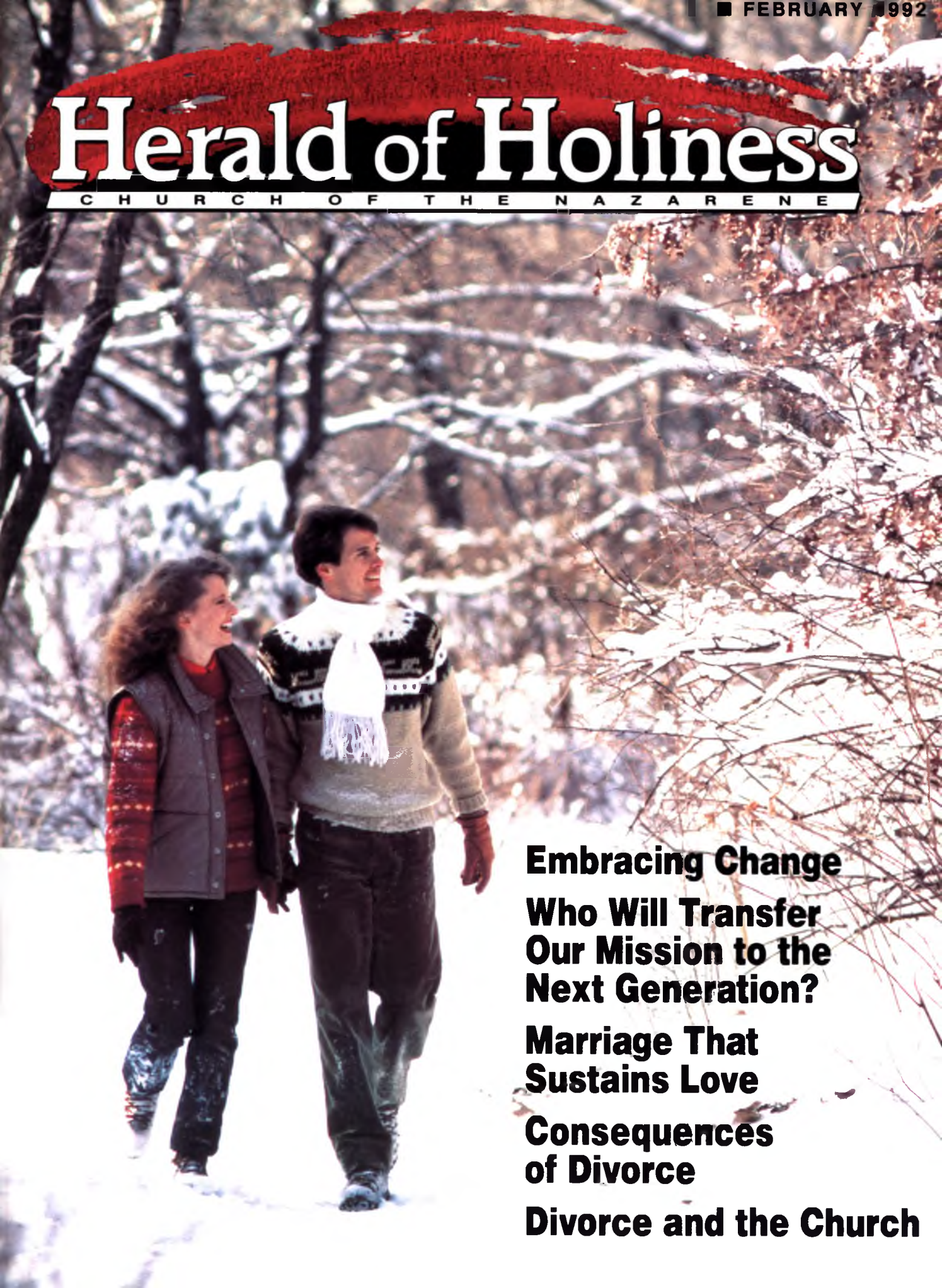


Herald of Holiness

C H U R C H O F T H E N A Z A R E N E



**Embracing Change
Who Will Transfer
Our Mission to the
Next Generation?**

**Marriage That
Sustains Love**

**Consequences
of Divorce**

Divorce and the Church

Herald of Holiness

CHURCH OF THE NAZARENE

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Justified by Love

I know he is already married," the 19-year-old coed insisted. "But we are in *love!* And we have a right to happiness."

It happens all the time—people using **love** to justify sinful behavior such as adultery, premarital sex, and divorce. **Love**, in popular thought, outweighs duty, discipline, the marriage covenant, and Christian propriety. All these get blown away like a matchstick house in a Florida gale when almighty **love** is invoked.

Being "in love" has become our most eagerly supported "teleological suspension of the ethical." That's the philosopher's term for those times when one law is superseded by a greater law. For example, if a man lies injured outside a drugstore that is closed, a rescuer is justified in breaking into the store to obtain a medicine or device that will save the injured man's life. The law of saving human life supersedes the law of property rights.

Today, many misguided folks make **love** or "**being in love**" the highest law of all.

"I know these kids need a father, but I'm in love with her—she makes me feel like a man."

"I thought I was in love with you, but I did not know what real love was until I met Hubert . . ."

Love, the greatest law of all, demands total obedience.

Not all people mean the same thing when they say they are in love. But most people, I believe, mean that they get emotionally and physically intoxicated in the presence of a particular person of the opposite sex. That being the case, given the right circumstances, you can fall in love with just about anybody. And being already married doesn't change that.

When some folks speak of love, they are referring to just plain self-

ishness. As Ayn Rand put it, it is "one's own personal selfish happiness that one seeks, earns, and derives from love." That is to say that one does not treasure the lover but the image of oneself reflected in the lover's eyes.

Still, **love**, whatever it means, is used to justify lust, adultery, fornication, desertion, and divorce. We must agree with Edgar Watson Howe who declared in *Preaching from the Audience*, "We cannot permit love to run riot; we must build fences around it, as we do around pigs."

Discovering how we came to this sorry state of affairs is easy enough. Remember back in the '60s when Joseph Fletcher and a host of enthusiastic pilgrims invented "situation ethics"? They declared that no code of ethics (and certainly not one as simplistic as the Ten Commandments) could adequately cover the complex spectrum of human behavior. There is no absolute code of ethics, they said, but there is one absolute value—**love**. Therefore, instead of going by antiquated rules, we were told to simply do the **loving** thing in every situation. If in following **love** you kept the Ten Commandments, fine; but if in following **love** you broke every last one of them, that's fine too.

In the area of sexual behavior enlightened, liberal clergy proved that Shakespeare was right when he wrote:

"In religion,
What damned error, but
some sober brow
Will bless it and approve it
with a text."

In certain prestigious pulpits,

messengers of progress began to bleat that now, under the new light of situation ethics, premarital sex could be a beautiful Christian act. One "sober brow" declared in the press that sexual intercourse was one way a woman could honor a man she could never marry.

It was just one short step from **love** as the highest conduct code to **love** the justifier of any act that could be filed in the "love" category.

My point is this: Anyone can fall in love; that is, become intoxicated

***We cannot permit love
to run riot; we must
build fences around it,
as we do around pigs.***

with another person. But that intoxication justifies not one act of infidelity, premarital sex, adultery, divorce, or desertion—ever. Falling in love, whatever that term means to you, does not cancel duty, marriage vows, Christian propriety, or the seventh commandment.

Don't take me wrong. I'm in favor of love. I even agree (for once) with Judith Viorst, who said, "Love is much better to be in than an automobile accident . . . a higher tax bracket, or a holding pattern over Philadelphia." Nevertheless, here in February, the month of love and romance, we would do well to recall that love can only deliver the joy it promises when kept in the company of Christian duty and discipline.

✠

Tentmakers—Wave of the Future

BY RAYMOND W. HURN

We flew to the island prefecture of Hokkaido, one and one-half hours north of Tokyo, Japan. We continued by car to a small church packed to capacity. Two rows of young professionals occupied the front seats. It was the next-to-the-last stop in a tour of holiness rallies that began in Okinawa and would carry us northward through the key cities of Osaka, Kyoto, Tokyo, and Sapporo. The 5 million people of Hokkaido are occupied mainly with dairy farming and crop and fruit production, especially apples. It was early October. A beautiful Indian summer atmosphere prevailed. We were not here to admire the countryside, however, but to preach in our northernmost church on this beautiful island.

Everywhere there had been packed churches and many young professionals or aspiring professionals. They conversed quite easily in English.

I said to one bright young man, "What are you going to do with your M.D. when you finish medical school?" His response was immediate. He said, "I will find a place where we do not now have a Church of the Nazarene and set up my medical practice so that I can be a financial and personal support to start a new Nazarene church in Japan." I still sense the excitement in his voice, the anticipation of Kingdom advancement through pioneering in a new territory for the church.

Today I am in Virginia where the superintendent led a meeting of church planters. One young man, a surgical nurse, started a new church two years ago, and that church is now the sponsor of another new church

nearby. A police investigator/church planter is in the fourth year of the home study for ordination. A third planter works full time for a chemical company and was called to preach "on the job." His new church started as a Bible study and soon there were 39 in attendance. A fourth graduated from Nazarene Theological Seminary in 1960 and has pastored established churches for quite a number of years. But now, led of God, he has started a new work. Forty persons came out that first Sunday in the school building.

Successful experimentation is evident on every hand. Let us test the Spirit of God.

This is a biblical pattern. For two centuries, followers of Jesus Christ followed the pattern of Jesus himself who often went to the home to teach, to explain, to heal, to draw sinners, to help disciples have a deepening understanding of the work of God.

In the third century, the focus changed from home meetings to church buildings with a de-emphasis on believers gathering in homes. The modern church has been weakened in this process with a lessening of emphasis on the priesthood of believers.

Whenever revival has been recorded it always seems to be related to home groups gathered in prayer and

then scattered to win people to Christ. **The wave of the future will be "tentmakers" in home settings, in small groups.** This has been going on for 50 years in China. Christ's work has not been stopped there.

Its best known model is in Korea, where Pastor Paul Yonggi Cho became dangerously ill, too sick to carry on the work. He had the members call the people together in small groups in order to care for their hurts and their needs. Women were reluctant, but he gave them orders to do this. Now, 40,000 small groups care for the needs of 650,000.

God seems to be speaking especially today to laymen on a very wide front as well as to prepared clergymen about being active in the shepherding, nurturing, healing activity of a new small congregation.

The work of the church has always been done by laymen who work very hard at their secular jobs but give a part of their very lives to the cause of Christ. The challenge today is to motivate and prepare an even larger force of workers who are willing to be tentmakers wherever they are and to start or to enlarge churches under the power of the Holy Spirit.

What could happen in "Nazarendom" if in every church we released ministry to responsible laymen to work in small groups. Successful experimentation is visible on every hand. Let us test the Spirit of God. Is the Lord of life trying to show us a potential for rapid evangelization of populations in America, Europe, Africa, South America, Asia, and in the far corners of the earth?

Tentmaker/church planters is a wave of future successful evangelism in our Zion. Will you volunteer? H



Who Needs a Guide?

Whenever that one, the Spirit of truth, comes He will guide you into all truth (John 16:13).

Finding our way to a new destination has always been a matter of pride in my family. My younger brother was renowned at our house for his ability to know the way back to a place he had visited only once. From the age of three or four years, he possessed that uncanny ability. Maybe it comes from my years of pastoral calling, but all I want is a street number and name with a good map. Please, no other directions about so many blocks past the gas station where Uncle Joe used to work. The map is the only guide I want to find places. But when it comes to knowledge or truth, I need someone to guide me.

As part of his Farewell Discourse, Jesus told the disciples in John 16:13 that the Holy Spirit would guide them into all truth. The Greek word that John uses for *guide* literally means to lead along the way or along the path. The fact that the root word, *lead*, appears in this word indicates that a process was at work. Jesus seems to envision an ongoing experience with the Holy Spirit as guide through life. The way in which the Holy Spirit will function as our guide depends upon the correct reading of the preposition in the Greek text and a correct understanding of the word *truth*. Some of the ancient manuscripts of John have *in* as the preposition governing all truth. The idea of the passage is that the Holy Spirit leads us in the path that is truth itself. Because the Holy Spirit is familiar with the path of truth, He is a safe and reliable guide along that path.

Other manuscripts have *into* as

the preposition. The idea is that truth is the goal toward which the Holy Spirit leads us. This reading of the preposition highlights our need of a guide. If the truth is the goal, we could easily stumble toward it but never quite reach it. Even if we were to come close to the goal, we might never know it if the guide were not there instructing us and leading us ever closer. This understanding of the Holy Spirit as guide also fits in with what Jesus said in the rest of verse 13 and in verse 14. The Holy Spirit will not operate on His own but will take that which Jesus has said and interpret it to Christ's followers.

One of the reasons the different manuscripts have the different prepositions is that both present an important insight. The Holy Spirit guides us in the truth and the Holy Spirit guides us toward the truth. Both are true when we understand that the main meaning of the "truth" being mentioned here is Jesus himself. Earlier in the Farewell Discourse, Jesus had said, "I am the way, *the truth*, and the life" (John 14:6). It is the Holy Spirit who both guides us *toward* Jesus in conviction and guides us *in* Jesus in the maturing of the Christian life.

It is a reality of human testimony that the Holy Spirit guides us into other kinds of truth also. The great theologians have never thought that their insight was the product of their own effort and study. Theological truth comes

when the Holy Spirit guides. Likewise, many great scientists have witnessed to the guidance of the Holy Spirit in the insights and thoughts that enabled them to discover new scientific truth. But the Farewell Discourse is not about those kinds of truth.

The most significant work of the Holy Spirit is to guide us to Christ and then to guide our lives in Christ. Like all good guides, the Holy Spirit is concerned about the goal and not about himself. He is always pointing us on to new stages of Christ and Christlikeness. That

The Holy Spirit is always pointing us on to new stages of Christ and Christlikeness.

is guidance I need to follow. That is a guide I want to follow.

For further study: (1) Read John 14:15-26; and 16:7-15. What additional insights into the guidance of the Holy Spirit do these verses give you? (2) Compare this teaching on the Holy Spirit in the Gospel of John with Romans 8:1-27. What truths do you find in both books? (3) Ask the Holy Spirit to guide you into a deeper relationship with Christ.

*Scripture quotations are the author's own translation

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

HH



The "Other Side" of the Story

As a black "holiness" preacher who for 20 years has preached among Nazarene churches, I was appalled by your one-sided "Editor's Choice" article in the October *Herald of Holiness*.

I totally agree that much "politically correct" thinking is extreme, but I was truly astounded that the article that expounded the Ten Commandments, the Golden Rule, the Sermon on the Mount, and I Corinthians 13 was so insensitive to the present agonizing plight of legitimate minorities.

Blacks, Hispanics, and Native Americans are presently victims of racism in our culture. They are yet discriminated against in housing, employment, advancement on the job, and rising to executive leadership positions.

Despite all the pious talks against quotas and affirmative action, I have scores of people in my 4,000-member church who have been "the last hired and the first fired," who have excelled on jobs only to be thrust aside by a less qualified white person, who had the money but somehow could not get the house in certain neighborhoods. I live in a city where black unemployment is twice the rate of whites, where Hispanics live on half the average salary of the general population, where unemployment runs at 40% for black teenagers and young adults.

My dear brother, please let your readers hear the other side of the story. I, too, protest "political correctness" gone crazy, but the love of Christ must compel us to minister to and champion those who have been terribly oppressed in modern American culture.

*Benjamin F. Reid
First Church of God
Los Angeles, Calif.*

Editor's Note: *Those who read the Herald regularly know that we have told what Brother Reid calls "the other side of the story" many times. We have blown the whistle on what Brother Reid calls "political correctness gone crazy" just once.*

Shared Herald

Not long ago I shared several *Standards* and a *Herald* with an inmate at a local jail. (I was just visiting.) He sent a letter of appreciation. I'm quoting, "I really enjoyed . . . the *Herald of Holiness*. It really had some interesting articles. I especially found the article on human suffering very interesting, it was the article 'Failure to Treat.' To tell you the truth, all that you brought was great."

*Chaplain Gary Yarberry
Temple, Tex.*

Take a Stand

I've been a Nazarene all my life and have read the *Herald of Holiness* since I was a child. I like the *Herald* a lot. I appreciate the stand you take on issues such as abortion and homosexuality, etc. Carry on!

*Emilie LaFave
Gastonia, N.C.*

Subscribing for Daughter

I want to add my appreciation for the *Herald of Holiness*. I believe this magazine will reach all ages with the gospel.

I pray for each of you who put it together. May God be with you the whole year through.

I am subscribing for my daughter too.

*Estella Moore
Los Angeles, Calif.*

Marks of Maturity

I am writing to let you know how much I appreciate the *Herald of Holiness*.

I have been a subscriber to the *Herald* and *World Mission* magazine for about 40 or more years.

In the October 1991 issue, I especially like the article "Marks of Maturity" by Richard Taylor. I thought it was one of the best articles I ever read.

I also liked the editorial in the same issue. It was titled "Remember When PC Meant Personal Computer?"

In fact, everything in the *Herald* was real good.

*Denver Grounds
Guyman, Okla.*

Moment

I am writing in response to your recent editorial (September 1991), "Wise Up on the Gay Issue?" I presume from your preface that you have heard from a significant number of readers on this subject and appreciate your giving it a public response.

Your statements about having compassion for those who are homosexually oriented and for their parents is taken to be true. I believe you are a man of compassion and that you are open to hearing more from those of us who have a gay child. . . .

I question the wisdom of your reply to the pastor who took issue with your simplistic explanation of the AIDS epidemic, which we face with fear and trembling as members of the human race. Your illustration of Tide and Ocean Spray is at best in poor taste and in reality is a slap in the face and a kick in the stomach to all parents who have gay children and to gay persons who have wrestled with this orientation and have not found a friend in the Church. . . .

Please tell your readers where they can write or call another set of parents who share their journey and are willing to at least listen. Mary Jo and I are choosing (with our son, Peter's permission) to let it be known that we identify as Christian parents with the gay person and the parents of gays. We may be contacted at MOMENT, 235 E. Chestnut Ave., Unit F, Monrovia, CA 91016 (818-357-6453).

Glen L. Van Dyne

Theology of Domination

The October 1991 Editor's Choice, "Remember When PC Meant Personal Computer?" is the clear statement of a theology of domination and oppression. It is evidence that scripture, that

continued on page 5

Recommended Resources for Discipling Growing Christians



An excellent study in Christian growth for new disciples looking to deepen their walk with Christ. These materials can be used for individual reading, new member classes, or small-group study. The study guide is in workbook format to increase student involvement. The Pastor's Resource Manual comes complete with teaching masters that can be reproduced for overhead transparencies or handouts.

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Theology . . .

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is, the Golden Rule, the Sermon on the Mount, and 1 Corinthians 13, can be misused to legitimate the structural sins of society. Also, the stated understanding that there is widespread economic benefit in "belonging to a minority" should be regarded as a distortion of the facts. The article is almost totally devoid of Christlike compassion.

The lights may not be off in Kansas City, but they seemed to have flickered!

*J. Doug Dawson
Broken Arrow, Okla.*

Awakened to Take Action

I want to tell you what a wonderful issue of the *Herald* August 1991 was. Anyone who could not be awakened by the cover and moved by the articles has a problem. I cried, even out loud—what am I going to do about it? Pray for them, then send money to the Nazarene Hunger and Disaster Fund. Even took one article to my S.S. college class.

*MeRita Hoy
Alva, Okla.*

THE FAMILY ALBUM

Adventures in Christian Parenting



A Heritage in the Making

BY JERRY AND LYNDA COHAGAN

A couple of years ago, we opened our home to a 19-year-old in need of a safe place to live. For nine months she occupied the spare bedroom and the hall bathroom, and changed our lives forever. Shelby had been through a chemical-dependency treatment program and was not welcome back into her family home. She just kind of landed on our doorstep. Actually, months later, we began to realize that God had put her on our doorstep, not only because we had the room in our home, but because He needed the opportunity to remodel some rooms in our hearts.

We learned a lot in those months that Shelby lived with us. As she and her therapist began to uncover and deal with childhood abuse, we learned to thank God for our own childhoods that were free from fear. As Shelby slept night after night with her closet light on, we began to realize that God is indeed the Light. We learned that He does provide comfort, sometimes tangibly in the form of louvered closet doors that let a glow drive out the dark of late-night fear. Incidentally, the spare room is the only room in the house with louvered closet doors. Sometimes, the comfort of God came more intangibly in the form of wisdom in answering Shelby's questions.

