can encourage the parents to look realistically at their capabilities and desires, while helping adult children assess what they can and cannot do.

Children of elderly parents experience a range of conflicting emotions. Some must battle sadness at their parents' decline, fears about their own aging, or anger at a parent who has given up responsibilities or could have done more to stay healthy. These feelings may also emerge: resentment toward siblings for not carrying their share of the load, worries about finances, frustration over disruptions in their own schedules and careers, weariness at having to deal with multiple responsibilities. Many adult children are feeling the emotional strain of the double burden of caring for aging parents and their own children.

Support groups offered by churches or social service agencies can give relief through the experience of sharing with others who are struggling with the same pressures. Perhaps your church could begin a support group for the growing number of adult children of elderly parents in your community. H

"I HATE IT WHEN SHE SCREAMS"

*Christian psychiatrist Grace Ketterman
and Bonnie Perry talk about mothers who scream*

Bonnie Perry: Dr. Ketterman, you specialize in dealing with children. You recently coauthored a new book, *When You Feel Like Screaming: Help for Frustrated Mothers*. Does this book come out of your own experience?

Dr. Grace Ketterman: It does to a great degree, because my mother was a screaming mother. It took me a long time to understand why she screamed and to truly forgive her for it. But the book was initiated in the heart and experience of Pat Holt, who is a principal in a Christian school in California. She discovered from talking with her students that almost all of them would change only one thing about their mother—her screaming.

Perry: You asked 100 children to answer the question "What do you dislike most about your mother?" The number one answer was "her screaming." How did you feel when you saw those survey results?

Ketterman: I felt sure the children were being honest. I felt sad because I could identify with the children, with their hurts, when they hear too much yelling. I also felt some fear, because the children themselves responded to

let us know that they had learned to scream back. They said they wanted to run away or to rebel. The result was that they withdrew, feeling lonely and worthless. All those are very damaging emotions.

Perry: Why do mothers scream?

Ketterman: I think mothers scream out of sheer frustration. They become so overstretched due to a high level of stress that screaming is like an explosion for them.

Also, I think they do it because it works. Mothers discover that screaming gets cooperation—it makes the children mind. They do it because it feels, deceptively perhaps, very pow-

erful. They do it because it works so quickly. And then it just becomes a habit.

Perry: What happens inside kids when mothers scream?

Ketterman: First of all they feel fear and a sense of worthlessness. And then they become angry. Anger tends to create more fear, yet it can disguise some degree of fear as well. But certainly anger begets more anger. These feelings create a vicious cycle that pounds back and forth between parent and child.

Perry: As children internalize this anger, how do they express it?

Ketterman: Some children, in today's permissive society, actually scream back at their mothers. They may be rude and impudent and treat their mother as if *she* were a child. What results is a child-to-child combat zone with mom acting little and the child acting big. This is an extremely ineffective way of communicating. It causes a lack of respect for the parent and a loss of love between the two. I recommend that mothers be sure to act as though they are a mother and not a child.

**"The stressed-out
parent wants
the child to do it
now and
do it right."**



Grace Kettermen is a nationally known psychiatrist. Dr. Kettermen has published 10 books, including a recent release, *When You Feel Like Screaming: Help for Frustrated Mothers* (coauthored with Pat Holt). Dr. Kettermen has been a leader in mental health concerns in the Kansas City area. She has served several agencies, particularly the Florence Crittendon Center for Children. Dr. Kettermen attended Bethany Nazarene College (SNU) and received the Outstanding Alumni Award from that school in 1988.

Perry: You say in your book that screaming alienates children. What are some warning signs that we may be alienating our kids?

Kettermen: One of the first signs of alienation is that children will not accept affection from their mother. All children go through phases when they don't want to be touched, and they want mom and dad to keep their distance. But at bedtime and other private moments, children usually love for mom to hug them or rock them or show them some form of affection.

Children who are alienated will not accept these affections. Even at bedtime, mom cannot kiss them or touch them. Alienated children withdraw from mom and avoid her company. Many children tell me they spend as much time in their rooms as they can, or in their front yards, or at their friends' homes—anything to get away from that angry mother.

Perry: At what age can those feelings begin?

Kettermen: Tragically, I've seen it begin as early as a year and a half, and very commonly at two. So many moms don't understand the "terrible twos" when children are reaching for

their early independence. A lot of power struggles date back to this stage of development and go on from there in tragic ways.

Perry: What is the number one source of irritation between parent and child today?

Kettermen: Obedience. The child will not comply with mom and dad's wishes. If he does, he doesn't do the appointed task fast enough or well enough. The stressed-out parent wants the child to do it now and do it right. So the power struggle begins.

Another problem develops when

parents see children veering away from their value system or questioning everything. Rather than seeing that as a means of helping the child internalize his or her values, the parents fear the child might lose them. They overreact and are more likely to create rebellion instead of healthy compliance.

Perry: We have fashioned a fast-paced, quick-fix society in America. Are there any quick-fix solutions for mothers who scream?

Kettermen: There is no quick fix. I think we're looking at an overhauling process. Most mothers who scream had mothers who screamed at them. Oftentimes, we need to go back and make peace with our childhood memories. We need to understand why our mom yelled and what she might have done instead.

We also need to become aware of the way we feel about ourselves. Most mothers who yell feel weak and inadequate. We need to learn to recognize and relish the strengths God has given us. Maybe we have the strength of gentleness. Maybe we have the strength of knowing the limits of our temper. Maybe we have the strength

**"We need to
recognize and relish
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has given us."**



Perry and Ketterman discuss mother-child relationships in the lounge at Nazarene Theological Seminary.

of dealing quickly and lovingly with our children.

We need to assess ourselves and formulate an organized plan for change. Everyone who wants to change a long-standing habit needs help. Someone to encourage them when they fall into old patterns. Someone to help them know they will make it. Someone to call when they are about to lose control. Everyone needs the help of the Holy Spirit, of God's love to empower them to do things in a better way.

Perry: If our children are old enough to understand our problems, can we ask them to help us?

Ketterman: I encourage parents to do that because it gives children a sense of respect and is tremendously healthy for their developing egos. Also, it is honest. They have known we need help all along; we just wouldn't admit it. There is a wonderful bonding that comes out of such an admission.

Perry: Do your findings show that parent/child problems are as prevalent in Christian homes as in non-Christian homes? In other words, are Christian mothers screaming, too?

Ketterman: I hate to say this, but yes they are! No matter how Christian we are, we're still people. We're going to make mistakes. And sometimes mothers scream because they have high expectations. We want our children to measure up to the patterns that God has established for their

lives. My mother yelled because she was afraid we would not meet God's standards, and our very souls would be lost. Sometimes we believe we have to do it all instead of letting God do some of it.

Perry: As Christian parents, what kind of performance can we reasonably expect from ourselves?

Ketterman: I am convinced that most of us expect perfection. I commend the beautiful verses in Psalms to anyone who needs them. The Psalmist says that like a father pities his children, so the Lord pities those who fear Him. He remembers our frame, that we are dust and though we strive for perfection, yet we still have human limitations.

Perry: What traits are important in developing emotionally healthy discipline?

Ketterman: Consistency is essential. Taking hold of a child's hand and leading a child to do a job is so much more effective than screaming. Or stopping all privileges until the responsibility is carried out. No dinner until the pets are fed. And stick to it. This will train and discipline the child without anger and hurt.

Children who don't have consistency never know what to expect. They become nervous and begin to test the authority. This constant testing annoys parents, and the vicious cycle of negativism begins again.

Perry: How do we initiate healing in our children if we have been a screaming mother?

Ketterman: We have to begin the healing process by forgiving ourselves. I was not a screaming mother, but I was a nagging mother. I had to recognize I was guilty—guilty of hurting my only son, my loved, dear son. Then I had to understand why I had done that. It was because I wanted him to be a good boy. Asking my son to help me break the habit was a very personal experience. And then, to forgive myself was quite a process.

Perry: Can a parent rebuild communication with a child if it's been severed?

Ketterman: Yes, but slowly. They can rebuild it first and best by admitting their faults. A parent may need to say, as I did with my son, "I've nagged you too much. I have been too harsh and too strict. I'm sorry, and I'm going to change." The child may not say a word. He may wait to see if you mean business. But if actions and words are in congruence, then you may be sure the child will gradually trust you again.

Perry: Is there anything you would like to say to encourage Christian parents?

Ketterman: Yes. I would like to say that it is possible to stop screaming. It is possible to get through power struggles. It is possible to find immense joy, warmth, love, and excitement in your relationship with your children. These are not easy to acquire, but once you understand these basic principles and are willing to change, you will find your child changing. You can experience what every parent and child should share—love and respect.

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Bonnie Perry is a professional journalist and the editorial coordinator for the Communications Division. She is the mother of four children.



Solitude

I recently came across a beautiful image of the spiritual life penned by Søren Kierkegaard, a 19th-century Danish theologian. "As the quiet lake is fed deep down by the flow of hidden springs which no eye sees, so a human being's love is grounded, still more deeply in God's love."

That image of the constancy of God's presence captivated me. I tried to imagine my own life as a quiet lake fed by an underground stream, but instead I saw a crowded lake covered with speedboats and noisy vacationers. Deadlines to meet, groceries to buy, church work to do—these were the noisy distractions on the lake of my life, and they were demanding my utmost attention. No matter how I tried, I couldn't sense the hidden springs that constantly feed my spiritual life. It was again time to clear the lake.

At moments when I have stopped to still the raging waters of my soul, I have always seen the circling ripples near the water's edge that give evidence of the ever-flowing current of God's abundant love for me.

It is my belief, as well as the witness from centuries of Christian pilgrims before me, that solitude is the well-spring of the spiritual life. We Nazarenes talk more often of "quiet times" or "devotions." Whatever the name we use, we are all talking about the times when each of us must pull away from everyday activities in order to commune with the Source of our very beings. Ten minutes a day may keep us spiritually able, but extended times to "retreat" for the sole purpose of experiencing God's sustaining presence can also be an accepted part of our deepening relationship with our Beloved Maker.

I'll never forget the first retreat I made alone in the California Redwoods. At the urging of a friend, I timidly picked up the phone and made a reservation at a retreat house in the mountains. I needed a few days away from active urban ministry. As I drove along the Northern California coast, my tired spirit found strength in viewing the expansive, crashing waves

along the rocky beaches. Beams of light streamed through the tall, time-worn redwoods. God seemed to be bathing me in beauty after the months of racing from one crisis to another.

Upon arrival at the retreat house, Sister Veronique showed me to a 6' by 9' rustic room. Every item in the room spoke of simplicity: Bed with a heavy woolen blanket, one straight-backed chair with a matching writing desk, a sink, mirror, closet with two hangers, and a cross hanging on a plank wall.

I unpacked my few belongings and took a walk in the evening fog that was descending on the orchard. I had longed for the solitude, yet it had been a long time since I'd been alone. All of the untended thoughts of the past months clamored for my attention. I walked until it was time for the last service of the day. In the chapel, the other scattered retreatants, a few sisters, and I sang psalms around a table topped with many brightly burning candles. The service concluded with an expectant welcome into the great silence of the night.

What do you do when life becomes a matter of racing from one crisis to another?

Unspoken nods signaled our good-night wishes. I stayed alone in the chapel watching the roaring fire in the fireplace smoulder down into glowing embers. When I finally walked outside, I faced a half-mile walk down a now-dark path from the chapel to the retreat house. I had forgotten to bring my flashlight. A long-buried childhood fear of the dark overtook me. Now, even though I chided myself to act like an adult, the quiet darkness seemed something to fear. There were no fa-

miliar streetlights or city noises to guide me home. Both spiritually and physically, I walked into territory as yet unknown to me as to its splendors and dangers.

Somewhere, too far from the chapel to turn around and too far from the retreat house to see the porchlight, I felt what I can only describe as a cloak being wrapped around me. A fragment of Psalm 139 rose to my mind, "Even the darkness will not be dark to you, the night will shine like the day . . ." I experienced at that moment what I had hoped would be true. God was revealed in the silence. God was my unseen yet ever-present Companion on the rest of the dark walk. By ridding my life of noise and routine activity, I was able to deeply sense God's presence anew. I found my room, slept peacefully, and awoke feeling whole.

