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Wesley D. Tracy (Editor)
Nazarene Publishing House

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Herald of Holiness

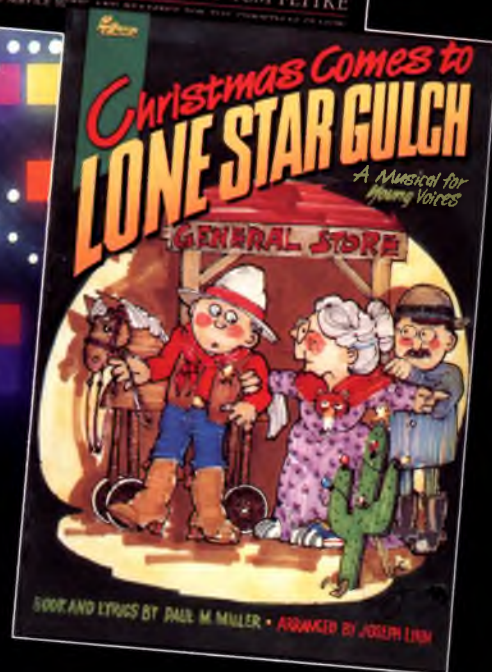
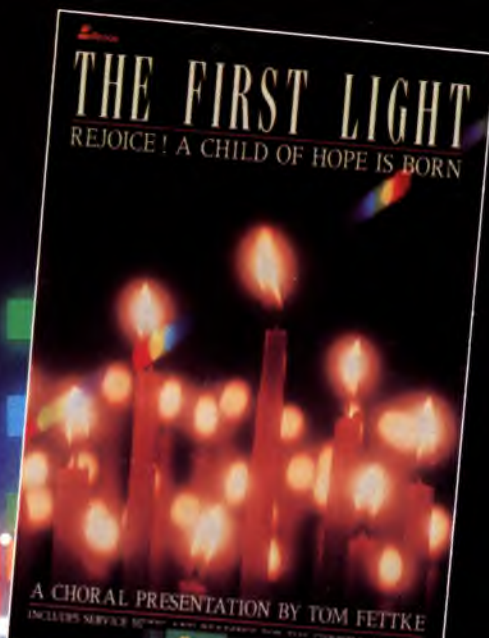
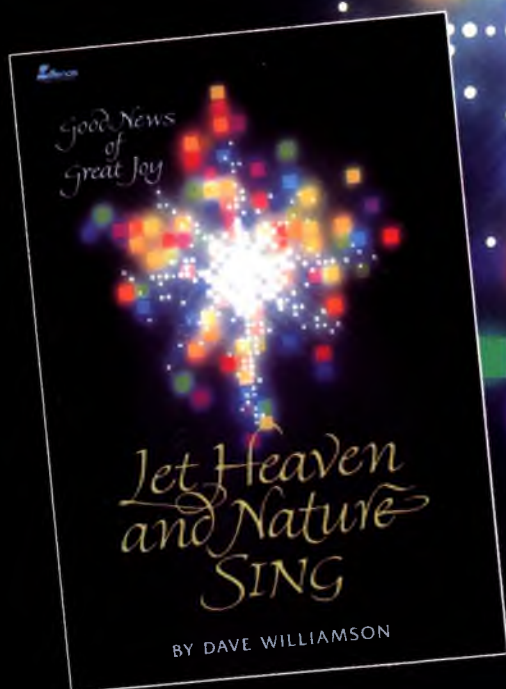
BY JULIE GAYLORD
OLIVE STREET CHURCH
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JULIE GAYLORD—TELEVISION AND HOLY LIVING
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10 COMMANDMENTS FOR TV LATCHKEY LOVE

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Herald of Holiness

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FEATURE ARTICLES

Volume 78, Number 16
OCTOBER 1989

6

**Life on
the Boundary
with Lois Smith**
ALBERT TRUESDALE



16

**Julie Gaylord
Talks About
Television and
the Christian Life**
WESLEY TRACY



21

**Television and
the Disappearance
of Childhood**
LILLITH HOFSTEDDER

22

**She's Married,
with Children**
BONNIE PERRY

23

**A Preacher
Who Is Making
a Difference**
MARK GRAHAM

24

**Ten
Commandments
for Television**
TIM WHITE



27

Test Pattern

29

Latchkey Love
MARK GRAHAM



CONTINUING COLUMNS

8 **In a Woman's Voice**
REBECCA LAIRD

10 **Into the Word**
REUBEN WELCH

12 **When You Pray**
E. DEE FREEBORN

13 **General
Superintendent's
Viewpoint**
JOHN A. KNIGHT

14 **Family Matters**
DOROTHY TARRANT

45 **Rhythms of the Spirit**
MORRIS A. WEIGELT

46 **Observer at Large**
WILLIAM E. MCCUMBER

DEPARTMENTS

2 **Editor's Choice**
WESLEY TRACY

4 **The Readers Write**

34 **News**
MARK GRAHAM

41 **The Question Box**

44 **Nazarene Roots**
STAN INGERSOL

48 **Late News**
MARK GRAHAM

THINK ON THESE THINGS

A Second Look at Seven Myths About Television

Unless you have been a hermit in the Sonora Desert, a recluse in the north woods, or in a coma for the last couple of decades, you know that our culture is dominated by a household appliance. The microwave oven? Maybe the ceiling fan? Or the Ginsu knives? No, the appliance that bestrides us like a linebacker on a Shetland pony is the television set.

At this time of year the masters of domination (the TV networks) march a new parade of shimmering amusements through our family rooms. The fall TV season is on. No effort or promotional gimmick will be spared in this dash for cash, sales, and ratings. Perhaps this season of the year is the appropriate time for Christians to submit television and the other electronic media to a critical cross-examination. Every recent study of television programming that I know of has revealed that most of what flickers into our homes via the TV set is anti-Christian or sub-Christian.

The television industry seems to be protected by several foggy myths. It's time our unexamined assumptions about the television industry were analyzed. As St. Paul once said, "Think on these things."

1. I watch a lot of television, but it doesn't really have any effect on me.

Our Wesleyan-Arminian faith tradition is right when it declares that human beings are not passive lumps on which the environment acts. In fact, we know that through free grace, free agency, the work of the Spirit and the image of God in human hearts, persons not only rise above environment but also act on environment to change it. On the other hand, we know that none of us is impervious to environment.

Christian teachers have always known that the company you keep affects your own character. What

does that say about the collection of thieves, swindlers, rapists, murderers, crooked cops, strippers, prostitutes, pimps, adulterers, and sellers of Veg-a-matics that the television industry tries to turn loose in your house every day of the year?

**Finally, brethren,
whatsoever things
are true, . . .
honest, . . . just, . . .
pure, . . . lovely,
whatsoever things
are of good report;
. . . THINK ON
THESE THINGS.**

Philippians 4:8

Both adults and children who watch TV a lot run the high risk that television's language, mannerisms, thought processes, assumptions, and values will grow like a fungus in the dark basement of their souls. Robert M. Liebert, professor of psychology at the State University of New York, writing about the effect of television's implicit messages on children, says that children "accumulate" and internalize television's values "almost like an adding machine." Rose K. Goldsen, professor of sociology at Cornell University, says that the influence of television "bears an unpleasant resemblance to behavior modification on a mass scale." Ben Logan, editor of *Television Awareness Training*, speaks for just about all of us when he says, "My own identity and reality can never again be fully separated from the myths and facts of the television

universe." It is possible to watch video presentations that are enjoyable, interesting, and educational, which, for all that, eat away at your Christian values.

Robert C. Roberts in *The Strengths of a Christian* writes about the spiritual discipline of self-control. He notes that the Christian constantly faces evil that vies to "become a part of you." It is not the real you—yet. It tends to cling to you like barnacles on a ship—except that barnacles can be scraped off. However, "If you are not on your guard and active in self-control . . . that extraneous element which needs to be scraped away may indeed become a part of the real you."

Have the values of television penetrated your "self"? The next time you reach for the remote control, "think on these things."

2. The television industry operates in the public interest.

Television enterprises have been licensed to use the public airwaves for private profit. A television license is perhaps the nearest thing to a permit to print money. The profit motive dominates every minute of commercial television (and far too much religious programming). The television industry, therefore, operates in behalf of its owners and stockholders first of all, then in behalf of sponsors. The public interest never comes in better than a distant third.

The Federal Communication Act charges those using the public airwaves to be "public trustees," responsible to serve "the public interest, convenience, and necessity." It is then perfectly lawful for us to call the television industry to account. Are sex, violence, pornography, and blatant huckstering in the public interest? The Federal Communications Commission is supposed to regulate such matters. Its control, however, is mostly theoretical. Re-



newing of licenses is almost automatic. Failure to renew is so rare that each denial is a landmark case.

You cannot be assured that the television industry has your best interest at heart. It primarily regards you merely as a consumer whose wallet they want. "Think on these things."

3. Exposure to television violence not lead to actual violence.

Everyone whose common sense is functioning at all senses that the violence on television sometimes gets acted out in real life. Studies at the University of Utah, Pennsylvania University, the University of Manitoba, and the University of Wisconsin have connected TV violence with conduct. Copycat crimes have turned up again and again.

Still, television executives pound the table and bellow all red-faced and puffy that "You can't prove it!"

It would be interesting if the TV executives would use the same logic when they meet with sponsors. Imagine a network president telling a Budweiser executive, "Even though you have paid us millions for TV commercials, there is no real evidence that it has ever led to a single act of purchase."

Violence has become an American pleasure, probably because it has been linked with justice. In our televised stories, the audience feels cheated unless the bad guy is bombed by the "Equalizer," blasted by Dirty Harry, or at least gets his skull fractured by a rogue cop dish-ing out "real justice."

Roy M. Anker, writing in *Christianity Today*, notes that audiences "prefer to enjoy rather than reflect on . . . content." He suggests that plain, verbal description of what goes on in a film might dull our appetite for seeing it. Factual descriptions might include: "dismemberment, torture, evisceration, mutilation, slaughter, massacre, revenge, sadism, hurt, pain, rape, and death."

Anker observes that certain movies might not have been such box office successes if the gory details had been advertised. He cites these descriptions: "15 women slowly mutilated in graphic detail," "90 Vietnamese killed in delightfully different ways," "Monsters and people blended and microwaved."

A disturbing question is raised by Anker. "How long can we watch and relish the cruel leer on the tormentor's face without turning mean ourselves, just plain mean?"

America is said to be the most violent of the "advanced" countries. According to Donald Wildmon (*The Home Invaders*), America's rape rate has increased 700 percent since the 1930s, the last decade before TV. Our homicide rate is 10 times that of the Scandinavian countries. More people are murdered in Manhattan than in England, Ireland, and Scotland combined. Currently, crimes of violence are increasing at four or five times the rate of population growth. "Think on these things."

4. Protecting my own purity by turning off offensive programs is good enough.

Turning off offensive programs is good as far as it goes. The problem is that you have to live in the same community with those who did not turn it off.

The point is illustrated by a report from Donald Wildmon. A woman and her daughter were watching a television film, *Born Innocent*. Early in the program a horrible and bizarre sexual attack on a young girl was depicted. The mother immediately turned off the set. Had she pro-

Continued on page 28

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Wesley D. Tracy

MANAGING EDITOR

Mark Graham

ADMINISTRATIVE SECRETARY

Judith Perry

DIRECTOR

DIVISION OF COMMUNICATIONS

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GENERAL SUPERINTENDENTS

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THE READERS WRITE

Campus Impact

I wanted to congratulate you on your first issue of the "new" *Herald*. It's great! It's the talk of the campus and, let me tell you, that is something. The usual viewing of the *Herald* entails looking at the table of contents to see if there's anyone we know and then skipping to the back for the college news and then . . . sorry . . . in the trash it goes. Keep up the good work. It does not go unnoticed!

Linda Whiting
Eastern Nazarene College

Bold Step Forward

Congratulations to you and to the Church of the Nazarene on the new monthly *Herald of Holiness*. I like the format. It's up to date and appears it will have a broad scope of helps and inspiration to the readers.

I congratulate you for having the courage to take such a bold step forward.

Dale E. Galloway
Portland, Oreg.

Breaking Silence

In answer to "Breaking Silence" in the *Herald*, July 1989 issue, Rebecca Laird is concerned about the women's silence in the church and cited the great women of the past. These women had a message from God and a clear call to preach it.

No one can silence a "called" messenger from God; no jail, army, threat, nothing man or devils can invent. . . .

Spirit-filled men are just as scarce in the pulpit as Spirit-filled women. What Rebecca Laird is saying is true . . . The gates of hell, men, even angels cannot silence a woman with God's thumb in her back, God's Spirit in her heart, and God's Word on her tongue. Let women not look to the church for permission but to God for unction. . . . May Rebecca Laird keep on pounding the women's page, not as a pussycat but as a tiger.

Clifford Chew, Jr.
West Cape May, N.J.

Likes Laird and the Issues Addressed

Congratulations to you and staff for the new *Herald*!

I think some of the issues you discuss are much needed—who needs answers to questions not asked?

Being a woman (73) I say "bravo" to R. Laird's "Breaking Silence." Women—Spirit-filled—have much to offer!

Looking forward to each new *Herald*. The quality of paper, pictures, and all make a publication to be proud of. One thing bothers me about music advertised. Petra, Stryper?

Frances Oberlander
Bucyrus, Ohio

Likes the Writers and What They Wrote

I just read—completely—the July issue of the *Herald of Holiness* and wish to thank you for it.

For the first time, I have felt that the *Herald* was aimed at my generation of Nazarenes rather than those older than my parents (who are a young 60!).

Perhaps the recognition of names spoke to me—Dr. Weigelt was one of my profs at NNC. Becky Laird's dad was on the faculty when I was there. I had met Glen Van Dyne once and respected the work that he had done at the Sitka, Alaska, Church of the Nazarene.

My heart was thrilled and touched by the reports from L.A. I pray that the Lord will continue to supply the means and the workers in this area.

I have read parts of every issue over the last few years. This issue spoke to me in a way none other has previously.

Anita Watts Kilbury
Ketchikan, Alaska

Service and Holiness Go Together

The July issue of the *Herald of Holiness* was great! I especially enjoyed the articles about how the church is reaching out and ministering to the people in the inner cities. I personally feel that reaching out to our fellow man is a very important part of holiness. As Jim Hubbard stated, we need to find the hurting people in our community and do what we can to help them. Thank you for the reminder that I need to do more. I was inspired!

Connie Parrish
Mitchell, S.Dak.

Support and Prayers

I must tell you that I am thrilled with the new format for the *Herald*. The first issue was a beautiful piece of journalism. Please be assured of our support and prayers.

Knowing that human resistance to change is great—yet I urge you to lead us in new, exciting, and challenging paths.

B. Edwin McDonald
Tulsa, Okla.

Shares *Herald* with Others

I was so moved by this *Herald* issue, particularly, "Look Who's Taking It to the Streets" and "Children of the Shepherd" (the new evangelists)! I wept. Immediately, I found myself calling on the Lord in thanksgiving and in renewed personal commitment.

My heartiest congratulations to the "new staff" in proclaiming the issue of holiness to a new reading generation! I've already passed my copy on to two other personal workers in another denomination.

Mrs. C. Chew
West Cape May, N.J.

Follows Evangelists

It has come to my attention that you are considering deleting the evangelists slate out of your magazine. If this is true, I hope you reconsider. I have dear friends who are song evangelists for our church. By watching these pages in the *Herald*, I know where they are and when they are going to be there. I feel this helps me greatly on how to pray for them. Also, if they are close enough, I can go be in their services and support them that way.

Juanita M. Hoskins
Salem, Ind.

Vasquez and Laird Are Great —but Where's the Answer Corner?

The slick, bigger-mag-looking *Herald* which I found in my mailbox today made quite an impression. My first thought was of how professional the *Herald* now looked. I was next impressed with seeing topics that have been heavy on my mind covered fairly and candidly.

For four-plus years, my husband and I have been doing the Lord's footwork among the Hispanics, poor, and street people all across the U.S.A., and without any church backing, so it was pleasing to see others who had been "sent forth" to work and

witness in this country and to read how the Lord is using them and their ministries.

Like Michael Vasquez, I have been trained/training to serve in the capacity of pastor, though my call has been to missionary and evangelism work, and that is where my heart is drawn. We were both granted the privilege, about three years ago, of working and living with abused boys . . . those abused physically, psychologically, emotionally, sexually, etc. . . and found our teen years and "street experiences" to be invaluable in relating to those kids.

I was also pleased to read Rebecca Laird's "In a Woman's Voice." Someone has finally put into writing what women in general, and women pastors, missionaries, and evangelists in particular, have long known and experienced . . . prejudice within our ranks. . .

What I found myself looking for were "The Answer Corner," "Letters," and the missing letter from a general superintendent on the inside front cover.

*M. Van Matre
Battle Creek, Nebr.*

A Pleasant Shock

This month when I saw my parents' copy of the *Herald of Holiness*, I was shocked. This outdated, hard-core Nazarene magazine looked interesting.

Not expecting to find anything appealing, I opened it and started to read the first couple of pages. Then I read more. Before I noticed it, an hour had passed and I had read the entire issue cover-to-cover.

None of this is probably remarkable to you. But as I read, I felt a change, a softening of a heart that had been previously cold. I was reminded that I was a special work of God, that His brush-stroke perfects me every day.

I felt a part of my church. I cried when I read about the Los Angeles church that Scott Chamberlain is pastoring. I was reminded that there are kids out in the world that have not grown up in the comfortable world that I have.

They warn us that it is easy when one goes to a Christian college to forget that not all people in the world are Christians. It was, and I did. I had extended my small microcosm to life other than Olivet.

Yes, all this introspection resulted from a single issue of the new *Herald*. Thank you for allowing me to share my thoughts.

*Cheryl D. Harris
ONU Senior*

Whoa Back, and Hogwash

If the new *Herald* is a sample of things to come, then goodness' sake. Not a thing homespun about it. Where are the letters? Where is the answer column? First thing I saw as it came from my mailbox—long-haired hippie type on the cover. Earrings. Sign of the times. We have to have the new look. Hogwash! There is no comparison to the King James Version of the Bible. Nothing as melodious. I pity the human race as they are so gullible.

*Mrs. Alvin Hansen
Salem, Ore.*

Hall of Fame

Kudos to Dr. William E. McCumber, retiring editor of the *Herald of Holiness*. Under his editorship it became a more attractive, more interesting, and more timely publication. I turned first to his editorials as each new issue arrived. A rare combination of insight, incisiveness, and illustration—laced with just the right touch of self-deprecating humor—made them a constant delight.

I have watched Dr. McCumber's career with great interest since our days as fellow pastors in Georgia—he succeeded me at Atlanta First. I have seen steady growth as a person, a pulpiteer, and a penman.

If there is a Hall of Fame for *Herald* editors, the name of Wil-

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liam E. McCumber should be inscribed beside those of the Chapmans, Corletts, et al.

Congratulations, Bill, on a job well done, and continued success!

*Wendell Wellman
West Covina, Calif.*

Not Just Talk

I am "just" an evangelist—so you may not want to take the time to read this letter. . . . In the eight years that I have been on the road, serving the Lord as an evangelist, one of the important things for me has been the Evangelist's Slate being listed in the *Herald* each month. . . . The omission of this slate says to our people that revivalism and evangelists are not important any longer. . . . If this is the way it is to be, then I will be forced to cancel my subscription to show that I am not just talk—it is the only thing I can do to put my money where my mouth is.

*Dave Belzer, Evangelist
Miller, S.Dak.*

Keep Up the Good Work

Congratulations on the new format of the *Herald of Holiness*. We thoroughly devoured each page. The information regarding the Los Angeles area was fantastic. Now we can pray for these people more intelligently.

Keep up the good work, and God bless each one of you.

*John and Eleanor Emmert
Long Beach, Calif.*

LIFE ON THE BOUNDARY

with Lois Smith

Director of Health Services

Community of Hope

Lois Smith lives on the boundary between despair and hope, chaos and order, crime and reconciliation. She carries out her work on the boundary between those who deal in political and economic power and the powerless people for whom political or economic clout is as rare as talking dogs. Lois is the director of Health Services for the Community of Hope in Washington, D.C., an extensive social ministry of the Community of Hope Church of the Nazarene.

The Community of Hope ministers in what is often referred to as “The Riot Corridor,” a name earned during the widespread urban rioting that occurred in Washington, D.C., and many other American cities in the late ’60s. One block north of the Community of Hope sits one of the city’s most active open-air drug markets. Here customers may purchase cocaine and PCP. To the south two blocks sits the oldest and most active heroin and cocaine market in the city. It is frequented by a steady stream of customers. The phrase “open-air” means that customers congregate on the street as they might at a flea market. Customers can drive from one supplier to the next, walk up and down the street, and get almost any type of drug they desire. But Belmont Street, on which the Community of Hope is located, is not an open-air drug market. Many of the people who

live in the immediate community have high personal investments in themselves, their children, and their property.

Up the street from the Community of Hope, there is an “intake shelter” for homeless families. Every day, homeless parents and children stream in and out of the “hotel,” as it is ironically labeled. Sometimes the homeless stay in the Belmont “intake shelter” but are then assigned to other “hotels” for meals. Every day Lois and her staff observe homeless parents and children going up and down the street as they seek shelter or as they move from the shelters in which they sleep to the shelters in which they eat. As they move back and forth—sometimes three times a day—they carry along their meager belongings.

Lois Smith is a certified clinical specialist in psychiatric nursing. Before coming to the Community of Hope she taught at Howard University in Washington, D.C. She has also taught in the nursing program at Pasadena College and Pacific College, where she was program director. She has served as a consultant and therapist for psychiatric hospitals and community mental health centers. As director of Health Services at Community of Hope, Lois supervises a staff composed of two family practice physicians, a pediatric nurse practitioner, a pediatrician, a psychiatrist,

and a physiologist. In addition to these part-time persons, there is a support staff of registered nurses, medical assistants, and community health advocates. Each month, Lois and her staff deal with approximately 500 patient visits.