Throughout those months, we began to learn a great deal about family. Not only were we expecting our first child, Chase (that cute little boy in the picture above), but Shelby's comments about her own upbringing forced us to solidify what we wanted as we build a family of our own.

One Wednesday, we attended a seminar at church on spiritual gifts.

As the leader directed, we looked up numerous passages throughout the Scriptures. In the car going home, Shelby asked, "How did you know where all the stuff in the Bible was?" Where all that "stuff in the Bible was" had been such a basic part of our early education that we couldn't

"You know that family that sat at the table behind us? They talked to their kids."

put a finger on exactly *how* we knew it. After stuttering around for a few seconds, we found ourselves rolling down the highway singing the Bible song to Shelby—you know, the one that lists the books of the Bible. We then learned that Shelby didn't even have a Bible of her own and couldn't remember her parents ever reading one, even though her family never missed Sunday Mass. We began to realize that we wanted our child to know "Jesus Loves Me" as well as he'd know his ABCs. We wanted our child to know that Christ loved and

cared for him and could be his best Friend, not just someone you pay homage to on Sundays in order to "play the game of religion," as Shelby would say.

Another night, we attended a church dinner with Shelby. On the way home came another telling comment: "You know that family that sat at the table behind us?" To tell the truth, we hadn't noticed. We couldn't remember who sat at the next table. But Shelby noticed. She continued, "They talked to their kids." We waited for her to go on, to make some point about the family. Then we realized that she had made her point . . . *they talked to their kids*. We didn't know whether to laugh or cry, but we knew one thing: We would talk to our kids. And listen. And laugh. And cry. And hug. And talk some more.

Now, two years later, as we await the arrival of our second child (due in April), we have a pledge to Chase and the new baby, forged by our experiences with Shelby:

Dear Children: May you always know these things: Your father loves your mother, and your mother loves your father, and we both love God and want His will. There is nothing you can do that will take our love from you. Although you may not have everything the world values, we will do everything to teach you that which has eternal value. When the world seems buffeted by the winds of change and discontent, may home always be a safe harbor for you where love and mercy and laughter abound.

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

H



Each One Has a Hymn

She was a young woman with a newborn and a three-year-old at home. Cancer was savagely demanding her life. How would faith come to expression in such circumstances?

She kept the hymnal at her hospital bedside, open to the hymn written by Henry F. Lyte:

Abide with me! Fast falls the eventide.

The darkness deepens; Lord, with me abide! . . .

I fear no foe, with Thee at hand to bless;

Ills have no weight, and tears no bitterness.

Where is death's sting? Where, grave, thy victory?

I triumph still if Thou abide with me . . .

Hold Thou Thy cross before my closing eyes; . . .

Heav'n's morning breaks, and earth's vain shadows flee!

In life, in death, O Lord, abide with me!

The day of her death she reported hearing the music being sung on the boat that was coming to get her.

OH, THE POWER OF A SONG!

Paul understood the profound connection between understanding and hymnody when he wrote in Colossians 3:16, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" (NASB).

There is an integral connection between the formative word of Christ and the inner melodies that direct and enable our daily living—and dying.

There is a peculiar melding of heart and mind in the hymn. Great themes of the faith set to music provide vision and perspective and direction. As "the Word of Christ"

is abundantly and richly present in mind and heart musically, spiritual development is graciously advanced.

A quick survey of references to hymns or songs or psalms in a concordance reflects the central place of music in the Bible. There are numerous celebrations of victory given by the Lord (e.g., Exodus 15:1-2 and many psalms).

Moses' farewell address is presented in the final chapters of Deuteronomy. In anticipation of the fickleness of the Israelites, the Lord instructed Moses to write down a song to keep the memory of His work alive among the descendants—even in the midst of rebellion: "And when many disasters and difficulties come upon them, this song will testify against them, because it will not be forgotten by their descendants" (31:21, NIV).

After Moses had sung the song of faith and promise and threat of judgment to the congregation, he said: "They are not just idle words for you—they are your life" (32:47, NIV).

Both the Psalms and Isaiah repeatedly invite the chosen people to sing a "new song." Each new year the enthronement festival called for singing to the Lord.

OH, THE POWER OF A SONG!

It is not coincidental that Jesus and the disciples sang a hymn as they left the Upper Room for Gethsemane on that fateful night before the Crucifixion. Paul and Silas were singing that midnight in the Philippian jail when God broke through.

After Paul had carefully worked through the delicate and difficult issue of spiritual gifts—and especially spiritual pride—at Cor-

inth, and after he had discussed the value of individual spiritual gifts with reference to the upbuilding of the church, he gave directions for orderly worship. At the top of the list is music: "When you come together, everyone has a hymn" (1 Corinthians 14:26, NIV).

Keep the hymnal and the Bible together if you really wish to grow. The spiritual formation of both congregations and individuals is integrally tied to the hymns that express the controlling vision. No personal devotions are complete without a hymnal.

Sing your faith until it burns its way deep into your heart. Then your faith will sing its way into daily living.

Keep the hymnal and the Bible together if you really wish to grow.

I read recently of a man who kept waking up in the middle of the night. One night, he recognized that there was always a hymn running through his cranium. He began to look forward to those nightly hymn-fests and designated the process as "hymnsomnia."

OH, THE POWER OF A SONG!

Tune in to the song of the Spirit and reap a harvest of inner melody and outer harmony in Christ!

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

HH



Scripture Praying

So often we are outsiders when it comes to reading the Scriptures. We read it from a distance, trying to understand the words and apply them to our daily lives. If we're not careful, we discover we can analyze, strategize, and philosophize the life out of it.

Praying the Scriptures can help. This has been an unknown and neglected method of praying for many of us. Yet it is a contribution to the variety of ways of praying that make this journey such an adventure.

In the depths of each of us there is a desire for a close personal relationship with our Heavenly Father. As we pray the Scriptures, we begin to recognize His loving presence in our days. We begin to think as God thinks, we adopt the mind of Christ as we dwell and pray in the Word.

In the Scriptures we will find the presence of the loving, healing Lord. The Word will speak and our question will be, "What is God's message for me today?" We will be strengthened, directed, challenged, and led to live a holy life.

There are many ways to enter into Scripture prayer. The joy is trying several until you find the ones you are most comfortable with. From there you can try other methods of praying with the Scriptures.

One way of praying with Scripture is to choose a text, read it meditatively, and let the words apply to us. So often our days are tinged with anxieties and difficulties that tie us into knots. Think of a disturbing situation that happened recently. It may have been

something that made you angry with someone. Or it may have been frustration over some situation that did not go right, no matter what you did. Now, read the story of Bartimaeus (Mark 10:46-52).

1. Identify the different kinds of blindness in your life.
2. What causes blindness in your efforts to be with Jesus in your life?
3. Is there any person or situation that consistently blinds you to what you want to see?
4. If Jesus asked you, "What do you want me to do for you?" what would you say?

Now, in prayer, see Jesus helping you today, right now, to overcome this blindness. Talk to Him as a friend. Let Him know how you feel. You can be sure that He hears and listens! Tomorrow, try to see everything and everybody with the new sight Jesus has given you in your scripture prayer.

The Old Testament is rich with material for scripture praying. Though we need to keep in mind the historical context of the Old Testament passages, many of them can be read as though they were addressed to us today. Take, for example, the beautiful passage in Isaiah 43:1-5 (NIV), which begins: "But now, this is what the Lord says—he who created you, O Jacob, he who formed you, O Israel: 'Fear not, for I have redeemed you . . .'" (v. 1).

Read the passage through once, then again, but this time change

"Jacob" and "Israel" to your own name. Imagine God speaking directly to you.

1. What do these words mean to you today?
2. The Lord says, "Fear not!" What fears do you have?
3. What are some of your greatest dangers?
4. In this passage, what does the Lord tell you to do at all times?

God says to you, "You are precious and honored in my sight, . . . I love you" (v. 4, NIV). How does that make you feel? In prayer,

*As we pray the Scriptures,
we begin to recognize
God's loving presence
in our days.*

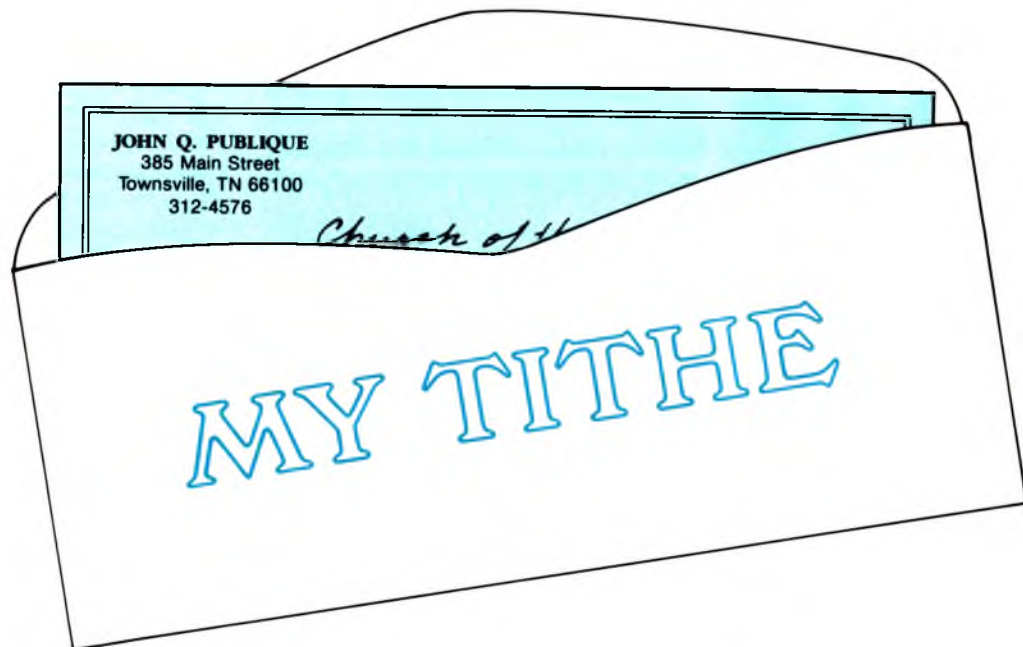
share those feelings with God. Tell Him honestly. Let this psalm guide this portion of your prayer time with your Lord.

If you find this kind of praying to be a bit difficult at first, do not be discouraged. In our culture, it is not easy to learn to be quiet and listen to the voice of God in Scripture. The exciting news is that we can *learn* to listen with regular use of scripture praying. May it be so for you!

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

H

Can you think of A BETTER INVESTMENT?



His master replied, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

MATTHEW 25:21, NIV

TITHING—IT WORKS

STEWARDSHIP SERVICES • CHURCH OF THE NAZARENE

SPECIAL MINISTRIES FIND PLACE IN TORONTO

The 1990 Thrust to the City of Toronto has produced three organized churches and nearly 60 other Bible classes, church-type missions, and preaching points, according to Marjorie Osborne, Target Toronto director. But, four special ministries have also come about because of the evangelistic emphasis.

The Sharing Place, Heritage Counseling Services, Some Place Special, and Toronto Nazarene Bible Institute (TNBI) all developed out of Target Toronto, the thrust to Canada's largest city.

The Sharing Place serves as a mission for refugees, providing food, cloth-

ing, and counseling, Osborne said. Approximately 100 families are served weekly through the various ministries.

Thousands of refugees have settled in Toronto from all over the world, including El Salvador, Angola, Southeast Asia, and the Soviet Union.

Heritage Counseling Services provides professional counseling at two locations in the Toronto area. The center offers premarital, marital, and family counseling, along with counseling for persons dealing with such problems as grief, addiction, sexual abuse, and codependency.

"We are in the process of training laypersons from several churches to serve as lay counselors," Osborne said. "These are people who are good listeners and who will know when to refer people to professional counselors."

Some Place Special was designed as a model for day-care centers in Toronto-area Nazarene churches, Osborne said. Its success, however, has been noticed by others, and Metro Social Services is hoping to use it as a model for the Scarborough area, a Toronto suburb with about 600,000 residents.

The day-care center has been serving about 80 children. They are considering a move to a larger facility that would allow them to care for up to 200 chil-



Three preschoolers at Toronto's Some Place Special take time to be creative.

dren, as well as house a grade school, Sharing Place II, TNBI, and a church.

In its second year, TNBI has an enrollment of 43 students, Osborne said. Seven of these are part of the new Spanish department, and eight students are pastoring new churches in Toronto.

"One of our problems has been a shortage of pastors in Canada," Osborne said. "TNBI is helping to fill that void."

In addition to helping refugees and lower-income families, The Sharing Place, Some Place Special, and Heritage Counseling Services have given the Church of the Nazarene a good image in Toronto. "We did not have an image before," Osborne said. "Now, community and government leaders are looking at these ministries as models for helping people."



A group of refugees attend an English as a Second Language class at The Sharing Place, a Nazarene ministry in Toronto.

CHURCH PARTICIPATES IN HEALTH CARE STUDY

The Church of the Nazarene has joined 14 other denominations in a national health care plan study, according to Dean Wessels, director of the Board of Pensions and Benefits USA. The study is being conducted by a leading accounting and business consulting firm.

"In response to rapidly rising health care costs in the U.S., the network has commissioned the study to determine if there are areas of health care plan cooperation that would benefit all of the participating denominations," Wessels said.

A preliminary report was presented to members of the network at a recent meeting in Tampa, Fla. Representatives of the 15 participating denominations met while attending the 77th Annual Church Pensions Conference.

NBC EXTENSIONS RECEIVE ACCREDITATION

Armenian Bible College and Instituto Teologico Nazareno have been granted full accreditation by the American Association of Bible Colleges, according to Jerry Lambert, Nazarene Bible College president. Both schools are located in Pasadena, Calif., and are affiliate extensions of NBC.

Lambert made the announcement to the executive committee of the NBC Board of Trustees and extension directors at a recent meeting in Colorado Springs, Colo.



Nazarene Indian Bible College, an NBC extension in Albuquerque, N.Mex., received full accreditation in 1990. Students who take college work in the other 19 NBC extensions will continue to receive credit toward their associate degrees from NBC.

Lambert also announced the official recognition of NBC's bachelor of ministry degree by the Colorado Commission on Higher Education. The new degree was approved by the International Board of Education and the General Board in February 1991.

Pictured (l. to r.): Hiram Sanders, Nazarene Bible College Board of Trustees chairman and Missouri district superintendent; Jose Rodriguez, director, Instituto Teologico Nazareno; Jerry Lambert, president, NBC; Yeghia Babikian, director, Armenian Bible College; and R. T. Bolerjack, NBC vice president for multicultural extensions.

BY MARK GRAHAM and TOM FELDER

KOREAN LEADERS MEET IN TEXAS

Korean pastors, spouses, and students met recently at Duncanville, Tex., Church of the Nazarene for the Korean Pastors and Leaders Conference, according to Michael Funk, multicultural consultant for Church Extension Ministries.

The Korean leaders from the U.S. and Canada met to develop a strategy for church planting and evangelism for the rest of the decade, to provide an opportunity for continuing education, and to dialogue with denominational leaders.

Bill Sullivan, Church Growth Division director, addressed the group and challenged them to capitalize on the unique strengths of the Korean evangelical tradition as they evangelize their communities.

Michael R. Estep, Church Extension Ministries director, and Wilbur Brannon, Pastoral Ministries director, also participated in the conference.

A Korean strategy will be published soon, according to Funk. The strategy will provide an overview of the Korean work in North America and a summary of the Korean culture.

Currently, there are 36 Korean fully organized churches with a total of 53 Korean works in Canada and the U.S. There are 2,761 members in these churches.

TNC RADIO STATION HONORED AS NATION'S BEST

WENO-AM, one of Trevecca Nazarene College's two radio stations, was honored as the Southern Gospel Station of the Year at the recent National Quartet Convention in Nashville. The station was also honored as the Affiliate Station of the Year by *Southern Gospel Today*.

According to John Wesley Hembree, station manager, TNC purchased the 1,000-watt station in June 1990. The college continued the inspirational music format used by its former owners for the first several months.

"In late 1990 we realized that the station was not showing up in the Arbitron ratings in Nashville," Hembree said. "At the same time, response to our weekly, three-hour southern gospel show was tremendous. We put two and two together and decided to change the

NEW CASA ROBLES DIRECTORS ANNOUNCED

Charles and Roma Gates have been named directors of Casa Robles, the Nazarene missionary retirement home in Temple City, Calif., according to Robert H. Scott, World Mission Division director. They will succeed Rev. and Mrs. Robert Ashley, who have served in that position since 1983.

The Ashleys will take their retirement March 1, 1992. The Gateses are expected to assume their duties shortly thereafter, Scott said.

Charles Gates has served as coordinator of Pastoral Ministry Care for missionaries in the World Mission Division since 1982. He has directed the annual Missionary Workshop, worked with the children of missionaries attending Nazarene colleges in the U.S., and worked with World Mission Bible colleges in

curriculum development and theological education development.

Roma Gates has served as a teacher in the Olathe, Kans., Unified School District and has taught linguistics at both MidAmerica Nazarene College and Nazarene Theological Seminary.

The Gateses are both graduates of Olivet Nazarene University and received master's degrees from the University of Southern California. Dr. Gates graduated from NTS and received the doctor of missiology from Fuller Theological Seminary in 1982.

"Charles and Roma Gates will bring to their new assignment a loving spirit and a deep understanding of missionaries that will be a blessing to the family at Casa Robles," Scott said.



SULLIVAN COMPLETES TERM AS PRESIDENT OF CHURCH GROWTH GROUP



Bill Sullivan, Church Growth Division director, completed his term as president of the North American Society for Church Growth at the organization's recent annual meeting in Pasadena, Calif.

Sullivan was succeeded as president

by Carl George, director, Charles E. Fuller Evangelistic Association. George was also honored at the meeting with the annual Donald McGavran Leadership Award.

The theme of the meeting was "Metro Evangelism." According to Sullivan, the focus was on reaching entire cities, including both the inner city and the suburbs. "The city is beginning to be seen more as a whole," Sullivan said. "You don't reach a city simply because you go into the inner core periodically and do something religious. You have to reach all the structures of the city."

Speakers at the NASCG meeting included: Fred Price, pastor of Crenshaw Christian Center in Los Angeles; Charles Chaney, vice president, Home Mission Board, Southern Baptist Convention; Gary McIntosh, Talbot School of Theology; and C. Peter Wagner, Fuller School of Theology.

The NASCG represents faculty, practitioners, and pastors with a special commitment to the American church growth movement as expressed in the foundational work of Donald McGavran. McGavran, who died at the age of 92 in 1990, founded the organization.



At least 110 persons attended the 34th annual Servicemember's Retreat in Germany recently, according to Curt Bowers, Chaplaincy Ministries director. Held at Chiemsee Armed Forces Recreation Center, the retreat provided worship and seminar sessions for the entire family.

General Superintendent Jerald D. Johnson spoke at the worship sessions, delivering "messages of encouragement and challenge," Bowers said. Morning devotions were led by Nazarene chaplains.

NHCF CHAPTER FORMED IN PAPUA NEW GUINEA

A chapter of the Nazarene Health Care Fellowship (NHCF) has been organized in Papua New Guinea, according to Gary Morsch, NHCF vice president. Morsch and Jim Radcliffe, medical superintendent of the Nazarene hospital in Kudirjip, Papua New Guinea, met recently to organize the group with 10 medical students and 2 laboratory technician students at Port Moresby Church of the Nazarene.

During the meeting, the students discussed a project led by missionary Cindy Poe to provide health care to a squatters settlement in the city.

While in Papua New Guinea, Morsch and Radcliffe met with the nation's newly elected Secretary of Health. According to Morsch, the secretary, Dr. Sialis, a born-again Christian, expressed his appreciation for the ministry of the Church of the Nazarene in the country. He requested continued involvement of Nazarene health care volunteers and tentmakers to provide Christian health care in Papua New Guinea.

NAZARENE EDUCATORS DIE



Joseph Mayfield, 79, died November 25 in Nampa, Idaho.

Mayfield had triple heart bypass surgery and a heart valve replaced Nov. 7. He returned to the hospital November 23, suffering from pneumonia.

Mayfield joined the Northwest Nazarene College faculty in 1960 where he served as professor, vice president for campus life, director of special services, and assistant to the president for community relations. He also served as acting president between the terms of John Riley and Kenneth Pearsall.

In May 1990, NNC presented Mayfield with an honorary doctorate during a convocation, honoring him for 50 years in Nazarene higher education. A graduate of Pasadena College, Mayfield served at the school for more than 20 years as professor, dean of men, dean of students, and vice president. The college awarded him an honorary doctorate in 1957.

