

JANUARY 1997

Herald of Holiness

CHURCH OF THE NAZARENE



IS SOMEONE OUT TO GET US?

Child Abuse and the Church

Burger Battle



Paul G. Cunningham, Donald D. Owens, James H. Diehl, William J. Prince, Jerald D. Johnson, John A. Knight

New Year's Greetings to Nazarenes Around the World

The Board of General Superintendents encourages the Nazarene family everywhere to enthusiastically seize the opportunities God is placing before us in this challenging New Year of 1997.

While on one hand we are besieged with dire predictions of doom and gloom regarding our future, on the other we are reminded that we are resurrection people. We are in the business of making dead things come alive! We have been raised from the land of the dead to newness of life. We were dead in our trespasses and sins until God extended that same hand that raised Jesus from the dead and powerfully lifted us and transformed us into a life of magnificent abundance and resilient joy! No wonder we approach this New Year with great confidence and hope. Let's make the most of it. While the world's needs have never been greater, we still serve an all-sufficient Savior.

Remember on the threshold of this new year God's words to Joshua when He challenged him to possess the new land He had promised: "Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go" (Joshua 1:9, NIV).

Let's possess new ground for God in this year of 1997, for surely He is with us and will make us victorious in all we endeavor to accomplish in His triumphant name.

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The Postman

MICHAEL R. ESTEP



Michael R. Estep is director of the *Communications Division, Church of the Nazarene*.

NOT LONG AGO, mail carriers actually delivered the mail right to the mailboxes attached to most homes in the U.S. As a result, they had a reputation for “knowing” about everything that went on in the neighborhoods of America.

Years ago, an exemplary postman was delivering mail in a small Ohio Valley town, which he had done for all of his postal career. As he approached one of the familiar homes, he heard some rather strange screams inside. Linger- ing for a moment, he concluded that the woman inside was in pain.

He went to the barbershop across the street and told the barber he was concerned that the man across the street was harming the woman in the house.

The barber said that the man had gone to work hours before and that he must have heard the television. The postman, however, could not leave without somehow responding. He went back across the street and listened for a moment or two more through an open window.

As he listened, he began to change his mind about what was going on inside that house. He now realized that

he was hearing a voice that was not in pain, but was intense. The woman appeared to be talking to someone very emotionally, sounding as if she was “calling” to someone. He moved closer. Then it became clear the woman was talking not to just any person, but to God. She was praying.

He was so drawn in now that he listened for a few more moments. She began to pray for family members and neighbors by name. Then she started praying for the man who brought her mail each day. Suddenly he realized she was praying for him.

The postman was so taken aback he immediately stepped away from the window and continued down the street, delivering the mail.

As the days went by, he could not get away from the fact that this woman, who barely knew him, was praying for him. On occasion she had invited him to attend her church, especially when there was a revival meeting or special Christmas or Easter service. He had always declined, noting his busy schedule. But the more he thought about her

prayers for him, the more he realized he needed God.

He could take it no more. He made his way to the church she had invited him to so many times. It didn't take very many services until he too came to know the God of the woman who had prayed for him as he listened through an open window.

Clifford Hall became a Christian because of one woman's concern that her postman know Christ as his personal Savior. Today he is a faithful Nazarene serving God and the church.

The town was my hometown. The house was my home. The woman was my mother. She was a sign that continues to live on today.

**As he approached
one of the homes,
he heard some
rather strange
screams inside.**

Cosmic Dividends

by Paul G. Cunningham

In a day of huge lottery payoffs and record stock-market profits, I wish to offer a word about cosmic dividends, the kind that are simply out of this world. Here's an example.

The Emerald Avenue Church of the Nazarene in Chicago never broke 300 in attendance. In fact, it was a very big day when they finally hit the 100 mark. I suppose some would say that their 70-year history was rather ordinary. It was rather typical of many Nazarene churches. One big difference for me was the fact this was my church through my teen and college years.

This was the place where I nailed down my confession of Christ as my personal Savior. This was the place I accepted my call to preach and received my first local preacher's license. This was the place where I fell in love with Connie.

Just a typical Nazarene church. You know the kind I'm talking about. A place where young people are saved and sanctified and challenged to give their lives to ministry and where they often meet the person they will marry.

I recently attended their 70th anniversary and was thrilled to see so many people from my past who had prayed with me and for me as one of the kids growing up in the church. These are the folks who stayed through tough times, who stayed with their mission. No big names. Just the same kind of people who have built the Church of the Nazarene everywhere.

Probably the most notable person at the celebration was a former pastor, now retired, A. T. Smith. Many other wonderful people had been the flock's shepherds during the 70-year journey. All had made their unique contributions. But most everyone would agree it was the 12-year tenure of A. T. and Alice Mae Smith that saw the church at its most flourishing level.

A. T. was a combination of relentless enthusiasm blended with an unequivocal commitment to Jesus Christ. He was a team player: district NYPS president, camp director, and lover of young people, including me. Somehow he managed to make us feel worthy and special. He listened to us as though we were as important as our parents.

His boundless joy made being a Christian seem like something desirable and attainable. His spiritual transparency enabled us to look right through him and see the Christ he so nobly served.

IS YOUR CHURCH A STRATEGIC LINK IN THE KINGDOM CHAIN?

Then there was the building fund crisis when Pastor Smith urged us all to give sacrificially. He set the pace by selling their only car and putting the proceeds into the fund. Consequently, he rode buses and streetcars for many months, carrying out his pastoral duties. Do you suppose that experience had anything to do with God preparing me for the sacrificial building programs He challenged me to lead for 28 of the 30 years I pastored?

Yes, this was a somewhat typical Nazarene church—it never broke 300. But it did break down enemy strongholds. It was a holiness lighthouse in a dark city. Thankfully, it still is. It is now called Calvary Church of the Nazarene, and Pastor Tim Stidham invited us all back to share the church's 70th birthday.

What a thrill for me to again embrace my old pastor and wife, to see their dazzling smiles, and to hear again stories of battles fought and won in establishing this Kingdom stronghold!

Unfortunately, not everyone could be there. Some of the foundational pillars have already gone on home to heaven, and some of the former members were busy elsewhere, like Evangelist Chuck Millhuff, who has seen thousands of seekers respond to his altar invitations. He was in a crusade and couldn't come. Same story with evangelist and former member Gary Bond, who was leading another soul-saving crusade and couldn't be with us.

The same was true for missionary John Seaman. Ivory Coast in Africa is just too far away to come home for a reunion. And there were others from that typical Nazarene church who also are in ministry today. The ones I mentioned just happened to be there when I was.

Most exciting to me is the fact that this same scenario is playing out in thousands of Nazarene churches around the world. This is who we are; this is what we do. Never think your church isn't a strategic link in the Kingdom chain. Remember, you are in line for cosmic dividends. The work your congregation is doing not only results in lives changed forever but also may ultimately produce Kingdom servants who will carry the ministry far beyond the walls of your church.

What your church is doing, regardless of size, does matter. The dividends are more than worth the effort involved. If you doubt it, just ask A. T. Smith and the sacrificial laymen who worked with him. They'll tell you, the results are out of this world!



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Haircut

WESLEY D. TRACY



THE THICK GLASSES magnified his eyes. I could clearly see the pain. His daughter, about 51, and his granddaughter, about 21, had brought him to the barbershop.

Slowly manipulating his walker, and with the help of daughter and granddaughter, the old gentleman takes a seat directly in front of the chair where I am getting my regular "medium trim." I can't keep from looking straight into the enlarged blue eyes of the old man. They are pools of pain—the sort that accumulates like plaque in the human spirit when helplessness hardens into dependency.

Madame 51 flounces her newly blond hair (I can see the dark roots). "Well, since we've got him in here, I'm not going to waste my time," she barks, "I'm going shopping." Miss 21 nods.

Whirling to face the head barber, who is doing gallant battle with my cowlick, she snaps sergeantlike, "How long will it be?" She yanks a thumb in the old man's direction just in case the barber didn't get her drift.

"About three-quarters of an hour, ma'am."

Madame 51 buttons her camel tan coat and heads for Sears.

Miss 21 makes the old man stand up so she can take off his threadbare topcoat. This takes some time. He doesn't want to get up more times

than he has too—it hurts. "I can take it off when I get in the chair," he protests.

"You'll get too hot," she insists, "and then you'll come down with a cold, maybe worse. Come on, get up."

Miss 21 senses the unstated disapproval in the sharp stares of the other customers and the barbers who have dropped their talk about the Super Bowl in favor of somber glances. Finding her best caregiver voice, she says, "You need to get around more anyway, Grandpa. It's good for you." She takes off her own perfect size 10 suede coat and hangs it up with his. "Look at Mr. Peterson. He's older than you, and he takes a walk every day. I wish . . ."

"Peterson doesn't have . . ." his voice trails off in futility. I think he notices me looking into his eyes. He looks away. They sit now in painful silence—his a *don't humiliate me in public* and hers a terse, *duty-filled* quiet.

Five minutes, 10 pass. "You're next," Miss 21 announces. "Look at me, Grandpa." He pretends not to hear. She stands up in front of him. "Good night, Grandpa! You've got something on your face. Didn't you wash today?" Her statement is more accusation than question.

Miss 21 takes a handkerchief out of her purple and brown leather handbag. She spits on one corner of it and begins to scrub the old man's left cheek. She reminds me of an unhappy mom scrubbing the face of a little boy who in his Sunday best ignores the command to stay out of the strawberry jam and has to be scrubbed on the way to church. Miss 21 clucks and scolds as she buffs a two-square-inch

spot on that wrinkled face to a strawberry red. I watch his eyes. Pain, humiliation, hopelessness, futility . . .

"You're up next, Charley," sings out the barber in the second chair, his voice laced with artificial cheer. He is a fisherman. And like most fishermen, he has a sense of humor born from the cultivation of patience in the face of futility.

Charley begins a slow ascent with the help of his chromium walker. "Here, let me help you." Miss 21 chirps.

But the humiliation of having his face washed in public—in front of other men, yet—has hurt him just enough. "I'll do it myself."

"But that's why I stayed," Miss 21 protests as she huffs toward him.

"He'll be OK, Miss," says the fisherman barber. "We are in no rush."

Charley has about six or seven feet to walk. It's a struggle. I'm rooting for him. I hope Miss 21 is too. I catch myself holding my breath. I have to

What a blessing to grow old and have your children to care for you.

exhale. He is halfway there. After what seems like a long time, he makes a careful pirouette and lurches into the chair with a barely audible groan. Miss 21 disappears in the direction of Woolworth's.

Now seated, the old man they called Charley can see himself in the wall-to-wall mirror opposite the row of barber chairs. His silver hair, what

Brothers in Conflict

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

here is of it, is standing straight up in two or three places. He tries to smooth it down but can't seem to lift his arm high enough to do it. "I didn't even have time to comb my hair this morning," he explains to the barber.

I'm doing a self-righteous slow burn in Chair 1. How could those women bring the old gentleman to the barbershop with his hair uncombed? Don't they know that a man would rather go to church or even on a date with a lady friend with his hair a mess than to show up uncombed at the barbershop?

With both his wardens gone, old Charley loosens up a bit. He engages in a fish story or two with Glen, the Chair 2 barber. It's a near normal barbershop conversation. As he leaves, a truck driver with a new flattop and a physique to match his Peterbilt rig offers to buy Charley a beer. Charley laughs—what a nice sound, probably a rare sound out of Charley—"Never touch the stuff, Hank. You know that."

The levity stops when Madame 51 and Miss 21 return. Madame 51 pays the tab. Nine dollars. She forks over a 10. "Keep the change." She yanks a thumb toward Charley again. "I'm sure you earned a tip on this customer."

I can't make out the words as they herd the old man toward the Buick in the handicapped parking space, but the tone is harp, chide, whine, you're so much trouble.

My haircut is over, and I'm in the shoeshine chair. I ponder what I've just seen as Sherman tries to revive the luster of my half-soled Alan Edmonds. What did Charley do to deserve the kind of treatment that Madame 51 and Miss 21 seemed accustomed to dishing out to him? Had he been abusive years ago? Mean-spirited? A poor provider? I did not know—maybe none of the above.

Perhaps all one has to do to get pushed around like that is to grow old.

■

EVER HEAR OF TWO CHRISTIAN MEN differing so sharply that they would split up a successful team over an opinion about another brother? Paul and Barnabas did just that over the risk of taking John Mark on their second missionary journey.

Paul had a right to be cautious because John Mark had deserted them on the first trip, and there was much at stake for the next expedition. Barnabas argued to give John Mark a second chance, but to no avail. The team split, agreeing to disagree, and took different partners in different directions. Thankfully, God was glorified in spite of the conflict.

Christian men might think that splits and conflicts should occur only for the important issues, such as doctrinal integrity. But, in reality, conflicts happen in the church all the time over far less important things.

Have you ever disagreed with or been hurt by a Christian brother in your church? If you haven't, then perhaps you are not as involved in ministry as you ought to be. Conflict is inevitable where two or more are gathered for ministry.

In the church, I have had my toes

stepped on by a brother. And I have even been mowed down a time or two. However, I have found that those who offended or hurt me in some way usually did not intend to do so. In fact, many times these men were unaware that they had done so. I also discovered that others' stresses and pressures of life have a way of spilling on men like you and me. But we can more easily administer the healing power of forgiveness when we realize that most brothers are not out to cause us offense.

I know that some will intentionally mistreat us, even in the church. The Bible has something to say about this: "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you" (Luke 6:27-28, NIV).

Do your conflicts result in multiplied ministry or mutilated ministers?

Imagine what your church might be like if your fellow brothers didn't get upset over petty things. Now imagine what your church—and your witness—might be like if you didn't get upset over similarly petty things.

Too many men harbor bitter feelings because someone ignored them; someone took the seats that they have occupied for years; someone forgot to mention them among the helpers in the Christmas drama. We lick our wounds and use them as weapons. We must choose to lose those weapons of divisiveness and give up the right to feel wronged.

If only our conflicts resulted in multiplied ministry instead of mutilated ministers! Paul and Barnabas still had the common ground of working for God's glory. It is only because they kept this in sight that their conflict yielded a better harvest. The next time conflict arises, may we keep God's glory well in view.

■

Returning to the Altar

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

ALTARS PLAY AN IMPORTANT ROLE in the Bible. The Old Testament has 355 references to altars, and the New Testament, 25.

The priestly sections of the OT contain explicit instructions for the building of altars. There are references to the activities that are to take place at those altars.

The references to the altar as a witness are particularly intriguing. In Joshua 22, the altar stands as a witness that the Lord is in their midst. Some persons had seen the offerings and sacrifices made upon the altars as ends in themselves and had forgotten the purpose behind the altar.

Altars became places that reflected the fundamental faith of the ancestors. When the children of Israel were crossing through the Jordan River on the way to the Promised Land, Joshua instructed the 12 leaders to pick up large stones from the riverbed, saying: "When your children ask in time to come, 'What do those stones mean to you?' then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD. When it crossed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the Israelites a memorial forever" (Joshua

4:6-7, NRSV). Joshua assembled the stones as a witness/sign to the way in which the Lord had delivered them.

As I was thinking about these witnesses/signs/altars by which Israel kept bringing herself back to her fundamental beliefs, I began to wonder aloud about the ways in which contemporary Christians remind themselves of their essential beliefs. How do we create prompts that will invite our children and friends to ask about our formative beliefs?

Fifteen years ago, during an especially unsettled period of my life, I attended a seminar on the topic of healing. One of the assignments during that week was to take a meditative walk and search for a stone that would reflect our testimony. As we came to the Lord's table that evening, we were invited to stand by the altar/table and tell how that stone helped us to see the way in which God was at work in our lives. I had found a small red stone with two white striations running across it. It spoke to me of the two major points in my life at which I had been broken by circumstances. I called it: "twice broken, but solid in Christ."

When we began the intentional program of spiritual formation at Nazarene Theological Seminary, we decided to incorporate the idea of an altar into our patterns. For the final class session, we invited students to find a stone of witness/testimony to bring to the altar. I can still hear a slightly older than average seminary student who considered that assignment beneath his professional dignity. As he stood beside the Lord's table/altar, he owned his original discomfort. Then he began to weep as he spoke of his stone as a mirror of the

way in which God had been at work in his life.

We invited students to complete their testimonies by placing their stones on the altar/table with the words: "I place my life on Christ." It was a sacred moment, and many left their stones on the altar.

The accumulation of stones became quite large over several years. I decided to build a physical altar on which to store those stones. I added a chalice and a host plate to the altar as a witness to the power of the Lord's table/altar.

We carry the altar to the classroom for the final worship service. New stones of testimony are placed with those from the past. After the class, I move the altar to the visual center of my office and invite persons who wish to "reconnect" with the experience to come to my office for prayer.

Each day upon entering my office, I am reminded of the work of God in our midst. The altar sets a sacred atmosphere for my own reading, writing, and counseling.

The altar serves as a witness in yet another way. Persons who come to my office are intrigued by the altar with its varied stones. They ask: "What do these stones mean?" It gives me an

Do you have an altar to remind you of God's work in your life?

opportunity to recount the work of God in our midst. As I choose one of the witness stones to illustrate that activity, I can sense the listeners beginning to think about the work of God in their own lives. Such times of sharing are especially sacred moments.

Why not consider establishing a witness center in your home or office where you will be able to share the powerful, life-changing moments of your life?



The Lord Is My Sanctifier

Rev. Diehl:

Walking out of the church yesterday I noticed a *Herald* on the brochure table and took one home. . . . I cannot describe the anguish and sadness I felt as I began to read "How Can I Be Sanctified?" . . . I knelt by the couch and . . . asked the Lord to cleanse my life. . . . I read, rather prayed your article word for word. . . . "Something within you must die. . . . Surrender your life as a living sacrifice. . . . Receive God's sanctifying grace by faith."

I turned over everything that I knew of and accepted the Lord as Sanctifier of my soul. . . . I felt finally a peace inside—these last few weeks I have been so restless. . . . The song "I Surrender All" poured into my mind. . . . I'm not able to put into words how I felt then or even now.

(Since this was from a personal letter to Dr. Diehl, the writer's name has been withheld.)

Wesleyan Perspective on the Scriptures

Thank you for the wonderful issue of the *Herald* (October) that focused on reading and understanding the Bible from a Wesleyan perspective. . . . [The] articles . . . clearly articulated the Nazarene way of approaching God's inspired and Holy Word. . . .

This issue seemed to set in proper perspective an issue that is in need of clarification for our denomination.

*Loren P. Gresham
Bethany, Oklahoma*

Single Parents Belong in Church

I enjoyed the article in the November issue . . . "Reaching Out to Single Parents." I was a single parent for 12 years before I met and married a wonderful, godly man. During the years that I was single the church tended to put single parents in a closet and ignore them and their children. . . .

I was glad to see that the church is now realizing that single parents and their children are not going to harm the church. . . . The list of ways to reach out to single parents was great! . . . Please reach out to these hurting and confused members of your churches. . . . As the wife of a minister in the Church of the Nazarene I feel that I can reach out to [single parents] in need of the love of Jesus, whether they are divorced, never married, or widowed.

*Brenda E. Sherwood
Sanford, North Carolina*

Time to Spare

To Robin McMurry: I work full time at the Salvation Army . . . My husband [is] a youth/music minister at the Trinity Church of the Nazarene. . . . I saw a glimpse of your book *Seasonal Cooking* on television but only a glimpse.

. . . Two weeks ago I gave up looking for your book. . . . The very next day . . . my husband called me about . . . the November issue of the *Herald*, and what was in that issue but *Time to Spare Ministries!* I read the article over and over . . . I had no idea that Robin is a Nazarene, but praise the Lord, she is.