Lois, you have professional credentials that would qualify you for positions in excellent mental health centers throughout the United States. The stress level would be lower and the salary considerably higher. And yet, here you are, investing your life in a neighborhood where despair is prevalent. The specter of hopelessness generated by the sight of streams of homeless people, unending cycles of poverty, and galloping drug abuse stalks your every move. I have one simple question to put before you, “Why are you here?”

First, I am here because I want to be. I am no martyr. In fact, I believe that I would be more of a martyr if I were to work for money in an assignment I did not enjoy. I am a practical person. The work needs to be done, I have the skills to do it, and so here I am. However, the wonderful surprise has been that my work here is not

by Albert L. Truesdale, professor of philosophy of religion and Christian ethics and academic dean at Nazarene Theological Seminary in Kansas City.



Lois Smith assists a resident of the community who was suffering from a seizure

“‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

Matthew 25:44-46, RSV

simply a matter of giving. Even more, it is a matter of receiving. I find my needs are being met here. It's a two-way street. I am repeatedly amazed by the degree of nurture in faith I receive from those I serve. I know this setting looks awful to some people. But among the people I work with here, I have found some deep, life-sustaining relationships. In surprising ways, God has spoken to me through the people I serve and with whom I serve.

In my work here, I have learned that the differences among people that on the surface appear to be so significant are really not so important after all. I have discovered that people look for God in many different ways, and they look at life in many different ways. As a result of my experiences here, my life has been expanded and enriched. So, while my being at Community of Hope is a response to God's call, I am not here as a sacrificer. I am not merely a giver; I am also a receiver.

You are probably correct, there are other places where I could work. But for me, working with people whose lives have been shattered is without doubt the most important place in the world. Often, when I hear the stories of these people, I ask, "By what power have they held onto life when there are so many reasons to despair?" Somehow, in the middle of all the tragedy, there are signs of hope and resurrection that occur in their lives and homes. I am privileged to be a part of these resurrections.

Describe the hopes and the fears of the people, especially the homeless, with whom you work.

There is no single adequate description of the homeless. They are a diverse group. Many of them are homeless because they lost their jobs and couldn't pay the rent. Some are homeless because they have gotten

Continued on page 9





God Is like a Loving Mother

Sometimes I honestly don't know how to picture God. The loving God with the long white beard and rather stern face of my early Sunday School days no longer is at the other end of my prayers. When I'm at church, I most often hear God described as "father" and that, too, despite its consistent use, has its limitations. For many women, reconciling the concept of being created in the image of God with the typical description of God as father can be difficult. How can a woman be like God if God is always like a father?

Today I got a glimpse of just how much God can be like a loving mother.

My friend, Lorie, is a "baby mom," which means she is a foster mother for medically fragile infants. I went to the hospital to meet Patrick, who will soon be the second baby to come into her home. Patrick is an HIV positive infant; his mother died of AIDS three months ago. His father is nowhere to be found. He was admitted to the hospital at the age of nine months for "failure to thrive." He weighed less than 10 pounds and found eating of little interest. This little tyke has too many medical problems to list. Needless to say, he's fought hard every day of his short life. He rarely cries. Small whimpers and wide-distant eyes that tear up are the only signs that he is in need.

Patrick's room on the pediatric intensive care unit is filled with two large teddy bears, a red, blue, and yellow mobile, a bag full of new clothes along with multiple tubes, gadgets, gizmos, syringes, and monitors—all evidence of the hospital's caring. Many of the hos-

pital staff serve as Patrick's "cuddlers." A seeming army with open arms stops by to softly lift the tiny black-haired beauty out of his crib and coo to him and rock him for a brief while.

"You are a champion, Patrick, such a courageous little champion."

But there is a sadness about Patrick that makes everyone work doubly hard to evince a small smile or to bring a glimmering sparkle to his eyes. As one of his nurses coaxed him to open his birdlike mouth for yet one more dosage of horrible-tasting medicine by chanting over and over, "You are a champion, Patrick, such a courageous little champion," a lump rose in my throat.

In this world full of people who are idolized and emulated for living well and high and fast, I was reminded that it is really those who barely thrive, struggle to smile, and develop slowly who are really the heroes. Patrick has suffered more in 11 months than most of us will suffer in a much longer lifetime. And he keeps on trying, keeps on watching person after person come and go from his room, not knowing who is his family—or who will take him home.

In a week or two Lorie will bring Patrick home to her apartment where he will live until he dies. She, a single mother already dedicated to one fragile foster son, has

chosen to love this doe-eyed little creature for as many days as he is given on this planet. Without a miracle, Patrick will not graduate from college or even from kindergarten. He may never play little league or understand what it means to ask Jesus into his heart, but he is infinitely important to the lives of many, many people and to God. There is something so tender about an orphaned, helpless child. He reminds us of our humanness, of our need for a home and someone to care for us when sadness is all that honestly can shine forth from our eyes. Patrick represents the vulnerable part of all of us. And today Lorie represented God in such a powerful way.

Who else would take the risk to take us home, knowing full well that our condition is hopeless? Who else would commit to love us for as long as we live no matter if we never get well and never succeed? Who else would whisper in our ears again and again, "You are not alone. No matter how you feel, you are not alone. You have a home."

Perhaps God is revealed to us in the ways that we can most readily understand at the point of our most basic need. God is and will always be God, no matter which mental images we find helpful. Yet, when we are in battle, we can understand God the Victor. When we are in sin, we need God the Redeemer. When we are wandering in the desert, we can see God in the pillar of fire. When we are like Patrick, God is like what we need and can open ourselves to most—a loving mother.

The Bible describes God as a comforting mother. Isaiah 66:12-13 speaks of the birth of a new Jerusa-

lem, the complete city where all of the family of God shall dwell together and be nurtured. The Lord promises that "you will nurse and be carried on her arm and dandled on her knees. As a mother comforts her child, so I will comfort you" (NIV). Many scholars believe that the Hebrew name for God, "El Shaddai," comes from an ancient cognate word meaning "breasted

Lorie has chosen to love this doe-eyed little creature for as many days as he is given on this planet.

nourisher." It appears that the nurturing nature attributed to women reflects a reality anchored in the very heart of God's own nature.

In this day and age, I believe we need to carefully look at how we describe God. More and more children are being raised by single mothers. How do those children respond to God as father when their own fathers are painfully absent? One woman told me, "If God is anything like my father, who sexually abused me, I don't want anything to do with Him." It is important to note that most Old Testament references to God as father show Israel's understanding of fatherhood as an adoptive rather than a biological reality. God is a father who cares for those who are without family ties. Jesus' prayers to "Abba" portray an intimate, family relationship where one has an advocate and is given the full resources of kinship.

Thankfully, there are many ways that God can be known. God is like a loving father and a comforting mother. I believe that God yearns to broaden our understanding of divine love.

HH

Life on the Boundary

Continued from page 7

caught up in drugs and other habits that destroyed their resources. But the thing that overwhelms me most is the large number of mothers pushed to the breaking point by homelessness. Often, after having lived with different relatives, they and their children have ended up homeless and on the streets.

With regard to hope, simply providing housing and food for the homeless is not enough. We must provide support services that can help folk establish a pattern of stability and productivity. We must find ways to fan the little flame of hope that is still there. Also, it is important for us to treat each person as an individual and not make the mistake of viewing homeless people according to one simple description.

Given the world in which you minister, what does the Christian gospel mean? What ought it mean? And, if the gospel of Jesus Christ is to be effective along the boundaries that you occupy, what shape must it assume?

When I think of the gospel on the boundaries that I occupy, I immediately think of compassion. Compassion means first a penetrating awareness of what is going on in the lives of other people and then finding a way to express that sensitivity in redemptive action. I've thought about Christ's compassion for others. His compassion always led to some sort of action. He was not content just to feel sorry for those who suffered.

I have discovered that compassion also involves celebration; celebrating with those to whom we show compassion. This is one of the most beautiful aspects of my work. Not only do we offer services to people, together we worship and together we celebrate God's grace and life. For, you see, compassion recognizes the presence of Christ in the other person. He is there as the Spirit of hope and life.

Do you encounter times of intense frustration, or instances in which you doubt the lasting value of what you are doing?

Yes, I do. Working in the center of an escalating storm of violence and drug abuse, there are times when the question comes crashing in upon me, "Why are you here? Is it because you

are not qualified to be anywhere else? Is it because you need to believe that you are doing something sacrificial? Am I really making a difference?" Let me give an example. Not long ago, I worked closely with someone in need, applied all the professional and personal skills at my disposal, was as present as I could be—and then the person committed suicide. I had to handle my own temptation to despair.

How do you deal with such temptations to frustration and despair?

One of our physicians has helped me understand that the meaning of God's grace includes recognizing and accepting our own helplessness. I can and ought to do what I am able to do, but I can't do it all. I struggle to come to terms with this truth in a setting where the needs are overwhelming. There are certain limitations over which I have no control, and some that God himself can't set aside. For example, God can't simply erase all of the scars created by drug addiction. The tragedies I see are almost overwhelming—the tragedy for example of a child addicted to drugs before it is born.

What are you in the Community of Hope attempting to do to enable the dispossessed to speak for themselves?

In contrast to some powerful groups in our culture, the poor simply do not have the bucks to back up their interests. Neither do they have a knowledge of the social and political systems that would enable them to bend the system in the direction of justice. They do not know where the levers are, how to take hold of them, or when to pull them. They are not only socially dispossessed but also socially disarmed.

One of our goals is to empower people to speak for themselves. One of the numerous programs we are developing is a health advocate training program in which we inform people regarding their rights to health care. We teach folk how to work within their own communities, to develop and use their strengths. We must work with those who have been left out, help them pick up the pieces, and recover the land they have lost.

HH

Looking at Faith Through the Eyes of Jesus

Your faith has saved you; go in peace (*Luke 7:50, RSV**; see also *Luke 8:48; 17:19; 18:4*).

These words from the lips of Jesus are not strange to us. What is strange are the contexts in which He speaks them. All us good Christians know about faith. Every believer realizes that faith is vital to the Christian life. We are saved by faith, sanctified by faith, live by faith, are healed by faith and receive the good gifts God gives us “according to our faith.”

But sometimes we get faith locked in to church feelings and altar-call emotions; or we get it tied to religious vocabulary or doctrine. Faith is thus categorized or visualized in monochrome—or in monotone; we see it only one way, listen only for one note. I think we need some new images, some new metaphors, some new perspectives. Faith is a larger and more vivid word than we have thought. It has more contours, more hues, more vibrations and behaviors than we have normally recognized.

Fresh and creative ways of understanding faith can be discovered as we reflect on the life and teaching of Jesus, especially in the ways He responded to those who came to Him and the ways He interpreted their coming in terms of faith. Let's look at some of those incidents from the Gospel of Luke.

He tells us of some men carrying along a paralytic on his pallet, looking for Jesus (5:17-20; see also Matthew 9:1-8; Mark 2:1-12). Undeterred by the front yard crowd, they jostled their way to the back stairs, hauled him up on the roof,

dug out an opening, and let him down through the tiles into the dusty presence of Jesus. That's what we would see. But Jesus, squinting up at their faces, dark against the bright sky, saw faith. These resolute persons had the audacity to “break into the queue,” invade the backspace of a private house and dismantle the roof of a stranger! That's brazen impudence. But listen to this: “And when he saw their faith he said, ‘Man, your sins are forgiven you. . . . I say to you, rise, take up your bed and go home’” (vv. 20, 24). Sometimes, faith looks like bold and disruptive persistence, but Jesus knows the truth and calls it by its real name.

“Aren't you glad we don't have to get faith all figured out before we can have some?”

Another dimension of faith from Jesus' perspective is found in Luke's record of the healing of a centurion's servant (7:1-10; see also Matthew 8:5-13). Having heard about Jesus, this Roman outsider sent Jewish insiders, asking Him to come and heal his servant. The elders were saying, “He is worthy” (see v. 6). He was a man under authority, a man with authority. He could say “Come” or “go” or “do this,” and He was obeyed (v. 8). He knew about authority and recognized it in Jesus. “Say the word,

and let my servant be healed” (v. 7). We would have seen an official with a desperate longing for the healing of his loved servant; we would have discerned some rare humility; most surely we would have observed a military officer with a pragmatic understanding of how authority works. But Jesus saw faith. He saw in this outsider faith the likes of which He had not found even in Israel—His very own people! (v. 9). The centurion recognized authority—the Savior recognized faith!

A surprising aspect of faith is revealed in Luke's beautiful story of the woman who washed the feet of Jesus in the house of Simon the Pharisee (7:36-50). She was a city woman and a sinner, yet she intruded Simon's banquet hall. In the presence of Jesus her well of tears spilled over, wetting His feet. She impulsively knelt to wipe them with her loosened hair. Smothering His feet with kisses, she anointed them with rich perfume. From our Western perspective, it was an unreasoned, extravagantly emotional display. At best, we would have observed a spontaneous, unrestrained outpouring of love. Even Simon thought it was excessive, and he despised her for it (v. 39). But Jesus saw it clearer than Simon did (vv. 44-46) and blessed her for it! “Your faith has saved you; go in peace” (v. 50). It would seem that sometimes faith looks like spontaneous love.

The lovely story of the woman who touched the hem of Jesus' garment is about one healing that interrupted another (Luke 8:40-56; see also Matthew 9:18-26; Mark 5:21-43). Jesus was on His way to



“We may be messed up . . . but the tears we spill at His feet and the hands we stretch out to His are never rejected.”

restore the daughter of Jairus when a desperate, hemorrhaging woman pushed through the crowd. Half in hope and half in superstition, she stretched out a trembling hand and brushed the hem of His robe. She was saying, “If I touch even his garments, I shall be made well” (Mark 5:28). And she was.

We can understand the urgency of 12 years of debilitating illness, but healing by touching someone’s clothes is magic; it’s wizardry. Unperturbed by such rational thoughts, Jesus met her furtive eyes, called her “Daughter,” and said, “your faith has made you well; go in peace” (Luke 8:48). I wonder what Jesus saw in her to evoke the words “your faith.”

Remember the time Jesus healed the 10 lepers? (Luke 17:11-15). Only one, a lone Samaritan, “turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving him thanks” (vv. 15-16). Hear how Jesus responds: “Your faith has made you well” (v. 19).

Had we been present at the healing of the blind beggar of Jericho (Luke 18:35-43; see also Matthew 20:29-34; Mark 10:46-52), we would have been turned off by his intrusive, irrepressible cries. Jesus wasn’t; He really listened to them, and what He heard was faith. “Receive your sight; your faith has made you well” (v. 42).

The astonishing truth is, Jesus discerns faith in all sorts of situations and in all kinds of responses. Let’s review. Four determined men overcome all discouragements; the rigid body of their helpless friend is jarred

through the crowd, dragged up the stairs, and lowered through a hole in the roof. Jesus calls it faith. The Roman centurion is an outsider, but he knows authority. “Lord, just say the word!” And Jesus responds, “I haven’t found faith like that in all Israel.” A forgiven sinner unabashedly pours out her extravagant love gift of fragrant tears, and Jesus senses faith. A despairing woman, banned and unclean, stretches superstitious hands to touch His clothes. His reaction is “Now, there is faith!” A restored Samaritan runs back on sturdy feet, lifts up healthy hands, singing, “Thank You, Lord!” And Jesus says, “There it is again!” They tried

ways outsiders. You don’t know the holy language or feel the holy emotions—hardly know how or what to pray, yet in your choices and decisions you are saying yes to the authority of the Lord Jesus. Maybe Jesus wishes He could find that kind of faith in church!

Some of you don’t know how to “believe,” but you’ve got hearts as big as all outdoors and really know how to love. Aren’t you glad we don’t have to get faith all figured out before we can have some? The woman may have been wrong about Jesus’ garment, but she came to the right person! What if it is almost impossible for us to say, “I truly believe,” yet with all our hearts we are saying, “Thank You, Lord.” In all these responses and a hundred others, Jesus recognizes and receives faith! We think we are only crying out, but Jesus knows we are believing. We are simply bowing to His Lordship, but He knows it is faith. We may be messed up in our lives and in our ideas, but the tears we spill at His feet and the hands we stretch out to His are never rejected.

Perhaps the exhortations to “Have faith” or “Just believe” don’t help you. Well, never mind. Just keep on bringing your needs to Jesus. Just keep saying, “Yes, Lord, yes.” Pour out the spontaneous love of your heart. Push on through the hindrances. Jesus has eyes to see your coming, empathy to understand your heart, and voice to speak your name. “Go your way, your faith has saved you.”

What kind of faith makes a group of good men tear up a neighbor’s roof?

to stifle the blind man’s incessant shouting, but Jesus stilled their efforts. “I hear you, brother, your faith has saved you.”

I want us to think about this because we just get ourselves unhinged from narrow and limited perceptions of faith and open up to the vision of Jesus.

Some of you are discouraged because you don’t think you have faith, but you are persistently pushing through the things and the folks around you, bringing your needs and people you love to Jesus.

Some of you feel that you are al-

*All Scripture quotations in this article are from the Revised Standard Version of the Bible (RSV).



Pray Without Ceasing

A mystery has haunted my spiritual journey from its very beginning. As a young teen I heard my pastor speak about it, and my Sunday School teachers tried to explain it. Thinking maybe they were stretching it a bit, I looked it up for myself in the Bible—and there it was. “Be joyful always; pray *continually*; give thanks in all circumstances, for this is God’s will for you in Christ Jesus” (1 Thessalonians 5:16-18, NIV, italics added). Or, “pray without ceasing,” as the King James renders it. No matter how I searched translations, it always came out the same.

Knowing that I certainly did not have time to stay on my knees all day, I assumed it meant something rather general about going at prayer with some consistency, and left it at that. In fact, in those times when my prayer life seemed to wane and fizzle, I was able to skirt that verse (and others) with consummate skill!

In these later years, I’ve begun to wonder if maybe there is more to it than I originally thought. Could it be that Jesus and Paul knew something about prayer that I had not yet discovered?

If “ceaseless prayer” is not praying 24 hours a day, then what is it? To begin, even though it is not clockbound, it does have a continuous characteristic about it. Notice that Paul is saying not only that we are to pray *continually* but also that we are to rejoice *always* and give thanks *in all circumstances*. It is an ongoing character of life, a stance, or world-view. To John Wesley, this was the threefold mark of those who were wholly sanctified.

There are those who would describe prayer not only as a specific

activity but also as an *attitude*.

Many others see prayer more as breathing than as an attitude. They view prayer as the breath in our lungs and the blood in our veins. James C. Fenhagen says, “At the deepest level, prayer is not something we do, but something which the Holy Spirit does in and through us. To say we ought to pray is like saying we ought to breathe.”

“Our task is not to get around the commandment but to understand it and live it.”

This view of prayer drives me to go beyond my idea of prayer as a function to see what it means to “pray without ceasing.” It brings me closer to the idea of a life lived continually in the presence of Jesus. To live in such a way does not remove me from ordinary tasks and responsibilities nor do they keep me from Him.

A few days ago, I went to a nearby park to read and to think about this article. It was one of those Kansas summer days, hot and breezy. As I sat in the shade, I was aware of the presence of the wind, and from time to time took note of it. I also realized that I could go about my reading, walking, talking, or whatever and still be conscious of the wind. It was always there, and I *knew it*, but that did not keep me from doing other things that needed my attention. In a similar way, ceaseless prayer lived

at the “breathing” level helps me be aware of His presence.

There is one other description of prayer that is helpful. Life itself is a prayer. Let me explain! I do *not* mean to say, therefore, that “praying” as a specific occasion is superfluous. But maybe we can integrate the idea of “life as prayer” into our broadening understanding of prayer and see how praying without ceasing is possible.

Various writers have described life as a prayer. For example, W. Bingham Hunter reminds us, “The same idea is found in Paul’s ‘whatever you do, do it all for the glory of God.’ (1 Corinthians 10:31). This concept—which has deep roots in Judaism—is that one’s life is a prayer” (*The God Who Hears*, 116). And Oswald Chambers says, “Prayer is not an exercise, it is the life” (*My Utmost for His Highest*, 147).

My mother-in-law, Mable Jahn (now in heaven), was an illustration for me of prayer as the life. If you were around her very long, you began to sense that she and Jesus went everywhere together. Because of her, it is not nearly so hard for me to see life as prayer.

How do I go about “praying without ceasing”? There are many ways. I can pray when in the midst of a situation with no loss of attention to the task. How often I have prayed while listening to a counselee. I’m learning to turn my “standing in line” times into opportunities for prayer. I remember Pastor Earl Lee challenged the congregation to make traffic stoplights appointments for prayer. The “ways” are endless in view of the creative presence of the Spirit!

Our task is not to get around the commandment but to understand it and live it.

H

VIEWPOINT

The Church and the Lord of the Harvest

BY GENERAL SUPERINTENDENT JOHN A. KNIGHT

William Barclay said: "The church is for those who are not a part of it."

His claim has profound implications for the mission of the church. No congregation can say, "We've had a good year" if no one has been saved and incorporated into the church. "The church exists by evangelism as fire exists by burning" (Emil Bruner).

In the church there should be no spectators or nonparticipants who are not committed to evangelism. Gifts and roles may be different, but all must be involved in one way or another. The task of the church must be fully understood, and the vision of the harvest must be sharply focused.

It is dangerous to be in the church and not be involved in her mission. An ambulance driver said he hauls more spectators than players to the hospital from sports events.