Mayfield is survived by his wife, Hazel.

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HURNS CELEBRATE 50TH ANNIVERSARY

General Superintendent Raymond W. Hurn and his wife, Madelyn, celebrated their 50th wedding anniversary Dec. 30, 1991. A reception was held in their honor at Overland Park, Kans., Church of the Nazarene Dec. 7.



The Hurns met at Bresee College during the year before it merged with Bethany Peniel College. They were married during Dr. Hurn's junior year in Hutchinson, Kans.

Dr. Hurn was elected general superintendent at the 21st General Assembly in June 1985. Prior to this, he had served in the Department of Home Missions for 17 years.

The Hurns pastored churches in Kansas, Oklahoma, Georgia, and Oregon. Dr. Hurn was superintendent of the West Texas District for nine years.

The Hurns have two daughters, Jacque Oliver and Connie Isbell; and three grandchildren.



Oscar Reed, 74, died December 7, at a hospital in Escondido, Calif.

Death was apparently the result of heart failure. Reed had been ill for several months

and had been suffering from a degenerative spinal problem.

Survivors include Reed's wife, Grace; two daughters, Robin and Valerie; and a son, Lance.

Reed was professor of preaching at Nazarene Theological Seminary from 1973 to 1983. Prior to this, he was head of the Department of Religion at Bethany Nazarene College from 1967 to 1972. He also taught at Northwest Nazarene College, Syracuse University, Pasadena College, and Pasadena City College. He pastored churches in Florida, New York, Massachusetts, Alberta, and California.

Reed had continued to preach and teach in an adjunct capacity since his retirement from NTS in 1983. Also, he was awarded the position of professor emeritus of NTS following his retirement.

MISSIONARIES TO CHINESE PEOPLE APPOINTED

Rick Power, pastor of Georgetown, Tex., Church of the Nazarene and general NYI president, and his wife, Vicki, have been appointed as missionaries to the Chinese people, according to Robert H. Scott, World Mission Division director.



The Powers will go to Taipei, Taiwan, in June 1992 to begin a two-year study of the Mandarin language, following a period of deputation in the U.S. Their specific assignment following the language study will be determined later, Scott said.

"The Chinese population in the world currently exceeds 1 billion people," Scott said. "The World Mission Division has focused attention on these people in recent years. Current projects include radio and literature work in Taiwan, mainland China, and Hong Kong, special evangelistic work in Hong Kong, and China Assistance Resource

Enterprise (CARE), providing teachers for mainland China."

More than \$880,000 was given by Nazarenes for ministry in Hong Kong and China during the recent NWMS 75th Anniversary offering. The work in China is directed by George Rench, Asia-Pacific regional director and Chinese Ministries director.

Rick and Vicki Power are both graduates of MidAmerica Nazarene College. They have two children: David Richard, 10; and Rachel Jeanette, 7.

CHA DELEGATES NEEDED

The Christian Holiness Association will hold its 124th national convention at the Harrisburg, Pa., Hilton Hotel, April 21-23, 1992. Jack Stone, general secretary, has issued a call for 50 volunteer ministers and laymen who would like to serve as delegates for the Church of the Nazarene without expense to the General Board.

Anyone interested should submit his name, address, and name of local church to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. Those selected as delegates will be notified on or about March 1, 1992.

GRIDER HONORED AT BREAKFAST CLUB

J. Kenneth Grider, longtime professor of theology at Nazarene Theological Seminary, was honored at the November 14 session of the NTS Breakfast Club. Grider was the founder of the Breakfast Club—a Kansas City forum for theological discussion—in 1953. He retired from full-time teaching at NTS at the close of the 1990-91 school year. His career at NTS spanned almost four decades.

Persons addressing the November meeting included: Richard S. Taylor, NTS professor emeritus of theology; Rob Staples, NTS professor of theology and one of Grider's former students; J. Fred Parker, former book editor for Beacon Hill Press; and Grider.

Taylor praised Grider for his "utter fearlessness" in standing for his theological beliefs. He added that two other significant characteristics shaping Grider's life were his "innate courtesy," and his "unquenchable thirst for knowledge."

"I remember finding out, along the way, that we had some differences over a theological issue that he considered extremely crucial," said Staples as he recalled memories of his colleague. "I remember feeling stung by his opposition. We still do not think alike on that issue, but through it all, I always felt that he was being true to what he steadfastly believed and had no malice toward me as a person. That kind of opponent I can call a true friend."

"Through grace extended to me by God and by Virginia [his wife] and through the forbearance of the NTS community, I believe I have lived in a

'Wynkoopian' emphasized growth in the Christian life," said Grider in his comments. "I hope that, to some extent, I have been stamped with Christ's name and nature."

Grider was a member of the pioneer graduating class at NTS in 1947. He also holds degrees from Olivet Nazarene University (A.B. and Th.D.), Drew University (M.A. and M.Div.) and the University of Glasgow (Ph.D.). He was among the translators of the *New International Version* (NIV) of the Bible and is listed in *Who's Who in America*.

A prolific writer, Grider is the author of several books and has been a contributor to numerous publications within and outside the denomination. His systematic theology is currently in production at Beacon Hill Press.

About 100 persons attended the special session honoring Grider.



J. Kenneth Grider addresses the Breakfast Club meeting in his honor.

50th Annual Convention
March 3-5, 1992
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"...press on toward the goal..." (Phil. 3:14)

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Tribute to Georgia Anderson: Saint and Princess of the Proofroom

Georgia M. Anderson was born in Gordon, Nebr., in 1907. She was educated at God's Bible School, Cincinnati, and John Fletcher College in Iowa. After experience as a proofreader at Revivalist Press and Higley Press, she became a proofreader at Nazarene Publishing House in 1948, where she served until her retirement in 1975.

There she became the "Princess of the Proofroom" and the "Educator of Editors." She taught me and a lot of other fledgling editors the fine art of editorial practice. If you were a purveyor of dangling participles, ambiguous antecedents, split infinitives, misplaced modifiers, and "near-quotes" of Bible verses, Georgia put you out of business.

Her tutorials were a mixture of pain and pleasure, but she taught you to give attention to detail.

As Dr. Albert Harper said in the funeral sermon, "Georgia worked at the publishing house in order to make a living, but her real work was her ministry in the church and community." From 1948 to 1965 she worked as a Sunday School teacher at Kansas City First Church. She was a member of a teaching team that included Laura Harper, Morris Weigelt, and Elizabeth Jones-Ketner. They report that Georgia's strengths as a teacher were storytelling and visitation. Though she



never owned a car, she was faithful to call on the parents of the primary children by streetcar and on foot.

In 1965, First Church began an outreach program in a poor midtown neighborhood near the Nazarene Publishing House. Later it became the Beacon Hill Church of the Nazarene. Bennett Dudney was the pastor; Georgia Anderson was lay leader. She had a strong sense of responsibility for the little congregation. Pastor Dudney says that every Sunday she came to church with a list of 10 or 15 things that the pastor should take care of. Georgia served on the board, taught an adult Sunday School class, and visited just about every home in the neighborhood. It was her neighborhood, and no matter how rough the area became, Georgia lived and witnessed there as long as she was able to take care of her own affairs.

During the years 1965-85, the congregation could think of no one else to elect as NWMS president. Georgia was committed to missions. She received the first Distinguished Service Award ever given by the Kansas City District NWMS.

Just how deep her commitment to missions ran stands out in this incident told to me by Dr. Bennett Dudney (and also told by Dr. Harper in the funeral sermon).

Harper and Dudney, along with some others, were helping Georgia move from one apartment to another. They noticed that her kitchen cupboards were merely orange crates covered by a neat handmade curtain. Yet on the walls in the same room were pictures of three churches—three mission field churches that Georgia had personally paid for. Dudney said, "I went home and prayed, 'Lord, do you have one standard for Georgia and another for the rest of us?'"

On December 7, 1991, Georgia went to be with the Lord. We who knew her felt sure that Dr. Harper was right when he said that the words she heard at her heavenly homecoming were, "Well done, thou good and faithful servant." (Some of us also wondered if Georgia instinctively scrutinized those words for syntax and grammar before stepping over the golden threshold.)

Wesley Tracy



WOMEN IN LEADERSHIP CONFERENCES A SONG FOR ALL SEASONS

CONFERENCE SPEAKERS

- Dr. Eugene L. Stowe
- Dr. Jerald D. Johnson
- Dr. John A. Knight
- Dr. Raymond W. Hurn
- Dr. William J. Prince
- Dr. Donald D. Owens
- Mrs. Carolyn Lunn
- Dr. Barry Cunningham
- Mrs. Jeannie McCullough
- Dr. Grace Ketterman
- Mrs. Peggy Miller
- Mrs. Justine Knight

- June 1-4, 1992
Olivet Nazarene University
- June 8-11, 1992
MidAmerica Nazarene College
- June 15-18-1992
Mt. Vernon Nazarene College
- June 29-July 2 1992
Eastern Nazarene College
- July 13-16, 1992
Trevecca Nazarene College
- July 20-23, 1992
Southern Nazarene University
- August 3-6, 1992
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On-a-budget entertaining and decorating tips
- WOMEN OF THE WORD - JEANNIE MC CULLOUGH
Learn how to use the Word in your life
- BUILDING SPIRITUAL VALUES IN CHILDREN - MIRIAM J. HALL
Help children find a meaningful relationship with God



Telling Stories

Early last summer, I sat across the table from a recovering crack addict. I wanted to know firsthand what had made her turn to drugs and, most importantly, what helped her to stay clean.

"What do you want to know?" she asked, willing to honestly tell me anything. "Tell me your story," I asked. For the next two hours, this stately, articulate woman told me the tale of her father's cruel physical abuse, her mother's mental breakdown, a teenage pregnancy, and two marriages to unfaithful, battering men. All of this destruction in her closest relationships made her believe she was unlovable, unwanted, and unworthy. She turned to drugs to dull the pain and to escape facing problems that seemed to have no solution.

For more than a decade, she smoked her way to ruin. Finally, one Sunday, she hit bottom and cried out for help. A relative on his way to church stopped to help her find a detox program.

This woman told me her story without embarrassment and without self-pity. Good and bad, she was able to claim it all as her own. As she did, I felt the clear, unmistakable presence of God. Why did this encounter seem holy? Her suffering was outrageous. Later, I realized that the power of her encounter with God brought a healing that was palpable even in the retelling.

After she became drug-free, she started going to a church that welcomes drug addicts, recovering or not. This church offers support groups and social services they might need. First, she went to a support group and heard others telling

of their own pain and struggles. Participants could share anything as long as it had to do with his or her life and not the affairs of another. She started by saying just a few words, but others told her how helpful her insights and searing honesty had been. After one group meeting, the minister pointed to this woman and said, "I want you to tell your story at our upcoming conference." Then he said to the others, "You see this woman, she's a miracle."

So she stood up before hundreds of people who came to the conference and gave a witness. She testified as if it were a prayer meeting, leaving nothing out. When she finished, the room boomed with affirmation and applause. She learned a lesson that day: Silent suffering that is kept quiet out of fear of what people might think becomes festering pain. What is revealed can be healed. What we hide, we are left with.

This woman is indeed a miracle. She has learned to recognize abusive patterns in people who claim to love her. She now commands the respect she deserves as a compassionate, courageous woman. Today, she spends her life working in a program for crack-addicted women. She's the first to talk to each woman—fresh from the streets. She simply asks each one, "What's going on?" Then she listens to her story. In so doing, she begins the process of sharing her recovery by listening to another troubled woman who

needs to be heard in order to be healed.

Jesus knew the power of stories. He taught with them and lived by them. All of the Gospels retell the story of the woman who had been bleeding for years. No doctor could heal her, and she'd spent all of her money looking for one who could. This broken-down woman heard about Jesus, and knowing full well that others thought she was unclean, decided to reach out to Him anyway. She deigned to touch the hem of Jesus' tunic. In that simple encounter, Jesus' healing energy filled her body. Jesus turned and, on

She told her story without self-pity. Good and bad, she was able to claim it all as her own.

that crowded street, asked, "Who touched me?" The woman stepped forward. She told Him the story of her long suffering. Jesus, who knew a good story when he heard one, said, "Daughter, thy faith has made thee whole, go in peace."

Jesus longs to say those healing words to each of us. It's our turn to tell our stories to Jesus and to each other.

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

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EMBRACING CHANGE

The Shape of Ministry in the 21st Century

BY FLOYD E. DISNEY

Change is not the choice. How we handle it is.” Those words from Leith Anderson’s *Dying for Change* have captured my imagination and challenged me as a pastor seeking to lead a church in ministry in the fast-paced final decade of the 20th century. Both Christian and secular trend watchers predict that we will witness as much change in the 1990s as we have seen in the last 30 years! The question before the church is whether to *brace* for change as a threat to its existence or *embrace* change as an opportunity for ministry. Will the Church anticipate the changes that lie ahead and prepare for them or wait until they have already taken place before it begins to respond? Will the Church be proactive or merely reactive?

I believe God wants His people to be proactive, that is, to view change as an opportunity for living out the gospel in new and creative ways. But isn’t “Jesus Christ . . . the same yesterday and today and forever” (Hebrews 13:8)? What about God’s “immutability,” His unchangeableness? Yes, God has an unchanging redemptive purpose in Jesus Christ. In the midst of a rapidly changing society, full of challenges and opportunities, God’s redemptive purpose in Jesus remains constant. In all ages, through all changes, and by all means, God calls us to be effective witnesses to His saving, cleansing, healing miracle.

But God is not only “immutable” but sovereign as well. That is to say, He himself is in charge of our changing world. “Jesus Christ is Lord” is probably the oldest Christian statement of faith (see Romans 10:9; 2 Corinthians 12:2; Philippians 2:11). It serves to remind us of His sovereignty and our servanthood. I have a bookmark that I keep in my oldest and dearest study Bible. On that bookmark, my wife, Connie, cross-stitched the words, “God is in control.” Whenever I begin to feel overwhelmed by the task of ministering in these changing times, I look at that old bookmark and remind myself who is the Lord over change itself. I am also reminded that I am called to be His servant in the midst of change.

To try to hide from change, to wish that tomorrow could be yesterday, is in some sense to deny His Lordship and default on my servanthood. It is through the changeless purpose and all-encompassing Lordship of Jesus Christ that we can embrace change in order to minister to real people.

What Changes Challenge Us Now?

Our changing world confronts us with enormous possibilities.

Because people move so often, change jobs frequently, and because divorce and other kinds of family breakdown occurs so often, millions of people are overwhelmed by feelings of alienation and desperate loneliness. A famine of acceptance and genuine intimacy stalks the land. George Barna lists alcoholism, drug abuse, physical abuse, suicide, depression, and sexual promiscuity as “the tangible results of our loneliness” (*The Frog in the Kettle*, 74). He goes on to say that “the Church is better poised than any other institution in America to respond to the rampant loneliness of American people” (79).

Our churches can minister to the lonely by becoming places where people form meaningful relationships. At our district men’s retreat, I spoke to close to 60 men about spiritual loneliness. The faces I saw before me and the feedback from participants told me that our men are hungering for genuine intimacy and friendship with other men. The church must become the place where men can learn the skills that build relationships and where those skills are reinforced by frequent opportunities for fellowship.

Singles in our churches, both men and women of all ages, are looking for a singles’ ministry that is more than a sanctified “lonely hearts club.” They are looking for a place to celebrate the single life and to find open, honest, caring relationships.

In opening our facilities to groups like Alcoholics Anonymous or by sponsoring a support group for adult children of alcoholics, we could minister to the deep loneliness of dysfunctional families and individuals. The pervasive loneliness of our society is an open door of ministry set before the Church.

*To try to hide from change,
to wish that tomorrow could
be yesterday, is to deny
Christ's lordship.*



Comstock

Growing Grayer

Another significant change in our society is that it is rapidly growing older. Leith Anderson says, "The fastest growing age group in America is the age group over 85" (*Dying for Change*, 29). There is a corresponding decrease in the youth population. By 2020, most of the 77,268,000 members of the baby boom generation will be retired. Social Security, Medicare, and the nation's health care system for the elderly, already stretched and strained, will be even more severely tested by a generation that has grown up with a sense of entitlement. As the boomers grow grayer, attitudes toward aging will also

change. They "will portray maturity as a time in which people can remain active, attractive, creative, future-oriented, healthy, productive, sexually involved, and diverse in both interests and experiences" (*The Frog in the Kettle*, 204). Youth will be out. Maturity will be in!

The aging of America means we must think seriously about our ministry opportunities with senior adults and their families. Are our churches "user friendly" for senior adults? Too many stairs, poorly lighted rooms and hallways, and cramped rest rooms could be telling the elderly that we do not care about them. Churches thinking about building

or expanding their physical plant would do well to be sure that what they build is accessible to both the elderly and the handicapped.

Another area of ministry will be found in providing support to the spouses and families of senior adults whose health is declining. Churches could sponsor classes to teach basic cooking and house-keeping skills to elderly men whose wives have been incapacitated. Sports, exercise, health, and nutrition programs geared to seniors would help meet real needs. Support groups could be formed to minister to spouses and grown children who face the painful necessity and unwarranted guilt that come when they must place a loved one in a nursing home. The elderly should also be encouraged to find ways to use their God-given talents and abilities in order to maintain their self-esteem and learn that there is still something to look forward to.

Youth Count Too

An interesting sidelight to the need to reach out to senior adults is the need to focus on youth. In *The Frog in the Kettle*, George Barna points out that his research group's surveys indicate that "more than two-thirds of all adults who have accepted Christ as their Savior made their decision to do so before the age of 18" (205). By 2000, most of the children of the baby boomers will be in their teens. Some are there already. We must reach these young people now. The older they get, the less inclined they or their parents will be to attend church.

Many of these teens will come from homes "broken" and "blended" by divorce and remarriage. Some will be the victims of verbal, physical, and sexual abuse. What they need from the church is a safe place filled with unconditional acceptance and genuine love. As one who came to Christ in his teens, I know that these are the keys to winning and keeping young people.

The church should take the lead in teaching young people moral and ethical values. Because statistics indicate that teens in church are as sexually active as their unchurched peers, there is a need for medically sound, scripturally grounded sex education. In addition, we need to care for and support those who fall. The girl who has had an abortion, the boy struggling with homosexual desires, and the teen whose self-esteem has been stripped away by sexual abuse should be seen as "casualties of war" in need of healing, not as outcasts to be abandoned.

Ministry to Women

Another major trend the church should anticipate

is the expanding role of women. In *Megatrends 2000*, John Naisbitt and Patricia Aburdene have titled an entire chapter "The 1990s: Decade of Women in Leadership." At present, 55% of American women are employed outside the home, and that figure will rise to 61% during this decade. Within a year after giving birth, half of all new mothers return to their jobs. More women seek to build meaningful careers, and many are becoming leaders in fields formerly dominated by men. As the role of women in society changes, those changes will effect the church. In *Dying for Change*, Leith Anderson addresses two important areas of change for the church (see pp. 30-31).

First, working women are going to have less time to volunteer for church activities because of commitments to their jobs and their families. Husbands and children will need to help with cooking and housework. Pastors will need to be sensitive to time pressure on working women and not force false guilt upon them with unrealistic expectations.

Also, because women are becoming leaders in the secular world, they should not be expected to take a backseat to men in the church. Though the ordination of women is not an issue

in the Church of the Nazarene, there are still some districts where there is an unwritten rule against calling women pastors and evangelists and where the District Advisory Board remains a kind of ecclesiastical "old boys' club."

These changes will be seen in our parsonages. As we approach 2000, more pastors' wives will work outside the home. Many of them will have academic and professional credentials equal to or surpassing their minister husbands. They do not just have jobs but careers. They will face the same time pressures as the working wives of laymen. At retreats and conferences, they will not want to make doilies or nut cups for Jesus. They will want to learn how to maintain intimacy in a two-career home, how to balance their sometimes conflicting commitments, and how to find their own ministry while supporting their husbands!

The New Pluralism

Two related trends are increasing—pluralism and tolerance for diversity. On the positive side, this means increased openness to the gospel. The negative side is a rejection of the idea of absolute truth in favor of relativism, even in religion. The beliefs of the various religions are seen as interchangeable. People pick and choose the beliefs that suit them.



Comstock

creating blended, synthetic religions.

