

■ APRIL 1992

Herald of Holiness

CHURCH OF THE NAZARENE

- 
- **Good Friday: Enduring the Cross**
 - **The Resurrection: God's Final Word**
 - **A Family Easter Basket**
 - **Easter Portraits**
 - **What Singles Need from the Church**
 - **Roses in the Desert**

NAZARENE COLLEGES AND UNIVERSITIES . . .



. . . PARTNERS IN MINISTRY

Nazarene colleges and universities are inseparably linked to the church in a partnership of ministry. This year more than 15,000 young men and women are enrolled in Nazarene colleges and universities in the United States and Canada. While on campus they are given the best in higher education in an environment of faith.

Nazarene colleges and universities offer strong academic programs in over 60 areas of study, including religion, music, nursing, education, business, sociology, art, natural sciences, psychology, communications, mathematics, languages and literature, engineering, and many more. As graduates enter professions and graduate schools around the world, they also return to local churches for lives of service.

This is a partnership of ministry that extends
from the church . . .
to the campus . . .
to the church . . .
and beyond.

Take an active role in this important partnership by

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

Nazarene Institutions of Higher Education—U.S. and Canada

Canadian Nazarene College
Eastern Nazarene College
MidAmerica Nazarene College
Mount Vernon Nazarene College
Nazarene Bible College
Nazarene Theological Seminary

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

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CHURCH OF THE NAZARENE

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ROSES IN THE DESERT

Nazarene Indian Bible College: The Family Campus

Story and photographs by Priscilla Raue

Al Antone came to Nazarene Indian Bible College in 1987, “just to check it out for one quarter.” He had “battled with the Lord about a call to the ministry for at least two years—because of the size of my family and the need to support them.”

But when his wife, Deanna, came home from a local camp meeting and said, “Al, we are going to Bible college,” he resigned from his job the following week and was on this campus in the Rio Grande Valley near Albuquerque, N.Mex., the next week.

He’s still there, working toward his associate of arts degree in biblical studies. “But, I only need eight more credits to graduate,” he says.

He isn’t alone in his need to extend the three-year biblical studies curriculum into four or five years. A member of the Tohono O’odham (Desert People) tribe, Al is one of NIBC’s older married students. Couples (20 of them this year) make up more than half the student body, and both spouses are encouraged to take classes. One person must be a full-time student working toward one of the six degrees or certificates currently offered and taking at least 12 class hours per quarter.

According to Al, this schedule “was hard at first, because I was so many years out of school.”

The Lord has helped him to keep his family of six children and a niece together in one of several trailer homes on campus. He currently works as an NIBC maintenance man.

Visitors to NIBC soon become aware that this family campus in the desert, with its 26 one-story sand-colored buildings (including trailers), is home to numerous children and teens—sometimes about 100 of them. And that keeps NIBC’s 17 acres lively, sometimes even noisy, but homelike.

Two of those children and a teenager belong to Barbara Chatto (Navajo), a single mother who must work to support her family, as well as to pay her campus rent and college fees. It’s not easy, but she says, “God really takes care of us.”

To help families with food and clothing, each NIBC household is allowed 10 noon meals a month in the dining hall, and the school operates a used clothing store. In addition, preschoolers can attend a low-cost day-care program, where an early childhood education specialist cares for 25 to 30 children, using student helpers.

School fees are kept low, but a student taking 12 class hours may

Ninety-six percent of NIBC students graduate. At the nearby state university, 96 percent of native American students drop out.



(Above) Barbara Chatto and her son, Andre, on the NIBC campus.



(Left) Marcelline Frank with daughter, Cassandra.

(Right) Al Antone working to keep the NIBC campus attractive.

(Lower right) Enrique Mendoza. He started playing basketball with some Nazarene boys in Mexico and ended up at NIBC.

(Lower left) Professor Lloyd Commander prepares to teach a class in New Testament.





Student Henry Yellowhorse paints an original design on a ceramic pot.

Deep Spiritual Roots

Music has always been important to Barbara Chatto and she's never given up on the dream to become a gospel singer—a dream she's had since she came back to the Lord in 1982. It was one thing that inspired her to come to NIBC.

"I took voice training back in New York," she said. "And, although I was disappointed not to have more music here, I have gotten the Bible training I needed.

"Everyone has been so supportive through the Bible training and my Christian education internship. Because of this and the fact that I've always gotten along well with children, I started Bible quizzing here on campus last year.

"We worked together during the whole school year. And at the end of the year, we came in third in the zone competition. I was so proud of the children, because they were competing only against Anglo churches. And, as far as I know, no other Indian churches have quizzing."

Barb now teaches a junior class at the First Indian Church of the Nazarene in Albuquerque, N.Mex. She said, "It will be a children's Bible study, in which each one will keep a journal as we go through the Bible. We're also doing the missionary lessons and reading the books."

Barb confesses to "getting a little anxious now because I see that Indian students need more Indian teachers. I pray, 'Lord, if I could stay here and teach, what would I do?' But I still feel a pull toward being a professional singer when I hear a good concert.

"Before I came back to the Lord, my life was full of struggles and life pressures. But after releasing all of my problems and struggles to Him, I experienced a peace I hadn't known before. God healed me from lots of problems, and He's still healing me.

"The main thing now is, I want to be sure, no matter what God has for me to do, that my roots are deep and I'm really grounded," she said. "I want to keep growing in Him."

pay as much as \$700 to \$800 for each of the three quarters that school is in session. Housing rental is set up on a sliding scale, depending on the number of class hours the student takes.

For Barb, studying was easier than for Al. "In New York, before I came here, I was almost a 'professional student,' often in college, but never graduating. I'm proud of the diploma in advanced lay leadership I received in 1991," she said. She's working now toward the three-year associate of arts in Christian education degree.

However, she did find one thing difficult to accept at first. "It's true that some students are high school dropouts and working for GED diplomas, and some need remedial study. But some have had college and need to be challenged.

"But the faculty is trying to help us all do our best," she said. "I took one class where homework was assigned every day and it had to be done to pass. I sweated to come out with a C, but I still remember what was taught. It's the hard teachers that make you learn."

Barb spoke of a teacher, David Hoffman, as being "the best teacher I ever had. He was a hard teacher and gave a lot of work. But he gave a lot of information too, and was so helpful and patient—an ideal Christian man."

"Because of NIBC, I feel like I understand the Bible better and I'm not so scared to talk to someone about it now—or to witness either. I'm even comfortable in front of groups," Ramona said.

Mexican student Enrique Mendoza also spoke about NIBC teachers. He said, "If they see that one method doesn't work, they try another, and another, and another. Here, if a student doesn't make it in the end, the teacher feels bad—as though he didn't do his part. I love NIBC for this."

Enrique, who is married with children, graduated in 1991 with the associate degree in biblical studies. Now he is working toward the new four-year degree in biblical studies.

NIBC has also added a four-year bachelor of Christian education degree, and a number of recent graduates have returned to take advantage of these two new programs. They were made possible through NIBC's affiliation as an accredited ethnic extension of Nazarene Bible College in Colorado Springs. The one-year diploma in lay ministries is attractive to many spouses of students.

Enrique's wife, Enedelia, was drawn to one of the vocational programs—office occupations. Although she worked as a secretary for several years in Mexico, she wants to improve her typing, office procedure, and English skills.

Administrator and Dean of the College, Tom McKinney calls the addition of the computer and data/word processing portion of this program "a miracle."

"God gave us 10 IBM Memorywriters plus 14 computers and 6 printers!

"That's not all, though, God gave us a professor, with a Ph.D. from Harvard to teach the classes. Dr. Larry Scott works in a laboratory in Albuquerque and teaches at NIBC part-time. He's the one who got scrap-piled computers from labs and redesigned them especially for us."

McKinney said, "This fills a real need because some of the best jobs anywhere, even on the reservations, use computer and secretarial skills."

Students interested in this program have the option of combining it with a lay leadership diploma, because at NIBC all students are expected to become involved in some type of ministry.

According to McKinney, "The foremost fact of life in Indian ministries is that ministers, both clergy and lay ministers, must not only support themselves but also know how to make needed repairs to their own homes, parsonages, or churches."

So students are offered training in woodworking as well as electrical and plumbing repair.

Another vocational opportunity is available through classes in the ceramic workshop. Students made the first kiln from a 55-gallon drum. It's still in use, though a new, larger one has been donated. They are hoping to find someone with the expertise to do needed repairs and make the correct electrical hookup for the new one.

Artistic students, such as Henry and Cecilia Yellowhorse, who are Navajos, create bells, mugs, and pots in the old kiln.

The ceramic items, along with silver jewelry made by Indian silversmiths such as Pete and Regina Riggs (Navajo), are eagerly snapped up by visiting Work and Witness team members and others.

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A Minister Preaches with His Life

Enrique Mendoza grew up in a Catholic home in Mexico. But as a young teen, he played basketball with boys at the Church of the Nazarene a half-block away.

"At church, I found myself asking, 'What am I doing here?' So, on Sunday, I'd go to mass at 8 A.M. and then to the Nazarene Sunday School at 10:00," he said.

He was a natural leader at school and said, "This was so important to me that I felt a responsibility toward the other boys. I'd walk to school when there wasn't money for the bus. But I was also a joker, and it often got me and others into trouble.

"I didn't really understand my spiritual need, but what was important was the people at the Nazarene church really wanted me there and were nice to me. . . . I was saved, but was still confused and kept going back to the altar again and again because my actions at school didn't change much.

"I knew it wasn't right to act the way I did at school," he said. "I remember times when I was praying at the altar and I wanted to go to heaven right then, because I knew I'd only act the same way tomorrow."

After finishing secondary school at age 15, Enrique sneaked into San Diego because there was no money to send him to preparatory school.

"I couldn't speak English, so there was no job for me and I had to stay in the home of my friend's aunt. All I had for company was a Bible and a guitar," he said. "The lady was very religious, and the whole household fasted until 3 P.M. every day. Almost daily, someone would come and take me to a mountain or some quiet place to meditate and pray. Those three months actually strengthened me—it was a growing experience."

But Enrique's illegal status bothered him, so he returned to Mexico, where he was able to join a Christian musical group. "We played in all kinds of churches, and that meant I heard all kinds of preachers. I loved it, but I began to see that the preachers who helped me the most were the ones who seemed to be more prepared," he said.

"I saw that a pastor should learn as much as he can in order to meet the needs of a congregation full of people with many levels of education. He needs to study whether he wants to or not because he is a leader," he said. "I know Jesus really meets the needs and the pastor is a helper, but the pastor represents God, and the people must see God in us.

"Now that I've studied here at NIBC, I know that preaching is only one little part of a sermon. A pastor really preaches with his life. . . . You are really the message, not just a messenger.

"And I see that at NIBC. I learn not only in the classroom but also from the lives of the staff and administration. They are messages, not just messengers."

Nazarene Higher Education: **FOCUS ON PEOPLE**

BY STEPHEN W. NEASE, COMMISSIONER OF EDUCATION

Nazarene higher education at its best focuses on people! Our theological colleges, seminaries, liberal arts colleges, and universities worldwide unite in educating God-called men and women that they may effectively serve Jesus Christ in full-time ministry or as laypersons whose professions become a means of witnessing.

Read prayerfully and joyfully excerpts from but three of many letters received by the International Board of Education this year. These expressions from people on our Nazarene campuses are representative of the impact of Nazarene higher education on hundreds of others in our schools throughout the world.

From Seminario Teologico Nazareno Sudamericano in Quito, Ecuador:

I am 25 years old and am a Venezuelan. I was converted in 1985. The Lord made a marvelous change in my life; He rescued me from sin, alcohol, and drugs. In 1986, in the third district assembly in Venezuela, God called me to the ministry. That same year I was married, and we were assigned to pastor a church that did not have a pastor—or members. We pastored there for four years. The Lord blessed us with a beautiful new group of believers, confirming our call.

At the close of 1990 my district superintendent . . . returned from Quito, Ecuador, where he . . . spoke to the seminary president about the possibility that I attend the seminary. . . . I was in my first year of CENETA (studies by extension). I began to make plans to leave Venezuela with my wife, Nancy, and our 18-month-old daughter, Leidy. The church leaders in Venezuela supported us, and although it was very difficult to leave, we felt it was an opportunity that the Lord was giving us. . . .

We began classes in February 1991, and with that came an avalanche of new light and new challenges. The time that I have spent here has given me a renewal in my ministry, a greater vision, and a deeper consecration to the Lord. . . .

At present, we are in our next to last class. . . . We are a

little tired, but grateful to God. The sacrifice of leaving our family, church, and country has been wonderfully rewarded in our time here.

. . . The South American Nazarene Seminary has been the way that this is possible.

—Carlos Cordero

From Southern Nazarene University in Bethany, Okla., U.S.A.:

I cannot express how thankful I am for the generous scholarship that I received from the Board of General Superintendents and the International Board of Education.

When the Lord called me to preach and impressed upon me to go to SNU, I wondered how I would ever be able to afford it. The scholarship I received is an answer to prayer.

I made a commitment to the Lord when I came to school that I would study to the best of my ability for two reasons. The first is because I am working for the Lord, and I believe nothing short of our best pleases Him. The second is because I want to be able to be the best servant possible to reach out and win others to Christ.

—Leon T. Dixon

From Asia-Pacific Nazarene Theological Seminary in Manila, the Philippines:

I feel very privileged to be able to come to this seminary.

My time here has broadened my understanding of theology and different contemporary philosophies that I would never have known if I had stayed in Samoa. At some time in the future I might then have been trapped by them if I had not compared them to biblical truth while a student here.

This time has changed my perspective on life. Samoa is small. . . . Its people see themselves as poor, desiring what they do not have. I have learned that Samoans really have what they need and must learn to be content and thankful. . . .

My education has deepened my level of understanding theological issues and the Bible. The international setting has helped me look at other cultures and races without critical and prejudiced views.



Brad Eisberg, Media International

My view of the church has also changed. The Nazarene church in Samoa is small. Now I see that I belong to an international church that is a *real* church with a significant message that is needed in Samoa. I am proud to be a Nazarene, part of a church that is reaching so many cultures and languages. . . .

I'm going back to the battlefield in Samoa. The tough time is ahead. We need better teaching for our pastors regarding what our church believes. We haven't always fol-

lowed the paths that would make us the kind of Christians the Nazarene church wants to produce. We need more Samoans who are well-grounded in the teachings of the church and its doctrines, biblical truths, etc.

It is a joy as well as a challenge for me to go back and teach. The Bible college is where I am most needed, and it fits the dream of ministry that God has given me.

—Peni Fakaua

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Progress Report on Nazarene Higher Education

In establishing the International Board of Education, the 22nd General Assembly stated that its purpose was to serve Nazarene educational institutions worldwide, encouraging each institution to be all that it can be in quality, achievement, and service to Jesus Christ. In fulfilling this responsibility to our institutions worldwide, several outstanding accomplishments and events in our worldwide educational enterprise are worthy of your notice.

- *Two campuses dedicated:* Seminario Teologico Nazareno Sudamericano in Quito, Ecuador, with General Superintendent Eugene L. Stowe as speaker; and the campus of the Proposed Africa Nazarene University in Nairobi, Kenya, with General Superintendent Jerald D. Johnson speaking.

- *New presidents or rectors installed:* Kenya Nazarene Bible College, where Dr. Al Jones has succeeded Dr. Mark Moore who retired.

Korea Nazarene Theological College, where Rev. Lee, Ho-Jung replaced Dr. William Patch, who remains as adviser to the president.

Dr. John Bowling has been inaugurated as president of Olivet Nazarene University, replacing Dr. Leslie Parrott who retired.

Dr. Hal Cauthron now serves as rector of Nazarene Theological College, Muldersdrift, South Africa, replacing Dr. Bruce Taylor who retired.

Rev. Robert Collins now serves as director of Seminario e Instituto Biblico da Igreja do Nazareno in Brazil, succeeding Dr. J. Elton Wood who retired.

Rev. Lin, Ching-Tung now serves as president of Taiwan Nazarene Theological College, replacing Rev. Robert McMurdock.

Dr. Millard Reed now serves as president of Trevecca Nazarene College, replacing retired Dr. Homer Adams.

Mr. Lodrick Gama is serving as principal of Swaziland Nazarene Bible College, replacing Rev. Peter K. Walker.

Mr. Elliot Shongwe was recently elected to serve as director of Nazarene Teacher Training College in Swaziland, replacing Dr. Anderson Nxumalo who is now a professor at the University of Swaziland.

Dr. Terrell (Jack) Sanders from Nazarene Theological Seminary in Kansas City, Mo., U.S.A., has announced his retirement effective June 1992, and the process of searching for a new president is currently underway.

- *Nazarene Theological College*—Manchester (formerly British Isles Nazarene College) has received approval from the Council for National Academic Awards in London to offer a master of arts degree on "Aspects of Christian Holiness." This will be the only postgraduate degree in Britain that has as its focus an in-depth examination of Christian spirituality with particular attention to the Wesleyan tradition. In cooperation with the council, it will be possible in the future for students at NTC-M to pursue a doctoral degree.

- Kenya Nazarene Bible College in Nairobi graduated its first class of six students. Application procedures are underway with the government to establish Africa Nazarene University.

- Korea Nazarene Theological College announced in October that bachelor of arts degree certification has been received from the Ministry of Education.

- Upon General Board approval, Nazarene Bible College, Colorado Springs, Colo., U.S.A., has added a fourth year of studies leading to a bachelor of biblical studies degree. The new program has been approved by the American Association of Bible Colleges.

- Significant new buildings have been erected on the campuses of Eastern Nazarene College, Mount Vernon Nazarene College, Olivet Nazarene University, Point Loma Nazarene College, and Visayan Nazarene Bible College.

- Northwest Nazarene College has been included in the *U.S. News and World Report* listing of "America's Best Colleges" for the second year.

We marvel at the leadership of the Lord in our education endeavors, rejoicing in the dedication and ability of our teachers, admiring the manner in which our educational and church leaders work to provide educational experiences for all who come to the Lord and feel His call to service.

Regardless of location, curriculum, or level of academic work offered, our schools, colleges, seminaries, and universities are part of a great "system" of higher education that exists for one purpose—to "go and make disciples of all nations." Each institution is determined to retain its identity as an integral part of the church.

—Stephen W. Nease

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Resurrection Power

BY JOHN A. KNIGHT

In Philippians 3:10, the apostle Paul expresses his life's passion: "that I may know [Christ] *and the power of [the] resurrection.*"

Our age is fascinated by only two kinds of power: *mechanical* power and *man* power.

It is "God-power" that we so mightily need—the kind of healing, redemptive, compassionate energy that flows from the heart of the risen Christ through the hearts of His committed disciples.

The resurrection of Christ is the manifestation of *God-power*. Jesus was "declared to be the Son of God *with power* . . . by the resurrection from the dead" (Romans 1:4). It was God's mighty power that broke the bands of death and gave the Savior His glorified body.

The apostle speaks of this power as God's "mighty power, which he wrought in Christ when he raised him from the dead," and it is "to usward who believe" that the "exceeding greatness" of this power comes (Ephesians 1:18-20).

For Paul, the resurrection was not merely a past event in history—something that happened to Jesus. Rather, to Paul, resurrection was a living power that operates on and in the life of the in-

dividual Christian. God's resurrection power is available to all believers.

But beyond the conflicts and victories of our historical existence, the resurrection of Christ is the guarantee of the life to come. Christ defeated the devil, who had the power of death, and delivered those who through its fear were all their lives subject to bondage (Hebrews 2:14-15).

Even more breathtaking is the truth that the resurrection of Christ is the guarantee that *in life* and *in death* and *beyond death* the presence of the risen Lord is always with us. This is the fundamental truth of the "power of [Christ's] resurrection."