One often hears television broadcasters pleading for safe driving over a holiday weekend. The National Safety Council will predict so many hundred deaths on the highways and lakes. Frequently the announcer will say, "These are terrible statistics. Don't be a statistic!"

That admonition is appropriate for the church. There are millions of Protestant church members in the United States and Canada, including half a million Nazarenes. Why aren't they a greater force for righteousness and holy living?

Many are "statistics." They are merely "names on the church roll." They only give nonparticipating approval.

The solution is neither to remove their names from the roll nor to stop taking in new members un-

til these "statistics" are revitalized. Rather, the answer is to *get on* with the mission of the church and involve the *whole* Body of Christ in the harvest.

An English preacher quipped: "Some people in church look like guests at a royal banquet, who couldn't afford to be left out but

"Some people in church look like guests at a royal banquet, who can't afford to be left out but have been forbidden by their doctors to eat anything."

have been forbidden by their doctors to eat anything."

The harvest demands *full participation*. Jesus' words underscore the result of not sharing and of sharing the gospel: "Whosoever will save his life shall lose it; but whosoever shall lose his life for *my sake and the gospel's*, the same shall save it" (Mark 8:35).

Do your local congregations



need more workers, more harvesters? Prayer and fasting form the answer. Jesus said: "Pray ye therefore the Lord of the harvest, that he

will send forth labourers into his harvest" (Matthew 9:38).

The eloquent challenge Dr. Jerald Johnson laid down in the Quadrennial Address of the Board of General Superintendents to the Twenty-second General Assembly is not a call to "do nothing" during this year of "sabbath" observance. Rather, it is an acknowledgment that prayer must precede and permeate all programs, that being is fundamental to doing, and that anointing must accompany all action.

It is a call to the church—the people called "Nazarenes"—to enter the ministry of prevailing prayer for laborers to be sent into the ripened harvest fields during the last decade of this century. Soul searching, all-out commitment, full consecration of ourselves, intercession, renewed dedication to the task of evangelism, enlarged vision are prerequisites to the revival we long to see.

And Nazarenes are responding around the world. Let's circle the globe with prayer—then "salvation" will come. Nazarenes, pray! Pray, Nazarenes. Pray. Pray! "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

While the church is for those who are not a part of it, it means most to those within it when they are reaching out to those outside.

*In the harvest field now ripened,
There's a work for all to do;
Hark! the voice of God is calling.
To the harvest calling you.**

*"Little Is Much if God Is in It." Kitty J. Suffield.

HH

Ministering to Single-Parent Families

Pure religion and undefiled is this: to visit/care for the fatherless/homeless and those parents without partners and to keep yourself from adopting the attitude of the world toward those whom God calls precious." This paraphrase of James 1:27 introduced a workshop on single-parent family ministry given at General Assembly by Carol Millensen, pastor to single adults at Orlando Central Church of the Nazarene. Her workshop generated such lively discussion that I made a date with Carol to pick her brain on behalf of *Herald* readers.

Carol believes that the "attitude of the world" toward single-parent families persists in many churches in sentiments like, "This is a problem we don't understand, so you must cope with it," or, "You have made your bed, so you must lie in it." She points out that by the mid 1990s, if current trends persist, half of the families in the U.S. will be headed by a single parent.

"We need to hang up our moralizing hats," says Pastor Millensen forcefully. "Jesus didn't ask the woman at the well whose fault it was that her first marriage broke down, or her second, or her third. . . . If He had, He would never have received a drink of water and the woman would never have found salvation. Rather than wasting time asking moralizing questions, Jesus focused on the woman's need."

The most obvious need of a single-parent family is often financial. Immediately following the loss of the other parent through death, separation, or divorce, it will probably be necessary for the family to make major life-style adjustments due to reduced income. A church might provide financial assistance for a transitional period, and the single parent may welcome discreet help with long-range financial planning. The church must be sensitive to the fact that for the single

parent having to provide for all family expenses from one income, financial struggles will be ongoing.

Newly single parents may find themselves suddenly unprepared for many practical tasks. A single mom may need to learn about auto maintenance and house repair, while a dad may need lessons in cooking or housekeeping.

"We need to be the arms that God wraps around hurting people."

Many of the concerns of single parents, however, are less obvious. All of a sudden they don't fit the accepted pattern of "family." They constantly brave rejection and have to figure out new ways to participate in society—with friends, at church, with the school system. It is easy for divorced parents, in particular, plagued by guilt and a sense of failure, to get caught up in the superman/superwoman syndrome, needing to excel in everything; at work, as parents, even at church. That is exhausting. They are constantly drained of energy, feel even more guilty for not coping better, and may even worry about their children being taken away from them. Their position with their children is often undermined by persistent conflict with the noncustodial parent who spoils the kids on weekends.

Rosemary Whiffen, a leading British family therapist, likens the single-parent family to a three-legged stool that has lost a leg. Church friends can provide that "third leg of the stool." They can offer emotional support needed for balance, by giving single parents an opportunity to talk about their fears, letting them grieve their loss-

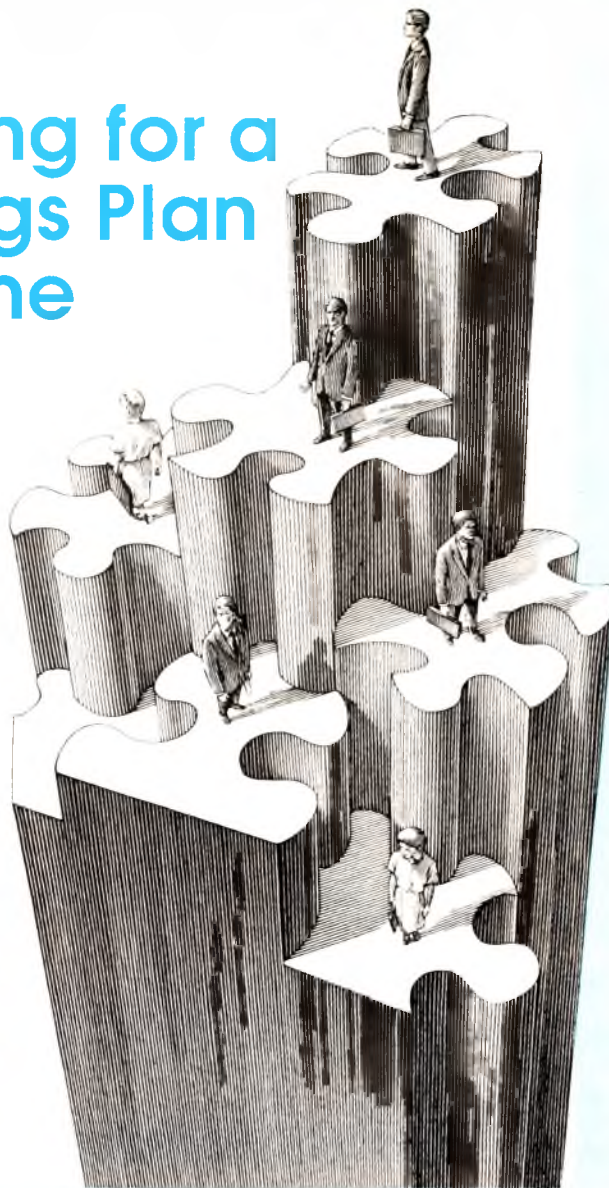
es rather than keeping them busy, helping them see that guilt is an inevitable by-product of their situation. They can let them talk about problems with the children and how to be consistently firm as parents when there is no backup within the home. Christian friends can take the kids off their hands for a few hours so the single parent can have time to himself. Churchmen can help by simply making sure child care is available for all church functions. Support groups should be fostered within the church to allow victims of divorce or parents without partners to share common concerns and encourage each other.

The church also needs to be aware of the needs of the children. Seminars for Sunday School teachers and the church workers can sensitize them to the children's feelings of loss and grief, their self-blaming and guilt. Children tend to believe that their parents' divorce, or even a parent's death, is their fault. Church workers can help meet the children's need for affirmation and acceptance and rebuilding of trust. Children's workers need to understand "other family" involvements and not harass children about irregular attendance when they are visiting the noncustodial parent. Programs for Mother's Day and Father's Day and Parents' Night, as well as ongoing lesson materials, may require adaptation. Intact families within the church might "adopt" a single-parent family and thus provide role-modeling and contact with other adults that help fill the gap left by the missing parent.

"We need to be the arms that God wraps around hurting people," concluded Carol Millensen. "More important than fancy programs for single-parent families is a readiness to reach out on a personal level, to find out what specific needs are present, and to be flexible and caring in responding to those needs."

HH

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JULIE GAYLORD TALKS ABOUT TELEVISION AND THE CHRISTIAN LIFE

Nazarene anchorwoman Julie Warden Gaylord talks about television, holy living, and how Christians can help television clean up its act.

Photographs by Tom Stanford

Julie Warden Gaylord's day begins at 4 A.M. Early each weekday morning she is off to the NBC affiliate in Shreveport, La., Channel 6. Before most people in Shreveport have fumbled for their alarm clocks, Julie's news and production crews have worked hard for hours preparing the half-hour news program *Daybreak*.

Julie co-anchors this show that gets the city up and at em—off to work and off to school. She also presents a five-minute broadcast that is the local news “cut-in” segment of the *Today Show*.

After her morning news shows, Julie turns field reporter. With cameraman in tow, she is off to find and report the news that will be aired on the evening news or on the next edition of *Daybreak*.

By noon, Julie has put in a full work day. At this point, she goes home and takes about an hour for prayer, Bible reading, and meditation. “My relationship to God—not money, not ratings, not notoriety—is the most important thing in my life,” she says.

Julie has worked at Channel 6 for five years now. She and her husband, Ted, have been members of the First Church of the Nazarene for the same length of time. Julie plays the piano every Sunday for the worship service. Her husband is the choir leader. She and Ted also team-teach the middler Sunday School class.

Julie has studied at three colleges and universities but claims that her schooling in journalism at Bethany Nazarene College (SNU) 1981-83, best prepared her for her television career. Julie Jolene (Warden) Gaylord's high school was the Nazarene Christian Academy at Vivian, La. Her hometown was Denver, Colo. Through the years, the fam-

ily attended several Nazarene churches. The one that had significant formative influence on her was the Green Acres church.

Following is our interview with Julie Gaylord; wife, musician, Sunday School teacher, and anchorwoman.

Julie, what does a busy woman like you do for fun and relaxation?

It's hard to find time for those things, but when I do create some free time, I spend it reading, playing the piano, shopping with my mother, and writing. I love to write. In fact, I see myself more as a writer than a broadcaster.

Do you have any particular hobbies? Do you “collect” anything?

Yes, I collect thimbles, and I collect sheep. Our spare bedroom is decorated with stuffed toy sheep and ceramic lambs—probably in anticipation of the baby that Ted and I hope to have sometime in the not too distant future.

You say you read a lot. What authors or books have shaped your life?

Oh, I read many things. I owe a lot to many Christian authors. When I was growing up my folks had a Bible bookstore. I worked in the store and took my pay out in books. Many books have helped me, but one that I have read over and over again is Evelyn Christenson's *What Happens When Women Pray*. I also love to read the Bible. The Gospel of John, particularly chapters 14—17, where Jesus is preparing His disciples for His departure, means a lot to me. Over the last several years, both 1 and 2 Peter, with all the guidelines for holy living and advice about



“My purpose is not to be a TV personality but to be the Lord’s servant. . . . I want to be known as a Christian who cares, not as ‘that lady on TV.’”

suffering and adversity, have become very dear to me. I also like the themes of trusting and rejoicing in Philippians. Paul’s sharing in 2 Corinthians about his thorn in the flesh has strengthened me. Paul reported that God’s grace is sufficient. I have found that to be true, even in the difficult job that I have.

It sounds as if your devotional life is very important to you.

My relationship with my Lord is the most exciting thing in my life. Right after I get home from work I grab a bite of lunch and spend 40 minutes to an hour in devotions. I am overwhelmed by the love of God. Just spending time in His presence is marvelous to me. And it takes time to develop a relationship with God. It can’t be done by reading through the shortest chapter and rattling off a routine prayer. That just doesn’t work—at least, not for me. I have to meditate on the Word and wait for the Spirit to quiet my heart. Then I can listen as well as pray. I am always amazed that God himself wants to relate to people like me.

Julie, tell us how you got into the television business.

The Lord put me in this business. When we moved here

from Oklahoma, I figured I would get a nice quiet newspaper job. But my mother, who has always been a positive influence in my life, suggested that I should think about applying for a job at Channel 6. I thought it couldn’t hurt anything, so I walked into the station one day and inquired. After an interview and an “air check,” they hired me on the spot. I couldn’t believe it. I was dumbfounded. I was sure it was the Lord’s will. At the same time, I was terrified. I had always been scared of crowds. I faced each day with fear and dread. “Lord, what have You done to me?” I prayed. If you know anything about fear, you know it can cripple you. That’s what I experienced every day—crippling fear. Some days I felt like I could not go on.

Everything you’ve heard about the competition, pressure, and backbiting in the television business is true—only it’s worse. I can’t tell you how many times I have been told I was worthless, how many times I have been belittled and berated, lied to, lied about—it can be pretty awful sometimes. All the criticism and my natural fear of the camera defeated me on a daily basis.

But you have been in the business for five years now. You must have found a way to cope with the pressure and overcome fear.

Yes, I did. It happened in a sort of epiphany, a revelation. An evangelist, in a sermon, explained that Satan knew our weaknesses and would attack us precisely at those points. It dawned on me that my fear of crowds, fear of people, was a weakness that Satan was using to make me suffer. It made me so angry, that I had almost let him succeed in destroying me. I began to see that all my life, from childhood up, Satan had been using my fear to keep me from doing what the Lord wanted me to do. I knew that the Lord had put me to work at Channel 6. I was not about to let the devil put me out.

The Lord helped me face my own fears, and He gave me strength to overcome them. I don't mean that all my fears disappeared overnight. But I began to overcome them as my relationship with God deepened. I looked forward more than ever to my daily quiet time with the Lord. This helped me to discover this truth: No matter what kind of buzz-saw world you have to live in, God can give you a victorious life. There is such freedom in knowing the Lord. The Lord put me in a situation that required utter trust in Him. This has prepared me for types of service that I never dreamed of. He helped me face and conquer things that, if left to me alone, I would never have faced and never have conquered.

In what ways do you (and other Christians in the broadcast journalism business) have opportunity to witness for Christ?

My work puts me in contact with all sorts of people—from high-ranking politicians to the homeless on the streets. Due to the nature of the news business, it puts me in contact with people at the point of need. These people

are often open to receiving a word of witness. It's not unusual for me to pray for the persons I do stories about. Recently, I interviewed a woman whose husband is in a coma. After our interview, I told her I would be praying for her—and I have been. To have a TV reporter offer to share your burden in prayer both surprised and relieved her. It was the least I could do. As I have grown spiritually, the Lord has clearly shown me that my purpose is not to be a TV personality but to be the Lord's servant to everyone I meet. I want to be known as a Christian who cares, not as "that lady on TV."

"Some Christians watch stuff for hours that they would not have tolerated for five minutes 10 years ago."

A Christian newsperson also has a chance to witness just by being fair and honest. People in this community know that I will not slant a story to embarrass them. They know I will not sensationalize at their expense.

The mere visibility of this kind of work makes people regard you as an important person. The opportunities to share your faith, therefore, are many.

You are invited quite often to speak to local churches and other Christian organizations. What do these people invite you to talk about?

Julie Gaylord interviews Dr. Juan Watkins about a public service project that makes medical attention available to the hearing impaired.



Julie and husband, Ted, arrive at First Church of the Nazarene where they are very active members.



I get a lot of calls to speak to Christian women's groups. I usually give my testimony and simply share what Christ is doing in my life. It seems to help. What seems to encourage people is my own weak humanity. I am the first to acknowledge that I have no strength on my own. Without Christ I can do nothing—not even my daily work. Well, a lot of people seem to think that a TV personality has her life and the world under control. When they come to understand that I have the same problems they do, it seems to give them permission to be human too. I try to tell them that Christ can give us all victory over the trials and suffering that life brings.

Recently, I was asked to speak at the Wednesday "Power Lunch" (as in spiritual power) held weekly at the Methodist church. Naturally, I was scared. I prayed and prayed, "Lord, get Julie out of the way so You can help someone." The Lord blessed our meeting beyond what I dared to hope. For a week, person after person called to say that my testimony had helped them. One woman, whose husband was seriously ill, contacted me, saying that the Lord had used my speech to give them the courage to go on into a future filled with inevitable pain. The idea that God could use me in that way reduced me to grateful tears.

Would you advise other Christians to train for and work in the secular broadcast journalism business?

No business needs the influence of Christian workers more than broadcast journalism. However, I would not advise young persons to get into this business unless they felt God called them into it. The competition is so fierce, the pressure so intense, and the criticism so deadly that without a strong sense of calling, one is likely to be overwhelmed.

Do any of your fellow Christians think you should not work in such a worldly business? Do Christians think that be-

cause of certain sponsors or sub-Christian programs that a Christian should not work in television?

If they believe that, they don't tell me. Most understand that I cannot control sponsors or network programming. Most of them seem to think that the television industry needs more Christian employees, not fewer.

Julie, please comment on what Christians can do to get the television industry to upgrade the moral quality of its programming. What can we do to help TV clean up its act?

Letters can be very effective. Television people at all levels are very much concerned about what the public thinks about their programs and sponsors. Let me suggest some guidelines.

1. Be sure to address your letter to a particular individual. Before you write, call and ask for the name of the advertising director or the general manager, etc. Be sure your letter gets to the desk of someone who will open it and read it.
2. Be brief. Television is a hectic business. The employees are always on the run. Time pressures and deadlines are real and constant. A short, well-planned letter will get more results than a rambling tirade.
3. Neatness counts. Television stations receive slick, professional, high-tech news releases every day. If you want your letter to be credible, it should be typed without obvious corrections.
4. Be polite. This is very important. Don't accuse. The person who reads your letter may have had nothing to do with the program that offended you, but he may be in a position to do something about it—if your letter doesn't totally alienate him first. Point out your concerns and crit-



Julie Gaylord is the regular pianist at First Church. Ted, a computer salesman during the week, is the choir director.





Ted and Julie Gaylord team-teach the middle Sunday School class. Here Julie assists one of their students.

icisms in a clear, concise, level-headed manner. I have seen too many letters from Christians that were not very Christ-like. Usually, such items are dismissed as crank letters.

5. Be sure you contact people at all levels of the business. Write to the networks, the local affiliates, and the advertisers. They all must be contacted. Be sure to tell them what you *want* to see on TV. Tell them what you believe is appropriate, moral, and helpful. Cite examples of good programs. It is important to commend and praise the good programs that these people produce or sponsor. Also, let them know in precise terms what you consider to be inappropriate, objectionable, and offensive.

6. Don't think you have failed if you don't get an answer right away. Even if you never get a direct answer, you have probably made more of an impact than you realize. So much of television is built on viewer ratings. Your opinions count, so keep writing and praying. Your careful letters will have a cumulative effect.

Are phone calls more effective than letters?

Not usually. It's very distracting to stop your hectic work to answer a phone call about something aired a week ago. I mean, there you are 21 minutes from air time and someone wants to complain. So you get it over as soon as possible, rush back to your work, and probably forget it. A letter will still be on your desk tomorrow. If you do phone, be brief, clear, and courteous.

“No matter what kind of buzz-saw world you live in, God can give you a victorious life.”

Are Christians careful enough about what they watch on television? After all, there is a lot of sex, violence, and sub-Christian values on television every day.

I believe that Christians are smart enough to monitor and critique what they and their families watch. But I am afraid that many Christians are far too careless about what they watch. Some people just turn on the set and let whatever is on into their homes. We have seen so many atrocities, so much mayhem, and such loose conduct on TV that we have become jaded and careless. Some Christians watch stuff for hours that they would not have tolerated for five minutes 10 years ago. We must carefully evaluate what we watch. Stop and ask, “What is this program saying to me, to my family? What is it influencing me to do? Are the values on the screen in conflict with what I believe as a Christian? If so, why am I watching this?”

That is good advice for us right now. The networks are parading their new fall season offerings into our homes. Any more counsel about critiquing television programs?

I have a word for parents. Please monitor what your children watch. You can't plop a child down in front of a TV and forget him anymore. Even the Saturday morning cartoons are suspect. They are filled with violence of all sorts, some even have themes that are plainly demonic.

More families need to ask, “What are we *not* doing because of TV?” Perhaps it's time to turn the TV set off and talk to your spouse, take the children for a walk, bake a cake together, have family devotions, or read a book. At our house, we refuse to become mesmerized by a household appliance. Much of television is junk food for the mind anyway. We prefer a more substantial diet for the mind, soul, and spirit.

Nazarene business and professional persons are providing a leavening influence in our society as they model the Christian life-style and witness for Christ. Julie Gaylord has a position of conspicuous influence. She represents many Nazarene women who are finding ways to make a difference in these times.

—Wesley D. Tracy

One of the miracles of electronic entertainment is that it can evaporate the reality of childhood from a culture.



Television and the Disappearance of Childhood

The idea of childhood has been around in Western culture a mere 400 years. If we accept Neil Postman's definition of the "word *children* to mean a special class of people somewhere between seven and, say, seventeen, requiring particular forms of nurturing and protection" then we can readily see that the idea of childhood is both recent and disappearing.

