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## Herald of Holiness Volume 84 Number 08 (1995)

Wesley D. Tracy (Editor)  
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# Herald of Holiness

AUGUST 1995

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**Focus on  
Stewardship**

**Sometimes  
God Says Yes**

**The Case  
for Adoption**





Our Nazarene chaplains are engaged in spiritual warfare extending beyond the secure, friendly fellowship of the local church.

Chaplaincy Ministries, through the district chaplaincy directors, is executing a new and powerful Prayer Network to build ties of prayer and encouragement from local churches to our Nazarene



chaplains and families. Each district will be requested to adopt two or three full-time chaplains to pray for during the next two years. There are presently

183 full-time chaplains representing our denomination in such diverse fields of ministry as **correctional facilities, hospitals, marketplace, and military.**

You can be a point of contact for your local church and become a partner in prayer through Operation **PNC (Prayer Network for Chaplains).**



# Three Starts—No Finishes

WESLEY D. TRACY



I KNEW IT WOULD HAPPEN. After all, we have listened to people who blamed everyone from Janet Reno and President Clinton to the Hong Kong police for the tragic bombing in Oklahoma City. Now it is God's turn. On WDAF radio (Kansas City), God has been blamed for the deaths!

A woman named Betty sent in a poem about how we must accept the fact that God sometimes calls children home to heaven because He "gets tired of calling just the aged," and because "angels are hard to find." The radio station is selling copies of the poem and all the proceeds go to the disaster relief. I am thankful that the listeners are trying to help victims, but the notion that God killed the children in Oklahoma City is a folk theology blasphemy.

Are we really dumb enough to think that God blew up the building, that whoever did this dastardly deed was just doing God's will? Or maybe God, in irresistible predestinarian force, overcame some good citizen and inspired him to mass murder?

You don't suppose, do you, that the murderers were in fact sinful people who had trampled over everything that God has done to save them, and insisting on serving the devil, they blew up the federal building? Or does God have to take the rap?

I do not serve a God who blows up day-care centers to recruit cute little angels. If you do, then I must say to you what John Wesley once told a man in a

similar situation: "Your god is my devil."

## Adjusting to the Times

She was the smartest starling, or grackle, that I ever saw. You know those obnoxious birds, bigger than a sparrow, dark like a blackbird, but smaller. They seem to be everywhere. But in these days of insecticides, how does a farm region starling find insects to eat, particularly in the middle of a rainstorm?

I looked out of my ground floor motel room. Just outside my window, I saw her. I watched as she showed me that she had adjusted to changing times. She was collecting grasshoppers from the grill of an old Pontiac. Why fight the machine age? Adapt to it. Why fight the rain and chase grasshoppers in the wheat fields? Let the cars do it. She had learned to work the Super 8 parking lot. In the shelter of the car's bumper, she enjoyed a three-grasshopper lunch while other birds who had not adapted to change went cold and hungry.

The next day at church, a young couple, about 30, went to the altar. It was the first time they had ever attended the church, but they responded to the invitation. The first person to pray with them was an elderly cane-brandishing lady. "Die out to self! Die out to self!" she called out. The young man shrunk back in surprise and fear. I thought of the starling and how it had adjusted to changing times as another saint advised, "Put it all on the altar. Put it all on the altar."

## Stewardship

In *Righteousness Inside Out*, Mike Cope talks about having a musical accompaniment for each gift dropped in

the offering plate. Maybe we could develop a computerized plate that would play the right music for each offering. Cope suggests a trumpet fanfare and a crash of cymbals when a brother drops in a really big check. "He passes it to the lady next to him, and we get a French horn salute . . . another big check, and a tuba bellows out." The plate comes next to a college student as he observes the "passover." Loud silence. Cope's next gift is a dime from a little girl, and we hear a dainty flute for just a second.

"So on and on it goes as we hear trombones, drum rolls, triangles, and oboes to signify the size of the offerings. . . . Such a system strikes us as utterly preposterous, as well it should."

Cope goes on to point out that in Jesus' day, giving was pretty much that way. The rich actually hired trumpeters to herald their generous donations. Says Cope, "Based on pride, it was too often a show-and-tell religion."

**I couldn't come up with a whole editorial. Can you take these thought "starters" and finish them?**

You will get a better view of discipleship in the "stewardship spots" for each Sunday service in September. These were developed in cooperation with the Stewardship Services office. Several of the "spots" were written by Planned Giving representatives.

You may also learn in this issue that Christian stewardship for you may include adopting or sponsoring a child. **H**

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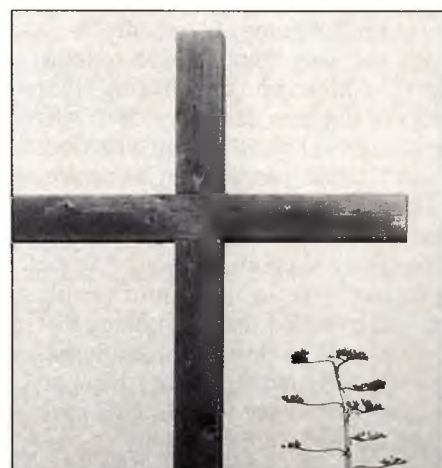
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## Adoption: God's Idea

by Jerald D. Johnson

**A**doption is a marvelous possibility. The concept appears to be born in the heart of God himself and seems to carry with it His approval and even special blessings. God was the first adoptive parent, according to the Bible. "When the fullness of time had come, God sent his Son . . . so that we might receive adoption as children" (Galatians 4:4-5, NRSV).

My wife and I are adoptive parents. Somewhere out there is a lady who, at least we feel, made a wise and significant decision by allowing her child to become our child. We have never met her, but we have prayed often for her and trust there have been compensations in her life because of the decision she made.

**A**DOPTION IS A DECISION  
WE WOULD MAKE ALL  
OVER AGAIN WITH  
EXACTLY THE SAME CHILD.

Why did we adopt? We were married several years and had no children. One day our family doctor suggested the idea of adoption. "There is no way to explain it," he said, "but often children are born

into a home after an adoption takes place." Three months after receiving our six-day-old baby boy, my wife was expecting our second son.

What joy all of our children have brought to our lives. When I say there is absolutely no difference in our hearts toward any of our children, believe me it's true. Adoption is a decision we would make all over again with exactly the same child.

Often I have said if you looked at all four of our children trying to ascertain which one was adopted, it might be difficult to decide. I could help you. He's the one who looks most like his mother.

He is ours. He has my name, and he will be entitled to his share of my estate someday. This is because he is ours and a part of our lives every bit as much as our other children. His brothers and sister know this and respect this. Actually, they feel just the same toward him. We are blessed with a close camaraderie between all of our children, which now carries down to the next generation with our 10 grandchildren.

My wife, Alice, found the following expression and sent it to our adopted son for Father's Day:

Miraculously:

Not flesh of my flesh nor bone  
of my bone,

but miraculously my own!

Never forget:

Even for a minute.

You weren't borne under my  
heart but in it!

Now, if my wife and I are able to express ourselves as human parents in such a manner, how much more is God able to do the same in His

relationship to us. He has a special plan whereby He adopts us into His family. He makes us His sons and daughters. We are invited to sit at His table. He does not want us to be on the outside looking in. Rather, He desires us to be on the inside looking out. We become His heirs

**W**HEN THE FULLNESS OF  
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(GALATIANS 4:4-5, NRSV).

with all of the rights and privileges of being His children. Our Nazarene *Manual* makes adoption an article of faith. "We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son [child] of God" (par. 11).

Many of us have been doubly blessed. Not only have we adopted, but also we have been adopted. For these special blessings, my wife and I join others in expressing, doubly, our thanks. H





# From the Ashes

## *Nazarenes minister in the wake of America's worst bombing*

*THE BLAST THAT SHOOK THE WORLD on April 19, 1995, killed at least 167 persons and affected the lives of countless others. The global village focused its undivided attention on the heartland of America.*

*The metro Oklahoma City area includes such communities as Bethany, Edmond, Midwest City, Moore, and Norman. Not unlike other cities and towns with a Nazarene college or university (in this case, Southern Nazarene University), there is a large body of Nazarenes (more than 10,000 worshipping in more than 30 churches) in the area. Thus, it was no surprise to learn that a number of Nazarenes were affected by the bombing of the Alfred P. Murrah Federal Building. Eight persons associated with the Church of the Nazarene lost their lives (see "Late News," June 1995). Several Nazarenes who were employees in the building miraculously survived the explosion or were assigned to work at other locations that day. Many more Nazarenes were active in providing comfort and assistance to the OKC community.*

*Since April 19, the Herald has received no less than a dozen manuscripts related to the OKC bombing. We have chosen to present portions of two submissions that relate the actual experiences of persons who served as chaplains to those affected by the blast.*

**Bobby Altstatt is a chaplain for the Teamsters Union and a member of Oklahoma City Trinity Church of the Nazarene. He was in a warehouse about a mile and a half from the Murrah building when the bomb exploded.**

**M**y first thought was that an airplane must have crashed and struck the building I was in. I went outside and looked around and saw smoke coming from downtown. I had no idea what had happened, but I certainly never thought anything about a bomb in Oklahoma City.

At 1 P.M., Chaplain Jack Poe of the OKC Police Department assigned me as an auxiliary chaplain. Six of us were sent into the federal building to minister to victims and to the rescue personnel.

The scene was unbelievable; the destruction awesome. Members of the OKC Emergency Medical Service were there in force. These seasoned medical technician veterans were exhausted and pale. No one could be prepared for the carnage before us.

I was indoctrinated into what chaplaincy is all about as a rescue worker walked from the rubble clutching a

child's teddy bear and weeping uncontrollably. I hugged this brave man and cried with him. After a while, we prayed together. This was pretty much my routine for the first few days until I was assigned to "morgue duty."

This involved a Catholic priest and a Protestant minister going into the rubble with a medical examiner to recover bodies. We placed bodies on a gurney and took them back to a temporary morgue for examination and

identification. While in the morgue, I prayed that the Lord would give the examiners wisdom to make positive identifications quickly so that loved ones could begin the healing process. We worked from 6 A.M. until noon, seven days a week.

I was later assigned in the afternoons as a police representative at First Christian Church, where families were notified of the deaths of loved ones. During this time, I became acquainted with many family members. We would talk, pray, and cry. To occupy themselves, some families spent time making special ribbons for rescue workers.

I was present for 12 notifications. I will never forget one of them. We had the responsibility of informing a family that their four-year-old daughter had been killed. I did not know that it was possible for a person to mourn so strongly. From the depths of her soul, this young mother grieved. I have never experienced such sadness and sorrow, nor have I ever hurt or cried for someone as I did in that encounter.

I was proud of the way members of the clergy pulled together during this tragedy. Men and women of every denomination and from nondenominational groups joined together to min-

## **N**AZARENES WHO DIED IN THE BLAST INCLUDE:

RONA CHAFEY, 32  
AARON COVERDALE, 5  
ELIJAH COVERDALE, 2  
TYLOR EAVES, 8 MONTHS  
JUDY FISHER, 45  
JILL RANDOLPH, 27  
KATHY SEIDL, 39  
KARAN SHEPHERD, 27

ister to rescue workers, doctors, nurses, family members, medical examiners and technicians, and sightseers as well. These chaplains prayed together, cried together, and worked together under difficult circumstances to paint the love of God all over Oklahoma City.

That bomb blast did not knock God off His throne. He still reigns. He proved it through many of His people involved with the rescue operation. The bombing was the ultimate cowardly act of a crazy person, but out of this horrible disaster, people have been drawn more closely together and to God than anyone could have imagined. The Lord can take something awful like this bombing and do a great thing in the life of America.

**Ronald L. Phelps is a chaplain at the University Hospitals in OKC. He was at home in Bethany when the bomb exploded.**

**W**hen I learned the cause of the explosion that I had felt earlier, I phoned the hospital to tell them that I was on my way.

I arrived at Children's Hospital of Oklahoma, where our chaplains services offices are located. I found out where staff members were working, the number of volunteer chaplains present, and my position for the disaster. I then moved down the crowded hallway toward the emergency room entrance where the first children were arriving. I took a position where I could receive names. As parents arrived, I directed or took them to the front entrance of the hospital, where we could get family names, names of children, descriptions of clothing, and other information that would be helpful in matching parents with children.

I served as a local church pastor for 18 years before entering the chaplaincy four years ago. None of my training in college, seminary, or the church prepared me for this day.

Our staff was joined by our Clinical Pastoral Education (CPE) residents (persons training for the chap-

laincy) and our extended CPE volunteers. Two members of that group are Nazarene pastors: Tony Usery, pastor of the Richland Church; and John Jones, associate pastor of the Choctaw Church. Each one played an important role in communicating with families, in ministering, counseling, and providing a sense of God's presence with persons suffering tremendous stress and fear.

Parents came to our hospital not knowing if their children were alive



**Chaplain Bobby Altstatt at the Alfred P. Murrah Building in Oklahoma City. The battered flag was in the Marine Corps recruiting center on the sixth floor when the bomb detonated.**

or dead. Their eyes revealed questions, fears, anxiety, and tears. We were able to unite some with their children almost immediately, while others waited all day without any word.

Emotions moved through the gathering families like the ocean surf—rising and ebbing. Some couples fell into each other's arms, some paced the floor, others constantly asked questions for which there were no answers without more information. In the middle of the anguish, a mother was united with her little boy, who

suffered a cut on his head. They walked hand in hand down the long hallway by the emergency room surrounded by staff and volunteers who celebrated the life of this child.

I stood unable to move as a doctor walked past me carrying a small child, 14 to 18 months old, in his arms. She was covered with blood, her face filled with fear, her tiny hands clutching the sleeve of the doctor. Her face continues to haunt me. I fought to keep my emotions in check so that I could continue to offer strength, hope, courage, and faith to the hurting families.

The hours slowly passed as the number of patients dwindled and finally stopped. Rumors spread that there were no more survivors. Sadness flowed through the hospital at what this meant for the remaining families gathered in our waiting areas.

We shifted modes to become protectors of the privacy of these families. We gathered lists of survivors at other hospitals and directed some parents to their children. Meanwhile, families gathered in the chapel—praying and hoping.

In the afternoon hours, one family received news that one of their children had been found—dead. Great sobs rose from the depths of the mother's soul as she sank to the floor. One hour later, she learned that her youngest son had also been found—dead.

