

Herald of Holiness

CHURCH OF THE NAZARENE



WHEN PARENTS GROW OLD

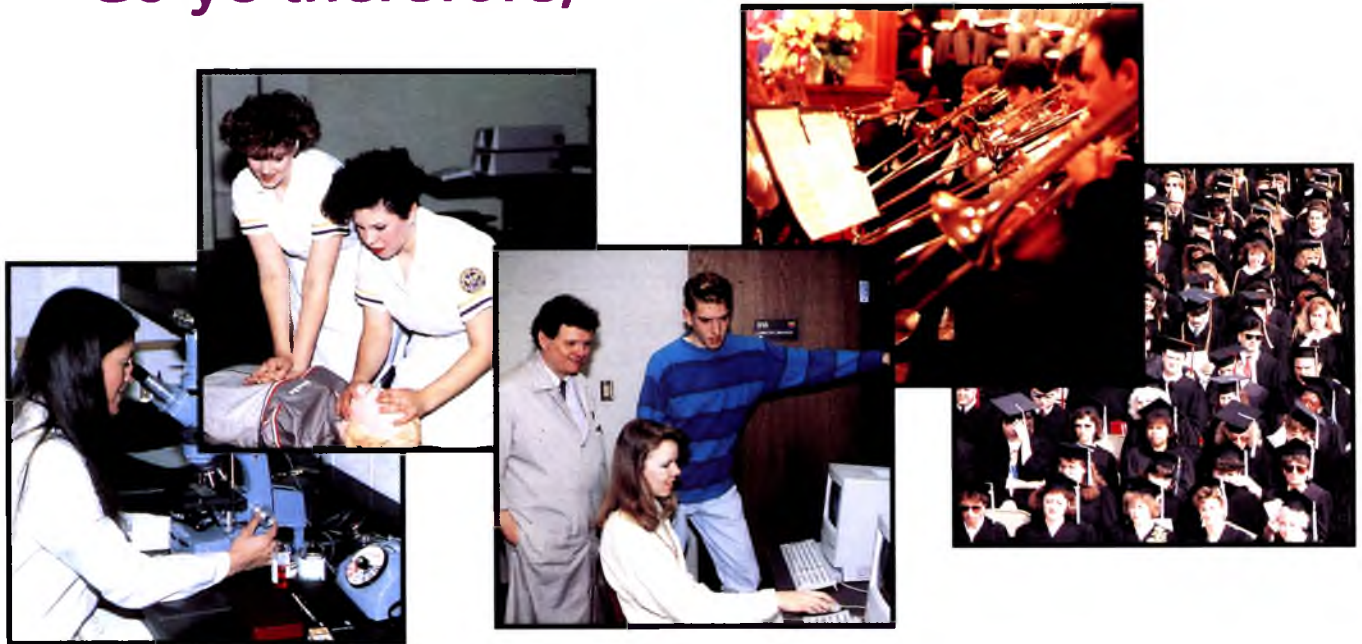


OUR PROTESTANT HERITAGE



HEART TO HEART

"Go ye therefore,



and teach all nations . . ."

From the earliest days of the Church of the Nazarene there has been a great partnership between evangelism and education. These twin thrusts from the Great Commission continue to be expressed through Nazarene higher education around the world.

Fall is harvesttime, and this fall thousands of students are enrolled in Nazarene colleges and universities. In addition to receiving a high quality education in an environment of faith, these students are preparing for lives of service.

Our schools are

- Conserving the harvest
 - Preparing workers for the harvest
 - Are a harvest unto themselves

Nazarene colleges and universities are inseparably linked to the church in a partnership of ministry. Take an active role in this important part of the harvest by

- praying regularly for our schools
- encouraging young people to attend
- continuing the strong financial support provided by educational budgets and special gifts

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Eastern Nazarene College
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Nazarene Bible College
Nazarene Theological College—Manchester, England

Nazarene Theological Seminary
Northwest Nazarene College
Olivet Nazarene University
Point Loma Nazarene College
Southern Nazarene University
Trevecca Nazarene College

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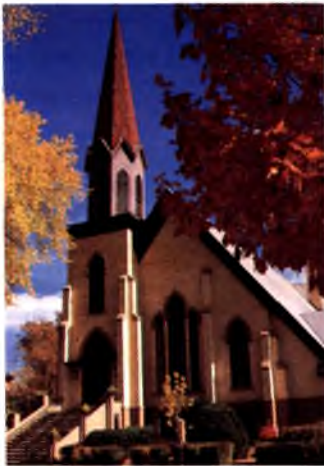
FEATURE ARTICLES

Volume 81, Number 10
OCTOBER 1992

2

Our Protestant Heritage

ROB L. STAPLES



20

"Honor Thy Father and Thy Mother"

BETTY BENSON ROBERTSON



24

When Parents Grow Old

MARILYN FANNING



26

Counting the Cost of Care-Giving

MARY VAUGHN ARMSTRONG



30

A Book, A Burden, and A Blessing

EUGENE L. STOWE

36

Polishing Manuscripts and Perfecting Character

PAULINE E. SPRAY

44

Heart to Heart

TOM FELDER



CONTINUING COLUMNS

7 **The Family Album**
Jerry and Lynda Cohagan

9 **General Superintendent's Viewpoint**

John A. Knight

10 **When You Pray**
E. Dee Freeborn

11 **In a Woman's Voice**
Rebecca Laird

33 **Into the Word**
Roger L. Hahn

38 **Close to Home**
Tom Felder

43 **Observer at Large**
W. E. McCumber

DEPARTMENTS

8 **Editor's Choice**
Wesley D. Tracy

12 **The Readers Write**

14-18, 39-41 **News**
Mark Graham
Tom Felder

19 **Words and Music**

35 **The Question Box**

42 **Late News**
Mark Graham
Tom Felder

47 **Marked Copy**
Mark Graham

OUR PROTESTANT HERITAGE

Reflections for Reformation Day

BY ROB L. STAPLES, PROFESSOR OF THEOLOGY, NAZARENE THEOLOGICAL SEMINARY

It was exactly 475 years ago this October 31 that a young Augustinian monk, with an ache in his heart and fire in his blood, walked up the steps of the Castle Church in Wittenberg, Germany. In his right hand he carried a hammer, and in his left hand a long sheet of paper on which he had written 95 theses, or propositions, which challenged the then current teaching and practice of the Roman Catholic Church.

Pausing a moment at the top of the stairs and drawing a deep breath, Martin Luther placed a nail into position, raised his hammer, posted his theses on the church door, and set in motion the theological earthquake known as the Protestant Reformation.

The passersby hardly noticed it. It was a common thing for anyone with an announcement to make to post it on the church door so the townspeople could read it as they came to mass. The church door served as the community bulletin board.

But the sound of Luther's hammer blows echoed beyond that churchyard and set up reverberations that were eventually felt around the world and that shook the very foundations of Christendom. Because Luther had the courage to go on public record for what he truly believed, contrary as it was to the accepted teachings of the institutional Church, you and I wor-

ship in Protestant churches.

Listen! Can you not still hear the blows of Luther's hammer? Or have they grown dim across the centuries?

Our century has not spoken much about "reformation." Our times have heard more about rebellion and revolution.

But the Church of the late Middle Ages was sadly in need of reformation. Christianity had become a

The indulgence traffic was the bingo of the 16th century.

means of saving the soul from hell, rather than of "glorifying God" in this life. The Church had become a sort of travel agency, selling tickets to heaven. Grace had become a "substance," a sort of "heavenly medicine" infused into the soul through the seven sacraments, which themselves had become impersonal. Justification was by works. The Church was involved in politics and in the sale of indulgences. And in the matter of indulgences, we have one of the most gruesome chapters in the history of Christianity.

An indulgence may be described as a draft on the bank of heaven to

pay for human sin. The underlying theory was that Jesus and His saints had accumulated a "treasury of merits" that was at the disposal of the pope, who could draw on it for the benefit of those sinners who were in arrears.

In Luther's time, an indulgence permitted a certain amount of sinning without penalty. It was also declared that an indulgence could end the stay of a departed soul in purgatory. Pope Leo X needed money to finish St. Peter's Cathedral in Rome, then under construction. The sale of indulgences offered a lucrative method of raising the funds. Yale University church historian, Roland Bainton, described indulgences as "the bingo of the 16th century."

Into Germany there came a Dominican friar named John Tetzel, a supersalesman hawking the pope's wares and chanting a little jingle that sounds like a modern Madison Avenue television commercial:

"As soon as the coin in the
coffer rings,

The soul from purgatory
springs."

Martin Luther could not stand silently and allow this corrupt practice to go on. He asserted that if the pope really had the power to empty purgatory of sinners, he should do so promptly, and without charge! It was to attack this practice that Luther posted his 95 theses, offering to debate the doctrine of indulgences with anyone who would accept the



Martin Luther,
from a 1522 woodcut.



Deborah K. Smith

The Church had become a sort of travel agency, selling tickets to heaven.

challenge.

Who Was This Bold Challenger?

Who was this little monk who dared to challenge the might of Rome? Note the following highlights of his spiritual odyssey.

The preaching that Luther heard in his youth convinced him that God was a God of wrath to be feared—not loved. When told to love God, Luther replied: “I cannot love God; I *hate* Him!”

When a close friend died suddenly, Luther realized that he himself was afraid to die. Later, while a law student at the University of Erfurt, he was caught in a violent thunderstorm one night while walking through a forest. He was knocked to the ground by lightning. In fear, he cried out to the Mother of the Virgin Mary, “St. Anne, help me! I will become a monk.” Soon he entered an Augustinian monastery, telling his friends, “You will see me henceforth nevermore.”

In the monastery he sought to save his soul and to win salvation in the time-honored Catholic way—by prayer, fasting, and mortification. He kept vigil night after night; he submitted himself to all sorts of privations; he pored over the works of the Medieval theologians. All that the Church told him to do, he did. Yet he failed to find pardon for his sins and peace with God. Later he said of this period of his life: “If ever a monk could get to heaven by monkery, I would have

gotten there.”

But slowly the Holy Spirit began to give him new insights. From the German mystics he learned that real religion must be a heart re-

“If ever a monk could get to heaven by monkery, I would have gotten there.”

ligion. From Augustine he learned the meaning of sin and grace. And from Johann von Staupitz he learned that the deepest penitence is awakened not by fear of a God who punishes sin, but by love of a God who forgives sin.

At the age of 27, Luther was sent to Rome on business for the Augustinian Order. He had longed to go

to Rome, the holy city. He thought that in Rome he could amass good works and thus avert the wrath of God. But he was sadly disillusioned. In Rome, 40,000 people lay in melancholy waste, the Church apparently not caring. The pope, he discovered, was a selfish politician. There were prostitutes in the streets of this “City of God.” Luther was compelled to lament: “To live piously, one must leave Rome.”

Yet in Rome, Luther said masses with the Italian priests. He visited the supposed burning bush of Moses, saw the so-called coins collected by Judas in his betrayal of Jesus, an alleged finger of John the Baptist, and a vial of milk purported to be from the breast of the Virgin Mary! He climbed the Scala Sancta, the supposed 28 stairs from Pilate’s palace, on his hands and knees. But all to no avail. Of his

continued on page 5

The Grand Prize Awards

The five-star Westin Hotel in Indianapolis will host our two winning district coordinators and their spouses for five days and nights during the 1993 General Assembly. The winning coordinators will also be presented \$600 expense money!

Who can forget the Communion service, the inspiring music, the anointed preaching, and the joy of the gathered Nazarene family at General Assembly? Even the reports and the business sessions enrich both heart and mind. The 1993 General Assembly will be an experience long to be remembered by the district coordinator in each group who achieves the highest percentage of his or her subscription goal!



The beautiful Westin Hotel stands next to the Convention Center in downtown Indianapolis.

DISTRICT SUBSCRIPTION DRIVES FALL 1992

September

Nebraska
New England

October

Akron
Illinois
Intermountain
Joplin
Michigan
Maine
North Central Ohio

October *(continued)*

Northwest
Oregon Pacific
Philadelphia
Northern Michigan
Washington

November

Georgia
Pittsburgh
Hawaii Pacific
Los Angeles

Our Protestant Heritage . . .

continued from page 3

trip to Rome, Luther said: "I, like a fool, carried onions there and brought back garlic."

Home to Germany came Luther—still carrying his burden of guilt. He received his doctorate in theology and began to lecture at Wittenberg University. In a study cell in a tower, he brooded over Scripture night and day, seeking a remedy for his troubled soul.

By Grace Though Faith

The Medieval Catholic view was that righteousness comes by good works, and that one is justified by doing sufficient good works to merit it. But how could one be sure he had done sufficient works? He knew sin must be confessed. But how can we know we have confessed *all* our sins? Sometimes, he confessed six hours at a time, until his confessor grew weary. He was greatly troubled when he realized that *the deepest sins cannot be confessed because they are not even recognized.*

He was impressed by Paul's emphasis on the *righteousness of God*. But how could one measure up to the exacting requirements of God's righteousness? Luther felt that to take this righteousness seriously was to live in the horrors of hell.

His breakthrough began when he made the discovery that the righteousness of God is not merely the *demand* of God but also the *mercy* of God. He saw this while reading Psalm 71:2, where the Psalmist prays: "Deliver me in thy righteousness." He saw that deliverance and righteousness were not opposites, but that the righteousness of God *is* the mercy of God. Instead of trembling in fear before the judgment of God, he saw that God's righteousness is the means of our deliverance.

As a theologian, Luther had learned from William of Occam that the central force in the soul is the will. Luther knew the law of the righteous God must be fulfilled perfectly, but he knew he could not fulfill it—he could not even *will* to do so. He was caught up in a vi-

cious circle: The Law made demands that he could not fulfill.

Luther had despised Romans 1:16-17. All he could see was this word from the apostle Paul: "I am not ashamed of the gospel . . . for therein is the righteousness of God revealed." He could only see the stern wrath and judgment of God. Said Luther: "I *am* ashamed of the Gospel."

His conversion came while laboring over the words, "The righteous will live by faith." He began to see that, if we have faith, God gives us the righteousness He requires. He finally saw that forgiveness of sins is bestowed directly by God on all who turn in faith to Him through



Not everyone appreciated Luther. This woodcut, when turned upside down, depicts Luther as a fool, or clown.

Jesus Christ. It was not, as he had supposed for so long, something human beings could buy or earn by their own exertions. It was not a matter of merit but of *grace*, free and undeserved. Pardon for sin and the power to overcome it are gifts of God available for all who put their trust in the love and grace revealed in the life and death of Christ.

Here was a complete reversal of the medieval Catholic understanding of salvation by works. It resulted in the formulation of the great Reformation doctrine of justification by grace through faith alone, a doctrine that not only marked the turning point in Luther's life but also became the cor-

nerstone of the theology of the Reformation.

Thus, faith takes on a completely new meaning: Faith is not merely intellectual assent. Rather, it is a channel—the *only* channel—by which we begin to comprehend the mystery of God's love. Faith, then, begins with a sense of the need of God, a sense of unworthiness and inability to save oneself; it grows into an unshakable confidence, a complete trust, in the mercy of God, and finally becomes a means of receiving forgiveness of sins through Jesus Christ. We are justified *sola fide*, by faith alone.

With this insight, Luther experienced a glorious freedom. He came to love Romans 1:16-17. He was free from the works of the Law. Faith was alive and active; it fulfills itself in service. Faith produces works—not with the idea of earning salvation but rather out of love of God and concern for humanity.

It was this new conviction that caused Luther to revolt against the sale of indulgences. It was this conviction that caused him—on the eve of All Saints Day, or All Hallows Even, or Halloween, a day precious to medieval piety, October 31, 1517, four and three-quarter centuries ago—to nail his "Ninety-five Theses" to the church door.

Do You Know the Protestant Principles?

From the posting of these theses and the events that followed there were formulated the principles of Protestantism.

Do we know what these principles are? Are we Protestant merely because we are not Catholic, or worse, because we are anti-Catholic? The animosity between Catholics and Protestants has sometimes been unchristian, especially as we have seen it in Ireland in recent years, prompting one person to say: "If only all the Catholics and Protestants in Ireland were atheists, perhaps they could live together like Christians!"

The basic affirmations of Protestantism are:

1. *Christ is the sole Head of the Church*, and He has not delegated His authority to any other person or group of persons.

2. *The Scriptures*—not the canon law of the Church—are the all-sufficient authority for faith, and every person has the right of access to those Scriptures.

3. *Salvation is by faith alone*—not by works nor intellectual assent to a creed. Concerning salvation, Luther said, “He that made the heavens must do this, or it will remain forever undone.” This reflects the statement of Paul: “By grace you have been saved through faith; and this is not your own doing, it is the gift of God” (see Ephesians 2:8).

4. *The priesthood of all believers*. Here is the nerve center of the Reformation. The soul can have direct access to God. Salvation is not dispensed by institutions as such, or found in creeds, or moralism, or biblicism, but in *personal trust* in the living God and in the acceptance of His free grace revealed by Christ in the gospel.

The priesthood of believers does not mean that every person has an inherent right to fellowship with God (it is by grace). Nor does it mean that one’s religion is *solely* a private affair; otherwise, Christ is a luxury, and the ministry of the church is superfluous. It does not mean that I am my own priest. Rather, it means that I am my *neighbor’s* priest. It means that any Christian—layperson as well as clergy—has authority to represent God to others. It does not mean religious individualism but its exact opposite—the reality of the congregation as a community, the “communion of believers.”

The Reformation would remind us that Christ does not invite us merely to be good and stay out of trouble. He invites us on a dangerous, exciting adventure to redeem the world. Reformation is a call to faith. In a changing world we need anchors upon which we may lay hold in the midst of storm and tempest.

But what *is* changeless in a changing world, and even in a changing Church? It is the changeless need of the human soul for redemption from sin. It is the need for the victory of Calvary. It is the unchanging Word of Truth that God has revealed within His *writ-*

ten Word and reveals again in the *preached* Word, and still again in the *visible* Word of sacrament. It is the person of Jesus Christ who is the same yesterday, today, and forever. It is the *sovereignty of a God* who, in spite of what we may think or dream, is still in control and grasps the reins of eternity within His hands and causes the planets to progress in their courses. *Our God is Ruler yet!* And we must let God be God!

Reforming the Church Requires Courage

In “letting God be God,” we can find a worthy example in Martin Luther the man.

It means that any Christian—layperson as well as clergy—has au- thority to represent God to others.

It is said that one of Luther’s opponents once said to him: “Don’t you know that the pope has more power in one finger than all the princes of Germany put together? Where will you be, Martin, when the pope points that finger at you? Yes, tell me where you will be then.” Luther replied: “I will be then exactly where I am now—in the hands of Almighty God.” No wonder he could write these words:

*A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.*

The world needs women and men who will dare to live by their conscience even at the cost of everything they have held dear.

Such a man was Martin Luther. Oh, he had his faults and weaknesses—many of them; but he also had qualities to offset them: *courage, determination, a sincere desire for truth, and an outstanding gift for expressing the gospel in the language of simple people.*

You and I have our faults too. But it is in human *weakness* that God makes known His strength.

Perhaps the most dramatic epi-

sode in Luther’s life was his appearance before the Diet of Worms to answer the charges of heresy. Throughout history, institutional religion has often stoned its prophets and crucified its saints. And this is what the Church was attempting to do with Martin Luther. Assembled there before Charles V, the emperor, and before all the pomp and authority of the Church of Rome, Luther was asked to recant and repudiate the views he had expressed in his writings.

John Eck, the pope’s representative, said: “Martin, how can you assume that you are the only one to understand the sense of Scripture? Would you put your judgment above that of so many famous men and claim that you know more than they all? You have no right to call into question the most holy orthodox faith. . . . I ask you, Martin—answer candidly and without horns—do you or do you not repudiate your books and the errors they contain?”

The moment had come—the moment of truth. Luther had reached the point of no return. He replied: “Since your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason, . . . unless my conscience is taken captive by the Word of God, I cannot and I will not recant anything, for to go against conscience is neither right nor safe. HERE I STAND. I CAN DO NO OTHER. GOD HELP ME.”

Four hundred seventy-five years ago, a man stood by his conscience. A little monk who had known the horrible struggle of trying to save his own soul, had the courage to risk his name, his reputation, his ministry, his future, yea, his very life, for what his conscience and the Word of God told him was right. Against the might of Empire, and against the corrupt power of the institutional Church, he had the courage to state his beliefs, and say, “Here I stand.”

Today, 475 years later, could I ask you a simple question on this anniversary of the Reformation? “Where do *you* stand?”

THE FAMILY ALBUM

Adventures in Christian Parenting



WAL-MART AND MERCY

JERRY AND LYNDA COHAGAN

Our son, Chase, recently celebrated his second birthday. One of the more distinctive characteristics he has inherited from his mother is his ability to carry on conversations, even if no one else is there. We've marveled this past year at our son's language development, and most of the time we can even understand him. Of course, there are those moments when he's repeating something for the umpteenth time (such as "Nileoleoleum! Nileoleoleum!" while stomping his foot for emphasis) while Mommy and Daddy stare at each other with stupid, blank looks on their faces. Chase eventually sighs and toddles off, shaking his head at our utter lack of comprehension. We finally figured out that he was referring to the kitchen floor which is, of course, linoleum. Most of the time, though, he comes through loud and clear, emphasis on the loud. One of his favorite words is "sawee" (sorry). We have to admit that he didn't learn it from us, though. He learned it from his best pal, Gordie, who has a penchant for throwing things at Chase's head. He's a pretty good aim, so Gordie's mother spends most of her time saying to Gordie, "Tell Chase you're sorry." Upon which Chase quickly says, "Sawee," while Gordie usually attempts to just hug Chase, which usually leads to a wrestling match, which usually leads to "Sawee" again. At any rate, Chase says sorry now any time he bumps into a kneecap or a chair or a table leg or a door or a wall. He does this quite frequently, as he is overinflated by

about 10 pounds.

Another favorite word is "Gab-essue" (God bless you). This follows any sneeze he hears, even his own. It also follows a cough, the blowing of a nose, a belch, the clearing of a throat, or a dog barking.

And then there is "Moosee!" (Mercy!). He learned this from his mommy. "Mercy" is her all-purpose word to express surprise or consternation, as in "Mercy! That's terrible

If we all had to go through life with only a half-dozen words or so, these aren't bad ones.

news," or "Mercy! When will this humidity let up?" The occasion in which Chase has heard this word the most is when he's lying prone on the changing table. Invariably what escapes Mommy's lips is "Mercy!" as in . . . well, you get the picture.

For a few weeks, every morning when we'd open his bedroom door, Chase would greet us loudly, exclaiming, "Walmart! Walmart!" (Wal-Mart). We're not sure why he was saying this, we're just glad he wasn't

saying something like "Saks" or "Dillards."

