

Herald of Holiness

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GOOD PARENTS: TROUBLED TEENS

**KENT HILL, MINISTER
TO RUSSIAN PEOPLE**

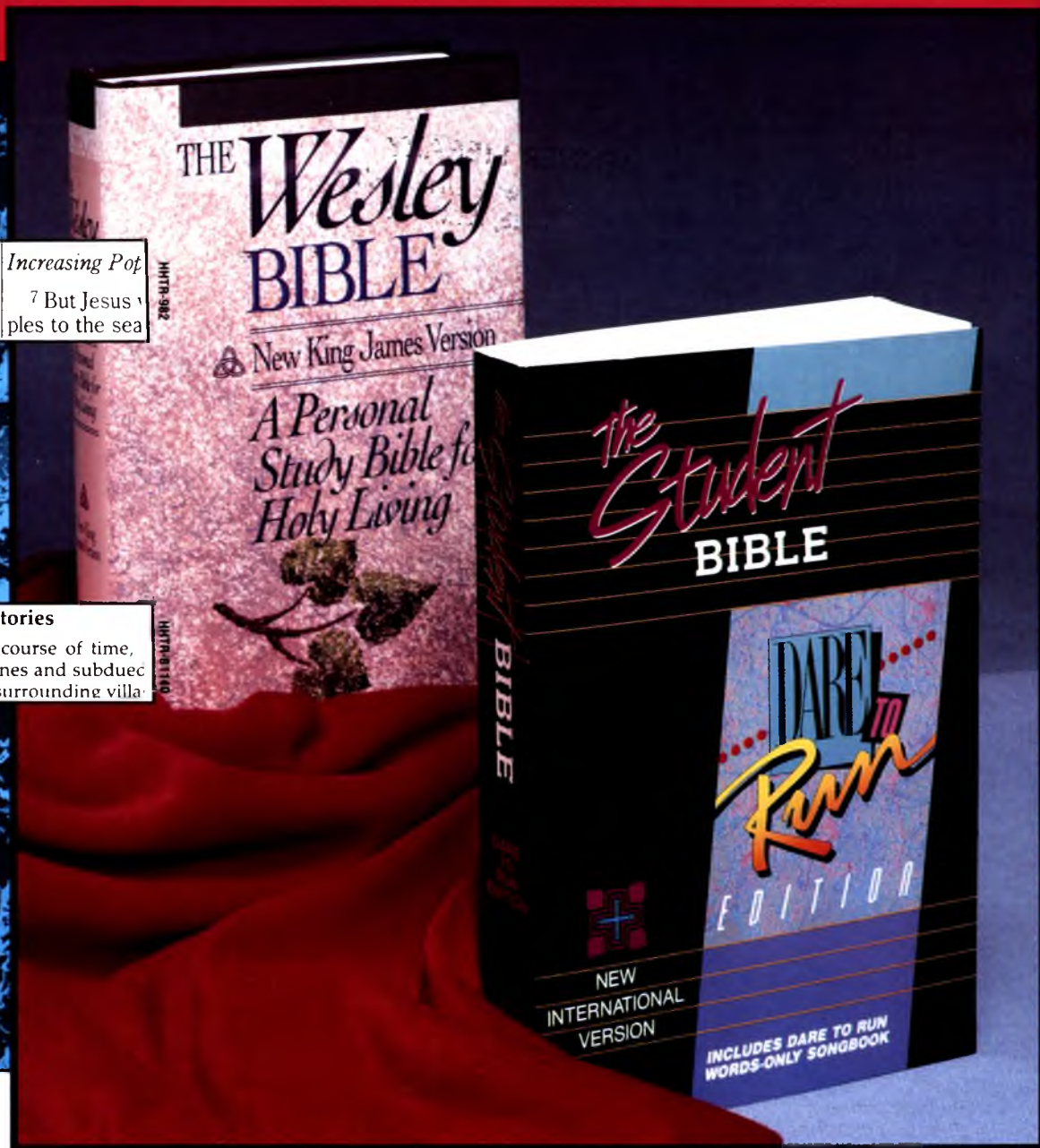
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WORLD?**

**RELEVANT TO THE TIMES:
TRUE TO THE GOSPEL**



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Hebrews 4:12, NIV



2 [Ps. 37:32]
 Luke 14:1-20:20
 Luke 13:14
 bring charges
 against
 3 21:1t. Arise into

Increasing Pop
 7 But Jesus
 ples to the sea

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18 In the course of time,
18 Philistines and subdued
 Gath and its surrounding villa

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RELEVANT TO THE TIMES; TRUE TO THE GOSPEL

How Our Nazarene Witness Is Culturally Conditioned

BY PAUL BENEFIEL

Dr. Paul Benefiel recently retired as the district superintendent of the Los Angeles District. He has served as a leader and a model for all those interested in taking the gospel of Christ to the heart of our great cities.

This article is adapted from a paper he delivered at the 1992 Breckenridge Consultation on Clergy Preparation.

As we approach the 21st century, it becomes increasingly important for Nazarenes to be sensitive to the changes in our culture. If not, we have little chance of being relevant to an age of high technology and redefined values. The reason many churches may not be growing is because they are methodologically more suited to the revivalism of the 19th century than they are to the sophistication of modern America.

We must develop cultural awareness in order to reach a society that is characterized by broken or dysfunctional families, high drug use, and rap music. We need to ascertain the questions people are asking today, come alongside them in their journey, and point them in directions that are relevant to their needs and true to the Word.

At the same time, we are all aware of pushing relevancy over the line into the ever-present danger of syncretism. That is, we must know that fine line between being culturally relevant on the one hand and losing the core of our message on the other. For example, in Los Angeles, there are hundreds of signs above storefronts that read "Botanicas." These are shops that sell religious artifacts—especially Christian artifacts. These same stores also hawk a variety of magic potions to assist the client with anything from falling in love to keeping the demons away. These stores are outlets for

Santaria, a syncretistic religious form that combines magic and animal sacrifice with symbols and words of Christianity. This is obviously stepping over the line.

So, while it is absolutely essential that our ministry be culturally relevant, we certainly do not want to emphasize that relevance to the point that it distorts our fundamental message.

Cultural Idolatry

Most of you are probably aware of Emile Durkheim's work in *Elementary Forms of the Religious Life*. As you will remember, he conducted secondary research on aboriginal tribes in Australia. He found that the worship of these tribes, for the most part, centered around totem poles. The totem poles bore the same names as the tribes. Furthermore, the insignia of the tribe was generally engraved on all of the equipment and tools and tattooed on all tribal members. Durkheim's conclusion was that, as the members of the tribe worshiped the totem pole bearing the tribes' name, they were in fact worshiping their own society and societal values.

What this seemed to mean for Durkheim and for many social scientists who followed in his footsteps is that religion emerges in a society primarily as a conservator of societal values. The basic core values that hold society together or that compose its worldview are essentially legitimated by rituals, symbols, and folklore of the society's religion. If Durkheim is right, what he found among the aborigines is the tendency for a society to worship its own cultural values.

It is easy for us to see that this may be true of non-Christian cultures. Could this tendency also become inherent in our own Christian society? Is it possible that cultural values could actually co-opt or at least be as-





They saw the pain, the heartache, the alienation, yes, they saw the burden of a city set ablaze by its own sons and daughters.

One of many scenes of destruction following the 1992 riots in southeast Los Angeles.

simulated into religious value in American Christianity? The answer is probably yes.

Let's take a look at American cultural values. Which of those values have become the *content* of our worship? It seems to me that the cultural values of *success* and *materialism* have made their way not only into our churches but also into our pulpits.

Witness prosperity theology. When we build massive buildings and lavish auditoriums that are far in excess of our needs and bind our financial resources for years to come, are these buildings crucial to our worship of God, or are they monuments to our own aspirations of material success and prestige? If I am not mistaken, there is a parallel in Medieval Europe, where communities developed competition in building a larger and more impressive church building than the neighboring communities. Who or what was the object of their worship?

And what about the cultural value of nationalism? Witness God and country. When we sing "America the Beautiful" or "The Battle Hymn of the Republic," or salute the American flag in morning worship, are we merely "rendering unto Caesar the things that are Caesar's," or have we reduced ourselves to "emperor worship"?

Let's move in even a little closer to home. Are there characteristics of our own Nazarene subcultures that we may unknowingly elevate to the status of objects of

our worship? As I have contemplated this, it has given me reason to reflect on the historical pilgrimage that many of us share in common.

When the Great Depression of 1929 hit America, my father was a Nazarene bivocational pastor in Idaho. Finding no way to survive in that setting, my parents packed up what little they owned and made their way to Redlands, Calif. We moved into the garage of a church member there, and my father found work picking oranges. We were poor, but so were all our friends. I went through the schools there in Redlands, and upon graduation from high school enrolled at Pasadena College with a hundred dollars saved from the summer's work. The church of that day made a significant investment in many of us who were poor—it was called "low cost" education.

My Nazarene college education enabled me to eventually move into the middle class. When I reflect, most of my colleagues share that experience. We were all poor back then, and now we are nearly all middle class.

Sectarian Beginnings

Most scholars agree that the Church of the Nazarene, from a sociological perspective, was much more "sectarian" during those years. Sect groups usually begin as protest or reform movements. In the early stages they are quite dogmatic, issues are seen clearly as black or white. However, with the passing of time, they tend to become more tolerant of other religious groups and of

When we salute the American flag in church, are we "rendering unto Caesar the things that are Caesar's," or have we reduced ourselves to "emperor worship"?



Though their church had been burned to the ground only three days earlier, members of the Los Angeles Exposition Park Church found reason to praise God.

societal values and norms. We seem to fit into the model rather well.

Over the years, Nazarenes have been primarily influenced by subgroup norms. Sectarianism provided a shield from societal norms. It was OK not to attend the theater or dances, as all of us together took a stand against such things as evil. Our youth and ladies were encouraged not to wear makeup, jewelry, or to cut their hair because of a commitment to avoid the very appearance of evil. I still do not wear a wedding band because at ordination I was requested to remove it.

With our increased level of education, instead of blindly accepting the taboos, we began to ask "why?" Upward mobility began to take place as Nazarenes became better educated and more affluent. The result was a church that was less sectarian, less of a "protest," and more middle class, more mainstream in its polity and standards.

All of this brought about a paradigm shift from viewing the world as evil to a declaration that our influence in the world can be a positive force for good. We began to embrace the cultural values of our surroundings. The measure of success tended to be less tied to Nazarene goals and standards and more and more to secular measures.

As secular values of society became increasingly important to us, we developed a growing need to defend and legitimate those values. We have begun to embrace many of the things we once had rejected. Even without our knowing it, our worldview is being radically affected by our socioeconomic status.

Now I am not arguing that we try to revive our dogmatism and spirit of intolerance. And I am not advocating that we retrench, trading in our focus on "principled behavior" for new "prescriptions." But in the middle of all this, could it be that we are guilty of allowing our newfound middle class status to change our essential message? Was it easier to be a holy people set apart from the things of the world when we had less of an investment in worldly goods? Maybe Durkheim was right. Maybe the values of even *our* culture can subtly become the objects of *our* worship.

Part of our shared life experience is the knowledge that we were poor and with much hard work and effort

we pulled ourselves up out of poverty. Inevitably, our life experiences affect our worldview and our politics. And it occurs to me that it is only logical that those cultural and political values might subtly find their way into our theology. Since we made it out of poverty, *anybody can*. If there are those who are mired in poverty, it must be because they haven't applied themselves as we did. But as I project this thought a bit further, it occurs to me that my Republican registration is showing.

A Prophetic Voice

After the recent riots that devastated Los Angeles, a prophetic voice resounded in the pulpits of the black churches in south central L.A. The message was a loud and clear call for repentance, decrying lawlessness and disregard for public order. The pastor of one large church in south central L.A., on the Sunday morning after the riots, went so far as to ask those in the congregation who had participated in the looting to stand as a symbol of their confession and repentance. But this was only the first half of the message, the rest of the prophetic voice was leveled at the injustice in our system that created a social environment of unequal opportunities, racial prejudice, and hopelessness.

I did not have the opportunity to hear the messages coming from Nazarene pulpits across the country reflecting on the riots. But my suspicion is that those who offered an opinion focused on the outbreak of lawlessness and disregard for order, but somehow failed to

Nazarene volunteers assist in the bagging and distribution of food following this spring's riots in southeast Los Angeles.



tune into the second half of the prophetic word that was offered by our brothers and sisters in south central L.A. I expect little was said about institutionalized discrimination or systemic injustice.

I guess I'm wondering if the life history shared by our Nazarene subculture influences not only our worldview and our politics, but also our theology and our prophetic voice. Is God a Republican after all? I wonder.

A Sign of Hope

In all of this, I would be remiss not to mention what appears to be a renewed sense of commitment and sincere Christian idealism among many of our youth.

In the midst of a church facing the realities of a culture in conflict, we see young people coming out of our colleges and out of our churches, rejecting the modern-day norms and giving themselves wholeheartedly to the hurting and destitute of our society. These valiant ones embody a dedication that is very much like that which I envision was characteristic of the early Church of the Nazarene. They do not ask, "What will the church do for me?" but "What can I do for the world through the church?" It is exhilarating to see the spirit and the vision of this "new breed" of young men and women who are changing their world in dramatic new ways.

During the recent Los Angeles riots, a newsman reported that he had driven into an intersection where a Latino man had been dragged from his car and was being beaten by the mob. He wanted to help, but knew, being white himself, that would only add another victim to the scene. So, he stepped on the gas, ran the red light and escaped with his life. As he looked back, he saw a black man step through the crowd and stand over the victim—he was obviously a minister, for he wore a clerical collar. By standing there, he was saying to the mob, "You can kill this man, but you'll have to kill me first."

That is the spirit of so many of our young urban ministers today. When the riots began, the freeways were

overloaded with people escaping from the city to the suburbs and beyond. But let me tell you also about others. They saw the pain, the heartache, the alienation, yes, they saw the burden of a city set ablaze by its own sons and daughters—but more profoundly and accurately by all of us. Those urban heroes went into action. They began to distribute food to the people whose neighborhood markets were burning. They responded to the needs more quickly than the police did to the violence, and when a sense of calm returned to the city,

they helped organize great crowds of people—greater in number than the looters and rioters—coming into the city with shovels and brooms and hearts of concern.

One of our "Thrust" churches, a storefront called Exposition Park, was burned to the ground, as was the thrift store that they operated to help pay their expenses. The immediate question came to my mind, "Will they have the heart to rebuild and carry on?" I met, in the midst of the dying embers, with the leaders of that church, as well as leaders from nearby churches. To my amazement, the meeting was very upbeat. That group of inner-city leaders said to me that God could take even this adversity and make it into something good. And plans are underway to move forward at Exposition Park. Help is coming from the least expected places—Northwest Nazarene College, Eastern Nazarene College, and Point Loma Nazarene College were joined by churches everywhere receiving offerings, bringing food, sending help, supporting the city in prayer. We saw the city at its worst during those days, but we saw the church at its best.

The city may have been on fire, but we found that a fire burns in the hearts of committed pastors and laity alike. Scenes like this give me hope for the future of our church. How does this relate to our discussion on cultural conditioning? Men and women in ministry are committed to Kingdom values in a way that transcends the norms, values, and expectations of our culture. ❏

Sociologists keep bumping into the fact that human societies worship their own cultural values.



Paul Benefiel delivering a prayer at the 1992 Breckenridge Consultation on Clergy Preparation.

Turning Aside to See

BY DONALD D. OWENS, GENERAL SUPERINTENDENT

In the Book of Exodus we learn that Moses, having fled Egypt, settled in the desert and joined himself by marriage to the house of Jethro, priest of Midian. Although brought up in the royal house of Egypt, Moses came to discover that he was not an Egyptian but actually a Hebrew by birth.

At this point in his life, as far as he knew, he was to remain a permanent part of Jethro's house. There was no passion to save his people, there was no vision of a promised land toward which to lead his people, and there was no burning concern for the law of God. He was content where he was.

But a dramatic event in Moses' life changed all this, and in time this event altered the history of the world. It all happened at a burning bush. Moses saw a bush aflame, but it was not consumed (Exodus 3:1-6). This was an ordinary bush literally on fire with the presence of God. When Moses turned aside to see, he was told, "Take off your shoes from your feet, for the place on which you are standing is holy ground." The burning bush was a vehicle for "revelation" to the one who turned aside to see. Elizabeth Barrett Browning expressed it beautifully when she wrote:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries.

In this transforming experience Moses discovered three characteristics of God.

First, he discovered that this is a God who speaks. In contrast to the eternal silence of the gods of the East, God chose to reveal himself to great listeners. God has always broken in

Throughout history, God has delivered—and delivered supremely by means of the death of Christ on the Cross and His resurrection.

with a word. Through prophet; men and women of wisdom; angels; inspired apostles; and supremely through His Son, Jesus, the Word, God speaks to men.

Second, Moses discovered that the

biblical God is a God who saves. He hears the cry of His people, sees their affliction, and acts in deliverance. The fundamental problem of humankind is bondage . . . a dilemma with myriad variations, sin included. Throughout history, God has delivered—and delivered supremely by means of the death of Christ on the Cross and His resurrection.

Finally, Moses encountered a God who sends. Mission is inherent in the knowledge of God. In the oft-quoted words of Emil Brunner, "The church exists by mission as fire exists by burning."

Within months of his encounter with God, Moses was standing before the king of Egypt with the demand, "Let my people go!" He would be caught in one of history's greatest political and religious confrontations resulting in freedom for millions of people and a track toward spiritual deliverance for earth's billions. Moses experienced, as we do, that "turning aside to see" means knowing God in a life-changing relationship. Experientially, this has far-reaching implications for the individual and the society to which this revelation and experience is to be joyfully and meaningfully communicated in witness. The men and women who "turn aside" to see and experience God are still changing the world. This requires more than a casual curiosity and experimentation—a commitment to stand in obedience as witness to God's redemptive purpose in Christ.

H

Meredith Mountain

Yesterday, the Metro New York District's camp meeting closed. (The November *Herald* goes to press in August.) I'm a better Christian than I was a week ago because of God at work in that camp.

The New York Nazarenes have more than doubled their numbers in the last 10 years. In 1982, there were about 3,500 New York Nazarenes; now there are about 8,000. Ten years ago we had 4 churches in Brooklyn, now we have 14.

Their leader, Dallas Mucci, is a guy who gets more done by accident than most do on purpose. Sandy Mucci is the heart and soul of the camping program. I heard someone say at lunch, "If you don't love Sandy Mucci, you need prayer—and a lot of it."

The song evangelists were Bill and Terri Cobb. Their singing turns a tent into a cathedral. Harry Dickerson taught and preached and raised the offering. He inspired me to give \$100—and that takes a lot of inspiring.

And then there was the incomparable Jimmy Dell. Though I make my living using words and have a master's degree in communication (straight A's), I am at a loss to describe him. He makes you laugh, then cry, then he embarrasses you, and next he loves you into coming to the altar to pray. What an anointed person with a powerful testimony!

All of these people helped me see God more clearly.

I also saw God when the pastors brought their converts to Lake Taconic for the sacrament of Christian baptism. I saw whites, blacks, Asians, Hispanics, and persons of Caribbean origin receive Christian baptism in one service.