Before the 16th century, children were regarded as fully functioning adults by age seven. As Postman points out, "With the exception of making love and war, the life activities of the medieval child were the same as those of a me-

But all this may be coming to an end. The print-oriented society has given way to the visual, aural, visceral culture of the televised image. The era of the electronic media makes all our culture's information available to everyone all at once. All the secrets that a print culture kept from impressionable children about sex, violence, and the baser side of human nature and practice are revealed all at once by the media. "Thus," says Neil Postman, professor of media ecology, New York University, "the media force the entire culture out of the closet. And out of the cradle." No one has to be taught how to listen to the media—the dollar-hungry

"The media force the entire culture out of the closet. And out of the cradle."

dieval adult: They ate the same food, wore the same clothing, played the same games, used the same language, worked at the same labor."

The judicial system regarded 7-year-olds as adult too. During the 18th century, thousands of children between 7 and 17 were "hanged by the neck until dead" for such crimes as pickpocketing, stealing a loaf of bread, or gathering firewood in a restricted forest.

Postman states that childhood ended at seven in medieval society because by seven children have full command of the language. "They can say and understand what adults say and understand." That is probably the reason the Catholic church called seven "the age of reason," the age when children can tell right from wrong. Children were not screened from "adult" behaviors. There were no sexual secrets. From age seven on, children were a part of regular adult society. Primary schools were not even needed in such an oral society.

With the invention of the printing press, however, a new concept of childhood emerged. A youngster had to serve a sort of apprenticeship before being admitted to full adulthood. That apprenticeship was primarily the rituals of literacy. "To have access to God, one had to be able to read the Bible," Postman notes. "To know science, philosophy and literature, to use maps, deeds, and charts, literacy was essential."

The rituals of literacy gave rise, of course, to schools. Schools prepared children to live and work in a print-oriented culture. Western culture has been, in recent centuries, refining and developing theories and institutions for the nurturing of children.

"As distinctive childhood culture wastes away . . . the language, games, clothing, sexuality and taste of children and adults become indistinguishable."

corporations will trace down every child and bring the media to him, ready or not. Using the media does not require (as reading does) skill or practice in self-control, critical evaluation, or logical analysis. Thus, in our society, the childhood and adulthood melt and run together.

Perhaps only robust family life, purposeful schools, and traditional churches can rescue the idea of childhood from the age of electronics.

Postman closes a recent article with these solemn observations.

"As a distinctive childhood culture wastes away, we watch with fascination and dismay how the language, games, clothing, sexuality and taste of children and adults become indistinguishable. And the questions pile up: Is childhood disappearing or adulthood? Is there anything left for adults to teach children? Have the electronic media rendered school irrelevant? Is there anything to be done as childhood slips from our grasp?"

"We are at our best," Postman observes, "when we are engaged in nurturing the curiosity, malleability, and innocence of children. Without the idea of childhood, what will we become?" ("The Blurring of Childhood and the Media," *Religious Education*, Spring 1987, p. 295. See also his book *The Disappearance of Childhood* [New York: Delecor Press, 1982].)

Let us, as the Bible advises, "think on these things."

—Lillith Hofstadter



On these two pages you meet a housewife and a pastor for whom just moaning, "Ain't it awful what they put on TV?" was not enough. They are not Nazarenes. We do not ask you to

She's Married, with Children

BY BONNIE PERRY

Terry Rakolta sees the last year of her life as a retelling of the David and Goliath story. Only this time, David is a blond housewife and the Goliath she fells is the giant of network television.

The giant is tottering under a barrage of pebbles from Rakolta, who was single-handedly responsible for getting the situation comedy "Married . . . With Children" moved from prime time. She did it, she said, because she's tired of all the sex and violence on TV.

"I picked up the *TV Guide* and saw 'Married . . . With Children,'" she says. "I thought it was a family show—Sunday evening, 8:30. I said to my kids, 'Let's watch this show together.'"

Rakolta and her four children didn't watch long. The episode was full of overtly sexual dialogue and seminudity. Rakolta became outraged at what she called the "soft core porn."

"I sent my kids out of the room, and I stayed to see who the sponsors were," she recalls. "When I saw Coca-Cola, Johnson and Johnson, and Red Lobster, I couldn't believe it. This was corporate America telling me they were operating in the best interests of my family, and then putting this kind of pornography into my home."

After a sleepless night, Rakolta telephoned the local affiliate television station. The station referred her to the source of the program—Fox Broadcasting in California. The secretary at Fox told Rakolta, "I am offended by the program too. But don't bother with the people here. You won't get anywhere. Call the producer."

Rakolta called. What she heard was

shocking. "Number one," the producer told Rakolta, "we are pushing the limits of TV broadcasting as far as we can go. Number two, we are a body show. Number three, we are very specific. Number four, our target audience is a beer-drinking male 18 to 35 years old."

"Just as there is an Antichrist, we want to be the anti-Cosby show," she continued. "We want to be exactly the opposite of everything 'The Cosby Show' stands for."

"You have the final form of censorship in your house, Mrs. Rakolta."

**To Rakolta's
surprise, she
received answers
from the sponsors
—all 22 of them!**



the TV producer said. "If you don't like it, stand up and turn off your TV."

Rakolta didn't turn off her television; she turned it on instead. She started watching in the evenings, and she started writing letters. She wrote the president and the chairman of the board and the advertising director of each of the 22 companies that sponsored "Married . . . With Children."

"I was angry and frustrated that I couldn't control my own environment," Rakolta says. "Writing the sponsors was a way of venting my frustrations."

Rakolta itemized exactly what she saw on the offensive episode. "I was very specific," she says. "And then I told them, 'If this is truly your message and you stand behind what was on this television show, I will not use your product, and I will encourage as many people as I know not to use it as well.'"

To Rakolta's surprise, she received answers from the sponsors—all 22 of them. They agreed with her. This episode was in extremely poor taste they said. It fell between the cracks, and we missed it. We're sorry.

Rakolta wasn't satisfied with the apologies. She called the *New York Times* and the *Wall Street Journal* with the responses from 15 advertisers. "I think it's worth some press," she told them, "to let advertisers know people are offended." The letters made the front page of the *New York Times*.

The coverage launched Rakolta, who has never been a member of an activist group, into the limelight. She found a new forum as an invited guest

continued on page 41

join their organizations, send them money, or even agree with them. But, when you begin to feel—again—that there's nothing you can do, think of Mrs. Rakolta and Rev. Wildmon.



A Preacher Who Is Making a Difference

BY MARK GRAHAM

He is not the most impressive-looking person. In fact, if you were to meet him on the street, the things that would impact you most would probably be his Mississippi drawl and beaming smile. But the Rev. Donald Wildmon does not spend much time worrying about his personality or appearance. He is too busy trying to get network television executives and advertisers to clean up their acts.

A United Methodist minister for 13 years, Wildmon is one of the key persons in the war against pornography, violence, and anti-Christian values on TV. He no longer pastors a church, but from his home base in Tupelo, Miss., he travels to all parts of the nation continually preaching to whoever will listen about the importance of Christians becoming actively involved in cleaning up the airwaves.

In his book *The Home Invaders*, Wildmon says he decided he "could and would no longer remain silent" about the adverse impact of TV and the media on the morals of society after sitting down one evening with his family during the Christmas holidays in 1976 to watch TV. After switching channels from a scene of adultery, to another where the actors used crude profanity, to another where a man relentlessly beat another man with a hammer, Wildmon says he became angry and that he decided he would "do something" to change what was being funneled into the homes of millions of Americans.

Wildmon's decision eventually resulted in the formation in 1977 of the National Federation for Decency (now the American Family Association) and the Coalition for Better

Television.

Since that time, Wildmon has been vilified by network executives and the producers of so-called men's magazines. He has been compared with Hitler, Joe McCarthy, even the Ayatollah Khomeini. Still others have seen him as a man of determination who is unwilling to allow TV program producers and network executives to ridicule traditional Christian family

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ethics without a fight.

When he first became actively involved in an effort to do something about TV, Wildmon says he thought the major problems were violence, sex, and profanity; however, he shortly decided that these were only symptoms of a deeper problem. He became convinced that the real culprit is the value system of secular humanism which, he says, "clearly the networks are pushing." In a nutshell, the Methodist minister defines this humanism as "a religion which teaches that man is his own god . . . which places man at the center and makes him the measure of all things." Wildmon contends that the majority of all programming by the networks is openly biased toward espousing secular humanism and is equally biased against Christianity.

In 1986, Wildmon founded a TV monitoring group of some 1,600 Christians called Christian Leaders for Responsible Television or CLear-TV. The group includes the heads of more than 70 denominations and is aimed at targeting the major sponsors of sex, violence, profanity, and anti-Christian stereotyping. Once such a sponsor is identified, Wildmon uses his radio program or publications, such as the *AFA Journal*, to urge letter-writing campaigns or a boycott.

A boycott led by Wildmon against the Southland Corporation resulted in that organization (which the minister called the "largest purveyor of porn in America" at the time) into removing such magazines as *Penthouse* and *Playboy* from the shelves of its company-owned 7-Eleven stores a couple of years ago.

continued on page 26

TEN COMM FOR TEL

I Discuss and develop clear standards for the content of television programs viewed in your home. Gaining control of the television begins with establishing firm guidelines about what is acceptable entertainment for Christians and what is not. Paul's advice in Philippians 4:8 could be a good place to start. "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think on such things" (NIV). The framework suggested in the *Manual of the Church of the Nazarene* (good stewardship of leisure time, application of high moral standards, and appropriate witness against evil influences) provides additional guidance that families can use to evaluate program content.

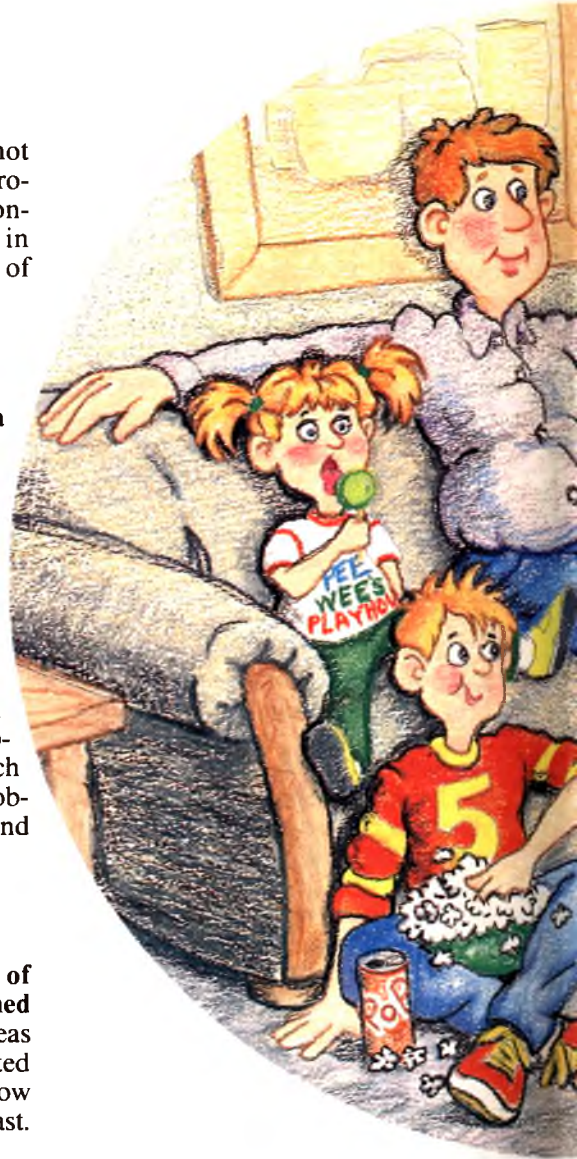
II Set limits on the amount of time that your family will spend watching television, and follow these limits carefully. Sociologist Tony Campolo notes that American children watch an average of five hours of television daily. In his book *Growing Up in America*, Campolo sees several negative effects from this intense exposure. These include an inappropriate view of parent-child relationships and the cultivation of materialistic values. Children are taught to measure their parents against the ideal images of the Huxtables and the Hogans, and to want things they do not need. Psychologist David Elkind voices a similar concern in his book *The Hurried Child*. He observes that as a result of being exposed to an average of five hours of commercials

weekly, many young children cannot tell where commercials end and programs begin. These authorities confirm the wisdom of establishing, in advance, limits on the amount of time the TV will be used.

III Plan TV watching on a weekly basis. In too many homes, the TV is turned on as soon as someone enters a room. A TV programming guide can be a useful tool to help family members make more careful choices. *Focus on the Family* recently highlighted the development of lock boxes that parents could use to insure that children can't turn on the TV in their absence. The main drawback to such devices is that they may signal an obvious lack of trust between parent and child.

IV Discuss the content of programs being watched with family members. Examine ideas and concepts that are being promoted by the program, and focus on how Christian values compare or contrast.

V Teach children to view commercials critically. Commercials for toys, games, foods, and other consumer goods frequently promise more than they can deliver. Children need to be taught to sort through the maze of special effects that are designed to convince them that they need to buy something.



COMMANDMENTS TELEVISION



VI Encourage Christians to find ways to impact the television industry for Christ. Christian actress Lisa Whelchel, who has attended Nashville First Church of the Nazarene, has faced this challenge. She made a courageous choice by refusing to participate in an episode of the TV show "The Facts of Life," because she found the script hostile to her Christian faith and principles. Such actions by Christians serve as a witness to the light, in a world of darkness.

VII Speak out to challenge programming that undercuts Christian values. Such organizations as the American Family Association have repeatedly documented the cynical disrespect much of the entertainment industry holds for Christianity. The strategy of holding TV sponsors accountable for TV programming has become an effective means of protest.

VIII Put TV in its proper place as a family priority. Television can be a valuable tool for entertainment, information, and inspiration. When it gets in the way of higher priorities, such as our relationships to God, our families, and our friends, it truly does become an instrument of evil.

IX Practice what you preach regarding television. While it is true that some content decisions may be based on the maturity of the viewer, it is also true that much TV fare is inappropriate for Christians of any age.

X When in doubt, turn the TV off. When it's left on, the television tends to control the conversation and to set its own agenda for viewers. By learning to consciously plan alternatives to television watching, parents enable their children to grow in their ability to act as participants in life, rather than remaining passive spectators.

Several years ago, our family's television set was accidentally damaged beyond repair. For five years, while the kids were elementary school age, we did without one. Together we explored the world of C. S. Lewis's *Chronicles of Narnia*, rode with Robin Hood through Sherwood Forest, and shared the real-life trials of the Ingalls family through the Little House books. It's true that we eventually did replace our old Motorola, but being without a TV helped teach us the importance of investing our time in the lives of our family members. This time without TV also helped us teach our children to relate all areas of their lives to their Christian faith.

—Tim White, pastor
Church of the Nazarene
Severy, Kans.



A Preacher Who . . .

continued from page 23

More recently, results are being seen at the networks. NBC reportedly lost more than \$1 million in potential revenue when several advertisers refused to sponsor the made-for-TV movie *Roe vs. Wade*. Wildmon had urged sponsors to forsake the program because of what he called its pro-abortion bias. The spots were sold, but not at the full rate.

Domino's Pizza removed four ads from NBC's "Saturday Night Live" after hearing from Wildmon and his supporters. Domino executive Tom Monaghan praised Wildmon in a letter, saying, "Domino's appreciates your organization pointing out that our ads were being run on a show which does not promote solid family values."

Recently, ABC chose to cancel the movies *Crimes of Passion II* and *Scandals II* after it failed to attract sponsors. Fear of Wildmon was cited as a factor.

An article in *Advertising Age* specifically said CLeaR-TV efforts have had an effect on reducing the amount of sex and violence in programming scheduled for the current fall season. "You cannot look at their [the networks'] schedules and do anything but conclude that they have taken a major step back in terms of risqué material," said Richard Kostyra, an executive with the advertising agency J. Walter Thompson USA.

Wildmon is convinced that the only thing that will get the attention of network execs or advertisers is money, so that is where he focuses his attention. A brief review of the July edition of the *AFA Journal* cites numerous TV shows that were found to represent anti-Christian values, each with the mention of the program's sponsors in the headline. At the same time, the magazine encourages its readers to write to companies that are sponsoring positive programming to say "thanks" and to encourage them to do more.

Some people consider Wildmon a demagogue who has no right making decisions for others about what should or should not be shown on TV. Some say he is an advocate of censorship, while still others respond to him by saying, "If folks don't like what they see, they can turn it off." There are even those who say he has

no right to use economic sanctions against advertisers.

Wildmon is ready for these arguments. He counters that since local stations are licensed by the Federal Communications Commission to operate "in the public interest," the public has every right to become involved and to make their views known to the broadcasting industry.

On the matter of censorship, the Mississippi minister says, "Every word ever printed, every word or

"If the advertiser wants to put his money into low-quality, immoral, or anti-Christian programming, then we certainly have the right to spend our money with other advertisers and to encourage our friends to do the same."

scene ever aired has been censored. It all depends on who is doing the censoring. Are we for government censorship of usual programming? No. We are for corporate responsibility on the part of the networks as well as by the sponsors."

When told to simply, "turn the TV off," Wildmon takes umbrage: "Would you say to me if you don't like crime in the streets, stay in your house? Would you say to me if you don't like drunk drivers, stay off the highways? We live in a society, not as a group of isolated individuals . . . Turning off the television is non-involvement, and problems are never solved that way."

And on the question of whether it is right to tell an advertiser where to spend his money, Wildmon says, "We don't tell an advertiser which pro-

gram he can help sponsor. The advertiser makes that decision. We cannot tell him where to spend his money because it is his money to spend. But we have an equal right to spend our money where we desire just as that advertiser does. And if the advertiser wants to put his money into low-quality, immoral, or anti-Christian programming, then we certainly have the right to spend our money with other advertisers and to encourage our friends to do the same."

To listen to Rev. Don Wildmon, one might get the impression that he is a bit cocky, but it probably takes someone with a lot of ego strength to stand up to network moguls and advertising CEOs. However, if you spend any time at all watching network TV, you will come to realize in short order that most of what he says is true. Major network programming is biased against traditional family values. Relativism and secular humanism are touted as the norm. Christians and ministers are almost always made to look stupid or corrupt. And very little is left for the imagination in the area of sexual intimacy or language.

Wildmon wants the support of Nazarenes and other evangelicals, but still he has a bone to pick with them. A chapter in *The Home Invaders* is titled "The Silence of the Church Is Deafening." In it, the minister charges that the church-at-large has refused to address the issue of the impact of TV and the media on society. He states, "At the current time, the church is losing the battle by default. And until the church decides to be the church, to assume the God-ordained responsibility to address this issue, which is doing untold damage to our society, the destructive changes will continue to grow."

Wildmon recognizes that a stand against TV programming is not a popular thing. He has been verbally ripped apart by Christians as well as network chiefs. Still he continues his crusade. He believes in what he is doing, and he is willing to pay the price associated with standing against the tide of complacency. He says he would like to return to the pastorate if the Lord would simply release him from his current call. "I wish the Lord would turn me loose," Wildmon says, adding, "fact is, the networks would probably pay my salary if I would only go back to the pastorate." H

TEST PATTERN

Self-evaluation Quiz

Mark the appropriate column in response to each item.



	<i>Very Frequently</i>	<i>Frequently</i>	<i>Sometimes</i>	<i>Seldom</i>	<i>Never</i>	<i>Does not apply</i>
	5	4	3	2	1	0
1. How often do you refrain from just "turning on the TV" and instead tune in only to programs you know you want to watch?						
2. How often do you carefully compare the values being presented on TV programs with your Christian beliefs?						
3. How often do you explain to your children or guests that certain elements (vulgarity, profanity, violence, etc.) that occur in a program you are watching are offensive to the Christian life-style?						
4. How frequently do you deliberately avoid products of a company that sponsors objectionable TV shows?						
5. How frequently do you write or telephone a TV station or network or sponsor to complain about offensive programming?						
6. How often do you commend a television station, network, or sponsor for a good program?						
7. How frequently do you resist the temptation to turn on the TV just to have some company?						
8. How frequently do you turn off the TV set in order to get some work done, do a good deed, or have private or family devotions?						
9. How frequently do you have a "no TV night" in order to spend time together as a family?						
10. How frequently do you turn off an offensive program?						
11. How often do you communicate with the general or district Christian Action Committee of the Church of the Nazarene to let them know your views on moral and ethical issues?						
12. How regularly are you careful not to let children watch TV unsupervised?						
13. How often does the passive nature of TV viewing trouble you?						
14. Write in your own statement here. (Think of something you can give yourself a 5 on.)						

TOTALS _____

Grand Total _____

Bonus Points

If you turned off the TV in order to take this quiz, award yourself 2 bonus points.

If you watched TV while taking this quiz, take off 1 point.

SCORING THE QUIZ

RATING SCALE

Points	Average*	Description
65—70	4.6—5.0	Nearly angelic
58—64	4.1—4.5	Better than your pastor expected
40—57	2.8—4.0	We won't tell if you won't
30—39	2.1—2.7	Lack of discipline is not a spiritual gift
20—29	1.4—2.0	Put yourself at the top of your prayer list
0—19	0—1.3	Surely you jest

*Compute your average by totaling your score and dividing by the number of questions to which you did *not* respond by marking the "Does not apply" column.

POINTS POSSIBLE: 70



Think on These Things

Continued from page 3

tected the purity of her nine-year-old daughter? Temporarily, perhaps. But two days later, four boys who had watched the bizarre attack sexually assaulted her daughter, almost duplicating the TV attack.

We must do more than turn off the set. "Think on these things."

5. Television is mere entertainment—don't take it too seriously.

Far from being trivial, North Americans have made television a very serious matter. A number of scholars now believe that television has become a new religion. Television provides contemporary icons, sacred images, rituals, divinized persons, and symbols that have replaced the worship experience in our culture. Television provides a secular version of the transcendent experience found in worship.

People now think of the media the way they once thought of God—as all-knowing and ever-present. Americans have not abandoned worship, church, and religion, they simply now seek worshiplike experiences through television.