Fairfield, Iowa, where I pastor, is a perfect example of these two trends. It is home to the Maharishi International University, a major center for the teaching of transcendental meditation. TM is a quasi-religious philosophy grounded in Hinduism and involving initiation ceremonies that invoke Hindu gods. However, because it is marketed as a religiously neutral practice, there are those in Fairfield churches who have incorporated TM into their belief system, believing that it improves their Christianity. Such syncretism eventually destroys genuine faith in the favor of synthetic faith. George Barna warns against religious relativism when he writes, "Even our understanding of God is in the process of being reshaped due to this acceptance of conditional

truth" (*The Frog in the Kettle*, 121).

In *Megatrends 2000*, John Naisbitt predicts that the 1990s will be a decade of religious revival (290-321). That revival will flow in two parallel channels: (1) conservative evangelical churches and (2) the New Age movement. It is a time of extreme opportunity in which we must rethink the way we "do church." We must preserve and proclaim the gospel message of God's saving love in Jesus Christ. Our methods, though, must be updated. The methods and techniques and programs of the past 30 years may only serve to convince unchurched people that the church is hopelessly irrelevant. Remember: "Change is *not* the choice. How we handle it *is*." Floyd E. Disney pastors First Church of the Nazarene, Fairfield, Iowa. H

MINISTERING TO A SECULARIZED SOCIETY

"It has been said that the church is only one generation away from extinction," says Bill Sullivan, Church Growth division director, when asked about what the church should do to minister to persons in the 1990s. He goes on to say that it probably takes more than one generation, but he adds that America has seen several successive generations secularized to the point that the Church must take notice that it cannot operate under the same game plan as used for earlier generations.

"The church that would minister to the people of our day must become a dynamic part of the infrastructure of its community," Sullivan says. "As you pass through the towns of America, you'll find a lot of churches were founded right on the town square. The church was an integral part of the life of the community. The same must be true for today. If the church is going to make a difference it must impact the structures of communities. The church must truly relate to the needs of the people in its area."

And what are the things that the church can do to minister to the needs of people? "George Barna suggests that the universal concern that crosses all groups is the family," says Sullivan. "I agree. The churches that are going to be effective in the '90s must minister to the needs of families. Churches need to have competency and programs that meet real needs."

Such programs are essential, according to Sullivan. "I think it is going to be difficult for the smaller church to reach truly secular persons because of the difficulty of getting their attention, compounded by the difficulty of having something programatically large enough to challenge them."

Sullivan suggests some "dos" and "don'ts" that are keys for churches wanting to attract and minister to the people of the '90s:

"Do clearly define who you are trying to reach. We're not talking about black and white, rich and poor; we're talking about the segment of the population that is more reachable. This might be persons ages 25 to 35, since this group is highly receptive to the church.

"Do build your church to focus on the needs of the age-group you target. This means you also have to have first class children's ministries, including an active Sunday School.

"I'm not saying that you exclude any age-group. You welcome all and minister to all, but you understand that you are targeting a specific group, believing that there will be others who will focus on other groups.

"Do plan big. People are not going to be turned on by small thinking and small churches. They will need small groups within a larger fellowship, but plan for your congregation to be large.

"Do demand a higher level of competency and professionalism for your parishioners and staff. The idea that the church is a charity and is to be done halfheartedly is out. The most effective way to recruit and secure commitment from volunteers is to have high standards of selection and training.

"People are not going to live in high-tech homes, drive high-tech cars, work in high-tech offices, and then go to shabby churches. People will not go to churches where the grass is not mowed, where the coatsracks are made out of plumber's pipe, or where the Sunday School furniture was bought at an auction.

"The ministry has to sharpen its performance. The ministry has a far too casual attitude toward the work of the church. This is not true of every minister, but it is too widespread. We need a higher level of competency as ministers. Of course this professionalism must not be at the expense of spiritual depth and fundamental commitment to Christ.

"Don't depend on previous models for attracting and keeping people. With the popularization of the AIDS crisis, increased protest movements, the media's penchant for reporting things that are devoid of any moral content or family values, and the rapid deterioration of public morality, it's clear that secularization has entered the phase of rapid expansion. Putting out a sign or advertising in a newspaper and expecting persons to come are just not going to cut it in today's world. There are too many places that are bidding more effectively for the time and commitment of persons.

"The church has a challenge before it with the upcoming generation of 'echo boomers'—those children of the 'baby boomers.' When the 'echo boomers' get to be 25, I think we're going to see a different kind of person. They will have grown up in a period of narcissism, family destruction, and value deterioration that could make them a lost generation—almost pagan."

Sullivan notes that church growth is complex. "There are so many factors that affect it, that it is hard to predict what will happen. As things get worse, persons usually decide to do something about them, and I think there is the possibility that we could see a great spiritual revival in America. It won't resemble the one of the 19th century, but I think the net result could be a tremendous return to religion." H

WHO WILL TRANSFER OUR MISSION TO THE NEXT GENERATION?

BY RUSSELL D. BREDHOLT, JR.

The secret of vocation is personal. It cannot be handed down from generation to generation. It can only be passed on through the gospel. And then, it will begin all over again.

from *AS BREAD THAT IS BROKEN*, Peter G. Van Breemen

We don't know as many of the people here at the church as we used to." I hear this statement everywhere I go. Another remark that comes up a lot is, "Who were those people who sat in front of us in church this morning?"

The "mystery people" that you don't recognize are probably the newest members of your church. Another "probable" is that you will have to get to know them right away or they will move on.

In these complex times, a lot of people move in and out of church experiences a lot faster than they used to. If they find people and ministries that they believe fit their personal and family needs, they are likely to stick around.

Those who do stay will probably work their way

into one of these categories: (1) People who come to church, participate in the fellowship but for various reasons refuse to commit to formal membership, and become nonmember attenders right away (attenders/nonmembers), or (2) Members who maintain a "distant relationship" and attend now and then, or (3) Those who join the fellowship, teach classes, pay tithe, embrace the mission of the Church of the Nazarene, and accept the responsibility of transferring that mission to the next generation.

Religious groups usually grow in two ways. First, they must retain those members born into the faith. And second, they must attract converts through individual evangelizations, or, as is often the case, through marriage.

Regardless of how people become a part of the





Photo: Don Pluff

body of believers, it's important that at the appropriate time they come to understand and accept the mission of the church.

Not many of the visitors who will be introduced in your church next Sunday will be there because they heard of our mission or our doctrines. Hopefully, those visitors will return and decide to increase their involvement and thus their commitment because they come to identify with the mission and message of our church.

Therefore, we are constantly faced with the opportunity and responsibility of transferring our mission to a new generation. A new generation refers to all those individuals (not just baby boomers) who come into the church who may be able at some point to share and participate in mission.

Mission transfer is not a matter of human endeavor alone. How overwhelmed we would be if all we had to rely on was human skill and energy. Rather, the work of God, which is our mission, ad-

vances in harmony with the will of our risen Lord and by the power of the Holy Spirit.

Transferring Mission Is a Tough Task

It's harder to transfer mission today for several reasons. First, transfer is taking place less among long-term members and their children and in-laws, and more among those individuals with little or no generational or historical ties to the church.

Second, there is the matter of time. In a recent article in *Christianity Today*, the statement was made that church leaders have usually been successful at reaching one generation. That used to mean about 40 years. But in the fast-paced change of today's society, generational changes rush by every 12 to 15 years.

With time seemingly in short supply for many people (especially single parents), how does today's church accomplish in one decade what used to take four? This situation is no mere parlor game to those pastors and lay leaders who wish to see the mission

of the church advance with integrity and strength into the 21st century.

We also should include in our thinking the mission transfer that is occurring throughout the denomination. Mission is not limited to a local congregation. Mission is also a vital part of the educational institutions and the publishing enterprise of the denomination. Individuals who feel called to serve in these areas are also involved in transferring an important part of the mission.

Transferring mission was perhaps easier a generation ago when more people had long and strong ties to the church. Talk to your long-term members and they can recount stories about people and times when dedication went beyond the call of duty. As these mantle bearers dwindle in number in our aging membership, a strategy for transferring mission to a new generation becomes more urgent. Building awareness for this need is the first step.

What Is the Mission of the Church of the Nazarene?

Mission, if properly understood and implemented, drives an organization—strategy, planning, allocating of resources (both human and financial), education, and communication.

We need to know the mission before we can pass it on. Dr. Ralph Mattson, an organizational consultant from Dallas, is a specialist on the way mission functions. Borrowing from his thinking, I have concluded that there are four parts to the mission of the Church of the Nazarene:

1. World Evangelization. All New Testament churches come under the authority of Jesus Christ and His charge to “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19, NKJV). To those who in faith receive the Great Commission comes the power to carry it out.

2. The Holy Life. Writing in the second volume of *Called unto Holiness*, W. T. Purkiser states that holiness, in Wesleyan circles, is the quality of life and spirit that comes from entire sanctification in the twofold sense of total consecration and complete deliverance from sin.

“In its broadest sense,” Purkiser adds, “holiness is life under the Lordship of Jesus Christ in the fullness of His Spirit.”

The call to live a holy life must be included in any definition of mission for the Church of the Nazarene.

3. Local Ministry. In one sense, we minister wherever we are. A vital part of mission is doing what we can to meet the physical and spiritual needs of those whom God has placed in our lives. Ministry within our family, the congregation, and community is foundational to everything else that is done.

4. Doing What We Like to Do. At times throughout our Christian life, our talents are matched with specific mission needs. Therefore, we are given the opportunity of doing, in the name of Jesus, what we like to do and are good at doing. This is an aspect of mission that needs further development, but it has a lot to do with getting people involved in serving others.

Who’s Responsible for Transferring Mission?

Let’s put this question another way. Who helped create a desire on your part to accept mission? Your pastor? Your mom or dad? A Sunday School teacher? A missionary? An evangelist? A college professor?

The answer to this question helps us come to know who bears responsibility for helping transfer mission today. The reality may be that individuals in each of these categories at various times contribute to our understanding of mission and the role God has for us.

Individuals who teach Sunday School or who direct small-group Bible studies have a very important role in transferring doctrine, according to a recent study funded by Lilly Endowment and conducted by Search Institute of Minneapolis.

Actually, anyone who’s a part of the church (broad definition) and believes in what it’s doing, has a responsibility to help with the transfer of mission to the next generation.

Unlike an established church, the primary source of information about mission in a new congregation (church planting) is the pastor and spouse. That’s why it’s important for those starting new churches to be especially clear in their understanding of mission.

How Does Mission Transfer Take Place?

Mission transfer is not something that can be placed in a microwave oven—it takes time. Developing interest in mission takes *time* even though we acknowledged earlier that this commodity is in short supply.

Those who have studied organizational structures and culture offer the following ways in which transfer takes place:

- Deliberate role modeling (Christian example)

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A lot of people move in and out of church experiences a lot faster than they used to.



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MARRIAGE THAT SUSTAINS LOVE

BY JOHN AND NAOMI LEDERACH

I wouldn't have believed it could happen to me," he said to us. "But I just knew it was different this time. I can't describe it to you, but it feels so right and so good." Sam was telling us about his decision to leave Monica, his wife, and marry Louise. "I guess I've really changed. I know it will be painful for Monica and the children, and I'm sorry about that, but if you could just see Louise and me together, you would understand that this is really what love and marriage are

all about."

Continuing earnestly, he described his first encounter with Louise, his inability to explain what had happened, and the surprise of it all. "Louise felt just like I did," he recounted. "It's like neither one of us had any control over it, and we both knew we belonged together and that we would have to get divorces."

Brenda and Loren have been married for about five years. Brenda came to our office because she was thinking about filing for a divorce. "I just don't see

how it can be right to go on in my marriage with Loren when I know now that I really love Ken. It isn't that Loren is a bad person, but he's changed so much. How can I go on with him when it doesn't feel right anymore? When I'm with Ken, everything seems right and good and honest." In her attempt to convince us of the "rightness" of her relationship with Ken, she seemed to be asking our approval.

Brenda and Sam are good people who had no intention of breaking their marriage cove-





Jim Kersten, Media International

We have been led to believe through the media that it is unacceptable and constricting to let anything stand in the way of “feeling so right and so good” about a person other than a spouse.

nants. In fact, they meant to keep the vows they had spoken, “. . . for better or for worse, for richer or for poorer, in sickness and in health, and forsaking all others, keep myself only unto you as long as we both shall live.” Especially the last part they had spoken with great sincerity and conviction. The notion that their love for their spouses would change was not in their thinking.

Leaving their spouses. In both these marriages, there seems to be the expectation that persons are entitled to grant themselves per-

mission for an uncontrollable love and happiness. Their attitudes ask for sanction, to the point of speaking about the goodness and rightness of their feelings as being divinely endorsed. Neither Loren nor Brenda can look carefully or consider thoughtfully anything that might be judged as right or wrong in breaking their marriage covenants. They can see their actions to leave their spouses only in terms of a (false) entitlement, the permission they grant themselves because of changes they have

made and how they *now* feel toward another.

This entitlement allows them to believe that this new “love” is so right and so good that all betrayals are justified, even betrayal of the covenant made before God and the community of faith. Never mind that the spouses and children they are leaving feel pain or anything but right and good. The entitlement largely negates any guilt or uneasiness they feel about their actions. They would like to have us understand that something beyond their control,

something they didn't expect, has come upon them. They would not have broken their wedding covenants if there was not some entitlement that their changes validate or give permission for the uncontrollable love and happiness they now feel. (See Sheldon Vanauken's *Under the Mercy*.)

The entitlement of *this* love is described as so good and so right that somehow it justifies all their behavior and cannot be seen for the falseness it is or for the wrongness of it. Yet we can expect that Brenda and Sam will probably make the same covenant again and believe that it will last—based on current feelings.

Confident prediction. The marriage covenant or vows that are taken need to be understood. A covenant is an agreement with responsibilities from both spouses. Although it may imply a legal commitment or contract, in the best sense it is understood as involving personal love. When two people stand at the marriage altar, they are committing themselves to a confident prediction of what they will continue to feel for each other. They believe this prediction and perhaps are unable to understand that the covenant they are making is a promise to God and to each other for times when they will not *feel* as much emotion for each other as they now do.

And those times will come. Each person changes. Differences emerge, expectations differ, self-interests are reasserted, and faults that had been overlooked or unacknowledged in the other now become focused and troublesome. As feelings change, the relationship may be questioned. But covenant is an unconditional

commitment that believes love can survive and grow through many changes. What, then, sustains the covenant?

Dietrich Bonhoeffer, while imprisoned and awaiting his execution by Hitler's Gestapo, wrote a sermon for the wedding of two young friends. "It is not your love which sustains the marriage, but from now on the marriage that sustains your love."

In other words, the original strong feelings that are so much a part of an early relationship, that feed each other's personal, emotional, and physical needs, are now less intense and may even be questioned.



Jim Kersten, Media International

But the vows are not made to feelings, as long as those good feelings toward each other shall last. They are promises to God and to each other for times when there are not feelings of great ecstasy, emotion, and "in-loveness." The marriage commitment sustains love and invites trust in each other. Regardless of what feelings exist at the moment, faithfulness and fidelity are at the heart of the promises made.

Come and go. Over time, intimacy and feelings of closeness

come and go. Various stages in marriage have different pressures. With work, family, church activities, and financial pressures, both spouses may be so involved that there is not a great deal of energy left for each other. Sometimes this distance is so great that it may take hard work to feel connected again, to *feel* the emotions that once were there.

In his book titled *Married People*, Francine Klagsburg gives this illustration: At a luncheon he was attending, the hostess asked all her guests, "What would you have liked to know before you married that nobody told you?" One woman answered immediately,

"I would have liked to know that one day, after years of marriage, I could sit across the room from my husband and look up and think, 'Who is this man I'm married to? I feel nothing for him, I don't belong with him or his family who are so different from me.' And then, the next day, feel the same closeness I've always felt."

Over time, these periods of distancing and closeness can be recognized, but the closeness returns. Giving a marriage time to grow allows us to understand that time is on our side, and can, in a sense, allow the security of some taking-for-granted times, knowing that we can count on the covenant of mutual love and care to bring closeness again and the positive feelings that come with that closeness.

Stress and disruption. In our work with couples, we have discovered there are most certainly times of change that lead to stress and disruption. This has been true in our own relationship. Most couples tell us that at one time or another they have ques-

tioned their decision to marry this person or have thought of ways to get out of the dilemma in which they find themselves.

What is it that makes them stay? "When I got married, I said it would be for life and that's what I meant." "I promised to stay with the marriage for better or for worse. One thing is sure, it can't get worse." "I can't seem to live with him, but I can't live without him." "I can't stand the way he chews his food and blows his nose, but I'm not going to leave him because of that. I'm committed to the marriage." In other words, there is commitment not only to one another but also to the marriage itself, even though it may be difficult.

The covenant we have made means that we will stay together in spite of conflicts and changes. In a sense it means that we make repeated and constant decisions to be true to our vows and the decision to be married. These decisions may or may not be conscious but are made again and again after times of distancing and coming together again. Says Klagsburg,

While we marry one another over and over, the person each of us is, changes in response to events outside the marriage and events in the marriage. In that sense, we are married to many different people in the course of a single marriage, and every marriage that lasts is a "serial marriage," a term used often to describe the sequence of marriage, divorce, and remarriage that has become so commonplace in our society.

The difference is that, although we may each change in many ways, the thing that remains un-

changed for us as Christians is that at the core of the marriage is our commitment to God and each other.

Marriages that are growing in acceptance and trust presuppose exclusivity and fidelity. Satisfaction and intimacy flourish when trust is unquestioned. Although couples may have many friends, and even special friends, with whom they may share of themselves, there is a "secret society" that excludes all others from its innermost core. "The problem was, he never made me feel special, as if I were different to him than anybody else," someone said

The marriage vows are promises to God and to each other for times when there are not feelings of great ecstasy, emotion, and "in-loveness."

recently. Says Klagsburg,

The rival for that position of specialness may not have been another woman or man; it may have been a relative, a friend, or in many cases a job or career. In marriage the degree of closeness that develops depends to a great extent on how special each partner feels, how unique and important in a way that nothing else is.

"I don't feel about my spouse the way I used to." Probably not, when behaviors toward the spouse are examined. During

courtship and early marriage, there were many behaviors that said how important the person, the marriage, is. Now the desire to give yourself away to your spouse has gradually turned into wanting to withdraw that gift of self and as a result positive feelings diminish. On the other hand, the more we behave in loving ways toward our spouse, the closer and more positive we feel toward him or her. You can act into a different way of feeling more effectively than you can feel into a different way of acting.

Not how we feel. A simple and yet profound way to talk about

commitment is to talk about love in terms of what we do, not in terms of how we feel. We have been led to believe through the media—stories, television, and movies—that it is unacceptable and constricting to let anything stand in the way of "feeling so right and so good" about a person other than a spouse. This new love, this particular love, is seen as unique and unlike all others. How easy to forget these are the very same feelings that were once felt for the spouse and that the new love is some-

how the real thing since "right and good" feelings for the spouse are no longer there.

But love is not only feeling and emotion but more basically what we choose to do, how we choose to behave, how we choose to relate, regardless of feelings. That is why Jesus can command us to love even our enemies. We can choose to relate in loving ways, at least humane and caring ways, even to those who are considered to be enemies.

LONG-TERM CONSEQUENCES OF DIVORCE

BY C. GALEN BRITT

The passing of each decade has become a milestone to Americans—a time to question what lessons have been learned over the past 10 years. With the '80s behind us, the statistic of 1 million divorces each year must be dealt with. The rate has leveled off from previous decades, but the fact remains—scores of people are staggering from this blow dealt their lives in the '80s. Families have been dismantled; children have suffered the pain of separation; and indi-

viduals face days of living alone instead of in the secure setting of a loving family.

Author Judith Wallerstein recently concluded her third study involving families of divorce. When the study began in 1971, little was known about how people coped with divorce psychologically. The prevailing view was that divorce was a brief crisis that would soon resolve itself. By the end of the decade, Wallerstein and other researchers were recognizing that divorce is a more serious trauma than supposed.

Most Americans are disbelieving of the long-term effects of divorce. But divorce is deceptive! It may be one, single, legal event, but there remains a never-ending chain of events, relocations, radically shifting relationships, etc. The process of divorce affects relatives, friends, neighbors, employers, teachers, clergy, and many strangers, as well as the parties involved.

Wallerstein's study was to have lasted one year, but when follow-up interviews were held 12 to 18 months later, it was found that





Jim Kersten, Media International

Social scientists are discovering what the church has known all along—divorce usually causes more problems than it solves.

most families were still in crisis. Adults still felt anger, humiliation, and rejection and were not getting their lives back together. Children were on a downward course with behavior problems and poor peer relationships. The findings were contradictory to every expectation of the study.