Solitude is nothing more than allowing God to lead us beside quiet waters, into the still night, or wherever it is that God can be heard, felt, and known. Busy lives can easily become lives of good works with little meaning. Even now, when I feel spiritually depleted, I often convince myself that I don't have time to get away. I'm too busy. My family or church needs me too much. In metaphorical terms, my lake is too full of distractions for me to see the ripples that remind me of the underground stream. But then, somehow, through a quote or an inner sense of drifting, I realize that if my relationship with God is really my priority, I must give it time. Sometimes I must miss a fun dinner with friends or even stay away from some worthwhile church activities in order to find time for solitude. As the Psalmist reminds us, "The Lord is my shepherd, I shall not be in want. . . . He leads me beside quiet waters, he restores my soul" (Psalm 23:1a, 2b-3a, NIV). God will be faithful to meet us, if we but take the time.

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APPLE VALLEY:

A NICE PLACE TO PLANT A CHURCH

BY TODD M. BARNES

Photos by Ted Hains and William Seaman

I remember the day Russell Human, superintendent of the Minnesota District, gave me a tour of Apple Valley. His excitement was evident, nearly contagious, as he pointed to one new development after another in this exploding suburb just south of the Twin Cities. I knew in my heart that this was where God wanted me to plant a church. As I talked to Robin on the phone that evening, I tried hard to describe the sense of mission that had seized me. She had questions, since planting a church is a lot like having a baby. Once you start, you can't turn back! But the excitement I had caught from Rev. Human found its way through the telephone lines to my wife.

In January of 1988, I backed into the driveway of our new home with the Ryder truck containing everything we owned. As I stepped down from the truck, I was anxious to tour the new house. But before I could enter the front door, a neighbor interrupted me with an extended hand and a warm welcome. Though it was bitterly cold outside, I had a warm feeling about this place, Apple Valley, Minn.

During our first few days, other neighbors came by and welcomed us. The pastors of the Twin Cities Nazarene churches did their best to welcome us, as well, by helping unload

the truck, set up house, and by generous food poundings. Our children adjusted well, finding friends and playmates in the first week, even though they all caught chicken pox within the first month.

**"God used faithful
people to reach
people without a
faith."**

All this friendly receptivity gave me a warm and cozy feeling, but I still didn't know how in the world to go about starting a new church in Apple Valley. We spent a lot of time in prayer, asking God for direction. Since the project was to be funded from pledges from various churches on the district, the winter months were spent in deputation work.

In March, the district sent me to a church planting seminar. The task of planting seemed less enormous as Peter Wagner shared key concepts in the

successful planning and planting of faith-ventures. At the conference, I learned more about a telemarketing plan called "The Phone's for You." Although my budget winced, I bought the \$200 program. I hoped it would work in Apple Valley.

Robin and I read and reread "The Phone's for You" notebook. We read and dreamed, reread and dreamed again. Dreaming is one thing, but putting feet to your dreams is another. Telemarketing would cost a lot of money, and there was no guarantee of any return on the investment. To test the waters, I conducted a 100-home door-to-door survey and discovered that 44% of the families in Apple Valley who were surveyed did not go to church anywhere.

I came to believe that telemarketing would work in Apple Valley.

The District Advisory Board, however, would have to approve the program. Frankly, I wasn't sure whether the board would receive or reject the plan. Robin and I prayed about the plan fervently, repeatedly, and without ceasing. But as we prayed, the approval of our "plan" came more and more to take second place to a God-given concern for the unchurched people in our community. On the morning of the very day I met with the District Advisory Board, we read in the Psalms the verse that said, "Ask



Above: Larry and B. J. Braatz putting up the church sign.

Right: Harley Alexander helps unload the trailer filled with church equipment. Each week the pulpit, the portable altar, the nursery equipment, the sound system, and a dozen other things must be set up.

Left: Pastor Barnes preaches in a school cafeteria turned sanctuary. *Below:* Pastor Barnes (*center*) greets people gathering for worship.



of me, and I shall give thee the heaven for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). I took the promise personally. The board approved the plan—now all we had to do was organize a massive telemarketing campaign to contact nearly 20,000 people in four weeks!

I had earlier considered enrolling in some postgraduate courses at nearby Bethel Theological Seminary. Robin and I had made the 30-minute drive to the St. Paul campus in February to

stepped up to me and introduced herself.

Her name was Judith Moseman, and she was the vice president of student affairs at neighboring Bethel College. She was at the seminary that afternoon for a Founder's Day luncheon. It's not every day that you have someone inform you that she feels the Lord is prompting her to help you. It wasn't an ordinary day. She talked with my wife and me, insisting that she felt that, in some way, she was to render us her services in the future, and left us with her business card. Time passed and we were praying about and facing the need for a phone bank of at least 10 telephones for three or four weeks of telemarketing. Judy's offer came to mind. Robin called; Judy graciously complied. A college sponsored by the Baptist General Conference would be instrumental in planting a Nazarene church! God *is* ecumenical.

With the phone bank secured for three weeks in July (the time between summer sessions), we began compiling instruction sheets, report forms, call sheets, telemarketing scripts, and telephone numbers for the various volunteers who would come from Nazarene churches in the metropolitan area. If I live to be 100, I don't

Sixty-six Nazarenes made 17,800 phone calls in just 10 nights.

obtain an adviser's signature, only to find that the adviser had left for the day. The disappointment of the wasted trip had begun to settle in, when a tall, striking, gracious lady

What's in a Name?

What do you call a new church? We wanted a name that reflected our purpose, which is to lift up Christ, while still appealing to the sense of community represented in Apple Valley. We hesitated to advertise "Church of the Nazarene" here, since most inquirers in this highly Lutheran region usually asked, "What synod is that?" Therefore, we opted for a generic name. After praying about the matter for weeks, Todd woke one night, turned to Robin and said, "Christ Community Church." She liked it as well as he did. The district superintendent approved.

and the name was announced.

Promotional literature identified it as "Christ Community Church." But identification with the Church of the Nazarene was announced in the local paper one week before the first service. Inside the worship folder the organization is identified as "Christ Community Church of the Nazarene." A three-paragraph mission statement appears on the back of the weekly worship folder, "So there is no question in the minds of anyone entering our doors," Pastor Barnes says, "as to who we are and what we believe."

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Above: Careful records are kept at Christ Community Church. Visitors and regular attendees "sign in" at the welcome table.

Below: Deanna Keeton teaches the children in the nursery Sunday School class.





Above: Heidi and Linda Braatz provide special music for a Sunday morning worship service. Below: Robin Barnes teaches the adult Sunday School class. Bible study on the foul line is something special.



think I'll ever forget the way God used faithful people to reach people without a faith. A total of 66 people made 17,800 phone calls in just 10 nights, and 1,863 respondents agreed to have our literature sent to their homes. Over the next six weeks, we sent 10,000 pieces of mail (five separate mailings to each address), telling these interested people about our new church.

We had butterflies in our stomachs as our opening day, Sunday, September 18, approached. What could go wrong—maybe the weather. So, as the final weather report on Saturday evening, September 17, called for showers, "sometimes heavy," I called my district superintendent to express my concern about "sometimes heavy." His sense of humor helped calm me. "If God wants to rain on His own parade," he said, "that's His business." We both had a good laugh, he prayed for me, and I went to bed leaving the future in God's hands.

The weatherman was right for a change. The drought of 1988 ended on, you guessed it, Sunday, September 18. It was a blustery, stormy, wet Sunday morning, but 135 people came anyway. The disappointment of the downpour was washed away by the three conversions that first Sun-

day morning.

The morning worship service was held in the cafeteria of a local elementary school. We are still meeting in the school—with worship services in the cafeteria, Sunday School in the halls, nursery in the music room, and children's church in the gymnasium—and we have no intention of leaving soon. We have found that this facility is a nonthreatening place in which to present the gospel. Before we decided to worship in a school, a local Lu-

**"We weren't sure
about the *how* of
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theran minister lamented to me that he wished he could give away his new church building and go back to worshipping in a school, since the un-

Apple Days Are Here Again

How, on a nightly basis, do you rally a group of telephone volunteers whom you do not know personally? How is the vision of planting a new church caught by a cadre of callers you've never even met before? Since they were targeting Apple Valley, the ministry team of Barnes and Barnes decided on a theme of "Apple Days."

Each night workers signed in and wore apple name tags. On the coffee table in the central office was an apple puzzle, a piece of which was added each time 25 cards (people on our mailing list) were filled out. They distributed apple magnets and nightlights to those with the highest number of

cards each week, and to those whose card sent them over a predetermined goal (1,000 cards, 1,500 cards, etc). When they reached the halfway mark (1,000 cards), they celebrated with an apple party, complete with halved apples and melted caramel in party dishes, and a rally song, "Apple Days Are Here Again" (to the tune of "Happy Days Are Here Again"). Each caller signed an apple-appliqued apron, which was later given to the district superintendent, so he could remember the 66 faithful callers who gave their precious time to reach a community for Jesus.

TH



Robin Barnes teaches a home Bible study on Wednesday nights—her students say she is a gifted teacher. Right: Pastor Barnes and Denise Erickson provide activities for the children whose parents are involved in the Wednesday Bible study.

The Education of a Church Planting Team

The ministry team of Todd and Robin Barnes believes you can get a good education for ministry in the Church of the Nazarene. Both of these ordained ministers are products of Nazarene schools.

Robin attended Nazarene Bible College before she transferred to William Tyndale College in Michigan, where she majored in religious education and minored in Greek. It was while she was in Michigan that she and Todd met and married.

After Robin's graduation from William Tyndale, the Barneses moved to Kankakee to attend Olivet Nazarene College. There, Todd received a bachelor's degree in theology and Robin earned her master's degree in biblical literature. Todd was encouraged by District Superintendent Dr. Donald Gibson to consider attending Nazarene Theological Seminary. They moved to Kansas City in 1983. Todd graduated from seminary in 1987. He is presently working toward a master of theology degree at Bethel Theological Seminary in St. Paul, Minn.

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churched find it easier to attend services in a neutral location.

Christ Community Church of the Nazarene was born on September 18, 1988, nine months after we'd first arrived in Minnesota. I felt then much the same as I felt when each of our three children was born—amazement, fear, relief, and pride (have I shown you my pictures?). At the time of this writing, the "baby" is seven months old; as an infant, it has learned to crawl before it walks, and to walk before it runs, but it's growing like a healthy child. Christ Community is averaging 66 persons in morning worship, and its four-month-old Sunday School is averaging 49. The church is nearly 50% self-supporting already.

Has the baby grown due to my efforts alone? Of course not. What makes this church grow is the people who are committed to Christ and committed to seeing Christ Community Church grow. Let me introduce you to a few.

Meet John and Marie Brangenberg, a committed Christian couple who were praying for a church. They were first impressed with the "low-key, soft-spoken, respectful" telephone invitation. They said, "We were looking for a church where Scripture was

taught, Christ was honored, people were caring, and life-styles reflected the teaching." Marie says, "I yearned to be more fully tuned into God and to better learn to apply His Word in the daily grind of life. I had searched the Scriptures about being holy, and it was the prayer of my heart. And God, in His goodness, sent me to a holiness church!" John is our first consecrated lay pastor, and Marie is director of Christian Life and Sunday School.

Then, there's Dave and Carol North. He was a businessman reached through the telemarketing, who later said, "Make no apologies for telemarketing . . . telemarketing brought me to Christ Community Church, and Christ Community brought me to Christ." They say that they are learning "to really read and understand the Bible, and how to have a personal relationship with Christ," and that "accepting Christ as our Savior has seemed so natural." Dave reads the Scripture in worship service every Sunday morning. He and Carol have three preschool-age children.

Another phenomenon that has caught us by surprise is the number of Nazarenes or former Nazarenes living in our community who had no church home. Harley Alexander says, "We received several phone calls from

Consecration of a Lay Pastor

Since we started our church without a corps of committed workers, we asked the Lord for leaders. He answered prayer, giving us a number of quality people who assumed leadership responsibilities.

Out of the respondents to the telemarketing campaign came a genuinely Christian couple who had been active leaders in a church of another denomination. I was convinced that John and Marie Brangenberg would be an integral part of the ministry of this new work. John had the instinctive ability to listen to hurting people and to

respond with the love of Christ. He cared for his brothers and sisters in Christ in the fashion of one who understood the complexity of combining the roles of both peer and pastor. He was also becoming a soul-friend to one very busy pastor.

In February I approached John about the possibility of becoming a lay pastor. He responded humbly, remarking that it was a flattering offer, but asked for some time to pray over the matter. Two weeks later, he agreed to assume that responsibility.

The selection of John to be the first lay pastor

of Christ Community was met with overwhelming approval by the young congregation. On April 9, 1989, John H. Brangenberg, Jr., was installed as the first lay pastor of Christ Community Church of the Nazarene. Ninety-five people gathered to witness the event

as our district superintendent, Rev. Russell Human, performed the consecration ceremony.