I also saw God more clearly when Rev. Jay Bergers named a mountain.

On Camp Taconic's 230 acres there is a mountain, a minimountain they call it. It has gone unnamed all these years, until last Saturday. That's when they named it Meredith Mountain after Lieutenant Colonel Margy Meredith.

Margy retired from a career as an air force nurse in 1979. She then became a "full-time" volunteer at Camp Taconic. Rev. Bergers says that while "some people are ready to do the tasks that are seen by all, Margy specializes in doing the menial and least popular tasks. Sometimes she uses her professional nursing skills to help the sick, but most of her hours are spent working in the bookstore, vacuuming rugs, and cleaning bathrooms. . . ." One of the staff members said, "Margy is the *givingest* person I know."

Wouldn't it be wonderful, I thought, if we had a whole army of Margy Merediths in the church? Then it dawned on me that we do. I think of all the volunteer teachers, camp counselors, board members,

greeters, bus drivers, lawn cutters, etc. You could define the Church of the Nazarene as a group of volunteers working to help each other.

Everything we do depends on volunteers. We have some paid specialists, and they do good work. But here's to the army of Nazarenes who, without medals or parades, just go on working behind the scenes. Colonel Margy, you represent them all today.

Fred Craddock has a famous sermon about Christians caring for one another. The sermon is built around a conversation with a choir member who is quitting the church because, she said, "Nobody cares." In the sermon, Fred argues that she is wrong. He tells her that in his travels he sees Christians everywhere who care for one another. The lady who

Fred, I've got a name for you—Margy Meredith! And, there's more. I've got a list as long as your arm.



is quitting the church retorts, "Oh, yeah? Name some."

Craddock then turns to the audience and says, "She wants names. Could I use your name? Could I give her your name?"

Fred, I have a name for you—Margy Meredith. And, there's more, I have a list as long as your arm. **H**

Margy Meredith and her mountain



From Dr. Mata

I wish to express my deepest thanks to you and your staff for publishing the story chronicling my life in the recent *Herald*. I consider it God's story because I owe it all to Him. You would not believe the excitement and energy that the story has generated here in Oregon as well as in California.

Most important is the impact on my family and friends, fellow Mexican and Mexican-American people of all walks of life who read it, my local church, my coworkers, etc. I am deeply humbled as they relate how the story touched their hearts and made them proud of me.

The Salem Jaycees are nominating me for the Ten Outstanding Young Americans of 1992, and the *Readers Digest* of Canada is publishing the story in November and forwarded the story to their international headquarters. But what is really special to me is the honor of being on the front cover of the *Herald* and of having the story told. Perhaps, if I ever get a chance to again meet the baby (who was diagnosed with Down's syndrome) on the cover, she may appreciate the honor as well.

God bless you and your staff.

*David J. Mata
Woodburn, Oreg.*

Christians and Sex

Your article in July on "Christian Sexuality" really caught my attention. Where I work the guys are always joking because I don't do what they do—the sex thing. They feel it's strange to be celibate and to abstain. No, I'm not perfect. I traveled down that road once, only to find that it usually leads to a drastic end. Thank God I got off the bus. Today, we are always searching for that one thing or person to make us complete. It's strange how we feel earthly love outside of God's will is the answer to the hurts and pain of life. A few brothers in Christ were just talking about how the church seemed to distance itself from this issue of sex. I hope and pray in this day and age of broken marriages and diseases it will be center stage. I thank God for a magazine that is so up front with today's issues.

*Douglas Soloman
Newport, N.J.*

God, Go Away

Thank you for the issue containing my article, "God, Go Away." Your staff did a tremendous job with it and I'm very pleased.

But that's not the only reason I'm writing.

Your column on spiritual abuse was outstanding. It went right to the point and didn't relent. That takes courage.

*Lonni Collins Pratt
Lapeer, Mich.*

No Neutrality on Moral Issues

May I add my compliments to you and your staff for the *Herald*. It has gone beyond "the official organ of the church" to

become a reputable piece of Christian journalism.

In the July 1992 issue of the *Herald*, Mr. Robinson Welch, a reader, took to task the magazine for apparently espousing conservative right-wing political views. He also charged a connection between your editorials and the upcoming general election in November.

Mr. Welch is correct when he encourages the *Herald* and the Church to remain politically neutral. But he seemingly fails to understand that on moral and ethical issues that violate biblical teaching and standards, the Church not only should, but must speak out. And that would include its editorial voice through the *Herald*.

The issue of protecting the unborn child and the sanctity of life transcends any concern for a political party, as does opposing unnatural sexual relations and a deviate life-style. To Mr. Welch I would say that it is not a political campaign for the *Herald* to speak out on matters of infant genocide or immoral social behavior.

Failure to do so would mean that you have abdicated your journalistic responsibility, and we as a church no longer live by the absolutes of God's righteousness.

*Orville W. Jenkins, Jr.
Jacksonville, Fla.*

Supports the Herald

Thank you so much for *all* you do to put our *Herald of Holiness* together each month. We look for the next one to come as soon as we finish reading the one in hand.

We thank each of you for all you do to keep us up-to-date on our church news around the world and always giving us good food for thought! You always approach topics with God at the center.

Our hearts have been hurt in recent articles of "Readers Write" when we have begun to realize more and more the harsh criticism you receive. When I read the July issue my heart was torn apart and many tears have been shed as I pray for God to comfort each of you and remind you that for the most part readers of the *Herald* are like us. We are guilty of appreciating you but we don't take the time to thank you for it . . .

Please remember there are many of us around the world praying for each of you as you put time into bringing us the *Herald of Holiness*.

*Jack and Judy Blythe
Homestead, Fla.*

Bull's-eye

Thank you again for another "Editor's Choice" feature, August *Herald of Holiness*, which hits the bull's-eye. Recognizing some characteristics of abusive spiritual leaders and abused believers adds to my Christian wisdom. I share your concern that *all* evangelical institutions, even our Nazarene with her system of "checks and balances and mutual accountability mechanisms," will wisely avoid oppressive practices of God's children! Sadly, when you listed under point four of "What does an abusive leader look like?" I recognized familiar faces. Perhaps the characteristics you gave will expose those leaders who may remember the noble cause of our church and serve God in a way that is "considerate, submissive, . . . impartial and sincere" (James 3:17, NIV) to each person who makes up our institution.

*Brenda Nixon
Kansas City, Mo.*

H

THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Name Some Classics, Please

I enjoyed the article about A. W. Tozer. In it he referred to his lifelong study of the classics. Could you give me the titles of some works in this category?

I'm sure your interest is in the Christian classics and not the Greek and Roman classics authored by Plato, Aristotle, Homer, etc. Here's a starter list of works that are available in English in stores and libraries:

Confessions, St. Augustine
The Imitation of Christ, Thomas à Kempis
The Interior Castle, St. Teresa of Avila
The Journal of John Woolman
Spiritual Combat, Anthony Scupoli
The Life of God in the Soul of Man, Henry Scougal
The Saint's Everlasting Rest, Richard Baxter
Pilgrim's Progress, John Bunyan
The Christian's Secret of a Happy Life, Hannah W. Smith

State or Place?

Our Sunday School class got into a long discussion about whether heaven is a *state* or a *place*. Could you shed some light on this matter?

I couldn't shed much light on the subject, so I consulted my friend, theologian Dr. J. Kenneth Grider. He gave the following answer:

In Scripture, heaven is the abode of God and the angels, and often it is simply the sky above us. It is also the abode of the righteous after the judgment, which is our special interest as Christians with the hope of going there.

Scripture only here and there and by implication lets us in on what our future life will be like, but surely it will be both a place and a state. I have often conjectured that heaven might be right here on this earth, or else this earth is going to be renewed and cleansed seemingly for no purpose, just at the time when the righteous are to leave it. If heaven is to be on this renewed earth, this would be in keeping with many Christian doctrines such as that God created an entire good universe; that physical elements in the sacraments are to be employed as reminders of important events; that our physical bodies are to be resurrected as spiritual bodies, mortality becoming clothed with immortality; and that time is real and is not going to end, with another so-called ethereal eternity to begin.

Actually, one of the few things I am sure about from Scripture regarding heaven, is that there will still be time sequence, before and after, that is, time. The passage in Revelation 10:6, that "time shall be no more," which got into the hymn "When the Roll Is Called up Yonder," should be translated as in the NIV: "There will be no more delay!" Eternity, in Scripture, is always

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all the time spans, age after age; it is never what will begin after time "ends."

Our knowledge of heaven, though, surely, is similar to our knowledge of God: We know all we need to know, but not nearly all there is to know. **HH**

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

Affirming the Faith in Amos



Did God Really Say That?

*Come to Bethel and rebel; to Gilgal and increase rebellion even more. Bring your sacrifices each morning and your tithes every three days. Burn sacrifices of thanksgiving without leaven, announce freewill offerings, publicly proclaim it, for thus you love to do, children of Israel, says the Lord God (Amos 4:4-5).**

Sarcasm is an important but dangerous method used in communication. With biting bitterness, sarcasm states the opposite of the intended message. Its purpose is to use the shocking contradiction to grab the attention of the hearer or reader and to force awareness of the real message. When it works, sarcasm is very effective, but it doesn't always work. If the reader or hearer doesn't realize that sarcasm is being used and takes the contradiction seriously, the communication attempt fails disastrously. Instead of saying, "Oh, I get it," the hearer responds, "How could they say such a ridiculous thing?"

God must have been using sarcasm in Amos 4:4-5. "Come to Bethel and rebel, to Gilgal and increase rebellion even more." The word *rebel* could have political rather than spiritual meaning, but the context is clear. These words command Israel to come to the place of worship and to sin. Bethel and Gilgal had become centers for public worship in Israel. The Book of Deuteronomy had called for one central place of worship for the whole nation, but Israel had rarely used only the central sanctuary. The shocking words of verse 4, however, are not especially condemning worship at Bethel or Gilgal. In fact, the shock is twofold. First, God was commanding sin. Second, He was

commanding that sin be committed in the place of worship, the sanctuary. Unless the rest of Scripture is totally confused, God must have been using sarcasm here.

If God was being sarcastic, what was the real message that He wanted to communicate? Surely, He wanted Israel to come to worship and to worship with integrity. The implication of these verses is that all the external aspects of worship were being fulfilled. Burnt offerings, freewill offerings, sacrifices of thanksgiving, and even tithes were all being offered at the time and place the Scripture had prescribed. The phrase, "thus you love to do," suggests that Israel was glad to check off the fulfillment of all their religious duties. But any sense of heart, of devotion, of love for God and neighbor is lacking in these verses. God desperately wanted Israel to share His heart, not just to keep His rules.

Though sarcasm can be extremely effective, it is risky. We must ask why God felt compelled to such shocking words. This biting sarcasm reveals how desperate God was to get Israel's attention. The rest of Amos 4 repeats themes that are increasingly familiar in this book. The first three verses denounce women who push their husbands into oppressing the poor to satisfy their greediness. The concern of God's heart that every person receive justice was ignored by Israel when that concern conflicted with their lifestyle. The rest of the chapter describes the many ways God had tried to get His people's attention in the past, but He had been ignored.

The importance of a right heart

relationship with God is clear from this passage. It is easy to pat ourselves on the back at this point. We emphasize right relationship with God over our concern for right rituals. This is our message. But it was Israel's message, too, and somehow they quit living it while still proclaiming it. And that very fact made it so much harder for God to get their attention that He even used the biting sarcasm of Amos 4:4-5.

We need the discipline of rigorous self-examination and of constant openness to God. If He has to resort to sarcasm to get our attention, we need a major change in our lives.

For further study: (1) Read 1

God desperately wanted Israel to share His heart, not just to keep His rules.

Samuel 15 and describe the insights it provides into how we should respond to the correction of God in our life.

(2) Read Matthew 9:10-13 and 15:1-20. How do Christ's teaching in these verses relate to Amos 4:4-5? How do they apply to you? (3) Ask the Lord to help you be always open and ready to hear Him the first time He speaks words of correction to you.

*Scripture quotations are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University.

HH



Destroyed by the Good?

Many novels are built upon the delirious search for freedom that marks persons who are dissatisfied with their lives. The tension between what persons perceive as restrictions and what they perceive as “freedom” drives them to deceive themselves and brings great pain to their families.

In a series of novels, Chaim Potok has described such struggles as within the context of Judaism. His hero, Asher Lev, sees the boundaries of the law as such severe constrictions that he has to fight for some religious air at great risk. He experiments in a variety of directions in order to find out what he is missing. The personal pain and tension is exquisitely captured by Potok.

Naomi Ragen has written a novel, *Jephthe's Daughter*, in which a woman struggles with the same issues from the female point of view. How can such rigid boundaries bring any kind of freedom? How can the dominating measures of her manipulative father and her scholarly husband bring any peace? How can she allow her beautiful son to be trained in the same inflexible pattern? The intensity of her struggle and the extreme measures that she adopts in the process are compellingly captured in the novel.

One of the great tragedies of spiritual formation occurs when sin uses the very disciplines and patterns intended to foster growth to destroy growth. Until the problem of sin is solved, the prospect for spiritual development is dark indeed!

The secretive way in which sin entraps and deceives and destroys creates a maze of difficulties. Persons contaminated and controlled by sin often testify of the feeling of being trapped.

We all recognize the addictive and destructive power of such things as pornography and drugs. But many are blind to the power of sin—a power so devious that it is able to use quality instruments to crush and kill.

Sin is such a sneaky taskmaster that it works from both sides of the law. In Romans 1, Paul describes the filthy and devastating results of sin in lurid terms. Persons who “did not see fit to acknowledge God . . . were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless” (Romans 1:28-31, RSV used throughout).

On the other hand, in Romans 7, Paul discusses the way in which sin even uses the law—which he calls just and holy and good—to suck the life out of people. He writes, “Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, ‘You shall not covet.’ But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead” (vv. 7-8). A few verses later, he writes, “The very commandment which promised life proved to be death to me. For sin, finding opportunity in the commandment, deceived me and by it killed me” (vv. 10-11).

Overreactions to those who impose the good law in a legalistic fashion are visible in all religious

patterns. There always are persons around who are quick to announce that they are free from the law and, consequently, they can do what they wish. The fact that the law has been misused under the power of sin does not mean that the law ought to be discarded. The real culprit is sin.

Today, there is an epidemic of claims to personal freedom in the name of personal privacy. Marriages are suddenly ended in the quest for “freedom.” Abortions destroy life in the name of privacy! Integrity is sacrificed in a variety of ways—all in the name of “freedom”!

How the heart of God himself must bleed when persons use the law to justify their escape into the “freedom” for which they long!

In a discussion over the frequency of moral and ethical failures within

Today, there is an epidemic of claims to personal freedom in the name of personal privacy.

the church, a friend observed: “It seems to almost be an oversimplification to say that sin is responsible for all of these failures!”

Such an oversimplification reflects our temptation to underestimate the deadly power of sin. Unless sin is dealt with at the Cross, the potential for spiritual formation is minimal—even nonexistent!

Morris A. Weigelt teaches *New Testament and spiritual formation* at Nazarene Theological Seminary. **H**

*Church Responds to Disaster***NAZARENE VOLUNTEERS JOIN CLEANUP EFFORT IN SOUTHERN FLORIDA**

More than 250 Nazarenes spent Labor Day weekend in Dade County, Florida, helping victims of Hurricane Andrew clean up and fix up, according to Tom Nees, coordinator, Nazarene Compassionate Ministries, Canada and the U.S. The volunteers, from as far away as Wichita, Kans., took advantage of the long weekend to help Nazarenes in the Miami area begin to rebuild.

General Superintendent Donald D. Owens joined Nees and Southern Florida District Superintendent Robert Spear in a visit to the hurricane-ravaged areas. During Sunday services, Owens brought greetings to the congregation of Good Samaritan Church of the Nazarene, which is meeting in an outdoor amphitheatre on their prop-

erty. The older chapel was hastily expanded. It will have to serve as a place of worship for at least a year. The church's main sanctuary suffered extensive damage during the hurricane and will have to be rebuilt.

Individuals and work teams are still needed to help in the rebuilding and fix-up efforts, Nees said. For more information, contact Clyde Serrott, local Work and Witness coordinator, at 1-800-828-4773.

Nees also reports that more than 50 tons of food, personal and household supplies, and building materials have been contributed through Nazarene contacts. In addition, more than 1 million pounds of food and personal items has been donated to hurricane victims through Heart to Heart Kansas City Cares, a relief effort led by Kansas City area Nazarenes.

Gary Morsch, a Nazarene physician in Olathe, Kans., is leading that relief effort.

In May, Heart to Heart delivered 90 tons of pharmaceuticals and medical supplies to about 30 hospitals in the Commonwealth of Independent States. Members of the Heart to Heart organization, including many Nazarenes, were planning a second airlift to the former Soviet Union when Andrew slammed into South Florida and Louisiana. They quickly shifted gears and began collecting food for victims of the storm. In less than a week, more than a half million pounds of supplies were collected and shipped by train and truck to the affected areas. Within another week, the organization exceeded their goal of 1 million pounds of food and supplies.

"I've been taught since I was little that the big payoff is giving to others," said Bob Simms, a Nazarene insurance agent and communications director for Heart to Heart. "I feel like we were put on the earth to give something back."

Susan Speer, daughter of Brock and Faye Speer of the Speer Family, sur-



General Superintendent Donald D. Owens joins in the rebuilding effort in Southern Florida. During his visit to the area, he helped put a new roof on the fellowship hall of the Good Samaritan Church of the Nazarene.



General Superintendent Donald D. Owens (center) worshiped with the congregation of Good Samaritan Church of the Nazarene in their outdoor amphitheatre. The church is holding services outdoors until their sanctuary can be repaired. District Superintendent Robert Spear (standing right) and Tom Nees (seated left) also participated in the service.

erty. Throughout the holiday weekend, volunteers worked to build a new roof on the church's fellowship hall. The sanctuary will require extensive repairs before it can be used, Nees said.

Owens also joined the congregation of Princeton Church of the Nazarene, which is meeting in their old sanctu-

ary. Sheer rode out the storm in the Kendall area of Miami after she had been evacuated from her home on Biscayne Bay.

"The third world living conditions are not exaggerated," said Speer. "Dade County is struggling to regain its dignity and to meet basic human needs. Being a Nazarene has shown me the compassion and love that we as a people possess. I turn to you on behalf of the thousands of my fellow Miami residents and ask you for help."

Ms. Speer wants to see 1,000 churches contribute at least \$100 each to the Hurricane Andrew Relief Fund of the Church of the Nazarene. "This will be a small amount for some and a large amount for others," she said.

For more information about providing assistance in the affected areas, contact Nazarene Compassionate Ministries at Nazarene Headquarters. The



Spiritbound provided special music for each of the National Teacher Training Conferences.

ENTHUSIASTIC CROWDS ATTEND FIRST TEACHER CONFERENCES

More than 1,000 Sunday School teachers, superintendents, and pastors attended the first three National Sunday School Teacher Training conferences sponsored by the Sunday School Ministries Division, according to Phil Riley, division director. The conferences were held in Seattle, Kansas City, and Detroit.

"The response has been unbelievable and enthusiastic," Riley said. "Comments have been very positive."