*Heidi Sherbet
Ottumwa, Iowa*

Holiness and Generation X

"Teaching Holiness to Generation X" [November] by John Dally was very accurate. . . . However, I believe that a seventh point should be added . . . *Modeling Holiness*. The youth . . . of today not only need to hear the message of holiness but also need to see it lived out [by] the very Christians proclaiming it.

*Mike Wonch
Olathe, Kansas*

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HOLY LIVING: OUR HIGHEST DESTINY

by Bob Haslam

When the Bible speaks of predestination, it informs us of our destiny. One theory is that God predestined some to be saved and others to be damned, leaving them without their own personal choice in the matter. Others, in reaction to this teaching, say they don't believe in predestination at all.

From the perspective of Wesleyan theology, neither position is correct. The Bible does teach predestination. What we need to know is this: What did God predestine us to? The Scriptures are very clear about this.

Several New Testament passages have significant things to say in this regard. Ephesians 1:11-12 indicates, "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory."*

What a noble purpose to live by—*for the praise of his glory*. That, in simple terms, is one of the great purposes that God has planned for those who love Him.

Romans 8:29 is another key

verse: "For those God foreknew he also predestined to be conformed to the likeness of his Son." What a lofty blueprint for a Christian's life—to *be conformed to the likeness of his Son*. You can't aim higher than that.

But what is "the likeness of his Son"? We find it perfectly described in Galatians 5:22-23, which describes the fruit of the Spirit. This, then, is what Jesus is like. These are the characteristics

LIKE IT OR NOT,
YOU AND I ARE
PREDESTINED BY GOD.

of Him and His life: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

No one has ever shown those traits as perfectly as Jesus did. As you read the pages of the four Gospels that describe Jesus' life, you'll see His life reflected in the fruit of the Spirit recounted in the Galatians passage. And this is

the image God has predestined us to incorporate into our lives—"the likeness of his Son."

After we make a full surrender to Christ and invite His cleansing Spirit to fill us, we continue to "grow in . . . grace" (2 Peter 3:18) as we more and more develop a likeness to our loving Savior. As we progress in the holy life, we become more like Him and increasingly take on His characteristics in our lives.

Another verse where God's purposes are further spelled out is Ephesians 1:4: "For he chose us in him before the creation of the world to be holy and blameless in his sight."

Think what it would mean to your self-image to stand before a mirror and say to yourself, "God chose me to be holy and blameless in His sight." It's almost unbelievable that God has such high and holy purposes for each of us. We would never arrive at that conclusion on our own resources. But it is clearly revealed in God's Word.

God wants a holy people; He wants you and me to be holy. It is our destiny from the hand of God to fulfill His purposes in being holy inwardly and in living holy lives.

The apostle Paul wrote in 1



Kingswood Images

Thessalonians 4:7, "God did not call us to be impure, but to live a holy life." This is God's plan for us. It is not a doctrine invented by human agency; it is God's eternal plan that Christ died for and the Holy Spirit was sent to make become a reality in our lives.

Paul continued in 5:23-24, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it."

The twin teachings in Scripture of sanctification and holiness are God's highest purpose for our lives. As Charles Wesley wrote in his hymn, "He wills that we should holy be."

Perhaps you've been struggling to understand such words as "holiness" and "sanctification." These words are synonymous with God's plan for us. Not only does He save us from our sins, but also He saves

BEING CONFORMED TO HIS
LIKENESS MEANS MOVING
THE CROSS FROM OUR
STEEPLES AND EARRINGS
AND INTO OUR HEARTS
AND HANDS.

us from ourselves, from what we had been before, from what sin had done to our lives.

Yes, you and I *are* predestinated by God. We are predestined to "be for the praise of his glory," "to be conformed to the likeness of his Son," and "to be holy and blameless in his sight." This is not something we can do on our own. But it is a reality in the life of a Christian who fully surrenders to Christ, is filled with the Holy Spirit, and walks in the light of His Word and in the Spirit.

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin" (1 John 1:7).

*All scripture quotations are from the *New International Version* of the Bible.

Now that the 12 days of Christmas are over, it's time to put your partridge back in the pear tree and celebrate

Nazarene Publishing House Sunday

I've met with four publishers over the last six months. One reminded me of a Russian general on May Day. Another was a Puritan consumed with an overwhelming dread that someone, somewhere, was having a good time—on company time. The third one I sat behind on an airplane—he never saw me—as he chattered with a seatmate, he sounded as superficial as a fake Rolex out of Tijuana.

But Bob Brower is different—a Christian gentleman who doesn't strut like a Russian officer, squint like a Puritan, or sparkle like an Elvis painting on velvet. Rather, he has a quietly upbeat attitude that makes you like to be around him. Frankly, you get the idea that the NPH president is not mean enough to run a multimillion-dollar business. Listen in while I have a conversation with our man at NPH.

Tracy: *Bob, why should anyone celebrate January 5 as NPH Sunday?*

Brower: Well, for one thing it's probably easy to just overlook NPH. A lot of people take NPH for granted. Like never missing the water till the well runs dry. Look us over. I think you'll see something worth celebrating.

Tracy: *You mentioned water. Some folks seem to think NPH*

products are about as exciting as a glass of tap water.

Brower: Well, I think there's more sparkle than that. I occasionally get the response, "If it's an NPH product, it can't be all that good." But NPH ministers broadly and competes well nationally. Look at our products. They really are better than ever.

Tracy: *Are you telling me that in these days when religious publishers are slamming their doors as fast as second graders heading for recess, NPH is doing OK?*

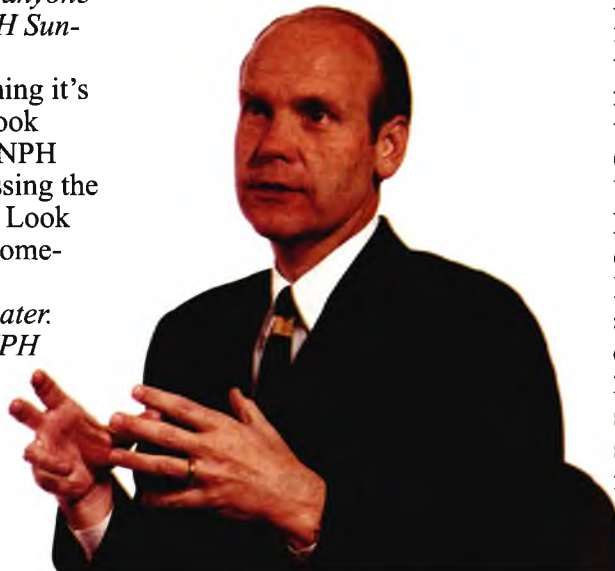
Brower: Better than OK. We have quietly become the number one publisher of Christian drama, we are one of the major players in Christian music, and we are the largest publisher of Wesleyan-Holiness materials in the world.

Tracy: *So even in times when indifference to denominational loyalty among some groups is flourish-*



ing like wisteria on the sunny side of the barn, NPH is flourishing.

Brower: You could say that. But more than just denominational loyalty, the issue is the truth of our holiness teaching. It is disheartening to discover that some churches uncritically use just any available resource. And some companies very aggressively market generic Christian products to our churches. We really think that our distinctive heritage of the optimism of grace, our belief in holiness of heart and life, should be treasured and preserved. Our tradition has a tremendous contribution to make in the 21st century. We take our heritage seriously. That's why we seek to serve the whole Wesleyan-Holiness Movement.



Tracy: *NPH serves churches beyond our denomination. Right?*

Brower: Yes, indeed. We have some 12,000 local churches as customers. Several denominations use our WordAction curriculum. The Salvation Army has recently joined that group. The U.S. Armed Forces have used our Sunday School curriculum and our Dialog Series for several years. A lot of persons and groups depend on us.

Tracy: *I know that you regard the people at NPH as your greatest asset from your management team to the on-line workers, but tell me about the main business units.*

Brower: Our largest unit, with \$8.1 million in sales last year, is WordAction curriculum. Director Mark

Gilroy works in partnership with Talmadge Johnson, Sunday School Ministries director, to produce top quality materials. Two of our WordAction church hour kits, *KinderChurch Power Pack* and *Koinonia Kids*, received the Award of Excellence from *Children's Ministries* magazine in 1995. Our VBS materials have broken sales records the last two years.

Lillenas Publishing Company is our music and drama division. With \$7 million in sales last year, it represents nearly one-third of NPH sales. John Mathias and his creative crew continue to add new

need-meeting products to the Lillenas line. For example, Allegis Publications (choral products for larger churches), Easy to Excel (choral music for small churches), and a new drama resource by Jeanette Clift George and her A.D. Players.

Tracy: *That leaves Beacon Hill Press of Kansas City.*

Brower: Working in concert with Michael Estep, director of the Communications Division, we have repositioned Beacon Hill Press. In the old days you simply published the best of the book

manuscripts that came in. Not any more. We now know the topics and authors that we want, and we have an energetic team of acquisition edi-

tors. Under the direction of Kelly Gallagher, we are beginning to penetrate the bookstore market. We think that Beacon Hill Press's future is brighter than ever.

We have other goods and services to offer besides WordAction, Lillenas, and Beacon Hill Press. I invite *Herald* readers to examine our NPH resource catalog, which features 10,000 products.

Tracy: *You are taking in a lot of money. What do you do with it?*

Brower: Beyond operating a business, NPH is a resource for the church. Our purpose is to help carry out the mission of the church. As a result, NPH creates resources and helps financially. Last year alone NPH provided \$1.8 million in assistance and direct support to the church. Certainly, no other publisher does that for our church.

Tracy: *That's the best news I've heard this year. OK, OK, the year is young, but that's still good news. So the old NPH slogan "The Full Gospel to the Whole World" still applies.*

Brower: It sure does. That mission is in our hearts and minds—always. Besides publishing in four

“The more things change, the more some things need to stay the same. No new gadget will replace people's need to know truth. No gizmo will replace a person's need to be cared for. That's why Sunday School is so vital. Done right, it is where we teach God's Word and care for people. WordAction creates resources that help Bible teaching and Christian care happen.”

Mark Gilroy,
director,
WordAction



languages, we support the broader church mission in many ways. We are actively seeking strategies to effectively assist in the global mission of the church.

Tracy: *Anything else you would like to say to Herald readers?*

Brower: Look at our advertisements in this issue. Call us at our toll-free number (1-800-877-0700). Also, come and see us. We are never too busy to show you through our facilities. It's not that we want to show off, but we do want to show you what your publishing house is doing for the cause of Christ.

Tracy: *For more fascinating stuff about NPH, turn to the 10-Point Quiz on page 32.*

H

“Every manager, every editor, every salesperson at Beacon Hill Press is energized by a vision. Not the vision to build a super book business, but the vision to make a difference, a Christlike difference, in the reader's life.”

Kelly Gallagher, director,
Beacon Hill Press



“Here at Lillenas we create resources for today's congregation at worship. Pastors, choir directors, and worship leaders—contemporary and traditional—look to us for just the right tools. And we have them—choral, instrumental, drama—everything from the oldest hymn to the newest praise chorus. Worship is the Christian's first duty. At Lillenas it's first things first.”

John Mathias,
director,
Lillenas
Publishing



NAZARENE PUBLISHING HOUSE SUNDAY
January 5, 1997

At Nazarene Publishing House,
Our commitment to you
starts with our
commitment to God.

Our commitment to God

Nazarene Publishing House is more than just a publishing company—it is a place of ministry for more than 260 employees committed to serving God. Our goal is to provide you and the church with the most effective Christ-centered resources possible.

Our commitment to you

Making your next purchase with NPH a positive experience is our top priority. From the time you call our toll-free fax or teleservice line, to the time your product is packaged and shipped, you can count on our commitment to provide you a superior product and accurate service.

Our commitment to improvement

NPH is also committed to continuous improvement. As you begin using your new NPH Resource Catalog, you will notice significant improvements in format, product selection, and indexing. We hope these user-friendly improvements assist you in making your important purchasing decisions.



Working together as a ministry team, our goal at Nazarene Publishing House is to equip you with resources that build and nurture you, your church, and Christians around the world with the good news of life in Christ.

These resources include WordAction curriculum that presents God's truth through Sunday School and your teaching ministries; Lillenas publications for powerful worship and praise music plus message-driven drama, and Beacon Hill Press for timely books and periodicals.

Together, we are partners in ministry!

Positively,

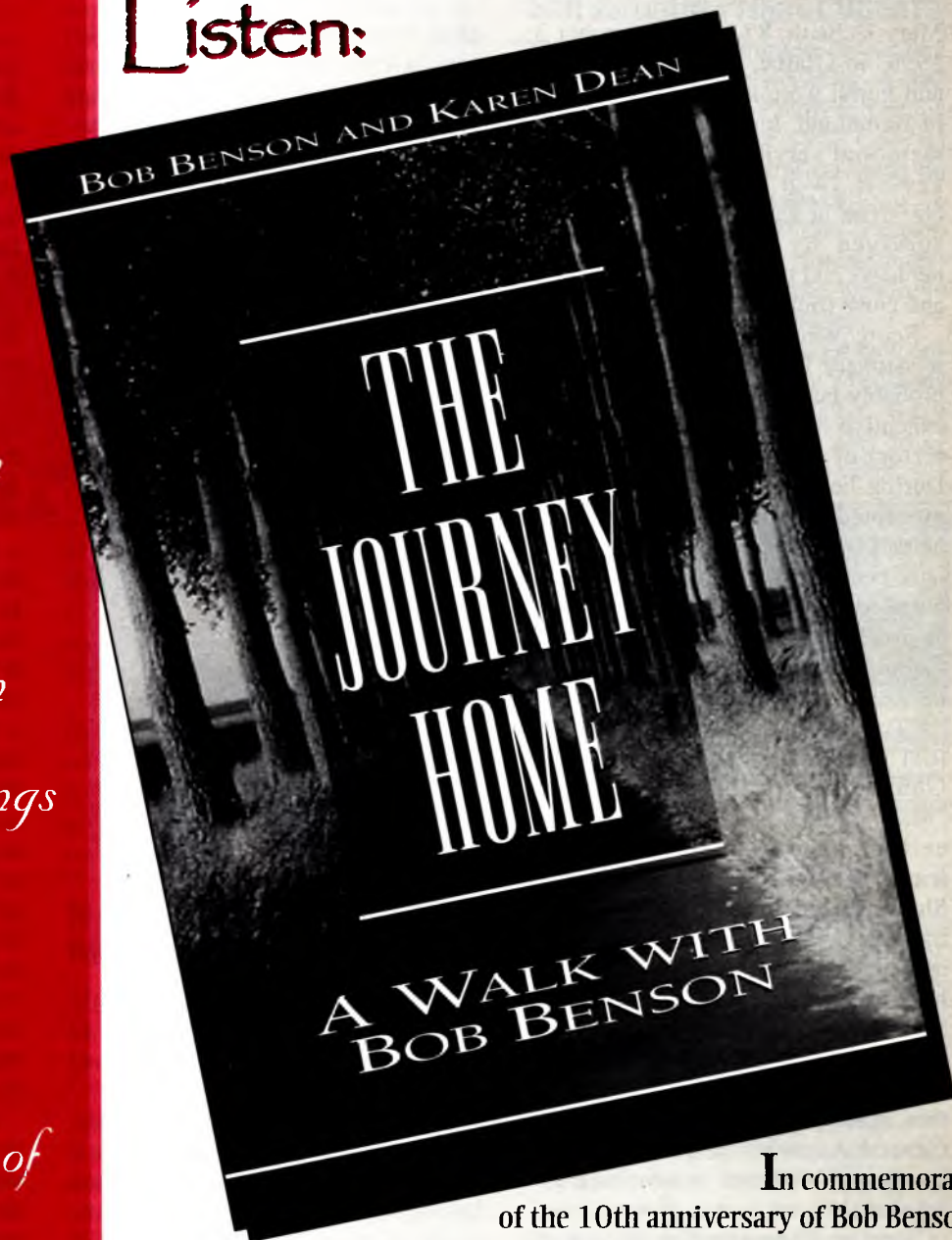
Bob Brower
Dr. Bob Brower, President

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—Karen Dean

Like the Savior he loved,
Bob speaks softly.
Listen:



In commemoration of the 10th anniversary of Bob Benson's death, his wife, Peg, and close family friend and writer, Karen Dean, provide an intimate glimpse into both the writings and the life of this special man.

This book is a gathering of the very best of Bob's writings, arranged and selected in a way that not only displays his talent as a gifted writer but also gives a glimpse into his personal life. Included in the book are reflections from those whose lives he personally touched, including James Dobson, Amy Grant, Gloria Gaither, and others.

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Mary Scott, Former Missionary and General NWMS Executive Secretary, Dies

Mary L. Scott, 87, died November 3, 1996, in Olathe, Kans. Her funeral and burial were held on November 7 in Hammond, Ind., her hometown. A memorial service was held on November 14 at First Church of the Nazarene in Kansas City, Mo. She is survived by several nieces and nephews and her longtime companion and close friend, Helen Temple.

Scott, who served as a Nazarene missionary in China and Japan, was probably best known for her work as executive secretary (now general director) of the NWMS for 25 years. During her tenure in this office, she promoted membership for men and helped launch Men in Mission, which later became Work and Witness. She also led the denomination in giving two offerings to open the work in Papua New Guinea in 1955 and then later to build the hospital there.

“The Church of the Nazarene has lost one its ‘greats,’” said Nina Gunter, general NWMS director. “Mary Scott was a wise mentor, excellent administrator, and good friend. We will feel the loss keenly. She was a role model for many of us by her availability, her tireless efforts of bringing Christ to the world, and her ability to assess a situation and bring about a godly solution.”

Scott was born in Hammond, Ind., in 1909 to devout Nazarenes. Her father, James, was a delegate to the first General Assembly in 1907. He once mortgaged his home to save their local church.

Scott was converted at the age of 15 and sanctified at 24. During her teen years, she felt a call to be a missionary. The Lord began to prepare her early for a life of service. She scrubbed floors every morning before school under her mother’s watchful eye, and she learned to play—and enjoy—rough-and-tumble football with her seven brothers. She remained a sports enthusiast throughout her life.

Scott was a graduate of Olivet Nazarene College (now university). She earned a master’s degree in En-

glish from the University of Michigan. In 1966 Olivet Nazarene University conferred an honorary doctorate on Scott in recognition of her outstanding service to the Church of the Nazarene.

After completing her education, she taught in the Hammond high school until her appointment as a missionary to northern China in 1940 during World War II. She attended language school for six months before going to the Nazarene mission center at Taming, an area already occupied by the Japanese. She began teaching in the Nazarene Bible College in Chinese.



When someone marveled at her ability to use the Chinese language so quickly, her explanation was, “I had to. They didn’t speak English.”

By this time the women missionaries and children had returned to the U.S. because of the tension between Japan and the U.S.A. The day of the attack on Pearl Harbor, December 7, 1941, she and other missionaries were taken as prisoners by the Japanese.

The first night as a prisoner of war, facing an unknown future, God gave Scott a Bible verse, which she held on to throughout her captivity: “I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety” (Psalm 4:8, KJV). She testified later that she did not have one sleepless night due to fear of the unknown, for she knew the future was in God’s hands.

Scott was confined to prison camps for four years until the end of the war. Her duties ranged from teaching children to play baseball, washing greasy dish towels in cold water with no soap, and scrubbing latrines, also with no soap or hot water. She said the latter task was bearable by “doing it for the glory of God.”

When released from prison camp at the end of the war, she reluctantly returned to the United States. Two years later she joined Nazarene missionaries in south China to open a new field. But two years later, the Communist army forced her to leave China one more time.

Scott returned to her home in Hammond and taught high school again. In 1950 she received the invitation to become the executive secretary of NWMS, a position she held until 1975.

Helen Temple said, “Mary was a team person, claiming no credit for the many successful NWMS projects and programs she helped to initiate and promote. She felt that her job was to accept the General NWMS Council’s decisions and make them work. She was a detail person, always keeping an eagle eye on NWMS finances.”