And a word that has heralded some of his masterpieces of modern art: "mess." This is proclaimed on a daily basis, mainly at mealtimes after Chase grows tired of eating his vegetables and finds it much more fulfilling to smear them on his tray or to hurl them onto the Nileoleoleum. Or right after Mommy has unfastened his diaper and exclaimed "Mercy!" he is quick to proclaim, "Mess!"

If we all had to go through life with only a half-dozen words or so, these aren't bad ones: mess, mercy, Wal-Mart, sorry, and God bless you. And it won't be any time at all before Chase is waxing poetic in full-blown sentences. But before that happens, his parents wish to freeze this time and remember the lessons he has taught us in his simple exclamations:

1. If you make a mess, call it a mess.
2. Be generous with your mercy. A fair share of mercy makes messes that much easier to clean up.
3. As for Wal-Mart, get out of the house now and then. Either that or Chase wants us to buy American.
4. Be willing to say you're sorry a lot, even if it's not your fault.
5. Say "God bless you" to at least one person a day. If that's too uncomfortable, start with a dog and work up.

Thanks for the lessons, Chase. We're learning.

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

IS THAT A RATTLESNAKE UNDER YOUR SHIRT?

The time had come for a certain Native American boy to prove that he was ready to take his place among the men of the tribe. It was decided that in order for him to prove his valor, he must scale the steep slopes of the highest mountain in the region.

He put on a deerskin shirt, his best moccasins, and began his journey. After several hours of vigorous climbing, he reached the summit. The scratches and bruises he collected en route quit hurting as he savored his triumph. "I can see the whole world from here," he said.

Just then, he heard something at his feet. He looked down and saw a rattlesnake. He started to jump back and grab a stone to smash the snake's head. But the rattlesnake, almost reading his mind, said, "Please don't leave, and don't throw a stone at me. I'm so lonely, and it's very cold here, and there is no food to eat. Please put me under your shirt to keep me warm, and take me down the mountain with you."

"I can't," the boy said. "I know what you are. You are a rattlesnake. You will bite me and I'll die."

"Oh, no! I promise I will not bite you. You see, snakes are just like people—some are mean-spirited and hateful, while others are kind and gentle. I would never bite you, I promise. Please save my life and take me down the mountain with

you where I may live in warmth and find food to eat."

The boy, with goodness in his heart, felt pity for the rattlesnake. He put the snake under his shirt and headed down the mountain.

When he reached the valley, he gently placed the snake on the ground. As he did, the snake bit him, injecting its deadly poison into the boy's chest.

"*You promised!*" the dying boy cried. "Why did you bite me?"

"You knew what I was," said the snake. "You knew what you were doing. You knew you were putting a rattlesnake next to your heart."

This old story (which I encountered most recently in David Armstrong's *Managing by Storying Around*) teaches an old truth. Sin carries with it the venom of death. Evil itself will slay the wicked, the Bible warns. A sin may seem pitiable, friendly, harmless, even precious, yet in the end it will destroy you. The Bible says, "There is a way that seems right to a person, but its end is the way to death" (Proverbs 14:12, NRSV).

How many people who really know better tuck a deadly sin under their shirt, next to their heart? For some, it is a secret adultery. For others, the snake next to their heart is a

surly selfishness veneered with an outward smile.

Still others invest a career, a marriage, an institution, with god status, worshiping something less than God and putting it in His place next to their hearts. For others, the snake in the shirt is an addiction to alcohol, tobacco, other drugs, gambling, pornography, or lust for power. For some, it is a seething hatred of persons who have "wronged" them, or for those of a despised race.

Is that a snake under your shirt?

Yes, of course, I know what you should do about it. You should turn

He put the snake under his shirt, next to his heart, and headed down the mountain.

that sin over to the One who, according to Genesis 3, will deal the serpent a deadly blow. Before it's too late, surrender that sin to God, the bruiser of the serpent's head! **H**



Let the Church Be the Church

BY JOHN A. KNIGHT, GENERAL SUPERINTENDENT

The Church is “the Body of Christ,” “the extension of the Incarnation,” a “fellowship of believers,” an interdependence of members in which every member shares the life of the body and contributes to it. The Church is that unique fellowship of sharing, created by the power of Christ’s Holy Spirit. It is the spiritual fellowship of all those persons who have committed themselves to the reign of God, whose word was made manifest in Jesus Christ.

But this lofty conception of the Church is void of meaning unless modeled in the life of some organization that is a concrete expression of the Christian faith. Thus, the organized Church, in spite of its obvious frailties, is necessary and desirable.

The purposes that the organized Church ought to serve are those implied by its relationship to the spiritual Church. What, then, are the functions of the Church?

1. **Evangelism.** The commission of Jesus is clear: “Go and make disciples of all nations” (Matthew 28:19, NIV). Therefore, the Church, to be the Church, must be evangelistic.

The Church must be clear in its pronouncements of the judgments of God and ruthless in its condemnation of sin wherever found, as well as faithful in proclaiming the possibility of forgiveness and the reality of divine love.

2. **Instruction and Exhortation.** If those inside the Church are to proclaim its message to others, they must be instructed. This means that decisions regarding the proper content and materials of instruction are inevitable. Such decisions must be made in light of the basic message of the Christian faith and not in terms of some narrow dogma that is extraneous, irrelevant, or inconsistent

with personal Christian experience.

The Church must serve as interpreter of the gospel message. Old truths must be put in new categories that are understandable to each succeeding generation. Failure at this point saps the Church of its vitality and relevancy.

Proper instruction will not only inform the mind, but also move the will to act on disclosed truth. To exhort, to excite to action, thereby building Christian character, is a necessary function of the Church.

The best road to the renovation of society is to let the Church be the Church!

3. **Worship.** A full awareness of the transcendence of God must be found in the Church. Man must come to sense his dependence upon God and his unworthiness before Him. Where there is true worship, man stands in awe of God’s creative power and of His redemptive activity. Worship gives recognition of God’s eternal character and of man’s creaturehood.

The Church must employ the best suitable means to provide the right conditions and atmosphere in which man can commune with his Maker and in which God can confront His

creatures. These means may include music, Scripture reading, congregational participation, prayer, certain adaptable forms of worship (liturgy, drama, etc.), preaching, and the sacraments. All serve a useful purpose, so long as they are considered means and not ends in themselves.

4. **Christian Fellowship.** Christian fellowship is possible, not only because of a common aim but primarily because the true Christian is a member of the Body of Christ. It is based on fidelity to the Word of God. Among those in the Church there is an intimate relationship that defies description.

Those of the Body of Christ need to commune with God and to do so *together*. It is the task of the organized Church to provide the necessary place, the media of communication, and all helpful symbols that will strengthen this fellowship.

5. **Inspiration.** It is imperative also that man’s will be inspired. Every part of his being demands inspiration, and every part of his life must be affected by the Church. The effective Church plays a significant role in every phase of man’s life—his social nature, physical development, relationships with those both inside and outside the Church, as well as his soul and mind. When the Church succeeds here it enables man to overcome his selfishness, to become aware of the needs of society in general and others in particular, and to serve consistently until individuals are transformed and society is renovated.

Only as it embodies these elements and fulfills these functions (as a minimum), can the Church be the Church. And these are derived, preserved, and realized only as the Church sustains a right relation to its Founder and Foundation—Jesus Christ!





Healing for You

Hurt is everywhere! How easy to forget the pain and suffering as I doggedly go about my daily “to do” list. Errands here, phone calls there, assignments and responsibilities without end. But when I stop long enough to listen, I hear it.

You can't get through a segment of CNN News without feeling the thudding impact of human suffering and world pain. Starving and neglected children, angry and violent youth, abused and damaged adults, pervasive pain everywhere corrodes our spirit like a toxic acid waste dump. In order to get relief we turn off the TV or refuse to read the paper.

In the silence we discover that pain is near us, in our own families, spouses, children, and relatives. It comes to us in quiet “confidential” conversations, in prayer requests in church, in our own souls.

A young college student, respected and loved by his church and the community, is killed in a senseless car accident. Companions in that car are injured, one left in a lasting coma. The *hurt* runs deep.

A home built on Christian faith and ministry, for years a model of love and compassion, is shattered by the actions of a spouse. The symbol is gone, the message and testimony are in jeopardy, the grief and sorrow cannot be measured. The *hurt* runs deep.

The wife knows her days are limited because of the insidious onslaught of her disease. The family faces loss of work, loss of home, no place to go, rapidly diminishing hope. Friends and loved ones of many years are helpless. The *hurt* runs deep.

A husband, late in his career, suffers near paralysis and physical debilitation from a devastating poor self-image. In each undertaking, that image reminds him he will never succeed. It saps the life out of his dreams, relationships, and daily activities. Faith becomes a struggle, success belongs to others but never to him, hope for better things begins to fade. The *hurt* runs deep.

The prayer ministry for healing was never more needed than it is today. The healing ministry of Jesus occupies an amazingly large part of the Gospel narratives. Nearly one-third of Luke's Gospel alone deals with issues of healing. While teaching in the synagogue, Jesus applied the stunning words of Isaiah 61:1-2 to himself:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor (*Luke 4:18-19, NIV*).

Later, John the Baptist's disciples come seeking Jesus' identity and find Him healing many needy people. In response to their question, Jesus replies, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (*Luke 7:22, NIV*).

The prayer ministry for healing belongs not only to the clergy but

to the laity as well. In our reaction to past excesses, manipulation, and silliness of some healing ministries, and under the subtle influence of a materialistic and mechanistic worldview, we have forfeited a desperately needed ministry of the Christian community of faith. It is not the only ministry, but it is an important one.

This is not a call for the tail to wag the dog. Rather, if the healing ministry through prayer is to become an integral part of the church's presence, there will need to be some hard theological think-

In our reaction to the silliness of some healing ministries, we have forfeited a desperately needed ministry.

ing in order to insure a balanced approach.

I have been a part of such a community, where sacraments and healing were a vital part of the ongoing life of the church. It was a part of our common life together.

Is it time for serious consideration and implementation of healing ministries that center on prayer, touch, and the sacraments? Is God calling *you* to such a ministry? I pray it is so.

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary. H

Sharing a Spiritual Quality of Life



In June of this year, I caught a renewed glimpse of the universal need people have for a quality of life that offers both inner spiritual hope and physical well-being. I joined 80 other volunteers and traveled to the former Soviet republic now known as Belarus. Our task was to monitor 3,500 metric tons of flour, rice, cooking oil, powdered milk, and infant formula donated by the United States Department of Agriculture, distributed by CitiHope International, and designated for 135,000 families and 69 medical and social institutions. The USDA experimented by utilizing everyday Americans to ensure that the food got to needy citizens instead of into the pockets of black market profiteers. The majority of volunteers were Christian people who brought with them toys for the children, Bibles for the adults, and love for all we met.

Daily we were bussed to a huge parking lot filled with semi-trucks filled with food that had been shipped across the Atlantic, rail-roaded across Europe, and trucked in from Poland. Two by two, we were paired with the director of a local charitable organization and sent off with a truck to count boxes and offer citizen's diplomacy.

My third distribution point was the Society of Invalids (the term used to describe disabled people in Belarus). The director, an authoritative 70-year-old woman on crutches, led our truck to the center courtyard of a concrete apartment complex where several hundred people awaited us. A line of disabled men and some of their sons relayed the 992 boxes of food from the truck bed, up some uneven steps, down a long, dark hallway, and into the tiny offices where

the boxes were stacked to the ceiling.

As I talked with some of the women, the conversation turned to their greatest needs. One mother told me a story I would hear from several others. Her diabetic son could get no insulin, as neither the republic nor the people have the hard currency with which to buy the medication. Another mother, who had earlier lived in a village near the Chernobyl nuclear power plant, spoke of her child's suffering with radiation sickness since the 1986 disaster. The stories were sad.

I then asked, "What do you hope will happen in your republic in the next five years? What will make a difference in your lives?"

The women spoke with clear eyes and resignation. "We are on the brink of disaster." "There is no hope." "Nothing can change." "We hope for nothing."

Then I knew how appropriate it was that our project was named *Operation Nadezhda* (Hope) *Express*. These people needed hope even more than they needed food.

Later that night my husband, Michael, returned from Gomel, the largest inhabited city in the region contaminated by the radioactive fallout from Chernobyl. I told him about my day, about the women, and about their despair.

He then told me of that day's progress made toward another Belarusian project—the establishment of a mental health center sponsored by World Vision. It will offer support group training, counseling, and pastoral care to some of the 2 million people still living near the

nuclear reactor.

The suggested name for this mental health center is the *Dukhovnost* Institute. While the closest English synonym is spirituality, this Russian word is multifaceted in meaning. True *dukhovnost* leads to a spiritual quality of life characterized by inner peace of mind and heart and outer moral and social harmony with God, oneself, and one's neighbors. *Dukhovnost* is comparable in meaning to the Hebrew word *shalom*.

The people living under the dark and lingering shadow of Chernobyl are doubly heavy-laden by the economic upheavals of their turbulent society. If ever there was a need for

Love, presence, and hope are as needed as uncontaminated USDA food and economic aid.

spiritual hope and practical aid, it is now. Love, presence, and hope are as needed as uncontaminated USDA food and economic aid. Proving by our words and actions that we stand with those who are suffering and offering the practical equivalent of a cup of cold water in Jesus' name are equally important ways of sharing the great *dukhovnost* that God graciously avails to each of us.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

H4



Applauds "What If"

The July 1992 issue upholds the ongoing excellent work that the editor(s) and staff of the *Herald* are doing—great job! Please keep on addressing the difficult issues that we must deal with if our church is to be seen to be relevant to this current day. You are doing a wonderful job of bringing the message of Christian holiness to bear on our world in the 1990s!

I applaud your editorial in the July issue! You ask the question "What if . . . ?" and I would simply say the equally searching and perhaps more disturbing question may well be, "What if our church *does not* face these serious questions?" Please . . . lilacs and roses, sunsets and seascapes are beautiful, but keep on dealing with the "thorns" that always accompany the roses!

Also, "a bouquet" to Dr. McCumber and the "Observer at Large" column. Well done. . . . I wonder how many churches really would call Jesus to be their pastor!

*Rev. Doug Cooney
Red Deer, Alta.*

*Ruth E. Lochary
Norristown, Pa.*

Appalled at "What If"

Mr. Tracy joins an elite group of "jury bashers": President Bush, Governor Wilson, and Mayor Bradley, who ignore the fact that a jury (any jury) has explicit instructions to weigh only the evidence, and not base their verdict on emotion or hearsay.

While we're asking, "What if?" what if Rodney King had complied with the original order to lie down, instead of smiling into the muzzles of the guns aimed at him?

I was as outraged as anyone each time I saw the videotape. I proclaimed the officer's guilt as loudly as anyone. However, I had the opportunity to watch all of the live TV coverage of the trial, and by the time the case went to the jury I was in full sympathy with their predicament! The videotape was no longer sufficient evidence. The defense presented a very persuasive case. The jury was already being intimidated by the "black community" (via the news media) as to what the verdict had better be, or else. Yet, they followed their prime directive . . . which was to weigh only the evidence.

Yes, I believe the police did use excessive force, but the total picture of evidence does not support my belief. I might add, that while I worked at L.A. County General Hospital, I saw numerous suspects brought in by the police, beaten worse than Rodney King . . . but . . . they were white, and no organization speaks out for poor whites that get lost in the justice system.

*Mike Kitsko, Sr.
Cerritos, Calif.*

Return to the Garden

Having just finished reading your editorial in the July issue, I had to write . . . I am numb. No, I am angry and I'm left with many "what if" questions. Let me ask a few.

What if the editor of the *Herald* had sat through days of testimony from dozens of witnesses and experienced the deliberations of the jurors? . . . What if the editor had seen the entire

tape? . . . Perhaps the editor would have known more of the story. . . . What if the editor hadn't, with a single stroke of his pen, labeled a community of people as "Seamy Valley"? What if he had considered that some of them were as upset as the rest of the country at what happened? . . . What if the editor, who isn't a lawyer, hadn't criticized "government agents" for moving trials to "lily white suburbs"? What if the editor of the *Herald* had asked us to pray for the policemen who put their lives on the line for us every day? . . . I don't deny that you asked some good questions. . . . Don't misunderstand me. I abhor brutality and oppression. In any form, they are wrong. However, I believe what you have done is wrong as well. . . . "What if the *Herald* editor stuck to sentimental editorials about lilacs and roses, sunsets, and seascapes?" If the editorial in the July issue is an example of what happens when you depart from the sentimental, I'd respectfully suggest you return to the garden.

"What If" We Searched Our Hearts?

I have enjoyed the *Herald* for many years.

I simply want to say thank you for the thought-provoking editorial in the July editorial.

I pray that we will begin to search our hearts and face your question, "Does Jesus really mean what He said?"

Thanks, and may God be with you.

Mary Ball

We Could Take It

I loved W. E. McCumber's article—especially the paragraph that reads—"Imagine the pastor at a church board dinner girded with a towel and carrying a basin of water."

At our mini-retreat (which is the only thing we could get worked in the schedule), our pastor, David Scott Hayes, did just exactly that. What a special time we had—when men and ladies were separated and we washed each other's feet, saying, "I want to serve you and I want to serve with you." Our pastor is as much like Jesus as we will probably ever have the privilege of having, and I have been in the church for 42 years and had many good pastors.

Now, our pastor and his family have been placed across the ocean in a place called Kiev in the Ukraine, and I am sure many souls will be won to the Lord.

*Vivian Taggart
Nashville, Ind.*

Appreciates the Herald

I want to say how much I appreciate the *Herald*. The issues that are addressed are relevant to the times.

I have been in the Nazarene Church since I was 2 weeks old. I am now 65. God bless you as you continue with the good work. The *Herald* is probably the best that it has ever been.

*Gerald L. Myers
Mesa, Ariz.*

Uncle Pek

I have enjoyed the *Herald* for the past 30 plus years, and it is better now than ever. As soon as I get it, I start reading. This month's issue is so refreshing. I really enjoyed Mark Graham's story about Pek Gunn. What a privilege it would be to know him. I also enjoyed the article written by W. E. McCumber titled, "Jesus for Pastor." Please keep up the good work. I really get fed with the good articles.

*Wanda Wagoner
Follansbee, W.Va.*

WASP

In the June issue of the *Herald of Holiness*, Dr. Wesley Tracy talks about his wife, who is a schoolteacher, and the difficulties she encounters with the city kids of Kansas City. He relates the story of a young black student who agrees to testify against bank robbers. However, his body is found in Swope Park with a bullet wound in the head.

I read this article and, with a tear in my eye and a lump in my throat, I handed it to Mary Lou and said, "This will remind you of Kansas City." Dr. Tracy mentions that a white male has 1 chance in 30,000 of being shot, while a black male has 1 chance in 26. While working at KU Medical Center, we took care of the results of many of these shootings. . . .

Then I thought of the Rodney King incident. Can you imagine what would have happened if that had been four black policemen savagely beating a white man? If I had beaten my dog like that and it was videotaped, I would be thrown in jail. But somehow this is excused because blacks are considered by many to be less than human. . . .

I don't for one minute condone the burning, the looting, the violence that came about as a result of the Rodney King verdict. But I do understand their sense of despair. We talk of equal justice . . . it's just talk.

Sign me a WASP who is not at all proud about the way we have treated black people.

*Ken Plopper
Kennewick, Wash.*

Loves Kids—and Adults Too

Just a note on my thoughts to Brenda Nixon's article in the June *Herald*. "Suffer the Little Children."

I am married and do not have children. I have nieces and nephews and friends who have children, as well as church children's programs full of kids. I love and enjoy kids.

I felt like Brenda rode roughshod over those of us who don't have children. My suggestion to all the *Brendas* in the church—When your ADULT Sunday School class wants to get together periodically without the kids, stay home and watch an educational children's videotape.

*Timm Marks
Flint, Mich.*

Life Support

I applaud Chaplain Gerald Oosterveen's article on life support systems ("Decisions at Life's End," July 1992). So many times Christians are like ostriches in the way we bury our heads in the sand when it comes to social and political issues.

I would also like to commend the *Herald* on publishing other social issues such as abortion and homosexuality. These issues are often avoided by other Christian magazines. However, I sometimes feel that the articles are one-sided. When allowing such articles to be published, please make sure that the authors remain neutral when writing their pieces. To alleviate some of the hostile feelings that some of the readers are experiencing, I feel that the articles should be more informative and not so opinionated. Keep up the good work; the *Herald* is a wonderful magazine.

*Melanie Causey
Stone Mountain, Ga.*

Encouraging News

I want you to know that the *Herald* has been a big source of inspiration in my life. I am a senior in college and I enjoy getting your magazine. I have been pleased with the articles and hearing worldwide Nazarene news! As a Christian, I need encouragement, and you've done a great job!

*Crystal Hamilton
Mount Vernon Nazarene College*

Real Blessing

Thank you so much for the *Herald*. It truly is one of my favorite magazines and, as I live away from my family, it truly is comforting and a real blessing.

Please tell everyone on your staff that they all are doing a wonderful job.

*Sandra Dame
Corpus Christi, Tex.*

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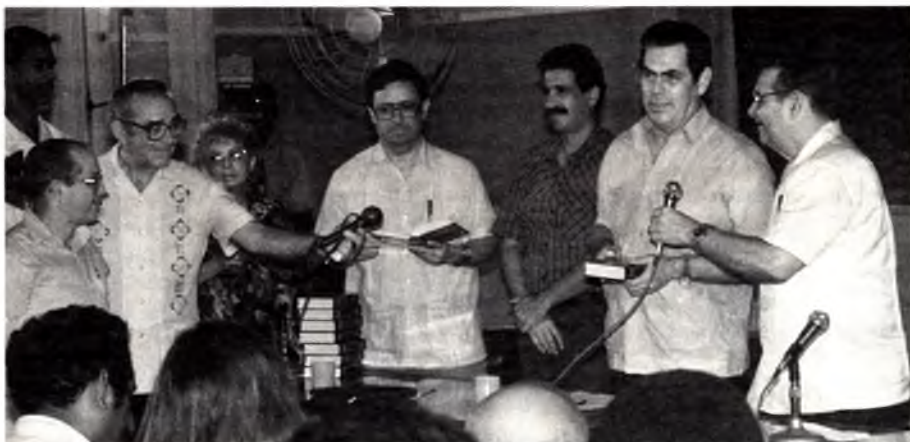
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CUBA PROMISES RELIGIOUS FREEDOM

The Cuban Central Committee of the Communist Party announced recently that the National Assembly intends to amend the constitution of that country to grant freedom of religion to all citizens, according to James J. Hudson, Caribbean regional director. The announcement was made in Havana during a meeting between members of the Communist Central Committee and evangelical leaders, including Juan Vasquez Pla, who represented the Caribbean regional office.