Featured speakers at the conferences include Andy Miller, retired commissioner of the Salvation Army; Robert Coleman, professor, Trinity Evangelical Divinity School; and Dennis Kinlaw, chancellor, Asbury College. According to Riley, spontaneous altar services occurred at two of the Saturday morning sessions.

During the conferences, the Sunday School Division introduced its new theme, "Building a World Class Sunday School into the 21st Century." The theme was highlighted by three multimedia presentations. In one presentation, Church Growth Division Director Bill Sullivan addresses the need to reach the 5- to 15-year age-group, which is expected to increase by more than 18 percent in the next few years.

Conferences have also been held in Chicago, Philadelphia, Cincinnati, Pittsburgh, and Denver. The final conferences will be held January through March 1993.

For more information on the conferences, contact the Sunday School Ministries Division at 6401 The Paseo, Kansas City, MO 64131.

DISTRICT NYI PRESIDENTS TO SPONSOR RUSSIAN YOUTH FOR REGIONAL YOUTH CONGRESS

A group of district NYI presidents visiting Russia and Ukraine have decided to sponsor 10 young people from those areas to attend the 1993 Eurasia Regional Youth Congress, according to Fred Fullerton, general NYI Ministries director. The Regional Youth Congress will be held in Fiesch, Switzerland, Jan. 4-9, 1993.

The presidents' trip to the Commonwealth of Independent States was a part of the NYI Heart to Heart project. During their trip, the presidents met numerous young people in Kiev and Moscow who have recently given their lives to Jesus Christ, Fullerton said. "They were so moved by the commitment of those young people and their desire to grow in the Lord that they decided to take on the challenge of raising the \$7,000 necessary to sponsor them for the Regional Youth Congress."

The district NYI presidents making the trip included: Peter Migner, Central Florida; Craig Coulter, Dallas; Keith Newman, Houston; Craig Ewing, Maine; Jeff Cox, Northwest Oklahoma; Dan Eddings, New England; Jim Cox,

Philadelphia; Keven Wentworth, San Antonio; and Donald Lain, Upstate New York. In addition to the presidents, others making the trip included: William Alvarado, NYI member at large; Jerry Kester, Northwest regional representative; and Jim Williams, South Central regional representative. David Bowser, Youth In Mission coordinator, joined the group in Moscow and provided information on Youth In Mission ministries that were taking place during the summer.

The NYI Heart to Heart project will fund youth ministries in Russia, Ukraine, and Romania. District NYI presidents committed to raising \$155,000 for the project at their annual meeting in March 1992. These funds will help purchase facilities for training young people as well as facilitate the creation of literature for young people in Eastern Europe.

For more information about Heart to Heart, contact your district NYI president or Heart to Heart/ NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

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NAZARENE CHAPLAIN IS HONORED

LCDR Chris E. Fosback, CHC, was honored with the first Outstanding Chaplain of the Year award during the recent Kansas City District Assembly, according to Curt Bowers, Chaplaincy Ministries director. The award was presented by General Superintendent William J. Prince.

Fosback was nominated by other Nazarene chaplains and selected by the Chaplaincy Advisory Council.

"Fosback has rendered outstanding ministry above and beyond the call of duty," Bowers said. "He has served

with distinction and valor as a chaplain for Marines in Desert Storm, conducting services and rendering quality ministry under extreme hardship and constant danger. His exemplary ministry and outstanding performance as a Nazarene chaplain representing our church is a tribute to his dedication to excellence and deep devotion to Christ."

General Superintendent William J. Prince presents the Outstanding Chaplain of the Year award to LCDR Chris E. Fosback, CHC.



MANY NAZARENES CLAIM TO BE REPUBLICANS

More Nazarenes associate with the Republican party than any other, according to a recent study by the City University of New York Graduate Center. The results of the study, published in the *National Survey of Religious Identification, 1989-90*, show that 41.8 percent of all Nazarenes think of themselves as a Republican. Only 29 percent of the general population associate with the Republican party.

At least 28.6 percent of Nazarenes

surveyed said they usually think of themselves as a Democrat, compared to 35 percent of the general population. Independents comprised 24.9 percent of those surveyed, compared to 29.1 percent of the general population.

The study is based on a survey of 113,000 adults throughout the U.S. The figures are in response to the question, "Generally speaking, do you usually think of yourself as: Republican, Democrat, or an Independent?"

PLNC RELEASES HISTORY

Point Loma Press, the publishing arm of Point Loma Nazarene College, has released *For Zion's Sake: A History of Pasadena/Point Loma College*. The 400-page history, authored by Ronald Kirkemo, tells the story of the college from its inception in 1902 through the end of the 1970s.

Kirkemo, chairman of PLNC's History and Political Science Department, was commissioned by PLNC President Jim Bond in 1986 to write a comprehensive history of the college.

"Being asked to write a college history will chill the soul of most historians," Kirkemo said in his prologue. "As a genre, they tend to be glorified chronicles or public relations documents. In commissioning this project, President Bond determined that it should be a professional history, seeking to understand why events happened rather than to write a history that glossed over people and covered up events. We agreed it should be an honest book. Anything less would be unworthy of the ethics of a holiness college or its historian."

"This is one of the best histories ever done of a Wesleyan holiness school," said Stan Ingersol, denominational archivist for the Church of the Nazarene. "It shows how the college has changed through time and what caused it to change. It is a good slice of Nazarene history."

For Zion's Sake was written using records in both the college archives and those of the general Church of the Nazarene. Information was also gleaned from dozens of persons who "participated in, and witnessed, the story of the college," Kirkemo said.

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VITAL STATISTICS

Deaths

CLARENCE R. BOWEN, JR., 70, Ellicott City, Md., July 3. Survivors: wife, Ula; daughter, Sharon Koning; son, Steve; two grandchildren; one brother.

WALTER F. CHAMPLIN, JR., 63, Blairsville, Ga., Aug. 21. Survivors: wife, Elaine; daughter, Brenda (Mrs. Gary) Linna; sons, Walter, James; four grandchildren.

REV. CHARLES DAVIDSON, 65, Eustis, Fla., Aug. 11. Survivors: wife, Janie; sons, Philip, Stephen; four grandchildren; two brothers; three sisters; parents, Rena and Garnett Davidson

SIMONA ISAACS, 30, Bourbonnais, Ill., July 12. Survivors: parents, Bill and Ruth Isaacs; brothers, John, Frank; sister, Mary Collins.

ALICE "MAMA GENE" MOORE, 63, Miami, Fla., June 8. Survivors: husband, Gene; son, Gary; daughters, Arlease Cline, Diana Boyd; three sisters; two brothers; seven grandchildren.

HARRY PERRY, 70, Watford, England, Aug. 20. Survivors: wife, Betty; sons, Dave, Brian; daughter, Pam; two grandchildren; one brother; one sister.

FERN D. SHELTON, song evangelist, 89, Nashville, Tenn., May 19. Survivors: son, Wayne; one sister; three granddaughters; four great-grandchildren.

HELEN C. VENNUM, 86, Dania, Fla., Aug. 13. Survivors: daughters, Glenda Shambo, Sharron, son, Keith; 2 brothers; 1 sister; 10 grandchildren; 9 great-grandchildren.

LOWELL S. WISE, 65, Beloit, Wis., July 16. Survivors: wife, Laurena; son, Daniel; daughter, Debra; three grandchildren.

Births

to GRADY AND BECKI (RUTHERFORD) ASHFORD, Memphis, Tenn., a boy, Ryan Kyle, Apr. 28

to BRAD AND MICA (WATTERSON) CAMPBELL, Arlington, Tex., a girl, Cherith Brook, Aug. 25

to DULAN AND RAE ANN (MILLER) ELDER, Lubbock, Tex., a girl, Lori Elizabeth, July 26

to TERRY AND LANETTE WILLIAMS, Hermitage, Tenn., twin girls, Kelsey Jane and Katelyn Anne, July 16

Marriages

JENNIFER LEE BOLDT and HERBERT HOWARD ALBERTSON III, July 4 at Enid, Okla.

DOLORES MARIE RAY and REV. EMMETT E. TAYLOR, Apr. 18.

Anniversaries

REV. OTTIS AND MARGUERITE CORRIE SMITH celebrated their 50th anniversary recently with a family dinner. The senior adults of Warren (Pa.) Church surprised them with a card shower.

Rev. Smith pastored in Virginia and North Carolina and has been an evangelist for the past 38 years.

The Smiths have one son, three grandchildren, and one great-grandchild.

FOR THE RECORD Moving Ministers

ROYAL ARCHER, from Larimore, N.Dak., to Aberdeen (S.Dak.) First
JAMES R. BENTLY, from Mount Sterling, Ky., to Hayesville, N.C.

DONALD E. CHAMBERLAIN, from Pittsburgh (Pa.) North Hills, to Franklin, Pa.
JAMES R. COLE, from Rialto, Calif., to Dahlhart, Tex.

ROBERT F. DARR, from district-assigned, Pittsburgh, to pastor, Coaltown, Pa.
JAMES S. DAVENPORT, to pastor, Pampa, Tex.

RAMESH K. DEOSARREN, from associate, Fort Worth (Tex.) Liberation Community, to pastor, Grapevine, Tex.

JOHN G. FORRESTER, from Quincy, Calif., to Filer, Idaho

SHAWN M. FOUTS, from student, NBC, Colorado Springs, Colo., to pastor, Snyder, Tex.

RANDALL K. HARTMAN, from Carrett, Ind., to Hastings, Mich.

MARK A. HENSON, from Mannford, Okla., to Amarillo (Tex.) South Georgia

ALAN E. JOHNSON, from general-assigned, Kansas City, Mo., to pastor, Dinuba, Calif.

PAUL LONG, from Liberal, Kans., to Salina (Kans.) Belmont

PATRICK E. MCGUE, from student to pastor, Winfield, W.Va.

RICHARD M. McLAUGHLIN, from Detroit Lakes, Minn., to Mannford, Okla.

ROBERT A. MANN, from Sligo, Pa., to Franklin, N.C.

WILLIAM G. MAY, from Mineral City, Ohio, to Cleveland (Ohio) First

ROBERT MIDGETTE, from chaplaincy, to pastor, Greenville (N.C.) Mission

DONALD T. O'NEAL, to pastor, New Carlisle, Ohio

DAVID K. POWERS, from Ponca City (Okla.) Trinity, to Cedar Springs, Okla.

STEPHEN R. PROFFITT, from Carmichael (Calif.) Valley Oaks, to Springfield (Mo.) East Grand

MARVIN E. RANKIN, from Denver (Colo.) Eastside, to Alexandria (Va.) First

MICHAEL J. RAP, from Elk Grove, Calif., to Denair-Turlock, Calif.

P. LEROY "ROY" ROTZ, from pastor, Ponca City (Okla.) First, to associate, Kansas City (Mo.) First

GARRY RUSH, from Clarksville (Colo.) Buffalo Grass, to Denver (Colo.) Eastside

CHARLES C. SAVAGE, to pastor, Statesville, N.C.

DANIEL E. SAYLOR, from Burnwell, W.Va., to Marmet, W.Va.

CARL S. SINGLETON, from Gladewater, Tex., to Dumas, Tex.

GARY SKAGERBERG, from Prospect, Oreg., to Kuna, Idaho

STEVEN V. SMITH, from associate, St. Louis (Mo.) Trinity, to pastor, Perry, Okla.

GEORGE S. STADLER, from Bramley, England, to Ebensburg, Pa.

DAVID W. TAFT, from Modesto (Calif.) Trinity, to Sacramento (Calif.) North

DAVID W. TAYLOR, from missionary, Haiti, to pastor, Richmond Hill (Ont.) New Hope Community

DANIEL R. WHITE, from Aberdeen (S.Dak.) First, to Sioux Falls (S.Dak.) Prairie Community Mission

GERALD T. WILSON, from Richmond (Ind.) St. Paul's, to Indianapolis (Ind.) South Irvington

JACK L. WOMACKS, from London, Ohio, to Celina, Ohio

Announcement

LONGVIEW (WASH.) CHURCH will celebrate its 40th anniversary Nov. 7-8. An open house will be held Saturday, with a

banquet in the evening. Darrell Teare, Hawaii Pacific district superintendent, will speak in the Sunday morning service.

For further information, contact the church at 814 15th Ave., Longview, WA 98632. or phone (206) 577-1100

Recommendations

The following have been recommended by their respective district superintendents:

VERNON CARGILL, evangelist and song evangelist, 178 Beachview Ave., Biloxi, MS 39501, (601) 388-6687, by Ralph E. West, Louisiana District.

RICHARD AND PENNY HUGHES, evangelists and song evangelists, 4755 County Rd. 2Z, Monte Vista, CO 81144, by Allen H. Dace, New Mexico District.

CLARENCE C. JACOBS, evangelist, 2912 Oak Park Cir., Davie, FL 33328, by Dallas Mucci, Metro New York District.

TOM AND REBECCA PARKS, evangelists

and song evangelists, 453 N. Michigan Ave., Bradley, IL 60915, (815) 937-1041, by John J. Hancock, Illinois District.

S. C. STEVENSON, evangelist, 6276 Warren St., Groves, TX 77617, by James R. Blankenship, San Antonio District

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Christian Marriage Journal

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Christian Couples Can Bait Their Own Infidelity Trap

Driving north through the foothills of the bustling little city of Boise, Idaho, you find yourself in the mountains and contouring at 45 miles per hour with some of the country's finest white water. You get scenic overdose: nestled mountain valley highways, breathtaking breakouts over mountain passes, fertile high plains, luscious meadows, and ranches with spectacular views.

Along the way, there are the familiar warning signs: Watch for Falling Rock; Slow Vehicle Turn-out; Slow Traffic Keep Right; Don't Set Your Own Trap. What was that last one? Well, it has more to do with marriage survival than mountain driving. Most marital infidelity comes because we ignore the signs and fall into our own self-baited traps.

Do you recall reading in Jeremiah 7 where Judah was about to take its third and last fall—a one-two punch from Nebuchadnezzar would do the trick? Judah held fast to the illusion that God's covenant promise was a guarantee that He would intervene and save them from destruction.

Judah kept shouting at Jeremiah,

"No matter what happens, Jerusalem will be spared. After all, this is God's city. His Temple is here. In this place is the Temple of the Lord, the Temple of the Lord, the Temple of the Lord. We are safe" (writer's paraphrase).

Jeremiah's message to Judah was a warning to not claim God's protection unless they were willing to live their lives according to His decrees. He asks: "Will you steal, murder, and commit adultery, and swear falsely, and offer sacrifices to Baal, and walk after other gods that you have not known, then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!'—that you may do all these abominations?" (vv. 9-10, NASB).

Jeremiah cautions us about how the Temple of the Lord can become deceptive; it is an illusion that our ministry is secured by institutional religious life.

There are some warning signs along the journey, signs that in our busyness we are setting our own trap.

Slow Down, Erosion Ahead. If your consistent walk with Christ is beginning to erode, perhaps there is too much dependence on the Church as an organization rather than as an organism. We can become discouraged, because we expect our church to function and to be defined in glowing body life terms (organism), but since the Church is also social and political (organization), we can become victimized by this aspect of it. Both are absolutely necessary. However, an unhealthy dependency on the organization to the exclusion of the organism may erode our spiritual life.

Look Out for the Greener Grass. Remember that the greener grass (so-called) has to be mowed, fertilized, and watered. Avoid looking over the

comparison fence. You're standing on top of a diamond mine. Never minimize the latent diamonds (gifts, skills, and resources) in your own relational backyard. Mine them.

Take a Reality Check. If in your thoughts you begin to rationalize, if you ignore the warnings of a sensitive conscience, and if you begin to tolerate things that used to be intolerable, your next step just might be deliberate action. God's Word says to . . . *flee immorality*. That means to flat-out run the other way toward help. In doing so, you will discard the emotional narcotic that numbs the pain awaiting you when the truth is revealed.

Jeremiah's message of truth is as current as tomorrows headlines. His message, "This is the Lord of the Temple—therefore, we will obey" was correct theology. Judah's was a deceptive theology, "This is the Temple of the Lord—therefore, we are safe!" God's truth judges faulty thinking.

In His scheme of things it boils down to a simple formula: know God's truth, love His truth, obey His truth, live out His truth, and speak His truth. God is who He says He is. You are who He says you are. God will do what He says He will do. And you can do what He says you should do: Avoid spiritual erosion at all costs; avoid comparing your marriage with someone else's; and run as fast as you can away from vulnerable situations!

J. Paul Turner is pastor of adults, College Church of the Nazarene, Nampa, Idaho. Marilyn is colleague, wife-friend, and office manager for the Intermountain District Church of the Nazarene.

✠

It is an illusion that our ministry is secured by institutional religious life.



IS THIS MY FATHER'S WORLD?

BY HOLLIS FENN

One of my favorite hymns is "This Is My Father's World." It is a song of praise and worship of the Creator who gave us this world and told us to take care of it.

How do we explain to our Creator the Exxon *Valdez* hitting a reef and pouring oil in Alaskan waters, hypodermic needles washing up on our beaches, a hole burning into the ozone layer, air pollution covering our cities, dead dolphins mysteriously floating up on beaches at Galveston and Mobile Bay, 9,000 dead seals appearing on the beaches of the North Sea, NASA satellites observing

over 10,000 fires in the rain forests of one province of Brazil?

We don't seem to understand that "everything is connected to everything else," and there is no escape from this planet. What we do or do not do affects the whole planet to some extent. We are a part of nature—a part of the so-called "web of life" that includes all living things and their nonliving environment. The most marvelous part of it is the fact that these living organisms reproduce their kind and adapt to a changing environment.

Human beings, who are created in God's image and are supposed to be the most intelligent living things, do not adapt very well to the environment. Rather, people often destroy the very things that sustain their own life. There is a constant battle to conquer nature and reshape it to mankind's design.

Two main problems face our planet. They are overpopulation and overconsumption. In the *developed* countries, the problem is overconsumption. We consume far more than our fair share of the planet's energy, food, and materials, and thus produce most of the world's pollution and toxic waste.

The *underdeveloped* countries have a serious *overpopulation-underconsumption* problem. In many of these areas, powerful forces oppose population control, and there seems to be little hope of overcoming them.

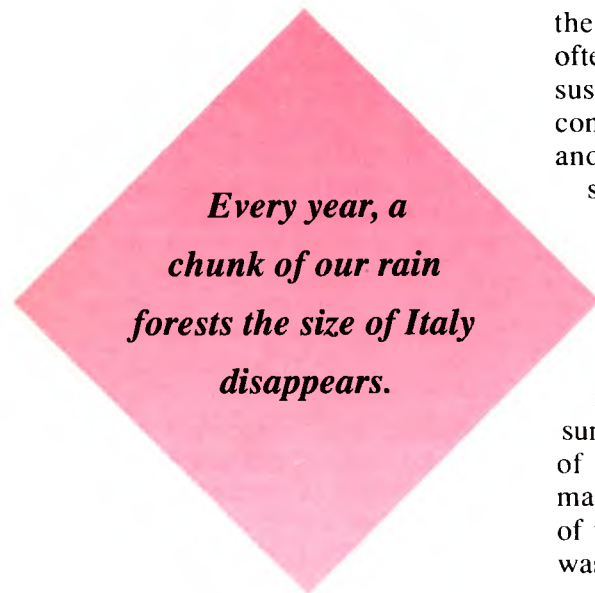
Ruining Rain Forests

Many of the products we use are imported from third-world countries. A graphic example of this is the strong demand for products from the tropical rain forests that hastens their destruction.