With the addition of John to the leadership "staff" (he receives no salary), we are more solidly poised for greater growth in the future.

—Todd Barnes



John Brangenberg discovers one of the "duties" of a lay pastor.

members of the Nazarene church we'd attended before we moved, telling us that a new Nazarene church was to be planted in Apple Valley. Our Nazarene family wanted us back in the fold! It became obvious to us that God wanted us there too." And Corinne Johnson says, "From the very first church service I knew that even a grade school could be a great place of worship. I have felt closer to God in our services than in any I can recall. I thank God for bringing His church to me." And Dave and Margie say they had "almost despaired" of finding a church like the one their parents and grandparents had so loved. "There isn't a day that goes by that we have not thanked God for leading us here. We have been able to fulfill a promise we both made many years ago; a promise that we would raise our family in the church."

Finally, there is the issue of the "church in the world" vs. the "world in the church." Some Nazarenes might feel uncomfortable in one of our services, since so many people have come from the community, and many of our forms and formats don't look exactly "Nazarene." People usually applaud after a special song. We use overhead projectors instead of hymnals, which sometimes scare un-

churches people. We worship in a cafeteria. We use baskets rather than "offering plates" and a piano instead of an organ. Our focus has been and will continue to be upon the people in the world who would have no church home if we were not there—that's the "church in the world!" But, you can be sure, we are a "holiness" church!

What you *would* be comfortable with is the biblical, expository preaching; great children's workers; inspiring music each week; warm, personal fellowship; and a commitment to Christ that won't quit. Souls have been saved, lives have been forever changed, marriages have been restored, family relationships have been mended, alcoholics have been helped, and Christ is being lifted up in the community.

Looking back, we weren't sure about the "how" of planting a church, but without a doubt, the "why" consumed us. Knowing that a large percentage of the people in any community has no knowledge of Christ as Savior should be motivation enough for the Church of the Nazarene to keep investing its time, money, people, and energy into church planting. The same God who has blessed this effort is blessing many others. May God be praised.

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Ordination

Somehow, the thought of ordination had always conjured up a different picture in my mind than the way it was turning out. We were being ordained together at the District Assembly in 1988, but none of the other amenities I had expected were going to happen. Our families lived too far away to attend the service. And since we were right in the middle of the telemarketing for our church, we didn't even have a church "family" to call our own. Except for our three children (two of whom would be in the nursery), we would be without witnesses to the consecration of our lives in ministry.

Since the day we had arrived, our neighbors had been warm and friendly, the closest thing to family we knew. So we invited them to our ordination. As the Lord would have it, three families—a total of eight people—witnessed one of the most important days in our lives. And all eight persons have attended our worship services, too!

We were in the last ordination class of Dr. Charles H. Strickland.

—Todd Barnes

SIGN OF T

Planting a Church in Paradise

BY DALE R. KREPS

Church planting class, Nazarene Theological Seminary—Dr. Raymond W. Hurn was our principal teacher. Outside a January ice and snow storm ruled Kansas City. It was one of those killer storms that no one argues with. You just try to find a warm spot and wait until the storm tires of hurling icy obscenities.

The wind howled around the building and spit ice particles noisily against the frosted windows in room 120. What am I doing here? I thought, as my mind roamed back to the palm trees and sun-dazzled beaches of Hawaii.

Will I ever use this stuff that Dr. Hurn is dishing out? How many of the 30 students in this class will ever plant a church, anyway? Exercising no small measure of willpower, I yanked my mind back from Hawaiian reverie and resumed taking detailed notes. You never know—these ideas could come in handy some day. After all, the reason I had come to Nazarene Theological Seminary was to pursue the broadest theological and practical education available.

Well, that winter and the next melted into spring, and, after four years, I graduated from seminary. Wanette and I were ready to go back to Hawaii—but as bivocational church planters? I felt we were best qualified to minister in Hawaii, but I was really surprised when District Superintendent Darrell Teare appointed me to plant a church in Pukalani, Maui, Hawaii.

I knew all about Pukalani. I was on the district when a local developer donated a half acre of residential prop-

erty. I remembered how the entire district began to pray that God would open the door for a new work to begin. The community was ripe for evangelism, but a half acre was not enough land on which to build a church, and none of the adjacent land was for sale. If it had been for sale, it would have cost \$150,000 per acre or more.

Before I went to seminary I had reflected on how much the district would change during the years we would be gone. I was quite sure that the Pukalani work would open up soon. But, I never thought I would be directly involved. I assumed that a pastor would be appointed shortly after I left the islands to attend seminary. Imagine our surprise when we learned that we were appointed to begin this long-awaited work and that the district had managed to obtain two acres of land.

Our family arrived back in the islands, anxious to get to work. Weeks earlier I had dusted off my notes from the church planting class in an effort to ready myself for the challenge. But, in spite of all the help I got from my class notes, the task of church planting began to look bigger than I had expected.

The sponsoring church—Kahului Church of the Nazarene—had done a superb job of making preparations for a pastor for the new church. With the help of Work and Witness teams, they had even built a brand-new parsonage, but there was no promise that anyone from that congregation would join in the effort to plant the church. Beginning a church without a com-



THE SPIRIT

mitted core of seasoned Christians was something I had not anticipated. We did all the things that my class notes told us to do and felt encouraged that we were on the right track. The greatest encouragement, however, came through prayer, as the Holy Spirit began to unfold His plan.

One of the first things the Holy Spirit definitely led us to do was erect a sign on our vacant property, declaring that plot to be the "Future Site of the Pukalani Community Church of the Nazarene." We also put the pastor's name and phone number on this sign, inspired by the direct leading of the Spirit.

Nearly 30,000 residents live in "up-country" Maui, an area primarily accessible by the highway that runs past our property. With billboards outlawed in Hawaii, our sign easily caught the attention of the daily deluge of motorists passing by. People saw the sign and remembered it.

One day I went to the market and, as I wrote a check to pay for my groceries, the cashier noticed my name and exclaimed, "You're the new pastor! I saw your name on the sign. Tell me about your church." Later, I called on Kim and Raymond Ramos and their five children. They now attend our church, which currently meets in the Pukalani elementary school.

Paul and Pauline

While laying the groundwork for the launching of a new church, my family attended worship services at the sponsoring church. One Sunday, a visiting couple, Paul and Pauline Garon, sat behind us. After the service,

On May 4, 1989, Pastor Dale Kreps baptized the new believers at Maui beach.

we introduced ourselves. They recognized my name immediately, for they had seen the sign on our property, and the Holy Spirit had already impressed them to find out more about the new church. We discovered that they were new arrivals to Maui and knew the Church of the Nazarene well. Both Paul and Pauline had attended Eastern Nazarene College. From that day, God began to melt our hearts into one. They soon agreed to help plant the church. Paul believed that this was one reason God had led him to relocate on Maui. Both have rendered invaluable service and report that God has deepened their faith.

Larry and Gloria

I received a phone call from Larry Heavin. He and his wife, Gloria, and their two children were also recent arrivals to Maui. Larry said that he had seen our sign and wanted to attend our worship service that day. I explained that we were not holding services yet, but asked for permission to take him to lunch during the upcoming week.

During lunch, I discovered that Larry and Gloria had been faithfully serving the Lord for a number of years. Larry explained that they had served as youth staff for some very large congregations in another denomination. They had left full-time ministry due, in part, to great disappointment with people they believed they could trust. Then a succession of poor decisions brought them to the verge of financial collapse. The move to Maui was intended to be a new start. They were sure that God was in

it because He had opened the door to a substantial job. We testified to each other about our faith in Christ and exchanged doctrinal understandings. Then the Spirit began to unite our hearts, and we went away knowing that God had brought us together.

Jack and Victoria

On numerous occasions I received phone calls from contractors who had also seen our sign. Their intent was obvious—they wanted to know if we had decided on a contractor for the future building project. I gave each caller the information he sought without a second thought.

One day a man named Jack Norcross called and identified himself as a contractor who had seen our sign. He said he was interested in bidding on our building.

After I answered his questions, the Holy Spirit prompted me to ask him a few. First, I asked him if he had a church home. He stated that he did not, so I asked him if he would accept an invitation to be my guest in a worship service once we actually began holding services. He agreed. Then Jack told me that his brother, Jim Norcross, was a Nazarene preacher on the mainland and that Jim's father-in-law, Lloyd Cornelison, was formerly district superintendent of the Colorado District. I told him I wanted to get better acquainted with him. He agreed to send me his business card.

Weeks went by without a business card from Jack, yet several of us were praying that God would draw the

Jack Norcross family to himself. Then, more than a month after our first phone conversation, Jack called me to say that he wanted to give a monetary gift to the church. He asked that the money be designated to purchase Christmas gifts for needy families. He told me that Victoria and he were tired of running around looking for gifts to give to friends who had everything.

A few days later, Jack, Victoria, and their nine-year-old daughter, Noel, came to our house to drop off a check. We invited them to stay and visit. It was a time of warm fellowship, and we agreed to meet again. Immediately after they left, Wanette and I went to prayer, thanking God for His grace and power to draw this family.

A few days later, I discovered that their landlord had just cancelled their lease. Victoria said that this was more difficult to handle than the pneumonia she was battling. She asked us to pray that they could find a house. Because of the stress of pneumonia and threatened eviction and the emotional upset that resulted, the relationship between Victoria and Jack began to crumble.

Victoria called and asked me to give her and Jack guidance about coping with their problems. During that visit, I explained that I had often found true peace in the midst of life's storms through faith in Christ. Victoria declared that she had already asked Christ into her life. Jack remained silent on the subject.

In my limited ministerial experi-

ence, I have observed that some people pray to receive Christ in recipelike fashion, never really transferring their trust to God, yet desperately hoping that their prayer will be the magic formula that will bring an end to their private pain. Such was the case, I believed, with Victoria. Her religious background was such that she did not really understand how to place her full trust in Christ. Jack had been exposed to an evangelical church during his boyhood but claims to have been turned off by its legalistic and rigid approach. He thought Christianity was primarily concerned with "dos and don'ts." I left their home convinced that the Holy Spirit was working. I committed myself to pray for them and to model trust in Christ.

Our family's friendship with the Norcrosses deepened, and soon Victoria and daughter Noel began to attend worship services. Shortly thereafter, she confided in me that she had long held a dim view of organized religion and had told Jack when they left our house after that first visit, "He'll never get me inside his church!" Apparently, nobody told her that it's risky to say "never" to the Holy Spirit. Victoria soon became a regular attender.

Upon her first visit, Victoria was overwhelmed with the friendliness of the congregation. "These people are too good for me!" she commented. She didn't think she could ever be that loving and accepting. It was the loving acceptance that encouraged her to return Sunday after Sunday,



Above: The sign that the Spirit used.



Left: Pukalani children present the musical "Psalty."



Dale and Wanette Kreps.



Pastor Kreps baptizes Jack Norcross.

and it wasn't long before Victoria began to trust God in ways she had never experienced before. She began to hunger for the Word of God and came to have assurance that Jesus lived within. Today she radiates joy and demonstrates the same kind of loving acceptance that she once thought was unattainable.

The church continued to pray about their need for a place to live for many weeks. We knew that God would supply this need, and soon she began to have the same sense of trust. One day the landlord told them that he had reconsidered his position. He offered them a long-term lease. Matthew 6:33 became very meaningful to Victoria.

Meanwhile, Jack had noticed that his wife was a different person. He began to come to church with her. He said he didn't really know what was going on, but he could tell that she was different. He no longer needed sessions with his Everlast punching bag, which he formerly had used when a crisis arose in their relationship. The changes in Victoria's life were used by the Spirit to draw Jack into the fellowship of believers. Then in God's providence, Jack's pro-



Happy Sunday School students Jennifer Heavin and Tanya Palmer.

Alabaster Vision

I thank God for a denomination that is concerned for evangelism and church planting. I have appreciated this interest in the Church of the Nazarene since I gave my life to Christ at a Nazarene altar 13 years ago. I remember taking Alabaster boxes home year after year. I tried to fill each box so that a new work might be launched or a building constructed. I never would have guessed that I would one day be pastor of a church that had received Alabaster support.

Because the cost of land is so high on Maui, it would be crippling for a home mission church or district to finance property at the current rate of \$225,000 per acre. It would be years before a building could be constructed, due to the indebtedness on the real estate. Therefore, the district applied for Alabaster and General Budget monies. Thanks to the faithful giving of Nazarenes everywhere, Pukalani Community Church of the Nazarene now has a lovely piece of property on which to construct a building for worship.

