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Herald of Holiness

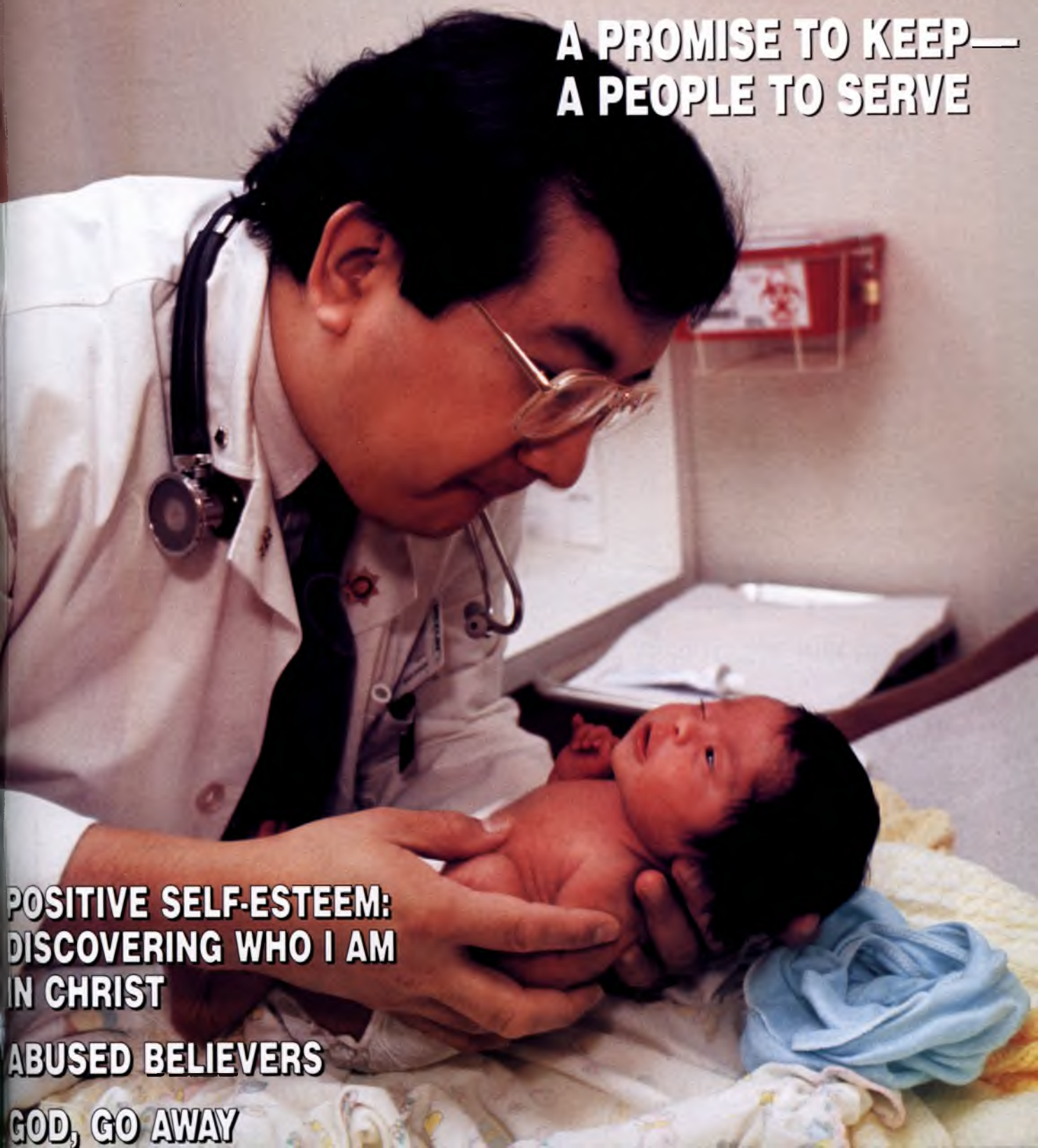
C H U R C H O F T H E N A Z A R E N E

**A PROMISE TO KEEP—
A PEOPLE TO SERVE**

**POSITIVE SELF-ESTEEM:
DISCOVERING WHO I AM
IN CHRIST**

ABUSED BELIEVERS

GOD, GO AWAY



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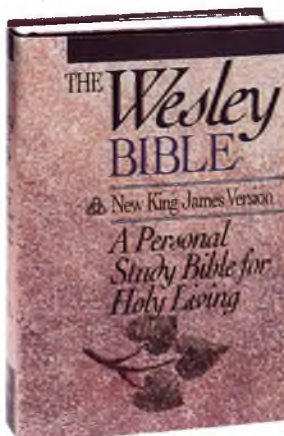
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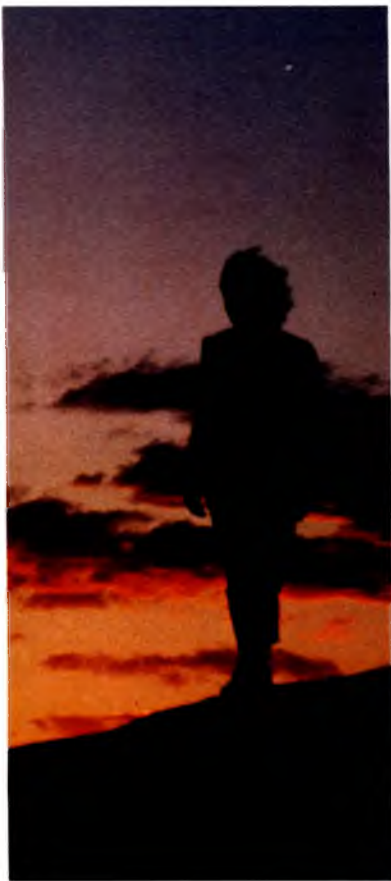
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POSITIVE SELF-ESTEEM DISCOVERING WHO I AM IN CHRIST

BY RONALD L. PHELPS

Few people experience the godly blend of contentment and satisfaction that God planned for them. From the starting point of life, we find ourselves searching to give peace to an inner restlessness we cannot explain. This hunger causes us to find people who will fill the void in our lives. The desire for acceptance forces us to act and react for the praise of others.

In the Scriptures, God has given us the necessary tools and words to discover our significance and worth as He sees us. From the earliest chapters of Genesis, we read of man's creation, his intended purpose and value. In the New Testament, we discover a clue to human worth in God's love for us through Christ's coming, death, and resurrection.

*The inner desire for self-esteem is given
to us by God, and only He can satisfy us.*



As Christians, we need an accurate knowledge of God's truth. This is the first step in our search for personal self-worth.

"Whether labeled 'self-esteem' or 'self-worth,' the feeling of significance is crucial to the emotional, spiritual, and social stability of people. The need to believe we are significant is the driving element within the human spirit. Understanding this single need opens the door to understanding our actions and attitudes" (Robert S. McGee, *The Search for Significance*, 13).

The bookstores are filled with self-help books that promise to increase and improve the individual's self-worth. What has to be understood is that the inner desire for self-esteem is given to us by God, and only He can satisfy us. We desire to recapture the relationship of Adam with God in the garden. Lost as a result of sin, we struggle to regain our lost sense of worth and value. That sense of self-worth is found only when we accept the love and acceptance of God. He created man. Only He understands how to meet all our needs.

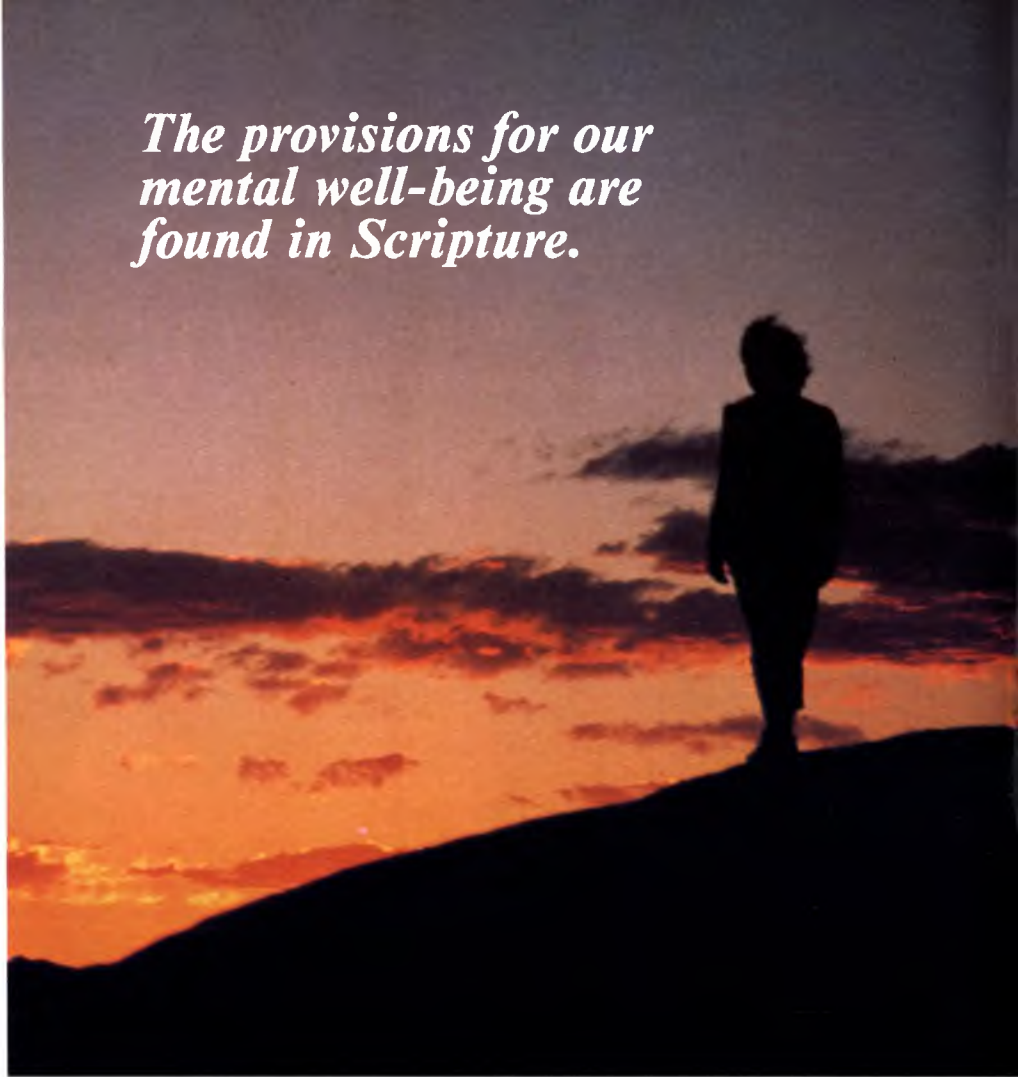
Apart from God's redemptive plan and His total provision for our needs, no one will ever discover true self-worth. As we trust in the Lord for our forgiveness, our salvation, and our sanctification, we begin to discover our worth in the eyes of God.

Our difficulty in living daily what God says is true, is the result of Satan's lies that have been embedded in our subconscious minds. The lies of Satan began to be planted into our minds from birth. We learned his lies about our self-worth from those who cared for us as children. Many agree that by age six we have already hidden our self-worth ideas in the deepest subconscious areas of our minds. All our experiences of life from that point are filtered through our belief system about ourselves and our worth. Satan would have us believe:

Four False Beliefs

There are four false beliefs Satan likes to anchor deep in our self-concept. First, I must meet certain standards to feel good about myself. Second, I must be approved (accepted) by certain others to feel good about myself. Third, those who fail are unworthy of

The provisions for our mental well-being are found in Scripture.



love and deserve to be punished. Fourth, I am what I am. I cannot change. I am hopeless.

There is a biblical answer to each of the false beliefs of Satan.

If we could just know the false belief and not accept it, our problem would be easy to solve. However, each false belief has consequences. If my life is lived trying to meet the standards of people in order to feel good about myself, I will live with the fear of failure. Each day will bring a dread of failure to meet expectations. Will I be good enough, will I do the job right, will I reach the goal?

The solution to the problem is to understand God's answer. God's answer is **Justification**. Justification means God not only has forgiven me of my sins but also has granted me the righteousness of Christ. Because of justification, I have the righteousness of Christ and am pleasing to the Father (Romans 5:1).

If my life is lived trying to gain the approval of certain others in order to feel good about myself, I will live with the fear of rejection. I will do what others want, right or wrong, in order to not experience rejection. We see the force of peer pressure in our society today. It isn't something that affects just the youth. Adults of all ages suffer from this lie of Satan.

God's answer is **Reconciliation**. Reconciliation means that, although at one time I was hostile and alienated from God, I now have been forgiven and brought into an intimate relationship with God. Consequently, I am totally accepted by God (Colossians 1:21-22).

If I live with the lie that those who fail are unworthy of love and deserve to be punished, I will live with the fear of punishment. Further, I will develop a pattern of punishing others for their wrongs.

God's answer is **Propitiation**. Propitiation means to satisfy the wrath of someone who has been unjustly wronged. It is an act that soothes hostility and satisfies the need for vengeance. Giving His only Son as the propitiation for our sins was a living demonstration of the depth of God's love for man (1 John 4:9-11; Romans 5:6-11). We free ourselves from Satan's lie by understanding and applying the truth of *propitiation* through saturating our minds with those passages of Scripture that tell us of God's love for us.

If I accept the fourth lie of Satan, "I am what I am. I cannot change. I am hopeless," then I live with the consequences of shame, inferiority, and may develop destructive behavior patterns. God's answer to such influence is **Regeneration**. Regeneration means that I am a new creature in Christ (John 3:3-6).

Regeneration is not a self-improvement program. Regeneration is nothing less than the impartation of new life. Paul told the Ephesians we were once dead in our sins, but we have been made alive in Christ. We are alive, forgiven, and complete in Christ (Titus 3:3-7).

The key to a redemptive view of self-worth or self-esteem is simply discovering who we are in Christ. The provisions for our mental well-being are found in Scripture. We will always be influenced by Satan's lies. They are the result of the fall of man, part of our imperfect world. The lies and their influence are not removed when we are saved, nor are they cleansed away when we are sanctified. They remain in our deepest subconscious minds as false beliefs. We are able to overcome the false beliefs by internalizing the true beliefs that God's Word details for us so clearly.

Yes, we suffer from an epidemic of low self-esteem. It will continue until we discover our self-worth is not in others' opinion of us, or their acceptance of us, but in God's stated truth of us in His Word. We are His children, deeply loved, completely forgiven, totally accepted, and complete in Him. Who could suffer from a low value of personal worth knowing that?

Ronald L. Phelps is an ordained Nazarene minister, serving as chaplain at Presbyterian Hospital, Oklahoma City. H

Will Someone You Know Be Going Away To School This Year?



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BY RAYMOND W. HURN

Declining numbers (churches, church members, Sunday Schools, or clergy) have been generally acknowledged by mainline Christianity in America. There are also declining numbers of those preparing for the ministry. Pollsters, pundits, and preachers during the last decade have analyzed and discussed these trends at length.

How refreshing then to see that during the 1992 assembly season in the Church of the Nazarene there is overwhelming evidence that God is revealing himself to hundreds of young people as they respond to His call to preach the gospel and to other areas of full-time Christian service.

During the year of our "go . . . preach" emphasis, we are identifying those whom God has called. Since nearly all preachers testify to recognition of a call from God in childhood or teen years, it seemed important to identify those persons early so that nurturing, prayers, and active involvement could encourage young people in fulfilling the call of God on their lives.

In Seattle (Washington Pacific District), in answer to the appeal to identify noncredentialed persons who have a call from God, parents and other delegates witnessed to knowledge of those who have such a call. They came forward quickly to kneel in prayer, and later to give names, locations, and ages of 69 different persons. District assemblies that followed had a consistent pattern of response similar to Seattle. Those named were mostly teens and younger who presently do not have a district license or ministry assignment, though some were older. The active elders, licensed ministers, and ministerial retirees joined us in these con-

certs of prayer for those who have testified to God's call.

When the apostle John acknowledged the forerunner of Jesus (John the Baptist), he described the Baptist as being "a man sent from God . . . for a witness . . . of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1:6-8).

When the apostle Paul testified before Agrippa he told of his call when

"I treasured the warm presence of Christ in my boyish heart and . . . it encouraged me to say yes to God's will."

a voice from heaven said to him, "Stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. . . . I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (Acts 26:16-18, NIV).

God still "sends" those whom He calls. Children and youth in large numbers still respond by saying yes to God's will. Increasing numbers of people in mid-life are also responding in increasing numbers, but the proportion is much smaller in youthful categories. Local church members

must be constantly aware of the immense importance of creating a local atmosphere that will encourage and not frustrate the call of God in the lives of the young. By our very personhood, our demeanor, attitudes, and actions we must indicate that God's will, God's way, is always best, always right. In the pressure of "doing" the work of God can we not concentrate on "being" at our best in God's will and God's plan?

Constantly acknowledging God's call and encouraging those who admit to a special call of God will keep faith and hope alive for the future. Our friendship, conversation, modeling of Christian attitudes are important in shaping leaders for the future. Pastors and staff persons help immeasurably to establish the atmosphere by their tender ministrations.