Five years after divorce, well over a third of the youngsters were significantly worse off than before. They were clinically depressed and not doing well in school or getting along with friends. Conceivably, there were

other factors, but there was no question that many of their problems stemmed from the divorce crisis in their lives.

Further studies found children of divorce more likely to commit suicide, to have problems with sexual identity, and to indulge in promiscuous behavior. Many had behavior problems that would eventually put them in jail. They were often insecure and distrustful of their parents and other adults. They also had more illnesses, both physical and mental, than children of the nondivorced.

Because of the traumatic pain parents are experiencing themselves during divorce, they often are unable to see what is happening to their children or to help them.

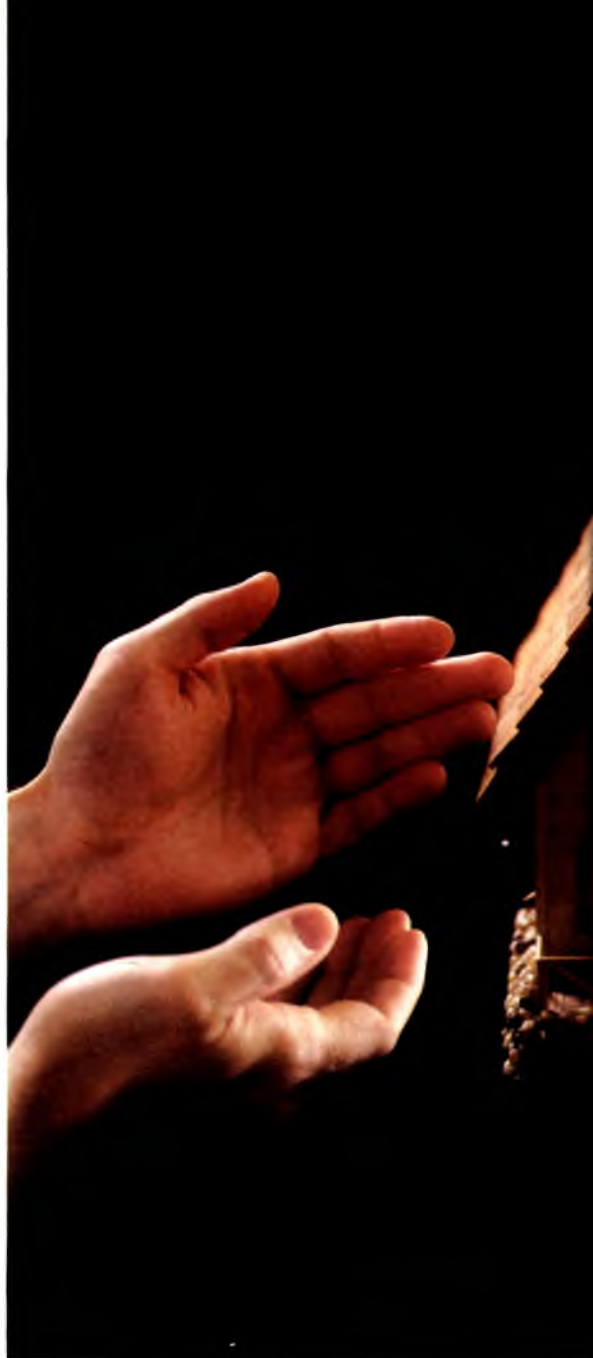
At the five-year mark, half of the men and one-third of the women were more unhappy than they had been during their marriage. The feeling of loneliness was a major problem.

The consensus of this whole group of studies was that divorce spawns far more problems than it

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DIVORCE AND THE CHURCH

BY JUDITH STEWART COREY



Like many Christians, I nearly lost my faith when my spouse left me after a quarter of a century of marriage. I didn't almost lose faith because of him, or because of God, but because of the church's reaction toward me, a sister in Christ, whom divorce had left bleeding, disillusioned, and numb with shock by the side of life's road. Many Christians silently judged me without knowing anything about the circumstances. Others mumbled, "Hi, how are

you?" but quickly escaped to the other side of the church sanctuary when I started to tell the truth about my pain. Worst of all were the ones who ignored me, who tried not to see my gaping wounds, let alone heal them. Only my good Samaritans, Nancy and Carma, kept me from losing my faith entirely in God as well as "His" church.

Nancy and Carma personalized the kingdom of God for me by taking time to talk and to listen, assessing my real needs, and providing what help and comfort

they could. They did simple things like listening to my hurt and confusion. They occasionally took me to lunch or to a concert, knowing I was too poor to go there alone. They handed down "outgrown" career clothes suitable to my new job. But most of all they prayed faithfully that God would help me discern the next step and gave me opportunities to develop my gifts of writing and speaking. Never judging, they quietly "Titused" me to a more mature faith and emotional wholeness.



Jim Kersten, Media International

Why does the church have such difficulty healing, calling, and extending hope to divorced people?

They did, in short, what Christ did. He preached, healed, and called to new life those who were lost and broken by sin. He encouraged people to grasp a new way of living, to repent and become servants of His kingdom, wherever they were. He called brash Peter from his empty fish nets; He called the woman at the well from her adultery; He called Zacchaeus from his cheating ways. Christ gave them all a new vision, and He used them to spread the Good News. Why does the church have such difficulty,

then, healing, calling, and extending hope to divorced people?

One reason the church gets confused is that it doesn't want to recognize anything less than the ideal—the perfect union. While it is true that Christians are called into a covenantal relationship with God through Christ, this relationship is an ideal, part of the kingdom of God that Christ began on earth but that will not be completely fulfilled until the Second Coming. Through our faith in Christ, by the power of the Holy Spirit, we march toward our

ideal—a perfect relationship with God and others in a perfect Kingdom. But because we are fallen people, we always fall short of this ideal. One way we fall short is in marriage relationships, since fallenness infects the marriage covenant just like it infected the covenant relationship with God. Divorce is a fact of modern life. Suffering, as history proves, makes people amenable to change, so the church has a marvelous opportunity to help restore the “walking wounded”—both the victims and the perpetrators—of divorce.

Another reason the church avoids divorced people is because it is afraid to face pain. In its middle-class state of denial, the church often ignores the bleeding, naked bodies by the road's edge and steps to the other side. That is why poverty, racism, sexism, and ageism continue to flourish, even inside the church. Author John Bright (*The Kingdom of God*), says,

Let us not dare to forget it, the religion that cannot encompass all of history's tragedy in its framework, that cannot go down to the very depths of the hell of tragedy, but must leave it as a sort of great, whining question mark—that religion can speak to tragedy not one single syllable of a word. It cannot face tragedy, and, because it cannot, it cannot face history nor survive in it.

The church in North America needs to grow up in its handling of tragedy, to change from avoiding pain to confronting it as good Samaritans.

Because many churches strongly disapprove of divorce, they often ignore, afford second-class status to, or condemn the women, men, and children who are its victims. Yet divorce recovery ministry offers a second chance, proof that, despite human sin, there is an active kingdom of God that wounded, fallible people can participate in. Survivors of any trauma, with God's help, can become victorious, radiant witnesses and build creative, dynamic lives. Why should the survivors of divorce be treated any differently?

In Matthew 11, Jesus reminds John's disciples that He is carrying out the Kingdom by healing, raising the dead to new life, and preaching the Good News to the poor. He did this by meeting people where they were, sharing intimately their problems and dreams, meeting their needs, forgiving their sins, and giving them a vision of the possibilities. Can the church do less?

Just as God never gave up on His people, so the church should never give up, and it should be especially close to fellow believers who find themselves victims of divorce. None of us, as Christ pointed out, is immune from sin, so to judge others is both illogical and un-Christian.

Just as it ministers to widows and the physically sick, so can the church minister to divorced people. By sensitive, enlightened ministry, it can reclaim broken lives and build stronger Christians. It can strengthen the children of divorce and help them break family patterns of dysfunctional relationships. It can, if it faces courageously the need to teach true intimacy and healthy relationships, help slow down the

In its middle-class state of denial, the church often ignores the bleeding, naked bodies by the road's edge and steps to the other side.

national divorce rate by early education, and it can certainly encourage mature Christians in choosing either fruitful singleness or spiritual, mature second marriages.

The church can help divorced people in three basic ways, the three ways Christ proved the kingdom of God had begun taking shape on earth:

1. Preach the Good News. As Christ brought the news of salvation and the Kingdom to people, so the church can tell divorced people that there is hope, there is forgiveness for both perpetrator and victim, and there is a new

life. Understand, as Christ did, our hurt and disillusionment—where we are at the moment—and guide us to face the grief and anger. When we are ready to move to the next step, give us mentors, counselors, and support groups that will help us extend forgiveness. Affirm us as worthwhile people who still have something to offer. Listen as carefully as Christ did, and love as unwaveringly. Don't be afraid of our pain and bitterness; use spiritual maturity and patience to help us overcome them.

2. Heal us. Healing extends beyond forgiveness and the release of bitterness. Many of us have very real problems, especially economic ones, as a result of divorce. Churches may need to reassess their definition of widows and orphans to include single parents and their children. Can you preach the good news of the Kingdom when a parent and child are homeless, cold, or without adequate income? Can members of your congregation provide emergency housing for victims of physical abuse? Can retired people provide low-cost mechanical skills, home repair expertise, or child care assistance? Do you have a staff person familiar with community resources? Does your church have an emergency fund that could be used for medicine or family counseling? Take time to listen to the real needs of divorced people. If your church cannot afford a staff counselor, consider joining forces with other congregations to make low- or no-cost family and second-marriage counseling available.

3. Give us new life. As Christ raised people to new and abundant life in the Kingdom, so the church should encourage divorced people not to wither away under trials but to embrace life anew as a single person. Show us how we can live productive, joy-filled single lives for Christ. Provide single people who are mentors. Encourage us to experiment with our gifts and to develop new

ones. Many people who have been trapped in dysfunctional marriages are astonished to find entirely new abilities surface after stress has been removed. Encourage these people to dream new dreams, just as Christ gave the disciples new dreams of what the Kingdom could be. Help us overcome fear and guilt so that we can become the people God means us to be. Encourage the

children of divorce, especially, to become whole, adventurous, confident people for the Lord. Make a special effort to include them in activities.

Divorce recovery ministry offers real examples of the gospel in action. By providing a second chance, by forging and restoring and extending hope, Christ's church has a real, down-to-earth way to enlarge the kingdom of

God on earth. It is a ministry whose time has come; the more children of divorce who are helped to Christian maturity and wholeness now, the better the chances of a lower divorce rate in the future. The healthier and more hopeful divorced Christians become, the stronger the Kingdom. Does your church have the vision and courage to extend the Kingdom to *all* God's people? **H**

HELPS FOR BUILDING STRONGER MARRIAGES

The following books have been recommended by Adult Ministries as valuable resources for helping to build strong marriages. All of these books are available from Nazarene Publishing House.

The Drifting Marriage, Donald R. Harvey
HH080-071-5713 \$14.95

The 15-Minute Marriage, Robert Drummond
HH083-411-3244 \$4.95

The Language of Love, Gary Smalley and John Trent
HH092-960-8151 \$14.99

Lonely Husbands, Lonely Wives, Dennis Rainey
HH084-990-7012 \$14.99

Making Peace with Your Partner, H. Norman Wright
HH084-993-1061 \$8.99

Married Lovers, Married Friends, Steve and Annie Chapman
HH155-661-0475 \$11.95

The Prodigal Spouse, Les Carter
HH084-077-1908 \$15.95

The Two Sides of Love, Gary Smalley and John Trent
HH092-960-8895 \$14.99

Unmasking the Myths of Marriage, Ken Abraham
HH080-075-347X \$8.95

What Makes a Marriage Last? William L. Coleman
HH089-840-293X \$7.99

When the One You Love Wants to Leave, Donald R. Harvey
HH080-075-3283 \$8.95



P&B Update:

Twelve Districts Paid 100 Percent or More of the Pensions and Benefits Fund

Twelve districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund for the 1990-91 assembly year. Sixteen additional districts paid 95 percent or more and thirty-nine others paid at least 90 percent. Those paying 100 percent or more were Alaska, Canada Pacific, Canada Quebec, Florida Space Coast, Hawaii Pacific, Maine, Navajo Nation, Northwestern Ohio, Sacramento, Southern California, Southwest Latin American, and Western Latin American. Hawaii Pacific district has paid in full or overpaid its Fund amount for 24 consecutive years. The Alaska district has paid at least 100 percent for 16 consecutive years. Full participation in the Pensions and Benefits Fund is vital since well over one-half million dollars now is sent monthly to those qualifying for a monthly pension. Over 12,000 ministers are expecting a pension in future years. Although reserve funds are growing, they are not sufficient yet to meet the needs of the many years of service credit earned by ministers prior to the beginning of the "Basic" Pension Plan in 1971.

The Board of Pensions and Benefits USA congratulates all those districts who have met their Pensions and Benefits Fund goals. It is because of such faithful support that progress continues to be made with the "Basic" Pension Plan.

Board of Pensions and Benefits USA
6401 The Paseo, Kansas City, MO 64131-1284

Who Will Transfer Our Mission . . .

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- Oral and written communication (preaching, teaching, and Christian literature and films etc.)
- Organizational structure (arranging for effective operations)
 - The way power and status is defined (Who and what are revered and listened to?)
 - What is measured and controlled (creation of priorities)
 - How people respond to crisis (Do people “use” or “lose” their religion in emergencies?)
 - Observation of unintended behavior (daily Christian living “offstage”)
 - The reward system (What is praised? What is punished by the withholding of approval?)
 - Stories, legends, myths, and symbols (What in the heritage and in the church’s experience is treasured and endowed with power to inspire?)

The relay race provides a useful illustration of key elements in transferring our mission to the next generation of runners.

There are several things that each runner must learn and train for if the team is to have any hope of winning. First, this type of race is a team effort. Second, being able to work closely is essential. You can’t pass the baton unless you’re close enough for your teammate to grab hold of it. Finally, the baton has to be handed off at just the right time.

The implementation and transfer of mission requires teamwork, togetherness, and timing.

What Should Your Role Be?

There are several things that can be done to improve the overall effectiveness of mission transfer:

1. *Invest some time in someone’s life.* The concept of mentoring (see sidebar) is something we need to learn more about. Mentoring requires that we spend more time with fewer people.

2. *Watch your language.* The church has its own “verbal shorthand.” Those who have been around for a while know the terminology and what the initials stand for. But those new to Christianity and the church do not. Keep your communication clear and simple. Try to get feedback from those you’re speaking with to see if the intended message is getting through.

3. *Share your faith with others.* Faith begets faith. Remember, mission doesn’t get accomplished just

because someone defines it. Mission requires faith, hope, resources, and action. How people live out their faith in everyday life is a great source of inspiration to new Christians.

4. *Education and involvement precede commitment.* The consumerism of the 1990s is going to be experience. Not by everyone, but by those who are looking to give themselves to a worthy cause. Don’t expect commitment until individuals both experience and understand what’s going on. Take time to explain doctrines, ministry, mission, and religious experiences.

5. *Welcome new ideas.* Writing in *World Vision* magazine, evangelist Leighton Ford said,

As we approach the 1990s, many of evangelicalism’s senior leaders are retiring or coming to the end of their ministries. We are preparing to pass the baton to a new group of emerging lead-

ers. . . . We must identify these new leaders, networking and developing them as evangelists who will work in a world much different from ours. And we must carefully avoid training them to fulfill only our visions, using only our methods, creating clones of ourselves. We must enable them to fulfill the vision God gives them.

6. *Focus on mission, not organization.* Too much time is spent on organizational matters. Structure and policies should serve the mission, not the other way around.

7. *The sooner the better.* Talk to any educator and he or she will tell you that more emphasis should be placed on what children learn in the early grades. We need to understand transferring the mission begins with our children.

8. *Make mission transfer a matter of prayer.* E. M. Bounds once said: “God rules the world like He rules the church, by prayer.” Ask God to help raise up a new generation that will accept the responsibility for mission.

The Bible is a reminder to everyone that God many times raises up the most unlikely individuals to advance His kingdom. Be careful not to write people off too quickly, including your own children.

For all that could overwhelm us in this process, let us be found faithful, “Telling to the generation to come the praises of the Lord, and His strength and His wonderful works that He has done” (Psalm 78:4, NKJV).

Russell D. Bredholt, Jr., is president of *Atlantic Communications, Inc., Orlando, Fla.*

HT

As the number of older members dwindles, a strategy for transferring mission to a new generation becomes more urgent.

FROM TRANSFERRING TO TRANSFORMATION

Transfer conjures images of a track star handing off the baton to a fresh runner or the symbolic handing forward of the torch to the next bearers of a heritage. But these images are too simplistic to describe the complex mission of communicating vision, mission, and faith to the next generation of Christians.

To *transfer the faith* is an idiom of my grandparents' generation. Sadly, the great storytellers seemed to have passed with those same elders. Transfer is a telling and indoctrinating child of the pedagogical '40s and '50s. It found its best expression in the Sunday School class back at Mom and Dad's home church. Remember sitting and hearing the teacher read the lesson, assuming that we all were learning? Learning was equated with telling. Commitment was related to accepting. Kind of fun to reminisce, isn't it? My, how the world has changed.

Today, information can be transferred in nanoseconds. Time is more important than money. People like to see a connection between learning and life. Could it be that the process we really need is *formation*? Formation connotes a concern with shaping, molding, growing, learning, and changing. It's more interested in being than doing. Compare this with *transferring*, which seems closely related to telling, convincing, repeating, and indoctrinating. It seems to be more concerned with preserving than changing and committing.

James Fowler ponders this mystery of faithing when he describes some Christians as listening, absorbing, and conforming to the great truths of the faith, but never examining their beliefs. These Christians never really think about what they are told. They just accept it, believe it, defend it, and repeat it.

But what about those Christians who don't fit this mold? Could it be that there are stories being written today that are as outstanding as the stories of a generation ago when,

it is commonly believed, faith was stronger and the saints were purer? Are there Christians who are examining their faith and being challenged by the call of Christ to be different? Possibly, it isn't happening. Maybe our grandparents' generation defined mission in clearer and more dedicated ways than the committed in today's generation. And yet, I am constantly amazed at the commitment of Christians today—persons who are thinking about their faith, questioning their beliefs, and crystalizing faith patterns that lead them to places like Bangkok, Chernobyl, downtown Los Angeles, or the youth Sunday School class in their church.

These are the persons who Fowler feels are reflecting on their faith. They have moved beyond reciting a transferred faith. For, not only do they feel their faith and defend their faith. They question their faith, understand their faith, live their faith, and challenge the faith of the community around them. These Christians have moved from a defensive position to a place of taking responsibility for who they are as Christians in a complex and complicated world. They critically weigh the heritage and derive from it a vision for today and tomorrow.

Maintaining the vitality of the church in an information society does take knowing, but, more importantly, it takes being. Thomas Groome noted that the story does need to be communicated from one generation to the next. More importantly, the Christian story must be reflected upon critically for the church to have a vision for tomorrow. This vision must be renewed in each generation. Maybe we need to focus on being vision makers rather than information transferers. The Christian mission poured through the crucible of 21st-century minds is a fantastic challenge. Are we up to it?

Donald G. Whitlock
Professor of Christian Education
Nazarene Theological Seminary

MENTORING . . . Spending More Time with Fewer People

What is a mentor? The dictionary says that a mentor is a "trusted counselor or guide; a tutor or coach." It is someone who cares about you very much and is willing to invest time in your life. Mentoring has a lot in common with the journeyman—apprentice model. The learner (apprentice) would spend several years working closely with the craftsman (journeyman). We need more of this in Christian circles. Mentors are people with great character and wisdom. They may or may not have much formal education. What matters most is that mentors are able to draw from life's experiences in providing counsel.

In his book *Mentoring* (Thomas Nelson), author Ron Lee Davis says that "more time spent with fewer people equals greater lasting impact for God."

Everyone seems pressed for time. Yet most people give huge blocks of time to things that in the long run really don't matter. Why not invest time in those things that have eternal consequences?

With so much emphasis placed on large numbers in our society, it may seem like a waste of time to work with just a few people. But mentoring works on the principle of exponential growth. Davis writes, "Initially, mentoring only impacts a few people. But it impacts them at a very deep

level." Davis adds, "And while it yields deceptively small returns at the outset, it quickly mushrooms as the yield compounds, [and] multiplies . . . itself."

Jesus was the Master Mentor. He is our example. Jesus knew that He would live on through those He mentored.