If you wish to "think on these things" further, read *The TV Ritual: Worship at the Video Altar*, by Gregor T. Goethals; and *Media: The Second God*, by Tony Schwartz.

6. Only prudes and Puritans complain about sexuality on television.

Sexuality is a good gift from God, reflecting realities in God's own nature. Its full expression is to occur within the bonds of holy matrimony. Sexuality is not only a matter of reproduction but also has to do with the love, communication, wholeness, and comfort that marriage partners share.

But this lofty view of sex is seldom seen on television. In TV land, sex is something to be laughed at or exploited. It is harsh, hurtful, and manipulative and more frequently associated with violence than marriage. Christian standards of sexual behavior are not only ignored but also ridiculed. A principal teaching of television is that the adulterous life-style is the normal and accepted life-style. Even the "good guy" ends

up in bed with a woman to whom he is not married.

A five-year study by the Coalition for Better Television shows that about 80% of the allusions to sexual intercourse on television are between people not married to each other. This is not surprising in the light of a survey done several years ago among the people who write, act in, produce, or direct films. Only 16% of the entertainment industry personnel polled strongly believed that adultery was morally wrong. That a steady stream of sexually licentious, amoral films should come from the handful of people who control programming is no surprise. What is surprising is that Christians tolerate or ignore the blatant teachings of the entertainment industry that adultery and fornication are normal, to be expected, and demurely accepted.

When I consider that today children and teenagers are being exposed in their own homes to material more graphic, violent and salacious than what I was exposed to at that age I am truly frightened by the prospects. More kids in unstable home environments, more kids with that "predisposition" for sexual or other kinds of violence are being exposed to material which the evidence shows reinforces and strengthens those predispositions. On the basis of statistical probability alone we would expect to see record numbers of these kids begin to act out their depraved sexual fantasies and aggressions.

—Ted Bundy

Recently executed for multiple murders and rape.

Focus on the Family
August 1989

7. If we could get a good protest or boycott going, we could deal with the entertainment problem quickly and get on with our lives.

The electronic entertainment problem is not simple. It cannot be solved before lunch next Tuesday.

Even if a letter-writing campaign succeeds in getting a "tabloid TV" program chucked into the dumpster where it belongs, we can hardly walk away saying, "Well, that's that."

Protests and boycotts are, at best, short-term emergency tactics. Even Donald Wildmon insists that boycotts are short-term efforts to deal with an industry that speaks only one language—economic pressure. Christians must be willing to commit themselves to broad-based, long-term strategies.

Boycotts or protests have one inherent weakness. If they work, anyone can use them. If the people in charge of the entertainment industry are conditioned to "cave in" to any group of protesters, anything can happen. Any outfit that can get a couple of hundred groupies to lie down in the TV studio parking lot, kick and scream until they get their way, can influence programming directly. If church groups can do it, so can racists, homosexuals, anti-Semites, sexists, hedonists, nationalistic war mongers, the KKK, or any other group of extremists.

Churches must work at (1) building awareness of the problem, (2) helping persons develop critical capacities to analyze the media, (3) helping Christians recommit themselves to distinctively Christian values, (4) developing skills in the political process, (5) developing their own media resources, (6) engaging in serious efforts to evangelize and educate persons and groups.

Such long-term goals require a firm allegiance to Christian faith. They require commitment to the idea of the family as a primary source for social, physical, and spiritual nurture. The challenge for the church to function in the area of Christian education is more crucial than ever. A strong school system that is more than an echo of the economic establishment is also needed.

Perhaps the church ought to consider the advice delivered to Macbeth.

"You do unbend your noble strength to think so brainsickly of things."

Or, as St. Paul put it, "Think on these things."

The electronic media can become the most constructive development since the printing press. Let's help it be all it can be.

H



Vonnie Healy and fellow-volunteer Doris Toman watch over some of their charges at recess. The kids (l. to r.) include: Justin, Jesse, Amanda, and Brandi.

LATCHKEY LOVE

Nazarenes join hands and hearts with other Christians and public school officials to make a difference in the lives of at-risk children

BY MARK GRAHAM

When Nazarene minister Jim Healy returned from a meeting between fellow ministers and public school officials in Gladstone, Oreg., in spring 1988, he was burdened. Joe Ghaffari, Gladstone School District superintendent, had told the ministerial association that the problem of kids who return home to an empty house or apart-



Volunteers from churches in the Gladstone Ministerial Association made the pilot program a success. Here they gather together for training at the elementary school's library.



When the extended day program began, Justin did not want to be touched by adults. Here he relaxes with his friend and director of the Caravan program, Vonnie Healy.

ment after school was increasing and that the school system would like to do something about their "latchkey" kids. He was open for ideas.

"When I got home that evening, I asked my wife, Vonnie, 'I wonder if Caravan curriculum would work?'" said Healy. Within days, Healy was posing the same question to Gladstone school officials. "They were in-

terested, but they were also concerned that the line between church and state be maintained," said the Nazarene pastor.

The Healys had an advocate in Bob Stewart, Gladstone School District administrator. A Nazarene who attends another church in the area, Stewart was intrigued, but he likewise wanted to be sure that any program

used could stand the scrutiny of those who would be skeptical of using materials with a religious origin.

The Healys wanted to make the project a joint effort, so they enlisted the help of the other churches in the Gladstone Ministerial Association. The project would require not only moral support but also physical assistance in the form of volunteers who would staff the program each day after school. The Healys and Stewart attended a board meeting of each church participating in the ministerial association to introduce the concept of the Caravan program and to seek to pass along their vision for what it could do for the kids. By January 1989, the association had given its full approval to the project. Overall, 26 volunteers provided assistance. Sixteen of these were Nazarenes, the remainder were from Lutheran, 7th Day Adventist, Christian, and Baptist churches in the community.

School officials were excited about the program as well, and they went to work in an effort to bring the vision to fruition. Gladstone Elementary

**"The kind of love
the children
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experienced."**

School Principal John Wetten and director of volunteer services Steve Boquist worked with the Healys and other school officials to handle the copious details that had to be ironed out before the pilot program could be launched.

Meanwhile, the Healys appealed to Caravan Editor Mary Kathryn Hughes in Kansas City to assist them in making the Nazarene materials acceptable as school curriculum. Kathy went to work removing all pointedly religious language and Bible references.

"At first there was some appren-

sion about this by members of the Sunday School Ministries Division, Pastor Healy, and others,” said Hughes. “But as we thought about it, our feeling was that if the children could just see the kind of life that Christians live and feel the love of Christ shine through those lives, a modified curriculum wouldn’t be such a problem. And I think we were right. I think the kind of love the children received from the workers was different from any other kind of love they had experienced.”

After several months of reworking the curriculum and submitting it to attorneys and officials for the school district, the Gladstone School Board approved the project—officially called the “Gladstone Extended Day Program” March 8, 1989—three weeks before the pilot program was to begin. Even with the changes, one school board official called the Caravan material, “the most nurturing curriculum” he had ever examined.

Since it was a voluntary program, parents of children who were enrolled in the school’s subsidized lunch plan

Even when they got into mischief, they knew they were loved.

were contacted to see if they would like to enroll their youngsters in the after-school project. Fees were set at \$12.00 per month to cover the cost of materials. The children (grades K-4) were to gather every day after school from 2:15 to 5:30 at the Gladstone Elementary School from April 4 to May 24.

Sixteen children, described as “at-risk,” most of them from single-parent families, participated in the daily sessions. A typical afternoon’s agenda included a snack, recess, story time, homework time, Caravan activities, rehearsal for a musical, and a rest time.

Of all these activities, rest time proved to be one of the most popular.

“We played soothing music and rubbed the kids’ backs,” said the minister. “They seemed to sense that they were in a secure place where they were



Their faces fully revealing their energy and playfulness, Bobby, Adam, and Doug were fourth graders involved in the Gladstone Extended Day Program.



Vonnie and Jim Healy with their Caravan kids

loved, and where they could rest without any fear of being bothered. Many of them would fall asleep.

“Some of these young people would not even let us touch them when they started coming,” Healy added. “Little by little, the walls came down, and they came to love us just like we came to love them. The same was true with the parents. When we

started, most of the parents would hurriedly pick up their children without saying a word. But later, they would come and they wouldn’t want to leave. They’d stand around and want to talk. They would share their day and just really become a part of us.

“We never talked to them about the Lord or anything. We just let them



Leah, a child with infantile paralysis, was an active participant in the extended day program. She gets a hug from Vonnie just before the patriotic program was presented at the Gladstone Church. (Upper right) Kids clutch their heart-shaped pillows made by volunteers after the Caravan awards ceremony.



A face that reflects the love he has experienced. Participants of the extended day program stand in line to make their own banana splits at the Gladstone Church of the Nazarene.

know that we loved them and that we loved their kids."

Few people knew that the volunteers were Christians, but they did recognize that they had a real compassion for others.

"It's interesting," said Healy. "After about three or four weeks, with that kind of commitment by our volunteers, the teachers, other school personnel, and even the janitors were asking, 'Who are these people? They are coming here every day, they're not being paid . . . who are they?' And they were beginning to find out that we were not only Christians but also that 90 percent of us were from the Church of the Nazarene, which is just down the street."

Healy is quick to add that the kids were not angels. They were ready to test the limits to see what they could or could not do. Several were expelled for brief times, but even when they got into mischief, they knew they were loved.

"We couldn't go up to our kids and say, 'Do you want to know the love of Jesus?' For some of them, the people who were supposed to love them were more likely to knock them across the room than give them a hug. To say 'Jesus loves you!' would have meant little to these kids, so we showed them love, and, if nothing else, we showed them that grown-ups can be different.

"And I think we showed them that we believed in them. Bobby is a bril-

liant boy. He knows everything there is to know about oceanography, and he can be an oceanographer if he wants to, but what he wants most is for someone to love him. Likewise, Adam can be anything he wants to be. He looked at our music sheet one time, and he had it memorized. This is a child with the highest test scores in the third grade, but he needed to know that someone cared about him."

Some problems occurred. There were times when volunteers didn't show, but still the kids would come and they had to be cared for. Director of the program, Vonnie Healy, was present every day, and husband, Jim, was present all but two afternoons of

the eight-week program.

"The physical exertion was tough," adds Pastor Healy, "but it was worth the effort."

The extended day pilot program was capped with a special presentation of the patriotic musical the kids had rehearsed. The children's parents and guardians, along with school officials and volunteers, were invited to the presentation at Jim Healy's church. The kids impressed all of those who attended, after which they retreated to the church's fellowship hall for a "make your own banana split" party.

Responses to the program were all positive. The Gladstone School Board gave special recognition to the Healys and those involved in the extended day program at their July 12 meeting. At that session, excerpts from letters received in response to the program were read. "Because she received so much love and attention from you, she knows she is special," wrote the first grade teacher of one student. "It was wonderful to see the one-on-one attention you were able to give our



Key persons who worked together to launch the Gladstone Extended Day Program include: (clockwise, beginning upper left) John Wetten, Gladstone Elementary School principal; Joe Ghaffari, Gladstone School District superintendent; Steve Boquist, Volunteer Services director for Gladstone Elementary School; Bob Stewart, Gladstone School District administrator; and Kathryn Hughes, Caravan editor, Church of the Nazarene.

**"You cared for us,
you gave to us, you
encouraged us,
and today we want
to say, 'Thank
you.'"**

students on the playground. It has really paid off for me in the classroom," said another teacher. "I have seen a very positive change in him, which started just after the after-school program got underway."

"Thank you!!! Sorry for being a stinker," read the card from one of the program participants. Another brief note, signed simply "The Kids" read: "You cared for us, you gave to us, you encouraged us, and today we want to say, 'Thank you,' and give you our love in return."

"'EXTREMELY SUCCESSFUL' is too mild a description for the program," said school administrator Bob

Stewart. Stewart has recommended that the program be continued and opened to the entire grade school. School official Joe Ghaffari even thinks that the Caravan program can be used across the entire state if it continues to work as it has. School officials are seeking more financial assistance to enlarge the program. This also means a need for more volunteers and more modified curriculum, but the Healys have pledged to do what they can to make the program a success. Likewise, Mary Kathryn Hughes and her staff have been busy developing more materials.

Jim and Vonnie Healy have no children of their own, but they came to understand what it's like to be as proud as parents as they saw their charges respond to love and to persons who believed in their worth and dignity.

One final thing. Jim Healy said some fellow pastors asked him how many persons had begun coming to his church as a result of the program—as if that were the gauge for success. Jim informed them that as of that time, none had. When they suggested

that it was a failure if it didn't result in tangible church growth, Healy bristled. As of the end of summer, none of the kids or their parents were regularly attending Healy's church, but Adam and three other kids did attend Nazarene Vacation Bible School in July. Another child attended district church camp in Roseburg. At the close of VBS, with about 80 children present, Adam was the first child to respond to an invitation to receive Christ as his personal Savior. Today, Adam is a part of the fellowship of believers.

The Healys, their fellow volunteers, school officials, and members of the other participating churches in Gladstone, Oreg., are planting seeds—seeds of love and compassion in a garden where there is mostly rocky soil, but still they are there to plant seeds. The churches of Gladstone may not be bursting at the seams from people who are impacted by the Gladstone Extended Day Program, but one has to believe that the change in the life of young Adam and others like him make God smile and all of heaven rejoice.

TH

1989 GENERAL CONVENTIONS

Three General Conventions were held just prior to the 22nd General Assembly in Indianapolis. Christian Life and Sunday School (now Sunday School Ministries), Nazarene Youth International, and Nazarene World Mission Society elected officers, announced quadrennial themes, and made legislative recommendations to the General Assembly during their plenary sessions the first three days of the assembly. Also, the Church Growth Division sponsored its first Church Growth Conference aimed at preparing those participating for expanding their ministry into their communities—from rural farm settings to urban cross-cultural situations.

NWMS CONVENTION

General NWMS Director Nina Gunter wanted the 8,000 persons attending the 1989 General NWMS Convention to return to their home churches and districts with an increased desire to motivate others for missions. In her General Convention report, she charged the delegation, saying, "Get a vision of what God wants your district, your church, you—to be and do . . . Commit yourself to be the voice of missions in your place of service to 'Share the Joy.'"

"Share the Joy" is the quadrennial general NWMS theme. Gunter used it to launch the NWMS 75th Anniversary Project, which is a special offering to be received in October 1990 for evangelization in Hong Kong.

One of the highlights of the convention was a message by Louise Robinson Chapman, general NWMS president emerita. Chapman, 96, served as a missionary to Africa for 22 years.

"Something must erupt from this great gathering," Chapman told the group. "If you go home lazy and do nothing, millions may be lost. You can't go away like you came."

Barbara Flemming of Sherodsville, Ohio, was elected on the third ballot as the new NWMS president. Flemming is a graduate of Eastern Nazarene College and has served NWMS as local president, district vice president, district president, and member of the General NWMS Council.

NYI CONVENTION

Less time devoted to business, more time devoted to ministry and fun—that was the agenda for the 1989 General NYI Convention, according to Gary Sivewright, NYI Ministries director.

The ministry focal point of the convention was a service project called "A Heart for the City." Almost 2,000 teens and youth leaders spent Saturday, June 24, working in the inner city of Indianapolis. Participants fanned out over a 10-block area, picking up trash, installing smoke detectors, and distributing tracts reminding residents of the presence of the local Shepherd Community Church of the Nazarene and mission in their com-



NYI Quiz Coordinator Mark Gilroy presents plaques to members of the two Hispanic teams from the Mexico Northeast and West districts. This was the first time teams from outside the U.S.A. competed in quizzing at General Assembly.

munity. Indianapolis Mayor William Hudnut III praised the young people for their efforts.

The quadrennial NYI theme, "Dare to Run," was designed to generate excitement about such ministry opportunities.

Outgoing NYI President Woodie Stevens continued the call to mission in his keynote address by urging the delegates to be "examples to the believers."

The legislative business of the NYI Convention included ratification of a constitution for the quadrennium. According to Stevens, the result is a structure that both maintains the historic identity of NYI, yet also makes



World Mission Division Director Robert H. Scott (*center, seated*) is flanked by the General NWMS Council for the new quadrennium. Scott is seated next to new General NWMS President Barbara Flemming (*left*) and General NWMS Director Nina Gunter.

Council members (*l. to r.*) include: Genell Johnson, Southeast U.S.A.; Barbara Wineinger, Central U.S.A.; Betty Bowes, North Central U.S.A.; Valerie Zanner, Africa; Christine Blankenship, South Central U.S.A.; Nina Fuller, Eastern U.S.A.; Barbara Turner, Asia-Pacific; Bud Sargent, Canada; Ana Maria Reyes de Carmona, Mexico & Central America; Paul Gray, East Central U.S.A.; Trude Conrad, Northwest U.S.A.; Miep Holleman, Eurasia; and Evelyn Sutton, Southwest U.S.A. (*Not pictured: Linda Gonzales, South America.*)

22ND GENERAL ASSEMBLY IN RETROSPECT

The 22nd General Assembly and Conventions are past, but the memories linger. Here are a few memories as seen through the viewfinders of

photographers Brent Clapp, Brian Helstrom, Jim Kersten, Ken Pace, and Gordon Wickerham.



Fanny Strickland was honored by the 22nd General Assembly. Her husband, Charles, died last August. General Superintendent Eugene L. Stowe presents Mrs. Strickland to the Assembly. (Upper left)



Newly elected General Superintendent William Prince and wife, Evelyn. (Upper right)

Donald D. Owens and William J. Prince are welcomed as new members of the Board of General Superintendents by the other members (l. to r.): Jerald D. Johnson, John A. Knight, Owens, Raymond W. Hurn, Eugene L. Stowe, Prince, and William M. Greathouse. (Below)



Retiring General Superintendent William M. Greathouse and wife, Ruth, are thanked for their service to the church by General Superintendent John A. Knight. (Below left)

The 28th member of the Board of General Superintendents, Donald D. Owens and wife, Adeline, are presented to the 22nd General Assembly. Owens becomes, along with John A. Knight, the second member in the history of the board to hold a Ph.D. (Below right)



A combined choir of Nazarene college students performs at the General Assembly Education Service. (Above)

Persons respond to an invitation presented by General Superintendent Eugene L. Stowe at the close of the Sunday evening service. (Right)

Nazarenes from across the globe join together for worship at the opening Sunday morning service of the 22nd General Assembly. (Lower left)

Public services, some workshops, and plenary sessions of the General Assembly were signed for the hearing-impaired for the first time at a General Assembly. Debbie McClain served as the coordinator of these efforts. (Inset)





Thousands of persons toured the exhibit hall. (Upper left)
Almost 1,100 Nazarene ministers, spouses, and widows of ministers on the "Basic" Pension Roll attended the fifth Quadrennial Recognition Banquet hosted by the Board of Pensions and Benefits USA. (Upper right)
General Secretary B. Edgar Johnson and wife, Kathryn, were honored at the closing session of the 22nd General Assembly. Johnson has largely been responsible for coordinating the General Assemblies of the denomination since 1964. (Left)

Dave Nash, pastor of Clinton, Ill., First church, and 14 members of his youth group biked 180 miles to be a part of the NYI Convention.

87-year-old R. W. Cunningham is applauded by friend and Nazarene pastor, Roger Bowman. Cunningham was honored at the Multicultural Ministries Luncheon for his many years of service in training black pastors. (Right)

An international visitor reads his Bible in the Prayer Room sponsored by the Board of General Superintendents and NWMS. More than 1,000 persons from 41 countries spent time in the Prayer Room while the Nazarenes gathered in Indianapolis. The conventions and assembly also were preceded by 1 million hours of prayer coordinated by NWMS. (Lower left)

Electronic balloting made its debut at the 22nd General Assembly. Delegates were able to use the system to speed up the proceedings. (Lower center)

Anyway you look at it, the 10 days of General Assembly and Conventions move along at a hectic pace. A mother and her two children take a breather in the hallway at the convention center. (Lower right)



NNC STUDENT BODY PRESIDENT DROWNS



Kurt W. Finkbeiner, 21, student body president of Northwest Nazarene College, drowned in a swimming accident June 10.

The accident occurred on the eve of his graduation from college.

Finkbeiner was swimming with two companions in Lake Lowell near Nampa at the time of the accident.

The son of Ted and Sue Finkbeiner of Waterville, Wash., Kurt was elected to *Who's Who in American Colleges and Universities* and also served as cochair of the Nazarene Student Leadership Conference. He was an accounting and business administration major at NNC and had been hired by the firm of Touche Ross in Boise.

Services were held June 14 in Wenatchee, Wash. —NN

HUD SECRETARY INVITED TO SPEAK AT COMPASSIONATE MINISTRIES CONFERENCE

Jack Kemp, U.S. Secretary of Housing and Urban Development (HUD), has been invited to be the special guest speaker at the second Nazarene Compassionate Ministries Conference. The event will be held November 3-5, 1989, at the Doubletree Hotel in Overland Park, Kans. It is sponsored by the Church Growth Division and Nazarene Theological Seminary.

"We have contacted Mr. Kemp and are awaiting a reply from his office," said Tom Nees, consultant for Canada/U.S. projects for Compassionate Ministries and director of the Washington, D.C., Community of Hope. "However we won't know until closer to the date of the conference."

Another person who has been contacted as a possible speaker for the event is Susan Baker, wife of James Baker, U.S. Secretary of State. Mrs. Baker is chairwoman of the board of the National Alliance to End Homelessness.

The conference is for Nazarene col-

lege students, staff, and faculty; compassionate ministry practitioners; interested pastors and laymen; and others who are concerned about development of social ministries.

"It has been four years since our first conference, so we will be interested in providing entry-level information for students," said Nees. "Also, there are a lot more practitioners out there now than there were four years ago, so we'll be providing hands-on sessions as well."