I reflect with great pleasure on the moment in a worship service as a preschooler when Pastor L. D. Meggars held a Communion service in the Ontario, Oreg., Church. He invited children first to gather around him at the altar. He explained the death and resurrection of Christ. He led us into a commitment of ourselves to Christ with gentleness and deep meaning. Christ's presence became so near and so precious in that moment that during teenage ups and downs I would venture only so far away from God's will, but no further for memory of that precious moment when Christ was so real. I have never referred to this as a childhood conversion because I picked up the idea that the adults believed that you couldn't be converted until you reached the age "of accountability." I did not know for sure when accountability might occur. I treasured the

continued on page 11



How Far Can You Push God?

*Thus says the Lord, "For three transgressions of Tyre and for four I will not turn back the punishment. For they handed over complete communities for deportation to Edom and they did not remember the covenant of brotherhood" (Amos 1:9).**

My three sons love to see how far they can push me. They seem genuinely curious to know whether or not they'll be punished for disobeying me. Even if they will be punished, they seem to have some kind of lottery going to see whether punishment will come after the first act of disobedience, the third, or the seventh. They act as if they are ignorant of this process and will admit only under pressure that they had been warned and knew what they should do. They only shrug when I ask, "How often do you think I'm going to let you get away with disobeying me?"

Amos 1—2 indicates that the question, "How long do you think I'm going to let you get away with disobedience?" was on God's mind as He dealt with the Northern Kingdom of Israel. Amos' ministry represented one of God's final attempts to explain the importance of obedience to Israel before judgment came sweeping over them. About 30 years after he affirmed the Lord's commitment to obedience, the Assyrians destroyed the Northern Kingdom. Eight times in Amos 1:3—2:16 the prophet pointed his finger at transgression and declared judgment. First, Amos targeted the surrounding nations; eventually, the accusation pointed home to Judah and Israel.

The prophet followed a basic pattern: "For three transgressions . . . and for four, I will not turn back the punishment," then a state-

ment of sins committed, and finally a statement of the punishment that was coming. The expression, "For three transgressions and for four . . ." reflects the style of listing found in Proverbs 6:16-19 and 30:15-31. The point is that God had already tolerated several instances of disobedience. Not only has God tolerated repeated sin, but He has been defied in the process. The word translated "transgression" throughout Amos 1—2 literally means "act of rebellion" or "revolt." The prophet is not protesting accidental slipping in an effort to obey God. He is describing the intentional decision to do the opposite of what God had commanded. Israel and the surrounding nations defied God's will to pursue a self-centered agenda.

The sins Amos condemned provide an important insight into God's character and purpose. The sins of the surrounding nations all violated other human beings. Gaza and Tyre were condemned for uprooting communities for deportation (Amos 1:6, 9). Edom was judged for relentless pursuit of kinsmen to kill them (Amos 1:11). The Ammonites had ripped open pregnant women in their "scorched earth" military offensive against Gilead (Amos 1:13). Moab had desecrated the bones of the Edomite king (Amos 2:1). The Northern Kingdom sold out the righteous poor and lived with gluttonous greed and sexual immorality (Amos 2:6-8). Each nation knew that the actions Amos condemned were wrong, but they arrogantly did them anyway.

Amos' message is that God will not be pushed forever. He will not

tolerate continued injustice. The judgment pronounced against Israel's neighbors was the burning of their walls and fortresses with fire. God would destroy the source of confidence and strength that enabled their acts of injustice. They would become as vulnerable as their enemies had been before them.

God will not tolerate injustice from us in the late 20th century any more than He did in the day of Amos. Should we attempt to boost our egos or accelerate our climbing the ladder by stepping on others, our very strength will turn into faltering, uninvited vulnerability, and eventual downfall. Jesus' teaching on servanthood in

The whole earth catalog of sins that stirred God's wrath were sins that violated people.

Mark 10:42-45 shows that God has not changed His mind about how people are to be treated.

For further study: (1) Read Amos 1:1—2:16. Describe how the sins of Israel and Judah differed from those of their neighbors. (2) Read Romans 1:18-32. How is the judgment of God expressed in Romans 1:24, 26, and 28 similar to the judgment described in Amos 1—2? (3) Ask God to reveal to you an area of relationship in which you need to become more sensitive and Christlike in your treatment of that other person.

*Scripture quotations are the author's own translation.

Abused Believers

Carolyn's punishment for her "spiritual adultery" was to clean the filthy bathroom floor in the pastor's mobile home—with her tongue! Her pastor, who operated churches in Juarez, Mexico, and Alabama, had caught her keeping company with Ed, another church member. After all, Carolyn was one of the seven "spiritual wives" of her abusive pastor and was not permitted to date. She cleaned the floor with her tongue. "I didn't want to go to hell," she said later.

Ten-year-old Aaron Norman got sick. He contracted juvenile diabetes. But Aaron's parents were members of the No-Name Fellowship Church (also known as Campaign-Urbana Ministries) in Spokane, Wash. No doctors were consulted. Rather, Aaron's father took him to pastor Doug Kleber. The elders prayed. When the boy got worse instead of "rising up to walk," the elders discerned that the lad was sick because he had sinned. But Aaron could think of no sins to confess. Aaron's father received what he said was a revelation from the Holy Spirit that the boy was guilty of the sin of masturbation. But Aaron would not confess it. Chief elder Doug Kleber and the boy's father beat the child with a wooden paddle until the badly bruised boy confessed in order to stop the beating. That night Aaron died.

When Maryann joined the River of Life Ministries in Thousand Oaks, Calif., she was willing to do anything to save her soul. When pastor Ed Mitchell (who called himself the "major end-time Apostle") told her that she, her husband, Paul, and their children must separate, she did what she was told. Her spiritual leaders told her that she,

like every other woman who was not fully submitted to God and her husband, was possessed by the "evil spirit of Jezebel." They made her confess that she had "lustful desires" for all the men and boys in the church. Further, her love for the children who were torn from her proved that she idolized them. She was accused of having an evil "spirit of motherhood." Maryann was terrified to show any attachment for her children. Even when her son had a bad fall and "split his head open" she walked away, praying for the power to ignore the bleeding child.

The coach of the church softball team failed to make all the lineup changes that the pastor ordered in the seventh inning. Pastor Phil Aguilar of the Set Free Christian Fellowship in Anaheim, Calif., got on the loud-speaker and bawled out the team. They were forced to apologize. As punishment, Pastor Phil made them play the next game backward. That is, right-handers had to bat and throw left-handed, and left-handed players had to bat and throw right-handed.

One preventable death per month since 1978. That is the record of the Faith Assembly founded by Indiana preacher Hobart Freeman. On average, the true believers stand praying once a month while one of their number dies without a doctor and without medication of any kind. You see, founder Freeman declared that medicines have demonic names and that doctors are evil deities. One preventable death per month since 1978, including 42 babies, 10 children, 7 mothers, and numerous other adults. These died

without treatment. Pastor Freeman and his sons don't even permit their devoted followers to wear glasses, contact lenses, or even use seat belts. They live by "faith alone."

These are only a few of the cases of abused believers examined in *Churches That Abuse*, by Ronald M. Enroth (Zondervan, 1992). It is an alarming study of the dark side of fringe evangelicalism, primarily in the charismatic movement. Most of the information in this editorial comes directly from Enroth's study. *Churches That Abuse* is a "must read" for thoughtful Christians.

The sort of wildfire that fosters disciple abuse has crackled and

Evangicalism's fringe has given the world a bumper crop of bully pastors and damaged disciples.

flamed on the fringes of evangelicalism for 25 years now. It has produced a bumper crop of bully pastors and damaged disciples. Thousands are still under the abusive authority of the leaders of this movement. But many thousands of disillusioned victims are trying to return to society. They are psychologically handicapped, emotionally damaged, and spiritually crippled. Society is hearing their stories. And an unforgiving society is stacking up acres of serious allegations against "evangelical religion." The antics of Swaggert and the escapades of Bakker are mere pec-



cadillos, "finger sins," compared to the charges of physical, spiritual, emotional abuse now being laid at the doorstep of evangelical religion.

Those who have managed to break away from these abusive churches live in a "penance of perpetual regret," a continuing sorrow, an ongoing sense of loss. Many are unable to trust anyone, particularly religious people, and most certainly not pastors. Many cannot trust themselves or their own shattered emotions. Some cannot make even simple decisions. Some find themselves unable to pray or worship God in any way. The very sight of a Bible can invoke an anxiety attack. Christian hymns create emotional disturbances. For many, relating to a marriage partner is nearly impossible. They are wounded, poisoned by toxic faith, victims of the *swallow and follow* mentality of pastors who were beyond contradiction.

Educators, jurors, social scientists, and the man on the street have had it with such goings-on. They have an angry gleam in their eyes. Charismatic TV shows are no longer mere comedy sketches that give us something to laugh at. There is a rising cry of outrage in the land against the abusive religion practiced on the fringe of evangelicism.

What Kind of Church Abuses Its Members?

There seems to be no shortage of churches who operate the way one "survivor" of the Body of Christ Fellowship (Costa Mesa, Calif.) says that the boss lady of that church functions: "She is holding those people hostage and threatens them with God" (Enroth, 122). Here are some characteristics of the abusive churches and religious organizations studied by Enroth.

1. **Almost without exception, abusive churches or movements are led by pastors or gurus who are answerable to no one.** They are beyond contradiction and beyond confrontation. Pastor Phil of the Set Free Christian Fellowship declares that in his church, "It's my way or the highway. . . . So when I get in your face, receive it from the Lord" (196, 81). Don Barnet of Seattle's Community Chapel told his followers, "God wants you to do what I ask you to do . . . if you don't, you are going against God himself" (89-90). Kip McKean of the Boston Movement told his people that they had "a responsibility before God to . . . obey and submit to His anointed servants . . . to oppose them is to oppose the God who anointed them" (116).

2. Leaders of the abusive churches in this study all apparently believed that they had received a special revelation from God, a revelation higher than any received by any other Christians, living or dead. They claim that God has chosen them for a unique mission not shared by other branches of the faith. Thus, they give their people unique titles such as God's Green Berets, Joel's Army, God's End-Time Army, and the Manifest Sons of God.

3. Almost all the groups investigated by Ronald Enroth in *Churches That Abuse* have a form of military organization, that is, a strict chain of command. Every member is under the direct supervision of a personal pastor, discipler, or shepherd. This personal pastor, along with his supervisors, make all your decisions for you, including how of-

ten you bathe, what clothes can be worn or purchased, who you can date or marry, where you work, how many children you may have, what sorts of sexual activity are approved or disapproved for married couples, and what you may eat. Don Barnet, the boss of Seattle's Community Chapel, once outlawed Oreo cookies because they contain lard.

4. **Typically, the abusive church makes submission of wives a cardinal doctrine.** Enroth provides a carload of case studies on this matter, which should make any Christian blush. One woman publicly had liquid soap squirted in her mouth because she had spoken disrespectfully to "her lord," her husband.

The shepherding movement has produced "a toxic faith that is as alien to Christianity as Mother Teresa is to Donald Trump."

Ron and Vicki Burks, *Damaged Disciples*

Jean Laing, Korean headmistress of the Church of the Great Shepherd, is quoted as declaring that it is better for girls "to grow up submissive and retarded than intelligent and rebellious" (85).

5. **Dissenters are treated with public humiliation, threats, and, if they leave, prayers that calamities will befall them** "to show them the error of their ways."

6. Most of the abusive churches studied by Enroth **promote disintegration of the family unit.** Marie Kolasinski admonishes her converts to "be prepared to switch your loy-

continued on next page

alty from your natural family to God's family. Those blood ties are filthy rags unto God" (203). Destroying family bonds is, according to the No-Name Fellowship, God's will for "separating oneself from the stain of the world" (129).

Marie Kolasinski declared that God himself is "trying to tear down the family unit" (123). As her own boost to what God is trying to do, she has ordered vasectomies for all male church members.

7. The abusive churches studied by Enroth **spend a lot of time and energy damning other Christians and denominations and their practices.** One leader declared, "Ninety-nine percent of the people who profess to be Christians are enemies of the cross" (202). One way to tell if a disciple has given up his false Christianity is to watch him on Christmas and Easter. In the eyes of many abusive groups, these are regarded as pagan holidays, and observance of them is considered to be seriously sinful. Hobart Freeman's Faith Assembly and Colorado's Emmaus Christian Fellowship are among the dozens of groups who outlaw Christmas and Easter.

8. Almost without exception, the abusive churches examined by Enroth have **substituted subjective religious experience for the Bible as the rule of faith and practice.** Scripture is often "reinterpreted" to fit the subjective, emotional, religious experiences of "enlightened" leaders.

9. Typically, the abusive churches have **an inordinate attraction to the subjects of demons, evil spirits, physical healing, and "signs and wonders."**

10. **Many abusive churches devalue education.** Pastors often have little or no formal ministerial training. Educational achievement is often discouraged. Bruce Hogan, a bright university scholar in Missouri, was taunted into dropping out of school by leaders of a branch of the Potter's House, operated by Wayland Mitchell from Prescott, Ariz. Hogan says that they called him "an educated idiot with a high IQ" (198). Pastor Aguilar declares, "The only thing worse than an old [experienced] Christian is an educated Christian" (26).

11. **Abusive churches value legalistic conformity and despise individuality.** While mainstream evangelicalism values and respects individual differences, the abusive fringe will not tolerate them. To enforce conformity, most of the abusive groups studied have a highly developed system of surveillance by which members report each other for sins or disloyalty. Enroth reports that using teens to spy and report on their parents is particularly effective.

What Does an Abusive Spiritual Leader Look Like?

Enroth's work presents the profile of the abusive pastor as follows:

1. A man or woman who particularly enjoys **bossing a religious organization without having to answer to anyone.** They are apt to often make statements like this one from Wayland Mitchell (Potter's House). "I am the shepherd. You are the sheep. . . . I am answerable only to Him [God] and don't you forget it" (199). Or they may sound like a leader of the Pennsylvania Church of Our First Love, who proclaimed, "Anyone who hinders the work I do, God will remove him" (203).

2. Many of the abusive pastors investigated by Enroth had **inadequate ministerial education.** Though several were highly educated, most had minimal training. Enroth notes that Aguilar of the Set Free Christian Fellowship has two semesters of Bible college and Barnet of Community Chapel has two years of training at an unaccredited Bible college in Idaho.

3. Another phenomenon among this group of abusive religious movements is that **the only theological education permitted for those "called to ministry" is to be done by the head pastor or his inner circle "clones."** The students get only one view—the view of their abusive pastor. They become victims of the "swallow and follow" syndrome. For them, to attend a college or seminary would be regarded as rebellious sin. The abusive pastor passes on to his subpastor just what

he has to pass on—a creed for bully pastors who dominate and damage their disciples.

4. A pastor who **values the well-being of an institution above the well-being of the persons** who make up the institution is a candidate for "Abusive Pastor of the Year."

5. **Most abusive pastors appear to be power-seeking people who are deeply insecure,** needing constant adulation and obedience from followers in order to reinforce their sense of self-worth. The authoritarian pastor usually *craves visibility*.

6. **Abusive pastors run control-oriented administrations.** They seek control through fear, guilt, intimidation, threats, and manipulation.

7. **The abusive pastor is "self-centered and adversarial rather than reconciling and restorative"** (23). He typically lacks the compassion and gentleness usually associated with the spiritual gift of pastoring.

Enroth calls all Christian leaders, clergy, and laity, to consider the following counsel of the respected Christian writer and physician, Paul

Mainstream evangelicals seem now to be gazing at the charismatic movement's growth with all the yearning the ancient Israelites felt for the leeks and garlic of Egypt.

Tourmier.

There is in us, especially in those whose intentions are of the purest, an excessive will to power which eludes even the most sincere and honest self-examination . . . To be looked upon as a savior leaves none of us indifferent . . .

They look upon us as experts, God's mouthpieces, the interpreters of his will . . . they insist on requiring it of us. Very soon, too, we find ourselves thinking that when they follow our advice they are obeying God, and that when they resist us they are really resisting God (218).

What Kind of People Get Abused?

One wonders why anyone would put up with being ordered to play a softball game backward, why anyone would accept separation from one's children, or obey a bully's order to clean the bathroom floor with her tongue. Enroth's study tells us something of the people who get trapped by abusive churches.

1. **New and immature Christians** who know little about the Bible or Christianity. They cannot tell when an abusive leader is properly breaking the Bread of Life and when he transgresses scripture.

2. **Persons from dysfunctional families.** Broken homes, divorce, child and spouse abuse, "set up" some people for the authoritarian gospel. They come searching for the intimacy of a "familylike" fellowship. Bruce Hogan, a victim of the Potter's House, says he joined because he was "searching for a real father . . . [a] ready-made family" (197).

3. **Refugees from traditional evangelicalism** who want more freedom in worship and something more than "business as usual" religion.

4. Many who were captured by this movement were first captured by the desire for **exciting, emotional, and supernatural religious experiences.** Enroth warns that John Wimber's Vineyard, with its "emphasis on power, signs, and wonders, has a definite appeal" to people looking for exciting and supernatural experiences.

5. **Persons given to excessive idealism** and with altruistic natures are often taken advantage of by abusive movements.

6. **Persons with low self-esteem who are uncertain, lonely, fearful, and yet hopeful.** Enroth says there have always been charismatic figures ready to take advantage of those most afraid and most hopeful.