What words can be spoken in such a moment? It isn't supposed to happen this way. Perhaps the best we can do is to wrap that grieving person in our arms and say nothing.

Our office and staff appreciate the many calls of support and prayers of Nazarenes on our behalf. Knowing that we were lifted before the Lord gave us increased strength and courage to continue in ministry. I do not know how I would have continued without God's fresh anointing daily during those days.

Please remember your chaplains daily in prayer. We are called on for so many needs that we need the freshness of God's grace, mercy, and power daily.

H



## Tenor of Revival Highlights MAC Regional Conference

A fresh demonstration of the Holy Spirit greeted delegates and visitors as they convened May 8-12 at the fourth conference of the Mexico and Central America (MAC) Region, according to General Superintendent Paul G. Cunningham. The sessions were held at La Trinidad vacation center, a restored 19th-century textile factory, in rural Tlaxcala, Mexico.

Featured speakers at the conference included: Cunningham, general superintendent in jurisdiction; Louie Bustle, World Mission Division director; and Mario Zani, MAC Region director. Participants also enjoyed musical presentations, workshops, and fellowship.

"The services were anointed and crowned with altar services," said Cunningham. "The workshops were contemporary and significantly helpful for the participants."

"Dr. Cunningham inspired conference participants through biblical preaching and exhortation," said Terry Patnode, administrative assistant for the MAC Region. Bustle challenged the region to renewal and revival through *Plan Impacto*, while Zani spoke of the importance of evangelism.

*Plan Impacto* is a comprehensive evangelism program that encourages the participation of all church members. Participants of small groups (cells) pray for the lost while inviting them to evangelistic campaigns. The plan calls for every member to win a member, every pastor to train a pastor, and every church to plant a church.

"The impressive spirit of unity and love in this region has resulted in outstanding gains and faith-filled goals for the balance of the century," said Cunningham. "The reports and goal-setting by the district superintendents brought joy and a sense of expectancy to the delegates."

At the conclusion of the gathering, a two-day conference was held for district and regional leaders. Bruno Radi, South America Region director, served as the main resource person.

## Nazarenes Participate in Historic Global Consultation

About 30 representatives of the Church of the Nazarene were among the 4,000 persons participating in the Global Consultation for World Evangelism (GCOWE), according to Robert Scott, Hiram F. Reynolds Institute director and conference participant.

Representatives from 186 nations convened for the consultation in Seoul, South Korea, May 17-25. It was organized by AD2000 and Beyond Movement. The Colorado Springs ministry seeks to reach the remaining unchurched people of the world by the turn of the century.

Nazarene participants attended from the U.S., Canada, Ecuador, Colombia, Argentina, Brazil, New Zealand, Cape Verde, Mozambique, Papua New Guinea, India, and Korea.

Bruno Radi, South America Region director, led a seminar for the Denominational Leaders Planning Track. "His presentation was enthusiastically received," said Scott.

GCOWE marks a radical shift from the days of American/European-only

missions, according to Luis Bush, director of AD2000 and Beyond Movement. He noted that two-thirds of conference participants and a majority of funding came from Africa, Latin America, and Asia.

"Western missionaries took notes as African, Asian, and Latin American leaders presented their successful methodologies," said Bush. "They became full partners in the task."

Delegates adopted the GCOWE '95 Declaration that focuses attention on outreach to the "10/40 window," an imaginary rectangle stretching from 10 to 40 degrees north of the equator. It represents the location of most of the world's unevange-



Nazarene delegates prepare to register for GCOWE '95 outside the Torch Center of the Chung Hyeon Church in Seoul, South Korea.

lized people.

AD2000 and Beyond Movement also announced its intention to dissolve on Dec. 31, 2001, as a sign of its commitment to its task. The organization seeks to bring together "like-minded" individuals and groups under the banner "a church for every people and the gospel for every person by the year 2000."

## Youth Movement Alive at Eurasia Regional Conference

More than 230 persons gathered in the Swiss Alps for the third Eurasia Regional Conference May 15-20, according to R. Franklin Cook, region director. Almost half of the delegates at the gathering were under the age of 30.

"We must continue to break down the walls on our region and unleash the power that God has given to overcome mental, sociopolitical, and spiritual barriers," said Cook in challenging the diverse group. "In a region that contains nearly half the world's population and the roots of every major religion, it is important to let people know who we are, what we believe, and the essence of our faith."

Among those present was a "road-weary" delegation of 23 persons

from Russia and Ukraine. Some of them traveled for 24 hours by train and three days in a van across Eastern Europe to participate in the gathering.

Also present were 44 persons representing the British Isles, 26 persons from the Middle East, and 23 persons from Germany. In addition, 19 persons came from Eastern European countries including Albania, Bulgaria, Hungary, and Romania.

Also represented were the nations of India, Bangladesh, Switzerland, Denmark, Netherlands, Portugal, Azores, France, and Italy.

One delegate from Amman, a native of Iraq, shared her testimony of finding Christ and the Church of the Nazarene after the Gulf War as a refugee in Jordan.

## Go-Ahead Given to "Single" Pension Plan

The USA National Board has approved a proposal to create a single defined contribution pension plan for church employees. The action was taken at a special meeting June 9 in Kansas City.

Approved by a vote of 18-7, the plan would establish a single defined contribution plan for all ministers and laymen serving local congregations and districts as well as general church employees. Because of their unique organizational structures, the following entities would not be required to participate: Nazarene Publishing House, Nazarene Bible College, Nazarene Theological Seminary, and the World Mission Division.

The single plan would utilize existing Tax-Sheltered Annuity (TSA) Option B. Each participant would have his or her own account into which contributions would be credited. The value accrued in the account at retirement could be used to purchase a monthly benefit or could be taken in qualifying lump sums.

Contributions to the account of an individual would be made as either salary reduction or salary addition, but must be sent on the participant's behalf by a qualifying employer. Contribution sources determined for certain participants in the plan will be as follows:

**For current active participants in the "Basic" Pension plan:** an amount will be contributed annually to the accounts of qualifying participants from Pensions and Benefits Fund receipts. The amount will be 3 percent of the average cash salary reported for all pastors serving in the United States. In addition, local church or district employers are encouraged to match any amount of voluntary salary reduction contributions up to, but not limited to, 3 percent of actual cash salary of the individual participant. No additional matching funds are being proposed from the Pensions and Benefits Fund.

**For current participants in the General Church Pension plan:** an amount will be contributed annually to the account of each full-time employee of the participating general church employer from the operational funds of the employer. The amount will be 3 percent of the average cash salary reported for all pastors serving in the

United States. In addition, each employer who chooses to participate may match any amount of voluntary salary reduction contributions up to, but not limited to, 3 percent of the actual cash salary of the individual participant. No matching or initial contribution is proposed for these participants from the P & B Fund.

The current "Basic" Pension and General Church Pension plans and trusts would be merged. Current participants in the "Basic" Pension plan and the General Church Pension plan would be assured that, at the time of retirement, the benefit payable from the new plan would not be less than that payable from their current defined benefit plan had it continued in force until their retirement.

**For current participants in the "Basic" plan, active and retired:** a 20 percent increase in the current formula is being proposed for current participants (from \$7.50 to \$9.00 formula base).

Headquarters Financial Officer Robert Foster and Pensions and Benefits USA Director Don Walter are in the process of working with legal and actuarial advisers for the development of financial projections for the new system.

The Executive Committee of the General Board has affirmed the proposed plan; however, final approval must also be received from the Board of Pensions and Benefits USA, the Board of General Superintendents, and the Executive Committee of the General Board. Proposed times of consideration for these groups, respectively, are October 6, 1995; December 4-5, 1995; and December 5, 1995.

"The P & B Fund will remain vital since it will be the source of funds needed to pay the TSA contributions into all eligible active ministers' accounts," said Don Walter. "It will also continue to pay for any newly increased benefits now promised under the old 'Basic' Pension plan to all future and current retirees."

## Oregon Pacific Tops Million in General Budget



Manker

Oregon Pacific has become the first district in the history of the denomination to top \$1 million in annual General Budget giving, according to General Superintendent James H. Diehl. Diehl presided at the Oregon Pacific District Assembly May 18-20 at Salem, Ore., First Church.

"When Superintendent [Gerald] Manker gave his report, he indicated that \$954,000 had been received in General Budget giving for the 1994-95 year," said Diehl. "At that point, pastors of several churches began sending notes to the platform indicating that they had sent in General Budget payments the day before. By the close of the assembly, it was determined that the churches on the district had paid \$1,031,503 for General Budget. If you include Mission Specials, the total jumps to \$1.4 million."

According to Linda Gaikwad, assistant to the general treasurer, Oregon Pacific has led all other districts in the denomination in General Budget giving since the 1990-91 assembly year.

"The assembly was as high-spirited as any I have ever been in," said Diehl. "There was a great response at the altar in a camp meeting-type service on Thursday night. It was an anointed time from beginning to end."

There were 15,690 Nazarenes worshipping in 86 churches on the Oregon Pacific District last year, according to Manker's annual report to the assembly. This represents the largest number of Nazarenes on any district in the denomination. The district received 760 new Nazarenes and raised \$14,106,000 for all purposes during the 1994-95 assembly year.

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## Robinson Elected NTS Dean



Ed Robinson, 44, was elected dean of the faculty by the Nazarene Theological Seminary Board of Trustees May 1. He began the assignment July 1.

Robinson succeeds Al Truesdale, who had been dean since 1988. Truesdale returned to a full-time teaching assignment at NTS.

Robinson has served as professor of religious education at NTS since 1986. He holds the B.A. from Northwest Nazarene College, the M.R.E. from NTS, and the Ed. D. from Trinity Evangelical Divinity School. He served in staff ministry for eight years at San Diego, Calif., First Church and Long Beach, Calif., First Church.

Robinson serves the general church as chairman of the Christian Action Committee and as a consultant to NYI Ministries. He also is a member of the NAE Social Action Commission, the North American Professors of Christian Education, and the Association of Professors and Researchers in Religious Education.

He and his wife, Nancy, have two daughters, Kim and Kelly.

## IRS Grants Extension

U.S. taxpayers have until October 16, 1995, to receive written acknowledgment for charitable gifts of \$250 or more for the 1994 tax year, according to Roger Alexander, Planned Giving trust adviser.

The written acknowledgments were originally required by the due date of the tax return on which contributions were claimed. However, because of widespread confusion about the new requirement, IRS Notice 95-15 granted the extension.

Before the 1994 tax year, donors were allowed to rely on canceled checks to prove they had made deductible contributions. However, the new rules require taxpayers to obtain a receipt for any contribution of \$250 or more.

Questions about donation statements may be directed to the Planned Giving office at 1-800-544-8413.

## Russian-American Church Organized in San Francisco

The first Nazarene Russian-American church in the U.S. was recently organized as the Russian Ministry Church of the Nazarene, according to pastor Tammy Condon. The church represents the fruit of the Bresee Compassionate Ministry Center, founded by Condon in 1990 on the Northern California District.

This past year, the Bresee Center provided weekly English as a second language instruction to more than 200 students, all of whom were recent immigrants from the former Soviet Union. Other programs of the agency include meeting new immigrants at their port of entry, support groups for new immigrants, naturalization classes, job services, orientation to San Francisco, and assistance with groceries and household goods.

The compassionate ministry began as the result of evaluating demographic trends in the area, according to Condon. Originally designed to be a bivocational ministry, the NNC and NTS alumna never sought employment because the ministry kept her so busy.

"Over the past five years, there were times when as many as 300 Russian families were arriving in San Francisco each week," said Condon. "There has been a huge growth in the population here.

"Everything we do is done in both

languages. This allows persons to understand things in their heart language and also to improve their use of English."

Two years ago, the church-type mission began holding Sunday evening services in an Episcopal church building. The church now attracts as many as 50 persons for worship on Sunday.

The largest obstacle to evangelism among Russian immigrants is the atheism that dominated Soviet culture for two generations, said Condon.

"There have been Russian-Americans in San Francisco for more than 100 years," said Condon. "But the new openness within the Russian culture has

caused people to begin seeking information about God."

She says that the organization of the church has given her congregation a sense of ownership as well as feeling a part of the larger Church of the Nazarene. Condon acknowledges, however, that the work is still largely dependent on outside support.

"Of the 17 churches that have been organized so far this year, 14 of them have been multicultural," said Tom Nees, newly appointed multicultural ministries coordinator. "Multicultural works will be a significant part of the growth of the church in the U.S. for the next several years."



Members of the newest Nazarene church in San Francisco pose during Sunday activities.

## Beacon Hill Press Position Created

A new post has been created to supervise book publishing and marketing for Beacon Hill Press of Kansas City. NPH President Bob Brower and Communications Division Director Michael R. Estep jointly announced the creation of the position of director of Beacon Hill Press of Kansas City, effective June 1, 1995.

The director will be accountable to the Communications Division director and the NPH president. Michael R. Estep will initially serve in the post until a permanent director can be secured.

"This marks an exciting new day in book publishing for us," said Estep. "It will position us to be more sensitive to the markets within our constituency as well as within the evangelical community at large."

"This is a significant move in the development of closer coordination and cooperation between NPH and Headquarters," said Brower. "The creation of this post will help us as we seek to prepare materials that are both relevant and marketable."



## Nazarene Colleges Hold Spring Commencement Exercises

More than 3,500 students at Nazarene colleges and universities in the U.S. and Canada graduated this past spring. What follows is a report of their commencements.

### CANADIAN NAZARENE COLLEGE

Riley Coulter, *president*

**DATE:** Apr. 23

**TOTAL GRADUATES:** 24

**COMMENCEMENT SPEAKER:**

Dorothy Thomson,  
*professor emeritus*

**HIGHLIGHTS:**

Last graduation to be held in Winnipeg.