But the story doesn't end there. Several different "Work and Witness" teams chose to come to Hawaii. They worked far more than they played, and the result was a beautiful new parsonage. That parsonage has facilitated the Bible study that became the nucleus for a new church. The church is not going to forget what has been done on our behalf. We thank God for the vision of the Church of the Nazarene and the strong support it has extended to us. We long for the day that we can send forth a "Work and Witness" team to more tangibly express our gratitude and to propagate the vision of this great denomination. In the meantime, we will keep paying our General Budget and filling our Alabaster boxes.

—Dale R. Kreps



Victoria Norcross receives Christian baptism.

hibitive work schedule was changed. Now he can come to church every Sunday.

While all these changes were taking place in the Norcross home, Jack and Victoria were carrying a burden for a friend dying of cancer. Jack could not accept the fact that God would permit a 39-year-old to go through such horrible suffering. One night Jack woke up in tears. He had been dreaming about his friend. He told Victoria that he was going to the living room to pray. Two hours later he returned to tell Victoria that God had gotten his attention as he struggled through the pain of his friend. In the quietness of those early morning hours, Jack cried out, "OK, God, I'm all Yours!" From that moment on, Jack was a new man. Within days, he was on the phone telling his father and stepmother that he loved them—something he had never said before.

Life at home is also different for Jack. He has made adjustments in his work schedule and has more time for the family. He attends church faithfully and shows a contagious enthusiasm. Just one week ago, I heard him praying aloud in a prayer cell for the first time. Truly "the old has gone, the

Mission Maui

The first service of the Pukalani Community Church of the Nazarene was held on November 27, 1988. Most of the 117 persons who showed up to worship God that day were district teenagers.

The teens came because of an event called "Mission Maui." It was the annual district NYI mission trip.

They poured their lives into serving the community for three days, creating "presence" for the church. Many activities were conducted in order to draw children and teens into fellowship. Others were intended to promote goodwill between church and community. A large group of teens went door to door, volunteering to clear yards and wash cars.

Patrick and Venita Palmer permitted the young people to wash their car. When they learned that the teens represented the Church of the Nazarene, they were thrilled. They had noticed the sign on our church property and had been thinking of getting in touch with the church. Instead, the car wash crew had reached out and touched them. They have been regular attenders ever since. They joined Pukalani Community Church of the Nazarene as charter members by profession of faith.

—Dale R. Kreps

"Bivocational" Is Not a Dirty Word

When we accepted the challenge to plant a church, we were also confronted by the challenge to find secular work. For many young pastors who have spent four years in college and another three or four years in seminary, "bivocational" is not a nice word. They can hardly wait to give their full-time energies to the ministry to which they have been called. For us, however, it has worked out marvelously.

Through the providence of God, I found a position with the Department of Education as a substitute teacher. This part-time work gives me wide exposure to young people all over the island of Maui. At present, there are several children and young people in our church whom I first met through substitute teaching.

The Department of Education also sponsors the Maui Community School for Adults. Through the leadership of the Spirit, I discovered that they were looking for an instructor for their classes on "Parenting," "Preadolescence," and "Building Self-esteem in Children." As a parent and pastor, I have endeavored to make myself a student and a resource person on those subjects. Apparently, that was all the director of the program needed to hear, because he hired me on the spot.

This teaching opportunity has provided me with many rich experiences and tremendous exposure to adults from across the entire island. Both teaching posi-

tions fit neatly into our initial strategy for planting the church, namely to seek to bring visibility to the church. I always tell my classes at the outset that I am a pastor. I do this while introducing myself and make no further mention of it again; however, people don't forget, and it has led to many open doors for ministry.

On one occasion, a young father stopped me after class and began to pour out his heart about his hurt over a broken relationship with his girlfriend and mother of his child. The focus of our conversation eventually turned to Christ, and I told him that Jesus would be pleased to have him turn his troubles and life over to Him. Tracy admitted that he had learned about turning his life over to a higher power through Alcoholics Anonymous. Moments later, he prayed aloud in my presence and asked Jesus to take control. During that prayer he confessed his sins silently for nearly five minutes. He found Christ—or rather Christ found him that day.

Bivocational ministry has been fun and exciting. It keeps me exposed to people and creates "presence" for the church in the community. The congregation is very supportive and, consequently, we have very strong lay involvement in our church work. For example, one person recently said, "Pastor, you're too busy to be doing your own correspondence. Let me do it."

—Dale R. Kreps

new has come" (2 Corinthians 5:17, NIV).

On Easter Sunday, 1989, a new church was created. District Superintendent Darrell Teare officially organized the Pukalani Community Church of the Nazarene, only 18 weeks after the first service was held. There were 84 in the service that day, and 16 joined the church. Among those joining were Paul and Pauline, Larry and Gloria, and Jack and Victoria. After the celebration in worship, Dr. Teare shared his excitement about receiving Jack Norcross into membership in the Church of the Naza-

rene. More than 30 years earlier, Darrell and Dorothy Teare, serving as pastors on the Washington Pacific District, had witnessed the birth of a new church. Among the key couples who gave themselves to the new work was a young pair of new Nazarenes named Ted and Lois Norcross, Jack's father and stepmother. Jack had already left home by then, so Dr. Teare had never met him until that very day. Furthermore, Jack did not leave home on the best of terms. So, as Dr. Teare welcomed Jack to the Church of the Nazarene, it was a dual home-

coming—coming home to Christ and coming back to his roots in the Church of the Nazarene.

As I looked on that joyous scene, I couldn't help thinking of the sign on our church property. Indeed, it was the sign of the Holy Spirit, for He had given the inspiration for it. And now, the lives of those who had just aligned themselves with the church were also a sign of the Spirit, for He had prompted them to phone our church. He had given them new life, and now their lives and service were signs that the Spirit was still leading. H



CHURCH PLANTING— THE OLD-FASHIONED WAY

BY MARK GRAHAM

In a day when technology changes as quickly as the weather, B. J. Garber finds comfort in the knowledge that there are some tried and true methods of church growth that have never changed. Superintendent of the Alabama North District since 1983, Garber still finds time to canvass neighborhoods inviting persons—mostly children—to the Church of the Nazarene.



Lay pastor Billy Moore (left) and Dr. Garber demonstrate their philosophy of church growth—knocking on doors.

Garber has found the combination of canvassing and Vacation Bible School to be the most effective method of planting and growing a church. The proof is to be found in the fact that 8 of the 10 churches organized under his leadership on the Alabama North District have been begun through canvassing and VBS.

During his 30 years of pastoring, which included five churches, Garber used this system with great effectiveness. In his last pastorate, Carthage, Mo., he averaged more than 300 in Sunday morning worship (Carthage is a town of about 11,000).

"It's so simple that when people read this article, they will probably laugh; but they can laugh, because it works," says Garber. "It has been the best tool I've ever had for growing a church."

His latest success occurred last summer when the superintendent felt

impressed by the Holy Spirit to "dig out" a new church in West Point, a rural community eight miles west of Cullman, Ala. He began by visiting house-to-house, inviting unchurched families to services in a rented building. On the first Sunday he preached to 24 persons, all without church homes, except for one family from the Cullman Church of the Nazarene.

Two couples who attended that first service sensed conviction and were led to the Lord (along with two children) when the superintendent visited their homes on the following evening.

They returned the next Sunday to testify about their decisions, and Garber baptized five that afternoon. Two weeks later, one of the couples was entirely sanctified and another couple was saved.

Twenty-five unchurched children were located during the house-to-

house canvassing. With this base, Garber initiated a VBS, which averaged 31 nightly. On two of the evenings, the D.S. gave child evangelism messages that resulted in the conversions of all of the older children. Forty-three persons were present on the morning of the VBS program.

The Book of Acts still works as a manual for church growth.

VBS was followed by a revival with an average nightly attendance of 44. Nineteen persons were converted and 12 were baptized. They began *Basic Bible Studies* and continue to grow in the faith under lay pastor Billy Moore. Moore helped Garber plant the church and now serves as minister to the congregation of more than 50.

Garber says his method of canvassing is simple: "I tell the parents that our church is having a VBS, then I ask them if their children attend church regularly. If I find that they are not attending every Sunday, I try to enroll them in our VBS and make arrangements to pick them up.

"The secret comes after Bible school. At that point, I put the names of these children on the Sunday School roll, and I ask their teachers to follow up in an effort to get the kids in Sunday School.

"Second, I put the names of their parents on the Sunday School roll, and I ask the adult teachers to follow up by visiting the parents. The key is getting people from the church to show an interest in these unchurched families.

"Probably 25 percent of the kids will continue to come, along with their parents. You don't conserve them all, but 25 percent is a lot more than zero."

The superintendent emphasizes that the pastor needs to get as many

people in his church involved in canvassing and visitation as possible. "Here in Alabama, I have taken the young people on the district IMPACT Team and trained them by telling them what to say when they go to the

Under B. J. Garber's leadership, the Alabama North District has planted 10 new churches in six years.

front door," says Garber. "They then spend an entire day enrolling kids.

"I take church planter pastors with me and train them while I encourage them to train their members. Most churches aren't going to get many people to help, but there will always be some."

Garber adds that although he has a number of other responsibilities as district superintendent, he will continue to set an example for his pastors by canvassing with them.

"I just set aside time to do it," he says. "It is a priority with me.

"I have told my pastors that if they will pray, study, preach, visit, and involve people, their churches will grow.

"When I say pray, I mean they must prepare their hearts. They must study to prepare their minds, and they must visit to shepherd their flock. When I say preach, I mean they must preach the Word out of a heart of love."

While emphasizing the essential nature of all five of these factors, Garber reminds pastors not to under-emphasize the importance of visitation, "I maintain that visitation is primary if a church is to grow."

At the age of 60 and despite a near-fatal heart attack four years ago, B. J. Garber shows no signs of letting up. He has established a goal of 106 or-

B. J. GARBER— A PARADOX



B. J. (Bud) Garber is a warm-hearted, intelligent, gentle man who loves God and people. He pastored five churches before he was appointed superintendent of the newly created Alabama North District in 1983.

At the age of 24, he accepted his first pastorate in Alice, Tex., with a total of 7 members. He left that little community with an average church attendance of 42 members after two years.

Each church he pastored thereafter followed the same pattern. He would lead its members into programs such as Vacation Bible School that resulted in steady growth in membership and attendance.

A dedicated worker for his Savior, even after suffering a near fatal coronary in 1984, Garber was sit-

ting up in his bed handling paperwork before he was released from the hospital.

A man who believes in education, Garber was recently awarded the doctor of ministry degree at Nazarene Theological Seminary. He also holds the M.Div. from NTS and the B.A. from Southern Nazarene University.

Bud Garber is a down-to-earth man with a love for life that includes a keen sense of humor. Most recently, he has been having fun with the fact that he now holds two doctoral degrees (TNC awarded him the honorary doctor of divinity in 1988). He has been overheard telling his friends that he now holds a "pair o' docs."

He and his wife, Glenna, have four children: Paul, Brian, Janet, and Stuart.

HH

ganized churches on his district by the year 2000. This would double the number of churches on the district when he came in 1983.

"The whole thing revolves around reaching people," explains Garber. "That's the bottom line."

Although the superintendent finds the old tried and true methods to be valuable, Garber is not averse to employing more recent technology. One of the churches organized last year utilized "The Phone's for You!" method of using telemarketing to target unchurched people. The D.S. liked the program, but he has already decided that VBS will be used at the new church this summer to follow up on the nucleus that was located through the program.

"VBS can involve all those new families and pull them together as a church," says Garber. "They can bring cookies, help with crafts, teach classes, and do whatever needs to be

done. By the end of VBS, I think they'll be pulling together as a unified congregation."

The Alabama District superintendent has impressed the leaders of the denomination with his work. Upon hearing of Garber's church planting efforts using VBS on the Alabama North District, General Superintendent Eugene L. Stowe said, "What a story this is. If every superintendent and pastor could get motivated like this, what would happen to the Church of the Nazarene?"

The self-effacing Garber gives the credit to God for the way He is using him and others to plant churches in northern Alabama. "I believe that we are using principles of church growth that are based on what the Early Church did," concludes Garber. "I have used the Book of Acts as the model for church growth here. We continue to see that what worked 2,000 years ago still works."

HH

MANC GRADUATES 306

MidAmerica Nazarene College graduated 306 students and conferred three honorary degrees at this spring. One hundred seventy-five students received traditional B.A. degrees, while 104 nontraditional students received B.A. degrees in management of human resources. Thirteen students received the B.S. in nursing, and 5 students earned A.A. degrees. B.A. degrees were also conferred upon 7 students from Nazarene Bible College and 2 students from European Nazarene Bible College.

