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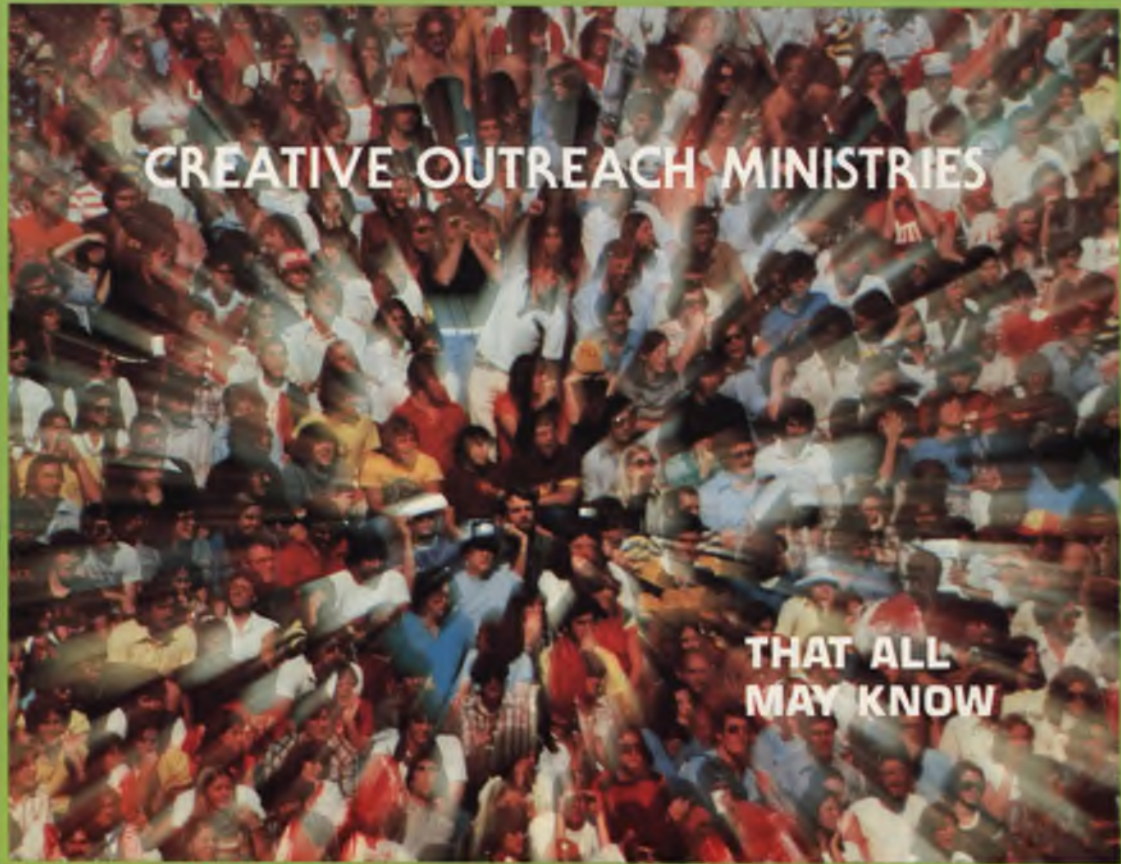
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SEPTEMBER, OCTOBER, NOVEMBER, 1985

THE PREACHER'S MAGAZINE

AUG 28 '85

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CREATIVE OUTREACH MINISTRIES

**THAT ALL
MAY KNOW**

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suitable for Framing

Sometimes we preachers get discouraged, not so much because of worries concerning content or technique—as important as these are—and not so much because of a congregation that seems unreceptive, but rather because of who we are.

For preaching has a way of revealing our personal weaknesses. We tend to get weary, drained of physical and mental energy; we feel the weight of a weekly obligation. We start to feel guilty about our superficiality, our glib and banal words, our lack of prayer and preparation.

But most of all, in our most honest moments, we know we are really not worthy of such a role in the Christian community. The people in the pews often seem closer to the gospel than the people in the pulpits. We almost envy the janitor and the ushers whose jobs seem so simple or the organist who contributes a wordless skill. But our offering is made of words, our imperfect and fragile words. And even if our last effort seemed to have some merit, we are not at all sure we can do it again this Sunday!

We feel judged by the very words we speak. Our unhealed wounds hurt us even if we can hide them from the people. The real danger is not being puffed up with vanity but instead becoming depressed with our faults, our foolishness, and our failures (and our alliteration!).

We did not start preaching because we're good, but because Jesus cared enough to call us. And we will continue doing preaching with wonder and delight only if we care about Him and His people.

Willard F. Jabusch, *The Person in the Pulpit*. Nashville: Abingdon Press. Used by permission.

We Get Letters

Likes Editorials

Greetings to you. I felt I should drop you a short note to let you know how much I appreciated the past issue of the *Preacher's Magazine*. In fact, I do appreciate your editorials, and for the most part the *Preacher's Magazine* is very informative and very helpful to me as a minister.

—Morris Chalfant

The Price Is Right

I am long overdue in sending this letter. I want to thank you for the superb job you do with the *Preacher's Magazine*.

I get bombarded with advertisements for professional journals of some kind. I have, in the past, subscribed to a few of these. Yet, the *Preacher's Magazine* excels them all, and the price is right.

Our church has done a great service over the years to provide a meaningful, quality magazine for its pastors. Keep up the good work.

—Earl R. Marvin

Minister's Wife Issue Meets Need

I am writing to let you know that I am a regular reader of the *Preacher's Magazine*. It's a fantastic magazine and I enjoy reading it.

My husband is a pastor in the Nazarene church, so we get the magazine regularly.

I especially wish to say thank-you for the December/January/February 1984-85 issue on "The Minister's Wife." It was great. The articles really speak to me and my needs. They are a great help and encouragement; especially "Counseling Ministers' Wives" and "How to Deal with Criticism."

—Barbara Basdeo

Read It Again

All of us ought to read Eugene L. Stowe's exhortation from Ezekiel 34, "Fat Shepherds and Scrawny Sheep," 10 times over.

The truth of the passage is a model for the '80s. I am more and more aware of the need for superlative interpersonal relations between a pastor and his people. The motive and skill in such is the first prerequisite of a growing church, both in numbers and enrichment. While I recognize the pivotal importance of preaching, I am also greatly aware of the need for a quality of fellowship that is spoken of so well in Dr. Stowe's exhortation.

—Oscar F. Reed

Kind Words from Church of God

I am deeply impressed with the *Preacher's Magazine*, having seen a copy in the office of my colleague, Rev. Clyde W. Buxton, in Cleveland, Tenn. The December/January/February 1984-1985 issue was filled with tremendously well written, well prepared material. As a free-lance writer, and former editor of *SOW Magazine*, our denominational missions publication, I suppose I am somewhat of a critic. I found your magazine refreshing and a blessing.

—James E. Cossey

Did I Miss Something?

Thank you for the *Preacher's Magazine*, which I'm enjoying and from which I am receiving real help.

Along with the gratitude let me raise a question concerning an article in the September/October/November 1984 issue. Robert W. Smith's article, "A Theology of Evangelism," while insightful and quite well written omitted any reference to the Holy Spirit at all. My question is, "How can you develop any theology of evangelism without consideration of the Holy Spirit?" Was there a deletion of some part of his material submitted for publication? And can we presume to approach evangelism only in the name of Jesus, without the power of the Holy Spirit who reveals Christ in His redemptive power to men?

I grew up on the theology that we live in the dispensation of the Holy Spirit. That He is God and that we benefit from His presence, counsel, and guidance. I haven't heard of any change in regard to our position as a church on these concepts.

If I missed something in my review of Pastor Smith's article, please enlighten me as to what he really is saying.

I am not usually the writer of critical comment on our publications, but couldn't pass this by in silence.

—H. Harvey Hendershot

Brighter Day

There are times when we seem to be divinely directed to an unexpected source of help or personal enrichment. Such an experience was mine today. When the latest issue of the *Preacher's Magazine* arrived, I started to file the previous issue. Then I realized that in the press of trying to deal with personal and church problems, it had been laid aside before a complete reading.

Thus, your article in the December/January/February 1984-85 issue, "The Personal Growth of the Small-Church Pastor," captured my attention and ministered to my heart at just the "right" time. Such a sense of appreciation for your work compels me to express my gratitude to you personally. Thank you for making the light brighter for me today!

—William H. Doan

Time for Change?

Just a note to say that I have always enjoyed the *Preacher's Magazine*, and that you are doing a good job.

The June/July/August issue, and the article "When You're Out, You're Out," I read with interest and a real concern for all of our pastors, myself included.

Also the comments in the December/January/February issue about this article. Especially the one by W. S. Muir I agree with. It seems to me that most pastors would like another way for the pastoral change.

Could you and would you take a poll of our Nazarene pastors through the *Preacher's Magazine*, as to how they would like to see the direction of our church go concerning the pastoral change? This might help to get the true feeling of our men.

—Clark Langford

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Wesley Tracy

WHO WANTS TO BECOME AN ECCLESIASTICAL ETCETERA?

by Wesley Tracy

I wanted to get a closer look at the cultural context in which John Wesley's religious movement and theological thought developed. I went to England and read the daily newspapers from 1738 (the Aldersgate experience) to 1791 (Wesley's death). Some five-and-a-half weeks and \$6,000 later I returned home with a far better understanding of Wesley and a deeper-than-ever appreciation for the saint after whom I was named.

I am doing my best to keep from putting everything from my 600 pages of notes into this piece. I hope you appreciate my frustration. But putting that aside, let me try to cite a few things about the times in which Wesley preached holiness and led the people in acts of piety and mercy.

Better than anyone I know about in modern times, our spiritual ancestor, John Wesley, showed us how to avoid becoming an ecclesiastical etcetera. Better than anyone I know about, Wesley braided Christian theology, current culture, and innovative ministry practice together, making a redemptive lifeline. I know of no one who modeled better the perfect marriage of faith and works. I know of no one who so perfectly joined together personal and social religion expressed so eloquently in "acts of piety and acts of mercy."

Wesley knew how to bring the resources of the Christian faith to bear on the needs of the times. With bold innovations in both theology and practice he was able to do whatever it took to take the gospel of full salvation to the people. And this we must do unless we want to

become irrelevant babblers parked on God's surplus shelf, superfluous ecclesiastical etceteras, fit more for the museum than the busy streets where the gospel must be preached.

Wesley's century was brimful of poor people suffering from hunger, exposure, starvation, disease, and incredible oppression. At least 80% of the population lived and died in what we would call desperate poverty. But to generalize is so impersonal. Let a few of the newspaper stories speak:

"Such swarms of miserable objects as now fill our streets are shocking to behold . . . Several have perished in the streets for Want" (*London Daily Post*, February 15, 1740). "Several perished with cold in the streets and fields in and around the city . . . Coals rose to L3 10s. per Chadron. 'Twould be endless to mention all the Calamities" (*Gentleman's Magazine*, January 1740). A Norwich paper reported, "We have a great mortality amongst the poor people who die in great numbers of Fluxes and Fevers. One poor man buried eight of his family in a few days. This mortality is owing to the Badness of the Diet which the poor have been obliged to feed on" (*Norwich Gazette*, January 24-31, 1741). One woman gave birth to a child only to "perish with cold after she had been delivered" (*London Daily Post*, January 8, 1740). "A poor woman big with child was found in a starving condition, and carried to the Roundhouse, where she died an hour later" (*Cambridge Journal and Weekly Flying Post*, January 5, 1754). "A poor Hay-

maker dropp'd down dead by St. Anne's Church, Soho; supposed to have died from want" (*Cambridge Journal*, June 5, 1746). *The Westminster Journal* (February 9, 1745) recorded the case of a Stamfordham woman who took to the streets with her three children looking for food. Before she could find a charitable hand two of her children died of starvation in the streets. "The third child had its arms froze. Mother and child were found the next morning nearly dead."

From Colne came a report that lack of food and fuel had produced much sickness and death. "The situation of the poor is rendered pitiable . . . by sickness. There is

John Wesley had different ideas. He wrote to the "powers that be" through the newspapers. The following appeared in *Lloyds' Evening Post*, the *London Chronicle*, and was also reprinted in the *Leeds Mercury*:

Why are thousands of people starving? . . . I have seen it with my eyes in every corner of the land. I have known those who could only afford to eat a little coarse food every other day. I have known one picking up stinking sprats from a dunghill and carrying them home for herself and her children. I have known another gathering the bones which the dogs have left in the streets and making broth of them to prolong a

Ecclesiastical etceteras so fear innovation that they spend their time complaining about scant results and making ropes of sand.

hardly a house where there is not one sick or one dead" (*Leeds Intelligencer*, February 15, 1780).

"The great price of corn" wrote one correspondent from Wellington, "has almost starved the Colliers and Common People, who have actually eat nothing but Grains and Salt for many days." The same paper noted that the price of bread had risen *six times in three months* (*Public Advertiser*, November 18, 1756).

The pressure was so great some could not go on, as the *Norwich Gazette* reported, "On Saturday last a poor woman and her child about four years old, were taken out of the Tower-Ditch, drowned. It is said . . . that she was in great Want, and that she flung the child in first and herself afterwards" (March 7, 1741).

This list could go on and on, but I must stop somewhere. The starving conditions made for much social unrest. The newspapers recorded no fewer than 150 hunger riots in England during Wesley's ministry.

Several causes could be cited for the starvation of the masses. One was that laws and procedures were aimed at benefiting the rich, not the poor. Wealthy farmers could get more for their grain by shipping it to France than they could by selling it at home. Shiploads of grain left a country starving for bread. The Enclosure Acts, 4,000 of them between 1650 and 1850, shut the people off the common lands on which they had lived for centuries. On the common lands the poor could raise a garden, keep a cow or pigs, but no longer. The fences went up and the people drifted rootlessly to the cities. The *Leeds Intelligencer* noted "the poor are without relief . . . without fuel, without food, or without lawful means of procuring them."

To these starving conditions different people responded in different ways. The great Fielding wrote, "The poor are a very great burden and even a nuisance . . . They starve and freeze and rot among themselves . . . steal and beg and rob among their bettors."¹ Burke, the great legislator, declared that the poor should quietly submit to their predestined fate and hope for a better deal in the next life.² Pitt, the leader of Parliament, thought the answer to the economic dilemma was to put more four- and five-year-old children to work in the factories.

wretched life. Why are so many thousand people in London, in Bristol, in Norwich, in every county from one end of England to the other, utterly destitute of employment?

But Wesley was not content to merely write. He fed the poor at his Methodist centers. In London and Bristol it appears that he was feeding 300 people per day. Further, he organized the societies and classes in ways that enabled the people to share and care for one another.

Wesley developed a knitting and weaving operation for unemployed Methodists, he established a sort of credit union/loan fund, which seems to have emphasized making loans to Methodists who wanted to start a small business. With Adam Clarke he launched the Stranger's Friend Society to minister to the hungry and sick among the masses of the poor. This was outreach to non-Methodists. This organization spread quickly and soon all the larger cities had a branch of it.

In addition, Wesley established the first-ever free medical clinic in England. He also established a widow's home, a poor house, an orphanage, and several schools. He himself had an annual income equivalent to \$150,000 today—but he gave it all away.

For all his trouble to help the poor Mr. Wesley was charged by many of the clergy, like Joseph Priestly, with conspiring to upset divine providence. Their idea was that God had predestined the poor to suffer, starve, and die. Therefore, to try to change that was to sinfully oppose what God had foreordained. Still Wesley persisted with his call, "Put yourself in the place of every poor man, and deal with him as you would God should deal with you." He made this slogan famous, "Join hands with God, to make a poor man live."

The government's answer to the unruly, hungry masses was law enforcement with a vengeance. Many literally could not, as the *Leeds Intelligencer* said, lawfully procure the necessities of life. But who cares about the law when your children are weeping for bread and already too weak to stand up.

Parliament's answer was to punish just about every offense with the death penalty. In Wesley's time no fewer than 250 offenses were punishable by death. As

many as 500 poor people were executed every year, being sentenced to death at the assizes held every Christmas and every Lenten season. Here are a few of the cases I read about in the papers.

Peter McCloud was sentenced to death for stealing one "brass window screw" (*Gazetteer and New Daily Advertiser*, February 7, 1772). Isabella Condon made a few counterfeit copper coins and was strangled and burned (*Leeds Intelligencer*, November 2, 1779). Charles Shuter, age 14, helped his mother in a robbery and was sentenced to be hanged by the neck until dead. John Gerrard picked the pocket of Alexander Murray, Es-

class leader whose duties included watching over the spiritual welfare of the class members by visiting them regularly, by inquiring about their spiritual condition, ministering to them when they were sick, reproving them when they were wayward, and collecting at the weekly meeting whatever they would give for the relief of the poor.

Beyond this a Methodist could join a Band. This was a small group of four to six Christians dedicated to God and to each other.

There was also a band for backsliders, called the Penitent Band. Another sort of band was called the Select

The busy but creative ministers who wrote the theme articles for this issue are following in Wesley's steps, finding ways to minister effectively in complex and changing times.

quire, of "one Cambrick handkerchief." The sentence—death. Henry Staples, William Jones, and John Turner were all three executed for stealing a silver watch. Three nameless women were sentenced to death for breaking street lights in order to sell the glass and buy a bit of flour. One Anderson was hung for stealing a loaf of bread for his wife who was starving to death. Thomas Morgan, 14, and James Smith, 12, were sentenced to death for stealing "a piece of silk handkerchief" (*Woodfalls' Register*, December 10, 1789). Jane Whiting, 14, and Mary Wade, 22, were sentenced to death for stealing from Mary Philips a cap, tippet, and frock while she was in the privy (*Morning Chronicle*, August 21, 1788).

This judicial murder went on at a pace and no one could do much about it. Wesley and his crew made prison ministry a first-line priority. Both John and Charles Wesley led the way. This ministry was so important to the Methodists that a promise to do prison work was required before you could join the Bristol society. They finally got a Methodist put in as warden at Newgate Prison, Bristol. The whole place was cleaned up and humanized. Wesley then wrote to the *London Chronicle* saying "of all the seats of woe this side of hell few, I suppose, exceed or even equal Newgate [Prison in London]. If any region of horror could exceed it a few years ago, Newgate in Bristol did, so great was the filth, the stench, the misery and wickedness which shocked all who had a spark of humanity left." Wesley went on to tell how the Bristol Newgate had been reformed under the Methodist jailer and urged the rulers in London Newgate and other prisons to follow that example.

I do not want to give the impression that Wesley merely wanted to feed the bodies of hungry people. Far from it. Wesley stressed their spiritual well-being every bit as much as their temporal needs. He was creative and innovative in this work too. He took up field preaching—what a scandal. He organized his converts into societies that held at least two meetings per week, one on Sunday night, and at least one other at 5 a.m. on a weekday. The society was governed by preachers, trustees, and stewards.

Further, to be a member of the society you also had to join a class. This was a group of 12 Christians led by a

Society. It was a place where the most proven leaders could talk to each other, including Mr. Wesley himself, without reserve. Add the monthly Watchnight service and the Love Feast and you have a design for Christian nurture that has scarce been improved on for all the explosion of knowledge in the social sciences.

Wesley also had an extensive program of family religion. He wrote Bible studies and prayers for family worship, which were insightful beyond the times.

Wesley's ingenious design for evangelism and nurture preserved his work. Whitefield, now older and wiser, looked back over his ministry and Wesley's and observed that John was the wise one. "Souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labors. This I neglected, and my people are a rope of sand."³

No rope of sand for Wesley. His was a gospel rope braided so as to join together theology, social need, and innovative practices. No rope of sand, indeed—for his spiritual descendants, like the writers of the articles on creative outreach in this issue are still using Wesley's model of doing whatever it takes to apply the resources of the Christian faith to the spiritual and physical needs of today's world.

Of course we can make our own "rope of sand" like Whitefield, or become so fearful of innovation that we talk like the ecclesiastical etceteras, who took over Methodism after Wesley died and only a few years later drummed up enough votes to pass a measure at the conference, which read, "No man or number of men, in our connexion on any account or occasion . . . [is to] do or attempt to do, anything new."⁴ Now where could you find a more trusty formula for becoming an ecclesiastical etcetera?

NOTES

1. Cited by J. H. Whiteley, *Wesley's England* (London: Epworth Press, 1938), 104.

2. See Wellman J. Warner, *The Wesleyan Movement in the Industrial Revolution* (New York: Russell and Russell, 1930, 1967), 116.

3. McTyeire, *A History of Methodism* (Nashville: Publishing House of the M.E. Church South, 1904), 204.

4. *Minutes of the Conference*, 1796.





CREATIVE OUTREACH MINISTRIES

THAT ALL MAY KNOW

Usually we take about half the magazine for the theme section, but this time the theme would not be content to be relegated to half the pages, so we have given nearly all the space to the theme of "Creative Outreach Ministries." Some of the regular features are, therefore, omitted, but they will be back in fine fettle next issue.

FIRST CHURCH OF THE
NAZARENE
11 00 AM 6 00 PM
11 00 AM 7 30 PM
10 00 AM D KWAN
1 00 PM KIM
S'ARK CHRISTIAN SCHOOL
나사렛 선교교회



Sometimes creative outreach
means getting back to basics.

REACH FOR THE PEAK

by Keith A. Maule

Pastor, Church of the Nazarene, Kingfisher, Okla.

A year ago I was in the midst of a real valley in my personal ministry. As the Holy Spirit began teaching me some principles for church growth and personal growth, I learned that one of the greatest weaknesses in my ministry was that I was caught up in 70 hours a week of doing all kinds of things "for" the Lord, but very little time "with" the Lord. Under great conviction, I realized something that was hard to admit: I did not really know Jesus. I was "saved" and "sanctified" and enjoying some success in ministry, yet carrying most of the responsibility and taking most of the credit. I loved the Lord with all my heart, but I spent so much time "working" for Him that I had no time to spend "at home" with Him. There wasn't enough gathering around His throne just to praise Him, adore Him, share with Him, and give myself to Him with all my needs.

At home we had no "family nights" or personal times together. It had basically become a business relationship, even though I had never set out for it to be that way. I was ashamed.

When God was finally able to show me where I was, there was nothing to do but repent. I made a commitment to spend three hours a day alone with the Lord. Even if it meant failing in every other area, I was going to succeed in "knowing Him." I understand now what Paul meant when he said, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord" (Phil. 3:8, NIV). Now I can tell you, "I

know Him!" Not because of my deeds, my fruit, my preaching, my commitment, or my life-style. I know Him because I live with Him. I spend so much time with Him that I can't help but know Him. I could never describe the difference it has made. I'll never be the same. I'm not going back.

For six years now I have been pastoring in a small rural town, population 4,200. We are not a bedroom



Keith A. Maule

Personal evangelism in a small town where everybody knows everybody can give even a staunch believer spiritual heartburn.

community or a suburb, we're just a small town. Our church was probably the way you are picturing it. The regular small, static, status quo church. My first Sunday I preached to 53 people.

Since that time, we have taken in over 250 new members and have enjoyed tremendous financial growth. But the Lord had a lot to teach me about REAL growth. I have discovered that real growth is much more impressive than numerical growth. It includes making disciples. However, most of the areas of discipleship growth were areas I needed to change in my own life. It was with that realization that I made my commitment to a personal and ministerial life-style that gave Jesus Christ preeminence.

Since that time (one year ago), my ministry, our church, and our growth has been dynamic! I want to share the discipleship principles behind that growth.

We call our discipleship plan "Reach for the Peak." It uses the word *PEAK* as an acrostic:

P rayer
E vangelism
A biding in the Word
K oinonia

It has produced not only numerical and financial growth but also discipleship and spiritual growth!

PRAYER

With the three hours of prayer each day (even on my "day off"), I fasted five meals a week. I love it! The church began to see what prayer and fasting was doing in my life. Guess what I found out? They weren't praying either! We were all running around looking like we prayed a lot, but nobody was praying much. We soon had 120 laypeople committed to praying 30 minutes each day and fasting one meal a week. I could not exaggerate the revival it has brought to our church!

We added a prayer and fasting time at the church on Thursdays from 12:15 to 12:45. What has this got to do with outreach? Well, when people asked our "fasters" where they were going for lunch, they got an answer they weren't expecting. The first question, almost always, was, "What is fasting?" It gives the people whom our members work with an opportunity to see the church living its faith, and that opens doors to ask questions.

The first week we began this fasting time, one of our ladies (Darlene) was asked by another secretary where

she was going to lunch. When she heard that Darlene was going to pray instead of eat, she burst into tears asking, "Would you pray for me?" She was in the middle of a divorce. Darlene invited her to join us. She thought she was coming for prayer about her marriage, but instead, she was so moved by seeing people care about her and live their faith, we were able to lead her to Christ and she was saved that very day. That's outreach!

This is not to say that we are "advertising" our fasting or fasting to be seen. We are not! However, when we are truly a holy people the world will notice. Our problem has been that we have lived just like them! That does away with outreach.

Prayer has opened another door for outreach. We open the chapel at 7 a.m. every morning for people to come by and pray. They know that I am there for prayer. The second Monday that I came to church to pray (my day off), I heard someone walk up. I looked up and saw a man for whom I had been praying all week. He said, with tears streaming down his face, "I've got to get right with God. Will you pray for me?" Normally, I would not have been available, but when the Holy Spirit convicted him he knew someone would be at the church praying. He was saved that morning!

Since our commitment a year ago, we have had people at the altars being saved and sanctified almost every Sunday. There is nothing more exciting than a church family composed of people who really know Him. It has revived the men in our church, and they have become spiritual leaders.

I have discovered that I can win more victories, see more dreams accomplished, have more lives changed by spending 3 hours in prayer than I can by "working" 18 hours toward the same results. John Wesley is quoted as saying, "God does nothing but in answer to prayer." No wonder we can labor so hard with methods and come up with nothing.

EVANGELISM

The Lord gave us the goal of taking the gospel into every home in Kingfisher. This caused many a member to have spiritual heartburn, because in a small town everybody knows everybody. It's hard to accept people you really know. There is always someone in the church who's had a "bad experience" with whomever it is. Our people go into many homes to minister to people they

We were all keeping very busy for the Lord, but we discovered that no one was praying very much.

When it came to going out into the highways and byways, this pastor was just another mountain for his church to climb.

have known all their lives. They know about their family, business, church, rumors, sins, and weaknesses. The people they are witnessing to know them in the same measure! Here is one of the big reasons small town churches have trouble growing. Bad reputation and a questionable past are difficult to overcome.

We had no outstanding door-to-door evangelism programs because the pastor wasn't great on it! I preferred advertising in the paper or in the bulletin, and I turned to the singing groups to "bring them in." But as for going out into the highways and byways, this pastor was just another mountain for his church to climb. You know, it's amazing how many creative ways there are to take the gospel into homes when you really want to do it. We started training people. We have trained them how to make hospital calls, absentee calls, even neighborhood calls, and how to present the gospel.

For the first time, I went door-to-door "cold turkey." I also walked all around our neighborhood getting to know my neighbors, praying with them, and offering myself to them for ministry. My wife had the neighborhood ladies over for coffee and fellowship. We purchased Zig Ziglar's *Living Your Potential* on videotape to use for neighborhood fellowships. Zig Ziglar is someone whom unchurched people enjoy and will listen to. In addition, our businessmen show his videotape to their employees.

We had always lived within the boundaries of our church. Reaching out to the world personally was a new experience. I always figured my life was "full up" with fellowships within the church without adding "regular" neighbors to it. What I discovered was astounding. Two houses down from us was a wife having to get her "meals" intravenously from a machine because her stomach was filled with cancer and torn up by chemotherapy. She and her husband had been going through this trauma on their own—alone. Now they are attending our church regularly, and she has already come to the altar in response to an invitation. Praise the Lord!

At Christmastime, we made a special cassette tape called "Our Gift to You." It was filled with 45 minutes of testimonies from people whose lives have been changed in the past year. It also contained a simple gospel message to lead a person to Christ. For several cold nights in December our church went into the homes telling the people that we love them and God loves them, and leaving the cassette as a gift! We went into more than 1,000 homes. The response was tremendous!

We felt the need to join hands and help our sister churches close by and the small town churches around us that could not afford special groups and ministries but would enjoy the boost of "new" testimonies and music. We believed that we could be a lot stronger in evan-

gelism by sharing than by remaining on our own "island." The rewards have been great! We formed evangelistic teams providing special singing and testimonies of people recently saved. These groups also travel to other Nazarene churches on our district for special Sunday night services. It is a type of "lay witness" service, at no cost to the local churches.

ABIDING IN THE WORD

It's amazing how many people, particularly men, do not study the Word. It is also amazing how little time we spend teaching them how to study the Word. We pastors just study it and then spoon-feed. Our church started giving handles on how to study God's Word and then getting commitments from the people to do it. Each week we studied the same chapter together and assigned a scripture portion to memorize. The results were great. Those men who hated to read or wouldn't read had to fulfill their commitment by listening to the scriptures on cassette. This really worked. Many of our men are on the road a lot and they really got into listening to the Bible on cassette. It was an area that had caused guilt in their lives, and now it was an area of victory!

KOINONIA

Since our church is full of "newborn" Christians, we are faced with a common problem. These new saints have made a commitment to Christ, but they know very little about the importance of being committed to their new church family. For many of them, a "koinonia" commitment meant attending Sunday nights and Wednesday nights for the first time. For others, it meant tithing for the first time. It helped to assimilate them into the fellowship and give them ownership and responsibility, eliminating "spectatorism." We learned that there must be a commitment to the church where God has placed us, "for better or for worse," just as in a marriage.