Often we hear someone say, "Why should we be concerned about those wild jungles? They have little or no affect on us."

This destruction (an area the size of Italy destroyed each year) is one of the most critical problems facing the survival of life as we know it on our planet. This vast area of forest serves the whole planet by taking large quantities of carbon dioxide (the chief cause of global warming) from the air and storing it as carbon compounds in the plant tissues. This same process releases great quantities of oxygen to replenish our supply. About one-fourth of the medicines we use come from these forests, and more are being discovered all the time.

To help stop this destruction, we need to ask about the source of



*Every year, a
chunk of our rain
forests the size of Italy
disappears.*




Jean-Claude LeJeune

every purchase of wood products and tell our builders and building supply people that we will not buy tropical woods. Also, don't buy tropical wildlife. We need to let our congressmen and the secretary general of the United Nations know how we feel about this destruction.

Wasted Energy Resources

A major problem facing us overconsumers is energy conservation. It is estimated that it took over 300,000 years for coal and oil to be formed, and we are trying to burn it up in less than 300 years!


We are not only burning up our



I am in favor of saving the habitat of the spotted owl and other endangered species, but I wish we could generate some of that enthusiasm for the endangered human species—whose survival depends on precious topsoil.

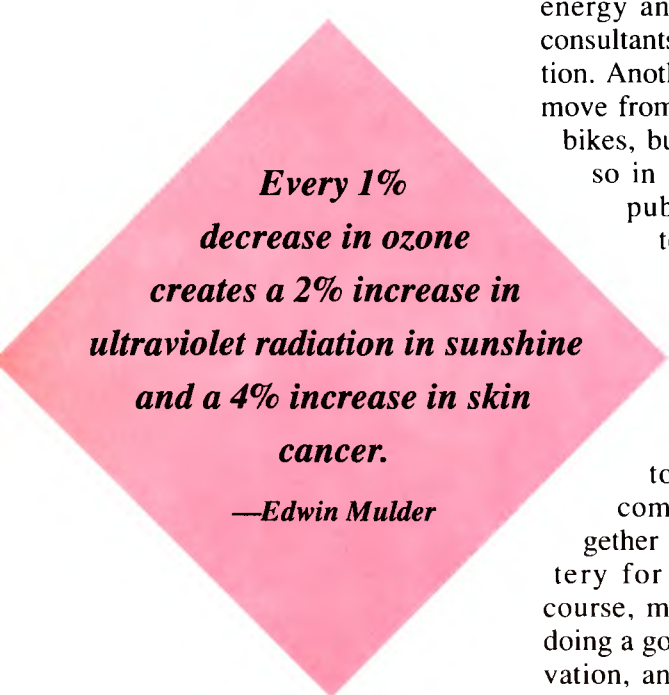


Over the last several decades, Iowa's topsoil has shrunk from 16 inches to 8 inches.



supply of carbon with little consideration for future generations but also causing a number of environmental problems. One is acid rain, from burning sulfur-containing coal and from motor vehicle exhaust, which has made many lakes barren of life and has severely damaged many forests.

Also, the production of vast amounts of carbon dioxide has led to a threat of global warming. The depletion of the ozone layer that protects us from ultraviolet rays has reached critical proportions, and our continued demand for more and more air-conditioning using CFC's (freon is an example)



***Every 1%
decrease in ozone
creates a 2% increase in
ultraviolet radiation in sunshine
and a 4% increase in skin
cancer.***

—Edwin Mulder

is a big part of the problem. Leaky car air-conditioners cause much of this gas to go into the air. When you have your car air-conditioner repaired, look for a repair shop that saves the gas for reuse. Manufacture of Styrofoam also releases CFCs, so cut back on the use of this product. I think we should call or write to the president and our congressmen and ask for immediate action on this problem.

One of the most obvious things we can do to conserve energy is to ask the utility companies and local distributors to launch a comprehensive energy audit and weatherizing of homes and buildings. They also can help industries save energy and money by providing consultants and technical information. Another simple solution is to move from cars to bicycles, motor bikes, buses, and trains. We are so in love with our cars that public transportation systems in many cities fail for lack of riders. The move toward solar and alternative fueled cars is another approach. The Department of Energy told me that the big car companies are working together on a more efficient battery for electric vehicles. Of course, many people are already doing a good job of energy conservation, and the savings are enormous.

Recycling Must Become a Habit

I am glad to see recycling moving ahead—this saves materials and energy and cuts down on landfill problems. Mayor Frost of Flor-

ence, Ala, told me that the city's recycling program had cut the amount of waste put in the landfill by 40 percent! As we stress recycling, let us also stress moderation in buying things we don't need and often don't even want. This is the real crux of the problem for the developed countries. We don't understand that when we use energy as light, heat, or transportation, we are generating pollution and toxic wastes.

The Good Earth Is Going Away

A problem at least equal to energy waste is soil erosion. Soil that should produce crops ends up as mud and silt in our streams. As we sit down to eat, we don't seem to realize that our food comes from plants grown in the soil and that this soil is being blown and washed away at an alarming rate. Many farmers, ranchers, and wood product companies use good conservation practices, and let's applaud them. On the other hand, deforestation of slopes and clear-cutting is too common, and many farmers and ranchers are unconcerned. Most of us are not directly involved, so we need to turn to government for funds, controls, and research in this area. I am in favor of saving the habitat of the spotted owl and other endangered species, but I wish we could generate some of that enthusiasm for the endangered human species—whose survival depends on precious topsoil.

Chemical Wastes

Toxic and nuclear wastes are two areas that do generate some enthusiasm, and rightly so. Many

Remember the efforts to save the three ice-bound whales in the Beaufort Sea? During that episode, about 2,000 other living species disappeared from the face of the earth.

—Church Herald



D. Jeanene Tiner

of the chemical wastes could be recycled or changed chemically into less toxic material, but the cost is often high. When you stop to think that the Environmental Protection Agency actually *licenses* industries to dump toxic wastes into our streams that we use for drinking, you wonder if the race can survive.

The storage and handling of nuclear waste poses a different problem because of its long-lasting radioactivity. Strong opposition by people in states where long-term storage has been proposed increases the problem. Here again, most of us have little direct power to control industry, so we must turn to government to protect us.

Let's change our life-style—turn off the TV, walk, ride a bicycle, moderate heating and cooling, insulate, buy energy-saving fluorescent bulbs, use cloth bags to carry our groceries, recycle, recycle, recycle—and maybe we can say in our prayers tonight that we have done our bit to save His marvel of a planet from devastation.

Hollis Fenn is a devout believer, committed churchman, and a professor of earth science, now retired from the University of North Alabama.

HH

**Some
1.7 billion
human beings do
not have clean, safe water
to drink. Only 2.5% of the
earth's water supply is fresh
water. How much of this
should be polluted
with toxic
waste?**

GOOD PARENTS AND TROUBLED TEENS

Part One

BY LES PARROTT III

Photos by Don Pluff

Nice kids can turn into moody, confused adolescents when hormones shove them in the wrong direction.

Research suggests parents turn to professional counselors for help with their teens only after a number of repeated failures. A growing body of evidence also indicates parents, with a little guidance from specially trained experts, can successfully help adolescents resolve a number of struggles before they become severe. The key is having (1) an understanding of teens and their troubles, and (2) knowledge of a few practical helping skills. Unfortunately, parents often discover neither until it is too late. This two-article series by a Christian psychologist will give you hope and help you cut teenage troubles off at the pass.

They run in packs, mousse their hair, wear preripped jeans, live on pizza, carry Walkmans, and say “Rad!” a lot. Today’s teenagers—all 24 million—are a curious crew.

What does it take to successfully parent these young people? A survey of more than 10,000 families with teenagers reveals that good parenting is characterized by three qualities.

- *Acceptance and involvement.* Good parents express love to their children and make time to be with them.
- *Firm control.* Good parents are concerned and set reasonable limits for their children.
- *Psychological autonomy.* Good parents encourage individuality within their family.

These findings are useful, but they raise as many questions as they answer. Primarily, how is it that some parents can model these qualities beautifully but still have problems? Or more to the point, why do good parents have troubled teens?



Desperately Seeking Identity

Laurie was a pretty girl. She was popular with her peers and a good student. She was even the winner of her school essay contest. Laurie grew up in a solid church and sang in the youth choir. She always made her parents proud—until her 15th year. On a Friday evening, she sneaked out of the house and went to a party at a neighbor’s where there were no adults. Laurie’s parents never would have approved of this party. Later that night, her parents received a call: “Do you have a daughter named Laurie?” the voice on the phone asked. “You should probably come pick her up . . .” Laurie had been found by her friend’s parents in the bathroom, drunk and throwing up.

Where did Laurie’s parents go wrong? They raised her in a loving home and prayed for her daily. They

showed their concern and set firm limits on acceptable behavior. What happened to Laurie? Part of the answer almost sounds flippant—she became a teenager. Laurie, through an obviously poor decision, was experimenting with new territory and trying to fit in. Mostly, however, she was stepping further away from Mom and Dad to form a personal identity.

During World War II, Erik H. Erikson coined a phrase that stuck—*identity crisis*. He used it to describe the disorientation of shell-shocked soldiers who could not remember their names. Through the years, this phrase has become a useful tool in describing the struggle of growing up.

Achieving a sense of identity is the major developmental task of the teenager. Like a stunned soldier in a state of confusion, eventually, young people are hit with a bomb that is more powerful than dynamite—puberty. Somewhere between childhood and maturity, their bodies kick into overdrive and fuel changes at an alarming rate. With this rapid acceleration of physical and emotional growth, they become strangers to themselves. Un-

Responsibility avoidance is at the heart of a lot of objectionable teen behavior.

der attack by an arsenal of firing hormones, the bewildered young person begins to ask: *Who am I?*

Why Teens Have Troubles

Establishing a personal identity is not easy. The danger of identity confusion is lurking around every bend. Erikson points out that some confused young people, like the literary example of Hamlet, take an excessively long time to reach adulthood. They may regress into a childish state and avoid tough decisions altogether. Other adolescents express their confusion through premature commitments and impulsive actions. The reasons for teen troubles are endless, but here are four critical causes Christian parents must understand.

Physical Changes

One 14-year-old tried to excuse his poor report card by saying, “My problem is not tests but testosterone.” He has a legitimate argument. The biochemical changes in adolescence can cause more apprehension than a final exam. Waking up with pimples, having your voice crack in public, wearing new jeans that are already too short, growing new facial hair, or beginning menstruation are all traumatic. Nice kids can turn into moody, rebellious

adolescents when hormones set in motion the chain of physiological events that usher in adulthood.

Social Changes

While the biological changes of puberty are dramatic, they are not more significant than the social changes that occur during adolescence. Between the sixth and the eighth grades, most young people move from a relatively small neighborhood elementary school to a much larger, more impersonal junior high school. This move disrupts the familiar peer group structure and exposes students to different achievement expectations by teachers. Family relationships are also altered. Young people experience more and more conflict with parents as they attempt to gain a sense of identity.

Moral Changes

An important change occurs in young people when they realize their behavior must conform to social expectations without the constant guidance and supervision they experienced as children. Becoming a moral adult means replacing childish rules with personal principles.

As adolescents grow, they become more abstract and less concrete in their thinking. They become more concerned with what is right and less concerned with what is wrong. And they become more willing to exert emotional energy on moral issues.

Constructing a personal moral code is difficult. Every day adolescents see inconsistencies in moral standards. They are also confronted by a variety of beliefs of right and wrong. As a result, some teens do not achieve a mature moral stance until adulthood. Others not only fail to make progress, they build a moral code on socially unacceptable moral concepts.



Religious Changes

Contrary to popular opinion, adolescents are genuinely interested in religion and feel it plays an important role in their lives. Eighty-eight percent of today's teens say their religious beliefs affect their daily behavior.

However, adolescence is a time when young people question the religious beliefs of their childhood. They may become skeptical of religious forms, such as prayer, and later begin to doubt the nature of God, but they're on a genuine

spiritual quest. This quest is sometimes mistakenly interpreted as skepticism or disobedience. In reality, it is usually sincere questioning. Adolescents investigate their religion in order to own a personal faith apart from their parents. They question, not because they want to become agnostic or atheistic, but because they want to accept religion in a way that is personally meaningful. Still, the quest is often frightening, and the search for faith can lead to problems.

What Adolescents Do with Their Troubles

It is difficult to predict exactly how an adolescent will attempt to manage problems. A number of personality traits and environmental factors influence the struggling adolescent's coping style. There are, however, at least three common ways young people contend with their struggles. They either hold them in, act them out, or work them through.

Hold Them In

Many teenagers cope with difficulties by locking them inside. Like Adam and Eve hiding in the bushes, these adolescents camouflage their struggles and hope they will disappear.

Perhaps the most common form of hiding one's strug-

continued on page 25

Let No One Despise Thy Youth

Baby boomers are watching their babies grow up and the rest of society is watching the generations widen again. In spite of today's pressures, there are plenty of kids who are doing just fine. Not all teenagers are running away from home, assaulting teachers, doing drugs, or becoming premature parents. The majority of teens are preparing for the future and working at becoming responsible adults. Before you give today's youth a "bum rap," here are a few facts to consider.

- The average American watches nearly 30 hours of

TV a week; the average teen watches only 23.

- Only 4% of U.S. high school students dropped out last year. More than 6% dropped out of school a decade ago.

- Today's teens are not drinking and using drugs nearly as much as teens in the early '80s.

- More than 70% of American teenagers pray when they are alone.

- Most teenagers report that their number one concern is having a good family life.

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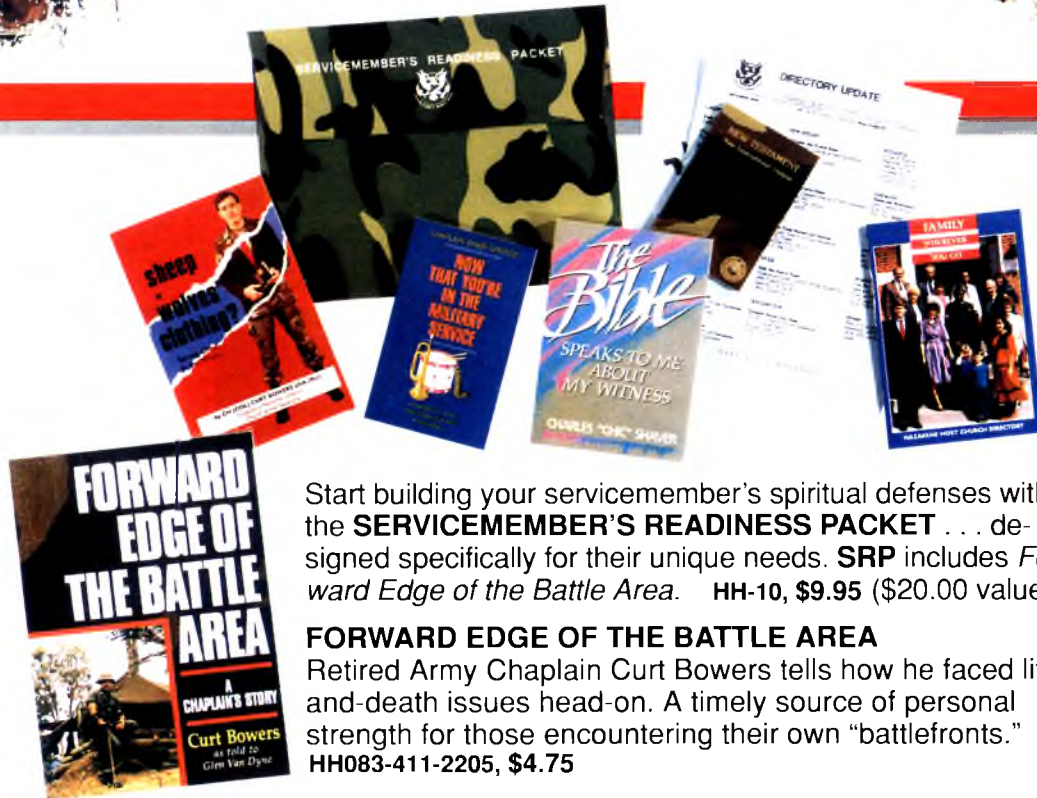
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gles is through *repression*—pushing thoughts, feelings, impulses, desires, or memories out of awareness. Take Mike, 17, who has grown up in the church and is sincerely seeking answers to some of life's difficult questions. He begins to doubt God's existence, but quickly forces this questioning from his awareness because it is "bad." Later, this repressed doubt shows up as an inability to be genuine with other feelings. He fails to show normal emotional expressions and becomes legalistic in his spirit. Holding troubles inside imprisons hurting teens.

Act Them Out

Some adolescents cope with struggles by *acting out*—expressing their feelings through impulsive actions to reduce their tension. The anxiety they feel about failing a class, for example, is temporarily released through skipping classes or vandalism. The tension they feel over not being accepted by their peers may be acted out through sexual promiscuity.

Eighty-eight percent of today's teens say their religious beliefs affect their daily behavior.

Young people will sometimes act out their struggles by transferring their feelings to a more neutral object. The 15-year-old who is angry at his mom might kick over a neighbor's garbage can on his way to school. The payoff is obvious. Telling off one's parents can have costly side effects, but kicking garbage cans vents the hostility for free.

Another way of acting out struggles comes in retreating to an earlier developmental period that was less stressful. If Wendy, 14, is denied her desire to stay out with her friends past midnight, she may regress to childish behavior and relieve some of her frustration by sulking, crying, or throwing temper tantrums.

Another common way of warding off uncomfortable emotions is through denying reality. Wayne, 17, does this by partying. Regardless of the problem—poor grades, a broken home, depression, anger, and so on—Wayne denies the reality of his pain. Through two words: "Party, dude!" he avoids having to face his struggles by pretending they don't exist.

Work Them Through

The adolescents who hide their struggles and the ones who act them out have in common at least one charac-

teristic. Both are avoiding *responsibility*—freedom to consciously choose their actions and attitudes. Both are hung up on thinking that whines, "Why don't they . . . ?" In other words, both suffer from a tendency to wonder why *others* do not shape up. Experts see this lack of responsibility as the central cause of adolescent struggles and even juvenile delinquency. Young people have problems in proportion to the degree they avoid taking responsibility for their actions or attitudes.

Like most human abilities, responsibility is best seen on a continuum. There are extreme cases when people are simply unable to recognize they have a choice. Paranoid schizophrenics, for example, who fear someone is "out to get them," believe nothing can be done to change the situation. Persons on the other extreme take on too much responsibility. These people feel guilty



Jim Whitmer

about things beyond their control—the teenager, for example, who suffers from guilt about her father's death because she was away at school when he died.

The majority of young people, however, are somewhere between these two extremes. With a little help, teens can recognize they are sometimes responsible for what happens to them and that even when they aren't, they can choose an attitude to help them transcend their troubles. The key for parents is to cultivate responsibility and still allow teens to build a unique identity.