Topics covered will include such issues as: housing the poor, job training, education, feeding and clothing programs, fund-raising, organizational issues, etc.

More than 500 persons attended the first Nazarene Compassionate Ministries Conference in 1985. Nees said he anticipates a larger group in November.

For more information on the event, contact Nazarene Compassionate Ministries at Headquarters. —NN

MOVING MISSIONARIES

MISS RHONDA BROWN,* Philippines, Furlough address: 3101 N. Divis, Bethany, OK 73008

REV. JOHN and MARTHA BURGE, Suriname, Field address: P.O. Box 4170 Flora, Paramaribo, Suriname, South America

REV. JEREMIAH and LYCIA GRANT,* Zimbabwe, Stateside address: P.O. Box 324023, Kansas City, MO 64132

MRS. CAROLYN MYATT, India, Furlough address: c/o Beatty, 653 McClain Farm Rd., Washington, PA 15301

REV. ELMER and DOROTHY NELSON, Paraguay, Furlough address: 312 Fescue Dr., Mount Juliet, TN 37122

REV. TOM and LAURALEE NOTHSTINE, Swaziland, Furlough address: 50795 Cherry Rd., Granger, IN 46530

REV. DOUG AND PAM RUNYAN, Ivory Coast, Language study address: c/o AFEB Centre Missionnaire, 50, rue des Galibouds, 73200 Albertville, France

REV. STANLEY and NORMA STOREY, MAC Regional Office, Field address: 13 C 1-51 Apt. 601, Zona 10, Guatemala, Guatemala

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YOUTH INJURED AT ASSEMBLY PROGRESSING

Despite being pinned under the wheel of a Mac truck for 30 minutes, 13-year-old Brock Collins is at home and is expected to fully recover.



Collins was struck by the semi as he crossed a downtown Indianapolis street Tuesday afternoon, June 27. The boy and his 15-year-old brother, Chad, were attending the 22nd General Assembly with friends.

The son of Judy and Bruce Collins, who are members of Champaign, Ill., First church, Brock has begun walking with crutches, following a period of confinement to a wheelchair. More than 60 stitches, which were required on his head, have been removed. The young man's mouth was wired shut for several weeks.

The accident ripped the ear canal, broke the jaw, and tore the ligament from the boy's left heel; however, the left foot on which the truck rested until it could be lifted with an airbag, sustained only a broken big toe and a broken heel. The ankle on the right foot was broken at the growth plate and may require further surgery. Despite the ear injury, the boy's hearing does not seem to be impaired.

"We just praise God that everything that was injured is fixable," said Brock's mother. "We were told he was fighting with all his might to get the truck off his foot after the accident."

Brock will require some orthodontic work and may need some cosmetic surgery in the future, but he is in good spirits and has been participating in outings with his family.

"God was looking over him," added Mrs. Collins. "We have felt the arms of God around us, and I am sure that the thousands of prayers on our behalf is the reason why Brock has come through."

—NN

FOR THE RECORD VITAL STATISTICS

Deaths

REV. E. DWIGHT BENNETT, 72, Bethel, Ohio, ordained elder, died March 10, 1989. Rev. Bennett pastored churches in Illinois and Ohio and served as middle school reading teacher for 14 years.

Survivors include his wife, Mildred; son, Wayne; daughter, Marilyn; five grandchildren; and two sisters.

REV. KENNETH L. COIL, 70, died May 11 in Eugene, Oreg. Rev. Coil had pastored churches in Indiana and Ohio.

Survivors include his wife, Gladys; daughter Karen Svatos; sons Rev. Kenn Coil and Ronald Coil; and three grandchildren.

ETTA BELLE PRINCE, 84, died May 23 in Altus, Okla.

She is survived by her son, General Superintendent William Prince.

FLORENCE M. BUCKROP, 92, Indianapolis, Ind., March 23. Survivors: daughters Jean Feasel and Mary Davis.

DAN E. DOHERTY, 70, Horseshoe Bend, Ark., February 11. Survivors: wife Violet; two sons and one daughter.

GEORGE GOODE, 83, Oxnard, Calif., May 5. Survivors: wife, Blanche; son Jack; two brothers and three sisters; six grandchildren and two great grandchildren.

S. ERLING OVERBY, 86, AND B. MARIE OVERBY, 82, Newberg, Oreg., May 12 and May 15, respectively. Survivors: daughters Erlene Fivecoat and Sharon Kammerzell; sons Robert B., Donald W., and Carlton J.; 16 grandchildren; and 10 great grandchildren. Mr. Overby also is survived by one brother.

HARRIET M. RANDOLPH, 76, Portage, Ind., March 19. Survivors: son Stanley; daughters Janet Randolph and Donna (Mrs. James) Stonecipher; two brothers; five grandchildren.

CLAUDIA DEPRIEST SCHRECK, 76, Charleston, Mo., May 3. Survivors: husband Earl Schreck; sons Wilson DePriest, Lester DePriest, Leonard DePriest; daughters Evangeline DePriest and Jean Schreck Watson; 1 brother and 1 sister; 11 grandchildren and 12 great grandchildren.

GLADYS L. STONE, 82, Orlando, Fla., April 24. Survivors: husband William C. Stone; daughter Betty Stults; sons Bob, William C., Jr., Fred, and Vince.

IRA W. STULTS, 61, Stone Mountain, Ga., May 22. Survivors: wife, Betty Stone Stults; sons Gregory A. and Robert M.; daughter Kathy A. Williams; his mother; one brother; and seven grandchildren.

Births

to DWANE AND DEANNE (DEATON) ARNOLD, Olathe, Kans., a boy, David Dwane, May 15

to JOHN AND LARONNA (CROSLLEY) BASSETT, Hutchinson, Kans., a girl, Candace Nichole, Feb. 26

to JOHN AND SUSAN (BRINKERHOFF) CLOPTON, Honolulu, Hawaii, a girl, Alysa Susan, Feb. 17

to JERRY AND FAITH BURROWS,

Kaiserslautern, West Germany, a boy, Travis Gerald, May 24

to JOSE AND SUSAN CONCOLINO, Kaiserslautern, West Germany, a girl, Olivia Irene, Mar. 27

to CALVIN AND KARLA (LACER) CRAGER, a girl, Angela Lynn, May 24 to BRYAN AND LOIS (CRUVER) GOODE, West Germany, a boy, Jairamy Bryan, May 18

to DAVID AND BARBARA (LOWE) HOFFMAN, Albuquerque, N.Mex., a boy, Joseph Alan, Mar. 8

to REV. PAUL AND DEEANN (JENNER) HORNER, Little Rock, Ark., a girl, Megan DeeAnn, May 25

to STEVE AND SHELLIE KEYES, Little Rock, Ark., a boy, Travis Lawrence, May 22

to ELIZEU AND CAROL RUTH LIMA, Campinas, São Paulo, Brazil, a boy, Shane Elton Wood, May 21

to ORVIS AND TAMMY LONG, Selinsgrove, Pa., a boy, Colin, Apr. 7

to B. HAL AND DIANA (SHOULDIS) METZ, Lafayette, Ind., a girl, Caitlin Anne, Nov. 13

to RANDY AND JUDY (BELZER) NIST Phoenix, Ariz., a boy, Jeremy Scott, May 16

to TODD AND STEPHANIE (DAGES) REAGOR, Oklahoma City, Okla., a girl, Katie Lane, May 16

to JAY AND BECKIE (JEWELL) RICH-BURG, Texarkana, Ark., a boy, Aaron Jay, Apr. 19

to ROBERT AND JUDY (LYTLE) ROUSE, Wichita, Kans., a girl, Macy Janelle, May 16

to SAM AND BRENDA SANDERS, Selinsgrove, Pa., a girl, Mindy Elaine, June 23

to GARY B. AND LYNETTE (SCHMITT) SLOAN, Yukon, Okla., twins, Megan Anne and Kent Andrew, May 21

to BARRY AND AMY STUCK, Selinsgrove, Pa., a boy, Michael Tyler, May 26

to MIC AND MARIA TREASTER, Selinsgrove, Pa., a boy, Mickey Joe, June 12

to REV. JIM AND ANN (MOSLEY) SPEAR, Sapulpa, Okla., a boy, Michael Allen, May 31

Marriages

MERLENE LARUE WANNER AND WENDELL LEE RAMEY at Newport News, Va., May 13

JUDY ELAINE HACKENBERG AND TIMOTHY PAUL MEISER at Selinsgrove, Pa., May 17

LINDA A. ARTNER AND DONALD E. BURNES, JR., at Austin, Tex., June 4

Anniversaries

REV. AND MRS. U. D. DIBBLE celebrated their 60th wedding anniversary on May 27. They were married in 1929 in Osborne County, Kansas. Approximately 200 of their family members and friends attended a reception held at the Carlton Inn, Valparaiso, Ind. The next day, family members attended the Chesterton Church of the Nazarene, where Rev. Dibble gave the sermon.

The Dibles have three daughters, Wanita Beier, Bonnie (Mrs. Glen) Ketterman, and Virginia Carol (Mrs. Ted) Stufflebeam, 14 grandchildren, and 21 great grandchildren.

REV. AND MRS. BEN F. MARLIN celebrated their 50th wedding anniversary with a reception held in Ben Marlin Hall of the Deltona Church of the Nazarene on June 3. This church was started by the Marlins in 1981.

Hosted by their daughters Roslyn Sandel and Sharron Shands, many friends and family members, including their five grandchildren, were present. Mrs. Marlin's sister, Sybil Greer, and her husband, Bert, also helped with the program.

The Marlins served in Texas, South Carolina, and Florida during their ministry and served many years in the evangelistic field.

Announcements

Carthage, N.Y., Church of the Nazarene will celebrate its 50th anniversary October 4-8 with Dr. William M. Great-house preaching each evening. Sunday, a covered-dish dinner will be held following the morning service with a 2:30 P.M. service of celebration.

All members and friends of the church are encouraged to attend. Any correspondence may be sent to the pastor, Robert Pulkkinen, 956 State St., Carthage, NY 13619.

Scott City, Kans., Church of the Nazarene will be celebrating its 40th anniversary on October 21-22. All former members and friends are invited to join in the celebration or to send greetings. Events will include an open house for the community, a Sunday dinner, and an afternoon reunion service with former pastors speaking. For information, please contact Pastor Ben Turner, 1104 Elizabeth, Scott City, KS 67871, or call 316-872-3181.

Pickford, Mich., Church of the Nazarene will celebrate its 50th anniversary on October 8. All former members and friends are invited to join the celebration or to send greetings. For more informa-

tion, please contact Pastor Ed Comandella (906-647-9291).

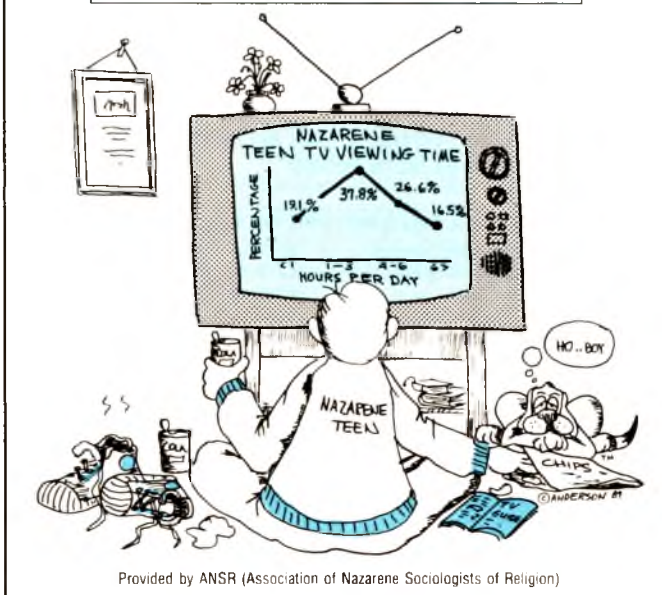
Bethany, Okla., First Church of the Nazarene will celebrate its 80th anniversary on Sunday, October 15, 1989. In the 10 A.M. and 6 P.M. worship services the former ministers of music will be featured. Former members and friends are invited to be present and to send memorabilia. For more information, write Pastor Melvin McCullough, 6789 N.W. 39th Expressway, Bethany, OK 72008.

Charlotte, N.C., Plaza Church of the Nazarene will celebrate 44 years as a church and its 25th anniversary in its present location on October 15. Dr. George Privette of Trevecca Nazarene College will speak at the 10:45 A.M. worship service. There will be a 2 P.M. concert featuring the Kingswood Quartet. For more information, contact the church office at 704-537-8801.

Downey, Calif., Telegraph Road Church of the Nazarene will celebrate its 75th anniversary on October 27-29. All former pastors, members, and friends are invited to attend or send greetings. Activities will include a banquet on Friday night and a youth rally on Saturday night. District Superintendent Thomas Goble will bring the anniversary message during the 10:40 A.M. service on Sunday, and Rev. Tim Smith will bring the evening message. For further information, please contact Rev. Tom Ritchie at 213-869-5516 or write to 9520 Telegraph Rd., Downey, CA 90240.

Santa Cruz, Calif., First Church of the Nazarene will celebrate its 60th anniversary October 28-29. The musical group "Brush Arbor" will be in concert at 6 and 8 P.M. on Saturday. Sunday worship service will be at 10:30 A.M. followed by an all-church brunch at a local hotel. All former pastors, members, and friends are invited to attend or send greetings to 115 S. Morrissey Blvd., Santa Cruz, CA 95062.

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Five years ago God saved me from a life of sin. Two years later, in a small-group prayer meeting, I yielded myself to God as completely as I knew how, and I testified to being "sanctified wholly." Over the past several months, however, the Lord has revealed to me that all this time I have been far too sensitive to praise. The desire to please my fellow Christians and the need for praise has influenced me too strongly. I have surrendered this unworthy trait to Christ, and the Holy Spirit seems to be helping me. My question is, does this mean that I really wasn't sanctified three years ago?

You need not surrender your testimony to sanctification simply because God has revealed to you that one area of your life needs refinement, discipline, and growth. Be careful not to devalue the works of grace that the Lord has already wrought in you. It is one of "Satan's devices" to get us to see only our lacks, needs, and failures when monuments to God's saving and sanctifying grace are sprinkled everywhere on the landscape of our souls.

The crisis experience of sanctifying grace is real and complete. It is, nevertheless, as Phineas F. Bresee used to say, "a place to reckon from." As the sanctified believer draws closer to God, Bresee points out, his experience may seem "more and more incomplete, because of the added revelation of our possibilities and privileges in Christ Jesus."

The sanctified Christian never "arrives," as Dr. Bresee

so eloquently points out, in *The Transferred Image*:

"There is no top to the divine heights, . . . no bottom to the divine depths . . . no shore to the ocean of God's perfections. The soul bathes and drinks, and drinks and bathes, and says, 'I know Him better and love Him more . . . yet, I stand awe inspired in the presence of the infinite glory, which though I come nigh, is ever unapproachable; though I bathe my soul in it and am filled yet its measureless heights and depths and lengths and breadths overwhelm me.'"

This is part of what John Wesley meant when he taught us that even the most holy among us partake of a Christian perfection that admits "of continual increase."

Right now in your spiritual journey you stand before a door to spiritual growth, not at the door of the dark cellar of despair. Look up. The Refiner of hearts is calling you to higher ground.

Are you as concerned as I am about pastors playing golf on Sunday?

Apparently not. I am not at all concerned about this matter. I know hundreds of Nazarene ministers, maybe thousands, and not a single one of them plays golf on Sunday.

The views expressed in this column are those of the editor and do not constitute official statements 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.

She's Married, . . .

continued from page 22

on "Nightline," "The 700 Club, the morning talkshows, and "Donahue."

Rakolta welcomes the chance to hold television networks accountable for their social responsibility. "Networks know that sex and violence are an easy sell," she says. "It's a cheap industrial ingredient that they add to what would normally be dull programming.

"In the past, networks have viewed television as a guest entertainer in your home," Rakolta says. "Because it was a guest entertainer and a storyteller, they didn't want to do anything to offend the host, spoil the kids, or upset the family."

Since the deregulation of television, all that has changed. "What they are saying today is that television is a guest in your house, but you throw

him out if he gets too rowdy," Rakolta says. "You draw the lines. We're out of the line-drawing business."

What the networks are forgetting, according to Rakolta, is that the airwaves are public domain. Censorship is not the issue. "Television is the most powerful industry in our country today," she says. "For the first time in history, one medium has been able to get into every single household with the same visual image and the same message. With this power comes responsibility. Somebody has to ask—is this sex and violence in the best interests of our children?"

Rakolta has made an effort to answer the question by founding an organization called Americans for Responsible TV (ART). The group has a single focus—to stop the escalation of sex and violence on network TV. After only six weeks of existence, ART had 1,600 members.

In the future, Rakolta hopes to earn

the endorsement of large coalitions to support the stand of ART. Recently, the organization received the official endorsement of the National Association of Secondary School Principals, which has more than 41,000 members.

Does Rakolta tell ART members to turn off their televisions in protest of unacceptable programming? "The moment you turn off your TV, you are abdicating a very public resource into private hands," she contends. "The public airwaves belong to you and me and the 42 million children who live in this country. We can't surrender them."

Determined that the battle will be won, Rakolta says the soldiers must come from grass-roots America. "I've been successful because I represent the mainstream," she says. "I'm a David and Goliath story—the housewife who writes her letter and is heard. It's amazing we can still be heard." H



EVANGELISTS' SLATES

ABNEY, JOHN: Hattiesburg, MS (First), Oct. 3-8
ALBRIGHT, WAYNE: Haysville, KS, Oct. 4-8; Pontiac, IL, 10-15; Creve Coeur, IL, 18-22; Dekalb, IL, 25-29; Oregon, IL, 31—Nov. 5
ARMSTRONG, LEON & LINDA: Grand Ledge, MI (First), Oct. 3-8; Portland, MI, 10-15; Conneaut, OH (Kelloggsville), 17-22; Archdale, NC, 24-29; Roanoke, VA (Garden City), 31—Nov. 5
ARMSTRONG, ROBERT W.: Union, ME, Oct. 22-27
BAGGETT, DALLAS W.: Birmingham, AL (Huffman), Oct. 8; Jacksonville, FL (Oak Hill), 10-15; Salem, VA, 18-22
BAILEY, TONY & TRICIA: Canton, IL (First), Oct. 4-8; Bucyrus, OH, 10-15; Indianapolis, IN: (Southwest), 17-22; (Southside), 24-29
BAKER, RICHARD C.: Arona, PA, Oct. 3-8; Wrightsville, GA (Mount Olive), 10-15; Lancaster, SC, 17-22; Portsmouth, OH (Rosemount), 24-29; Louisville, OH, 31—Nov. 5
BALLARD, DON: La Junta, CO, Oct. 3-8; Middletown, OH (First), 18-22
BELZER, DAVE & BARBARA: Lodi, CA, Oct. 8-15; Susanville, CA, 17-22; Rawling, WV, 24-29; Curtis, NE, 31—Nov. 5
BENDER, TIM—FAMILY: Elizabethton, TN, Oct. 10-15; Decherd, TN (Shady Grove), 25-29
BENTLEY, PAUL E.: Spokane, WA (Crestline), Oct. 1-5; Longview, WA, 8-12; Coeur d'Alene, 15-18; Jerome, ID, 22-29
BLUE, DAVID & DANA: Charleston, WV (First), Oct. 4-8; Conway, AR (Indoor Camp), 11-15; Branson, MO (District Lay Retreat), 19-23
BLYTHER, ELLIS: Savannah, GA (First), Oct. 3-8; Ashland, OH, 11-15; Macon, GA (Trinity), 17-22; Clarksville, TN (Park Lane), 25-29; Nashville, TN (Radnor), 31—Nov. 5
BOCK, DON: Lockborne, OH, Oct. 3-8; New Cumberland, WV, 10-15; Sunbury, OH, 18-22; Johnstown, PA (First), 25-29; New Boston, OH, 31—Nov. 5
BOICOURT, MARLA: Kokomo, IN (Bon Air), Oct. 31—Nov. 5
BOWDEN, AL: Dublin, GA (First), Oct. 3-8; Lawrenceville, GA, 10-15; Atlanta, GA (Brookhaven), 17-22; Wrightsville, GA, 24-29; Douglasville, GA (First), 31—Nov. 5
BROWN, MARK A.: LaGrange, IN, Oct. 3-8; Northeastern Indiana (Pastor's Retreat), 10-12; Yorktown, IN, 17-22; Hartford City, IN (Olive Branch), 24-29; Garrett, IN, 31—Nov. 5
BROWN, ROGER: Pekin, IL (First), Oct. 11-15; Lima, OH (First), 24-29; Bloomington, IL (First), 31—Nov. 5
BUDD, JAY B.: Delroy, OH, Oct. 3-10; West Lafayette, OH, 11-22; Willshire, OH (Countryside), 31—Nov. 5
BURKE, OWEN: Kewanee, IL (Grace), Oct. 3-8; Kenmare, ND, 17-22; Mohall, ND, 24-29
BURKHALTER, PAT & DONNA: Holdenville, OK, Oct. 3-8; Benton, AR (First), 10-15; Bethany, OK (Jerusalem Memorial), 17-22; Iberia, MO, 24-29; Henderson, TX, 31—Nov. 5
CANEN, DAVID L.: Gainesville, GA (First), Oct. 3-8; Macon, GA (Shurlington), 10-15; Inez, KY, 17-22; Newell, WV (First), 24-29; Perry, FL, 31—Nov. 5
CANFIELD, DAVE: Chesapeake, OH, Oct. 3-8; Huntington, WV (Walnut Hills), 10-15; Hamilton, OH (Tuley Road), 18-22; Hamilton, OH (Cincinnati Tri-County), 25-29
CAYTON, JOHN: Staunton, VA (First), Oct. 8-13; Harrisonburg, VA, 15-19; Pinellas Park, FL, 31—Nov. 5
CERRATO, ROBERT J.: Ames, IA, Oct. 3-8; Great Bend, KS, 15-22
CHAMBERS, LEON & MILDRED: Tuscaloosa, AL (Holtens Heights), Oct. 10-15; Indianapolis, IN (Southport), 17-22; Grove City, OH, 24-29
CHANNEY, REEFORD & BARBARA: California, PA