7. **Persons who want someone to "cosign for their lives"** (205). With amazing regularity, people show themselves willing to surrender their freedom and responsibility to someone (anyone?) who will take charge of them. Jerry P. MacDonald in "Manipulation of the Scriptures

with the Great Commission International" writes, "Remarkably, many intelligent Christians actually enjoy being told what to do" (Enroth, 201).

It seems that we have a need to create evangelical gurus, Christian celebrities, superpastors, and megachurches, and miscellaneous other "teachers" and "experts" that we place on pastoral pedestals. What is it about people, including evangelicals, that explains this apparent need for authority figures, the need to **have someone "cosign for our lives"?** (205).

8. Another sort of person often falls victim to the authoritarian cult. **The person who, with a broken and contrite heart, hungers for more of God.** Those who long to know the deeper things of the Spirit. Those who would pray with David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1).

Tragically, those who are most vulnerable, most sincere, most teachable, most tenderhearted, are most easily captured by wolves in sheep's clothing.

Why Tell Me All This?

When it comes to evangelism and numerical growth, much of mainstream evangelicalism has been in a long losing streak. As its leaders have watched their meager gains (or large losses), the runaway charismatic movement, with its wave after wave of followers, gets to looking better and better. Some mainstream evangelicals are looking at the gains of the fringe charismatic movement with all the yearning the ancient Israelites felt for the leeks and garlic of Egypt.

The South American revival certainly has caught the attention of North America. Mainstream evangelicals are taking notes as fast as they can. According to *Christianity Today*, South America is turning Protestant faster than Europe did during the Protestant Reformation. Revival fire—and wildfire—is sweeping the continent. Churches are being planted by the thousands. At this moment, 175,000 pastors are serving without the benefit of one day of formal ministerial education among them.

General Superintendent's Viewpoint . . .

continued from page 6

warm presence of Christ in my boyish heart and mind, however, and it encouraged me to constantly say yes to God's will for my life.

In district assemblies of 1992, I have watched hundreds of parents, Sunday School teachers, pastors, and staff persons come quickly to the altar to pray for a boy or girl, most of them between 7 and 15 years of age, who has acknowledged God's call to full-time service. There is noticeable sensitivity to creating a climate for the young to pray "yes" to God's will. There is encouragement being offered. There are hundreds who deeply care that the call be nurtured. We can thank God for His leadership in this respect. Many who read these lines can point to those who with the apostle John can say there is one "sent from God." These with a divine call are the hope of the world, and the hope of the holiness movement.

H

According to *Christianity Today*, the cults and the fringe charismatic movement comprise a significant part of the revolutionary revival of religion in South America. Much of this fringe movement is directly or indirectly related to the charismatic movement that has flourished in North America for the past 25 years, the same movement that produced a scourge of bully pastors and damaged disciples.

There are indications that mainstream evangelicalism is beginning to "try on" some of the wildfire fringe's methods. The hope, of course, is to use its *methods* while avoiding its *madness*. Whether such a thing can be done or not remains to be seen.

Let us prayerfully keep our own fellowship Christ-centered and free of oppressive practices that have produced damaged disciples in other movements. With our Nazarene system of checks and balances and mutual accountability mechanisms functioning properly, the wildfire fringe cannot easily take root among us. May it ever be so.

H



Ancient Prayer, New Method

Where is God? Where does He live? Yes, God is everywhere, but where does He *dwell*? In the Gospel of John, chapter 1, the two disciples asked that question. "Rabbi . . . where are you staying? Where do you live?" And Jesus replied, "Come and you will see." After following the Master for three years, the question was ultimately answered in the Upper Room. "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him" (John 14:23, NIV). Where does God live? He lives within you!

I've always known that truth, but for the most part I have tended to pray as though God were "out there somewhere." In our activist culture we may be inclined to see and practice prayer as essentially a mind game. It becomes primarily intellectual, and we can end up thinking that our praying is only speaking *to* God. This can create all kinds of problems. If I am talking to God, bringing to Him my difficulties that need solving, my questions that need answering, and there seems to be no answer, then what? It is more than likely I will begin to suspect that I am the only one talking.

Another trap is to see prayer as simply thinking *about* God. Now God becomes a subject to be investigated, to be analyzed, to be reflected upon. Prayer success is discovering new insights about God while musing deeply about all the data concerning Him.

Both of these kinds of praying flow naturally out of a culture enamored with the intellect. Don't misunderstand, there is certainly a

proper place for the intellect and reflection in the life of prayer. In our crazy, confusing world, however, we find ourselves wanting more. As Henri Nouwen so succinctly puts it: "The crisis of our prayer life is that our mind may be filled with ideas of God while our heart remains far from him" (*The Way of the Heart* [New York: Seabury Press], 75).

The life of prayer and its practices are as varied and unique as human beings themselves. This is what makes the journey such an adventure.

Acknowledging all this, I want to focus on one form of prayer that is both ancient and new. It has been called by several names: contemplative prayer, meditative prayer, centering prayer, and prayer of the heart. It should be said at the outset that it is a way of simple prayer and one meant for everyone. This is not the sole possession of the religious elite or just for people with special gifts.

If you are attracted to try heart prayer, Basil Pennington suggests the following simple outline for a beginning.

1. Decide on a place where you can be quiet and relaxed. For most of us, this is necessary at the start. With practice, however, we find that we can practice the prayer of the heart wherever we are.

2. Through faith and love, be aware of the presence of God within. Center on the fact of God's indwelling through the power of the Holy Spirit. "And this is how we know that he lives in us: We know it by the Spirit he gave us"

(1 John 3:24, NIV).

3. Choose a word of affection and let it gently be present in your mind and heart as you come before God. This is not a mindless mantra, but a word of your own choosing that will help you keep attuned to the inner Presence. It may be "Jesus," "Father," or "Shepherd," or any other word that is meaningful to you. When thoughts invade your time of prayer and pull your attention away from God, such a calm, gentle word can bring you back into His presence.

Our minds may be filled with ideas of God while our hearts remain far from Him.

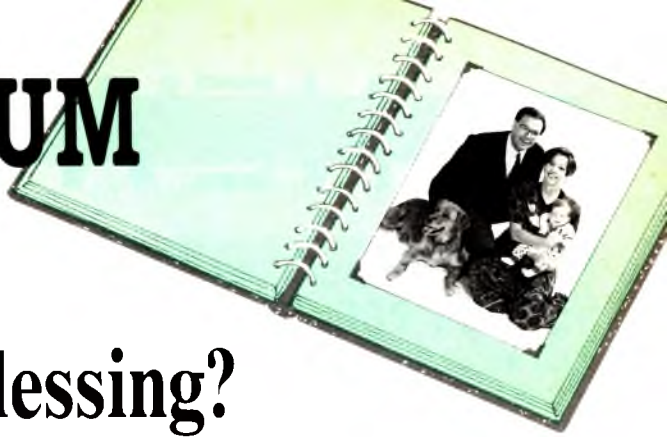
4. Close your time of heart prayer with the Lord's Prayer or some other prayer that rises effortlessly from within you (*The Way Back Home* [New York: Paulist Press], 19).

This method of prayer may not be for everyone all the time. But if your heart yearns for something deeper, maybe God is calling you to try this way, the prayer of the heart. If contemplative prayer has been meaningful for you, I would be delighted to hear from you.

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

THE FAMILY ALBUM

Adventures in Christian Parenting



Showers of Blessing?

BY JERRY AND LYNDA COHAGAN

April left our heads spinning. Our second child was due the first part of April. (She's a beautiful baby girl named Victoria Anne; we call her Tori.) And in anticipation of being the all-American family with two kids and a mortgage, we went out and bought a minivan two weeks before Tori was born.

Now that all sounds well and good until you throw in a hailstorm one week after the baby was born. It was the genuine article, the actual golf-ball-sized stuff. Fortunately, it didn't fall in our particular neighborhood. Unfortunately, the brand-new minivan was at the dealership getting a short in the radio repaired, and the dealership received the very worst of the hail. So there it was: a brand-new van that looked like it had lived through the looting of Los Angeles. We hadn't even made the first payment yet!

And speaking of payment, April is always a lousy month for us. With Jerry being self-employed, April hits us with those tax payments for the old **and** the new year. And the property tax is due then too.

And speaking of due, it seemed that we would lie awake night after night worrying about all the mess, not being able to turn our minds off. Just when we would relax enough to drift off, Tori would be due for a feeding. For a few weeks there, we didn't think we were having any fun at all. You know, the old "Why me?" syndrome.

But God always seems to interrupt my self-pity routines, usually like a slap in the face. But lately, He's been pretty sneaky about it. I'll just be going along trying my best to cope with two kids in diapers, thinking my exist-

ence is measured in four-ounce increments of Similac formula, when something breaks through the blur, comes into focus, and says, "This is a blessing, cherish it."

There's the blessing of the sandbox. During Chase's "the new baby's here and I'm gonna whine" phase, Jerry bought \$20.00 worth of sand, came home, and dumped it into last summer's baby pool. Chase loved it. The first day, he sat out there for

So there it was: a brand-new van that looked like it had lived through the looting of Los Angeles.

hours, playing in sand, stirring sand, digging sand, eating sand (he thinks it's another food group). Jerry and I were able to sit down and eat a meal in peace, enjoy each other's company, and realize there's still a marriage here and we still like it . . . a lot.

There's the blessing of the love pat. Chase sneaks over to Tori's cradle and peers over the edge. He stretches his arm out and pats her back while saying "Bebe" like only he can. My heart is warmed as I realize children come ready to love. In that moment I learn that if I am going to impact my world at all, I am going to have to approach it ready to love.

There's the blessing of laughter. Have we told you about the day Jerry was going to the mall with Chase? Chase was in the stroller as they entered through an expensive department store directly behind a lady in a full-length fur coat. Chase sits up, lunges forward, points to the fur coat, and yells, "Doggie! Doggie!" for as long as the lady is in sight. We think he'll probably be one of those animal rights activists when he grows up.

There's the blessing of ceremony. When Tori was five weeks old, we had her baptized. It was one of those auspicious occasions that calls for everyone to be on his best behavior. Surprisingly, no one was too embarrassed. Tori slept through the whole ordeal, but looked great in the obligatory white lacy dress. Jerry even wore his one and only suit in honor of the occasion. And in between all my worries about possible spit-up and probable crying (of Tori, not Jerry), the words of the pastor actually broke through. Another of those clearly focused moments. I realized anew that God, through His prevenient grace, reaches out to us before we are even conscious of Him. Baptizing Tori affirmed that which is truly important: We have been redeemed, and we claim that redemption for our children.

In the light of all the richness of my life, things like damaged vans become mere chaff. I can look at my son's sand-caked smile, or watch my daughter sleeping, or see the glory of redemption in a baptismal chalice, and everything within me shouts: Let it hail; I have seen a bit of heaven.

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

44

*Nazarenes Spearhead Effort***AIRLIFT PROVIDES FOOD AND MEDICAL SUPPLIES TO RUSSIA**

The Heart to Heart Airlift, an effort to raise 75 tons of medical supplies and infant food for the Commonwealth of Independent States (formerly U.S.S.R.), left Olathe, Kans., May 19. The compassionate ministry project was spearheaded by Nazarene physician, Gary Morsch, a member of the Olathe Rotary Club. The project was sponsored by Rotary International.

A U.S. Department of Defense C-5 transport plane loaded with the supplies lifted off from the Johnson County, Kans., Industrial Airport Tuesday afternoon and arrived in Moscow Friday, May 22.

"About one-third of the millions of dollars of medical supplies and food we have received was distributed to the Union of Evangelical Christians, which includes the Church of the Nazarene," said Morsch. "Two tons of supplies were shipped to the Welchlys (Nazarene lay missionaries) for distribution in Kiev. Herman Gschwandtner (Eastern Europe Ministries coordinator) received a portion of these items, which will be



Pallets of medical supplies and baby food for the "Heart to Heart Airlift" were loaded onto a U.S. Air Force Reserves C-5A cargo transport at Johnson County Industrial Airport near Olathe, Kans. (Photo: Dave Kaup/*The Olathe Daily News*)

distributed by Nazarene Youth In Mission and Work and Witness teams this summer. Some items were sent to Volgograd (formerly Stalingrad).

Donors included the University of Kansas Medical Center, Shawnee Mission Medical Center, Olathe Medical Center, Marion Merrill Dow, and others.

Morsch said one-third of the supplies were shared with nine hospitals in the Russian Commonwealth and one-third were distributed to seven pediatric hospitals.

The Olathe physician was joined in Moscow by other Nazarenes including: Ray Mattix, Jim Kerr, Barbie Moore, and Dean Fleming, all members of Olathe, Kans., College Church of the Nazarene.

Morsch and other Nazarenes traveled from Moscow to Riga, Latvia, for the A.D. 2000 Conference. Sponsored by the Lausanne Organization, A.D. 2000 is a seminar for some 800 pastors from the Commonwealth of Independent States.

Morsch and Franklin Cook, Eurasia regional director, spoke at the event. They were accompanied by Ron Lush, pastor of the Phoenix, Ariz., Biltmore Church, and General Board member, Merritt Mann.

Morsch said the trip also included an assessment visit to Albania to determine how the church can serve that country's compassionate ministry needs. They also spent time in Romania plotting a strategy for compassionate ministries there.

A complete report on the Heart to Heart Airlift will be included in the October issue of the *Herald of Holiness*.

EVANGELICAL DENOMINATIONS UNITE TO PROMOTE SUNDAY SCHOOL

The Church of the Nazarene and 50 other denominations that are members of the National Association of Evangelicals (NAE) will join together for a combined Sunday School growth campaign this fall, according to Phil Riley, Sunday School Ministries division director. The denominations, representing more than 40,000 churches, will simultaneously participate in "Vote Sunday School," Sept. 27—Nov. 1.

The idea for a cooperative Sunday School campaign came from NAE's National Christian Education Association during Riley's tenure as chairman from 1989 to 1992. Although Riley completed his term as chairman at the recent NAE convention, he will continue as campaign chairman for the Vote Sunday School emphasis.

"Our goal is to emphasize the importance and relevance of Sunday School to individuals of all ages, churches of all sizes, and today's society as a

whole," Riley said. "This campaign should unite efforts of evangelical denominations in reaffirming the necessity of Sunday School for this generation."

The campaign has won endorsements from several politicians and celebrities including: Tom Landry, former coach of the Dallas Cowboys; Marilyn Quayle, wife of the U.S. vice president; Sandi Patti, musician; and Missouri Governor John Ashcroft.

"Our country's values depend upon the molding of its people," said Marilyn Quayle. "Attendance at a Sunday School that teaches such values is vital if we are going to halt the slide we have started into an amoral and valueless society."

Information and materials for the campaign were mailed to pastors in June. Additional materials are available through the Nazarene Publishing House.

KANSAS/LOUISIANA WINNERS IN HERALD CAMPAIGN

Louisiana and Kansas led all other districts in the *Herald of Holiness* subscription campaign for 1991-92, according to Wesley D. Tracy, editor of the *Herald*.

Donald Walker served as the campaign coordinator for the Louisiana District. Harry Dickerson was the campaign coordinator for the Kansas District.

Louisiana, representing districts with average Sunday morning attendance of less than 6,000, reached 105.9% of its goal (the highest percentage of any district in either category). Kansas won in the 6,000 and up category with 91.23% of its goal.

Maine was the second place winner in the under 6,000 category with 78.55% of its goal. Alabama South, with 61.27% of its goal, was the third place winner in this category.

Rev. Franklin Lowe was the coordinator for Maine District. Rev. Jim McGraw was the coordinator for Alabama South.

Second and third place winners in the

6,000 and up category were: Illinois (75.76%) and Pittsburgh (65.47%).

Rev. Larry Hucker was the coordinator for Illinois District. Rev. Leonard Budd was the coordinator for Pittsburgh.

The grand prize for these top districts is a trip to visit Nazarene missionaries in Quito, Ecuador. Rev. Walker will be hosted by South America Regional Director Louie and Ellen Bustle for a week-long visit to the ancient land of the Incas. Mr. Dickerson donated his prize to his district superintendent, W. T. Dougharty. Dougharty has chosen to visit his son and daughter-in-law, Dr. Kent and Mary Dougharty, medical missionaries to the Ivory Coast of West Africa.

Second place winners will receive a copy of all the books (excluding curricular items) published by Nazarene Publishing House during 1991. Third place winners will receive a \$100 gift certificate from NPH.

"We are grateful for the efforts of our district coordinators," said Wes Tracy.



Wesley D. Tracy, *Herald of Holiness* editor (l.), congratulates Donald Walker, Louisiana District campaign coordinator, and Louisiana District Superintendent Ralph E. West (r.). Louisiana led all other districts in reaching 105.9% of its goal.

"Their dedicated efforts resulted in the highest level of subscriptions in three years. I commend them, our district superintendents, and the pastors in our churches who continue to promote the *Herald*."

MVNC PITCHER PLAYER SELECTED BY COLORADO ROCKIES



Mark Voisard, a pitcher for Mount Vernon Nazarene College's baseball team, was chosen by the Colorado Rockies in the 13th round of the major league draft June 1. Voisard becomes the

ninth MVNC player to be drafted or signed to major league contracts.

The Rockies and Florida Marlins, both National League expansion teams, will begin play in 1993.