During the meeting, the evangelical leaders offered a prayer of invocation, read from the Bible, and led in the singing of a hymn. Each member of the Communist Central Committee was presented with a personal copy of the Bible.

During his visit to Cuba, Pla took the opportunity to meet with Nazarene leaders. Pla also was able to make final arrangements with Eduardo Ordaz, director of the psychiatric hospital in Havana, for a shipment of medicines provided by Nazarene Compassionate Ministries.



First Secretary Lezcano of the Cuban Communist Party (second from right) receives a Bible from Cuban evangelical leaders.

Cuba District Superintendent Arnaldo Miranda Cuesta (*r.*) discusses a humanitarian medicine shipment provided by Nazarene Compassionate Ministries with the staff of a Cuban hospital.



DEAF INTERPRETATION TO BE OFFERED AT GENERAL ASSEMBLY

Following a positive response in 1989, plans are under way to once again have interpretation for the deaf at the 1993 General Assembly, according to Jack Stone, general secretary.

Rick McClain, pastor of Oregon City, Oreg., Church of the Nazarene, will coordinate the effort. McClain plans to assemble numerous interpreters for this ministry.

A special section of seats will be reserved in the Hoosier Dome for the deaf and hearing-impaired. All services and business sessions of the General Assembly will be interpreted. There also will be a registration area designated for deaf visitors to the General Assembly. This area will be located in the main lobby of the newly expanded Indiana Convention Center.

The 23rd General Assembly will be held July 21-30, 1993, in Indianapolis.

EVANGELIST HOSTS CRUSADE IN SOUTHERN FLORIDA

More than 5,000 people attended an evangelistic crusade in Florida in August hosted by a Nazarene evangelist. Mathieu Baptiste, a native of Haiti, hosted his eighth annual crusade in a football stadium in West Palm Beach, Fla. Approximately 80 persons accepted Christ for the first time during the crusade, Baptiste said. At least 1,000 professed to have reaffirmed their relationship with God.

Baptiste started the crusades in 1986 as a way of reaching the Haitian and American Black communities in Southern Florida. Each crusade includes holiness preaching, music, and special prayer. The prayer times this year were especially significant as the crowds offered prayers for their friends and family back in Haiti and for peace in their homeland.

Baptiste leads a special prayer time each evening for a variety of needs, including youth, the United States, rest and comfort, and praise for blessings.

"Our goal is to help people draw

closer to God," Baptiste said. "We are also trying to help Haitians organize themselves socially and within the American culture."

Baptiste, who also hosts a radio program in the area, likens his task to that of the prophets in the Old Testament books of Daniel and Ezekiel. "Just as they were preaching to people in a strange land, we are taking the gospel to Haitians who are in a new country."

"God is doing something great with this crusade," said M. V. Scutt, superintendent of the Southwest Indiana District and former director of Evangelism Ministries. Scutt, who spoke during the crusade, added, "This was such an inspiration to me. They are having an impact."

Other speakers during the crusade included Bill Kaufman, a Southern Baptist minister from Jacksonville, Fla., and Joe Laurore, a minister with the World Revival Temple in Tulsa, Okla.

The next crusade is scheduled for Aug. 8-15, 1993.

BY MARK GRAHAM and TOM FELDER

FRONTLINE OUTREACH RECOGNIZED AS POINT OF LIGHT

Frontline Outreach, Inc., an Orlando-based ministry, has been recognized by President George Bush as the 839th Daily Point of Light, according to Miah Homstad of the White House Press Office. The ministry was recognized for its involvement in establishing and maintaining a "decent, drug-free, and safe environment."

"We are honored to receive this recognition," said C. R. Smith, founder and president of Frontline Outreach, Inc.

Bush recognizes a Daily Point of Light seven days a week, Homstad said. The recognition is intended to "honor those who are making a difference in the lives of those in need and to urge every individual, family, business, union, school, and other institutions in America to make serving others central to their life and work."

Founded 24 years ago by Smith, a Nazarene layman, Frontline Outreach ministers to more than 3,000 people each week through a variety of programs including teen pregnancy rescue and education, day-care, recreation, food and clothing assistance, and counseling.

Smith received the award in a special ceremony at Orlando Central Church of the Nazarene where he is a member.

"This honor is well deserved," said Nathan Price, Central Church pastor. "We are pleased that he has gained this national recognition."

According to Price, Smith started his ministry at Central Church while still working full-time as a local business owner. Eventually, Smith felt led by the Lord to quit his business and go into this new ministry full-time.

Through the years, Smith and Frontline have received many honors, according to J. V. Morsch, associate pastor at Central Church. "He has been honored by President Carter, Walt Disney World, the city and county, and many other organizations," Morsch said.

"C. R. Smith has influenced many men who are now ministers in the church," Morsch said. "He got out of the pew and onto the streets."

Frontline Outreach involves more than 120 volunteers and 40 staff members in providing "a safe place for young people and their families to meet off the streets," according to Homstad. "Through its committed volunteers, Frontline provides an array of programs to help people from low-income neighborhoods improve their social, educational, and economic conditions."



Frontline Outreach, Inc., founder, C. R. Smith, and his wife, Estelle, with the President's Point of Light Award.

MUCCI IS ACTING PRESIDENT AT ENC



Dallas Mucci, 58, superintendent of the Metro New York District, has been selected to serve as "acting president" of Eastern Nazarene College, according to Talmage Haggard, secretary of the ENC Board of Trustees.

Haggard said the unanimous action was taken by the executive committee of the ENC Board of Trustees following the death of Cecil Paul Aug. 1. He said Mucci will serve in the interim post until a new president can be selected.

Mucci, who is chairman of the ENC Board of Trustees, will work with the executive committee and the administrative council of ENC to provide leadership during the selection and transition process.

Mucci said a major concern has been to provide support for the family of Dr. Paul and to assure that ENC's fall semester goes as smoothly as possible.

The ENC Board of Trustees is scheduled to meet Oct. 16 to select a new president.

Plans are to have a candidate for election by the October meeting of the ENC board.

REGIONAL DIRECTOR CELEBRATES END OF PERSONAL MARATHON

George Rench started running 25 years ago because a doctor warned him of potential heart problems. Saturday, July 18, the Asia-Pacific regional director accomplished a personal goal when he completed a total of 24,902 miles—equal to the distance around the earth at the equator.

Thanks to meticulous record keeping, Rench knows exactly how many miles and where he has run over the last two and a half decades. He did not set out to run this distance, but after he had passed a few thousand miles he decided to set a goal.

"After I passed the 1,000-mile mark, my wife, Donna, made me a T-shirt," Rench said. "After the 2,000- and 3,000-mile mark Donna decided that I wouldn't get any more T-shirts. So I decided to set a goal for my running."

Rench utilizes his running time by memorizing Scripture and hymns. He

has a set of 52 Bible promises and numerous hymns that he reviews during each run.

Rench started by running about a quarter of a mile at a time. Over the years he increased the distance and now averages about six miles at a time and at least 100 miles per month. After reaching his goal he plans to cut back to about four miles a few times each week.

He has run in 30 states and 27 countries. One of his most memorable jogs was during a trip to Athens, Greece. While there, Rench ran in Olympic Stadium, which was the site of the first modern Olympic games in 1896. He has also run in two half-marathons (20 kilometers) in Indonesia. He won both marathons in his age-group.

Rench's goal was reached July 18 when he jogged onto the grounds of Casa Robles, the Nazarene missionary retirement home in Temple City, Calif.

NAZARENE TEENS PRAY AT THE POLE

Nazarene teens joined more than a million other Christian young people in prayer at school flagpoles throughout the U.S. Sept. 16, according to Fred Fullerton, NYI Ministries director. The prayer time was part of the second annual "See You at the Pole 1992," a youth prayer emphasis sponsored by Sonlife and several denominations.

"The focus of the event was to bring students together around their school flagpoles in prayer for spiritual revival," Fullerton said. "The event provided an opportunity for students to take a stand for Christ and to link up with other Christians in their school."

"See You at the Pole" was established in 1991 and drew more than 1 million students to the inaugural event. It is one part of a program called Operation Powerlink. The second part of this program will be "See You at the Party!" which will be held Mar. 6, 1993. This is being billed as the "world's largest pizza party" and is designed to provide an opportunity for Christian youth to share their faith with unreached friends.

"See You at the Party" could be the greatest evangelistic event in the history of youth ministry in the U.S.," Fullerton said.

For more information, contact: NYI Ministries/See You at the Party, 6401 The Paseo, Kansas City, MO 64131, or phone: (816) 333-7000, ext. 2484.

KENDRA IMPROVES

Kendra Seaman, 18, daughter of Nazarene missionaries John and Linda Seaman, continues to improve following an automobile accident June 27. She was able to "dictate" a message to her parents to share at the Kansas City District NWMS Convention Aug. 19.

"Kendra's progress is terrific," her father told the missionary convention. "She is doing great, and no one can tell us how far she will be able to come . . . or what she will be like . . . or if she'll be able to live and function independently. But we live with great hope and expectation for the Lord is doing great things and isn't finished yet."

Messages may be sent to the Seamans at 1109 S. Clairborne, Olathe, KS 66062.



1992 Adult Curriculum Committee

SUNDAY SCHOOL OUTLINES DEVELOPED

A team of 25 Nazarenes, Wesleyans, and Free Methodists met in Kansas City recently to create outlines that writers will use to develop adult Sunday School lessons during the mid-1990s, according to Phil Riley, Sunday School Ministries director.

Most holiness denominations are basing their lessons on Bible passages and lesson topics identified by this committee of pastors, professors, laymen, and editors, said Riley.

During the meeting, the team developed outlines for Sunday School lessons to be used in churches beginning in September 1995. The themes include, "Life and Ministry of Paul," "Good News for Hard Times" (Advent and

Revelation), "Romans," and "Questions Christians Ask." The Bible studies on "Questions Christians Ask" will deal with such questions as "What does the future hold?" "Why should I care about the poor?" "Where is God when I suffer?" and "How do I deal with aging?"

Free Methodists use the *Adult Teacher* and *Adult Student* quarterlies produced by the Church of the Nazarene. The Wesleyan Church produces its quarterlies using Wesleyan writers. All three denominations share the lesson resources of *Illustrated Bible Life* and the *Adult Teaching Resources Packet*. Both of these products are edited and published by the Church of the Nazarene.

HAITI EXPERIENCES GROWTH DESPITE TURMOIL

The Church of the Nazarene in Haiti has received more than 4,500 new members and organized 18 new churches in the past year, despite the economic and social difficulties the nation has faced, according to James J. Hudson, Caribbean regional director.

Haiti is under an economic embargo imposed by the Organization of American States, its democratically elected president is in forced exile, and thousands of Haitians have attempted to flee

the country in small boats.

In addition to membership growth, Hudson reported that the South and Central districts have achieved self-supporting regular status.

"Special prayer is requested for our valiant, committed Haitian Nazarenes," Hudson said. "During a time of great tribulation, the church continues to grow."

Haiti includes 314 churches and 33,512 Nazarenes on 8 districts.

COLLEGE SHARES AGRICULTURE INFORMATION WITH MALAWI FARMERS

A group representing MidAmerica Nazarene College's agriculture program recently conducted a five-week course in Malawi that taught area farmers how to produce vegetables in the drought-stricken area.

Glenn Fell, associate professor of agriculture at MANC, led the group, which also included Dave Balsbaugh, a MANC agrimission student, and Beth Adams, a 1989 MANC agrimissions graduate.

The trio taught seven Malawian farmers how to erect and use a simple irrigation system to produce vegetables during the dry seasons. The system consisted of a bucket on a wooden stand with plastic drip lines carrying water directly to each plant. According to Fell, filling the buckets once in the morning and once in the evening is sufficient to water about 60 plants. The farmers used the system to irrigate tomatoes, cabbage, eggplant, lettuce, sweet potatoes, peas, and mustard.

The group taught the farmers how to use the system to fertilize plants.

The farmers also learned to identify and control insect pests and plant diseases, make compost, grow their own healthy seedlings, keep crop records, estimate net returns, and reinvest returns to increase future production.

In addition to the practical training, each day began with the singing of hymns and choruses and praying around a well in the garden. "We called it the garden choir," Fell said.

MANC offers degrees in agribusiness and international agribusiness, according to Fell. In addition to classroom instruction, the college operates a 147-acre demonstration farm, which includes field crop production, a



Alex Mkandawire, farm manager at the Malawi Nazarene Vocational School, stands in a newly planted field. The buckets on stilts are part of an irrigation system introduced by a team from MidAmerica Nazarene College.

beef cow operation, and small-scale agricultural systems and research involving crop varieties and pest control. It also serves as a demonstration farm for the Soil Conservation Service.

CHAPLAINS TO BE HONORED DURING PASTORAL CARE WEEK

The Church of the Nazarene will join with other denominations in celebrating National Pastoral Care Week, Oct. 25-31, according to Curt Bowers, Chaplaincy Ministries director. The theme of the week is, "Pastoral Care: Wholeness in Healing."

"A broken arm may be healed, but the person may not be whole," Bowers said. "When we look at persons we sometimes only see a part of them. What pastoral care emphasizes is seeing the whole person—body, mind, spirit, family, vocation, and the person's place in society."

National Pastoral Care Week is sponsored by the Congress on Ministry in

Specialized Settings, a coordinating agency of religious groups and pastoral care organizations which seeks to promote spiritual values as part of the healing process.

"The Church of the Nazarene expresses appreciation for the ministry of our Nazarene chaplains providing pastoral care and support to world communities beyond the walls of our church," said a statement released by the Board of General Superintendents. "So often this form of ministry occurs when people are most vulnerable. Congratulations to over 400 chaplains representing the Church of the Nazarene in all forms of chaplaincy."

SNOWBARGER NAMED ACTING DEAN AT MANC

Willis Snowbarger has been appointed acting academic dean at MidAmerica Nazarene College, according to Richard L. Spindle, MANC president. Snowbarger will serve in the position until a replacement is named for Keith Bell. Bell served as vice president for academic affairs and dean at MANC prior



to joining the faculty of Point Loma Nazarene College this summer.

Snowbarger retired in 1989 as executive secretary for the Department of Education for the Church of the Nazarene. Prior to that he served as vice president for academic affairs at Olivet Nazarene College. He is a graduate of Southern Nazarene University, the University of Oklahoma, and the University of California at Berkeley.

STONE ACCEPTS NBC POST



Bryan P. Stone, 32, director of Liberation Community in Fort Worth, Tex., has accepted an appointment to serve as associate professor in theology and Bible at Nazarene Bible College, according to Jerry Lambert, NBC president.

A graduate of Southern Nazarene University, Stone received a master of divinity degree from Nazarene Theological Seminary and a Ph.D. from Southern Methodist University in Dallas.

Stone founded Liberation Community in 1985. The inner-city ministry provides direct aid, adult education, employment assistance, housing, and youth programs. Stone also planted the Liberation Community Church of the Nazarene, a multicultural ministry to the inner city. He was ordained in 1988 on the West Texas District.

In 1987, Stone became director of Texas Nazarene Bible Institute, a multicultural extension training center sponsored by NBC and the West Texas District.

MULTICULTURAL LEADERS MEET FOR THE FIRST TIME

Multicultural strategy groups have been operating within the Church of the Nazarene for several years, but a recent gathering marked the first time that all groups met together for planning and goal-setting. The Multicultural Council, composed of the chairmen of each cultural strategy group, held its first meeting at International Headquarters in Kansas City.

The purpose of the gathering was to work through the Division of Church Growth and Church Extension Ministries to formulate and plan an overall strategy for evangelism among multicultural groups, according to Michael Funk, Multicultural Ministries consultant for the denomination.

"It was a moving experience," Funk said of the meeting. "To see these leaders maturing and taking ownership and responsibility for church planting within U.S. and Canadian multicultural groups was exciting."

There are currently 15 multicultural strategy groups. Each group works



Bill Sullivan, Church Growth division director, addresses the Multicultural Council. Interpreters (pictured left) translate for those who are hearing impaired.

with the Church Growth Division and Church Extension ministries to develop plans and goals for church planting, pastoral training, fellowship and networking, literature development, and denominational relations.

Those who attended the council meeting included: Larry Lott, American Black; Jadella Ghrayyeb, Arabic; Habib Alajaji, Armenian; Samuel Chung, Chi-

nese; Teklemariam Wubneh, Ethiopian; Andres Valenzuela, Filipino; Luc Pierre, Haitian; Rick McClain, Hearing Impaired; Alejandro Sandoval, Hispanic; Yoon Kyu Chun, Korean; John Nells, Native American; Taulima Oge, Samoan; and Sokurt Sous, Southeast Asian. In addition, Phyllis Perkins represented the Japanese Strategy Committee, and Charles Gates represented the Portuguese Strategy Committee.

John Nells, superintendent of the Navajo Nation District, was elected chairman of the group.

RETIRED MINISTER BECOMES 6,000TH TO RECEIVE BASIC PENSION BENEFITS

Samuel R. Brown of Charleston, W.Va., became the 6,000th recipient of "basic" pension benefits recently, according to Dean Wessels, director, Board of Pensions and Benefits USA. The "Basic" Pension Plan began in 1971 to provide retirement income for U.S. Nazarene ministers.

Brown began his ministry in 1952. He subsequently pastored churches in Florida, South Carolina, Kentucky, Virginia, and West Virginia. "His churches were very faithful in their support of the Pensions and Benefits Fund," Wessels said.

Nearly \$7 million in benefits is paid annually to 3,672 ministers or their widowed spouses, according to Wessels. This money comes from the Pensions and Benefits Fund, which is supported by participating districts and local churches in the U.S. and Canada.

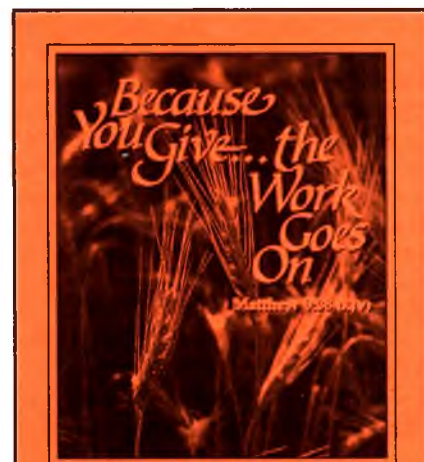
"Without this support, many retired Nazarene ministers would find it much more difficult to survive in these days of increased costs of living," Wessels said. "This is especially true of pastors of small churches whose limited salaries did not permit them to set aside personal funds for a retirement income."

NEW SCHOLARSHIP ESTABLISHED AT NTS

A scholarship fund in honor of George and Donna Rench has been established at Nazarene Theological Seminary by Los Angeles Highland Park Church of the Nazarene, along with family and friends, according to Ron Galloway, assistant to the president for Finance and Development. George Rench serves as director of the Asia-Pacific Region.

The scholarship has been classified as a Ten Percent Special and will be used to assist missionaries and students from world mission areas in attending NTS.

For more information, contact the Nazarene Theological Seminary Development Office at 1700 E. Meyer Blvd., Kansas City, MO 64131, or phone (816) 333-6254.



*Thanksgiving Offering
for World Evangelism*

CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

Words and Music

Reviews of recently released books and music

Making Friends with Your Father, Kay Marshall Strom, Zondervan Publishing House, paperback, 155 pages

HH031-054-8918 \$8.99

What a find! In a time when the average number of years spent with parents over 65 exceeds the average number of years spent with children under age 18, Strom's book for daughters truly addresses an urgent dilemma. Her most recent book, titled *Making Friends with Your Father*, is indeed a timely resource to a 1990s challenge.

A rewarding relationship with one's father is a true joy that most women do not experience. In Strom's own words, "Whether or not you realize it, you have profound feelings for your dad, feelings that bridge time and distance, conflict and change.

Strom, who is the author of several other books on family relationships, helps the reader understand the past and the dynamics of the present. She guides the reader to make changes that will help her father be her friend. Strom helps us understand problem dads and dads who weren't there. She addresses problems of the dysfunctional families, i.e., molestation, alcoholism, abandonment, divorce, and stepfathers.

The author devoted one chapter to God the Father in which she deals with the idea that the concept of a heavenly father is not as wonderful or magnificent as we might expect. As one of her interviewees exclaims, "I don't believe in God anymore. The last thing I need is another father."

Our experience with our earthly father greatly impacts our concept of our Heavenly Father. She magnificently helps the reader to get beyond her misconceptions to separate who our earthly father is from our Heavenly Father.

According to Strom, the daughter must focus on changing the effect her father has on her. The reader is encouraged to give up old roles such as the pet, the scapegoat, the peacemaker, the martyr, the rebel, or the helpless child.

As you read this book you will hear from women who have troubled, painful relationships with their fathers as well as from women whose father-daughter relationships are a source of joy and fulfillment.

Linda Harmon

Topical Analysis of the Bible, Walter A. Elwell, Editor, Baker Book House, 1991, hardback, 894 pages.

HH080-103-2059 \$39.95

This is a useful reference work organizing information into about 15 categories and doctrines using the *New International Version* of the Bible as the source. It presents

not just references but quotations of the passages themselves from the NIV.

This is a helpful reference tool for teachers and preachers. Two cautions should be raised. Any "topical" assortment of scripture can unwittingly encourage "proof-texting." Too many folks are already victims of this temptation to collect verses, yanking them out of context and thus mutilating their real meanings. This book does not deliberately encourage such things, it just shares the inherent risk of topical catalogues.

The second caution is that the editor is a Wheaton College Calvinist. At times, his Calvinistic assumptions, such as his belief in eternal security, come through loud and clear. Recommended, therefore, for mature teachers, ministers, and students who have made the NIV an object of serious study.

Joyce Fellowes

LADIES CHRISTMAS, Lillenas Publishing Company

HHMC-76 \$5.25

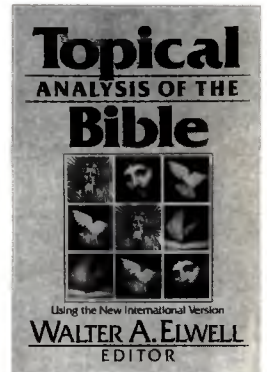
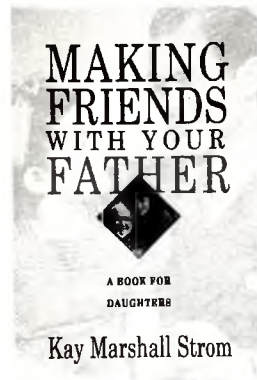
Ladies Christmas is the newest in what is fast becoming a wealth of excellent listening musical presentations from Lillenas Publishing Company.