I am writing this article on New Year's day. Many people are making New Year's resolutions in an annual attempt to be different or better than they are. We must move beyond mere man power. The power of Christ's resurrection is the power of new life.

This is what Paul found. What his heart could not find in striving for self-righteousness, he discovered in the grace of God. All that had seemed gain to him before, he now counted but loss. The goal and center of his whole life were changed.

Resurrection is a challenge of the "is" on behalf of the "ought," and the power to make us what we "ought to be." It is God's movement in us toward the ideal of Christlikeness.

*The risen
Christ sends
the Holy Spirit
in sanctifying
lordship
to the
consecrated
believer's
heart.*

Michelangelo dramatized this truth when he leaned against a great slab of marble and remarked, "There is a magnificent angel imprisoned in this stone waiting to be released."

Furthermore, the power of Christ's resurrection is power for *abundant* life, for a full salvation. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make inter-

cession for them" (Hebrews 7:25). It is Christ, risen, exalted at the right hand of God, who sends the Holy Spirit in sanctifying lordship to the consecrated believer's heart.

Christ, the embodiment of Love and Truth and Goodness, is through His Spirit, His "other self," the effectual inward promise and power of our continuing transformation.

It is His Spirit that fills our emptiness, that opens the gate from death to life, selfishness to otherness, loneliness to community, fragmentation to at-onement, narrowness to understanding, timidity to involvement, phoniness to authenticity. His Spirit makes a way for us to move from an obsession with things to a passion for people, from preoccupation with goods to a preoccupation with the Good, from a thing-centered existence to a God-centered life.

Mechanical power and man power leave us hopelessly interred in our self-created tombs, bound over for "death, hell, and the grave." But God-power, resurrection power, makes possible the resurrection of men and women who are dead in the grave of "trespasses and sin."

"Hallelujah! What a Savior!"

A Preacher's Kid Gone Wrong

No, it is not a new story—one more preacher's kid gone wrong. Usually we think that preachers' children have the best opportunities to grow up straight and true. And, we expect more of them.

We feel a unique twinge of pain when still another PK renounces his or her upbringing and strikes out like the prodigal son to wade in a pigsty.

I don't know much about the preacher whose son is the subject of this piece. As far as I know, he faithfully studied and taught the Scriptures, was committed to prayer and to serving the community of faith. He was, as far as anyone knows, a devoted family man.

He ministered in times of social unrest and oppressive injustice. Doubtless, he preached about freedom and justice.

And it was, apparently, matters of oppression and injustice that led to his son's downfall. The father seemed too willing to wait for the "mills of the gods to grind slowly away" toward justice. The young man did not have the patience to wait for prayer to work.

No one seems to know how he first got involved with the subversive political groups that sought to bring down an abusive establishment. But once started, he soon rose to some position of leadership among the revolutionary guerrillas. Clandestine meetings, subversive propaganda, revolutionary speeches, and sabotage soon dominated his life. Inevitably, these led to terrorist activities, including sedition and murder.

His story ends like so many others. He got caught, captured, jailed, and sentenced to death. It sounds like a story off the front page of tomorrow's newspaper—anywhere in our world.

But the preacher's kid of whom I write lived a long time ago. He was a contemporary of Jesus. He shared something special with Jesus—they shared the same first name. They also shared a mission. Both young men named Jesus wanted to deliver Israel from her oppressors—one through rebellion and slaughter, the other through redeeming love.

The two men made headlines on the same day. You remember the story. It was part of Rome's foreign policy to release a political prisoner during the Jewish high holy days. A paternalistic gesture, well-known to colonial types.

Pilate wanted to make the most of this goodwill gesture. He would not only release a Jewish prisoner, but he would let them choose who they wanted set free. The first "Jesus" was well known to the people. Matthew called him "notorious" (27:16, NKJV). Mark and Luke point out his role among the rebels who had "committed murder in the insurrection" against Rome (Mark 15:7, NKJV).

This preacher's kid, apparently, was a popular hero for the "resistance."

But let Matthew pick up the story. When the crowd "had gathered . . . , Pilate said to them, 'Whom do you want me to release to you? Barabbas, or Jesus who is called the Christ?'" (27:17, NKJV).

The great proposition, as you read it in most translations, has just one omission. Those early scribes who have handed our scriptures down to us did not want anyone to share that name that is above all names with our Lord. So they simply referred to Barabbas by his last name only. However, in the best early manuscripts—Sinaiticus, Vat-

icanus, Alexandrinus, Bezae, and others—Pilate's question reads:

"Whom do you want me to release for you? *Jesus Barabbas* or *Jesus* who is called Christ?"

Representing us all, the mob made the wrong decision, the same one we have been making all these centuries. They raucously cheered for the release of the *Jesus* who wanted to deliver them through war. The *Jesus* who wanted to save them by redeeming grace and unconditional love was (and is) too much of a threat. We don't know how to cope with Him—but violence and war we know.

The choice between *Jesus, the Son of God*, and *Jesus Barabbas*,

It sounds like a story off the front page of tomorrow's newspaper—anywhere in our world.

the preacher's kid gone wrong, still faces us this Easter season. We have a choice to make.

But how do you know that *Jesus Barabbas* was a preacher's kid? By his name, of course. *Barabbas* means "the rabbi's son."

We do not know whatever became of *Barabbas*, the preacher's kid gone wrong. Do you suppose he knew that he could kneel at the Cross and find forgiveness and salvation and restoration? Do you suppose that all the PKs (and laymen's kids too) who have lost their way *know* that they, too, can kneel at the Cross and find forgiveness, salvation, and restoration? H

An open letter to the Lord from the prayer journal of one who is experiencing the trials and triumphs of being single in the Church of the Nazarene.

Dear God,
You know I didn't set out to be 39 years old and single. As a little girl, I had proposed to You my "formula for fulfillment."

—By 24, I was to be married to a man with the spiritual fervor of Billy Graham and the character of Davy Crockett.

—By 28, we were to have three adorable children who perpetually smiled and were potty trained three weeks out of the hospital.

—By 30, we were to move into a lovely home with a garage the size of a football field to fit our

tion 21:7), more than a conqueror (Romans 8:37), and complete in you (Colossians 2:10).

It is Your will that ALL SINGLES, be they divorced, widowed, never married, or single parents find wholeness in You. It is also Your will that Your church help perpetuate this wholeness. May the church be Your tool for:

AFFIRMATION—To convince singles they are valued and needed

CONNECTION—To promote meaningful friendships, and

MOTIVATION—To inspire singles to grow in Christ by leading positive, productive lives

Lord, here are . . .

THREE THINGS SINGLES

indoor swimming pool, jacuzzi, sauna, yacht, and three sports cars.

—By 32, I was to land a rewarding, high-paying job in television.

At least one out of four dreams came true. I did pursue a journalism career and for several years reported news on stations throughout California. And, although I have so far not become a wife, mother, or the proud owner of a sprawling home, I can honestly say I am fulfilled. It is all because one day I invited You, Jesus, to be my Lord.

In the last 10 years, You have been my constant companion. You have been my Escort to countless couples-oriented church functions, my Protector when driving alone at night, my Encourager when Satan and the world remind me that my biological ticker is about to tucker out.

You have enlarged my heart to develop meaningful friendships. You have given me wisdom to put Your Kingdom priorities above worldly passions. And You have offered me infinite patience to placate relatives who advise, "Honey, if he's single and breathes, snag him!"

In short, Lord, You have blessed me with unconditional worth. Regardless of my marital status, You have redeemed me (Isaiah 43:1), made me a new creature (2 Corinthians 5:17), victorious (Revela-

LORD, MAY YOUR CHURCH AFFIRM SINGLES

Jesus, before You helped people, You took time to listen and understand them. And before the church can begin to minister to and through singles, Your pastors and people need to take a closer look at who singles are, their struggles, and their dreams.

I wonder if most pastors know that close to 65 million adults in America are single. And more than half of that staggering number are singles who have never been married. Lord, You know firsthand that just because someone has never married does not mean he or she is irresponsible, unattractive, or hostile toward marriage.

I have friends who have chosen not to marry because they, like Paul, want to focus more single-mindedly on full-time ministry. They genuinely seem fulfilled with the celibate life, despite incessant needling from saints trying to match them up.

Other friends have postponed marriage for a variety of reasons, the first of which is they have not found a compatible partner. This may be linked to a significant demographic shift in our society. There are currently 6.3 million more women than men in America. Even if a Christian woman meets an eligible man, both need to share values, interests, and a commitment to Christ. And a healthy relationship



Jim Kersten. Media International

“I will never forget the church Christmas party at which I was seated at a table full of children, apart from all the couples.”

NEED FROM THE CHURCH

BY JANINE TARTAGLIA

leading to marriage takes time to grow. Lord, please tell Your church to give singles that time. Rather than pressure, we need prayer. Rather than judgment, we need acceptance for who we are and encouragement to make the right choice—Your choice—for a godly mate.

Lord, widows and widowers comprise another large group of singles for whom You require special care by Your church (James 1:27). Those experiencing recent loss need our quiet presence and sensitivity to their pain. May the church be mobilized to respond with counseling and support groups. Often the best care-givers are other widows and widowers who can empathize with the grieving process and can offer suggestions born from their own experience.

Divorced and separated singles are also adjusting to loss, having been separated from once loving relationships. Lord, even though Your Word states You hate divorce (Malachi 2:16), I recall your compassionate ministry with the divorced woman at the well. You offered her restoration and forgiveness. Likewise, the church should be an agent of recovery.

Some formerly marrieds are facing the trauma alone. Others are raising children and teenagers in single-parent homes. All are in need of and searching for support.



“There’s more to life than news, weather, and sports.” That’s what former television newscaster, Janine Tartaglia, found out while covering the Iranian hostage crisis of 1979-81. Her coverage of Rev. Earl Lee, whose son was a hostage in Iran, led her to a personal relationship with Jesus Christ. The Lee family’s faith made an incredible impact on Janine’s life. That ultimately prompted her to put down her reporting notebook, pick up a Bible, and share the Good News in churches, colleges, and conferences throughout the U.S.

If a divorced person is a Christian, he may be seeking forgiveness from You, Jesus, or possibly from himself, friends, or from a former spouse. Many singles tried to keep their marriages together, but without cooperation from their mate, it didn't work out. Therefore, they feel guilty and need Christian guidance for healing. They may also need practical assistance with finances, child care, job placement, housing, and future relationships.

Lord, I pray every person who is single by choice or by circumstance could be embraced by Your church. I wish pastors would affirm us by speaking to and of us from the pulpit. So often sermons are aimed at the nuclear two-adult, 2.5-child family, and are not inclusive of the experiences singles are facing.

Testimonies from Spirit-filled singles in worship services can help us all overcome the negative stereotypes of singleness. The presence of singles on a pastoral staff, church board, and in numerous ministries tells us our gifts are needed. Frequent opportunities to interact with couples also tell us we are welcome.

Lord, I will never forget the church Christmas party when I was seated at a table full of children, apart from all the couples. Though I loved the children, I missed conversing with friends my own age. I felt so isolated and wished I would have been allowed to bring a male or female guest to the social, just so I could share the experience with someone close to me.

Singles are also assimilated into the church family through simple courtesies such as couples inviting a few singles home for dinner, providing meals and baby-sitting for stressed-out single parents, and offering single senior adults rides to night functions.

And, Lord, remind us singles to affirm each other. Sometimes we get so involved with our personal needs and inner circle of friends that we fail to reach out to newcomers. It is not easy to step into a singles Sunday School class for the first time, especially for those who used to attend church with their spouses. May we welcome all singles with a smile and encouragement to return. An invitation to lunch after church says volumes.

Remember, Lord, how devastated I once felt walking out of worship among hundreds of bustling people without a friend or place to go. I was so relieved when a carload of singles stopped me and invited me to join them. From that day on, I began to feel as if I really belonged. The church wanted me. My presence was valued.

LORD, MAY YOUR CHURCH CONNECT SINGLES IN MEANINGFUL FRIENDSHIPS

Jesus, the more I know You, the more vulnerable and willing I become to share my life with others. As a single, I can be tempted to combat loneliness with busyness and to mask feelings of inferiority with an accumulation of possessions and distant acquaint-

ances. Your Word, however, downplays aloofness and stresses the importance of meaningful relationships. David and Jonathan, Naomi and her daughters-in-law, and Your friendship with John show me that I do not have to be married to experience intimacy. In order to grow as a Christian, I need to be involved in healthy friendships in which there is honesty, trust, and accountability. The church can help cultivate these relationships through small groups, singles retreats, and one-to-one prayer partnerships. There is a place for fun activities, but the church must also provide an atmosphere for singles to really get to know and care for each other. We need a comfortable, safe setting to unload our hearts and be real. We need to laugh and cry, to pray and pass on what we've learned to build each other up.

About 65 million Americans are single. They have unique needs and untapped potential.

LORD, MAY YOUR CHURCH MOTIVATE SINGLES TO GROW

Rather than simply viewing singles as people who "need our help," the church needs to understand how much it has to benefit and receive from singles. There is a vast harvest of love and talent to be reaped. With Your help, Jesus, singles can teach the larger congregation about handling pain, living alone, and leaning heavily on You. We can also teach that singleness is not a disease for which the only known cure is marriage. It is a season full of challenges and opportunities to grow in a variety of ways.

The church helps singles grow spiritually through dynamic Bible study. Jesus, we need sound teaching that emphasizes Your ability to deliver us from guilt, discouragement, and bitterness. We need to be reminded about Your standards for morality and holy living. Ultimately, we need to die out to self-pity and the drive to prove our worth and be filled with the Holy Spirit.

Thank You, Lord, for the handful of spiritual women You have placed in my life to pray with me and keep me close to the Cross. May all singles have close companions with whom we can be accountable. To foster this accountability, my church paired older believers with young singles in a prayer partnership for six months. The senior adults committed to pray each day and frequently meet with their "adopted singles." At the end of the prayer project, both age-groups had developed genuine friendships and a new appreciation for each others' needs.

The church can also promote growth among singles by sponsoring singles conferences and work-

shops on grief, divorce recovery, and inner healing. These short-term teaching and training experiences can be life-changing. Their benefits will wane, however, without ongoing follow-up. Singles need continued opportunities to discuss biblical principles regarding self-esteem, finances, friendship, dating, marriage, and sexuality.

Beyond addressing personal concerns, singles grow when we live out our faith in fruitful service. It's exciting to see singles teaching Sunday School, visiting shut-ins, singing in the choir, serving the homeless, and participating in Work and Witness teams around the world.

Lord, I know You care more about my commitment to You than my marital status. Regardless of whether or not I marry, I am motivated by Your Word and empowered by Your Spirit to live an abundant life.

May Your church help me and all singles to accept this season with peace and dignity. Jesus, give the church Your eyes to focus on our potential rather than our problems. Give the church Your ears to hear our cries for love and acceptance. And give the church Your heart that is willing to forgive, heal, and help us to be whole adults who are redeemed and destined for glory.

Yours always,
Janine

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Want to Learn More About Single Adult Ministries?

Linda Hardin, denominational director of Single Adult Ministries, refers those who want to know more about ministering to singles to the following books:

Singles Ministry Handbook, Douglas L. Fagerstrom, Victor Books, HH089-693-4373 \$17.99.

National Single Adult Ministries Resource Directory 1991/92, Jerry D. Jones, NavPress, HH089-109-6167 \$12.95.

The Faces of Single Adult Ministries, Linda G. Hardin, editor, Nazarene Publishing House, HH083-411-3627 \$4.95.

Linda also invites *Herald* readers who are single adults of all ages and walks of life—never married, divorced, widowed—to attend the 1992 SoloCon retreats. The Memorial Day SoloCons are scheduled for Western Indiana, Northeast Oklahoma, and Big Bear Lake, California. Cost is \$105-\$115 (see ad in the March *Herald of Holiness*). Labor Day SoloCons are scheduled in Virginia, Michigan, Minnesota, and Alabama.

Linda encourages anyone who wants to know more about denominational resources and programs to contact her at

Single Adult Ministries
6401 The Paseo
Kansas City, MO 64131
Telephone 816-333-7000, ext. 2257

*The more than 350 Students, Administrators,
Faculty and Staff of Nazarene Theological Seminary
wish to say*

Thank You

*to all the individuals and churches who have
given to the 1992 Seminary Offering.
We exist because of your prayers and support.*

Office of Development, 1992

Church Opposes Nearby Clinic

NAZARENE PASTOR LEADS FIGHT AGAINST PLANNED PARENTHOOD CLINIC

Many people would tell you that you can't fight city hall. At least one St. Louis area developer has decided that fighting city hall is much easier than fighting the church.

James Green ran into problems when he decided to move a Planned Parenthood clinic out of the shopping center he had just purchased in Fairview Heights, Ill., east of St. Louis, Mo. Since other businesses were refusing to locate in his shopping center, Green offered to build Planned Parenthood a new clinic if they would agree to move.

The site chosen for the new clinic was across the street from Parkview Church of the Nazarene. The property is also near a city park, a residential area, another church, and church-related offices.

Immediately, Russell Brewer, pastor of the Parkview Church, notified other pastors about the proposed action. The pastors decided to oppose the move and encouraged their parishioners to attend a city council meeting at which the permits were to be approved.

"To our amazement, over 150 people attended the city council meeting," Brewer said. "Many of those spoke up in opposition to the new clinic."

Russell Brewer (r., at pulpit) addresses the press conference called to protest a proposed Planned Parenthood clinic across the street from the Parkview Church. Several ministers from area churches joined the protest.



However, the council took no action on the matter.

Ten days later Brewer and a group of area pastors called a press conference to publicly oppose the proposed move. More than 300 people from 15 denominations attended the meeting, including 26 clergy, newspaper reporters, and reporters from all of the St. Louis area television stations.

Tommy Cupples, missions director for the Metro East Baptist Association, James Long of St. Albert the Great Catholic Church, and Brewer spoke at the press conference, which was held at the Parkview Church.

"Don't think the battle is over," Brewer told the crowd. "Let's get involved. Let's call on friends and get them involved. Let's call our city council members. And let's continue to pray."

Officials with Planned Parenthood denied that they intended to perform abortions at the new clinic. However, if the city council approved the move to the new site, zoning ordinances would allow surgical procedures, including abortions.

"If Roe vs. Wade is overturned, Missouri could very well make all abortions illegal," Brewer said. "Where else would they go except to their clinic here in Fairview Heights."

In the days that followed, the pastors met with representatives of Planned Parenthood, but no agreement was reached. The developer also expressed



Pastor Russell Brewer (l.) and Tommy Cupples, missions director for the local Baptist Association, stand in front of the Parkview Church of the Nazarene.



More than 300 people from 15 denominations attended the press conference at Parkview Church.

determination to continue his fight to build the clinic.

"We intend to pursue this," Green's attorney Mark Goldberg said at the time. "We don't think they [city council members] have any reason to deny the building permit. We are going to see it through to the end."

Four months after the controversy began, Green withdrew his proposal to build the clinic at the new site near the church. According to Brewer, Green told Fairview Heights Mayor George Lanxon, "I can fight city hall and win, but I cannot fight the clergy and churches and win."

"I am ecstatic," Brewer said after learning the proposed move was scrapped. "However, we will continue to attend city planning meetings to see where the developer might be going."



Pastor Rolston Roberts addresses the more than 350 persons who attended the dedication of Bolans Church of the Nazarene in Antigua, the Leeward Islands. The church was built by a local work crew and a Work and Witness team from Grand Rapids, Mich., on land donated by the government.

Guests at the dedication included members of Parliament.

District Superintendent Rosa E. Lee (seated l.) installed Roberts as pastor of the new church.