In the next issue we will explore what parents can do to guide teenagers to a place where they can squarely face their troubles and choose to work through them.

Les Parrott III is a professor at Seattle Pacific University and a fellow at the University of Washington School of Medicine. He is an ordained Nazarene minister and author of the upcoming book *Hope for the Struggling Adolescent* (Zondervan).

THE MORALITY OF LOVE

Dr. Kent Hill's Leadership in Ministry to the Former Soviet Union

BY CAROL WIGHT GRITTON

The Marxist philosophy professor deliberately rose to his feet.

"We need not have God to have morality!" he shouted.

It was clear the professor had come to deliver a speech. He pointed his finger at this group of Christian Americans who had been invited to Moscow to discuss a new morality based on the Christian faith. He spoke from all he had come to know and believe in his lifetime. A bitter, wounded atheist, he was a true-blue, dyed-in-the-wool Marxist.

"Marxism has not failed!" he punctuated his statement with a firmly pointed finger. "Erich Fromm developed a fine morality based on man with a capital 'M'. God is not necessary. Why pretend there is a God?"

Just outside the university building, Russian citizens stood in endless lines, hoping the hours of waiting would produce a single loaf of bread. Inside, the angry professor sat down. The room, filled with embarrassed Russian professors and uncomfortable American Christians, was tensely quiet.

Dr. Kent Hill, president of the Institute on Religion and Democracy and a member of the group of gathered Christian Americans, stood to his feet.

"First, I want to affirm your right to your beliefs," Hill began, and waited respectfully for the translator to plug in his microphone. "I am concerned about intolerance in the Soviet Union today—intolerance of atheists. I

recently learned of an incident where a group allowed a Christian believer to speak but shouted down an atheist. We come in support of religious freedom, and that includes freedom for those who do not believe in God."

Tension rushed from the room as if someone had opened an air lock.

Involvement in this ministry has proven that nothing compares to being in the center of God's will.

The professors nodded approval, and even the philosopher gave a curt nod. Hill continued.

"The issues you have raised tonight are important issues. In fact, I cannot think of more impor-

tant issues to discuss. You have touched on questions of ultimate meaning for humanity and for the universe. Our group has thought long and hard about these questions. We have reached some conclusions, and we would love to discuss those with you.

"But one night's discussion would hardly do justice to these issues. I do not feel comfortable presenting a brief response. My family and I are moving to Moscow in December, and I will be teaching a course in Christian apologetics at Moscow State University. I will gladly return to your academy with Christian friends and set up a forum in which we can consider these important matters."

Again, nods of approval. Hill resumed, "But since I have the floor, I would like to mention why I believe the way I do." At this point, Hill lapsed into fluent Russian.

He told of a time in his life when he was tempted to abandon his Christian beliefs. He began reading Dostoyevsky's great novel *The Brothers Karamazov*—at this mention, more nods—which touches on many of the issues raised by the academy philosopher.

"At first I found myself attracted to Ivan, the agnostic. His arguments against God were powerful, especially those concerning the problem of evil. I sensed in him a sincerity and a brilliant mind. As I read Dostoyevsky's book, I found myself gradually losing faith. But to my surprise, I was eventually won over by the love shown by Ivan's brother, Alyosha. Ivan had fine arguments, but he had no love.



Kent Hill



Hill met with former Soviet President Gorbachev in Moscow last November.

He could reason his way to a morality, but he could not create the love necessary to fulfill it. Eventually, I came to believe in Christ because I found in Him a source for that love.”

With that, Kent Hill sat down, and the meeting with the Academy of Social Sciences was transformed.*

THE BEGINNING OF THE STORY

It was on the campus of Northwest Nazarene College that Kent Hill first became interested in Russian culture. Courses in literature and Russian history introduced him to the Russian people and a significant author, Dostoyevsky. The influence of his parents and other faculty and staff members fostered in him a desire to work in Christian higher education. But it was following a time of service in the army when Hill and his wife, Janice, moved to Moscow for doctoral research, that all the initial interest and gathering of information stirred his involvement in the Russian culture.

THE SIBERIAN SEVEN

The plan was to stay in Moscow for seven months while Hill conducted research for his doctoral program. Five months after arriving, the Siberian Seven appeared at the doorstep of the American Embassy.

“These persecuted Christians who were seeking emigration,” states Hill, “did not intend to remain in the embassy. But, an episode of violence at the embassy

gates involving the abduction of a family member radically changed the situation. They were afraid to leave. During our last two months in Moscow I began to serve as their interpreter, translating materials on persecution which the Siberian Seven brought to the embassy.

“These were frightening days,” Dr. Hill recalls. “Surveillance of Janice and me noticeably in-

Many denominations . . . including our own Church of the Nazarene are discovering that this mission field in the former Soviet Union is an exceptionally difficult one.

creased. The atmosphere in 1978 was very different than it is now.”

Although scheduled to work in a Russian archive in Paris for the next nine months, Hill agreed instead to help provide writer John Pollock with extensive background materials on the Siberian Seven. For the sake of safety, and the future need to obtain a return visa, he began submitting his writings under the name of Norvel Robertson.

In time, however, it proved impossible to maintain anonymity. It became important for Hill to testify before the U.S. Senate and House Committees on behalf of this

case.

“We hoped,” continues Dr. Hill, “to raise public awareness of the Siberian Seven case and provide pressure on the Soviets to grant them exit visas.”

The case dragged out for five years. In the meantime, Dr. Hill moved back to the United States and began teaching at Seattle Pacific University. Finally, as a result of persistent and hectic shuttling back and forth from Washington, D.C., to Moscow, the deadlock broke and the Siberian Seven were released. Hill’s involvement in this case became a personal turning point, influencing his decision to become involved with the Institute on Religion and Democracy (IRD), where today he serves as the president.

THE IRD—ADDRESSING THE TOUGH ISSUES

The field of evangelism in the former Communist countries is exploding. There is tension and anticipation as to what to do. Dr. Hill’s leadership of the IRD’s involvement in this area has helped establish the Christian Resource and Study Center to address this issue.

“Many denominations and religious organizations, including our own Church of the Nazarene, are discovering that this mission field

continued on page 30



Media International

THE BIBLICAL DELIVERY SYSTEM FOR THE GOSPEL

BY GENERAL SUPERINTENDENT JOHN A. KNIGHT

In his classic epistle to the Romans, chapter 10, the apostle Paul sets forth basic truths regarding the gospel and the methods and means for delivering it to people who need to hear it.

He begins with the declaration that the gospel is for all men of every age, of every ethnic background, of every national origin, and of every language group. “For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” (vv. 12-13).

“God is no respecter of persons” (Acts 10:34) and desires to save all who call on Him. If this is His desire, it is also the mandate of the Church—His

Body—to deliver the gospel to every human being.

Thus Paul asks: “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?” (Romans 10:14). The question affirms that one must first be given knowledge of something or someone as a basis for trust and commitment.

“And how shall they hear without a preacher” (v. 14) who will present the claims of Christ’s gospel so all peoples everywhere can hear and believe and call on the name of the Lord?

Then Paul comes to the crux of his appeal involving all those who name the name of Christ but who are not necessarily called officially, professionally, or publicly to

Three young men were introduced to sing. They were equipped with electric guitars and microphones to which we are accustomed. But they had no shoes.

preach or teach, or go as a missionary. "And how shall they preach, except they be sent?" (v. 15), or "except someone send them?"

It is the responsibility of the church to send the preachers and missionaries and ministers. One of the primary ways Nazarenes send them is through the General Budget, which includes the Thanksgiving Offering for world evangelization.

Recently, I was in Papua New Guinea for the Coastal District Assembly. A good congregation was present under an attractive, newly constructed tabernacle to praise the Lord on opening night of the assembly. Three young men were introduced to sing. They were equipped with electric guitars and microphones to which we are accustomed. But they had no shoes. The district superintendent told us that they had walked barefoot for a week across open terrain, much of it rugged, in order to be present for the assembly. There were no roads, no motels, no restaurants. But they had come with thanksgiving in their hearts to share this high moment with God's people. And they would be walking home the same way they came.

Are you surprised that they "got blessed" as they sang? Do you doubt that I and the congregation were blessed by their music and dedication? It was a great moment of inspiration.

Their feet revealed sacrificial love and strong commitment to God. But someone earlier had taken the gospel to them and they had called on the name of the Lord. No wonder Paul exulted: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (v. 15).

As we bring our Thanksgiving Offerings for world evangelization again this November, let us thank God for the privilege of "sending." By our faithful stewardship we can make "beautiful the feet" of our missionaries, and they in turn will spread the beauty of Jesus wherever they go.

By the sacrificial giving of our means we are following the biblical method of delivering the gospel to all peoples everywhere. H



Benefits Questions

Answered by Dean Wessels

What information is available from the Pensions office about pastoral compensation, employee benefits, tax regulations, and so forth?

A series of church management memos and a number of informational brochures are available at no cost to you from the Pensions office. To request any brochures you desire, simply check the appropriate box(es), clip this column, and mail to the Pensions office at the address below. All MEMOS listed are revised periodically to keep up to date with tax law and other changes.

- MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- MEMO No. 2, Church Employees or Independent Contractors?
- MEMO No. 3, Tax Procedures for Congregations
- MEMO No. 4, Changing Patterns of Ministerial Compensation
- MEMO No. 5, Minimizing Income Taxes for Church Employees
- MEMO No. 9, Workers' Compensation Laws and the Local Church
- MEMO No. 10, Can Ministers Opt Out of Social Security?
- MEMO No. 11, Auto and Other Business Reimbursements
- MEMO No. 12, Who Is a Minister for Tax Purposes?
- MEMO No. 13, The Minister's Housing Allowance
- MEMO No. 14, A Medical Reimbursement Account
- MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- Benefits Summary Brochure
- Pre-Retirement Planning Brochure
- "Basic" Pension Plan Summary (noncontributory retirement plan)
- The Nazarene Contributory Retirement Plan (TSA)
- The Nazarene Individual Retirement Annuity (IRA)
- Information on Group Term Life Insurance for Church Employees
- Information on Long-Term Disability Income Protection for Church Employees
- Information on Accidental Death and Dismemberment Insurance for Church Employees

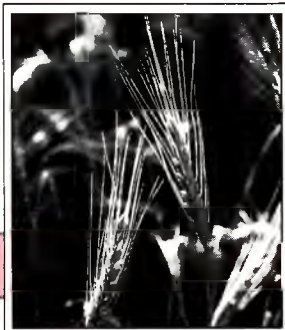
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Because You Give... the Work Goes On
Matthew 9:38 (KJV)

Thanksgiving Offering for World Evangelism

CHURCH OF THE NAZARENE • STEWARDSHIP SERVICES

CREDIT WHERE IT'S DUE

BY GARY B. SWANSON

At the peak of his fighting career, world heavyweight champion Muhammad Ali was particularly noted for his cockiness. One day on an airplane, just before takeoff, a stewardess came down the aisle and reminded him to fasten his seat belt.

"Superman don't need no seat belt," Ali grumbled.

"Superman don't need no airplane, either," the stewardess retorted. With a smile of chagrin, Ali buckled his seat belt.

Sometimes Christians make the same mistake as Muhammad Ali. After a certain amount of success, they think they're Superman. They forget that it is God who has given them the abilities and opportunities to achieve their goals. They come to think that they are solely responsible for what they have accomplished.

This was Peter's mistake on the Sea of Galilee. In the midst of a howling storm, the disciples were doing everything they could possibly do to save themselves. Just at the time when all seemed lost, someone spotted Jesus walking on the heaving waves. Frightened, they all thought He was a ghost. "Take courage," Jesus said, "It is I."

"If it's You," Peter said, "let me come to You on the water."

When Jesus beckoned for him to join Him on the water, Peter stepped out of the boat and actually walked on the surface of the Sea of Galilee. What he was doing was a rare accomplishment, but he looked at the event

from a human viewpoint. He forgot that it was Jesus who was giving him the power to walk on the water.

In the history of professional football, there is at least one great player who never forgot his dependence upon God for his accomplishments. Nicknamed the Galloping Ghost, football running back Red Grange

What ability or talent do you have that was not given to you? You shouldn't leave such things off your Thanksgiving prayer list.

was noted for his ability to elude tacklers. One day, a reporter asked him why he seemed to be able to avoid tackles so easily.

"I can't explain it or take credit for it," Grange said. "You can teach a man how to block or tackle, run or pass, but you can't teach a man how



MRC

to run so tacklers can't tackle him. No one ever taught me and I can't teach anyone. If you can't explain it, how can you take credit for it?"

Usually, when an athlete answers such a question from the media, he offers some human explanation—concentration, hard work, good coaching, self-discipline, devoted parents, whatever. But Red Grange was humble about his abilities. He didn't try to take credit for something that God had given him at birth.

Even King Solomon, the wisest man who ever lived, could have learned something from Red Grange. After achieving such greatness and leading Israel during its golden era, Solomon forgot where all of his blessings had come from. He began to take full credit for his success. And, because of that, God had to step in and remind him of his place in the scheme of things.

Whatever the ability—punting a football, solving difficult algebraic problems, writing beautiful poems, baking delicious cakes, arranging graceful flower displays—it all comes from God. When the Christian begins to take personal credit for something that results from God's power, like Peter, he is getting in over his head. But if he continues to recognize God's influence in his life, God may make him a champion. **H**

GROWING UP NAZARENE

BY CLAUDINE STUBBS HENRY

I sat next to my father on a hot, muggy day in Fort Worth, Tex. I was there for the Sixth International Laymen's Conference. A Fourth of July barbecue was in progress. But for me, between the hilarity and good Texas food had come a quiet moment of reflection. As I sat watching Carlton Mills' portrayal of Uncle Buddy Robinson, I cried. They were not just tears of blessing at being allowed to step back in time to see the likeness of a man I'd heard about my whole life, but also tears of joy as I reflected for the first time on the privileges and meaning that are mine because of growing up Nazarene.

At the age of three, I attended my first General Assembly. Two years later, I traveled with my parents to the first International Laymen's Conference in Miami Beach, Fla. It was there, at the Diplomat Hotel, that I defied my 12-year-old brother, who was supposed to be watching me, by getting on the elevator and riding up and down.

At the age of seven, I carried a flag in the missionary service at the Kansas City General Assembly. I can still remember the embarrassment I felt when both the flag and I rolled down a couple of stadium stairs.

At eight, I became a full-fledged Nazarene by joining my local church.

In 1972, at the General Assembly in Miami, Fla., I remember three things: my pet sand crab, Wolfie, named after the restaurant the Nazarenes all seemed to congregate in: the junior activity trip down the Gold Coast where I saw a palm tree growing through the roof of Anita Bryant's porch; and a young woman who started her message with the

words, "Hi, I'm Ann, and I'm out to change my world."

Two years later, in Florida again, this time for another laymen's conference, I met Earlene Wolf, daughter of Rev. and Mrs. Earl Wolf. We taunted each other, ate chocolate cake, and managed to get acquainted with the boys our age.

The high point of the Dallas General Assembly in 1976 was getting the chance to sing in the giant teen choir

*Someone has said,
"Being raised
Nazarene marks
you for life."
He was right.*

for the premier of the musical *Jesus Is Lord*.

In 1978, I graduated from high school and was selected to attend the Nazarene World Youth Conference in Estes Park, Colo. There I remember Reuben's rock, a roommate named Mary, sharing Granola bars and Hawaiian Punch with Brenda and Beth Little, and the musical call to discipleship, *Follow Me*. (A few months later I was surprised to see Beth on the cover of Bread magazine, holding a can of Hawaiian Punch that I bought her.)

As more memories washed over me, I looked around at the people sitting nearby. The Holy Spirit was written across their faces and I realized that they, like me, were getting an opportunity to see the big picture in a way very few Nazarenes ever get a chance.



Evangelist Carlton Mills as Uncle Bud Robinson.

I had seen the Holy Spirit move through a crowd on a General Assembly Sunday morning when most understood not a word of the prayer the African national was praying. It didn't matter—the Spirit was there.

I'd seen white-haired little ladies walk the aisles of my church, shouting, overcome with the goodness of God.

I'd seen D. Paul Thomas portray Phineas F. Bresee at the big Nazarene 75th birthday party at Pilot Point, Tex. And I rejoiced and sang, "Praise God, praise God, praise God for full salvation."

I'd seen altars full of teenagers, crying, praying, committing their lives to Jesus.

I'd been in a room full of Nazarene college students who, after a four-day spring revival, felt the need to join together in prayer one more time, at 3 A.M.

I had stood beside a man at a Nazarene altar and vowed "till death do us part."

And I was here, again, creating more images to play back in my mind.

Sitting there next to Daddy that day, I had to smile. All those memories and all that tradition seemed to have culminated in the tears that were rolling freely down my cheeks. And as Carlton Mills ended with the words, "And a highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein," I knew I had been given a truly great heritage.

As I raised my hand to dry my face, I whispered, "Thank You, Lord, for allowing me to be a part of these people, these wonderful souls, these people called Nazarenes."

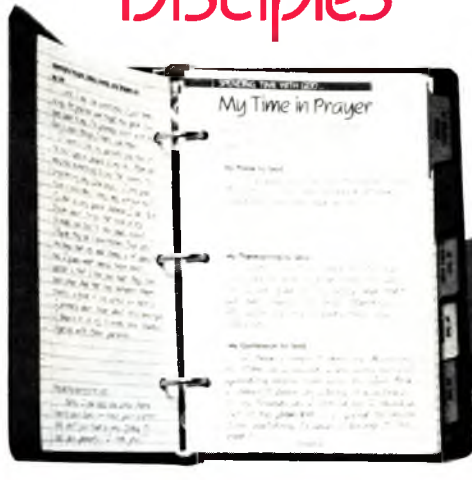
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"We hope this hasn't soured you on bus ministry and little children."

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Nazarene Roots

OUR DEBT TO GERMAN METHODISM

The core of the early Nazarene movement was composed of dissenters from Episcopal Methodism, leavened by those from other religious traditions, including Quakers, Presbyterians, and Baptists. “German Methodism” was a tradition that also leavened the Nazarene loaf.

German Methodism embraced three separate groups: the Church of the United Brethren in Christ; the Evangelical Association (after 1922 the Evangelical Church); and the German Conferences of Episcopal Methodism.

The latter were ethnic enclaves in mainstream Methodism that used the German language in preaching and periodicals. They were stronger in northern Methodism than among southern Methodists, since German Americans often held antislavery views. William Nast (1807-89), editor, revivalist, and missionary to Germany, was the outstanding leader in German Conference work. Nast’s biographer states: “To him, sanctification was a fact and not a theory; it could be experienced and demonstrated.” Nast joined the National Holiness Association and was welcomed by its leaders as one of their own, even though he smoked a pipe (this was excused as an ethnic trait). His portrait graced a poster of holiness “greats” issued for the General Holiness Assembly of 1901.

The two other branches of German Methodism were not a part of the Methodist Church, yet they had amazing affinity with Methodism. Why? The answer is the common heritage of European Pietism, a Protestant movement in the 17th and 18th centuries that crossed denominational lines. Pietism stressed a personal relationship to God, with an identifiable conversion experience;

sanctification or the holy life; and the witness of the Spirit. Methodism resulted from Pietism’s impact on Anglicanism (or the Church of England) through John Wesley’s relationship with the Moravians, a German Pietist sect. The United Brethren sprang from Pietism’s impact on Reformed (Calvinist) and Mennonite communities; the Evangelical Association from Lutheran Pietism.