Of course, there is a book and accompaniment tracks for those of us who like to sing as well as listen; or for those who have a great ladies group and are looking for some fresh arrangements of traditional standbys as well as new songs.

With arrangements done by Tom Fettke, *Ladies Christmas* offers Latin and calypso rhythms, spirituals, medleys of carols, and hymns not traditionally considered Christmas (who thinks of "Blessed Be the Name" as a Christmas song?), traditional carols with "Hollywood" endings, quietly worshipful numbers, and even a very nicely arranged a cappella piece.

In other words, if you enjoy any style of music, you'll probably find *Ladies Christmas* to your liking. It will make a wonderful addition to anyone's library of Christmas music. I plan to add it to mine.

Karen Phillips



“HONOR THY FATHER AND THY MOTHER”

An Interview with Betty Benson Robertson

Betty Robertson took care of her parents during their last years on earth while raising her own children. It was like living in a combat zone. The enemies she had to fight were radical change, fear, frustration, fatigue, a sense of loss, and sorrow. The experience led her to write a book and launch a newsletter called *Parent Care*. The newsletter is designed to help the “Sandwich Generation” face their challenges “not somehow, but triumphantly.” We invite you here to share in our visit with Betty.

Wesley Tracy: My sister, who watches over my 82-year-old mother, faithfully reads your newsletter every month. She thinks it’s great. Tell our readers about *Parent Care*.

Betty Robertson: The purpose of *Parent Care* is to inform and encourage adult children of aging parents. Each issue contains informative articles on care-giving, useful tips, helpful suggestions, responses to questions sent in by readers, book reviews, new product information, guidance for coping, and encouragement.

We just added a new feature for grandchildren of aging parents, written by Michele Buc. She addresses emotions grandkids face, such as hurt, disappointment, confusion, fear, and disillusionment. Michele draws from her own experiences and provides insightful, positive answers for some tough situations grandchildren face.

For instance, Michele says that in some families the grandparents are the heroes to the grandchildren when both are younger. They spoil the children, play with them, teach them things, and send gifts. To

find out a hero is really human and now has failing health is devastating. It hurts having to watch your “hero” fall apart and, in the grandchild’s eyes, “fail” them. She wisely suggests, “Don’t avoid the grandparent while trying to avoid the problem.”

Tracy: When was *Parent Care* started?

Robertson: The premier issue was October 1991.

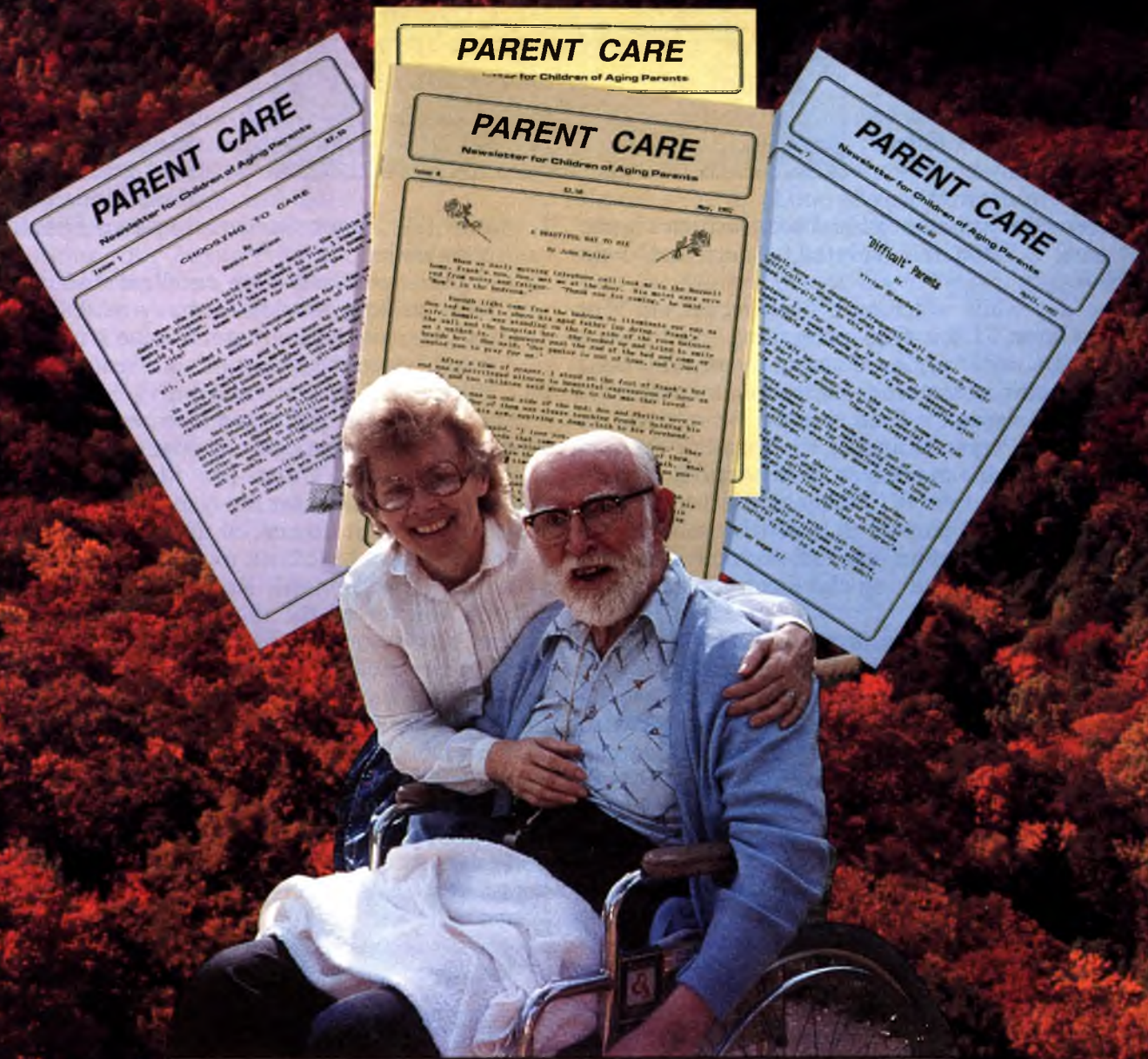
Tracy: Where is your office located?

Robertson: I work out of my home, but my mailing address is Box 216, Bethany, OK 73008.

Tracy: I used to work for your father, E. G. Benson. I was his assistant editor when Nazarene Publishing House put out the *Church School Builder*. I used to travel with him all over the country, putting on teacher training workshops. His ill health and that of your mother had something to do with the launching of *Parent Care*. Tell us about that.

Robertson: In order to answer this, I need to give you some background. My family and I spent five years caring for my parents in our home.

Daddy was afflicted with Parkinson’s disease and became too weak to care for himself. Mother started



Author Betty Robertson with her father, Dr. E. G. Benson, former coordinator of Sunday School promotions for the Church of the Nazarene. Mrs. Robertson cared for her father in her home until his death in March 1989.

Comstock

regressing mentally with senile dementia and no longer could make decisions or adequately care for my father. After careful deliberation, a decision was made to move my parents in with our family.

I was certainly not prepared to become their monitor and care-giver. I had no training, information on geriatric problems, or even a frame of reference from which to operate.

I had no idea where to turn for help. My library contained only books on raising children. I was not even aware that books had been written on parent care. I often felt isolated, alone, and overwhelmed.

One day while watching a news report on "The Aging Game," I felt God prompting me to share with others my struggles of caring for my parents. I spent months researching and writing a book titled *Caring for Aging Parents*, soon to be released by Beacon Hill Press of Kansas City/Nazarene Publishing House. At the conclusion of this writing project, I felt God wanted me to develop a ministry for adult children of aging parents through the vehicle of a monthly newsletter and other related activities.

Tracy: Is there anything else like your newsletter on the market?

Robertson: No, there is nothing else available from a Christian perspective which is published on a regular basis. At one time, there were three secular newsletters available, but two of those have ceased publication due to high costs, difficulty in identifying subscribers, and high turnover of subscribers. When parents die, people don't want to renew subscriptions to a newsletter that reminds them of a painful time.

Tracy: So how do you plan to keep your newsletter business afloat?

Robertson: This is not my ministry. It is God's. I pray daily that He will send in enough subscriptions each month so that I can produce another issue!

Taped next to my computer screen is a quote from Oswald Chambers, "We can ever remain powerless by trying to do God's work not in concentration on His power, but by ideas drawn from our own temperament." I have devoured books on how to publish a newsletter and how to market. But, rather than depending on my feeble abilities, I am attempting to concentrate on God's awesome power.

Tracy: What has the response been to *Parent Care*? Is it meeting a need?

Robertson: It certainly seems to be. I have dozens of letters in my file. I'll just share a few:

I am in the process of taking care of my mother and father, so I find the information in your newsletter both helpful and needed (Dr.

John Trent, author and vice president of *Today's Family*).

I have found *Parent Care* to be informative and helpful. Most of us in our mid-50s are facing these kinds of prob-

lems (Dr. Hiram Sanders, Missouri District superintendent).

Your periodical is an excellent resource that looks to be a blessing to many adults of aging parents, providing informative articles and helpful encouragement to your readers (Bobbie Valentine, *Focus on the Family*).

Tracy: Do you offer any companion services along with the *Parent Care* newsletter?

Robertson: Yes, I also provide books and resources. Care-givers are busy people. They don't have time to hunt up needed materials.

The responses have been most gratifying. I just received a letter from Jill Renich-Meyers that said, "Thank you for all the thought you have put into *Parent Care* resources. The "Meal Planner" is simple and practical. I have used recipes from your "Quick and Easy Recipes" and found them delicious. The "In Case of Death" is so practical to have right at hand. And we really needed the "Funeral Planning Form."

Tracy: How do you find subscribers?

Robertson: This has been a challenge! Seven million family members spend part of their day caring for an aged parent. This care is either in their own homes or in the form of doing essential errands and chores.

But identifying these possible subscribers is difficult. One cannot purchase mailing lists of care-givers; such lists don't exist!

My initial subscribers were sympathetic family members and friends, and people whom I knew were caring for an aging parent. Then some edi-

tors and denominational leaders said nice things about the product—that helped. I've also used news wire services for help in spreading the word about this new publication.

Tracy: What kind of people can *Parent Care* help?

Robertson: Those presently caring for an aging

Seven million Americans spend part of every day caring for aging parents.

Many women will spend as many years caring for aging parents as they spend caring for their children.

parent; adult children who have parents over the age of 65, so they will be prepared for the eventuality of care-giving; and all who should minister to care-givers—pastors, women's directors, senior adult ministries leaders, and Sunday School teachers.

One women's ministry leader wrote, "I am not involved in parent care myself. However, I feel I should be prepared to reach out to ladies who are distressed because of the heavy burden that is inherent with this added responsibility."

Tracy: I understand there is a National Parent Care Conference scheduled for October 10, 1992, at Bethany First Church of the Nazarene in Bethany, Okla. Are you involved with this?

Robertson: Yes, this has been a dream of mine. I am working with Wayne Pittard, pastoral care minister at Bethany First, in organizing this one-day event. There will be some exciting workshops: "Guilt and Those Other Terrible Feelings," "Games Older People Play," "Understanding the Legal Lingo," "Missing: The Parents I Knew," "Making Life Easier: Ideas and Resources," etc.

Tracy: Has a conference like this ever been done before?

Robertson: Not that I'm aware of. It is my prayer that this event will serve as a model for other churches.

Those caring for aging parents are desperate for

help! Regional conferences would benefit care-givers, not only time-wise but in setting up a supportive network.

Ministry leaders are beginning to realize the age wave has hit with hurricane force. Pastors, Sunday School teachers, women's ministries directors, and senior adult leaders need to prepare themselves for effective ministry to children of aging parents.

Tracy: What motivates you to keep your parent care ministry going?

Robertson: Six words from scripture, "Honor your father and your mother" (Deuteronomy 5:16, NIV).

Too often I hear such comments as, "I know I should write or phone or visit Mom and Dad more often, but it's just impossible with my busy schedule." Or, "It would have been impossible for me to care for Mother in our home. We simply found a nice nursing home."

Adult children are to honor their aged parents with reverence, care, and support. Sometimes it is too easy to hide behind the word impossible when, in reality, it is simply not impossible but inconvenient. I know the practical application of the scriptural mandate is a personal matter and will vary in each situation, but the directive remains.

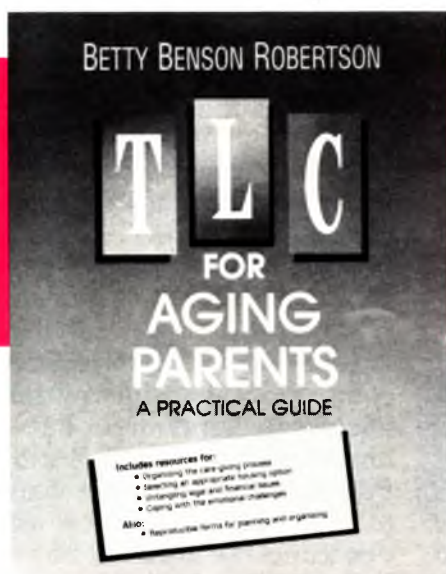
I was deeply moved by Bonnie Jamison's story in her book *Take Me Home*. She believes some Christians are influenced by the world's thinking and that the problems of aging are viewed as unfair hardship.

Bonnie found scripture speaks about caring for aging parents, "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever" (1 Timothy 5:8, NIV). When Mrs. Jamison read this verse, she said, "I understood clearly that the Lord was asking me to do something I once thought impossible—move my mother in with us. Not one of us was qualified to fulfill the myriad of responsibilities, but God provided our strength. Though at times the challenges were painful, they never were regrettable."

The word *provide* in 1 Timothy will not always mean bringing parents into our homes. It does mean lovingly meeting the needs of our aging parents to the best of our abilities. I continually pray that my ministry will help adult children care for and meet the needs of their parents. H

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WHEN PARENTS GROW OLD

BY MARILYN FANNING



Rick Day

I don't understand these words of Jesus," my mother said, adjusting her glasses as though she hadn't read the words right. "He seems to say that you have to hate your father and mother and your kids in order to be a Christian."

I reached for my Amplified Version and looked up Luke 14:26. Sitting near Mother's chair in our living room, I read: "If anyone comes to Me and does not hate his [own] father and mother [that is, in the sense of indifference to or relative disregard for them in comparison with his own attitude toward God] and [likewise] his wife and children . . . and even his own life also, he cannot be My disciple."

My mother had been living

with us since Dad entered a nursing home. When both of them moved from New York State to Virginia to be close to us, they had moved into an apartment.

For children, the golden years often mean a new way of loving.

After Dad broke his hip, life changed again. And Mother, who had always gone to church, showed new interest in Scripture as we studied the Word of God.

"Well," I answered her, "the gospel deepens human love, but

sometimes we find a conflict, and we're more loyal to family than to God. I think that's what Jesus means."

Mother leaned back and closed her eyes. She wasn't sure. Her parents had always been the most important part of her life, even after marriage.

Now Mother was relying on me, her only child, to replace her companionship with my father. She seemed intent on her own losses, unaware that my husband, Bill, and I had suffered loss due to their dependence on us. At one time, we housed not only both parents, but also our son, his wife, and their baby. Talk about a loss of space and privacy! I had given up a part-time job,

continued on page 25



How long has the Church provided financial benefits for retired ministers and widows?

From its start. However, in the early days, "benevolence" was all that the Church could provide. In 1919, the General Board of Ministerial Relief was established to raise funds from the churches to assist retired ministers, ministerial widows, and orphans.

Even after becoming eligible for help, some individuals had to wait months before receiving their first monthly relief check. Ample funds simply were not available. Those in need had to wait until someone receiving a check no longer needed it.

Today, Nazarene ministers have the opportunity of participating in a professionally structured and administered retirement program. Great progress has been made since those early days when retirement needs were met only through "benevolence" programs as funds were available.



Who makes the decisions about pensions?

The present Board of Pensions and Benefits USA was incorporated in 1952. However, a board to "oversee the disbursement of funds to retired ministers" has existed since 1919 when the General Board of Ministerial Relief was established. In 1923, this board became one of the original six departments of the General Board: (1) Department of Foreign Missions, (2) Department of Education, (3) Department of Publication, (4) Department of Church School, (5) Department of Home Missions, and (6) Department of Ministerial Relief.

Although the names changed, those

six original departments continued until the 1980 reorganization which established the present five divisions of the General Board: (1) Church Growth Department, (2) Communications Department, (3) Finance Department, (4) Sunday School Ministries Department, and (5) World Mission Department. The Board of Pensions now reports to the General Board through the Finance Department.

The Board's membership is based on regional representation. From nomi-

they plan together for the minister's retirement income. To meet the challenge successfully, any retirement income plan must consider several sources: participation in Social Security; private pensions from job-related activities; and personal retirement investments and savings. The Nazarene Minister's Retirement Program takes this into account by emphasizing four retirement funding sources: (1) Social Security, (2) the "Basic" Pension Plan, (3) the Nazarene Tax-Sheltered Annuity Plan, and (4) additional personal savings through the Nazarene IRA Plan.

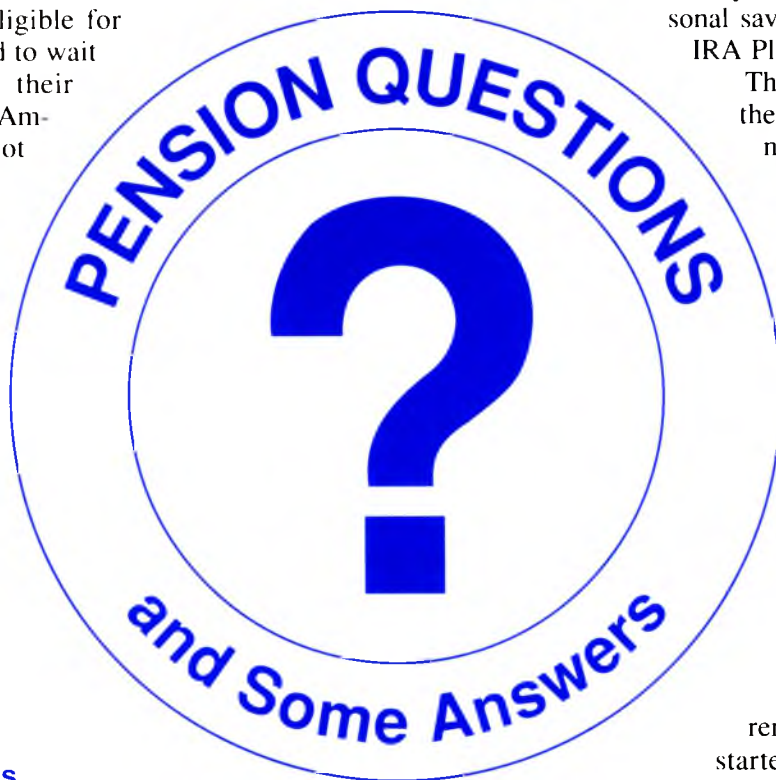
The "Basic" Pension Plan is the part by which the denomination provides every eligible minister a non-contributory defined benefit plan based on years of service. This plan, established April 1, 1971, was never intended to be the sole source of retirement funding for Nazarene ministers. The intent of the "Basic" Pension Plan always has been to provide a "safety net" benefit regardless of the minister's income category or church size. Preceding it

by 8 years was the Nazarene TSA Plan which was started in 1963 and which always has been the contributory pension plan of the church. Its benefit levels are determined by amount of contributions accumulating at tax-deferred interest in the individual's account.



Who pays the bill for the retirement income of ministers?

This is a key question. Generally speaking, many of the dollars can be traced to local church contributions. However, the answer goes deeper since it is particularly important for ministers who may be called to several different areas of service during



nations of the Board of General Superintendents, the U.S. members of the General Board elect one representative from each of the U.S. regions and one member-at-large for a total of 9 members. No fewer than 4 of the members are to be ministers and no fewer than 4 are to be laypersons.



What is the pension plan for Nazarene Ministers?

The Nazarene Minister's Retirement Program is composed of several elements. Taken together, they offer a funding approach which both the minister and the local church may use as

their lifetime of ministry. Specifically, it is the employer who is responsible for the total compensation package—salary and benefits, including a pension or “deferred compensation.”

When a minister works for a local church, that local church is responsible for paying for the minister’s pension and Social Security which is related to those years of employment. This responsibility initially is fulfilled through payment of S.E. tax and through contributions made to the Pensions and Benefits Fund which, associated with the contributions of 5,000 other Nazarene churches in the U.S., supplies funds for the “Basic” Pension Plan (the years-of-service “safety net plan”). Contributions to this Fund pay for current benefit payments to past ministers, evangelists, and district superintendents who are retired now as well as pay for future benefits for those who will retire. The further retirement income responsibility of the local church for current workers should be cared for through the TSA contributory plan.

When an employee changes from one employer to another, the responsibility for retirement income changes to the new employer. For example, when a minister leaves a local church assignment to work as a missionary, World Mission becomes responsible for paying for that minister’s Social Security and pension for those years of missionary employment. When a minister works for Nazarene Publishing House, NPH becomes responsible for those years of NPH employment. The same is true when a minister works for a Nazarene college or the General Board.

At retirement, the minister may receive retirement income from different plans to account for all the years of employment. However, church plans would not provide overlapping

years of coverage, with the exception of the TSA plan. The TSA plan is vital in the local church setting but also may be utilized by other church employers if they so desire.



How is money raised for the “Basic” Pension Plan?

The money for the “Basic” Pension Plan comes from the Pensions and Benefits Fund which is supported by local churches on U.S. districts. The General Board and the General Assembly determine the formulas that are used to generate the income from the districts. Local church allocations are made by the districts. The primary formula was reduced by the 1989 General Assembly at the recommendation of the General Board in spite of a need to establish fully funded reserves for the “Basic” Pension Plan.



Would it be better for a local church to take the money they would pay into the Pensions and

Benefits Fund and purchase an annuity for their pastor? How would this compare?

To make this comparison, one must keep in mind that paying into the Pensions and Benefits Fund provides retirement benefits not only for the current pastor but also for previous pastors. In addition, the P&B Fund provides for the retirement needs of the district superintendent, past and present, as well as evangelists who have served the church. If a local church tried on its own to provide a retirement benefit for all of these individuals, a church with a P&B Fund budget of approximately \$2,000 a year generally would have less than \$150 to spend on an annuity for the current pastor.



What is the “Basic” Pension Trust Fund?

Certain federal regulations require that the pension funds be held “in trust.” This serves as a guarantee that money contributed to pay the pension benefits which have been promised to Nazarene ministers will not be used for other purposes.