After retiring as executive secretary, Scott taught English at the Nazarene Japan Christian Junior College in Japan for two years.

She traveled extensively, visiting more than 20 countries. “Mary always challenged Nazarenes to a renewed concern in prayer and giving to missions,” Temple said.

Louie Bustle, World Mission Division director said, “Mary Scott’s life typified the complete dedication our missionaries have to their call and to the church. She gave of herself sacrificially . . . and her life will continue to be an example to all of us.”

Temple probably summed up Mary Scott’s life best by calling her “God’s ambassador to the world.” Temple continued, “A vibrant, enthusiastic voice for missions is now silent, and the stillness is awesome.”

Snowbarger Elected to U.S. Congress from Kansas

Vincent K. Snowbarger, 47, a life-long Nazarene, was elected to represent Kansas's 3rd district in the House of Representatives on November 5, 1996. Snowbarger, who ran as a Republican, garnered 50 percent of the vote after an intensive campaign.

"It's been a long, hard pull," Snowbarger said after the victory. "We knew it would be a close race but always felt certain we'd win."

Snowbarger has served in the Kansas legislature since 1985. He was elected majority leader in the Kansas House in 1993.

Snowbarger graduated from Southern Nazarene University in 1971. He earned a master's degree in political science from the University of Illinois and a Juris Doctor degree from the University of Kansas. He is a partner in the law firm of Snowbarger and Veatch. He is also an instructor in the areas of history, political science, and law at MidAmerica Nazarene College.

Snowbarger participates in many

community activities, including the Foundation Board of MANC. He and his family attend College Church of the Nazarene in Olathe.

The Snowbarger name is well-known across the denomination. Willis Snowbarger, Vincent's father, was an administrator at Olivet Nazarene University (ONU) for 31 years. He also served on the General Board and on the Nazarene Publishing House Board.



Snowbarger and his wife, Carolyn, have two teenage sons: Jeff, 19, a student at ONU, and Matt, 15. According to Snowbarger, he plans to maintain his residence in Kansas, at least until Matt is out of high school. "There's no reason to uproot him at this time in his life," Snowbarger said.

Snowbarger, who plans to travel back to his home on most weekends while Congress is in session, is ready for the challenge of the House. "It's going to be exciting," he said. "I'm looking forward to it."

College of New Church Knowledge Inaugurated

The Division of Church Growth sponsored the first meeting of the College of New Church Knowledge at Parkville, Mo., September 29 through October 1, 1996.

According to Bill Sullivan, Church Growth Division director, the purpose of the college is to equip church leaders in starting strong new churches. "In the college, which is a key component of NewStart strategy for our church, there is a strong emphasis in teaching entrepreneurship," Sullivan said.

Resource speakers included Natalie Taylor, professor at Babson College, and Jim Dorsey, a new church leader in California.

Participants included the regional NewStart coordinators along with new church leaders and church administrators.

Nazarenes Receive Full Recognition in Côte d'Ivoire

Missionary Douglas Runyon reports that the Ivorian government has finally granted full recognition to the Church of the Nazarene after eight years. This announcement was part of Runyon's report as outgoing district superintendent at the sixth district assembly of Côte d'Ivoire (Ivory Coast).

Another highlight of the assembly was the ordination and appointment of the first Ivorian district superintendent, Rev. Lambert N'Guessan. General Superintendent William J. Prince was the presiding official.

Runyon reported a 26 percent increase in worship attendance and a 35 percent increase in church membership. Also, the district paid 365 percent of its General Budget while supporting a church plant in Bouak, the second largest city.

One Heart, Many Hands—San Antonio Project Update

The executive committee of the San Antonio project met recently to discuss the progress of outreach plans in the city where the 1997 General Assembly and Conventions will be held. One Heart, Many Hands, a large-scale Work and Witness project, represents the compassionate interests of the Church of the Nazarene for this American metropolis.

The project is cosponsored by Continuing Lay Training/Lay Ministries and Work and Witness. Dr. Gary Morsch of the Center for Lay Ministry is serving as project director.



José Dimas and David Hayse, One Heart, Many Hands committee members, discuss possible projects.

Potential project areas include a compassionate ministry center, a Habitat for Humanity house, rehabilitation of buildings, Spanish-language crusade, sports ministry, and backyard VBS ministries.

The project needs the willing hands of church groups of any size, Work and Witness teams, youth groups, and individuals.

Project dates, June 13-18, will not interfere with any of the conventions, therefore, delegates will be able to participate.

An individual registration fee is \$115. Groups of 10 or more may register for \$95 per person. The fee includes five box lunches, a T-shirt, program expenses, and insurance costs. Not included are breakfast, dinner, housing, and travel expenses.

For more information, contact the Center for Lay Ministry, Mabee Library, 2030 College Way, Olathe, KS 66062. Telephone: 913-764-5690. Web site: <http://www.nazarene.org>.

Casa Robles Celebrates Its 50th Birthday

Casa Robles, the missionary retirement center for the Church of the Nazarene, marked its 50th birthday with a special celebration on October 12, 1996. Casa Robles, or House of Oaks, is located among live oak trees in Temple City, Calif., six miles from Pasadena. The Center, which now covers more than five acres, includes 31 separate houses for retired missionaries.

Day-long activities included the dedication of the Margaret Birchard Fellowship Center and the Courtyard of Honor during the morning. Dr. Thomas Goble, Anaheim District superintendent and chairman of the Board of Trustees, served as master of ceremonies. Dr. Charles Gates, executive director of Casa Robles, recognized the numerous individuals

who have made contributions to Casa Robles. Official greetings were brought by the Honorable Cathie Wilson, mayor of Temple City. General Superintendent Donald D. Owens delivered the dedicatory address.



Jane Douglas served as hostess in the Prayer Chapel in the Sanner House. Jane and her husband, Elvin, were missionaries in Peru for 34 years.

The 300-plus guests were treated to a luncheon under the oaks, followed by a piano concert in the new fellowship center by Dr. Victor Labenski, professor at Point Loma Nazarene College.

During the anniversary service in the afternoon, Dr. Nina Gunter, general NWMS director, commended the district NWMS organizations for raising \$137,000 to furnish the new fel-

lowship center, to refurbish the Sanner House, and to buy a 25-passenger minibus. The Courtyard of Honor, near the entrance, which includes a circle of bricks with all the district names, commemorates NWMS involvement in the 50th birthday celebration. Other speakers included Dr. Louie Bustle, World Mission Division director, and Charles Gates, who gave a brief history of the center. The



Nina Gunter and some of the district NWMS presidents who attended the celebration, standing on the President's Circle in the Courtyard of Honor.

Casa Robles missionary choir sang "My Tribute" during the service.

The day concluded with an open house directed by Charles and Roma Gates, Casa Robles directors. Guests toured the new fellowship center, the refurbished Sanner House, the rose garden, and the Casa Robles grounds. Missionary residents served as hosts and hostesses. Of special interest were signs in front of each cottage indicating the current residents as well as a list of past occupants.

The 35 missionaries who now call Casa Robles their home represent 1,181 years of service in Nazarene mission work.



Avinell McNabb (right) visiting with former colleague Gladys Owen Zahner. McNabb, a Casa Robles resident, served in Swaziland for 33 years. Zahner, one of the guests, was a missionary in Swaziland for 15 years.



Nazarene Communications Network

The Nazarene Communications Network (NCN) was launched at the annual meeting of the General Board in February 1996. The components of NCN include:

NCN Internet, a denominational home page on the World Wide Web with links to local Nazarene churches, located at www.nazarene.org

NCN News, a weekly summary of denominational events, a TeleNews Service at 816-333-8270, and an audio NCN Webcast on the Internet at www.nazarene.org

NCN RadioNet, World Mission Radio broadcasts in over 42 languages and 91 countries

NCN Programming and NCN Publications

NCN is developing a worldwide system to assure that the Church of the Nazarene has available every known means of technology to communicate the gospel.

ANSR Conference Planned

The Association of Nazarene Sociologists of Religion (ANSR) will hold its 16th conference, March 13-15, 1997, in Kansas City, Mo., at King Conference Center, according to Jon Johnston, ANSR chairman.

The conference theme is "Nazarene Culture: Does It Facilitate or Impede Growth?" Sessions will center on church growth—its viability and legitimacy.

The keynote speaker will be George Hunter III, dean of the Asbury Seminary School of World Mission and Evangelism.

For additional information, contact the Division of Church Growth in Kansas City at their toll-free number: 1-800-306-9928.



Hunter

WTS Explores Worship at Annual Meeting

The worship of God was the theme for the 32nd annual meeting of the Wesleyan Theological Society (WTS) held in Washington, D.C., November 1-2, 1996.

"The conference was a feast of ideas and a banquet of worship experiences that focused our minds and hearts on the glory of God," said Wesley Tracy, new president of the organization.

"The workshops were characterized by thoughtful participation and our hearts were 'strangely warmed' in the liturgical blended service. The closing service conducted in Salvation Army style was like a spiritual homecoming."

The Society's Lifetime Achievement Award was presented to Melvin Easterday Dieter by outgoing president Kenneth J. Collins. Dieter's 50 years of service as educator, researcher, and author were cited by Paul M. Bassett, NTS professor, who made the presentation.

Four Nazarene pastors were among the presenters: Dan Boone, College,

Bourbonnais, Ill.; Joe Gorman, Golden, Colo.; Carl Leth, Detroit First; and Rodney Reed, Arlington, Va., First. Ten Nazarene scholars and educators were also on the program: Paul Bassett, Dean Blevins, Joseph Coleson, Roger Hahn, Steve Hoskins, Craig Keen, Tom Phillips, Kenton Stiles, Wesley Tracy, and Albert Truesdale.

Truesdale, NTS professor, was elected second vice president of the society. Wesley Tracy, *Herald of Holiness* editor, will serve as WTS president for the coming year.

A delegation of NTS students made the trip to Washington to attend the meeting. Some slept on church pews to make the journey fiscally feasible. "This passionate concern for the worship of God," said Gordon Wetmore, NTS president, "is indicative of the spiritual vitality that is flourishing among our students this year."

Next year's meeting of WTS will be held at Mount Vernon Nazarene College. WTS is an auxiliary of the Christian Holiness Association.



Students from Nazarene Theological Seminary who attended the WTS annual meeting.

Fell Honored as Kansas Professor of the Year

Dr. Glenn T. Fell, a professor at MidAmerica Nazarene College (MANC), has been named the 1996 Kansas Professor of the Year by the Carnegie Foundation for the Advancement of Teaching. He was selected from among nominees at both public and private colleges and universities in Kansas.

Fell, a professor of agriculture at MANC, earned the award by meeting several criteria including extraordinary dedication to undergraduate teaching; service to the students, institution, community, and profession; and sup-

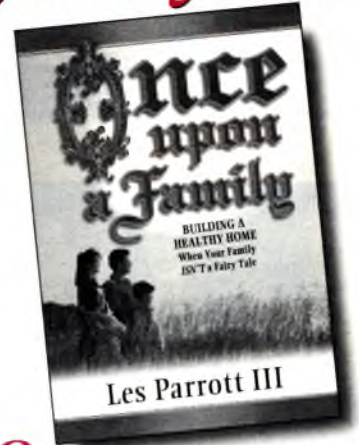
port from colleagues and current and former undergraduate students.

Fell came to MANC in 1989 after serving two years as a Peace Corps volunteer in the West Indies and five years as a missionary for the Church of the Nazarene to the Republic of Ciskei in South Africa.

One of Fell's most effective innovations has been creating cross-cultural, experience-oriented class activities. For example, he leads students on yearly farmer-training trips to third world countries, such as Malawi, Honduras, and Albania.



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NAZARENE FAMILY



(Above) 1996 Canada Pacific District ordinand class (l. to r.): District Superintendent Wesley Campbell, Rev. and Mrs. Gordon Stewardson, General Superintendent James H. Diehl



(Above) 1996 Eastern Kentucky District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. and Mrs. Bernard "Rick" Osborn, District Superintendent David Prater



(Above) 1996 Iowa District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. and Mrs. Theodore R. Williams, District Superintendent Gene C. Phillips

Ordinations



(Above) 1996 Kansas City District ordinand class (l. to r., first two rows): District Secretary Joseph Biscoe, Rev. and Mrs. Brent Hulett, Rev. Norma and Rev. Robert Brunson, Rev. and Mrs. Stephen Estep, Rev. and Mrs. Thomas Dillard, Rev. and Mrs. Kyle Poole, Rev. and Mrs. Roby Kazee; (l. to r., third row) District Superintendent Keith Wright, Rev. and Mrs. Bernard Slingerland, Rev. and Mrs. Philip Ketcham, General Superintendent James H. Diehl; (l. to r., fourth row) Rev. and Mrs. Timothy Crutcher, Rev. and Mrs. Mark Hayse

(Right) 1996 Missouri District ordinand class (l. to r.): District Superintendent Jack Eyestone, Rev. and Mrs. Phil Buck, Rev. and Mrs. Paul Farrell, Rev. Peter Levasseur, General Superintendent William J. Prince



(Below) 1996 Virginia District ordinand class (l. to r., first row): Rev. and Mrs. David Brookman, Rev. and Mrs. Jonathan Roe, Mr. and Mrs. Kendall Benner, Rev. and Mrs. Ramon Mora, Rev. and Mrs. Adam Smith, District Superintendent Charles L. Thompson; (l. to r., second row) General Superintendent John A. Knight, Rev. and Mrs. Kenneth Salyers, Rev. and Mrs. Kerry Willis, Rev. and Mrs. Stephen Bement, Rev. and Mrs. Ray Mann, Rev. and Mrs. Robert Glascock



1996 Upstate New York District ordinand class:

Rev. Patrick A. Flemming
 Rev. Larry M. Lawrence
 Rev. Gerald K. Leastman
 Rev. Kenneth I. Mihill

1996 Washington District ordinand class:

Rev. Stephenson T. Cox
 Rev. R. Wayne Lynch
 Rev. Paul D. MacPherson
 Rev. Stephen W. Merritt
 Rev. Dan A. Porterfield



(Above) 1996 Akron District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. Michael Moore, Rev. and Mrs. Glen Gaugler, Rev. and Mrs. Timothy Haynes, Rev. Edward Emery, District Superintendent Marion W. Barber



(Above) 1996 Joplin District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. and Mrs. Charles Steers, Rev. and Mrs. Jeff Combs, Rev. and Mrs. Bill Post, Rev. and Mrs. Dustin Ledford, District Superintendent Pal L. Wright



(Above) 1996 Alabama South District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. and Mrs. James Blackman, Rev. and Mrs. Rob Smith, Rev. and Mrs. Mike Richmond, Mr. Yang and Rev. Yun Lee, District Superintendent R. Phillip Sessions



(Above) 1996 Pittsburgh District ordinand class (l. to r.): District Secretary Stephen Dillman, District Superintendent J. Roy Fuller, Rev. and Mrs. Rodney Johnson, Rev. and Mrs. Thomas Frederick, Rev. and Mrs. David Hamman, General Superintendent Jerald D. Johnson



(Above) 1996 Canada West District ordinand class (l. to r.): District Superintendent Daniel Gales, Rev. and Mrs. Wayne McCrackin, Rev. and Mrs. Larry Spinner, General Superintendent James H. Diehl



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(Above) 1996 Illinois District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. Jeffrey Stark, Rev. and Mrs. Mark Hanson, Rev. and Mrs. Randy Stateler, Rev. and Mrs. Robert St. Clair, District Superintendent Allen H. Dace



(Above) 1996 West Virginia South District ordinand class (l. to r.): District Superintendent C. Harold Smith, Rev. and Mrs. Kenneth B. Patton, Rev. and Mrs. John C. Ward, Rev. and Mrs. James C. Jones, General Superintendent Paul G. Cunningham

IS SOMEONE OUT TO GET US?

The Church at Risk

by Gene Van Note

Once upon a time, people respected the church as a hallowed place and honored the clergy as vital to the community.

Once upon a time, church buildings were revered as "God's house." Vandalism and burglary of church buildings were almost unknown. Rarely did anyone, even professional thieves, violate the sanctity of the sacred place. It happened, of course, but not very often.

Once upon a time, the Chamber of Commerce bragged about the number of worship centers in the community, and real estate agents advertised homes as being "close to churches."

Once upon a time, belfry bells were rung to summon people to worship and to celebrate the holy days of the Christian calendar.

Once upon a time, a congregation was rarely taken to court. Pastors counseled parishioners and strangers from the community without fear of a misconduct lawsuit.

Once upon a time, a person wishing to file a complaint against a church had difficulty finding a lawyer who would take the case.

But This Is Not "Once upon a Time"

Now it's the rare church that hasn't lost property to a thief.

Worship centers are vandalized, many deliberately torched by prejudiced or angry people. Churches are forced to purchase expensive alarm systems. Protection against personal injury and liability lawsuits must be written into the budget, including million-dollar personal liability insurance policies for the pastoral staff.

Neighbors complain if religious activities intrude on their privacy and go to court if church bells awaken them at midmorning on Sunday.

ONCE UPON A TIME,
A CONGREGATION WAS
RARELY TAKEN TO COURT.
BUT TODAY . . . ?"

At times, however, our sympathies must be with the community that is properly offended by the actions of the church. As they were when a friend of mine chose to evangelize the community by "broadcasting" his Sunday morning and evening services. Since he couldn't get people from the community inside the sanctuary, he

used a powerful sound system with speakers located on the roof of the church to preach to them. That would annoy me too.

Our purpose in this discussion is not to berate people who live near churches. It should be accepted without argument that churches must be good neighbors.

Nor do we intend to search for the reasons behind the radical changes in attitude. This article will not provide legal advice. It would seem obvious that churches and pastors charged with misconduct would hire a competent lawyer to advise and assist in their defense.

Clearly, all churches and pastors are lifted by the countless selfless deeds of other congregations and religious leaders, as they are diminished by the selfish and sinful acts of some. Instead, we'll explore some of the liabilities and responsibilities the church has toward its community and those who look to it for spiritual help.

A Legal Turning Point

The shift of people's attitudes toward authority figures and institutions in North America has been gradual. Even the broad outlines of that cultural shift go beyond the space allotted for this article.

However, we can date with some accuracy when people decided to



Comstock

use legal tools against the church. The first lawsuit charging sexual abuse by a church employee was filed in 1984. In the early 1990s there was a surprising and alarming increase in the number and intensity of lawsuits against ministers and churches. Like mushrooms after rain, seminars sprouted across the country advising lawyers how to successfully sue

churches and clergy.

In 1992 the American Bar Association sponsored such a seminar. One attorney who attended the seminar reported that “as a believer [he felt] the atmosphere was ‘sort of creepy.’”¹ The same attorney remembers that while other seminars he attended rightly emphasized that churches and ministers should be held accountable for

THE CURRENT RELATIONSHIPS BETWEEN THE LEGAL PROFESSIONS AND THE CHURCH LOOK A LOT LIKE THE LION AND THE LAMB— THAT WON'T LIE DOWN TOGETHER.

their misdeeds, this seminar gave special attention to the large amounts of money available to those who sued religious leaders and the churches they represented. He left the conference feeling that it “conveyed an image of blood being poured into shark-infested waters.”²

Whether we like it or not, the relationship between the legal professions and the church look a lot like the lion and the lamb that don't lie down together. Therefore, we must give careful attention to our legal liabilities. Let's take a look at some of them, without suggesting a level of importance in the order they are addressed.

1. Obligations to Church Employees

Sexual harassment: The Clarence Thomas—Anita Hill sexual harassment hearings in Congress brought national attention to a critical problem in the workplace. Church leaders must provide a harassment-free environment for their employees, both paid and volunteer. Even though the courts are struggling to define what constitutes sexual harassment, churches need to be far above suspicion in all matters of sexual propriety. Carefully thought out procedures followed meticulously will help protect the church, the pastoral staff, and church employees from legal assault.