Christian Holiness Association 124th Annual Convention

April 21-23, 1992

**Harrisburg Hilton and Towers
Harrisburg, Pa.**

For more information, contact:
Christian Holiness Association
P.O. Box 100
Wilmore, KY 40390

ANBP PROVIDES ADVICE ON CHURCH EXPANSION

More than 170 pastors and laymen from the East Central educational zone attended a seminar, "How to Improve God's House," recently on the campus of Mount Vernon Nazarene College. Sponsored by the Association of Nazarene Building Professionals (ANBP), the conference provided practical help for local churches planning to remodel or expand, according to Rick Conklin, ANBP president.

"Our intent was to bring state-of-the-art information to the church by professionals who are actively engaged in the design and construction of churches," Conklin said.

Workshops focused on a variety of issues related to building or remodeling

churches. Some of the sessions included information on upgrading older churches, planning for future growth, financing a building or remodeling program, and designing a building for evangelism.

"This was most helpful to my board of trustees," said one pastor who attended the seminar. "Many important questions were answered."

The organization hopes to repeat the seminar on each of the educational zones within the next two years.

ANBP includes architects, engineers, builders, contractors, and others in construction-related professions.

ANBP is affiliated with Church Extension Ministries in the Church Growth Division.

GENERAL NWMS CONVENTION COORDINATOR SELECTED



her new assignment July 1, 1992.

A native of Red Deer, Alta., Bass currently resides in Overland Park, Kans. She is a graduate of the University of Missouri and attended Eastern Nazarene College. She and her hus-

Gwen Bass has accepted the position of 1993 General NWMS Convention coordinator, according to Nina G. Gunter, general NWMS director. She will begin

band, Bill, attend Kansas City First Church of the Nazarene.

As convention coordinator, Bass will act as liaison for the General NWMS Convention in meetings concerning General Assembly/Conventions. She will coordinate information and mailings to all districts and work with the general NWMS director and general council in theme presentation, special events, speakers, resolutions, and other items. She will also supervise personnel at the convention.

JOHNSON RECOGNIZED BY MANAGEMENT ASSOCIATION



the 1992 President's Award by the Religious Conference Management Association (RCMA). Johnson was

B. Edgar Johnson, president of the National Association of Evangelicals and former general secretary of the Church of the Nazarene, was honored recently with

recognized for his service to the Church of the Nazarene as general secretary for 26 years and his current leadership of the NAE, as well as service to RCMA.

"B. Edgar Johnson is a talented and generous professional," said Melvin Worthington, RCMA president.

Johnson has been a key person in the development of the RCMA from the organization's earliest days.

MINISTERS' 1991 BENEFITS TOP \$27 MILLION

A record \$27 million were paid out in benefits from plans administered by the Board of Pensions and Benefits USA in 1991, according to Dean Wessels, director.

The \$27 million included more than \$6.7 million in "basic" pension plan benefits, over \$4.3 million in TSA and IRA retirement plan benefits, over \$1.1 million in life insurance and disability insurance claims, and more than \$14.8

million for medical and dental claims.

"Funds to cover these benefit distributions come primarily from local churches and districts who pay the Pensions and Benefits Fund, insurance premiums, and contributions to the Nazarene Tax-Sheltered Annuity retirement plan on behalf of their ministers," Wessels said. "The church can be proud of the employee benefits that they provide to their Nazarene ministers."

1992 GENERAL BOARD HIGHLIGHTS

The following represents items of significance that were mentioned in the reports presented to the General Board at its 1992 session.

CHURCH GROWTH DIVISION

Bill Sullivan, Director

- 85,657 new Nazarenes
- Reached and surpassed decadal goal of 10,000 new churches
- \$243,487 in grants distributed by Nazarene Compassionate Ministries in Canada/U.S. (CANUS)
- 72 Work and Witness teams were involved in projects in the U.S. and Canada (1,229 volunteers)
- 412 chaplains (154 full-time and 258 part-time)
- 24 Nazarene chaplains were deployed during Desert Storm
- 548 churches organized worldwide
- 662 commissioned and registered evangelists
- 11,588 ordained elders and deacons worldwide (gain of 262)
- 4,567 licensed ministers

COMMUNICATIONS DIVISION

Paul Skiles, Director

- Publications International published four new Spanish books; two new Portuguese books; and two new books in French
- English as a Second Language completed six projects for publication
- Seven units of Intercultural English materials completed
- 8,600 books distributed through "Books in Mission" program since its inception
- Translated documents into more than 15 languages
- Media International provided audio/visual support for three major conferences: Laymen's Conference, Nazarene Youth International Conference, and Evangelism Conference
- Media International produced two public television spots for the Church of the Nazarene Canada
- Media International produced promotional ads for NYC '91 and Crystal Sea recordings
- Media International produced audio and videotapes for a variety of educational and promotional purposes
- 30 book manuscripts were approved

- for publication by the book committee
- The *Herald of Holiness* printed 12 issues with devotional helps, news, and articles on denominational programs and social issues

FINANCE DIVISION

D. Moody Gunter, Director

- 1,650 families assisted with wills by Planned Giving
- \$2,933,000 received in by church entities through matured wills and trusts
- More than 3,700 retirees served by the "basic" pension plan with total benefit payments of more than \$6.7 million
- 91.45% denominational payment of Pension and Benefits Fund with 12 districts paying 100% or more
- 1,916 churches awarded the Stewardship Honor Roll
- 3,027 churches in the U.S. and Canada paid their budgets in full (59%)
- 19 new loans added to the General Church Loan Fund for a total principal amount of \$1,348,900
- More than \$9.5 million received for the 1991 Thanksgiving Offering for World Evangelism

SUNDAY SCHOOL MINISTRIES

Phil Riley, Director

- 1,323,343 persons on Responsibility List (enrollment)—an increase of 3,842 over previous year
- Sunday School average attendance of 665,711 (increase of 7,745 over previous year)
- 62,295 officers and teachers
- 48% of the Sunday Schools in the U.S. and Canada showed increases in attendance
- 257,127 NYI members worldwide
- \$69,714 raised for the American Bible Society offering
- 26,143 CLT credits awarded

WORLD MISSION DIVISION

Robert H. Scott, Director

- 590,207 NWMS members in 8,405 societies
- Regional Councils and Regional Conferences held on each of the six world regions

- 95 world areas
- 608 missionaries
- 203 Work and Witness teams with 2,981 participants
- More than \$2 million raised for Alabaster offering
- \$2.4 million given Nazarene Compassionate Ministries Fund
- Nazarene Compassionate Ministries, Inc., was approved by the U.S. government to receive corporate agency gifts
- First Nazarene missionaries appointed to Ukraine

EDUCATION BOARD

Stephen Nease, Commissioner

- 12,902 students enrolled in the U.S., Great Britain, and Canada
- 2,855 degrees awarded

GENERAL SECRETARY

Jack Stone

- Church membership growth of 5.73% to 1,002,150
- 15 new districts for a total of 292
- \$468,476,452 paid by Nazarenes for all purposes
- 279 new elders' credentials issued in the U.S. and Canada and 118 in other world areas
- Credentials of 28 elders from other denominations recognized
- 18 new deacons ordained in the U.S. and Canada

GENERAL TREASURER

Norman O. Miller

- \$48.4 million total income
- \$13.4 million received for mission specials
- \$29.7 million received for General Budget (+2.14%)

NAZARENE PUBLISHING HOUSE

Robert Foster, Manager

- 533,879 books printed
- Lillenas Publishing Company released 10 new choral books, 6 keyboard collections, 10 drama books, 14 choral octavos, and 17 recordings
- Introduced new recordings label, Crystal Sea
- Approximately 3,000 calls were received weekly on the toll-free sales line



An artist's rendering shows the new entrance to the Indianapolis Convention Center and Hoosier Dome and skywalks to nearby hotels and parking spaces. The expansion is to be completed before Nazarenes gather in Indianapolis for the 1993 General Assembly.

The skywalks will connect the convention center with the Westin Hotel (r.) and the Hyatt Regency Hotel (l.).

INDIANAPOLIS CONVENTION CENTER TO UNDERGO \$43 MILLION EXPANSION

When Nazarenes return to Indianapolis in 1993 for the 23rd General Assembly they will see several changes in the Indianapolis Convention Center and Hoosier Dome (ICCHD). Construction has begun on a \$43 million expansion and renovation project at the center, according to Indianapolis convention officials.

The expansion will include a multi-purpose room, flexible meeting and convention space, a new lobby and registration area, prefunction space, and skywalks.

Construction is expected to be completed in June 1993 prior to the General Assembly.

Two glass-enclosed skywalks will connect the convention center with the Westin Hotel and the Hyatt Regency. The pedestrian skywalks will connect 1,068 hotel rooms and 2,700 parking spaces to the convention center for the first time.

A new 22,740-square-foot lobby and registration area will be added between the convention center's main entrance and the new meeting rooms. The new meeting rooms will provide an additional 22,050 square feet of space for up to 13 meeting rooms. This will bring the number of meeting rooms in the convention center to 60.

In addition to the meeting space, a new multipurpose room will be constructed, providing about 36,000 square feet of event space. This area will be surrounded by 18,300 square feet of prefunction space, which can accommodate up to 2,400 people.

In addition to the new space, other improvements will be made to the Hoosier Dome, including two new video screens and improved ventilation and handicapped accessibility.

Opened in 1972, the convention center added two exhibit halls and the Hoosier Dome in 1984.

CHA TO BEGIN CABLE BROADCAST

Thomas H. Hermiz, president of the Christian Holiness Association, will be featured in a 13-part television series on the Vision Interfaith Satellite Network beginning Apr. 3 at 1 P.M. The series, titled "Aflame," will emphasize the teachings of John Wesley.

The sermons were taped at summer camp meetings and conferences and edited for the 30-minute broadcast.

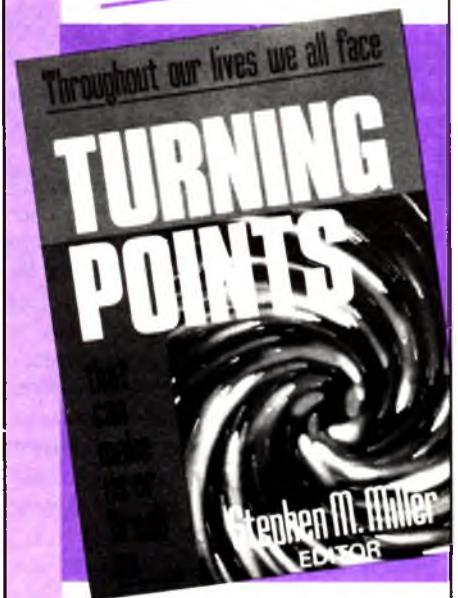
Colleges, local churches, radio and TV stations, and individuals with access to a satellite dish can receive the

program on SATCOM FIR, Transponder 5. The program may be recorded or retransmitted if credit is given to the VISON network.

CHA is composed of 15 denominations and 50 educational institutions in North America. It is estimated that more than 11 million people are a part of the Wesleyan tradition worldwide.

The 124th annual convention of the CHA will be held Apr. 21-23 in Harrisburg, Pa. The theme of the conference will be "The More Excellent Way."

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our lives
we all face



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Praying Together

This month I have been particularly bothered by the nagging notion that in all the writing I have been doing about prayer, someone might get the idea that prayer alone is more valuable than prayer together. Concentrating on the development of a secret prayer life and disregarding God's people in prayer together is historically short-sighted and spiritually dangerous.

It has been argued that such notions of privacy are, in fact, in error. Eugene H. Peterson, in his probing book *Earth and Altar*, declares: "The single most widespread American misunderstanding of prayer is that it is private. Strictly and biblically speaking, there is no private prayer." He goes on to point out there is a difference between "solitude" and "privacy." Privacy involves insulating the self, moving away from others who disturb us. Solitude is leaving others in order to be able to hear them more profoundly, to hear the whispers of God that call us to serve humankind.

The Scripture record is replete with illustrations of God's people gathered in prayer. In the New Testament, for example, there is the familiar assembly on the Day of Pentecost in Acts 2. Later in the chapter, we read: "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42, NIV). The scene repeats itself in chapter 12 when Peter miraculously escaped from prison and "went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying" (12:12, NIV). What a graphic picture of the power of the praying community

while the participants were unaware of the electrifying results!

There is another illustration of such group power in prayer in James 5:14-15: "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well" (NIV). I pray best when my prayer life is balanced between prayer in solitude and prayer in community.

It is at this very point that Ben Campbell Johnson, in his powerful little book, *To Will God's Will*, provided a new insight that I want to share with you. He suggests that we learn how to pray the order of worship. I have tried it, and it made a profound difference in my worship and in my understanding of who the church is. When solitary prayer is balanced with corporate prayer, our personal prayers take on a new dimension.

The next time you enter into worship, try praying the order of worship. At the invocation or call to worship, listen to the words used by the minister. Imagine it is Jesus Christ himself inviting us to worship, not just me alone, but *all* of us gathered together, calling us into the presence of God. Get a sense of the community as a whole. If it is a choral call to worship, let the words ring in your heart; hang on every word as if coming from God himself.

As the *hymns* are announced, be focused and ready to sing the words as a prayer. Lift them as a sacrifice of praise to God. Let your

heart sing out; let the words be *your* words. The music can lead us to prayers of praise, confession, and thanksgiving.

As the minister leads in prayer, picture the body of believers before God, bringing to Him their deep concerns for persons of family, community, and the world. The pastor leads, but we pray too! We are involved.

The *offering* brings forth the act of submission and giving. It is a moment of worship that professes our dependency on the sufficiency of God and God alone. We refuse to let our minds wander here; this is the symbolic offering of ourselves to Him.

Lift them as a sacrifice of praise. Let your heart sing out. Let the words be your words.

Now we are ready to hear the Living Word through the spoken word. Pray as the minister speaks, that his words will be made alive by the Spirit. Finally, let the benediction send you from the sanctuary to the world, realizing that is no small assignment!

When I prayed the order of worship as a part of the community of faith, it made a profound difference! Would you be willing to try it next Sunday?

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

GOOD FRIDAY: ENDURING THE CROSS

BY DON M. AYCOCK

Menelik II was the emperor of Ethiopia from 1889 until 1913. News reached him of a successful new means of dispatching criminals. The news was about a device known as an electric chair. The emperor eagerly ordered one for his country.

Unfortunately, no one bothered to warn him that it would never work because Ethiopia at that time had no electricity. Menelik was determined that his new purchase should not go to waste. He converted the electric chair into a throne.

There was another occasion when an instrument of death became a throne. On a Palestinian hillside about 20 centuries ago, a cross became a throne for one named Jesus of Nazareth. To this day, that ancient instrument of torture and death is converted into a powerful symbol of life, hope, and resurrection. Millions of people around the world see the Cross as God's way of indicating His refusal to let death and destruction have the final word.

On the last Friday of His life, Jesus was faced with a heavy choice: the decision to continue and fulfill His mission or to abort it and save His life. Late on Thursday night, Jesus had been with His disciples in Jerusalem for a meal in celebration of the Passover. He changed parts of that meal and reminded the Twelve that they would never participate in it again without remembering

Him. After the meal was completed, Jesus took the Eleven—Judas left alone to complete his grisly task—and went to the Mount of Olives to pray. The hours to come would be the climax of all He had been about during His entire life.

The symbol of what Christ did for us when we could do nothing for ourselves is a cross. It took everyone by surprise when the Church was no more than a gleam in God's eye. The Cross has become the mode through which God gives himself and, in a sense, defines himself. I think Alister McGrath is right on target when he says in *The Mystery of the Cross*, "All human conceptions of what 'God' must be like are shown up as inadequate and ridiculous, and we are thus humiliated through the failure of our reason and wisdom, and compelled to consider God as he has revealed himself in the crucified and dying Christ." McGrath calls the Cross "the sole *authorised* symbol of the Christian faith." Exactly! What we know about God through Christ is filtered through the prism of the Cross. It is mysterious, difficult to comprehend, and even embarrassing.

Few people consider thinking about God from the perspective of suffering, degradation, and death. Yet, on the final Friday of His life, Jesus gave us a new angle of vision—a new way of thinking about God. He did choose the foolish and lowly, as Paul had said. He showed us a side of himself that no one had noticed be-

**The traitor's kiss
sealed the
transaction and
made the silver
jingle in his
pocket.**



H. Armstrong Roberts

What we know about God through Christ is filtered through the prism of the Cross.

fore. As McGrath says, “The cross reveals the fundamental uncontrollability of God, who breaks the mould of our thinking.”

Even so, Christians have always tried to understand, at least a little, what God did on the Cross to change people. This change is called the Atonement. The Atonement is the effect that the life, teaching, death, and resurrection of Jesus has on the life of those who will appropriate the power of those events into their own lives. This results in the forgiveness of sins at a personal level, a sense of power and victory over hostile forces, a sense of having been redeemed at an enormous cost, and the possession of an example to follow. Jesus, as the Christ of God, did for men and women what they could not do for themselves; namely, become reconciled to God. This, in broad strokes, is the meaning of the Atonement and what Good Friday is all about.

Gethsemane

A part of the Mount of Olives was an area known as Gethsemane. Jesus took the Eleven into this grove and stationed eight of the disciples by the outer

edge. His instructions were simply, “Sit here while I pray” (Mark 14:32, NIV). Whatever else the Gethsemane experience might have been, it was at least Jesus’ absolute victory in following His Father’s will to its completion. The integrity that had given Him authority on Tuesday also carried Him through Friday. He prayed to maintain that integrity and urged His disciples to join the vigil.

Arrest and Trials

The action in the Gospels at this point is compressed like a steel spring in a box. There is abundant potential energy stored there. Actions were swift, if not too certain. Decisions were made in a hurry. People gave their support to dark and dubious work. Political intrigue was at its height. Some reached Faustian bargains for the sake of power. Many were confused. A few were crushed. In the end, only one man stood out with His integrity intact.

The arrest of Jesus was accomplished easily enough. He was exactly where Judas had told the

continued on page 27

Easter Portraits

by Bea I. Mooney/Art by Edwin B. Wallace

Courtesy of the Wesleyan Advocate

Peter's Dilemma

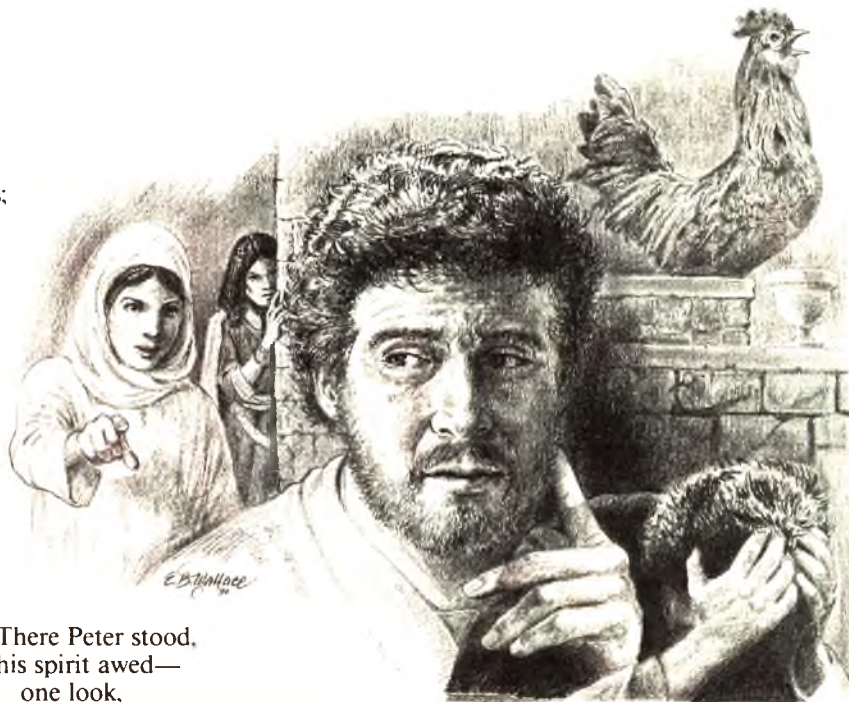
How quick his lie
three times a lie
and then the rooster crowed.