### EASTERN NAZARENE COLLEGE

Kent R. Hill, *president*

**DATE:** May 29

**TOTAL GRADUATES:** 205

**UNDERGRADUATES:** 192

**GRADUATE DEGREES:** 13

**COMMENCEMENT SPEAKER:**

Ervin S. Duggan, *president, Public Broadcasting Service*

**BACCALAUREATE SPEAKER:**

Kent R. Hill, *ENC president*

### MIDAMERICA NAZARENE COLLEGE

Richard Spindle, *president*

**DATE:** April 30

**TOTAL GRADUATES:** 489

**UNDERGRADUATES:** 373

**GRADUATE DEGREES:** 116

**COMMENCEMENT SPEAKER:**

Jay Kesler, *president, Taylor University*

**HONORARY DEGREE:**

Larry Lott, *pastor, Kansas City, Mo., Blue Hills Church of the Nazarene*

### MOUNT VERNON NAZARENE COLLEGE

E. LeBron Fairbanks, *president*

**DATE:** May 22



**NTS President Gordon Wetmore (l.) honors Harlan Heinmiller, a member of the general church commission that established the seminary 50 years ago.**

**TOTAL GRADUATES:** 255

**COMMENCEMENT SPEAKER:**

John A. Knight, *general superintendent and former MVNC president*

**HONORARY DEGREES:**

John A. Knight, *general superintendent*,  
William Stroud, *past president and CEO*,  
First Knox National Bank

### NAZARENE BIBLE COLLEGE

Hiram Sanders, *president*

**DATE:** May 29

**TOTAL GRADUATES:** 112

**BACHELOR DEGREES:** 57

**ASSOCIATE DEGREES:** 32

**DIPLOMAS AND CERTIFICATES:** 24

**COMMENCEMENT SPEAKER:**

Richard Spindle, *president*,  
MidAmerica Nazarene College

**BACCALAUREATE SPEAKER:**

Hiram Sanders, *NBC president*

### NAZARENE THEOLOGICAL SEMINARY

Gordon Wetmore, *president*

**DATE:** May 21

**TOTAL GRADUATES:** 66

**M.A. IN MISSIOLOGY DEGREES:** 4

**M.DIV. DEGREES:** 46

**M.R.E. DEGREES:** 12

**D.MIN. DEGREES:** 4

**COMMENCEMENT SPEAKER:**

John Bowling, *president*,  
Olivet Nazarene University

### NORTHWEST NAZARENE COLLEGE

Richard Hagood, *president*

**DATE:** June 11

**TOTAL GRADUATES:** 233

**UNDERGRADUATES:** 189

**GRADUATE DEGREES:** 44

**HONORARY DEGREE:**

Harmon Schmelzenbach,  
*Nazarene missionary-at-large*

### OLIVET NAZARENE UNIVERSITY

John C. Bowling, *president*

**DATE:** May 7

**TOTAL GRADUATES:** 520

**UNDERGRADUATES:** 401

**GRADUATE DEGREES:** 119

**COMMENCEMENT SPEAKER:**

Paul G. Cunningham, *general superintendent*

**HONORARY DEGREES:**

Richard Jordan, *superintendent*,  
Northwest Indiana District;  
Laurel Matson, *superintendent*,  
Wisconsin District;



**Point Loma Nazarene College graduation activities in its Greek Amphitheatre.**

James Mellish, *pastor*,  
Warren Woods, *Mich.*;  
Douglas Perry, *ONU vice president for financial affairs*

### POINT LOMA NAZARENE COLLEGE

Jim Bond, *president*

**DATE:** May 15

**TOTAL GRADUATES:** 468

**UNDERGRADUATES:** 394

**GRADUATE DEGREES:** 74

**COMMENCEMENT SPEAKER:**

Bertha Pendleton, *superintendent*,  
San Diego Unified School District

**HONORARY DEGREES:**

Roger E. Bowman, *superintendent*,  
Los Angeles District;  
Ross Irwin, *attorney at law*

### SOUTHERN NAZARENE UNIVERSITY

Loren Gresham, *president*

**DATE:** May 15

**TOTAL GRADUATES:** 587

**UNDERGRADUATES:** 493

**GRADUATE DEGREES:** 94

**COMMENCEMENT SPEAKER:**

John A. Knight, *general superintendent and former SNU president*

**HONORARY DEGREES:**

Gary B. Morsch, *founder and chairman*,  
Heart to Heart International;  
Jerry W. White, *superintendent*,  
Northwest Oklahoma District

### TREVECCA NAZARENE COLLEGE

Millard Reed, *president*

**DATE:** May 7

**TOTAL GRADUATES:** 543

**UNDERGRADUATES:** 320

**GRADUATE DEGREES:** 223

**COMMENCEMENT SPEAKER:**

Joe Moses, *assistant dean of education*

**HONORARY DEGREE:**

Charles A. Davis, *chief circuit judge*,  
Florida



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# Distinctively Us

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

RECENTLY A NEW NEIGHBOR came inside my home. She remarked on the furniture—especially the old wooden pieces—each has a story of discovery and refurbishing that I willingly tell. But mostly she talked about our round dining room table. “You have a sit-down dinner every night, don’t you?” I admitted we try to sit down, although our two-year-old sits, stands, runs, mashes, and twirls before most meals are completed. She wistfully recalled her own childhood and said, “I’d like to start that with my family, but it always seems we are eating on the run.”

Whatever is central to our lives can usually be detected in a few minutes by even a stranger. As a family, we value our evening mealtime to catch up on the day’s events.

With careful observation, the core values of groups of people can also be sensed in relatively short order. In *Diligence in Love*, a not-so-new novel by longtime Quaker Daisy Newman, Vaughn Hill, an ambitious and rather glamorous New York copywriter, travels to Kendal, Rhode Island, to research an advertising campaign. When Vaughn steps off the train in Kendal, she enters “a different world.” Here, she meets Quakers, people who treat her as a dear friend

instead of a stranger. This hospitality alarms her. She reminds her host, “Maybe you didn’t understand, I was coming on business.” Philip Ludlow answers, “A business interview can also be an opportunity for making friends, don’t you think so?”

For Vaughn’s host, extending hospitality flowed from a foundational Quaker belief—“There’s something of God in everyone,” he tells Vaughn.

Vaughn came face-to-face with one of the core values held by the Society of Friends, more commonly known as the Quakers. The Quakers describe themselves less as a denomination and more as a “company of people” bound together over the centuries by “faithfulness to certain testimonies: sincerity, simplicity, equality, community, and peace.”<sup>1</sup>

These commitments have challenged the social order. John Woolman, an 18th-century tailor, humbly traveled New England to discuss the ethics of owning slaves with other Quakers. Nearly a century before the Constitution was amended in 1865, those owning slaves were required to emancipate them and compensate them for past services to remain a member of the Society of Friends. Quaker women, convinced of the equality of souls in God’s sight and service, were among the very first women to preach publicly in America more than 300 years ago and struggle for women’s right to vote in the late 19th century.

The Quaker commitment to peace led many to refuse to take up arms. Days after the United States entered World War I, the American Friends Service Committee was organized to provide a “service of love in wartime.”

For more than three centuries, Quakers have followed the example of George Fox, a 17th-century shoemaker’s apprentice who felt divinely called to “act faithfully two ways: inwardly to God and outwardly to man.” Fox taught that Christ, “The true light, which enlightens everyone” (John 1:9, NRSV) speaks best through silence, even in corporate worship.

I imagined after reading the novel that Vaughn had encountered a Nazarene rather than a Quaker. Perhaps she had walked unknowingly into a Nazarene church. I wondered what she would sense. Would she find a church focused on building “connexions,” as John Wesley called his caring groups designed to foster spiritual maturity that takes place in the Christian community? Would the worship style and the people gathered remind her of the vision of Phineas Bresee, the founding pastor of the First Church of the Nazarene in Los Angeles? Bresee longed for “a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor.”<sup>2</sup>

Would she find people committed to living holy lives that are marked

**Act faithfully in two directions: inwardly to God and outwardly to people.**

by integrity, honesty, compassionate service, and unconditional love?

In times of shifting identities and disposable values, it is more important than ever to remind ourselves of what makes us, the people called Nazarenes, distinctively us. Our values show, even if we remain quiet about them.

1. From the foreword to *A Procession of Friends: Quakers in America*, by Daisy Newman (New York: Doubleday, 1972), vii.  
2. Phineas F. Bresee, *Prince in Israel*, E. A. Girvin (Kansas City: Pentecostal Nazarene Publishing House, 1916), 99. **HH**



*Foundations of the Faith in Philippians*

# Moral Investing

**ROGER L. HAHN**



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*Finally, brothers and sisters, if there is any moral excellence and any praise, invest in whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are attractive, whatever things have a good reputation (Philippians 4:8).\**

THE SPIRIT OF OUR AGE constantly seduces us with the hope of something for nothing. Listing the winning lottery numbers is considered a matter of the evening news for the TV stations where I live. However, the “real” financial people speak a different language. A few years ago, we were told that E. F. Hutton makes money the “old-fashioned way. He earns it.” My financial adviser talks about putting my money “to work.”

The spirit of our age may also seduce us into thinking that ethical and spiritual excellence will cost nothing. Almost everyone is aware of the moral bankruptcy of contemporary society. Many do not realize that the church’s resources in this arena are dangerously low. The answers we give to moral problems are increasingly ignored by society because we have not listened to the world’s real questions. Nor have we learned the patterns of thinking used by most of secular society. Paul understood something too many contemporary Christians have forgotten. Moral ex-

cellence requires investment in the hard work of both clean living and clear thinking.

Philippians 4:8 offered Paul’s original Philippian readers plenty to think about. Several words and even the basic concept could have been understood in more than one way. The Philippians must have spent many hours mulling over, discussing, perhaps even debating which meaning or combinations of meanings Paul had in mind.

The main verb of verse 8 (which I have translated “invest”) has normally been translated “think.” It is the last word in the Greek text because Paul, like many ancient authors, often placed a word last to emphasize it. Modern readers often miss that emphasis when translations place the word near the end of the English sentence. The word “think” is the most important word in the verse. But what does it mean?

The secular use of the word translated “think” in verse 8 took place in two very different contexts. The first was the world of finance. This word spoke of accounting, of putting money in the correct account, of accurately recording where money was to be credited. The word meant to keep track of one’s investments. Greek philosophy was the second context in which this word “think” was used in Paul’s time. For philosophers, this word spoke of deliberation, careful thought, and reflection. It described objective, nonemotional thinking that was more interested in getting things right than in getting things done.

Was Paul thinking of the financial or philosophical meaning of the word when he urged the Philippians to think? Choosing one meaning and excluding the other deprives us of the rich nuances Paul intended. The philosophers chose this word because of its financial background. For

them, thinking was an investment. Time and mental energy were invested in the thorny moral problems of that age. To correctly account actions, words, and thoughts to goodness or evil was (and is) a vitally important business of society.

Scholars today debate whether Paul was calling on the Philippians to live up to the highest moral ideals of their culture or to grapple in creative new ways with the meaning of authentic Christian holiness in an evil society. It will be worth our while to invest in that debate. Not for the sake of debate but because moral issues demand it. The “account” of ethical and moral thought in our culture and in our church is dangerously low. If we do not invest our best thinking in what moral excellence means, the Christian faith will lose its best opportunity to positively influence the world.

The Greek tense of this verb “think” suggests that we are to continually be about the matter of investing our best thinking in the meaning of moral excellence. Truth, honor, justice, purity, attractiveness, and good reputation are accounts that we cannot afford to have overdrawn. But we will never find funding for those accounts playing the slot machine, the horses, or Powerball. It is time to put our minds to work for the sake of Christ, the church, and our society.

*For further study: (1) Study 2 Peter*

## What do investing and thinking have in common?

*1:3-11. What additional insights about moral excellence appear in these verses? What additional dimensions beyond investment of our best thinking do the verses in 2 Peter call for? (2) Study Romans 12:1-3, especially verse 3. What do these verses contribute to your understanding of how to think in a Christian way? (3) Meditate on Psalm 19:14. Write a brief prayer that applies Psalm 19:14 to the issue of thinking about moral excellence.*

\*Scripture quotations are the author’s own translation.



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## Entire Sanctification

Your May '95 editorial is certainly clear and enforced by Scripture and millions of personal experiences concerning growth in grace and instantaneous entire sanctification.

When I was first converted—born again—as a 20-year-old army sergeant, I had never heard of John Wesley, the Church of the Nazarene, or entire sanctification. But I was a new person in Christ, freed from all my past sins and happily serving the Lord.

However during the ensuing year, under certain situations I discovered an enemy on the inside opposed to my new spiritual life. I prayed daily for deliverance and with God's help never yielded to sin.

On Easter Sunday evening in 1944, alone in prayer, meditation, and reading God's Word in an air force barracks with the help of a *Come Ye Apart* that I found in the chapel, I was baptized with the Holy Spirit, given a pure heart, freed from inbred sin—sanctified wholly just as God's Word promises (Matthew 3:11; Acts 15:8-9; 1 Thesalonians 5:23). Praise God!

That was 51 years ago and still holds good today.

*Leslie Wooten  
Decatur, Ill.*

## On the Money

May I express my appreciation for your May editorial, "And Now . . . Here's Johnny." This was right on the money, and much needed. You trace the drift very accurately. Unfortunately, I fear the lopsided emphasis on sanctification by growth has come to shape Nazarene thinking too much. It could be our death knell as a viable and authentic Holiness denomination. You have helped significantly in redressing the balance.

*Richard S. Taylor  
Edmonds, Wash.*

## Still a Bargain

I want to thank you for the lovely award given to Dr. Ralph West during our district assembly this past week. Dr. Owens made the presentation, and it was a fitting tribute to Dr. West's leadership during the past five successful *Herald* campaigns.

My compliments to you and your staff for keeping the *Herald* contemporary. It would seem the safer track would be to fill the columns with denominational propaganda and ministerial drivel. You continue to direct us to the pertinent issues of the day and show us that Jesus is still the answer. Great magazine—and still a bargain!

*Daniel Mappus  
Louisiana District  
Herald of Holiness Coordinator*

## June Issue Uplifting

Wes, I'm discovering that when I find an issue of a magazine outstanding, it's because it is ministering to me at my current state of spirituality. The truth is, all of your issues are outstanding, it's just that one particular issue awakens me out of my stupor, shoves me over the edge, nudges me to more growth, and at the same time puts its arms around me in love; this is what the June issue has done for me, so . . .

Thanks for asking the hard questions of me in "Editor's Choice." "Backed off in a corner, would I stand on my faith or follow my survival instincts?" or "When my solemn day comes—and it will—what values will I stand on?"

Thanks to Dr. Diehl for the sensible piece on balance—it helped me with some thoughts and feelings I've had lately about balance in my life.