Personal injury: In the U.S., most states require churches to carry workers' compensation insurance on their employees. In the states where workers' comp., as it is often called, is not required, some form of liability protection is a must.

A janitor in an Arizona church fell off a ladder and broke her arm. When she asked where to send her medical expenses for reimbursement, she was told that the church carried no insurance. This made her angry. She sued. The court decided that the church was negligent in its responsibility to her and awarded both actual and punitive damages. Cost to the church: \$50,000. Though this wasn't a Nazarene church, it's not likely the courts would make denominational distinctions on these matters.

Liability insurance for pastoral staff: We've already hinted at this, but church boards need to protect both their ministers and the congregation by obtaining adequate personal liability insurance. Courts have held churches liable for the conduct of their leaders.

2. And Then There Are Taxes

Once upon a time, churches and nonprofit agencies were not liable for any taxes. Here, also, there has been a striking change. Among the issues affecting all churches, even the smallest ones pastored by bivocational pastors, are these two:

Accurate accounting of all contributions: Churches are required to provide receipts for cash gifts over \$250, and certain assurances regarding any benefits provided in exchange for the gift should be included. The Internal Revenue Service may ask donors for this confirmation from the church.

Social security taxes: Churches in the United States are required to withhold and pay matching employer social security taxes for all lay employees. This includes part-timers, such as those working as janitors or secretaries. There may also be income tax withholding required.

3. Responsibilities to Those Served by the Church

Personal honesty and moral integrity should be the minimum required of everyone who represents

the church in any official or quasi-official way. Yet, in spite of their personal honor, the pastoral staff is particularly vulnerable. Increasingly, congregations are being sued for the actions of their ministers. Let's look at a few areas that have recently brought churches and clergy to the attention of the courts.

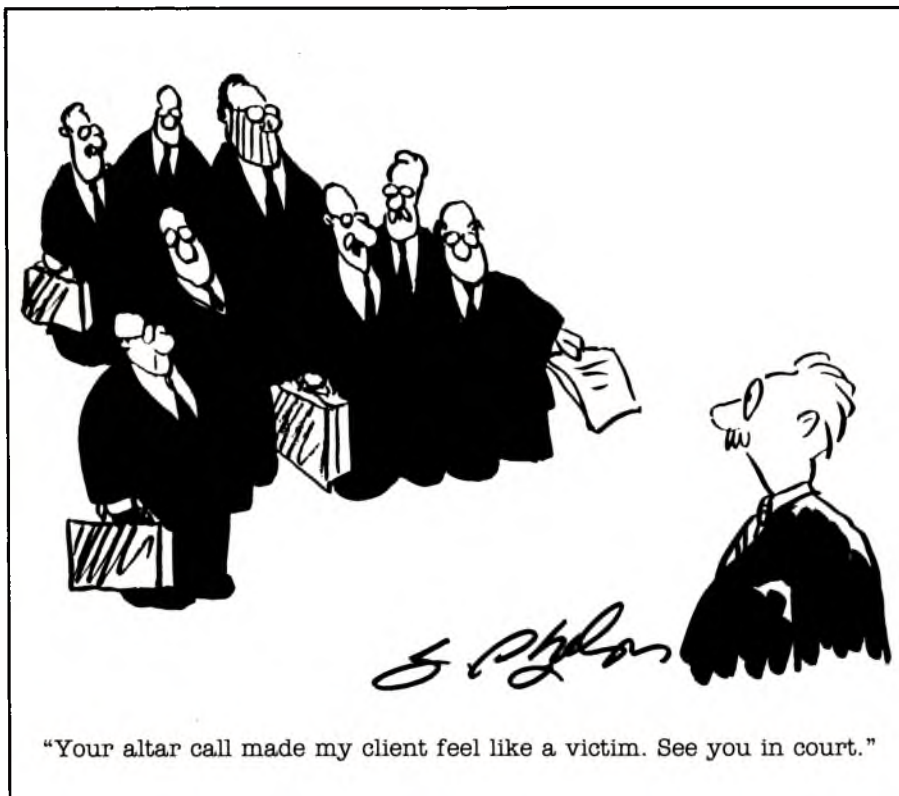
Invasion of privacy/defamation of character: Recently my pastor said to the congregation, "I have permission to tell this story." A wise statement on his part.

Every preacher has faced the temptation to use dramatic stories from their experience. Courts are giving special notice to conversations in counseling sessions or when the person assumed that what was said was confidential. Thomas Taylor, in his recent book *Seven Deadly Lawsuits*, quotes from a church newsletter. The pastor wrote these words, words not uncommonly heard in Evangelical churches:

I was personally blessed this last week after speaking with one of our newest members about his experience in coming to know Christ. He admits to a long history of drug abuse and sexual promiscuity prior to coming to know the Lord. While he regrets many personal decisions that he now believes were foolish and destructive, he also now sees God's constant direction in his life, even during his wayward years.³

Though the man was not named, the church knew that only one man had joined the church in more than six months. The man, an attorney new to the city, was trying to establish a law practice. In spite of the fact that everything the pastor said was true, the man felt it was shared with the pastor in confidence. He has informed the pastor that he'll probably sue for invasion of privacy and damage to his reputation.

Undue influence: Hardworking pastors and the churches they serve provide care and compassion



Recommended Legal Resources for Churches and Pastors

Free from the Pensions office, 1-888-888-4656 (toll-free):

- Reporting [Tax] Procedures for Churches*, Daniel D. Busby
- Preparing Your Minister's Tax Return*, Daniel D. Busby
- MEMO NO. 1, *Housing for Your Pastor: Parsonage or Housing Allowance*
- MEMO NO. 2, *Church Employees or Independent Contractors?*
- MEMO NO. 3, *Tax and Reporting Procedures for Congregations*
- MEMO NO. 4, *Strategies for Structuring Ministerial Compensation*
- MEMO NO. 5, *Minimizing Income Taxes for Church Employees*
- MEMO NO. 8, *Continuing Education Expenses*
- MEMO NO. 9, *Workers' Compensation Laws and the Local Church*
- MEMO NO. 10, *Can Ministers Opt Out of Social Security?*
- MEMO NO. 11, *Auto and Other Business Expense Reimbursements*
- MEMO NO. 12, *Who Is a Minister for Tax Purposes?*
- MEMO NO. 13, *The Minister's Housing Allowance*
- MEMO NO. 14, *A Medical Reimbursement Account*

Free from the IRS, 1-800-829-3676:

IRS Publication 517, *Social Security for Members of the Clergy and Religious Workers*

Order from the Nazarene Publishing House, 1-800-877-0700 (Be sure to reference the order number and ask for the most current edition):

The Christian's Guide to Worry-free Money Management,

Daniel D. Busby, Kent E. Barber, Robert L. Temple, Zondervan (Copyright 1994, HH031-046-2312, \$14.99)

Church and Clergy Tax Guide, Richard R. Hammar, Christian Ministry Resources (1996 edition was HH000-001-1997, \$14.95)

Income Tax Guide for Ministers, B. J. Worth, Worth Tax Service (1997 edition is HH052-910-6981, \$12.99)

The Zondervan Church and Nonprofit Organization Tax and Financial Guide, Daniel D. Busby, Zondervan (1997 edition is HH031-021-0585, \$11.99)

The Zondervan Minister's Tax and Financial Guide, Daniel D. Busby, Zondervan (1997 edition is HH031-021-0607, \$14.99)

Order from Christian Ministry Resources, P.O. Box 1098, Matthews, NC 28106; 1-704-841-8066:

Church Law and Tax Report, James F. Cobble Jr. and Richard R. Hammar. Bimonthly periodical that monitors legal and tax developments affecting ministers and churches.

Church Treasurer Alert, Cobble and Hammar. A monthly newsletter that reviews accounting, financial, and tax developments affecting churches and clergy. Annual subscription, \$29.95.

Pastor, Church and Law, Richard R. Hammar, second edition, 1991. A 1,022-page resource book considered to be the "Bible" on nearly all phases of church legal matters.

Reducing the Risk of Child Sexual Abuse in Your Church. A resource kit including reference book, training manual, audio tape, and videotape, \$49.95

The 1997 Compensation Handbook for Church Staff, Cobble and Hammar (HH188-056-2235, \$19.95) □

to the community. Often they work with people when they are the most vulnerable, in times such as death, divorce, family tragedy, and the devastation of personal wrongdoing. During those periods of great stress, people rely heavily on those they trust, especially religious leaders. Ministers and church leaders need to use great care lest they subtly, and perhaps unconsciously, influence these vulnerable people to make major decisions. Courts have ruled that religious leaders have developed a fiduciary relationship with the individual at such times.

A fiduciary relationship "may be created when one party entrusts his well-being to another for a specific purpose. . . . Such a relationship is likely to be created when one of the parties has an upper hand, either because he knows something the other does not, or is stronger than the other in some relevant respect."⁴

Ministers and moral misconduct: There may be no more tragic or devastating breach of leadership and personal relationships than when a minister is charged with sexual misconduct. At such times, church leadership on the local and district levels must make agonizing choices that protect both the rights of the accused and the accuser. When charges of this nature are made, leaders must keep the confidences of all involved while following the strict requirements of the *Manual*. Great care must be taken to protect the reputation of the minister while giving fair treatment to the accuser. Unfounded accusations can destroy a member of the clergy, but clergy must be disciplined when guilty. Compassion, love, and fairness must be our controlling motives.

A Final Word

Are people out to get us?

Of course they are!

The Christian Church faces a

hostile world. Always has. Always will. To admit it is not paranoia, just the acceptance of reality. Alert and caring church leaders will do everything they can to protect church members, those who work for the church, and the pastoral staff.

It would be nice to be able to say with Browning, "The best is yet to be." However, in legal matters, it likely will get worse before it gets better. Yet, the church has always found effective ways to present the gospel of Jesus Christ to an unfriendly world. Vigilance is vital, but we dare not retreat within the perimeter of a fortress-church. It's encouraging to remember that some of history's most turbulent times have been the seedbed for revival.

May it be so again.

Endnotes

1. Thomas F. Taylor, *Seven Deadly Lawsuits: How Ministers Can Avoid Litigation and Regulation* (Nashville: Abingdon Press, 1996), 21.

2. *Ibid.*, 22.

3. *Ibid.*, 124.

4. *Ibid.*, 19.

Trinity

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

TO SOME PEOPLE, the doctrine of the Trinity is a perplexing puzzle. "How can anything be both one and three?" It sounds like mathematical nonsense. Is it not doctrinal double-talk to profess faith that "The LORD our God is one LORD" (Deuteronomy 6:4) and at the same time to sing, in the words of Reginald Heber's hymn, "God in three Persons, blessed Trinity!"?

First, then, let it be said that the doctrine of the "triune God," perhaps a better term than Trinity, was never meant to be a puzzle, although it certainly is laden with mystery. In the New Testament, a "mystery" (*mysterion* in Greek) is something hidden in God's eternal and inscrutable will, which cannot be discovered by human reason alone, but which has now been revealed to believers through Jesus Christ (see Romans 16:25-26; 1 Corinthians 2:7-10; Ephesians 1:9; 3:9; and Colossians 1:26).

Still, we must be careful. It is not that God has revealed to us directly that the divine Being is triune. Nowhere does the biblical revelation tell us explicitly that God is "three Persons in one substance," as the later

creeds phrased it. He never says, "I am three." Most certainly He does not say, "We are three." What is said, if we listen carefully to the scriptural Revelation, is this: "I am," "I am here," "I am here for you." God has simply revealed *Godself*.

When Christian thought reflects on God's self-revelation—on just how it is that God is, and that He is here, and that He is here for us—it arrives at the concept of the triune God. Thus, the concept of Trinity arises out of revelation. Another way to say it is to say that our doctrine of God arises out of our experience of God.

The 12 disciples of Jesus were devout Jews. They believed in the God of Deuteronomy 6:4, the one Lord of Israel. But they had met a man named Jesus who called them to follow Him. As they followed Him, they at first had no comprehension of His deity. But after Calvary and the Resurrection, they realized that when they had been in the presence of Jesus, they had been in the presence of God. What God? Not some second God, but precisely the one God of Deuteronomy 6:4, whose glory they had seen in the face of Jesus Christ (2 Corinthians 4:6).

Then after His ascension, when Jesus was no longer with them, and after the outpouring of the Holy Spirit at Pentecost, they became aware of God in yet a third way. God was living *within* them! What God? Not some third God but the one God of Israel, who is also the Father of the Lord Jesus Christ.

With that kind of experience, the early Christians began to understand the "threeness" of God, and eventually the theologians began to construct doctrines of the Trinity.

In short, God the Father is God beyond us—the Creator and Governor of the universe. God the Son is God beside us—the Redeemer who came into our world and became one of us. And God the Holy Spirit is God with-in us—the indwelling Comforter and Sanctifier.

In relation to time and space, there are only three ways God can be God. First, God is God everywhere and always—in all places and in all times. Second, God is God there and then—in one place and in one time, becoming incarnate in human flesh. And third, God is God here and now—in my place and in my time, working within me to conform me to the divine image. Those three statements say about all that needs to be said. They cannot be increased to four and cannot be reduced to two.

That is what we mean when we confess our faith in the one triune God. Not three separate Gods—that would be nothing but heathen polytheism—but one God who is triune in essential being. God with three faces, as it were. Our word "person" comes from the New Testament Greek word *prosōpon*, which meant "face," by way of the Latin term *persona*, which meant "mask."

Our doctrine of God arises out of our experience of God.

This one God is our Creator, our Redeemer, and our Sanctifier. God in *three* Persons, blessed Trinity! The Lord our God is *one* Lord!

Editor's Note:

Recently Dr. Staples did a major feature for the *Herald* called "Words of Faith." He explored eight key words in the doctrine of salvation. Our readers liked it so well that we have made "Words of Faith" a continuing column. This is the first in the series.

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- A higher percentage of believers who attend new churches invite unsaved friends to church than do believers from established churches.
- The number of churches in America is not keeping up with population growth. That means there aren't enough entry points for the unsaved to find—or be found by—a community of believers.
- The established churches that help start new churches experience the miracle of replenishment. When a church shares its most valuable resources, it almost always grows to where it started—and sometimes beyond.
- When Christians obediently undertake something great for God, like helping to start a new church, they inevitably experience a true outpouring of His Spirit. One result is that they become uncommonly effective at sharing the gospel with those who are lost.

Myths about starting new churches . . .

“We should strengthen our existing churches first.”

There's already a wide variety of programs committed to strengthening existing churches. Newer churches are accounting for the most net growth in the Church of the Nazarene right now. Almost two-thirds of our membership gains are from churches that are less than 15 years old. We can't afford to wait.

“A new church will damage our established churches.”

When there are multiple Nazarene churches in an area, the average attendance per church is higher than for a church in a stand alone setting. Plus consider that all but one Nazarene church with over 400 people in attendance is located within a cluster of Nazarene churches. Defending exclusive territorial rights is almost always counterproductive.

“But most new churches don't survive.”

New churches do survive—and thrive. Almost 90% of churches started in the '80s by the Church of the Nazarene are active. But no church is guaranteed perpetuity. Less than 10% of Nazarene churches started over 75 years ago are still alive today. If we start no new churches today, the Church of the Nazarene will cease to exist through attrition.

“NewStart doesn't sound very new.”

It's true NewStart isn't entirely new. The past offers exceptional models. NewStart is a new strategy because it focuses on the singular feature present in new church starts that thrive: strong local church sponsorship.

“Starting new churches is a fad that has come and gone.”

The New Testament model of evangelism makes no distinction between personal evangelism and starting new churches. The Church of the Nazarene aggressively started new churches from before its official inception through the late '50s, followed by a dramatic 20-year decline in new starts, with only a modest resurgence of new starts in the late '70s and '80s.

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I know this is the heartbeat of Nazarenes everywhere. Careful studies

have repeatedly indicated

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—BILL M. SULLIVAN

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Church of the Nazarene
Kansas City, Missouri



CHILD ABUSE

AND THE

CHURCH

H. Armstrong Roberts

by Dan Casey, *pastor, First Church of the Nazarene, Atlanta*

In the Pleasant Valley Church, the adult Sunday School classes often dismiss about 10 minutes later than the children's classes. The children seize the moment and frequently run freely throughout the church property. One Sunday, three boys ages 9 to 11 sexually assault an 8-year-old girl in an empty classroom. Doris and Jim Leland have worked for 14 years in the pri-

mary department of the Larkspur Lane Church. One Sunday, seven-year-old Buddy throws a tantrum and then another. Jim takes him out of the group and into the adjacent rest room to try to get him to simmer down. On Tuesday, a lawyer for Buddy's parents notifies the pastor that the church and Jim are being sued for "neglectful supervision" and "improper touching."

Doug Dillard applied for a job as youth pastor at St. John's. The personnel committee checked

Doug's only professional reference—he had served for two years at the Mount Pisgah Church as children's minister. When the person from St. John's called his former employer, nothing derogatory was reported, even though the Mount Pisgah pastor knew that Doug had been accused of molesting a boy in the church. But it had not been proven, so for fear of being sued for defamation of character, the pastor decided to say nothing. Dillard molested again, and both churches were sued.

The issue of child abuse within the church presents church leaders with some very challenging concerns in our present-day culture. Between 500,000 and 1,500,000 children are abused each year, according to Hammar, Klipowicz, and Cobble.¹ Unfortunately, many of these abuses occur within the church or during activities and events sponsored by the church. In fact, child abuse occurs in all social, economic, ethnic, racial, and religious groups.

To decide to trust God to "take

Child Abuse Risk Inventory Quiz

1. If the children at your church are effectively warned about "stranger danger," the risk of child sexual abuse is dramatically reduced.

True False

False. In an overwhelming majority of abuse cases, children are abused by someone they have come to trust, usually a respected member of the church.

2. Males past the age of 50 ("dirty old men") fit the profile of the typical child abuser.

True False

False. The typical abuser is between 20 and 30 years of age.

3. Actual cases show that an unmarried person is more likely to be a child abuser than a married person.

True False

False. Abusers are often married persons with children of their own.

4. Some 31 states in the U.S. have "mandatory reporting" laws that require certain people (teachers, doctors, etc.) who know about or reasonably suspect child abuse to report it to state officials.

True False

False. All 50 states have some sort of "mandatory reporting" laws.

5. A person who has been guilty of child abuse before he or she was converted should not be allowed to work with children even after this transforming religious experience.

True False

True. Such a person can be active in church, but it would be imprudent to let him or her work with children. If a jury hears that a church put a known sex offender in charge of a children's class or activity, it will almost always hold the church guilty of criminal neglect.

6. All those who work with children in the church

should be interviewed, have references checked, and authorize the church to check their background for convictions or allegations of abuse.

True False

True. In some cases where screening procedures were implemented, churches have been found "not liable," even though the church employee was found guilty.

7. The church nursery should have at least two adults on duty at all times.

True False

True. A lone nursery worker is a reckless risk. The worker is vulnerable to charges of "improper touching," and it is a case of the fox watching the chicken house if a pedophile works alone with children.

8. If an abuser is caught in your church, it is best if the pastor or board confronts the wrongdoer and sees to it that he or she quietly leaves the church.

True False

False—usually. Churches who seek to do this are concerned about damage control in a selfish sort of way. They don't want it known that a molester was in their midst, so they keep it quiet and set the abuser free to prey in other churches or community groups.

9. It is good to have a policy statement about abuse in writing and to have prescribed procedures agreed upon before any allegation of abuse is made.

True False

True. Does your church have set policies and procedures now in place?

10. In case a minister, teacher, or other leader is accused of abuse, the board should not notify denominational officials, their insurance company, or attorney.