Ashamed, head hung low,
he could not lift the weight he bore.
Ashamed that in his strength was weakness;
he slunk away,
darkness swallowed him.

Alone
he felt his deeds were cast in stone.
His heart was torn.
Far he wandered, desolate,
his acid anguish churned;
he beat his brow upon the rock
where Jesus prayed.

Then because there was no other way,
because it mattered not who saw,
he stood before the Cross.

Alone, lost in the noise
and color of the crowd,
he willed his eyes to look
and caught his Master's gaze—
that laser, healing, melting wholeness
wrapped him in His love.



There Peter stood,
his spirit awed—
one look,
a gift from God.

Judas's Alchemy

Under the ancient tree
he sat
and spat
to clear his mind.

Silver coins lay clinking, winking in
his lap.

He cursed their spell, now a trap;
he dumped them in the moneybag
to hide them from his eyes.

"He could have saved himself—
He didn't have to die.
He could have stopped me—
He didn't have to die."

Wild, he rushed to return his gain
so heavy in his hand, but
blood coins no one would touch—

blood coins were his;
he'd bought them with a kiss.

He slung them at their feet,
he fled:
hands on ears, he heard the clink;
eyes closed, he saw them wink.

His soul grew black,
clinking, winking,
clinking, winking.

He raced to the tree
where he'd sat
and spat
to clear his mind.

He noosed the rope.
Yet he didn't have to die.



Shouldering Loads

Striding up the dusty road,
dust swirls dancing in his wake,
Simon's goal was near complete—
one league more to go.

Then his pace was slowed.

A raucous crowd strangled his way.
Simon strode to one side
over boulder, stubble, grass,
oblivious to the swarming mass.

"Hey, you, strong man!

Here, carry this."

thundered a soldier, spear in hand.

Simon neither swerved nor answered
but picked up his pace.

By his ear he heard it
sizzle through the air
strike the path before him.

Simon lurched and stopped.

"Halt, strong man, or die."

Simon turned his head,
saw the crowd break like bread
revealing one who struggled
with a rough-hewn cross,
a heavy, awkward, man-hewn cross.

"Me?" Simon stood still.

"You!" snarled the soldier.

"Make haste."



Simon turned,
trod through the broken crowd.

"Let me bear this load,"
and held his wineskin
to the stranger's lips.
Then knelt and with a mighty heave
shouldered the cross,
struggled to stand—

the cross was his momentum
with short fast steps for balance.

"Thank you, friend;
someday I'll bear yours."

Simon picked up his pace,
puzzled at the clear, soft word,
for he knew this man would die.

A Better Fragrance

She staggered through the garden
across the dew-drenched grass,
head bent
in light of dawn.

Shattered memories askew,
golden days gone,
holding only ointment bought with
care.

Haltingly timid,
she tiptoed in,
head stretched forward to extend
her sight—
only cold, stone walls.
How could she bear more sorrow?

The ointment fell and broke,
its aroma pulsating through dawn's
gloom,
wafting on little winds
from fragrance spilled on grass.

Mary wept into her headcloth bitter
tears

out of tune with the rising song of
birds.

Then through the mist of sadness
were two beings
bright and white with inner light.

"Why do you weep?"

"My Lord is gone."
With empty hands and anguished
heart

she turned to leave,
but in her path a figure,
clad in working clothes,
stood straight and still.
He spoke but one soft word—
"Mary."

Sweet joy bathed her spirit,
spilled into her eyes.

"Master, You are here;
You were near."

At His word
she ran to share the news
with the fragrance of hope wafting
after her.



A FAMILY EA

BY L

Need an Easter activity that the entire family will enjoy and be involved in, that will increase the meaning and remembrance of the Easter story, not take too much time, and can become a family tradition?

Then try doing *a real Easter basket*.

Each day for nine days before Easter, the activity begins when you first read scripture that corresponds to the events in Jesus' life that first week and, second, with an item hidden somewhere in your house that symbolizes those events. It's your children's job to find these items and put them in a large Easter basket. The basket can then become your table centerpiece. Or, if you prefer, you can use the items to build a diorama or an Easter interest center, rather than an Easter basket.

After the Scripture reading, family members can work together to make items for the Easter basket. Some items will have to be purchased ready-made. Such items can be handled, passed around with dialogue about their significance.

As *a real Easter basket* is used through the years, encourage your family to come up with their own symbols that remind them of the Easter story.



Day 2: Palm Sunday

Scripture: Luke 19:28-44; Mark 11:11

Topic: Jesus' entry into and tears for Jerusalem

Items: palm branch (plastic leaf); coat (doll clothes); toy donkey; teardrops (cut out of felt or paper)



Day 3: Monday

Scripture: Luke 19:45-48; Matthew 22:1-14

Topic: turning over the money changers' tables; the parable of the wedding banquet

Items: coins; an invitation to a heavenly wedding banquet (write one and have a signature space for each family member to sign and date if they have accepted or want to accept Jesus' invitation); a white robe of righteousness (doll clothes or sew a simple one)

Day 1: Saturday Before Palm Sunday

Scripture: John 12:1-11

Topic: Mary anointing Jesus' feet

Item: perfume



ASTER BASKET

INIA EBERT

Day 4: Tuesday

Scripture: Matthew 24

Topic: Jesus' teaching on the Second Coming

Items: angel with trumpet; cloud, moon, sun, star (cut out shapes in felt—a puffy cloud could be sewn and stuffed)



Day 5: Wednesday

Scripture: Matthew 26:1-16

Topic: a woman anoints Jesus' head; Judas' plot

Items: perfume; 30 silver coins



Day 6: Thursday

Scripture: Luke 22:7-13; John 13:1-17; then back to Luke 22:14-65

Topic: the foot washing; Last Supper; Garden of Gethsemane; betrayal of Jesus

Items: bowl and towel; bread and grape juice; angel; kiss (a lipstick kiss on a white piece of paper); a sword (cut one out of cardboard and paint it); toy rooster



Day 7: Friday

Scripture: Luke 22:66-71; Luke 23; Matthew 27:3-5, 62-66

Topic: the Crucifixion; the tomb is sealed. (Since Jewish days went from sunset to sunset, the Preparation Day for the Sabbath was from sunset Thursday to sunset Friday. Thus, for the chief priests and Pharisees to have gone to Pilate and request a guard after the Preparation Day meant they broke their own strict law of not working on the Sabbath in their desperation to get a guard stationed at the tomb Friday night.)

Items: crown of thorns (single thorn from a rosebush or make a wreath from a rosebush branch or ask a greenhouse for a thorn); nail; cross (two sticks tied together in the middle); clothes and/or dice; sponge; black paper (for the darkness); lamb (to symbolize Jesus as the Lamb of God); curtain; tomb and seal (Using an oven-baked clay that is available at many craft stores, shape a tomb. Shape a "stone door" to fit an opening in the tomb and press on. Cut a piece of twine to go across the door and at-

tach to the sides of the tomb with small pieces of clay. Imprint these pieces with a ring. Bake as directed); Roman guards (two toy soldiers).



Day 8: Saturday

Scripture: Psalm 22:1-18; Isaiah 53

Topic: prophecy of the Crucifixion; prophecy of the suffering servant

Items: toy lions and lamb; water; wax; nails; dice



Day 9: Easter Sunday

Scripture: Matthew 28:1-15; Luke 24:13-49

Topic: the Resurrection; soldiers paid to spread the lie Jesus' body was stolen; Jesus meets disciples on the road to Emmaus, quotes Old Testament prophecies concerning the Messiah and breaks bread with them

Items: Initially the basket is empty because He has risen! After the Scripture reading, put in the basket an angel; money; scroll (Cut a dowel in two equal lengths. Cut a piece of white paper slightly shorter than the dowel and write "Isaiah 53" on it. Glue the ends of the paper to the dowels and roll up like a scroll, tying with a ribbon); bread

To make these family times more meaningful:

1. Light a candle during each reading to symbolize Jesus as the Light of the World.
2. Serve hot cross buns on Friday as a reminder of the cross. The yeast in the rolls is a sign of new life. When Jesus is in our lives, He raises us to new life.
3. Attend an Easter sunrise service.

H



Benefits Questions

Answered by Dean Wessels

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

The following information may give a helpful perspective on this question. The majority of U.S. pension plans contain no provisions for periodic benefit increases after a person is retired. Usually whatever benefit is paid upon retirement is the benefit received for life. In rare cases, some pension plans provide long-time retirees with increases as funds become available.

As has been disclosed many times, the "Basic" Pension Plan always has been in an "unfunded" position. This means that, to date, there never have been enough assets in reserve to equal the "present value" of the benefits promised. In fact, when the plan began in 1971, it did a very rare thing. It recognized years of service for credit back to the very beginning of the denomination, even though no funds had been reserved or were on hand with which to meet those promises. In addition, since 1971 there have been over 30 improvements, 7 of which have increased the benefit formula. Each raise profited all current, as well as future recipients. This has been a unique feature of the plan. Most plans give raises only to those who retire after the date of the formula change.

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

A General Assembly Commission currently is studying various pension issues. One issue is whether or not funds are available to increase the "Basic" Pension benefit formula again. The 1989 benefit increase nearly doubled the unfunded liability. Unfortunately, this occurred at the same time the General Board and General Assembly reduced the formula by which local churches are assigned pension fund allocations. Of course, this resulted in a decrease in projected funding sources. Thus, any further benefit increases will need to be reviewed very carefully.

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



Good Friday...

continued from page 21

authorities to find Him. The traitor's kiss sealed the transaction and made the silver jingle in his pocket. Above all, the events of the arrest and the "trials" are full of ironies, illegalities, contradictions, and tragedies. Consider some of these.

The first tragedy was that Jesus was the victim of a plot by the Pharisees to incriminate Him. The plot also involved others who would serve as witnesses against Him. Their collusion broke down, however. When Jesus was before the Sanhedrin, "Many testified falsely against him, but their statements did not agree" (Mark 14:56, NIV).

A second tragedy on that Friday was that Jesus was the victim of evaded responsibilities. After His arrest, Jesus was hauled before six groups or persons for His "trials." The first was Annas. Jesus was next taken before Caiaphas the high priest. Caiaphas sent Jesus on to the Sanhedrin. This group sentenced Jesus to death, but it had no power to carry out the sentence. They sent Him to the Roman authority for that job.

Pilate was the fourth person to see Jesus. He evaded his responsibility to be a ruler and allowed the mob to choose. Pilate learned that Jesus was a Galilean and, therefore, under Herod's jurisdiction. He sent the prisoner to Herod. It was a convenient way to pass a political/religious hot potato without getting burned—or so he thought.

The interview before Herod was the fifth for Jesus. He went back before Pilate for this sixth interview or trial. Pilate, to his credit, gathered the people who made the accusations against Jesus and said, "I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore I will punish him and then release him" (Luke 23:14-16, NIV).

In all six of the so-called trials, one fact stands out. While everyone wanted to be in on the accusations, no one seemed very willing to take full responsibility for executing Jesus. The Sanhedrin hated Him but could not put Him to death. Pilate could have had Him killed easily, but he wanted no part of it. Instead, he shuffled Him off to Herod for the dirty work. Herod enjoyed the sport, but he would not condemn Jesus either, so he marked Him "return to sender" and sent Him back. Even the second time, Pilate wanted no trouble with Jesus. Evaded responsibilities were part of that last Friday.

The last day of Jesus' life was thus full of travesties of justice, the rule of a mob mentality, and the be-

trayal of a people's deepest beliefs. Unusual alliances were formed, and former enemies came together. Even nature itself seem disturbed.

Hearing the Word Today

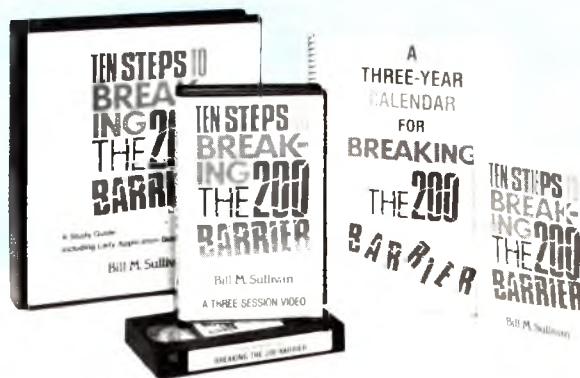
God decided to give himself to humanity in a new way in the Incarnation. He fully accepted the risk that people would react to His Son in exactly the same way people react to everything—some accept, some reject, some ignore. Even so, in love God gave himself to bring us back to himself. The results at first seemed like failure because the Crucifixion appeared so permanent. Jesus died and was genuinely dead.

Jesus accepted suffering as the way to bring people to God. Had Jesus merely wanted to save His life, He could have. But He had some goal in mind larger than His own life. He accepted the suffering on the Cross in order for the transformation of sinful people to take place. When all is said and done, we really cannot explain that fact. We can only proclaim it.

Don M. Aycock is a minister living in Lake Charles, La. He is the author of the book Eight Days That Changed the World.

HH

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THE RESURRECTION IS GOD'S FINAL WORD

BY PHIL BEDSWORTH

It was Easter 1987. My church in Hesston, Kans., was filled to overflowing. More than 700 members had gathered to celebrate two resurrections: that of Jesus, and my own.

Seven months earlier I had been diagnosed with chronic myelogenous leukemia. The prognosis was bleak. My only hope was a bone marrow transplant, a process that would “kill” my faulty immune system. On January 15, 1987, I received my transplant with my sister-donor, Beth. It was successful, and I began the slow process of recovery.

During my hospitalization, I had promised myself and the church I would preach on Easter Sunday. How would I return to the pulpit after a five-month absence?

I found my answer in the children's time. As the children came forward, I sneaked onto the platform, covered by a blanket. Sue Gering, the storyteller, told the children about moths, cocoons, and butterflies. Noticing the large “cocoon” behind her, Sue helped the children call me out. To the sound of congregational applause, I was “reborn.”

My homecoming sermon was titled “Stop Being Afraid.” With newfound conviction, I

testified: “Death is strong—but God is stronger! The final victory belongs not to death but to God. We die not into cold, empty shadows but into the loving arms of our Heavenly Father. Christ is risen; we no longer need fear death. We can stop being afraid.”

It is now Easter 1992. The last five years have brought setbacks, victories, and a bit of wisdom. Resurrection faith, I am discovering, shapes not only our approach to death but also our approach to life.

1. Resurrection is God's final word. News reports tell us that people spend the greatest percentage of their health dollars in the last six months of life. In-

creasing numbers of senior citizens are signing “living wills” only to be overruled by family members. Why is there this obsession with avoiding death?

The Shadow Keeper is an effective liar. Death tears us away from those we love. Death feeds us the illusion of ultimate authority. If death is indeed ruler of this world, we should make every effort to postpone his advent. We should employ every high-tech resource to prolong life.

But the apparent victory of death is a sham! The power of death has been broken. The sting of death has been defeated, once and for all, by the light of Easter morning. We dare to confess with the apostle Paul: “For to me, to live is Christ and to die is gain” (Philippians 1:21, NIV).

Let us not misunderstand Paul. His is no death wish. He had lots of unfinished work. He coveted the chance to continue his missionary service. Yet, if life came to an abrupt end, there was a better world waiting on the other side of the river.

Like Paul, I don't want to die. I want to grow old with my wife, Joyce. I want to see my children, Sara and Steven, enter college, marry, and give me some grandkids. That probably won't happen. I'll be



doing well to see 50. Death will be a disappointment. But it will never, *never* gain the victory. Thanks be to God! We have the victory through our Lord Jesus Christ.

2. *Resurrection will bring rest and reunion.* Chronic illness has prompted me to think seriously about life after death. Heaven, once an afterthought on the periphery of my faith, is now a central concern.

In my childhood days, heaven was "up there" with golden streets and Beverly Hills-type mansions. There was lots of singing but little work to do. Heaven would be one long vacation.

That was a long time ago. Moon flights and space shuttles have taught us that "up" is a relative word. There is no "up" beyond earth's gravitational field. Images of golden streets and stately mansions no longer comfort me.

What does heaven mean to me now? Simply put, heaven is where God is. When I am in heaven, I will be with God.

The author of Hebrews speaks of an "eternal rest" that God has prepared for God's children. I am greatly attracted to this image. The daily struggles of the last few years have often brought fatigue and weariness. The words of Psalm 55:4, 6, 8 (NIV) have taken on new meaning for me. "My heart is in anguish within me; the terrors of death assail me. . . . I said, 'Oh, that I had the wings of a dove! I would fly away and be at rest. . . . I would hurry to my place of shelter, far from the tempest and storm.'"

Rest does not mean inactivity. I expect to be busy in heaven. With the busyness, however, there will be peace of mind, the certainty of God's love, and the assurance of being safe.

Heaven, for me, will be a place of rest. It will also be a place of relationship. I have been to many funerals in which preachers promise the survivors that they

will be reunited with those who have gone on before. This is a heartfelt yearning; is it a biblical expectation?

There are a variety of New Testament passages referring to the Resurrection. I take direction from a verse nestled in 1 Corinthians 13 (NIV): "Now I know in part; then I shall know fully, even as I am fully known" (v. 12b). Throughout our earthly sojourn, God gives us strength and the Spirit to grow toward the likeness of Jesus Christ. I do not believe such a journey ends abruptly with death. Whatever makes me "Phil" will continue. The timetable of our resurrection and the

Heaven, once on the periphery of my faith, is now a central concern.

shape of our resurrection bodies remain a mystery. I am confident that I will know and be known.

3. *The inevitability of death puts life's clutter in perspective.* There's always the tension between the urgent and the important. The urgent cries out for attention. We divert our attention and our energy to pressing problems. It might be a deadline at work, a cry for help, an emergency requiring our time, our energy, or our money. There are, indeed, urgent moments to which we must respond. However, it is easy to let the urgent crowd out the important.

After graduating from seminary in 1977, I had dreams. I intended to be the premier pulpiteer of my church.

I would be a household word. I would show the older generation how to steer my denomination into the 21st century.

My brushes with death have changed all that. During my hospitalizations, I did not miss the urgent committee meetings or guest spots at conference conventions. I missed the evening prayers with my children, coffee breaks with my wife, opportunities to talk seriously with dear friends.

For many years, I was a faithful advocate of postponed living: after college, after seminary, after the kids have grown up. No more. I cannot assume I have tomorrow to play with Sara and Steven. I cannot plan to visit a friend when it's convenient. I don't know how much time I have.

At our house, we speak of "living on the edge." Occasionally, we move back a step or two from the brink, but we never leave the cliff. The shadow of death is always there. Our awareness of death's proximity can be a threat. It can also be a friend.

The certainty of death prompts me to be a good steward of my schedule. This involves learning to say no. I am more cautious in frittering my time away on projects about which I do not care. I am more generous in giving myself to things that matter. I recognize that the time to create memories is *now*: to make every holiday special, to celebrate friendships, and to heal broken relationships. Now is the time to say, again and again, "I love you."

The certainty of death rearranges priorities. I no longer care about the big time. It is enough to live one day at a time. I am content to be a good husband, a good father, and, I hope, a faithful servant of Jesus Christ.

Phil Bedsworth ¹teaches part-time at Hesston (Kans.) College. The story of his battle with leukemia is told in the book, *Fight the Good Fight*, Herald Press, 1991.

From *Gospel Herald*, Scottdale, Pa. Used by permission.

HH

THE FAMILY ALBUM

Adventures in Christian Parenting



As Sure as Death and Taxes

BY JERRY AND LYNDA COHAGAN

April 15. An indisputable, unavoidable reality. As certain as death and four more years of Quayle jokes.