In the last six months we have averaged 336 in attendance, and we are operating on a yearly budget of more than \$270,000 compared to \$50,000 several years ago. Our new constituency includes bank presidents, doctors, schoolteachers, downtown store owners, farm implement dealers, and many others. The reason for our growth has not been buses or big "blowouts." Revival has not come as a result of methods of outreach. Rather, our methods of outreach have come about as a result of revival in our own lives. God has called us to "Reach for the Peak" in outreach and discipleship, and it has resulted in repentance, change, and discipline.

We have not arrived, but we're enjoying the climb! It has not brought an end to problems and trials, but it has meant a commitment to soaring in spite of them. We can never go back to what we were.



HERE'S ANOTHER "OPPORTUNITY"!



Tom Shaw

by Tom Shaw

Pastor, Church of the Nazarene, Fremont, Nebr.

How would you like to try to build a holiness church in a little Nebraska town that already had seven Lutheran churches and a Lutheran college.

From conversations held at the local coffee shop, we were aware that there were those who felt this community had enough churches already. There are several strong denominations here, but Lutherans were everywhere. There are seven Lutheran churches within city limits as well as a four-year Lutheran college. Nevertheless, on July 4, 1982, we celebrated the first service in Fremont, Nebr., for the Church of the Nazarene.

That was three years ago, and now we have a small but thriving congregation of more than 100 people who attend our church or Sunday School. The seven Lutheran churches and the Lutheran college are all still here. But we have discovered that there is room for us too.

God has helped us grow and reach new families. Some of these do have a Lutheran background, but the reason we were able to add them to our church family was because they were unchurched. We do not want to draw any family away from their church home, but we have found there are hundreds of un-

churched people who are not experiencing a personal relationship with Christ and the love only He can offer. My concern is not a person's religious training, my concern is, "Do they know the Lord?" Are they a part of a church family that will encourage them spiritually? If they are, then I need to encourage them to be faithful. If they are not, I have a responsibility to allow Christ to use me to touch their world.

The eighth chapter of John tells of the adulteress brought to Christ. Her accusers were anxious to bring charges and pass judgment, but Christ responded with love and compassion. His concern was not so much with her past as with her present and future. Jesus' response to the woman was, "Then neither do I condemn you . . . Go now and leave your life of sin" (v. 11, NIV). His willingness to forgive rings out from this passage. Christ's contact with the sinner was for expressing His unconditional love. He was willing to touch their world that He might become their Savior. Our communities are filled with hurting people who

need to be loved with Christ's unconditional love.

Fremont was no different, we discovered. We found plenty of hurting people who needed a Savior. Shortly after moving to our new community we purchased a new carpet for our home and a course of events led us to call a local carpet layer to have it installed. Gary spent the better part of a day in our home, which gave us time to talk. I learned very little about this man then, but I included him on my small but growing prayer list. During the next two and a half years we crossed paths on several occasions but never developed a close friendship. When we met we spoke, but that was as far as it went. One day I stopped him and asked him to visit our church and to attend one of our Bible study meetings.

I found out that Gary is an alcoholic. During a recent visit he shared that for the first time he is beginning to see and experience something of God's unconditional love. I do not have to accept or agree with Gary's drinking problem, but I am required to love him in spite of his problem.

Our whole congregation is accepting him with a supportive spirit of love. Since Gary's first service in February, he has attended all the services held throughout the week as well as a men's breakfast on Saturday mornings.

The reason he is willing to come is because of the unconditional love that bypasses the tendency to judge and condemn. Gary is now experiencing redemptive love in the fellowship, and the forgiveness of God.

Mike and Sandy are a young couple who found their way to Christ within the past two months. Neither had ever been saved nor did they have any particular church background, but it was because one of our church families was willing to love them with Christ's unconditional love that they were able to see their need for Christ and invite Him to become their Savior.

I met this family in the summer of 1982, but they were totally indifferent to the church. As with Gary, I included them on my prayer list, praying that Christ would do what we could never do—change their hearts and create a desire in them to serve Him.

Our prayers were answered. This

family reached the end of their own resources and found God's resources to be without end. During the past two years they experienced financial disaster, an attempted suicide, a love affair, and a divorce proceeding that was stopped because they could not afford to process the papers. Their world was filled with pain and ugly memories. They did not need someone to tell them how miserably they had failed, for

Even cozy little country towns are filled with hurting people who need Christ's unconditional love.

that they knew. What they needed was to experience unconditional love, a love that is willing to accept and forgive without strings.

When Sandy was asked what brought her to the Church of the Nazarene, her response was, "A strong need in our lives to better ourselves despite the environment we live in. We couldn't begin to do that without God. I feel He brought our family to the Nazarene church at just the right time." When asked what elements kept her coming, the first item on her list was "love."

FIVE NECESSARIES

Thus far we see five major elements necessary to reaching families for Christ and seeing our church family grow. The **first** is the element of intercessory prayer. In his book *Praying with Power*, Lloyd Ogilvie wrote:

Like all prayer, intercessory prayer originates with God, not us. He has wisely decreed that His work will be done in His people cooperatively through the prayers of those on whose hearts He places His burden. If we won't pray, often He won't act. Notice I didn't say that He can't act. He can do anything He wants to do. But the mystery of His providential care of people is that He calls us into the process of His blessing, and often waits to bless a person until we pray.

For us to think of someone should automatically mean that we pray for them. Pray that God will do on the inside what we can never do. Pray that God might see fit to use you as

a channel to touch them.

There is just so much we can do in the way of building friendships, meeting needs, and sharing God's love, but we will never be able to change another's heart. It may be our prayer that permits this to happen.

The **second** vital element is our willingness to reach the unsaved and forget worrying about their religious heritage. I fear we tie the hands of God with the attitude, "It can't happen in our community." I think that sometimes we need to be reminded that the lack of faith ties the hands of God and confines Him to the box of our limited understanding. God knows no limit, and if our faith will be stretched to encompass the unsaved, God can still work His mighty miracles. If people are unsaved, what they need is Christ, and it is up to us to find a way to allow them to see Him in us.

The **third** element necessary for building the church in any community is for Christians to exercise God's unconditional love. I like Jerry Cook's approach.

Today the church of Jesus Christ needs to make a bold commitment to love people and then dedicate itself to fulfilling that commitment. Our whole life-style should tell people, "If you come around here, we're going to love you. No matter who you are or what you've done or how you look, smell, or behave, we're going to love you."*

I have been serving God for 16 years. How patient He has been during His molding process. Though there have been days of failure, God's loving arms were there to pick me up and help me forward. The thing we must remember is that if a perfect God is willing to love and remain patient with us, how loving and patient we must be with others. They may not always fit into our mold, but we should not expect them to. God has His special mold just for them, and we must give them love and encouragement during His molding process.

The apostle John cites the standard for Christian love:

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God



Fremont, Nebr., Church of the Nazarene

showed his love among us: He sent his one and only Son into the world that we might live through Him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us (1 John 4:7-12, NIV).

For us to love unconditionally is not an option, it is a command. Regardless of who they are, what they have done, or what they are like, they must be assured of our unconditional love and our willingness to accept them as they are.

A **fourth** element that continued to surface as I visited with our church families was the genuine friendship that has been built between all of our families.

In the spring of 1983, we met Bob and Shirley. This family had a church background, but it had been more than 20 years since they had attended. During our early visits, we found a cup of coffee and a handful of peanuts helped to break the ice and bridge a gap. Our conversations took many directions and touched upon many interests, but they always ended in the Word. We became close friends. They learned that they could depend on the church families, and it was this friendship that kept them coming to the church when the storms of life began to crash upon their new spiritual commitment. They found a fellowship of people with a sincere concern for the problems they had to face.

Our communities are filled with hurting and lonely people, waiting for someone to accept them, to love them, to be their friend. The problem we face is that most of these people have been hurt enough times that they have built walls around themselves to protect them from the possibility of it happening again. If we will remain faithful through intercessory prayer, love, and real concern, I believe these walls will eventually shatter and a new world will be touched. They *want* friends, it is just that their fear of hurt and rejection has kept them alone long enough that they are afraid to try again. As Christians, we dare not let them down, for we may be their last hope.

The **final** element to surface through visiting with several of our families came from what they saw to be the most important quality of the church. Almost every one of them felt a great need for total commitment to the study of God's Word, and an understanding of God's will.

Several new families coming to Christ did not even own Bibles. For most of them, they either purchased one within a week or we helped them gain access to one. There has been a great desire to study the Scripture. Bibles are brought to the worship services and followed during the preaching of the Word. There is a yearning to learn from God, and I find that those who are in the Word are experiencing a sincere hunger and thirst for righteousness.


AND IN CONCLUSION . . .

Throughout this past two-and-one-half years, I have learned much

from both my success and my mistakes. The greatest mistake I see at this point is that I have tried to do too much myself instead of training and relinquishing my responsibilities to others. During those early days, it was easy to call upon every family once every two or three weeks, building those friendships as well as a pastoral relationship. But now I find it impossible to keep up with the demands of the ministry, and I missed the opportunity of training when time was available. If we would have spent more time in training in all areas of responsibility during those early months, it would have made it much easier now that some steady growth is taking place.

There are many factors that have been a part of growth during our ministry, but I feel these five have played the greatest part:

1. Every contact must be viewed as a prospect and placed on our daily prayer list.
2. If we allow religious heritage to affect our attitude toward the possibility of church growth, we are stopped before we get started. Don't be as concerned about church heritage as you are about salvation.
3. Be willing to permit God's unconditional love to flow through you so you can love every contact unconditionally. Most people do not need their faults pointed out nearly as much as they need our love.
4. Be willing to build lasting friendships.
5. Help lead these new families into the Word of God. They appreciate our opinion; they fall in love with His Word.

We did face some opposition during our early days, but we found God's grace and power to be greater. Paul wrote the Ephesians, "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (3:20, NIV). The God we serve is greater than any task or challenge we will ever face, and as we stretch our faith and follow His gentle leading voice, our churches can continue to grow. 

NOTE

*Jerry Cook with Stanley C. Baldwin, *Love, Acceptance and Forgiveness*, 12.



Bob Appleby



This bell calls together a multiracial community of worshippers.

NEW HEIGHTS

by Robert Appleby

*Pastor, Los Altos Church of the Nazarene
Albuquerque, N.Mex.*

Many rejected the idea of staying put and ministering to the down-and-out in our deteriorating neighborhood now pocked with liquor stores, pornography shops, and bars. Moving the church to greener pastures was the only remedy they could tolerate.

Sister Gunstream has prayed through." How those words would change my life!

I was completing 10 of the happiest years of my ministry in Denver. We had built two times and were worshipping in a new sanctuary when Dr. Harold Morris, district superintendent of the New Mexico District of the Church of the Nazarene, called me to see if I would take a church in Albuquerque. It was a good church, but I was happy where I was. I turned him down.

But there was another church in Albuquerque about which I knew nothing—the Los Altos church. Once the leading church on the New Mexico District, in a good setting, it was caught in change. A new interstate system took Route 66 from its back door, and with it the flow of people. The business establishments moved out, setting the stage for deterioration. Liquor stores, pornography shops, and houses of prostitution moved in. Tourists no longer stopped. That was in the mid '70s.

As it moved into the '80s, the Los Altos church faced frustration, then panic, as white flight left small homes for rent, vacant land was filled up with low-cost apartment buildings, and small trailer courts went up. As new churches went up in other areas of the city, Nazarene families moved to those areas and the church lost its financial base. The problems were so overwhelming that even some of the hardier families who loved the church

The new look
of the primary
Sunday School class.



FOR LOS ALTOS

took to their life rafts. It was to this sinking ship that God called me. Oh, yes, God calls. But we have to listen.

Gracie Gunstream, widow and faithful member of the Los Altos church, was having trouble with the plumbing in her home. A board member came to fix the ailing pipes. "Gracie, do you know any preacher who would come and help Los Altos church out of its desperate situation?" he said as he tugged at his pipe wrench.

I knew Mrs. Gunstream. I had been associate pastor at Colorado Springs when her son-in-law and daughter, Rev. Ronald and Alberta Rodes, pastored there. Gracie went to prayer that day and later called the board member.

"God has given me the assurance that Bob Appleby is the man for Los Altos," she said. My name and face had appeared to her she said, as she prayed.

The following evening I was holding a class for new Christians in my home when the phone rang. The board member talked to me about coming to Los Altos. I thought it was one of my peers playing a trick on me, for I had already told the district superintendent I wasn't interested in moving. I now told the layman I appreciated his call, but that I could not come.

"Mrs. Gunstream has prayed through," he said. That was all.

That weekend I went alone to the Rocky Mountain

Sunday School Convention in North Denver. I enrolled in a class to learn about using slides in the church and had just sat down when my name was called over the P.A. system, and I was summoned to the phone. It was Ron Rodes at the Denver airport, calling me to talk about Los Altos. We got together and talked about 30 minutes, and all that while I was telling him I wasn't interested, I planned to stay in Denver for a long time.

"You know my mother-in-law, Mrs. Gunstream. When she prays, things happen." With that he left to catch his plane, and I went back to the class on slides. The room was dark, so I slipped into a back seat. On the screen came the words: "WELCOME TO ALBUQUERQUE, NEW MEXICO." Incredible! I watched a set of slides about a city I had been through only once. I was so disturbed I left the convention and returned home wondering what was happening to me.

The next Tuesday a salesman came to the church to see me, and my secretary could not persuade him to leave. I went out into the foyer and asked him what he was selling. "Church pictorial directories," he said. I told him I was not interested, but he handed me one and asked if I would please look at the quality of his directory. His sample directory was from the Los Altos Church of the Nazarene in Albuquerque. I had never seen the church nor met the people, but that day God



Samath Kong drives home a point of Christian doctrine.



Cambodian teens in Bible study.

introduced me to my mission field.

That night about 8:30 the district superintendent called me and said, "I have been trying to tell this church board at Los Altos that you are not interested in coming to New Mexico, but one man keeps saying Mrs. Gunstream has already prayed through." It was to that church I went in April of 1980.

I found a church that was wounded and hurting, and there was seemingly no way to stop its ultimate demise. As I drove up and down the streets among nearly 1,500 homes, trailers, and apartment buildings, God began to give me a vision for Los Altos. It had a glorious past, but now God was calling this people to minister to the needy around it. As we began to share the dream with an already hurting congregation, many families refused to buy the concept of ministering to the down-and-out. All they could see was "move the church to the greener pastures." Further erosion took place. But not everyone left, thank God. A faithful core of dedicated people decided to give it a chance. We looked around and began reaching out to hurting people. A food closet was started, offering canned goods, fresh fruit, and vegetables shared with us by local grocery stores. The "Cup of Cold Water" fund began by collecting offerings on Wednesday evenings. This supplied gas assistance, util-

ities, and rent assistance to people in need.

In 1983, with the help of Albuquerque First Church, a refugee program was initiated. Rev. Cecil Kimberlin, part-time associate at First Church, had started a Bible study for a few Cambodian families. He shared with me his burden for that ministry. When Paul Hetrick came to pastor First Church, a cooperative plan was established with the Cambodian ministry being moved to Los Altos and First Church paying Pastor Cecil's salary to come and work with us. That step of faith led to a ministry of sponsorship to nearly 30 families from Laotian refugee camps. We now minister to nearly 60 Southeast Asians on Sunday and Wednesday nights. This ministry has fostered several outreach programs:

- The "We Care Thrift Store" supplies new refugee families with clothing, furniture, and household items. What is left is offered to the church and community at reasonable prices. The store is open Wednesday evenings and on Fridays and Saturdays.
- English as a Second Language is taught on Wednesday evenings. Between 40 and 50 students attend these classes.
- A Cambodian adult and teen Sunday School class and a worship service are held every Sunday.

Last summer Los Altos church pitched a tent in the parking lot. For 20 nights we ministered through four dedicated evangelists: Rev. Dara Pen, Cambodian evangelist from the Christian and Missionary Alliance Church; Rev. Emory Short, Native American evangelist; Rev. Warren Rogers, Black evangelist; and Rev. Arnold Leidy, a Caucasian music evangelist. Night after night God moved in that tent. Seventeen Cambodians found Jesus Christ as Savior, all of whom were Buddhist before coming to the Lord. We averaged 125 per night for 20 nights in the last of August and the first of September 1984. Three services topped 200 in attendance.

The last week of our 20-night crusade we joined Nazarene Indian Bible College for their fall revival. Rev. and Mrs. Warren Rogers ministered in the chapel services at NIBC in the mornings and at the tent in Albuquerque each evening.

At the tent meeting God moved upon our first Cambodian convert, Samath Kong, setting him aside for ministry to his people here in America. One of the fine laymen of our church who operates an upholstery shop sponsored Samath to train him in his profession. This enables Samath to go to school at Nazarene Indian Bible College as well as to learn a trade. He will someday be a bivocational pastor to his own people. Just after the first of the year Samath preached his first sermon at NIBC. The following Sunday evening he preached to the congregation at Los Altos—a small step, but God is working and the fruits of our labors are visible.

Our latest outreach adventure has been a ministry to the American Indians of Albuquerque. Statistics tell us there will be more Native Americans in the cities of

Teaching English to refugees, operating the "We Care Thrift Store," providing a job training program, and holding revivals are some of the ministries to which God has called this church.

America by 1990 than on the reservations. Rev. James Jones, a student at NIBC, has come to work with us until he graduates. We are learning new ways every day to reach out to the varied needs of the American Indian tribes, and God is giving us some wonderful Christian Indian people.

In order to better serve the needs of these various cultures, we have developed the "We Care Corporation." This includes a job training program with training in janitorial and yard work. Last summer we trained 20 men in meaningful employment, enabling them to lift their heads and face the world. We now employ two ladies in the Thrift Store. We are on the verge of purchasing a trailer court only six blocks from the church through this corporation. Our dream is to house our refugee families in an environment where weekly Bible studies, children's ministries, and training in everyday life in America will take place.

Never did I feel I was alone as we undertook this min-



Joy replaces sad memories for a time as Christian Cambodians find reason to be happy at morning worship.

Is this teacher of young children smiling because she has to know three languages to teach this class?



istry against great risk. Without the help of our church at the district and general levels, we could not have made it. District Superintendent Leon Wyss stood by me, supporting me at every turn. Dr. Raymond Hurn's vision for America and the outreach of the church, particularly the various cultures that now reside in our country, have encouraged me greatly. God and my church have stood with me through the difficult days.

The Nazarene churches of Albuquerque shared in the burden with special love offerings, monthly commitments, food for the needy, clothing and furniture for the Thrift Store. Last year at district assembly the churches of the district brought blankets, pillows, silverware, pots and pans, and other necessities for the refugee families. This is what can happen when we all pull together.

In January 1985 the Los Altos church extended to my wife and me an indefinite call. Our staff joins us in a long-range vision to see the new day at Los Altos continue into the future. Los Altos church has a vision that is encompassed in their theme, "We Care Because He Cares." Our goal is to minister regardless of race, creed, or financial status. I believe this was the vision of Dr. Phineas F. Bresee when he said:

The first miracle after the baptism of the Holy Ghost was wrought upon a beggar. It means that the first service of a Holy Ghost baptized church is to the poor; that its ministry is to those who are lowest down; that its gifts are for those who need the most. As the Spirit was upon Jesus to preach the gospel, so the Spirit is upon His servant for the same purpose.*

We are keeping that vision alive. It was Jesus' vision first. It was He who told us about a Samaritan who stopped and loved when others passed by. It was Jesus who told the parable of the king who said to the faithful servant, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40, NIV).

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me (Matt. 25:35-36, NIV).

To Jesus I say . . . we are trying our best to fulfill Your vision for this world.

This is the vision that keeps us . . . when the funds run out!

This is the vision that keeps us . . . when others fail to help!

This vision now encompasses the churches of the greater Albuquerque area. It reaches throughout the New Mexico District.

I believe there is a need for caring churches in the heart of every major city in America. I believe there are lay missionaries whom God will call to serve in these caring centers across our land, for it takes special people with special gifts to minister to needs in a caring church.

This year we are praying that God will send us 5 couples or 10 caring laypeople who will come to Albuquerque and allow God to ignite them to keep His vision alive here.

NOTE

*Harold Ivan Smith, *The Quotable Bresee* (Kansas City: Beacon Hill Press of Kansas City, 1983).

ALL IN THE NAME OF JESUS

by Rev. David Plunkett

Pastor, Church of the Nazarene, Sardinia, Ohio

The week of my graduation from Nazarene Theological Seminary, I arrived in Sardinia, Ohio, for my first pastoral assignment. Sardinia is 45 miles east of Cincinnati, a small town of 824 persons in a rural setting. Being from the north suburban area of Cincinnati (Springdale), I thought my background would allow me to relate quite readily to Sardinia. I was in for a shock! Farms, small towns, and suburbia are not even remotely similar.

After adjusting to my new surroundings, with great help from my wife, Vicki, and son, David, I sought divine guidance on how to minister to my people's needs. The people of my church are spiritually rich but economically quite poor. Less than 10% of my congregation make more than \$10,000 per year. Most of the church families' incomes barely meet basic life necessities, yet they have been generous to me and my family and I love all of them! Vicki and I became more and more concerned about how we could help meet some of their basic needs and minister more effectively to the community.

I remembered Robert Schuller's statement, "Find a need and meet it." I didn't have to look far to see the economic needs of my people and my community! I heard about a church in another county that had a food pantry and gave out dry milk, butter, cheese, honey, rice, and flour. I ran all over the county to find out where and how they did it, and if I could do it also. They were part of the Free Store, Second Harvest National Food Bank Network based in Chicago. They received all types of food for 12¢ per pound and the food previously mentioned for nothing!

I filled out numerous forms and made space (which I did not have to spare) in my parsonage basement for the food and a refrigerator. I prayed we would be quickly approved and that a new refrigerator would be provided! Approval for the Sardinia Church of the Nazarene Food Pantry came in three days. It usually takes

two weeks. A man in the community heard what we were trying to do, and he called to say he wanted to buy our pantry a new refrigerator. This man has never attended my church and is emphatic in saying that he never will, but God moved him to give me \$509.95 for a new refrigerator to minister to the needs of the community in the name of Jesus! The price included delivery. When God works, He does it right!

I opened the pantry on September 27, 1984, and distributed rice, cheese, butter, flour, honey, and dry milk to 14 families, all in the name of the Savior. In October, 63 families were served, 227 individuals. In November, 57 families were served, 240 individuals. In December, 56 families were served, 244 individuals. In January, 20 families served, 69 individuals. In February, 60 families served, 238 individuals. In March, 33 families served, 137 individuals. By March 1985 a total of 273 families had been served, 1,137 individuals. We have distributed 8,522 pounds of food to date.

Over 70% of the people who have received food are community residents, not connected to my church. Over 90% of my congregation meet the financial guidelines to receive the free food and I urge them all to take advantage of it: in fact, I qualify for it myself and let my people know that so they don't feel bad about getting something free. I do not require church attendance for people to get food, but I do tell them that it is in the name of Jesus I give the food, and if they don't attend any other church they are welcome here.

Has the food pantry increased church attendance? No. I do not try to buy attendance. I try to give to those in need because Jesus was there in my time of need, and still is! Just recently two ladies, who have taken food over the last 10 months, came to our church and were saved. It was not because we gave them food, but because they saw we cared. Now they are helping to run the pantry on Wednesday and Thursday afternoons when we have community hours.

Picking up the food for our pantry takes time, money, and someone with a pickup truck, but the Lord has met these needs. Nearly every week an unsaved man across the street takes me to the Eastern Branch Food Store to get supplies for our pantry. Recently, the unsaved husband of one of the ladies who faithfully attends our church has taken me down in his pickup truck. The Lord has clearly given me this time to minister to these men, and I believe some seeds have been planted!

The first week our food pantry was open I took food to an 84-year-old lady who lives in a shack. I opened her dilapidated refrigerator to put in the cheese and butter, and except for a half-eaten chicken, it was empty. She was not to receive her Social Security check for another week and she had no food. Am I talking about a situation in Ethiopia? No, Brown County, Ohio. "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me'" (Matt. 25:45, NIV).

Vicki was concerned about the clothing needs of our people. She asked my cousin and his wife how their church in Gahanna, Ohio, tried to meet this need. They suggested having a clothing swap; people bring



Rev. Plunkett gives food from the Nazarene Food Pantry, located in the parsonage basement, to a neighborhood lady.

in clothing they no longer use or need and exchange it for what they can use. People generally feel better about swapping than they do about taking a handout. The clothing swap was a huge success. My father and grandmother donated large quantities of clothing for our swap, as did some other individuals. Our brothers and sisters in Christ at a neighboring church collected so much clothing for us they had to bring it in a pickup truck! All of our Sunday School classes were packed with clothing, sorted and arranged. We made signs and advertised in the community. We have had three swaps on Saturdays, staffed by our church ladies. We plan to have more clothing swaps this spring and summer. It is a tangible way for the church to help our community and our people.

How have our people responded to these ministries? They have been delighted with the help they receive, but more than this, they are truly thinking of the needs of people outside the church, those they influence each day. I don't think a year of sermons on the subject could have stimulated the same concern and community spirit in our church.

How are people in the community responding? There are seven churches in this little town, and in the past Nazarenes have taken a back seat to the mainline denominations. Now the community is aware of who we are and what we do. A Presbyterian lady called the other day because she heard the Nazarenes were giving out clothes. She had some new things to give and wanted to see that really needy people received them. We saw to it that they were given as she wished, and in the name of Jesus.

We do not believe in the so-called social gospel, but we do believe in a gospel that is social in nature. To tell someone who is hungry or cold that God loves them is only half of our Christian duty. As John Wesley tried to meet needs in his day, we are to try to meet needs in our day. In a more affluent area of the country I would not try to have a food pantry or a clothing swap, but I would try to find out people's needs so that I, for the sake of Jesus, might try to meet them, because He said, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40, NIV).

by Leonard W. Adams

*Pastor, Eastside Church of the Nazarene
San Antonio, Tex.*



Leonard W. Adams

Whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:29, NIV).

I recall a story my first district superintendent told about his family's big tomcat. When he returned home from his district obligations, he tried always to play with the cat, but the cat's only response was to scratch him. "Why does he do that?" he asked his wife. She replied that he didn't show the cat any love. I can still hear him say, "If love will win an old cat, just think what real love will do for people."

The ministries of Eastside Church are the result of loving and caring people. We have a multiracial family consisting of people from all walks of life and from a variety of economic and educational levels.

When I resigned the Orlando, Fla., Gorman Memorial Church of the Nazarene, I told God I wanted to begin a work from scratch. He gave me the opportunity.

We came to San Antonio in 1972 to pastor an old church that had been closed for several years. The building had been condemned by the city of San Antonio because of electrical problems. There was no congregation, no money, and very little furniture. The piano was sitting on bricks. The pulpit area had a little room that housed the only heater. That was Houston Terrace Church of the Nazarene.

For the first two months we worshiped with West End Church of the Nazarene while we repaired the old build-

ing. About one-and-a-half years later the old Houston Terrace Church was renamed Eastside Church.

Our beginnings were very exciting. I purposed in my heart to build a work that could reach all people, regardless of race, color, creed, education, or income level.

One of the first things we did was to initiate a canvassing ministry. We made a list of family names and a needs list. Our needs list consisted of clothing, food, and more long-range needs.

I knew I had to build some bridges. I had to let the people know we were there to help them, not fleece them. I began to build what I call "love bridges." We helped people find jobs and offered a hot lunch program. We bought car parts and helped repair vehicles, and we paid doctor bills for people. We began to grow, and as we grew so did our ministries.

I learn about most of the people we help through my visitation. I let people know we care about them and I find out what their needs are. We also keep in touch with needs of people within the church.

Opportunities for building "love bridges" are endless. Let me tell you about some of the programs that have evolved in our church.

Job Placement

Not wanting to build dependency, we attempt to help people help themselves, and we do this through tutorial and job placement programs. We want our people to be

Saying "I Love You"

“I let the people know we were there to help them—not fleece them.”

the best at whatever they do. We help them prepare through education and training, and we help them fill out job résumés for just about every kind of job, including nursing, grocery clerk, and construction jobs. I get acquainted with business people in the area and let them know we have qualified people. Sometimes they have an opening. If not, I keep in touch with them.

Tutorial Program

Another way we build bridges of love is through our tutorial program. We have several professional people in our church, including elementary and high school teachers, who give their evenings to help people prepare for jobs and assist students having trouble in school.

Jessie, a middle-aged white lady with only an eighth grade education, was helped through our tutorial program by Pat, an English teacher in our congregation. Jessie lived across the street from us when we first came to San Antonio. The family avoided us as much as possible, but I kept paying attention to the children. Their daughter would come over and observe whatever was going on in our yard, and when I'd look her way to talk to her she'd turn and take off. But we finally established a hello-how-are-you relationship that included even Jessie.

One day I had a pile of dirt in my yard and Jessie's husband wandered over. He grabbed a shovel, and while we threw shovelfuls of dirt around, we got acquainted.

We talked about fishing and found we had something in common. Eventually the daughter, in fact three of the children, spent a lot of time at our place. They are in the church now, and they were our bridge to Jessie. Jessie had been laid off at work and was having difficulty finding employment. Even though she was qualified for the job she was seeking, they wouldn't hire her because she lacked the education they felt she needed. So we invited her into our tutoring program and prepared her for passing the Graduate Equivalency Diploma (GED) program. She is now employed at Gebhardt Foods. Jessie was our church treasurer for several years and is still on our board of stewards.

Shirley, the chairman of our board of stewards, was one of our first converts. She says, “I thought this preacher was crazy. He just kept coming by the house saying that Jesus loves us and inviting us to church. I finally went to that church to see what was going on, and God saved me.”

After Shirley was saved, she also completed a GED and will be graduating from a university this year. The love bridges have worked.