With different theological traditions in their backgrounds, what brought Evangelicals and United Brethren under the broad “German Methodist” umbrella? Pietism provided a common religious vocabulary centered on the warmed heart that United Brethren, Evangelicals, and Methodists shared (and Nazarenes perpetuate today). Common religious experiences and vocabulary promoted bonds of theological and social fraternity between Methodism and the two German sects—so close, in fact, that by 1968, all three were joined in one denomination: the United Methodist Church.

The United Brethren in Christ were formed by Philip William Otterbein (1726—1813), a German Reformed

minister, and Martin Boehm (1725—1812), a Mennonite bishop. Otterbein was born in Germany and educated for the ministry. He immigrated to the American colonies in 1752, becoming pastor of the Reformed Church in Lancaster, Pa. After seeking and finding the assurance of faith in 1754, Otterbein gave the concerns of Pietism increasing emphasis, joining with other Reformed ministers and laity in 1774 to establish a band of seekers after holiness.

In 1767, Otterbein attended the preaching of Martin Boehm in a barn in Lancaster County, Pennsylvania. After hearing a warm sermon on salvation, Otterbein took Boehm’s hand and said, “*Wir sind bruder* (We are brothers).” Their common interest on the warmed heart cut across denominational boundaries, and in 1800 the men and their followers organized the Church of the United Brethren in Christ.

Close relations existed with the Methodists. Otterbein laid hands on Francis Asbury, father of American Methodism, at the latter’s consecration as bishop, while Boehm belonged to a Methodist class meeting and helped organize a church of that denomination on family land. His son, Henry, was Asbury’s traveling companion and a Methodist preacher. Many Methodistic features (all familiar to Nazarenes) soon characterized the United Brethren: a quadrennial general meeting; an episcopacy understood as a *general* superintendency; equal representation by laity and elders at delegated church meetings; mode of baptism left to the conscience of the candidate; and a missionary emphasis.

—Stan Ingersol
Denominational Archivist



William Nast, father of organized German Methodism.



Thank You!

Letters to a Caring Church

Hundreds of letters come to the Board of Pensions and Benefits USA every year from those who receive "Basic" Pension benefits or other benefits from programs administered by the Board. Although they are directed to the Pensions office, their message of thanks is really intended for the Nazarenes who have made those benefits possible through their support of the P&B Fund. Here are a few examples of letters received recently:

"It has been a pleasure to have served the church for 35 years as a pastor's wife and as an elder. I love my church and I hope to serve her and my Lord until I die. Thank you again for your check."

"We thank the Lord for His unique ways of helping us. We greatly appreciate our monthly check. It would be very difficult without it."

"Thank you for the monthly check. It certainly does help us now that we are living in our home—making a monthly payment plus utilities. We would have had more of a financial strain had it not been here each month."

"My wife and I express our appreciation to the Church for our much needed pension check."

"I greatly appreciate your monthly ministry to me. This time was the lowest I have been since retirement. I even borrowed some money which is something I have almost never done in my life. I am so grateful for the financial assistance our Church provides so faithfully."

Nearly 12,000 Nazarene ministers are either retired or anticipating retirement under the "Basic" Pension Plan. Your support of the P&B Fund expresses your appreciation for their ministry and assures these servants of the Church a more adequate retirement income.



CHOOSEY CHARITY IS WITHOUT VIRTUE

BY JAMES R. EMMEL

The benevolence of good people is often denied to those who need it most. They are dirty, or they smell bad, or their impiety offends the righteous. The deserts of the unfortunate are not measured by their good looks or their goodness, but by their need.

If you would do good works, prepare to soil your hands. Poverty and disease and sin are often dirty. Doctors, nurses, and missionaries are servants of mercy, and their job is not one for the squeamish. They often work in filth and ugliness and bad smells.

Charity work isn't romantic. It is the practical job of helping imperfect people who need help because they are imperfect.

Does your heart turn against the needy if they are full of faults? Bless you, if they were clean, charming, competent, and sinless, they wouldn't be likely to need help. Only the sick have need of a physician.

What prompts good people to do good? Isn't it, as a rule, the desire to do the will of their God?

Well, you will search the Bible in vain to find such words as these: "Depart from me, ye ragged trash, and go naked, for he is a sinful man, and he and all of his people lived unrighteously in the day of their prosperity. Such as these deserve no charity. They wasted their substance in good times, and their own folly brought this trouble upon them. They do not speak humbly or gratefully. Let them starve."

Misfortune may come to all, and many fine people need help. But in the very nature of things, those who are most in need are the kind you wouldn't invite to your home—not if you are difficult to please.

To scorn the unwashed, and give only to nice people whose need is less, seems a sly effort to purchase heaven's approval without paying the full price.

As the Thanksgiving and Christmas seasons enhance our spirit of giving, may we have some direction to that giving and in turn help alleviate some of the very real moral, physical, and spiritual poverty of the world. If our charity is to be choosey, let it be in the favor of those who have had so little in life. Could this be what our Master meant when He declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

HM

FAMILY OF THE '90S HAS MANY FORMS

The American family has been changing, but don't expect a return to the "Ozzie and Harriet" model, according to a private study.

"Valuing family should not be confused with valuing a particular family form," said the report by the Population Reference Bureau, which analyzed census and government data.

The "Ozzie and Harriet" model of 1950s television fame displayed a bread-winning husband and a wife who stayed home with the children. This was once the dominant pattern in America, but the report concludes that only one in five families fit that stereotype now.

About 36 percent of all American families are married couples with children, but a growing number of those are "blended" stepfam-

ilies. One in three Americans is a member of a stepfamily, and that is expected to rise to nearly to one in two by the turn of the century, according to the report.

Much has changed since the start of the baby boom after World War II:

- The average age for first marriages is the highest in a century—26.3 years for men and 24.1 for women.

- The marriage rate fell nearly 30 percent between 1970 and 1990, while the divorce rate increased nearly 40 percent.

- More than half of all mothers with preschool children worked outside the home in 1991, compared with one in five in 1960.

- One in four babies is born to an unmarried mother, compared to one in 20 in 1960.

CHRISTIANITY IS WORLD'S FASTEST GROWING RELIGION

Christianity is the world's fastest growing religion and is growing faster than the world's population, according to the Lausanne Statistics Task Force.

The task force, headed by David Barrett, reports that the ratio of non-Christians to Bible-believing Christians now stands at 6.8 to 1, the lowest ratio in history.

The task force has compared statistics in various years from A.D. 100 to 1992.

According to the report, in A.D. 100 there were 360 non-Christians for every Bible-believing Christian. The ratio has been getting smaller ever since: 220-1 in 1000, 69-1 in 1500, 27-1 in 1900, 21-1 in 1950, 11-1 in 1980, and 6.8-1 in 1992.

The evangelical movement worldwide is growing three times faster than the world's population is growing, ac-

ording to the report.

"The statistics are evidence that we are not losing the battle," wrote Ralph D. Winters of the U.S. Center for World Mission in that organization's magazine, *Mission Frontiers*. "With each passing year we are in a better and better position to evangelize the world.

CHRISTIAN OPERA COMPANY TO PERFORM AT MOSCOW'S BOLSHOI

Metropolitan Opera basso Jerome Hines' opera *I Am the Way* will be performed at the Bolshoi Theatre in Moscow next summer, according to a report in *Christianity Today*.

"Quite frankly, I didn't think this was going to come off," said Patrick Kavanaugh, director of the 500-member Christian Performing Arts Fellowship in Washington, D.C. Kavanaugh recently traveled to Moscow

COMMONWEALTH CALLING FOR CHAPLAIN CORPS

The former Soviet military—where atheism once was a job requirement for career soldiers—has asked for the Pentagon's help in creating a chaplaincy corps, according to a report in the *Army Times*.

The Defense Department is awaiting White House approval of a plan that would show Russian church and government officials how the U.S. military organizes its ministry. The plan would

also send U.S. chaplains to the Commonwealth of Independent States to train their commonwealth counterparts.

Orientation visits and training could begin this spring, and the first commonwealth chaplain could be assigned by fall 1993, said Col. Donald Davidson, a Baptist chaplain and executive director of the Defense Department's Armed Forces Chaplains Board.

MOST AMERICANS SAY TV IS BAD FOR THE FAMILY

Nearly two-thirds of American adults say television has a negative effect on the family. And more than that believe TV is a bad influence on children.

Almost as many believe the quality of television programming has gone downhill in the last year, and more than half say they are more frequently offended by TV programs now than they were just a year ago.

The net result? Seventy-one percent of Americans say that objectionable programming content influences them to watch less television.

These findings are from the Family Channel's latest annual survey of America's TV viewing habits, conducted recently by the Gallup Organization.

"The findings dramatically underscore the discontent of

viewers of television programs, a discontent which appears to be growing," said George Gallup, Jr., president of the Gallup Organization. "Two-thirds of the populace say TV programs are portraying negative values, while comparable percentages give low marks to TV programming in terms of representing personal and family values."

Those who say they're watching less TV blame the current levels of preoccupation with sex, violence, foul language, and vulgarity.

"The survey results convey a powerful message to those involved in developing television programs," Gallup said. "The message is to put more emphasis on positive values and present a truer picture of personal and family values."

Close to Home

News About Nazarenes

BY TOM FELDER



Leaders of the Elmsdale Church and speakers for the 75th anniversary celebration stand in front of the big tent where much of the crusade was held.

CHURCH CELEBRATES 75TH ANNIVERSARY . . .

Elmsdale Church of the Nazarene on the Canada Atlantic District recently celebrated its 75th anniversary with a tent crusade. The 10-day celebration included crusades for youth, children, and the family.

The general crusade featured Crawford Howe, Kentucky district superintendent, as the speaker. Mike MacNeil, professor at Bethany

Bible College, spoke for the youth crusade, while children's evangelist Richard Spicer conducted a children's crusade.

The church also hosted an anniversary banquet with Lorne MacMillan, former Canada Central district superintendent, and a heritage service with Walter Wilcox, former pastor.

C. Dale Thistle currently serves as pastor of the church.



1992 Dallas District ordinand class (l. to r.): General Superintendent Eugene L. Stowe, Rev. and Mrs. Jim Baughman, Rev. and Mrs. Gary Bohannon, Rev. and Mrs. Bill Taylor, and District Superintendent W. M. Lynch.



Northside Church of the Nazarene in Fort Worth, Tex., recently dedicated their new 510-seat sanctuary with General Superintendent Donald D. Owens. In addition to the new sanctuary, the 25,000 square foot church complex includes a kitchen, fellowship hall with fireplace, offices, classrooms, and a gym. Clifton Wooldridge serves as pastor.

YEARS OF SERVICE HONORED

. . . St. Bernice, Ind., First Church of the Nazarene recently honored Mary Maloney for 45 years of service to the church board. In honor of her years of faithful service, Mrs. Maloney was voted "church board member emeritus."

Mrs. Maloney served as church board secretary for 31 years and church treasurer for 17 years, according to pastor Larry P. Stover.



Pastor Larry Stover (l.), and his wife, Janet (r.), present a plaque to Mary Maloney honoring her as church board member emeritus.

TEEN CHOSEN FOR INTERNATIONAL CHOIR . . .

Jill Hendrix, a freshman at Ontario, Ore., High School, was recently selected to travel to Japan as a member of a 22-voice youth choir. The choir, chosen through auditions,



will represent the U.S. at the International Youth Choir Festival in Osaka-Sayama.

Jill's father, Leon Hendrix, serves as pastor of First Church of the Nazarene in Ontario, Ore.



1992 West Virginia South District ordinand class (l. to r.): General Superintendent Emeritus V. H. Lewis, Rev. Roger Dale Gogus, Vickie Gogus, Rev. Troy Jackson Miley, Phyllis Warner, Rev. Sidney Eugene Warner, Sr., and District Superintendent C. Harold Smith.

Send your news about Nazarenes to
Close to Home
Herald of Holiness
6401 The Paseo
Kansas City, MO 64131

A ROMANIAN CONNECTION

BY EDWARD F. MANN

The mention of Romania brings a multitude of images to mind . . . a maverick communist state . . . severe persecution and imprisonment of church leaders . . . the *Securitate* confiscating a large shipment of Bibles and remanufacturing them into toilet paper . . . the fall of Nicolae Ceausescu . . . and thousands of orphans trying to survive in grossly inhumane conditions.

How in the world did Eastern Nazarene College become connected with this impoverished, former Communist nation? God opened a series of doors that we were compelled by His Spirit to walk through.

The story begins with the arrival of veteran Nazarene missionaries Jon and Margaret Scott in the ENC community for their 1990 furlough year. The Scotts took an additional year's leave to allow Margaret to complete her master's degree and to permit son, David, to finish his senior year in high school. During that year, Jon found employment as a bookkeeper for the Free Romania Foundation in Cambridge, Mass.



Terry Milne comforts Andrei

In September 1991, Jon Scott brought his new friend and boss, Ion Berendi, to campus to speak to a group of students. He informed us that

in order to increase its work force, the Romanian government had required that all women of child-bearing age produce five children. If a family could not afford them all, if they were unmanageable, or if they were deformed in any way, the parents could place them in government-run orphanages. Of these, more than 40,000 were rejected as useless and were placed in the worst, most remote institutions with less than minimal care.

The ENC students wanted to do something, so they decided to send a box of toys for the outcast children of Romania. By that October, the "box of toys" idea had grown to a drive to raise \$2,500 each for a dozen students to join the January TOUCH team of the Free Romania Foundation. Funds for seven students were raised through garage sales, yard work, benefit concerts, and contributions by family and friends.

On the Jan. 4, 1992, Liam Berry, Andrea Scott, Melissa Grear, Terry Milne, Heidi Stotler, Janelle Suhr, John Delgado, and I arrived in Bucharest, Romania. The story may be best told through the selections taken from their daily journals.

Liam: Bucharest! After being harassed by guys in big hats with cigarette smoke on their breath, being shuttled around in buses and cars, and being yelled at in different languages, we had time to think. All I could think of was the dark, depressing, outdated city, and how angry I was with communism for how it stripped the personality and individuality out of everything.

Mann: We traveled from Bucharest



Andrea Scott helps Miora eat his dinner at the spital, while Ion watches.

to Nicoresti, 100 miles of tabletop flat farmland, all of it collective farms, no boundaries except for the divisions between crops. Each little village had tiny boxlike houses, outhouses, small gardens, and horse carts.

No amount of training, films, descriptions, or warnings could have prepared us for what we found at the orphanage (spital). A 100-year-old, two-story, stone and stucco building was built into the hillside. The door into the ground floor was wide open. The interior temperature was the same as that outside. Only a few dim light bulbs burned here and there. It was dark and very cold.

As we walked down the hallway toward the main staircase, we could hear the noise of kids at roughhouse play. We walked up the stairs where the air was a bit warmer and where our senses were assaulted by the stench of urine and feces.

Liam: The first thing to hit me was the smell. The second thing was the gate at top of the stairs. We all took a deep breath and dove in. Kids were running wild everywhere—pulling, pushing, yelling, grabbing, biting, spitting, screaming, groping—it was chaos. I felt incredibly useless.

Andrea: I learned that my kids, the 3- to 11-year-old crib kids in solon 6, needed me. It meant that every day, whether I was there or not, these kids woke up in wet beds and sat there until someone took time to change them. I could make a difference by seeing that their laundry was dry, that Catalina's bloated stomach got attention, that



Melissa Grear (l.) and Mark Tinley with Roman. Jacintia Brock (of the Irish Relief Team) and Claudio look on.

Ionut did not bring a table down on his foot.

Catalina is 10 years old, about two feet long, and weighs about 15 to 20 pounds. She spends every day in a fetal position protecting the bloated stomach that makes up two-thirds of her mass. I don't think she'll ever walk. She eats, sleeps, and protects her belly. A human touch can make her day.

Melissa: I remember cold dirt roads, stoic faces, no heat, no running water, no showers, lack of appliances and balanced meals, the work, the children, dirt, blood, little bruised bodies—cut, swollen, sick, contorted, dying—crusty hair, wiping dirty faces with dirty rags, stale bread, and lukewarm fatty broth.

John: We all do what we can, whether it means walking the kids or changing diapers. But to solve the problems in a country that is depressed in every aspect, resources much larger than we have will have to be tapped. The problems are rooted in something much larger than the spital. One of our translators said, "What I admire about America is the opportunity even poor people have of getting an education." He hopes to come to America for a college education and to return to Romania to "make a difference."

Janelle: A child made to remain in a crib all of his life knows only the confines of the room he or she shares with 18 other children. His knowledge of human touch does not include loving caresses or other gentleness. The only form of self-expression he knows is perpetual rocking. The only drive in his life is to have three meals a day and to try to solicit some attention from another

human. He does not know of kites and kitty cats or the comforting feeling of laying with his head on his mother's lap while she strokes his hair. He does

not know his life has value implanted in it by the Creator himself.

Heidi: Luca, a tiny 10-year-old boy in my room, was precious. His mother came to see him one day. She started sobbing as soon as she got to his bedside. She had placed him here because she didn't have enough money to care for him at home. I grieved with her. I know that God put us in Romania to simply love and give attention to these kids.

Melissa: Gone was the secure environment of my Christian friends, family, church, everything, but God always remained. The thing I had to hold onto were my fellow team members, the children, and my new Romanian friends. I learned that I need unbroken, daily communion with God to survive. No matter how strong my desire to give, share, love, and help people, apart from Him, I can do nothing.

Terri: I'll never be the same again. Thank You, God, for this awesome opportunity. You've put me out of my comfort

Catalina Lupa, one of many children suffering from malnutrition, lies in her crib.



The only drive in his life is to have three meals a day and to try to solicit some attention from another human.

zone and pulled me into a darkened world. I don't think I'll ever know what impact I made there, but I'll trust You to water the seeds I've planted.

Postscript

Romania is a country with incredible need. The Church of the Nazarene has responded. Since January, the Scotts have been appointed missionaries to Romania where they also direct compassionate ministries. They have also been joined by four long-term volunteers. Liam stayed in Nicoresti until June. He said, "If I go back to school, who will take care of my kids?" Youth In Mission teams were there this past summer. Medical and evangelistic teams from the United Kingdom and U.S. also were there this summer. Work and Witness teams are volunteering for assignments in Romania. ENC has been asked by a private university in Bucharest to provide courses in Romania.

God is still opening doors, and His people are still walking through them spreading the gospel and helping to reduce the suffering of those less fortunate.

Edward F. Mann is professor of computer science at Eastern Nazarene College.

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DISTRICT SUPERINTENDENTS

The following is a listing of the district superintendents in the U.S. and Canada as provided by the General Secretary's Office.