Since 1971, churches have paid into the Pensions and Benefits Fund. This is the source that is used to pay “Basic” Pension benefits to current retirees and also to make contributions to the reserves in the “Basic” Pension Trust Fund. The Trust Fund is invested prudently to make sure it continues to grow. Money cannot be disbursed from the Trust Fund except for certain specific purposes such as benefit payments and related administrative, legal, and actuarial costs.



Is the “Basic” Pension Plan “fully funded”?

Not yet. For a pension plan to be “fully funded,” enough money must be held in reserve to equal the “present value” of all the benefits promised. When the plan was started in 1971, it did a very rare thing. It recognized years of service for credit back to the very beginning of the denomination, even though no funds had been reserved or were on hand with which to meet those promises. This created a large unfunded liability. However, good progress has been made toward funding over the years. Each benefit increase has been voted only after careful analysis of funding progress. The 1989 benefit increase nearly doubled the remaining unfunded liability. Unfortunately, this occurred at the same time the General

More Pension Questions and Answers

Board and General Assembly reduced the formula by which local churches are assigned pension fund allocations. Of course, this resulted in a decrease in projected funding sources and delayed the funding projections even further.



How much is needed for the "Basic" Pension Plan to be "fully funded"?

Here is an example. In order for the "Basic" Pension Plan to have been "fully funded" as of January 1, 1991, the amount required would have been \$101,277,504. However, the market value of assets as of that date was \$70,179,342. This meant that only 69.29% of the amount needed to meet all current accrued obligations was available to do so. At the time of this printing, the 1992 numbers were not available. However, it is anticipated that when they are available, continued progress will be shown.

Until "fully funded," it will be necessary to continue using current income both to pay benefits to those presently on the retirement rolls and also to add to the reserves in the trust fund. Once the plan is "fully funded," it will be necessary only to add to the Trust Fund each year that amount which represents that year's accrued service credit—the "annual normal cost."



Who invests the funds for the "Basic" Pension Plan?

The General Treasurer of the Church of the Nazarene is responsible for all General Church monies. Although it is a separately incorporated board, the Board of Pensions and Benefits USA, at the request of General Church leadership, has assigned the in-

vestment of pension funds to the General Treasurer. The Investment Committee of the General Board works with him in making investment decisions. These activities fall under the jurisdiction of the Finance Division and the Finance Department of the General Board.



Who is covered by the "Basic" Pension Plan?

Ordained and district-licensed Nazarene ministers who are employed by a church or district participating in the Pensions and Benefits Fund are eligible to earn Years of Service Credit. Such service is to be documented in their district journal. Associate pastors and staff must have earned their full livelihood from church ministry to receive credit. Evangelists receive a Year of Service Credit for holding services 30 or more Sundays per year in Nazarene churches on participating districts.

Employees of Nazarene church agencies such as the General Board, Nazarene Bible College, Nazarene Theological Seminary, Nazarene Publishing House, or Nazarene colleges or universities do not earn "Basic" Pension credit for service to those institutions.



How are "Basic" Pension benefits determined?

Benefits are based on Years of Service times a benefit rate factor. A minimum of 10 Years of Service Credit is required to qualify for a benefit. Those having 50 years receive \$360 per month according to the current formula for this part of the Nazarene Minister's Retirement Program.



When can benefits start under the "Basic" Pension Plan?

A "Basic" Pension benefit may begin at age 65 regardless of ministerial status as long as application is made and approved by the Board. This means that the minister does not need to be granted "retired status" by the district in order to apply for "Basic" Pension benefits.



Can "Basic" Pension benefits ever be received before age 65?

Yes. An early benefit option may be requested as early as age 62. A district "retirement status" is required and the benefit is slightly reduced. Likewise, a disability benefit may be granted prior to age 65 if the applicant has been determined to be disabled by the Social Security Administration.



If a minister's spouse is also ordained, are both entitled to a pension?

A pension is "deferred compensation" paid by an employer to an employee who has retired from active employment. It is not simply a recognition of the length of time one has been credentialed. Consequently, if a husband and wife are both elders and employed by different local church employers or by the same employer for different functions, each individual could qualify separately for a pension provided they received separate full-livelihood salaries. This principle applies to retirement benefits from Social Security, the "Basic" Pension Plan, the Nazarene TSA Plan, or from a combination.

More Pension Questions and Answers

If the husband and wife serve as co-pastors or co-evangelists and receive one full-livelihood income between them, they will qualify for one pension since, as far as the employer is concerned, there is one salary being paid.



How does the "survivor's benefit" paid by the "Basic" Pension Plan compare to Social Security?

Social Security pays a combined benefit based on separate factors for the husband and wife who qualify. When either of them dies, the survivor no longer receives the combined benefit but receives a benefit based on whichever factor was larger. Generally, this results in the survivor receiving approximately 66²/₃ percent of the former combined benefit.

The standard survivor's benefit paid by the "Basic" Pension Plan is 60 percent. However, ministers may choose a 100 percent survivor's benefit option at the time of application for pension benefits. This option pays a slightly lower monthly benefit in return for the 100 percent survivor benefit. Since it is optional, each couple can make this very personal decision based on their own specific circumstances. About 400 participants have chosen this method of benefit payment since 1982.



Why are regular cost-of-living increases not given to recipients of "Basic" Pension benefits?

The majority of U.S. pension plans contain no provisions for periodic bene-

fit increases after a person is retired. Usually whatever benefit is paid upon retirement is the benefit received for life. In rare cases, some pension plans provide long-time retirees with increases as funds become available.

As has been disclosed many times, the "Basic" Pension Plan always has been in an "unfunded" position. This means that, to date, there never have been enough assets in reserve to equal the "present value" of the benefits promised.

Professional actuaries, who annually review the plan, indicated last year that "Basic" Pension benefits have kept up with the cost of living (inflation) since its start in 1971. In other words, current purchasing power for those receiving benefits today is as great or greater than it was in 1971. The actuaries indicated this is a rare accomplishment for a pension plan that is not fully funded.

During 1991, over 3,700 retirees were served by the "Basic" Pension Plan, with total annual benefit payments exceeding \$6.7 million.



How many raises have been given under the "Basic" Pension Plan?

Since its beginning in 1971, there have been over 30 improvements, 7 of which have increased the benefit formula. Each raise profited all current as well as all future recipients. This has been a unique feature of the plan. Most plans give raises only to those who retire after the date of the formula change. However, each increase in the benefit formula not only takes additional current funding, but also

adds to the number of dollars needed in reserve for eventual "full funding."



What changes are being discussed for the "Basic" Pension Plan?

The 1989 General Assembly created a Commission to Study Church Related Pension Plans "with the goal of harmonizing and equalizing, where feasible, pension plans that come under the authority of the General Board." Recommendations will be presented to the 1993 General Assembly. God certainly has helped the Church make great progress in providing pension and benefit programs for Nazarene ministers and church employees. With His strength and guidance, and with the cooperation of God's people, the challenge to continue improvements in these coming years will be met successfully.



Board of Pensions and Benefits USA

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Pension Questions and Answers

my own privacy for reading and writing, and time alone with my husband.

Although Jesus had become very real to me a few years before my parents' move, and though Scripture took on new meaning as I yielded to the Holy Spirit, I fought resentment toward my mother's demands on my time and energy. She might call me from one end of the house while I was in the midst of a difficult chore just to show me a particular person in a soap opera. Or she might keep changing her mind about what she wanted for lunch even though I had it prepared. She would call me to cover her legs with her afghan, a task she could do herself. No wonder I felt resentful and weary! But whose fault was that? It was my problem, because I did not take a stand.

Day after day, as I dealt with her requests in addition to taking her to the nursing home to see Dad, I felt resentment rising.

One night, I had a dream that expressed my problem. Mother and I had gone to a Christian Women's Club luncheon and had left the table to go to the rest room, which was located on an upper floor overlooking a parking lot. Mother pointed out the window to my car, which was parked at the farthest end of the lot. In a gentle voice she asked, "Would you go out to the car and get me a little glass of goat's milk?"

Even in the dream, I felt resentment rising. Here I had taken her to a nice luncheon (with spiritual as well as physical food), and she was not satisfied. She wanted me to walk all the way to the car for a glass of goat's milk! To get goat's milk symbolized her preposterous requests. Just as I was about to "let her have it," a woman appeared and smilingly said to me, "The word for today is *kindness!*"

As I meditated on this dream, I



could see that my response to preposterous demands need not be anger or rebellion. If the Holy Spirit was in control of my life, the response could be patient and kind; it could also be a firm "No."

"No, I am busy now. You may come and get yourself a glass of milk if you wish."

"I cannot write that letter today. I'll do it for you tomorrow."

"Is there anything you need right now? I shall be busy for the

After Mother's outburst, I left the room. I felt so depressed, so unappreciated.

next couple of hours and can't be disturbed."

Why was it so hard for me to assert myself, to be firm, to say no? I believe it was because Mother never let me forget that she had given up so much to move. I tried to replace all those things—friends and family, church, home, furniture—by responding to her unreasonable and frequent demands. I am sure Mother herself was unaware of her anger at no

longer being in control of her life.

Mother's health, both physical and mental, deteriorated. I was her only crutch, a link with the past. Now I dealt not only with her requests but also with her personal care. From morning until night she needed attention, and I still visited my father twice a week in the nursing home.

Weariness never left me, but what really concerned me was the effect all of this had on my husband, who had always loved and cared for my parents. He had been hospitalized for heart and pulmonary problems, and I observed the strain of Mother's care upon him.

One morning, after a very difficult day for all of us, including a visit to see Dad, I took my prayer station. Sitting on the sofa that faced a window, I opened my Bible and read, "I will stand on my guard post and station myself on the rampart; and I will keep watch to see what He will speak to me, and how I may reply when I am reproved" (Habakkuk 2:1, NASB).

I needed reproving. I felt angry with my mother, trapped by her demands. Bill and I had little time to talk or share alone; and if Mother turned on her television, it was so loud that our conversation competed with the sound of screeching wheels from a TV show. Asking her to close her door offended her. Yes, I felt trapped between pleasing my mother and being the wife God intended me to be.

As I sat before him that morning, I asked God to help me. Once an energetic, well-balanced woman, I had become shaky, tense, irritable. "Father, forgive me," I prayed. "I am afraid for Bill's health. I want wholeness for all of us."

God knew my heart. He knew I had thought about Mother being with Dad in the same nursing home. She needed more help than I could give her. Of course, the Lord knew my heart. When

continued on page 34

COUNTING THE COST

My mother-in-law was 93, dirty, and slowing down. Her home was almost unlivable. After our son married, we moved her into our home so we could do our best for a wonderful person that we loved and respected. She would be warm, clean, and cared for until she died. Very simple, or so we dreamed.”

Maybe you feel just like Mary Lou Sprowle. You love your failing relative. You want to do the right thing for everyone, but it's all getting more and more confusing. One day you feel like arranging your loved one, all cozy and warm, right in the middle of your family. The next morning a friend asks you to bring two dozen cookies to Vacation Bible School and you burst into tears.

Deep inside, you're afraid of this care-giving business. You sense it might require a 180-degree turn in your life, and you're less than thrilled. Things won't get better or return to normal, you're realizing. They'll get more difficult.

Care-giving is expensive in ways that have nothing to do with money. If you decide to go ahead with it, you'll stand a far better chance of success if you examine its hidden costs now.

Cost No. 1: Loss of Freedom

Most people list loss of freedom as the most expensive part of care-giving. Because there are so many additional things to do, there is far less time for everything else. A simple trip to the grocery store becomes a nerve-racking task if Mom is likely to set fire to a tea towel or decides to visit the neighbors—wearing only her curlers. An overnight getaway may be impossible. Vacations

could become a memory.

Cost No. 2: Chronic Fatigue

The care-giver is almost always bone tired. A good night's sleep (if she can get it) will recharge her battery only for another 24 hours. Much of her life gets put on hold. Unanswered letters pile up. And, should she find an hour when she

Hundreds of absences from things you value take a toll. Your excursions become kitchen to bedroom to family room to laundry room and back to kitchen.

could answer them, she'll use it to sleep.

Even when a loved one is oriented and able to care for himself, fatigue shadows the care-giver. Suppose you've had a day at the office that would tax the angel Gabriel himself. When you get home you must talk, whether you feel like it or not. After all, poor Mom's been cooped up in the house by herself all day long.

One of the reasons she's living with you is because she couldn't manage very well on her own. So you can't leave her to fix her own dinner. Anyway, that's not very sociable. You would order in the pizza—and she'd probably love it—but the spices upset her stomach, and she's not supposed to have salt. So much for that. By the time you fix creamed tuna and Jell-O for dinner, engage in some conversation, and try to act interested, you're too tired to read anything. You go to bed and hope tomorrow will be different.

Cost No. 3: Isolation

As the demands of care-giving grow, the leash shrinks. Where two years ago a couple could slip away for an hour or so, the day may come when they're afraid to leave. Or if one goes, the other stays home to be sure Dad doesn't fall out of bed or decide to repair the dishwasher dial.

Isolation gradually tightens its grip. Your loved one asks to stay home, fearing the exhaustion, embarrassment, and stares from going to public places. Reluctantly, you agree. Your participation in the garden club, Bible study group, or even simple visits continue to decline.

Missing once or twice isn't bad. But hundreds of absences from things you value take a toll. Your excursions become kitchen to

OF CARE-GIVING

BY MARY VAUGHN ARMSTRONG

Your desire is to honor your father, mother, spouse, or other relative. But honoring is a matter of spirit, not geography.

Comstock



bedroom to family room to laundry room and back to kitchen.

Cost No. 4: Role Reversal

Sometimes dependent loved ones retain control of their mental faculties. They know who the care-giver is, and they express gratitude.

But more frequently, physical illnesses alter and decrease brain function. The parent whose clothes you proudly wore to play grown-up now undresses herself on the sidewalk. The parent becomes the child. The child, regardless of age, becomes the parent: coaxing, wheedling, encouraging, scolding. All care-givers find this reversal of lifelong roles extremely uncomfortable.

Cost No. 5: Permanent Change in Household Routines

When somebody needs ongoing assistance, he probably requires special equipment, schedules, and procedures. Care-givers rarely examine this costly price tag. One morning they suddenly realize that everything in their house is different, and they panic. An honest assessment now may reduce shock later.

All that equipment must go somewhere. Medicines must be safely stored away. Somebody must administer them each day. Mom's or Dad's special diet and favorite foods must be available.

Grandma may be in the way when your grounded teenager stages a heated try for the family car. Or she may wander into private rooms startling, frightening, or embarrassing family members inside.

Reality is harsh: once care-giving begins, former household routines and relationships won't return to the way they were. Routines and procedures can be streamlined only so much. The hospital bed, lift, wheelchair, walker, commode, recliner, and other necessary equipment are there to stay. Grandma lives there now, and that reality affects every part of the household.

Cost No. 6: Disapproval

This hidden price tag always comes as a jolt. Your heart is large and loving, or you wouldn't even consider care-giving. You think and pray about it, roll up your sleeves, and plunge in. But sooner or later you get criticized, often by family and close friends.

Disapproval usually springs from the soil of concern for the care-giver, but not always. Whatever its origin, it hurts.

Cost No. 7: Guilt

Guilt is the care-giver's uniform wherever she goes. If she leaves her loved one, she feels guilty. If she stays with him and wishes she were somewhere else, she feels guilty. No matter what she does, her heart tells her it is not enough.

Cost No. 8: Sexuality

Does care-giving for the married couple mean celibacy? Quite possibly. At best, it means a greatly diminished physical relationship between husband and wife.

Even if the love between a care-giving husband and wife deepens, its physical expression is not likely to return to normal until the rest of their lives do. Husband and wife in dual care-giving roles have only so much emotional and physical energy. When it's used up on Grandpop, it's gone.



Harold M. Lambert

Bed becomes a haven for one thing—survival.

Cost No. 9: Unspoken Fears

As one season blends into another, the care-giver grieves the approaching loss of her loved one. But there is a flip side to her feelings: She also grieves for her-

few care-givers admit it, many shadowbox with another unspoken dread: *If Mom or Dad got this disease, will I get it too?* These fears can be profoundly disturbing.

Cost No. 10: Emotional and Physical Abuse

A few months after Penny arrived, her toenails needed cutting. Her toes were almost impossible to separate, twisted from the tight pointed-toe shoes of the 1920s. Her toenails were thick and hard.

First, I took care of her bed bath, rolling her from side to side, rubbing her back, combing and braiding her long hair, applying lipstick and cheek color, and trying to make conversation. Then I set to work on her toenails. It was a bright Saturday morning and I longed to be gardening, running with the dog, or enjoying a cup of coffee in the warm summer sun. So I rushed—and accidentally cut one toenail too close to the quick. Penny flinched, jerked her foot away, and cried, "Ouch!"

At that point I got frightened because I didn't care. I was sorry I'd hurt her, but a side of me felt she deserved it. I wanted to be outside, not working in her hot room while she lay there like a dowager queen.

This may be the first time in their lives that adult children come to grips with a singular reality: If Mom and Dad don't live forever, I won't either.

self. Adult children mourn two losses: the treasured parent or spouse and their own childhood and youth. Caring for Mom, Dad, or a spouse in the home magnifies both bereavements.

This may be the first time in their lives that adult children come to grips with a singular reality: *If Mom and Dad don't live forever, I won't either.* And though

I wrapped a small bandage around her toe and carefully finished the job. As I worked, I came to grips with the fact that I'd hurt Penny and didn't feel one bit sorry. Me, an abuser? Almost. I knew I needed help. Right away. It wasn't long until we arranged for homemakers to give Penny her bed bath and personal care several times a week. I looked forward to those days like a child on Christmas Eve.

Take a hard look at the patient and yourself. If you get tired enough and your loved one is disagreeable enough, is there a potential for abuse? This care-giving price tag is very costly, and there are no returns.

Cost No. 11: Heartbreak

Care-giving is precisely what the word suggests: giving care. But there comes a time when nothing more can be done. Despite family support, medicine, laughter, exercise, and megadoses of love, the beloved relative goes downhill. To those left at the top of the slope this is the most painful part of all.

A point is reached where there is nothing more to adjust, nothing more to fix. The heartbreak of care-giving is one of its steepest costs.

Your desire is to honor your father, mother, spouse, or other relative. But honoring is a matter of spirit, not geography. The most important thing right now is the appraisal of what you are contemplating.

You may decide, for many reasons, that you must say no to home care-giving. From there you'll move into a new kind of honoring—bringing food, flowers, games, and bushels of love into the place you select for your loved one.

"Father, I just want to take care of Dad the way he always took care of me. But I feel so weak."

"My daughter, it is I who will become your strength."

"Even in this, Lord?"

"Even in this."

Excerpted from Mary Vaughn Armstrong's book, *Caregiving for Your Loved Ones* (David C. Cook Publishing Co). Used by permission.

MEMORIES for Sale

It looked like the mother of all yard sales. An array of tables displayed plates and pitchers, record albums, and *Reader's Digest* condensed books. An old bicycle leaned against a dog house and a box of rusty tools. Clothes of many colors, styles, and sizes hung on the front porch, flapping in the breeze. An artificial Christmas tree and a lawn mower with a two-horsepower Briggs and Stratton engine blocked the sidewalk. Empty houseplant holders, a set of tire chains, two bird feeders, and a wedding dress hung from the limbs of a catalpa tree in the front yard.

But what I saw on one table stunned me. On that table, a dozen large trophies glittered in the morning sun. Why would anyone want to sell their trophies? What does it say about the person who is discarding those symbols of whatever accomplishment they represented?

Maybe the trophies didn't really represent much. Maybe they were overly extravagant awards for relatively inauspicious accomplishments. Maybe they just didn't stand for much.

Or maybe what they stood for was no longer of interest or value to those to whom they had been awarded. Maybe they were bowling trophies for a now avid

golfer. Or softball trophies for a disbanded team of aging former colleagues.

And what kind of person would buy a used trophy? How would you display a trophy you bought? You would have to display it high enough on the shelf that admirers would not be able to read the small print.

I have wondered about that sale a number of times, and what it signified about life for many people. The dreams and accomplishments that had once seemed so important and worthwhile have a way of diminishing with time and changing interests.

There ought to be some things that last. There ought to be some trophies we keep, that we display on the lower shelves of our lives as the expression of hard-fought battles won, of significant sacrifices that have paid off, and of disciplined endeavors that met a desired end.

The trophies that matter most are not made of brass. They are the relationships in which we have invested, the values by which we live, the likeness to Jesus that characterizes our attitudes and actions.

Invest in the good stuff. And keep it!

—Jesse Middendorf
Pastor, First Church of
the Nazarene
Kansas City

**What values,
memories,
dreams, or
trophies
would you
put up for
sale?**

A Book, A Burden, and A Blessing

BY EUGENE L. STOWE,
GENERAL SUPERINTENDENT, CHURCH OF THE NAZARENE



The Psalmist had never heard of Robert Raikes who organized the first Sunday School in England. He knew nothing about the “Go . . . Teach” emphasis in the Church of the Nazarene in 1992-93 which sharpens the focus on the Sunday School. But in Psalm 126:6 he points up the three essential elements in successful Sunday School education and evangelism:

He who goes out weeping,
carrying seed to sow,
will return with songs of joy,
carrying sheaves with him (NIV).

It all begins with

A Book

Harvest is always dependent upon sowing the right seed. “Carrying seed to sow” sounds like one of the most familiar stories told by Jesus. The Gospels of Matthew, Mark, and Luke all record this “Parable of the Sower.” Luke heard the Master specify that “The seed is the word of God” (Luke 8:11, NIV).

Whatever may go wrong with the spiritual harvest is not the fault of the seed. The King James Version calls it “precious seed.” God’s Word is dynamic, living seed. Listen to the promise of Isaiah 55:11—“my

word that goes out from my mouth: . . . will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it” (NIV).

The Bible is not just another book—it is *the* Book—God’s written, fully inspired Word. Sunday School success is totally dependent upon having a core curriculum that is scripture-centered. Teachers who faithfully sow good, gospel seed will not suffer crop failures! Some seed will eventually fall on good soil and in God’s time produce a bountiful harvest.

My father was pressed into service to teach a class of junior boys. He was not trained for the task and did not possess the ability to make the lesson live. The only reason why he was given the class was that no one else would take it! He loved the Bible and had committed many portions of it to memory. Every week he painstakingly copied scripture memory cards that he gave to each boy. Much of the class period was dedicated to repeating these verses over and over until they could say them “by heart.” For all the world it looked like this memorization never really reached the hearts of these wiggling, patience-trying youngsters. After several years of what seemed like unproductive teaching, he willingly gave the class to another teacher.