Food and Clothing Banks

Since I'm an agent for the San Antonio Food Bank it becomes a natural for our church to be an outlet. We help anyone who comes, all ages, all races, but we go beyond the food and clothing needs and try to find ways

n San Antonio

to help them be independent. Many come back, but eventually they begin to feel guilty or ashamed, and we try to help them become self-sufficient through our help programs so they can look and feel respectable and get jobs.

Our food and clothing banks are maintained by the people in the church who bring merchandise and donate money. Occasionally we take offerings for this ministry. A teenager, who now comes to church regularly, wrote to me recently to tell me how much she appreciated the help and the time I gave to her family, and the food and clothing that helped them through a difficult time. There was no father in this home to provide for the family of six children.

Hot Lunch Program

Out of our food bank ministry came the hot lunch program, served at noon on Fridays. This, too, is operated by our own people. The number served varies, but it averages at about 20 people—mothers with children, senior citizens, people of all ages who feel the need for a good, hot meal. I made a point of going to one particularly poverty-stricken area to let them know we had a hot lunch program, and many came from there, especially mothers with children.

This ministry, too, fostered another. The senior citizens enjoyed getting together at the hot lunch program and it became a regular gathering place. Elnora, one of the first ladies to come to our church, was the catalyst for the senior citizen fellowship gatherings that are such a high point of the week in the lives of our older people. I socialized with them as they continued to come, and as we became acquainted I found great resources available in these older people. One of them is now a pianist in the church.

Ministry of Helps

We build love bridges wherever a need opens an opportunity. We have a day-care center that also offers a daytime Bible study to the mothers. We hold exercise classes. We have paid emergency room fees from \$30.00 to \$50.00 for people who can't get medical help any other way. We've even bought auto parts.

One Sunday two families who had just moved from Pennsylvania wandered into our services. They are not related, but they had come together that first Sunday looking for a church. They didn't return. I learned they had settled in a town about 40 miles out called Poteet. I drove out there to see why they hadn't returned and if there was anything we could help them with. The reason they hadn't returned, they said, was that their car wouldn't run. It needed a new carburetor, and they couldn't buy one. I determined the kind and size they needed, went back to the church and got the money, and bought them one.

Later we helped the mother in the second family when her baby was ill. I went out to see them, and it was obvious the baby needed medical attention. I suggested

taking him to the emergency ward. "I can't do that," she said. "I have no money."

"The church will pay for this," I said. "Come on. Let's go." We feel these are the kinds of things the Lord meant for His Church to be involved in.

Nine people comprised those two families who have walked over our love bridge to make our church their home. We were in the old building then, and one of the ladies said later, "I wouldn't have gone back to that old church except that I felt such love there." She is now our church treasurer.

My wife met Willamina at the school where they both worked. Willie was struggling with domestic problems and her job situation. We reached out to her and were able to help the family through their difficulties. Over a period of six or seven months we also helped them find a house and a job. They did not attend church during that time, but finally Willie appeared one Sunday morning. It took only three Sundays for her to commit her life to Jesus. Willie is now our NYI president.

Just last week a young Puerto Rican came to my office at the church—hurting, needing someone to talk to. He had been a Christian but was backslidden. I heard him out and encouraged him to get back to the Lord. He prayed through that day and since then has been at church every time there is a service.

Not all people who show a concern for social needs are people of prayer, but our people know how to pray, and miracles of God are not unknown to our congregation. A few years back I began a 9 a.m. prayer meeting at the church for folks who worked nights.

Our little daughter was born with the left side of her face very disfigured and an eye that secreted profusely. We had taken her to several doctors. They said there was a growth behind that eye, but they didn't seem to know how to cure her problem. They tried one thing and then another. One morning in the prayer meeting I told the folks, "I believe God can do something more for our baby than they are doing." The people prayed fervently and God performed a miracle on our little girl. She's in her teens now and you wouldn't know by looking at her baby pictures that this was the same girl. There is no disfiguration and her eye is normal. Praise God!

Eight years ago the church peaked in attendance at 149. We could only seat 88. Our Vacation Bible School averaged 232 for a number of years. We are now in our new church building and it will be completed in about a month. Our new sanctuary seats more than 300 with Sunday School facilities for 200.

We built for caring and sharing and hope to expand all these ministries and offer new ones.

Our great God is interested in all people. San Antonio is filled with people who are hurting and searching for answers, and Eastside Church plans to draw men, women, and children to Christ by being His hands and feet.



MISSIONS AND THE GREAT COMMISSION COME HOME

by Nathan Price
Pastor, Church of the Nazarene, Lakeland, Fla.

In March 1983 a man walked through my study door beaming with enthusiasm. "I have been looking for you too long!" he said. I had never seen this dark man who spoke with broken English. In fact, I discovered he did not even know my name! Roland Edowrds sat down and began his story:

"I came to Miami from Haiti by boat three years ago. A year ago I moved to Tampa and too long I have looked and looked for a Church of the Nazarene and could not find one." Familiarity with such things as Yellow Pages and how to locate a church or a certain person is not easy to come by for some. Roland continued, "A few months ago, I was led to move to Lakeland. While driving down Florida Avenue to take my wife to eat, I passed this church. I said to my wife, 'that is my home.' So I am here . . . you are my daddy!"

This all sounded rather strange to me . . . so I asked many questions. Roland had been saved in a Church of the Nazarene in the north country of Haiti, graduated from the Haitian Nazarene Bible School, and was licensed to preach. Shortly afterward, his wife died during childbirth. Life became a great struggle. Leaving his two young boys with his mother, Roland went to the Bahamas, hoping someday, somehow to reach the United States to fulfill the call of the Great Commission that was upon him . . . to reach his native Haitians in the United States with the gospel of Jesus.

That was when missions and the Great Commission came home to me and to the people in my church. What more could be said than what has already been said about the Great Commission and its fulfillment? Perhaps all that is left is . . . to



1. Roland Edowrds, converted to Christ in Haiti, is a "ready made" pastor to Haitians in Lakeland.
2. This chapel will roll, adorned with new lettering identifying it as a Church of the Nazarene.
3. Bread for the food bank
4. Food, boxed up for delivery
5. Pastors Nathan Price and Roland Edowrds minister to Haitians.

obey it! So we look for handles to get a hold on so that individually and as a church we may fulfill this assignment. We see missions, and especially world missions, as a ready handle for fulfilling this wonderful challenge.

But here was a man, trained in our own Bible school, "ready-made" to teach other people from his homeland who had landed on our shores.

As an outcome of this providential meeting with Roland, many blessings have come to our church and have spread out to the district. Many ministries have evolved since that man walked into my study so recently.

1. FIVE HAITIAN CHURCH-TYPE MISSIONS MOTHERED BY SOUTH FLORIDA HEIGHTS CHURCH OF THE NAZARENE. Each one of these has a bivocational Haitian pastor, living in a rented parsonage and church buildings. Each has a full schedule of weekly services with a total ministry to 500 persons. Contact has been made in five other areas with Haitian people who are calling for us to send pastors and establish church-type missions.

2. FIVE "ROLLING CHAPELS." Cooperating with the Central Florida District, we are committed to making available a total of five rolling chapels. We are painting them white on the outside with proper lettering and church identification. They are being gutted on the inside to house about 80 people in a church setting. Where we are not able to get a storefront, or where the cost is prohibitive, we will take these rolling chapels. Our first choice is to gain permission from a local Nazarene congregation, as well as zoning authorities, to place the rolling chapel on their premises. This will allow the Haitians to meet as an entity simultaneously with the other congregation, but in the rolling chapel. When they outgrow it, we will move them to other facilities. The rolling chapel will then be taken to another spot.

The second option is to find a location in the Haitian community where we can park the mobile chapel on a lot and conduct services. To me, this is exciting. It's like the Great Commission being fulfilled. It's like the Acts of the Apostles.

3. A FOOD BANK MINISTRY. Since the start, our food bank has distributed over \$200,000 worth of food to our Haitian constituents. More than a dozen laypersons from our church secure food, stock a ware-

house, volunteer trucks and vans to haul the foodstuffs, and box up and distribute the food.


4. SOCIAL SERVICES. Our ministries include one of our Haitian pastors who serves as an interpreter for those who need doctors or assistance with hospital expenses, people seeking job opportunities, and those who need help with legal processes with the Immigration Services. For example, one man had paid \$2,000 to gain citizenship, had nothing to show for his money, and had no idea what to do next.

5. LAY INVOLVEMENT. Laypersons have donated cars for each of the Haitian pastors. A local mechanic and auto dealer spends hours keeping the cars in good repair. One retired schoolteacher teaches English as a second language to Haitians. They are able to function for the first time in a world completely foreign to them. Not only are the Haitians benefiting, the teacher says this is one of the most rewarding and exciting things she has ever done.

Electricians in the church repair buildings so that heating will be available when needed. When cold weather came to Florida in January, and the only heaters that could be used were small electric ones, an appeal to our local congregation brought heaters and money. Clothes and other good, used articles are donated continuously for our Haitian friends.

Keeping record of utility payments, rent checks, repair work, and other needs began as a small job but soon escalated into a formidable task. Laypersons have also made this their ministry.

At Christmas, Sunday School classes "adopted" Haitian pastors' families and purchased presents specifically for each person. Other classes brought canned foods and household goods to round out the selection of gifts. One class delivered several carloads of clothes and gifts to a Haitian family.

"Missions" for our church and district no longer brings to mind far-off countries with sparsely clad children. Missions is also a short, smiling Haitian named Roland. Missions is dividing 100 pounds of rice into small Ziploc bags for needy families. Missions is repairing cars, teaching English, wiring a building, balancing books for our neighbors. Missions means fulfilling the Great Commission from here to Haiti and back again. 



The chaplain provides a quiet sanctuary at the battlefield where the Prince of Peace may speak to hearts.

The Forgotten Flock

by Curt Bowers
*Director, Chaplaincy Ministries
Church of the Nazarene Headquarters*

In the middle of the night, October 1982, the SS *Prisendam* sank off the coast of Alaska. The Coast Guard rescued over 500 retired people out of lifeboats. But one whole lifeboat full of people was overlooked. Had it not been that some paramedics were missed, they may all have been lost forever.

The military has always taken care of its own and will spare no resources to rescue the wounded and find the lost. The fact that some of their own were unaccounted for catapulted them to action, and the missing lifeboat was found.

Can the Church feel any less urgency for its own? During times of conflict and war many churches do a superb job, but when peace hovers over our land, we, like our nation, soon forget.

Brigadier General Paulick, commander of the Army Training Center at Fort Campbell, Ky., quoted a poem to me one day while reviewing the troops.

*God and the soldier all men adore,
In times of danger if not before.*

*When there is no more danger
and all things righted,*

*God is forgotten and the soldier is
slighted.*

We need to reaffirm that spirituality and serving in the military are compatible. It was in the service that I entered into a deep covenant relationship with God through the ministry of Chaplain Herbert J. Van Vorce. This was the most important single

decision of my life, changing me permanently and irrevocably. Before that, life had little meaning. Since then it has taken on enormous significance. I was also sanctified in his home, and soon after experienced God's call into the ministry.

Because the military family travels extensively and sees firsthand the needs of the world, they usually have a greater vision for missions. The influence of the military in church planting and their demonstrated love for the church is apparent everywhere they have been stationed. These men are missionaries in uniform at government expense. Yet the military and their families find it difficult to be accepted into the life stream of many churches. They are viewed as "just going to be there a short time."

In 3 John, verses 5 and 6 NEB, we see another view expressed,

My dear friend, you show a fine loyalty in everything that you do for these our fellow-Christians, strangers though they are to you. . . . Please help them on their journey in a manner worthy of the God we serve.

Many servicemen and their families are capable of dynamic and faithful leadership in the local church. Their fresh ideas, global experience, new approaches, and disciplined life-style can be a refreshing and invigorating wind. If I were pastoring near a military reservation, I

would actively minister to the military, recognizing them as a vast untapped reservoir of experience that could enrich my church. Many have a real soul hunger for the deeper things of God and a great need to maintain identity with their churches. Because of the diverse number of denominations in the military, chaplains must maintain the worship service as a general Protestant event. Denominational identity is lost.

I would also endeavor, if I were pastoring, to motivate my congregation to genuinely welcome military people when the Lord sent them our way. We need to hear and heed the admonition of Heb. 13:2, "Don't forget to be kind to strangers, for some who have done this have entertained angels without realizing it!" (TLB). I will never forget the church families who invited me to their homes for dinner after the morning worship service while I was struggling through basic training in the army.

Some of my most memorable moments as a chaplain were when my own family shared dinner in our home with service members who couldn't go home for Thanksgiving, Christmas, or Easter. If you are located near a military installation, make sure you don't miss this blessing.

To tap into this potential, visit the military installation personally and meet the post/base chaplain. You

Only those who have gone through it know what it is like to be away from home with the family pattern of living broken.



may also want to attend the ministerial meetings in the community, for frequently military chaplains will be involved in that organization. After rapport is established with the installation chaplain, you might ask for a computer printout to find out how many service personnel are located on his installation from your denomination. Don't get discouraged if you can't locate them at first. Persistence pays. It is also helpful to find a key service member on post from your denomination who can assist you in your outreach.

As the director of Chaplaincy Ministries in my church, I plan in the future to request that pastors located near military reservations be designated as "host" pastors. In 1986 we hope to set up a computer system enabling us to locate and track our service members. This will call for the utmost cooperation of every pastor and district superintendent to keep the list up to date. When a church member enters the military, that person's address will be sent to headquarters and the appointed host pastor near his base will be notified and asked to minister to that person.

What can the home pastor do when a service person departs and, "out of sight, out of mind," joins the flock of the forgotten? We must consider each service member as important as any missionary the church sends out. Uncle Sam pays their salaries, but that doesn't obviate our responsibility to pray for them and keep in touch. It's a lonely pilgrimage in war and in peace. Only those who have gone through it know what it is like to be away from home with the family pattern of living broken.

Mail call means much to the serviceman or woman. There should be at least one person in every church

happy to serve God by keeping in touch with the young people away from home. If officially assigned, there would be no greater ministry for the right individual. Pastors could send the church newsletters and a personal note from time to time. This gives the service members a sense of belonging and of being remembered. The greatest continual influence for good morale is the assurance of a home church that cares.

A district superintendent told me some months ago that one of the things that comforted him more than anything else when he flew combat missions during World War II was the assurance that his friends and loved ones were praying for him in his home church.

A pastor recently wrote, "The literature of our denomination had a great deal to do with my conversion and with my spiritual development. While in the service during the Korean War, the denominational paper was sent to me free of charge. Even though I was not a Christian at the time, I would slip off by myself and devour these papers. I feel it was during that time the call of God upon my life was clarified and reinforced. I can never tell you how much these magazines meant to me then." I wonder how many times this has been duplicated by service members in war or in peace.

It was a great blessing for me to maintain close ties with my church while serving as a chaplain. I will never forget one faithful layman at my home church in Lancaster, Pa., who told me some time ago, "I prayed for you every day for 23 years while you were away serving the Lord and representing our church."

Another way to link our young defenders of freedom and faith to the

church is for the pastor to subsidize the serviceman's expenses to attend retreats and other events his church provides. At Nazarene annual servicemen's retreats, servicemen, laymen, pastors, and missionaries gather for fellowship, seminars, and worship. Many young people who have begun to drift away are brought back to the Lord at these gatherings. Some denominations pay half the cost to enable their service members to attend their retreats.

Pastor, prove to this forgotten multitude in our churches that we do care enough to assist in deepening their spiritual life while they are separated from church and home. If the church neglects to keep in contact with its servicemen and women, there is great danger that all future relationships with the church may be severed. Someday your service member will come home. Make him proud of his church and its continued ministry to him while he was away. Let him know that you are proud of his commitment and appreciate the service he is rendering to our nation. If you care enough to help him while he is away, he will likely remember to support the church when he returns.

Neil Stevenson, chief of chaplains for the navy, wrote recently, "Healthy homesickness is truly a sign of the real cost of the dedication to duty required of those in the sea services. Those who serve at home know the feelings thereof just as much as those at sea. Love is the cause of healthy homesickness and getting home is its noble cure."

God bless you as you minister to the forgotten flock, enabling them to serve our Lord and the Church effectively and get back home safe and sound.





Eldon E. Fry

HOW TO MINISTER TO UNIVERSITY STUDENTS

by Eldon E. Fry

Director of Campus Ministries, Messiah College.

Formerly pastor, Westview

Community Wesleyan Church, Manhattan, Kans.

College students are people, too, you know," he murmured. That simple statement pierced the barriers of my mind and penetrated my soul. He is right. College students are people. The differences among college students are a reflection of the differences between their parents and other people in society.

The 1980 U.S. Census reveals that over 12,000,000 students attended college.¹ Nearly 10,000,000 students attend public colleges. That is more people than live in some countries! Yet the evangelical church has often ignored this important group of largely unreached people.

David Riesman says of evangelicals, "There is an explicit decision to avoid secular, cosmopolitan institutions, especially in large, urban conglomerations. . . ."² The fear behind that decision has often kept us from obeying the command of Christ, "Go and make disciples of all nations . . ." (Matt. 28:19, NIV). Yet Christ has not rescinded that directive. He went to the centers of education in His country, the synagogues and the Temple. His disciples certainly took the message of the gospel to educational centers of the world.

Paul asks some important questions in Romans 10 after saying, "Everyone who calls upon the name of the Lord will be saved" (v. 13, NIV). He asks, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (v. 14, NIV).

The leaders of our world in the future are presently

students on college and university campuses. They are experiencing one of the most difficult stages of their development. It is a time when decisions are made that will determine the course of their lives and the future of our world. While in college, values and patterns will be established for a lifetime. How can we ignore this potential for Christ by withholding the message of the gospel?

That question and others weighed heavily on our minds as our family moved to a university community in 1973. For the next 11 years we would be challenged by many such questions. An especially tough question for me was, "What does a person with only a B.A. in religion have to offer a university-oriented community?" Although I tried valiantly to suppress the thought, and even prayed about it often, the question persisted. I tried quoting 1 Cor. 3:19, "For the wisdom of this world is foolishness with God." Finally, I began to realize I had two important gifts to offer that community: the good news of a risen Lord who can live within us, and loving relationships because of God's love in me.

Although the parsonage at Manhattan, Kans., was five blocks from the student section of town and the college campus, we could hear students "celebrating" that week before classes began. Even with the doors and windows of our home closed, the noise was often louder than our conversation. The streets around Aggieville, the student nightspot, were barricaded as a mass of people spilled out of the bars and clubs. It was on such a night that I drove to a hill overlooking the city and prayed earnestly for God to help me reach these

Ministering to a flow of college students sometimes has the appearance of preaching to a parade. But today there are Christian leaders in Nigeria, India, Korea, Puerto Rico, and a lot of other places because one church reached out with a creative ministry to students at Kansas State University.

very people for Christ. It was a real privilege for me, several years later, to baptize a former Aggieville bartender who had become a Christian.

What are some of the key principles to reaching these unreached students with the message of the Christ who changes lives? I believe that *one principle that is necessary to reach university students for Christ is that we must go to them*. Unless we are convinced that God loves them enough that He would allow Christ to die for them, we will not go. That conviction needs to begin in the pastor's heart. Like Nehemiah praying and planning when he heard the condition of Jerusalem, we need to realize the lostness of students if we are to be motivated to reach them. The pastor then needs to share that burden with the people of the church who work with him. Until the people of Manhattan church were convinced that God had given us potential ministry to students and helped us to be strategically located five blocks from campus, we did not reach out to students. Once we realized that we had the potential of being a missionary church by ministering to the people in our community and preparing them for going all over the earth, we prayerfully began to reach out.

The first steps were simple. We began a college Sunday School class. That is not a unique ministry, and it began with only three people. But it grew. Many students from that first class went on to minister in strategic places. Another initial step was to build a very simple but attractive sign that said, "WELCOME STUDENTS." The sign was in a place highly visible to motorists and

pedestrians. Many students attended services over the years because of that simple sign. Another early step was to offer a college fellowship dinner on Sunday evenings. The food services at the university were not open on Sunday evenings. Church families of this small but growing congregation would bring covered dishes on a rotating basis and share a meal with students. Although it was later discontinued, fellowship dinners made us aware of the second principle.

If we are to minister effectively to university students, we must develop relationships with them. Relationships were not always developed at our convenience. Students might call at midnight and act like it was the middle of the day. The interests of students must be considered for relationships to be built. I recall replacing a set of speakers in our family car with the aid of a student who loved to work with sound. Frankly, I could not tell the difference after they were installed. However, the best result was that he committed his life to Christ. What a thrill on his wedding day, several years later, to have him come out to the front of the church to give me a hug. With his face aglow, he thanked God for the changes in his life.

Church families supported the college ministry by having collegians home for meals. One older couple became grandparents to many students. Their home was open for baking cookies, fellowship times, or serious counsel. Other people led Bible studies in collegiate fellowships. Students often visited older people they trusted as valuable counselors and prayer partners. Stu-

HISTORY OF MINISTRY TO UNIVERSITY STUDENTS

by Westview Community Church

Westview Community (Wesleyan Church) developed a vision for ministry to university students. In 1973, a college class of 3 students was formed. Ten years later, over 500 college students called Westview their home church. Two hundred to 250 students regularly attended services on a

given Sunday. Westview has become known as a church willing to minister to collegians, whether it is large concerts by well-known Christian artists or a crisis referral from a dorm. The church grew to view its unique and strategic ministry as one of Kingdom-building. Its vision expanded beyond

its congregation and its denominational affiliation to attempt ministry to students. That purpose has become a unifying factor in a diverse and growing church. That purpose has become the basis for challenging other congregations to reach out to collegians for Christ.

dents reciprocated in relationships by helping families with baby-sitting, joining work days, house-sitting when people were away, or adopting one of the children in the church for Little Brother or Little Sister Day at the university. One of my fondest memories is recalling how collegians arrived at a Sunday School class. Many of them would hug the retired couple who helped set up for the class. You could sense generation barriers had been destroyed.

The third principle necessary for a university student ministry is that the message must impact their lives. I decided that meant we had to relate to their world. We could not afford the luxury of doing things as they had always been done and hoping students would come to church. We had to give up some of our clichés. Have you ever tried to pray without using the word *bless*? Jesus did in the Lord's Prayer, but it was not easy for me to do that. We had to decide as a church that the Bible would be central to our ministry. Students long for stability and hope in a world that is marked by instability and pessimism. Some doctrinal truths were different to discuss when theological terms were not understood by students. We had to trust that study of principles based on Scripture would lead students to valid faith and a basic understanding of sound doctrine. The Word of God became literally our guidebook for discussion. Students were attracted by expositional preaching and real-life application and interpretation. I cannot emphasize this strongly enough. To reach students, we must begin with the Word of God and base our statements and lives on the principles of Scripture. I also had to realize that questions of "Why does God say that?" and "What does that really mean?" were not questions of skepticism or doubt, but attempts to understand the character and purpose of God.

A fourth principle for an effective collegiate ministry is to realize that planning for student involvement requires unique timing. We became aware of the college calendar. In fact, we always purchased a college calendar and a college directory. University calendars usually are based on semesters with a variety of other shorter terms. We began to learn that the entire community,

even families and businesses, operated by the school calendar. Low attendance in services always occurred on Sundays before and after breaks. But special days such as Parents' Day and Homecoming also needed attention because guests would be in the services. Services attended by parents often provided parental support of their child being in our services. Those services were also an opportunity to see the lives of some parents changed as they were confronted by the claims of Christ.

We discovered that it was very important to use student publications for advertisement. We invited students to our services by placing ads in the student paper that would attract their attention.

Special arrangements were made at the beginning of each semester to welcome students back. Originally these were quite small. Later, the beginning of the semester meant adding 250 chairs and extra ushers and parking lot attendants. It all said to students, "WE EXPECT YOU AND WELCOME YOU!" We began with small things like "Welcome Back" notes in the bulletin and newspapers. As we grew, we held small fellowship and music activities. Eventually, to attract students we had concerts that were attended by several hundred in a city facility where the pastor was introduced. All attendees were invited to visit our services. I also learned that I needed to allow for time in my schedule to talk to students and their parents as they came to school. Many parents and students later expressed deep appreciation for this time.

Time spent on campus is an important way to build relationships. As I prayerfully considered ways of spending time on campus, the Lord seemed to lead me to establish a specific time where I would reserve a table in the student union for three or four hours over the noon break. Students would drop by for lunch. Some would bring their friends. Others simply asked to join us. These were times of joviality, counseling, discussion of spiritual concerns and general issues that bring people closer in fellowship. Other times, I joined in basketball games at the "rec center" as well as racquetball and tennis on the courts. Resident directors asked me to eat meals at

(Continued on page 52)

Did you ever think about how desperately parents with handicapped children who require constant care need a night off? Here's one church that did think about it.

PARENT'S NIGHT OUT— AND THEN SOME

by Ted Nissen

Pastor Colonial Presbyterian Church, Kansas City



Ted Nissen

How do special ministries come into existence? There is no concise, simple formula. For years a basic viewpoint of ours at Colonial Presbyterian Church has been that a local congregation should minister to its community. In order to achieve this, we must come to know our community, discover some of its needs, and see if we can meet some of those needs in a practical Christian way.

Some time ago we tried to be of assistance to the handicapped and didn't succeed very well. We didn't know how. It is a very complex and specialized area of ministry.

One thing we discovered was that we can provide an atmosphere of Christian growth and freedom among our people and they will begin to catch visions of what they might do for the Kingdom. Having a good idea for a ministry is one thing, but having a person who has a real sensitivity for some phase of that ministry is something else.

We now have several ministries in various stages of growth as a result of this very approach.

Just before her senior year in college, Alison Chesnut worked on our summer youth staff. She had a vision and a sensitivity. She loved handicapped people and wanted to help them. She shared that vision with me, hoping Colonial would provide an opportunity for her to begin such a work. I was enthusiastic and supported her dream.

Alison has a severely handicapped niece whom she loves dearly. This inspired her to study in

special education in college. In the spring of 1983 she began to share this vision with others while she was practice teaching. This dovetailed with the election of Kay Kimes to our Deacons Board. Kay was also eager for a ministry to the handicapped. In the fall, Alison began to meet monthly with six interested core members. They studied and brainstormed. In January 1984 they sent information to 100 schools and agencies about the new program they envisioned for the handicapped. Committees were formed and a small budget was provided by Colonial church.

In February, I interviewed Alison before the congregation on Sunday morning, sharing the program with the members and seeking volunteers. Adult and youth classes were also visited. The ministry was named "Abounding Love." In March, four training sessions were held for 40 volunteers, including outside speakers and educational information.

On April 23, 1984, the first Monday night meeting was held. There were six handicapped people present. By June, there were 20, and currently 29 are enrolled in regular Monday night meetings. One obvious benefit is to give parents a free evening, knowing that their children are being well cared for. They need and deserve such a time. Meanwhile, there are games, crafts, group activities, Bible stories, prayer, teaching, and refreshments for the handicapped. There is plenty to do,

and the "Stars," as Alison calls her handicapped participants, are very responsive and cooperative. The "Stars" are involved in a one-on-one basis with volunteers.

Each month there is a special activity such as a picnic with the parents, a trip to see the Royals, a concert, a bunk party, or a Thanksgiving dinner. Twice they have sung at Colonial church, and the impact was beautiful to see. In September 1984, "Prayer Stars" began. Each volunteer prays for one of the "Stars" all month, and meets with them on special occasions besides Monday night.

In January 1985, a parent support group began monthly meetings. Jesus Christ is becoming more and more real to all who are involved, including the "Stars."

Some future goals:

Additional volunteers


Additional "Stars"

A Sunday School class for "Stars"

Sitter services for parents

Contact with hospitals so they can refer parents of the handicapped to us

Equipping and training leaders in other churches

We know of no other ministry like this in the entire metropolitan area. If that is true here, it may well be true in many cities. We believe this ministry could grow and grow in our area, and perhaps throughout our nation, meeting human needs and glorifying the Lord Jesus Christ. There just may be no limit to abounding love expressed in this manner. 

PEOPLE NEEDS AND STEEPLE NEEDS

by Glen L. Van Dyne

VideoNet Coordinator, Nazarene Headquarters, Kansas City

Church buildings are a kind of silent witness to the watching world.

A favorite game I sometimes play with myself (or anyone who will join me in such nonsensical things) when driving through towns large and small is to try to guess the denominational name on a church building before the sign comes into view. Certain groups tend to adopt a predictable style of building.

Depending on the part of the country, of course, I can usually spot a Southern Baptist church by looking for a red brick, New England style, white-steepled building. United Methodists tend toward the solid look of stone. Presbyterians love the cathedral look with soaring spires and gothic, stained-glass windows.

The younger denominations (Nazarenes, for instance) haven't been consistent enough in their housing attempts to have settled on one style. Not tied to long-standing traditions in buildings, these "johnny-come-lately" folk are freer to experiment with their earthly tabernacles than are some "old line" standard bearers.

It is possible to get off on a side track with building phobias and fantasies. Buildings do not evangelize, they do not sermonize, they do not even proselytize. So we have to say that there is probably no one right style and doubtless no wrong ones either. Nevertheless, church buildings do speak volumes about the folk who dwell within and who use them for the Lord's work.

If there was a time in recent history when we evangelicals focused on beautiful buildings, it seems to me there is a healthy decline in that interest. Hopefully we have come around to a position of believing that people needs are more important than steeple needs. Therein is a story I want to pass on to you.

What I have to tell you is true. The identities will be thinly disguised, mainly because I'm not too good at the art of camouflage (can't even spell it!). You will probably soon guess who I'm talking about, and anyway, there's no reason I can think of to keep such truth to myself.

Once upon a time a young denomination started in a city with the express purpose of ministering to the poor and the immigrants. They began with a storefront mission close to where the people lived. As they grew they needed their own space for meeting, so they built a very

simple, plain, wooden structure. Some of them said it was a place where the poorest person would feel at home. There were no reserved seats—it was "first come, first served." The building seemed to speak honestly and the people came and praised the Lord.