Davis lists the main characteristics of mentors drawn from Paul's writing in 1 Timothy and Titus:

- A mentor must be well-established in the Christian faith.
- A mentor must be a person of good reputation and above reproach.
- A mentor [if married] must be faithful to his or her spouse.
- A mentor must be level-headed and self-controlled.
- A mentor must be honest and genuine.
- A mentor must be able to teach others.

A mentor must be able to share not only the gospel but also his very life. I shall never forget those who served me as personal and spiritual mentor. My father, R. D. Bredholt, Sr., and some people named Skiles, Lunn, Nielson, and Marquart. Perhaps God is calling you to be a mentor.

Russell D. Bredholt, Jr.

Long-term Consequences...

continued from page 29

solves. The area of finances is one of these. Seldom is there enough money for both parties to live comfortably. Comfort turns to poverty when one can no longer pay for basic living expenses and credit is lost. Child care expense can take all of the child support. A relatively minor crisis, such as the car breaking down, can be terrifying and stressful.

In her book *The Case Against Divorce*, therapist Diane Medved explains that people who have been there, spouses and children alike, know the deep scars of divorce. The divorced mourn a part of their lives that can never be recaptured. When looking back, many who have experienced divorce have concluded, "Knowing what I know now? Yes—we could have made it work."

As a marriage counselor and psychologist, Medved helped couples through separation and "liberation." She had believed the turmoil of trying to stay together was far more traumatic than making the break and striking down the taboos about divorce. Now she strikingly declares, "I was wrong!" Medved has shifted her professional focus because the truth was difficult to avoid: Treating divorce as "morally neutral" was irreparably damaging to the very people she wanted to help. She now declares people could spare themselves enormous suffering if they viewed marriage as a lifelong commitment, and she soberly acknowledges the wisdom of the past vows of "for better for worse, till death us do part."

The general impression has been that the divorced can find greater happiness after the break. But veterans of divorce are discovering they have been duped by myths that divorce can open new horizons. After the divorce, nothing has really changed. Individuals possess the same problem-solving skills, values, and

styles of relating that caused the problems. With few exceptions, divorce is the wrong way to improve lives. The knowledge gained during the sexual and social exploration of the '60s and '70s should have proved the sound benefits of the old-fashioned virtues that foster a faithful marriage and stable family.

Psychologist Roberta Temes is now declaring there are two options: divorce is one and patience is the other. As Christians, we know a third option with more positive results than either of these; placing and keeping Christ as the Head of the home. Temes reminds couples that there is pain in *living*—whether single or married. Couples need to explore the absurdity of marital myths and

People over the age of 55 are getting divorced at the rate of 100,000 per year in the U.S.A.

develop rules allowing some "unhappiness" in the marriage. Individualism and maturity can be achieved without shedding one's spouse.

One of the saddest results of divorce, according to Barbara H. Cain of the University of Michigan, is the plight of the "gray" divorcee. After four decades of marriage, these women over 60 have been jettisoned into a world they are not prepared to cope with, psychologically or financially. Government statistics indicate about 100,000 people over the age of 55 divorce each year. With the divorce rate now running about 1 million a year in the United States, divorce among the

elderly has been an all-but-hidden social phenomenon.

These women in their 60s belong to a generation committed to altruism, not narcissism; stoicism, not hedonism; constancy, not transiency. Few questioned whether they were self-fulfilled, self-realized, or actualizing their potentials. They felt these truths were self-evident: self-sacrifice, self-discipline, and endless devotion would bring them their just rewards. Their concern was for the health and welfare of their children and husband. All they desired in return was to be mutually loved, honored, cherished "till death do us part."

Divorce after 60 requires a long period of recovery. When asked what these older divorcees would advise, they responded, "Do everything you can to prevent it. Talk. Get help. Leave no stone unturned. If everything fails, then bite the bullet."

Marriage counselors and therapists are seeing a significant backlash against the marital musical chairs of the '70s. The biggest changes they see are narcissism in retreat, couples entering therapy earlier and working harder to hold their marriages together, and more couples turning to premarital therapy, with an increasing number of men initiating it.

Fifteen years ago, therapists were militantly unconcerned with the question, "Can this marriage be saved?" Their goal was not to save marriages but to help each spouse determine and reach whatever was best for them as individuals. This was called self-actualization. Now they speak of commitment, bonding, intimacy. Intimacy is the current theme of the profession.

Only a decade ago, the big issue was self-fulfillment, and now it is bonding. Therapists are back to a more traditional approach of trying harder to save the marriage, especially if children are involved. So many people make the same mistakes in a second mar-

riage that the attitude has become: Hold on, work harder at the one you've got, unless it's utterly hopeless.

"Is divorce ever appropriate?" There are legitimate causes for divorce. Persons who have been abandoned, those whose mates persistently abuse them, or those whose mates have committed adultery should not find opposition if divorce results. And they deserve all the prayer support we can give them if they attempt to save their marriage in spite of these problems.

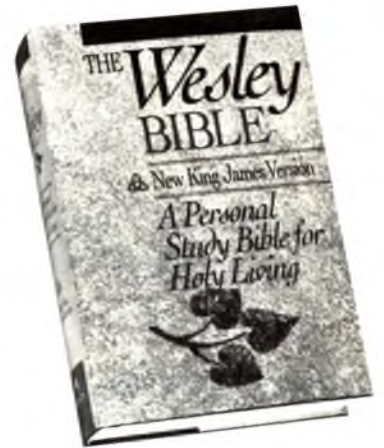
It may be that divorce is inevitable in some cases, but those considering it need to know that being divorced is devastating, and one may face severe consequences. "Fixing a marriage" may be much easier than living with those consequences.

It is unlikely that we will ever return to legal curtailment of divorce. A better solution might be for therapists, counselors, law-

yers, and ministers alike to present, with renewed fervor, the de facto indissolubility of family relationships. Like physicians give warning before surgery, those in counseling should be warned of the severe possible side effects of divorce. If divorce occurs in spite of this advice, counselors and friends must stand by to offer understanding and care, not just for weeks or months, but for decades—perhaps a lifetime.

The quick-fix divorce of the '60s and '70s has proven to be a cause of excruciating pain that will remain with some for the remainder of their lives. Recognizing the long-term results, therapists and those involved in mental health should encourage individuals to reexamine their troubled marriages. Christian marriage values call to us, and if we follow the Christian way, working out the problems may bring a peace that far exceeds the gamble of divorce. HH

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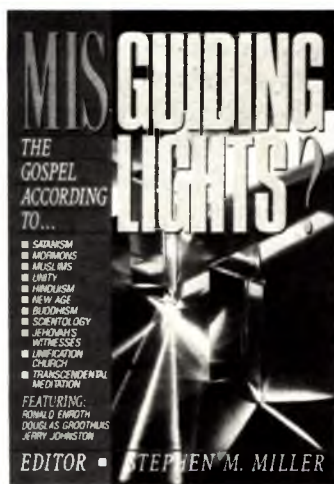
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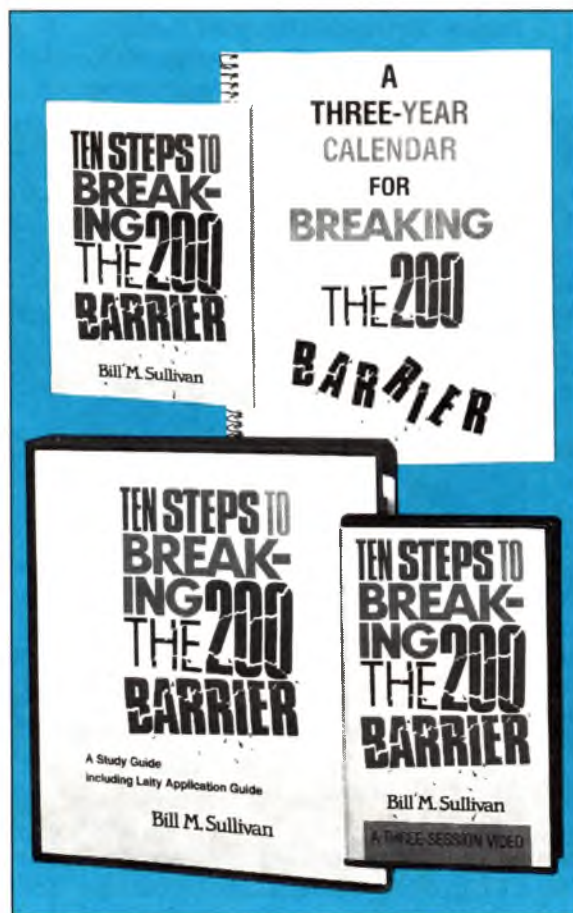
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THE QUESTION BOX

Conducted by Wesley Tracy, Editor

Created in Whose Image?

Genesis says that Adam and Eve were created in the image of God. But when their son, Seth, came along (5:3), the Bible points out that he was born in Adam's own image. Does this mean that he and all the rest of Adam's descendants are not created in God's image?

The writer of Genesis is noting that there is a great deal of difference between the holy state in which Adam and Eve were created and the moral condition in which, after the Fall, those who come into the world through natural childbirth find themselves. After Adam and Eve sinned, they passed on to their offspring just what they had to pass on—an imperfect, corrupted, sin-prone image or nature. This does not mean that human beings today are not born in God's image. Scriptures like James 3:9, for example, show us that the Bible still refers to human beings in general as made in God's image. Experience and reason lead us to embrace John Wesley's teaching that "there are some remains of the image of God in the worst of men." This passage does teach, however, that the divine image in natural humankind is distorted, fractured, and marred. Through justification and sanctification by faith in Jesus Christ the moral image is renewed. But even with this renewal we are still members of a fallen race. That fact makes the most holy among us subject to frailties, limitations, and a thousand infirmities.

Armstrongism

A neighbor of mine has been trying to get me involved in the Worldwide Church of God. He claims it is the one true church. What can you tell me about this church?

I do not know everything there is to know about the Worldwide Church of God, but what I do know is all negative. A man called Herbert W. Armstrong founded this outfit in 1934 after studying the Bible in order to win an argument with his wife. He lost, but he came up with a batch of bizarre heretical doctrines that form the core of the organization's beliefs. For one, he taught that one has to keep Saturday as the Sabbath or go to hell. Further, he claimed that no one but he himself has proclaimed the real gospel of Christ for these nearly 2,000 years since the Crucifixion. God is not a Trinity but a family. At present, two persons (Father and Son) comprise the Godhead, but more members may be added. The goal of the Christian life is to become a god. Salvation is by works, and anyone who thinks he has been born again is ignorant of the fact that only Jesus has been born again, and no Christian will experience new birth until the resurrection. Armstrong's views are so heretical that it would be difficult to responsibly call his organization a Christian church. In my judgment, it inhabits the cult category. Run, don't walk, away from any involvement with it.

Wholesome Pastime?

My granddaughter never seems to want to get involved in church or even school activities. She spends nearly all her free time shopping, even though she doesn't have a lot of money to spend. Is this normal?

It may be more normal than you would like to think, but that does not mean it is good. Many things could contribute to an excessive interest in shopping. One might be the incessant materialistic advertising to which impressionable young people are submitted. However, shopping appears to be the pastime of choice today. According to author Tom Sine, in a recent survey, 93% of teenage girls polled cited "shopping" as their favorite pastime. Dating finished no better than sixth. H

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

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DENOMINATION'S SUNDAY SCHOOL STATISTICS RELEASED

The Sunday School Responsibility List (enrollment) grew by 3,842 in 1991 to a total of 1,323,353, while the regular weekly average attendance increased by 7,745 to 665,711. According to Rev. Phil Riley, division director of Sunday School Ministries, this reflects the ninth consecutive year of Sunday School attendance increase in the Church of the Nazarene worldwide. Below are the top five churches in regular Sunday School attendance on the U.S. and Canada districts. Each district secretary submits these top five Sunday Schools to the general secretary from statistics reported by the pastor in Column 26 of the "Annual Report of the Pastor to the District Assembly."



Phil Riley
Division Director
Sunday School
Ministries

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1990-91 ASSEMBLY YEAR U.S. AND CANADA DISTRICTS

<p>AKRON</p> <p>484 Canton First 290 East Liverpool First 244 Columbiana 216 Warren Champion 211 Warren First</p> <p>ALABAMA NORTH</p> <p>415 Huntsville First 201 Birmingham First 172 Jasper First 159 Cullman First 155 Sheffield First</p> <p>ALABAMA SOUTH</p> <p>150 Lanett First 131 Tuscaloosa Woodhaven 114 Tuscaloosa Holten Heights 110 Columbiana 108 Phenix City</p> <p>ALASKA</p> <p>200 Fairbanks Totem Park 127 Anchorage Hillcrest 117 Anchorage First 109 Juneau 106 Wasilla Lake</p> <p>ANAHEIM</p> <p>1,980 Long Beach First 375 Santa Ana First 292 Anaheim First 249 Upland 243 Pomona</p> <p>ARIZONA</p> <p>546 Phoenix Orangewood 438 Glendale First 438 New Hope Community 333 Dobson Ranch 312 Mesa First</p> <p>CANADA ATLANTIC</p> <p>122 Oxford, N.S. 111 Trenton, N.S. 88 Elmsdale, P.E.I. 87 O'Leary, P.E.I. 83 Windsor First, N.S.</p> <p>CANADA CENTRAL</p> <p>123 Hamilton First 122 Toronto Rosewood 119 Toronto Emmanuel 109 Brampton 89 Cedardale</p> <p>CANADA PACIFIC</p> <p>147 Guildford 134 Abbotsford 129 Victoria First 110 Vancouver First 53 Chilliwack</p>	<p>CANADA QUEBEC</p> <p>74 Montreal, Centre Evangelique 73 Montreal, St-Michel 62 Franklin Centre 48 Riviere des Prairies 43 Montreal Grace</p> <p>CANADA WEST</p> <p>202 Calgary First 108 Edmonton Southside 98 Medicine Hat 91 Lethbridge 88 Calgary East</p> <p>CENTRAL CALIFORNIA</p> <p>465 Porterville 429 Bakersfield Olive Knolls 220 Visalia First 210 Tulare Wayside 198 Bakersfield First</p> <p>CENTRAL FLORIDA</p> <p>508 Lakeland Highland Park 375 Orlando Central 354 Winter Haven First 319 Orlando Metro West 220 Clearwater First 220 Tampa First</p> <p>CENTRAL LATIN AMERICAN</p> <p>102 Houston, Tex., Primera 95 San Antonio, Tex., Primera 93 Oklahoma City, Okla., Primera 84 Laredo, Tex. 79 McAllen, Tex.</p> <p>CENTRAL OHIO</p> <p>486 Grove City 349 Gallipolis 334 Circleville 267 Newark First 244 Ironton First</p> <p>CHICAGO CENTRAL</p> <p>609 Kankakee College 589 Kankakee First 381 Chicago First 250 Danville First 196 Danville Southside</p> <p>COLORADO</p> <p>1,319 Denver First 459 Colorado Springs First 349 Colorado Springs Trinity 312 Colorado Springs Eastborough 312 Denver Lakewood</p>	<p>DAKOTA</p> <p>165 Mitchell 155 Mandan 145 Jamestown First 117 Larimore 104 Minot First</p> <p>DALLAS</p> <p>523 Richardson 215 Dallas Central 206 Carrollton 166 Tyler Lakeview 164 Texarkana First</p> <p>EAST TENNESSEE</p> <p>257 Chattanooga First 145 Estill Springs 131 Chattanooga East Ridge 131 Chattanooga Grace 128 Crossville</p> <p>EASTERN KENTUCKY</p> <p>272 Ashland First 182 Covington First 180 Richmond First 152 Ashland Plaza 150 Covington Central</p> <p>EASTERN MICHIGAN</p> <p>518 Warren Woods 485 Flint Central 450 Richfield 435 Detroit First 406 Howell</p> <p>FLORIDA SPACE COAST</p> <p>201 Melbourne First 130 West Melbourne 128 Vero Beach First 122 Cocoa First 66 Sebastian</p> <p>GEORGIA</p> <p>324 Atlanta First 235 Mount Olive 229 Sandersville 218 Dublin First 192 Marietta First</p> <p>HAWAII PACIFIC</p> <p>135 Honolulu First English 119 Maili Samoan 117 Kaneohe 86 Honolulu First Samoan 71 Kailua</p>	<p>HOUSTON</p> <p>281 Pasadena First 276 Houston Spring Branch 218 Nacogdoches 205 Port Arthur Grace 152 Nasa</p> <p>ILLINOIS</p> <p>256 Decatur First 216 Springfield First 197 Clinton First 180 Mattoon First 179 Decatur Parkway</p> <p>INDIANAPOLIS</p> <p>640 Indianapolis Westside 564 Indianapolis First 294 New Castle First 283 Martinsville First 268 North Vernon</p> <p>INTERMOUNTAIN</p> <p>826 Nampa First Church 562 Nampa College Church 441 Boise First Church 388 Meridian Valley Shepherd 280 Nampa Karcher Church</p> <p>IOWA</p> <p>541 Oskaloosa 235 Burlington First 199 Cedar Rapids First 198 Cedar Rapids Oakland 197 Des Moines Eastside</p> <p>JOPLIN</p> <p>235 Carthage First 233 Independence 233 Parsons 173 Springfield Crestview 166 Highway 166 Lebanon</p> <p>KANSAS</p> <p>1,022 Wichita First 312 Wichita Linwood 301 Salina First 276 Hutchinson First 273 Newton First</p> <p>KANSAS CITY</p> <p>1,415 Olathe College 686 Kansas City First 408 Kansas City Central 319 Overland Park 288 Topeka First</p>
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KENTUCKY

- 257 Lexington Lafayette
- 195 Columbia
- 187 Louisville Farmdale
- 185 Lexington First
- 171 Georgetown

LOS ANGELES

- 1,502 Pasadena First
- 366 Pismo Beach New Life Community
- 325 San Luis Obispo
- 201 Lompoc Trinity
- 200 Atascadero
- 200 El Morro

LOUISIANA

- 190 Shreveport Huntington Park
- 128 Baton Rouge First
- 110 Ebenezer
- 102 Blanchard
- 94 Shreveport First

MAINE

- 183 South Portland
- 170 Bangor
- 120 Skowhegan
- 117 Augusta
- 117 Millinocket

MICHIGAN

- 268 Grand Rapids First
- 247 Chapman Memorial
- 246 Lansing South
- 230 Owosso First
- 219 Sturgis

MINNESOTA

- 170 Minneapolis First
- 156 Fergus Falls
- 147 Brainerd
- 134 Rochester
- 105 Moorhead

MISSISSIPPI

- 228 Meridian Fitkin
- 171 McComb First
- 115 Jackson First
- 100 Gulfport First
- 86 Columbus

MISSOURI

- 267 Harvester
- 201 Farmington
- 185 St. Louis Trinity
- 175 St. Louis Webster Groves
- 174 Hannibal First

NAVAJO NATION

- 74 Chilchibeto
- 68 Leupp
- 66 Ramah Navajo
- 65 Pinehill
- 57 LeChee

NEBRASKA

- 225 Lincoln First
- 157 Hastings
- 153 North Platte
- 128 Omaha First
- 103 Ainsworth

NEW ENGLAND

- 317 New Bedford International
- 253 Lowell First
- 200 Manchester
- 182 Quincy, Wollaston
- 153 Nashua Community Chapel

NEW MEXICO

- 342 Clovis First
- 250 Albuquerque Heights First
- 221 El Paso Open Gate
- 213 Albuquerque Sandia
- 128 El Paso First

NEW YORK

- 586 Brooklyn Beulah
- 209 Valley Stream
- 175 Bronx Bethany
- 163 Maranatha
- 160 Fishkill

NORTH ARKANSAS

- 240 Connay First
- 201 Rogers
- 144 Bentonville
- 137 Springdale
- 129 Fort Smith First

NORTH CAROLINA

- 288 Charlotte Pineville
- 241 Hendersonville
- 227 Raleigh North
- 173 Burlington First
- 170 Raleigh First

NORTH CENTRAL OHIO

- 1,321 Cleveland "Heaven Train"
- 591 Marion First
- 517 Mount Vernon First
- 367 Bucyrus
- 295 Elyria

NORTH FLORIDA

- 272 Jacksonville University Boulevard
- 240 Pensacola First
- 164 Jacksonville Central
- 150 Leesburg
- 146 Jacksonville Oak Hill

NORTHEAST OKLAHOMA

- 317 Tulsa Central
- 278 Bartlesville
- 250 Sapulpa
- 204 Broken Arrow
- 190 Tulsa Regency Park

NORTHEASTERN INDIANA

- 436 Anderson First
- 330 Huntington First
- 327 Muncie South Side
- 301 Elkhart Northside
- 280 Elkhart First