My mind flounders in a pool of numbers totaled and retotaled from savings accounts, money markets, CDs, and mutual funds. Any way I shove them around, they just don't total the "amount you owe" on line 65 of my 1040. And in a moment of deep commiseration with my wife, I glibly spout, "I hate my life." Great words of comfort to my life's mate.

Slowly and patiently she coaxes me away from the spreadsheet of numbers emblazoned on the computer screen. How can our whole life come down to a column of assets versus debits? Even the numbers glare back in a bright green as if to mock me as the supposed breadwinner of our home.

She wraps her arms around me and tries to hug away the facts. My arms hang limp. "How can you just pretend this problem doesn't exist? Life in the real world doesn't work like that. We can't just hug and play make-believe!" Angry words fired off in frustration, not at the ceiling (where they would have been better directed) but aimed dead center at the heart of the one I love.

A quiet dinner. While she silently clears the table, I continue to methodically beat the lumps out of my

mashed potatoes with my spoon and gnaw at my Swiss steak as if it were the last remains of an IRS employee.

Later on, she suggests a drive about the countryside. The numbers on the screen refuse to change, so why not? I slump down on the passenger side, refusing to drive. As we

**I wonder who is really
the stupid animal.
The cow or me?**

leave suburbia and the sound of lawn mowers and kids playing in every other driveway, I bury myself deeper in my seat. From my vantage point I can't avoid the fact that the sky is preparing to put on an undeniably beautiful sunset. She knows better than to draw it to my attention, so she just continues to drive slowly and let the road lead us to wherever.

The kink in my neck is killing me, so I finally sit up and stare out the side window. I notice a pasture full of Holstein cows. They've all managed to stick their necks between the barbed wire to get the better grass along the roadside. Stupid, dumb animals, I think. Then I notice far off to one side of the field something else is taking place.

"Stop the car," I say. One cow is not busy chewing her cud. She stands off from the others while a small calf romps all about her, nuzzling her warm underside and then running off a few feet only to kick up its heels and then return back to its mother.

These two are different. She and her newborn are not concerned with getting the best grass. At this moment in time, they are only concerned with celebrating each other and playing in the spring dusk before light is gone.

I wonder if the mother knows that this moment of play, though make-believe, is special and limited. And that soon enough her newborn will grow up and take its place alongside the others who strain for what is just out of reach, cutting themselves in the attempt.

And then I wonder who is really the stupid animal. The cow or me? April 15 will come and go.

I reach across and rest my hand on my wife's. She entwines her fingers in mine, celebrating what is real. The sunset bursts across the sky in streaks of blue and gold, amber and wheat, demanding of me to acknowledge what is worth holding on to and what is not.

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

H

Portraits of Jesus in John



Out of This World

*Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight" (John 18:36).**

Finding our place in the world is one of the major tasks of human development. Recognizing and trusting the world of the faces of loving parents and family is a significant process for an infant. Normal development will mean that a child's world expands to include house and home, the church, the neighborhood, and school. The school should help instill a sense of city or county pride, of state identity, and of national allegiance. The circumstances of some people expand their world so that they become world citizens and identify with all of planet earth. We measure the mental health of people in the Western world by how well they find their identity in each of these "worlds."

Thus, Jesus' words, "My kingdom is not of this world," are unsettling words. To people who define our success and identity by how well we fit into and belong to the world, these words attack the very foundations of our lives. But we cannot follow Christ and dismiss these words as idealistic and not applicable to the real world in which we live. Jesus spoke these words as He was on trial for His life. They were not designed to save His life; in fact, these words further jeopardized Jesus' life. They reflect an absolutely essential truth for Christ—and thus for followers of Christ. Success and identity cannot be measured by fitting into this world. Jesus chose to live and die on the basis of an identity and values that literally do not belong to this world.

Jesus' following words clearly show that not belonging to this world also means a rejection of human and worldly techniques. "If my kingdom were of this world, my servants would fight." New Testament Greek constructs conditional sentences to show whether the reader should assume that the condition is true or not. This condition is not true. John's first readers would have read Jesus' words to say, "If my kingdom were of this world—but it isn't—then my servants would fight—but they won't because my kingdom is not here." Jesus and His followers will not fight for success, identity, survival, and power in this world. Though that is the human way, it is not the way of Christ's kingdom.

Identity in the kingdom of Christ comes from obedience rather than from survival and success. John's portrait of Jesus approaching the Cross shows no wavering, no fear, no uncertainty. Jesus marches resolutely forward toward His death simply because it is the Father's will. That is why He declares in John 18:11 as He is arrested, "The cup that the Father has given me I'll certainly drink, won't I?" The answer is clearly a resounding yes. When human success, comfort, or acceptance becomes more important than obedience to the Father, then our kingdom *is* of this world.

The purpose of the kingdom of Christ is to witness to the truth as Jesus states in John 18:37. Though Pilate sarcastically asks, "What is truth?" the reader of John knows Jesus himself is the truth (John

14:6). God's Word spoken is truth. Truth is the gospel message that God loved the world so much that He gave His Son to die so that those who trust in Him might have life. God loved the world enough to offer deliverance to a world bound up in its own identity, success, and values. But that deliverance is not of this world. It will never be ours as long as our identity and success come from this world.

As Christians turn their thoughts and eyes to the Cross, we must never lose sight of the fact that our identity is not of this world. That means we cannot live on the basis of this world's understanding of success and value.

Jesus and His followers will not fight for success, identity, survival, and power in this world.

For further study: (1) Study John 18 and 19. Summarize the verses that show Jesus in control of His own destiny and functioning as a King. (2) List areas of your life where you feel the pull of this world more strongly than the pull of the kingdom of Christ. (3) Ask the Holy Spirit to begin to wean you away from this world and to place your confidence totally in Christ.

*Scripture quotations are the author's own translation

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

HH

Do I Have To?

BY H. B. LONDON, JR.

Do I have to? As a parent of two very active sons, I have heard those words many times.

In their early years, when certain things were expected of them that didn't always fit their mood or pleasure, the response to a directive was, "Oh, Dad, do I have to?" Those days did not last forever. . . . Before my very eyes they grew up, became men, and now do as they please.

For 31 years, I served as a pastor in the Church of the Nazarene. I had the privilege of sending more than 30 Work and Witness teams, of raising over \$4 million for world missions, and of traveling around the world and preaching the gospel of Jesus Christ to soul-sick thousands. My involvement in the world outreach and evangelism mission of the Church of the Nazarene has been one of the most rewarding experiences of my ministry. And to think there was a time in my ministry when I said, "Do I have to?"

Let me explain. A lot of pastors and church leaders complain about paying their assigned budgets. They, too, say, "Do I have to?" I said it in the early days of my ministry when I thought the payment of General Budget or a special missionary offering would weaken other areas of our church's ministry. In so many ways I said those words. The truth is, no, we really don't have to. We do, however, have a mandate from Scripture to "go into all the world and preach the gospel to every creature," but we don't have to. We do have a responsibility to support our 608 missionaries in 95 world areas, but we don't have to. Or do we?

I urge you to accept the General Budget and your 1992 Easter Of-

fering for World Evangelism as a wonderful opportunity to fulfill the mandate of our Lord and Savior Jesus Christ and to say to our dedicated missionaries around the world, "We love you. We support you. We stand alongside you."

In my 31 years of ministry, the churches where I pastored never missed paying their General Budget or meeting an Easter or Thanksgiving goal. How did we accomplish that? Simple:

- a. Present the need; set a goal.
- b. Establish the Easter Offering as a priority for the total congregation. Include the children!
- c. Start the Easter Offering campaign early . . . four to five weeks in advance of the offering date.
- d. Put an Easter Offering envelope in the hand of every church member and friend.
- e. Invite folks who have been on Work and Witness trips, or who have visited foreign fields, to share their testimony.
- f. Give yourself!

Do you have to? No, you really don't . . . but in fact, you do. The Church of the Nazarene depends upon your giving in the 1992 Easter Offering for World Evangelism so that together we can do what God, through His Son, Jesus, has asked us to do.

I miss my "mission involvement" more than I can say. As I look back, I only wish I could have done more and not been so prone in those early days to say, "Do I have to?"

He lived! He died! He rose again! Jesus didn't have to do those things either . . . but He did. Why? Because He loves you as though you were the only one in all the world to love!

Have a glorious Easter!

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The General NWMS Office reports that the following districts were outstanding in achievement in 1990-91.

DISTRICTS PAYING GENERAL BUDGET 100% OR MORE

District	Percent Paid
Navajo Nation	109%
Central Florida	105%
Hawaii Pacific	104%
South Carolina	102%
Alaska	101%
Southern California	101%
Florida Space Coast	100%
Illinois	100%
Maine	100%
Northeastern Indiana	100%
Northwestern Ohio	100%
Sacramento	100%
Southwest Latin American	100%
Virginia	100%

TOP TEN WORLD MISSION RADIO GIVING

1. Northwest	\$18,872
2. Northwestern Ohio	15,835
3. Los Angeles	14,980
4. South Carolina	14,184
5. Kansas	13,389
6. Southwestern Ohio	12,491
7. Colorado	12,415
8. New England	11,756
9. Kansas City	11,729
10. Michigan	11,656

WORLD MISSION RADIO OFFERING

TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION

1. Akron	100%
2. Illinois	100%
3. Northeastern Indiana	100%
4. Oregon Pacific	100%
5. Southwest Indiana	100%

6. West Virginia South	100%
7. Iowa	97%
8. West Virginia North	96%
9. Michigan	95%
10. Southwestern Ohio	91%

DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL IN 1991 (30% of Church Membership)

British Isles North	33%
Southwest Indian	31%
South Carolina	30%

TOP TEN—WORLD MISSION SUBSCRIPTIONS

1. Central Ohio	2,677
2. Southwestern Ohio	2,522
3. South Carolina	2,211
4. Northwest Oklahoma	2,081
5. Southwest Indiana	2,049
6. Michigan	2,033
7. Sacramento	2,009
8. Kansas	1,933
9. Eastern Michigan	1,793
10. Illinois	1,758


TOP TEN—MEDICAL PLAN GIVING

1. South Carolina	\$10,351
2. Northeastern Indiana	9,649
3. Southwestern Ohio	9,374
4. Michigan	9,172
5. Washington Pacific	9,109
6. Northwest	8,924
7. Southwest Indiana	8,711
8. Oregon Pacific	8,573
9. Eastern Michigan	8,391
10. Indianapolis	8,206

TOP TEN—ALABASTER GIVING

1. Northeastern Indiana	\$52,796
2. Akron	47,199
3. Southern Florida	42,943
4. Southwestern Ohio	41,427
5. Michigan	41,079
6. Eastern Michigan	40,178
7. Colorado	40,027
8. Northwestern Ohio	38,963
9. Tennessee	38,762
10. Indianapolis	38,461

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EASTER OFFERING
FOR WORLD EVANGELISM



Inerrancy

I want to express my appreciation for your discussion of "inerrancy" in the "Question Box" (p. 33) of the January issue of the *Herald*. Your answer to the question was an excellent expression of our historic Wesleyan/Nazarene position.

Three cheers also for Doug Samples' "Open Letter to Magic Johnson" on p. 18 of the same issue. This ought to be posted on the locker door of every high school student in the country.

*Rob L. Staples
Overland Park, Kans.*

Classic Inerrancy

Your response to "The Question Box" concerning inerrancy is a classic. A well-rounded response. Great!

*Monty Neal
Bristow, Okla.*

Fundamentalism and Inerrancy

I would like to address the issues presented in "The Question Box," January 1992 issue.

Fundamentalism is needed in the holiness church. We need to be rigid on Bible doctrines, as those in our "Articles of Faith."

More "inerrancy warriors" would help prevent the attack on the Word of God today, even by churches. Inerrancy is "an accurate record of what was said" in the original autographs. "Plenary inspiration" means all the words.

How can holiness people be anything but "conservative" politically? How can a Christian vote for liberal, left-wing politicians who stand for abortion, etc.? Most Christians are more loyal to their "political party" than to their God. . . .

*Mark D. Bechtel
Tell City, Ind.*

Vision and Excellence

I've been wanting to send this letter to you for some time, but procrastination and laziness delayed it until now. Then when I got my latest issue [January 1992] of the *Herald* I knew I could no longer delay.

I have been in our great church all my life, and a member since 1949 when I joined at nine years of age. The *Herald* has always been part of our family from childhood. . . . I really thank our leaders for the vision they carry for such great material.

To each of you, I just want to say "thanks" for carrying on such a marvelous heritage. The magazine is excellent in all ways. I especially appreciate the openness afforded to all sides of an issue, pros and cons. . . .

Please keep up the good ministry to the Kingdom through the *Herald*.

*Elwood C. O'Dell
Haines City, Fla.*

Pro and Con

The article "The Church Endures" in the January 1992 issue of the *Herald of Holiness* by W. E. McCumber is unusually good

and encouraging. Please keep this type of reading coming.

However, in my opinion, the cheap cartoon on page 21 is uncalled for. Had I used language like "Heavens, no" my mother would have washed my mouth out with soap.

*Muriel Curry
Griggsville, Ill.*

Family Finances

The December issue of the *Herald of Holiness* was very helpful to me. The article "Your Family's Finances" was excellent! I believe that family finances is one of the major problems that face our families in our society today. I feel if every family would implement a budget system into their finances, the stress level would not be as high as it is in the home. I am personally going to, and have implemented some of the ideas that Mr. Dean Nelson mentioned in his article.

*Rev. David Sorensen
Oakwood, Ill.*



"Pastor, we appreciate you so much! Before you came we didn't know what sin was!"

Timely

I have been a lifetime reader of the *Herald of Holiness*. I was very much impressed with the Editor's Choice article "Justified by Love" in the February 1992 issue. This is a very timely article—also the others on marriage and divorce. Keep up the good work.

Charlotte Reidel
Greenleaf, Wis.

Holiness Doctrine

While I'm at the typewriter, I would like to add that—

In September, I enrolled in the "Joy Bible Study" class. I don't understand whether the teaching there is part of the "New Age" teaching or what, but I don't buy their teaching that once one comes to the Lord, he is "sealed" by the Spirit and, because he is "sealed," he is forever safe. (To me, that sounds like the teaching of "eternal security," which I can't buy.)

Also, they teach that when one comes to the Lord, he receives the Holy Spirit and at that time, he is "filled with the Holy Spirit." What has become of the teaching of "Second-Blessing Holiness" and living the life hidden in Christ? That's the reason that I'm so thankful for the articles of the *Herald of Holiness*; they're inspiring, uplifting, and they give spiritual food for the innermost part of my being. I thank the Lord for truly Spirit-filled men and women and their contributions to the *Herald*.

Geraldine Buhla
Nampa, Idaho

Prayer and Revival

I really enjoy reading the *Herald of Holiness*. Many articles speak to my heart and conscience. Often the articles are just what I need, and seem to arrive at just the right time. Wes Tracy's editorials are usually superb! Thank you for your ministry!

One request: Would it be possible to concentrate in an upcoming issue on prayer and revival? This is the *great need* of the church today.

Bruce Poling
Waltersburg, Pa.

Herald Readers Not Dumb

I think every issue of the *Herald* is significant, well edited, well written, and related to our Christian lives as we are living them. You are not shy about discussing controversial matters; and you respect us as readers. You do not seem to mind letting us all in on material that I suppose you used at times for your lectures when you taught at NTS—as I think you did in January in your article on the significance of preaching. I also think that is the same issue Dr. C. S. Cowles must have opened up to us all some of his lecture material on preaching. Great! The *Herald* readers are not dummies.

J. Kenneth Grider
Kansas City, Mo.

Where the Pastors Went

In response to November's article "Where Have All the Pastors Gone?" I can personally offer several answers. Some of us had to get a job to pay the social security a church promised to pay and didn't. Some of us decided we had to find a way to retire in dignity, even if it meant another occupation. Some of us got tired of our parents feeling sorry for us as they unselfishly purchased our clothes and other necessities 20 years into our ministry. Some of us could no longer smile and say thank you when the board decided that the only way to help the church financially was to cut the pastor's salary. However, we all love the Church of the Nazarene and wish it didn't have to be this way.

William D. Reid
Tell City, Ind.

Deeply Stirred

First, I want to say that I think you are doing a great job as editor of the *Herald of Holiness*. Keep up the good work. We have taken the paper all the 46 years of our married life and certainly would not want to be without it.

When I read the article in the January 1992 issue of the *Herald* titled "Every Woman's Nightmare Became My Reality," my heart was deeply stirred. I can hardly decide how to put into words what I want to write. I consider rape to be one of the most terrible crimes that can be inflicted upon a human being. Especially at gunpoint. This lovely servant of God shall never be able to recover from this awful shock, except through the grace of God . . .

LaVerne Stierly
Danville, Ill.

A Stronger Christian

Thanks for placing me on your mailing list. I am happy to receive this informative and educational publication. Each article I read makes me a stronger Christian and has equipped me to serve as a better pastor.

I hope and pray that many more persons will be won for Jesus through this magazine.

Rhawase Harripaul
Guyana, South America

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The Cost of Caring—

Ottumwa Trinity Pays the Price



The “Basic” Pension Plan has existed since 1971, but the ability of local churches to meet their P&B Fund allocation has not been without sacrifice. The last 20 years of the nation’s economic health have been punctuated with recessions. Today in many areas of the United States, to say that “times are tough” is an understatement. In times like these, some congregations wonder if it would be in the “minister’s best interest” to take the money they would pay into the Pensions and Benefits Fund and contribute it, instead, to a TSA account for the pastor.

To gain perspective, look at the Trinity Church of the Nazarene in Ottumwa, Iowa. This local church is representative of the majority of churches that faithfully support the Pensions and Benefits Fund. Check their history and “track” what this lo-

cal church’s “Pension Dollars” provide. This church’s support of the Pensions and Benefits Fund, taken along with 5,000 other local Nazarene churches, enables each to fulfill its initial responsibility for paying for the pensions of its ministers, both past and present.

Ottumwa Trinity was established in 1954 and now has a membership of 120. (Approximately 4,100 or nearly 80 percent of Nazarene churches have 150 or fewer members.) This church has paid its Pensions and Benefits Fund in full for 32 years of its 36-year Fund history. For the 1990-91 assembly year, its Pensions and Benefits Fund allocation was \$2,045.

Here is what payment of these “Pension Dollars” has enabled this local church to provide:

Since it began, Ottumwa Trinity has had 10 full-time ministers. Of these, 4 are retired and 1 is deceased (the widow continues to receive a pension). These 5 people represent 156 years of full-time Nazarene ministry. By paying its P&B Fund, Ottumwa Trinity participates in the “Basic” Pension benefit for each of these individuals.

In addition, Fund payment helps this local church provide its part of the “Basic” Pension benefit for its retired district superintendent. Other previous district leaders and their sur-

viving spouses also have found the plan a valuable source of benefit.

By paying into the Fund, Ottumwa Trinity also provides for the future retirement needs not only of previous pastors but also of its current pastor and district superintendent.

Ottumwa Trinity, like many Nazarene congregations, generally holds two revival meetings annually. Because of this congregation's Fund participation, every licensed Nazarene evangelist and song evangelist who has served this local church expects a retirement benefit.

If Ottumwa Trinity decided to take the money it paid into the Pensions and Benefits Fund and provide only for the current pastor, then they would no longer be contributing to the retirement needs of the founding pastor's widow or to each of the other former pastors, district leaders, or evangelists who receive retirement benefits.