Then, as such young and enthusiastic groups often tend to do, they became so noisy and exuberant in their worship that the neighbors complained. At the same time they attracted not only the poor folk but also people from every strata of society. They all came to this center of "holy fire." So plans were made for a larger building.

This larger building turned out to be beautiful. It was of brick and mortar rather than wood and nails. It had lots of spires and a steeple. It was a thing of beauty to behold. The people had a grand march from the old wooden structure to the new "permanent" building. It was a great day.

Now there is a lot more to say about what happened, and it is good. Other churches were started from this one and before long there were church buildings across the land with the same name out front. What had started in that old, wooden building was bigger than any building could contain. Nevertheless, buildings did seem to be necessary equipment, so various and sundry kinds of buildings sprang up wherever these folk started a work.

In the meantime the original organization continued to grow and reach out. But they were beginning to see that just having a nicer building was not the reason they were called into existence. In fact, the next building they occupied was one that had belonged to an older denomination. What someone else had outgrown was OK for them. The spirit of the worship was still more important than the height of the spires.

Then came times of affluence. The trend was to move into the more fashionable and "better" parts of town. More and more of their members were coming from a "higher" class of people. Oh, they still welcomed the poor and their buildings were really not all that fancy, but the pressure was on to look "respectable."

In the town of our story, the founding generation passed on to glory. New generations came in to leadership. Still, there were some who remembered the

Nazarene

UPDATE

UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

CREATIVE LIVING

The one great, indispensable ingredient for successful church growth and revival is the indwelling presence and person of the Holy Spirit. We are all agreed that the fullness of the Spirit is God's norm for every Christian today. It must be a sad sight for God to see people and churches trying to operate as though the Holy Spirit did not even exist. We should never be tempted to think it possible to live and minister without Him who was sent to magnify Jesus, empower the believer, and lead us into all truth—the Holy Spirit himself. To have the benefit of all His power is to be totally filled with the Spirit. To be filled with the Spirit is simply to have chosen to be brought completely under His control—dead to self and alive only for Jesus.

There are several reasons why it is imperative that every believer be filled with the Spirit. First, the Holy Spirit takes the things of Christ and makes them ours. Second, the Holy Spirit brings men under conviction for sin. It is His work and His alone. Without the convicting power of the Spirit there is little conscious guilt for sin. Jesus said, in speaking of the Holy Spirit, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Third, the Holy Spirit brings crucifixion to the self-life in the human heart. The



by General Superintendent
Emeritus

Orville W. Jenkins

Holy Spirit is the undertaker who brings self to the place of death that we might be brought to the place of life in Christ. Fourth, the fullness of the Spirit is the great desire of Christ for all His believers. In His priestly prayer Jesus prayed for His disciples, "Sanctify them through thy truth: thy word is truth" (17:17). He also prayed, "And the glory which thou gavest me I have given them" (v. 22). That glory is none other than His indwelling Spirit! Jesus further prayed, "I in them, and thou in me, that they may be made perfect in one" (v. 23).

Coming to the place where we can be filled with the fullness of the Holy Spirit involves three areas where God must be satisfied: (1) the purifying of our motives; (2) the recognizing of the holiness of God; and (3) dying to self and all sin.

Our desire to be filled with the Spirit is not for our gain or glory but for His glory. Our motive for seeking Him can never be oriented in success. It is all of Christ that we must have—for His glory!

The holiness of God is a concept almost lost in our day, and yet God still thunders, "Be ye holy; for I am holy" (1 Pet. 1:16). It is only through the atonement of Jesus Christ that we can bargain for His fullness. We come as undeserving, helpless, hopeless people in the name of Jesus. Because of His nature and the nature of sin, God cannot tolerate sin in any form. His holiness precludes the possibility that He can put up with even "one little sin." Therefore if we are to be filled with the Holy Spirit, all sin must be confessed and sin must be cleansed from us.

With confession to our carnal self in all its pollution, we are ready for the next step—death to self. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). We choose death to our plans, ambitions, tastes, friends, likes and dislikes, securities, wealth, future, reputation, and everything else in order that we might live for Christ. It is never easy or pleasant for selfishness to be crucified, but crucify self we must.

The moment we die to self, we become resurrected to live in Christ; and Christ lives in us. It is by His indwelling presence and fullness that we become that fruit-bearing person to His glory! The crucified life, where Christ is Lord of all, is the great result of heart holiness. Praise God for this wonderful truth! Let us possess this grace and let this great grace possess us!

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NAZARENE COMPASSIONATE



MINISTRIES CONFERENCE

DATE: November 8-10, 1985

PLACE: Nazarene Theological Seminary
Kansas City, Missouri

COST: \$50.00 registration, plus most meals and lodging

WHO MAY ATTEND: Interested persons who desire to learn more about Nazarene Compassionate Ministries and wish to become personally involved

Unreserved seating is very limited. If you want to be involved in this historic and very meaningful conference, write or call immediately:

STEVE WEBER, Coordinator
Office of Nazarene Compassionate Ministries
6401 The Paseo, Kansas City, Missouri 64131
(816) 333-7000, Ext. 496

EIGHT MAJOR SPEAKERS:

- Dr. Jerald D. Johnson, General Superintendent
- Dr. Paul Rees, Editor at Large, World Vision
- Dr. Wallace Erickson, President, Compassion Int'l.
- Dr. Richard Schubert, President, American Red Cross
- Dr. George Hoffman, Executive Director, TEAR Fund, England
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“LET THEM KNOW”

INTERNATIONAL SUNDAY SCHOOL YEAR

September 1, 1985—October 26, 1986

Purposes: (1) to emphasize the importance of Sunday School in the Church of the Nazarene around the world;

(2) to increase awareness of the need for Sunday School literature in the countries where the Church of the Nazarene is working and materials are not available in the language. This involves more than 60 language groups in over 75 countries.

Goal: to raise at least \$250,000 in an offering on October 26, 1986, to establish a literature fund. Money from the fund will be used to assist in developing literature in the languages where Sunday School materials are not available.

Events:

1985				1986							
September	October	November	December	January	February	March	April	May	June-July-August	September	October
Sunday School Drive September 22— October 27 Theme: "Let Them Know"		International Membership Sunday November 3		Youth Week January 26— February 2 Theme "Who Cares? We Do!"		Sunday School Drive March 9— April 13 Theme: "Taking God's Love to New People"			Children's Week June 1-7	Sunday School Drive September 21— October 26 "The Weeks of Harvest"	
		Thanksgiving Offering November 24			Easter Offering March 30	Inter- national Member- ship Sunday April 13		VBS Offering		General Church Offering	October 26 Goal: \$250,000
PHASE 1				PHASE 2				PHASE 3			



THE SHEPHERD'S LIFE

Coming to you each quarter from Pastoral Ministries, Wilbur Brannon, Director

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“APPROVED WORKMAN” UPDATE BOOKS WANTED!

Pastoral Ministries needs your help!

Several “Approved Workman” courses will have to be cancelled and/or rewritten without your help. Books that the course writers select all too often go out of print. Nazarene Publishing House can no longer fill your orders when this happens.

To prevent expensive and time-consuming rewrites or cancellations, Pastoral Ministries plans to maintain a limited short-term lending library to support the program.

The books needed now are:

The Craft of Sermon Construction
by William E. Sangster (Westminster)

The Multiple Staff and the Larger Church
by Lyle Schaller (Abingdon)

Written in Blood
by Robert E. Coleman (Revell)

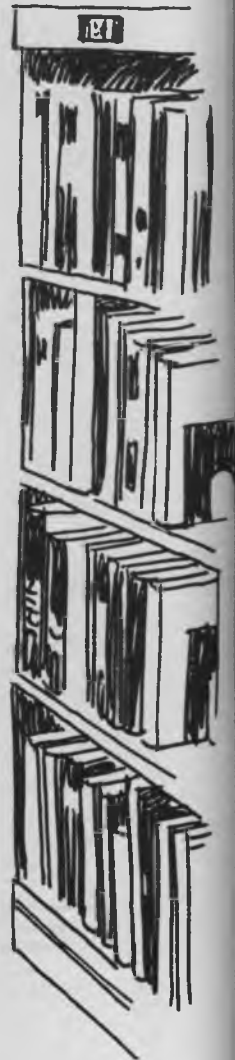
Sunday School—The Growing Edge
by Kenneth S. Rice (Beacon Hill)

The Creative Cradle Roll
by Elizabeth Gangel and Elsiebeth McDaniel (Victor)

The Process of Persuasion: Principals and Readings
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Books should be in good condition. Please state your asking price when submitting the book to Pastoral Ministries.



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NEW PROCEDURES FOR LOCAL PREACHERS

The Division of Church Growth of the General Board at their last meeting gave support to Pastoral Ministries' efforts in giving greater recognition and accountability to applicants for the Local Preacher's License.

Formerly, the Nazarene Publishing House has made it a sales item that any pastor could order. Now the Local Preacher's License will be obtained through Pastoral Ministries upon request by the pastor. Pastoral Ministries will forward to the local pastor the license, inscribed with the applicant's name and address. Accompanying the license will be an application for the candidate and guidelines and procedures to be followed by the pastor and church board. Questions asked of the applicant on the application correspond with interview questions provided in the guidelines and procedures for the church board.

These procedures will place a higher value on the license itself and greater recognition to the applicant.

Pastors should be looking for possible candidates for ministry. If we are sincerely praying the Lord of the harvest to send laborers, we will be sensitive to the gifts evidenced in new converts that God may be wanting to use for ministry. That does not mean everyone will become a preacher or a pastor, but some will. We want to be ready to guide them into roles for which God may be preparing them.



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VIDEONET HOST PASTOR EARL LEE SAYS . . .

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...as a brother...as a
fellow servant."*

After 44 years of being a pastor and missionary in the Church of the Nazarene, Dr. Earl Lee, who recently completed 18 years of pastoring Pasadena, Calif., First Church of the Nazarene, will now be the featured HOST PASTOR on the monthly series designed for pastors and local church leaders.

VIDEONET is a monthly 60-minute videotape containing inspiration, information, and help for the pastor and local church leadership. Church boards will want to consider providing this valuable resource as a continuing education tool for their pastor. Send for a free introductory videotape and begin your subscription today!

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A new ministry was inaugurated under the Division of Church Growth by action of the General Board, March 1985. The Office of the Chaplaincy Coordinator, formerly part of Pastoral Ministries, will now function as a separate ministry known as Chaplaincy Ministries.

Services to Nazarene chaplains will be expanded to include more than 5,000 military servicemembers and approximately 7,000 family members stationed around the world.

As a busy pastor you may have asked yourself, how can I minister more effectively to our servicemembers? Here are some helpful hints from the chaplain's desk:

- Designate the Sunday nearest Veteran's Day (November 10, 1986) as Servicemen's Sunday. On that day publicly recognize all servicemen present and honor them by asking them to wear their uniforms.
- Pray for all the chaplains and service personnel around the world.
- Special letters can be written by the local congregation to their servicemembers stationed away from home.
- If a Nazarene or evangelical chaplain is stationed nearby, ask him or her to preach for you that Sunday.

Two Nazarene retreats are scheduled this year, one in Seoul, Korea, September 4-6, and one in Berchtesgaden, Germany, October 14-17. Find out where

your servicemembers are stationed and help pay their expenses to attend these inspirational gatherings. It will mean so much to them! The general church thinks it important enough to minister to our servicemembers that they assign a general superintendent to preach each year at the retreat in Germany. A regional director will speak in the Korean retreat this year.

You may wish to send complimentary copies of the *Herald of Holiness* to your servicemembers. Chaplain Dave Grosse's book, *Now That You're in Military Service*, is appropriate as a gift for those entering active duty.

Until the system is in place to track and communicate with our Nazarene servicemen, you could contact a Nazarene church nearest the military installation where your servicemen are located, giving the pastor the names and asking him to contact them. We hope to identify and track all our servicemen through a computer sometime in 1986, thus communicating with and supporting them in ways we've never been able to in the past.



Glimpse into the History of the Church of the Nazarene Through the Lives of Three Great Leaders



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Seven pastors, a seminary professor, a Christian counseling director, and an editor comprise the editorial advisory board of this issue of the magazine on Creative Outreach Ministries. The experience and expertise of these men have provided a rich wellspring for pastors to draw from who are looking for ways to reach their communities and expand the ministries of their churches. All have contributed, also, by writing for this issue and suggesting others involved in creative outreach ministries.

Advisory boards serve, without pay, to help us decide what needs to be said on the themes. We are grateful for their contribution. □



Clark Armstrong
Lenexa, Kans.



Glen L. Van Dyne
Kansas City, Mo.

Ted Nissen, Kansas City, Mo.
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The Medical Plan

AS THE HOLIDAY SEASON APPROACHES, take time to say thank you to the special volunteers in your church.

The Distinguished Service Award is given as a special tribute to someone serving in a given capacity in the church. It may be presented by the church, Sunday School, NWMS, youth group, etc. The cost of a DSA is \$100, which goes into the Medical Plan fund.

The Medical Plan helps provide for the medical needs of Nazarene missionaries. By giving a Distinguished Service Award certificate, you honor the person in your church and help promote missions through the Medical Plan fund.



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There is coming a time when the memory of our people will be only as good as our archives.

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It is impossible for the Nazarene Archives to search the forgotten attics and basements of our church the world over to preserve our history. It is only through the generous concern of our people that we can hope to preserve the Nazarene story. Your donation of the photograph of a camp meeting, the letters of a missionary, or the sermons of an early minister will be appreciated for generations. Please write or call:



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PASTOR
November Church
Board Agenda

A Christmas Gift

TO: Evangelist

FROM: Your Church

“An Expression of Our Love”



Evangelism Ministries asks that you remember the evangelists and song evangelists who held services in your church this past year with a Christmas gift of \$25.00 or more.

Let us express our appreciation this Christmas season. Watch your mail for special envelopes in which you may send your gift. Addresses may be obtained from the *Preacher's Magazine* or by calling Evangelism Ministries at 800-821-2154. Alaska, Hawaii, and Missouri may call 816-333-7000.

"early days." A new building was begun. With all that "history" behind them there was a desire to have a place that would do "justice" to the message they proclaimed. A plan was decided on which would meet the requirements. Step by step it came into being.

It was completed—except for one thing. The design called for a beautiful steeple pointing heavenward. But steeples cost a lot of money, and all of it had been spent (and more, too, as is usually the case). So the completion of that architectural feature was postponed. And postponed. And postponed.

Twenty-five years later I stood across the street from that building and talked with one of the young pastors on the staff. I noted that the building appeared to be unfinished. High above the beautiful doorways and stained-glass windows was the base for the spire. The lights to illuminate it were in place. But the space where the steeple should have been was filled with blue sky (well, sometimes it was smoggy from the pollution of that great city).

To my questions about the absence of a steeple, the young pastor replied with what I perceived as a tinge of pride in his voice, "Somehow other things keep being more important."

I thought about that and about some of the things I knew were "more important." I had just spent three days with the young "senior" pastor of this "old" congregation, learning about a preschool for children, many of them from single-parent families; a food distribution program for some of the million or more people who were said to be hungry in that city; an emergency shelter fund for some of the more than 30,000 homeless people in that metropolitan area; ministries to the more than 30 different nationalities that make up the five congregations meeting on a Sunday morning in the "steeple-less" building.

The impact of what this building was saying came home to me Sunday morning as I waited in the church office for the services to begin. Norma was sitting behind the secretary's desk, and we struck up a conversation. I noted that she had arrived on crutches. She told me that they were necessary to help her get around on her two artificial feet. Along with one of the "old-timers" we engaged in a conversation about the absence of a steeple on the building. The old-timer said he supposed that someday the Lord would tell them to build a steeple. Then Norma said rather matter-of-factly, "What we need more than a steeple is an elevator."

When I think about it, I have to agree that churches may not need steeples nearly so much as they need elevators.

Steeple are nice symbols. They do point our gaze upward, and we do need to keep the upward look in a world that seems bent on a downward path to destruction. But somehow I think that church has rediscovered something that the founders had in mind in the first place about buildings and churches. They have decided that the calling of the church is to do more than offer the "down-and-outer" a finger pointing the way. We must lift them to where they can touch the foot of the Cross.

Churches can probably do without steeples, but I seriously doubt if they can get along without elevators.



Glen L. Van Dyne


Los Angeles First Church of the Nazarene is located just a few miles from the original site of the old "glory barn" built by Dr. Phineas F. Bresee. It is still an inner-city church. Located in the Wilshire area, they are surrounded by an ethnic mix of cultures and languages second to none in any city in the world.

A few years ago the congregation was on the verge of a decision to move out to the suburbs, away from the poor, the ethnics, and the immigrants who, as Pastor Ron Benefiel says, "kept catching up with us."

However, rather than move they decided to stay with these people who fit the description of those in Bresee's oft-quoted statement, "We are debtors to give the gospel to every man in the same measure we have received it."

It is a costly kind of ministry. Costly in energy, time, and money. Now, even though they have recently paid off the debt on the building, they continue to pour their resources into the ever-widening pool of people needs in the name of Jesus.

Across the North American continent other churches are looking at their *steeple needs* in the light of the *people needs*. Today you will find churches meeting for worship and ministry in hotel buildings, renovated houses, school buildings, apartment buildings, gymnasiums, and other non-traditional style buildings that allow them to be "elevators" lifting people from all walks of life to the foot of the Cross.

Perhaps an elevator is a better symbol than a steeple for those who follow one who said, "If I be lifted up . . . I will draw all men to me." 



Reader's theatre production of "Christ in the Concrete City." Staged at Kansas City First Church of the Nazarene.

by Paul M. Miller

DRAMA AS OUT

It was one of those kinds of rehearsals. We'd come to the church from our jobs or school and were tired. Even the thought of our first performance in two weeks didn't get the adrenaline flowing the way it should have. Into the scene came our pastor to have a few words with the cast and me. He would choose tonight, I thought. Why not Saturday when the crew was at its best?

"I just want you to remember," he nudged, "that you are part of an important ministry. Listen to this . . ." He opened his New Testament to Rom. 12:6-8: "We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously . . ." (NIV).

"Let me read one thing more," pastor added. "It is found in Eph. 4:11: 'It was he who gave some to be apostles, some to be prophets, some to be evangelists, . . . pastors and teachers,' and let me add *some to be drama ministers* . . . 'so that the body of Christ may be built up'" (NIV).

The pastor's words that night permeated our minds and hearts. They are words that need to be the starting point for any local church that wants to begin an organized drama group, or that wants to mount occasional plays and other dramatic productions. Drama, when used as ministry, is for building up . . . reaching out . . . touching the heart.

Time was when every church youth group "put on plays." Those were the days when the whole church turned out to see the young folk present their programs.

Most small, informal churches of that day probably didn't know their chancel from their narthex, but they became very much aware that something was in the wind when, right after the morning service, the teens

began moving the straight-back choir chairs and pulpit off the platform. Parents knew that all Sunday afternoon their kids were working at the church: setting up folding screens, spreading out the funeral grass borrowed from the local mortuary, putting the potted palms in place, and generally converting the familiar platform into a garden, complete with the Rices' birdbath and a very real-looking, stone-paper wall.

When the audience filed into the sanctuary at 6:30 (the regular Young People's Society meeting hour) they were hushed by the delicious anticipation of what awaited them on the other side of the monk's cloth curtains that hung from big brass rings on an almost-taut wire. (The draperies were normally used to give privacy to the older ladies' Bible class who sat in the straight-back choir chairs during Sunday School.)

Furtive searches between the curtains by a set of unidentified eyes heightened the expectation. After all, these were the teenagers putting on a play, and it was so enjoyable watching them doing such creative things.

After what seemed forever, a hissing signal was given from behind the drapes, and the church custodian lowered the houselights (that was accomplished by Mr. Penner clicking off the wall switches at the back of the auditorium). Then came that magical moment when the footlights came up (that was when Mr. Penner plugged in the gooseneck lamp that usually sat on top of the piano). And then, finally, the curtains swished open (thanks to Junior Society muscles) and the young people's program began.

Many of us hold sacred those dim, distant excursions into church play production, as crude and improvised as they may have been. But it was through *doing* that we recognized some innate gifts and caught a vision of how our talents could be used. Those forays into script-writing, scenery design, acting, and poster-making found fertile soil in the hearts and imaginations of some

The classic, nonreligious, one-act "The Old Lady Shows Her Medals" was a recent Dinner Drama playbill.



ACH MINISTRY

young kids. Little did any of us know that what we were doing was just the start of a turnaround, a slight ground swell to bring drama back to the place where it all began—the Church.

So, Here We Are Today

An indication of what was to come has now become an influential medium for imparting spiritual truth and molding opinion.

"Sounds like a good idea, but we don't have the facilities for putting on plays."

"And I haven't got a single person who could do it!"

"Play production is such a bother—so much work is involved. Is there any way we can be involved in drama short of full-blown productions?"

Good questions. Once a church leader becomes convinced of the ministry opportunities of drama, the next step is to convince him of the variety of possibilities for drama in many areas of the church program and ministry. The work aspect of such projects is undeniable, but the results certainly outweigh the time and effort expended. Who ever said ministry would be easy?

In the book I coauthored with Dan Dunlop, *Create a Drama Ministry* (Lillenas, MP-625), great attention is given to the many details necessary for producing plays for fellowship and outreach. In answer to those typical questions, facilities can be improvised, personnel will invariably come out of the woodwork when interest is expressed, and there are many opportunities in the typical worship service for the dramatic presentation of scripture, character monologues, dramatic vignettes, and dialogues between the choir, pastor, and people.

Here's How One Church Is Doing It

Two seasons of Dinner Drama per year has become a regular ministry opportunity for Kansas City First Church of the Nazarene. At the moment of this writing,

we are preparing two one-act plays for a three-performance schedule. Our First Church Drama Ensemble has been rehearsing for two months. The rationale behind such an undertaking is simple; people like to get together as a church family and eat. They also enjoy locally produced entertainment and spiritually enriching drama. Our Dinner Drama evenings provide all of this. There is also the evangelism factor; nearly everyone makes an effort to bring friends and neighbors. In a recent season 27 people signed cards indicating they had never been in First Church before, and they were either accepting Christ as a result of the evening, or they were interested in doing so. (Most were of the former persuasion.)

The ministry of a Dinner Drama program must be "sold" to a number of individuals in the local church. Of course, the pastor must be convinced that such an undertaking has positive benefits for the Body; the music leaders need to see that (1) it won't be in competition with their program, and (2) any choir members who are involved will not have to drop out of the music program; youth leaders will want to feel that their interests will be underscored and their young people will not be torn between the "official youth program" and the drama ministry. Naturally, the church board (finance committee) will be interested in expenses—"Will it pay for itself?"

In order to get an overview of our typical Dinner Drama ministry, here are some hypothetical questions with some not-very-hypothetical answers.

Q: What happens on a given night of Dinner Drama?

A: The doors to the multipurpose room, where we have set up tables and a stage, are opened by 6:30 p.m. By 6:45 or sooner we are serving a buffet dinner. Allowing one hour for dinner, the play (if it's a full-length production) or plays (if we are presenting two one-acts) begin at 7:45. Generally the pastor welcomes the group and prays an invocation, which includes thanks for the

“Twenty-seven people at the play who had never been to our church before said they had accepted Christ as Savior or were seriously considering it.”

food. If there are intermissions between acts of a longer play, we generally allow 8 to 10 minutes for some movement. Guests who smoke will go out to the parking lot. (We post very appropriate no-smoking signs at the two multipurpose room doors.) A 15-minute intermission is more appropriate between one-act plays. At the close of the play, our pastor wraps up the evening with a brief encouragement for visitors to visit a regular service at the church and prays a closing prayer.

Q: How do you recruit actors and technicians for the three performances?

A: We have open auditions. There is a faithful core group that carries over from season to season. Generally we have more auditioners than we can use. In churches where the tradition has not been established, a director may have to do some personal recruiting.

Q: Do you provide a full dinner? Who prepares it? How is it paid for?

A: Yes, we provide a full, catered dinner. Currently, we are using an outside caterer. We have used our own people to prepare the meal, but it seemed best for us to go outside. Other churches may do very well with a potluck dinner. I'm personally interested in trying a dessert buffet instead of a dinner as a change of pace. In our case, we sell tickets for the Dinner Drama evening. Our current price is \$7.00. The meal cost is \$5.00, and the additional \$2.00 is applied toward production costs (costume and lighting rentals, scripts, royalty payments, etc.).

Q: What kind of plays do you present?

A: First of all, be aware the Lillenas Publishing Co. (Nazarene Publishing House) is currently producing a series of professionally written drama resources. Up to this time, it has been difficult to find scripts that are worth the amount of work that goes into this project. However, we have developed a philosophy that is working. First of all, if the playbill consists of one full-length drama, it is always religious; that is, it has a Christian message. When we are working with two one-act plays, we generally have one that is mounted purely as entertainment; the second play is religious. More often than not, this latter play has the potential for evangelism.

Q: How do you take advantage of the outreach possibilities of your Dinner Drama productions?

A: Since such a program has become a tradition at our church, our church family looks forward to inviting business acquaintances and friends to the productions. With many such visitors at every performance, we feel it is imperative to secure the names of everyone present. This is accomplished through a card placed at every table setting. The card asks for the attendee's name, address, phone number, and who invited him to the performance. There is also a place to check a response to some questions: Have you ever been in this church before? Would you like to be placed on the church mailing

list to receive news about other special events? Would you care to have a member of the pastoral staff call on you? Do you wish to receive more information about the Christian life? As a result of this Dinner Drama experience, did you pray the prayer of repentance as presented by our pastor? The responses on these cards become excellent tools for outreach. Nearly everyone responds in some way.

Q: How many attend these performances?

A: We seat 225 diners at each of the three performances. That gives us the opportunity to reach 675 people with our drama message. Two nights (Friday and Saturday) are generally sold out. Thursday is a bit slower.

Perhaps the possibilities of drama as ministry are a bit clearer after reading this how-we-do-it statement. We who are involved are convinced that drama has phenomenal potential for outreach, worship, fellowship, and education. If you need more convincing . . .

An Epilogue

“Well, that's it. Three performances and three months of rehearsals behind us.” Dales words were spoken in a near monotone, not at all as the forceful speaker he is on the stage.

“Yep,” agreed Tim, “and worth every hard-workin' minute of it!”


“Oh, come on, Tim,” coaxed Becky. “You can knock off that ‘boy-am-I-enthused’ stuff. You don't need to impress us. We've been in this thing together.”

“Well, maybe I'm just convincing myself,” our resident optimist confessed. “But it's true; doing this is one of the highlights of my year.”

There was general approval among our cast members who were loitering around the auditorium, still savoring the audience's reaction.

Just about that time a woman who'd been standing alone by the door gathered up her courage and came over to the group.

“Excuse me for interrupting like this. I know you've got an awful lot to do, but let me tell you that I have never before seen anything like tonight's play.” (Our religious play was “Mountaintop,” the story of Abraham and Isaac and the foreshadowing of Jesus' death.) The woman continued folding and refolding her program as she spoke. “I have never thought that faith in God could be presented so plainly. You people really spoke to me tonight. I think I actually understand how much God loves me.”

That did it. The few problems that only the cast realized were forgotten. With the Lord's help, we'd done what we'd started out to do. One woman, and probably a whole audience, saw God's love. And we discovered that some of that love could splash off on us. 



Michael Malloy

The Batman Syndrome and the Care of Your Cape

Creative Outreach Through Counseling

by Michael Malloy
ACSW, Executive Director
Christian Counseling Services, Nashville

I left the hallowed halls of seminary with intense enthusiasm and plans to change at least half the world by age 30, like most of my buddies. All of us in ministry are confronted with multiple need. Because we have the ultimate answer, we're expected to have all those answers in between. If you're like me, you'd like to be able to help in all these situations, sweeping in like Batman, cape flying, and whip things into shape in a FLASH! A few months in the ministry and our capes begin to fray. We get "tuckered" by the onslaught of need and begin to come to terms with our own limitations.

For some, the "fraying" experience may be difficult to handle. When we begin to realize we cannot do it all, we fall back on our ultimate hope: If the folks were "right with the Lord," the other problems would resolve themselves. This results in a lopsided ministry. The perseverance of the saints in our churches dismisses the idea that if we were spiritually in tune with God, problems would not be. We then begin to have greater understanding of our lifetime of refinement toward more Christlikeness. The process involves battles along the way, and for most of us, some setbacks and traumas as well.

So when others lay their traumas at our feet, how best do we wear our cape? We must come to terms with what our responsibility is. When a mother in the congregation calls to say her husband just left her with three kids, no work experience, and her closest relatives are hundreds of miles away, what do we do?

What do we do when parents have lost a child to Sudden Infant Death Syndrome and their grief is beginning to affect the stability of their marriage?

What do we do when the son of the chairman of your church board comes fearfully to tell us of his consuming struggle with homosexuality?

What is to be done when a couple in your congregation is strongly pressing their daughter to abort an illegitimate baby, and she wants to carry it to term?

OK, what *are* your options?

First, believe there are options. There are most likely several bad ones, but there are still options, as in the case of the

abortion. Sometimes we ourselves are overwhelmed and it is difficult to see alternatives. We get "tunnel vision." According to God's laws, in some of these cases there *is* one right option, but how to bring the counselees to that conclusion is the challenge. They need to see that God has their best interest close to His heart and that His law is our guide.

Second, be in touch with your strengths and weaknesses. Have you had any experience dealing with this problem? Have you had training as a counselor? To what degree? Can you listen? Is the problem itself highly offensive to you?

Having a couple of good, confronting friends to help you get in touch with yourself is invaluable. It is difficult to hear about our weaknesses, especially when we suffer from the Batman Syndrome. It takes those special brothers/sisters to approach us in love.