Voisard, a Sidney, Ohio, native, led the Cougar pitchers in wins and earned run average, according to Keith Veale, MVNC baseball coach. In the 1992 season, he posted a 6-1 record and a 1.18 E.R.A. with 59 strikeouts while allowing just 42 hits and 16 walks.

"Mark is one of the most likable guys you could have on a team," Veale said. "He has demonstrated perseverance to earn the opportunity to play beyond the college level."

Voisard was also selected in the 1991 major league draft. The Toronto Blue

Jays picked him in the 32nd round, but Voisard chose to return to MVNC for his senior season.

After he officially signs with the Rockies, Voisard is expected to spend two weeks in Denver before going to the Class A organization in Bend, Ore.

In addition to Voisard, other MVNC players drafted or signed to contracts

with major league teams include: Tim Belcher, currently a starting pitcher for the Cincinnati Reds; Joe Lasor, Cincinnati Reds; Gary Wetherall, Detroit Tigers; Jeff Kuder, Pittsburgh Pirates; Keith Bryant, Seattle Mariners; Amner Reyes, Philadelphia Phillies; Julio Osuna, California Angels; and Efrain Montero, Cleveland Indians.

COMMITTEE APPOINTED TO PLAN 1995 INTERNATIONAL LAYMEN'S CONFERENCE

The Board of General Superintendents has selected members of the International Laymen's Conference Committee who will have responsibility for planning the 1995 gathering, according to Phil Riley, Sunday School Ministries division director. Based on a request by the outgoing committee, new committee members were chosen by regions. Nominations were submitted by district superintendents.

The new committee members include: Ken Seale, Edmonton, Alta., Canada Region; Bette Woodcock, Owego, N.Y., ENC Region; Vernon Lunn, Olathe, Kans., MANC Region;

David Granger, Celina, Ohio, MVNC Region; Debbie Wiesen, Veradale, Wash., NNC Region; Dale Spencer, Franklin, Mich., ONU Region; Dick Willis, Pasadena, Calif., PLNC Region; Ken Marchant, Coppell, Tex., SNU Region; Russ Bredholt, Winter Haven, Fla., TNC Region; and Ron Mercer, Bethany, Okla., past chairman.

The committee will consider two locations, one on the West Coast and the other on the East Coast, as possible sites for the 1995 Conference.

The International Laymen's Retreat is sponsored and administered by the Sunday School Ministries Division.

CARIBBEAN REGION REPORTS SUCCESSFUL CAMPAIGN

Cuba led all other districts in the Caribbean Region in receiving new Nazarenes during the Harvest Now Crusade, according to James J. Hudson, Caribbean regional director. Cuban District Superintendent Arnaldo Miranda reported 310 new Nazarenes received during the campaign from Easter 1991 to Easter 1992. This represents a 45% increase in membership.

A total of 5,437 new Nazarenes were received on the region during the year-long campaign, Hudson said.

More than 2,000 laypersons committed to sharing the gospel with as many as possible during the campaign. One layperson, Jean Foster of Collymore Rock, Barbados, reported 37 new Nazarenes received into her church, including 5 that she had witnessed to personally.

In addition to Cuba, seven other districts reported significant membership gains. Those districts and percentage gains are: Windward Islands (26%), Bahamas (20%), Leeward Islands (20%), Guyana/Berbice (18%), Guyana/Demerara (17%), Jamaica East (17%), and Dominican Republic Central (15%).

Because of the results, the Caribbean Regional Council voted unanimously to continue the Harvest Now Crusade through Easter 1993, Hudson said.

MANC PUBLICATIONS WIN AWARDS

Two MidAmerica Nazarene College publications recently received the ADDY Award from the Advertising Federation of Cedar Rapids, a member of the American Advertising Federation. The recruiting brochures were designed by Stamats Communications, Inc., of Cedar Rapids.

The publications won first place in the direct mail marketing category, business to consumer campaign. The brochures will automatically advance to the district competition.

"The ADDY competition is the advertising industry's largest and most representative competition for creative excellence," said Joyce Coker, director of public relations at MANC.

NYI MINISTRIES ANNOUNCES STAFF CHANGES

Two editors have resigned from the NYI Ministries staff to accept other positions, while another editorial position has been filled, according to Fred Fullerton, NYI Ministries director.

Karen DeSollar resigned as editor of *Bread and Teens Today* to accept the position of director of communications at Point Loma Nazarene College. Alan E. Johnson resigned his position as teen program editor to serve as pastor of Dinuba, Calif., Church of the Nazarene.



DeSollar

A graduate of Olivet Nazarene University and Ball State University, DeSollar started in NYI Ministries in 1982 as an intern and became assistant editor of *Bread and Teens Today* in 1983.

She was selected as editor of both publications in 1986.

Both *Bread and Teens Today* received awards from the Evangelical Press Association under DeSollar's leadership.



Johnson

Johnson joined NYI Ministries in 1985 as an editorial assistant for the WordAction curriculum. He became senior high editor in 1988 and teen program editor in 1990.

He is a graduate of Southern Nazarene University and Nazarene Theological Seminary. David W. Caudle has accepted the position of lead curriculum editor, according to Fullerton. Caudle will edit the WordAction young adult curriculum and coordinate other age-level curriculum products for NYI Ministries.



Caudle

A graduate of Olivet Nazarene University and Nazarene Theological Seminary, Caudle has served as pastor in Rockford, Ill., as an ONU admissions counselor, and as an assistant pastor at Detroit First Church of the Nazarene.

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NAZARENE COLLEGE AND UNIVERSITY GRADUATIONS

Hundreds of students graduated from Nazarene colleges and universities this spring. The following is the second of two reports on these commencement ceremonies.

CANADIAN NAZARENE COLLEGE

Riley Coulter, *president*

DATE: April 25

TOTAL GRADUATES: 11

COMMENCEMENT SPEAKER:

William Stewart
superintendent, Canada Atlantic District

BACCALAUREATE SPEAKER:

Riley Coulter

NAZARENE BIBLE COLLEGE

Jerry D. Lambert, *president*

DATE: May 25

TOTAL GRADUATES: 136

BACHELOR DEGREES: 19

ASSOCIATE DEGREES: 62

LAY MINISTRY DIPLOMAS: 42

COMMENCEMENT SPEAKER:

Alex R. G. Deasley
*professor of New Testament
Nazarene Theological Seminary*

BACCALAUREATE SPEAKER:

Russell Metcalfe
*senior pastor, Wollaston, Mass.,
Church of the Nazarene*

HONORARY DEGREES:

James A. Sheets
mayor, Quincy, Mass.

HIGHLIGHTS:

- First graduates to receive bachelor's degrees
- Climax of 25th anniversary year

NAZARENE THEOLOGICAL SEMINARY

Terrell C. (Jack) Sanders, Jr., *president*

DATE: May 18

TOTAL GRADUATES: 69

COMMENCEMENT SPEAKER:

John A. Knight
general superintendent

BACCALAUREATE SPEAKER:

Terrell C. (Jack) Sanders, Jr.

NORTHWEST NAZARENE COLLEGE

Gordon Wetmore, *president*

DATE: May 24

TOTAL GRADUATES: 250

UNDERGRADUATES: 205

GRADUATE DEGREES: 45

COMMENCEMENT SPEAKER:

Stephen Nease
education commissioner

BACCALAUREATE SPEAKER:

Gordon Wetmore

POINT LOMA NAZARENE COLLEGE

Jim Bond, *president*

DATE: June 7

TOTAL GRADUATES: 539

UNDERGRADUATES: 407

EDUCATIONAL SPECIALISTS: 110

GRADUATE DEGREES: 110

COMMENCEMENT SPEAKER:

Loren P. Gresham, *president
Southern Nazarene University*

HONORARY DEGREES:

- B. Maurice Hall, *superintendent
Southern California District*
- Clarence James Kinzler, *superintendent
Northern California District*

MURUGAN REELECTED PRESIDENT AT CNTC

Joseph Murugan, 59, specialized assignment missionary, has been reelected to a four-year term as the president of Caribbean Nazarene Theological College, according to Robert H. Scott, World Mission division director. Murugan received a unanimous vote from the CNTC Board of Trustees.

Murugan was first elected CNTC president in 1988. Prior to this, he served as superintendent of the Guyana District. During his superintendency, Guyana became a self-supporting, regular district.

CNTC graduated eight students from five Caribbean nations in commencement ceremonies May 18. Stephen Nease, education commissioner, presented the commencement address.

During the graduation week, CNTC also celebrated the dedication of a new student lounge and counseling office. Furnishings for the lounge were provided through a contribution from Dorothy Sayes, former missionary to Trinidad and Tobago. The office was constructed with private gifts and regional fund-

LILLENAS SELECTS COPYRIGHT MANAGER

Lillenas Publishing Company has announced that Integrated Copyright Group, Inc., will manage all copyright licensing and renewals, according to Harlan Moore, Lillenas director. The Nashville-based group will handle all aspects of print, mechanical, and synchronization copyright licensing, as well as song contracts, copyright registrations and renewals, and writer royalties.

"While Lillenas has successfully managed its own copyright administration throughout its history, we are constantly trying to improve our practices and service to churches and the music industry," Moore said. "We feel that ICG can provide us that specialized expertise in this critically important area."

Lillenas Publishing Company has more than 15,000 copyrights under its various entities: Lillenas Publishing Co., Faith Music, J. M. Henson Music, Mosie Lister Publications, Nazarene Publishing House, Beacon Hill Music, Pilot Point Music, Steve Adams Music, and PsalmSinger Music.

All licensing requests for songs in these catalogs should be directed to Integrated Copyright Group, Inc., P.O. Box 24149, Nashville, TN 37202.

For more information contact the copyright permissions desk at Lillenas Publishing Co., at (816) 931-1900.

Steve Adams (seated left) recently signed a contract with Lillenas Publishing Company allowing a group of his songs to be used in future Lillenas publications and catalogs. Pictured with Adams are Merritt McKay, Nazarene Publishing House assistant manager (seated right); (standing l. to r.) Ken Bible, special projects manager, and Harlan Moore, Lillenas director.

Included in this collection of songs are such titles as: *Peace in the Midst of the Storm; All Because of God's Amazing Grace; God Said It, I Believe It, That Settles It; and All in the Name of Jesus.*



THANK

YOU

FOR
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Deuteronomy 16:15 (NIV)

A PROMISE TO KEEP— A PEOPLE TO SERVE

BY STEVEN P. JACKSON

Photos by Timothy J. Gonzales

A chill November mist clung to the air as Dr. David Mata walked to work at Salud Medical Center.

It was Tuesday evening, and the clinic stayed open late to accommodate the farm workers who couldn't afford to miss even a few hours of work.

Aromas wafted from the white stucco buildings near the clinic: roasted chilies, jalapeños, and braized meat from the restaurant on the corner; fresh pastries—conchas, elotes, and pumpkin empanadas—and tortillas from the bakery next door.

Doctor Mata hesitated and inhaled deeply, sifting the light breeze for memories—of family, of his childhood in southern California's barrios.

But that was long, long ago. This was Woodburn, Oreg., and he was the 35-year-old medical director of a clinic whose patients waited. He sighed and hurried on.

Entering the clinic through a rear door, he was immediately besieged by nurses, medical students, and white-coated staff.

Doctor Mata waded through his staff, pausing a moment to frown over a report that the labor camps were still full of people, and winter was coming on.

The doctor looked up when he reached the lobby. It was a typical crowd—brown faces shadowed by a variety of baseball caps or framed by raven-black hair, most wearing secondhand clothing, though clean and patched where necessary. Doe-eyed children clutched at their mothers. Slight,

wiry men talked quietly in Spanish about the weather, about the lack of work, their smiles nervous and quick.

The buzz of Latino voices subsided as Dr. Mata stepped into the room.

"*Buenas tardes*," someone said, and the doctor returned the greeting. Even the old men with their scarred and gnarled hands were deferential to the medicine man—he was one of their own . . . and a doctor.

A dozen pairs of dark eyes stared back at him—eyes bright with fever and hope, reminding him of a promise he had made years ago, a promise he intended to keep.

DAVID'S ROOTS

David Mata's promise had its beginnings in the heat and frustration of a California barrio.

The barrios—once neat little neighborhoods of tiny homes and rose gardens—had fallen like dominoes into weedy neglect as

their owners gave up on their dreams.

Few found a way out; rats and gangs proliferated. Most of the people just tried to hold on; did the best they could.

They were poor in most things, but they were rich in children, lots and lots of children. And they had tradition. There were festivals, *Cinco de Mayo* parades, and the shy, flashing smiles of *senoritas* at their *quinceanera*—the day that girls become women.

In this world of contrasts, David's father, José Mata, a minister in the Church of the Nazarene, preached the gospel.

From San Antonio to Corpus Christi to San Diego to San Bernardino, the Mata family—José, his wife, Josefina, and their three boys—moved from one tiny parsonage to the next.

The churches usually paid about \$20.00 a week, so they survived on carpentry jobs that José picked up and whatever culinary



magic Josefina could work with the donations parishioners left at their doorstep.

David learned about comforting people from his parents. His father, an orphan raised in Texas, and his mother, the daughter of migrant-seasonal farm workers in California, planted the seeds of his promise.

Short, plump, forever smiling, Josefina Mata was renowned throughout the barrios for her warmth, her Sunday School classes, and her tortillas.

The smell of spicy Spanish rice, frying tortillas, and roasted green

**José explained
that the Word of
God often needed
the hands of man
to accomplish His
work.**

chili peppers greeted the boys most days as they returned home from school.

The boys rewarded her efforts by mopping their plates clean with the tortillas. And if her food was too spicy, Josefina soothed the boys' stomachaches with manzanilla herbal tea. In fact, she treated most of their ailments with herb remedies derived from ancient Mexican folk medicine.

Josefina had learned the arts from her mother, Maria, who had learned it from hers, and so on back into antiquity.

David showed a natural curi-

osity for the arts, and his mother answered his questions.

But there came a time in David's life when home remedies couldn't cure his illnesses or satisfy his curiosity about the art of healing.

Before he was in grade school, David began doctoring small animals—a small, gray kitten with an injured leg, a bird that had left the nest too soon.

Each parsonage had a sad little corner in the backyard that served as a pet cemetery for his patients who did not recover.

By watching his father, David had learned to love people. Sometimes he even daydreamed about becoming a minister, walking the streets of the barrio, giving hope to the poor, comforting the sick.

Tall, charismatic, with the dark mustache and wavy hair, José Mata toiled against the ingrained heritage of the Catholic Church of Mexico: the shrugging acceptance of one's lot in life.

His parishioners were the poor, and opportunities to make a better life for themselves were few.

Any hour of the night was likely to be disturbed by some member of the congregation searching for José. The knock at the door would roust David's parents from their bed, and the boy would wake to listen to the hushed voices at the front door. Often, David heard sobbing and words edged with panic.

Even when David couldn't quite make out what was said, he would hear his father's voice fall like a quilt over the others—soft, gentle, wise. Then José would dress and rush away into the darkness.

In the morning, José would return home tired and haggard-looking. Later, David would steal glances at his father as he relaxed in his favorite chair; the son saw peace in his father's deep brown eyes.

At such times, José explained that the Word of God often needed the hands of man to ac-

complish His work. It was an image and an obligation David would never forget.

David was attracted to the ministry, but wasn't sure that was what God wanted him to do. An excellent student, David was fascinated by science, especially biology, and he loved the logic and or-

**“You know we
have no money
to pay for
college.”**

der of mathematics. Somehow he wanted to find a way to combine faith, ministry, and science.

COULD HE BECOME A DOCTOR?

Finally, a magnificent idea sprouted in David's mind. Maybe, if he studied and prayed hard enough, he could be a doctor—a Chicano doctor.

Waiting for the right moment, David proudly announced his grand plan to his family at the dinner table. Josefina was quiet, it didn't surprise her, but José, who had been wiping up the remains of his meal with a tortilla, paused, then slowly shook his head.

“You better work even harder at school—be better than all the others—so that you can get scholarships. You know we have no money to pay for college.”

Most of the Chicano students at Chaffey High School in Ontario, Calif., had resigned themselves to their family's poverty.

Without knowing or questioning why, Chicano students took their seats in the back rows of the classrooms and rarely participated.

But David held on to his dream and refused to accept the cultural stereotypes. He sat in the front row, the only Chicano in the entire school taking college prep courses.



Thick glasses and round features gave David an owlish appearance as he quietly walked the halls of the raucous school. His arms strained to control thick books of science and math as he navigated the crowds.

His friends, some of them gang members, teased him. “Hey, brain, what do you think you're doing with all those heavy books?” David brushed off their taunts. They could have the barrios. Math and science were going to be his tickets out.

David would lay awake at night, wondering if his dream was even possible. He tried to envision himself, David J. Mata, M.D., returning to the barrios, a stethoscope in one hand, his faith in the other.

Most of David's teachers didn't seem to know what to make of a motivated Chicano kid. Some were hostile and blatantly racist.

But David demanded to be



Although most of his work is done at the clinic, Dr. David Mata finds that he must still make house calls. He says housing for migrant workers is often dilapidated and crowded. It is not unusual to find two families living in one room. Anemia is rampant. Ninety percent of the children treated at the Salud clinic are anemic; many have been exposed to tuberculosis.

taught, and, fortunately, there were some teachers who saw beyond cultural stereotypes and nurtured his desire to learn. His Anglo peers recognized his talents as well, electing him the first Chicano president of the Chaffey High School Honor Society.