Thanks, Mark, for your excellent work on Rick and Bonnie Ryding. I'm at the age where it is totally amazing and delightful to see my own dreams fulfilled in someone else. It's our "children" who are qualifying themselves for ministry, then, stepping out on faith, they plunge heart-deep into an arena that makes a difference in people's lives.

Thanks to my longtime friend Clara Watts for "Velveteen Dads." I've written one of those gushy but real letters to my son-in-law because of this article.

*J. Paul Turner  
Olathe, Kans.*

## Working Mom

Let me begin by saying that I am writing these words (which I am reasonably sure will have a slim-to-zero chance for publication) in defense of working moms and virtuous wives who, like the one mentioned in Proverbs 31, are helpmates to their husbands in every way—including economically, by working outside of the home. I know that I speak for many Christian women who are fed up with being branded less of a mother and wife because we bring home a paycheck.

Allow me to tell you a little about myself, only because I consider myself the "rule" and not the "exception" where Christian working women are concerned.

I have been married 24 years, have two wonderful sons, and work as a registered nurse at a large city hospital. I have worked in nursing part-time for the past 15 years of our sons' lives.

I am the mother who volunteered for midnight shift when our sons were small so that I could tuck them in bed at night, work eight hours, and be back home in time to pack their lunches and drive them to school the next morning.

I am the mother who got up early to prepare treats for the school parties before I left for work while most of the stay-at-home moms were probably asleep.

I am the mother who used her lunch break to attend the parent-teacher conferences while the majority of the stay-at-home moms didn't bother to show up.

I am the mother who got ready for work hours early in order to insure that our son was able to get to his guitar lesson and back before I put in my eight-hour shift.



I am the mother who laid out my family's Sunday clothes on Saturday morning before I worked the 3-11 shift, then, with very little sleep, made sure that we all got to church the next morning.

I am the mother who always seemed to be the home-room mother or cub scout supporter or youth group leader when the stay-at-home moms couldn't find the time to do those things.

And, most importantly, I am the helpmate to my husband who has eased the financial strain placed on him by today's economy while we've raised our two boys—together. As are thousands of Christian women like myself!

So give us a break!

Nancy McCartney  
Ravenswood, W.Va.

### Bad Example

I am writing in regards to the article in the April 1995 *Herald of Holiness*, page 26, "Mrs. Missouri Completes Term." I am deeply grieved that our great Zion would even consider, much less allow our leaders to contemplate such goals. We have been taught to aspire to holiness standards and to dress with dignity and to please the Lord.

I well remember when as a teenager I was saved and sanctified in the Cape Girardeau Church, my home for many years. We were taught to get rid of all pride, worldly ambitions, etc., that would hinder us in our journey with the Lord. Mrs. Burke stated, "After much prayer, I felt it would be a wonderful opportunity for me to share my personal testimony." Often when our mind has already been made up, it is easy to say, "I've prayed about this." I'm sure there are many young people in Cape Girardeau and surrounding cities that Mrs. Burke could witness to without having to compete in swimming suits, etc. I don't for one minute believe all this becomes Holiness.

Not only am I hurt about Mrs. Burke, but I am offended that the *Herald of Holiness* would ever print such an article as this.

I wonder what will happen to our young people when our leaders are being examples as this.

May God have mercy on our church.

Bonnie Gough  
El Sobrante, Calif.

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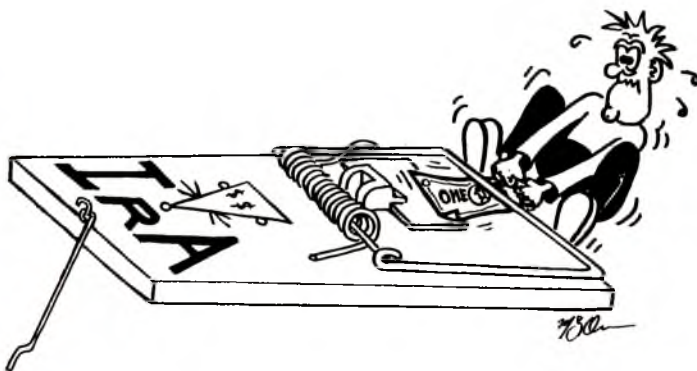
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## Trying to Free Up Your Retirement Money?

# THE CASE FOR ADOPTION

by Priscilla Raue

**A** childless couple from Indiana and their former pastor, who now has a church in Nebraska, have a friendly conversation that covers the following points:

1. The husband and wife *network* with their former pastor to indicate their desire to adopt.
2. The pastor indicates he knows of someone who has an unplanned pregnancy and is considering adoption.
3. They raise the question "How do you handle an interstate adoption?"
4. They decide to contact Nazarene friend and Indianapolis attorney Steve Lovern.

The couple successfully adopted a baby girl, who is now six years old.

"It was a new experience for me because I'd only done local adoptions," Lovern said later. "But when it was over, I wondered how I could help other Nazarene couples do the same thing.

"My friends had done extensive 'networking.' They had told everyone they knew that they wanted to adopt a baby. And they had asked their relatives and friends and neighbors to tell *their* relatives and friends and neighbors. But I thought a more widespread effort would be even better.

"Catholics and Lutherans both have adoption services, and I

wondered, 'Why not Nazarenes?' So I sent letters—4,000 of them—to every Nazarene minister I could get an address for.

"Pastors are natural resource people," he said. "They know about unwanted pregnancies because the crisis often brings people into the church. They also counsel childless couples."

Although he's had only limited response to his request for help in organizing a referral service, Lovern still believes such networking is necessary.

"The sad fact is that with abortions as prevalent as they are to

**I'LL NEVER FORGET THE FIRST TIME I HAD TO TELL A COUPLE THEY COULDN'T TAKE THE BABY HOME."**

---

day, there's a ratio of about one adoptable baby for every 80 couples wanting to adopt," he said. "This is especially heartbreaking news for couples. They know they could give one of those babies a loving, Christian home.

"The scarcity of babies to adopt is discouraging, too," Lovern said, "because childless couples already

feel like there's something missing in their lives—a void that's going to be impossible to fill if they can't adopt a child."

In addition, it's a daunting prospect to think of facing the long public adoption process, especially since some states impose age limitations on couples.

By contrast, private adoptions are usually much quicker, although they're also generally more expensive. With network connections, there's always a possibility of finding a child in another community. However, couples need to note that private adoptions are not allowed in Michigan, Minnesota, Massachusetts, Delaware, and Connecticut.

Lovern is quick to point out that private adoptions do not bypass procedures required by regular social services.

"Social workers are involved in all adoptions. Every adoption case goes before a judge. And, although you can act as your own attorney," he said, "most prospective parents seek legal advice even if it's from a social services attorney, as in a public adoption."

A petition for adoption must be made in the county in which the adoptive parents reside, but when an adoption crosses state lines, an interstate compact is required. Any attorney can initiate the compact, but final work must be done by an attorney in the state in which the couple resides.





Studio D Photography

Sometimes during the process, a guardian *ad litem* will be appointed by the state in which the mother lives. In the event the adoption fails to go through, this person is responsible to see that the child is returned to the original state of residence. The procedure also insures the child won't stay in the receiving state.

Home studies will be done too. In fact, the interstate compact requires it, although it can be done by a private agency. The initial visit may take as long as three hours. It will be followed by two or three more, after the baby comes into the home, to see how everyone is adjusting.

According to Lovern, financial arrangements for private adoptions vary from state to state. The most common expenses are legal fees, home study, and medical bills, although the latter can be minimal if the birth mother has private insurance or is covered by medicaid. Counseling fees are generally allowed, too, if the birth mother feels she needs them in order to cope with her decision.

Some states allow payment for food, clothing, housing, and even educational expenses—as long as the prospective parents are paying actual, legitimate bills.

“Beyond that,” Lovern said, “few expenses are approved. It would be too much like saying,

## WHEN AN ADOPTION IS FINANCIALLY REWARDING TO THE BIRTH MOTHER, YOU STEP OVER THE LINE.

‘Let me adopt your baby, and I’ll give you money.’ When an adoption is financially rewarding to the birth mother, you step over the line. In every state, it’s a felony to pay for a baby.

“But I do go out of my way to help the birth mother and be as accommodating as I can in dealing

with her. That’s one difference between private and public adoptions. In a public adoption, she’s just another pregnant girl and gets no special consideration,” he said.

One area of consideration is the degree of openness, or cross communication.

“More and more birth mothers are demanding more and more openness,” Lovern said. “Many mothers find it easier to accept their decision if they know there will be some contact later. Some just want to be able to follow the baby’s development and send cards or gifts on the child’s birthday.”

Lovern himself advises there be as little communication as possible because it lends itself to problems later on. However, if information must be exchanged, he suggests that it be by letters and pictures through a third party.

Another area of concern is the baby’s medical history. “I urge the birth mother to see a doctor as soon as possible,” Lovern said. “Generally, the doctor will detect potential problems, but I also have an extensive medical checklist I go over with her. If the mother doesn’t know the medical history of the father’s family, I press her to find it out. I explain that it’s vital information for the future welfare of her baby.”

While medical background is of special concern to prospective parents, few babies are refused because of potential future problems.

“Prospective parents’ dissatisfaction usually comes only when they can’t have the baby after all,” Lovern said. “Even though the couple understands from the beginning that it’s a possibility, it’s a big disappointment when the mom changes her mind at the last minute. This happened to one couple at least twice.”

In fact, Lovern confesses that getting the final consent is always the hardest part for him. “That’s when I get the most nervous,” he said.

“It’s very difficult anytime, but

*continued on page 19*

## Adoption: The Best Alternative

Nazarene attorney Steve Lovern explains his interest in organizing a Nazarene network to bring couples wanting to adopt a baby in contact with pregnant women who cannot keep their babies.

"As a Christian, I hate the idea of abortion, and I want to help stop it. So when someone calls me asking for suggestions to help a girl who's considering an abortion, I want to give the best advice I can. I naturally suggest adoption because it's probably the best alternative there is to abortion.

"Unfortunately, the pregnant girl may think of abortion as the best alternative because she knows circumstances won't permit her to keep and raise her baby. She won't be able to give him the kind of home she'd like him to have. So, urging her to consider adoption is a real

ministry to her.

"But it's also a ministry to childless Christian couples who are aching for a baby of their own. I've never experienced what those couples feel. My wife, Angela, and I have children of our own (Alex, age nine; Laura, age six; and Drew, age four). And I've always been close to my parents and have an especially strong bond with my father.

"Sometimes I feel uncomfortable when couples come to my office and see the pictures of my kids and the race car drawing my son made for me. It makes me determined to do everything possible to work for a successful adoption. So, we're both glad when we find a baby is available for adoption.

"For them, it's like getting a positive pregnancy test back. They're overjoyed. For

me, it's a blessing because I love the Lord and want to serve Him. It's one way that I, as an attorney, can do that.

"The law reaches into most aspects of life. And much of it causes pain, as in divorce, personal injury, or bankruptcy cases. But adoption cases are good all the way around.

"Few things about being an attorney are more exhilarating. In an adoption case, everybody comes out a winner."

A fourth-generation Nazarene, Steve Lovern made his first commitment to Christ when he was six years old.

His maternal grandfather, Rev. William C. Keller (now retired), was a Nazarene evangelist from Muncie, Indiana. Keller's daughter (Steve's mother) and five sons (Steve's uncles) often sang together in

their father's meetings.

As a teenager, Steve was business manager and soundman for Young World (a musical group) and traveled with them to Scotland, England, and Canada. He also was a three-time state judo champ.

Steve met his wife, Angela, at Muncie Southside Church of the Nazarene while he was attending Ball State University.

The couple and their children now live in Indianapolis and attend Westside Church of the Nazarene. Currently, Steve works with children in the Caravan, quizzing, and children's church programs, as well as serving on the Board of Stewards. He also offers legal services to his church.

—Priscilla Raue

## A Familiar Face

**I**nfertility can cause a lot of emotional stress, and I used to dream about having a baby. In my dream, I was holding a baby girl on my lap but never saw her face—except once. So, it was like a dream fulfilled when we adopted our little girl. But even so, it was a real surprise when I looked down at her on my lap one day and saw the same face I had seen in my dream."

Phyllis W. (names of the whole family have been changed) describes her experience as "a confirmation that Holly really *is* my daughter, a daughter God intended us to have. Not the only one, though. A year after we adopted Holly, our biological daughter, Jessica, was born.

"There are other adopted children in our extended family, and Matt and I had prayed about adopting a baby ourselves," Phyllis said. "We had a



Olan Mills

peace about doing it, although we didn't take the idea lightly."

This prayerful consideration was helpful when Matt and Phyllis heard through a mutual friend about a Nazarene girl who was expecting a child in just three weeks.

"The teenager was having a tough time at home. While one parent was very support-

ive of her, the other wouldn't even acknowledge her pregnancy. Although she knew adoption was probably in her baby's best interest, I think in her heart she wanted to keep it," Phyllis said.

Matt and Phyllis agreed to an "open" adoption, that is, one in which letters and pictures are exchanged, in this case through the attorney. "Holly is five years old now, and we've recently decided to 'close' the case," Phyllis said. "I've come to believe that the longer an adoption case is open, the harder it is for the birth mother to come to terms with her grief. I'm not sorry it was open for a while. I think the birth mother does have to go through a grieving process."

Because of the prior openness, Holly knows she has another mother. She has also seen a picture of her mother that's



## CASE FOR ADOPTION

*continued from page 17*

I'll never forget the first time I had to tell a couple they couldn't take the baby home.

"The time when the final consent can be signed varies from state to state, but in Indiana, it can't be signed until after the birth. In this case, the adopting baby was born at the end of the week, and we wanted to get all of the legal papers signed before the weekend. It was hard for me to send them home with empty arms," he said.

In spite of this risk and in spite of news stories of later legal battles, Lovern said there are few major problems with most adoptions.

"When we hear, for example, of birth parents suing for the return of a child, I'd say the attorney didn't do some step in the proceedings," he said.

Lovern is quick to assure couples, "In my experience, the vast majority of adoptions, both public and private, go through with little or no complications, then or later. Generally, everyone is satisfied when the proceedings are completed." **H**

being saved for her. And she knows her younger sister is not adopted.