True False

False. Researchers say that such persons and entities should be notified at once. □

care of things" sounds very noble and pious but actually reveals a failure to take advantage of the resources and expertise available to church leaders today. Surely God expects those He has allowed to be in positions of leadership to set policies and procedures that will be preventive and corrective instead of reactionary and inadequate. No church can wait until a tragedy occurs to study the issue of child abuse, establish preventive policies, and address the needs of victims.

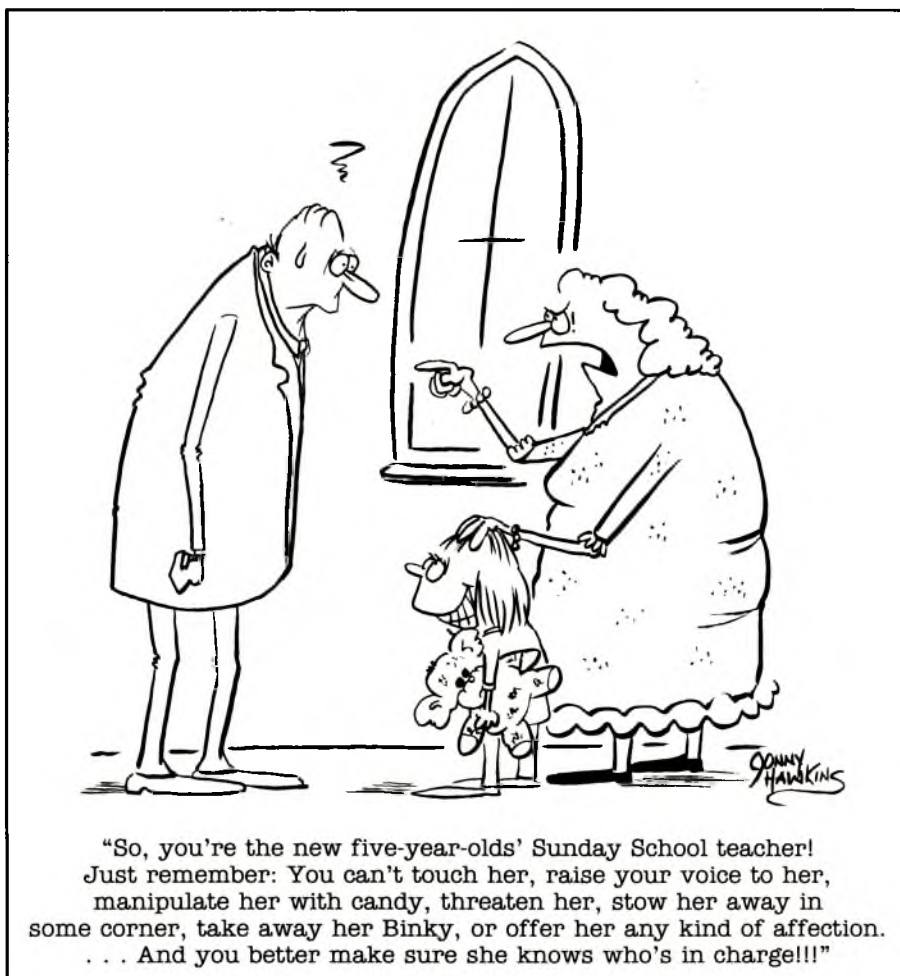
Facts About Child Abuse

Child abuse includes all kinds of harmful actions against children, especially those that cause nonaccidental injury. It can take the form of *neglect*, which is the failure to provide clothing, food, shelter, and proper supervision; *physical abuse*, which is the causing of nonaccidental physical injury to a child; *emotional abuse*, which is placing excessive or unreasonable demands upon a child that are beyond the child's ability to fulfill; or *sexual abuse*, which is any sexual contact or interaction between a child and an adult, an adolescent, or another child who is at least four years older than the victim. Such abuses are usually inflicted by someone who is older and stronger than the child. Usually the abuser is someone the child knows and holds in a position of trust and respect.

According to the Georgia Council on Child Abuse, "one out of every four girls and one of every six boys will experience some type of sexual abuse before age 18."² Nationally, 2.9 million child abuse incidents were reported in 1993.³ Child sexual abuse includes fondling, intercourse, rape, oral to genital contact, exhibitionism, pornographic pictures and videos, masturbation, and even prostitution.

The Effects of Child Sexual Abuse

The effects of child sexual abuse vary greatly depending on the intensity, duration, and frequency of the abuse, the age of the child, and



how the situation is handled. Abused children usually withdraw from others and experience a fear of close relationships. Nervous behavior is common and often accompanies a sense of worry about the future. Abused children will often become aggressive toward peers or adults. Fear of certain people, places, or situations is often observed. This can be expressed as "I don't like so and so" or "So and so does things to me when we are alone." Eating disorders and bedwetting sometimes accompany sexual abuse. Unusual sexual knowledge or behavior may be present. Unless the abuse is discovered and treated properly, depression can set in.

Observable signs such as bruises, lacerations, genital irritation, and infections can cause one to suspect abuse and should not be ignored. Victims of child sexual abuse will often accept responsi-

bility for the abuse. They are usually afraid to tell anyone because they are afraid they will get into trouble, will hurt someone else, or are afraid the abuser will carry out whatever threats may have been made toward them.

The Profile of the Potential Sexual Abuser

No simple profile will identify all potential sexual abusers. Usually the abuser is known and trusted by the victim, loves to be around children, and abuses the child within the context of an ongoing relationship. Often the abuser is a person in a position of trust who has frequent contact with children—such as a teacher, a child care worker, a camp counselor, a scout leader, or even a clergy person.

In the majority of cases, the abuser, who is most frequently a man, was also abused as a child. The offender is often between the

ages of 20 and 30. Many are married and have children of their own.

Abusers generally use gentle coercion to take advantage of the children and use bribery and threats to keep them silent. In the extreme cases of pedophilia, the abuser suffers from an intense and nearly uncontrollable sexual desire to be with children and may relate better to children than to other adults.

According to Marie Fortune, the pastor or church worker who abuses children does not differ significantly from the secular sex offend-

er. "He is manipulative, coercive, controlling, predatory, and sometimes violent. He may also be charming, bright, competent, and charismatic. He is attracted to powerlessness and vulnerability. He is not psychotic, but is usually sociopathic; that is, he has little or no sense of conscience about his offending behaviors. He will usually minimize, lie, and deny when confronted. For these offenders, the ministry [or other church leadership role] presents an ideal opportunity for access to possible victims of all ages."⁴

Special Issues Involving the Church

Jesus revealed the serious nature of child abuse when He taught that it would be better for a person to have a large millstone hung around his neck and to be drowned in the depths of the sea than to cause a child to sin (Matthew 18:6).

Churches must do everything they can to prevent child abuse from occurring. They should thoroughly screen all persons who work with children, require two persons to be present at all activities involving children, obtain

Guidelines for Screening Children's Workers

When a church is recruiting new workers, whether paid professionals or volunteers, the church should do its best to screen these workers. Here are some of the steps a church should follow as it considers children's workers:

► **1. Provide applicants with a written list of qualifications for children's workers.** It would be good to consider the following suggestions. All children's workers must:

- a. Give testimony to a personal relationship with God.
- b. Be members of the local church.
- c. Complete a written application for involvement in children's ministries.
- d. Be familiar with and agree to follow all church and children's department policies and guidelines.
- e. Have a personal interview with the children's director and/or the pastor.
- f. Agree to attend all training sessions regarding children's work.
- g. Take children's work seriously and seek to model

Jesus Christ to the children.

► **2. Have applicants complete a printed application.** Information about the applicant's background, education, and employment should be obtained. The applicant should supply personal references who are not previous employers or relatives. The applicant should be asked to sign a certification that he or she has not resigned or been terminated for reasons related to sexual misconduct. Opportunity should be given for an explanation if the applicant cannot make such a certification.

► **3. Secure permission from applicants to check all references and background information.** This can be done as part of the application form.

► **4. Check all references and background information.** It does little good to have permission unless you follow through.

► **5. Keep thorough records of all phone calls, written responses, and information.** These should be

kept in a confidential file.

► **6. Conduct a personal interview with each worker.**

► **7. Review all policies and procedures regarding children's work with children's workers.** Some of the policies you might want to include are:

a. *Two Adult Rule:* Two adults should be in classrooms during any church activity. If a male is teaching, the other leader must be a female. For the protection of both teacher and children, no male leader should be alone with female children.

b. *Confidential Counselor:* Someone should be designated as a person the children can talk to about anything.

c. *Open Rooms:* Windows should be installed in classroom doors. All children's workers should be informed that supervisors must have access to all rooms at all times whether announced or not.

d. *Discipline:* Never strike a child for any rea-

son. If a problem arises that cannot be handled, the children's director should be consulted immediately and/or the child should be taken to those responsible for his or her attendance.

e. *Suspicious Behavior:* All suspicious behavior is to be reported immediately and should be investigated promptly. Be sure each worker knows the proper reporting procedure.

f. *Child Abuse and Sexual Abuse:* All children's workers need to know the definition of child abuse, sexual and physical abuse symptoms, what constitutes inappropriate conduct, and the civil and criminal consequences of misconduct.

g. *Parental Permission:* Written permission should be required for all children's programs and activities that require minors to leave church property.

h. *Overnight Rule:* All chaperones and supervisors must be approved in advance. All events would require more than one worker to be present. □

—Dan Casey

The Recorded Word

SUSAN HANSON BATES



Susan Hanson Bates is a freelance writer and a frequent speaker at Christian Women's Clubs. She attends First Church of the Nazarene, Flagstaff, Arizona.

written permission from parents at all activities involving children, obtain written permission from parents for all extended activities, provide child abuse awareness classes, develop guidelines for handling suspected abuse, and adopt a written standard of conduct for adult/child relationships.

When abuse does occur, the church must recognize the serious nature of the problem, work toward the redemption of all parties involved, and uphold the biblical standard of holiness. Immediate action should be taken to insure the safety of the victim. Sensitivity, support, and counseling, if possible, should be given to the victim and the victim's family. The offender should be required to face the penalties for criminal and sinful behavior. Getting professional counseling should be required but may not be enough. One of the worst things a church can do to the offender is to quietly dismiss him or her to avoid negative publicity. In so doing, it provides a cloak of secrecy that permits the sexual abuser to silently move his or her predator operation to another unsuspecting church.

Churches are vulnerable to charges of child abuse, since they use many volunteers. Part of that vulnerability can be diminished if the church establishes policies and takes definite steps to prevent child abuse.

The problem of child abuse will not simply go away. It is not someone else's problem. Each church must do its best to prevent child abuse and, at the same time, must be prepared to minister to those who are involved in such tragedies. Fortunately, churches do have God's help in fulfilling such enormous responsibilities.

Endnotes

1. Richard R. Hammar, Steven W. Klipowicz, and James F. Cobble Jr., *Reducing the Risk of Child Sexual Abuse in Your Church*. Church Law and Tax Report, 14.
2. Child Abuse: *What Everyone Should Know*. Atlanta: Georgia Council on Child Abuse, brochure.
3. Ibid.
4. Marie M. Fortune, *Is Nothing Sacred?* (San Francisco: HarperCollins, 1992), 47.

IN THE MIDST OF THE RECKLESS beauty of the Grand Canyon, it happened. Words exploded like a time bomb, shattering the bonds of friendship that had knit the women together for years. It began innocently enough, as it always does.

Four of us had hiked down a rugged 12-mile trail to the shimmering turquoise beauty of Havasupai Falls, anticipating a three-day respite from the world. The next day three more friends joined us, and we had a happy reunion. In the late afternoon, group two left to do some exploring while we stayed to prepare dinner. That's when it started.

"Boy, Debbie has really put on weight, hasn't she?"

"Yeah, but she won't admit it's her fault. She says she's got medical problems."

"Oh, I'm sure! Just look what these guys brought to eat: cookies, nuts, chips, candy bars. . . ."

"That's Alice. I told her not to bring junk food, but she is so stubborn."

It got worse from there. An hour later, our friends returned. One went

immediately to her backpack that had been hanging from a tree in the center of our camp. From an outside pocket she took a small black box—a voice-activated tape recorder. Giggling, she held it up for us to see.

"I just wanted to hear what you guys talk about when we're not around. It'll be so funny to hear what you sound like!"

We tried to stop her from playing it, then prayed silently that it hadn't picked up our catty conversation. But to our shame, every word we had spoken now reverberated from the walls of the canyon, stabbing all of our hearts until the lifeblood of our friendship ebbed slowly away.

The memory of that incident will forever haunt me. I've often wondered how many ministers, Sunday School teachers, youth, choir, and lay leaders have been destroyed by carelessly spoken words that come from the very Christians they are there to serve. Sadly enough, the words of the cartoon character Pogo are more than fitting here: "I have seen the enemy, and it is us."

I've tried my best to learn from this experience by pretending that every word I speak is

being recorded. The truth is—it is. Jesus said, "But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Matthew 12:36-37, NIV). The very words I use to condemn others will someday reverberate from the walls of heaven in front of Almighty God, condemning me.

Dear Father, "May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer" (Psalm 19:14, NIV).

From an outside pocket she took a small black box—a voice-activated tape recorder.

Barking Dogs and Our Father

JERRY AND LYNDA COHAGAN



Jerry Cohagan is one half of the comedy-drama duo, *Hicks and Cohagan*. Lynda is a high school English teacher in Olathe, Kansas.

A kindergarten story from Lynda, 1962:

I attended kindergarten back when kids could walk by themselves to school, before parents started giving kids the "stranger" talk, when the only thing parents feared was the Cuban missile crisis.

But fear was never far away from me the year I was five. On my way to school, I had to pass a yard with two huge boxer dogs. They would charge the sagging chain-link fence, bare their teeth, and bark ferociously when any sound was made on the sidewalk.

It didn't take long for me and my best friend, Anna, to learn to walk that sidewalk without making a single sound. We'd hold our papers to our chest; we'd softly walk heel-toe, heel-toe; we'd not talk, giggle, nor hardly breathe. And we'd get by that house without arousing those vicious dogs. Forget learning to write our names! That was small potatoes compared to what we accomplished! Do you know what a feat being silent and moving at the same time is for a five-year-old?

During the year, my mom started sending canned goods to school with me. Other kids brought some too, and the teacher put them in a cabinet in case

the neighborhood needed to live in the school for a while. (That'd be fun!) But it wasn't long before the teacher was sending our cans home. (Rats! We never got to spend the night.) The Cuban missile crisis safely a part of history, most of the kids took their cans home one or two at a time. All except my friend Anna. She just let hers pile up.

So there we were on the last day of school. I'm carrying both sets of papers, and Anna is struggling under the weight of a grocery sack full of canned goods. Just as we get even with the "mean dog house," the sack splits open, the bottom drops out, and canned goods roll all over the street with deafening noise. Those dogs came charging like we'd never seen. Soon we'd be dog biscuits, with no trace of us left. We were trapped. We'd been taught not to step into the street without someone older than us. But we couldn't leave the cans rolling in the street. We were absolutely paralyzed with fear.

Anna and I did what any five-year-old in the same situation would do. We sat down on the curb and cried.

I can still feel the relief I felt when I saw a blue 1960 Impala round the corner, my dad behind the wheel. He was exactly what we needed. Dad was bigger than the barking dogs, and he could step into the street. He gathered us up, dried our tears, put us in the car, and went all over the street picking up Anna's cans. He took us home. The fear was gone. We were safe.

A kindergarten story of Chase, 1996:

Throughout the summer of 1996 whenever friends or relatives would ask Chase, "Are you excited about starting school?" his answer was always, "I'm a little nervous." Throughout the summer

of 1996, Chase's most frequent bedtime question to his mother was, "Would you tell me about when you were afraid of those two big dogs?"

When the big day finally arrived, Chase's parents accompanied him to school. We helped him find his chair, his cubbyhole, where his backpack would hang. And although Lynda had to blink back a few first-day tears, Chase came through with flying colors. When asked how his first day was, his response was a matter-of-fact, "I loved it."

By the second day, Chase told his father at the school's front door, "You can stay here. I can go in alone." By the fourth day, Chase told his dad, "Be a little late when you pick me up so I can sit on the bench by the flagpole for a little while." By the second week, Chase would sit on the bench and pretend not to see Jerry until he was good and ready to leave school.

And now, halfway through his kindergarten class, Chase has been "a little nervous" more than a few times. But the "nervousness" invariably melts away into relief, accomplishment, and triumph.

We all have a Father who is bigger than any "barking dogs" we may face.

A little philosophizing, 1997:

We believe in the power of stories. We like to believe that Lynda's story of scary dogs taught Chase that his mother had been afraid, and it was OK for him to be a "little nervous" too. And no matter what year it is or what the future holds, the truth is we all have a Father who celebrates our triumphs and who is bigger than any "barking dogs" we may face. As we begin 1997, it's nice to remember that we all have a Father who picks us up and takes us home.

24

GENERAL ASSEMBLY

AND

INTERNATIONAL CONVENTIONS



*Holiness...
The Message of Hope*

Jeremiah 29:11, NIV



JUNE 18-27, 1997, SAN ANTONIO, TEXAS, U.S.A.

January's

10-Point Quiz

This quiz is about Nazarene Publishing House (NPH). Some of the answers are found in the article about NPH on pages 10-11.

- In what year was NPH founded?**
A. 1908 B. 1912 C. 1925 D. 1944
- How many churches does NPH serve through direct sales?**
A. 2,000 C. 8,000
B. 5,000 D. 12,000
- How many items does NPH stock for its customers?**
A. 1,500 B. 3,500 C. 7,000 D. 10,000
- How high would all the copies of the *Herald of Holiness* for one year be if placed in one stack?**
A. Three giant sequoias
B. Empire State Building
C. Pikes Peak
D. One-fourth of the way to the moon
- How large is the warehouse space at NPH?**
A. Almost one football field
B. Almost two football fields
C. Almost four football fields
D. Almost eight football fields
- About how many stamps does NPH use every year?**
A. 875,000 C. 2.7 million
B. 1.4 million D. 6.6 million
- How many phone calls does the NPH teleservice department handle each year?**
A. 22,000 B. 77,000 C. 135,000 D. 200,000
- About how far would the pieces of WordAction curriculum stretch each year if laid end to end?**
A. From Kansas City to Los Angeles
B. From Los Angeles to New York City
C. From Kansas City to Moscow
D. Around the earth two times
- How much paper is used each year by the NPH printers?**
A. 19 tons B. 88 tons C. 343 tons D. 2,100 tons
- What is the total of annual net sales from NPH products?**
A. \$4.6 million C. \$51.2 million
B. \$22.3 million D. \$2.5 billion

Answers:

1-B; 2-D; 3-D; 4-C; 5-C; 6-C; 7-D; 8-D; 9-D; 10-B

25th Anniversary Celebration of NIROGA

The year-long celebration of old blessings and new beginnings will commence at our SAM reception at the 1997 General Assembly. It will reach its peak at Glorieta, the setting for the very first NIROGA, September 8-13, 1997. Join the NIROGA family and find spiritual and personal growth, relaxation, and preparation for Kingdom service.

NIROGA is a retreat program sponsored by Nazarene Adult Ministries, for mature adults 55 and above.



Attend a Senior Adult Retreat in one of these beautiful 1997 settings

Branson, Missouri—April 28—May 2, 1997

Retreat Director: Marge Owens

Set in the heart of the rolling Ozark Mountains, Branson is noted for its music talent from around the country. The inspiring Christ of the Ozarks and the world-famous Passion Play are within easy distance of this quaint town and reflect the spiritual tone of this NIROGA experience.