Look at these estimates based on a P&B Fund allocation of approximately \$2,000: Approximately 17 percent pays for current Basic Group Term Life Insurance, Benevolence programs, and certain administrative expenses. Just over 64 percent would be required annually to care for the proportionate share of the retirement needs of former pastors, their surviving spouses, former district superintendents, ministers serving in district assignment,

and evangelists. Paying for future, "already promised" retirement benefits of previous pastors yet to retire would take about 12 percent. That would leave approximately 7 percent of \$2,000—\$140 a year—to be used to care for future retirement needs of the current pastor.

From its start in 1971, the intent of the "Basic" Pension Plan was to include all ordained and district-licensed ministers and all years of qualifying service since the birth of the denomination in 1908. Ottumwa Trinity Church of the

Nazarene has helped to maintain this tradition over the years. Through faithful support of the Pensions and Benefits Fund, this local church continues to help provide for the retirement needs of many individuals, not just the current parsonage family.

The "Pension Dollar" certainly leaves tracks—tracks that originate at the door of a local church and lead to the doors of retired, faithful church servants. The record stands. Nazarenes continue to care, and they continue to meet the cost of caring.

From the earliest days, the Church of the Nazarene has recognized an obligation to provide financial assistance for retired ministers. Originally, this aid came through a system of "benevolences," i.e., charitable, relief-type programs. Money was collected and distributed only to the most needy. Many times money ran out before everyone got help.

Over the years, the church strengthened its ability to provide for the needs of retired ministers. Beginning in 1955, ministers in the United States finally were allowed to participate in the government's plan of Social Security. As they began to pay into this program, the demand upon the church's old benevolence system diminished.

The introduction of the Nazarene Retirement Program (the Tax-Sheltered Annuity Plan) in 1963 established a contributory pension program for Nazarene ministers as well as other church employees into which the local church could place

funds for retirement. Although participation was voluntary for the church and its employees, the income generated by compounding interest allowed participating servants of the church to supplement Social Security.

Today, the Church of the Nazarene is fortunate to provide a retirement benefit program that includes not only a contributory plan (TSA) for churches and their employees but also a noncontributory plan (the "Basic" Pension). The "Basic" Pension Plan, established April 1, 1971, provides ministers with a retirement benefit that is not based on personal salary or the size of church served.

Through support of the Pensions and Benefits Fund, a "Basic" Pension benefit is made possible for over 3,700 retired Nazarene ministers and widows or widowers of ministers. Currently, over \$6.7 million is paid out in benefits annually.



NEWS OF RELIGION

PASTORS GIVE CHURCHES LOW MARKS

Most pastors feel that Christ would give the church low marks, according to a recent survey by Barna Research Group. The survey asked pastors how Jesus Christ would probably assess the effectiveness of the Church in America today.

Less than one half of 1 percent felt Christ would say churches are doing tremendous, highly effective work. The majority (53 percent) said they felt Christ would rate churches as having little positive impact on souls or society.

"More than \$25 billion is spent in this country every year by churches, with much emphasis upon reaching the unchurched and non-Christians," said George Barna, president of the Barna Research Group. "Yet, we still see that more than 80 percent of all church growth that occurs in the U.S. is transfer growth—people moving from one church to another, instead of unchurched

people coming into our church."

Barna said his research indicates that while there is no fail-proof approach to church growth, there are some general principles.

"First, pastors can't do it all themselves," Barna said. "Too many congregations sit back and wait for their leaders to bring people into the church."

Barna also suggested that church leaders need to figure out who they are trying to reach and what they are trying to accomplish.

"Understanding the people you're trying to reach can range from meeting these people face-to-face and establishing relationships with them, to using sophisticated marketing research techniques to gather key information," Barna said. "The crucial thing is that, without compromising their beliefs, churches must demonstrate their relevance to people."

PRIME TIME TELEVISION IGNORES RELIGION

Prime time television virtually ignores the place of religion in America, according to a recent study.

Scholars in communications, psychology, and psychiatry from three universities reached that conclusion after viewing 100 fictional shows on the ABC, CBS, NBC, and Fox networks.

"Overall, the message being presented about religion by network television is that it is not very important because it is rarely a factor in the lives of the characters presented on TV," the report states.

That image is in sharp contrast to consistent survey findings that 94 percent of Americans believe in God and 75 percent pray daily and

consider religion important.

In the TV shows, almost the only kind of prayer portrayed is a "Thank God!" when the character escapes disaster. The implication is that God is the last resort in a crisis.

"Television's treatment of religion tends to be best characterized as abuse through neglect," according to the report.

Commissioned by the American Family Association based in Tupelo, Miss., the researchers conducted a systematic content analysis of network programming for one month in 1990.

Recently released results show that only 5.4 percent of the characters had an identifiable religious affiliation.

AMERICANS ASKED TO OBSERVE NATIONAL DAY OF PRAYER

Thursday, May 7, will mark the 41st consecutive observance of the National Day of Prayer. The National Day of Prayer Task Force, with President and Mrs. George Bush as its honorary chairpersons, urges all Americans to be involved in this national observance, especially by setting aside five minutes at noon on May 7 to pray for the nation.

"As Americans pray together, we'll find new strength and guidance from God—both as individuals and as a nation," said Shirley Dobson, chairperson of the National Day of Prayer Task Force. "United prayer can help America renew our commitment to our moral and spiritual heritage so we can fulfill our potential as a nation."

The National Day of Prayer Task Force, a non-sectarian group with no political affiliation, says it is the right, privilege, and responsi-



Vonette Bright (l.) and Pat Boone serve as cochairpersons of the National Day of Prayer Task Force. Shirley Dobson (r.), wife of James Dobson, serves as the national chairperson.

bility of citizens to pray for the nation and its leaders.

National days of prayer have been traditional in the U.S. since the first was declared by the Continental Congress in 1775. In 1952, both houses of Congress called on President Harry S. Truman to set aside an annual National Day of Prayer. In 1988, Congress and President Reagan signed an act declaring that the National Day of Prayer will fall on the first Thursday of May each year.

SCRIPTURES NOW TRANSLATED INTO NEARLY 2,000 LANGUAGES

At least one book of the Bible has been translated in nearly 2,000 languages, according to the latest Scripture Language Report. The report, issued by the United Bible Societies, states that portions of the Bible are now available in 1,978 languages.

Thirty-two languages received at least one book of the Bible in 1991 for the first time. Of those 32, six have New Testaments for the first time, and 26 now have Scripture portions, which usually constitute a complete book of the Bible.

Complete Bibles were reported for the first time in four languages: two from Zaire, one from Guatemala, and one from Yugoslavia.

This increased the number of languages with complete Bibles to 322.

"It is wonderful to see the numbers increase and to realize that with each increase more people are going to be able to read God's Word for themselves in their own languages," said Eugene B. Habecker, American Bible Society president.

But, with an estimated 3,000 to 6,000 languages in the world, Bible societies still face a major task in the area of translations, Habecker said.

More than 80 percent of the world's population has access to at least one portion of the Bible in a language they can understand.

VITAL STATISTICS

Deaths

BETTY MARIE APPLEBY, 55, Jan. 27. Survivors: husband, Robert; son, Mark; daughter, Donna Trujillo; four sisters; four brothers, four grandchildren.

TED BALOF, 77, Russell, Ky. Survivors: wife, Mary; daughters, Kathy Patterson, Beth DeLong; two grandchildren.

GUY M. BOLLER, 74, Ainsworth, Nebr., Nov. 24. Survivors: wife, Mary; sons, Maurice, Marvin; daughter, Harriett Smallwood; six grandchildren, three sisters; one brother; six foster children.

DONNA BOND, 95, Hammond, Ind., Jan. 6. Survivors: sons, Vern, Donald; daughters, Vera Kirk, Ruth Rigg, Eunice Bell.

RICHARD W. CHERRY, 49, Riverside, Calif., Jan. 28. Survivors: wife, Maytie; sons, Stanford Clark, Trenton Keith, Bennett Wayne; one sister.

HARRY L. CHILDERS, 71, former missionary and pastor, Oklahoma City, Okla., Oct. 3. Survivors: wife, Kathleen; daughters, Linda, Barbara, Kathy; five grandchildren; six brothers; three sisters.

ELSIE M. CRAWFORD, 75, Beaverton, Ore. Survivors: husband, Rev. Edwin, Sr.; sons, Edwin, Jr., Donald, Jim; nine grandchildren; two great-grandchildren.

HELEN DRAKE, 83, North Tonawanda, N.Y., Dec. 31. Survivors: sons, Clarence, Jr., David; daughters, Barbara, Louise; 2 brothers; 2 sisters; 11 grandchildren; 15 great-grandchildren.

ALPHA J. ELDER, 68, Breckenridge, Tex., Jan. 31. Survivors: wife, Dorothy; daughters, Oleta Bauer, LaDora Grant, Margaret Cathey; sons, Alpha Wendell, Dallas, David, Margil, and Dulan; 3 sisters; 1 brother; 17 grandchildren; 4 great-grandchildren.

ANNA E. "BETTY" FIKE, 93, Yucaipa, Calif., Dec. 8. Survivors: sons, Frank, Frederick; daughters, Evelyn Price, Mary Jane Canfield, Ruth Quarles; 12 grandchildren; 12 great-grandchildren; 1 great-granddaughter.

WM. J. D. GRESSER, Evansville, Ind., Dec. 19. Survivors: wife, Ola; sons, Ralph, Rev. David, Gilbert; daughters, Phyllis Welden, Naomi Austrew; 10 grandchildren; 19 great-grandchildren.

RUSSELL B. HARTZELL, 90, Morgantown, W.Va., Jan. 6. Survivors: daughters, Kathryn Moore, June Lough; five

grandchildren; seven great-grandchildren.

DUFFIE HODGE, 86, Memphis, Tenn., Nov. 2. Survivors: son, Douglas; daughters, Stella (Mrs. L. E.) Drake, Edythe H. Leddy, Melver (Mrs. J. E.) Boone.

AMELIA HENRIETTA HUFF, 96, Yakima, Wash., Dec. 19. Survivors: daughters, Anne "Susie" Wilson, Belle Broom; son, Philip; 7 grandchildren; 11 great-grandchildren.

THERESA N. HUHNE, 92, Monument, Colo., Jan. 18. Survivors: daughters, Geraldine, Alfreda Hanna; three grandchildren; one great-granddaughter.

ROY GOODWIN INGLE, 68, Victorville, Calif., Dec. 21. Survivors: wife, Muriel; sons, Marc, Mike; three grandchildren.

FRANCES C. JIMENEZ, Hudson, Iowa, Jan. 31. Survivors: husband, Jim; son, Larry; daughter, Susan; two brothers; four sisters; five grandchildren.

ZILPHIA PITTMAN LITTON, 92, Charleston, W.Va., Dec. 27. Survivors: daughters, Gerry DeJarnette, Joyce Carnes; two sisters; seven grandchildren; seven great-grandchildren.

REV. WALTER S. MACPHERSON, 93, Clarksville, Md., pastor for more than 46 years, Dec. 25. Survivors: wife, Maude; daughters, Eunice Osterhout, Priscilla MacPherson; sons, Walter, Jr., Neil, David; 13 grandchildren; 19 great-grandchildren.

COBURN W. MCPHAIL, 66, Carthage, Mo., Jan. 4. Survivors: wife, Geneva Elaine; sons, Jeffrey, Ron, Steven; daughters, Linda Joyce Smith, Kathy Moullier, mother, Cienna Gibson; two brothers; one sister; seven grandchildren.

RUTH MEEKER, 75, Bettendorf, Iowa, Dec. 30. Survivors: daughter, Linda Wilmes; sons, Ralph, Brian.

CYNTHIA LOUISE MICHAEL, 35, Dec. 13. Survivors: husband, Stephen; sons, Brett, Seth; daughter, Jacklyn; parents, Rev. and Mrs. Richard James; two sisters; two brothers.

ROBERT R. MOORE, 77, Bethany, Okla., Dec. 15. Survivors: son, Paul; daughters, Pat Deitrick, Kay Henderson, Beth Byler; 12 grandchildren; 2 great-grandchildren.

ALMA E. ROTH, 89, Overland, Mo., Dec. 31. Survivors: son, Perry, Jr.; daughters, Rhoda Rinebarger, Elaine McCann; 10 grandchildren; 14 great-grandchildren.

REV. ROBERT C. SEELIG, 64, Desert Center, Calif., pastor for 37 years, Nov. 13. Survivors: wife, Margaret; daughter, Car-

olyn Ebrahimi; son, Rev. Stephen; four grandchildren; one sister.

IVA MYRL SENTER, Bonham, Tex., Dec. 13. Survivors: husband, James; one brother; one sister.

STEPHEN B. SMITH, 48, Rockford, Ill., Dec. 3. Survivors: wife, Pamela; sons, Stephen "Skip," David; foster son, James Ward; mother, Marjorie Smith.

REV. LEONARD SPARKS, 92, Dec. 7. Survivors: wife, Pearl; daughters, Jennifer McDonald, Pearl Shelly; son, David; eight grandchildren.

TREVA A. SPEERSTRA, 94, Lowell, Mich., Dec. 7. Survivors: 3 children; 6 grandchildren; 13 great-grandchildren; 4 great-great-grandchildren.

CH. GORDON TINK, 54, Mankato, Minn., Jan. 15. Survivors: wife, Hazel Ruth; daughters, Paulette, Laurette Waddle; parents, Albert and Eunice Tink; one sister.

KENNETH R. WATTS, 44, Riverside, Calif., Jan. 5. Survivors: wife, Mary Lou; daughter, Shelly Marie; son, Timothy Ray.

JANE HOPE WILLIAMS, 67, Marshall, Tex., June 29. Survivors: daughters, Mary Koehler, Jay Williams; son, Roy; two grandchildren; two sisters.

DONALD E. ZEIDERS, 45, Dec. 24. Survivors: wife, Darlene; son, Mark; daughter, Beth; parents; one brother; two sisters.

DARLIENE J. ZIMMERMAN, 66, Minneapolis, Minn., Jan. 6. Survivors: husband, Arthur, father, Marion Jensen; one brother; one niece.

Births

to JIM AND BECKY (GREEN) BEALS, Grants Pass, Ore., a girl, Dena Marie, Jan. 16

to SCOTT AND DIANE (COUCHENOUR) BOSWORTH, Olathe, Kans., a girl, Briana Ranae, Jan. 5

to REV. RICK AND LINDA (NUTT) COLE, Antioch, Calif., a girl, Clare Elizabeth, Dec. 7

to DAN AND SANDRA (COLSTON) DAVIS, Spring, Tex., a boy, Austin Daniel, Aug. 6

to MIKE AND GINGER (HINDS) FLUHARTY, Clinton, Md., a girl, Allison Ann, Oct. 3

to CHIP AND DEBBIE (SIMMONS) GARRET, Lothian, Md., a girl, Kristin Nicole, Jan. 21

to JERRY AND ROBYN (KIRBY) GINTER, East Stroudsburg, Pa., a boy, Andrew Patrick, Jan. 16

to KEVIN AND JOYCE (LINGENFELTER) GROSSKOPF, North Tonawanda, N.Y., a boy, Steven Arthur, Dec. 31

to JEFF AND PAM HIATT, Madison, Fla., a boy, Nathan Jeffrey Charles, July 5

to CAPT. TIM AND RUTH ANN (KEPLER) HURSH, Ogden, Utah, a boy, Mikal Ryan, Jan. 3

to HARLAN AND RONDA (GROSSMAN) KENYON, Colorado Springs, Colo., a boy, Allan Scott, Dec. 24

to JAMES AND LLORA (O'NEIL) KRANICH, Bourbonnais, Ill., a girl, Jenna Katherine, Feb. 6, 1991

to REV. JIM AND LINDA MCGAFFEY, Iowa Falls, Iowa, a girl, Julie Ann, Nov. 5

to STEPHEN AND ANNETTE MORLEY, Oklahoma City, Okla., a girl, Elizabeth

DeNay, Feb. 3
to RODNEY AND SARAH (VAN METER) REED, Madison, N.J., a girl, Rebecca Mae Oct. 27

to JOHN AND CECILLIA RIVAS, Kansas City, Mo., a boy, Jonathan James, Jan. 14
to CAPT. BRIAN AND KAY (EMMERT) SATTLER, Alexandria, Va., a girl, Amy Katherine, Sept. 24

to FRED AND KARLA (FINKBEINER) SLONAKER, Wenatchee, Wash., a boy, Kurt Frederick, Jan. 24

to CHUCK AND MARIA (JEFFCOAT) URBANEK, W. Cola, S.C., a girl, Tristan Shea, Nov. 20

to CHUCK AND VICKIE WATSON, Bedford, Tex., a girl, Heidi Joy, Nov. 21

to CHAP. PAUL AND KATHY YACOVONE, Fort Drum, N.Y., a boy, Joshua Paul, Dec. 20

Anniversaries

ALFRED W. AND MINNIE M. JACKSON celebrated their 65th wedding anniversary Jan. 28. They have two sons and seven grandchildren.

EARL AND MARY BOWMAN, Wichita, Kans., celebrated their 65th wedding anniversary Dec. 26. They have three children, seven grandchildren, and eight great-grandchildren.

IRA AND SARAH CLARK, Charlotte, N.C., celebrated their 50th wedding anniversary Dec. 20.

MARVIN AND MARY ETTA DELK, Muncie, Ind., celebrated their 50th wedding anniversary Feb. 2. They are the parents of Lloyd, who is deceased, and David. They have five grandchildren.

REV. AND MRS. PAUL A. MADDEN, Land O'Lakes, Fla., celebrated their 50th wedding anniversary recently. They have a son, Paul, and three daughters, Donna (Mrs. Darrell) Wallingford, Wilma (Mrs. Alan) Whitlatch, and Dorothy (Mrs. Dan) McDowell, nine grandchildren, and three great-grandchildren.

BEN AND FRANCES MOSER, Cedar Rapids, Iowa, celebrated their 50th wedding anniversary Jan. 18 with a renewal of vows hosted by their daughter and grandchildren.

RICHARD AND RUBY NIKKEL, Kelseyville, Calif., celebrated their 50th wedding anniversary Dec. 5 with a reception hosted by their sons, Lynn and Rodney. They pastored 39 years in California and Washington. They also have four grandchildren.

JOHN AND MABELLE SPARKES, New Brunswick, Canada, celebrated their 50th anniversary July 28 with a reception.

FOR THE RECORD Moving Ministers

KEVIN M. ANGEL, from student to associate, Waynesburg, Pa.

FREDERICK J. BANEY, from student to pastor, Springboro, Pa.

MARK S. BERNHARDT, from Eagle River, Alaska, to Monterey, Calif.