"The girls talk about adoption naturally, and when people remark that they look like sisters, they say, 'We are sisters!'" Phyllis said. "Just because Holly isn't our biological daughter, she is no less our daughter or Jessica's sister.

"The confirmation God gave me, when I saw Holly's face as the same child I had dreamed of, verified Psalm 139:13-16 to me. I truly believe that before a child is even born, God knows its face and where He plans to place it.

"God has placed Holly here with us, and her birth mother has graciously let her come. I believe Holly has something special to do in life. And knowing this affects how we teach her and the steps we help her take in life," Phyllis said.

—Priscilla Raue

## Our Miracle Child

**D**oes anybody here know of a girl who's pregnant and considering abortion but wants to give her baby a chance at life?"

Joanne Yette was asking the question of a roomful of guests attending a Christmas party sponsored by her husband's employer.

"I saw my husband's mouth drop open," she said later. "And when I sat down, I hurried to explain that that's what you do when you're feeling desperate.

"I was already over 30 years old and had experienced three miscarriages. Patrick was almost 40 years old, and we had tried going through adoption agencies. We had been on their waiting lists for several years. It just didn't seem to be working."

When Joanne asked her question, she was doing what adoption agencies and attorneys often recommend. She was networking; that is, telling everyone she knew that she and Patrick were anxious to adopt a baby and asking them to tell everyone they knew.

And it worked.

"A few months later, we got a lead from someone who attended that party," she said. "It seemed like a miracle to find a baby like that."

The Yettes, of Greenwood, Indiana, began the private adoption process by contacting Indianapolis attorney Steve Lovern. In addition to filing all the needed legal documents, he arranged for a private agency to do the home study that all adoptions, both public and private, require.

"Besides home study visits, we had to attend a class for adoptive parents. Then we had to get eight reference



Studio D. Photography

letters—one from a relative, and seven others from neighbors and friends," Joanne said.

The Yettes had decided earlier that any baby they adopted would always know he or she was adopted. They also asked the birth mother (through their attorney) to write a letter to her unborn child, telling the child of her love and her hopes for the child. They told her it would be saved to give to the child when he or she was 18 years old.

"We found out later that the request was what helped her decide to let us have the baby," Joanne said. "She felt like we really cared about her as well as the baby. She even allowed me to be in the room with her when the baby was born. It was the only time I ever saw her."

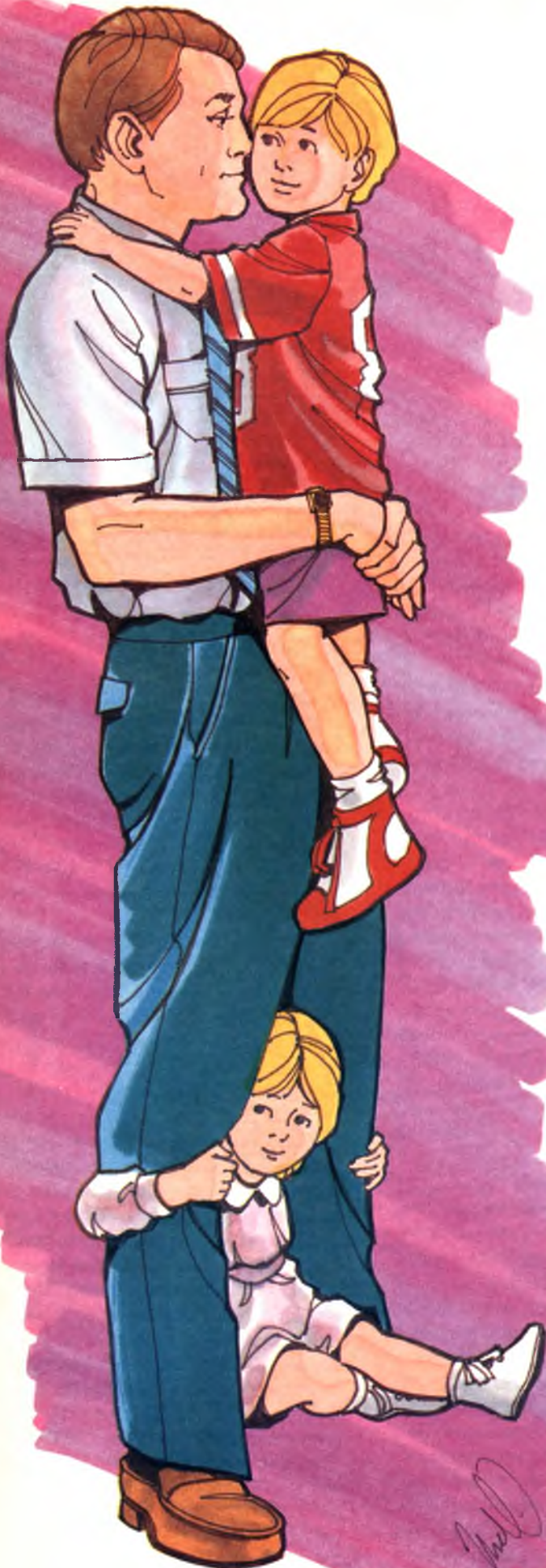
When Patrick Yette, Jr., was born, Joanne and Patrick received immediate custody, although the adoption was not finalized for six months.

"That was the scariest six months of my life," Joanne said. "But Steve was so kind and understanding. He was incredible," Joanne said.

"Patrick is our miracle baby," Joanne said. "He's a blond, blue-eyed gift from God. Part of the miracle is his resemblance to me. Our baby pictures even show a likeness."

Joanne's advice to anyone who wants to adopt a baby is, "Don't give up! It's scary sometimes, but, trust me, it's worth it!"

—Priscilla Raue



# Sometimes God Says Yes

by Susan Bates

**S**ometimes God says yes, sometimes, no. And sometimes, when it seems He isn't even listening, maybe He's just saying wait. Well, that finishes our lesson for this week, ladies. Are there any questions?" Edna, our faithful Bible study leader, peered expectantly at us over the rim of her reading glasses.

"Yes," I thought to myself, "just how are we supposed to know the difference between His 'No' answer and His 'Wait' . . . a telegram, perhaps?" But I kept my question to myself.

Sighing, Edna gave up and went on to her final question, "OK, then, are there any prayer requests?" At this, voices began to tumble over one another as sorrowful tales of wayward children, ailing parents, and job losses were presented and prayed over. Typically, my mind began to wander.

Yes, I had a prayer request all right, but I also had my answer: a very definite NO, or apparently an equally as definite WAIT. For years, my husband, Ken, and I had prayed for a child. As anyone who has been in this situation knows, it was hopeless . . . but even more so for us. Ken was already 45, too old for any of the normal adoption avenues. And I wasn't sure I wanted children. I had already lost my family as a child and wasn't about to care that much about anyone again. So I was, in simple terms, scared.

You see, adoptive parents have to consider questions biological parents rarely imagine: Did the birth



mother abuse alcohol or drugs? Will the birth father show up someday and want to reclaim this baby? Will the child reject me in the years to come for its "natural" parents?

These and other fears had immobilized me to the point where I'd done very little to pursue this dream. Dreams, even when they are God-given, are always safer left on the shelf. But I had ventured far enough to discover the obvious: a private adoption would take three to five years, and obtaining a baby from another country was beyond our financial ability. I'd even, in a burst of faith, contacted a Christian adoption agency, but they, too, were unable to help us. They did, however, give me the name of a woman who was doing a lot of private adoptions; but when I called her, a male voice promised me he'd get back to me, especially if I was interested in electronic equipment. I stated my real purpose: I wanted a baby, not a boom box (though I'd heard they could strongly resemble each other), and left a phone number. The last spurt of action had been over three months ago, so it had been long forgotten as just another dead end.

Dead ends and disappointments. Those are two things adoptive hopefuls must contend with. It'd been almost two years ago that we thought our dream had come true. A woman confidentially asked us if we would take her sister's as of yet unborn baby. Yes, oh, yes! The birth mother came to see us, very "with child"—eight months and one week, to be exact. We laughed and talked and settled everything. In three weeks, the baby would be born and given to us.

Sometimes God says no. The baby was born that night. The estranged husband appeared out of nowhere and made promises of love and support. For four days, Ken and I never left our home, waiting for her decision. When it came, I felt as though our baby had died. Ken had purchased a tiny rocking horse, and it stared wistfully at us from a corner of the living room. I couldn't bear it. This child didn't even become a part of our family, and already he was gone. . . . I could never go through this again.

Silence awakened me from my reverie. Everyone was staring at me. Oh yeah, Bible study!

"Susan? Hello? We were all just praying that you'd come out of your coma and look! It's a miracle." The lady next to me laughed.

"We just wondered if you had any prayer requests," Edna repeated politely.

"Oh. No. Not really, anyway," I mumbled, embarrassed.

"Come on, what is it, Susan? That's what we're here for."

I took a deep breath. "Ken and I are thinking of adopting and . . . well, you know . . . we just want God's will . . ."

A chorus of oohs, giggles, and exclamations rang out. Our desire was fervently prayed for, and we were excused.

The following week, I didn't go to Bible study. More truthfully, I couldn't go because of the foot of snow burying my car. I kissed Ken good-bye and gratefully snuggled beneath a ragged quilt by the fire. Bible in hand, I began my morning devotions. But my mind would not stay put and kept meandering back to the adoption issue. Finally, I'd had enough.

"All right, God, just what am I supposed to do? This is so hard, and I'm scared, and I just can't try anymore, OK? I'm sorry. I know this sounds so stupid. But You are all-powerful, and if You want us to have children, I know You can bring them to us. So, Lord, I just ask You right now: if there are any kids out there that need a good Christian home, please bring them to us, and I promise I'll try to raise them in a way that would be pleasing to You, OK? OK. In Jesus' name. Amen."

**L**ORD, I JUST ASK YOU RIGHT NOW: IF THERE ARE ANY KIDS OUT THERE THAT NEED A GOOD CHRISTIAN HOME, PLEASE BRING THEM TO US."

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With a sigh of relief, I closed my Bible and began my day. In 30 minutes, the phone rang.

"Collect call for Susan Bates from a Ms. Taylor. Will you accept the charges?"

Ms. Taylor? I didn't know any Ms. Taylor. But anything

was better than laundry, so I agreed.

"Susan Bates?" a cold, unfamiliar voice began, "I've received your message that you're interested in a baby. I need you to send me \$50, then I'll send you the information."

"Excuse me? I'm not sure who I'm talking to . . ."

"Ms. Taylor! You left a message at an old number I had. I moved to San Francisco, but for some reason, this guy called with your name. So if you'll send me \$50 . . ."

"Wait! Can you tell me what you do?"

"I adopt out newborns. Waiting list is about three years."

"Oh. Well, we'd like one sooner than that. My husband is already 45, and . . ."

"Sorry. Can't help you. Bye."

"Wait, I mean we'd take older children or . . ."

"I don't do older children. Never have. Never will. Can't help you. Sorry."

"Oh. Well, I just thought that, well, maybe, if you knew of any kids who . . ."



"Wait a minute! Did you say kids? Would you take more than one?"

"Uh, sure."

"Well, like I told you, I don't do older kids—never have, never will. But last night I got a call from a birth mother I'd worked with, and she (Jill is her name) has a friend who's got two kids who really need a good home. Now I don't want anything to do with this, but you can call Jill if you want to. . . . She's in—let's see, where's the stuff? Oh, here it is."

With a shaking hand, I scribbled down a number and the name of a town miraculously located only two hours south of us. Quickly, I dialed the number.

When a timid voice answered, I blurted, "Jill? Um, you don't know me, but a Ms. Taylor gave me your number. She said you had a friend . . ."

Within a few minutes, I learned of a young woman, jobless, struggling to raise a boy, 2½, and a girl, 15 months. She had no car, skills, or husband, but did long for her children to be raised in a stable family where they might have a future. Since she had no phone, I asked Jill to have her call me collect as soon

as possible. She promised we'd hear from the young woman before noon. Excited, I tracked down Ken, and in minutes he was home, and together we watched the phone.

And watched. And watched. Sometimes God says wait. I really think that for the second time since time began, the sun stood still in the sky. We finally went to bed at midnight, defeated.

The next morning, the blizzard continued to rage as we sipped our coffee in gloomy silence. The morning was almost over, and we were giving up our vigil when suddenly the phone actually rang. It was her! In my best "I will be a good mother" voice, I told her about us, our hopes and dreams, our Christian beliefs—anything true and good and right I could think of. After an hour, she said she'd like to meet us, and I promised to be there in three hours.

So through snow and sleet and storm we flew and in record time pulled up to a plain apartment building. Beneath a stairwell sat a grubby blond boy playing with a broken margarine container.

"That's him," I thought to myself. "Why don't I feel anything?"

We knocked at the door behind him, and a petite young woman invited us into her simple but clean home. Ken dedicated himself to playing with the child while she and I struggled to share the entirety of our lives in a two-hour conversation. We were briefly interrupted when a short, very round baby girl came waddling out of the bedroom, "goed" at me, and joined Ken and her brother playing on the floor. Finally, it was decided that Ken and I would return the following morning, and we would talk more. I was emotionally exhausted and couldn't wait for a good night's sleep.

I hugged the children, and as I turned to embrace the mother, the little boy ran over to Ken and grabbed his leg, holding on with all his might. Ken laughed and picked him up just as the baby girl waddled over and latched onto his other leg. As Ken stooped and picked her up too, and their tiny arms encircled his neck, I heard the young woman whisper to me, "Why don't you just take them tonight?"



"All those in favor of me teaching 'teen sexuality' to the junior highers cluck like a chicken!"

J O H N S O N



I stared at her. She couldn't be serious. But she was. We packed their few belongings in a garbage sack and soon were on our way, tearfully singing, "Jesus loves the little children . . ."

It was a long time until I got that good night's sleep, for all four of our lives literally changed overnight, and it was a major adjustment. I had never even changed a diaper, and now I was responsible for two lives! But I took courage in knowing that with God

there are no accidents. He had heard my prayer and in less than 48 hours had made us Mommy and Daddy to two bright, happy, healthy children that have since accepted Jesus as their Savior.