Ten years went by. Our nation was at war. One



Dave Anderson

day, Dad received a V-Mail letter from the South Pacific. It was from Jack—one of his junior boys. On a scale of 1 to 10 for worst behavior, Jack would have scored an 11! In the letter, he apologized for his conduct. He went on to say, "I'm in the army now, and something wonderful has happened in my life. I'm sure you thought that I never got anything out of the class. I only went because my folks made me go. I hated memorizing those scriptures and thought I had forgotten them. But a few days ago, I was in a front-line foxhole with bombs falling all around me. For the first time in my life, I realized how much I needed God's help. Suddenly, some of those verses came back to me. They told me how to find the Lord. I asked the Lord to save me, and I'm a Christian now. Thanks for making us memorize those Bible verses."

Yes, the **Book** is very good seed!

A Burden

Farmers would like to have the ecstasy of harvest without the agony of plowing, cultivating, enduring drought, and surviving destructive storms. But you can't have one without the other.

And in the work of the Sunday School, weeping is essential to reaping. Real teachers do more than

"I hated memorizing those scriptures . . . But . . . with bombs falling all around me, . . . some of those verses came back to me."

transmit knowledge to their pupils. They have a personal concern for each one. When they're absent, they call to find out why. If absences continue, they refuse to drop them from the responsibility list until they've exhausted every possible effort to get them back.

Their greatest burden is for their spiritual welfare, not just their attendance. The Bylaws of the Sunday School state it very clearly:

"The purpose of the Sunday School is threefold:

"1. To teach the Word of God effectively until pupils are saved, sanctified wholly, and maturing in Christian experience.

"2. To help Christians grow spiritually by involving them in a reaching, teaching, and soul-winning ministry.

"3. To locate and visit unchurched people until they become enrolled and regular in attendance."

Some class members seldom, if ever, attend evangelistic services in the church. Their first (and perhaps last) best hope for salvation rests with teachers who give intentional time and effort to presenting the claims of Christ and giving opportunity for students to accept Him as Savior. Every Sunday School classroom on occasion should become a prayer room. Chairs make great altars. Nothing brings

more excitement to a morning worship service than to hear the pastor report that several children, teens, or even adults have been saved during the Sunday School hour. This should happen often when teachers and supervisors make certain that education and evangelism are given equal emphasis. And this inevitably results in

A Blessing

This is the proper order—first, seed sowing; then, burden bearing; and finally, harvest blessing. The rigors of plowing and planting and long, hot summer days of weeding and watering are all forgotten when the farmer “come[s] rejoicing, bringing in the sheaves.” At Thanksgiving season, city-dwellers join their rural friends in singing,

*Come, ye thankful people, come;
Raise the song of harvest home.*

But even more blessed is the harvest of souls that is assured after gospel seed is sowed and then watered with weeping. The Psalmist sounds this note of certainty when he says, “They that sow in tears shall reap in joy” (Psalm 126:5). No doubt about it! There will be joyful reaping.

In our first pastorate, we inherited a Sunday School bus route—without a bus. Our venerable seven-year-old car made one or two trips every week to bring in children and, once in a while, an adult or two. I must confess that the romance ran very thin when the temperature under a blazing San Joaquin Valley sun rose to 100 degrees and above (and air-conditioning was unheard of). Many of the children rode the “bus” sporadically, but two girls were there every week when I pulled up in front of the small tenant farmer’s house where they lived. They loved Sunday School. When Vacation Bible School came, they were there every day. When I invited boys and girls to come forward and invite Jesus to come into their hearts, they did—and He did. When I announced a pastor’s membership class, they asked to attend. When they finished the catechism study, they joined the church.

Years went by. We were called to another pastorate—and another—and another. One day, an invitation came to hold a revival in that first church. We went back and were delighted to see the changes that had taken place. A beautiful new building had been built to house the rapidly growing congregation. Children had grown up. A fine looking young lady came up and introduced herself. “I’m Helen,” she

said. “You used to come out into the country and pick up my sister and me and take us to Sunday School.” Then she introduced the handsome young man by her side. “This is Wally Roeben, my husband.” Then it all came back to me. Wally’s family had owned the large ranch where Helen’s father had worked. She went on to tell the thrilling story of bringing Wally to Sunday School and church after they began to go together. He had accepted Christ as Savior and united with the church. Now he was one of its most active members and financial supporters.

Several more years went by. One day I picked up the morning paper and read the story of a tragic highway accident involving a minibus. It had been taking children home from Sunday School when it collided with another vehicle. Several children were hospitalized and the driver had been killed. His name was Wally Roeben! We called Helen and shared her grief long distance. Through her tears she testified, “I can’t understand why this happened.

But thank you for taking me to Sunday School and showing me how to find the Lord. Then I could help Wally to find Him too. I know he’s in heaven today, and I’ll meet him there one of these days. In the years that he’s been Sunday School superintendent, he’s brought many other children to Christ.”

More years went by. My wife and I were speaking at a district pastors’ and wives’ retreat. A young lady came up and introduced herself by saying, “You brought my sister, Helen, and me to Sunday School during your first pastorate.” I asked, “Are you Connie?” She said that she was. The rest of the story was that she had married a fine young layman. He had provided

a lovely home for her—something she had never had before. They were actively serving the Lord. Then one day he told her that God had been dealing with him about becoming a minister. He had finally said yes to the call. They sold their home, packed a few things in a U-Haul trailer, and set out for Nazarene Bible College. Now they were pastoring their first church. God was blessing their ministry, and Sunday School attendance and church membership were growing rapidly. “Thanks, Brother Stowe,” she said, “for taking us to Sunday School. That’s where it all began.”

I can still hear my good friend, Gordon Olsen, say, “Sunday School is big business!” It really is. Sowing—weeping—reaping. A Book—A Burden—and the greatest Blessing of all.

TH

A minibus loaded with Sunday School children had crashed. The driver was killed.

Affirming the Faith in Amos

Great Expectations



*Hear this word that the Lord has spoken against you, children of Israel . . . You only I have known from all the clans of the earth. Therefore I will call you to account for all your sins (Amos 3:1-2).**

Preparation for company is usually a whirlwind of activity at our house. Whether it is cleaning or cooking (usually it is both), there is always something urgent to do before the guests arrive to visit us. Our guests are not the inspecting type. We've never caught them checking the corners for cobwebs or running their finger along the windowsill to see if any dirt remains. Our preparations are not to present a false picture. We just believe our guests expect a clean house and good food. In fact, we expect the same, and their visit helps motivate us to live up to our own expectations.

In Amos 3, the prophet announced to Israel that the Lord was coming to visit, a fact that is not clear in most English translations. In Amos 3:2 and twice in 3:14, Amos declares that the Lord is about to visit Israel. Most versions use the word "punish" to translate the verb, though in verse 14 the King James Versions has "visit" and the New English Bible has "deal with." The Hebrew word (*paqad*) is notoriously difficult to translate. Its basic meaning is "to carefully attend to" or "to take care of." It was often used in the Old Testament to describe God coming to visit His people with the intention of seeing how they were living. If the context of their lives was positive, the visit was positive. If Israel had been disobedient, the visit would bring painful consequences. Where sin was present, the idea of punishment is a correct translation.

Amos clearly thought that God would come for His inspecting visit to Israel with great expectations. "You only I have known from all the clans of the earth," was Yahweh's opening statement. That sentence reveals both God's love for Israel and the special status of His people. The Hebrew word translated "known" was used in the Old Testament for the act of making love. It was also used as a synonym for the word "chosen." The Lord had loved and chosen Israel. His acts of love included the Exodus and many miraculous victories in the conquest of the land of Canaan. Only with Israel had God entered into a covenant relationship that specified His expectations for the lives of His people.

However, great privilege means great responsibility. God visited Israel with expectations of justice and mercy. The whole Book of Amos announces the coming visitation of Yahweh. The prophet was sure Israel would not pass inspection. In chapter 3 he mentions oppression (verse 9), violence (verse 10), and excessive luxury (verse 15) as examples of the injustice that the Lord would not accept from His people. Amos grimly announced the punishment that would come because of Israel's sin.

The announcement of God's visit of inspection was also a word of hope. The inspection was still in the future. There was still time for Israel to change her ways and to restore justice and righteousness in the land. There would be a calling to account, but perhaps God's people would shape up and be able to pass muster once again.

The idea of God visiting His people occurs throughout the Bible. When John the Baptist's father, Zechariah, spoke of Christ in Luke 1:68, he sang, "Blessed be the Lord, the God of Israel, for He has visited and accomplished redemption for His people." The coming of Jesus was good news for the world. His coming also is the basis of God's great expectations for His people.

The thought of God coming to visit and inspect us can be a terrifying or a comforting idea. Actually, He already knows how we are living. The visitation will be a calling to account. That can be good news as long as there is still time to clean house.

Word that a visitor is coming can be good news—as long as there is still time to clean house.

For further study: 1. Read Leviticus 19 as a list of God's expectations for His people. List the areas of life about which God is concerned. 2. Read Zechariah's song in Luke 1:68-79. What purposes of Christ's coming appear in this song? How do they apply to you? 3. Ask the Lord to show you some areas of your life that need attention before His final visitation.

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*Scripture quotations are the author's own translation.

HH

When Parents Grow Old. . .

continued from page 25

friends said, “Oh, it’s so hard for you—your mother living with you and your father to visit too!” I felt fleshly self-pity rising like a fresh batch of dough. Other people saw the outward appearance, but the Lord saw self-pity, resentment, anger, and rebellion. I could not hide anything from Him.

Then peace began to flow through my body, as I seemed to hear the question, “Who is first? Your husband or your mother?” I dialogued with God: “Lord, I’d like Mother in the room with Dad. Then I could visit them together, and Mother would be with her husband, and I with mine. I trust You to give me the right answer. Free me from self-pity, fill me with Your Spirit and Your wisdom.”

I sat a little longer. No sound came from Mother’s room. “Oh, Father,” I prayed, “if this is Your will, please let there be a room available when I call the nursing home.” I phoned the administrator and the doctor. There was no room available. As I hung up, I felt disappointed, yet I knew from the peace in my heart that God is faithful. I could trust Him.

A few minutes later, the phone rang. “Mrs. Fanning?” It was the administrator. “I was mistaken. The man in the room with your father has just been checked out, and the bed in his room is available.

That morning, after Mother had finished her breakfast, I approached her quietly and told her of my decision, my talk with the doctor and the administrator. “I just can’t handle it anymore, Mom,” I told her, my insides rubbery. To my surprise, Mother looked right at me. “You’re tired, I know. And so is Bill. It’s all right.”

The move to the nursing home solved some of my problems; others remained. One day when I



visited my parents, my mother attacked me angrily: “Where have you been?”

Since she had been cheerfully responsive two days earlier, I was deeply hurt. My father, far more confused, would often say, “I haven’t seen you in three months!” But I could kid around with Dad, bringing him back to reality when he would laughingly acknowledge his confusion.

I had given up a part-time job, my own privacy for reading and writing, and time alone with my husband.

After Mother’s outburst, I left the room. I felt so depressed, so unappreciated, so weary, that I almost left for home. What did it matter, I thought, since she didn’t know how often I came, if I came at all? I shut my eyes and prayed, “Jesus.” Calmness flowed through my body, removing anger and hurt. I returned to the room and asked the aide to get Mother into

the wheelchair. “We’ll go outside,” I announced. “There’s a lovely breeze.”

The time of caring for parents is a difficult one, but it provides an opportunity to exercise our faith, stretch ourselves toward wholeness, and become more loving and accepting of others. In turn, if we are not called home early, we, too, will take our places among the elderly.

Both my parents died in their 90s, and I praise God that I have no regrets about their care. I learned some things that helped me through those not-so-golden years:

1. *Spend time daily in prayer and Scripture.* Listen to the guidance of the Spirit.

2. *Give thanks in all circumstances.* Two of my care-giving friends reacted differently to their parents’ demands. Marian raised her hands in a gesture of denial when she said, “No way can I be thankful for this mess we’re in!” She went about her duties responsibly but grimly, caring for a selfish and demanding father.

Diane smiled, praised the Lord loudly, sweetly telling others how easy it was to be “Mother’s helper.” Later she confessed that she wept at night, beating her fists against her pillow in frustration.

I don’t think either of these responses is what God intended when He told us to honor our parents. None of us *feels* thankful all the time, nor can we be thankful *for* all circumstances, but we can be thankful *in* them. Nor is it right to *sound* good and be bitter inside.

Real thanks in all things includes recognizing God’s sovereignty and the constant presence of the Spirit. Allowing Him to walk ahead of us, beginning each day by turning it over to Him, and yes, thanking Him daily and consciously, improves our relationship with Him.

3. Remember the words a doctor offered me: “*You can provide for your parents’ comfort, but not for their happiness.*” Although

The QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Our evangelist said from the pulpit that for years he was mad at denominational leaders and jealous of other evangelists but through it all his *spirit* remained sanctified. He went on to say that a person may retain anger, even hatred, in his heart and still remain sanctified. Is this what the Church of the Nazarene teaches?

If what you reported to me is accurate, the teaching you describe is far different from traditional Nazarene doctrine. This kind of teaching has surfaced here and there recently. The references to it that I have encountered were efforts to address the tension or the gap between purified hearts and less than perfect conduct.

The Scriptures clearly teach that the blood of Jesus Christ cleanses us from all sin. The problem comes up when people who have been sanctified wholly, perfected in love, or made pure in heart experience a "less than perfect" performance. They indeed fall short in conduct. It seems that the conduct and spiritual status do not match.

I am not speaking of outbroken sin when I refer to less than perfect conduct. Rather, I refer to what the Wesleyan tradition calls infirmities. We are (though redeemed by grace) still members of a fallen race. That fallen state brings human limitations and frailties that will be with us as long

as we live. These limitations include impaired reasoning, imperfect judgment, and imperfect behavior when exhausted or sick or troubled, etc. John Wesley taught us that these "fallings short" need the blood of Jesus and indeed are redeemed in the faithful.

In harmony with Wesley's teaching the Church of the Nazarene has always taught that a heart made perfect did not mean that performance or conduct would be perfect. A pure heart does not automatically produce astute mental insights, mature judgment, or even good manners. Thus, there is and always will be some sort of gap between the state of the sanctified person's soul and a perfect standard of conduct. This certainly does not mean, however, that one can consciously carry hatred, jealousy, and unjust anger in his heart and still be sanctified.

Recently, some in the Pentecostal movement, I am told, have tried to deal with the "perfect heart—less than perfect conduct" gap by saying that the "spirit" is sanctified while the body and soul or mind are not. This seems to me to be a dangerous teaching. One wonders just what sinful deeds the unsanctified "body" would be excused for under this scheme.

HH

you may be responsible for their care and comfort, you cannot control their state of mind or their responses—only your own.

4. *What seems urgent is not always important.* Evaluate choices and decisions in light of this thought. Honoring a parent includes a willingness to love, share, listen to, and respect that person, no matter what his state of health or dependence. Honoring also means praying for your parent. It does not mean being a doormat, dealing with your parent's demands to the exclusion of others' needs or your own.

5. *Don't feel guilty if you know you're trying to make good decisions.* Perhaps you promised a parent you would never put her in a nursing home. Phrased that way, it expresses abandonment, and abandonment of a parent *should* cause guilt. Effectively dealing with the trauma of care by entering a parent in the best facility you can locate should not cause guilt, provided you follow through with your responsibilities.

6. *Husbands should be in-*

olved. Often married men whose parents are living with them leave most of the work and parent-relating to their wives, causing serious marital difficulty. A husband's mother is his responsibility, and his wife will appreciate his interest and concern in the personal aspects of care, not just the practical and financial ones.

7. If you need help to free yourself from unforgiveness, guilt, or resentment, *see a pastor, counselor, trusted friend, or adult child:* someone who can give you another perspective on your problem.

Soon after my mother's death, Bill looked at me strangely and said, "They're gone—your parents and mine. We're the older generation now." Whatever our ages, the Lord is the one who holds our hands, and as we pray and seek to do His will, He motivates us and sets in motion help for His people of all generations.

Rejoice, for He is Lord! Pray without ceasing—God hears and answers! In everything give thanks, for this is God's will in Christ Jesus.

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PARENT CARE RESOURCES

Parent Care, Ruth M. Batauer, Regal Books, HH083-071-3719, \$8.99, paper, 1990, 226 pages.

Caring for Your Aging Parents, Barbara Deane, NavPress, HH089-109-5780, \$10.00, paper, 1989, 276 pages.

Parenting Your Aging Parents, Francine and Robert Moskowitz, Key Publications, HH096-244-1503, \$21.95, hardback, 1991, 289 pages.

The Christian Guide to Parent Care, Robert J. Riekse and Henry Holstege, Tyndale House Publishers, Inc., HH084-230-5440, \$9.99, paper, 1992, 286 pages.

TLC for Aging Parents, Betty Benson Robertson, Beacon Hill Press of Kansas City, HH083-411-4569, \$8.95, paper, 1992.

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Polishing Manuscripts and Perfecting Character

BY PAULINE E. SPRAY

Writing, it has been said, is 1 percent inspiration and 99 percent perspiration. When it comes to polishing manuscripts, it can be 100 percent of the latter.

I wonder if the Divine Author doesn't feel somewhat the same way about perfecting His creations. Take me, for instance. Will I ever shape up? Is He tempted to despair? To relegate me to file 13?

I've been editing manuscripts for 30-odd years, but God has been correcting my faults much longer than that. And He still has a way to go. That's why, in His love, He allows troubles to come. His children improve by overcoming rejection and adversity, by humbly submitting to the cutting and refining process. Each time we triumph over a difficulty or disappointment, or learn from an experience, our character is improved a bit more.

The Bible says Noah was perfect (Genesis 6:9). Job was also (Job 1:1). Surely, no one could accuse these men of achieving victory without a struggle.

And consider Jesus. "It became him, for whom are all things, and by whom are all things . . . to make the captain of [our] salvation perfect through sufferings" (Hebrews 2:10).

And He expects the same of us. "Be . . . perfect," [Jesus said,] "even as

your Father which is in heaven is perfect" (Matthew 5:48).

Furthermore, to assist us in carrying out His command, apostles, prophets, evangelists, pastors, and teachers have been appointed "for the perfecting of the saints" (Ephesians 4:12).

Most importantly, He has given us His Word so "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:17).

Sooner or later, each of us arrives at "Wit's End Corner." Through His Word, God can show us how to handle problems and deal with difficult circumstances. He reveals new truths and shares His secrets. Prayer releases not only His wisdom but also His comfort and blessings.

I cherish the message Rev. C. L. Bradley inscribed in my autograph book when I was a child. With warmth and fondness, I remember this lumbering hulk of a man, a dearly loved minister and family friend. One year he reported to assembled ministers: "There have been trials and perplexing things enough to confront me, to make prayer easy and sweeter and victory so complete over every difficulty, that my trials have been a help, rather than a hindrance."

And, strangely enough, I've arrived at the same conclusion. While I was

**"Count
it
all
joy
when
you
fall
into
what?"**

passing through the "fire and flood," the Lord directed me to David's words, and I leaned heavily on them for many months: "Though I walk in the midst of trouble . . . The Lord will perfect that which concerneth me" (Psalm 138:7-8).

Since then, I've changed my attitude toward hard places. I've learned to thank God for these experiences. I honestly believe He is doing me a favor when He allows me to "walk in the midst of trouble." He works through adversity to improve my Christian character and to fulfill His purpose for my life.

Not long ago, I also felt directed to some verses in the first chapter of James. To my amazement they exactly complemented Psalm 138:7-8).

"Count it all joy," the writer said, "when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect" (1:2-4).

"Count it all joy?" Really? But, why?

God knows what we can become if we "endure temptation." He wants to make us complete, mature, more excellent, and stronger than we are presently. Therefore, He permits testing because we need the exercise that comes with resisting Satan. Stretching one's faith muscles develops both perseverance—

and patience.

"The trying of your faith," said James, "worketh patience." And patience leads to maturity (1:3-4).

Paula Deimling has said one can't become a writer simply by keeping a diary. Neither can Christians become all God wants them to be without submitting to His workmanship.

After all these years of polishing manuscripts, I still find so much more to learn and so much room left for improvement. However, I see no place, nor do I have any inclination, to stop striving for excellence.

The same holds true concerning my Christian experience. Thank God for His patience and perseverance. Despite the discomfort, I ask Him to continue working on me until I come into His presence "perfect and entire, wanting nothing."

Like many others, I once pooh-poohed the idea of thanking the Lord for affliction. Certainly, I dislike hurting. And yes, I kick, squirm, and struggle trying to escape it, but yet, I'm grateful for everything He allows. Furthermore, rejoicing has opened the windows of heaven and rained down blessing even when I was bleeding.

"And we know that in all things God works for the good of those who love him" (Romans 8:28, NIV).

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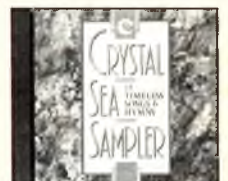


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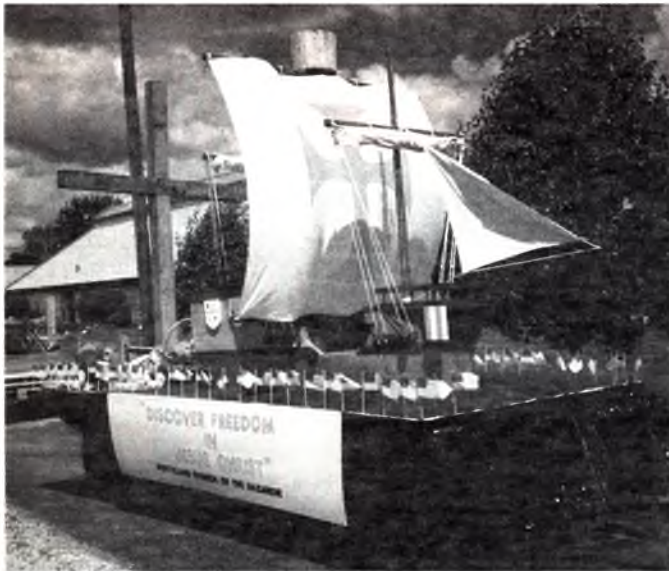


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Close to Home

News About Nazarenes

BY TOM FELDER



FLOAT WINS AWARD . . . Northland Church of the Nazarene in Columbus, Ohio, was honored with the Grand Marshall's Award for its entry in the city's annual Fourth of July parade, according to Pastor **Gene Million**. The winning float (pictured above) featured an eight-foot replica of the *Santa Maria* and a large cross. The float carried a banner that read, "Discover Freedom in Jesus Christ."

Sponsored by the Westerville Rotary Club, the parade used the theme, "500 years—A Discovery of Freedom."