Hardy Weathers, director of music at Olathe, Kans., College Church, received the doctor of humane letters, and General Board member and physician, Ray Cook, was awarded the doctor of laws degree. Hiram Sanders, superintendent of the Missouri District, was honored with the D.D. degree.

General Superintendent William M. Greathouse was the speaker for commencement. He challenged the graduates to determine what they would do with the teachings, holy character, claims, and miracles of Jesus.



MANC President Donald Owens (left) and registrar Ken Crow present a diploma to one of the 306 students at spring commencement.

Valedictorian of the class was Maureen K. Mahr, a nursing student originally from Sioux City, Iowa. The American Heritage Award for leadership contributions by a student went to Michael Asselta and Christine Morrow.

—NN

NAZARENE BLACK LEADER HONORED

A man who has been perhaps the most prominent figure in the training of black pastors in the Church of the Nazarene will be honored this fall. R. W. Cunningham will be honored for his nearly 70 years of ministry in a special service November 26, 1989. On that date, South Charleston, W.Va., First Church will dedicate its new family life facility as the "R. W. Cunningham Family Life Center."

"This beloved man has given his life in ministry to others, and now this opportunity is ours to honor him," said South Charleston First Pastor Morton Estep.

A graduate of Nyack and Malone colleges, Cunningham pastored



EVANGELISM EMPHASIS IN AFRICA

The Africa Region reported excellent meetings in connection with a four-month-long evangelistic thrust by Dr. and Mrs. Stephen Manley. The thrust was part of the regional evangelistic emphasis for 1989 and included all five fields—West, East, Central, Southeast, and Southern Africa.

The agenda involved the Manleys in preaching and teaching sessions at African Bible colleges, preachers' meetings, district superintendents' conferences, primary and high schools, and mass rallies that included thousands of Africans.

"This was everything we prayed for and more," said Richard F. Zanner, Africa regional director. "Brother Manley's emphasis on Bible truth and Bible preaching impacted the Church of the Nazarene in Africa. Churches were revived with many Christians seeking entire sanctification and pas-



Persons pray at the altar during the recent evangelistic thrust to Africa.

tors redirected to the basic elements of a successful ministry."

The project was a joint effort of the Africa Region and the Stephen Manley Evangelistic Association. It was coordinated by Fred Huff, Church Growth and Evangelism coordinator for the region.

—NN

churches in Ohio before he began serving as pastor at Institute, W.Va., Church of the Nazarene in 1949—a post he held until 1970. From 1956 to 1970 he also served as president of Nazarene Training College, a school at the Institute Church that prepared black ministers for the pastorate. The program was merged with Nazarene Bible College in 1970.

From 1980 to 1985 he taught ministerial courses at the Institute Church. He was elected director of the NBC extension program in Institute in 1986, a post he continues to hold. The extension classes are conducted at South Charleston First with 45 students currently enrolled.

"Dr. Cunningham has single-handedly touched the lives of more black pastors and done more for them

than any other person in the Church of the Nazarene," added Estep.

"You are not officially a general superintendent . . . but in my mind and heart, you are . . ." said former student Roland Chopfield in a letter to Cunningham. Chopfield currently pastors the Woodville Church of the Nazarene in Richmond, Va.

The 87-year-old Cunningham and his wife, Annette, have two sons, Raymond W. Cunningham, Jr., and Barry Cunningham.

Persons desiring more information on the memorial to honor Cunningham may contact South Charleston First Church, Kentucky and Walnut St., South Charleston, WV 25309.

—NN

SPACE COAST DISTRICT WRAPS UP FIRST YEAR

The Florida Space Coast District organized three new churches and showed a net gain of 325 new members (276 by profession of faith) in its first year of existence, according to L. Wayne Quinn, district superintendent.

Quinn reports that the district began the year with a check for \$10,000 from the Central Florida District and closed with a balance of \$17,600. During the year, a new district office was completed and all churches paid



Superintendent L. Wayne Quinn with the pastors of the three churches planted on the Space Coast District last year (l. to r.): Quinn, Griff Marks, Priscilla Boggs, and James Steele, Jr.

all budgets in full. The district reports 1,450 members.

"Things have gone really well during this year," said Quinn. "We plan to open more new churches in the coming year. We have already targeted Palm Bay and South Titusville. God is blessing, and our people are excited."

The Space Coast District was organized out of the Central Florida District in spring 1988.

—NN

TNC GRADUATES LARGEST CLASS

Trevecca Nazarene College graduated its largest class in history in May. The 1989 graduating class included 223 arts and sciences students, 253 education graduates, and 8 religion graduates, according to Melvin Welch, TNC director of admissions. Welch added that 150 degrees (mostly graduate) were to be conferred this month.

The doctor of divinity degree was conferred on Nina Gunter, general NWMS director. She becomes the first woman so honored by the institution. She and her husband, Finance Division Director D. Moody Gunter,



Nina Gunter is hooded by H. Ray Dunning at the TNC commencement. TNC President Homer Adams looks on.

also become the first husband and wife to receive honorary degrees from TNC.

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Central Florida District, I have appointed Dr. Gene Fuller (presently superintendent of the West Texas District) as superintendent of the Central Florida District effective September 1, 1989.

Five elders were ordained on the Sacramento District at the 1989 assembly. Pictured above (l. to r.) are General Superintendent Raymond W. Hurn; Don and Allison Phillips; Tim and Linda Anderson; Bob and Sharon Kilpatrick; Bill and Cindy Rap; Steve and Priscilla Butler; and Walter M. Hubbard, district superintendent. The district also reported the organization of two new churches, Sacramento Samoan and Folsom Lake, and 100 percent payment of General, Pensions and Benefits, and Education budgets.



NAZARENE IS NEW MALONE PRESIDENT



E. Arthur Self, 40, has been elected as the 10th president of Malone College, Canton, Ohio, by the institution's board of trustees. Self, a lifelong Nazarene, will assume the post July 1. He comes to the presidency from serving as owner and president of Sentinel Funds, a financial analysis and consulting firm in Wichita, Kans.

In making the announcement about the selection of Self, board chairman J. Harry Mosher said, "We are happy to welcome Dr. Self to Malone College and the Canton community. Dr. Self brings to Malone College a unique combination of academic and business experience rooted in a deep personal faith in Jesus Christ."

Self holds a Ph.D. in higher education administration and a master's degree in communication and higher education from Michigan State University. He graduated from Olivet Nazarene University with a B.A. in speech/English.

Prior to founding Sentinel Funds, Self was vice president for university

relations at Friends University in Wichita. Among other positions he has held, Self served as assistant professor of speech and communication at Northwest Nazarene College.

Malone is a four-year Christian liberal arts college operated by the Ohio Yearly Meeting of Friends. It has an enrollment of more than 1,300 students. —NV

WISEHART ACCEPTS CALL TO OSKALOOSA

Evangelist Lenny Wisehart, 42, is the new senior pastor of Oskaloosa, Iowa, Church of the Nazarene. The church extended the call with a vote of 232 yes, 4 no. Wisehart assumed the post in July.

Wisehart has served as an evangelist for the past 15 years. He is a graduate of Olivet Nazarene University (A.B.) and Nazarene Theological Seminary (M.Div.). He is nearing completion of the program for the doctor of ministry degree at Trinity Evangelical Divinity School in Chicago.



Wisehart and wife, Joy, have two children, Brady and Amy. —NV

CENTRAL LATIN AMERICAN BECOMES REGULAR DISTRICT

The Central Latin American District achieved Regular status this year at its 43rd annual assembly, according to General Superintendent Eugene L. Stowe, who presided at the historic event. The assembly was held at the First Hispanic Church in San Antonio.

A resolution proclaiming the district "Regular" was read by Dallas District Superintendent W. M. Lynch, who serves as the General Board member for the South Central U.S.A. Region.

Under superintendent Joe Dimas, the district received 157 new Nazarenes last year and organized one church. They plan to organize another church this year.

The general superintendent ordained one elder and a deacon at the assembly.

"There was a festive atmosphere at the assembly," said Dr. Stowe. "I am totally convinced that this was the year for the district to take this step."

—NV

MVNC COUGARS WIN NCCAA TITLE

The Mount Vernon Nazarene College Cougars won the National Christian College Athletic Association championship in baseball this spring. The Cougars took home the trophy from the NCCAA tourney in South Bend, Ind., by defeating Spring Arbor (Mich.) in two of the three games needed to win the double-elimination event. They also defeated LeTourneau (Tex.) and Eastern (Pa.).

At the close of the tournament, the Cougars had an overall record of 34 wins and 10 losses. At that same time, they were 9-1 in the Mid-Ohio Conference.

Seniors Keith Bryant and Chris Brown and freshman Joel Perez were named to the NCCAA All-American team. Bryant, a pitcher, was also selected as the most valuable player in the championship tournament. —NV



Some of the members of MVNC's 1989 NCCAA championship team (l. to r.): Todd Weber, Tim Blasczyk, Jay Tingle, Chris Brown, and Keith Bryant.

NAZARENE COMPUTER USERS GROUP OFFERS MAC SHAREWARE

The Nazarene User's Group (NUG) now offers shareware software for the Apple Macintosh computer, according to Wayne Steury, president. The MAC shareware is in addition to the shareware that the organization is now making available for IBM and Commodore compatible computers. Shareware is the term for public domain software that can be used on computers without charge.



Officers of the organization for Nazarene computer users (NUG) include: Wayne Steury (seated), president; (clockwise) Ken Stirratt, treasurer; and Lyle Chester, vice president.

NUG was organized on the Northwestern Illinois District several months ago to encourage computer usage among Nazarenes. The organization provides a monthly newsletter, which includes reviews of software as well as updates of the latest additions to the NUG software library. The newsletter is now being sent to Nazarene computer buffs in Mexico, Australia, Canada, and the Philippines, as well as across the United States.

Plans are in the works for a Nazarene bulletin board system (BBS) that would allow computer users with modems to receive or transmit information via telephone.

For more information on NUG, contact Rev. Wayne Steury, 610 I.A.A. Dr., Bloomington, IL 61701, or phone 309-663-1401.

—NN

NEW CHURCH INVOLVED IN SERVICE TO OTHERS

Although it is less than two years old, the Crossroads Chapel Church of the Nazarene is busily involved in ministering to others. The Colorado Springs congregation sent its first Work and Witness team to serve in Hermosillo, Mexico, last October. The young congregation also gave \$4,300 to purchase two pieces of property for two church-type missions, as well as a Sunday School facility for the Third Church in Hermosillo.

"Hearts and lives were changed," said Crossroads Pastor Matthew Kinder. "No person on the team came back the same. They saw missions firsthand."



Members of the Crossroads Chapel Church of the Nazarene pause for a photo during their first Work and Witness trip to Hermosillo, Mexico.

The congregation sent a second team to construct a chapel for the Third Church earlier this year. —NN

PLANS IN PROGRESS FOR SAN DIEGO '89

Plans are being made for San Diego '89, the missions and ministry conference for young adults, sponsored by NYI Ministries. Those plans include a New Year's Eve concert by the popular Christian group GLAD and a post-event excursion to the Rose Bowl Parade in Pasadena.

Designed for young adults ages 18-30, San Diego '89 will be held December 27, 1989, to January 1, 1990, at Point Loma Nazarene College. The conference is geared toward helping its participants develop life-styles of service and ministry. It is for those who may be interested in

full-time careers in missions or the ministry; for someone who may be able to give a summer or longer to a short-term missions experience; for those planning a career in their chosen field of study but who are also interested in using that field in a "tentmaker" situation; and for those already on the job in a secular situation who are wanting to know more about ministering where they live.

For more information, contact NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

—NN



A youth Work and Witness team from the Northwest Indiana District helped construct playground equipment at Nazarene Indian Bible College in Albuquerque. Members of the team are shown here with several NIBC students. The golf cart was also a gift from the Northwest Indiana District for NIBC Work and Witness coordinator Gene Cope.

Development of the NIBC campus continues with the assistance of Work and Witness teams. Three students' houses have been completed. A house, duplex, and dorm are planned for construction this year.

NICARAGUA DISTRICT CELEBRATES 45TH ANNIVERSARY

The Nicaragua District celebrated the 45th anniversary of the Church of the Nazarene in that Central American nation at its 1989 assembly in San Jorge Rivas, Nicaragua. A highlight of the event was the presence of four of the charter members of the Church of the Nazarene in that country, along with six of the former missionaries and MKs.

General Superintendent Raymond W. Hurn presided at the assembly where District Superintendent Nicanor Mairena reported overall growth in both numbers and unity.