I take prayer much more seriously now. The Almighty God we serve may be seated on a heavenly throne, but I know now that He truly listens to our every prayerful word; and sometimes—just sometimes—God says *yes*. H

## The Language of Adoption

The language of adoption has changed drastically in the last 20 years or so. For example, the woman who gave birth to the child was once called the "natural" mother; today she is more accurately described as the *birth mother*. Children who used to be considered "hard to place" are now called *special needs children*. These and other phrases reflect a growing awareness of adoption as a positive, desirable means of creating a family.

What follows is a guide to today's terminology. Not everyone fully agrees on what is "correct," but the following phrases are generally acceptable.

► **Adoption plan.** We used to say that a woman who chose adoption was "putting up" her child for adoption, "surrendering" her child, or "adopting out" her child. If a woman did *not* choose adoption, she was said to "keep" her baby. These phrases are all obsolete. Today, we say that a woman who chooses adoption makes an *adoption plan*. If she does not choose adoption, she chooses to *parent* her child herself.

► **Agency adoption.** In an *agency adoption*, the birth parents (most often the birth mother) assign to an agency all rights to their child. The laws regarding the rights and responsibili-

ties of birth fathers vary from state to state. The agency, either public (government) or private, makes all arrangements for the adoption.

► **Birth parent.** The woman who gives birth to the child is the *birth mother*. The phrase "birth father" is sometimes used, although *biological father* may be more descriptive.

► **Closed adoption.** In a *closed adoption*, all records are sealed. None of the parties involved—the birth parents, the adoptive parents, nor the child—has access to them. There is no contact between the birth parents and the child or between the birth parents and the adoptive parents. In the United States, this type of adoption is far less common than it once was.

► **Cooperative adoption.** *The Complete Adoption Handbook*, by Kay Marshall Strom and Douglas R. Donnelly, describes a *cooperative adoption* as one in which the birth mother "has an ongoing relationship with the child after the adoption is final." The extent of this "ongoing relationship" varies, but the adoptive parents are still the legal, permanent parents of the child.

► **Independent adoption.** In an *independent adoption*, the birth parents, usually with the help of a lawyer, arrange for their child's

adoption themselves. The laws regarding independent adoption vary from state to state.

► **International adoption.** In an *international adoption* (not "foreign" adoption), parents adopt a child from a country other than their own. Parents must abide by the laws of their country and the laws of the country from which they are adopting. Laws regarding international adoption can be quite strict and vary from country to country.

► **Open adoption.** In an *open adoption*, adoption records are more accessible to all parties involved than in a closed adoption. The degree of accessibility varies. In an open adoption, there may also be direct contact between the birth parents and the child and between the birth parents and the adoptive parents. Again, the amount of contact varies in each situation.

► **Special needs children.** *Special needs children* face unique challenges in finding families. These cases include sibling groups, older children, children of various ethnic and/or racial heritages, and children with any kind of physical, emotional, or intellectual challenge.

The following phrases are best avoided altogether: "Do you know anything about her 'real' mother?" By referring to the birth

parents as "real" or "natural," we imply that parents who adopt are "unnatural" or temporary. Adoption is a legitimate means of creating a very real, very permanent family.

"Do you have 'one of your own'?" This question is inappropriate because it implies that a child who was born into a family belongs to the parents more than a child who was adopted. It is preferable to make no distinction between children who join a family by birth and children who join by adoption.

"Biracial" or "mixed race." In her book *Making Sense of Adoption*, Lois Ruskai Melina suggests that a child should be referred to "by the racial or ethnic term that will apply to him based on his physical appearance." Phrases such as *African-American* or *Asian-American* are usually appropriate.

The point of speaking positively is not to pretend that joining a family through adoption is the same as joining through birth. The two experiences are very different, but the end result is the same: the creation of a family. And in any family, the only language that matters is the language of love. *That* is positive speaking at its best.

—Rhonda Wheeler Stock





I WON'T BE BACK  
UNTIL  
SELENA'S GONE."

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I sat on the edge of the hard chair at the "Home" where Selena lived. I felt like the butterflies in my stomach were having more butterflies. Here I was, about to meet the girl who could become my new daughter, and I was afraid she wouldn't like me.

After what seemed an eternity, a woman brought 10-year-old Selena into the office. She was tiny, about 55 pounds, with long, dark hair combed into two ponytails. Her blue eyes looked as nervous as I felt.

For days, I'd been thinking of

Jimmy, were in and out of foster homes as her birth mother was in and out of jail. Jimmy died under mysterious circumstances in one of the foster homes.

At age five, she returned to her parents' home and a new baby brother named Chad. A few months later, her mother decided she couldn't handle Selena's learning problems. She packed a suitcase and told her husband, "I won't be back until Selena's gone."

He drove Selena to a state home for the mentally retarded and dropped her off in front. She

home but excited about a family of her own. She went to each of the staff personnel, begging, "Please, will you adopt me?"

After we had talked about middle names in the office, Selena asked me, "What do I call you?"

My answer was, "For now, you may call us Marcia and Lee. If you decide you want us to adopt you, then you can call us Mom and Dad."

She immediately began to call us "Mom and Dad." My heart sang with joy.

She moved in with us a few weeks later, joining Bill, who was

# SELENA

by Marcia Alice Mitchell

all I wanted to tell her and ask her. However, my mind went blank. All I could think of to say was, "Hi, Selena, do you have a middle name?"

"No, ma'am," she said as she folded her hands and bowed her head low.

For 15 minutes, we discussed all the possible middle names that fit between Selena and Mitchell. This was probably not the most intelligent way to begin a relationship, but it did help to break the ice between us.

We had learned earlier that Selena's life had not been easy. She was born four weeks premature to a woman who'd been on drugs and alcohol during her pregnancy. Selena's American Pediatric Growth Assessment Record (APGAR) reading indicated probable developmental problems.

From about age six months to age five, Selena and her brother,

screamed in confusion and fear.

Selena was supposed to stay a maximum of three weeks until a foster home could be found, but the paperwork was "lost," and she stayed over three years.

During this time, Selena learned to swim and play other sports, attended school, and helped the staff with the younger children. She enjoyed the security of staying in one home.

One difficulty the staff noted, however, was that Selena seemed unable to make choices. She would always choose what someone near her chose, whether it was the flavor of an ice-cream cone or what she wanted for Christmas.

Three years later, when my husband and I prayed about a girl to adopt, the paperwork was "found" on Selena. Selena was told that a family would be found to adopt her.

Selena was afraid to leave this

12, and Sherri and Joe, who were 9—only two months younger than Selena. Bruce, age 19, was away at college. Later, John, age 6, joined our family.

It soon became apparent Selena needed special classes at school. The school psychologist told us she would never catch up with the other children. The adoption psychologist told us that with plenty of love she could catch up. Each psychologist gave us a different IQ score. The county said she was in the low 70s—the school said in the low 60s.

Our new daughter could memorize facts and read sentences, but she couldn't explain or understand them. Times of frustrations brought on temper tantrums and tears. It seemed she wanted to succeed but didn't think she was capable. I didn't know how to handle her frustration and prayed

*continued on page 34*

# Adoption Resources

Are you considering adoption and want more information? Do you know someone who is adopting, and you want to understand the process better? Have you adopted a child and want help discussing the topic with the child and with others?

Many resources are available to you. Start with your public library, where you will find dozens of books, articles, directories, and other sources of information. You will find materials for all age levels in both fiction and nonfiction.

If you don't find what you need, ask for help. Many libraries can borrow materials from other collections, such as university libraries. Some libraries will purchase a book if even only one patron requests it.

Also check the Yellow Pages under "Adoption." Contact the organizations listed; many of them will send you materials free of charge. This will give you an idea of the services available in your area.

Because most of the literature available today is published by the secular press, you will inevitably come across worldly values in your research. For example, you may find a book that is helpful and insightful but has a frank discussion of homosexual adoptions. So read everything with discernment; take what is good and helpful, and reject what is not.

The following list of resources is certainly not comprehensive, but it will give you a starting point for your research. Although most of the materials on this list are secular, they are not offensive to a conservative Christian perspective

(the one exception is noted).

This list is intended to be a guide to the type of materials available. It is not an endorsement of any of the materials or organizations included on it.

## Books

*The Complete Adoption Handbook.* Kay Marshall Strom and Douglas R. Donnelly (Grand Rapids: Zondervan, 1992). Originally published as *Chosen Families*, *The Complete Adoption Handbook* is an excellent starting point for families who are considering adoption. It explores various issues surrounding adoption and helps explain the complicated legalities of adoption. Its appendixes are particularly informative, and it is written from a strong Christian perspective.

*How to Adopt a Child from Another Country.* Eileen M. Wirth and Joan Worden (Nashville: Abingdon Press, 1993). This how-to book covers many aspects, practical and emotional, of international adoption. It is written from a generally conservative Christian perspective.

*Making Sense of Adoption: A Parent's Guide.* Lois Ruskai Melina (New York: Harper and Row, 1989). This is a useful book to help parents anticipate the types of questions their children will ask at different stages of development. The book illustrates its points with sample dialogues and suggests family activities to help explain and understand adoption. Melina has also written *Raising Adopted Children* (Harper and Row, 1986), and many of her materials are available on audiotape.

For a list of resources, contact ADOPTED CHILD, P.O. Box 9362, Moscow, ID 83843. (Caution: This book is a valuable resource for families who have adopted, but it is not written from a conservative evangelical perspective.)

*Open Adoption: My Story of Love and Laughter.* Ann Kiemel Anderson (Wheaton, Ill.: Tyndale, 1990). In this book, popular speaker and author Ann Kiemel Anderson shares the heartwarming story of how she and her husband, Will, adopted four sons. Ann and Will grew to know and love each of their sons' birth mothers, and Ann was able to attend the delivery of each baby. An inspiring story.

## Juvenile

*Being Adopted.* Maxine B. Rosenberg (New York: Lothrop, Lee, and Shepard Books, 1984). This nonfiction children's book is a good choice for families who have adopted children with a racial or ethnic heritage different from their own.

*How It Feels to Be Adopted.* Jill Kremetz (New York: Alfred A. Knopf, 1982). This is a nonfiction book in which 19 children between the ages of 8 and 16 discuss their feelings about being adopted. Written at about a sixth-grade level, it would be helpful for children and adults alike.

*We're a Family.* Sandra Brandon (Cincinnati: Standard, 1986). This picture book tells the story of a boy whose little sister was adopted from another country. The book emphasizes that the boy and his sister are part of the same family whether they look alike or

not. This book has a strong Christian emphasis.

*"Why Was I Adopted?"* Carole Livingston (Secaucus, N.J.: Lyle Stuart, 1978). In clear, simple language, *"Why Was I Adopted?"* answers some of the most common questions children have about their adoptions.

## Organizations

Bethany Christian Services, 901 Eastern Ave. N.E., Grand Rapids, MI 49503. Office numbers: 616-459-6273 (Grand Rapids); 310-804-3448 (Los Angeles County); 800-238-4269 (hotline). Spanish-speaking counselors are available. Spanish literature is available from Bethany Christian Services, 9928 Flower, Suite 202, Bellflower, CA 90706.

Focus on the Family, Colorado Springs, CO 80995, 719-531-5181. Focus offers a variety of booklets, tapes, and articles, including an adoption information sheet.

Highlands Child Placement Services, P.O. Box 300198, Kansas City, MO 64130-0198, 816-924-6565. Highlands is affiliated with the Assemblies of God.

Holt International Children's Services, P.O. Box 2880, 1195 City View, Eugene, OR 97402, 503-687-2202. Holt is a nondenominational organization with a worldwide reputation and a strong Christian emphasis.

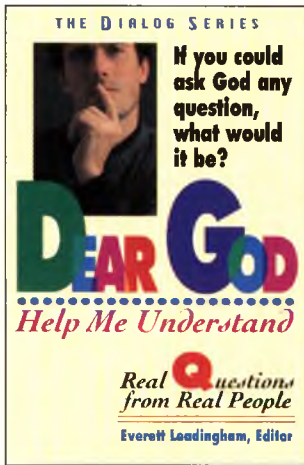
Perspectives Press, P.O. Box 90318, Indianapolis, IN 46290-0318. Perspectives Press offers four fact sheets about adoption. Please include a self-addressed, stamped envelope with your request.

—Rhonda Wheeler Stock



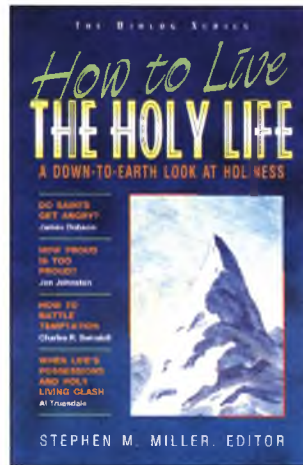
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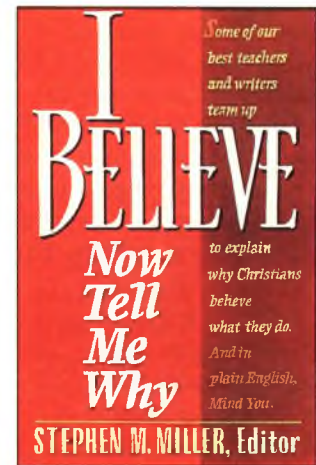
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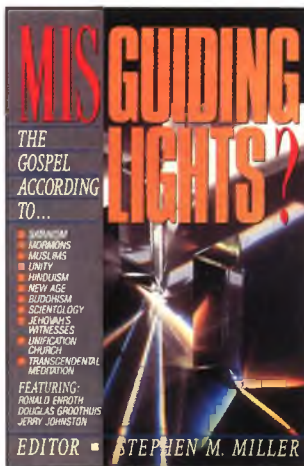
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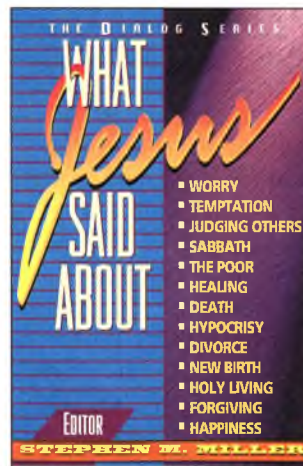
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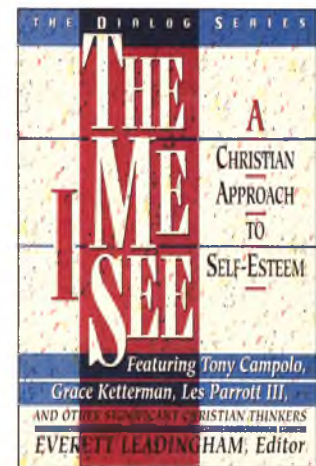
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# Sponsoring a Child...