David hesitated to discuss his goal outside the small circle of people he trusted, until one sunny day, when a school guidance counselor called him to his office. As he walked across campus to his appointment, David pondered how to explain his dream to the counselor.

When David arrived, the counselor wanted to know what careers interested him. With perfect grades in math and science, he noted David could go many places.

David was too embarrassed to say what was in his heart. He had already decided to go to Point Loma Nazarene College, but he

had not yet applied, fearing rejection from the premed program.

"I don't know, I want to help people, and I really like science."

What happened next seemed like a slow-motion dream to David Mata, but it was a dream that would never fade in his memory.

"Perhaps," the counselor began innocently, "you should consider medical school. Have you given any thought to becoming a doctor?"

On the day he left home for Point Loma, David Mata, the son of a minister, the grandson of migrant farm workers, promised to return to his people. He would be both a doctor and an example of what could be accomplished despite the odds.

But Chicanos at Point Loma were few in number and, for the most part, poor overachievers on scholarship like David Mata.

At first, most of David's friends were other Chicanos. But as the

course work got tougher and his interest in science stronger, he found himself drawn to the company of the all-white premed students.

He had to. He had noticed how they hung together to study, quizzing each other relentlessly—living, breathing, eating medicine. As he had in high school, David knew he would have to adapt to compete.

The other premed students were from well-to-do families. David envied their \$300 Hewlett-Packard calculators as he fumbled with his old slide-rule.

By hoarding every penny from odd jobs he took to help with his expenses, he scraped together a few hundred dollars to buy a decrepit '64 Ford Galaxy. But the other students all seemed to be driving bright, shiny new cars bought for them, no doubt, by their parents.

For the first time in his life, David felt truly poor.

David was changing, struggling, achieving.

He was learning that if he wanted something badly enough, he could get it.

Then, he met Judy Symons.

In the days that followed, David was delighted to discover that they would share many of the



same classes. And because of their medical aspirations and Protestant faith, David and Judy began moving in the same circle of friends. Judy, he had learned, had chosen Point Loma because it was a Christian school with a nursing program.

They began taking long walks together, talking about their families and hopes for the future. David shyly told Judy about his promise to become a doctor and return to the Chicano community; he fell in love when she got caught up in his dream.

By the end of the first semester, Judy was saving David a seat at the front of the biology class.

By the time of their graduation from Point Loma, David and Judy were engaged. Shortly thereafter, they were married and David was heavily involved in graduate studies at California State University, Los Angeles. During this time, David often thought about his promise to return to his people as a doctor, wondering if it would really happen, or if it was just the false bravado of a scared barrio kid.

As his days as a graduate student wound to a close, reality brought him back down to earth.

The couple was thousands of dollars in debt to student loan programs. He'd sent out applications to 15 medical schools. He had applied to the National Health Services Corps, which paid tuition for a limited number of medical students who agreed to work in impoverished communities.

But there had been no word—not from the schools, not from the corps, not from God.

Then one morning, David got out of bed feeling that something important was about to happen.

The air seemed unusually still outside as he walked to the mailbox. He caught his breath when he pulled out the envelope with the medical school logo on the return address.

With trembling hands, he opened the letter.

Dropping to his knees, David clutched the envelope and sent his thanks soaring skyward. His prayer had been answered. He had been accepted.

Eventually, David was accepted by five medical schools.

He picked the University of Minnesota School of Medicine in Minneapolis for its large and distinguished family practice curriculum and because the school offered Judy a master's in public health nursing.

Family practice—it meant grandmas and children. It meant taking care of patients' social, economic, and cultural needs as well, and it seemed tailor-made to his promise. And most of all, he wanted to deliver babies.

In 1987, David graduated in the top five of his class, earning the school president's award for leadership and service. In the audience, his father and mother wept as he received his diploma. He'd made it. David Mata was a doctor.

OFF TO OREGON

Now he had to find a place to deliver on a promise.

David Mata's acceptance to the residency program at the San Bernardino county hospital seemed like a good start, and it was close to home. David's competency as a doctor grew in the misery and

◀ David and his wife, Judy, with their sons, Daniel (in his father's lap) and Timothy, at their church, Woodburn, Oreg., Church of the Nazarene. With a B.S.N. from PLNC and a master's degree in public health nursing from the University of Minnesota, Judy works at a home health nursing agency operated by Salem, Oreg., Memorial Hospital. She is in charge of quality assurance for the program and is the wound care coordinator for the hospital.

David says he and Judy pray that their boys will have compassionate hearts that are sensitive to the needs of others as they grow older. He also says he wants them to attend a Nazarene college.

Dr. Mata wraps up a visit with one of his young patients and her mother. ▶

"I often pray with my patients, and several accepted Christ," said Dr. Mata. "As a Christian physician I want to be available to meet the total needs of my patients."



◀ Dr. Mata pauses to confer with Lorri Hendon, one of three family physicians at Salud Medical Center. With 60 staff members, the clinic offers a complete range of services from dental and prenatal care to home healthcare and nutritional counseling.

During the summer months, the clinic provides a mobile health screening unit that goes to the migrant workers in the fields. Last summer they reached 3,800 persons.

blood of the county hospital.

As his residency program came to a close, the National Health Services Corps sent David a list of clinics where he could work off his commitment.

His attention was drawn to the Salud Clinic in Woodburn, Oreg.

David hadn't considered the plight of *los campesinos*—the migrant farm workers—when he thought about where to practice medicine. It was more of a rural problem and, despite being the grandson of migrant farm workers, his image of himself had been as an inner-city doctor.

Searching for a medically underserved area where a majority of patients were Latino, David

heard about Salud Medical Center, a migrant health clinic in Woodburn, Oreg.

After a brief flurry of letters and interviews, it was clear the clinic administrator, Al Nunez, thought that David would be perfect for the job. A Chicano doctor would be pure gold in reaching the Mexican farm workers who made up the bulk of the clinic's patients.

In Oregon, they often lived in filthy, crowded labor camps, lacking the basics in sanitation such as running water and sewage disposal. Some weren't even that lucky, living under bridges or in cars.

Before David's arrival, Salud

was being run as an urgent care clinic.

Medical emergencies would be treated—broken bones and the like—but the difficulty in keeping doctors on the staff meant that there was virtually no long-term look into the patients' real needs.

Because of the turnover rate, the doctors at Salud—often only filling in as temporary help—had no hospital privileges. They delivered no babies.

Without any notice, he was also told that he would be the clinic medical director, supervising the medical and clerical staff, dealing with the nitty-gritty of keeping a clinic supplied and open.

The Matas bought a modest blue house on tree-lined and tricycle-cluttered Arthur Street just a few blocks from the clinic. It was a symbol of his promise.

Then Dr. Mata began making changes. He and fellow family practitioner, Dr. Richard Lewis

continued on page 42

All the years of keeping that awful secret about the man in the pulpit turned my insides into knotted, twisted lumps of fear.

GOD, GO AWAY!

BY LONNI COLLINS PRATT

Illustration by Roland Miller

What was I doing in a church again? After all, God and I weren't on speaking terms anymore.

Eight months ago, I curled up on the deck of a friend's boat and told God to go away. It was only weeks since receiving a diagnosis of leukemia and learning my husband had filed for divorce.

The divorce wasn't a surprise. My husband had demanded that I not be treated for my illness; he said people would talk if the pastor's wife went to doctors instead of God.

He wanted no challenge to his leadership of the small, independent church he had formed after continual fights with the denominational leadership.

"If you would just trust God and pray!" he yelled at me as his fingers tightened around my throat. I knew there'd be bruises.

"If you'd be an obedient wife, God would heal you," he continued as he slammed me against the bedroom wall. A dull pain shot through my neck to my shoulders. I shoved at him to get him away.

He grabbed my collar with both hands. I shut my eyes and prepared for what came next as he threw me against the wall again.

"God's chastising you, and it would be sinful for anyone to interfere in the chastisement!" He yelled, pulling me off the floor by my hair. I looked up at him, expecting the blows to start, thankful the children were in bed.

Then his hands dropped. He realized I wasn't crying. For 14 years I had buckled to his abuse, always begging him not to hurt me. I feared an escalation of violence—furniture thrown across the room, hot tea in my face, black eyes, or worse.

But as I listened to him saying that God was punishing me, an inner voice started whispering, "He'll let you die, he'll let you die because he hates you."

The next day I sent my children to a relative's home, then I checked into the university hospital at Ann Arbor, Mich. I knew what that action meant. He would file for a divorce because of my "disobedi-



ence.” I was right.

That day I stared at cold Lake Huron a long time. Its chill seemed to have invaded my bones. I felt numb. I listened to a gentle inner voice trying to break through my icy walls, and I whispered, “Go away, God. Just go away. I don’t want to talk to you anymore.” I thought it was settled and God would walk out too.

Now, as the pastor began his sermon, I folded my arms and blinked my eyes briskly to shut off tears. I wasn’t there to listen.

Here I am—31, divorced, working 55 hours a week as a reporter to support my girls, and I’m dying! I thought. “I’ve had it. If leukemia is how You reward me, I don’t want anything to do with You. If You loved me, You’d heal me, You wouldn’t have let him assault me year after year. You would punish him. If you loved me, You wouldn’t have let me marry him.” On and on I went in my mental bludgeoning of God and what He would have done IF He loved me.

There I was, in the third row of a church, muttering that I wasn’t going to talk or listen to God.

That was their way of saying “God has a reason” for whatever grief had hit me.

I tried to find a safe place to settle my gaze. It’s important to look like you’re paying attention in a church that is known for compassionate, caring people. If you look too distraught, someone will want to pray for you.

I fixed my eyes on a man in the rear of the choir. The one who invited me to church. He smiled at me.

I should never have talked to him, I thought. When he asked me on a date, I should have run in the other direction. But he had shown kindness, and I needed someone to be kind.

I didn’t know he was a Christian. I didn’t know he’d want to pray. I didn’t know he’d encourage me to go to church, or insist that I had to get back in the Body of Christ where others could support and pray for me and help.

“God, You had no right to interfere in my life that way. I told You to go away.”

The pastor was halfway through the sermon, and I continued to ignore his words. I thought of the first time I walked into a Bible-teaching church. I was just 16. That day, I turned my life over to Jesus

Christ. I gave Him free reign to accomplish good for me, no matter what it takes.

In the years that followed, whenever something awful happened, someone quoted Romans 8:28 at me.

“And we know that all things work together for good to those who love God, to them who are called according to his purpose.” That was their way of saying “God has a reason” for whatever grief had hit me.

I heard that passage from the lips of fellow Christians as I buried my oldest daughter—a victim of infant cancer.

After two healthy children, two more daughters died. One lived three days, the other three hours. Again, that passage.



I heard it in a hospital bed when my body had taken more kicks and blows than it could bear. The memory of my husband’s fists slamming into my body was still fresh when a brother in Christ leaned over my bed and whispered that verse at me.

After awhile, I didn’t like Romans 8:28. I couldn’t understand how this “working” of good things actually occurs.

In my anger, I only saw what was “taken away.” I focused on the awful situation. A situation from which I thought I was exempt if I always tried to please God. I didn’t pay much attention to my own contribution to the problems.

An immature marriage decision at 16 placed me

in a relationship with an angry, violent man, obsessed with ridding the world and his wife of all unrighteousness.

All the years of keeping that awful secret about the man in the pulpit turned my insides into knotted, twisted lumps of fear. The fear entwined me until every trace of God was wiped from my world.

Even though I was back in a church, I told myself it was just to please a man I liked. But I knew better. Something about the pastor's voice beckoned to me to just give God a chance, listen for just a moment. The tugging at my heart wouldn't stop.

God had come after me. I was running away and He came looking for me. While doctors shot harsh chemicals into my body, I ran away. While I listened to a judge decree the end of my marriage, I ran from the Presence that tried to comfort. Yet, through it all, God didn't let me out of His sight.

God put me in that church on that Sunday to hear the pastor say, "You can't run so far that God won't find you. You belong to Him; He loves you. He wants good for you. But if you don't give Him your hurts, if you don't surrender it all, He can't do anything to make it work out for your good. It'll just continue without a holy influence to work for you."

The words stung and yet were tender, as if the Lord himself had whispered them directly into my ear. I recognized the gentle voice of God's Spirit stirring in my wounded heart. Despite the many times I had sent Him away, God was reaching for me once more. He wasn't going to leave me—not ever.

"God wants more than that of you," the pastor said. "He wants control of your life so that He can do good things for you. So He can conquer all the things that hurt you, that bring you down, that rip your heart out. Give Him your entire person and He'll go to work for your good."

God understood about my ripped-out heart. He cared. He wasn't punishing me. No, I was punishing myself.

I slipped out of the pew when the pastor invited us forward. I walked down the center aisle to the front of a large, unfamiliar church and knelt at the altar.

The pastor, a big man with flowing robes, bent one knee, lowering himself to look in my eyes. He smiled. He didn't say much; he explained that he was going to pray for me and that no one would embarrass or hurt me. While we prayed, his massive, gentle hands, wet with my tears, held my hands tightly.

For a long time, I had it all wrong. God wasn't doing things to "get" me. He was standing right at my side, waiting for me to let Him do something with the mess caused in part by my own unwise decisions. He wants good for me; He always has.

Five years have passed since that winter day at the church I now call home.

Recently, I married the man in the back row of the choir. Four years ago, God's healing power wiped every trace of leukemia from my body.

More importantly, when I finally gave God permission, He reached inside and healed the wounds I had inflicted upon myself.

I don't become immune to foolish decisions, tragedy, or pain "because I'm a Christian." But I am protected by God's love. Life's various excruciating aches can't defeat me. God is making all things work out for my good.

Someday I'll die, maybe it'll be disease that finally ends my life. But, I'll enter eternity whole and healed and well. Wondrous things happen because God loves us.

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SPECIAL REPORT:

BENEFITS OF NAZARENE PREACHING

BY WESLEY D. TRACY

Part Three of a Series of the "Year of Preaching" Reports on the State of Preaching in the Church of the Nazarene

In our first report (June 1992 issue), we examined 30 aspects of Nazarene preaching as evaluated by laymen and pastors. In that Listening Post poll, church members gave their pastors' preaching a grade of 4.27 out of a possible 5.0. In spite of that high score, church members had some definite ideas about desired changes in the preaching they hear. As we saw in the July issue, they wanted *shorter sermons* more than anything else. They also wanted pastors to preach more about the practical problems of life, more about the doctrine of holiness, and they wanted more biblically based sermons.

This month we explore the benefits that the church members in our poll shared with us.

Personal Benefits of Preaching

Church members were asked about the benefits of preaching that they themselves had experienced. Eleven items were listed that called for a response on a sliding Likert scale: Never, Once, Two or Three Times, Several Times, Many Times. Some 90% of the laypersons declared that God had used a sermon "Many Times" or "Several Times" to help them "respond to God in worship from

the heart." About 85% said that preaching had helped them understand God's Word, and about 82% found new hope in a time of despair "many times" or "several times" through a sermon. See Table 3 for the rest of this story. Note that clergy report profound results in their own experiences.

The Most Profound Difference

Moving from the general benefits they had experienced from sermons, we asked the respondents to write a brief account of the one occasion when "preaching made the most profound difference in your life." Of the 181 lay respondents, 104 took time to write an account of the time that a sermon had a life-changing result for them.

By far the most frequent "profound difference" made by preaching in the lives of this group was to convince them to seek Jesus Christ as Savior. The category recording the 43 reports that this was the most profound change that has come to them via a sermon is called in the chart, Christian Conversion. However, not 1 of the 43 used that term. Most called it "getting saved," some "accepting Christ." One response said "when I accepted Christ as my Savior at the age of 46." Another cited a revival sermon

Table 3. Benefits of Preaching

<i>Has God ever used a sermon or preaching service to . . .</i>	Percentage of Laity Marking "Many" or "Several" Times	Percentage of Pastors Marking "Many" or "Several" Times
1. help you respond to Him in worship from the heart?	89.9	93.7
2. help you understand a Bible passage?	84.8	94.5
3. give you hope in a time of despair?	81.8	94.1
4. motivate you to acts of Christian service?	81.8	94.1
5. bring you new light to walk in?	78.7	95.7
6. increase your financial support for Christ's kingdom?	68.2	79.2
7. give you insight into family problems?	66.7	79.4
8. help you make a tough decision?	63.6	80.8
9. convince you to make some wrong or misunderstanding right?	45.4	62.5
10. call you to seek entire sanctification?	36.5	41.2
11. bring you to repent and seek salvation?	31.5	44.0

Because of convictions gained during sermons, I changed careers to have more time with my Lord and my family.

that convinced her “that I should not wait for my husband to become a Christian before I made a . . . commitment.” Another cited his “greatest difference” occurred when, in response to a sermon, he “repented at an altar of prayer.” Several of these persons in other parts of the questionnaire express questions as to why preachers give so few and such short altar calls. Several cited the preacher who proclaimed the Word when they “got saved.” Two who were mentioned were Uncle Bud Robinson and Dick Howard.