A good brother of mine shared a helpful formula with me several years ago—to help me sort out my responsibilities. Instead of trying to be all things to all people consider:

ability + opportunity = responsibility

Know our abilities has much to do with knowing ourselves and accepting what we know. Additionally, our abilities are not only our skills in counseling, leadership, spiritual guidance, etc., but also our knowledge of how we personally respond under pressure and stress, realizing that we do better at some times than we do at others.

The other element of the formula is opportunity or the situation(s) presented to us. Always having more opportunities than we can handle presses us to know our abilities and clarify what our responsibilities are to be. In Christ's own ministry He had to decide when to pull back because of human limitations. He sent a number of people to others (referral), suggesting that if the person would seek out the other, his need would be met—for food, shelter, sight, healing, or edification in the faith. This moves us to our third point.

The big decision is deciding whether you wish to handle the situation yourself or refer it to someone. If you stay closely involved, you might consider consulting with resource per-

(Continued on page 39)

Adult Education As Outreach

by Jim Tracy

*Pastor, First Church of the Nazarene
Buena Park, Calif.*

If you were going to try to put into one word the description of the past 20 years, perhaps *change* would fit. Economically, technologically, socially, morally, educationally, all these have changed in many ways. This has given rise to a new phenomenon, "Adult Education." Technological changes have forced many adults to retrain themselves for working skills. This has placed emphasis upon self-improvement. The self-help market has boomed from books on how to get rich overnight to how to sustain a love relationship. Everyone is in on it, either writing or reading.

It may be a fad, it may reflect the insecurity of this changing society, but whatever you call it, it is an opportunity for the Church. This is the day of shared information. It may be in person, a book, a video, a film; but America at least is out to "fix" its life.

I received a flyer in the mail the other day. At the top was printed "Teach Me, I'm Yours." I was impressed because many of the young couples from my church are taking courses in parenting. This was an attractive flyer. Visibly printed was "Cerritos Medical Plaza." Also clearly seen was this statement, "Sessions will be team-taught by a board certified pediatrician, a child development specialist, and an educational consultant from Discovery Toys."

It wasn't until I read this last line that I realized that the idea was to sell Discovery Toys. They had simply taken advantage of the adult education craze and were meeting a need while creating an ideal setting for marketing their product.

What about the church? Can we not, from a loftier motive than trying to capture toy dollars, meet the hu-

man needs expressed in the desire for adult education?

People are attending all kinds of seminars. Information is given from all perspectives, some of which are so humanistic and materialistic that they oppose biblical values. We have the gospel perspective toward human dignity and moral decency, and we are commissioned to "go and teach all nations." Why not share helpful truth about life's everyday problems from a biblical value base?

Information is available in many special areas, and people are attending in large numbers. Some attractive areas are: (1) Financial planning; (2) parenting, prenatal care, single parenting, etc.; (3) coping with death and suffering; (4) marriage—growth and/or enrichment; (5) legal and health information for senior citizens; and your own ministry setting will dictate the most significant opportunities for you.

You, of course, must not assume the position of authority in every field. There are no doubt local people who are willing and qualified to assist you while you share the biblical insights God has given you.

To make an adult education seminar successful in your community, use local people who serve professionally in the areas of training. Bankers, psychologists, social service workers, nurses, doctors, store managers, counselors, and many other professionals may be willing to help. These people can also be helpful in publicizing the courses. They, too, may learn something, perhaps that Christ is for real and that the Church cares about meeting needs.

Let me share some things to which you must give careful attention. (1) Prepare a professional-appearing booklet. Don't mim-

eograph materials and hand out stapled sheets. Put materials in a notebook. Have it printed. (2) Don't provide it free of cost. People respect what they pay for. You aren't trying to make money, but you can cover the costs of preparing professional materials. (3) Publicize it widely. The newspaper, the agencies that deal with your topic, radio, and TV. (4) Be respectful of copyright laws. You can recommend books, etc., and quote from various materials when credit is given. (5) Provide a comfortable place for learning. Be sure there is enough room and that it is clean. Remember, you are expecting guests. Provide for a break with refreshments that reflect your thoughtfulness. (6) Give credit to your workers. If you have outside instructors, print their pictures in your advertisements. Be sure you obtain materials that they are presenting. If possible, give them an honorarium. (7) Be sure some of your church people attend the sessions, and instruct them to meet the community people. Provide them with input on how to represent the church to the non-churched attenders without obnoxious pressure. (8) Pray for effectiveness in meeting specific needs and in conveying spiritual truth. Your purpose is to make this an outreach ministry. (9) Be sure the pastor is visible at each session. The message you want to get through is that the church cares. One way to do this is to make it important enough for the pastor to be present to welcome the people, perhaps introduce the instructor of the evening, and possibly close the session. (10) Don't forget the time. Don't go too long in any one session, and don't extend the total course too

long. Six weekly sessions should be about right.

Adult education does not have to deal with secular topics only, it can be biblical teaching as well. The only thing is that if outreach is the goal, the secular topics may be more effective. Of course, nothing holds more potential of outreach than lay-people trained in biblical principles of ministry.

Some churches are forming church schools to train their laymen in basic ministry. One such church is


Peninsula Church of the Nazarene with Pastor William Wiesman. The following is from the Peninsula Bible Institute registration information:

All students are not only preparing for ministry, they are *in* ministry. The goal of PBI students must be to receive the academic and practical training necessary to spread scriptural holiness in response to the Great Commission of Jesus Christ.

The ministerial courses are offered from the perspective of en-

couraging students to begin a "new work" that may eventually become a self-governing, self-propagating, fully organized Church of the Nazarene.

The hope of Pastor Wiesman is that his church may be instrumental in forming 15 churches in his area.

This article is not designed to cover the entire scope of adult education but to stimulate your interest in the potential of educational outreach. Opportunities galore await. Why not investigate the possibilities in your ministry setting now? 

COUNSELING

(Continued from page 37)

sons who deal regularly with the problem. If you have decided that you are not prepared to deal with it and the pastoral/spiritual aspects of the problem have been addressed, how then do you make an appropriate referral?

- ★ **Learn your resources.** Most communities have either a public welfare department or United Way agency that provides an "I and R" service (Information and Referral). Often local directories are available at minimum charge. If you are in a small community, a regional office could assist you.
- ★ **Make contacts.** Meet the people in Information and Referral, make a personal visit, and establish a relationship. It can prove invaluable.
- ★ **Know the referral people.** Keep an updated file or Rolodex on your desk with categories of need. People go to people for help—not agencies. Barring cases of extreme emergency, I will not refer a person to someone I don't know. I check them out, preferably face-to-face, and ask the questions others will be asking about them, such as, are they Christians? What are their fees? Their qualifications? Degrees? etc.
- ★ **Be sensitive to the time element.** As with "teachable moments" in education, there are times in the struggle with a problem that motivation to seek healing and resolution is higher. These times are frequently built around the crisis that brought them to you, and the transfer to another helper should be made as quickly as possible. It also provides opportunity for you to express your concern for their crisis.

After you feel comfortable with a resource person or agency, learn when a referral should be made and how they are made. Here are some guidelines on who to refer:

1. Those who do not respond to your help after several sessions.
2. Those whose needs obviously surpass your time and/or training.
3. Those with problems for which effective specialized programs are available in the community (alcoholics, crisis pregnancy, drug addiction).
4. Those who need medical care and/or institutionalization.
5. Those who need intensive psychotherapy.
6. Those who are severely depressed and/or suicidal.
7. Those toward whom you have a strongly negative reaction.

(Diana Caillouet, M.A., Christian Counseling Services)

Most professionals and agencies will receive clients through direct referral, that is, a call directly from the client. In particular cases you may want to go with them or see that someone else accompanies them—at least the first time. In other cases you may need to arrange the appointment for the person. Express your continued concern by checking back to see if the appointment was kept.

Resources are available within your denomination. If you are near a college, the faculty or staff—particularly in the counseling/social work or psychology departments—should be able to assist you. In the Church of the Nazarene, the Association of Nazarenes in Social Work can be a resource in some situations and CoNET, the counseling "heartline" now available on many districts, can also help.

In the process of ministry to your church and community, don't be pressed into their mold of what a pastor is to be. It will pressure you to be all things to all people. Allow God to reveal your strengths and your weaknesses. The scripture instructs us it is in our weakness that He is made strong. You will be effective for God by acknowledging those situations you're not able to handle and referring appropriately.


I am well aware that each situation is unique. When in doubt as to what to do, seek counsel from those special brothers mentioned earlier, or consult with a resource in your area. Build good relationships with the local marriage and family counselor, social worker, psychologist, or other helping professional. You may even have church members in these fields of service. Seek them out.

We will not be able to fix all that comes our way, but we can be prepared to help our people to the right source.

"Wear your cape," confident in the calling God has given you as a facilitator of healing and light. Where you have opportunity and ability, speak His peace and comfort. You will gain respect for yourself and the Master you serve, opening the door for the gospel or the continuing work of sanctification in the lives you touch.

For more information contact:

*Association of Nazarenes in Social Work
Church Extension Ministries
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131*

CoNET Heartline is a telecommunications link with caring resource and support personnel for Nazarene ministers and their family members. It is a toll-free number that connects with Christian Counseling Services (CCS) at Nashville. CCS is a community social service agency largely supported and directed by Nazarene laity. It has gained an impressive reputation among the social agencies of the greater Nashville area, serving persons of all denominations. 

1 2 IDEAS FOR CREA

1 **CABLE TV— FOR FREE**

This is a media-conscious day, and it is increasingly difficult to catch peoples' attention. One often overlooked outreach area is television. In spite of the high cost, it may not be out of reach.

Our city has Group W Cable, and through the public access channel every week a different church service is televised. This is funded by a foundation that the city council and Group W agreed upon when they received approval to serve our area.

I understand this kind of arrangement is not automatic, and it may not exist in your city.

In our situation, the cable company has worked with our ministerial association, setting up training sessions to teach our local people to operate the cameras. They have offered us the use of their studio for editing and allowed trained persons from our church to check out cameras, lights, and microphones so that we can tape programs to be aired on public access.

We are currently working on a weekly 30-minute program that will be aired at no cost to us other than the buying of tapes. A case of tapes will cost approximately \$200 and can be reused. We also had to obtain an insurance rider to extend coverage to loaned equipment, but the cost is minimal, about \$50.00 per year.

The cable program manager will want to be assured that the program will be reasonably produced and have some appeal. Perhaps it should be approached with the idea of a program or two, and if you find it is worth the effort and the cable company is favorable, ask for available time.

Producing a program requires a lot of time, and you will have to have a commitment from those who will be filming and editing.

There are many religious programs on the air, and you need to consider the need for your message. Of course, we know there is much confusing theology being televised, but clear, Christ-honoring ministry is always needed. It is at least worth investigation.

Move over Dr. Schuller, Dr. Ogilvie, Oral Roberts, and Jimmy Swaggart; here is your local minister.

—Jim Tracy

2 **MINISTRY TO THE OUTDOORSMAN**

What does a Sportsmans' Club have in common with networking, web evangelism, fellowship evangelism, and other catchword ministries of the '80s?

They all seem to center on ministry that allows, even encourages, capitalization on those all-consuming interests that captivate millions of Americans.

A few years ago the connection occurred during a meeting of a Men's Ministry Council in a large Colorado church. A small group of men began sensitively seeking God's direction in their efforts to reach other men for Christ. One of the men was an avid blackpowder hunter and fly-tying fisherman. Another loved to hunt and fish. Next to him sat a man who enjoyed photography. It was soon evident that their common bond was outdoor environments.

Combining their love for the outdoors with their concern for reaching their fellowman, the group hit on the idea of forming a Christian Sportsman Association.

To test the idea the Men's Ministry Council planned a father-son fishing trip. A good group of men and older boys met at a lake near their city and set up camp on a Friday night. Trailers, tents, and a mountain cabin soon became a small town. The aroma of barbecue and camp coffee

stimulated even the most jaded senses. Dads and their boys got better acquainted. Men introduced their friends to new friends. By late Saturday afternoon the mountain cabin once again stood alone. The first venture confirmed the concept—it had merit!

In the following months the Christian Sportsman's Association began to emerge as a ministry in its own right. It became a group separate from the Men's Ministry Council. In consultation with an attorney, this specific group sought and achieved incorporation as a nonprofit organization. With the blessing of the parent church, the outdoorsmen expanded their horizons to include men from other churches and denominations. A fee structure was established, charter membership opened, a statement of ethics formulated, and chapter one of a new, independent organization appeared to be off to a good start.

Monthly meetings fairly bristled with excitement. One month a representative of the Fish and Game Department shared his expertise about hunting water fowl and antelope. Other meetings included a photo report on the search for Noah's ark. Later a photographer of note tantalized the group with scenes of Lake Powell. Dads, moms, and kids all enjoyed the fellowship.

And what fellowship it was! The group prayed together, listened as leaders shared God's Word, and sang praises to the Lord—all in the same meeting where announcements of discounts on fishing tackle, ideas on good places to use the tackle, and camping tips were discussed with zest. A true fellowship way to bring sportsman friends into a Christian atmosphere.

—Don Whitlock

3 **SUNSHINE BREAKFAST CLUB**

The Sunshine Breakfast Club is

VE MINISTRY

the result of one church's desire to meet the nutritional needs of elementary children who live in its neighborhood. The purpose of the club is to give small children the proper start each morning—a hot meal and some tender loving care.

Children who participate are asked no questions about their family income. Everyone is welcome, everyone is served. Breakfast begins at 7:50 a.m. and the children are on their way, by church bus, in time for school. About 60 children participate each day in the club.

The program is run by a paid director and cook/meal planner; however, volunteers assist with cooking, supervise tables, drive the bus, and buy groceries.

The program costs about \$100 per week and uses donations of food and money to operate.

—C. Daniel Vanderpool

4 ▢ TRAPSHOOT

Just before bird-hunting season, one church sponsors a trapshoot for church and community men who enjoy hunting and good fellowship. The time is 9 a.m. to 12 noon. An age limit is set at 12 years with a gun-safety school offered at 9 a.m. A fee is charged for each round of 25 shots. Refreshments are available. Trophies are given out for the top five shooters. The church is using this activity to reach out to the men of the community.

—C. Daniel Vanderpool

5 ▢ INTERSECTION MINISTRY

One church has attempted to identify and meet people's needs through a ministry called "Intersection." There are two levels of opportunity.

1. Office-approved 3" x 5" cards are posted on an "Intersection" bulletin board, stating the need or resources that an individual has, plus

name, phone, address, and other pertinent information.

2. An Intersection card is handed out to everyone in the congregation once a year on which they can indicate their willingness to volunteer skills or resources (emergency housing, household assistance, meal preparation, transportation, short-term employment, personal assistance) that an individual or family might need during the upcoming year.

Intersecting needs with resources is one way to bring the church and community together.

—C. Daniel Vanderpool

6 ▢ COMMUNITY KIDS FUN DAY

Procedures for Fun Day:

1. Set a date, preferably before school starts and after people are back from vacations.

2. Appoint a chairperson to be in charge of the following:

- game booth arrangements
- prizes
- greeters and receptionists
- clowns
- food
- bake sale
- public relations
- follow-up callers on new people
- setup and cleanup
- publicity

3. Games to play with your crowd:

- hula-hoop contest
- relays of all kinds
- jump rope endurance
- football and baseball toss
- obstacle course
- mummy wraps
- tractor rides
- face painting
- archery range
- sit-ups and push-ups

Booths can be any event or activity that is fun and challenging.

4. Specials:

- hot balloon launch
- parachute jump
- fire truck and ambulance truck
- pony rides

5. Registration:

Each child fills out a card when he enters the parking lot, giving name, phone, church preference, and address. A minimum fee of 75¢ is paid to cover a cold drink and hot dogs.

6. Prizes and extra food:

Prizes are donated by local companies (McDonald's, etc.) and given out at the game booth every half hour. Some companies provide extra free food like pop, popcorn, and chicken (Kentucky Fried). All food is used as advertisement for local businesses.

—C. Daniel Vanderpool

7 ▢ MINISTRY TO PRESCHOOL MOMS

Who is overworked, underpaid, unrecognized, and often lonely? Many responses can be made to this question, among them *the preschool mom*.

How so? Preschool moms are often isolated from their peers and the opportunities for "adult" fellowship by the demands of their children and the limitation of finances. Often their working counterparts are on different time schedules, have more financial flexibility, and generally spend their free time in activities different from the at-home mom. The church has a great opportunity to minister to this harried group of moms both in the church and in the community.

A program acronymically called MOPS for Mothers Of Preschoolers, has provided a model for ministry to this group. One or two mornings a month the moms and their preschoolers meet at the church for a time of inspiration, instruction, fellowship, and fun. The morning is di-

vided into time segments beginning with coffee and treats. One group in Colorado sets up a formal theme table with a centerpiece, tablecloth, and attractively arranged refreshments—an elegant way to start the meeting. The next time block is a devotional/instructional time. Such topics as creative discipline, canning tips, inner beauty, color your world, personal Bible study, and creative toys give the moms a chance to share ideas with a special speaker. The morning climaxes with a craft time. This segment involves lots of chatter, sharing, and the creation of covered photo albums, Christmas ornaments, wall decorations, and other unique, useful crafts.

Where are the kids? While the moms enjoy each other's company, a dedicated team of leaders involves the preschoolers in a morning of Bible stories, snacks, crafts, and other activities so that when the morning is over, moms and kids go home relaxed and fulfilled.

To learn more about this creative ministry, contact the women in Denver, Colo., who have dedicated their time to MOPS and who just recently formed a corporation to better share their ministry.

—Don Whitlock

8 FRIENDSHIP □ EVANGELISM

During 1982 our Sunday School averaged 489, an increase of 30 over 1981. Early in 1983, during a six-week "New Life in Christ" campaign, we urged everyone who would to make as many calls as possible on the 423 enrollees who were not attending regularly. Eighty-two callers per week—teachers, assistant teachers, Sunday School staff, pastor's staff, and others—made approximately 637 calls each week during the campaign. This emphasis on friendship evangelism continued throughout the year. Our 1983 Sunday School average increased 18 over the 1982 average, leaving a total average of 507.

Friendship Evangelism has opened to us a door of unlimited opportunity and great potential.

The outline below gives a picture of the pattern we have followed in our church.

THE PERSON

1. Appoint a corps of greeters, large enough to have at least two at each entrance at every service.

2. Greet as many people as possible as they come in, including regular and faithful ones, but very importantly, every visitor.

3. Give them a warm and friendly welcome, and introduce them to others, including the pastor(s) when possible.

4. Invite them to sign the guest book, giving the names of all in the family attending the service, along with the mailing address.

5. If they arrive in time for Sunday School, determine their age-group and ask an usher to escort them to their classes and introduce them to their teachers.

THE PROCEDURE

1. List all visitors on the visitor form, showing complete information as well as points of interest—why they are in town, their home city, guest of some member, relative, etc.

2. A copy of the list should go to the pastor or the person he appoints to be on the platform to welcome each visitor during the worship service. Appropriate comments about points of interest will help them feel accepted. (We usually request them to stand when welcomed.)

3. Early in the week, at least by Tuesday, send a "welcome" letter to every visitor, both local and out of town, worded appropriately for the particular individual, making it as personal as possible.

4. Also, as early in the week as possible, and certainly before next Sunday, visit in person every local visitor, again expressing pleasure that they were guests at your church and giving them a cordial invitation to come again when possible. During the visit, get any bits of information that may not have been available earlier: name, address, phone number, date of attendance, service attended, class or age group, whether or not they are prospects, who called on them, and other pertinent information.

5. Record all information on all visitors in the church record for future reference, study, and evaluation.

6. Refer cards to the class or age-group involved for all visitors determined to be prospects.

THE POTENTIAL

It now becomes the responsibility and the opportunity of the class (teacher, assistant teacher, visitation persons, etc.) to maintain contact with the prospects, to encourage attendance in Sunday School and church, to embrace them in Christian love and fellowship, and to minister to their needs—spiritual, material, physical—in a genuine effort to win them to Christ.

THE PRODUCT

Each quarter we ask the teachers to give us a report on each prospect we have referred to their class, indicating: Have they been contacted? Are they attending now? If not, is there hope they will attend? Did it develop that they are not prospects after all? These class reports are tabulated and evaluated, then further contact and follow-up is made by teachers, assistant teachers, and/or class members.

—W. W. Densford

9 GIVE A HELPING □ HAND TO A SMALLER CHURCH

A simple act of thoughtfulness to a struggling pastor and church can give help and encouragement without calling attention to their inability to carry their own load. Smaller churches need the opportunity to get out of their cycle of struggle and defeat and to receive the fresh input of excellent training opportunities available to pastors and congregations of larger churches.

In this respect the rich often get richer and the poor stay home. Pastors of small churches who really need these enriching experiences seldom can afford the expense involved, nor can their churches afford to send them.

My church board recently took a significant step, adopting a permanent policy of matching every dollar spent on improvement opportunities for their pastor with the same amount for the pastor of a smaller church who otherwise could not go. We are not a large church. Our conference budget will not be large. But we think this helping hand to a pastor of a smaller church is an important responsibility and privilege. Why?

Success breeds success. Failure

breeds itself too. We feel we simply must find ways to encourage and give a sense of self-worth to those whose greatest obstacles can be discouragement and feelings of inadequacy. Larger churches have the opportunity to make an unprecedented contribution to smaller churches in their communities.

Big help doesn't have to cost big bucks. A church unable to provide expenses for attendance at a conference or seminar might help the vision of another pastor by giving a book or subscription to a magazine dealing with the ministry. The fact that you care may be as significant to that pastor as the gift itself.

Help to the small church can be given in many ways: The purchase of curriculum for Vacation Bible School, paying for secretarial help for a number of hours each week, or hiring help for custodial work. Bring it up to your church board, and let them use their own ideas for creative giving.

—Gene Schandorff

10 □ A FAMILY HIKE

With the proliferation of men's, women's, singles', young adult, middle adult, and senior adult emphases, it is refreshing to hear the call to family. Not just families with small children, or teenage children, but church family. Young, old, everyone!

One way to respond to this call is to pick a crisp day in the fall when the air is pungent, the leaves a carpet of golds and reds, a sense that winter is just around the corner, and call for a family hike.

One such hike took place two years in a row in the Sangre de Cristo mountains of Colorado on the "Rainbow Trail," a relatively level, yet scenically beautiful trail that could be enjoyed by young and old alike.

A 10-mile course was "road signed" each mile and patrolled by "dirt bikes"—quiet ones! Fuel stations of water and lemonade were set up every 2 to 3 miles.

A base camp was established at the head of the trail with nonhikers providing encouragement to those starting and those finishing the hike. This base camp group made their encouragement tangible in the form

of coffee, lemonade, trail mix—a crackling fire and clear, concise directions.

To create enthusiasm for this venture, different hikers described the joys of hiking and bird watching during announcements on prior Sunday nights. Sign-up sheets were provided to obtain an idea of the number who would hike. The church bus was fixed up to encourage families to enjoy the trip to and from the trail to be hiked. Promotional sheets with instructions to take a sack lunch, day pack, jacket, rain gear, extra socks, cameras, and T. P. rounded out the motivational efforts.

At about 4 p.m. the hikers were encouraged to be in the base camp. A good time of "war stories" and fellowship ensued around camp coffee and hot chocolate. The hike leaders led us in a devotional time and one by one the families drifted off to their cars for the return trip down the mountain. With pride they clutched the certificate that attested to the fact that they had "survived" the annual family hike.

—Don Whitlock

11 □ GETTING TEENS TO REVIVALS

The music was great! The message was stirring and really would have helped the teens . . . if the teens had been there.

Has this ever happened to you? A series of revival services that could have had a profound impact on your young people who *were not* in the services? Discouraging, isn't it? "IF ONLY THEY HAD BEEN THERE."

Evangelists I talk to all express a deep interest in ministering to the youth of the church. They say it is unusual to have a high percentage of the church youth in every service. Fall and spring revivals come during football, concert, and graduation season. These are very busy times. With all that is going on, what can be done to get teens to come to revival services?

Here are seven ideas:

1. *Set a World Record Night for Teen Attendance.* On the first night of the revival try to get a record for the MOST TEENS EVER in a revival service. After the service have a fun time with the world record empha-

sis. Create a world-record or world-class banana split. Perform world-record feats like a can-of-peas gobble, marshmallow-stuff, etc. Plan to announce and give awards to the "olympic" winners. This is a lot of fun, and it works!

2. *If you are not having a youth revival, set aside one night as "Youth Night."* Alert your evangelist of your attendance problem and what you are doing to solve it. He will be glad to spend time developing rapport with the teens to make "Youth Night" more effective. Teens will come to hear a speaker they perceive as a friend rather than an authority figure.

3. *Schedule a college music group to minister during the revival.* Have them stay in the homes of teens. You will be amazed at the *whole* families that turn up to hear Liz and her group sing. This is an all-time great idea. The witness of and the excitement stirred by a college group can create a lasting impact on teens.

4. *Schedule a youth film after the evening service.* Several types of films can be effective. Character portraits and sports action films are first choice. The humorous sport film is very popular. Such a spiritual afterglow is more effective after teens have developed some regularity in revival attendance.

5. *Plan an afternoon activity that ties into the revival.* This can be a Bible study, visitation program, or spiritual enrichment activity. Following the activity take the teens to a restaurant or a home for the evening meal and then attend the revival together.

6. *Make school-schedule conflicts your program.* This is controversial but effective. Some school programs are mandatory. The teens are required to be there or they will suffer a grade reduction. Other school programs are so traditional that missing is unthinkable for many teens. If teens have to be at a program, or deeply desire to be there, it is nonproductive to make them feel guilty or alienated because they will miss revival meetings. "Commission" teens to go and represent the church. Encourage them to perform at their best as a representative of Christ. Emphasize the importance

of being in revival services the next night. It is impossible to avoid all schedule conflicts but making them your program reduces their "forced choice" impact and may actually improve dramatically your teens' revival attendance.

7. *Reward those who come.* Call attention to teen attendance. Brag on them. Tell them how much their attendance is appreciated. Enlist the church to pray for them specifically during the revival. Take the teens on an unannounced outing following one evening service. The next night there will be several more who want to go out again.

All of the above ideas have worked well for me, some even better than I expected. Ideas need to be adapted.

Through the years evangelists have commented on the fine youth attendance at our revivals. And many teens have found Christ in revival services. Hopefully, the next time you think a revival service would help your teens . . . you will look out there . . . AND THEY ARE ALL THERE!

—Rickey Short

12. HOW TO GROW A CHURCH

Would you like to have a bigger church? Is the answer to move on to a new parish? Would you like to see souls bowing at an altar of prayer on a regular basis? Is the answer to hold more revivals?

Not necessarily! Although in some churches holding revivals might increase attendance and membership, I feel there are other methods to make this happen. There are steps to a bigger church that any and all churches could apply.

1. **PRAYER.** Pray until God burns that vision into your heart, for a full sanctuary every Sunday. Pray that God will help you present this "dream" to your official board, that they, too, will go to prayer until God lays upon their hearts the vision of a larger church filled with folk seeking God and loving one another.

2. **VISION.** Grasp that vision that God gives you, pastor and board, until it burns in your souls with holy fire. Every time you think, talk, or

dream church you will see that vision of a church filled with people anxious to hear the Word of God and respond to it. Make that vision YOUR vision.

3. **SET A GOAL.** Ask yourselves, "What can we realistically do?" "How big can we become in the next year, three years, five years, and so on." **BE VISIONARY**, but realistic!!

4. **GET EXCITED.** Get so excited about a bigger church until you talk, testify, and praise God for this bigger church. Allow that excitement to escape from "inside" you until others catch the same enthusiasm you have for seeing God work in your church to make it grow.

5. **BE OPEN.** Open your heart to the leading of the Lord to ways in which you can make your church grow. Be willing to do the jobs that need doing to make a church expand until it needs to build a larger building or go to double sessions to accommodate its enlarging congregation.

6. **CANVASS YOUR TOWN OR CITY.** I know I ought to have my mouth washed out with soap for saying that naughty word *canvass*. BUT Dr. Hurn stimulated my "holy enthusiasm" when he presented a concept called "windshield survey," at a recent seminar. This calls for making a "grid" of your town or city and driving north and south, then east and west until you have driven all the streets of your town or city. This will enable you to become acquainted with every neighborhood or section. We become so engaged in the process called maintenance that we lost sight of what is happening in our town or city and its needs. New ethnic groups move in without our awareness. Sections change in composition of the strata of people living there. We need to have our eyes opened to the real vision of what our town or city is like.

7. **PRAYER.** Go before the Lord in prayer until your heart breaks with the needs you have witnessed as you "toured." This will enhance your vision for your church.

8. **PLAN A STRATEGY.** Sit down as a Mission Action Committee or the official board, and discuss what needs are represented in your town or city and what you can do to meet those needs. We must make a list of the human needs in the portion of

God's world He has given us to serve and to service. Then we must realistically discuss whether or not we have the "team" to meet those needs. Perhaps we cannot meet all the needs, but which ones can we meet? Then find ways to put these plans into action.

9. **PRAYER.** Pray that God will give you laborers for His field to meet the needs of your community—the community in which YOUR church is located. Then by meeting those needs some of those very people will begin to filter into your church.

10. **LET THE COMMUNITY KNOW THE SERVICES YOU HAVE AVAILABLE.** Unless you let the community know that you have classes for English as a second language, or a food closet for families who have met with some form of disaster, or a clothing room where people who need clothes can find them, or some form of counseling available, they will never darken your doors! Whatever the service or services you have available, be sure to advertise!!