(Calvary), Oct. 3-8; Melrose, MA, 10-15; Fredericksburg, VA, 22-26; Birmingham, AL (First), 29; Kenton, OH, 31—Nov. 5
CHASE, FRANK: Connorsville, IN (First), Oct. 3-8; Anadarko, OK, 17-22; Oklahoma City, OK (May Avenue), 24-29
CHEATWOOD, HENRY B.: Victoria, VA, Oct. 10-15; Nixa, MO, 17-22; Gladstone, MO, 24-29
CHIPP, VERLIN E.: Mount Gilead, OH, Oct. 3-8; Valonia, IN (Haleysburg), 10-15; Fairland, IN (Triton Central), 17-22
CHRISTNER, JACK: Mount Vernon, OH, (Salvation Army), Oct. 3-8; Washington, PA (First), 13-15; Brunswick, OH, 17-22
CLAY, D. E.: Vermilion, OH, Oct. 4-8; Cedarville, OH, 17-22; Columbus, OH (West Broad), 24-29
CLAY, M. E.: Hernshaw, WV (Lens Creek), Oct. 3-8; Colliers, WV (Archer Heights), 10-15; Lansing, MI (Central), 17-22; Lima, OH (First), 24-29; Napoleon, OH, 31—Nov. 5
COFFEY, RUSSELL: Monticello, IL, Oct. 4-8; Greencastle, IN, 11-15; Evansville, IN (Diamond Valley), 18-22; Dupo, IL, 29—Nov. 5
COOK, JAMES V.: Princeton, IN, Oct. 2-8; Columbus, OH (First), 15-29
COVINGTON, NATHAN A.: Independence, KS, Oct. 3-8; Broken Arrow, OK, 10-15; Wagoner, OK, 17-22; Oklahoma City, OK (Shields Boulevard), 24-29; Sylvia, KS (Pleasant Hill), 31—Nov. 5
CRABTREE, JAMES: York, PA, Oct. 3-8; Indianapolis, IN (Westbrook), 10-15; Cimarron, KS, 17-22; Mitchell, SD, 24-29; Chillicothe, OH, 30—Nov. 5
CRANDALL, VERNON & BARBARA: Fortuna, CA, Oct. 3-8; Paradise, CA, 24-29
CRANE, BILLY & MILDRED: Baltimore, MD (Brooklyn), Oct. 3-8; Jefferson, PA, 10-15; McDonald, PA, 17-22; Marlinton, WV, 24-29; Greens Fork, IN, 31—Nov. 5
CREWS, HERMAN F.: Pittsburgh, TX, Oct. 10-15
DANIELS, M. BERT: Tacoma, WA (First), Oct. 8-11; De Queen, AR, 17-22; Sandpoint, ID, 29—Nov. 3
DANIELS, M. HAROLD: Chadron, NE, Oct. 28-29
DARNELL, H. E.: Clinton, IA, Oct. 5-15; Greensburg, IN, 19-29
DAWSON, JAMES A.: Mansfield, IL, Oct. 3-8; Bedford, PA, 17-22; Jersey Shore, PA, 24-29; Monroeville, IN, 31—Nov. 5
DECKARD, STEVE: Bloomington, IN, Oct. 8; Roachdale, IN, 15; Freetown, IN, 22; Indianapolis, IN (Southside), 29
DELL, JIMMY: Colorado Springs, CO (Security), Oct. 7-11; Corpus Christi, TX (First), 12-15; Torrance, CA (Community), 18-22; Bakersfield, CA (Faith), 25-29
DENNISON, MARVIN E.: Greenbrier, AR (Pleasant Hill), Oct. 3-8; Johnstown, OH, 17-22; Archbold, OH, 24-29
DICKSON, RICHARD J.: Marion, IN (Park Lynn), Oct. 3
DIXON, GEORGE & CHARLOTTE: Frostburg, MD (Moscow), Oct. 4-8; Wilmington, IL, 18-22; Wapello, IA, 25-29
DOOLITTLE, KEVIN C.: New Brighton, PA, Oct. 3-8; West Lafayette, OH, 11-22; Nesquehoning, PA, 29
DUNLAP, BARRY: Stafford, KS, Oct. 10-15; Collinsville, OK, 31—Nov. 5
DUNMIRE, RALPH & JOANN: Nashville, TN (Cherokee Hills), Oct. 3-8; Tuscaloosa, AL (Holtens Heights), 10-15
DUNN, DON: Columbus, OH (North Land), Oct. 10-15
DUTTON, BARRY & TAVIA: Wichita, KS (West Side), Oct. 3-8; Lancaster, OH (Gloryland), 10-15; North Syracuse, NY (Community North), 17-22; Erie, PA (First), 24-29; Binghamton, NY, 31—Nov. 5
ESSELBURN, BUD: Highland Heights, OH (Cleveland First), Oct. 3-8; North Ridgeville, OH (Calvary

Ridge), 10-15; Tomah, WI, 17-22; Mason City, IA, 24-29
EVERMAN, WAYNE: Dayton, KY, Oct. 4-8; Isom, KY (Whitesburg), 11-15
FAULK, A. RAY: Bossier City, LA (First), Oct. 1; Baton Rouge, LA (First), 10-15; Leesburg, FL, 27-29; Archer, FL, 31—Nov. 5
FISHER, C. WILLIAM: Jonesboro, AR (Woodsprings), Oct. 3-8; Science Hill, KY, 10-15; Hubbard, OH, 17-22; Manchester, CT, 24-29
FLOYD, TOM: Ortonville, MI (Lake Louise), Oct. 6-11; Connell, WA, 13-18; Federal Way, WA, 20-25; Cheney, WA, 27—Nov. 1
FORTNER, ROBERT E.: Indianapolis, IN (Southside), Oct. 3-8; Connorsville, IN (Gortner Memorial), 10-15; Nancy, KY (Delmer), 17-22
FRANK, RICHARD A.: Dodge City, KS (First), Oct. 4; Fowler, CO, 8-15; Hugoton, KS, 17-22; Selmer, TN, 24-29; Norfolk, VA, 31—Nov. 5
FREEMAN, MARY ANN: Marietta, IL, Oct. 3-8
GARDNER, JOHN M.: Parkersburg, WV (Broadway), Oct. 6-15; South Point, OH, 17-22; Wheeling, WV (Mar-Win), 24-29; Powhatan Pt, OH, 31—Nov. 5
GIBSON, NORRIS: Statesville, NC (First), Oct. 3-8; Burlington, NC (First), 10-15; Gainesville, GA (First), 17-29; Fort Oglethorpe, GA (First), 31—Nov. 5
GORMAN, CHARLES & ANN: Eastview, KY, Oct. 1
GREEN, JIM & ROSEMARY: Council Bluffs, IA (Emmanuel), Oct. 3-8; Seymour, IN (First), 11-15; Bristol, IN, 18-22; Canton, IL (Eastside), 27-29
GRIMES, W. ANDREW: McArthur, OH (Hamden), Oct. 3-8; Sciotoville, OH (Portsmouth), 10-15; Oak Hill, OH, 24-29
HAINES, GARY: Colorado Springs, CO (First), Oct. 8-11; Decatur, IL (West Side), 14-22; Highland, MI, 28—Nov. 1
HARRINGTON, MILTON: Lemmon Valley, NV (Calvary), Oct. 8-15
HAYES, AL: Fredericktown, MO, Oct. 3-8; Nowata, OK, 11-15; Lindsay, CA, 17-22; Topeka, KS (First), 31—Nov. 5
HAYNES, CHARLES & MERT: Decherd, TN, Oct. 3-8; Shelbyville, TN (First), 10-15; Birmingham, AL (Centerpoint), 18-22; Edinburgh, IN, 24-29; Dwight, IL, 31—Nov. 5
HEATON, KENNETH D.: Columbia, MO (First), Oct. 3-8
HECKATHORN, JIM: Carson City, NV, Oct. 3-8
HELMS, MIKE & GLORIA: Windham, OH, Oct. 3-8; Athens, OH, 10-15; Charleston, WV (Elk River), 17-22; Buckhannon, WV, 24-29
HENDERSHOT, H. HARVEY: Pelham, TN (Chapmans Chapel), Oct. 3-8
HENDERSON, LATTIE V.: Fulton, OH, Oct. 1-8; Salvation Army: Danbury, CO 10-22; Mount Airy, NC, 24-29
HESTER, JAMES C.: Natchitoches, LA, Oct. 3-8; San Benito, TX, 17-22
HICKS, JOHN DAVID: Bloomington, CA, Oct. 4-8; Newhall, CA, 11-15; Yakima, WA (West Valley), 18-22; Albany, OR, 25-29
HIGGINS, CHARLES & MARJORIE: Wabash, IN, Oct. 1-5; Galion, OH, 8-12; Anderson, IN (Goodwin Memorial), 15-19; Fort Wayne, IN (Lake Avenue), 22-26; Olathe, KS (College), 29—Nov. 5
HISE, RON: Rockford, IL, Oct. 7; Beloit, WI, 8
HOLSTEIN, J. TED: Louisville, KY (Stone Ridge), Oct. 3-8; Appleton, WI, 10-15; Minneapolis, MN (Spring Lake), 17-23; Mauston, WI, 24-29; Orlando, FL (Lockhart), 31—Nov. 5
HOWARD, RICHARD E.: Yreka, CA, Oct. 24-29
HUGHES, JOYCE: Waynesville, NC (Lakeview), Oct. 3-8; Alberta, Canada: (Eckville), 24-29; (Olds), 31—Nov. 5
HUNDLEY, JOHN D.: Prattville, AL (Millbrook), Oct. 3-8; Columbiana, AL, 10-15; Andalusia, AL, 17-22; Prattville, AL (Millbrook), 24-29

IDE, CHARLES: Flint, MI (North), Oct. 12-15
JACK, GLORIA J.: Greenup, KY (Eastern Kentucky Women's Retreat), Oct. 13-14; Proctorville, OH, 16
JACKSON, PAUL & TRISH: Mitchell, IN, Oct. 3-8; North Manchester, IN, 10-15
JOHNSON, RON: Logan, OH, Oct. 15-19
JONES, GRACE LASKA: Mexico North District, Oct. 1
JONES, TERRY: Oregon City, OR, Oct. 15-22; Tiamook, OR, 25-29
JORDAN, JOSEPH R.: New Lexington, OH, Oct. 9-14; Reynoldsburg, OH, 17-22; Columbus, OH (Frank Road), 25-29; Sunbury, OH, 31—Nov. 5
KEENA, EARL E.: Stockton, CA (Delta), Oct. 27-29
KNIGHT, JOHN L.: Mesquite, TX, Oct. 3-8; Sherman, TX, 10-15; Hope, AR, 17-22; Arnett, OK (Harmon), 24-29; Plainville, KS, 31—Nov. 5
KOHR, CHARLES: Bradford, PA (First), Oct. 3-8; Knox, PA (Faith), 17-22; Canton, OH (South), 24-29; Indian Head, MD, 31—Nov. 5
LAING, GERALD D.: Flint, MI (East), Oct. 3-8
LaSALLE, RAY: Princeton, IN, Oct. 3-8; St. Joseph, MO (First), 10-15; Ava, MO (Highway), 17-22; Marysville, OH, 24-29; Valdosta, GA (First), 31—Nov. 5
Lawson, WAYNE: Gillette, WY (First), Oct. 1-6; Sheridan, WY, 8-15; Yakima, WA (Trinity), 29—Nov. 3
LAXSON, WALLY & GINGER: Crown Point, IN (South Lake), Oct. 11-15; Jasper, AL (First), 18-22; Boulder, CO (South Broadway), 25-29
LAXSON, KIP: Mason, OH, Oct. 4-8; Kissimmee, FL (First), 11-15; Coffeyville, KS (First), 18-22; Gadsden, AL (First), 25-29
LEAF, JOHN: Youngstown, OH (Central), Oct. 17-22
LECKRONE, LARRY: Kankakee, IL (Westbrook), Oct. 4; Abilene, TX (Trinity), 18-22; Portales, NM, 24-29
LEFFEL, ROBERT: Gratesville, TX, Oct. 3-8; Midland, TX (First), 17-22
LEIDY, ARNOLD G.: Detroit Lakes, MN, Oct. 8-11; Moriarty, NM, 22-26
LESTER, FRED: Branson, MO, Oct. 31—Nov. 5
LIDDELL, P. L.: Amarillo, TX (South Georgia), Oct. 3-8; Canyon, TX, 10-15; Dumas, TX, 17-22; Plainfield, IN (Trinity), 24-29; St. Louis, MI, 31—Nov. 5
LOMAN, LANE: Oxford, MI, Oct. 1-4; Trinity, NC, 8-11; Cattlet, VA, 15-18; Garner Mills, IL, 22-25; Salisbury, NC, 29—Nov. 3
MANER, ROBERT E.: Summerville, SC, Oct. 3-8; Wellsburg, WV, 17-22; Clendenin, WV, 24-29; Louisville, KY (Trinity), 31—Nov. 5
MANLEY, STEPHEN L.: Hutchinson, KS (First), Oct. 4-8; Canada (Cambridge Preston), 9; Nampa, ID (First), 11-15; Portland, OR (First), 20-23; Philippines: (Visayan NBC), 25-29; (Luzon NBC), 30—Nov. 3
MANN, THURL & MARY KAY: Beckley, WV, Oct. 4-8; Corydon, IN, 11-15; Quincy, IL (Emmanuel), 17-22; Topeka, KS (Wanamaker Woods), 25-29; Alexandria, LA (Preacher's Retreat), 31—Nov. 5
MAYO, H. CLIFFORD: Lexington, AL (Marys Chapel), Oct. 3-8; Savannah, TN, 10-15
McALLIE, JAMES: Linton, IN, Oct. 17-22
McCORKLE, ROB: Salina, KS (Belmont Boulevard), Oct. 3-8; Archie, MO, 18-22
McGEE, JERRY E.: Eden, NC, Oct. 1-5; Swartz Creek, MI, 8-12; Orangeburg, SC (First), 15-19; Carnersville, NC, 22-26
McMAHAN, W. T.: Connorsville, IN (First), Oct. 3-8; Indianapolis, IN (Southport), 17-22
McWHIRTER, G. STUART: Tuscaloosa, AL (Woodhaven), Oct. 4-8; Crown Point, IN (South Lake), 11-15; Odessa, TX, 18-22; Youngstown, OH (First), 25-29
MEHR, BETHANY: South Lyon, MI, Oct. 7; Allen Park, MI, 8; Detroit, MI, 16; Burton, MI, 29
MELVIN, L. DOLORES: Cadillac, MI (Cherry Grove),

Oct. 3-8; Tipp City, OH, 10-15; Tiffin, OH, 31—Nov. 5

MILLHUFF, CHUCK: Port Charlotte, FL, Oct. 8-11; Vandalia, OH, 12-15; Lincoln, NE (First), 18-22; Miami, FL, 29*

MONCK, JAMES: Rock Island, IL, Oct. 4-8; Charleston, WV (Calvary), 10-15; Live Oak, CA, 25-29

MOORE, RUDOLPH: Osgood, IN, Oct. 28-30

MORLEY, FRANK W.: Canton, IL (First), Oct. 3-8; Bethel Park, PA (Pittsburgh South Hills), 10-15; Franklin, TN, 17-22; Gardendale, AL, 24-29

MUNCIE, BOB & JANE: Terre Haute, IN (Northside), Oct. 3-8; Silvis, IL, 10-15; West Plains, MO, 17-22; Brazil, IN 24-29; Jasper, IN, 31—Nov. 5

MYERS, HAROLD: St. Bernice, IN, Oct. 4-8; Huntingburg, IN, 10-15; Ridge Farm, IL, 17-22; Sumner, MI (Center), 24-29

NEFF, LARRY & PAT: Chester, PA, Oct. 18-22; Belle, WV, 25-29

OLIVER, L. S.: Clinton, IL (First), Oct. 17-22; Worth, IL, 25-29; Arenzville, IL (Bethel), 31—Nov. 5

OVERTON, WILLIAM D.: Buffalo, NY (First), Oct. 10-15; Bloomsburg, PA, 17-22; Pottstown, PA, 24-29

OYLER, CALVIN & VIRGINIA: Charleston, WV (Southeast), Oct. 3-8; House Springs, MO, 10-15; W Memphis, AR, 17-22; Wauseon, OH, 24-29; Charleston, WV (Valley Grove), 31—Nov. 5

PARSONS, TILDEN O.: Quanah, TX, Oct. 1—Nov. 30

PASSMORE, DOROTHY: Muncy, PA (Fairview), Oct. 1

PERDUE, NELSON S.: Cuyahoga Falls, OH, Oct. 4-8; Pekin, IL (First), 11-15; Old Hickory, TN, 18-22; Trenton, OH, 25-29

PIERCE, CATHERINE: Danville, IL (Westside), Oct. 11-15; (Douglas Park), 20-22

PITTENGER, TWYLA C.: Mansfield, OH (Children's Bible Club), Oct. 1—Dec. 31

PRICE, JACK L.: Aledo, IL, Oct. 3-8; Ottawa, IL (Southside), 9-15; Morton, IL, 17-22

PRICE, ROSS E.: Council Bluffs, IA (Emmanuel), Oct. 3-8; Columbus, NE, 17-22

QUALLS, PAUL: Columbus, IN (1st), Oct. 17-22; Louisville, KY (Trinity), 31—Nov. 5

REED, SHERMAN R.: Lebanon, IN, Oct. 10-15; South Bend, IN (First), 22-26; Aurora, IL (First), 31—Nov. 5

RICHARDS, LARRY & PHYLLIS: Richmond, IN (New Life), Oct. 8

RICHARDSON, KEN: Peru, IL, Oct. 3-8; Crawford, NE, 10-15; Gering, NE (Oregon Trail), 17-22; Sioux Falls, SD (First), 24-29; Freeport, IL, 31—Nov. 5

RICKEY, HOWARD L.: Brodhead, WI, Oct. 3-8; Birnamwood, WI (Mattoon), 11-15; Richmond, IN (First), 17-22; La Crosse, WI, 24-29

ROSE, WAYNE: Roxana, IL, Oct. 3-8; Wichita, KS (Olivet), 10-15; Blytheville, AR (First), 17-22; Union, MO, 24-29; Buffalo, KS, 31—Nov. 5

ROTH, RONALD W.: Elkhart, KS, Oct. 3-8; Anderson, MO (Banner), 10-15, 24-29; Dunkirk, IN, 17-22; Plant City, FL (Wagoner Memorial), 31—Nov. 5

SHANK, JOHN H.: Indianapolis, IN (Evangelism Training), Oct. 1—Dec. 31

MIZ MAUDIE MINISTRIES: Indianapolis, IN (Southwest) Oct. 1; Louisville, KY (Hikes Point), 3-5; Mackey, IN, 7-8; Oakland City, IN, 8, p.m.; Bedford, IN, 11; Martinsville, IN (First), 12; Delphi, IN (Women's Retreat), 13-14; St. Bernice, IN, 14-15; Memphis, TN (Whitehaven), 22; Elk City, OK, 25; Lawton, OK (First), 26; Norman, OK, 29

SMITH, CHARLES HASTINGS: Fayetteville, NC, Oct. 4-8; Pompano Beach, FL, 11-15; Orlando, FL (Emmanuel) 18-22; Princeton, IL, 25-29

SMITH, DOYLE C.: Danville, IN (Calvary), Oct. 3-8; Fairborn, OH (Wrightview), 10-15; Knoxville, TN (Faith), 27-29

SMITH, DUANE: Cottonwood, AZ (Verde Valley), Oct. 3-8; Alamogordo, NM, 10-15; Hobbs, NM (First),

17-22; Wichita, KS (East Ridge), 25-29; Muldrow, OK, 31—Nov. 5

SMITH, OTTIS E.: Salisbury, MD, Oct. 8; Danielson, CT, 10-15; Heuvelton, NY, 17-22*

SNYDER, BILL G.: Tuttle, ND, Oct. 8-13; Clare, MI, 24-29

STANFORTH, KEN: Rapid City, SD, Oct. 10-15; Sacramento, CA (North), 17-22; Salinas, CA, 25-29; Colfax, WA, 31—Nov. 5

STEINERT, EDWARD J.: Indianapolis, IN (Shepherd Community), Oct. 4-8; (Southwest), 17-22; Plymouth, MI, 11-15; Mattoon, IL (First), 24-29

STEVENSON, GEORGE E.: North Little Rock, AR (Sylvan Hills), Oct. 3-8; Wooster, OH, 10-15; Painesville, OH, 17-22; Monroe, MI, 24-29

STREET, A. DAVID: Cayuga, IN, Oct. 10-15; Palmyra, IN, 24-29

STRICKLAND, R. L. (DICK): Harlingen, TX (First), Oct. 4-8; Orient, OH (Columbus Southwest Community), 11-15; Martinsville, IN (First), 18-22; Boulder, CO (South Broadway), 24-29

TAYLOR, MENDELL L.: Sandwich, IL, Oct. 3-8; Flintstone, GA (Chattanooga Valley), 25-29