Entire sanctification responses claimed the second rank among those who cited the most profound difference in their life prompted by a sermon. Of those counted in this category, 2 described this “second blessing” as being Spirit-filled, 5 spoke of complete consecration, and the other 19 used the term “sanctification” or “entire sanctification.”

One responded to a Red Sea (conversion) Canaan land (sanctification) sermon that “caused me to go to the altar and receive entire sanctification.” Another said the most profound difference of a lifetime came when “I heard the message of heart holiness—God coming into my heart and [my] receiving entire sanctification.” Another reported seeking entire sanctification “before I became a Nazarene, stimulated by a sermon I heard as a teen.” Another cited “my pastor’s call to entire sanctification.” It was a call, according to this respondent, “of giving myself away to God.” Another declared that “a Holiness Crusade preacher” led him (or her?) to become a “Spirit-filled Christian.” Another cited a series of sermons on holiness by Lenny Wisheart as bringing the respondent “to completely yield all . . . to the Holy Spirit.”

Nineteen (18.2%) cited a life-changing insight as the most profound difference that preaching produced. Every preacher rejoices to see “the light go on” in the experience of a sincere follower of the Lord.

“Lights” that went on for this group included the re-

spondent for whom sermons by M. Kimber Moulton and Norman Oke changed “my view of God—and my view of me.” Another respondent cited the preaching of William Greathouse as a “voice of reason and love” that rescued him from a “fire and brimstone” childhood. “The words of our pastor finally penetrated my heart,” wrote one respondent. The penetrating message was that “God loves me where I’m at.”

The preaching of “Pastor Lee” on Psalm 37 became “a reference point and a foundation of faith” for one respondent. Another was convinced that God cares for us as individual persons by “Cliff Fisher’s sermon on John 17.” Another reports finally understanding that salvation is by grace. “I am free in Christ . . . there is no way in two lifetimes to repay . . . Christ . . . and I don’t have to . . .” Another reported that preacher Gordon Wetmore helped to convince him that “God hates sin, not me.”

The most profound difference brought about by sermons for 11.5% of the respondents was dramatic improvements in the areas of spiritual formation and the devotional life. Several cited help toward a deeper prayer life. One respondent declared that he “gleaned something” from every sermon that “helped,” “blessed,” or “challenged” him—from the worst of sermons.”

Twelve lay respondents cited ongoing “generic help” from preaching through the years—although they did not specify a single sermon or preacher. Their response reminds one of the truism that compares the spiritual sustenance that comes from hearing the preacher break the bread of life week after week to the man who spoke of his wife’s cooking, saying, “She’s been cooking for me for 50 years. I don’t recall any specific meals at the moment. But without them, I would have starved long ago.”

Help with marriage and family problems came through sermons and provided “the most profound difference” for 6.7% of the respondents. One respondent wrote, “My marriage was in trouble, my business had failed, and our son

A sermon “made me give my marriage another chance. . . . That was six years ago, and we are closer than ever.”

Table 4: Profound Difference Responses

Response	Times Cited	Percentage Making This Response
Christian conversion	43	41.3
Entire sanctification	26	24.9
Life-changing insight	19	18.2
Assistance in the spiritual/devotional life	12	11.5
General help through the years	12	11.5
Help solve marriage/family problems	7	6.7
Decision making	6	5.7
Preaching never made a “profound difference”	6	5.7
Times of illness, grief, death	6	5.7
Depression and personal trials	5	4.8
Other	4	3.8

was in trouble at college. Dr. Stowe preached . . . right at me from Philippians 4:19." To make a long story short, the respondent wrote, "I don't know how our marriage could improve now." Dr. Kinlaw's preaching "on praying for your children," wrote another respondent, "helped me to understand my . . . son and learn to pray for him." Another respondent wrote, "It was preaching that made our family a Christian family." Still another respondent cites "the most profound difference" of preaching as help while "going through a rough period in my marriage made me give my marriage another chance. . . . That was six years ago, and we are closer than ever."

Among the 5.7% of respondents who said that "the most profound" effect of a sermon was helping them make a decision, the most dramatic case is the respondent who changed careers because of a sermon. "Because of convictions gained during sermons, I changed careers to have more time for my Lord and my family." Another dropped plans to attend a secular university in favor of a Nazarene college.

Sermons in times of illness, death in the family, and deep grief provided "the most profound difference" for 5.7% of respondents. "I was helped the most . . . when our

"It was preaching that made our family a Christian family."

son lay paralyzed, and I drank in the sermons of the pastor who visited him," wrote one respondent. One respondent decided to try church again when her husband died. "It almost seemed to me as if God were speaking to me personally," the woman wrote, "through our pastor's messages."

Sermons making trials bearable and breaking the spell of depression provided "the most profound difference" for 4.8% of the respondents. Typical of such responses was this, "When my husband left me, for a time I was at the bottom." A sermon on Saul's Arabian desert experience lifted this woman.

Six respondents could not recall hearing sermons that make a "profound difference." One specified emphatically that it has never happened, not even once. Another preferred discussion over preaching. Another would rather have Bible study sessions than preaching services.

It is important to note that the respondents were not asked to list all the ways preaching benefited them. Rather, they were asked to report the one occasion when "preaching made the most profound difference in your life."

Let us give thanks for all these benefits of preaching. Every preacher knows that God needs not only *anointed preachers* but also *anointed listeners* who are ready to hear the Word of God when it comes through a sermon. Thank the Lord, we seem to have many anointed listeners among us.

The ambition of every preacher at his best is to be what Augustine called "a little basket in which the Bread of Life is laid." For "it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). H



Benefits Questions

Answered by Dean Wessels

Who pays the bill for the retirement income of ministers?

This is a key question. Generally speaking, many of the dollars can be traced to local church contributions. However, the answer goes deeper since it is particularly important for ministers who may be called to several different areas of service during their lifetime of ministry. Specifically, it is the employer who is responsible for the total compensation package—salary and benefits, including a pension or "deferred compensation."

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

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

At retirement, the minister may receive retirement income from different plans to account for all the years of employment. However, church plans would not provide overlapping years of coverage, with the exception of the TSA plan. The TSA plan is vital in the local church setting but also may be utilized by other church employers if they so desire.

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

BRECKENRIDGE III: PREPARING PERSONS TODAY FOR MINISTRY TOMORROW

One hundred lay leaders, pastors, district superintendents, denominational leaders, and theological educators gathered at Breckenridge, Colo., June 15-19. The purpose of this "Consultation on Clergy Preparation" was to negotiate a mutually agreed upon core of competencies around which ministerial preparation could be built.

The consultation, sponsored by the Division of Church Growth, was described by division director, Bill Sullivan, as "a new model for multi-lateral collaboration among the principals involved in clergy preparation." Sullivan believes that the improvements that we all desire in clergy preparation cannot be reached except through *collaboration* that leads to shared missions.

"This Breckenridge conference represents the whole church engaged in careful discussion and planning, which can lead to more effective Christian ministry," said Albert Truesdale, dean of Nazarene Theological Seminary.

"The opportunity for intensive dialogue among leaders from the various segments of the church . . . was truly helpful and appreciated," ac-

ording to Irving Laird of Northwest Nazarene College.

The program, developed by Rev. Wilbur Brannon, Pastoral Ministries director, featured addresses by Myron Augsburg (seminary president turned inner-city pastor); Harold Raser, Nazarene Theological Seminary; Neil B. Wiseman, Nazarene Bible College; Robert Smith, Point Loma Nazarene College; Paul Benefiel, former superintendent of the Los Angeles District; and Gordon Wetmore, who presented an address in behalf the college presidents.

Research reports were presented by Kenneth Crow, MANC; Russell Bredholt, Atlantic Communications; and Paul Thompson of SRI-Gallup.

Worship sessions were led by General Superintendent William Prince, Stephen Nease, Marjorie Osborne, and Jesse Middendorf.

Wilbur Brannon facilitated a panel presentation by professionals from various fields who spoke of educational standards and practices in their vocations. Mark Potter represented the field of medicine, Charles Wilkes the field of law, and Bettye Tracy represented teacher education. The panel emphasized a strong liberal arts foundation, professional

mentoring, ongoing evaluation, and continuing education as essential to competency.

Rick Ryding, professor at MVNC, led the whole conference in small-group explorations, which produced a list of core competencies. These competencies represent what the group believed that a minister should *be, know, and do*. Wisconsin District Superintendent Laurel Matson called this "a unique opportunity for the stakeholders in the preparation of clergy to present differing perspectives in open discussion, which led to agreement on the directions clergy preparation will take."

Wilbur Brannon said that one of the most significant aspects of the consultation was "the high level of mutual understanding" achieved by the participants.

Reflecting on the Breckenridge consultation, Commissioner of Education Stephen Nease said, "The consultation can . . . have positive and lasting effect on the future ministry of the church. I am confident that each of our educational institutions will reaffirm and review its mission and curricular offerings in light of our recommendations of what our ministers should *be, know, and do*." H

Wilbur Brannon (l.) introduces a panel to discuss professional education (l. to r.) Mark Potter, medicine; Bettye Tracy, education; and Charles Wilkes, law.



In "tables of eight" the conferees explored ministerial competencies, what a minister should *be, know, and do*.





Yea, Janine

Just a note of thanks to Janine Tartaglia for her article on singleness and the church (April issue). Thank you to the *Herald* for allowing the issue to be addressed.

*Claudia Phillips
Cedar Rapids, Iowa*

Any Church Libraries Out There?

Just one more idea! We need people to read so badly, how can NPH promote "Give Your TV a Rest Night" and promote reading good books?

Do it through church libraries?

I know that it is hard to get folk to read even NWMS books, but there does seem to be a growing guilt feeling about too much TV. Is there a church with a successful church library that could be featured in the *Herald of Holiness*?

*Nancy Seale
Papua New Guinea*

Editor's note: *If you have a great and useful church library, let us hear from you.*

Reader Since James B.

I have for a long time wanted to write and compliment you on the splendid service you are rendering our church and the kingdom of God as editor. I read it carefully every month and continue to find it true to our positions as well as up-to-date in every particular. I think you are addressing in an excellent manner the problems that confront our church in this time of our development.

I have been a reader of the *Herald* since James B. Chapman was the editor. Although to me no one surpasses him in the depth and width of his deep devotion to Christ, each editor in turn has improved the scope and the applicability of our paper to meet the changing needs.

*L. Wayne Sears
Chicago, Ill.*

Big Sister, Little Sister

The *Herald of Holiness* has been a great blessing to us for many years. We appreciate the creativity, planning, and prayer that help to make the publication an encouragement to us each month.

In the recent March issue, I was attracted particularly to "Viewpoint," as I am well acquainted with the writer and his "Little Sister."

Thank you, Brother Jerald (Johnson), for reminding me of God's great grace, for I know your words are from a compassionate heart. Shirley's life continues to be one of love for me also.

*Her Big Sister,
Ardith Wolstenholm
Boise, Idaho*

Who Is Allah?

In "The Question Box" of the current issue of the *Herald*, your response to the question concerning praying to Allah was right on and I appreciate it very much. However, I wonder if it fully answers the statement: "I heard an evangelical minister argue that when a Muslim prays to Allah, he is praying to the Christian God, Yahweh, or God the Father."

When Muhammad cleansed the *Ka'ba* (the place of pilgrimage in Mecca) at Mecca, it was Allah, the chief god of Muhammad's Qusayy tribe, whom he preserved after eliminating some 300-plus other "lesser" gods from the Mecca pantheon. He then declared Allah to be the one true God. In Muhammad's new religion, the Jewish and Christian beliefs were syncretized, and Muhammad claimed that this Allah was indeed the God of Abraham, who chose Ishmael over Isaac. He rewrote history to claim that Ishmael was saved from death when his mother Hagar (Abraham's true wife) wandered in the desert near Mecca after being expelled from Abraham's camp, then again when God intervened with a ram as Abraham prepared to sacrifice Ishmael (not Isaac) at Mecca.

Pontius' Puddle



Many years after Abraham, the cult of Abraham worshiped a god named Allah throughout the Negev and Hejaz (north-western Saudi Arabia) regions. The cult flourished long before Muhammad established Islam as the religion of the Arabs. The supreme god of the Abrahamic cult was Allah. But Allah was not Yahweh; Allah has no relationship to the Father of Jesus Christ. Allah is the god of the *Kaba*, one of many false gods who was singled out and elevated to the "one true God" by a man who denied the deity of Jesus Christ and claimed that anyone who believed that God had a son was an infidel. There is salvation in no other name except that name of Jesus Christ the Son of God, and Messiah of Israel.

John Conlon
Leavenworth, Kans.

Faith Mentoring

Dear Mr. Bredholt:

I read your article that appeared in the February 1992 issue of the *Herald of Holiness* concerning the transferring of the mission of the church to the next generation. I was especially interested in your small article about mentoring. For the past few years, I have been very active in mentoring college students. I have been on the faculty at Point Loma Nazarene College and Mount Vernon Nazarene College over the past seven years. Some time ago, Dr. Haddon Robinson, president of Denver Theological Seminary, wrote an open letter to faculty and administrators at Christian colleges in the U.S. challenging them to find outstanding Christians and personally mentor them in their faith. I began to do that five years ago. Since that time my life has not been the same. My wife and I have had small groups (6 to 12 students) meet in our home each week for Bible study. In addition, I have met with them one-on-one for individual guidance and counseling. Further, we have them come to our home for meals and "fellowship times" periodically. Finally, we try to have miniretreats (weekends away) together. Through all of these, our plan is to show them the life of the Christian that Christ taught, including what it means to be a part of the Body of Christ. It is exciting to watch them grow and become free to serve Christ and each other when they begin to understand. As they leave, I have attempted to maintain contact. I am especially encouraged to learn that they are still growing and now are beginning to lead their own groups across the country.

I am writing to encourage you in your message to mentor others. I deeply believe that you are correct in that we need to reach out to others individually. My own convictions and experiences bear this out.

Paul Madtes, Jr.
Associate Professor of Biology
Point Loma Nazarene College

McCumber and the Generals

I have been meaning to write for months to commend you and your staff for the super job on the *Herald*. The covers and layout are so attractive, and the regular features on prayer and spiritual formation are so helpful. Then the special articles on tough issues you have addressed have been right on target. Thanks for standing straight and tall.

My wife and I always enjoy Dr. McCumber's pieces, too, and the writings of the general superintendents. . . .

Again, let me say how much we appreciate the *Herald*. We read it from cover to cover.

Paul Bartram Hicks
St. Paul, Minn.

NTS Tops

Richard Neiderhiser's article, "What Your Pastor Needs Most," is right on target with the excellent program for the Doctor of Ministry. Having worked on several campuses, NTS tops my list in every way.

Monty Neal
Bristow, Okla.

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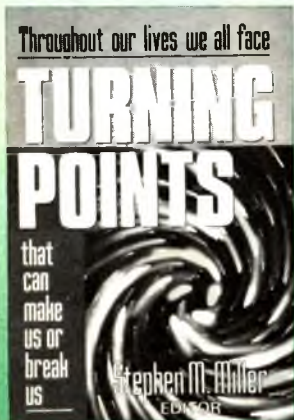
I agree wholeheartedly with your statement, "There are no Christians in hell" (Question Box, May 1992), but the real question is, "Can an individual claim the name of Christ and continue in sin, thereby grieving the Holy Spirit?" I think not. My Bible does not teach this.

Only through sanctification may a person realize the keeping of the Holy Spirit and the eradication of the carnal mind. . . .

Romans 8:6-7 plainly states that "to be carnally minded is death . . . the carnal mind is enmity against God." Somehow, it just doesn't sound as if God likes carnality. In fact, He hates it because it cannot yield itself to His will. Let us not sell salvation short. We are either His or we are not. We cannot "serve two masters," nor can we straddle the fence. Either accept God's full plan of salvation or don't, but don't soft sell Christianity; it is strong enough to stand forever in the hearts of those willing to pay the price for the free gift of God's love . . . Sanctification is not an option.

Nancy Collier
Jonesboro, Ga.

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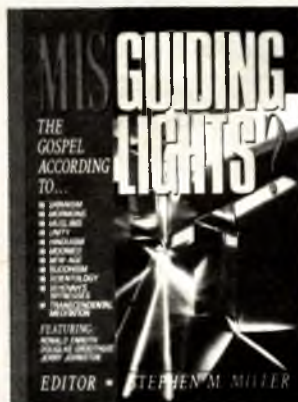


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The QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Pastor—Treasurer?

Is it appropriate for the pastor to be one of the persons authorized to write checks on the church's account?

I cannot imagine a local church situation in which it would be prudent for the pastor to be authorized to write checks on the church's account. There may be situations, beyond the scope of my imagination, in which it would be appropriate. However, *Manual* paragraph 425 puts definite limits on such arrangements. It says, in part, "The pastor shall not . . . count moneys, or disburse funds for the local church unless authorized and directed by a majority vote of the church board or by majority vote of a church meeting; such action, if taken, must be approved in writing by the District Advisory Board." The rule was not made because pastors are dishonest. Rather, it stands because few things destroy a pastor's ministry more quickly than accusations (false or true) about financial irregularities. If financial questions arise and the pastor has neither "counted" nor "disbursed" church funds, accusations damaging to both church and pastor cannot be responsibly made.