11. **DEDICATE YOURSELF AND YOUR CHURCH TO THE MINISTRIES YOU HAVE CHOSEN.** Take a service and let the church, who by now "own" these goals, dedicate themselves to the task of meeting human need and suffering. Bring forward those who volunteer to serve in these capacities and dedicate them at the altar of the church with a commissioning service. (Invite the district superintendent to the service. I'm sure he will be more than happy to participate.)

12. **THEN GO TO THE TASKS YOU HAVE ACCEPTED.** The assignment now is yours as a church. Accept it. Don't let the devil or people discourage you from the tasks you have chosen as those that will make your church grow!

13. **PRAISE THE LORD WHEN THE INCREASE BEGINS TO COME. AND it will! BUT** don't forget to place the glory where it belongs! It belongs to God. Whatever we do, we do in His name, in His strength, and for His glory. Some of us will plant. Some will water. BUT God gives the increase! Praise His holy name!!

Brethren, go out and grow a church!!

—Robert W. Jackson

STRATEGIZING FOR EVANGELISM



Clark Armstrong

by Clark Armstrong

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Many critical battles have been won or lost based on the effectiveness of the strategies and plans formed in a war room or private chambers. Strategies are equally important as God's army attempts to advance His kingdom.

How our churches are doing is the pulse of evangelism. It is by this plumb line that we measure how God's kingdom is progressing in our world. And more often than not their growth or continued growth is not a problem of philosophy or commitment but one of practices. People do not know what to do nor how to do it. They need help *strategizing for evangelism*.

Let's *examine some premises, evaluate some principles, and then explore some possibilities* in relation to an Evangelism Strategy Plan (ESP). This may be just the spiritual "ESP" your church needs to move onto or maintain the growing edge.

PREMISES

Certain premises lie behind good strategizing for evangelism.

1. *Disciple-making is central.*

It is not enough to "pack the house" in a Sunday School contest nor to line the altar in a revival. Because of the Great Commission (Matt. 28:18-20), which Jesus gave His followers, making disciples must be at the heart of all we do. Bill Sullivan writes, "Evangelism is making disciples. Some organizations are willing to settle for less . . . We are not satisfied with just telling people about Jesus Christ. We want them to repent and believe the gospel. Even this is not enough. We want more than decisions. Our goal is nothing less than growing Christians who are actively involved in the fellowship, ministry, and task of a local church."¹ All strategies must be geared to this end.

2. *Disciple-making is a process with different phases.*

While "make disciples" is the main verb of the Great Commission, the three participles—going, baptizing, and teaching—represent the three main phases of this process—cultivation, conversion, and conservation.

Sullivan continues, "Outreach and friendship, which precedes conversion, and other phases of the disciple-making process. Education, training, and involvement are phases of the process that follow conversion. All phases are important and require intentional activity."²

Some strategies such as a men's fishing trip might relate to the outreach and friendship phase. Starting a personal evangelism class would tie in to the conversion phase. Instituting a Navigators 2:7 group would be part of the establishing or conserving phase. While each strategy will not in itself complete the process, a balanced plan will see the goal accomplished. Strategies must be included to supplement all of the phases in the disciple-making process.

3. *We must be concerned with building a kingdom more than growing a church.*

This is a subtle but significant distinction. Read the Gospels. Jesus related everything He said and did to the kingdom of God. The church is the agent to bring about the kingdom of God. The Kingdom is the goal. Even when Jesus used the word *church*—"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18)—He used it interchangeably with His concept of the Kingdom (see v. 19).

This distinction relates in several ways. First, we cannot be content that our church is growing if the new members are from other churches. A recent study of three churches of the same denomination in a town in Michigan, over a 10-year period, showed that whenever one of them was growing, either one or both of the other two were declining at almost the same proportional rates. When that is the case, we are only trading baseball cards and are not building God's kingdom, even when our church is growing.

Second, it is possible in our era of scientific formulas to learn to grow a church without building the Kingdom. We can become very good at bringing people into our church while we are not making disciples at all. In this case we have a very attractive social organization that looks like a model but is not. Sometimes churches like

this become afraid that the gospel will offend someone.

Last, reversing our priorities between our desires to see our church grow and God's kingdom built is like putting the cart before the horse. God does not care about numbers for numbers' sake, but He does care about souls. We must settle for nothing less than the mind of Christ as we set strategies. And it is almost inevitable that if we plan with a greater concern for building His kingdom than for growing our church, our church will grow.

4. *Disciple-making that is church-centered is most effective.*

We must not forget, though, that the church *IS* God's means to bring about the Kingdom. Win Arn says, "The more distant evangelism is from the local church, the less 'fruit' remains; the closer evangelism is to the local church, the more 'fruit' remains. Disciple-making revolves around the local church. It is energized through the local church. The results accrue to the local church. The process of disciple-making has the church at the center of the evangelistic focus and builds on the vast resources available through the Body."³ It is proper and natural to plan our strategies around our local church.

5. *The method is not as important as the task.*

O. D. Emery of The Wesleyan Church states that "in a growing church the method is never considered as important as the task. Under God, a healthy church possesses a growth conscience which prompts it to 'out-reach at all costs,' and then finds the methods that will be most successful. A growing local church sees itself as responsible to God for the multitudes of lost people around it—and responsible for finding appropriate methods to reach these people."⁴

This does not mean that ideas are not needed. It does mean a church will be more inclined to find ideas on its own, and to apply methods once they are discovered, because the task is of utmost importance to these persons. By God's grace we, too, can carry this attitude into our strategizing.

PRINCIPLES

Certain principles govern good strategizing for evangelism.

1. *Evangelism is everybody's job.*

It is not just the pastor's job. It is not just the job of a committee or of the persons with the "gift of evangelist." Robert E. Coleman writes, "Total mobilization of the total church for the total ministry is the goal. Actually this is not a role peculiar to Christianity. It is a criterion of success in any enterprise involving people—be it business, government, military strategy, or evangelism."⁵

Everyone must be involved in some way with the task of evangelism. And the more people involved in the strategizing process, the better. A certain pastor had a recurring dream that he was the captain of a team in a critical game. He was well prepared for this moment, but none of his plays were succeeding. He kept telling his

players what to do, but they were not executing properly.

After some time, he secretly concluded they were not playing with full intensity. So on the next play, he urged them to exert themselves to their maximum capabilities. The play was a disaster. Then he yelled at them loudly, which didn't help either. Finally, he called from his mind the most awesome, incredible, surprise play he had ever dreamed up. It, too, failed desperately.

The team went into the locker room at half-time, wasted and sadly losing. He was in total despair as he slumped onto the bench and mumbled something about not knowing what they were going to do now. A few moments of silence followed. Then one of the seemingly least cooperative players described a simple play that the captain had not thought of. It *was* similar to two or three of his plays, though. Another player, who was obviously much less informed in play-making than he, added a variation. Several others chimed in with suggestions, and in a matter of moments, a wave of enthusiasm swept the team. They charged out of the locker room and onto the field. Brilliantly sensing the momentum, he cooperated and they rode that play to victory. The team played with a gusto never seen before!

One shouldn't have to be too skilled as an interpreter of dreams to tell that when people are in on the play-making process, they "own" the plays. They put more of themselves into the execution of the plays and the success quotient is multiplied. More ideas are pooled, and sometimes some of the best ones come from the most unexpected sources. Plans are fine-tuned more readily in a group process. It would be a good idea for that pastor the next time he wakes up from that dream to say, "Speak, Lord, for your servant is listening!"

2. *Strategizing needs focused work.*

While evangelism is everybody's job, planning for evangelism requires the concentrated effort of a representative group. This group must involve everyone in all the parts of the process: idea-gathering, analysis and selection of strategies, planning, organizing, implementing, actualizing, and evaluating. But, unless the church is very minuscule in size, none of this will ever happen without the focused work of a small group.

Some may feel that this is the pastor's responsibility. And while they may see a need to assist him in evangelistic campaigns, the rest of the evangelistic work is left to him. V. H. Lewis says, "A number of churches have successfully overcome this organizational problem by creating a committee on evangelism . . . It is vested with the responsibility of directing and promoting the public and personal evangelism of the local church."⁶ Several variations are utilized. Some churches have the church board as a whole perform this role. Others use a subcommittee of the board or a random group from the congregation. Let's analyze one other idea.

Create an ad hoc committee for strategizing. The advanced church growth kit from the American Institute For Church Growth (Arn) includes the concept that ev-

ery church should have a detailed two-year Evangelism Strategy Plan they are working from. Select a special task force to come together for a short period of time (three months is good) whose sole purpose is to develop strategies of outreach for a period of two years ahead, based on the goals and objectives of your church.

Include some board members and some who are not. Try to have a representative group from your church (age, sex, marital status, ministry areas, etc.). Choose persons who have a mind for evangelism and appoint at least one person who is relatively new to your congregation. A group of 6 to 10 works best.

Put simply, they plan. It takes a couple months of meetings and research for them to brainstorm, analyze, and select strategies, then "flesh" them out for final approval by the church board. Though they will probably have 50 or more ideas in their initial brainstorming sessions, their final report should have 7 to 10 strategies with all details for each strategy including the action to be taken, objectives, the leadership team that will make it happen, dates for implementation, cost, resources needed, and methods of evaluation.

Then their job per se is completed for the next two years while the whole church benefits from having short-range, tangible strategies to accomplish their long-range goals and objectives. A new group is formed the next time around. The church board or an existing evangelism committee can monitor the progress of their strategies.

3. *Good strategizing recognizes structure and strategy.*

There is a difference between a structure and a strategy. *Structure* comes from a root word meaning "to build" while *strategy* comes from one meaning "to plan." It is the difference between a building and a plan.

Our "strategies" may include the creating of some new "structures," such as a singles ministry, a senior adult program, a small-group fellowship program (Circles of Concern, Links of Love, or Care 'N Share), a greeter's system, a visitation program, a bus ministry, a preschool/day care, or a sports program. The *strategy* is to get the *structure* going, but once it is started it stands on its own like a building and maintains an ongoing evangelistic function, service, or ministry.

There are some strategies that are not the initiation of structures. They are only "one-time things," such as a special music program, a drama/dinner theater or play, a special speaker or revival, a community mailer or survey, special activities (family gym night, skate night, community chili feed, etc.), a film, film series, or a seminar.

While having the right structures in motion is more important in an overall sense, the "one-time" strategies are also important; especially for what Dr. Orjala calls "points of entry for getting new people into the church."⁷ Even so, perhaps the most important strategy for many churches should be the evaluation and improvement of *existing* structures, such as the Sunday School, worship

services and music program, prayer meetings, nursery, youth program, caravan, missionary program, etc. Our greatest potential often lies in simply getting what we've already got in motion to function more effectively for evangelism.

Growing churches specialize in what works best for them. Few churches try to do all these things at once. Through trial and error they discover where and how they get the best results and concentrate on those programs. From time to time, as opportunity opens up or as the Lord specifically leads, they begin new evangelistic programs or sometimes phase out old ones. They are strictly pragmatic when it comes to expecting their programs to produce disciples. They feel this is a part of their stewardship of time and resources.⁸

4. *Effective evangelism is the result of "a right mix."*

An evangelistic church grows out of a balanced combination of many things. First, there is a good blend of "come" and "go" philosophies. Dr. Paul R. Orjala explains, "The Bible uses both the words 'come' and 'go' in relation to mission and evangelism. 'Come' refers to God's gracious invitation to salvation . . . However, once we have come, God's word to His people is 'Go!' . . . Those who come will find God's salvation, but what about those who will not come? They need to be saved too. So someone must *go* to them with the gospel that they may hear and believe . . . One of the big differences between growing churches and static churches is that growing churches have both come-structures and go-structures for evangelism and are using both to full advantage."⁹ One may come to a concert, a fellowship activity, then a church service where he makes a commitment to Christ. Another may never receive Christ unless a personal evangelism team goes to him.

The church itself must be a "right mix." It must serve as "a delivery room where new souls are born, a nursery where the newly born are cared for, a school where the growing are trained and equipped, and a workshop where the mature can serve and work."¹⁰

A right mix of workers is also needed. Pastor and laypeople must all be involved, and a balanced exercising of spiritual gifts must be at work. The right percentage of the church's work force must have responsibilities that are outside of the body itself; 10% is a good figure. And there must be a ministry for everyone. Orjala writes, "Growing churches utilize multiple channels of ministry. They develop programs so there is a way that every Christian can find a ministry. They consciously integrate evangelism into all that the church does so as to maximize its evangelism potential."¹¹ Cultivators, converters, and conservers must all be functioning. Presence evangelizers who bring love and concern must be followed by proclaimers, persuaders, disciplers, and equippers.

Finally, a right mix of methods is important. A balance of strategies initiating new structures, improving old ones, and including events or actions with special pur-

poses should be combined with incidental strategies for evangelism such as expanding the parking, getting a guest book to help the visitation effort, compiling a church directory (pictorial if large enough), getting or fixing a bus, or improving the visibility of the church sign.

Strategies for prospect generation are the well for evangelism that the church draws from. But these must work in conjunction with dynamic services, programs, and ministries. Personal evangelism and public evangelism must go hand in hand. Prayer ministries are the cornerstone. The American Festival of Evangelism stressed that the church's strategies should fall into three main categories: evangelizing, establishing, and equipping.

Wesley Tracy summarizes, "Each evangelistic method fits neatly into the whole of New Testament evangelism. Methods do not *compete* with each other; they *complete* each other. The evangelistic preaching service is an example of this. The church members and the preacher are partners in evangelism. Unless the members are faithful in personal evangelism and visitation, there will likely be no unsaved persons present to hear the sermon."¹²

5. *There are different strokes for different folks.*

"The fisherman who knows how to catch fish doesn't just go out to catch 'fish.' He goes out prepared to catch a special kind of fish. He knows that fish are not all alike in their habits. He knows where and when to find each variety. He knows which kind of bait or lure to use for each kind. He uses different sizes of hooks for different-sized fish and a different strength of line as well. Some varieties are caught on the bottom, others near the surface, some around rocks, and others around weeds. Some are caught by casting, some by trolling, others by net. If you ask the real fisherman how to catch fish, he will reply, 'What kind of fish do you want to catch?' There is a different strategy for each kind of fish.

"Church growth studies have taught us that if we want to be successful in winning people to Christ in larger numbers, we must find out what they are like, what groups they belong to, what motivates them, how they make their decisions, what their preferences are, what kind of person they will trust, what they believe, and how much they know about the gospel."¹³

Many of us are discouraged because we feel like we've fished all night as the disciples did and have caught nothing. Jesus is still the master Fisherman. He still knows where the fish are and how to bring them in. And He who said that He would make us fishers of men is still just as present to guide us in tailor-making strategies of evangelism for people.

6. *Strategies are not "bait."*

Win Arn writes, "Our caring and friendship with others must be *unconditional*. It is not the bait of a religious trap. Nor is it the scheming means to an ultimate end. Unconditional caring reflects God's answering, unrelenting love . . . Caring must be genuine and uncon-

ditional, not dependent on how the person responds to spiritual overtures."¹⁴ While we are fishers of men, we must not think of strategies as bait and people in terms of hooking and landing them. All ministries including outreach must center around love as the primary motive and serving as the foremost method.

7. *The best strategizing is need-oriented.*

"As to the basic principle for discovering the proper method, I would have a hard time improving on Robert Schuller's maxim: *The secret of success is to find a need and fill it.* The methods used in growing churches, diverse as they might be, have all done this. They have offered something that will meet the needs of the kind of people they are ministering to,"¹⁵ states Dr. Wagner.

Dr. Arn says, "*Structure Need-Meeting Ministries . . .* an effective incorporation strategy for new people centers on the unique needs that these people bring to the church—personal, spiritual, marital, occupational, relational. Life is full of problems. A church concerned with seeing people grow and mature in the Christian life should have ministries that directly respond to the needs of people."¹⁶

Often our ministries are geared around the needs of "our" people. We must learn also to discern and program for the needs of our community. An exercise class might draw those who are aware of a need to get "in shape" (a personal need). In a neighborhood where people do not know much about the Bible but are curious (a spiritual need), an evangelistic home Bible study may work. Where people are discontented about their marriage but not really in need of professional counseling (a marital need), a marriage enrichment weekend or a marriage film series, such as the Breechen/Faulkner set, might be considered. In a highly transient area (an occupational need), a Saturday seminar on job changes and the related anxieties and adjustments would probably have appeal. A financial planning seminar might also attract and can appeal to broad ages and strata of living if conducted with elective sessions. If people are hungry (a physical need), it would not be a bad idea to start a food pantry. There is nothing like a community survey to find out what the needs are.

Our greatest potential for generation of prospects lies in this area of appealing to the needs and interests of people. If you live in an area where peoples' cars keep breaking down, find a way to help get them fixed or to provide interim transportation as a ministry. A handyman ministry might meet a need in an "older" neighborhood. A school for the deaf or handicapped near the church should not be ignored. Athletes need outlets; why not a church team? Working moms need child-care help; why not at a church? Senior adults often need rides. A community with high music appreciation will be attracted to concerts. Generally speaking, the needs of upper class and upper-middle class persons center around recreation and fellowship. An entertaining and enjoyable evening at a dinner theater event might draw them into your church. The friendliness of your congre-

gation will win them to you. Later they will be won to the Lord.

Everyone has needs and interests that can serve as points of entry or contact for evangelism. But there are especially receptive periods during: (a) times of significant transition or change (marriage, birth of a child, new job, residence, or school, "denesting" of the home, retirement, etc.); or (b) stress incidents (death of close family member or friend, divorce or marital conflict, family crisis, financial problems, hospitalization or injury, loss of job, etc.). God's love and caring are especially appropriate at these times when persons usually are more receptive to Christ and the church. A timely evangelism strategy may provide the setting in which a life is committed to the Lord.

8. *The church can grow through multiplying units.*

Paul Orjala says there are four requirements for sustained growth: (1) Meet people's needs; (2) multiply units of outreach; (3) organize to grow; and (4) depend upon and obey the Holy Spirit. He writes, "When people become part of the church, they do so at a given time, in a given place, and join a given group of people with whom they feel at home. If we can multiply these groups, then the church can grow faster than if we had only one original group."¹⁷

According to Peter Wagner, we need celebration, congregation, and cell groups. A smaller church might find all three functions fulfilled with the same group of persons. But as the church grows, peoples' needs for intimacy and personal identity will require special cell group structures.

A church's *sphere of influence* can grow without losing *spheres of intimacy*. Multiplying the number of groups has the fringe benefits of (a) involving more people in the leadership and responsibility for the growth and success of the church; and (b) providing opportunities for new leadership personnel to use their gifts and talents for God.

Starting new groups is a good method to meet needs. And the old axiom of "divide to multiply" in reference to existing groups is a good one if the division doesn't come too early or without the group's cooperation.

9. *Good strategizing focuses on the natural webs of relationships within our church.*

This is the *Master's Plan*. Our potential congregation is as big as the total group of the families, friends, neighbors, and associates of all of the church members. Since the greatest number of people come to Christ and the church because of a relative or friend (70 to 80%) rather than any special need, program, or attraction, it is only natural for us to design our strategies around the extended webs of relationships represented in our congregations. But if there is a segment in our community not targeted over a period of time by our *selective* strategies, the gospel demands that we cross over the boundaries of our homogeneous groups to develop in-

clusive plans for bringing all persons into God's kingdom.

10. *Sustained growth keeps on top of the motivational problem.*

The second law of thermodynamics says, "The entropy of the universe strives ever to increase, corresponding to an overall steady increase in the unavailability of energy for further transformations"—Clausius (*Basic Concepts of Physics*, Lindsay). It means that it is the natural order of things when left on their own to move from order to disorder, entity to disintegration, warmth and energy to coldness and no energy. The same is true in the church.

Christ has commissioned the church as His Body to carry on His work in the world. But without regular motivation, this group of people runs out of gas just as surely as an automobile that is not filled periodically.

The work force needs motivation for two reasons: inspiration and inventory. In part we need to be spurred on toward love and good deeds (Heb. 10:24), and in part we need to check up on our motives (2 Cor. 13:5). Even mature Christians who rejuvenate themselves daily in a vital quiet time with the Lord have a need for motivation from time to time.

The worship services should be designed with this thought foremost. Spiritual deepening weekends, revivals, or a lay witness mission can be planned with this in mind. While revivals are still good strategies for reaping a ripe harvest, they often prove most helpful at the motivational points of inspiration and inventory for the local body. We must not ignore the "fires" until they nearly go out, but must kindle them and keep them "burning hot" for Jesus.

A part of inspiration is encouragement. This is mostly done on a personal level. I know one fine Christian lady who gives a word of encouragement with almost the same regularity as winding a clock. A letter from the pastor to all the major areas of your church (CL/SS chairman, NYI president, NWMS president, committee chairmen, etc.) thanking them for keeping a mind toward evangelism as they do their work and encouraging them in their areas of service can prove very beneficial. Effective evangelism that is continuous stays on top of the motivational problem.

PLANS

Here is a sample Evangelism Strategy Plan for a medium-sized church. It is an imaginary two-year plan that was worked out over a summer of meetings by the ad hoc Evangelism Strategy Committee.

1. *Dobson film series*

James Dobson's *Focus on the Family* film series will make a good evangelism strategy in our community saturated with young adults. The films will accomplish the following purposes: (a) to appeal to a need in the immediate community; (b) to bring new persons from the area into the church; and (c) to equip persons in

parenting skills. The seven-film set will be shown on consecutive Wednesday nights in the fall and should pay for itself through offerings taken at the showings. A Dobson book table (consignment) will be available. Advertising is most advantageous for prospect-generating strategies, so a mailer and posters will be put together for this event. The leadership team will consist of a coordinator, an advertising person, a discussion leader, a projector operator, greeters, book table personnel, someone in charge of snacks/refreshments, and a nursery and child-care person. The midweek service, an existing structure, will be revitalized and visitor follow-up will be done through the calling program.

2. *Calling program*

This strategy has three parts.

A. *VISITATION NIGHT*

Thursday evenings will be designated calling nights to visit prospects, absentees, and fringe persons to surround them with love, to foster Christian growth, and to encourage deeper involvement levels. This shall be called "L.U.V." (Let Us Visit) night because it describes the purpose. The success of this friendship-calling endeavor will hinge on the training of its coordinator. All first-time visitors will be contacted within 10 days to convey friendship and welcome and to answer questions.

B. *PERSONAL EVANGELISM TRAINING*

Once the L.U.V. night program is in motion, a personal evangelism calling and training program will be started the next spring. It can run concurrently with the friendship calling on Thursday nights. The leader will be trained during the fall if no one is already competent to do this type of calling. It will be necessary to make sure that the leader is capable of leading before this program begins. The purposes of this program are to ensure that everyone who comes to the church has heard and understood the gospel, to invite each one who needs to receive Christ as Savior and Lord, and to have a "go" structure that can reach the families, friends, and associates of members who might never come to church until they respond to the gospel.

C. *INFORMATION BROCHURE*

A simple brochure will be created to give information to visitors about our church—its history, beliefs, and ministry in brief. It will be professionally printed so it will make a vital impression for our church. It will be in pamphlet form with inner pockets for inserts. The information for the inserts will come from each major area of the church (children's, youth, and adult ministries, NWMS, music, etc.). This incidental strategy will prove greatly beneficial to the church.

3. *Singles ministry*

The new structures that a smaller church may find itself considering could be a youth program, a Caravan, or a nursery. A medium-sized church may have just initiated a women's ministry last year, plans to have a senior adult ministry in a year or two, and has as a present

strategy the beginning of a singles ministry. The order in which these are prioritized for implementation should be based on need.

The objectives for the singles structure include—to minister to the singles in the body, to attract new persons to the church, to retain those who come, and to provide a structure in which informal support systems can develop. A workable medium will be developed between no structures on the one hand and a program that sets single persons completely apart from the mainstream of adult Christian life in the church on the other hand.

This strategy will be implemented by having the Christian Life Board (a) appoint a singles representative, and (b) help that person put together a small leadership team for this ministry. They will begin with one social activity and one afterglow a month and an annual retreat. Once the structure is created, the group will lead from within, based on its own felt needs.

4. *Night of music*

Every fifth Sunday will be devoted to a night of music. (This can also be drama or film night if it suits the congregation better.) Occasionally a "big name" concert will be scheduled. But most of the time internal talent will be fine if quality can be maintained enough to attract visitors. It will be done with visitors in mind rather than just for the local congregation.

This is a fine strategy to capitalize on the webs of relationships of the people in the church. Many of their extended family members and friends will come to a nonthreatening night of music who might not come to a "preaching" service.

There is a time to attract and a time to reap (Eccles. 3:1). Unless one is sure it is the time to reap, this strategy is best utilized to attract. It will be best to advertise and play it up big when our goal is to attract, but less when our purpose is to reap the harvest of those already attracted. A time of fellowship for all those in attendance will be planned after these services, primarily to acquaint visitors with several other persons in the church.

5. *Prayerlife Seminar*

The first spring, the *Prayerlife Seminar* by Glaphré Gilliland will be scheduled to teach people how to pray, to increase prayer in the church, and to enhance the atmosphere for evangelism and outreach.

6. *Community Sunday*

Next summer around Independence Day a community Sunday is planned to honor local public servants and to promote goodwill in our community. The mayor, the city council, the firemen, and the police will all be invited. A ceremony of appreciation will be a big part of the service. This strategy may also get some people from our community who have never been to our church into our building.

7. Open house

In order to invite our friends and community to see our church and learn about us, an open house is scheduled around Labor Day the next year. The timing will serve as a kickoff for the fall. This strategy is good anytime but can be especially effective if the church has recently (in the past three years) moved into a new building or is celebrating a significant anniversary or event in the life of the church. This strategy is excellent for prospect generation, so advertising quality and quantity should be at a premium.

An executive committee to plan the open house should be made up of a coordinator and the chairmen of each of the subcommittees: Advertising and Publicity, Guest Reception and Follow-up, Tour Guides, Punch-bowl and Refreshments, Fanfare and Decorations (this subcommittee has responsibility for the building's appearance), and Interest Centers. Interest centers such as NWMS, youth ministry, children's ministry, Christian Life and Sunday School, sports and family activities, women's and/or men's ministries, music and special programming, denominational information, and a pastor's corner will be situated throughout the building.

The church will reap several internal benefits from this strategy. A large number of people will be involved in a common effort. The building will be repaired and cleaned thoroughly. And a team feeling will be created.

8. Partners in Ministry

The continued lay training course, *Partners in Ministry* by James Garlow, will be offered that fall. It will serve an equipping function. The spiritual gifts profile from the book *Finding Your Ministry*, by Raymond Hurn, can be used with the chapter on gifts.

9. Halloween children's evangelism

At Halloween of that year, interesting and appropriate children's gospel tracts will be made available to all in the congregation to hand out with their "goodies." This strategy will center on proclamation and the tracts will go to many who may never come to our church.

10. Time management seminar

A need was discerned when an executive community was discovered near the church. So a time management seminar is scheduled for a Saturday of the second winter to educate and equip persons in time management skills. While the other obvious (but secondary) purpose is to bring outsiders into our church, it is expected that this seminar will also meet needs within the congregation. The special speaker is a professor at a nearby college. The cost will be absorbed by the registration fee. Community announcements may prove that this strategy has a broader appeal than just to this specialized subgroup.

11. Revival

Regular revivals are needed for rejuvenation of the local church. But, if the Evangelism Strategy Plan to this point is merely 50% effective, a revival will definitely be needed by the second spring for "reaping" as well. Man-

ley and Ross's *Revival Preparation Guidebook* set will be used to plan for this week with a professional evangelist. Bible studies and follow-up workers will be ready to assist in the establishing of new believers.

12. Free car wash

Some strategies must be totally gratuitous. Therefore, a free car wash is on the agenda for the last summer of the Evangelism Strategy Plan. The car wash is simply to serve our community and to expose them to our people and our genuine love. It will be done primarily by adults. Donations can be accepted but are not expected. This will remind us that strategies are not "bait" and will convey to our community that we love with no strings attached. The new evangelism strategy committee will also be hard at work that summer.

Some of the strategies in the two-year plan will fail. Most will have a fair degree of success. One of the advantages of planning 7 to 10 strategies at a time is that when one of them does not prove fruitful, you don't become so easily discouraged. You know that even if one of the strategies "bombs," an overall forward motion will always be the result of careful and purposeful planning.

"We use many methods to help us with the total process. But we know instinctively that the task is not complete until we have growing, serving Christians. On occasion we become enthusiastic about novel programs and contemporary techniques, but we maintain them only if they truly contribute to the ultimate goal. We are making disciples,"¹⁸ writes Bill Sullivan. The bottom line of evangelism plans is pragmatic. Results are what count. "Only accomplishing the end—making disciples—can justify the means,"¹⁹ states Peter Wagner. So we retain the effective methods and discard the less effective ones. And we press on to fulfill the Great Commission in our community.

TOGETHER WITH GOD, your church can grow, too!

NOTES

1. Win Arn and Charles Arn, *The Master's Plan for Making Disciples*, "Nazarene Version" edited by Bill M. Sullivan (Kansas City: Nazarene Publishing House, 1984), 9.

2. Ibid.

3. Ibid., 57-58.

4. Dr. Win Arn, ed., *The Pastor's Church Growth Handbook* (Pasadena, Calif.: Church Growth Press, 1979), 1:138. Dr. O. D. Emery, "What Makes a Church Grow?"

5. Neil B. Wiseman, ed., *Evangelism: 139 Ideas and Quotes* (Kansas City: Beacon Hill Press of Kansas City, 1983), 98.

6. Ibid., 95.

7. Paul R. Orjala, *Get Ready to Grow* (Kansas City: Beacon Hill Press of Kansas City, 1978), 86.

8. Ibid., 56-57.

9. Ibid., 47.

10. Selected from Charles "Chic" Shaver, lecture from class "Evangelism in the Local Church" (Kansas City: Nazarene Theological Seminary), unpublished.