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CANADA ATLANTIC—William E. Stewart, 14 Hollywood Dr., Moncton, NB E1E 2R5, Canada

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CANADA QUEBEC—Harry A. Rich, 113 Kingsley Ave., Dollard-des-Ormeaux, PQ H9B 1N2, Canada

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26554

WEST VIRGINIA SOUTH—C. Harold Smith, 5515 Kentucky St., South Charleston, WV 25309

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You Have a Friend to Be Thankful For

The license plate on the car ahead carried this message: "You've got a friend in Pennsylvania." That sounds a little presumptuous, even though Pennsylvania is populous and its population is mobile. In any case, it is true, and for that I am grateful. I have a number of friends in that state and in many other states as well. My life is richer and better for each of them.

Scripture speaks of two kinds of friends. There are fair-weather friends. "Wealth brings many new friends," says Proverbs 19:4, "but a poor man is deserted by his friend" (RSV). That somewhat cynical remark reminds me of another I read once somewhere: "Do not wish your friends much good fortune, if you do not want to lose them."

There are also all-weather friends. The same Book of Proverbs declares, "A friend loves at all times, and a brother is born for adversity" (17:17, RSV). It also says, "There is a friend who sticks closer than a brother" (18:24, RSV).

An all-weather friend sticks by you through thick and thin. A fair-weather friend thins out when the going gets thick. I am sure that we have all experienced both kinds of friendship.

That no one makes many close friends in a lifetime is a common observation. We have many acquaintances, few friends, for life does not allow time and opportunity for the creation and cultivation of abundant close friendships.

Jesus Christ is an all-weather friend. "Jesus . . . having loved his own who were in the world, he loved them to the end" (John 13:1, RSV). They did not stick by Him in His severest ordeal, but He never forsook them, not even when they

were at their worst.

Jesus defined and demonstrated the greatest possible measure of love between friends. He told His disciples, "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13, RSV). That is precisely what He did at Calvary. Indeed, He died there for friends and enemies.

Jesus remains a friend even to those who choose to treat Him as their enemy. When Judas led a mob to arrest Jesus, and placed a traitorous kiss upon the Lord's cheek, Jesus responded, "Friend, why are you here?" (Matthew 26:50, RSV). Who but Jesus would have reacted to such infamy with an offer of continued friendship?

Well, that is precisely the kind of friendship He expects His disciples to demonstrate. He said, "You are my friends if you do what I command you . . . This I command you, to love one another" (John 15:14, 17, RSV). To love one another as He has loved us all is the deepest meaning of friendship.

By becoming and remaining such friends to others we make credible our witness to Jesus. "By this all men will know that you are my disciples, if you have love for one another" (John 13:35, RSV).

True disciples of Jesus are all-weather friends. They stand by each other when things go wrong. Their friendship is not determined by circumstances. It is not even determined by reciprocation. They choose to befriend in the spirit of Christ, and nothing can destroy that friendship, not even when some-

thing occurs to destroy the possibility of fellowship.

Having a friend is important. I used to see in the newspaper a cartoon captioned, "When a Feller Needs a Friend." It depicted various downturns in life when love, comfort, and encouragement were sorely needed by the victim of trouble. Sooner or later, each of us is that victim, and when trouble comes, how good it is to have an all-weather friend.

But being a friend is even more important than having a friend. President Abraham Lincoln once received an appeal for a pardon from

Who could ever react to such infamy with an offer of friendship?

a soldier whose plea was unendorsed by any fellow soldier. Surprised by this, Lincoln asked, "Has this man no friends?" The adjutant who delivered the appeal answered, "No sir, not one." Lincoln responded, "Then I will be his friend," and granted the pardon.

Jesus offers to be the friend of all who need pardon from sin. He expects His disciples to be such friends too.

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



EVANGELISTS' SLATES

- APPLEBY, ROBERT R.:** Santa Monica, CA, Nov. 4-8
- THE ARMSTRONGS, LEON AND LINDA:** Centralia, IL, Nov. 3-8; Colora, MD (Rising Sun), 10-15; Pottstown, PA, 17-22
- BAGGETT, DALLAS W.:** Birmingham, AL (Huffman), Nov. 8; Hartselle, AL (First), 15; Sumiton, AL (Community), Dec. 6; Nashville, TN (Trinity), 12
- BAKER, RICHARD C.:** Chesterhill, OH, Nov. 3-8; Vanderbit, PA, 10-15; Lynchburg, VA, 18-22
- BALLARD, DONALD K.:** Millington, TN, Nov. 6-8; Cleveland, MS (Davis Chapel), 11-15; North Little Rock, AR (Grace), Dec. 2-6
- BELZER, DAVE AND BARBARA:** Redding, CA (Lake Boulevard), Nov. 3-8; Lodi, CA, 10-15; San Angelo, TX (Trinity), 17-22
- BENDER, TIM—THE TIM BENDER FAMILY:** Indianapolis, IN (Bridgeport), Nov. 3-8; Beech Grove, IN, 10-15; Brownsburg, IN, 17-22; Kingsport, TN (Calvary), Dec. 1-6
- BENSON, MICHAEL W.:** Lawrence, KS (First), Nov. 6-8; Wyoming, MI (Grand Rapids Clyde Park), 10-15; Carl Junction, MO, 17-22
- BLUE, DAVE AND DANA:** Kentucky District Lay Retreat, Nov. 6-8; New Port Richey, FL (First), 14-20; Clearwater, FL (Central), 29; Sapulpa, OK, Dec. 23-28
- BOCK, DON:** New Cumberland, WV, Nov. 4-8*; Reynoldsburg, OH, 11-15; Chillicothe, OH, 18-22*; Washington Court House, OH, Dec. 2-6
- BOND, GARY AND BETH:** Terre Haute, IN (First), Nov. 4-8; Colorado Springs, CO (Trinity), 11-15; Hoopston, IL (First), Dec. 2-6; Alton, IL (Hillcrest), 8-13
- BOQUIST, DOUG AND DEBBIE:** Galion, OH, Nov. 7-11; Flint, MI (West), 14-18; Lemont, IL (Chicago First), 20-22; Denton, MD, 28—Dec. 2; Anderson, IN (First), 4-6; Framingham, MA, 9-13
- BOWDEN, AL:** Forest City, NC, Nov. 3-8; Fayetteville, TN, 11-15
- BOYNTON, RICHARD C.:** Port Clinton, OH, Nov. 3-8*; New Castle, IN (Westview), 17-22
- BRAUNIG, LUTZ:** Danville, IL (Home Gardens), Nov. 7; Oakwood, IL, 8; Springfield, IL, 15*
- BROWN, MARK A.:** Arentzville, IL (Bethel), Nov. 3-8; Rockton, IL, 10-15; Parker City, IN, 17-22; Albany, IN, Dec. 1-6
- BROWN, ROGER N.:** Clarksville, TN (Memorial Drive), Nov. 4-8; Henderson, KY (First), 10-15; Huntington, WV (First), 18-22; Wrightstown, NJ (New Egypt), Dec. 2-6
- BURKHALTER, PAT AND DONNA:** Augusta, KS, Nov. 3-8; Wellington, KS, 10-15; Baxter Springs, KS, 17-22; Post, TX, Dec. 1-6; Panama, OK, 8-13
- CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Cincinnati, OH, Nov. 4-8*; Oil City, PA, 11-15; Hamilton, OH (Tuley Road), 18-22; Portland, OH (First), Dec. 2-6
- CARGILL, VERNON J.:** North Bloxi, MS (First), Nov. 1; Houston, MS, 8-11; Houlika, MS, 12-15
- CHAMBERS, LEON AND MILDRED:** Nashville, TN (Radnor), Nov. 3-8
- CHANEY, REEFORD AND BARBARA:** Bel Air, MD, Nov. 7-11; Catlett, VA, Dec. 27
- CHASE, FRANK:** Boise City, OK, Nov. 10-15
- CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES:** Tabor, IA (Weaver Memorial), Nov. 3-8; Cedar Falls, IA, 10-15; Beatrice, NE, 17-22; Dubuque, IA, Dec. 1-6
- CHRISTOPHER, CHRIS C.:** Buffalo, KY, Nov. 10-15
- CLEGG, DARRELL W.:** Brunswick, GA (Bethel), Nov. 10-15; Aiken, SC, 17-22
- COBB, BILL AND TERRI:** Longmont, CO, Nov. 1-4; Gallipolis, OH, 8-11; Clinton, IL (First), 15-18; Grass Valley, CA, 21-24; Wichita Falls, TX (University Park), 29—Dec. 2
- COVINGTON, NATHAN A.:** Okmulgee, OK (First), Nov. 4-8; Rock Island, IL, 11-15; Collinsville, OK, 18-22; Oklahoma City, OK (Shields Boulevard), Dec. 2-6; Lawton, OK (First), 9-13
- CRANDALL, V. E. AND BARBARA:** Breckenridge, TX, Nov. 10-15
- DALE, TOM:** Wasilla, AK (Lake), Nov. 8-12; Anchorage, AK, 13-15*; Anchorage, AK (Hillcrest), 22-26; Anchorage, AK (First), 29, a.m.; Anchorage, AK (Jewel Lake), 29, p.m.
- DELBRIDGE, GENE:** Monroe, WA, Nov. 1-4; Colfax, WA, 15-20
- DELL, JIMMY:** Logansport, IN (First), Nov. 4-8; Hillsboro, TX, 14-18; Shreveport, LA (Huntington Park), 19-22; Pryor, OK, Dec. 2-6; Elyria, OH, 9-13
- DENNISON, MARVIN E.:** Johnson, KS, Nov. 17-22*
- DESKINS, GROVER C.:** Glen Burnie, MD, Nov. 5-8; Frostburg, MD, 17-22
- DOCTORIAN, SAMUEL:** Israel, Nov. 1-12; Norway, 23-29; Germany, Dec. 1-13; Lebanon, 14-20
- DODSON, LEONARD W.:** Peru, IL, Nov. 4-8; Ibensa, MO, 10-15; Durris, Albania, 18—Dec. 7
- DOOLITTLE, KEVIN AND KAREN:** Arlington, VA (First), Nov. 1, a.m.; Gaithersburg, MD, 1, p.m.; PM: Colora, MD (Rising Sun), 4; Baltimore, MD (Dundalk), 6-8; Coraopolis, PA, 15-18; Lewisburg, PA (Crossroads), 19-22; Zarephath, NJ, 25*; Oil City, PA, 29; Dalton, PA, Dec. 4*; Williamsport, PA, 6, a.m.; Muncy, PA (Fairview), 6, p.m.; Louisville, KY (First), 13; Cincinnati, OH (Clifton Avenue), 20
- DOROUGH, WILLIAM M.:** Florien, LA (Cenchrea), Nov. 10-15; Euless, TX, 17-22
- DUTTON, BARRY AND TAVIA:** Stockton, CA (Delta), Nov. 3-8; Arvin, CA, 10-15; Bakersfield, CA (Faith), 17-22; North Little Rock, AR (Friendly Chapel), Dec. 1-6
- FADER, WES AND MARY:** Alum Bank, PA (Ryot), Nov. 3-8; Akron, OH (Arlington), 10-15; Cumberland, MD (First), 17-22; Fort Washington, MD (Trinity), Dec. 1-6; Smyrna, DE (Faith), 8-13
- FRANK, RICHARD A.:** Philadelphia, PA, Nov. 22*; Westerville, OH, Dec. 6, a.m.; West Carrollton, OH, 6, p.m.
- FREEMAN, MARY A.:** Lomax, IL, Nov. 27-29
- FREY, DONALD—THE FREY FAMILY:** Georgetown, IN, Nov. 4; Gardendale, AL, 6; Lexington, AL (Marys Chapel), 14-15; Dolton, IL, 18-22; Elmwood, IN, 29*, Lansing, MI (First), Dec. 6, p.m.
- GESSNER, DON AND SHIRL:** Allentown, PA, Nov. 3-8*; Tunkhannock, PA, 10-15; Hanover, PA, 17-22; York, PA, 27-29; Lavelle, PA, Dec. 1-6; Salem, IL, 8-20
- GINTER, TIMOTHY E.:** Irondale, OH, Nov. 3-8; Parsons, WV, 10-15; Ashtabula, OH (First), 17-22; Upland, IN, Dec. 1-6; Garfield Heights, OH (Cleveland), 16-20
- HAINES, GARY W.:** Salisbury, MD, Nov. 14-18; Indian Head, MD, 19-22; Colorado Springs, CO (Security), 28—Dec. 2; Wray, CO, 3-6; Columbus, MS (First), 12-16; Hollywood, MD, 19-20
- HALBERT, KIRK AND JOYCE:** Olathe, KS (College), Nov. 1; Topeka, KS (Oakland), 11-15; Concerts in Kansas, Dec. 1-31
- HANCOCK, TIM:** Lancaster, OH (First), Nov. 4-8; Mount Gilead, OH, 11-15; Monticello, IL, 18-22; Stratton, OH, 29—Dec. 2; Fremont, OH, 3-6; New Albany, IN (First), 9-13
- HARRINGTON, MILTON:** Sacramento District Pastors' Retreat, Nov. 10-12
- HAYNES, CHARLES AND MYRT:** Fairbury, IL, Nov. 3-8; Chester, GA (Rowland Chapel), 17-22
- HECKATHORN, JIM:** Randle, WA, Nov. 15-19
- HENDERSHOT, HARVEY H.:** Robertsdale, AL, Dec. 9-13
- HICKS, JOHN DAVID:** Hydro, OK, Nov. 1-4; Hermiton, OR, 8-11; Moses Lake, WA, 15-18; Yuma, AZ, 29—Dec. 2
- HILL, BEN E.—BIBLE EXPOSITIONS:** Chariton, IA, Nov. 3-8; Burr Oak, KS, 10-15; Chicago, IL (Northside), 18-22
- HILL, WILLIAM G. AND KATHRYN:** Steubenville, OH (First), Nov. 3-8; Cedarville, OH, 10-15
- HOWARD, RICHARD E.:** Havana, IL, Nov. 10-15
- HUGHES, JOYCE:** Lakeland, FL (Lake Gibson), Nov. 8-11
- JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES:** Concerts in Michigan and Indiana, Nov. 1-10; Huntington, IN (First), 11-15; Concerts in Illinois, Missouri, Indiana, and Kansas, 17-25; Hugoton, KS, Dec. 2-6*
- JONES, TERRY AND LAQUITA:** Sublette, KS, Nov. 4-8; Wichita, KS (West Side), 10-15; Yukon, OK, 18-22; Mustang, OK, 29—Dec. 6; Pasadena, TX (Red Bluff), 9-13
- JORDAN, JOSEPH:** Nelsonville, OH, Nov. 1-8
- JUNEMAN, JOHN AND TRINA:** Van Buren, IN, Nov. 4-8; New Lebanon, OH, 11-15; Eaton, OH (First), 29—Dec. 2; Argentina Crusade, 7-13; South America Tour, 27—Jan. 13
- LAXSON, WALLY AND GINGER:** Bucyrus, OH, Nov. 4-8; Princeton, IN, 11-15; Georgetown, KY, 18-22; San Antonio, TX (Valley-Hi), Dec. 2-6; Pelham, TN (Chapman's Chapel), 9-13
- LEIDY, ARNOLD:** El Reno, OK, Nov. 3-8; Chesapeake, VA (First), 11-15; Arkansas City, KS, 18-22; Pueblo, CO (First), 29—Dec. 3
- LIDDELL, P. L.:** Auburn, IN, Nov. 3-8; Winterset, IA, 10-15; Sidney, OH, 17-22; Bosnell, IN, Dec. 1-6*
- LOCKARD, W. DAYTON:** Ravenswood, WV, Nov. 3-8; Lizemores, WV, 10-15; Alderson, WV, 17-22
- LOMAN, LANE:** Asheboro, NC, Nov. 1-4; Lakewood, CO (Denver), 8-11; Evansville, IN (Grace), 15-18; Flat Rock, IL, 20-22; Trussville, AL, 29—Dec. 2*; Breckenridge, MI, 6-9*; Graham, NC, 13-16
- MANER, ROBERT E.:** Pomeroy, WA, Nov. 3-8; Deridder, LA, 20-22; Douglas, GA (Mission), Dec. 1-6
- MANLEY, STEPHEN AND DELPHINE:** CANADA, Elmsdale, Nov. 3-8; CANADA, Prince Edward Island, 10-15; Paris, IN, 18-22*; Colorado Springs, CO (Nazarene Bible College), 23-25 and 30—Dec. 2; Albuquerque, NM (Sandia), 3-6; Colorado Springs, CO (Nazarene Bible College), 7-9; Piqua, OH, 10-13
- MANN, THURL AND MARY KAY:** Alva, OK, Nov. 4-8; Quincy, IL (Emmanuel), 10-15; Kingstom, MO, 18-22; Berne, IN (Mount Hope), Dec. 1-6
- MAY, JOHN W.:** Richmond, KY (First), Nov. 8-11
- MCMAHAN, WILLIAM T.:** Lawrenceburg, IN (Ludlow Hill), Nov. 4-8
- MCMAHON, MICK AND HELEN, VICTORY MINISTRIES:** Williston, VT (Burlington), Nov. 3-8; Vermontville, NY, 10-15; Nanty Glo, PA, 17-22; Warren, OH (Champion), Dec. 3-6; Cloverdale, IN, 13; Patterson, CA (New Hope), 27-31
- MCWHIRTER, G. STUART:** Clarksville, TN (Memorial Drive), Nov. 4-8; Garden City, KS, 11-15; Cimmaron, KS, 18-22; Avon Park, FL, Dec. 30—Jan. 3*
- MILLHUFF, CHARLES F.:** Tulsa, OK (Central), Nov. 11-15; Pineville, WV, 25-29; Vienna, VA, Dec. 27*
- MONCK, JIM:** Bella Vista, AR, Nov. 4-8; Lexington, KY (Eastland Park), 11-15; Paradise, CA, 18-22; Santa Fe Springs, CA (Holiness Crusade), 29—Dec. 6; Live Oak, CA, 9-13
- MOSS, UDELL G.:** Winamac, IN, Nov. 3-8; Grand Ledge, MI, 10-15; Jackson, TN (First), 17-22
- MURPHY, MARK N.:** Sheakleyville, PA, Nov. 1-4; Howell, MI, 11-15; Garfield Heights, OH (Cleveland), Dec. 2-6
- NAJARIAN, BERGE AND DORIS:** New Port Richey, FL (First), Nov. 6-8
- OYLER, CALVIN AND VIRGINIA:** Irving, TX (First), Nov. 3-8; Many, LA, 17-22; Beaumont, TX (Cornerstone), Dec. 2-6
- PEARCE, J. STEVE:** Ogden, IL, Nov. 3-8; Antioch, TN (Nazareth Calvary), 10-15
- PETTIT, ELAINE C.:** Toledo, OH (Northpoint), Nov. 8, a.m.; Calcutta, OH, 10-15; Lima, OH (First), 17-26
- PHIPPS, PAUL M.:** Tell City, IN, Nov. 3-8; Terre Haute, IN (Southside), 10-15
- RICHARDS, LARRY AND PHYLLIS:** Indianapolis, IN (Ritter Avenue), Nov. 22
- RICKEY, HOWARD L.:** North Canton, OH (The New Beginnings), Nov. 1-4; Allen Park, MI, 6-11; Dayton, OH (First), Dec. 27
- ROSE, WAYNE:** Hewitt, MN, Nov. 3-8; Minneapolis, MN (Russell Avenue), 10-15; Overland Park, KS (Antioch), Dec. 1-6
- ROTH, RONALD W.:** Johnson City, TN, Nov. 3-8; Confluence, PA, 10-15; Sullivan, MO, 17-22; Annapolis, MO, Dec. 1-6
- RUNYAN, DAVID W.:** Tipp City, OH, Nov. 11-15; Albania, 17-22 and 24-29*; Crowley, LA (First), Dec. 2-6; Decatur, IL (Oak Grove), 8-13
- SCARLETT, DONALD S.:** Greensboro, IN, Nov. 17-22
- SELF, ERWIN A.:** Lansing, MI (Central), Nov. 3-8
- SICKENBERGER, ARDEN:** Naches, WA, Nov. 7-12; Brewster, WA (Rocky Butte), 14-19
- SMITH, DUANE:** Springfield, MO (Scenic Drive), Nov. 3-8; El Paso, IL, 17-22; Melbourne, FL (Eau Gallie), Dec. 2-6
- SMITH, MICKEY G.:** Anna, IL (First), Nov. 4-8; Augusta, GA (First), 15-19; Batesburg, SC, 20-22; Sumter, SC (Pageland), Dec. 4-6
- SNYDER, BILL G.:** Laurel, DE, Nov. 4-8
- STANTON, TED AND DONNA:** Nashville, TN (Whispering Hill), Nov. 4-8
- STREET, A. DAVID:** Kankakee, IL (Eastridge), Nov. 29—Dec. 6
- TAYLOR, BOB:** Greeley, CO (First), Nov. 4-8; Fort Worth, TX (Northside), 11-15; Orlando, FL (First), 22-25; Leesburg, FL, 27-29; Kingwood, WV, Dec. 2-6; Powhatan Point, OH, 9-13
- THOMPSON, L. DEAN:** Caney, KS, Nov. 10-15
- THORNTON, REV. AND MRS. WALLACE:** Huntington, IN, Nov. 3-8
- WELLS, LINARD:** Miami, OK, Nov. 3-8; Tulsa, OK (Southwest), 10-15; Alvin, TX, 17-22; Dallas, TX (Bruton Terrace), 29—Dec. 6
- WHEELER FAMILY MINISTRIES—CHUCK AND WILLY:** Waverly, NY, Nov. 4-8; Buffalo, NY (First), 11-15; Milford, IL, 18-22
- WILSON, DAVE AND SANDRA:** Minerva, OH, Nov. 10-15; Apopka, FL (Calvary), 18-22; Lutz, FL (Tampa Palms), 26—Dec. 6
- WOMACK, PAUL W.:** Grand Prairie, TX (First), Nov. 1-4; Iberia, MO, 10-15; Bethany, IL, 17-22*; Canton, IL (Eastside), 27-29; Bushnell, IL, Dec. 1-6
- WRIGHT, E. GUY AND LIL:** Winfield, WV, Nov. 3-8; Sistersville, WV, 10-15; Burnwell, WV, 18-22; Newell, WV (Congo), Dec. 1-6; Denver, NC, 9-13