Cooking the Books

One of the churches on our district "cooks the books" regarding local church income so that district, education, and General Budget allotments won't be so high. One of the board members openly told me they did this. Is this wrong? It seems dishonest to me.

If the "board member" you spoke with is accurate in what he said, then I agree with you. It seems "wrong" and "dishonest" to me too. The old adage may be instructive here: "If it looks like a duck, walks like a duck, and quacks like a duck—it just may be a duck."

Complaint

I wrote you a letter of complaint about one of the adult Sunday School lessons, but my letter never appeared in "The Readers Write." How come?

"The Readers Write" feature is reserved for dialogue among the readers, editors, and writers of the *Herald* about subjects that appear in the *Herald*. Since your letter had nothing to do with anything in the *Herald*, we did not print it. Nor are we able to acknowledge submissions to "The Readers Write" which are not selected for publication.

While your letter was not in this category, it is surprising how many people think that the "Readers Write" should be a tattletale post where anyone who disagrees with them can get reported. H

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



Thank You!

Letters to a Caring Church

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

"Like many of our fellow retired ministers and their wives, we never dreamed in our early days of sacrificial ministry that the Church would do so much for us when we became older and unable to carry on the ministerial work that we loved so much."

"Thanks so very much for what you are doing for me. The "Basic" Pension check really helps out as we have quite a few expenses to pay for and we do not get much Social Security."

"I do appreciate so much that I am still remembered by the Church. God has been good to me this past year and supplied my every need, with your help."

"We are thankful for what the Church has done for us and now we look forward to new avenues of service with expectancy and joy as we follow His leading in these golden years."

"We are way behind in expressing our appreciation for all you have done for our retirement. May God richly bless you for thinking of us retired ministers and families."

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



NEWS OF RELIGION

NAE LAUNCHES VOTER REGISTRATION EFFORT

The National Association of Evangelicals (NAE) has launched a nationwide effort to register 1 million new voters, according to Robert P. Dugan, Jr., director of NAE's Washington, D.C., office. The Christian Citizenship Campaign will also encourage evangelicals to pray for political leaders.

"Our nation is caught in a profound culture war," Dugan said. "Evangelical Christians possess the weapons to win that war."

While it is estimated that about 7 of every 10 evangelicals are registered to vote, trends indicate that only half of their entire community will cast ballots in the next general election.

"That reflects a widespread cynicism about gov-

ernment that the evangelical community tends to share with the rest of the population," Dugan said. "But, evangelicals must not react as those without hope. They could be a much more significant political force for good government."

Member denominations of the NAE's 45,000 churches have been asked to appoint denominational chairs who in turn will secure leaders in local churches, organizations, and educational institutions to stimulate prayer and voting activities.

Phyllis Perkins, director of admissions at Nazarene Bible College, has been appointed to serve as the chairperson for the Church of the Nazarene, according to Jack Stone, general secretary.

ILLEGAL CHRISTIAN STATIONS ORDERED OFF THE AIR IN CANADA

The Canadian Radio-Television and Telecommunications Commission (CRTC) recently ordered four illegal Christian television stations to cease their rebroadcasting of signals from the U.S.-based Trinity Broadcasting Network (TBN), according to the Canadian Christian newspaper *Christian Week*.

"We have given these illegal operators every opportunity to obey the law," said CRTC chairman Keith Spicer. "They have repeatedly refused, indeed, they are opening new illegal stations."

While the CRTC is cracking down on the broadcasters, it also has announced hearings on religious broadcasting. Hearings in 1983 led to the development of the multifaith Vision TV cable network but did not allow for any other religious broadcasters.

This time, however, the

CRTC has promised to "fundamentally rethink" its policies that could lead to more freedoms, according to Willard Thiessen, spokesman for the National Christian Broadcasters.

Because of that promise, one illegal rebroadcaster in Lethbridge has agreed to take his station off the air. Another rebroadcaster in Edmonton has refused to comply with the government order and is challenging it in court.

DENOMINATIONAL SWITCHING IS COMMON IN UNITED STATES

About one in four adults have switched denominations in their lifetime, according to a recent study by the Princeton Religion Research Center. The study revealed that 23% of adult church members have changed faiths or denominations at least once from the religion in which they were raised.

NEW TESTAMENT PUBLISHED FOR WOMEN IN CRISIS PREGNANCY

The International Bible Society (IBS) has published a *NIV* New Testament and Psalms designed especially for women in crisis pregnancies. According to Glen Paauw, IBS product development manager, the Scriptures, published under the title *Hope for the Future*, are designed for pregnant women searching for answers.

"We discovered that there were no Scriptures available to meet the special needs of women in crisis pregnancies," Paauw said. "The outcome of this is *Hope for the Future*, designed specifically to encourage, comfort, and instruct women who seek counsel at crisis pregnancy centers nationwide."

Five hundred of the New Testaments were presented to participants in the Interna-



Hope for the Future, a New Testament and Psalms designed for women in crisis pregnancies, was recently introduced by the International Bible Society.

tional Crisis Pregnancy Centers Directors Conference recently in Kansas City. IBS also has set a goal of providing 50,000 of the new Scriptures to women in crisis pregnancies during the next 12 months.

CELEBRATION TO HONOR BICENTENNIAL OF FINNEY

A special celebration will be held to honor the 200th anniversary of Charles G. Finney's birth. The Finney Bicentennial Celebration will be held Sept. 11-13, 1992, in Adams, N.Y., according to Francis G. VanSchaick, president of the Historical Association of South Jefferson.

The celebration will include workshops on topics related to Finney's ministry, an outdoor evangelistic rally, and a musical salute to Finney.

"As a revivalist, Finney is known as the 'father of modern evangelism,'" according to VanSchaick. "His ministry is credited with a major reawakening within the Christian Church."

The celebration is open to the public, but registration for the workshops is limited. For more information, write to Finney Bicentennial Celebration, c/o Historical Association of South Jefferson, 9 E. Church St., Adams, NY 13605.

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WELCHLY, MR. JIM and DONNA, Ukraine, Field address: The Ukraine, УКРАЇНА, 252116 КИЇВ, МОЛЮЗІЕНКО, 16, К.Б. 20, RUSSIA

WESLEY, REV. DAVID and GLYNDA, South America Region, Field address (Language Study): Escuela de Idiomas Costa Rica, Apartado 250-2010, San Jose, COSTA RICA

WILLIAMS, REV. MERRILL and JAN, Philippines, Furlough address: 3031 Kimball, Manhattan, KS 66502

incorrectly identified Thomas Goble as superintendent of the Los Angeles District. Goble is the superintendent of the Anaheim District.

Clarification

A story in the July 1992 Late News reported that rates for many participants of the Nazarene Health and Hospitalization Program (NHHP) will be reduced. It should have been emphasized that the reduction applies to the new standard rate that becomes effective July 1. The new standard rate will, in fact, be greater than the old standard rate paid by most participants, according to Dean Wessels, director of the Board of Pensions and Benefits USA.

Wessels emphasized that this year marks the first time NHHP rates will be reduced from the standard rate based on age. Wessels said persons 35 and younger can expect at least a 30 percent savings from the new standard rate. Persons 36 to 50 years of age should experience a 10 percent savings.

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Corrections

The article "Don't Forget the Children," by Mark York (June 1992), incorrectly stated that the general church staff has 10 full-time children's workers. The correct figure is 20.

A photo in the June 1992 Late News

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Close to Home

News About Nazarenes

BY TOM FELDER



Brenda Barrett attains the status of chief master sergeant, the first female in Tennessee to achieve that rank. She is joined by her brother, Chris (r.), and mother, Lee Barrett.

A FIRST IN TENNESSEE . . . Brenda Barrett recently earned the rank of chief master sergeant in the Air Force, becoming the first female in Tennessee to achieve that status.

A member of Murfreesboro, Tenn., First Church of the Nazarene, Barrett teaches Sunday School and serves on the church board.

Barrett is a graduate of

Middle Tennessee State University and a former school teacher. After she entered the Air Force she served as a communications specialist and received the Meritorious Service Medal and the Air Force Commendation Medal.

Barrett has also received a public service award for her work with Project Pencil, a program designed to help inner-city children.



Anaheim District 1992 Ordinand Class (l. to r.): Jerald D. Johnson, Rev. Hy Huy Do, Rev. and Mrs. Adolph Perez, Rev. and Mrs. Mike Phrasavath, Rev. and Mrs. Among Nhim, and District Superintendent Thomas L. Goble.



Philadelphia District 1992 Ordinand Class (l. to r.): District Superintendent Talmage Haggard, Rev. and Mrs. Pablo Muniz, Rev. and Mrs. James J. Mindling, Jr., Rev. and Mrs. Richard E. F. Gargiulo, Rev. and Mrs. Lloyd H. Herbert, Rev. and Mrs. Mark A. Maddix, and General Superintendent Donald D. Owens.

PLNC COACH HONORED . . . Point Loma Nazarene College track and field coach **Jim Crakes** was named men's NAIA Co-Coach of the Year at the recent NAIA national championships in Abbotsford, B.C.

Crakes will share the award with Josh Colbreath of Central State Ohio.

Crakes has been with the PLNC Crusaders for 18 years and has coached collegiate track and cross country for 32 years. In 1990 he was inducted into the NAIA Track and Field Hall of Fame.



"This is one of my greatest honors in coaching, and it comes at the conclusion of one of our best combined (men and women) seasons ever," Crakes said.

The Crusaders finished fifth as a team in Abbotsford. Two weeks earlier they had defeated eventual national champion Azuza Pacific in the District 3 Championships.

A graduate of the University of Oregon, Crakes teaches courses in kinesiology, physiology of exercise, and optimal health at PLNC.



Intermountain District 1992 Ordinand Class (l. to r.): General Superintendent Raymond W. Hurn, Melodee and Rev. Tim Bunn, Paula and Rev. Eric Kellerer, Marjorie and Rev. Curt Blackwill, Sonja and Rev. Jim Vogel, Shirley and Rev. Mick Dean, Marsha and Rev. Dennis Sams, Angie and Rev. Tim Shea, and District Superintendent Ron Kratzer.



▲ West Texas District 1992 Ordinand Class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Craig Beals, Rev. and Mrs. Johnnie Johnston, Rev. and Mrs. Keith Beckman, Rev. and Mrs. Darrell Brown, Rev. Awilda Hayes, Rev. Dennis Hayes, and District Superintendent Charles E. Jones.

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A Promise to Keep . . .

Continued from page 25

applied for privileges at Salem Hospital, which were eagerly given to save the hospital from having to call in local doctors.

The clinic was a full-service

More than a third of the migrant children tested positive for tuberculosis exposure.

health center, including a small pharmacy, X-ray facilities, and help with family nutrition, child rearing, and healthcare classes.

All children began to be screened for exposure to tuberculosis—more than a third of them tested positive. No child left the clinic without current immunization cards and a complete check-up.

And Dr. Mata began teaching the fundamentals of cultural medicine to his colleagues and visiting medical students.

By working with their patients' belief systems, he said, doctors could intercede when necessary.

Then he practiced what he taught.

Hours after he delivered one baby, the child began running a dangerously high fever. The hospital diagnosis was meningitis, a killer if left untreated.

The parents of the child, natives of the southern Mexico state of Oaxaca, however, had other ideas. They believed that their baby suffered from *mal ojo*—the evil eye. Someone with the power must have looked at the child without also touching her to remove the curse.

He had to be careful. If they sensed he was denigrating their belief, they might just take the child back to the labor camp where she would surely die.

But if he agreed with their prognosis for the cause, he might get them to accept his treatment.

"The meningitis may well have been caused by *mal ojo*," David said to the suspicious parents.

A red bracelet was tied around the baby's right wrist to ward off further evil.

And—just to be safe, he assured them—she was kept in the hospital for two weeks on intravenous doses of antibiotics.

A year and a half after David Mata walked through the clinic doors, the farm workers are re-

turning to the Salud Medical Center instead of slipping away into the migrant stream, never to be heard of again except in a medical emergency.

And there are more than 100 "Mata babies," his rewards for perseverance and courage.

Dr. Mata can look in the mirror and, in his own deep brown eyes, see the peace that he once saw in his father's.

Still, as he paused in the lobby on that Tuesday evening not so long ago, his smile faded as he considered the moist approach of winter. For all the gains the clinic had made, it remained a desperate world beyond the clinic walls for the farm workers.

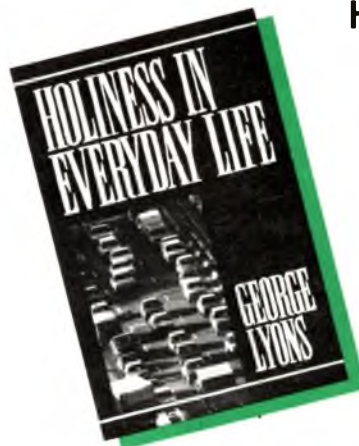
But after a moment, seeing the 12 pairs of eyes looking at him, he sighed, shrugged, and smiled.

The answers to tomorrow's problems were in the hands of God. Tonight, he had a patient waiting for him and a promise to keep.

Excerpted from the Salem, Oreg., Statesman Journal. Used by permission.

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Nazarene Roots



The Quaker Dimension in the American Holiness Movement

BY STAN INGERSOL, DENOMINATIONAL ARCHIVIST

The Society of Friends, known as Quakers, experienced changes in the mid-19th century that altered Quaker faith and obscured distinctives that had characterized the sect since the 1600s. Early Quakers, like English founder George Fox and theologian Robert Barclay, emphasized the doctrine of the Inner Light—the belief that each person is born with a degree of inward knowledge of the way of salvation. They emphasized sanctification as a gradual process and rooted their lives in prayer and contemplative silence. They also embraced Christian pacifism, opposed slavery, and championed prison reform.

At the dawn of Quakerism's third century, American Friends stood at a crossroads. A liberal wing led by Elias Hicks denied original sin and other orthodox doctrines, while the majority, in reaction, abandoned Quaker distinctives to enter the evangelical mainstream. Then, in the 1870s, the holiness revival in Methodism spilled over into Friends meeting houses after Methodist revivalist John Inskip led David Updegraff, an Ohio Quaker, into the experience of entire sanctification. Updegraff promoted holiness revivalism among Friends until his death.

By 1900, holiness Quakers composed a major branch of the Friends movement. Businessman J. Walter Malone established Friends Bible Institute and Training School in Cleveland, Ohio, in 1892 as a holiness institution. Other Quaker colleges were also friendly to the holiness movement.

The rise of the holiness revival party created new tensions among Friends by substituting noisy revivalism for tradi-



Nazarene Archives

David B. Updegraff

tional silent worship and by other innovations in practice. Conservatives rejected interdenominational holiness work as a religion of the "lowest common denominator." Through inter-church work, some Quakers indeed left the Friends to unite with other holiness churches.

Quakers were among the various folks that leavened the Methodist core of the early Church of the Nazarene. For instance, a remarkable trio met in the early years of Malone's Bible Institute: Edgar P. Ellyson, a Friend from Ohio; and Mary Emily Soule and Susan Norris, Canadian Quakers. Ellyson and Soule soon married. Ellyson and Miss Norris became Quaker ministers, and all three eventually became Nazarene ministers. Emily Ellyson was appointed pastor by Phineas F. Bresee of the first Nazarene congregation in the South (Peniel, Tex.), organized in the

spring of 1908. Six months later, at the General Assembly at Pilot Point, Tex., Emily Ellyson was ordained by Bresee. E. P. Ellyson became the most prominent Quaker in the Nazarene movement upon his election as the third general superintendent of the church. Ellyson declined renomination in 1911 and became president of Nazarene University, now Point Loma Nazarene College. Reelected general superintendent in 1915, he declined this election and continued his ministry of education as president and faculty member of various church colleges until 1923, when he became the first executive secretary of the Department of Church Schools, which he guided for 20 years. Emily Ellyson taught in the religion department at several colleges and in 1923 became an editor of Nazarene curriculum. Their friend and former classmate, Susan Norris, married evangelist Abram Fitkin and founded the Nazarene World Missionary Society.

Another prominent Quaker in Nazarene life was Seth C. Rees. He united with the Pentecostal Nazarenes in 1912, but had already had a major influence on the church's social ministry as national director of the Rest Cottage Association, which spawned Nazarene-related homes for unwed mothers in Kansas City and Pilot Point.

Most holiness Quakers remained in the Friends Church and in 1965 established the Evangelical Friends Alliance, today a member of the Christian Holiness Association. Evangelical Friends have participated with Nazarenes and other Wesleyan groups in publishing the former Aldersgate curriculum, the *Preacher's Magazine*, and other ventures.

WILL THE LIGHT GO OUT?

Excerpts from an address delivered at the 1992 commencement ceremonies of Trevecca Nazarene College and Northwest Nazarene College by Stephen W. Nease, Commissioner of Education, Church of the Nazarene.

“And After That, the Dark”

Monday morning, May 5, 1992. An awful weekend that began with the verdict acquitting four Los Angeles police officers of the beating of Rodney King has ended. There is relative peace in the city today. . . . But the city itself is a shambles. The Rev. Edgar Boyd of the Bethel African Methodist Episcopal Church said Sunday, “My God, I wish I could say healing will come in prayers and singing and sermon, but I know that isn’t the case. The valve is still backed up. If there is going to be healing, it will take years.”