NORTHERN CALIFORNIA

- 444 Concord
- 311 San Jose First
- 300 Santa Rosa
- 196 Eureka
- 193 Fremont Central

NORTHERN MICHIGAN

- 154 Alanson Lakeview
- 140 Beaverton
- 111 Cherry Grove
- 102 Reed City
- 91 Clare

NORTHWEST

- 402 Moscow
- 372 Spokane First
- 317 Lewiston First
- 297 Spokane Valley
- 286 Yakima West Valley

NORTHWEST INDIANA

- 469 Portage First
- 332 Valparaiso
- 305 Kokomo First
- 196 South Lake
- 184 South Bend First

NORTHWEST OKLAHOMA

- 1,812 Bethany First
- 496 Oklahoma City First
- 327 Bethany Williams Memorial
- 287 Oklahoma City Lake View Park
- 231 Enid First

NORTHWESTERN ILLINOIS

- 510 Sterling First
- 289 Pekin First
- 273 Rock Island
- 238 Ottawa First
- 206 Galesburg First

NORTHWESTERN OHIO

- 405 Lima Community
- 256 Springfield First
- 247 Springfield High Street
- 207 Piqua
- 196 Mount Sterling

OREGON PACIFIC

- 1,455 Salem First
- 696 Portland First
- 387 Medford First
- 280 Eugene First
- 258 Oregon City

PHILADELPHIA

- 624 Fairview Village
- 359 Ephrata
- 341 Mifflinburg
- 278 Crossroads
- 241 Bridgeton

PITTSBURGH

- 219 Waynesburg
- 215 Warren
- 173 Pittsburgh South Hills
- 166 Oil City
- 130 Bradford First

ROCKY MOUNTAIN

- 157 Kalispell
- 141 Bozeman
- 107 Whitefish
- 98 Casper
- 97 Sidney

SACRAMENTO

- 448 Sacramento Liberty Towers
- 342 Redding First
- 339 Auburn
- 285 Oroville
- 185 Sacramento Rio Linda

SAN ANTONIO

- 169 Temple First
- 162 Georgetown First
- 153 South Austin
- 147 Harlingen First
- 147 San Antonio Valley-Hi

SOUTH ARKANSAS

- 262 North Little Rock First
- 190 Little Rock First
- 179 Hot Springs First
- 159 Little Rock Calvary
- 157 West Memphis

SOUTH CAROLINA

- 338 Columbia First
- 321 West Columbia Central
- 320 Fort Mill
- 256 Midland Valley First
- 255 Winnsboro

SOUTHEAST OKLAHOMA

- 182 Durant
- 164 Choctaw
- 150 Henryetta
- 140 Ada
- 137 Midwest City Bresee

SOUTHERN CALIFORNIA

- 480 San Diego Mission Valley
- 284 Bloomington
- 274 Apple Valley
- 268 Hemet
- 247 San Diego First

SOUTHERN FLORIDA

- 456 Miami Hosanna
- 368 Bradenton First
- 347 Princeton
- 268 Fort Myers First
- 250 Hialeah Good Shepherd

SOUTHWEST INDIAN

- 129 Sells
- 121 Cache First
- 60 Parker
- 52 Winterhaven
- 52 Needles

SOUTHWEST INDIANA

- 485 Seymour First
- 214 Columbus First
- 191 Brazil First
- 190 Oakland City
- 182 Bloomington First

SOUTHWEST OKLAHOMA

- 345 Oklahoma City Trinity
- 295 Oklahoma City Western Oaks
- 267 Bethany Calvary
- 192 Yukon
- 171 Mustang

SOUTHWESTERN LATIN AMERICAN

- 157 Phoenix
- 128 Chandler
- 107 El Paso
- 59 Tucson
- 30 Tucson West

SOUTHWESTERN OHIO

- 633 Cincinnati Springdale
- 419 West Chester
- 317 Dayton Beavercreek
- 305 Vandalia
- 298 Xenia

TENNESSEE

- 993 Nashville First
- 673 Nashville Grace
- 439 Nashville College Hill
- 295 Clarksville First
- 236 Memphis Friendship

UPSTATE NEW YORK

- 262 Owego
- 213 Rochester Grace
- 178 Syracuse Immanuel
- 155 Plattsburgh
- 146 Watertown

VIRGINIA

- 743 Richmond Southside
- 264 Virginia Beach First
- 227 Woodbridge
- 219 Roanoke First
- 216 Arlington Calvary

WASHINGTON

- 303 Washington First
- 292 York
- 275 Salisbury
- 268 Bel Air
- 224 Marley Park

WASHINGTON PACIFIC

- 616 Puyallup
- 560 Seattle Aurora
- 439 Kent First
- 249 Olympia
- 248 Centralia

WEST TEXAS

- 617 Fort Worth Chapel
- 313 Lubbock First
- 245 Hereford First
- 225 Fort Worth River Oaks
- 188 Big Spring

WEST VIRGINIA NORTH

- 269 Weirton
- 228 Parkersburg First
- 220 Chester
- 202 Parkersburg Broadway
- 180 Newell First

WEST VIRGINIA SOUTH

- 304 South Charleston First
- 255 Charleston Davis Creek
- 242 Huntington First
- 229 Pineville
- 206 Charleston Calvary

WESTERN LATIN AMERICAN

- 363 L.A. Belvedere
- 233 L.A. Boyle Heights
- 126 Rancho Cucamonga
- 112 Sacramento
- 109 National City

WISCONSIN

- 145 Racine Community
- 142 Mattoon
- 114 Madison First
- 111 Richland Center
- 97 Racine Taylor Avenue

NEWS OF RELIGION

NAE TO CELEBRATE 50TH ANNIVERSARY

Jay Kesler, Bill Hybels, Joel Gregory, and Dennis Kinlaw will be a few of the featured speakers at the 50th Anniversary Convention of the National Association of Evangelicals (NAE) March 3-5. The convention will be held at Chicago's Hyatt Regency O'Hare Hotel.

The focus of the convention will be "Forward in Faith—50 Years of Evangelical Cooperation."

The NAE was established in 1942 at the Hotel Coronado in St. Louis, Mo. "Much has changed in the ensuing 50 years," said Billy A. Melvin, NAE executive director. "But NAE's original seven-point statement of faith, service to evangelicals,

and leadership in cooperation remain constant."

Other features of the convention will include Steve Green in concert, the presentation of the J. Elwin Wright Award, and a challenge for NAE's future from Peter Kuzmic. Kuzmic is considered one of the most influential evangelical leaders in Eastern Europe, according to Melvin.

The NAE is a voluntary association of individuals, denominations, churches, schools, and organizations. NAE represents 43,000 local congregations from 74 Protestant denominations. It serves more than 15 million people through its subsidiary, affiliates, and commissions.

FINAL SEGMENT OF DEAD SEA SCROLLS TO BE RELEASED

The final 20 percent of the Dead Sea Scrolls, never before circulated outside an elite group of scholars, will finally be publicized, according to an announcement by two California professors.

The scrolls, which will be released by Hershel Shanks of the Biblical Archaeology Society in Washington, are to be published in an unauthorized two-volume set prepared by Robert Eisenman of California State University and James Robinson of the Claremont Graduate School.

Eisenman, professor of Middle East studies and chair of the Religious Studies Department, said he received bootlegged photos through an anonymous source over a period of two years. Eisenman said he always knew he would release the photos so that all scholars could have equal access to them "and the playing field would be leveled."

The Dead Sea Scrolls were discovered in 1947 by Bedouins in caves near the Dead

Sea in Israel. They contain the oldest known copies of the Old Testament.

Amir Drori, head of the Israel Antiquities Authority in Jerusalem, which has had exclusive control of the original scrolls for 40 years, has accused scholars responsible for publishing the manuscripts of "breaking the law" and of a "breach in scientific ethics."

PROTESTANT CHURCHES NOT SENSITIVE TO ALL GROUPS

Protestant churches in the U.S. are fairly sensitive to the needs of families, the elderly, children, teenagers, and the poor—but seem less concerned about the needs of minorities, non-Christians, and singles, according to an opinion poll conducted by the Barna Research Group.

Survey respondents were asked to evaluate how sensitive Protestant churches are to the needs of 15 different types of people. Not even half of all Americans rated Protestant churches as "very sensitive" to any of the types

FOCUS ON THE FAMILY TO BE BROADCAST IN SOVIET UNION

A 15-minute Russian version of "Focus on the Family" has begun airing on approximately 2,500 radio stations in the Soviet Union, according to James C. Dobson, Focus on the Family president.

"That's more stations than



carry our program in the U.S., Canada, and the rest of the world combined," Dobson said.

Dobson's writings are also appearing weekly in Moscow newspapers. The TASS news service will be traveling to Focus on the Family headquarters in Colorado Springs, Colo., to prepare a feature on the ministry.

MEDIA CRITIC BLASTS ANTIRELIGIOUS BIAS

Antireligious bias in Hollywood is one reason for widespread pornography and the breakup of the traditional family, according to film critic Michael Medved.

Medved, cohost of television's "Sneak Previews," was the keynote speaker at the recent national conference of the Religious Alliance Against Pornography, a six-year-old group headed by Jerry Kirk, a Presbyterian minister from Cincinnati.

Medved was particularly critical of the film *Rapture*, which depicts a sex-maniac woman who is converted to Christianity by missionaries, but later loses her mind and kills her daughter. He said the film was typical of a new genre of movies depicting anti-Christian, antifamily

themes in an effort to destroy "the hope, values, the very idea of family."

"Even though *Rapture* is a clear example of the anti-religious bigotry that thrives in Hollywood, it has won praise from many critics," said Medved, who is Jewish. "Every Christian you meet in this movie is either weird, has twitches, or is disgusting."

Though Medved makes his living monitoring the film industry, he had little good to say about Hollywood. He said the movie world shows a society in which divorce, drug abuse, sexual promiscuity, and family murder are common. "That is a poisonous message for America's children," he complained.

of people listed in the survey.

Churches are perceived to be most sensitive to families with nearly half (46 percent) saying churches are "very sensitive" to this group. Thirty-seven percent said churches are "very sensitive" to the needs of children, while 28 percent said the same thing about how Protestant churches respond to teenagers.

On needs of the poor, 28 percent said churches are "very sensitive."

On the other hand, churches were rated less sensitive to

other groups.

Only 16 percent of the respondents said Protestant churches are very sensitive to the needs of non-Christians; 31 percent called churches somewhat sensitive in this area.

The area of lowest perceived sensitivity was to minorities. Only 14 percent said Protestant churches are very sensitive to the needs of blacks, 12 percent called churches very sensitive to Hispanics, and 10 percent said churches are very sensitive to the needs of Asians.

VITAL STATISTICS

Deaths

GRACIE M. CARLSON, wife of Arnold R. Carlson, Jr., superintendent of the Rocky Mountain District, died Nov. 11 in Kalispell, Mont. She had suffered from a heart problem for several years. Besides her husband, Mrs. Carlson is survived by one son, Philip; three grandchildren, and one great-grandchild.

ELIZABETH L. BENSON, 82, Bethany, Okla., Oct. 12. Survivors: sons, David, Ron; daughter, Betty Robertson; one sister; eight grandchildren; three great-grandchildren.

SEYMOUR BOEL, 90, Birdsboro, Pa., Oct. 9. Survivors: wife, Laura; daughter, Betty Masterman; sons, Dennis, Leonard; 2 brothers; 8 grandchildren; 11 great-grandchildren.

MAXINE M. BOERMA, 80, Lowell, Mich., May 3. Survivors: one sister; nieces and nephews.

LEROY C. BROWN, 83, Indianapolis, Sept. 29. Survivors: wife, Mary Evelyn; sons, David, Gregory; stepdaughters, Patricia Hart, Marcia Hunsberger; one brother; two sisters; four grandchildren.

REV. ARLUS G. EDWARDS, 67, Hutchinson, Kans., Sept. 28. Survivors: wife, Aletta; son, Steven; daughter, Gae Brennan; four brothers; one sister; five grandchildren.

REV. HERBERT E. LILLY, 80, Payette, Idaho, Sept. 15. Survivors: wife, Imogene; daughter, Thirl (Mrs. Elmer) Strong; son, H. Dale; stepdaughter, Paula (Mrs. Lyle) Pointer; stepsons, Gary Johnson, Randy Johnson; 8 grandchildren; 4 step-grandchildren; 14 great-grandchildren.

GREELY ALVIN "J" PHILLIPS, 90, Aug. 6. Survivor: wife, Elberta.

THELMA SCHENCK, 68, Kissimmee, Fla., Aug. 30. Survivors: husband, Eugene; sons, Thomas, Richard; daughter, Kathy; four sisters; two brothers; three grandchildren.

ELSIE LORRAINE (RICKERT) SHAW, 58, Gouverneur, N.Y., Feb. 13. Survivors: husband, Floyd; daughters, Geraldine (Mrs. Paul) Mangum, Olive "Eve" (Mrs. Hubert) Herron, Verna (Mrs. Weldon) Wood, Juanita (Mrs. Lloyd) Hubbard; daughter-in-law, Kay Webb; one sister; 17 grandchildren; 37 great-grandchildren; 2 great-great-grandchildren.

Births

to PAUL AND SHAL BEBOUT, Wahiawa, Hawaii, a girl, Monica Nicole, Sept. 24

to REV. RANDY AND MARY LEA (WALTERS) DAVIS, Gulfport, Miss., a boy, Randolph Freemont, Jr., May 29

to JEFF AND DIANE (BROWN) DOWNING, Lincoln, Nebr., a girl, Kelsey Ann, Oct. 5

to JIM AND JANE FINNEY, Salinas, Calif., a girl, Kara Elizabeth, Sept. 27

to LARRY AND PATTY (WILEY) HAYMAN, Pataskala, Ohio, a girl, Rebekah Jean, Sept. 22

to DON AND LISA (HALBERT) HOLT, Lewisville, Tex., a boy, Jameson Allen, May 29

to HENRY AND CHARLOTTE (DANDRIDGE) SIEMS, Bethany, Okla., a boy, Benjamin Amos, Sept. 25

to CARSON AND DEBORAH SNYDER, Selinsgrove, Pa., a boy, Brandon Lee, Sept. 9

Marriages

PATRICE BICKERSTAFF and DONALD LUEHRING at Fort Collins, Colo., Oct. 12
SUSAN ELAINE COOK and MICHAEL WILLIAM STRICKLER at Selinsgrove, Pa., Sept. 28

CONNIE DARLENE FISHER and RODNEY ORLANDO NOLDER at Selinsgrove, Pa., Sept. 27

CHRISTINE RENEE FOX and BRIAN R. HAMMONS at Kalamazoo, Mich., Oct. 19
STEPHANIE LEISHER and WESLEY HARPER at Enid, Okla., Nov. 2

SUSAN PREBBLE and DONALD RODARTE at Oxnard, Calif., Sept. 14

FOR THE RECORD

Moving Ministers

JOHN D. ALEXANDER, from associate, Colorado Springs (Colo.) So Mang, to pastor, Denver (Colo.) Littleton

MERRELL ANDERTON, to pastor, Dickens (Tex.) Bible
KENNETH D. ARDREY, from Crossroad, Pa., to Fishkill, N.Y.

DAVID ASH to pastor, Crest, Ga.
MARK J. BANE, from Van Buren, Ark., to St. Louis (Mo.) Southwest

STEVEN E. BARNES, from pastor, Stevenson, Wash., to associate, Stevenson, Wash.

DAVID BASSETT, JR., from Huntington Beach (Calif.) Coast Light Community, to Ivanhoe, Calif.

LANCE G. BIRD, from evangelism to pastor, Gulfport, Fla.

FREDERICK E. BLAUSER, from pastor, Woodstown, N.J., to associate, Warren (Ohio) Champion

DAN BOONE, from Nashville (Tenn.) College Hill, to Kankakee (Ill.) College
GLENN H. BOYCE, from Pioneer Area leader, Canada West District, to pastor, Regina (Sask.) Pine Park

MARVIN A. BRESSLER, from Dallas, Oreg., to Everett, Wash.

BENJAMIN BRISTOW to pastor, Tucumcari, N.Mex.

JAMES H. BROWN, from Peoria (Ill.) Southside, to Canton (Ill.) Eastside
DAVID BUCHER, from Terrell, Tex., to Flint, Tex.

DAN BYLER, from associate, Chico (Calif.) First, to pastor, Lindsay, Calif.

SAM BYRD, JR., from Monroe, Wisc., to New Lenox, Ill.
DAVID J. CARLSON, from Harrah, Okla., to Denison, Tex.

STEPHEN D. CARPENTER, from Oak Harbor, Wash., to Tucson (Ariz.) Mountain View

MARK B. CORK, from associate, Tempe (Ariz.) New Hope Community, to general assigned, Kansas City

DAVID L. COTTAM, from associate, Colorado Springs (Colo.) Trinity, to pastor, Wyoming, Ill.

J. MICHAEL CURRY, from associate, Jacksonville (Fla.) University Blvd., to pastor, Victoria, Tex.

EDWARD DARLING, from associate, South Daytona, Fla., to pastor, Dover (Tenn.) First

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

JOHN W. DRUSEDUM, JR., from Oklahoma City (Okla.) Crown Heights, to Santa Fe, N.Mex.

LARRY A. DUNLAP, from Salisbury, Md., to Riverdale (Ga.) Timberlake
ROLAND H. FELTMATE, to pastor, Calgary (Alta.) North Hill

JOSE FIGUEROA, from Oxnard (Calif.) Spanish, to Sanger (Calif.) Spanish
DAVID P. FLACK, from State Road Community, Ohio, to Sandusky, Ohio

HANK FORTUNE, to pastor, Whitesboro, Tex.

WAYNE GARCIA, from student, NTS, Kansas City, to pastor, Taft (Calif.) West Hills

RICHARD K. GIBSON, to pastor, Yorkton, Sask.

BILLY C. GOODPASTURE, from Albany (Ky.) Northside, to Paoli, Ind.

ERNIE L. GRAY, from Abernathy, Tex., to Sparta, Tenn.

STEVEN R. GREENE, from Kearney, Nebr., to Durant (Okla.) New Hope Community Mission
FRED J. GRENIER, from Florence, Colo., to Farmington, N.Mex.

W. ANDREW GRIMES, from evangelism to pastor, Columbus (Ohio) Frank Road
ROBERT W. GUDIM, from High Prairie, Alta., to Drumheller, Alta.

BRADLEY E. GUTHRIE, from associate, Riverton (Ga.) Timberlake, to associate, Bradenton (Fla.) First

WILLIAM C. HALEY, to pastor, Raymond, Wash.

LARRY HANCOCK, from Jacksonville (Fla.) Beaches, to Dalton (Ga.) First
JOSEPH E. HAND, from Porterville, Calif., to Palmer, Alaska

DAVID C. HARRIS, from Roncerverte, W.Va., to North Meckleburg (N.C.) Mission
PHILLIP HEAP, from Harlington (Tex.) First, to Arlington (Tex.) East Park

JONATHAN L. HOAGLAND to pastor, Archbold, Ohio
J. KENT HOBBS to pastor, Frank, W.Va.

STEPHEN P. HOFFMAN, from Belton, Mo., to Minneapolis (Minn.) Spring Lake
MERLIN E. HUNTER, from missionary to pastor, Lemmon Valley (Nev.) Calvary

BOB E. HUSKEY, from Tishomingo, Okla., to Piedmont, Mo.

WALTER F. IRONS, from Lynn, Ind., to Gaston, Ind.

DONALD R. JACKSON, from Indianapolis (Ind.) Nazarene Chapel, to Danville (Ind.) Calvary

JARRELL D. JAQUESS, from student to pastor, Portales, N.Mex.

BILLY J. JOHNSTON, from Levelland, Tex., to Perryton, Tex.

ROY A. JONES, to pastor, Cordova, Alaska
KERMIT L. KIDDER, from Lakeland (Fla.) Highland Park, to pastor, Canton (Ill.) Maples Mill

E. DONALD KING, from Lompoc (Calif.) Trinity, to Lansing (Mich.) First
CHARLES L. KIRBY, from Winter Haven (Fla.) First, to Indianapolis (Ind.) First

JAMES R. KOONS, from Hilo, Hawaii, to Kahului Maui, Hawaii

GARY A. LAFARY, to pastor, Clayton, Ind.

BRADY R. LANE, to pastor, Mount Vernon, Tex.

LOUIS M. LAMPHERE, from Colonial Heights, Va., to Gwynn's Island, Va.