Kristi Brown, a member of the Northland Church, dressed in costume as Christopher Columbus and rode the float during the parade. More than 2,000 fliers providing information about the church were distributed along the parade route.



Northwestern Illinois District 1992 Ordinand Class (l. to r.): General Superintendent Eugene L. Stowe, Rev. and Mrs. Ronald McKee, Rev. and Mrs. William Boehm, Rev. and Mrs. Robert Mansfield, Rev. and Mrs. Stephen Shotts, District Superintendent F. Thomas Bailey, and District Secretary Wesley Burns.



CHURCH PROVIDES MIRACLE OF HEARING . . . Members of Honolulu, Hawaii, Kaimuki Church of the Nazarene have been setting aside 10 percent of church income for years to help others. But, recently, they found a way to use that money to meet a need closer to home.

The church tapped the Other Sheep Fund to help purchase a hearing aid for church member **Eileen Lee** (pictured right). Now, Mrs. Lee can hear church services as well as participate in conversations on a daily basis.

The Other Sheep Fund provides money for a variety of compassionate ministry projects, according to **Samuel Chiang** (left), pastor. The funds have been used to sup-



port Bresee Institute in Los Angeles and the Institute of Human Service in Honolulu. The church has also sent funds to support a child through the denomination's Child Sponsorship Program.



Maine District 1992 Ordinand Class (l. to r.): District Superintendent Clarence C. Hildreth, Rev. Gregory Gates, and General Superintendent John A. Knight.



Cullman, Ala., First Church of the Nazarene dedicated its new Family Life Center recently, according to Greg Story, pastor. The 11,500-square foot facility includes a large educational wing, conference room, large kitchen, and full-size gymnasium. General Superintendent John A. Knight delivered the dedication message.

Eastern Michigan District 1992 Ordinand Class (l. to r.): Newly elected District Superintendent Stephen T. Anthony, Rev. and Mrs. Mike Kempton, retiring District Superintendent Marselle Knight, Rev. and Mrs. Richard W. Mearns, Rev. and Mrs. Terry Turner, Rev. and Mrs. Larry Crum, Rev. and Mrs. Paul W. Brashaw, Rev. and Mrs. Larry V. Betz, and General Superintendent Eugene L. Stowe.

NEWS OF RELIGION

MEXICO RATIFIES NEW RELIGION LAW

Mexico's new law on Religious Associations and Public Worship took effect in July, making all religious groups equal under the law.

Evangelicals hope the new constitutional amendment will end discrimination against non-Catholics in that predominantly Roman Catholic country. Article 2 of the law says an individual "cannot be the object of discrimination, hostility or coercion because of his religious beliefs nor be obligated to declare regarding those beliefs."

The Roman Catholic Church had asked the government for special privileges, but the request was rejected.

Under the new law, religious groups will be free to organize freely, designate their own ministers, and

sponsor nonprofit institutions that provide assistance, education, and health services.

The law also allows religious groups to own property, although they are limited to print media for mass communication. Only with prior approval can groups broadcast religious programs on radio.

Worship services "ordinarily" should be held in church buildings, the law says. Groups must notify the government two weeks in advance if they wish to hold activities outside the church building. No political meetings may be held in churches.

While the law may seem restrictive to Christians in the U.S., Mexican evangelicals see it as an improvement over previous Mexican law.

AMERICANS GIVE MORE TO RELIGION

Americans dug deeper and gave more to the church last year according to a report released recently by the American Association of Fund-Raising Council (AAFRC). The report, *Giving USA*, stated that giving to religion last year amounted to \$67.59 billion, up nearly 7 percent from the previous year.

The report says religion received 54 percent of the \$124.77 billion donated to all causes, including education, health, human services, arts, social, and environmental concerns.

Almost all of the contributions came from individuals, with only a small part from foundations. Virtually none came from corporations.

Despite the recession, Americans were more generous than usual. Martin Grenzebach, AAFRC research director, said 1991 giving as

a percentage of gross domestic production was the highest since 1959 and represented the highest percentage of personal income in 21 years.

Half of the money given to religion is spent for sacramental or evangelical functions, according to the report. The remainder is used to provide services in such areas as health and education.

LEADERS MEET TO STRATEGIZE FOR WORLD EVANGELIZATION

Bill Bright, Campus Crusade for Christ International president, met with directors of ministry operations in each continent recently to discuss strategy for the battle for billions of souls.

Once a year the International Director's Council—46 leaders representing 154 countries and 97 percent of the world's population—meets to fellowship, pray, hear what is happening



Christians from former Yugoslavian states Slovenia, Croatia, Macedonia, and Serbia put aside their differences and worshiped together in Budapest, Hungary, recently. The gathering was part of a training conference sponsored by the Billy Graham Evangelistic Association. The conference was held to prepare local Christians to assist in Graham's Mission World satellite extension throughout Europe Mar. 17-21, 1993. The satellite program will be broadcast to more than 1,000 locations in more than 40 languages.

COACH HOSTS NATIONAL MEN'S CONFERENCE

Approximately 22,000 men attended the National Christian Men's Conference in Boulder, Colo., recently. The conference, hosted by Bill McCartney, University of Colorado football coach, featured numerous speakers who challenged the men to reach out to one another across economic, racial, and denominational lines.

"We've got to come together," McCartney said. "We are men of God. We love Jesus. Nothing else matters."

The conference is spon-

sored by Promise Keepers, a nonprofit ministry McCartney founded two years ago. According to McCartney, the conference is about men learning to become leaders of their families, churches, and communities through God.

"I'm not going to tiptoe around, men," he told the group gathered in the University of Colorado football stadium. "If you feel like I do, we're going to retake our nation."

McCartney believes at least 50,000 men will attend the conference in July 1993.

around the world, and strategize. According to Bright, the objective is to give every person in the world the opportunity to say, "Yes," to Jesus Christ by the year 2000.

The strategy, called New-Life 2000, revolves around evangelism plus discipleship, mobilization, cooperation, and training of men and women of all denominations and parachurch groups. The strategy includes dividing the world

into 6,000 regions of 1 million people each called Million Population Target Areas (MPTAs). The saturation with the gospel of each MPTA is spearheaded by a New Life Training Center using mass evangelism techniques such as the *Jesus* film and personal evangelism and discipleship.

The *Jesus* film is a full-length motion picture on the life of Christ taken directly from the Gospel of Luke.

VITAL STATISTICS

Deaths

ANNIE BROWN BASKETT, 99, Greeneville, Tenn., June 26. Survivors: daughters, Lena Colyer, Lola Boone; 8 grandchildren; 19 great-grandchildren; 1 great-great-grandchild.

J. A. BIGGS, 81, Lewisburg, Tenn., July 6. Rev. Biggs was a pastor for almost 50 years and mayor of Lewisburg, Tenn., for 8 years. Survivors: wife, Bessie; daughters, Melba Martin, Ethelene Klepfer, Shirley Riley, Carolyn Gray, Lynn Hambrick; sons, James, Wayne, Randall, Donnie, Mike; 1 brother, 5 sisters; 12 grandchildren; 12 great-grandchildren.

DOROTHY I. EMBICK, 72, Edwardsville, Ill., July 4. Survivors: husband, Dean; sons, Gary, Gregg; daughters, Kay Browning, Rebecca Kendall; 13 grandchildren.

GERTRUDE FRALEY, 94, Medford, Oreg., July 24. Survivors: son David; daughters, Thelma Mead, Janet Jackson; 15 grandchildren; 26 great-grandchildren.

ETHEL MAE GRIFFIN, 70, Burnaby, B.C., Feb. 16. Survivors: one brother, two sisters; nieces and nephews.

ALVA J. HAILE, 89, Denair, Calif., May 12. Survivors: daughters, Marjory Walker, Mae Jean Hedberg, Marie Starn, Maxine Kising, Marlene Fleeger, Myrle Wall; son, Wayne; stepchildren, Carol Schendel, Jack Schendel, Doris Libby; 2 brothers; 2 sisters; 24 grandchildren; 24 great-grandchildren.

WILLARD LOYD HAWKINS, 94, Emporia, Kans., Aug. 2. Survivors: wife, Bessie; sons, Darrell, James, Willard, Jr.; daughters, Maurine Myler, Naomi Neal.

VERDA HOPKINS, 87, Kankakee, Ill., Apr. 22. Survivors: son, Harlow; one grandchild; two great-grandchildren.

BESSIE HOWLAND HULL, 73, Dawson, Minn., Feb. 13. Survivors: husband, Raymond; sons, Ray, Jr., Lewis, Robert, Harlan; daughters, Rebecca, LaNell; four grandchildren.

FUNG S. LEE, 65, Montebello, Calif., July 2. Survivors: daughters, May Wong, Claudia Tom, Clara White; son, George; four grandchildren.

VERA NANCY LEWIS, 78, San Antonio, Tex., July 5. Survivors: daughter, Asta Jean Curtis; two granddaughters; two sisters; two brothers.

HAROLD N. LITTLE, 69, Beaverton, Oreg., pastor for 39 years, June 29. Survivors: wife, Mary; daughter, Linda Minion; two granddaughters; mother, Marie Little; one sister; one brother.

REV. ERNEST B. MARSH, 91, Columbus, Ohio, pastor of 46 years, Jan. 9. Survivors: wife, Martha; daughters, Paula Jones, Leah Stoll; three grandchildren; two great-grandchildren.

KENNETH JAMES McNULTY, 82, Bakersfield, Calif., Mar. 3. Survivors: wife, Rosetta; daughter, Mary Keuvorkian; sons, John, Floyd; five grandchildren.

LOUIS W. MORGAN, 52, Fortville, Ind., Jan. 11. Survivors: wife, Kaye; son, Shawn; daughters, Rachelle Baker, Kimberly Morgan, Heather Morgan; one grandson.

REV. JACK M. MYERS, SR., 66, Nashville, Tenn., pastor of 36 years, Apr. 20. Survivors: wife, Willie Mae; daughter, Linzett Newman; sons, Jack, Jr., J. Mark;

four sisters; two brothers; four grandchildren.

DONALD E. PARNELL, 57, Las Vegas, Nev., June 3. Survivors: wife, Doris; son, Kalani; daughter, Debbie Vassar; foster son, Bill Hooper; one grandson; mother; one brother; one sister; two stepbrothers.

BETTY M. (POWERS) RUNYON, 62, Smith Center, Kans., July 8. Survivors: husband, Rev. Francis; daughters, Charlotte Runyon, Joanna Runyon; one sister.

FLORENCE V. SHAHAN, 72, Hemet, Calif., June 28. Survivors: husband, Gerald; son, Mel; daughter, Janet; four grandchildren.

PAUL MILFORD SODOWSKY, 75, Oklahoma City, Okla., former pastor and former headquarters employee, June 19. Survivors: wife, Kathleen; daughters, Linda Stamps, Paula Anderson; seven grandchildren; one brother; stepmother; one step-sister.

SARAH KATHRYN STEWART, 87, Erie, Pa., July 21. Survivors: husband, Kenneth; daughters, Joan Mohney, Dolores Mohney, Doretha Morosky; sons, John, William, Robert; 3 sisters; 1 brother; 19 grandchildren; 12 great-grandchildren.

RUFUS E. SULLIVAN, 68, Nashville, Tenn., Apr. 12. Survivors: wife, Ruth; son, Ralph; daughters, Beverly Embry, Glenda Dillman, Linda Oltman; two sisters; one brother; nine grandchildren.

ELIZABETH WIGGS, 91, Nashville, Tenn., July 1. Survivors: son, John Paul, Jr.; daughter, Frances Fahl; 1 brother; 4 grandchildren; 11 great-grandchildren.

ELWOOD O. WILSON, 87, Farmington, Maine, June 29. Survivors: wife, Margaret; daughters, Nora Therrien, Rosanna Kingsley, Evelyn Corson; stepsons, Roger Hood, Malcolm Hood; 1 brother; 11 grandchildren; 10 great-grandchildren; 2 great-great-grandchildren.

Births

to MICHAEL AND TAMMY (BRANNAN) ANGIER, Portland, Oreg., a boy, Joshua Quincy, July 23

to CRAIG AND LINDY BEALS, Fort Worth, Tex., a boy, Cameron Alan, Nov. 15 to GREG AND JOY (LEACH) BOWES, Guthrie, Okla., a boy, Nicholas Alexander, July 8

to JOHN AND CAROL BRAATEN, Bethany, Okla., a girl, Leigha Joy, Mar. 17 to JOHN AND LORI (RUPNOW) CHAPMAN, St. John, Mo., a boy, Sean Andrew, July 16

to REV. KEVIN AND DONNA (CLARK) KIDD, Trenton, Fla., a girl, Amber Olivia, May 6

to DAVID AND CATHY MASENCUP, Madison, Tenn., a girl, Shelby Leigh, Sept. 20

to JEFFREY AND ROBIN SCHLUMPF, Braintree, Mass., a girl, Holly Merrill, June 25

Marriages

PHYLIS DEANE GOLDSTON and JAMES E. HADLEY, May 9

EVA RUTH MALONE and BARRY TIMOTHY HULLETT at Kansas City, Mo., May 30 ROSEANN ORLANDO and KENNETH JAMES SCHNEIDER at Somerville, Mass., June 6

JANICE SAY and REV. STEVEN STONE, June 27

Anniversaries

ORVILLE AND INA KEITH, Lawton, Okla., celebrated their 50th wedding anniversary July 26. They have two children and three grandchildren.

REV. AND MRS. JOHN LAWWILL, Nashville, Tenn., celebrated their 50th wedding anniversary June 28 with an open house given by their daughters, Glafre Offut and Renee Lawwill. The Lawwills have pastored for 50 years.

ROBERT AND ROSA LEA SHAFFER, Romney, W. Va., celebrated their 50th wedding anniversary Sept. 2. They have three daughters, seven grandchildren, and one great-granddaughter.

DAVID AND VIRGINIA SPITAL, Chesterfield, Ind., celebrated their 50th wedding anniversary July 6.

FOR THE RECORD Moving Ministers

SKYE W. ALISON, from Smyrna, Ga., to Dublin (Ga.) First

GERALD A. AUSTIN, to pastor, Barrhead, Alta.

JEFFREY P. BAKER, from student to associate, Lethbridge, Alta.

R. DALE BARNETT, from Cleveland (Miss.) First, to Huntsville (Ala.) Mastin Lake

DENNIS B. BAYLOR, from Rapid City (S. Dak.) First, to Rapid City (S. Dak.) Skyline

PAUL E. BENTLEY, from Redmond, Wash., to associate, Fairbanks (Alaska) Totem Park

JERRY E. BUSH, from Parkersburg (W. Va.) Broadway, to Oak Hill, W. Va.

EULALIO M. CERDA, from Tucson, Ariz., to Los Angeles (Calif.) Elysian Park

DAVID CHANDLER, from Wellington, Tex., to Abilene (Tex.) Trinity

JONATHAN CUBING, from student, NTS, Kansas City, Mo., to pastor, Seattle (Wash.) Beacon Hill

DWIGHT DENEGLY, from Belleville (Ga.) Trinity, to Rossville (Ga.) First

D. FLETCHER DIGBY, JR., from Douglasville (Ga.) First, to Wrightsville, Ga.

MICHAEL E. FARMER, from Rossville (Ga.) First, to Savannah (Ga.) First

JOE W. FARROW, from pastor, Spokane (Wash.) Bethel, to associate, Spokane (Wash.) Valley

ARTHUR C. FISHER, from Covina, Calif., to

Panorama City, Calif.
NICHOLAS L. HANSON, from Ballinger, Tex., to Waurika, Okla.

ERNEST A. HINSON, from Rossville (Ga.) Fairview, to Manchester, Ga.

GARY L. HUTCHESON, from Leesburg, Fla., to Lake Worth (Fla.) First

BRUCE W. KENNARD, from pastor, Columbus, Nebr., to associate, Vancouver (Wash.) Liberty Bible of Hazel Dell

TIMOTHY MILLER, from associate, Susanville, Calif., to associate, Oak Harbor, Wash.

GLENN NEWTON, from student, MANC, Olathe, Kans., to pastor, Grand Forks, N. Dak.

LARRY J. POPOVICH, from Sacramento (Calif.) Orangevale, to Rapid City (S. Dak.) First

RICHARD C. RIVAS, from Houston (Tex.) Southwest, to Orlando (Fla.) Colonial

RICHARD ROBERTSON, from student, NBC, Colorado Springs, Colo., to pastor, Sun Valley (Nev.) Shepherd of the Valley

STEPHEN S. RUSHING, from St. Charles City, Md., to Seattle (Wash.) North

S. C. STEVENSON, JR., from evangelism to pastor, Corpus Christi (Tex.) First

M. DANIEL STROUD, from Atlanta (Ga.) Brookhaven, to Fort Valley, Ga.

JOSEPH STURGEON, from Union Gap, Wash., to Susanville, Calif.

STEPHEN L. THOMAS, from Panorama City, Calif., to El Monte, Calif.

GARY L. TUCKER, from associate, Leesburg, Fla., to associate, Lake Worth (Fla.) First

DOUGLAS S. WEBB, from student to pastor, Melfort, Sask.

PAUL WHITEFORD, from Springfield (Ohio) Maplewood, to Marysville, Ohio

LARRY K. WINCHESTER, from North Hollywood, Calif., to Casa Grande, Ariz.

MYRON G. WISE, from Princeton (Fla.) First, to Huntsville (Ala.) First

DARRELL YEAGER, from associate, Terre Haute (Ind.) First, to pastor, Evansville (Ind.) Diamond Valley

Announcements

OAKLAND (CALIF.) BAYVIEW FELLOW-SHIP will celebrate its 90th anniversary Nov. 13-15. Lunch on the grounds will follow the Sunday morning service.

All former pastors, members, and friends are invited. For further informa-

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tion, contact the church at 4500 Redwood Rd. Oakland, CA 94619, or phone (510) 531-2067.

ORLANDO (FLA.) FIRST CHURCH will celebrate its 60th anniversary Oct. 10-11. Rev. Larry Leeper will speak in the Sunday morning service. A homecoming dinner will be held Saturday at 6 P.M. All former pastors, members, and friends are invited to attend or send greetings. For more information, phone (407) 859-1353 or (407) 295-6666.

SHREVEPORT (LA.) FIRST CHURCH will celebrate its 80th anniversary Oct. 23-25. All former pastors, members, and friends are invited to attend or send greetings. For more information, write the church at 8429 Kingston Rd., Shreveport, LA 71108, or phone (318) 687-9467.

GRIGGSVILLE (ILL.) CHURCH will celebrate its 75th anniversary November 28-29. A reception will be held Saturday at 7 P.M. A basket dinner will follow the Sunday morning service and a praise service will be held at 2 P.M.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church at P.O. Box 462, Griggsville, IL 62340, or phone (217) 833-2747.

NORTHBRIDGE (CALIF.) COMMUNITY CHURCH (formerly Van Nuys and Granada Hills) will celebrate its 65th anniversary Sunday, Oct. 4, with an all-day celebration.

All former pastors, members, and friends are invited to attend or send greetings. For more information, please contact the church at 10650 Reseda Blvd., Northridge, CA 91326, or phone (818) 368-0700.

ST. MARYS (OHIO) CHURCH will celebrate its 50th anniversary Oct. 11. A dinner will be held following the 10 A.M. worship service. A special service will begin at 2:30 P.M.

All former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church at Indiana and Hickory Sts., St. Marys, OH 45885, or phone (419) 394-8701 or (419) 394-4833.

DECATUR (ILL.) TRINITY CHURCH will celebrate its 50th anniversary Oct. 25. The morning service will be followed by dinner and an afternoon music service.

All former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church at 1645 S. 44th St., Decatur, IL 62521, or phone (217) 423-4264.

Recommendations

The following have been recommended by their respective district superintendents:

BEN HILL, evangelist, 908 E. Rich Ave., DeLand, FL 32724, by Edmond P. Nash, North Florida District.

DON SCARLETT, SR., evangelist, 1620 Lonsdale Rd., Apt. 102, Columbus, OH 43232, (614) 577-1949, by John F. Hay, Indianapolis District.

Moving Missionaries

ALLISON, MR. DAVID and SANDY, Bangladesh, Furlough address: R.R. 4, Markdale, ON, N0C 1H0 CANADA

ANDERSON, REV. MARLY and MARY, Ireland, Stateside address: 1756 Cumulus Ct. N.W., Salem, OR 97304

BROMLEY, MRS. MARGARET, Papua New Guinea, Furlough address: c/o Rev. G. Thompson, 3 Akora St., Slacks Creek, Queensland 4127, AUSTRALIA

COOPER, MR. DAVID and JODI, Costa Rica, Furlough address: 120 N. Buchanan, Olathe, KS 66061

COURTNEY-SMITH, MISS FRANCES, South Africa, Furlough address: c/o Rev. Eric Courtney-Smith, 6355 Oak Ave., No. 12, Temple City, CA 91780

GILBERT, REV. RONNIE and DIANA, Ghana, Furlough address: 612 Ellen Dr., Goodlettsville TN 37072

GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic, New furlough address: 4509 N. Redmond St., Bethany, OK 73008

HEAP, REV. STEPHEN and BRENDA, Brazil, Field address: Rua Jose Portolana, 171, Jordim da Imbuias, 04829 São Paulo, SP BRAZIL

JAKOBITZ, REV. ARLEN and JOYCE, India, Field address: Washim, Akola District, Maharashtra 444 505, INDIA

KROMER, DR. LARRY and MRS. LARK, ENBC, Field address: Postfach 109, CH8201 Schaffhausen, SWITZERLAND

MAXWELL, REV. JOHN and CHARLOTTE, South Africa, Stateside address: c/o Weins, 976 N. Clinton, Olathe, KS 66061

NOONAN, MISS JOAN, Argentina, Furlough address: c/o Mr. and Mrs. Paul Noonan, 520 E. Ohio St., Bluffton, IN 46714

PERRY, MISS ANGELA, Haiti, Field address: Language Study, Centre Missionnaire 50, rue des Galibouids, 73200 Albertville, FRANCE

PORTER, REV. WILLIAM and JUANITA, Venezuela, New furlough address: 1229 N. Glade, Oklahoma City, OK 73127

STANTON, REV. DARYLL and VERNA, Tanzania, Field address: P.O. Box 20025, Nairobi, Kenya, EAST AFRICA

STEVENSON, REV. HENRY and GRACE, Ireland, Field address: Cooleven, Manor

Avenue, Greystones, Co. Wicklow, REPUBLIC OF IRELAND

STOTLER, REV. DALE and PAT, South Africa, Furlough address: 84 Wendell Ave., Wollaston, MA 02170

SUNBERG, REV. CHUCK and CARLA, Russia, Mailing address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND


WHITE, REV. WALLACE and MONA, Papua New Guinea, Field address: P.O. Box 1587, Rasbaul, PAPIA NEW GUINEA

WILSON, REV. ALLEN and ELIZABETH, Dominican Republic, Furlough address: c/o Keith Bottles, 239 E. Anderson St., Bourbonnais, IL 60914

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HURRICANE ANDREW AFFECTS NAZARENES IN FLORIDA/LOUISIANA

"The entire city of Homestead, Fla., is gone," according to Nazarene pastor William L. Chambers, Jr. Chambers pastors the Homestead Church of the Nazarene. His community took a direct hit from Hurricane Andrew Aug. 24.