More than 1,000 persons were present for the CENETA (extension seminary) ceremonies. Seventeen students concluded a level of CENETA training this year.

"We thank the Lord for His blessing through the Church of the Nazarene in Nicaragua," said Mairena. —NN

Members of the staff for the Nicaragua District (l. to r.): Nicanor Mairena, district superintendent; Armando Urbina, administrative assistant; Mayra Gutierrez, secretary; Abner Garcia, NYI director; Heriberto Mayorga, CL/SS director; and Sergio Mayorga, director of CENETA.



FOR THE RECORD

Moving Missionaries

REV. JOHN and GLENDA ARMSTRONG, Venezuela, Furlough address: 1898 W. Cherry, Porterville, CA 93256 (209-781-3787)

DR. NORMA BAJJOY, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. RUSSELL and THELMA BRUNT, Trinidad (CNTC), Furlough address: 4524 Shadow Wood Cir, Pascagoula, MS 39567

DR. KENNETH and KAREN BRYANT,* Mexico Seminary, Furlough address: 113 Elm St., Quincy, MA 02170

REV. MARIO and RAQUEL CINTRON,

MAC Regional Office, Field address: Apartado 820-A, 01909 Guatemala, Guatemala, C.A.

REV. RAYMOND and DONNA COUEY, Indonesia, Field address: P.O. Box 26/KBT, Kebayoran Timur, Jakarta-Selatan, Indonesia

REV. STEVE and JOAN DOERR, Zimbabwe, Furlough address: 402 N.E. 31st St., No. 134, Rochester, MN 55902

REV. VICTOR and BERYL EDWARDS, Spain, Furlough address: 41 Rosemeade Ave., Pensby, Heswall SUG. Merseyside, England

MR. WILLIAM and PHYLLIS GENTRY,* Papua New Guinea, Furlough address: 8228 Rawles Ave., Indianapolis, IN 46219

GOLDEN GATE LAUNCHES AIDS CHILDCARE PROGRAM

Golden Gate Compassionate Ministries has launched a program to provide childcare services to children and families affected by AIDS, according to Michael Christensen. Christensen is director of Golden Gate Compassionate Ministries, an urban mission project in San Francisco that is sponsored by the Northern California District Church of the Nazarene.

The new childcare program is a service of Bridge, a branch of Golden Gate Ministries that serves persons with AIDS and their families.

Launched with a \$10,000 grant from Nazarene Compassionate Ministries, the new program will involve matching families in need with volunteers trained to care for medically fragile children. Currently, seven volunteers are available to offer up to four hours a week of childcare in the home, giving parents a break.

This is one of the first programs of its kind in the nation, according to Christensen.

The number of babies and young children with AIDS in the U.S.A. is



Eight-year-old Joey Benko, one of 1,500 children with AIDS, is joined by Michael Christensen for a visit to the children's research center.

Golden Gate Ministries has been instrumental in providing secure housing and other services for Joey and his family.

now estimated at 1,500. This figure may exceed 20,000 by 1991. By that time, it is estimated that 1 in 10 hospital beds will be filled by a child with AIDS. —NN

CHURCH ANNOUNCEMENTS

Overland Missouri

Pastor Dave Ringhiser invites all former pastors, associates, members, and friends of the Overland, Mo., Church of the Nazarene to attend the 50th anniversary celebration set for August 11-13, 1989.

Special speaker: V. H. Lewis. Singers: Mike, Dennise, Mark, and Jacque Cork. The church telephone number is 314-427-8059.

Terrell, Tex., First Church will celebrate their 50th Anniversary August

5-6, 1989. A fellowship time is scheduled for Saturday evening. Dr. Paul Garrett, former district superintendent, will be the featured speaker in the Sunday morning worship hour and the 2 P.M. service. A "family lunch" is planned for the noon meal. All former pastors, members, and friends are invited to attend or send greetings or a family photo to be included in a scrapbook. For further information contact Rev. Dave Bucher, 1104 Griffith, Terrell, TX 75160 (214-563-8048).

DR. RON and EVELYN GRAY,* Trinidad (CNTC), Furlough address: 3149 Goodwin Dr, Nashville, TN 37217

REV. CHRISTOPHER and SUSAN GRUBE, Holy Land, Furlough address: 1333 N. Elizabeth, Ferguson, MO 63135

REV. DAVID and BEVERLY GRUVER, Paraguay, Field address: Casilla 2200, Asuncion, Paraguay

MISS ROSE HANDLOSER, South Africa (ACC), Field address: P.O. Box 214, Florida 1710, Republic of South Africa

REV. GERALD and GAYLE HAYSE, Kenya, Field address: P.O. Box 20025, Nairobi, Kenya, East Africa

REV. TED and MIMA HUGHES, SAM Regional Office, Field address: Casilla 4964, Sucursal 11CCI, Quito, Ecuador

DR. GLENN and PEGGY KELL, Zambia, Field address: P.O. Box 31766, Lusaka, Zambia

MR. BOB and SHERRI KELLER, Ivory Coast, Furlough address: RR 4, Box 15, Fairfield, IA 52556

MRS. BILLIE JEAN MELTON,* Japan, Furlough address: 50 W. Elm Ave., Quincy, MA 02170

REV. TIM and MARY MERCER, Korea, Field address: 223-30 Ojung Dong, Taejon 300-210, Korea

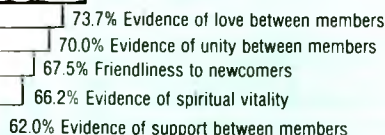
DR. ROBERT and ELIZABETH MERKI, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

MR. BEN and JANELL MOORE,* Philippines, Field address: P.O. Box 170, Greenhills 1502, Metro Manila, Republic of the Philippines

NAZARENE SNAPSHOT



Top 5 Influences on Nazarenes Choosing a Church



Provided by ANSR (Association of Nazarene Sociologists of Religion)
Percentages are of the number responding to the item as being very important.
Source: Growth Research Center

REV. EARL and NORMA MORGAN,
Holy Land, Furlough address: c/o Olivet Nazarene University, Box 155,
Kankakee, IL 60901-0592

MISS LINDA MOWERY,* South Africa
(ACC), P.O. Box 21847, Helderkruijn
1733, Republic of South Africa

DR. MICHAEL AND SANDRA NEELY,*
Swaziland, Field address: P.O. Box 14,
Manzini, Swaziland

MISS JUANITA PATE, South Africa (ASF
North), Field address: P.O. Box 75, Kla-
serie 1381, Republic of South Africa

REV. STEVE AND SHEILA PETTIS, Portu-
gal, Furlough address: 1279 San
Moritz Dr., San Jose, CA 95732

REV. BRENT AND CYNTHIA POE,* Pa-
pua New Guinea, Field address: P.O.
Box 1 376, Mt. Hagen, WHP, Papua
New Guinea

REV. HAROLD AND EMILY RAY, MAC
Regional Office, Field address: Apartado
1011-A, 01909 Guatemala, Gua-
temala, C.A.

REV. DWIGHT and CAROLYN RICH, Ec-
uador, Field address: Casilla 5027,
Sucursal 11CCI, Quito, Ecuador

MISS MARYLOU RIGGLE, Costa Rica,
Field address: SENDAS, Apartado Postal
3977-1000, San Jose, Costa
Rica

REV. CHRISTIAN and MARGIT SAR-
MIENTO, Ecuador, Field address:
Casilla 5027, Sucursal 11CCI, Quito,
Ecuador

DR. RUTH SAXON, Trinidad (CNTC),
Field address: P.O. Box 3781, Can-
taro, Santa Cruz, Trinidad, West Indies

REV. BYRON and LEANNA SCHOR-
TINGHOUSE, New Zealand, Field ad-
dress: 30 Riverhills Avenue, Pa-
kuranga, Auckland, New Zealand

REV. WILLIAM and REBECCA SEL-
VIDGE, Hong Kong, Field address: 1
Sugar Street 20/Floor, Causeway Bay
Commercial Bldg., Causeway Bay,
Hong Kong

MISS JANIE SENLAR, South Africa
(ASF North), Field address: P.O. Box
75, Klaserie 1381, Republic of South
Africa

REV. KEITH and GENEVA SILVERNAIL,*
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Box 3781, Cantaro, Santa Cruz, Tri-
nidad, West Indies

REV. DUANE AND LINDA SRADER,
Portugal, Field address: Run Castilho
209 5-E, 1000 Lisbon, Portugal

REV. STANLEY and NORMA STOREY,
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dress: 5620 W. Harter Ave., Visalia, CA
93277

REV. JUAN and NOEMI VAZQUEZ-PLA,
Caribbean Regional Office, Field ad-
dress: 11410 N. Kendall Dr., Suite 107,
Miami, FL 33176

MR. RANDY and ALICIA VORCE,* MAC
Regional Office, Field address:
SENDAS, Apartado Postal
3977-1000 San Jose, Costa Rica

REV. BRIAN and JOAN WILSON, Co-
lombia, Furlough address: 12815 S.
Gregory St., Blue Island, IL 60406
(312-385-0984)

REV. MARIO and ANA MARIA ZANI,
MAC Regional Office, Field address:
Apartado 820-A, 01909 Guatemala,
Guatemala, C.A.

REV. MARVIN AND PATTI THRASHER,*
Papua New Guinea, Field address:
P.O. Box 456, Mt. Hagen, WHP, Papua
New Guinea

*Specialized Assignment Personnel

NEWS OF RELIGION

Americans Maintain Individualistic Approach to Religion

Three out of four Americans believe that one can be a good Christian or Jew and not attend religious services. That's the finding of a recent survey taken by Princeton Religion Research Center.

According to the poll, this proportion has changed little during the past three decades.

Such a report should be a problem for evangelicals who consider active participation in a worshipping community as vital to a strong faith.

Most of those who say attendance is unnecessary are college graduates, Catholics, residents of the West Coast, or persons who are unchurched.

The question asked was: "Do you think a person can be a good Christian or Jew if he or she doesn't attend church or synagogue?"

The trend is as follows:

Good Christian or Jew If Do Not Attend Services?

<i>Year</i>	<i>Yes</i>	<i>No</i>	<i>No Opinion</i>
	%	%	%
1988	76	20	4
1978	78	17	5
1957	78	17	5

—NN

Mainline Churches Decline— Evangelical Churches Grow

Time magazine reports a drastic decline in membership in mainline Protestant denominations during the past 20 years while conservative evangelical denominations, including the Church of the Nazarene, have continued to grow.

The article, which mentions large crowds at Pasadena First Church of the Nazarene, features an accompanying photo of Nazarenes worshipping there.

The article says that traditional mainline denominations have seen a combined membership loss of 5.2 million during the past two decades—a period that saw a population increase in the U.S.A. of 47 million.

On the other hand, growth continues among black Protestant groups, Roman Catholics, and conservative evangelical churches.

Some of the reasons for decline cited in the piece include a failure of mainline denominations to market or to be involved in outreach. It also says members have been alienated as a result of denominational preoccupation with political and social issues.

Richard Mouw of Fuller Theological Seminary in California, says mainline churches dropped the ball when they stopped emphasizing the issues that really matter, such as: "Who am I as a human being before God? How can I face my own death? How can I be forgiven for my very real sins?"

—NN

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COLLINSVILLE, OKLA., CHURCH OF THE NAZARENE dedicated their new sanctuary April 30, 1989. General Superintendent John A. Knight and District Superintendent Jack Stone participated in the service.

Kim Smith has been pastor of the church since 1985.

The new building covers 8,000 square feet and has a sanctuary that seats 350. Indebtedness on the new structure is \$347,521.

Moving Ministers

CHARLES AH SING from student, NTS, Kansas City, to pastor, Monterey Park (Calif.) Trinity
DAVID W. BOWSER from Westminster, Md., to Lansdale, Pa.
EDGAR S. CAMPBELL from Mason City, Iowa, to Bonner Springs, Kans.
GARY A. DAVEY from associate, Bridgeton, N.J., to pastor, Springfield (Ill.) Southside

LOREN R. EDWARDS from Ithaca, N.Y., to Olean, N.Y.
LEE R. ELZEY from evangelism to pastor, Boswell, Okla.
RANDALL E. GORDON from Udall, Kans., to Arkansas City, Kans.
DAVID F. HALL from Washington Court House, Ohio, to Hillsboro, Ohio
H. FRED HALL to Shenandoah, Iowa
DOUGLAS S. HARDY from pastor, Berkeley (Calif.) Bresee Center, to education, ENC, Wollaston, Mass.