JAMES R. LAYMON, from Dublin (Ga.) First, to Lexington (Ky.) First
JOHN C. LETTERMAN, from Monmouth (N.J.) First, to Baytown (Tex.) First

JOHN D. LIGHTY, from Okeechobee, Fla., to Roanoke (Va.) Hollins

STEVE LILLY, to pastor, Milford, Ohio
LESLIS McAUSSLAND, from Airdie, Alta., to Franklin Centre, Que.

DANNY K. McDOWELL, from Rochester Hills, Mich., to Montpelier, Ind.

RONALD D. McELFRESH, from evangelism to pastor, Colorado Springs (Colo.) Springs of Faith

ROBERT E. MANER, JR., from pastor, Savannah (Ga.) Eastside, to evangelism
CURTIS R. MARTIN, from Goodlettsville, Tenn., to Sapulpa, Okla.

JOHN MATHIAS, from associate, Bradenton (Fla.) First, to general assigned, NPH, Kansas City, Mo.

LOUIS MERICK to North Pole, Alaska
GAREY A. MILLER, from Ironton, Ohio, to Dallas (Tex.) Central

RONALD L. MILLER, from Minong, Wis., to Monroe, Wis.

CARROLL L. MOFFITT, from Norwood, N.C., to Forest City, N.C.
BRANCE E. MOYER, from Lufkin (Tex.) First, to Durant (Okla.) First

MICHAEL MYERS, to pastor, Kodiak, Alaska
TIM J. NARY, to pastor, Statesboro, Ga.

JUSTIN R. NAVE, from Cleveland (Tenn.) First, to Franklin, Ind.

BRUCE NEESE, from student, NTS, Kansas City, to pastor, Chicago (Ill.) Oak Park

MICHAEL E. PAGE, from Oro Valley, Ariz., to Wawasee (Ind.) Community
HARLIE E. PATTERSON, from Hot Springs (Ark.) First, to Texarkana (Tex.) First

DAVID L. PERRY, from Baxter Springs, Kans., to Indianapolis (Ind.) Speedway

JOHN F. PERKINS, from Roanoke (Va.) East Gate, to Fort Recovery, Ohio
HOWARD PLUMMER, from Timberlake, Ga., to Burlington (N.C.) West

IRA O. POUND, from associate, Raleigh (N.C.) First, to associate, New Philadelphia, Ohio

LARRY D. POWELL, from student, Kankakee, Ill., to pastor, Sheridan, Ill.

ELVIN M. POWERS, from pastor, Kansas City (Mo.) Dundee Hills, to district assigned, Kansas City District

ROBERT J. RETER, JR., from Newton (Kans.) Calvary, to Terrell, Tex.

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KEITH ROBINSON, from Franklin, Ind., to Indianapolis (Ind.) Westbrook

KERRY ROBINSON, from Madison, Ind., to Greensboro, Ind.

JERON ROWELL, from associate, Chicago (Ill.) First, to pastor, Kansas City Shawnee

JOHN RUZICH, from pastor, Winchester, Ind., to district assigned, Illinois district
RICHARD B. RYDING, from education, TNC, Nashville, Tenn., to education, MVNC, Mount Vernon, Ohio

JAMES A. SALO, to associate, Saginaw (Mich.) Valley
DARIUS L. SALTER, from associate, Portland (Oreg.) First, to education, NTS, Kansas City, Mo.

R. DOUGLAS SAMPLES, from Fresno (Calif.) Trinity, to Bakersfield (Calif.) First
HECTOR SANTIN, from associate, Corona, Calif., to associate, Los Angeles (Calif.) Primera

MARK D. SARTIN, from Huntington (W.Va.) First, to Clearwater (Fla.) Central
MYRON D. SARTIN, from Tuscaloosa (Ala.) Holden Heights, to St. Cloud, Fla.

DONALD L. SCHAAL, to pastor, Clinton, Ohio



Benefits Questions

Answered by Dean Wessels

ROBERT J. SHEPHERD, from Tucson (Ariz.) Mountain View, to Albuquerque (N.Mex.) Sandia
 DOUGLAS L. SHERWOOD, from Gwynn's Island, Va., to Wilson (N.C.) Mission
 M. KIM SMITH, from Clearwater (Fla.) Central, to Sterling (Ill.) First
 NORMAN L. SNOWBARGER, from Pocatello, Idaho, to Kirksville, Mo.
 ERIC A. SORENSON, from student, NNC, Nampa, Idaho, to associate, Coquille, Oreg.
 GARY L. SPARKS, from Montpelier, Ind., to Bristol, Ind.
 DARWIN SPEICHER, from associate, Wichita (Kans.) First, to associate, Bethany (Okla.) First
 MARK E. STEINERT, from student, to pastor, Connersville (Ind.) Gorner Memorial
 JAMES L. STEWART, from Raleigh, N.C., to Asheville, N.C.
 RONALD L. SULLIVAN, from pastor, Omaha (Nebr.) Heritage, to education, Twin Wells Indian Schools, Holbrook Ariz.
 MORGAN L. SYVERTSEN to pastor, Airdrie, Alta.
 JAMES H. THROWER, JR., from Havelock, N.C., to Smyrna, Ga.
 GENE A. WARDLAW, from Bloomington, Ga., to Shady Grove, Tenn.
 TIMOTHY P. WESTERBERT, from associate, Hillsboro, Oreg., to pastor, Mount Vernon, Wash.
 DAVID E. WHEELER, from district assigned, Oregon Pacific, to pastor, Issaquah, Wash.
 JOHN D. WILCOX, from San Bruno, Calif., to Santa Cruz, Calif.
 GARY WILLIAMSON, from pastor, Beaufort, S.C., to Charleston (S.C.) Dorchester Road
 WILLIAM W. WOODS, from Phoenix (Ariz.) Deer Valley, to Stevenson, Wash.

east Oklahoma District
 RICHARD H. STALLINGS, evangelist, 605 TV Meadows Pkwy., DeSoto, TX 75115, by W. M. Lynch, Dallas District
 S. C. STEVENSON, JR., evangelist, 6276 Warren St., Groves, TX 77619

Moving Missionaries

ALEXANDER, REV. DOUGLAS and ANNE, Africa Nazarene Theological Seminary, Field address: P.O. Box 3563, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 BRANK, MISS STEPHANIE*, Asia-Pacific NTS, Field address: MCPO 556, 1299 Makati, Metro Manila, PHILIPPINES
 CINTRON, REV. MARIO, Guatemala, Furlough address: c/o FA, Martinez Alonso, Floricultor c 83, San Luis Tlax. Del. Xochimilco, Mexico D.F. 16610, MEXICO
 COURTNEY-SMITH, MISS FRANCES, ASF North, Field address: P.O. 21, 0870 Letaba, REPUBLIC OF SOUTH AFRICA
 GRAY, REV. ROBERT and MAUNETTE, Peru, Furlough address: 13312 Le Floss, Norwalk, CA 90650
 JOHNSON, MISS KATHRYN, Swaziland Institutional, Furlough address: 8832 East Hermosa Dr., Temple City, CA 91780
 JONES, DR. ALFRED and KITTY*, Kenya, Furlough address: c/o David Jones, 6681 Accala Knolls, San Diego, CA 92111
 MILLER, MISS MARY, Peru, Furlough address: c/o Ruth Miller, 6161 Reims, No. 820, Houston, TX 77036
 PICKENPAUGH, REV. SAMUEL and GRACE*, Australia, Furlough address: RR No. 2, Box 219-F, Monticello, FL 32344
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Announcements

Pratt (Kans.) First Church will celebrate its 50th anniversary March 7 and 8. A reception will be held Saturday from 7 p.m. to 9 p.m. W. T. Dougharty will speak at the 10 a.m. Sunday service. Cecil Miller will be the speaker for the 2:30 p.m. service. There will be a covered-dish dinner at noon.

All former pastors, members, and friends are invited to attend or send greetings. For more information, write 1120 Glenarm, Pratt, KS 67124, or phone (316) 672-6666 or 672-6643.

Recommendations

The following have been recommended by their respective district superintendents: LUTZ and DEBBIE BRAUNIG, song evangelists, 1724 Independence Ave., Urbana, IL 61801, by John J. Hancock, Illinois District

THOMAS CRESAP, evangelist, 507 Ohio Ave., Martins Ferry, OH 43935, (614) 633-1236, by Marion W. Barber, Akron District

WAYNE LAFORCE, evangelist, 2009 Wyandotte, Olathe, KS 66062, (913) 782-9744, by Hiram Sanders, Missouri District

STEVE PEARCE, evangelist, Box 506, West Lebanon, IN 47991, by Richard L. Jordan, Northwest Indiana District

ELAINE PETTIT, evangelist, 2110 Banbury Rd., Kalamazoo, MI 49001 (616) 385-5753, by C. Neil Strait, Michigan District

ALWIN L. BATHBUN, evangelist, 4015 N.E. Indiana, Bartlesville, OK 74006, (918) 335-1127, by B. Edwin McDonald, North-

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 in 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. 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
- "Preparing Your 1991 Minister's Tax Return" by Daniel D. Busby

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Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

Close to Home

News About Nazarenes

BY TOM FELDER

TEACHER OF THE YEAR . . .

Kay Hamilton Beeson was recently selected as the 1991



Outstanding Teacher of the Year at Santa Fe/California School in Vista, Calif. A 1972 graduate of

Southern Nazarene University, Beeson received the "Golden Apple Award" for her efforts.

Beeson was also honored by the school's parent-teacher organization with the PTA Honorary Service Award.

Beeson currently teaches

first grade at Lake Elementary and serves on the Vista Unified School District Magnet Committee, which is creating the district's first magnet school on the Santa Fe/California School campus.

She has served as PTA president, and taught fourth and fifth grade art and music, kindergarten, and second grade.

Kay's husband, **David**, serves as a Nazarene chaplain in the U.S. Navy. She is active in Vista, Calif., First Church of the Nazarene where she serves as church pianist.

PLNC HONORS ALUMNI . . .

Rebecca Laird and **Donald C. Clark** were honored recently with the *Alumnus of Point Loma (APL)* Award. The award recognizes outstanding achievements by Pasadena-Point Loma Nazarene College alumni for academic, vocational, community, and church activities.



A 1981 graduate of PLNC, Laird is a freelance editor and writer living in San Francisco, Calif. She writes the column "In A Woman's Voice" in the *Herald of Holiness* and serves as a staff writer for the *San*

Francisco Peninsula Parent news magazine. She has published 55 articles, books, or chapters of books since 1980.

Clark is a 1959 graduate of PLNC. He serves as professor of secondary education at the University of Arizona and was named Teacher of the Year for the university in 1987.



An author of six books and more than 40 articles, Clark and his wife, **Sally**, participate in education conferences, workshops, and task forces at the regional and national level.



The 1991 Kansas City District Ordinand class includes Rev. and Mrs. Terrance J. Bahadur, Rev. and Mrs. David A. Basic, Rev. and Mrs. J. Gregory Crofford, Rev. and Mrs. Ford R. Hall, Jr., Rev. and Mrs. Jeffrey P. Lineman (deacon), Rev. and Mrs. Hubert D. Rabon, Rev. and Mrs. Sokurt Sous, Rev. and Mrs. Larry P. West, Rev. and Mrs. Walter W. Bean, Rev. and Mrs. Michael W. Cooper, Rev. and Mrs. Steven A. Dottin, Rev. and Mrs. Stephen S. Hendrix, Rev. and Mrs. William C. Miller, Rev. and Mrs. Michael P. Shelton, Rev. Jennifer Thom, Rev. and Mrs. Steven C. Churchill, and Rev. and Mrs. Claude Patterson. Others in the group include Joseph Biscoe, district secretary; Kansas City District Superintendent Keith Wright; and General Superintendent John A. Knight.

PERFECT ATTENDANCE . . . **Nick Regillo** likes Sunday School. He was recently honored by Mannington, W. Va., Church of the Nazarene for 56 years of perfect Sunday School attendance—the last 43 years consecutively.

Regillo has served in many capacities, including: NYPS president, Sunday School superintendent (25 years), usher, and church board member. Currently, he teaches an adult men's Sunday School class.

Regillo and his wife, **Irma**, enjoy attending General Assemblies and International Laymen's Conferences.

Nick is retired after working for Westinghouse for 35 years. Irma is a retired schoolteacher.



Regillo is pictured with his 56 perfect attendance pins.

Searcy Warmouth (r.) was honored recently by Richmond, Ky., First Church of the Nazarene for more than 45 years of service to the church. Warmouth has served in a variety of positions but has given most of his time as head usher. The award was presented by his pastor, **Denzil R. Huff** (l.).



1991 Northeast Oklahoma District Ordinand class (l. to r.): District Superintendent B. Edwin McDonald, Rev. and Mrs. C. B. Glidden, Rev. and Mrs. Dwain Young, Rev. and Mrs. Paul Baker, Rev. Nora Anderson, and General Superintendent Eugene L. Stowe.



A Book of Answers

The Bible is a book of answers. From the mind and heart of mankind arise serious, destiny-laden questions, and only the Bible has the answers.

Certainly, the Bible does not answer all questions. The Bible is no substitute for one's textbooks. It isn't even a substitute for your checkbook. You can't pay your utility bill with a couple of pages from John's Gospel!

Many answers to our questions are supplied by reason. When I was teaching college, one of my students, whose motive I could only guess at, handed me a card on which the following was typed: A cynical professor told his class that he would excuse from the final exam anyone who could answer one special question. The question was, "If a boat floats five miles downstream while a crow flies eight miles across an open field in the same time that a sparrow flies ten and one-half miles counterclockwise, then how old am I?" One student promptly answered, "You're 44 years old, sir." The professor exclaimed, "That's right! But how did you arrive at that figure?" "It was easy," the student said. "I have a nephew who is 22 and he's only half-crazy."

Yes, reason can figure out many answers. But the questions of ultimate significance can only be answered by *revelation*. Those questions arise, not out of intellectual curiosity, but out of spiritual concern, out of the anguish imposed by sin and guilt. They are given classical form in the Old Testament

Book of Job.

One such question is, "How can man be just with God?" Man may attempt the answer himself. He may devise any number of clever schemes to put himself in a right relationship to God. He may invent religions and offer sacrifices and pray, but how can he know that his answers are correct? Forgiveness of sins takes place in the mind of God, and only God can disclose a plan of salvation that brings forgiveness. We can know the barriers are removed and fellowship is restored only as God chooses to reveal saving truth.

The Bible supplies the answer. It informs us that God, in the life, death, and resurrection of Jesus, has acted on His own initiative to lovingly provide our deliverance from sin and our reconciliation to himself.

Another of these ultimate questions is, "If a man die, shall he live again?" Is death a through street or a blind alley? Is human life really a sputtering candle, to be abruptly snuffed out, with eternal darkness ensuing? Or does life continue? And if it does, in what forms, with what activities?

Again, man can devise his own answers. They range from bitter denial to ingenious theories of reincarnation. I recall an earnest conversation with a college professor about immortality. His wife, whom he deeply loved, had been dead for several years. She was, as he de-

scribed her, a rare and sterling person. Through tears he said, "I can't believe her life really ended at death. Her character is, to me, a convincing argument for immortality."

But human sentiment, however lofty, cannot really assure us that life continues somehow, somewhere after death. The Bible answers, not arguing from the character of man, but affirming the resurrection of Jesus. He died and was raised again. He was not restored to the old order of existence, in a body subject to pain, disease, weariness, and death. He was raised to a new order of being, forever beyond the

Human sentiment, however lofty, cannot really assure us that life continues somehow, somewhere after death.

destructive forces of this present corrupt age. And the Bible, which bears witness to His resurrection, enshrines His promise to us, "Because I live, you shall live also!"

"I believe in God . . . and in the life everlasting" because the Bible has furnished profoundly satisfying answers to the most significant questions of human existence.

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

HH

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SANDERS WILL STEP DOWN FROM PRESIDENCY

Terrell C. (Jack) Sanders, Jr., has announced that he will retire from the presidency of Nazarene Theological Seminary at the close of the 1991-92 school year. Sanders made the announcement to members of the NTS faculty and staff December 6.



In making the announcement, Sanders said that he had given "serious and prayerful consideration" to his future plans, and that he had decided that it would be "wise and appropriate" to retire on June 30, 1992.

Sanders will be 65 years old in February 1992.

Sanders said he has been

in touch with his responsible general superintendent, John A. Knight; with Will Spait, chairman of the Board of Trustees; and with Jesse Middendorf, secretary of the NTS board.

Sanders has served as president of Nazarene Theological Seminary since 1981. He served as superintendent of the Central Ohio District from 1975 to 1981. For nine years prior to this, he was superintendent of the North Carolina District. He pastored churches in Florida, Alabama, Northern Ireland, Illinois, Kansas City, and Georgia.

Sanders holds a B.A. and a D.D. from Trevecca Nazarene College. He is a 1956 graduate of NTS.

NAZARENE MURDERED IN NEW ORLEANS

Janice Lillie, 41, a member of New Orleans Westbank Church of the Nazarene, was found stabbed to death November 12.

According to Thomas Eaton, pastor of the Westbank church, Mrs. Lillie was stabbed 10 to 12 times.

Mrs. Lillie and her husband, Norman, owned an apartment complex in Belle Chasse, La. Her body was found on the floor of the apartment complex office by a friend from church around noon. She was last seen alive an hour earlier.

Police have made no arrests and have no motive

for the murder, according to Eaton. Her purse was still in the office, and nothing appeared to be stolen.

A member of the Westbank church for about four years, Mrs. Lillie was a member of the church board and served as children's director. "She was very active in the church and the community," Eaton said. "This has devastated our church."

In addition to her husband, Mrs. Lillie is survived by four sons, Randy, Ian, Sean, and Scotty; and one daughter, Denise. Three of the sons still live at home.

CYCLONES CAUSE HEAVY DAMAGE IN SAMOA

A Nazarene church and parsonage were destroyed and many other Nazarene properties heavily damaged in the recent cyclones that devastated Samoa, according to Steve Weber, coordinator of the international office of Nazarene Compassionate Ministries.

Neiafu Church of the Naz-

arene and parsonage were completely destroyed in the cyclones that hit the islands December 7-8. At least 80 percent of Nazarene church members' homes were also damaged, Weber said. There are no reported Nazarene casualties.

"It looks like a war zone," said Mission Director James

NAZARENE AND WESLEYAN GENERAL SUPERINTENDENTS MEET IN KANSAS CITY

The Board of General Superintendents of the Church of the Nazarene and The Wesleyan Church met jointly at the Kansas City Airport Marriott Hotel December 3. Present from the Church of the Nazarene were General Superintendents Eugene L. Stowe, Jerald D. Johnson, John A. Knight, Raymond W. Hurn, William J. Prince, and Donald D. Owens. Present from The Wesleyan Church were General Superintendents O. D. Emery, Earle L. Wilson, Lee M. Haines, and H. C. Wilson.

The two boards agreed on a mission statement in 1989 which was to serve as the guiding purpose for joint meetings. According to this statement, "the Boards of General Superintendents of The Wesleyan Church and the Church of the Nazarene are united in commitment to maximizing the impact of holiness evangelism and its harvest in the twenty-first century."

Various task forces were appointed to explore and report on areas where the two churches could fulfill the mission statement through mutual cooperation and networking. The task forces reported to the combined boards on two occasions: September 30, 1990 and in the recent meeting.

"The reports reveal both examples where cooperation

in ministry is already occurring between the two denominations and several potential areas for increased networking," according to a statement from the Board of General Superintendents for the Church of the Nazarene. "Possible combined meetings of the district superintendents, college presidents, and headquarters executives are under active consideration as potential next steps in the fulfillment of the mission statement."

The cochairmen of each of the task forces will meet with one general superintendent from each denomination. The meeting will be a brainstorming session with cross-pollination of ideas for networking from the perspective of each task force. The results of that session will be reported to a combined meeting of the two Boards of General Superintendents scheduled for September 21, 1992, in Indianapolis.

"The tenor of the meeting was positive, upbeat, and encouraging as areas of potential cooperation in ministry were explored for our two communions," the general superintendents said in their statement. "While we pursue ministry through separate denominations, the spirit of brotherhood in the bonds of the gospel is strong and marked by genuine mutual respect."

Johnson. "Most of the medical supplies and medical facilities have been destroyed."

There are 11 organized Nazarene churches in Samoa with more than 500 members. Six missionaries and 14 national workers serve the church there.

Nazarenes wishing to respond to the needs caused

by the storms may contribute to the NCM Fund. Checks should be made to "General Treasurer, Church of the Nazarene," and earmarked for "Samoa Disaster." The NCM Fund is an approved Ten Percent Special.

International NCM is a part of the World Mission Division.

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