"The one thing that saved us was the speed with which it went through," said Chambers. He said the storm shook his home and ripped off the top layer of shingles. His church and fellowship hall will need a new roof and all new windows and doors.

"It looks like an atomic blast," said Chambers. "Pine trees are shattered, the grass in my yard is flat, no fences are left standing, and my neighbor's travel trailer is on my roof."

The gymnasium at Princeton First Church of the Nazarene was used as a shelter during the storm. Rev. Jim Spear, pastor of the Princeton Church, said the roof on the west side of the sanctuary was ripped away, exposing the sanctuary to wind and rain. Also, all of the church's windows were blown out. The sanctuary had to be bulldozed after one of the supporting walls buckled. In the meantime, the church is meeting in its old sanctuary.

Spear said every family in his church was affected by the storm, but he estimates 30 percent suffered heavy losses. The Princeton Church is the largest on the Southern Florida District, with an average Sunday morning attendance of about 450. The church's properties are valued at more than \$3 million.

Southern Florida District Superintendent Robert H. Spear said in terms of dollar

loss, Princeton would be number one, followed by Good Samaritan Hispanic, Homestead, and Goulds. The Goulds Church, which was a converted home, was totally destroyed.

Spear said no Nazarenes were seriously injured.

The Nazarene churches in the area were immediately put into service as distribution centers for their communities, according to Tom Nees, director of Nazarene Compassionate Ministries Canada and the U.S. for the Church Growth Division. The school at the Princeton Church was used as a medical center.

Nazarene churches across the U.S. organized efforts to take loads of supplies into the stricken communities. Work teams have also been busy assisting those affected by the hurricane.

The Church of the Nazarene in New Iberia, La., became a refuge for a number of persons as Hurricane Andrew approached that community Aug. 25, according to Ralph West, Louisiana District superintendent. West said the church sustained some water damage, but those staying in the building kept mopping up the water throughout the night.

"As far as I know, our churches and people escaped major damage," said West.

"God protected us in a beautiful way," said Rev. Chambers, who was in good spirits, despite what his community had suffered. He said he has been amazed by the efforts that are being made to help by neighbors and fellow Nazarenes. "I am proud to be part of a church that cares for one another."

Tom Nees toured the South Florida area with Dis-

trict Superintendent Spear within days of the hurricane. "It will be a long time before things are back to normal in South Florida," Nees said. "Personal property losses are enormous. Every family here has been affected to some degree. Many are living with holes in their roofs."

"The main thing we need is building supplies, 5/8 inch plywood, 30 pound roofing paper, plastic sheeting, and generators," said Nees. "We also need able-bodied people who can do the hard physical labor involved in clean up and repair of the many struc-

tures that have been damaged."

Persons who wish to be involved may contact Nazarene Compassionate Ministries or Work and Witness at Nazarene Headquarters. The phone number is (816) 333-7000, extension 2508 or 2321.

Contributions may be made to assist the church's outreach to South Florida. They are an approved Ten Percent Special and should be sent to General Treasurer, marked for Hurricane Andrew Relief, 6401 The Paseo, Kansas City, MO 64131.

BOWMAN IS NEW SUPERINTENDENT OF LOS ANGELES

Roger Bowman, 61, has been appointed superintendent of the Los Angeles District, according to General Superintendent Raymond W. Hurn. Hurn made the appointment in cooperation with the Los Angeles District Council. Bowman accepted the call.

After serving pastorates in Mississippi, San Diego, and Los Angeles, Bowman came to Nazarene Headquarters as a special assistant to the director of Home Missions in urban/ethnic ministries. He was a pioneer leader in the deployment of college students in urban projects in the United States as a counterpart to the World Mission ambassador program. Since May 1990, he has been on the staff of Nazarene Bible College as a professor of biblical studies and church growth.

A graduate of Nyack Missionary College, Bowman did advanced graduate stud-

ies at Nazarene Theological Seminary, the University of California Riverside, and more recently at Fuller Theological Seminary. He is currently a candidate for a master of ministries degree at Point Loma Nazarene College.

Bowman and his wife, Marlene, have four children: Suzanne, William, Daniel, and David.

"Having observed the life and ministry of Brother Bowman in the pastorate and in a close working relationship in the Department of Home Missions, I believe he brings to this position unusual skills, insight, and knowledge," said Hurn. "Los Angeles District presents one of the greatest challenges in America today. Brother Bowman will bring to the assignment administrative skills as well as a deep passion for the lost that should find us fulfilling the Great Commission in an even greater manner in the days to come."

Bowman replaces Paul Benefiel who retired in May.



Signs of the Times: Vacancy

Nothing frustrates a weary traveler like a “No Vacancy” sign. When Joseph and Mary reached Bethlehem, “there was no place for them in the inn.” Consequently, Jesus was born in an animal shelter.

God always puts out a “Vacancy” sign. With Him, there is always room for one more. He is like a shepherd, restless and unsatisfied when even 1 sheep is lost and unsheltered, though 99 are safe in the fold.

In one of His parables, Jesus likened the gospel to a banquet invitation. Some on the guest list made foolish excuses and refused to attend. The host insisted that his servants scour the streets and lanes and bring in the poor, blind, and crippled. When they had done so, they reported, “still there is room.” They were sent next to the “highways and hedges” to invite others. Nothing but a full house would content the banquet-giver.

The father didn’t rent out or close up the prodigal son’s room. He kept it ready for the lad’s return. The room in the father’s house was a symbol of the room in the father’s heart. God opens His arms of forgiveness and peace to sinners who repent and return to Him. “Whosoever will may come!”

Carlos P. Romulo, discussing racial hatreds fostered by colonialism, told of signs in Shanghai’s parks that read, “Dogs and Chinese not allowed here.” God’s heart has never carried such ugly signs. He “desires all men to be saved.” Whoever the sinner, whatever his sins, God loves and welcomes him.

Heaven, like the heart of God, carries a “Vacancy” sign. We are fa-

miliar with the words of Jesus in the King James Version of John 14:2—“In my Father’s house are many mansions.” “Mansions” is misleading. The Greek word means “abiding places,” and is better rendered as “rooms.” Some commentators have likened heaven to the temple with its many chambers, or the king’s palace with its many apartments—a single building containing a multitude of rooms. In any case, there will be room for the people of God from all nations and ages to dwell together as one great happy family.

Isaac Crooks, an eminent Methodist preacher, was once commenting on the size of the New Jerusalem, described by John as 1,500 miles long, wide, and high. He said, “What then means this unthinkable vastness, but a hope for countless myriads of immortal souls saved from sin.” The vastness of heaven advertises the vastness of divine hospitality. There is room in heaven for every redeemed person.

The parable of the banquet, however, contains a sobering and negative note. Those who excused themselves from coming angered the host. Speaking of them, in the awful words that close the parable, he said, “I tell you, none of those men who were invited shall taste my banquet.”

It is sadly true that hell, like heaven, carries a “Vacancy” sign. Groundless hostility to God will exclude one from His fellowship, and that is hell. God is light, and hell is “outer darkness.” God is

love, and hell is furious hatred, symbolized in Scripture as “gnashing of teeth.” God is life, and hell is “the second death.”

Hell is crowded, but not crowded out. It is populated by the multitudes who “forget God.” A description of those who abide in hell is furnished in the closing chapter of the Bible. Hell sounds like a place where no one would care to visit, much less to live. Foolish men who boast, “I will have lots of company in hell,” will find that company no solace, only a means of increasing their torment.

No one is coerced into hell or

No one is coerced into hell or heaven. God forever respects the freedom of choice bestowed upon His human creatures.

heaven. Each person makes a choice, and God forever respects the freedom bestowed upon His human creatures.

Calvary is God’s “Vacancy” sign, the assurance that He loves and welcomes each of us to His saving fellowship. To the end of history there will be room in the heart of God for all who wish to be part of His redeemed and adopted family.

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

HH

HEART TO HEART

Nazarene Physician Leads Massive Airlift for Russian People

BY TOM FELDER

As the huge transport plane lifted off the runway at a small Johnson County, Kans., airport, hearts also soared. A group of dedicated men and women had worked for more than a year for this moment. They had planned, negotiated, inventoried, stocked, and worked to gather 90 tons of medical supplies and infant food for the people of Russia.

Led by Nazarene physician Gary Morsch, the Olathe, Kans., Rotary Club accepted the challenge of organizing the massive airlift. Morsch was inspired by images he had seen during previous trips to the former Soviet Union. As a physician, he was appalled at the condition of hospitals and pharmacies in that nation. He decided to do something about it. The result was the largest airlift of its type in U.S. history.

Helping others is nothing new to Morsch and other Nazarenes in the Olathe Rotary Club. They are a part of a denomination that believes in action through such programs as Nazarene Compassionate Ministries, Work and Witness, Youth In Mission, and Nazarenes In Volunteer Service. Their hope was that they could bring that kind of vision to a little community club.

When Morsch joined the Olathe Rotary Club several years ago, he and other Nazarene members such as Ray Mattix, builder; and Jim Kerr, pharmacist, had a dream of their club getting involved in some type of "work and witness" project. Their dream turned into a reality in 1987 when they led a group from the club to Belize to

remodel a YWCA. Two years later, the group sponsored a trip to St. Croix where they rebuilt two markets destroyed by Hurricane Hugo.

"We thought it would be meaningful for Christians of other faiths to be a part of this type of project,"



A four-year-old patient holds a piece of gum given to her by a member of the Heart to Heart delegation as her mother holds her. The young girl has a congenital heart condition and is awaiting surgery in Moscow. (Photo: Bruce Buchanan/Olathe Daily News)

Morsch said. "In addition, we were able to work with Nazarenes in both areas in impacting their community."

In May 1991, Morsch traveled to the Chernobyl area in what was then the Soviet Union with a team from the club and representatives of the compassionate ministry organiza-

tions World Vision and City of Hope. Their goal was to assess the situation and to make preparations for some type of project in that region.

"We toured hospitals and clinics and noticed that they were running out of medicines," Morsch said. "Economically, things were falling apart. Of course, we had no idea that a few months later the Communist government would fall."

The assessment group returned from the Soviet Union with an even greater burden for the people there. But, this project would need to be more than relief for victims of Chernobyl. They wanted to provide something the people needed immediately—medicines, syringes, and baby formula.

"We knew this project would be something that would go far beyond just one small community or club," Morsch said. "It would take involvement on a massive scale."

And it was a massive project. According to Morsch, thousands of persons were involved in the planning, coordinating, and gathering of 90 tons of medicines and formula. In addition to individuals, the group received help from grocery chains, radio stations, schools, pharmaceutical companies, and groups from across the Kansas City metropolitan area. Marion Merrell Dow Foundation, a Kansas City-based company, donated 55,000 pounds of medicines. The foundation's president, John Deadwyler, traveled with the group to distribute the supplies. The project also received a boost from the U.S.



Members of the Heart to Heart delegation who flew with the supplies on the C-5A included (l. to r.): Wendall Anschutz, anchor, KCTV; Iabil Garza, cameraman, KCTV; Pat Stockwell, producer, KMBC; Dick Kaspar, cameraman, KMBC; Bruce Buchanan, editor, *Olathe Daily News*; Leslie Frost, reporter, *Olathe Daily News*; Mike Walters, anchor, KMBC; Darcie Blake, KUDL radio; Jeff Roberts, KUDL radio; Chris Ostrander, KUDL radio; John Deadwyler, president, Marion Merrell Dow Foundation; and Gary Morsch. They were joined in Moscow by other team members Barbie Moore, Ray Mattix, Jim Kerr, and Dean Flemming. (Photo: Jim Kerr)

government. The State Department agreed to provide the military's largest aircraft—the C-5A cargo plane—and to underwrite the \$500,000 it would cost to fly the shipment to Russia. Since only 76 tons would fit on the plane, the State Department shipped the rest by sea.

Another key player in the airlift was the Church of the Nazarene. From the beginning, Morsch wanted to tie the project in with what the denomination was trying to do in the former Soviet Union. The first Nazarene missionaries, Jim and Donna Welchly, had been sent to Russia and were in the early stages of establishing a work in that nation.

"Early on in this project I spoke with Steve Weber (Nazarene Compassionate Ministries international coordinator) about channeling some of the supplies through Nazarenes in Russia," Morsch said. "Fortunately, because we had an infrastructure already in place there, we were able to do that. Otherwise, we would have had to go through other groups."

Approximately one-third of the supplies were distributed through

Roy and Carolyn Campbell, Nazarene laypersons working with the Nazarenes In Volunteer Service program in Russia. Some went to Kiev through the Welchlys. Still more went to Volgograd where the Church of the Nazarene is considering starting a church.

After three days of traveling, the giant U.S. plane landed in the heart of Russia. Morsch recalls vividly his feelings as the plane landed in what had been his country's greatest enemy for most of his life. This was

the first time a U.S. military plane had landed in that area. But, instead of bringing bombs, this plane was bringing help.

Despite meticulous planning on the part of Ray Mattix, logistics coordinator, the group ran into some problems when they landed. The equipment that was to help unload the plane had broken. They would either have to wait for repairs or unload it by hand. They decided they could not wait. Morsch and members of the Rotary Club began to unload the 76 tons of medicines a box at a time. They were joined by American servicemen, Russian soldiers, and local citizens. Morsch watched in wonder as former enemies worked side by side to unload the cargo and transport it to area hospitals. Many traveled hundreds of miles to rural hospitals to help deliver the medicines.

Morsch traveled with a load of supplies destined for Kiev. These were distributed through the Welchlys and a physician in that area who is associated with the church. Dr. Alexander Pristupyuk, chief endocrinologist in the local



Gary Morsch (center) meets with two Russian doctors at the Bobrov Hospital. (Photo: Jim Kerr)

hospital, was responsible for providing medication to the diabetics in that area. He told Morsch that, when the medicines from the airlift arrived, they were down to a one-day supply of syringes. The Heart to Heart airlift provided enough syringes to last six months.

Before returning to the U.S., Morsch joined Franklin Cook, Eurasia regional director; Hermann Geschwandtner, Eastern European Ministries coordinator; and Ron Lush, pastor of Phoenix, Ariz., Biltmore Church of the Nazarene, at the A.D. 2000 conference in Riga, Latvia, where Morsch spoke. He also traveled to several cities where the Church of the Nazarene has started or is considering new works. The team assessed the needs in those areas.

"It humbles you and brings tears to your eyes to think that one little community can rally around a dream and a vision and do something incredible and unbelievable like this," Morsch said. "To think that we could raise millions of dollars in medicines, get the U.S. government to provide its largest plane and half a million dollars to fly it into what used to be enemy territory is beyond belief."

But, the dream did not end for Morsch when the airlift was over.

"I realize more than ever that no matter who you are or where you are, God can use you to make a difference," he said. "This project impacted our community and church in a tremendous way. It has changed the way we feel about ourselves. Even though it was not a church project, it has also changed our local church (Olathe, Kans., College Church) by giving us a greater focus and helping us to become world Christians."

Rather than a climax,



Russian soldiers joined their American counterparts and members of the Heart to Heart delegation in unloading 76 tons of medicines from the C5A cargo plane. Most of the supplies were unloaded by hand because of equipment breakdowns. (Photo: Jim Kerr)

second airlift.

Morsch has also cut his private medical practice back to three days a week so that he can devote more time to the Center for Lay Ministry, a project he has

established with the Church of the Nazarene. The center, located in Olathe, will work to "enlist, equip, and empower laypeople to find and fulfill their mission and ministry in their church and in the world." Morsch intends to work with laypersons from across the country and around the world and help them to bring their visions into reality. If things go as planned, one such major project could take place in Indianapolis prior to General Assembly next summer.

"My hope is that Nazarenes around the nation who are members of community groups and clubs will see that God can use them, not just through the local church but also through their involvement in the community," Morsch said. "God can use them to mobilize resources in their community and where they work. Our mission doesn't have to be limited to what we can do through the offering plate. The resources are everywhere, and God can help us to find them."

A young Russian boy recovers from surgery to correct a congenital heart problem. The bear and balloon were given to him by comedian Yakov Smirnoff, who helped the Heart to Heart delegation visit hospitals. (Photo: Bruce Buchanan, Olathe Daily News)



"Our airlift helped thousands in Russia and saved many lives. But, I also know that it has helped many people in my church and community. It has shown us that, with God's help, together we can make a difference."

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Notes from an editor's journal

by Mark Graham, Managing Editor

On Rabbits and Responsibility

It was late Sunday afternoon. We needed 20 minutes to get to church and it was 25 minutes till six.

"Did you check the rabbits?" I asked my wife. I thought that by this time of the day their cage was probably in the sunlight—and Bonnie and Clyde, our Dutch Dwarf bunnies, didn't like direct sunlight. We usually would move them from under the deck to beneath the shade of the maple tree as the afternoon sun blazed across our backyard.

But on this particular afternoon Cathy was in a hurry, and I really didn't want to take the time to go around and move the pen. Being a procrastinator from an early age, I thought to myself, "We'll only be gone for a little while. They'll be fine."

Cathy was hustling to get Joey and his things together. Like myself, she felt that we should do something about the rabbits, but she didn't have time either.

"They'll be all right," she said. "We need to go."

Church concluded shortly past seven. We chatted with friends for a few minutes before heading home.

Upon arriving, I walked around to the backyard. Bonnie was panting, her white muzzle glistening with sweat. I looked at Clyde. He seemed too still for the frisky little bunny that I had watched performing 180 degree turns in the backyard.

I lifted the rabbit pen into the shade, but it was too late. No coolness of shadows was going to refresh Clyde. I raised the top of the hutch and reached in to pick him up. "I'm so sorry, Clyde. I'm so sorry," I sobbed, as if it would make up for my negligence. His glazed eyes didn't blink. His pretty black and

white body was stiff.

I ran and grabbed a hose to spray Bonnie down. I knew that it was too late for her mate, but maybe I could keep her from succumbing to the heat. She didn't like the spray, but it probably kept her alive.

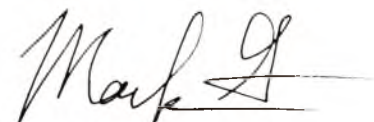
I ran inside to tell Cathy that Clyde had died and that she should keep Joey inside until I could bury the body.

It was difficult digging that little hole. I stared at Clyde's lifeless body and thought, "If only I had taken a moment to move the pen. It wouldn't have taken more than a minute or two. God, I wish I could have another chance."

Then I thought, How often do I neglect those God-given opportunities to say a kind word, to perform a simple kindness, or to praise God for what He is doing in my life? How often do I neglect being Jesus to someone else by offering my time or my ear because "I don't have time right now"? It's a mixed-up world that finds a man sobbing over a rabbit when there are so many hurting neighbors, family members, and friends.

What kind of world would it be if we Christians would live each day as if it were our last or as if it were the last day of those we meet? I'm not sure, but I think our priorities might be rearranged. "Things" wouldn't count for much, but relationships would.

May God help us to appreciate how precious is the time we give to those around us.



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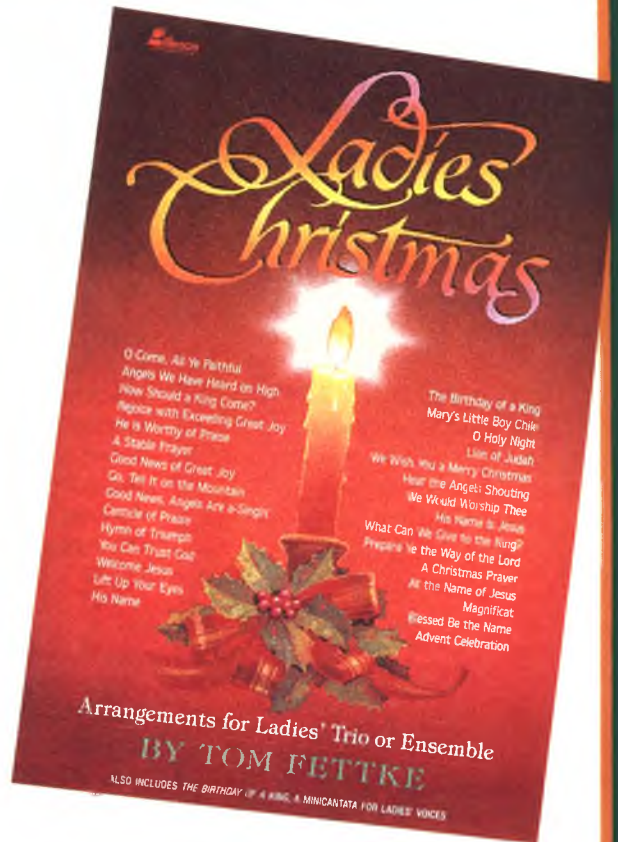
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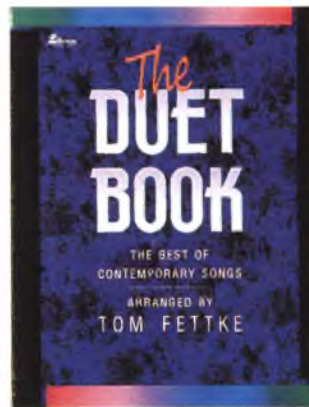
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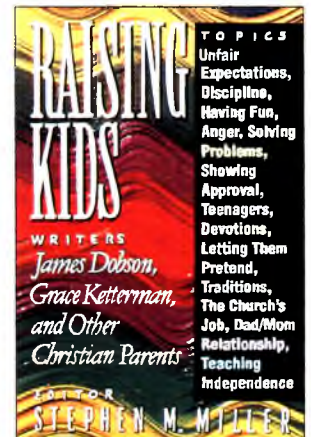
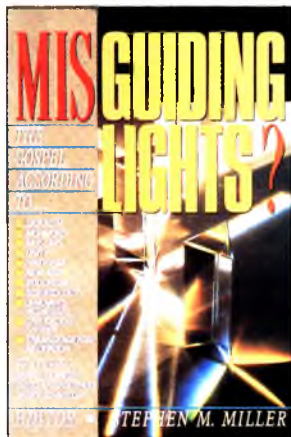
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