WILLIAM R. HESS to Carlisle, Pa.
 ROBERT L. HIGHLY from Cincinnati (Ohio) Fairfax to Washington Court House, Ohio
 JAMES L. JOHNSON from associate, Chattanooga (Tenn.) First, to world missions
 STEVEN MARK JONES from student, NTS, Kansas City, to pastor, Cleo Springs, Okla.
 STEVEN R. KOOISTRA from Olean, N.Y., to Kansas City (Mo.), NPH
 KENNETH S. LIGHTCAP from associate, Fairview Village (Pa.), to pastor, West Chester (Pa.) First
 J. JAMES TURNOCK from pastor, Frostburg, Md., to evangelism
 PHILIP E. WHITBECK from pastor, Okanogan Valley, Wash., to associate, Sacramento (Calif.) Liberty Towers

VITAL STATISTICS

Deaths

LIVELY CRAWFORD, 67, died March 20. Services were held at Northridge, Calif. Community Church of the Nazarene.

Crawford graduated from Nazarene Theological Seminary and pastored for several years. He had served as a public school teacher for troubled youth during the last 20 years.

Survivors include his wife, Maxine; sons, George and Bob; and daughter, Kathy.

FLORA M. (HUNTON) HALL died May 6 in Plant City, Fla., after a long illness. Mrs. Hall served in the ministry with her late husband, former district superintendent, James E. Hunton, until his death in 1983; and then with husband, Hadley Hall, until she became ill.

She is survived by her husband, Hadley Hall; a son, Jay E. Hunton; two granddaughters; and one great-grandson.

ROBERT JAMES STILWELL, 68, died February 24.

Stilwell retired from McClellan AFB in 1979 and later worked as an FBI fingerprint specialist and as a Radioactive Calibration Technician with Rockwell International. He was a cryptographer technician during World War II and developed many of the radio codes used during the war. He was also a charter member of the Nazarene Amateur Radio Fellowship.

Stilwell is survived by his wife, Jessie; daughters, Carol Ann Taylor, Lyn Shack, Leslie Castleberry; son, Robert, Jr.; niece, Diane Howard; and foster daughter, Nina Ellis. Other survivors include his mother, Marie Stilwell; sister, Virginia Shield; brother, Richard; and seven grandchildren.

HAROLD ERNEST ALEXANDER, 89, died March 22 in Ottawa, Ontario, Canada. Survivors include his wife, Gertrude; sons, Glen and Douglas; and daughter, Phyllis (Mrs. Roland) Sanford.

HERMAN CLYDE CHILDRESS, 45, died April 21. He is survived by his mother, Corene Emmert Childress; sister, Karon Norris; one niece and one nephew.

CHARLES W. GRAYBEAL, 63, died April 8, in Lewisville, Pa. He is survived by his wife, Jennie; daughter, B. J. Hunter; sons, Robert, John, Roger, and Mark; four grandchildren; two great-grandchildren; two brothers and four sisters.

DORIS DICKERMAN HART, 55, died April 27, in Tulsa, Okla. She is survived by her husband, John; sons, Stan and Forest; daughter, Cherokee Alexander; three grandchildren; brother, Alvis Dickerman; and her stepmother, Mrs. Ethel Dickerman.

HAROLD W. HAVILAND, 63, died March 29, in Littleton, Colo. He is survived by his wife, Gay; daughters, Sharon Douglass and Shelly Deile; sons, Richard and Douglas. Other survivors include his brothers, Paul, Leon, Donald, Vernon, and Clarence.

RAMSEY HAYES, 84, died April 4, in Tuscaloosa, Ala. He is survived by his wife, Aileen Moody Hayes; daughters, Martha Ann (Mrs. Walter) Attig, Jane (Mrs. Bill) Nix, Myra Sue (Mrs. James) Van Hook; 10 grandchildren; 9 great grandchildren; and 2 sisters.

ANDREW W. ORR, 79, died on March 29 in Lancaster, Tex. Survivors include his wife, Edva, and daughter, Helen (Mrs. Gary) Frazier.

CLYDE E. TAVES, 61, died April 8 in Rego Park, N.Y. Taves is survived by his stepmother, Bertha Taves; brothers, Marvin and Gordon; and sister, Ivori Slaton.

Births

to MICHAEL AND GINGER (HINDS) FLUHARTY, Clinton, Md., a boy, Michael Robert, Jr., April 2

to RICK AND ANITA HARMON, Weymouth, Mass., a girl, Melissa Ann, March 15

to RODNEY AND JOY (NUESLEIN) HOMAN, Hollywood, Md., a boy, Rodney Michael, Jr., March 31

to RANDY AND CRYSTAL (BERGMAN) JACOBS, Grand Rapids, Mich., a boy, Daniel Joshua, April 4

to CHARLES AND CHRISTENE (MCKINNEY) KEEFE, a girl, Emily, April 4
 to GLENN AND DIANE (PARKER) MARTIN, Oklahoma City, Okla., a girl, Jessica Diane, April 28

to MEL AND KAREN (LANG-WORTHY) PIERCE, Arlington, Tex., a girl, Mallory Lynn, March 30

to CHUCK AND DENISE RENÉ (HOAGLAND) STEPHENSON, Bethany, Okla., a boy, Morgan Theron, March 1

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131

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EMERITUS: Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 12203 W. 99th Terr., Lenexa, KS 66215

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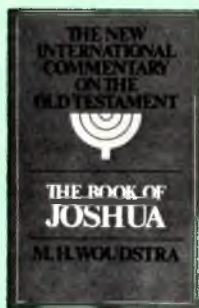
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LOOKING BACK

In the *Herald of Holiness*:

50 Years Ago

Dr. Charles Brown, dean emeritus of the Divinity School, Yale University, makes this statement in "The Gospel for Main Street": "There are books and plays, moving pictures and types of loose talk which belong in the garbage barrel, and the sooner decent society puts them into the garbage barrel the better it will be for decent society." A quarantine is surely needed for diseased books. —*May Genevieve McGee*

The goal of every department and every method of our great Zion must ever be the salvation of those for whom the Savior died. The best methods and the most highly trained leadership are none too good to lay at the Master's feet. —*Orval J. Nease*

40 Years Ago

The first and fundamental task of a Christian teacher is to make the truth of the Word of God clear to others . . . also to secure action on the truth that is taught. Many individuals know the truth, but do not follow the truth. . . . The teacher must use every means possible to insure right action by the pupils, and then leave the ultimate results to the Holy Spirit. —*Erwin G. Benson*

The *Herald* reported this question asked of Dr. Albert Schweitzer on his "recent" trip to America.

Q. "Why did you give up a brilliant and promising career as a musician and theologian in Europe to become a missionary in Africa?"

A. "I did not renounce a thing. I have been privileged to do good. When a man has such a rich opportunity to help others, he has not denied himself a thing." —*cited by Delbert R. Gish*

30 Years Ago

The strength of the Christian Church during controversy often lies in her "sanctified gumption." She may be mistaken in her judgments at times, but when her moral sense grows dim she is jaded and will soon become decadent. . . . There is a moral and historical amnesia abroad in our world today. We think we see signs of this sickness in our own church. . . . Hear the words of a Russian novelist. . . . "This is above all, don't lie to yourself." —*General Superintendent Samuel Young*

20 Years Ago

Happiness can never be a worthy goal of life, for it is a bubble that, once caught, bursts. Rather, happiness is a by-product of living for someone, for some task, or for a purposeful suffering that takes one beyond himself. —*Chester Galloway*

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NAZARENE ROOTS

The Camp Meeting Tradition

Writing in 1806 to a British colleague, Bishop Francis Asbury, founder of American Methodism, described a camp meeting in Sussex, Del., and reported the "1165 were converted . . . [and] 606 sanctified." This early linkage of entire sanctification with an emerging camp meeting tradition demonstrates how closely the structures of early American Methodism fostered the core experiences of Wesleyan-holiness spirituality.

After the first phase of the holiness revival led by Phoebe Palmer (see "Roots," May 15), leaders of the holiness movement's second phase linked the promotion of Wesleyan-holiness doctrine and life even closer to the camp meeting tradition. Following the Civil War, a circle of Northern Methodist ministers led by John S. Inskip and John A. Wood called for a mass camp meeting that met at Vineland, N.J., from July 17-26, 1867. Attended by many thousands, this event included an address by Bishop Matthew

evangelism associated with Charles Finney and Dwight L. Moody, yet it combined elements of both revival traditions.

Fostered by the National Camp Meeting Association, the spread of the holiness movement and late 19th-century camp meetings were virtually synonymous. State, county, and local holiness associations purchased camp meeting grounds for annual gatherings. A new class of professional revivalists emerged, and the musical tradition of the holiness movement and churches was indelibly affected. The diffusion of the holiness camp meeting throughout the North, South, and West became a key factor in shaping the practices and attitudes of the first Nazarenes. General Superintendent H. F. Reynolds emerged out of New England camp



John S. Inskip



THE FRONTIER CAMP MEETING

Simpson, leader of the Methodist Episcopal church. The success of the Vineland camp meeting altered the tone and character of the holiness movement by propelling new leadership to its fore, leading to a permanent organization known as the National Camp Meeting Association for the Promotion of Holiness (which has evolved into the present-day Christian Holiness Association), and linking the holiness movement more closely to mass revivalism. The postwar holiness camp meeting was neither the frontier camp meeting of Asbury's day nor the urban

meetings; E. C. DeJernet and C. B. Jernigan out of the Southern camp meetings; from camp meetings in the Midwest and Far West arose H. D. Brown, appointed by Bresee as the first Nazarene district superintendent. C. W. Ruth, J. G. Morrison, L. Milton Williams, Bud Robinson, and many others became popular camp meeting preachers.

Stan Ingersol
Denominational Archivist

Sources: Francis Asbury, *Letters and Journals*, 3:349-51; M. E. Dieter, *The Holiness Revival of the Nineteenth Century*, 96-118; McDonald and Seattles, *Life of Rev. John S. Inskip*; *Herald of Holiness* (July 31, 1929): 2-7.

THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Was Jesus Really Rude?

I winced when our preacher said that Jesus called a woman and her daughter "dogs." But in rereading Mark 7:24-30 and Matthew 15:21-28, it does appear that Jesus was downright insulting to the Syro-Phoenician woman when He said, "It is not fair to take the children's bread and throw it to the dogs" (Matthew 15:26, RSV). "Dogs like you" is implied. Am I missing something? It's hard for me to imagine Jesus treating anyone like that.

We do not have a full description of the event, so there are some things we do not know about it. For example, we do not, from the mere written record, know the tone or inflection in Jesus' voice. Could even these harsh sounding words have been said kindly?

Some believe that your question is at least partially answered by recognizing that Jesus' words were aimed more at the disciples than at the pleading woman. That is to say, that Jesus was showing to His disciples how ridiculous one of their deep-seated prejudices really was. They were, predictably, infected with the notion that it was the Jews that God was out to save—not the Gentiles. It took a number of rigorous lessons to trounce this out of their heads. (See Acts 10:9-16; 11:1-9; and Galatians 2:11-14 to trace Peter's education on this matter.)

Jesus and the disciples had before them a woman in desperate need—her daughter was full of the devil. The woman also prayed fervently and persistently. Further, she exercised great faith. How stupid it would be to answer the prayer of

such a person by saying, "Sorry, you're the wrong nationality." Hopefully, the disciples got the point. We should too.

Notice that the point of this woman's grief was a daughter who was filled with the devil. Notice that, whatever Jesus' language, her faith was finally rewarded. This passage teaches us that when it comes to praying for our lost children it's always too soon to give up.

Pastor Refuses

What are your feelings about a Nazarene pastor who refuses to preach . . . on any of the "Special Rules" in the Manual? . . . Why does the church ordain such men?

Frankly, I have never met a pastor who "refused" to preach against many of the evils cited in our Special Rules. If I were to meet such a person, I suppose my *feeling* would be somewhat less than exuberant.

I don't know why a pastor would "refuse" to preach against the things opposed in our Special Rules. I do know that at least two things make it quite difficult for a pastor to preach on the Special Rules (or any other topic):

- (1) some harsh-spirited person or clique in the church that demands that he or she do it, or
- (2) a situation in which too much is already being said about the "rules" by pinched-souled legalists.

Either of these could handcuff a preacher. If he or she were to preach on the rules in such situations, it just might look as if the pastor were taking sides with a crew of mean-spirited critics. Check your own

spirit against the Sermon on the Mount and 1 Corinthians 13. Then, pray for your pastor.

How Long Should Education Continue?

During the last year, our pastor was away from our church on two different weeks. He was involved in what he called "continuing education." While he was away on one of these trips, one of our members died. He barely made it back in time for the funeral. My question is, if a pastor already has a college and seminary education, why should he be going off to continuing education events?