TAYLOR, ROBERT: Franklin, OH (First), Oct. 4-8; Logan, OH, 15-19; Oak Lawn, IL (First), 22; Fitzgerald, GA, 25-29

THORNTON, REV. & MRS. WALLACE: Milton, KY, Oct. 6-15; Martins Ferry, OH, 17-22; Orlando, FL (Union Park), 29—Nov. 5

TURNER, BEVERLY A.: New Vienna, OH, Oct. 17-22

ULMET, ALECK G.: Louisville, KY (Southside), Oct. 3-8; Benton, KY, 10-15; Hiwassee, AR, 17-22; Paris, TX, 28—Nov. 1

WALKER, BRIAN & DEBI: Gahanna, OH (Columbus North Land), Oct. 10-15; Anchorage, AK (Jewel Lake), 22-27; Anchor Point, AK, 29

WALKER, LAWRENCE & LAVONA: Clarion, PA, Oct. 10-15; New Castle, PA (First), 17-22

WATKINS, FRANK C.: Silverton, OR, Oct. 8-16; Redding, CA (Lake Boulevard), 22-29

WATSON, LOY L.: Heber Springs, AR, Oct. 17-22; Albuquerque, NM (Holiday Park), 31—Nov. 5

WELLS, GENE & NANCY: Harrisonburg, VA, Oct. 1-8; Calvert, AL, 17-22; Owensboro, KY (First), 24-29; Barnesville, GA (First), 31—Nov. 5

WELLS, LINARD: El Reno, OK, Oct. 3-8; Arlington, TX (East Park), 10-15; Beaumont, TX (Cornerstone), 17-22; Alvin, TX, 24-29; Vincennes, IN (1st), 31—Nov. 5

WHEELLOCK, GEORGE E.: Fairview Heights, IL (Crestview), Oct. 4-8; Farmington, IA, 10-15; Fort Wayne, IN (Fairfield Avenue), 17-22; Cloverdale, IN, 24-29; Oklahoma City, OK (Capitol Hills), 31—Nov. 5

WHITWORTH, MARCUS: Roxana, IL, Oct. 3-8; Broken Arrow, OK, 10-15; Oklahoma City, OK (Shields Boulevard), 24-29; Kansas City, KS (Stoney Point), 31—Nov. 5

WILLIAMS, LAWRENCE Z.: Marksville, LA, Oct. 3-8; Olathe, KS (Westside), 15-22; Lovington, NM, 29—Nov. 3

WOMACK, PAUL: Rockford, IL (Samuelson Road), Oct. 3-8; Green Rock, IL, 10-15; Malden, MO (Heritage), 17-22; Princeton, IL, 24-29; Muncie, IN (North Walnut), 31—Nov. 5

WOODWARD FAMILY: Madison, AL, (First), Oct. 24-29

WOOTEN, D. J.: Elkins, WV, Oct. 17-22; Paden City, WV, 23-29; Bloomington, IL (First), 31—Nov. 5

WRIGHT, E. GUY & LIL: Crestline, OH, Oct. 3-8; Mentor, OH, 10-15; Jacksonville, FL (First), 17-22; Winchester, VA, 24-29; Ravenswood, WV, 31—Nov. 5

WYRICK, DENNIS E.: Belleville, IL (First), Oct. 3-8; Hagerstown, MD, 17-22; Uhrichsville, OH (Rush Community), 29—Nov. 2

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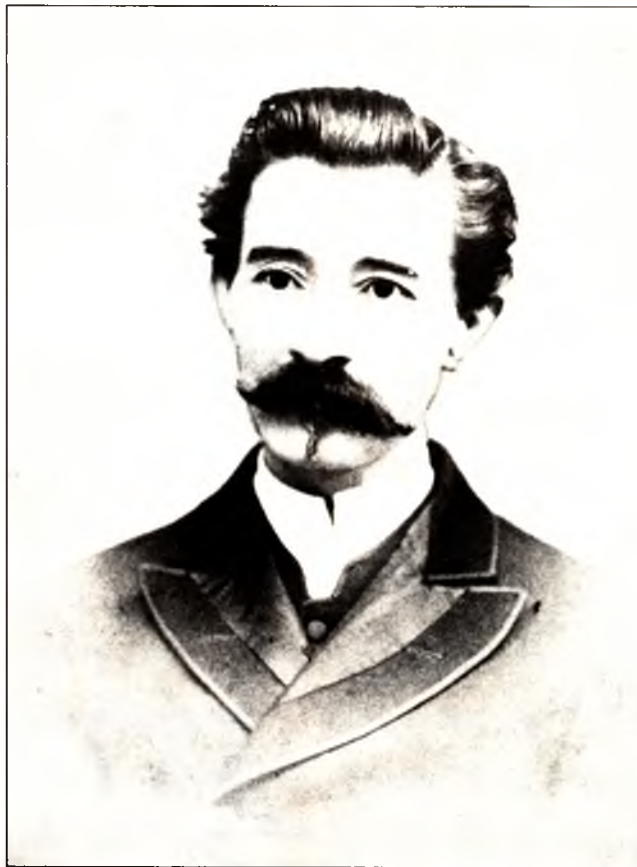
NAZARENE ROOTS

Life Fitly Lived, Words Fitly Spoken

The first general secretary of the Church of the Nazarene was a native Englishman who entered the ministry as a second career. Robert Pierce, born in 1848 in Liverpool, was wed to Mary Williamson in 1868. Three of their nine children were born before the family emigrated to America. Apprenticed as a youth to a Liverpool newspaper publisher, Pierce rose to a series of foremanships in the New York City printing establishment, including the *New York Observer* and the publishing house of Funk & Wagnall, where he oversaw the American printing of *Encyclopaedia Britannica*. Among other magazines, he oversaw for nine years the printing of the respected *Literary Digest*.

Deeply religious, Pierce abandoned his successful career in the 1880s to enter the ministry, serving a series of pastorates in the New York East Conference of the Methodist Episcopal church, including Woodstock M.E. church in New York City. His social conscience had been awakened, and Pierce labored in urban rescue missions including the Florence Crittenden mission and evangelist Jerry McAuley's famous mission on Water Street. Around 1890, Pierce took charge of Hadley Rescue Mission in Salem, Mass., and led it for nearly five years.

Robert Pierce's Methodist connection brought him into the holiness movement, and he was secretary at the holiness camp meeting at Old Orchard, Maine, and active in other East Coast camps. In the late 1890s he united with the Evan-



Rev. Robert Pierce, social worker, pastor, editor, and general secretary, in 1895.

gelical church, a Methodistic body of German-American roots. He was pastor of East Boston Evangelical Church and Portland (Oreg.) Evangelical Church.

At the close of his Portland pastorate in 1903, Pierce united with the Church of the Nazarene and was founding pastor of Boise First before serving in Oakland, Calif. He moved to Los Angeles and was pastor of several area churches while working simultaneously for five years as office editor of the *Nazarene Messenger*, a forerunner of the *Herald of Holiness*.

At the General Assemblies of 1907 and 1908, Robert Pierce was elected general secretary and edited the proceedings of both events. He was an author of numerous booklets and tracts, including the popu-

lar *Apples of Gold*, a collection of spiritual gems originally published in the *Nazarene Messenger*. Pierce also taught homiletics at early Pasadena College. He died in Los Angeles in 1937.

His deep concern for social work was clear in this passage written for *Herald of Holiness* in 1913.

We are aware that very few individual churches can support a rescue mission; but where there are three or four of our churches in one city or its surroundings there ought to be no difficulty as to its support—either in reference to its financial needs, or to the supply of godly men and women to carry on its work; then, if that is not possible, there ought to be one or two at least in each assembly district, located in

the most populous cities. . . . Our families are tenderly cared for by the church, and that is right; but I make a plea for the other end of the line—the sinking and submerged tenth. I believe this great and trying work belongs to the church, which it has so long neglected. . . . What church is better able to undertake this work than the Pentecostal Church of the Nazarene, with its deep spiritual life and bright joyous methods. . . . Let there be a deeper bond of sympathy between the church and rescue mission, and the financial question will take care of itself.

—Stan Ingersol
Archivist

Sources: Robert Pierce Collection; *Herald of Holiness* (March 19, 1930, and April 10, 1937).



Nurturing Growth

The patterns of spiritual growth vary from one individual to another. The great question is to identify the conditions in which personal spiritual growth is nourished.

Although there are common elements in the patterns of growth, there are no fixed formulas that operate in every setting. The result is that each person must learn to create a setting in which spiritual growth may occur.

70,000 Fathoms of Grace

Such nurture must, of course, begin with immersion in the flow of God's grace in our lives. Salvation is a gift of grace and grace alone. The whole Protestant Reformation grew out of the marvelous biblical truth that we are saved by grace alone through faith. So the first aspect of the definition of nurture rests in an understanding and appropriation of grace.

It is easy for us to quote verses like Ephesians 2:8: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God" (NIV). It is quite another matter to live by grace and grace alone.

Søren Kierkegaard compares living the life of grace to swimming in 70,000 fathoms of water. We can survive only by buoyancy, by relaxing in that grace and trusting in that grace—completely.

Now my mother instilled a fear of water in me and thwarted the process of learning to swim for me. So I learned to swim in water shallow enough that I could always put one foot down when I needed to do so. As a result, I have never learned to really swim.

Sometimes I fear that I have tried to nurture spiritual growth in the same way. I have tried to live by grace but have often stayed too

close to the shallow end—in case I need to rescue myself.

Kierkegaard is correct. We must learn to rest in 70,000 fathoms of grace. Spiritual growth can only be nurtured in the context of grace and grace alone. In the letter to the Galatians, Paul captured it like this: "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace" (5:4, NIV).

**Without grace,
rigidity makes the
spiritual life
wooden. Without
discipline, new
growth withers like
a cucumber vine in
a parched garden.**

Grace is the only environment in which spiritual growth can occur. No amount of discipline can ever create grace. Paul, the disciplined Pharisee, testifies to that in both Romans 7 and Philippians 3.

Discipline as Midwife

The second element of nurture is discipline. The farmer carefully prepares the soil. The seed is sown in proper proportions. Extensive and precise cultivation help to create the optimum conditions under which growth can occur. Dedicated and detailed discipline is necessary to create the nurturing setting.

Careful discipline, in the case of the farmer and in the case of spiritual growth as well, is insufficient to force growth. Just as the farmer is dependent upon the grace of

sunshine and rain, so the disciple of Christ is dependent upon grace to bring the growth. Both the farmer and the disciple use discipline to create optimum conditions so that the Creator is able to do His beautiful work.

The discipline is absolutely necessary, but it does not guarantee the results. The discipline increases the likelihood that the spiritual growth will occur, but it functions only with the grace of God.

The procedures of midwifery provide an excellent analogy. The midwife in a carefully disciplined manner creates the setting in which the child is born. She does not actually create the new life. She only provides the antiseptic and favorable conditions in which the new life can be brought forth.

Discipline is the midwife of spiritual growth. Discipline provides the context in which the spiritual life is nourished.

When grace and discipline are properly matched, the process of spiritual growth is a natural result—probably even a supernatural result. When the grace is not appropriated, rigidity and inflexibility and legalism are the result. When discipline is absent, unfavorable conditions often destroy the new growth.

At first glance, such careful attention to personal nurture appears to be selfish and only person-centered. A careful second look discloses that the nurture should never be an end in itself. The goal of that nurture and discipline is to provide optimum conditions in which God can do His powerful work in us in order to do His powerful work through us.

"O God, teach us to discipline our lives within the rhythms of Your grace! AMEN!"

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Ask Him!

A friend of mine named R. E. Goddard was injured while plowing a patch of land.

The blade struck a buried rock, bringing the plow to a shuddering stop. Mr. Goddard was slammed against the handle. The force of the blow broke several ribs. As he put it, "It cracked some slats."

At the hospital, which was overcrowded and understaffed, Goddard was placed on a gurney and left in a hall. Some 30 minutes later, still in terrible pain and scarcely able to breathe, he complained to God. "Lord," he groaned, "You ain't helping me."

He later testified, the Lord answered, "You ain't asked me to."

"That's right, Lord," he confessed, "I ain't. Forgive me, and please help me right now."

Immediately, he said, the awful pain abated, and he could breathe.

An old hymn speaks of the "needless pain we bear" because "we do not carry everything to God in prayer." I sometimes think the saddest words in the Bible are found in James 4:2—"Ye have not, because ye ask not."

God is sovereign. He does what He pleases and no human or demon can defeat His purpose. He cannot be intimidated, manipulated, outwitted, or overcome by any evil force.

But God, in His sovereignty, leaves some things to us. John Wesley insisted that God does nothing in our world except in answer to prayer. Jesus said, "Ask and you shall receive." The implication is as clear as sunlight on crystal—if we fail to ask we will not receive. This doesn't mean that God is reluctant to bless us. It does mean that God withholds certain blessings from prayerless people who would mis-

use those blessings to their own destruction.

The words of James are an indictment of many shallow lives and many fruitless churches. Our spiritual poverty does not honor God who is "rich in mercy." It is a sin to be poor when you should be rich.

I am talking about spiritual wealth, of course, not material wealth. In several places the letter of James flays the selfish rich who exploit the laboring poor. James holds no brief for material abundance. He is concerned about something vastly more important—the quality of one's spirit and life before God.

Do we miss the blessings that God intends and desires to bestow because we are too uncaring or undaring to pray?

James' indictment has application as broad as human need. However, the immediate context of his words should be brought into focus. James is reproving people who live in quarrels and conflicts. There's a lot of that going on in homes and workplaces and churches! Back of these hostilities, James tells us, are hearts filled with selfish desires and fixed on wrong goals. If we pray unselfishly and submissively, God will cleanse our hearts. He will fill us with the Spirit, whose fruit is love and peace. He will make us easy for others to live with, work with, and even worship with.

If we do not have peace with God, peace with others, and peace within ourselves, the fault is ours and not His. God's resources are adequate, but we have failed to ask in obedient faith.

I once received a letter from a man who lambasted Dr. W. T.

"Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be."



Purkiser, accusing him of attitudes and actions utterly contrary to all that I had witnessed in Dr. Purkiser's life. Talk about a surprising letter! To me, Dr. Purkiser has always been "Mr. Nazarene." He has modeled, in spirit and behavior, the message of heart-holiness that our church has proclaimed and taught. I quietly and sadly shredded the bitter letter and filed it in the wastebasket.

"To live with unmet needs and unsaid prayers is to slander God."

A few weeks later I got a second letter from the man, requesting me to do what I had already done—destroy the first letter. The letter-writer said, "As you probably knew, the trouble was not with Dr. Purkiser but in my own heart." He went on to report a revival in his church. By the grace of God he had been sanctified wholly. Now he wanted to rectify the slander of a brother who is genuinely Christian. The once hostile man had asked for and received that deep inner cleansing that fills the heart with the peace of God and puts an end to our selfish spiteful quarrels.

Let me risk a psychological blunder by asking you some blunt questions that I frequently put to my own heart. Are you poor when you could be rich? Is your heart poisoned with envy and strife? Do you have inner peace and strength to serve God and others in the spirit of Jesus? These blessings are ours

for the asking—but they will never be ours without the asking. As Studdert-Kennedy once wrote, "Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be."

Prayer is more than petition, it is communion with God. We must not be like the little fellow who said, "I don't pray every day because some days I don't want anything." The Bible makes it clear, however, that much prayer is petition, and the measure of our blessings is the measure of our asking.

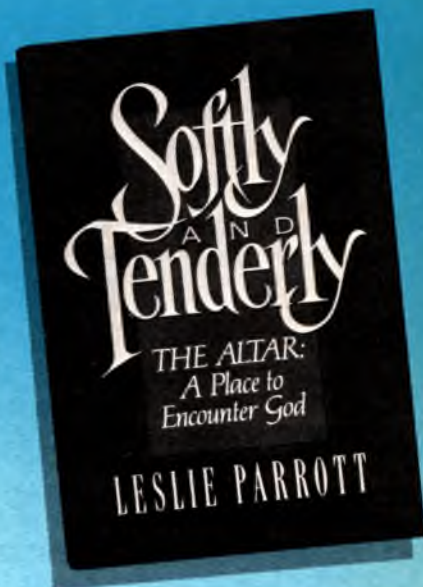
If we ask for nothing, we will get nothing. However, if we ask for everything, we won't get everything. James also tells us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

God is not indulgent when we are selfish. He is a wise and kind Father, concerned that His children be matured but not spoiled. He knows the difference between ripe and rotten. He knows the difference between what we want and what we need, whether or not we do. Long ago I heard one of our pioneer preachers tell how his little boy kept begging to play with Daddy's razor. When the lad angrily persisted beyond his father's firm refusals, he got a spanking. "He wanted the razor," said the preacher, "but he got the strop."

To petition for what we need is to align ourselves with the purposes of God. To live with unmet needs and unsaid prayers is to slander God. Whatever we need, God can supply. He is never embarrassed by inadequate resources. Our prayers are never returned marked "Insufficient Funds." Ask Him!

H

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LAYMAN AND SON SHOT TO DEATH IN ROBBERY

Nazarene layman, Zebedee Johnson, 73, and his 9-year-old stepson, Fabian, were shot to death August 26, in an apparent armed robbery in Port Arthur, Tex., according to Bill Lancaster, Houston District superintendent. The youth and his stepfather, who served as a mailman for Lamar University, reportedly were gunned down while stopped at a shopping center. They were en route from the university's campus in Port Arthur to the campus in Beaumont when the attack occurred. Johnson was reportedly robbed of around \$20,000 in student registration money.

Authorities arrested a 17-year-old in connection with the case.

Lamar Davis, pastor of the Port Arthur Central Church where Johnson attended, said he was a faithful member of the church. He served as church treasurer at the time of his death. Just one week earlier, Fabian had made a decision to accept Christ at the Houston District's Boys' and Girls' Camp.

Mr. Johnson is survived by his wife, Cathy, and 10 children.

"Mr. Johnson was very active in the life of his church, taking a tremendous load of responsibilities," said Lancaster. "We'll miss him."

—NN

PAUL IS NEW ENC PRESIDENT



Cecil R. Paul, 54, has accepted the call to serve as president of Eastern Nazarene College, according to Roy Carnahan, chairman of the ENC Board of Trustees. The board elected Paul on the first ballot August 25. Paul will assume his new responsibilities October 16.

Paul has served as the Communications Division director of the Church of the Nazarene since 1987. Prior to this, he was director of graduate studies at Eastern Nazarene College for eight years. He founded Beechwood Counseling Services in 1971 and served as the executive director of that organization until moving to Kansas City. He also founded and directed the Beechwood Community Life Center from 1981 to 1984. From 1963 to 1978 he served as professor of psychology and department chairman at ENC.

Paul is a graduate of Canadian Nazarene College. He holds the M.Div. from Nazarene Theological Seminary and the Ph.D. from Boston University. An elder in the Church of the Nazarene, Paul was ordained in 1963 on the New England District. He and his wife, Judy, have three sons.

He is the author of and the contributor to several books and has contributed to a number of church publications. He has also developed a number of video and audio productions.

—NN

FAIRBANKS ELECTED AT MVNC



E. LeBron Fairbanks, 47, is the fifth president of Mount Vernon Nazarene College, according to Harold B. Graves, president of the MVNC Board of Trustees. Fairbanks was elected on his 47th birthday, July 27. The election occurred on the sixth ballot.

At the time of his election, Fairbanks had served as president of Asia-Pacific Nazarene Theological Seminary in Manila since March 1985. Prior to this, he was an educator at Bethany Nazarene College where he served as associate professor of Christian Education and Lay Ministry Development. He also was coordinator of the Master of Ministry and Continuing Education for Ministry programs. He served as academic dean at European Nazarene Bible College from 1978-82.

A 1964 graduate of Trevecca Nazarene College, Fairbanks received the M.A. from Scarritt College, the M.Div. and D.Min. from Nazarene Theological Seminary, and the Th.M. (Master of Theology) from Princeton University.

He and his wife, Anne, have one son, Stephen.

—NN

WEATHERS ACCEPTS NPH POST



Hardy Weathers has accepted the assignment as director of marketing for Nazarene Publishing House, according to Robert L. Foster, NPH manager.

Weathers moves to the post after having served 24 years as minister of music and church administrator of Olathe, Kans., College church.

Weathers' new responsibilities include having general administrative oversight of NPH's marketing, sales, and advertising program. He will also be responsible for the marketing of Lillenas music and drama products.

A native Iowan, Weathers has a B.A. from Bethany Nazarene College, an M.A. from the University of Missouri at Kansas City, and the Doctor of Humane Letters degree from MidAmerica Nazarene College. He and his wife, Lucille, have three children.

—NN

JONES IS NEW DS OF WEST TEXAS



Charles E. Jones, 46, pastor of Nashville Grace church, has been appointed superintendent of the West Texas District. The appointment was made by Eugene L. Stowe with unanimous approval of the Board of General Superintendents and in consultation with the West Texas Advisory Council. Jones began his new assignment September 1.

A graduate of Southern Nazarene University, Jones was ordained in 1968 on the West Texas District. He served as pastor at Nashville Grace for seven years. Other churches pastored include: Colorado Springs Eastborough; Nacogdoches, Tex.; Midwest City, Okla.; Bresee; and Canyon, Tex.

Jones and his wife, Barbara, have three sons: Chris, Corey, and Chad.

—NN

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John 6:33, 35

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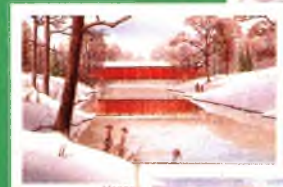
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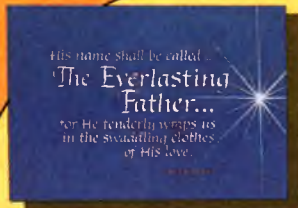
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