11. Orjala, *Get Ready*, 56.

12. Wiseman, *Evangelism: 139 Ideas*, 29.

13. Orjala, *Get Ready*, 61-62.

14. Arn and Arn, *Master's Plan*, 86.

15. Wagner, *Your Church Can Grow*, 136.

16. Arn and Arn, *Master's Plan*, 48.

17. Orjala, *Get Ready*, 81-82.

18. Arn and Arn, *Master's Plan*, 9.

19. Wagner, *Your Church Can Grow*, 137.

UNIVERSITY STUDENTS

(Continued from page 30)

their food service. Other times, students set up a block of appointments at the student union.

As our group of students grew in number, I was asked to participate in panel discussions in class settings. These were positive experiences and very enjoyable. They helped the students identify with the church. Students began to attend the church as a result of hearing how the Bible related to life. We encouraged them to be involved with Christian groups on campus. Several students led or became involved in small groups within our church.

Literally, over the years Westview became known as a church that cared for students. Sometimes that caring took the form of an Imperials concert with 1,500 present in community facilities, or a one-on-one counseling session as a result of a referral.

Finally, to minister effectively to university students, I must be willing to face tough issues. Doug Trouten affirms, "The fountainhead of secular thought has always been the university. A clear presentation of Christianity there can influence our whole society."³ One of my fears was that students and the university community would be so knowledgeable in their area of expertise that the message of Christ would not appeal to them. I discovered that the biblical message of Christ was needed by students to give a foundation from which all of life could be evaluated. Time and time again, I experienced overwhelming appreciation expressed by students who were discovering real truth from the Word of God and were learning how to apply that truth as they approached their studies and decided future life-styles.

Students need answers. Sometimes I did not have answers but would agree to faithfully search with them. Therefore, it is essential that pastors be faithful in prayer and study of the Word of God. It is also essential that a pastor and congregation be prepared to love and accept students who are struggling with new insight and life-style questions. Nothing can replace the thrill of seeing a life transformed before you.

While I attended a graduate-level class, a few students were talking after class. One person looked me in the eye and said, "You add so much to the class. We always talk in such despairing and pessimistic terms, yet somehow, you always manage to bring hope into the discussion." Yes, we Christians are agents of hope, according to the apostle Paul. Our approach to life is different from that of our pessimistic, isolated contemporaries of the world. Based on the foundation of faith in God and the love God offers us through His Son, Christ Jesus, we have hope.

That hope is real. It was real in Manhattan when we saw a former Satan worshiper become a youth leader, a youth entangled in sexual promiscuity learn about the

real love of God, young men and women freed from the grip of a cult, men and women prepare for full-time Christian service, a person controlled by drugs freed to become what God intended him to become, estranged children and parents reunited, many student leaders and sports figures become committed followers of Christ, and the list could go on and on. We also saw fearful and selfish youth break those bonds and in Christ become witnesses to their classmates. Many of these students became Bible study leaders, and some became concerned enough about outreach to go on special mission projects in the United States and other countries.

What a thrill it was to walk into a restaurant 150 miles away from home and have the waitress tell my wife and me how her life was changed by Christ while at Kansas State University and describe her plans and preparation to serve the Lord. While at the same restaurant, and excited young man came over to introduce his fiancée. He explained how he had grown in Christ while at KSU and told of their plans to establish a Christian home. Across the aisle was a couple with two beautiful children who had found the Lord while at KSU. Today, they are serving Christ in another holiness denomination where they live.

There are leaders in Nigeria, India, Korea, Puerto Rico, and other countries who found Christ and a vital fellowship in a local church at Manhattan. We continue to hear reports about them from time to time and thank God for leading us into ministry in a university community.

There are many challenges and discouragements in ministry to a college community. One colleague described the attempt of ministry to the continuous flow of students as "... trying to preach to a parade." Saying good-bye every year to people we loved was not easy. Yet, what a joy to know that their lives had been changed by the ministry of our church.

Effective ministry to university students requires, first of all, people willing to go to students. Second, we must develop relationships with those students, and third, we must share the biblical message that will change their lives. Then, we must prayerfully plan to adapt to their schedules. Finally, we must face tough issues from a scriptural perspective. But most importantly, we cannot begin until we obey Christ by going to them. The rewards are many, the challenges are numerous, and the laborers are few—too few! Please pray with me, "... that the Lord of the harvest would send forth laborers."



NOTES

1. 1980 Census of Population, Vol. 1, "Characters of the Populations," Chapter C (U.S. Dept. of Commerce, December 1983).
2. David Riesman, *On Higher Education* (Washington: Joseey-Bass, 1981), 163.
3. Doug Trouten, "Faith Meets Reason," *Eternity* (January 1985), 46.

NEW RULES FOR SUBSTANTIATION OF CHARITABLE DEDUCTIONS

by Pensions and Benefits Services
Church of the Nazarene

As a result of the Economic Recovery Tax Act of 1981, taxpayers were allowed a partial "above-the-line" deduction for charitable contributions even if they did not itemize their deductions. The deduction was limited to \$25.00 for 1982, \$25.00 for 1983, \$75.00 for 1984, 50 percent of contributions for 1985, and 100 percent of contributions up to the regular deduction limits for 1986. This law was scheduled to self-destruct in 1987, unless renewed by Congress.

At the same time that Congress authorized the liberalization of deductions for charitable contributions, they requested stricter rules for the verification of such contributions. Recent tax decisions and regulations along with the provisions of the Tax Reform Act of 1984 now require increased documentation to verify the deductible nature of contributions.

GENERAL RULES

Individuals and corporations are required to maintain a canceled check, receipt, or other reliable record of the contribution showing the date, amount, and the name of the church or charity. If the contribution is property instead of money, the donor's records must include a detailed description of the property including its value, the cost or basis of the property to the donor, and other legal information. If securities are given, the donor must maintain records to indicate the name of the issuer of the security, the type of security, and whether it is regularly traded on a stock exchange.

The regulations continue to provide that an IRS district director can require deductions to be substantiated by a statement from the charitable organization.


PROPERTY DONATIONS OVER \$5,000

Some provisions deal with donations of property (other than money or publicly traded securities) having a value in excess of \$5,000. Under the rules for these types of gifts, the donor must obtain a qualified ap-

praisal of the property and must attach the appraisal, along with other supporting details, to the tax return that claims the deduction. (The regulations define what kind of appraisal qualifies.) In addition, the church or charity receiving the property must sign the summary appraisal form (designed by IRS) to acknowledge the gift. This signature does not indicate "agreement" on the appraised value but merely documents the exchange of property. The same person who signs the church's regular IRS information returns is authorized to sign the appraisal form. Generally, neither the church nor any officer of the church is allowed by the IRS to act as the "qualified appraiser" of any property gift to the church.

The church that receives a property donation after 1985 that has a value in excess of \$5,000 may also have reporting obligations. If the organization sells, exchanges, or otherwise disposes of the property within two years after its receipt, that event must be reported to the IRS on an appropriate form. The report must be filed on or before the 90th day after the disposition of the property.

CONCLUSIONS

Most churches will not be affected very much by these provisions, unless they receive substantial contributions not in the form of a check from an individual or corporation. All such contributions should, of course, be acknowledged by official receipt. In addition, those churches that do receive large donations of property other than cash or securities should contact their local tax advisors regarding how to properly document the transaction. Care should always be taken when responding to questions from individuals about whether a particular property donation is tax deductible and about the amount of that deduction. 

* * *

[The information contained herein is of a general nature. It is not offered as specific legal or "tax advice." Each church and individual should evaluate its own unique situation in consultation with personal, legal, and tax advisors.]

Christianity Reduced to Practice



by Joseph Seaborn, Jr.
Professor, Marion College, Marion, Ind.

Christianity reduced to practice!" That was John Wesley's exclamation upon reading Fox's *Acts and Monuments of the Christian Martyrs*. Wesley admired the "pure and amiable religion" remonstrated by these noble, selfless Christians (*Works*, 14:227). Out of concern that his readers see only the model life-styles and deaths of these Christians, he decided to delete from Fox's account "all the secular history." Still in search of more brevity and directness, Wesley edited out other elements he did not find "particularly affecting or instructive." When someone remonstrated that such deletions hinted of a narrowness on the part of the editor, Wesley nodded his agreement. He unapologetically declared that his intention in both biography and autobiography was to provide his readers with clear-cut Christian models and to do it at the least possible expense. If scissors and paste would serve that end, he scissored and pasted.

Wesley perceived in the actual narration of lives an opportunity to present his readers with genuine embodiments of doctrinal and ethical ideals. The value he attached to this method of Christian education is obvious from the large number of personal accounts that he authorized or edited and included in such compilations as the *Arminian Magazine* and *Christian Library*. In his prefaces to these biographies, Wesley urged his readers to follow holy models. In his preface to Fox's work, he called his readers to "learn from these worthies, to be, not almost only, but altogether Christians! to reckon all things but dung and dross for the excellency of the experimental knowledge of Jesus Christ" (*Works*, 14:228).

Always on the lookout for exemplary spiritual histories, Wesley came across a series of biographies of Puritan Christians that suited his discerning eye. Being a natural-born editor, he could not help but see several features of the writings that needed amending, but the overall potential benefit of the worthy lives drew his high praise. Wesley describes his approach to improving the accounts this way: "The most exceptional phrases are laid aside; the obsolete and unintelligible expressions altered; abundance of superfluous words are retrenched; the immeasurably long sentences shortened, many tedious circumlocutions are dropped, and many needless repetitions omitted" (*Works*, 14:229).

With these adjustments safely behind him, Wesley declared that he was now able to publish a "complete body of practical divinity." As he perused the biographies, he was overjoyed with several characteristics. He praised the obvious spirit of sobriety that had marked the lives of these Christians. Since seriousness would certainly characterize persons at the final judgment, it ought also to figure in their daily pilgrimage. Wesley noted with pleasure that these biographies gave prominent space to Christ in His three offices of Prophet, Priest, and King. These Christians "speak of Him as those who have seen his glory, full of grace and truth. They sum up all things in Christ, deduce all things from Him, and refer all things to Him" (*Works*, 14:230).

The Puritan authors further delighted Wesley by honoring next to God, His written Word. Their absorption of biblical phraseology and its subsequent inclusion in their writings was

a regular source of joy to a man who also claimed a special affinity to the Holy Scriptures. Like him, they appealed for final authority "to the law and to the testimony" (Isa. 8:20).

"But the peculiar excellency of these writers seems to be the building up of us in our most holy faith." From his observations of the stages in Christian development, Wesley believed that the initial period of salvation was marked by a euphoric joy in which new Christians felt they were riding "upon the wings of the wind." Following this initial elation, however, he generally observed a period of depression in which the Christian "suddenly or gradually sinks down, and meets as it were a vast vacuity" (*Works*, 14:230). It was during this transitional period from the initial elation of conversion to a maturer faith that persons often doubted and threw away their faith altogether. In their frustration at being unable to sort out this experiential transition between the first and perfect loves, far too many persons, so Wesley believed, dismissed their original Christian faith experience as little more than a transient emotional euphoria.

To Wesley; the true merit of the Puritan biographies with their regular interweaving of life development and theology lay in their presentation of ways for traversing this initial conversion happiness to a more stable, less emotionally centered, Christian maturity. "They lead us by the hand in paths of righteousness, and show us how, in the various circumstances of life, we may most surely and swiftly grow in grace, and in the knowledge of our Lord Jesus Christ" (*Works*, 14:228).

Wesley had no use for biographies that indiscriminately recorded the vices and virtues of their subjects. In his editing of various lives, he tried to omit all portions of the description that contradicted Scripture or reason. He declined, for example, to publish one testimonial narrative because the lady claimed that she had never felt a sense of sin. To Wesley, setting such unscriptural testimony before the reader only served to contradict scriptural teachings and leave persons confused about the truth (*Works*, 14:276). Others might leave the "good and bad, food and poison" mixed together, but Wesley chose to publish highly selective spiritual biographies that would in every line "tend to the genuine love of God and our neighbor" (*Works*, 14:276). Spiritual histories held potential for showing by illustration rules that had elsewhere been laid down prescriptively. In the merger of Christian example and normative rules, Wesley saw Christian education possibilities being raised to their highest powers. He believed that making moral judgments belonged to the task of the biographer. In order to form and inform the minds of his readers, he committed himself to writing and editing spiritual histories that would aid thinking readers to learn "without any trouble, the most essential doctrines of religion" (*Works*, 14:296).

Spiritual histories appear so frequently in Wesley's publications that they stand as a literary hallmark of the early Methodist movement. Wesley believed that Christian biographies would inspire other Christians to redouble their efforts to emulate this cloud of witnesses who had themselves imitated Christ.

FROZEN OUT!

A Case Study for Reflection and Discussion

The case study for this Pastoral Clinic is excerpted from *Well-Intentioned Dragons*, by Marshall Shelley. If you haven't purchased the book already, you'll want to get it. "Based on real-life stories of battle-scarred veterans," it will get you ready for problems you are apt to come up against with problem people in your church, if you haven't already met them.

When Doug and Joan van Arndt accepted the pastorate of a small-town church in Ohio, they didn't expect it to be a cross-cultural experience, but it was. Doug had grown up in a small town parsonage and felt comfortable with people in small towns, or so he thought. But he hadn't realized that four years of college and three years of seminary, all in metropolitan areas, had changed his tastes in music, reading material, and conversation.

Relationships were the toughest adjustment. The people didn't seem to want a close friendship with the pastor or his family.

"I'd forgotten how people assume a pastor's family is different," he says. "They saw the pastor as a hired hand to maintain the church and perform the services. We felt frozen out of normal friendships."

Their only friends were from the town league basketball team Doug joined and a couple of young mothers Joan met at PTA. None of them were Christians.

Most of the people in the church had been there for years. They knew one another's grandparents and grandchildren. The van Arndts were the youngest family in the congregation, and thus, there were not only educational and cultural gaps but an age gap, too.

Inevitably clashes came over Doug's leadership. His ideas for creative worship were dismissed, his proposal for a cooperative Easter sunrise service with the other churches in town was squashed,

and his sermons were criticized—not enough evangelistic invitations, the board said.

"Why?" asked Doug. "I've spoken personally with everyone in the congregation, and they've all accepted Christ."

"But it warms my heart to hear salvation messages," said the board chairman.

When one older woman criticized Doug publicly in a business meeting for planning a camping trip with the five church youth, Doug asked the church board to speak with her privately in his defense. They refused.

"Mabel was here before you came, and she'll be here after you're gone," one board member replied.

"This is a moving ship," said another. "As long as you do your job and stay away from the steering wheel you won't have any problems with Mabel or anyone else."

After a year the church voted, for financial reasons, not to raise the pastor's salary. Before the vote, with both Doug and Joan sitting in the meeting, one man stood to say, "We don't need to up the salary. If this isn't enough for the current pastor we can always get another one to come for even less."

Several months later, Joan broke her leg on the basement stairs. While she was in the hospital, three people came to visit—none from the church. The church ladies sent flowers and a card, but no one came in person.

Doug and Joan were so discouraged they began looking for another church. Doug mailed his résumé to three different placement services and his denomination, but no calls came. He contacted one church directly, a congregation of 125 with a pastoral vacancy, and discovered 18 candidates had applied ahead of him.

Out of a lack of other options, Doug and Joan stayed at the church and endured their frustration. Now, four years later, they're glad they did.

Only now are they finally beginning to feel accepted, though Doug still says he has to get his strokes from outside interests—basketball, an architecture class at a nearby college, community theater. He's starting to see some cohesiveness develop and spiritual growth take place in the Sunday night home Bible study he and Joan lead.

Joan is still not close to any of the ladies, and when she visits college friends and experiences the warmth of those friendships, it's hard to come back to the cool atmosphere at the church. But she too is seeing a significant ministry begin with some young families in town. None of them attend their church . . . yet. But Joan senses they're open to the gospel, and she enjoys sharing her life with them.

What can pastors do when they find themselves frozen out? Or in other situations where dragons gain control, how can you break the impasse?

From *Well-Intentioned Dragons*, by Marshall Shelley, copyright © 1985; used by permission of Word Books, Publisher, Waco, Tex.

Questions for Discussion

1. What did Doug gain by staying at this church?
2. Why do you think the attitudes of the people toward this pastor changed?
3. Do you think anything has really changed? That is, do the church members show any spiritual growth? Will the next pastor have to endure the same kind of initiation? Is the church spiritually equipped to receive and nurture the people Doug and Joan may win to the Lord out of the community?
4. What do you think might be a better way to deal with this situation than just "toughing it out" as Doug and Joan did?
5. Is this pastor being fair to himself and to his family?
6. Here's how one person closed
(Continued on page 57)



TODAY'S BOOKS for TODAY'S PREACHER

THE COMMUNICATOR'S COMMENTARY:

Peter, James, Jude, Vol. 11

By Paul A. Cedar, Word Books, 1984,
\$15.95 (BA084-990-1642)

Volume 11 presents a unique approach to commenting on the Scriptures. Paul Cedar, author of this volume and pastor of Lake Avenue Congregational Church in Pasadena, Calif., specializes in communication and consultation for pastors and churches.

Both Lloyd J. Ogilvie, editor, and Paul A. Cedar, author, specialize in their "ability to blend sound scholarship with practical application of the Bible to everyday life."

The commentary follows the typical pattern: an outline of the book, background and introductory material followed by a verse-by-verse, word-by-word, or phrase-by-phrase commentary. From an inductive approach, Cedar skillfully blends biblical roots, scholarly exegesis with "impelling illustrations," application to daily life, and implicit outlines for preachers and teachers. Much of the exegesis is limited to word studies based on original language, yet written so an average English lay reader can understand. He writes in a popular, easy-to-read style rather than a formal, academic style.

One of the purposes of this work is "to help the preacher or teacher in his or her busy life to prepare for communicating the Word to congregations or classes" by giving valuable outlines for passages of scripture. Again, Paul Cedar demonstrates his skill. Without "telling you what to outline," his insights stimulate your own personal thoughts in areas of preaching and teaching.

Throughout the volume, Dr. Cedar skillfully raises the speculative and theological issues, yet presents them in a manner that will promote oneness among divergent theological and thought systems. For example, he never mentions Luther's problems with James, but alludes to the book's Jewishness by calling it a "how-to-do-it" manual for the Christian life." The Wesleyan-Arminian might find his deal-

ing with the holiness and free moral agency passages skimpy, but he demonstrates how to apply the truth of the Word to those who hold divergent theological leanings.

The comment on 2 Pet. 2:20 illustrates the writer's ability and approach. Cedar notes that there is a "theological dilemma about which theologians have argued for centuries" but focuses on "the deeper issue which both schools of theological thought would agree." He summarizes by saying this verse "should stand as a strong refutation to those who think they can play games with God by dabbling in overt and premeditated sin while they claim to be living as Christians" (p. 228).

The value of this volume for the pastor lies not so much in its exegesis as in its demonstration of how one excellent communicator presents biblical material so a contemporary congregation will listen. Reading this commentary is like taking a seminar in homiletics from a wise teacher. It not only increases your skill but also produces doorways to depth in your own soul.

Pastors and teachers will find this volume a valuable asset in sermon development, especially when used in conjunction with other exegetical material.

—Danny Gales

CHRISTIAN RENEWAL: LIVING BEYOND BURNOUT

By Charles L. Rassieur, Westminster Press, 1984, 120 pp., Paperback, \$7.95 (BA084-224-6117)

In a time when "stress-management" is an "in" subject, Rassieur's book is a welcome alternative to the typical self-help approach. Written in a simple, appealing style, he works from the assumption that stress, per se, is not bad; it is stress that has gotten out of hand that is destructive. And what is the primary cause of destructive stress? Self-centeredness. What a stressful suggestion! Rassieur is careful to distinguish between self-care and self-centeredness. He refuses to allow self-care to become a pious excuse for self-centeredness.

He does not offer cheap grace for despair or burnout. He points us to the cross and insists that only then can we find the answer to the dark night of the soul.

The six chapters of the book lend themselves to a group study. I can see it being used in an adult Sunday School class or in other small groups. It will never become a classic, but it is a useful tool for dealing with a subject that is becoming much more evident in our frantic generation.

—Mark M. Goodwin

HEBREWS (Commentary)

By Simon J. Kistemaker, Baker Book House, 1984, Hardback, 464 pp., \$18.95 (BA084-995-4605)

Hebrews, by Simon J. Kistemaker, is a continuation of a New Testament commentary begun by William Hendrikson. Kistemaker follows the tradition of former volumes in his attempt to balance a scholarly work with practical helps for the pastor and Sunday School teacher.

I have been preaching for the last four years from the Book of Hebrews in Nazarene Theological Seminary chapel, preachers' and wives' meetings, and revivals. In doing so I have collected a number of commentaries on this tremendous Christological treatise. The number of good contemporary commentaries on Hebrews is quite limited. Therefore, I especially welcome this volume.

In addition to a well-written commentary on the text, the volume also contains an outline of each chapter and sections on doctrinal considerations, word studies of Greek words, phrases and constructions, and a summary at the conclusion of each chapter. In some places he also gives suggested practical applications of the scripture under consideration.

All of these features combine to make this a very useful tool for the serious student, pastor, Sunday School teacher, and lay reader.

Dr. Kistemaker is professor of New Testament at Reformed Theological

PASTORAL CLINIC

(Continued from page 59)

a discussion of this case. Read it carefully. If you had to "sum up" a discussion on this case, (1) What points would you emphasize? (2) At what points would you agree with this author? (3) What new approaches would you add?

* * *

Sometimes time is the only solution—time for new members who aren't bound by the past to help change the spirit of the church, time for certain board members' terms to expire, time for people to understand where the pastor is going and develop enough trust to follow. Pastors report four to eight years are often necessary before people begin to accept them.

"I remember clearly when one gentleman was giving me fits early


in my ministry," says a pastor in Tennessee. "One woman said about him, 'I don't think he's right, but he's been a friend for so long.' Well, I had to stay around long enough to be her friend, too. She has since learned to trust me, and she's voted against the gentleman and for me, but it took me eight years to earn that loyalty."

What do we do while waiting for a thaw? Blindly support the status quo? No, we have to stay consistent with our vision for the church even if we lose the decisions. But it helps to learn to lose graciously. "You continue to minister lovingly the way people expect," says one pastor, "but they need to understand it's not the way you want."

Though they are not pawns of the dragons, new pastors recognize that a majority of the people sometimes go along with the dominant personalities because they're famil-

iar, and if the church is going along OK, people would rather not rock the boat. When the new pastor becomes as familiar, his stature rising to the level of the dominant personalities, he will normally develop enough of a following to make a difference.

In the meantime, the task is to minister to the needs people perceive. The perceived needs may not be the genuine ones, of course, but they are needs. By ministering to individuals, by preaching God's Word, by loving the congregation even while losing some battles, we build credibility and contribute to the longevity of the church. And merely maintaining the church is not all bad, even if it isn't everything we want it to be. There's much value in preserving a church body.

Eventually, God willing, we will be able to make the strategic moves to strengthen the body. 

Seminary. A Wesleyan reader must be prepared to find his reformed theology "bleeding through." However, it is the writer's opinion that he has been fair in his treatment of the text and that his commentary will be a valuable addition to the pastor's library.

—Terrell C. Sanders, Jr.

OUT OF CONTROL

By Kathy C. Miller, Word Books, 1984, Hardback, \$8.95. (BA084-990-3866)

That a Christian parent would share with the whole Christian community her struggle for victory against child abuse requires courage that of itself compels one to read the book. That she would care enough about helping others with this problem to bare her soul and risk her reputation lends credence to the thought that not every child abuser is a hopeless, worthless scoundrel, but a person with a problem.

How could a mother love her child and at the same time wish her dead? How could she love God and do such irreparably harmful things to her helpless child? Kathy will tell you.

This book could be an invaluable help to every pastor who might sometime need to understand and know how to help such a person. It's preventive implications are also important when we consider the appalling number of clergy parents on the statistical rolls as child abusers.

—Nanette Johnson 

THE PREACHER'S EXCHANGE

FOR SALE: Hardbound, bound copies of *Preacher's Magazine*, 1970-84. Bound copies of *Christianity Today*, 1969-73. Bound copies of *Herald of Holiness*, 1970-83. Have large selection of many other books. Send list of books in which you are interested. Hugh Slater, 100 Northdale Rd., Glen Burnie, MD 21061.

FOR SALE: I have four volumes of the *Preacher's Magazine* dated 1931, '32, '33, '34. They are punched and in cloth-covered notebook covers. Previous owners have made some notes in these magazines. In fairly good condition. I will accept bids for these volumes for 30 days after the publishing of this notice. Allan W. Miller, Sr., 14107 S. E. Lee Ave., Milwaukie, OR 97222.

FOR SALE: Choir music priced lower than wholesale. Large assortment from major music company. For list/order form write to: Don Payne, Dept. N, Box 586, Winona Lake, IN 46590.

FOR SALE: Classic books and hymn books from old Methodism and Wesleyan Methodism. Upon request, I will send a list of books for sale. Write to: Rev. Robert Atherton, 508 N. Walnut St., Sumner, IA 50674.

WANTED: Books by T. M. Anderson: *After Holiness*, *The Secret Place*, *Streams of the Spirit*. Contact Rev. James Brannon, 610 Brown St., Dayton, OH 45402. Phone 513-256-1406 or 228-6589.

WANTED: Volume 12 (2 Kings) of *Pulpit Commentary*, old edition with navy blue cover (printed in '40s and '50s). Phone 816-524-8797 or write to Michael D. Buettner, 422 S. Lakeview Blvd., Lee's Summit, MO 64063.

WANTED: Mostly complete sets of the *Other Sheep* and the *Herald of Holiness* to 1980. We will pay shipping. Write to: Dr. Floyd T. Cunningham, Asia-Pacific Nazarene Theological Seminary, P.O. Box 556, MMC 3117, Makati, Metro Manila, Philippines.

WANTED: Set of Dr. Godbey's commentaries. V. W. Anglin, 2651 Paasch Dr., Hood River, OR 97031.

WANTED: To trade a 52-volume set of the *Pulpit Commentary of the Old and New Testament*, which is used but in excellent condition, for a good used set of *Theological Dictionary of the New Testament*, by Kittel. Barnard M. Roof, Sr., 244 Church St., Westfield, PA 16950.

SERMON OUTLINES



From Darkness to Light

TEXT: 1 John 1:5-10

INTRO:

- 1 John 1:1-3
 - John saw Jesus.
 - This same Jesus wants to change us from a life of sin and sinning to a life of fellowship with God.
- 1 John 1:5
 - God, who is Light, cannot tolerate darkness.
 - God, who is Light, wants to transform us from darkness to light.
- John shows to us the process and the product of the transformation.

I. We Are Sinners by Choice (v. 10)

- We must admit our sin.
 - We've made choices. We have chosen to sin.
 - To choose to disobey God is to commit sin.
 - The devil tempts us, but we make the choice to sin.
 - "The devil made me do it" won't cut it.
 - Biblical examples
 - John 8—the woman caught in adultery
 - Luke 15—the prodigal son
- To deny this, we make a fool of Christ.
 - The cross of Christ becomes worthless
 - The sin of arrogance and pride, which places the wisdom of man above that of God

II. We Can Be Forgiven (v. 9)

- Human condition—confession of sins
 - Genuine sorrow
 - Repentance—turning around
- Divine work
 - Justice—All the injustices and failures of man cannot provoke God to be unjust in response to genuine confession of sins.
 - Forgiveness
 - Justified; pardoned
 - Regenerated; made a new creation; given eternal life
 - Adopted

III. We Are Sinners by Birth (v. 8)

- We must acknowledge our sinfulness.
 - Distinction between sin acts and sinful nature

- John acknowledges both the acts and the nature.

- God has made provision for deliverance from both the acts and the nature.

2. Biblical Examples

- David—Ps. 51:5
- Paul—Gal. 5:17; Rom. 7:15-25
- Inherited from Adam—Rom. 5:12-21

3. Human experience examples

- Rebellion of the toddler
- Self-centeredness
- Spiritual struggles and conflicts

B. To deny this, we make fools of ourselves.

- We deceive ourselves
- Examples in society
 - Humanism
 - Foundations of psychological thought, which deny the existence of a sinful nature: Sigmund Freud, Carl Rogers, Dr. Benjamin Spock, etc.

IV. We Can Be Purified (v. 7)

- Human condition—walking in the light
 - His light is like a searchlight piercing a path in the darkness.
 - Obey all you know.
- Divine work
 - Fellowship with God
 - Purity of heart
 - Cleansing
 - Empowerment to live a clean life

V. Darkness and Light Cannot Coexist

- (v. 6)
- God cannot tolerate darkness. It is our choice—darkness or light.
 - There is no such thing as a sinning Christian.
 - It is always possible to sin. But the possibility of sinning should not be twisted to mean the actual existence of sin.
 - John gives the negative and the positive.
 - WARNING: Don't profess what you don't possess.
 - Throughout chapter 1, John wants to emphasize the positive results of the transformation from darkness to light—walking in the light and fellowship with God.

Conclusion:

- Are you walking in darkness or in His light?
- God, who is Light, wants to transform you from darkness to light.

—Richard Knox

Living by the Spirit

TEXT: Gal. 5:13-26

INTRO:

A. Paul contrasts life in the flesh with life in the Spirit.

- Greek thought—two natures; good and evil

- two natures exist together
- counteraction of lower nature
- complete salvation impossible in this life

- Paul's thought—two diametrically opposite ways of life

- Life in terms of our self-interests
- Life in terms of the fullness of the Spirit of God

B. In Romans 8, Paul presents this concept theologically. In Galatians 5, he presents it ethically.

- When we have surrendered our self-interests to God's will—when we live by the Spirit instead of by the flesh, it makes a difference in the basic attitudes of life.