KUHRMAN K. COX, from Carthage, Tenn., to Vicksburg (Miss.) First

MICHAEL F. DAVIS, from associate, Hot Springs (Ark.) First, to associate, Benton

PUBLISHING HOUSE EMPLOYMENT OPPORTUNITY



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Nazarene Publishing House
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Kansas City, MO 64141

(Ark.) First
WAYNE L. DAWSON, from associate, Atlanta (Ga.) First, to associate, Wichita (Kans.) First
MARK EAST, from associate, Fort Worth (Tex.) Liberation Community, to pastor, Middlesboro, Ky.
ELMER B. FERGUSON, from Kentucky Heights, Ky., to Olive Hill, Ky.
DAVID W. GARNER, from Evansville (Ind.) Trinity, to Louisville (Ky.) Southeast
DANIEL H. GREENE, from California Calvary, Pa., to Pittsburgh (Pa.) Terrace
ROY D. HARRIGER, from Highland, Mich., to Mercer, Pa.
JOHN T. HAYES, from Ashland, Ky., to Waynesburg, Pa.
R. JEFFREY HIATT, from student, NTS, to pastor, Madison (Fla.) First
JOSEPH H. HOLOWAY, from Santa Ana (Calif.) Edinger Avenue, to Salinas, Calif.
ROBERT A. JONES, JR., from Millcreek, Pa., to Jerome, Pa.
DAVID T. KONECHECK, from associate, Franklin, Pa., to pastor, Penns Manor, Pa.
RANDY MARSHALL, from associate, Des Moines (Iowa) Southside, to associate, Harris Chapel, Ind.
DENNIS D. MIDDLETON, from Royalton (Ill.) First, to Centralia (Ill.) First
G. SCOTT NEWKIRK, from Jackson (Mich.) Grace, to Bolivar Drive, Pa.
KIRBY POPPLEWELL, from Montezuma, Ind., to Robinson, Ill.
ARTHUR T. ROXBURY III, from student to pastor, Millcreek, Pa.
RAYMOND E. ROWE, from pastor, Greater Pittsburgh, Pa., to evangelism
PETER J. SCHARLER, from Jerome, Pa., to Phillipsburg, Pa.
DOUGLAS B. SEDORE, from pastor, Melfort, Sask., to student
BARRY W. SWANSON, from associate, Bethany (Okla.) First, to education, NNC
CHARLES J. WHEELER, from pastor, Hawthorn, Pa., to evangelism
MALCOLM H. WHITE, JR., from student to

pastor, Colchester, Conn.
PAUL A. WILLETTE, from Saratoga Springs (N.Y.) Grace, to North Haverhill (N.H.) Trinity
HENRY E. WISNER, to pastor, Oswego, Kans.
W. DAN WRIGHT, from Monroe (La.) First, to Brownwood, Tex.

Announcements

MOUNTAIN CHURCH (HAMILTON, ONT.) will celebrate its 40th anniversary Apr. 24-26. A banquet will be held Friday evening, and a musical concert will be held Saturday evening. Sunday services will be at 11 A.M. and 6 P.M. Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church at 910 Upper Sherman, Hamilton, Ontario, Canada L8V 2L8, or phone (415) 389-6981.

BUTTE (MONT.) FIRST CHURCH will celebrate its 50th anniversary May 3 with an all-day celebration. For more information, contact Pastor A. P. Lillie, 1914 Texas, Butte, MT 59701, or phone (406) 723-5088.

SONOMA VALLEY (CALIF.) CHURCH will celebrate its 50th anniversary May 2-3 with special speakers, music, fun, food, and fellowship. All former pastors, members, and friends are invited to attend or send greetings. For more information, contact Rev. Wilfred Stukas, P.O. Box 10, El Verano, CA 95433, or phone (707) 996-7515.

DUPO (ILL.) CHURCH will celebrate its 40th anniversary May 17. John Hancock, district superintendent, will preach in the morning service, which will be followed by the noon meal. Former pastors and friends will share in the 3 P.M. service. For more information, contact Rev. Edward Stovall, 201 Richard, Dupu, IL 62239, or phone (618) 286-4698.

HARRISBURG FIRST CHURCH (MID-DELTOWN, PA.) will celebrate its 50th

anniversary May 16-17. For more information, contact the church at 1901 Rosedale Ave., Middletown, PA 17057, or phone (717) 939-3740.

Recommendations

The following have been recommended by their respective district superintendents:

BRIAN ARNER, registered song evangelist, 1861 Lake Ave. S., Clearwater, FL 34616, by Gene Fuller, Central Florida District.

MICHAEL BENSON, evangelist, 2927 W. 24th Ave., Emporia, KS 66801, (316) 342-2858, by W. T. Dougharty, Kansas District.

LARRY HUMRICH, evangelist, 3302-G Circle Brook Dr. S.W., Roanoke, VA 24014, (703) 989-5068, by C. L. Thompson, Virginia District.

W. RILEY JAMES, JR., evangelist, H.C. 69, Box 1140, Inez, KY 41224, (606) 298-3089, by C. Harold Smith, West Virginia South District.

UDELL MOSS, evangelist, 1980 S. New Florissant Rd., Florissant, MO 63031, (314) 524-6159, by Hiram Sanders, Missouri District.

STEVE STEVENSON, evangelist, 6276 Warrent St., Groves, TX 77619, (409) 962-4630, by J. W. "Bill" Lancaster, Houston District.

CURTIS WILLIAMS, evangelist, 3536 Evansville, Dayton, OH 45406, (513) 276-3410, by Harold B. Graves, Southwestern Ohio District.

Moving Missionaries

BENNETT, REV. STEPHEN and CHRISTIAN*, Philippines, Furlough address: 6401 The Paseo, Kansas City, MO 64131

HOWERTON, REV. NORMAN and JOANNA, Argentina, Furlough address: c/o Lynda Langford, Box 851757, Yukon, OK 73085

IRWIN, DR. GLENN and RUTH, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
KRATZ, REV. ELDON and KAY, Brazil, Field address: Rua Souza Docca 115, 90,000 Porto Alegre, RS, BRAZIL

POWER, REV. RICHARD and VICKI*, China Ministries, Furlough address: 13815 Chittam Oak, San Antonio, TX 78232

SCHMELZENBACH, REV. HARMON and BEVERLY, Kenya, Field address: P.O. Box 20025, Nairobi, KENYA

SCHORTINGHOUSE, REV. KENNETH and LEANNA, New Zealand, Field address: 30 Riverhills Avenue, Pakuranga, Auckland, NEW ZEALAND

SRADER, REV. DUANE and LINDA, Portugal, Furlough address: 6401 The Paseo, Kansas City, MO 64131

SWAIN, REV. AL and ARLENE, Peru, New Field address: Apartado 21-0065 Lima 21, PERU

VANCIEL, REV. BRIAN and EVELYN*, Samoa, Furlough address: 660 Wellington, Porterville, CA 93257

WELCHLY, MR. JAMES and DONNA*, Commonwealth of Independent States, Field address: The Ukraine, YKPAIHA 252116 KNIB, IIIOYAYAEHKO, 16, K820

*Specialized Assignment Personnel

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Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

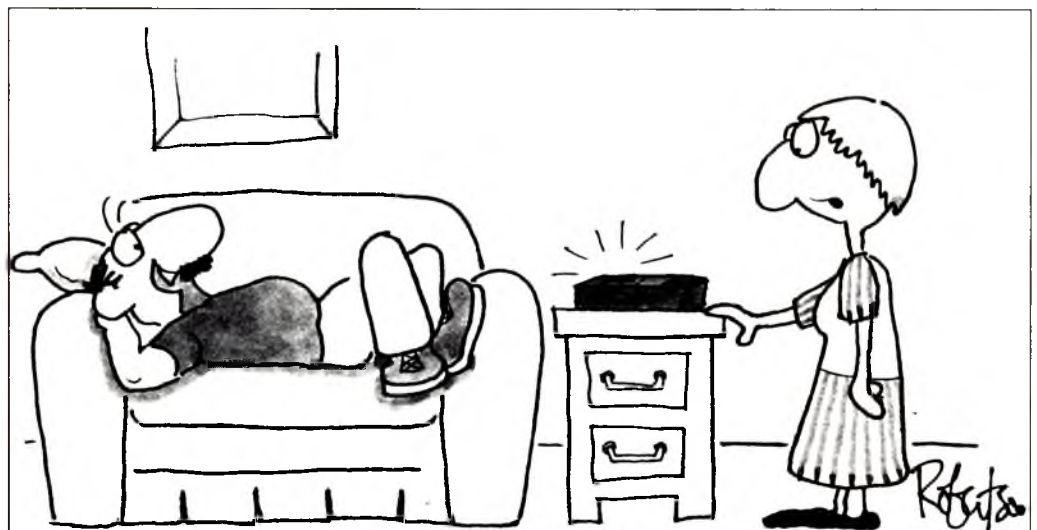
DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

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“The New Testament-On-Cassette helped some, but ever since I got this ‘Prayer-On-Tape’ series, my devotional life has really taken off!”

CHILDREN'S MINISTER

HONORED . . . Pat Verbal was honored recently at the 11th Annual Children's Pastors Conference in Denver, with the "Excellence in Ministry to Children" award.

A resident of Glendora, Calif., Verbal has served as children's pastor at Pasadena First Church of the Nazarene and Orlando, Fla., Central Church.

Verbal currently presents seminars in local churches and education conferences such as the Greater Los Angeles Sunday School Conference, the Association of Christian Schools International Conference, Children's Ministries University, and the Nazarene General Sunday School Convention.



Pat Verbal and her ventriloquist doll.

Verbal specializes in ventriloquism, puppetry, and drama. She has hosted the Southwest Regional Puppet Festival for the past three years, training more than 400 puppeteers.

ENCORE! . . . G. Bradley Garvin, a member of Oak Park, Ill., Church of the Nazarene, was recently selected as "Young Performer of the Connecticut," an operatic competition conducted by the state.



A graduate of Olivet Nazarene College and the Indiana School of Music, Garvin is currently pursuing a doctorate at Yale University under a full scholarship. He has appeared with the St. Louis Opera Company and has been invited to appear at the Baniff Fine Arts Center in Canada.

competition. The competition is sponsored by the Hillhaven Corporation, a national healthcare company.

A graduate of Southern Nazarene University, Thompson has been in the ministry for nearly 25 years. He has pastored churches in Kansas, Missouri, Arkansas, Oklahoma, and Arizona. He and his wife, **Norma**, and daughter, **Tara**, are currently involved in evangelistic work.

competition. The competition is sponsored by the Hillhaven Corporation, a national healthcare company.

BEST OF THE BEST . . . Dean Thompson, director of social services at Tradition House Healthcare in Joplin, Mo., was recently selected as the "Best of the Best" nominee by his coworkers and residents. Thompson, who is also a Nazarene elder, received a diamond pin and will advance to the regional



superintendents and current District Superintendent C. L. Thompson were read. The church presented Rev. and Mrs. Field with \$1,000, an engraved wall clock, and a scrapbook.



The Del Rey (Of The King) Sunday School class at Pasadena, Calif., First Church of the Nazarene celebrated its 50th anniversary recently. The class started in 1940 with 53 members. Currently, the class has 130 members and averages about 80 each week. The class is taught by Carol Wagstaff.

Close to Home

News About Nazarenes

BY TOM FELDER

USAF HONORS NAZARENE DENTIST . . . Major Scott E. Gray was recently selected as Junior Dental Officer of the Year by the U.S. Air Force. He was honored for his military and dental achievements in 1991.

Gray was deployed during Desert Storm to a contingency hospital in England. He also served as chief of the restorative section in an advanced education in general dentistry program and as program director for the USAF clinical operative dentistry postgraduate course.

Gray and his wife, **Cyndi**, are graduates of Mount Vernon Nazarene College. They live in San Antonio, Tex., with their two daughters, Lindsey and Lauren.

The Grays attend San Antonio First Church of the Nazarene, where he serves on the church board.



Major General Donald J. Butz (l.) presents a plaque to Major Scott E. Gray honoring him as Junior Dental Officer of the Year in the USAF, as his wife, Cyndi, looks on.

PASTOR HONORED FOR 25 YEARS OF SERVICE . . . Garden City Church of the Nazarene in Roanoke, Va., held a surprise reception recently in honor of Pastor Robert E. Field and his wife, Zella. Rev. Fields has served as pastor of the church for 25 years.

Nearly 150 people attended the reception including family members, fellow pastors, and friends from around the country.

Former District Superintendent Reeford L. Chaney was the keynote speaker. Letters from the general

superintendents and current District Superintendent C. L. Thompson were read.

The church presented Rev. and Mrs. Field with \$1,000, an engraved wall clock, and a scrapbook.

Rev. Robert and Zella Fields





When Does God Draw Near?

There once was a woman who wanted to meet God. What would she wear? "Your Sunday best," everyone told her. So she went shopping. Trying on many different styles, she finally settled on a dark, modest suit, black pumps, and a fashionable hat. They weren't the kind of clothes she would normally wear, but they seemed appropriate for meeting God.

After the woman knew what to wear, she wondered what God would want to talk about. Theology, of course. She checked out several books on religion. She actually learned when to use words like *justification*, *hermeneutics*, *eschatology*, and *entire sanctification*. She didn't normally use such words, but she wanted to make sure she and God could speak the same language.

Then it dawned on her that she hadn't been to church in a while. How did one act when one met God? She must brush up on her religious manners. So she visited several churches and, by watching, she picked up what seemed to be appropriate behavior. One didn't laugh much, cry loud (except to shed one tear quietly in a handkerchief), and one never got angry. Most of all, one smiled politely, kept still, and nodded in agreement to everything the minister said. There was no dancing in the aisles and very little talking or movement at all.

The woman normally laughed a lot, cried when she hurt, yelled when she got angry, and danced when filled with joy. But apparently God didn't like people acting that way. At least, that's what she learned in church.

Now the woman felt ready to meet God. She put on her suit,

went over the theological words, and walked with a controlled, even gait down the street. She felt confident God would meet her there.

Sure enough, just as she turned the corner, God was coming toward her. God was very close. She was so excited she wanted to dance with joy, but she remembered her manners and stood politely and quietly. God came closer and she wanted to shout out a greeting, but she kept still, just like she'd practiced. God was almost to her! Her heart pounded, but she forced a polite smile. She was doing everything perfectly. Surely God would stop.

But God walked right by. He walked right by her!

The woman watched in disbelief. She had behaved perfectly, and God walked right on by. How could God do this to her? Why?

The woman dropped to her knees right there on the curb and sobbed and sobbed until she thought her heart would break. Several moments passed. Then she felt a hand on her shoulder. She looked up. Her face was puffy and her hands wet from her tears. There was God.

"My child," said God, "what has made you so unhappy? It pains Me to see you this way."

The woman, sputtered, "You walked right by me, God! I was standing right here, and You walked right by and didn't even stop!"

God replied gently, "I didn't stop because, with those clothes, that polite smile, and put-on airs, I didn't recognize you. I didn't think it was you!"*

Who of us hasn't felt inadequate when drawing near to God? Who of us hasn't tried to impress God with our behavior, propriety, and piety?

God knows how we look in our bathrobes, and God doesn't care if our hair is messy or our teeth unbrushed. God doesn't even care whether or not we own a dark suit. We come to God as we are.

God wants to talk to us about anything that is of concern to us. We can speak to God in everyday words.

Last, God is not afraid of our emotions, even the powerful ones. God designed our emotions as a special means of communication.

She wanted to shout out a greeting, but instead she gave a controlled, polite smile.

Through our feelings, we discover the hard and happy truths about our lives. God often speaks to us through them.

Ultimately, this story reminds us that our humanness is nothing to be ashamed of. God made us in the divine image, and none of our imperfections can ever keep God from recognizing our authentic love and honest openness to Him.

*This story is one that has been passed and retold in the oral tradition. The source is unknown.

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

H



The Son of God

Recently, I read through, for the umpteenth time, my favorite Gospel, that of Mark. Its brevity, rapid pace, and clear message have endeared it to my heart for decades.

We used to sing with the children, "Everybody ought to know who Jesus is."

That, in essence, is the purpose of the Gospel of Mark.

The Gospel is not a biography, though it does contain rich biographical materials. It is not a history, though valuable historical materials abound therein.

The Gospel of Mark is proclamation, what scholars call *kerygma*, which is a Greek word for preaching. (Everybody ought to know at least one Greek word, so if you don't have one in your vocabulary already, *kerygma* is a good one to adopt.) Mark was written to proclaim *who* Jesus is.

The author does not fool around. He gets to his theme in the opening statement: "The beginning of the gospel of Jesus Christ, the Son of God" (1:1).

Jesus (the human one), Christ (the anointed One, the Messiah) is the Son of God. This is what Mark intends to show by what he writes. Everything that follows the opening statement elucidates this, enlarges upon this—that Jesus is the Son of God.

To this truth the Father bears positive witness. When Jesus is baptized a voice speaks from heaven, saying, "Thou art my beloved Son, in whom I am well pleased" (1:11).

To this truth demons bear negative witness. "Whenever the evil spirits beheld him, they fell down before him and cried out, 'You are the Son of God'" (3:11, NIV).

Through the author, the church—the insiders—bears witness to the unique sonship of Jesus, as we noted in the Gospel's opening statement (1:1).

The centurion in charge of the Crucifixion, a man of the world—an outsider—bears climactic witness. As Jesus died, this soldier exclaimed, "Surely this man was the Son of God!" (15:39, NIV). In doing so, conversion to Christ was attested.

By this succession of witnesses the identity of Jesus, the man from Nazareth, is disclosed. He is the Son of God.

Mark's primary concern is not to show that Jesus of Nazareth is the Messiah of Israel. Rather, he intends to show that Jesus of Nazareth, the Messiah of Israel, is the Son of God. He is not merely the Son of David, He is the Son of God. He is not only the Son of Man, He is the Son of God. All His names, all His titles, all His functions are subordinate to, and expressive of, His identity as the Son of God.

What it means to call Jesus the Son of God becomes clear as He pursues His mission, which reaches its powerful and predestined climax in His crucifixion and resurrection. Everything flows out from this point, everything flows back to this point—that Jesus is the Son of God.

Who Jesus is stands revealed by what He does. But what He does is determined by who He is. His *being* underlies and gives meaning and value to His *doing*. That meaning and value reach their climax in His death and resurrection,

and these constitute *good news*—the gospel.

His death atones for sin and ransoms the sinner from bondage. His resurrection billboards the Father's acceptance of His atoning sacrifice. It also illuminates the Son's identity for His disciples, and thus it inspires—indeed *creates*—the faith by which they are saved.

There is an emphasis on power in Mark's Gospel. In a single chapter, for example, we find stories that exalt the power of Jesus over demons, disease, and death (ch. 5). To read it is to know that a unique person is at work, attacking and conquering the strongest forces of evil in the world. He can be no other than the Son of God in a

It reached its powerful and predestined climax in His crucifixion and resurrection.

sense that no other is or can become.

That is the glorious track on which the reader sets his feet when he sees—or hears—the opening trumpet blast of Mark's book: "The beginning of the gospel of Jesus Christ, the Son of God." To follow that track with open mind and reverent spirit is to reach an agreement with its inspired author, and to offer one's life in service to its divine Subject.

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

H

Recognize it . . .

Acknowledge it . . .

Propagate it . . .

A SPECIAL TIE THAT BINDS!

BY ROBERT H. SCOTT, DIRECTOR, WORLD MISSION DIVISION

Maybe it should be called part of the “genius” of the Church of the Nazarene. Whatever you call it, it is true: *Nazarenes of the world feel a special tie to each other.* Everywhere I have gone in the world among “our family” I have seen it. Indeed, we are family. And we love the “family meeting.” We are one in a special bond of His love.

You have seen it and felt it if you have been to a General Assembly. During 1991, I saw it and felt it in the six regional conferences around the world. Nazarenes who have never seen each other before finding an instant relatedness and enjoyment with each other. That relatedness and enjoyment energized them to go out to do a better work for God! Surely, it is part of the “genius” of the Church of the Nazarene.

Doubtless, much has been contributed to the perpetuation of this spirit by our missionaries. They go to distant places to represent us all. They return in years of furlough to report on what they have seen and what He has done. They show us the “faces” of people most of us will never see. They tell us their stories.

As they do, these distances and differences melt away, and this unique Nazarene “oneness” takes a deep root within our hearts and minds. There is, indeed, a special tie that binds.

The “Family Spirit” at Risk

But in a complex world, filled with competition and nation-

alism, this tie can be in jeopardy, not because we wish it would go away but because we become too busy to recognize it and acknowledge it and propagate it. None of us would want to suffer this loss. All of us must take on the task of preserving the family feeling.

Our very success in developing strong and self-supporting churches and districts in world areas can inadvertently place this spirit in jeopardy. Nazarenes have a clear philosophy of missions that runs diametrically opposite to colonialism. We do not place missionaries or establish institutions with intent to establish permanent dependence on the missionary or on an expatriate support system.