Heritage, South Carolina—July 21-25, 1997

Retreat Director: Marge Owens

Located just south of Charlotte, North Carolina, the Heritage NIROGA features the Radisson Grand Resort and a replica of the Upper Room and "Main Street," all in an exclusive Christian setting. The heritage that we have in Christ will resonate throughout the activities and send us out to pass it on to a broken world.

Glorieta, New Mexico—September 8-13, 1997

Retreat Director: Charles Case

Now in its 25th Anniversary year, Glorieta has become a tradition amid the beautiful Sangre de Cristo Mountains, where nature accentuates the presence of the Lord. Don't miss the worship, praise, fellowship, laughter, and fun of being with others who celebrate your Christ and Lord!

Schroon Lake, New York—September 22-26, 1997

Retreat Director: Randy Cloud

Nestled among the Adirondack Mountains, Schroon Lake offers a picturesque setting aflame with the changing colors of fall foliage. The spiritual tone of the fellowship and services completes the picture as God's presence leaves an indelible mark on our lives.

For detailed informational brochures about our 1997 NIROGAs, check the appropriate box(es), clip this ad, and mail to:

NIROGA, 6401 The Paseo, Kansas City, MO 64131

Devotion and Duty in Deuteronomy

Stronger than Resolutions

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*And now, Israel, what does the LORD your God ask from you except to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul life, so that you keep the commandments of the LORD and the statutes, which I am commanding you today for your good? (Deuteronomy 10:12-13).**

THE NEW YEAR IS A TIME FOR MANY people to make resolutions. Most of those resolutions are good ideas. Losing weight, being kinder to the dog, and driving the speed limit are goals that ought to be achieved. The difficulty with resolutions is that the people who make them are the same people who failed to achieve them last year. As good an idea as any resolution is, most of us need something stronger than a resolution.

Deuteronomy 10:12-13 summarizes the commandments that have been given thus far in the book. The opening question, "And now, Israel, what does the LORD your God ask from you except . . . ?" might be paraphrased in this way: "Israel, this is the bottom line of what God requires of you." The point is clear. If Israel will follow the four commands listed in verse 12, everything else will be taken care of. These four requirements are stronger than resolutions in several ways. They come from God as

requirements, which gives them far more impact than resolutions arising from within a person. In great, sweeping strokes, they portray the character and attitudes that define relationship with God rather than simply trying to modify specific behaviors.

The first requirement is to "fear the LORD your God." Contemporary Christianity usually takes this simply to respect God rather than being afraid of Him. The intent of such an outlook is correct, but we must not forget that God is the One we worship. Fear of the Lord speaks of awe and reverence. A little bit of old-fashioned fear would be better than the habit of many who treat God as one of their peers in making meaning for their world. Reverent awe of God is stronger and will be more effective than any resolution to be more faithful in my devotions.

The second requirement in verse 12 is to "walk in all his ways."

The Hebrew words for *walk* and *ways* reveal an important understanding of relationship with God. Spiritual life as a journey, patterns of persistence and progress, and a feeling of calmly moving ahead are all implied by this metaphor. The requirement to "walk in all his ways" also reveals something about God. His investment in our lives is for the long haul rather than for the short run. His patient faithfulness elicits patient, faithful growth in our relationship with Him.

To "love" the Lord is the third requirement mentioned in verse 12. Verses 14-15 mention God's love for Israel as the only reason they were in relationship with Him then. Our love for God is always a response to His prior love for us. The Hebrew word for *love* used here includes a variety of meanings. At times our love for God will be passionate and exciting. At

other times it will be calm, reflective, and deep. Common to all the ways in which we love God is an exclusive commitment to Him. Love for God expels all competition with Him for the central and most important part of our lives.

The fourth command is to "serve the LORD your God." The Hebrew word *serve* means both to worship and to work as a servant. Often we think of service as something we provide for another. It generates a feeling of worth and even superiority on our part. That view completely misses the concept of the Hebrew word. Service and worship are aspects of the servant work we do for our Master, Christ. The issue is obedience, not good feelings about what we have done. That service is to give "with all your heart and with all your soul life." In Hebrew thought, the heart is the seat of decisions and the will. The requirement is an unwavering decision of the will to serve and obey God. The Hebrew word *soul* or *soul life* is the dynamic energy that goes with being alive. Lively, energetic service to God is what He requires of us.

These four requirements are much stronger and much more valuable than New Year's resolutions. But is it any more possible to keep them? Deuteronomy 30:11-14 makes it clear that we can obey God and fulfill these requirements.

God's requirements, not resolutions, define our relationship with Him.

His grace to help us is stronger than our resolutions.

For further study: (1) Study Deuteronomy 30:1-20. What insights does that chapter have to encourage us to be obedient to God's requirements? (2) Study Luke 17:7-10. What insights to the biblical meaning of service come from these verses? (3) Write a brief prayer committing yourself to obey these commandments and asking God's help in doing so.

*Scripture quotations are the author's own translation.

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The growth of the Church of the Nazarene in diverse cultures around the world means that history may be inviting the Church of the Nazarene to accept a leading role globally.

At the same time, a spirit of collaboration among educational institutions that prepare persons for ministry is emerging within the international Church of the Nazarene. From entry-level training to graduate-degree programs, there is emerging a collaborative network with its objective to fulfill the mission of the Church of the Nazarene. Nazarene Theological Seminary plays a major servant-leader role in the creation and development of this network.

and Canada. As NTS graduates give leadership to ministerial colleges and seminaries around the world, it is becoming evident that NTS must take its place intentionally in this global system of leadership preparation. As a graduate institution for servant-leader preparation, the church has mandated that NTS take responsibility for holding a strong doctrinal and theological center. NTS's new mission is to describe this doctrinal and theological identity in a worldwide system that includes all of the Nazarene ministerial preparation institutions. NTS is a servant-leader institution. Therefore, NTS's task is to enable a global denomination to prepare and deploy ministerial servant-leaders who have a clear understanding of denomina-

guage and made clear to the Christians who are called by God to give leadership. This system of strong church educational centers and dynamic growing edges will enable a global denomination to equip leaders who can equip leaders who can equip leaders . . . !

This seminary without walls is already beginning to function in pilot programs, such as one recently conducted by a group of educators equipping leaders in the Commonwealth of Independent States. This group—composed of Dr. Wesley and Bettye Tracy, Dr. Roger Hahn, Mission Director Chuck Sunberg, missionaries Milton Karahadian and Bob and Colleen Skinner, and others, along with Education Commissioner Dr. Jerry Lambert—provided

A SEMINARY WITHOUT WALLS

Preparing Leaders for a Global Church

by Gordon Wetmore, *president
Nazarene Theological Seminary*

Strong Spirit-filled leadership has been God's gift to the Church of the Nazarene to enable the church to stay true to its mission in radically changing environments. Strong Spirit-filled leadership will continue to be God's way of keeping the church true to its mission in the international arena. The thorough preparation of pastors, evangelists, missionaries, chaplains, and church educators, with gender and ethnic diversity, could be God's way of holding the denominational identity strong while He pushes the edges of the church into every part of the globe.

Nazarene Theological Seminary (NTS) in Kansas City is responsible for graduate ministerial preparation for students from the United States

tional identity in a churning, changing society. NTS is not called upon to do this alone. NTS shares this responsibility with a growing worldwide system guided by the International Board of Education for the Church of the Nazarene.

Out of this concept—and in conversation with the Divisions of World Mission, Church Growth, and Sunday School Ministries—comes the possibility of a worldwide “seminary without walls.” This vision describes a network with strategically located centers wherever the church has persons being called to ministry. This vision calls for a well-defined set of transferable church doctrines and traditions that are being thoughtfully readdressed in contemporary lan-

guage and made clear to the Christians who are called by God to give leadership. This system of strong church educational centers and dynamic growing edges will enable a global denomination to equip leaders who can equip leaders who can equip leaders . . . !

In 1994 the U.S./Canada/Great Britain Council of Education for the Church of the Nazarene established a study on collaboration among institutions. The intention was to seek ways in which Nazarene educational institutions could work more effectively in common mission to strengthen the outreach and growth of the church. Out of this has come the development of a system that could provide a more effective stew-

ardship of resources and personnel. The global Church of the Nazarene and the kingdom of God will benefit from this collaboration. At the heart of this effort is the concern for greater effectiveness in ministerial leadership preparation. The doctrinal identity of the Church of the Nazarene in the coming decades may depend on the effectiveness of this collaboration. How well the doctrinal center holds may determine whether the Church of the Nazarene continues to be a Holiness church or evolves into a less defined Protestant denomination.

Out of this collaboration has come the Resource Institute for International Education (RIIE). Under the leadership of the International Board of Education, the RIIE is providing

of World Mission, Church Growth, Sunday School Ministries, and the developed institutions of higher education, including NTS, to enable the church to achieve its global mission

rephrases timeless truths in contemporary language that will be understood in global society.

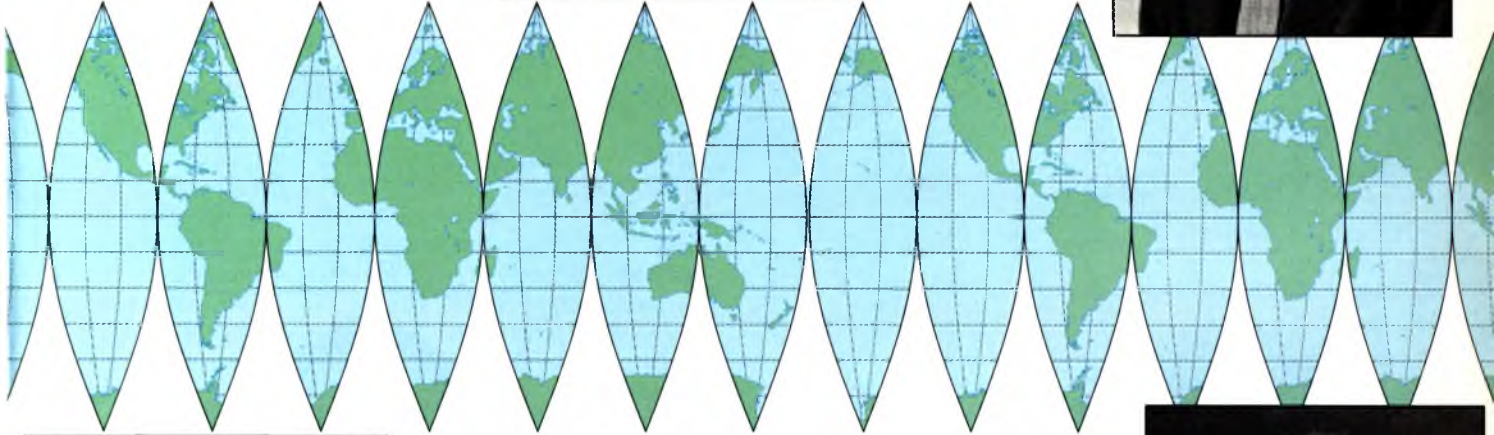
The challenge is to hold a strong center with rapidly growing edges. Therefore, NTS plans, by the fall of 1998, to have new tracks for gradu-



Chuck Sunberg, M.Div. 1985, Field Director, Commonwealth of Independent States (CIS, formerly the Soviet Union).



Veora "Cookie" Tressler, M.R.E. 1979, M.Div. 1986, D.Min. in progress. Educator, Central America.



Christian Sarmiento, M.Div. 1984, Director of Ministerial Education, Latin America. With Christian (front, left to right) Margit, Steven, Christina, and (back) Monica.



Louie Bustle, M.A. 1982. Director, World Mission Division.

through leader development. The RIIE has the possibility of moving quickly to nurture educational institutions with a minimum of red tape. This is the church cooperating at its best.

NTS finds itself at the center of these new initiatives. NTS is moving quickly to assess its own curriculum and delivery systems. Denominational theological identity is at the center of this review. Within its mandate to hold the theological and doctrinal center strong, NTS intends to stay true to the denominational foundations of biblical holiness while, as a community of learning, it

ate ministerial preparation. These tracks will include, in addition to the traditional residential track, short-term learning modules that could be offered at various sites. The possibilities are endless. The goal is the ef-

an innovative, nonbureaucratic structure to identify and deploy personnel and material resources to jump-start emerging institutions in the two-thirds world. It brings together the resources of the Divisions

fective achievement of our denominational mission.

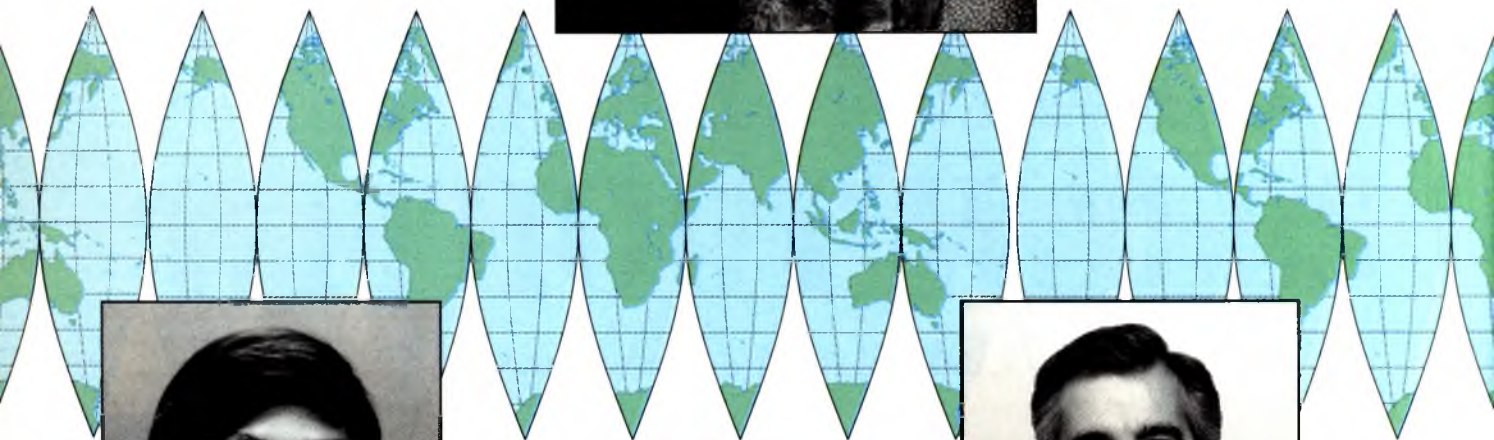
These innovations are not limited to the internal operation of NTS. The international network is already being impacted. Here are three examples: NTS plans to work with Canadian Nazarene College in its new campus in Calgary. The development of a thorough graduate-level program for ministerial preparation in Canada, grounded in Christian holiness and alive with current technologies, could shape the future church. The graduate centers for ministerial education in the Hispanic world are being strengthened by personnel, programs, and library connections with NTS. During the summer of 1996, 39 Korean lay leaders, as a conclusion to their leadership training pro-

future generations can change these as easily as we can make them. This generation can shape the future church, however, by taking emerging leaders to a place where they, too, can be captured by the vision of Christian holiness. As God calls persons to ministry through the church around the world, He calls on present leadership to pass on the vision and the dream. The future of the

sion as we lead others to catch the vision for the future of the Holiness church. We, today, have yet to see the extent to which the Church of the Nazarene could be influential in its world. We have yet to see the powerful influence this young denomination can have in a global society. Our task is to lovingly lead those who are now being called to lead the church in the first third of the 21st century to a thorough understanding of the mission of



Michael McCarty, M.Div. 1975, D.Min. 1989, Field Director, Southeast Asia.



Ruth Cordova, M.Div. 1992, M.R.E. 1992, Educator, Seminario Nazareno Teologico, Guatemala.



John Nielson, B.D. 1969, President, Asia-Pacific Nazarene Theological Seminary, Manila.

gram, visited Nazarene Headquarters and spent time on the NTS campus studying the history and polity of the Church of the Nazarene.

Preparing leaders for a global church could be one of the most effective acts of stewardship that today's church could perform. The shape of the future church cannot be determined by legislative actions;

Church of the Nazarene will be in the hearts and minds of emerging leaders who also catch the vision for scriptural holiness. NTS intends to be a part of that.

The present church shapes the future church by shaping persons who are now being called to ministry and need the best in graduate ministerial preparation. We are true to our mis-

the church to proclaim and live Christian holiness.

Nazarene Theological Seminary intends to be in the center of that process of leading persons called of God into a vision of the church that will enable it to take its leadership role in a global society. We are preparing leaders for a global church. Let's do it well. H

It's Good to Be Here

by Joseph Coleson

This is my 20th year of teaching and my second here at NTS. I teach Hebrew and English Bible, biblical Hebrew, biblical theology, and other subjects relating to the Old Testament. I love what I do; God gives a great gift to us whom He calls to learn and to teach the Bible.

I also love doing what I do where I do it, at Nazarene Theological Seminary. NTS is blessed with a stellar faculty, lavishly gifted and graced by God. In both the church and the academic worlds, my NTS faculty colleagues are of the highest qualifications and abilities, respected, honored, sought out, and listened to. They demonstrate uncommon passion for God in their lives, teaching, and ministry.

This faculty recognizes the importance of a theologically educated clergy for the Church of the Nazarene and the Wesleyan/Holiness Movement. To sit as a student of these men and women means to be educated to think theologically and to be equipped to minister to people.

I am impressed by the dedication and excellence of the members of the support staff at NTS. They provide a multitude of services, seen and unseen. Their commitment to God and to Christian theological education is outstanding.

Our students are the reason NTS exists. It is fun to work with them. I admire their resolve to become fully equipped for the work of the ministry and their astuteness in recognizing the absolute necessity of learning to think and act theologically if the church is to reach the world. I like and respect our students. These men and women will fill many ministry positions throughout the Church and around the world. They will fill them well, as befits the God-called.

I sometimes hear the question, "Why do we need a seminary?" or—phrased more personally—"Why should I go to

seminary?" When it is an honest question, it deserves a serious answer. The One who calls us to minister also calls us to the best level of preparation for ministry, and the people to whom we minister need and demand our best preparation.

In the early days of the American Republic, in New York and New England, the village minister usually was the best-educated person in the village. When a bright youngster finished grammar school, the minister would teach him the Greek and Latin needed to meet the entrance requirements to Harvard, Yale, or Princeton, colleges established for the education of the ministry. Physicians and lawyers, on the other hand, learned their professions by apprenticeship, not by formal education.

THE MINISTER WHO NEGLECTS THEOLOGICAL
AND BIBLICAL KNOWLEDGE AND
ADMINISTRATIVE SKILLS WILL FIND
NO DEMAND FOR HIS OR HER SERVICES.

Today, the aspiring physician or attorney begins with four years of undergraduate study at the highest levels of academic achievement. Then follows a demanding three years in medical school or law school. Only after passing the board or bar exam, and often only after further residencies or internships, can the physician or the attorney finally begin to practice. One who began a medical or a law practice without passing the rigorous exams would be not only a fraud but a felon.