I. The Freedoms of Living by the Spirit

A. Freedom from the sinful nature

- Acts of the sinful nature (works of the flesh)—vv. 19-21

- Sexual immorality
 - Paul begins here because of the moral climate of his world. Every imaginable form of immorality was commonly and openly practiced. It was the accepted way of life.¹
 - Sexual immorality indicates sin within a specific area of life, the area of sexual relationships.
 - Impurity indicates a general defilement of the whole personality, tainting every sphere of life.
 - Debauchery indicates a love of sin so reckless and so audacious that a man has ceased to care what God or man thinks of his actions.²

- b. False doctrines
- (1) Practices of heathen religions; associated with immorality.
 - (2) Idolatry—no less a problem in our day. Whenever anything in the world begins to hold the principal place in our hearts and minds and aims, then that thing has become an idol, for that thing has usurped the place that belongs to God.³
 - (3) Witchcraft—the use of sorcery, magic, and drugs in religion.
- c. Wild excesses (v. 21)
- (1) Drunkenness and orgies—two terms whose meanings are quite obvious.
 - (2) They certainly have no place in the life of the Christian.
- d. Unchristian human relationships (vv. 20c-21)
- (1) Hatred—enmity; active ill will; an attitude of mind against other people; an accepted and approved attitude of life in Paul's day.
 - (2) Discord—the outcome in actual life as a result of the attitude of hate; strife; contentions.
 - (3) Jealousy—resenting the good fortunes of others.
 - (4) Fits of rage—violent, explosive temper; flashing anger; a veritable temporary insanity.
 - (5) Selfish ambition—personal and rivalry; "wanting my way and what is good for me."
 - (6) Dissensions—divisions; not differences of opinions based on sincere convictions, but divisions caused by wrong motives.
 - (7) Factions—exclusive groups.
 - (8) Envy—beyond jealousy; bitter resentment, and an effort to deprive others of their good fortune or success.⁴
- e. It is tragic, frightening, and important, to realize that without exception these "works of the flesh" are perversions of what is in itself potentially good. They come from legitimate desires that are illegitimately satisfied.⁵
- f. I hear so many people say, "I just can't help it. That's just the way I was made."
- (1) Paul is saying, There is *freedom* from the acts of the sinful nature; freedom from wrong attitudes.
 - (2) Hymn 430—"Glorious Freedom"

2. Conflicts between the sinful nature and the Spirit (v. 17)

- a. The conflict is over who has control of your life.
 - b. Sin, self, or Spirit.
- B. Freedom to love (vv. 13-14)
1. Every action and attitude is grounded in the motive of perfect love.
 2. His love poured out into our hearts (Rom. 5:5).
 3. The whole law with all its requirements is fulfilled through the love of God, as it is expressed in the believer's life—Rom. 13:8-10.
- a. It is clear that the Christian is not excused from the requirements of the law.⁶
 - b. The paradox is that the law that could not be fulfilled by the life in the flesh is fulfilled by love now that we are free from the law in this life in the Spirit.
 - c. The Christian life is not to be a scrupulous straining after an impossible ideal of perfection but rather a joyous surrender of the self to God's love in Christ.⁷

II. The Fruits of Living by the Spirit

- A. Fruit of legalism
1. How do you measure spirituality?
 - a. Language
 - b. Work in the church
 - c. Gifts
 - d. Mode of dress
 - e. Standards
 2. Any measuring rod of spirituality, any yardstick of holiness that is anything less or anything other than the fruit of the Spirit is not New Testament.
- B. Fruit of love
1. "Fruits" contrasted with "works"
 2. Cluster of love (each fruit defines a certain aspect of love)
 - a. Joy is love's cheerfulness
 - b. Peace is love's confidence.
 - c. Longsuffering is love's composure.
 - d. Kindness is love's consideration.
 - e. Goodness is love's character.
 - f. Faithfulness is love's constancy.
 - g. Meekness is love's comeliness.
 - h. Self-control is love's conquest.
 3. The individual fruits
 - a. Love—not an impulsive sentiment; the response of the whole person involving the will, feeling, and intellect; an atmosphere that characterizes and motivates the entire Christian life; description in 1 Corinthians 13.
 - b. Joy—is not dependent upon circumstances; joy wells up from the deep, inner springs of the Spirit-filled life.
 - c. Peace—serenity that results from living in a right relationship with God, man, and oneself.
 - d. Patience—perseverance; never

giving up; bearing with people and circumstances.

e. Kindness—This kindness in man is best seen in our forgiveness of others as Christ has forgiven us.

f. Goodness—openhearted generosity that is undeserved.

g. Faithfulness—loyalty; trustworthiness; dependability; loyal to one's fellowman.

h. Gentleness—meekness; a blending of strength and gentleness.

i. Self-control—better translated: Spirit-control; unblemished in an immoral world.

4. Such a life lies beyond the power and strength of man; it is found only as we live by the Spirit.⁸

Conclusion:

1. Life in the Spirit.
 - a. This life requires a great religious decision; we must make a choice between a life guided and empowered by the Holy Spirit or a life guided by our own selfish desires.
 - b. Life in the Spirit keeps us from the evils of immorality, divisions, and hatred.
 - c. The Holy Spirit in our lives nurtures the growth of every Christlike attitude.⁹
2. How can it happen in my life?
 - a. Something decisive must be done about the flesh (sinful nature).
 - b. Verse 24—crucifixion of the sinful self.
 - c. There is a crucifixion that destroys the carnal, delivers the human, and enthrones the spiritual.
 - (1) What a travesty on the gospel when the Cross is made nothing more than sin's competitor, and is even doomed to defeat in the competition!
 - (2) Jesus died, not to reconcile men to sin, but to deliver them from sin.¹⁰
 - d. There must be an abandonment, a dying out to, a total surrender of the self-sovereignty (self-will, self-interests) to the total and perfect will of God.

—Richard Knox 

NOTES

1. R. E. Howard, "Galatians," *Beacon Bible Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1965), 9:96.
2. William Barclay, *Flesh and Spirit* (Nashville: Abingdon Press, 1962), 31.
3. Howard, BBC, 98.
4. *Ibid.*, 98-101.
5. *Ibid.*, 102.
6. *Ibid.*, 92.
7. William M. Greathouse, "Romans," *Beacon Bible Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1968), 8:254.
8. Howard, BBC, 104-109.
9. A. F. Harper, quoted in Howard, BBC, 110.
10. Howard, BBC, 110-111.

OLD TESTAMENT WORD STUDIES



by Harvey E. Finley

NAMES FOR GOD (continued)

Yahveh as Moshia', Yahveh-Savior II

Yahveh-Moshia' to Raise up "David" to Be King.—The prophets when speaking about *Yahveh* who would save or deliver from the shame of captivity also spoke about the role of "David" in the expected deliverance event. Jeremiah gave the comforting message from *Yahveh Sebaoth* that the day would come when He would break the yoke of bondage from their neck and take away the chains of their captivity (Jer. 30:8). He announced that those delivered would serve *Yahveh Sebaoth* with "David their king" whom *Yahveh* promised He would "raise up for them" (Jer. 30:9). This is the context of *Yahveh Sebaoth's* reassurance that He will save (root, *y-sh-*) them from afar and return them to their land where they will have rest and quiet (Jer. 30:10-11).

Ezekiel was another prophet led by the Spirit of God to speak of "David" in the context of deliverance from Babylonian captivity. In the middle of a number of messages called "Portrayals of Salvation" (chaps. 33—47) by several commentators, Ezekiel proclaimed that *Yahveh* will establish "David," His Servant, as Shepherd. Further, "David's reign" would initiate the time of "a covenant of peace" (berith *shalom*; Ezek. 34:20-31, especially vv. 24 and 25). The time of this covenant with "David" as ruler would be one of God's blessing (*berakah*) in every way upon His people. This, of course relates significantly to the promise of blessing in its many aspects made to Abraham many hundreds of years prior to the time of Ezekiel.

Yahveh-Moshia' Announces a Place of Everlasting Splendor.—In Isaiah 60 the prophet expressed inspired thoughts on the future glory and worldwide eminence of restored Zion (v. 14)—Jerusalem. He incorporated glowing images in describing the joyful future of Zion as the new city of God. Further, he used several names for God, such as *Yahveh, Redeemer, the Mighty One of Jacob, and Savior (moshia')* in verse 16; and *the Holy One of Israel* in verse 14. It

is thus evident that God in the fullness of His revelation at the time of the prophet was proclaimed as One who concerned himself with eternal salvation in all its aspects.¹ Most interestingly and significantly the proclamation regarding the glorious future for God's people bears the full divine signature.

The Place of Everlasting Splendor Detailed.—At the heart of Isaiah 60, which gives details concerning the various aspects of everlasting salvation for God's people, is a verse that draws a sharp contrast between the cruel realities of the past and the blessedness of the promised future. It is verse 15: "Instead of your being forsaken and hated, at there is no one passing through (you), I will appoint you an everlasting (place of) splendor" (translation, HEF).² Details relating to this promised everlasting place of splendor are found throughout the entire chapter as description of Zion the City of God (v. 14)—the city of *Yahveh-Moshia'*, which is, in effect, another way to refer to the promised place of everlasting splendor.

Moreover, it is in the following details concerning the place of everlasting splendor that one is also apprised of the various glorious aspects of promised everlasting salvation:

It will be a place wherein the radiant, resplendent presence of the Lord/*Yahveh* will be the all-sufficient light; thus there will no longer be any need for the sun and moon to furnish light and heat as previously (vv. 1, 19-20). Those who dwell in darkness will be attracted and come to the place of the light (v. 3).³

It will be a place to which those in exile and estrangement will return and find reconciliation and restoration (v. 4).

It will be a place with which many peoples will identify, endorse, and support. Old animosities, jealousies, and suspicions will be replaced by harmony and contribution of resources in the interest of the blessed life established there (vv. 5-7, 10, 16-17).⁴

It will be a place wherein all peoples will participate in promoting the worship and praise of *Yahveh* (vv. 7, 13-14).

It will be a place wherein mourning and sorrow will have come to an end (v. 20c).⁵

It will be a place whose people all will be righteous-*saddiqim* (v. 21a).

It will be a place wherein its inhabitants will have obtained their full, divinely-provided inheritance to the end that they may glorify their Savior-God (v. 21bc).

It will be a place where any one of its inhabitants may realize one's potential for unthinkable growth and development (v. 22).

These details apply to the city that is to be that of "David" when he establishes his reign of peace (*shalom*). Further, the many aspects of eternal salvation or blessing (*berakah*) promised for this city are all attestations of God's steadfast love (*hesed*) for His people. From another perspective, these also are aspects of "David's" reign of peace and righteousness (*sedaqah*), which prophets envisioned as the goal of history. Thus not only *Yahveh's* people but also all peoples will know that He is *Moshia'-Savior*.⁶

NOTES

1. Refer to the discussion on everlasting salvation in the previous study *Moshia' I*, page 3.

2. The phrase in Hebrew that I have rendered "an everlasting (place of) splendor" is *ge'on 'olam*. It is rendered as follows in various translations: "an eternal excellency," KJV and ASB; "an everlasting majesty," NBV; "an everlasting pride," NASB; and "an eternal excellence," NKJV.

3. On certain counts this is reminiscent of Isa. 2:1-4, Mic. 4:1-3, and Isa. 9:2.

4. The prophets used the Exodus from Egypt as an analogy for return from Babylon. The peoples bringing their resources of this passage is a striking counterpart to the Egyptians' "freewill offering" to Israel when they left Egypt (see Exod. 12:35-36).

5. This picks up the theme expressed in Isa. 25:8a.

6. Isaiah chapter 60 is a striking example of a prophet being completely caught up by the vision of the glorious provisions of God for His people, even for all humankind. His inspired thoughts resulted in his fusing distinctions between the earthly and the heavenly, between time and eternity, so that the language used partakes of both words simultaneously. The New Testament books, including certain apocalyptic writings, enable us to understand more fully the nature and meaning of the language of this and other chapters of the Book of Isaiah.



NEW TESTAMENT WORD STUDIES

by Ralph Earle

LOVE

In our previous installment on this subject we looked at the verb *agapao* and its cognate noun *agape*. Now we want to note the verb *phileo* and its cognate noun *philia*.

But first we should like to observe that the Greek language had three nouns for "love": *eros*, *philia*, and *agape*. It is from the first of these that we get our word "erotic." This suggests the real meaning of *eros*, which meant physical love. It commonly indicated sexual immorality, which was extremely prevalent in the first century. It was even an accepted feature of pagan worship. For instance, the temple of Aphrodite (the goddess of "love") on the Acrocorinthus (hill beside Corinth) had a thousand sacred priestess-prostitutes, who engaged in sex with the men who worshiped (?) there. This naturally attracted worshipers from all over that part of the world. So wicked was this city that to "Corinthianize" meant to corrupt morally.

Because of its bad connotations, it is understandable that the word *eros* is not found in the New Testament. Neither is its cognate verb *erao*.

But there is another term for "love" in the New Testament. We wish to look at that now.

The verb is *phileo*. By way of background we might note its use in the Septuagint (OT). The first three times it occurs (Gen. 27:4, 9, 14) it is translated by the English verb "like" (NIV)—better than "love" (KJV). Since it is used of food that Isaac "liked," that is more accurate than "loved." The next three times it occurs it is translated "kissed" (Gen. 27:27; 29:11, 13).

Phileo is found 25 times in the New Testament. In the KJV it is translated "love" 22 times and "kiss"

3 times (Matt. 26:48; Mark 14:14; Luke 22:47). These all refer to the kiss of betrayal that Judas Iscariot had arranged with the Jewish leaders. The next verse in Matthew and Mark says that Judas "kissed" Jesus. Here the verb is the compound *kataphileo*. The prefix *kata* intensifies the simple verb. So the meaning probably is "kissed Him fervently." This magnifies Judas's horrible crime. The noun "kiss" in Luke 22:48 and six other passages is *philema*, related to *phileo*.

Another cognate noun is *philia*, which occurs only once in the New Testament (James 4:4). There it is translated "friendship." So the verb *phileo* clearly expresses affectionate, friendship love—something far inferior to *agape* love.

The real distinction between *agapao* and *phileo* shows up very interestingly in John 21:15-17 (NIV). After the resurrected Jesus had eaten "breakfast" (v. 12, NIV) early one morning with His disciples on the shore of the Lake of Galilee, He turned to Peter and asked: "Simon son of John, do you truly love me more than these?" (v. 15). Peter replied: "Yes, Lord, you know that I love you." Again Jesus asked: "Simon son of John, do you truly love me?" (v. 16). And once more Peter answered: "Yes, Lord, you know that I love you." The third time Jesus said to him: "Simon son of John, do you love me?" (v. 17). This time Peter "was hurt," and he said: "Lord, you know all things; you know that I love you."

The King James Version has Jesus asking Peter all three times: "lovest thou me?" One would assume, therefore, that Jesus asked the same question every time. But such is not the case. The first two

times, Jesus said: "*agapas me*." But the third time He said: "*phileis me*." All three times Peter answered: "*philo se*." (*Philo* is the contracted form of *phileo*.)

Now we can understand why Peter was "hurt" (NIV) or "grieved" (KJV). It was not because Jesus asked him "the third time" the same question, for He didn't. He deliberately changed it, and that was what hurt Peter.

Twice Jesus asked His disciple if he loved Him with *agape* love, the love of true devotion and full loyalty. Peter, remembering his recent, disgraceful three emphatic denials of Jesus (the night before the Crucifixion), knew that he couldn't honestly answer yes; so he dropped down to the lower verb *phileo*. In essence he said, "You know, Lord, that I care for You, that I am Your friend." As it were, Jesus replied: "I didn't ask you that. I said, '*Agapas me?*'—'Do you love Me with full devotion?' So I say again, '*Agapas me?*'—'Do you truly love Me?'"

When Peter once more used the lower verb *phileo* in his reply, Jesus dropped to this and asked, "*Phileis me?*"—"Do you really care for Me at all; are you actually My friend?"

This broke Peter's heart. He probably cried out with inner anguish, "You know that I care for You."

In defense of the traditional translation (KJV, RSV, NASB) it has been asserted that Jesus spoke in Aramaic, which has only one word for love. But it cannot be proved that He did. And even if He did so, it would seem to us that John sensed a difference in Jesus' tone of voice with His third question and that the inspiring Holy Spirit led John to use *phileo* to indicate this. The passage makes much better sense when understood this way.

THE INS AND OUTS OF THE PASTORAL VOTE

WHEN YOU'RE IN YOU'RE IN

by Dick Howard

Without a doubt the article, "When You're out You're Out" (June—August 1984), spoke to a critical concern in the Church of the Nazarene. This is reflected in the unprecedented number of letters to the editor (see December—February 1984-85). It is disturbing that the overwhelming sentiment of the letter response reflected a widespread fear and insecurity about pastoral votes. When expressions like "agony" and "taking a whipping" are used to describe the process, even by 30-year veterans, the situation *is* serious. Sadly, throughout many of the letter responses there was a strain of thinly veiled cynicism about policy and personalities (leaders). Could there be another side to the problem?

I am reminded of an experience many years ago that I credit with having a lasting effect on my ministry. After spending five happy years in a home mission pastorate, I went to pastor one of the oldest churches on our district. The contrast was unbelievable! On a typical Monday morning I was out walking and praying. As I was telling the Lord about the foibles of my people He stopped me dead in my tracks with a searching question. "Don't you think I know all about them?" I felt silly and embarrassed. Then the Lord pointedly said: "Son, you have to make up your mind about whom you are serving. If you are serving Me I will take care of you." That experience

gave me a perspective that has never been lost.

Could it be that the fear, and even terror, of pastoral votes is directly related to our "line of accountability"? To whom are we ultimately accountable? Who is accountable to us? There is something basic here. *If* we are assured that we are on assignment from God, and *if* we have confidence in His commitment and ability to "care for His own," does not that provide peace and security? How much is the frightening prospect of a pastoral vote directly related to the fact that we are serving without the essential anchor of a divine appointment? Is our primary concern the pleasing of men?

Must we not answer some deeply searching questions? Do I believe that God has a specific task for a specific person in a specific place at a specific time—and that it can be known with certainty? If so, is He able to place that person in that place? Further, is He able to take care of that person? Is this the foolish idealism of another day? Let's be candid! Without question, at times men can and do frustrate God's will and plans for us. But God has made a gracious commitment, if such should happen, to build a detour, the end of which is far greater and blessed than that which was thwarted. Do I honestly believe that the only one who can frustrate God's will for me is myself?

I am aware of the temptation to smugness when one reaches retirement. In fact, there is often the tendency to pontificate. But accepting these risks, and with all honesty, I would like to testify that after more

than 40 years of ministry as a pastor, college professor, and evangelist, God has never failed to keep His commitment. From the trauma (although we didn't know enough to call it that then) of waiting for my first pastoral move, having resigned with no other assignment because I was certain my work was through, to the decision that led me into the field of evangelism when I was past 60, I have tested this faith commitment and found Him faithful.

We all need repeated reassurance that *the bottom line* is that we are serving Him! Any and all persons and places of ministry are avenues for that service. Without this perspective we *can* be destroyed. Of course there is always the danger of developing an unhealthy independence that disregards our responsibilities to those to whom we minister. Yet, we must never lose the "line of accountability," which works in both directions. At perhaps the lowest point of my ministry, when I had struggled for weeks with despondency that vacillated between discouragement and despair, God brought a new certainty to my heart. After everyone had gone from the New Year's Eve service, I approached the Communion table and the scripture promise box caught my attention. I had given all my people a promise and now I reached for mine. "You have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). **WHEN YOU'RE IN YOU'RE IN!**

TAKING A SECOND LOOK AT THE BAD VOTE

by Richard S. Taylor

An exceptionally observant and well-informed Catholic layman once said to me: "If I were one of your district superintendents and a pastor of mine got a unanimous vote, I'd fire him. I'd know he wasn't doing his job!" Clearly the man did not quite understand the power (or lack of it) of the superintendent; and he certainly failed to grasp the genius of the holiness people. A unanimous vote might not be proof that the preacher wasn't doing his job. It just might be evidence that everyone had both good sense and good religion.

Still, the man had a point. It is pretty hard for a pastor to be courageous and faithful without rocking the boat now and then, with a few "get even" negative votes popping up as a consequence. Sometimes, a negative vote can even be a badge of honor. But whether a badge of honor or not, it is certainly not a disgrace and does not signal the end of the world.

Let me tell about a young pastor who was voted out, and how he handled it. He missed his two-thirds by 1 vote, but it was as final as if it had been 50. In those days there was no one-year grace period. The whole congregation was not only flabbergasted, but nervous and apprehensive as they came to church that Sunday night. The old-timers remembered a previous trauma when the man voted out spent three months shaming them. He preached on, "Behold your house is left unto you desolate," and "Touch not mine anointed and do my servants no harm." Between his squawking and their wincing, that lame-duck session was doubly painful.

When the young pastor of this story preached on "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3), the folk nearly fell off their pews in relief. He explained that no leader was indispensable and that what happened was not going to destroy the church. Pastors would come and go, but God would remain. He was really thinking about those 62 members he had received on profession of

faith, and was anxious to wean them from him and bind them to the church.

And so it worked out. Not one was lost. The church united, and even the no-voters went all out to make it as easy for the young pastor as possible. As for him, he went on to succeed in his next church without any permanent damage to his last. He bore scars but no open wounds.

Of course the experience was embarrassing and painful. But it was also useful and enriching. The grace of God was proven, and he actually rejoiced in the opportunity to demonstrate what he had been preaching. That demonstration was not lost on those who observed it.

It has been said: "We never learn from experience unless we allow it to humble us." But humbling us and humiliating us are two different things. We may be humiliated and learn nothing. When our reaction is one merely of humiliation, we lash out against the experience, blaming others; or we alibi and explain and rationalize; or we take a nosedive into self-pity and despondency. And learn nothing. But to be humbled by an experience is to accept it honestly and squarely, and take a calm look to see where we can profit by it.

It just could be that we preachers need a more mature perspective than we have. There is really no reason for being completely and permanently devastated by a negative vote. Our self-esteem should not be that fragile. When President Carter conceded the election in 1980, he said, with moist eyes, "It hurts, but we accept the will of the people." He was suffering rejection not just of a tiny handful of people called a local church, but of a nation. He survived, however, and returned to Plains, Ga., like a man.


This is the lot of anyone whose position is dependent upon the vote of others. And pastor, this is just as true of the elected officers in your church. Every election is a rejection for someone. That faithful board member of 20 years—don't you think he feels it when he is displaced by a new person? But we pastors expect our laymen to show spiritual maturity and go right on being faithful and cheerful. When they are not we doubt their sanctification. Is it

not so?

Of course being voted off the church board is far less serious than being voted out as pastor. For in our case our livelihood is at stake, perhaps our living quarters, and, we tend to think, our future success. But this is not necessarily true if we trust God and behave. There may be a period of darkness and uncertainty, but if we are inwardly right, *in the long run*, God will bring us out into a large place (Ps. 18:19). But if not, we can still live victoriously and see Jesus in the end. That will make it all worthwhile. We all believe that—if we are not still earthlings at heart.

Which leads me to a hard question. Could it possibly be that in some of us there is really an ego problem? Are we affronted, even outraged, that anyone should vote against *us*? Let us remember Calvary.

Naturally, a series of negative votes in one pastorate after another raises very serious questions. But they are of a different order. I once heard Dr. R. T. Williams, Sr., say that if we are voted out once, we should forget; we can put it down to a bunch of grumpy, maybe even carnal people. If we are voted out the second time, we can still discount it, and go on. But when the third time comes, we had better take a walk alone down by the river and do some hard thinking. There can't be *that* many mean congregations. The problem is probably the preacher. There is something about his manner, personality, methods, work habits, preaching, that turns people off. An intelligent person can find out what it is and remedy the weakness. If we cannot—or will not—find out what produces those "no votes", then we had better graciously bow out of the ministry and lovingly support some other pastor with our amens and prayers.

People may break us, but God can remake us if we cooperate with Him. Nothing is sadder than a preacher who remains broken, not allowing God to remake. But if lessons are learned, and self-defeating faults are corrected, one may in the end achieve greater things for God, yes, even in the ministry, than he ever would have without the breaking experience. 



THE ARK ROCKER

GRAVE IMAGES

Klinker, who has what's left of the congregation at Opportunity Westside, has resigned in a huff over a construction detail. "I've got too much taste and too many scruples to tolerate this kind of stuff," he said.

The troublesome detail? What kind of varnish, and how much of it, to put on the sanctuary cross. "Nothing but the best," he said. "We've gotta look good to the neighbors." An "important member" disagreed.

Another story. The *Bay Psalm Book* first came out in 1640 and was the best-seller in 17th-century America. In its preface, the editors note the sometimes ungainly meter and crude rhyming of some of the psalms, but they do not apologize. Rather, they say, "God's altar needs not our polishings."

Now, join those stories with two more and you'll see my point, I think.

Case One: After carefully sifting through the evidence, a duly appointed investigating committee voted unanimously to defrock a clerical peer. Their superior had clearly promised to support their decision. But he didn't—on two grounds: some "important" persons thought the decision ill-advised; and he himself now believed that a decision to defrock would "hurt the community's image of the Church." Come to find out, the Persons More Important than the Committee had gotten wind of some threats being made by the defrockee. So, while they knew that they were clean and that there would be little fire in Defrockee's smoke, they still were "concerned about the image of the Church if D. gets to spouting off."

Case Two: Some time ago, a good friend, exercising well an office for which he is uniquely qualified, was urged to ascend onto the more ethereal rungs of the ecclesiastical ladder. At first, he refused—he knew himself and he knew how satisfying his work was to himself and to others. But, behold, an Emissary of the Ethereal Rungs sidled up and, though an Arminian, put the case in terms dear to the Synod of Dort and behaviorists: "You're a good Churchman, so you really have no choice. If you turn down membership in the Fellowship of the Ethereal Rungs, it will make people think that it's not all that significant, not all that powerful, not all that necessary. A turndown would hurt the image of the Fellowship—an image we need in order to do our work. And what's bad for the Fellowship is finally bad for the Church." My friend, true to the definition of "good Churchman," put out by the Fellowship of Ethereal Rungs, succumbed to such specious argument and ascended.

What *is* all this stuff about "image"? What does it say of our spiritual sensitivities that we can see the humor and the pathos in Klinker's case and approve the principled declaration of the Puritan editors, but only shrug our shoulders and mumble about the humanity of the Church in the other two cases?

To be sure, publicly meted discipline does point to the Church's imperfection; and there's enough sin and weakness in the Church that Defrockee's innuendos will seem credible.

But what's that stuff about the gate of hades? And when did Christ command that concern for image

precede correction of miscreancy? To be sure, hanging out all of the dirty ecclesiastical laundry would be unconscionable. But surely the Spirit, if asked, could provide an alternative that lies somewhere between "hide it" and "hang it out." Maybe "forgiveness"—but then, forgiveness has its full effect only when both *wrong-er* and *wrongee* recognize that there's a problem—an *ethical* problem, not simply a glitch in public relations.

To be sure, a good person's refusal to ascend does hurt the image of leadership in the Church. More impertinently, it curtails the ability of leadership, at whatever level, to govern by its wonted system of promises of Nirvana and threats of Siberia. But what has one hurt when one has hurt that kind of image? At its best, Christianity has always said that our task is foot-washing, not boot-licking, and that the one image before our eyes is to be that of our Servant-Lord, who is also our Lordly Servant.

So, we laugh at Klinker, and pray for his ilk—crude practitioners of the Rule of Image. And we give thanks for the editors of the *Bay Psalm Book* and their kind, who disregard that Rule.

How can we help each other firmly to plant both feet in the Kingdom where image and the polishings of God's altar give way to the realities and Rule of confession, repentance, forgiveness, and purity? And of the hope of being like Him when we see Him as He is?

After all, the Church is His Bride. Drawing folks to the Groom is one thing; flirting them to ourselves is quite another.

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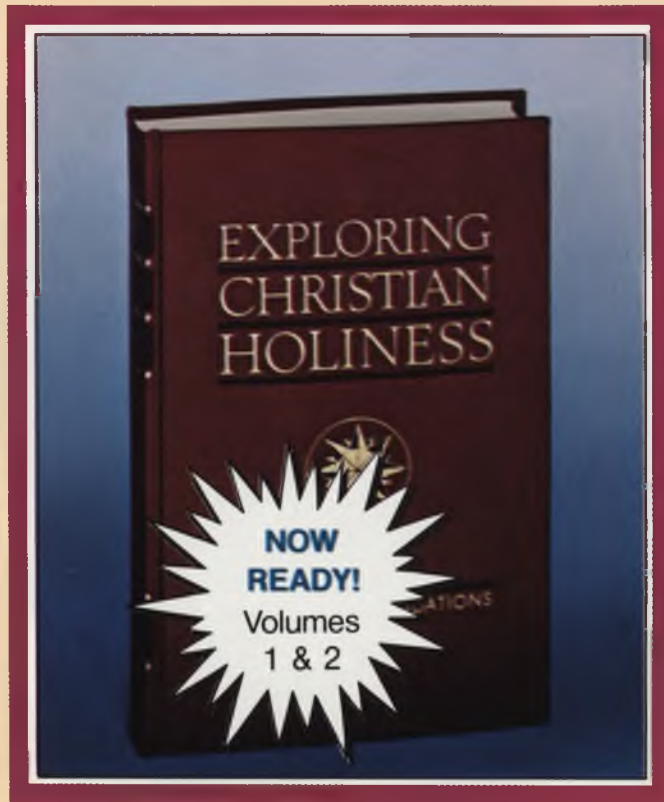
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