We sow His mustard seed faithfully and carefully. We lay solid foundations for reproductive evangelism and holy living. We establish local churches and Bible schools and clinics and even hospitals. But even as we do this, we pray for and expect that one day the local Nazarenes will take charge of their own ecclesiastical destiny. We hope that soon there will be sufficient numbers of members with that authentic Nazarene spirit that enables them to operate their own programs and institutions. This, of course, allows the missionary and the missionary dollar to move on to other new frontiers where people have not yet heard the clear call of the gospel.

“Indigenization” is the big word that defines this missions philosophy. We believe in it. We

are practicing it around the world.

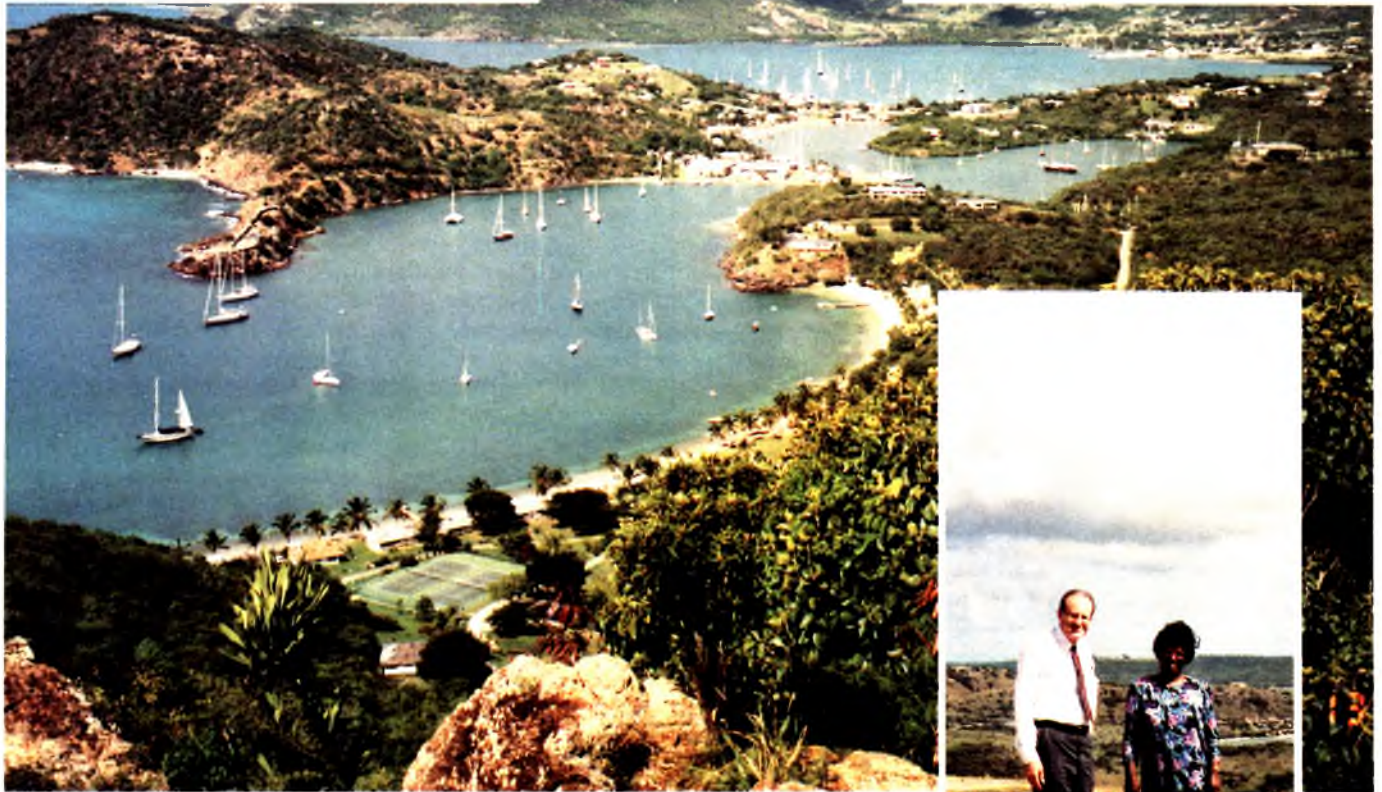
Is it really working out that way? Well, did you know that of the 95 world areas where the Church of the Nazarene is now at work, 47 of these have no foreign Nazarene missionary presence? That is a sign that we are serious about indigenization. That is a mark of our success as a church committed to creating a world holiness movement based on the strength and authenticity of local Nazarenes everywhere.

Rev. Rosa Lee and the Nazarene Family in Antigua

I have traveled in most of these 95 areas over the past years. In such events as the 1991 regional conferences and councils, I am often with Nazarenes that come from all of these world areas. What we have is indeed a “family,” bound together by ties of love, commitment, and mission. Wherever our “family” is found, it is evangelizing the lost, proclaiming and living the life of Christian holiness, paying General Budget, and feeling a special inspiration from knowing it belongs to a “family” that is worldwide in scope.

So, let’s praise God for this achievement. Let’s recognize it, acknowledge it, and propagate it.

A few months ago, I was on the tiny island of Antigua in the Caribbean Sea. Antigua is where Nazarenes have a lady district superintendent, Rev. Rosa Lee. She and her faithful pastors are engaged in sincere attempts to evangelize the peoples of this place



(Upper left) Several Nazarene pastors confer with their district superintendent, Rev. Rosa Lee. (Above) One of Antigua's scenic harbors. (Upper right) Beacon Light Church of the Nazarene. (Right) Dr. Robert Scott, director of World Mission Division, and District Superintendent Rosa Lee.

with its unique geographic isolation. As we shared a delightful luncheon fellowship, one of the young pastors asked me a probing question. "Since there are no missionaries here to take our pictures and stories to other Nazarenes in other countries, how does our Nazarene family around the world know about our tiny island? How are our special prayer requests made known? How are our special victories and burdens shared?"

It was, I told him, a very good question. I recounted for him and the others our commitment to be

a world family connected by ties that bind. I told him about *World Mission* magazine, the *Herald of Holiness*, the missionary reading books, the NWMS, and prayer line. I even told him about the positive dimension of the "Nazarene grapevine." I mean that informal system of communication by which if one Nazarene knows about good news (or bad), soon all Nazarenes know it. We remain connected, I assured him. We are a family. We won't forget or appreciate less the growing areas such as theirs from which the missionaries have moved on. We

will make the most of the special philosophy of missions and internationalization that we have adopted and affirmed in each of our recent General Assemblies.

I believe I told the young pastor in Antigua what you would have wanted me to tell him. And he was glad to hear that message.

Now it is up to us all. This special tie that binds? Let's be agents to recognize it, to acknowledge it, and to propagate it all around the world! It is part of a Nazarene genius that we cannot afford to lose.

TH

Roses in the Desert . . .

continued from page 5

Campus visitors often assume all students at NIBC are Navajo, since it's so close to the Navajo Nation and over 50 percent of the students come from that tribe. But eight different tribes are represented, including Mojave, Cherokee, Seneca, and Papago (Tohono O'odham).

Tribal differences may not be apparent to white visitors, but they are real. Barb Chatto spoke about how these differences affect students: "It's always a little hard at the first of the year, because everyone is getting used to one another. But as the year progresses, we do get closer to each other."

According to Charles Stuart, dean of students, most Indian students do experience some cross-cultural problems. "There's personal tension when they try to make Christ real in their lives. It's different for everyone, especially with their different tribal backgrounds.

"Some have to deal with hunting and farming legends—and especially with beliefs about the Creation. Others must work through experiences with alcohol and drugs, some of that in connection with familiar Peyote doctrines.

"Our goal is to develop Christian Indians without taking away their heritage. So much tribal life is religious, and Christianity can't just be added. Christ must become central," he said.

Barb Chatto recalls facing some questions of her own. "I remember asking myself during one class discussion, 'Where does the Indian Christian fit in? Where does culture end when you take on Christianity; and, where does Christianity end when living in the culture?' Each of us [Indians] must experience his or her own guidance from God. We can't just set our heritage on a shelf."

Professor Lloyd Commander, the school's only Indian teacher, teaches American Indian History. He said, "When we talked about Columbus' coming to this continent, students asked, 'How can someone discover a place that's already populated?' Most white men don't understand there were complex Indian cultures long before the white man got here.

"Indian cultures are just part of the many cultures in America. Someone has said, 'The truth is, the U.S. will never be a melting pot, but a stew pot.' A carrot in a stew still tastes like carrot, but it's enhanced by the flavor of the other vegetables and it, in turn, enhances the flavor of the others," Commander said.

"Like any college campus, this is not a perfect place," Dean McKinney noted. "In any given year, three or four students will stumble. But we must be redemptive. If a student repents and is willing to be counseled, we'll work with him or her. People may

Nothing to Brag About— Except God's Redeeming Grace

Tohono O'odham Indian Al Antone says, "I hate to even mention the things I used to do—it's nothing to brag about. But I'm a living testimony of what the Lord can do in someone's life, and that's what I brag about."

For 13 years, Al was a member of a drug smuggling ring. "I knew it affected my whole family," he said. "And because of this, my wife and three sons began going to church in 1984.

"One day, my son came home from church and asked if I knew what a particular scripture meant. He read it for me. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). Just hearing it through his young voice made it come alive to me.

"I began attending church, too, but didn't end my association with the gang. Then, in 1985, everyone else was arrested and sent to prison—some are still there."

Al accepted the Lord that year, but he said, "I didn't give Him everything. Then, one day I questioned the pastor about the peace and joy they all claimed to have, and he asked if I had really given God my all. I began crying and, when he asked if I'd like to, I said yes. From that time I've felt that peace and joy myself."

Al has a burden for the people he's hurt in the past, and he regularly phones and writes to those in prison.

"They sometimes ask why I don't preach to them. But I wait for them to ask about the change in my life; then, I can testify and let it all come naturally into the conversation," he said.

And God has given Al a burden for his people. He has talked to tribal elders about his new faith.

not understand this, but 'we must obey God, rather than men.'"

This obedience has led to the school having an attrition rate any college can be proud of. Only about 4 percent of the students who begin as freshmen leave before graduating. That looks pretty good, especially when compared to 96 percent of Native American students leaving the nearby University of New Mexico before graduation.

Charles Stuart, though proud of both the school and students, said, "No place is perfect. Every campus, every workplace, every community, every church has its problems. When I was studying at Bethany Peniel College, someone told me, 'You'll find roses out there. Some will blossom and be beautiful, but others will be very thorny. You must deal with and accept both kinds.' It's been good advice. Here, we are cultivating roses in the desert."

Priscilla Raue is a semiretired journalist living in Merrillville, Ind. She holds a commission as minister of Christian education in the Church of the Nazarene.

TH

People Make the Difference at NIBC

Dedicated people. God-directed people. People with a sense of mission. They're the reason the doors at NIBC are open today.

Administrators like Tom McKinney (administrator/dean of the college) and Charles Stuart (dean of students), along with others, take for granted the fact they'll often be called upon to "fill in the gaps" when lack of funds requires extra work.

Regular teachers and administrators travel many miles into the reservations several weekends a year to teach extension classes. Present extension classes are aimed at preparing Indians who cannot attend the school for ordination. However, lay training classes may be offered soon.

Staff member Gene Cope (director of development) includes teaching and coordinating Work and Witness efforts in his job.

Many teachers are people with regular full-time jobs, who use their expertise and earned degrees to teach at NIBC part-time.

Professors from other colleges, along with pastors with specialties to share, visit the campus to teach seminars.

Several volunteer couples, such as Wayne and Virginia Faul, Cecil and Freda Miller, and the couple who run the dining hall, dedicate three-quarters of every year to serving NIBC.

Steve and Cathy Bowman of Larimore, N.Dak., put together NIBC's quarterly newspaper, *Sacred Journey*.

Numerous Work and Witness teams from all over the United States come to keep this campus the attractive place it is.

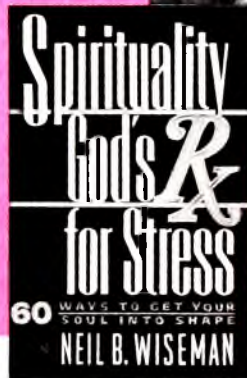
There's no way to note all the ways people make a difference to NIBC. But everyone with a vision for this ministry can have a part through the new "Seed Jar" project. For information, write: Karen Cope, Nazarene Indian Bible College, 2315 Markham Rd. S.W., Albuquerque, NM 87105.

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NEW MISSIONARIES COMMISSIONED

One of the largest missionary classes in recent history was commissioned by the General Board of the Church of the Nazarene during its 1992 session. Two of the couples were commissioned for service in the former Soviet Union, another couple was commissioned specifically to serve the Chinese people.

Thirty-one individuals were commissioned in the special service. They include:

David and Sandy Allison from Canada, assigned as agricultural missionaries to Bangladesh

Dr. Abraham and Judy Athialy from Indianapolis, assigned to Asia-Pacific Nazarene Theological Seminary, Manila, Philippines

Charles and Vera Brown from Olathe, Kans., to the Dominican Republic

Rev. Jim and Betty Cooper from Enid, Okla., assigned to the South America Region

Rev. Randy and Linda Gant from Somerset, Ky., assigned to the Ministerial Training Council, Nairobi, Kenya



Thirty-one individuals were commissioned by the 1992 General Board for missionary service. Two of the couples were commissioned for service in the Commonwealth of Independent States and another couple was commissioned specifically to serve the Chinese people. (See story)

Rev. John Haines, who has been serving as a missionary in the Eurasia Regional office, was given career missionary status

Rev. David and Shelly Hayes from Nashville, Ind., were assigned to the Eurasia Region for Arabic language studies

Rev. Eric and Paula Kellerer from Hailey, Idaho, assigned to Asia-Pacific Region, Thailand Church Growth Council

Rev. and Mrs. Daniel Miller of Kansas City, Mo., assigned to the Africa Region, Senegal Church Growth Council

David and Sylvia Potter from Kansas City, Mo., assigned to the Asia-Pacific Region, Papua New Guinea Medical Council

Rev. Rick and Vicki Power from Georgetown, Tex., assigned to Mandarin language studies, Taipei, Taiwan

Rev. Chuck and Carla Sunberg from Austin, Tex., to the Eurasia Region, Moscow Church Planting Council

Rev. Ung and Susan Kim Ty from Long Beach, Calif., to Asia-Pacific Region, Cambodia Church Planting Council

Jim and Donna Welchly of San Antonio (who have been

serving several months as lay missionaries to the Ukraine) assigned to specialized missionary contract, Kiev

Rev. David and Glenda Wesley from Orlando, Fla., assigned to Hispanic language school

Rev. and Mrs. Larry West from Kansas City, Mo., assigned to Asia-Pacific Region, Indonesia Church Growth Council

World Mission Division Director Robert Scott introduced the newly appointed missionaries to the General Board who unanimously accepted the recommendations of the World Mission Department. A prayer of dedication was prayed by General Superintendent Raymond W. Hurn.

MVNC STUDENT DIES IN CAR CRASH

A Mount Vernon Nazarene College student was killed and another seriously injured

Feb. 3, in a car accident south of the campus.

Susan Ann Farmer, 19, was pronounced dead at the scene. Eighteen-year-old Michael Keen was transported by LifeFlight to the neurological intensive care unit at Ohio State University Medical Center in Columbus.

Keen, a freshman from Spencerport, N.Y., was driving the car when he reportedly lost control and crossed the center line. Farmer, a fresh-

man from Triadelphia, W.Va., was killed when the car was hit by an oncoming van.

The four occupants of the van were treated and released from a local hospital. A fourth passenger was eight months pregnant. She delivered a baby boy the following day.

Farmer is the third member of the MVNC student body to die in an automobile accident in the 1991-92 school year. Ron Holmes and Darrin Brooks were killed in a head-on collision Sept. 5.

Keen and Farmer reportedly were returning to the campus from Newark, Ohio, where they had gone to purchase an engagement ring.



PICKENPAUGH IS NEW D.S. OF MINNESOTA

Sam Pickenpaugh, 58, has been appointed superintendent of the Minnesota District. The appointment was made by General Superintendent Raymond W. Hurn in cooperation with the Minnesota District Advisory Board. Pickenpaugh replaces Russell Human who was appointed superintendent of the Northeast Oklahoma Dis-

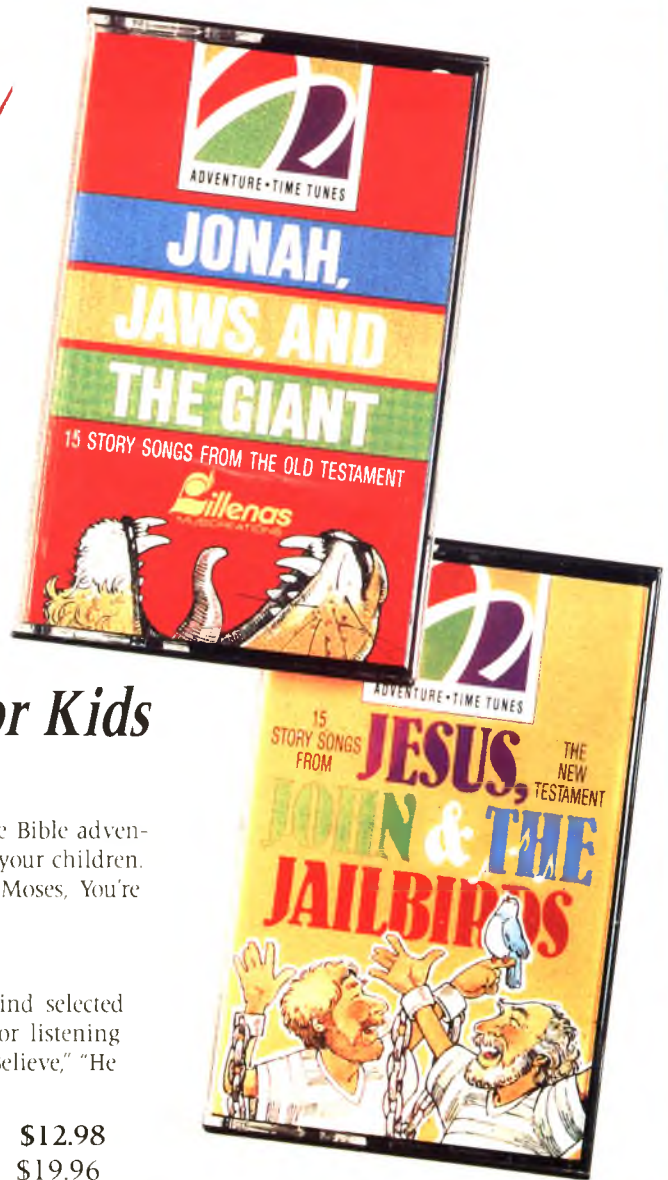
trict.

Since 1987, Pickenpaugh had served in a specialized missionary assignment as superintendent of the Western Australia District. Beginning in 1988, he was also superintendent of the Australia Northern Pacific District.

He and his wife, Grace, have a daughter, Charlotte.

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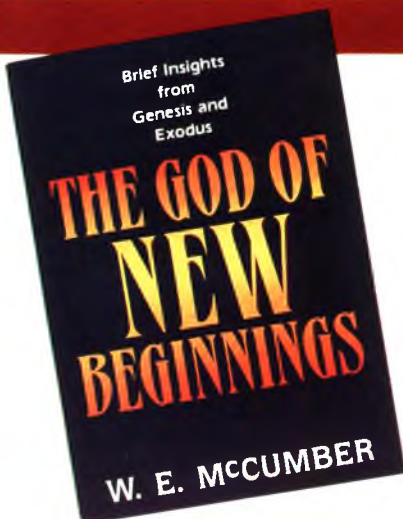
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