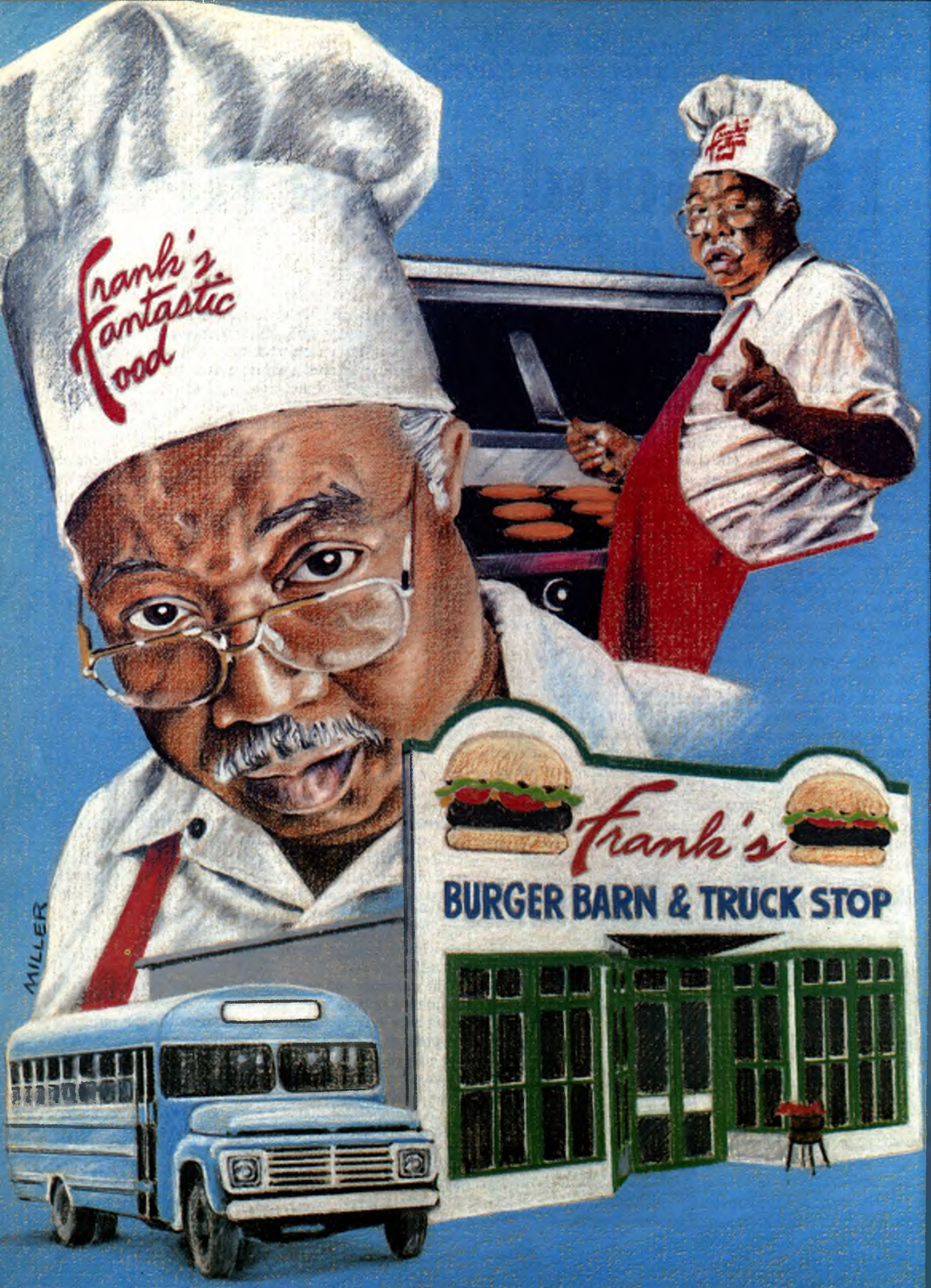
The influence and prestige of physicians and attorneys in the culture at large have risen as their educational requirements have escalated. What has happened to the influence and prestige of the clergy in the culture at large as our normal educational requirements have been scaled back? To ask this question is to answer it.

But another consideration looms perhaps even larger. Today, it is important that the minister's knowledge, understanding, and skills be at least equal to those of the people to whom he or she ministers. Today, anyone who expects to remain employable keeps current in his or her vocational field. Today's successful workers expect to learn; they ex-



**Dr. Joseph Coleson, professor of
Old Testament, NTS.**

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Frank's
Fantastic
Food



Frank's



BURGER BARN & TRUCK STOP

MILLER

THE PARABLE OF THE BURGER BATTLE

by Chad L. Wilks

Come on in, find a seat. Welcome to Frank's Burger Barn and Truck Stop. I'm Davis, pleased to meet ya. I am the head cook and bottle washer here. Well, at least I am for the next two hours or so. I am retiring today, hanging it up. Yep, looking forward to that life of luxury. I guess I am too old to work and too young to run for president.

What's that ya say? A tour bus? Wouldn't you know that the day of my retirement I would have to serve an entire tour bus. Well, I can do it, ya know. I've done it before, and it was a lot more than just a few tourists, it was the entire town of Smallville! For you to understand, I'll have to start at the beginning.

Thirty years ago, Smallville wasn't the thriving metropolis you see today. No sir, that was before the Tasty Freeze, the state football championship, and our nice shiny stoplight down on First and Main. A young man named Francis Johnson, his wife, and new baby boy Hubert (Huey for short) moved to town with the dream of starting a restaurant. Francis had just come back from Vietnam where he had been injured and honorably discharged.

That's where I come in. Francis hired me as a busboy and dishwasher. Those first six months were tough until we figured out that people just didn't want to come to a place called Francis's Burger Barn. That's when Francis became Frank. It wasn't too long after that when

Huey got a baby brother Manfred. (We called him Manny.)

You know babies are cute and all as long as they don't learn to walk and talk. Then I have a problem with them. Those kids practically grew up in my kitchen. Always running here and there. Frank always said that someday the business would be theirs, so he wanted them to learn it from the ground up. That's what I would have liked to see happen to those kids most days—ground up.

YOU CAN GIVE ME MY SHARE
NOW INSTEAD OF WAITING
UNTIL YOU CHECK OUT."

The oldest boy, Huey, started taking a liking to the business at an early age. He would pretend he was one of those fancy maître d's from New York City. "Get a rope" is what I'd say most days when he started to get underfoot.

Manny never did care for the business. He was more concerned with running around, loosening the caps on the saltshakers, and getting his tongue stuck to the inside of the walk-in freezer. Manny was developing a talent for music, at least that is what Frank called it. I called it beating on my kettles with wooden spoons until my head blew up. Of course, I thought Beattle mania was a skin rash that

teenagers all around the country were getting.

In high school, Huey worked at the Burger Barn learning the business. Manny spent all his time playing drums with his garage band. It was the age of bell-bottoms, gold chains, silk shirts, and "staying alive." Huey and Manny were going in completely different directions. I could see the gap between Frank and Manny was widening. What's more, Frank could see it too. Frank loved his kids, and I could tell that Manny's continual rebellion was really getting to him. I told him that he had to rein that kid in and get him under control. The situation just got worse and worse until the day of the big blowup.

Frank, Huey, and I had been working hard at the Burger Barn. Huey was a hard worker, always concerned about the business. Always seeking to earn his father's approval. Frank had finally saved enough money to expand the Burger Barn into a truck stop. Then one day Manny, who by now barely spoke to Frank, came in, and I heard it all.

Manny said, "Dad, haven't you always said that part of the Burger Barn would be mine?"

"Yes," Frank answered.

"Well, Dad, I had our lawyer draw up something called a living trust, which divides the estate now and protects everyone from a large inheritance tax. He says that you can give me my share now instead of waiting until you check out. How about it? I know it will eat up

your expansion money, but I want out of this business, out of this town, and out of this family."

You should have seen the look on Frank's face. I thought, "Finally Frank is going to let him have it!" Yes, part of the business would be Manny's, but that was after Frank's death. It was like Manny was slapping him in the face, saying, "Dad, I wish you were dead so I could have my share." Did Manny have any idea how long Frank had worked for what he had?

Yes, finally Frank was going to force Manny to get his life in control. I was ready with the scissors so that when Frank grabbed him by the back of the neck, we could cut that long hair off. Finally, Manny would learn who was in charge around here! But no, Frank, with his eyes barely holding back the tears, took his pen, signed the papers, and handed over a check for a third of the estate to Manny.

As Frank walked by me, he could see I was too angry to speak. He said, "Davis, I can't force him to be my son."

Manny and his disco band took off for California. You can't keep a secret very long in Smallville. The whole town knew. Manny not only had hurt his father but also had offended everyone who knew and cared for Frank. At some point every day, you could find Frank pausing and gazing out the window, looking down Route 23, hoping against hope to see Manny. Huey used to get so angry. He used to say to me, "Davis, why can't Dad forget Manny? He is gone. He should concentrate on the business—and me." Huey just kept working harder and harder, trying to prove to his dad what a good son he was. People used to say, "Why couldn't Manny be more like Huey?"

Nancy Dubois is the town gossip here in Smallville. Most people have a hard time pronouncing Dubois, so we just call her Nosy Nancy. Well, it seems that Nosy Nancy had a nephew named Ned living in California. Apparently

Nosy Nancy's nephew Ned was just as nosy as Nancy. Ned was in the disco crowd and would once in a while see Manny and his band, the Maniacs, playing in some of the clubs. Nancy kept the whole town apprised of Manny's career. However, we never heard directly from Manny. It was like he was dead.

The weeks slipped into months and the months into years. Still, every day, you could catch Frank glimpsing out the window, looking down the highway. I didn't know if I should still be angry with Manny or just feel sorry for Frank.



Thanks to all that is good and sane, the age of disco passed. Nancy let us know that Manny and the Maniacs had broken up, but she was not sure what happened or where Manny went. I found out later that all the money that Manny had been given had been used to buy equipment for his band and to living the glamorous lifestyle. When the gigs stopped, so did the band's income. Manny's friends took all the equipment and left Manny holding the bills. All Manny was left with was his silk shirt and platform shoes. A washed-up has-been.

I don't want to get into all the details, but Manny finally ended up in a homeless shelter. He would tell the men he stayed with, "You know, I used to be somebody." He wasn't talking about his music career. "I was the son of a loving father."

They would say, "Why don't you go back?"

"I can't; too much has happened."

You see, there is one thing

worse than being dead: it's being lost.

Manny knew he couldn't go home and be his father's son, but anything was better than where he was now. He decided he would go home and instead ask his father for a job. Maybe he could repay some of the money he had taken from the living trust. He knew he couldn't be a son, but he thought maybe he could be an employee. Manny started walking and hitchhiking all the way from California.

I still remember that cool fall day. Frank was chairman of the Rotary Club, and they were having their weekly meeting, at the Burger Barn when all of a sudden Nosy Nancy burst into that meeting, which was filled with the who's who of Smallville. Apparently she had been over at her sister's in Mediocrville, and as she was driving back, she saw Manny hitchhiking on Route 23. She said he was just a quarter of a mile down the road and coming this way. Frank shot up out of his seat as if a gun had gone off, grabbed his hat and coat, and ran out the door and down the road.

Frank was in such a hurry he forgot he could have taken his pickup instead of running. Of course, we all ran after Frank to see what was going to happen. Was he going to keep Manny from coming into town? Was he going to yell and scream at Manny? Was he going to lecture him with an "I told you so"?

We couldn't keep up with Frank. When he got to Manny, he stopped. Here was his son with a dirty old coat on, a scrunched hat, and platform shoes that had worn clear through to the pavement. Manny began to try to deliver the speech that he had rehearsed for weeks about how he was not worthy to be a son.

Frank wouldn't let him finish. He grabbed his son and began to hug and kiss him and weep. Now I don't know about where you are from, but here in Smallville, we don't see grown men hugging and

crying on each other. It was quite a sight. Then Frank did an amazing thing. He took off his new coat and traded Manny for his worn coat. Frank lifted the old cap off Manny's head and replaced it with his new cowboy hat. He took off Manny's worn platform shoes and traded him for his new boots. Together, they walked arm in arm across the city limits of Smallville, splitting the crowd of onlookers down the middle.

Now I understand why Frank never went to California to get Manny. He had to wait until Manny was ready—and then Frank would be there. The choice had to be Manny's. Frank proudly introduced the town to his son.

There was quite a celebration that night. Frank invited the whole town to the Burger Barn for K.C. strips on him. We even had the 4-H glee club from Mediocurville over and partied into the night. That's how I cooked for the whole town.

I wish the story ended there, though. Huey had been down in Bigville getting some restaurant supplies. I saw the delivery truck coming into the parking lot. I rushed outside. I wanted to be the first to tell him that Manny had come home. Huey heard the party and wanted to know what was going on. When I told him Manny was home and his dad had thrown a party, he slammed the door of the delivery truck so hard I thought the hinges were going to come off. He walked off kicking the dirt and went and sat on a stump.

I told Frank what had happened. Just as he had done with Manny, Frank left where he was and went to be with Huey. I followed Frank out to see what would happen.

Huey immediately began to yell at Frank. "How could you do this for that traitor? I have stayed by your side and worked myself to the bone. Never have you thrown a party for me. But when your son who has squandered your money

and dragged our name through the mud comes home, you throw a party! He does not deserve this!"

You see, grace is offensive to those who give no grace.

I realized that all these years I had been wrong. Huey was just as lost as Manny ever was. You see, there is one thing worse than being dead; it is being lost. All these years I had said I wished Manny could be like Huey. I should have wished that Huey could have been like Manny. Manny understood that he was a son and that without the father, he was merely a servant. Huey never understood he was a son and tried to become one by working as a servant.

THERE IS ONE THING BETTER THAN BEING ALIVE; IT IS BEING FOUND.

Frank told him, "Huey, all that I have has always been yours. You don't have to earn it. It is freely given to my children. Your brother who was dead is now alive."

But you see, there is one thing better than being alive; it is being found. There is one thing worse than being dead; it's being lost.

I can hardly understand how Huey could live in his father's house and not get it. After all, he was with the father every day. Is it possible to live in the Father's house and not understand that one's inheritance is not earned by good measures but comes as the free, gracious sacrificial gift of the Father? Is it possible?

Scripture Reading: Luke 15:11-32, NRSV

Then Jesus said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and

there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he

was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

HH

Deaths

REV. MYRTLE F. ARECHUK, Grandview, Wash., Oct. 29. Survivors: nephew, Bernard Golladay.

HILMA BOUCK, Vancleve, Ky., Oct. 28. Survivors: husband, Rev. Louis A.

LEORA R. BUTLER, Colton, Calif., Oct. 15. Survivors: husband, Franklin P.

ANNA MAE (SIMS) CHAMBERS, 82, Marietta, Ga., Sept. 29. Survivors: husband, Glenn V.; sons, Robert V., James D.; daughter, Virginia Uncapher; five grandchildren; three great-grandchildren.

NEAT S. CONWAY, Newton, N.C., Oct. 25. Survivors: niece, Maxine C. Reinhart.

VERGIL S. DAVIS, 82, Groves, Tex., Sept. 16. Survivors: wife, Lois; son, Dr. Vergil S. Davis Jr.; daughter, Dr. Sara Davis White; seven grandchildren; one great-granddaughter.

IRENE EMSLEY, Buffalo, N.Y., Oct. 25.

BERTHA FLYNN, 89, Ridgcrest, Calif., Oct. 13. Survivors: daughters, Patricia Turner, Carol Thun; sons, Dan, Bill; eight grandchildren; seven great-grandchildren.

NINA EDNA FOGO, 81, Burr Oak, Kans., Oct. 12. Survivors: son, Wayne; daughters, Joyce Palmer, Connie Blankenship; sister, Esther Patnode; two granddaughters.

REV. ROBERT L. GRUBB, 64, Coal Grove, Ohio, June 29. Survivors: wife, Donna; daughters, Brenda Cade, Alice Turnbull, Martha Haney, Lois Adkins; brothers, Larry, Kenneth, Edward; seven grandchildren.

IDA B. HASTIE, Rochester, Pa., Oct. 27. Survivors: daughter, Bonnie Milne.

RAY A. HEWETT, 91, Sylvan Lake, Mich., Oct. 13. Survivors: wife, Shirley; daughters, Diane Stimson, Linda Simons; sister, Cecil Chinander; six grandchildren, one great-granddaughter.

REV. ROSCOE W. HOHN, 93, Portland, Oreg., Oct. 18. Survivors: wife, Eva; daughter, Alyce Millen.

GLENDIA TEAGUE JOY, 61, Glen Burnie, Md., Oct. 13. Survivors: husband, Frank Jr.; daughter, Dana Lavonne Thompson; sister, Marilyn Teague Hyatt; brother, Norris Teague.

LOUISE LEE, 87, Grove, Okla., Oct. 9. Survivors: son, Gerald; daughter, Wanda Gough; four grandchildren; three great-grandchildren; Mrs. Lee served more than 30 years at Southern Nazarene University.

HELEN BRINKMAN MUNDY, 75, Cincinnati, Ohio, Mar. 13. Survivors: husband, David M.; son, David William; daughter, Susan M. Mundy; two grandsons.

PAUL H. READER, 63, Okemos, Mich., Sept. 27. Survivors: wife, Delores; sons, Michael, Steven; daughter, Marsha Jones; brothers, John, James, Daniel; nine grandchildren; parents, Rev. and Mrs. George H. D. Reader.

LEE E. ROLF, 56, Kankakee, Ill., Aug. 19. Survivors: wife, Bertha; son, Gregory Lee; daughter, Jennifer Burk; stepsons, Russell Peterson Jr., Dale T. Peterson, Douglas V. Peterson; brothers, Bernard, Charles, Carl; sisters, Mardelle Kamke, Evelyn Quever; four grandchildren. Mr. Rolf was a former employee of Nazarene Publishing House.

RICHARD RUMANN, 70, Kent, Wash., June 2. Survivors: wife, Ruth; daughters, LaVonne Schenk, Leann Garrett; sons, Roger, Ted, Ron, Jim; sister, Berniece Pennington; 15 grandchildren.

DR. MARY SCOTT, 87, Olathe, Kans., Nov. 3. Survivors: several nieces and

nephews; friend, Helen Temple.

IVOL O. SLATON, 76, Ridgcrest, Calif., Sept. 30. Survivors: husband, Elmo; daughter, Nancy Jenkins; two brothers; one granddaughter.

VELMA J. TURNER, 82, Colorado Springs, Colo., June 12. Survivors: daughter, Verna-Lea Turner; three brothers; two sisters; two grandchildren; four great-grandchildren.

Births

to MIKE and KATE BACHMAN, Newport, Ky., a girl, Andrea Nicole, Apr. 23.

to DARWIN and SYLVIA ELLIOTT, Newport, Ky., a girl, Hannah Dekota, Sept. 30.

to KEN and AMY LALLEY, Newport, Ky., a boy, Cameron Quinn, Oct. 10.

to ROBERT and SANDY (WILLIAMON) McCRARY, Kingsport, Tenn., a boy, Lukas William, Oct. 2.

to DAVID and PAMELA (BUTTERY) MUNDY, College Corner, Ind., a boy, Robert David, Sept. 25.

to TONY and JENNIFER ROSS, Newport, Ky., a boy, Cody Phillip, May 5.

to DAVID and RHONDA SIZEMORE, Newport, Ky., a girl, Kylie Sizemore, Sept. 26.

to JIM and JULIE (ANDERSON) WILSON, Kent, Wash., a girl, Zoe Marie, June 13.

to DON and MARLEETA (LINER) YARDUMIAN, Tullahoma, Tenn., a boy, Adam Jeffrey, July 3.

Marriages

AMANDA D. JONES and DENNIS E. COLLINS JR., May 4 at Iola, Kans.

VANESSA ELAINE MARKER and RUSSELL WILLIAM JEWELL, June 15 at Point Pleasant, W.Va.

AMY M. MAY and TIM J. WINCENTSEN, July 27 at Troy, Idaho

HEATHER D. SNAVELY and DEVIN DERRICK, Nov. 2 at Edmond, Okla.

Anniversaries

REV. JAMES and DOROTHY LARGO, Winter Haven, Fla., celebrated their 50th anniversary Aug. 16 with a reception given by neighbors and friends.

Announcements

VERO BEACH (FLA) FIRST CHURCH will celebrate its 25th anniversary Feb. 8-9, 1997. Activities include a Saturday evening banquet with a special presentation of "This Is Your Life, Vero Beach First Church of the Nazarene."

Sunday services will be 10 A.M. with Rev. Randy Dodd speaking and 6 P.M. with Rev. Ray Snow speaking. All previous pastors plan to attend and will receive special recognition. Former members and friends are invited to attend or send greetings.