## A POWERFUL PARTNERSHIP

by Caroline Wight

**T**his year marks the 10-year anniversary of Nazarene Compassionate Ministries' Nazarene Child Sponsorship. This denominational program began in 1985 with the Haiti Hot Lunch project. Today, an average of 3,900 sponsors affect the lives of more than 24,000 Nazarene children in 47 countries through existing sponsorship programs. The program speaks for itself through the words and stories of the children.

### Wilma's Sewing Machine

Wilma's mother died in childbirth, and her father and brothers abandoned her, leaving her for dead. Needless to say, her life was filled with very little hope. Somehow, Wilma survived her childhood. As a teen, she became a sponsored child through the Guatemala Widows and Orphans program.

Wilma Violeta Ixcopal completed her education through junior high because of her focused attention on her studies. After graduating, she received specialized training in tailoring for one year and became the recipient of her very own sewing machine. However, Wilma's story does not end there.

Wilma worked as an elementary school teacher for two years following high school graduation. On weekends, she sewed items on her machine for those who lived in her community and surrounding villages. Today, Wilma lives in Mexico City, where she works full-time as a

tailor. "The Child Sponsorship program took care of me at just the right time," says Wilma. "I had nobody, then I had everybody! Now my dreams have come true!"

**M**ORE THAN 24,000 CHILDREN IN 47 COUNTRIES ARE CURRENTLY SPONSORED THROUGH THE NAZARENE CHILD SPONSORSHIP PROGRAM.

### A Child like Elvira Needs You

Elvira's story is similar but different. Elvira Chajaj Cojon became a sponsored child when her father was killed during the violence in her country. Elvira and her family rented homes from place to place, moving often to find work and affordable rent. With eight members in the family, this was a tough thing to accomplish. In order for the family to eat, everyone had to work. Most of the jobs included farm labor. In their free time, Elvira and her family made and sold handcrafted items.

When Elvira became a sponsored

child, she and her family received assistance of food, clothing, and medicines. In addition, Elvira's family was eligible to apply for a project to purchase property on which to build a house. As her family moved into their new two-bedroom house with a permanent roof, Elvira started school and entered the tailoring program.

Today, Elvira owns her own tailoring shop, is an accomplished seamstress, and returns often to her village to share her knowledge and skills with family and community members. Elvira's current workload includes sewing three or



**Elvira Chajaj Cojon—(inset) Elvira at work sewing**





**Ken and May Silvers with Irene-Norma and her family**

four garments in the afternoon and attending school in the morning. Elvira is earning an elementary education degree in hopes of becoming a teacher. She attends a local Church of the Nazarene, where she teaches a children's Sunday School class.

### Meeting Face-to-face

Ken and May Silvers were in Kenya, Africa, as part of a Work and Witness team when they and other team members were challenged to help meet the needs of Nazarene pastors' children needing sponsors. Ken and May immediately became linked with Irene-Norma Allosso of Kenya as her sponsors.

Thanks to the Silverses, Irene-Norma now attends a boarding school, which provides her with a more complete education than is available in Kenyan public schools. This is important to Irene-Norma because she dreams of becoming a lawyer. "This is a very big dream for a very little girl," chides Irene-Norma's father, "but I believe her dream will come true."

Irene-Norma's father, a Nazarene pastor, is responsible for the English-language Nazarene Radio Broadcast for Africa. The help that the Silverses provide through the Child Sponsorship program allows Irene-Norma's father the time he

needs to prepare and to minister in Africa while raising a family of four children.

On a recent return Work and Witness trip to Kenya, the Silverses were able to arrange a meeting with their sponsored child and her family. "Sponsoring Irene-Norma has been very rewarding," said Mr. Silvers. "This face-to-face meeting was very satisfying. I could see how we were really helping someone else."

### On and On and On . . .

Because of many dedicated sponsors, these stories go on and on. Thank-you letters are received daily in the Nazarene Child Sponsorship office from children and families

*continued on page 41*

### Pauline on her way to school



NAZARENE  
CHILD SPONSORSHIP  
*10th Anniversary*

The following five Child Sponsorship programs are avenues for providing holistic development—physical, intellectual, and spiritual—for a child who needs you.

### HAITI HOT LUNCH PROGRAM

Sponsors provide nutritious lunches to children attending Nazarene schools throughout Haiti. The sponsor fee is \$10 per month.

### NAZARENE PASTORS' CHILDREN EDUCATION PROGRAM

Nazarene pastors' children in less-developed countries are assisted with financial aid for school tuition, enrollment fees, uniforms, textbooks, school supplies, transportation, and other school-related expenses. The sponsor fee is \$18 per month per child.

### MAETANG TRIBAL CHILDREN'S HOME

A Nazarene hostel located near Chiang Mai, Thailand, which provides room and board for hill tribe children receiving a Christian education. The sponsor fee is \$18 per month per child.

### GUATEMALA WIDOWS AND ORPHANS PROGRAM

In addition to education-related expenses, sponsors of this program assist children and their families in developing a self-support plan, which may include tools for establishing a business or learning a vocational trade. The sponsor fee is \$30 per month per child.

### SUN VALLEY INDIAN SCHOOL

A boarding school for Native American children located near Holbrook, Arizona, which provides a Christian education in addition to developing the physical, emotional, and social areas of children's lives. The sponsor fee is \$30 per month per child.

For information on sponsoring a child, contact:

Nazarene Child Sponsorship  
6401 The Paseo  
Kansas City, MO 64131  
816-333-7000, ext. 2530  
816-333-2948 (fax)

# SPOTLIGHT ON STEWARDSHIP

## SEPTEMBER *Is Stewardship Month*

Here are stewardship “spots” for every week of the month.



### SEPTEMBER 3: Sunday Morning

#### **Tell This Story: Why Billy?**

One of the spiritual enigmas of our time is Billy Graham. Many people have tried to analyze him—psychologists, preachers, public relations experts—yet there seems to be no unanimity about why millions of people all over the world are so interested to hear him preach.

Of all the people who ever analyzed him, I think Billy Graham's mother has the best answer. An interviewer asked her, “Why do you think God has used your son in such a way?” She answered, “I don't know. I can't explain that. I know there are preachers who preach better than him. I know there

are people who can organize better than him. I know there are many people who could do everything he does better than he can. But I know this: when Billy gave himself to God, he gave all there was of him.”

During Stewardship Month, let us all put ourselves in God's hands—fully!

—Preaching, March—April 1995

**Read This Bible Verse:** “I appeal to you, brothers and sisters, . . . to present your bodies as a living sacrifice, holy and acceptable to God” (Romans 12:1, NRSV).

**Sing This Song:** “We Bring the Sacrifice” (*Sing to the Lord*, 41)

### SEPTEMBER 3: Sunday Night (or midweek service)

#### **Tell This Story: Meet Ralph**

Ralph is 85. Here's his 1995 list of goals:

Memorize 100 Bible verses.

Say to 100 people, “You made a difference in my life.”

Write my dear 90-year-old sister 100 letters.

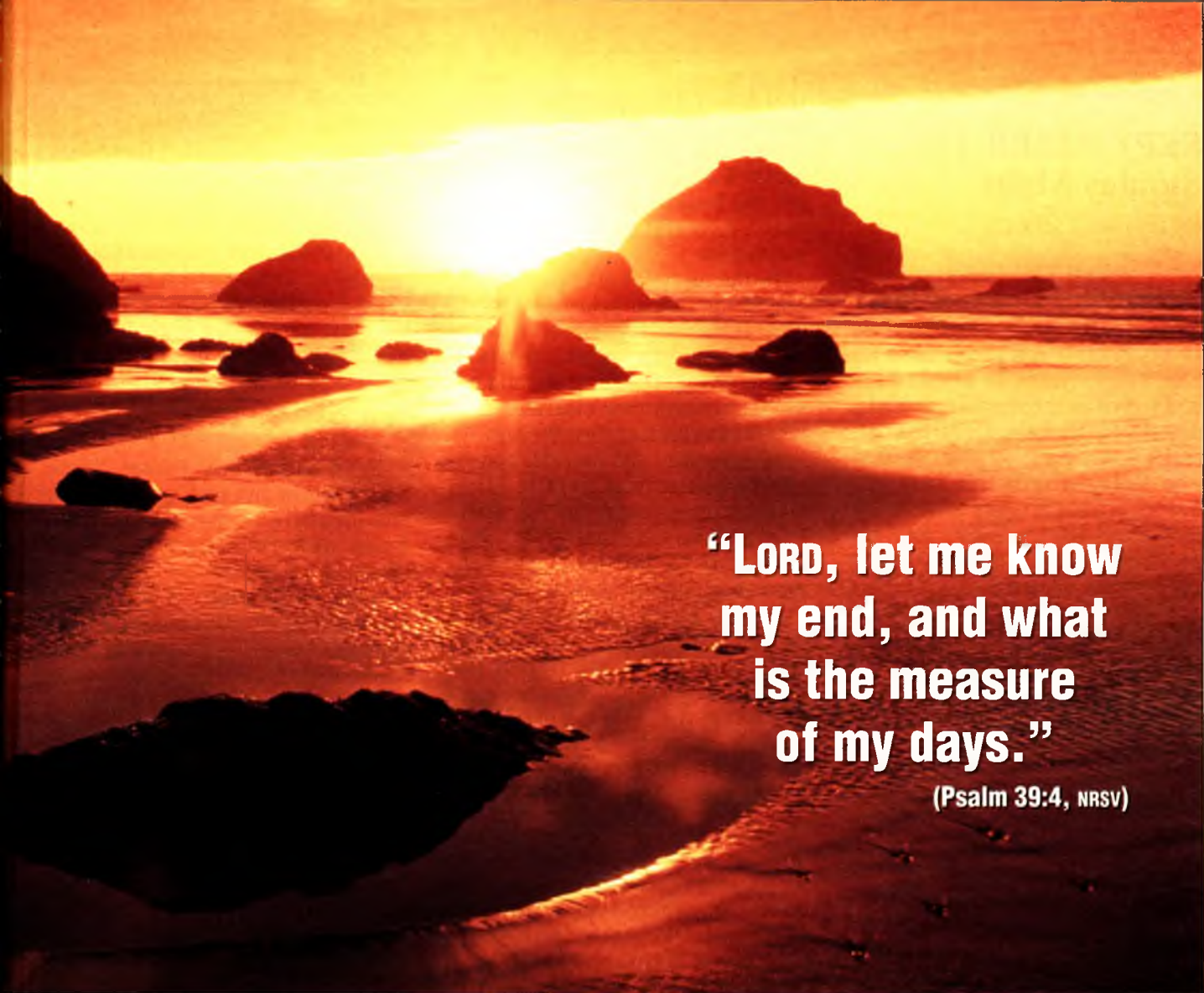
Read 100 books.

Learn at least 100 new words.

Ride my bike 100 miles a month.

Ralph, who has logged 50 years with the Boy Scouts and been a school principal and pastor, has other goals too. Besides being a tither and regular giver to his local church, he has set up scholarship funds in three Nazarene institutions of higher learning. His goal: before God calls him home, he wants to set up scholarship funds in all such Nazarene schools in North America.





**“LORD, let me know  
my end, and what  
is the measure  
of my days.”**

**(Psalm 39:4, NRSV)**

Dennis Frates

Thanks, Ralph. A good example like yours won't hurt us a bit. We all need to set definite goals for our living and giving.

—Carolyn Lynn

**Read This Bible Verse:** “Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9:7, NRSV).

**Sing This Song:** “God, Whose Giving Knows No Ending” (*Sing to the Lord*, 529)



**Tell This Story: The Urgency in View of the Emergency**  
Missionary Hudson Taylor made

a voyage from Shanghai to another city. During the trip, he made friends with a Chinese man named Peter. One day, Peter fell overboard. “Man overboard,” the shout went up. Taylor pled with the captain to drop the sail. “We don't have time to stop,” he replied. But Taylor's urgent pleas prevailed. Hudson Taylor jumped into the water to save his friend but could not find him. However, he noticed a Chinese fishing boat nearby. He called to the crew to come and cast their net to save his friend.

“Too much trouble,” they said.

“Come quickly, before it's too late,” Taylor shouted. “I'll pay you.”

“How much?”

“Five dollars.”

“Not enough. We will come for \$30.”

“I don't have \$30.”

“How much do you have?” the crew leader asked.

“About \$14.”

The fishermen came and cast their net and drug up Peter on the first try. But it was too late; he was dead.

Christian stewardship is an urgent matter. Don't wait until you get rich or until the kids grow up or until you get a better job to give to Christ. Too many will perish without the gospel if you wait.

—Adapted from a sermon by Tim Isbell, pastor, New Life Church of the Nazarene, Cupertino, Calif.

**Read This Bible Verse:** “As the Father has sent me, so I send you” (John 20:21, NRSV).

**Sing This Song:** “Come, All Christians, Be Committed” (*Sing to the Lord*, 544)

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## SEPTEMBER 10: Sunday Night

(or midweek service)

### Tell This Story:

#### Stewardship That Never Stops

He was 83 when I first met him in his modest cottage at Casa Robles. For 35 years, he and his wife had served as missionaries in China and the Philippines. He talked with excitement about our generous God. The desire to serve the Lord still burned within him. As I listened to story after story of God's love and provision, I recognized that I was in the presence of a saint.

I took him out to lunch and noticed how his positive attitude influenced others around him. Then the dialogue turned solemn. He began to talk about dying. He wanted to plan ahead. He told me what he had in mind. He wanted to set up a gift annuity, and he did.

John W. Pattee departed for heaven in December of 1993. But his stewardship never stopped. Though he is a citizen of another world, his gift annuity works on in this one. The funds that he left behind are hard at work providing scholarships for Philippine and Chinese students.

—James Tapley

**Read This Bible Verse:** "Think of us in this way, as servants of Christ and stewards of God's mysteries. Moreover, it is required of stewards that they be found trustworthy" (1 Corinthians 4:1-2, NRSV).

**Sing This Song:** "All for Jesus" (*Sing to the Lord*, 470)



### Tell This Story:

#### Hazel's Parking Lot

The new church building was finished—but the congregation couldn't use it!