*Denotes Non-Nazarene Church



STANDING FAR OFF

*"We thank Thee, Lord, that we are just like other men,"
The preacher said, when we all stood to pray.
His sermon had reminded us of equal need
Among both rich and poor on any day.
A plague, he stated, strikes on either side of town.
We bowed our heads, nor did our vision stray
To make appraisal of our nearest neighbor's shoes.
We asked for mercy that Thanksgiving Day.*

—Wilma Dean Williams

Dave Anderson

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church
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THEN CAME NOVEMBER

BY ELIZABETH JONES-KETNER

The doctor's words were kindly but emphatic. "You are going to die, Francis," he told my husband. "You will live two months, or four at the most."

My husband, Francis, had been in reasonably good health until that Saturday morning in late August when we took him to the hospital for a jaundiced condition. He had just returned from a camp meeting back east. Having been a pastor in that area for many years, he looked forward each year to a reunion with old friends and family members. But this year, could he have contracted hepatitis? I wondered.

Tests and exploratory surgery had confirmed the doctor's suspicion—pancreatic cancer. Hence, the doctor's shocking words to us.

Two to four months—this was August 31. Two months would bring us to November.

The month of September was spent in the hospital with more surgery and treatment to make Francis as comfortable as possible. During this time, the doctor raised the question of life support if it became necessary.

"I need to hear from Francis what he wants in regard to this," the doctor said.

Francis delayed his statement until one morning just before additional surgery. I was in his room when the doctor came in. He repeated his request for Francis' desire regarding life support if it were needed.

I took Francis by the hand and said, "Francis, if you knew that only life support would keep you here, wouldn't you rather go to heaven and be with Jesus?"

"Yes," said Francis. "I would want to go on to heaven."

"That is all I need to know," the doctor told us.

By October, all the surgery and treatments were over. Francis was able to leave the hospital for a skilled nursing facility several miles from our home.

October is a beautiful month in the Midwest. Each day as I drove to the nursing facility, I reveled in the beauty of the season. The small hills and open fields were a pageant of color. Shrubs and bushes on the city

lawns and gardens had turned to shades of russet and gold. The scarlet of the maple trees mingled with the gold of the ash and the subdued tones of the sweet gum.

Memories of other October days came to mind as I drove along. My childhood was spent on a farm in the quiet Ozark mountains. I recalled vividly how all nature worked together in preparation for the coming winter. Trees turned brilliant on the hillsides. Brown nuts fell from the hickory and chinquapin trees. Wild grapes turned deep purple on the vines. Squirrels and chipmunks scurried to fill their hidden storehouses with food. Overhead, wild geese and ducks called out as they hurried toward the southland ahead of the ice and snow.

My father brought in the last of the yellow corn from the fields. Mother was busy, too, preparing late vegetables for storing in the cellar or in shining jars in the pantry. Late apples were gathered to enjoy later around the huge fireplace.

The golden days of October were a time for storing away treasures. October would soon end. Leaves would fall from the trees and be swept along by vagrant winds. Bright sunlight would fade, and dark, cloudy days would come. Time then to depend on the stored-up treasures for comfort and need.

Does October have a message for me too? What would November bring? Grief and loss were not new to me. I had gone through dark valleys before and had found God's grace sufficient. The stress and uncertainty of recent weeks had depleted my physical resources. Were my spiritual resources depleted as well? Would my storehouse of grace be sufficient for the gray skies and cold winds of November?

The last week of October, Francis was well enough to come home. We spent that week taking rides in the country to see the now fading beauty of the October

*Would my storehouse
of grace be sufficient
for the gray skies and
cold winds of
November?*

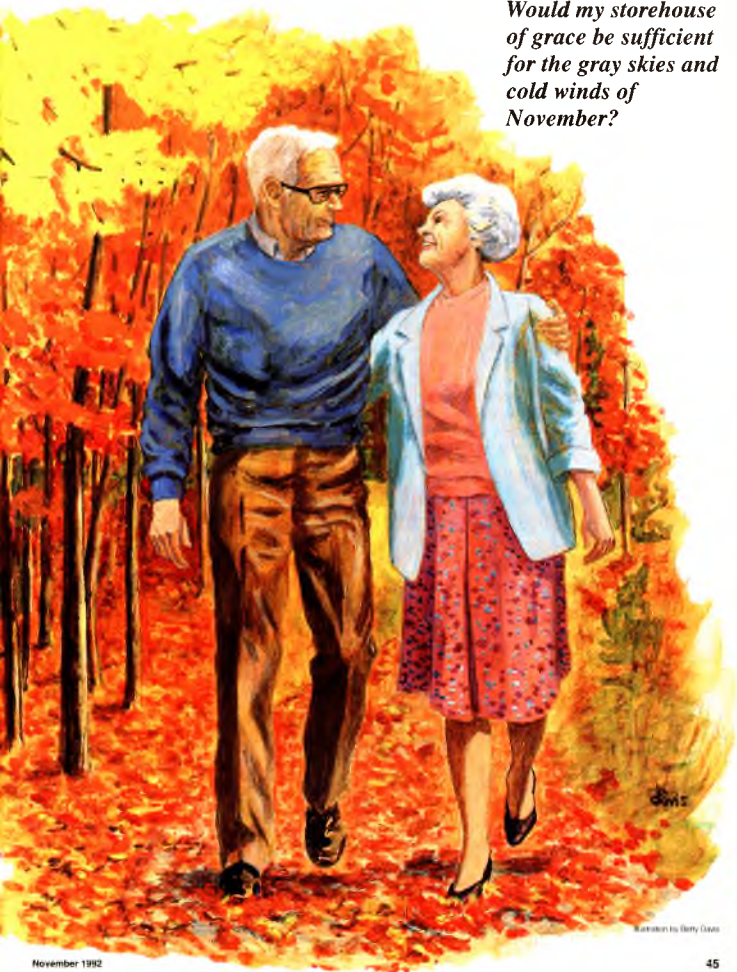


Illustration by Betty Gano

season. We talked together, read the Word, and prayed together. He seemed so well, I sometimes wondered if the doctor's verdict was true. Friends called and were surprised at how well he seemed.

Then came November. On the second day, we had breakfast together, read the Word, and prayed. Later in the morning, while he was resting, I planned to go to the supermarket, but something checked me. Instead, I worked at my desk in the room next to his until, sud-

*By day the Lord directs
His love; at night His
song is with me.*

denly, I was prompted to check on him. I discovered he had quietly slipped away to be with the Lord.

Thus ended our eight good years together. Both of us had lost our spouses the same year. We became acquainted through a Sunday School class and both felt God's leading in spending these years together.

Lonely days and long, dark nights came with this November. I needed many times to call on my hidden resources—a portion of scripture, a hymn, or gospel song, perhaps from my childhood, or one from the

years when my own children were growing up.

Psalm 42:8 came to me one night. *By day the Lord directs his love; at night his song is with me* (NIV).

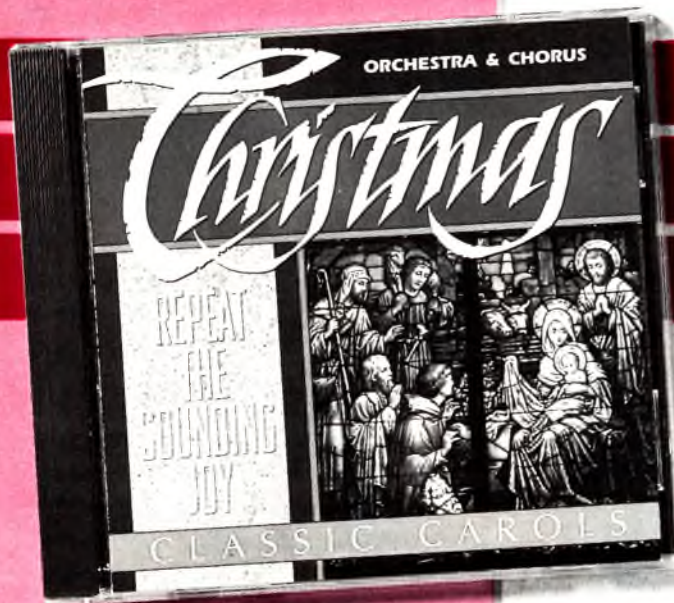
These words helped me to recall the many little ways the Lord had directed me when faced with decisions. Many times in the night a song had come to help me. Especially comforting were the words of Fanny Crosby's beautiful hymn, "All the Way My Saviour Leads."

*All the way my Saviour leads me,
What have I to ask beside?
Can I doubt His tender mercy
Who thro' life has been my Guide? . . .
All the way my Saviour leads me,
Cheers each winding path I tread,
Gives me grace for ev'ry trial,
Feeds me with the living bread.
Tho' my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo! a spring of joy I see.*

Thus I have discovered that even through the chill of November I can experience that "spring of joy." And, in the words of another songwriter, discover

*Untold wealth that never faileth,
My Redeemer is to me.*

HH



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Litho in U.S.A.

Surprised by Grace

Fridays have always been one of my favorite days. When we were kids, it was allowance day and a time to search for toys at the five and dime.

Today, I look forward to Fridays as a day of closure from a busy week. But one particular Friday started on a bad note. The night before, as I returned home, I noticed a wet spot in the driveway. Since it was beneath Joey's window, I figured he had been at work with his "Super Soaker." I commented on it when I entered the house, but he assured me that he was not responsible.

On Friday morning, I was running late. I jumped in the car and backed it out of the drive. That's when I noticed another puddle in the garage. I slipped out of my car to check it. As I did, I saw water pouring from the engine compartment.

My wife, Cathy, and Joey came rushing out the door. She was on her way to attend a special convocation of teachers that day, so she needed to be on time. I told her I would take the car to our mechanic.

I drove my car about a mile to the service station where they assured me they would call me when they found the problem.

With a deadline awaiting me at work, I needed to get to the office as soon as possible. Cathy had said the convocation was at another school about a mile from where she teaches. I decided I would walk to the school, get her car, and everything would be hunky-dory. But the two-mile walk to the school wasn't as easy as it sounded.

Cathy and I had already walked two miles that morning as part of our exercise regimen. The wingtips I was wearing weighed about two pounds each and made the going rougher. The muggy August morning left me clammy and miserable.

Finally, I got to the school, but I saw

only a few cars. Surely the parking lot would be full. I walked into the cavernous building to find a hundred leotarded flag bearers going through routines, but no convocation. A secretary in the office assured me the convocation would be held—in four hours!

I trudged out the door and down the long drive to make the long walk back to my wife's school. As I did, a lady whipped her car to the side of the drive and motioned me to get in.

"Which way are you going?" she asked. I told her my predicament and said that if she could just take me to the end of the school drive (which was about a quarter-mile long), I could walk from there. She told me she was going my way and would be glad to take me.

The air-conditioning was refreshing, and the lady was a warm-hearted person fittingly named Grace. I discovered that she was the parent of a band member, held a realtor's license, and is a Nazarene.

She took me right up to the door of the school where my wife teaches. I thanked her, and she was gone.

As I stood there, I thought of grace. Not the lady, but the stuff that God pours out on us daily. Theologians call it "unmerited favor." That's another expression for kindness where it really isn't due. On this otherwise bad morning, Grace had extended grace to me. She was willing to take time out of her day to help a weary traveler whom she didn't even know. She brought to mind that in the midst of our hard times and losses, God is there to lift us up and encourage us—"able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Ephesians 3:20, NIV).

Thanks for reminding me, Grace.



God is there to lift us up, even when we don't sense His presence.

NTS INAUGURATES SEVENTH PRESIDENT

Gordon Wetmore, 61, was inaugurated Sept. 28 as the seventh president of Nazarene Theological Seminary. About 600 persons attended the event in the new sanctuary of Kansas City First

Kansas City. "The agenda for Nazarene Theological Seminary will be to receive, equip, and release God's shapers of the 21st century," said Wetmore in his inaugural address.

"We will best achieve our mission through exposing students to the best of the past and present and then gently leading them to the place where they will be captivated by the idea of the Church of the Nazarene as God interprets it to them in the new shape and methodology He has designed."

Wetmore's wife, Alice Jean, and their children also were present at the inauguration.

Wetmore is a graduate of Eastern Nazarene College and NTS. He also holds the doctor of ministry degree from Fuller Theological Seminary. Wetmore comes to NTS from Northwest Nazarene College where he had served as president since 1983.

Church of the Nazarene. Those present included representatives from the denomination's colleges and universities, Nazarene Headquarters, NTS Board of Trustees, students, faculty, alumni, laypersons, and members of the academic and religious community of



Wil M. Spaite, chairman of the NTS Board of Trustees, conveys the presidential medallion on Gordon Wetmore.

GIANT TIDAL WAVE STRIKES NICARAGUA

More than 60 persons are dead and 150 are missing as a result of a giant tidal wave that struck the coast of Nicaragua Sept. 1. The tidal wave was generated by a 7.0 magnitude earthquake in the Pacific off the coast of Nicaragua.

The tidal wave, up to 50 feet high, affected all of the Pacific coast of Nicaragua reaching as far as a quarter mile inland in some areas. The coastal towns of San Juan Del Sur and Masachapa were the most critically affected areas. The port city of Corinto was also struck but was protected to some degree by a large seawall.

There have been no reports

of Nazarenes killed or injured. The water reached the front steps of the Nazarene church in San Juan Del Sur, which is several blocks from the beach.

The international office of Nazarene Compassionate Ministries in the World Mission Division is assessing the situation, according to Robert H. Scott, World Mission division director.

Persons and churches wishing to help respond to the needs in Nicaragua may contribute to the Nazarene Compassionate Ministries Fund. Checks should be sent to the General Treasurer, marked "Nicaragua Disaster," 6401 The Paseo, Kansas City, MO 64131.

ZANI ELECTED MAC REGIONAL DIRECTOR

Mario Zani, 44, has been elected regional director for the Mexico, Central America (MAC), according to Robert H. Scott, World Mission division director. Zani succeeds Jerry D. Porter who was elected superintendent of the Washington District in April.

Zani will assume his new responsibilities immediately, Scott said.

Zani has served as director of Theological Education coordination for the MAC Region since 1989. Previously, he served as director of Instituto Teologico Nazareno in Guatemala.

Zani and his wife, Ana Maria, are natives of Argentina and are products of Nazarene missions, according to Scott. A fourth generation Nazarene, Zani is a graduate of Instituto Biblico Nazareno.

CHURCHES DAMAGED BY HURICANE INIKI

Three Nazarene churches and two parsonages were damaged during Hurricane Iniki, according to Darrell B. Teare, superintendent of the Hawaii Pacific District.

The Hanapepe church and parsonage on Kauai were severely damaged. One-third of the parsonage roof was completely torn away. Large portions of the church roof were also ripped off. Ocean swells deposited 16 inches of water in both the church and parsonage.

On Oahu, the Wahiawa parsonage lost its roofing over the family room. The iron roofing at the church was loosened but not blown away. The Maili church lost one-half of its roofed patio.

According to Teare, about 20 Nazarene families in the stricken area lost their homes. Many other homes

University of Patagonia, Nazarene Bible College, University of Colorado, and Nazarene Theological Seminary. The Zanis were first appointed as missionaries in 1986. They hold dual citizenship in Argentina and the U.S. and both were ordained in 1977.

The election process began with consultations between Scott and the district superintendents on the MAC Region and Donald D. Owens, general superintendent in jurisdiction for the region. Zani then received approval from Raymond W. Hurn, responsible general superintendent for the World Mission Division, and unanimous support from the World Mission Department of the General Board. Finally, Zani was elected by the Board of General Superintendents.

Zani and his wife have three children, Fabiana, Christian, and Louis.

suffered some damage. The D.S. said churches across the district responded by providing thousands of pounds of food and a generator to the affected Nazarenes.

Iniki, the most powerful hurricane to hit Hawaii this century, roared across the lightly populated western end of Kauai. Federal officials estimate that 10,000 of the island's 21,000 homes were heavily damaged.

Tom Nees, Nazarene Compassionate Ministries coordinator for Canada and the U.S., says contributions may be made to the Nazarene Disaster Relief Fund for the victims of Iniki. Donations to the fund are a 10 Percent Special and should be sent to: General Treasurer, marked "Hurricane Iniki Relief," 6401 The Paseo, Kansas City, MO 64131.

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