For more information, contact Pastor Hugh King, 1280 27th Ave., Vero Beach, FL 32960 (561-562-5904).

FOR THE RECORD

Moving Ministers

J. D. BAILEY, from pastor, Oskaloosa (Iowa) First to evangelism

MICHAEL W. BENSON, from associate, Nashville (Tenn.) First, to evangelism

JOSEPH D. BISCOE, from pastor, Kansas City (Kans.) Victory Hills, to chaplaincy

MICKEY D. BOYER, from Chilliwack, B.C., to Palmer, Alaska

LARRY R. BRINKLEY, from Tulsa (Okla.) Calvary to Owasso, Okla.

JOHN C. COMSTOCK, from Wister, Okla., to Ames, Iowa

PAUL DECKER, from Norfolk (Nebr.) New Hope to Bloomfield, Iowa

JAIRUS S. DAYHOFF, from student to associate, Wadsworth, Ohio

SHAWN J. EVANS, from associate, Tuscaloosa (Ala.) First, to associate, Valparaiso (Ind.) First

JAMES M. FINCH, from associate, Yukon (Okla.) First, to associate, Valparaiso (Ind.) First

CHARLES L. FOWLER, from South Haven, Ind., to Boyne City (Mich.) Morgan Street

J. RAY HOLLIS, to pastor, Craig, Mo.

SHAWN HORN, from associate, Rock Hill (S.C.) West Main to Charleston (S.C.) First

KERMIT M. HUDSON, from Jackson (Miss.) First, to Hattiesburg (Miss.) First

JOHN L. HUGHES, from associate, Bentonville, Ark., to pastor, Roland, Okla.

GEORGE J. JOHNSON, to pastor, Sullivan, Ind.

STEPHEN M. JOINER, from Clarinda, Iowa, to Picher, Okla.

ROY A. JONES, from Cordova, Alaska, to Anchorage (Alaska) First

BILL J. KITCHEN, from associate, Lewiston, Idaho, to associate, Tillamook, Oreg.

MICHAEL D. LAWTON, from Socorro, N.Mex., to Cordova, Alaska

SANDRA L. MACHNAUER, from student to associate, North Royalton (Ohio) State Road Community

PHILIP MANSON JR., from Marietta (Ohio) First to Pickerington, Ohio

JOHN J. MARRA, from Waxahachie, Tex., to Olathe (Kans.) Living Hope CTM

BRET P. MASSEY, to associate, St. Joseph (Mo.) Northside

KENNETH McCOY, from associate, New Cumberland, Pa., to Baltimore (Md.) Brooklyn

B. TROY MOORE from pastor, Atlantic, Iowa, to student, Nazarene Theological Seminary, Kansas City

ROBERTO G. MORENO JR., to pastor, Kansas City (Mo.) Grace Spanish

JIMMY V. MORRIS, from Lake Charles (La.) College Park to Higgins, Tex.

MARK K. OLSON, from evangelist to pastor, Vancouver (Wash.) Cascade Park

LARRY OSWEILER, from Climbing Hill, Iowa, to Marengo, Iowa

BATHURST D. PEACHEY, from Charlottesville (Va.) First to Catlett (Va.) Christ Community

JOHN POWELL, from Barnesville, Ga., to Rock Hill (S.C.) Oakdale

CAREY PRATT, from Lexington (S.C.) Shepherd to Winnesboro, S.C.

STEVEN L. RIPP, from LaPine, Oreg., to Bonney Lake, Wash.

KENNETH G. ROWLEY, from Mount Vernon (Wash.) Big Lake Community to Port Angeles, Wash.

WILLIAM T. SAWYER, from Oak Grove, Calif., to Kansas City (Mo.) Hillcrest

ROBERT J. SHEPARD, from Albuquerque (N.Mex.) Sandia to Enid (Okla.) First

KEITH R. SNYDER, to pastor, Benzonia, Mich.

BRYAN E. SOLOMON, from Spencer, Ind., to Vincennes (Ind.) First

CLARENCE V. SPAULDING, from chaplaincy to pastor, Kansas City (Mo.) Victory Hills

DANIEL R. WIESE, from Republic, Wash., to Eagle River, Alaska

LARRY WILSON, from associate, Dennis, Mass., to pastor, Claremont, N.H.

MARTHA WILSON, from associate, Dennis, Mass., to associate, Claremont, N.H.

BRIAN K. WINEBRENNER, from associate, Dickson (Tenn.) Jason Chapel, to associate, Spartanburg (S.C.) First

DAVID G. WOODS, from student to associate, Upper Marlboro (Md.) Melwood

Moving Missionaries

BIESENBAACH, HARALD and HELEN, South Africa, Furlough Address: Wismarer Strasse 16, 63110 Rodgau 3, GERMANY

CROFFORD, GREG and AMY, Côte d'Ivoire, Furlough Address: 2124 E. 82nd St., Kansas City, MO 64132

CRUZ, PEDRO and JUSTITA, Costa Rica, Field Address: Apartado 3977-1000, San Jose, COSTA RICA

DIPERT, ROBERT and MYRNA, Ghana, Field Address: P.O. Box 7847, Accra North, GHANA

GOODELL, GARY and KATHY, Field Address: P.O. Box 53067, Nairobi, KENYA

HUGHES, GARY and KATHY, Field Address: 14540 S.W. 136th St., Suite 106, Miami, FL 33186

JACKSON, BRENDA, Papua New Guinea, Field Address: P.O. Box 376, Mt. Hagen, WHP 281, PAPUA NEW GUINEA

IRWIN, GLENN and RUTH, Papua New Guinea, Stateside Address: 76 S. Howe, Hillsdale, MI 49242

JOHNSON, JAMES and JOY, Fiji, Field Address: P.O. Box 16973, Suva, FIJI

JONES, KAREN, Furlough Address: 307 Fisher St., Athens, TN 37303

KNOX, RICHARD and JEAN, Thailand, Field Address: P.O. Box 213, Klongchan Bangkok, Bangkok 10240, THAILAND

NEAL, WARREN and JANET, Papua New Guinea, Field Address: c/o MAF Box 977, Wewak, E.S.P., PAPUA NEW GUINEA

RAY, HAROLD, MAC Regional Office, Furlough Address: 5079 Margo Dr., Las Vegas, NV 89122

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SMEE, JOHN and MARY ALICE, Field Address: 14540 S.W. 136th St., Suite 106, Miami, FL 33186

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Correction

Due to a copy editor's error, attribution of much of the content and wording of the November 1996 Signs column to A. Brent Cobb, Asia-Pacific regional director, was omitted. The material was supplied by Dr. Cobb on request. We regret the error.



IT'S GOOD TO BE HERE

continued from page 39

pect their ministers to learn as well. Today's church members have to maintain some level of expertise in their fields. They expect their pastor to do the same.

The Church of the Nazarene desires to impact the world for Christ with the message of living wholly and holy to God. To communicate with people, one learns their language(s). To communicate in the millennium that is about to dawn, the church, and especially the church's leadership, must have learned first to think theologically and then to communicate theologically to a complex variety of cultures. It can be done; it is an exciting and rewarding enterprise. But it requires our best efforts, in the most rigorous and stimulating academic/spiritual environment.

Physicians' patients always die, ultimately. In the grave, no one cares about the legal matters that caused anxiety in life. But the work done by the chaplain, the missionary educator, the church planter, the Christian education director, the pastor, will endure throughout eternity. We deal with eternal issues and eternal destinies. We dare not give God and those to whom we minister less than our very best. That includes the best preparation of our minds. A database of pertinent knowledge, the habits of theological reflection, skills in the myriad situations where the minister is called on to show forth Christ, all are indispensable in the information age. Without them, we cut ourselves off from the possibility of ministry to most of the population of the developed, and increasingly of the developing, countries of the world.

The Church of the Nazarene has a precious treasure in Nazarene Theological Seminary. Give us your best students, your faithful financial support, and your most fervent prayers, and we will give back to you a committed, educated minister who will impact the world for Christ. **H**

Mission America Fasting & Prayer '96 Event Held in St. Louis

More than 4,000 people, including several Nazarenes, attended Mission America Fasting & Prayer '96 in St. Louis, Mo., November 14-16, 1996. The annual event, cochaired by Drs. Bill and Vonette Bright of Campus Crusade for Christ, brought together Christians from all over the United States, Canada, and Latin America. According to the organizers, the purpose of Fasting and Prayer '96 was for God's people to "humble themselves, repent of their sins, seek God's face, and to fast and pray for our nations and the world." Participants, while attending prayer sessions, fasted throughout the conference. Similar events, previously held in 1994 and 1995, are being planned through the year 2000.

Catholic Named Nobel Peace Prize Winner

Bishop Carlos Felipe Ximenes Belo of East Timor received the Nobel Peace Prize for 1996. Bishop Belo was recognized by the Nobel committee for his tireless work for dialogue and an end to human rights abuses in East Timor for more than 20 years. Bishop Daniel Reilly, in congratulating Bishop Belo, said that it is his "prayerful wish that this award may hasten the day when the people of East Timor can live in peace and security in their own land."

PX Porn Prohibition Challenged

Now that the sale of pornographic materials at military stores has been banned, which evangelical Christians applaud, Penthouse publisher Bob Guccione is challenging the 1997 Defense Authorization Bill, claiming it is unconstitutional. Guccione's magazine alone earned \$1.6 of the \$4.6 million sales at the Pentagon's worldwide chain of tax-supported PX stores. According to Focus on the Family, Guccione's real gripe with the law may be its threat to his revenues. Getting the government out of the porn business has been an accomplishment 10 years in the making.

Protest of Graphic Sex Education Classes Results in New Legislation

Bruce Budnick of San Francisco, Calif., was appalled when his 11-year-old daughter told him in 1992 that the lesbian instructor of her AIDS education class had been teaching about "unprotected anal and oral sex," including graphic detail of her personal use of "sex toys." When Budnick complained to the principal and the school board, he says, "[I] was labeled right-wing, Christian, homophobic—which is ludicrous, . . . because I am a liberal Jewish carpenter." But now, four years later, Budnick has been successful in having the licenses of the teachers revoked and has helped develop legislation that would force parents to sign their children into sex education classes instead of having them excused from the courses.

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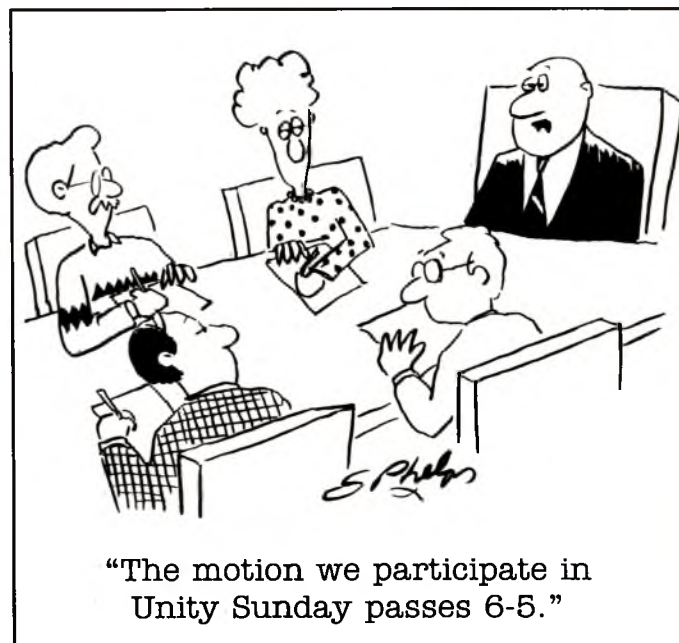
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Look Up

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

THE MAIN SMOKESTACK of the Wisconsin Power and Light Company stood 650 feet tall. The diameter was 50 feet at the base, 21 feet at the top.

The job would not be easy. Robert Eberling and his partner were to descend into that stack, applying a sealant to the brick surface as they made their way from top to bottom.

But they were experienced workmen. After rigging the rope and pulley, they began to raise the scaffolding, a light-weight aluminum frame with 2-by-12 planks. After securing the cables, they stepped onto the scaffolding and began their work.

At quitting time on day one, Bob flipped the switch on the motor used to raise and lower the scaffolding. It began to lower his end only. He flipped the toggle switch back and forth, but the motor kept running.

His end steadily descended. Lower and lower it inched inside the brick obelisk. He called out, "Cut the power! Cut the power!"

Just then, the huge drum of sealant slid off as Bob yelled a single word, "Headache!", which was a signal to workers below to get out of the way. The wooden planks began to fall until the two workers were resting precariously on a dangling bit of aluminum framing that had remained secure. They

were suspended above five stories of emptiness.

The first attempt to rescue them was made by a local helicopter pilot who flew over the stack and tried to lower a construction bucket down to them. But storm clouds gathered, and strong winds prevented the pilot from threading the needle of the tower. He soon gave up and flew away.

Bob and his partner waited. Soon darkness enveloped them. Midnight came. Six hours on the ropes. Twelve hours since their last meal. Thunder echoed around their heads, and rain pelted them from above.

Both of the men began to cry out to the Lord, "O God, help us!"

About 4:30 A.M., a larger helicopter arrived. Finally, this new attempt was successful, and a rescue bucket was lowered.

Bob told his partner to go first. The sky was clearing as Bob's friend slipped beyond the narrow, moonlit aperture above.

Bob now waited all alone, but he kept looking up, for he knew that his help would come from above. Soon the sound of the chopper returned. Just as dawn was casting its first golden rays on the top of the tower, Bob Eberling was raised up and out to new life.

In the press conference that followed, Eberling thanked all those who had helped, but he attributed his safe recovery to God. His abiding memory was of looking up, knowing the only help that could save him would come from above.

Psalm 121 tells the story of someone who must have felt like Bob and his partner. Its eight verses speak of one who looked up to find help and, in so doing, found in God one who faithfully

watches over His people.

This psalm is one that leaves its language imprinted on us. It begins with the familiar words "I lift up my eyes to the hills—where does my help come from? My help comes from the LORD, the Maker of heaven and earth" (vv. 1-2).*

Then a key word appears repeatedly in the next few verses. It is the word *watches*: "he who watches over you" (v. 3); "he who watches over Israel" (v. 4); "the LORD watches over you" (v. 5); "he will watch over your life" (v. 7); "the LORD will watch over your coming and going both now and forevermore" (v. 8).

It is repeated like the tolling of a bell or the cadence of a drum: he watches, he watches, he watches, he watches, he watches.

This is a declaration that our lives are lived under the gaze of a solemn Watcher who keeps us all our lives. It is a psalm of encouragement about a Lord who not only keeps us collectively but also watches over us individually. "The LORD will watch over your coming and going both now and forevermore" (v. 8).

There is a downward drag, a spiritual gravity about life, that seeks to pull our eyes away from God. And so this psalmist made a vow, saying, "I [will] lift up my eyes."

The wooden planks began to fall until the two workers were resting precariously on a dangling bit of aluminum framing.

Come what may, I will lift my eyes up—up beyond the disappointment, up beyond the failure of human personality, up beyond my own inadequacies. I will set my gaze on God.

Where do you look for help? If your life and world are bound only by what you can see, you will miss a life of great blessing, for beyond what is seen is a God who is keeping watch over you.

*Scripture references are from the *New International Version of the Bible*.

Nazarene Leaders Die

Ron Farris



Ron Farris, Nazarene missionary to Africa, was killed on Nov. 23, 1996. He was traveling on an Ethiopian Airlines jet that crashed into the Indian Ocean after it was commandeered by hijackers and forced to land. He was returning to his home in Côte d'Ivoire after attending a Nazarene Compassionate Ministries meeting in India.

Farris, 46, and his wife, Anita, have been missionaries for the Church of the Nazarene since 1987. Part of Farris's responsibility was to manage medical clinics that treat and educate over 40,000 people yearly.

Survivors include his wife; four children, Megan, 17, Molly, 16, John, 15, Melinda, 12; and his parents, James and Gilda Farris.

"Ron Farris's heart beat for the people of Africa, and he demonstrated his love for them in a tangible way by dedicating his heart and life to missionary service," said William J. Prince, chairman of the Board of General Superintendents. "His death is a great loss not only to his family but to the denomination and to the people of Africa."

George J. Reed



George J. Reed died Nov. 1, 1996, in Medford, Ore. Reed, 86, had a distinguished career both in the Church of the Nazarene and in public service.

Reed served on the General Board for 12 years, 4 of those as chairman. He also served on Nazarene Theological Seminary's Board of Trustees for 16 years.

In 1953 President Dwight D. Eisenhower appointed Reed to the U.S. Parole Board, a position he held for 25 years. In this position he served under six U.S. presidents. Reed held positions in a number of organizations and associations. Reed was honored by Point Loma Nazarene College and Eastern Nazarene College with doctorate of law degrees.

Reed was preceded in death by his wife, Lois, and two brothers. Survivors include a son, George C. Reed; a brother, John Wesley; and two grandsons.

John E. Wordsworth



John E. Wordsworth, 81, died Sept. 29, 1996, in Seattle, Wash. He was a businessman who, according to the *Seattle Times*, "established a reputation for high quality workmanship . . . that earned the respect of the entire construction industry."

Wordsworth had a distinguished record of service in the church. He was a church board member for 55 years. On the Washington Pacific District, he was Advisory Board member for 47 years; and treasurer, 30 years. He served on the Northwest Nazarene College Board of Regents for 43 years; the General Board, 8 years; NTS board, 12 years; and Nazarene Publishing House Board, 17 years.

Wordsworth's survivors include his wife, Violet; daughters, Joanne Severson and Kay Wilder; sons, Mark and David; nine grandchildren; three great-grandchildren; and two sisters.

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Naomi Ruth Larsen



Naomi Ruth Larsen, 87, died on Oct. 27, 1996, in Olathe, Kans., after a long illness.

Larsen's work spanned four decades at Olivet Nazarene University. She was chair of the Division of Fine Arts and director of Orpheus Choir for 15 years.

Her late husband, Walter, was the founding director of the well-known choir at ONU. She became director following his death in 1957. The university's Larsen Fine Arts Center was named in their honor in 1983.

"Naomi's life was dedicated to making beautiful music," said Maybelle Reed, wife of the late Harold Reed, former ONU president. "A pianist, soloist, conductor, and professor, she strove for excellence at all times."

Besides her husband, Larsen was preceded in death by a son, Lauren. Survivors include three grandsons, Lauren, Larry, and Todd.

Elsie M. Neiderhiser Ingland



Rev. Elsie Neiderhiser Ingland, 90, died on Nov. 19, 1996, in Kansas City, Kans.

Ingland, ordained in 1946, copastored several Nazarene churches with her late husband, Clarence Neiderhiser. She served on the District NWMS Council of the Pittsburgh District for 30 years, 4 of those years as president. She also was the administrative assistant for Mary Scott and Wanda Knox in the general NWMS office in Kansas City for 7 years.

Survivors include sons, Richard, a Nazarene missionary in Japan, and Kenneth, a Nazarene pastor; daughters, Phyllis Biscoe, a Nazarene minister's wife and administrative assistant to the general NWMS director, and Judy Dancy, a Presbyterian pastor's wife; stepson, Robert, and stepdaughter, Wilma, who are retired Nazarene ministers.

Ralph W. Marlowe



Ralph W. Marlowe, 75, died on Nov. 16, 1996, in Albertville, Ala., after an illness of more than a decade.

Marlowe, a businessman, had a long and distinguished record of service with the Church of the Nazarene, including the General Board, Trevecca Nazarene University Board of Trustees, and Alabama District Advisory Board. In addition, he was a charter member of the Nazarene church in Albertville.

Survivors include his wife, Rubye; daughter, Susan Middendorf, married to Kansas City First Church pastor, Jesse Middendorf; son, J. Wendell; four grandsons; a granddaughter; and one great-granddaughter.



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