Ironically, among the most Christian words uttered amidst the carnage were those from the victim of the beating, Rodney King, himself on parole for armed robbery when he was stopped by the police. As his voice choked with emotion, he said, “I mean, please, can we all get along here? We’ve just got to. I mean, we’re all stuck here for a while. Let’s try to work it out. Can we all get along?”

Perhaps the most perceptive and challenging words of all were those penned for *USA Today* by Linda Chavez, a senior fellow with the Manhattan Institute and former staff director for the U.S. Commission on Civil Rights. She says:

We face a moral crisis in this nation and most of us are uncomfortable even discussing the problem. . . . What we saw in Los Angeles this last week was not simply outrage at a verdict that struck most Americans as unjust. What we saw was a total breakdown in social order and mores.

The most violent acts—the beatings, killings and arson—were undoubtedly the work of a small minority of those who live in that community. But the looting was widespread. Adults with children in tow were stealing whatever they could carry.

This could not happen in a community with strong families, where churches and other social institutions held some moral sway. It was able to happen only because these institutions are either absent or so weak that they have no power to influence behavior.

See the Light

Perhaps against such stark background concerns, you will understand why, as I thought ahead to this commencement day, I determined to affirm that despite the efforts of a sinful world to extinguish the Light of Christ, that Light can never be quenched.

Hear the apostle John describe the coming of Christ.

When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men. The light shines on in the dark, and the darkness has never mastered it (*John 1:1-5, NEB*).

Scholars have observed that the Greek verb, which we have translated as “mastered” or “overpowered,” basically means “take hold of” and can also be used either in the sense of being understood (comprehended mentally) or of being seized hold of with hostile intent (that is, to “snuff out”). Both meanings are rendered in recognized texts.

The point is twofold. First, though the things of the darkness of this world constantly seek to overwhelm and extinguish the light of the Christian witness, this has not and will not happen. Next, and of equal importance, there is an inevitable lack of understanding between those who follow Jesus Christ and those who don’t.

“The Christian faith calls on us to participate in the liberating activity of the God who is love.”

Christ's Sure Victory Gives Hope in Chaos

Tom Peters, author of the best-selling book *In Search of Excellence*, recently has published another volume with the intriguing title *Thriving on Chaos*. The title . . . holds a message for today's Christians. Hear Peters describe his dilemma as he decides whether the book's title should be *Thriving Amidst Chaos* or *Thriving on Chaos*.

To thrive "amidst" chaos means to cope or come to grips with it, to succeed in spite of it. But that is too reactive an approach and misses the point. The true objective is to take the chaos as given and learn to *thrive* on it. The winners of tomorrow will deal *proactively* with chaos, will look at chaos *per se* as the source of market advantage, not as a problem to get around.

While any comparison of Christian responsibility with the business world soon breaks down, Peters' observations clearly point followers of Jesus Christ to the manner in which they should view their interaction with an ever more sinful world.

Rather than throwing up one's hands in despair as sin increasingly abounds, Christians should reaffirm Paul's assurance in Romans 5:20 that "Where sin increased, grace increased all the more" (NIV) and go on the attack for God and the advancement of His kingdom, believing that ultimately realization of the very darkness of sin will create an increased realization of the need of Christ. If the Light of men, who is Jesus Christ, cannot be quenched, we who are His followers must abandon our defensive posture, simply protecting ourselves from the influence of a sinful society and begin to deal proactively with sin and its consequences.

Graduates of the Class of 1992, I point you to faith in the present and ultimate victory of the Christ who is the Light of the world. Whatever your vocation may be, I urge you proactively to make your primary calling one of exemplifying Christ's love and offering salvation, justice, and hope to all mankind. Your incentive for so doing is your assurance of the ultimate victory of the cause of Jesus Christ.



Brad Elsberg

This verse may come back into vogue for North American Christians. "In this world you will have trouble. But take heart! I have overcome the world" (John 16:33, NIV).

The People Who Live in Darkness Do Not Understand the Light

Apart from God's grace, the mind of sinful man is incapable of fully understanding the Christian message. Here, then, is the other meaning of our background verse, "The light shines in the darkness, but the darkness has not understood [or comprehended] it" (John 1:5, NIV).

Simply put, the mind-set of the committed Christian is diametrically opposite of the mind-set of the unredeemed. Perhaps this explains why the "Church Lady" (so called!) on "Saturday Night Live" is popular as "she" pokes fun and sarcasm at the Church.

Recently, an editorial appeared in *Christianity Today* titled "Light in the New Dark Ages," with a subtitle, "Will American Christians Learn How to Live the Gospel in a Non-Christian Nation?" It provides food for thought:

Much has been written in the past few years about the loss of "Christian America." A convincing case has

been made that we no longer live in a culture that accepts Christian values as normative. When important decisions are made in courtrooms, businesses, or mayoral offices, we cannot be as sure as we once were that the decision-makers are guided (at least subconsciously) by the Ten Commandments or the Golden Rule. Today it is just as likely that the mother's milk of our leaders was laced with the relative values of secularized pop morality, and they are now suffering from undiagnosed moral malnutrition. . . . The Bible nowhere guarantees that the United States of America will always have a Christian majority population. . . . We must . . . prepare to face the possibility of a new Dark Age in which our values come under increasing attack. That means . . . facing head-on the possibility that some of the suffering and persecution we have been spared is coming our way.

What Is Our Task as Witnesses to the Light?

We have found assurance that the darkness of this world can never overcome the Light of Christ; we have seen that there is a great gap between the principles of Jesus Christ and the interests of a sinful world. It is now important to consider the nature of our task as Christ-followers in this sin-darkened world. What are we to do?

Light a Candle

The apostle Paul, speaking to the church at Corinth, said, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ . . . God, who said, 'Let light shine out of darkness,' made his light shine in our hearts" (2 Corinthians 4:4, 6, NIV).

My witness, coupled with the witness of other faithful servants of Jesus Christ, will have an effect far beyond what I may presently imagine! Some years ago, I took my young family to the Rose Bowl on the Fourth of July. The highlight of the evening came when all lights in the stadium were extinguished and, after a long moment of darkness, everyone was asked to light a match. Within moments, total darkness vanished and my little match, coupled with the flame of countless others, blazed forth until the arena seemed as bright as day.

The power of my "little light," united with the "little light" of countless others and coupled with the power of Almighty God, must never be underestimated.

Bloom Where You Are Planted

For years, on the wall in our family home hung an old piece of shingle artistically inscribed with the words, "Bloom where you are planted." I had read it many times, but its true meaning came to me one day when, during my first pastoral assignment, I complained to my family about the condition of the world, the state of the church, and several other dismal things. Without words, my mother pointed to the shingle, and I got the message! Even as it is well to be concerned

about the problems of the whole world, God gives each of us talents, aptitudes, and abilities that can be exerted in the particular niche in life where we live and have influence. You, as Christ's follower, cannot solve all the problems of humanity, but you can commit your God-given abilities and apply them to the needs of Christ's world that are right at your elbow.

Consider Esther Sanger, a little lady with a difficult past, who, by her own admission, once lived pretty much for herself. One day, God transformed her life, and, through His direction, she saw the needs of the homeless, not just "somewhere" in the world but right in the town where she lived. From the back of a simple van she began providing meals, roaming the city by night, helping the street people. God used her willingness to "bloom where she was planted," and ultimately a crisis center came into being where people today are being fed, clothed, housed, counseled, and educated. In her part of the world they call her "The Mother Teresa of the Quincy-South Shore Area." With God's help, she bloomed where she was planted. You can too!

Define "Success" in Christian Terms

Rightfully, each one here today desires to be successful. But, have you carefully considered your definition of "success"?

Surely, it is proper to want to apply the knowledge and skills acquired at this college to a lifetime of work that will bring comfort, sustenance, and fulfillment to you and your loved ones. But will your job be for you a true vocation—a calling that will benefit humanity and build Christ's kingdom?

The Christian definition of success is faithfulness! Faithfulness in the midst of adversity. Faithfulness when the bright lights turn the other way. Faithfulness when worldly values strongly beckon. Faithfulness when even those closest to you may not understand. FAITHFULNESS!

The Last Word

I cite again the words of Linda Chavez' analysis of the chaos in Los Angeles,

This could not happen in a community with strong families, where churches and other social institutions held some moral sway. It was able to happen only because these institutions are either absent or so weak that they have no power to influence behavior.

I challenge you, as Christ's follower, whatever your profession, wherever you may serve, to be faithful, to light a candle right where you are, to work to strengthen Christ's Church, and thus to help undergird our society with Christian values.

As you do, you will be doing your part to assure that, *the Light that shines in the darkness of this world shall never be quenched!*

—Stephen W. Nease

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Notes from an editor's journal

by Mark Graham, Managing Editor

Following in His Steps

I haven't known many persons who are really "positive" people—individuals like Robert Schuller or Norman Vincent Peale. But, if you were to ask me, "Who is the most positive person you ever knew?" I would probably say "Yvonne."

I first met her when I pulled into Memphis for my first job as a youth minister/associate pastor. Fresh out of Trevecca, I had no money or furniture. She and the pastor had picked out a comfortable little flat in east Memphis for me and had stocked it with furniture and food.

"I hope you like it," she said in her teeny-tiny voice. One would never have known by talking to her on the phone that she was 20 years old. She sounded more like a fourth grader. It was a characteristic that gained her a lot of good-natured ribbing. She didn't mind.

A member of the church almost all of her life, Yvonne had been on staff as secretary to the pastor for two years when I got there. She was a walking compendium of helpful information on everyone in the church. Whenever I needed background details on a family or a teen, I turned to Yvonne. She wasn't a busybody or a gossip, but she knew what was happening in the church. And she prayed over the hurts and the joys of the people.

I remember walking into her office more than once and seeing tears in her eyes—tears borne from the burdens she carried for the people in our congregation.

When the doors of the church were

open, she was there. When something needed to be done and no one volunteered to help, Yvonne did it.

On Saturday mornings, she called on kids in apartments near the church. On Sundays, she was there with the bus to gather the kids and to take them home after church.

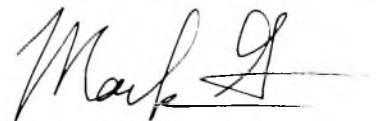
Yvonne knew what it was like to hurt. She was the product of a broken home. While some might have used that as an excuse, Yvonne didn't. Instead she set an example and prayed her mother and stepfather into a relationship with Jesus.

For years, Yvonne and her husband, Andy, wanted children. People thought it a shame that someone who cared so much for others should be unable to bear a child. I think God heard her prayers and rewarded her for her faithfulness to others by blessing her with a precious little girl, Kate. I understand that Kate is pretty spoiled now, but isn't that what little girls are for?

This summer marks Yvonne's 20th anniversary as secretary at the church. During this time, she has been a friend to the pastors and to the parishioners. She has served unselfishly and loyally. And she has represented Christ in a way that I am sure makes Him a proud Father.

Pastors may come and go, but if Yvonne ever decides to retire, I know a church that will have a tough time finding a replacement.

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MILLS SUCCEEDS McLAIN IN NEW ENGLAND



Kenneth L. Mills, 48, has been elected superintendent of the New England District. Mills was elected on the sixth ballot by the New England District Assembly, June 13, according to General Superintendent John A. Knight, who presided at the assembly. Mills accepted the call.

Mills moved to the post from the pastorate of Nashua, N.H., Community Chapel where he had served since Mar. 1991. Prior to this, he was pastor of Danvers, Mass., Church of the Nazarene for almost 17 years. He earlier served in

staff positions at Nashville First Church and Canton, Ohio, First. He pastored Newton Falls, Ohio, Church from 1969 to 1971.

A graduate of Eastern Nazarene College and Nazarene Theological Seminary, Mills holds a D.Min. from Boston University. He and his wife, Patti, have three children, Kenneth, Kristen, and Kerri.

Mills succeeds Neale O. McLain who retired at the assembly. McLain had served as superintendent of the New England District since 1984. Prior to this, he pastored churches in Connecticut, New Jersey, Massachusetts, Maine, and Vermont.

UPSTATE NEW YORK GETS NEW D.S.

Charles E. Zink, 48, pastor of Owego, N.Y., Church of the Nazarene, was elected superintendent of the Upstate New



York District June 11. The election came on the sixth ballot, according to General Superintendent Donald D. Owens, who presided at the assembly. Zink accepted the call.

Zink has served as pastor of the Owego Church since 1989. Prior to this, he pastored churches in Excelsior Springs, Mo., and San Anto-

nio, Tex. A graduate of Eastern Nazarene College, Zink received a master of arts degree from the University of Utah in 1970 and the master of divinity degree from Nazarene Theological Seminary in 1984. He was ordained on the Kansas City District in 1984.

The election was prompted by the retirement of George E. Teague. Teague had served as superintendent of the district since 1980. Prior to this, he pastored churches on the Washington, Upstate New York, Maine, and New England districts.

BRANSTETTER APPOINTED IN SOUTH ARKANSAS



Russell W. Branstetter, 45, has been appointed superintendent of the South Arkansas District. The appointment was made by General Superintendent Eugene L. Stowe in cooperation with the South Arkansas District Advisory Council. Branstetter replaces Donald Irwin, who retired at the District Assembly May 28.

Branstetter had served as pastor of Charlotte, N.C., Pineville Church of the Nazarene since 1987. Prior to this, he served as pastor of several churches including: Clovis, N.Mex., First; Bartlesville, Okla., First; Houston, Tex., Sun Valley; and Jonesboro, Ark., Forest Home.

A graduate of Southern Nazarene University, Branstetter was ordained in 1973 on the North Arkansas District.

EASTER OFFERING SETS RECORD

More than \$9.2 million was received for the 1992 Easter Offering for World Evangelism, representing the largest Easter Offering in the denomination's history, according to D. Moody Gunter, Finance division director.

A total of \$9,277,381 was received for the offering, which is an increase of \$576,949 over last year's

total.

"We express our heartfelt gratitude to every congregation for their sacrificial giving to the Easter Offering," Gunter said. "These substantial gifts will translate into increased results in evangelism."

The previous high was \$9,165,270 in 1984. In 1990, \$9,101,516 was given in the Easter Offering.

FRY ELECTED SUPERINTENDENT OF CANADA CENTRAL

Ronald G. Fry, 56, pastor of Toronto Emmanuel Church of the Nazarene, was elected



superintendent of the Canada Central District June 12. The election came on the seventh ballot, according to General Superintendent William J. Prince, who presided at the assembly.

Fry had served as pastor at Toronto Emmanuel since 1987. Prior to this, he pastored other churches in Winnipeg, Hamilton, Toronto,

and Guildford. A graduate of Northwest Nazarene College and Nazarene Theological Seminary, Fry was ordained on the Canada Pacific District in 1963.

Fry and his wife, Barbara, have three children, Elizabeth, Larry, and Jonathan.

The election was prompted by the retirement of Lorne V. MacMillan. MacMillan had served as superintendent of the Canada Central District since 1978. Prior to this, he pastored churches on the Northeastern Indiana District.

MVNC STUDENT KILLED IN MOTORCYCLE ACCIDENT



Timothy E. Bays, 23, a student at Mount Vernon Nazarene College, died June 14, of injuries sustained in a motorcycle accident.

According to police reports, the accident occurred around 1:45 a.m. when Bays' motorcycle went off the left side of the road and struck a mailbox. He was not wearing a helmet. Bays was transported by helicopter to Cleveland Metro-Health Medical Center where he was pronounced dead at 4:29 a.m.

Bays, a Christian education major at MVNC, had

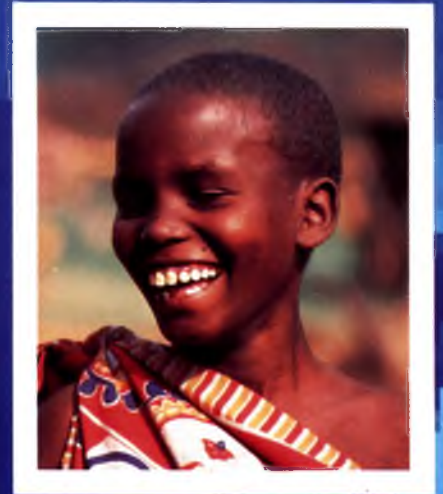
just completed his freshman year. A native of Lorain, Ohio, Bays was a member of the U.S. Army Reserve. He attended Elyria, Ohio, Church of the Nazarene.

He is survived by his mother Leda Rafter; his father, Charles E. Bays, Jr.; a sister, Trina; a brother, Matt; and grandparents, Walter and Eviale Matney and Lillian Bays.

Bays is the fourth MVNC student to die in an accident since September 1991. Susan Ann Farmer died in an automobile accident south of the campus Feb. 3. Ron Holmes and Darrin Brooks were killed in a head-on collision Sept. 5.



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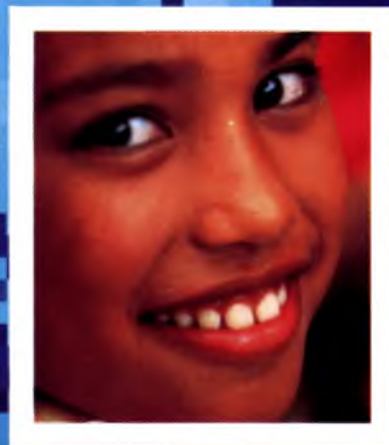
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