Every pastor I know carries in his or her heart a dread of being away when tragedy strikes a parishioner. I'm glad your pastor made it back for the funeral.

A person does learn a lot in college and seminary. What she or he learns will indeed be valuable throughout the years of a long career. Nevertheless, all the professions recognize the need for continuing education. I have observed that continuing education events can revolutionize a pastor's ministry. Recognizing the value of them, our colleges and seminary and our denomination offer continuing education opportunities every year.

Given the importance of the "cure of souls" (pastoral work), both for this life and the next, it must be obvious that it is at least as important for a pastor to keep up in his profession as it is for a brain surgeon to do so. As one Alan of the Isles said several hundred years ago, "Ignorance is the frog in the mouth of the prophet." And we would not want that, would we?

For decades, the feature called "The Answer Corner" was called "The Question Box." I have revived the old name, not because I am old-fashioned but because I feel more comfortable addressing "questions" than I do in claiming to present "answers." The views expressed in the responses in

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

More About New Covenant Life

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*).

Last month we talked about the way God made and kept faith with His covenant (not contract) promises to His people. All through their history, He was faithful—and it seems they hardly ever were. In His grace He called Abraham to be the father of His chosen folk. He took them “by the hand to bring them out of the land of Egypt” (*Jeremiah 31:32, RSV*) and, at Sinai, bound himself to them in covenant love.

He even made a new promise to preserve the house of David. Yet, in spite of sustained love and patience, without regard for gracious judgments and deliverances, Israel broke covenant faithfulness with God.

For all His goodness, they trampled the poor and needy (*Amos 5:11*), they “left their God to play the harlot” (*Hosea 4:12, RSV*). When God invited them to amend their ways and their doings and come back home, they replied, “We will follow our own plans, and will every one act according to the stubbornness of his evil heart” (*Jeremiah 18:12, RSV*).

Finally, with covenant broken and hope gone, they found themselves dispossessed and in exile—without king, without temple, and without land. Right there, God said, “I will make a new covenant” (*Jeremiah 31:31, RSV*).

And then, in the fullness of time, God kept that promise and did the best thing He ever did—He sent Jesus

to save us! Remember what He said on the night He was betrayed? “This cup is the new covenant in my blood” (*1 Corinthians 11:25, RSV*). The new covenant, promised through Jeremiah, has come to fulfillment in Jesus our Lord. The astounding declaration is that we “who once were estranged and hostile in mind, doing evil deeds” have now been “reconciled in his body of flesh by his death” (*Colossians 1:22, RSV*) and been made partakers and ministers of this promised new covenant!

“It isn’t that the Holy Spirit now helps us do what the old covenant people had to do in their own strength.”

Sisters and brothers, it means something to participate in a new covenant like this. It conjures up a whole new way of looking at the world. New covenant perspectives are not the perspectives of the world. In fact, they are antagonistic to the world’s way of thinking and subversive to the world’s way of functioning.

Paul says, for instance, that our life in this new covenant is not inaugurated by our energies, it is not our enterprise—it is God’s doing! What a radical reversal of the world’s point of view. It takes the center of gravity away from ourselves and puts it in

God. He is the One who takes the initiative, comes to us in Jesus, and offers us new and intimate relationship with himself.

We are invited to release our autonomy and let God be the Lord and Giver of life. Our world doesn’t think like that—nor do we. It flies full in the face of all cultural and social expectation. We are the planners, the doers, the achievers who would define competency in terms of proficiency. Paul defines it in terms of God’s gift of himself for our adequacy (see *2 Corinthians 3:5, NASB*).

This repudiation of our ordinary mode of self-dependence is the very thing—the *only* thing that will free us from old self-centered and contractual ways of thinking. We have lived long enough and tried hard enough and failed often enough to know that, if the new covenant is going to do anything more for us than the old covenant did for them, God must make the difference! And, thank God, He does!

Paul can, therefore, affirm that our life in the new covenant is not a matter of keeping the law and observing the externals, not life in a written code—it is new life in the Spirit (*2 Corinthians 3:6*). It isn’t that the Holy Spirit now helps us do what old covenant people had to do in their own strength. The Spirit doesn’t help us perform old covenant requirements; He sets us free from the whole system. He writes His laws on our hearts—hearts that, before, had been deeply etched by deceit and desperate corruption (*Jeremiah 17:9*). In fact, He puts a new spirit within us. In Ezekiel’s terms, we get a heart transplant! (*Ezekiel 11:19*).

Have you ever talked about the



"If us new covenant folk could ever start relating to each other the way the new covenant God relates to us—it could mess up our whole system! And wouldn't it be wonderful?"

Christian life to someone who responded, "Oh, but I just couldn't live it!" Our temptation is to react, "Oh, yes, you can. Strive to do your best, and Jesus will help you live it." That just adds new covenant help to old covenant demands.

New covenant grace turns the whole thing upside down and takes our life with God out of the realm of self-effort to keep rules and laws and puts us into the realm of grace where we are given a dynamic personal relationship with the Holy Spirit who gives us a heart to obey (Ezekiel 11:19-20).

The new covenant, then, is not one of condemnation, but of righteousness (2 Corinthians 3:9). At the point where we fail, right at the place where we should be judged, instead of facing condemnation, we receive forgiveness and the restoration of right relationship (Romans 3:21-26). What a wondrous—and what a scary thing!

Actually, when God thought up the new covenant, He thought up something that would mess up our whole way of doing relationships and conducting life. Our willful failure and sin had left us without the strength or ability to get life right. Our alienation and rebellion had messed up all our precious relationships and left us unable to get them fixed. Our selfishness and insecurities had rendered us helpless to get in or get hold or get up or out—or anything. And right there, God said, "I have an idea. I will do a new thing, something unexpected and creative: I'll just forgive them, and wash away the whole sinful, sordid mess in the healing, cleansing waters of grace!" Those are the best words we could ever hear in all our lives! "At the

end of broken dreams, He's the open door."

You know, if us new covenant folk could ever start relating to each other the way the new covenant God relates to us—it could mess up our whole system! And wouldn't it be wonderful?

Best of all, the splendor, the glory, the shining of our new covenant life never fades (2 Corinthians 3:11). It shines with increasing radiance, reflecting the glory of the Lord (v. 18). I'm sure it is partly my age, but I wish things wouldn't deteriorate. Seems like everything runs down. I want us to get our house fixed up just the way we like it—and want it to stay that way.

"Right at the place where we should be judged . . . we receive forgiveness . . . what a scary thing!"

I have an old banjo ukulele that hung in a frame on the white wall of our family room. Been there for years. But we needed to put a dresser there, and made the mistake of taking the banjo frame off the wall—in the daylight! Don't ever do it. If you must, do it in the dark. Otherwise, you could end up painting the whole house! I want to get my car tuned and lubed and washed, and I want it to stay that way. For that matter, wouldn't it be great if we could get our children raised up right—and they would stay

that way? I really wish I could get my old body fixed up—and have it stay that way!

Trouble is, *nothing* stays that way. Everything finally loses its shine. Everything wears out, runs down, rubs thin, bends over, and breaks down. No, not everything. Because God, who makes covenant promises and keeps them, is the God who sustains commitment through all the passing years. The covenant never fades because God's faithfulness never fails. When you live in the security of sustained commitment, there is time to grow, time to work things out. Can we say that there is even time to fail—and begin again? Thank God, we can, because new covenant life is lived in sustained commitment and in sustaining grace. So, there is time to behold "the glory of the Lord" and be "changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Corinthians 3:18, RSV).

I want to write about these things, because I believe that some of us are living contractually and not covenantally before God. We've made our promises, vowed our vows, tried to please God, keep the contract, and be victorious. But, instead, we have failed. Perhaps we have tried again, harder, and yet again. We've broken contract with God and think we've lost it. But, we don't live under contract, we live in new covenant relationship with our God, whose steadfast love endures forever.

Right at the place of our sinful failures, He takes initiative, liberates us from bondage to external conformities, offers us full, free forgiveness, and pledges unfailing loyalty, undying love!

Ministry Matters, Not Status



In one of my pastorates was a woman who was greatly concerned about status and office in the church. She was almost desperately eager for recognition and power. Her spiritual life was constantly threatened by her ambition to manipulate the life and work of the church.

At her request, I accompanied her one day to the home of a friend who lay dying with cancer. The two women had worked together for several years at a citrus packing house.

The cancer victim and her husband, who were in their 50s, had no children. They had lived for one another in modest, comfortable circumstances. Both were hardworking people; he a painter, she an orange packer. Christ and the church had formed no part of their lives. They had been concerned only for the things of time and sense.

Now she was in the strong, cruel grip of terminal cancer. She was confined to bed, her pain reduced as much as possible by sedatives, but the sedation of her body was not matched by peace of heart. At her bedside an anguished husband kept silent vigil, as his only earthly treasure was slowly being pulled from his grasp.

On that first visit I discovered their total ignorance of the gospel. There was consciousness of sin, frankly acknowledged, but no awareness of pardon. From the Word of God I read to that troubled couple, "Christ died for our sins. . . . If we confess our sins, he is faithful and just to forgive us our sins. . . . Believe on the Lord Jesus Christ and you shall be saved. . . . For by grace are you saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. . . ."

Having talked to them about the Lord, I talked to the Lord about them.

They thanked me for coming and urged me to return.

As we drove away, I said to the woman from our church, "Suffering people like the Douglasses are why Christ came and why the church is. If you will give yourself in ministry to people like them, you will be happier by far than any position in the church can make you."

The unfortunate woman never found release from her pride and ambition until her own death approached. Like many miserable church members, she could not accept the servant-mission of Jesus Christ.

Day after day, I made my way to the Douglas home, always finding there a warm welcome. Standing at her bedside, with her husband beside me, I read scriptures to those eager listeners and prayed with those quiet sufferers. And I answered her questions, for she had no illusions about her condition, and she was anxious to grasp whatever help and hope were offered. Her understanding increased even as her strength declined. God, in His infinite mercy, was patiently making himself known to her.

And so, inexorably, the afternoon came when, as I prayed for her, she added her feeble voice in prayer to mine. When we reached our amens, she said, "I believe, Pastor! I really believe that God accepts and forgives me. I have peace."

Her hope increased as her faith grew. From the Bible I shared the message of eternal life, of resurrection, and of heaven. As her few remaining days on earth ticked by, her anticipation of "the city which has foundations, whose builder and maker is God," stripped death of its power to terrify. Even as I rejoiced in hope with her, however, I ached for a lonely man, not yet come

to faith, who could not keep the pain from his eyes as he watched the links of living being broken one by one.

The telephone rang one morning and I was told that Mrs. Douglas was dead. I hurried to the trim yellow house. The living room was filled with friends and neighbors, but Mr. Douglas was not among them. Someone said, "Preacher, Mr. Douglas is in the backyard."

Standing there alone, he seemed pitifully dwarfed by the large yard—shrunk by anguish. I stood beside him and for quite a while I could say nothing. I just put my arm around him and wept with him. In fact, he found his voice first.

"Preacher, she left a message for you. She said, 'Dee, tell the little Nazarene pastor that I have peace. The Lord saves me and He's with me.'"

I conducted her funeral service and tried as best I could to comfort the disconsolate husband.

He began to attend our services, and soon he turned to Christ. For some time he was faithful and active, but a misunderstanding arose and he drifted away, offended at some of the people. I hope that he found another church family somewhere who helped him "grow in grace and in the knowledge of Jesus Christ."

How many are out there like the Douglasses, alienated from God and ignorant of the gospel, living and dying in their sins? I don't know, but of this I am sure—reaching them for Christ is vastly more important than holding offices, bearing titles, and tinkering with the machinery of the church. The sinner cannot find peace without Christ, and the believer cannot retain peace without helping others come to know the Savior.

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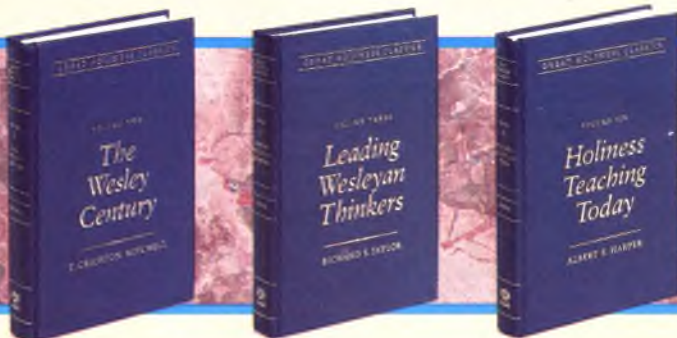
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