A city ordinance plainly stated

that before anyone could occupy a new building, the parking areas had to be paved. The local Nazarenes had drained all their resources just to get the building up. They simply didn't have the money to pave the parking lot.

In the midst of all this distress, one of their most beloved members died. Hazel had been a career school teacher who was faithful in service and in giving. The funeral could not be held in the new church—that would have been against the law.

Shortly after the funeral, however, the pastor was notified that Hazel had, through the Nazarene Planned Giving program, left \$38,000 to the local church. Enough to pave the parking lot!

Today, as worshipers select a parking space and try to outrun the raindrops to the shelter of the church, they probably do not even know that the lot was provided by Hazel's stewardship. But I have a feeling that somewhere, Hazel knows and smiles.

—Charles A. Wilkes

**Read This Bible Verse:** "Store up for yourselves treasures in heaven . . . For where your treasure is, there your heart will be also" (Matthew 6:20-21, NRSV).

**Sing This Song:** "Take My Life and Let It Be" (*Sing to the Lord*, 455)

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## SEPTEMBER 17: Sunday Night

(or midweek service)

### Tell This Story: Going for the Gold

The USS *Central America* left Panama in September of 1857 and headed for New York. The ship carried three tons of gold nuggets, bars, and coins. Off the coast of South Carolina, a hurricane ripped her apart.

It took three days for the floundering vessel to sink. Rescue efforts failed. A few people survived by jumping overboard and swimming to shore, but 425 persons died. Many of the victims were passengers who stuffed their clothing with gold and jumped overboard and

drowned, fatally weighted down with gold.

We shake our heads at those foolish passengers. Yet in our times, the number one disease seems to be *money-nucleosis*. We worry about the future and try to grab all the money we can—as if it mattered. Good Christian stewards know that we must anchor our souls in Jesus, not make anchors of ourselves by stuffing our pockets full of gold bars.

—A. T. Borisham

**Read This Bible Verse:** "LORD, let me know my end, and what is the measure of my days; let me know how fleeting my life is" (Psalm 39:4, NRSV).

**Sing This Song:** "O Master, Let Me Walk with Thee" (*Sing to the Lord*, 552)



### Tell This Story:

#### The Greatest Thing of All

Maria von Wedemeyer and Dietrich Bonhoeffer fell in love; she was 18, he was 36 and already a world-famous theologian. While he was in prison, they wrote letters to each other. Maria kept her letters locked away until after her fiancé was hanged on April 8, 1945, for trying to overthrow Hitler. He was executed just a few days before the war was over. In May 1944, he wrote to Maria:

"A blessing is the visible, perceptible, effective proximity of God. A blessing demands to be passed on—it communicates itself to other people. That someone should be a blessing is the greatest thing of all, isn't it? Not just a helpmate, or a companion, or a friend, but a blessing. May that be how it is in our marriage."

As Christian stewards, let us set our hearts on being a blessing to all God's children.

—*Homiletics*, July—September 1995

**Read This Bible Verse:** "Whoever gives even a cup of cold water





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to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward” (Matthew 10:42, NRSV).

**Sing This Song:** “Make Me a Blessing” (*Sing to the Lord*, 533)

**SEPTEMBER 24:  
Sunday Night**  
(or midweek service)

**Tell This Story:  
Now I Know Why**

I was pondering the financial demands of the worldwide ministries of the Church of the Nazarene. How do we do it? How can we support more than 600 missionaries in

more than 100 countries and world areas and still give over \$2 million annually to Compassionate Ministries and Alabaster?

Then I met a man named George. He lived a plain and thrifty lifestyle. Visiting with him was like a personal revival meeting. We spoke of spiritual things, we laughed, we cried, we prayed. He told me that though his resources were sparse, he had been able to give \$100 a month to Compassionate Ministries the previous year. He added that during the current year, he had raised it to \$200 a month.

George carefully estimated his needs for the remainder of his life (he was 90 at the time) and came up with enough for a \$5,000 gift annuity for missions. Further, he

made out a will that leaves whatever estate survives him to Compassionate Ministries.

I walked George to his car after the meeting. As I stood there watching him drive away, it came to me. “Now I know,” I said out loud. “Now I know how we keep our worldwide ministries going. It’s because of George. Hundreds, thousands, of ‘Georges’ out there who love the church and love Jesus and all the people for whom He died.”

—Art L. Evans

**Read This Bible Verse:** “The Lord Jesus . . . himself said, ‘It is more blessed to give than to receive’” (Acts 20:35, NRSV).

**Sing This Song:** “Little Is Much When God Is in It” (*Sing to the Lord*, 532) H



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# Nazarene Roots

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## Mattie Mallory for the Children

by Stan Ingersol, *denominational archivist*

**H**er name was Mattie Mallory, and she had a compassionate heart for orphan children. She was the founder of Nazarene social work in the Southwest, starting both the Oklahoma Orphanage and the Peniel Orphanage before 1902. J. T. Roberts assisted in her work in Oklahoma City and Pilot Point, Texas, before launching Rest Cottage, his ministry to unwed mothers.

Mattie Mallory was born in Ottawa, Kansas, in 1865. Historian Charles Edwin Jones notes that Ottawa was near the heart of “bleeding Kansas” and that her parents “were apparently part of the tide of free-staters and abolitionists [flooding] into the area before and during the Civil War.” Mallory graduated from Baker University, a Methodist college, and began teaching after a further year of study at the teachers’ college in Emporia. In 1892 she became principal of Dawes Academy in Berwyn, Indian Territory. The school was part of an American Baptist home mission work within the Chickasaw nation. In Berwyn, she made contact with the Holiness Movement, albeit in the aberrant form of the Fire-Baptized Holiness Association (which held to three works of grace: conversion, entire sanctification, and the baptism of the Holy Spirit).

In September 1897, Mallory started an orphans’ school in Oklahoma City. By January, an orphanage with 12 children was in



Mattie Mallory

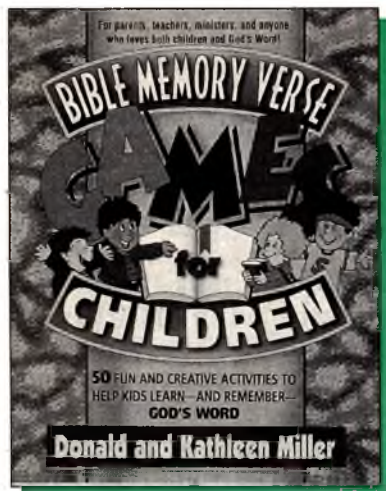
place. Mallory sought financial backers, found them among the Fire-Baptized people, and the Oklahoma Orphanage was incorporated in 1899. She broke with the Fire-Baptized folk the next year, however, and in 1901 her work was endorsed by the Holiness Association of Texas. C. B. Jernigan later called Mallory a decisive force in establishing a “safe work” (orthodox and void of fanaticism) in the state. The *Guide*, edited by Mallory, was the orphanage’s official paper. It shows that various people later associated with the Nazarene center in Pilot Point were linked to the orphanage’s early ministry.

In 1901 Mallory established a branch, the Franklin Orphans’ Home, at Pilot Point. It moved to Peniel in 1902, becoming an institution of the state holiness association. Another branch orphanage, the Bethesda Home and Mission, operated for a time in Wynnewood, Indian Territory, under her direction.

Meanwhile, Mallory moved the main school and orphanage away from downtown Oklahoma City. Using her inheritance, she purchased rural property north of the city and relocated the children. Three years later, they moved farther out and founded the Beulah Heights community, where a colony of holiness folk gathered around her enterprises, which soon included a home for unwed

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mothers. The Oklahoma Orphanage and Rescue Commission was created to administer the orphanage and mothers' home. Mallory was also a cofounder of the Holiness Association of Oklahoma and Indian Territory.

The Beulah Heights colony was considering yet another move when C. B. Jernigan arrived in 1909 to organize the Oklahoma-Kansas District of the Pentecostal Church of the Nazarene. Mattie Mallory and her associates united with the Nazarenes at this time. The Beulah Heights property was sold to purchase land west of the city, where the community of Bethany was planted. Her social ministries became the core institutions of the new town. Her school for orphan children became the elementary department of Oklahoma Holiness College. Mallory perceived, however, that in the competition for church dollars, some of the enterprises might not survive. She refused to place the orphanage under church control, and it survived, while the Nazarene Home for unwed mothers directed by Mrs. Jernigan closed after seven years.

In 1912 Mallory married R. W. Morgan. She directed the orphanage until 1920, when she turned it over to civic women who founded the metropolitan Children's Welfare League. She became a chiropractor and practiced in Oklahoma City. She died in 1938. In the meantime, she had become a Methodist. The orphanage was reorganized in 1940 as the Children's Convalescent Center and still operates in Bethany.

The Peniel Orphanage, a spin-off of Mattie Mallory's ministry, cared for scores of children and was operated by the church's General Orphanage Board until 1929. Evangelists Oscar Hudson and Theodore Ludwig were active proponents of the orphanage until its end.

Sources: C. B. Jernigan, *Pioneer Days of the Holiness Movement in the Southwest* (1919); Charles Edwin Jones, "Miss Mallory's Children," *Chronicles of Oklahoma* (Winter 1993-94); Peniel Orphanage Collection and Oklahoma Orphanage Collection, Nazarene Archives.



## PROFILE



### NAME:

Al Truesdale

### EDUCATION:

A.B., Trevecca Nazarene College, 1964  
B.D., Nazarene Theological Seminary, 1970  
Ph.D., Emory University, 1976

### CURRENT MINISTRY ASSIGNMENT:

Professor of Philosophy of Religion and Christian Ethics, NTS

### PREVIOUS MINISTRY ASSIGNMENTS:

Pastored in North Carolina, Georgia, and Massachusetts; educator at Eastern Nazarene College; administrator at Olivet Nazarene College

### ON MINISTRY:

My call to the Christian ministry came into a context marked by limited understanding of the Church of the Nazarene, Christian discipleship, the role of formal education in ministry, and the nature of clergy leadership. My years as a student at Trevecca Nazarene College substantially changed all that. But my three years of exposure to the professors and spirit of Nazarene Theological Seminary opened to me an advanced range of understanding and maturation I could not have anticipated. An absence of the NTS experience, I am convinced, would have yielded a significantly constricted person, vision, and ministry. For perceptive students, NTS gives birth to new worlds, even while it is refining and expanding the old ones.

*To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Development Office, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).*

NAZARENE THEOLOGICAL SEMINARY



# Salt Scoop

C. ELLEN WATTS



C. Ellen Watts is a freelance writer living in Nampa, Idaho.

IT HAS BEEN SAID that if every volunteer were laid end-to-end, the resulting earth rings would rival those surrounding the planet Saturn.

I don't think so.

In the first place, volunteers do not happen in chain-link sequence. They come one at a time and seldom in sufficient quantity. Further, a true volunteer is not likely to get caught lying down, not even for an Associated Press photo or to pad a statistic.

My friend Jane Wolf serves as a volunteer at our local hospital, and we have a lot in common—namely three grandchildren and the offspring who first turned us into mothers-in-law. We also belong to the same church, share similar views, and would die in tandem for mere morsels from a two-crust pie. While it is Jane who volunteers and not I, I know for a fact that if there is globe circling to be done, she would choose not to recline but to walk.

"Not all volunteer work involves walking," she is quick to explain when I notice that assisting patients with menu choices takes more than

a little footwork. "Some tasks are sit-down. Almost anyone can handle those kind."

Volunteering seldom requires expertise. Freeing busy professionals of small and time-consuming chores takes only willingness and a pair of hands. Jane says she began back in 1956 by joining Pink Ladies and sitting behind a Red Cross information desk in Denver, Colorado. She has since served in other places and has delivered flowers and mail, made coffee, set up tables for special occasions, served buffet meals, and more.

Since moving to Nampa, Idaho, Jane has worked two or more mornings a week, mostly with menus. When her husband, Donley, became ill with Parkinson's disease, Jane hired a caregiver on her hospital days and continued with her regular duties.

"At the hospital, I would always see someone who was worse off than we were and go home feeling thankful," she says.

Later on, that same plucky spirit helped her to realize that the pain of losing her lifetime companion could be eased through service to others.

Sunday mornings, while most of us are still deciding what to wear to church, Jane is already off to a nursing home. There, although she is now in her 70s and little bigger than the saltshaker she represents, she sets up chairs, wheels in patients, and cares for their needs while other volunteers hold a half-hour worship service.

Recently, the folks who run the hospital decided the time had come to affirm the work of their many volunteers. Jane, with her 17 years of service, was the first recipient.

The morning she was to be honored, Norm and I donned our glad rags, drove over to the reception, and found Jane wearing her clay-pink volunteer's jacket as usual. Further, while it would soon be time for trays to go out, it was an entire kitchen staff who came in their aprons to give her her biggest and most grateful hugs.

As the reception crowd dwindled, Jane glanced at the clock then looked at the reception table.

"I'll get to work on this mess as soon as folks clear out," she said.

"Jane, not after your own party," I protested.

She picked up the punch bowl. "I don't know why not."

I shut my mouth and came home to try to capture on paper the essence of nearly 40 years of volunteering.

Unwittingly, Jane did that for me.

**Is your name on the "most wanted" list?**

Like most volunteers, Jane serves not to be recognized but to quietly sprinkle the salt of her life in Christ over those who need it. Embarrassed over so much attention when a friend said he'd seen her name on the hospital marquee and asked what that was about, she quipped, "Oh, that? I think that must be the 'most wanted' list."

It could be Jane is right.

H

# NAZARENE FAMILY



## Ellwanger Retires



**C. William Ellwanger**, professor of practical theology at Olivet Nazarene University, retired in May following 18 years at the college. At a retirement dinner held in his honor, his was called "one singular career."

Ellwanger is former president of the General Board of the Church of the Nazarene, having served from 1964 to 1972. He pastored for 12 years at Kansas City, Mo., First Church when it was just two blocks from Headquarters. He traveled full-time for eight years as a singing and preaching evangelist. He also served on several denominational commissions and boards.

During his career, he preached in more than 200 revivals. In 1985, he was elected ONU faculty member of the year and received the outstanding alumni award.

## Cundy's Harbor Children Collect Soft Drink Tabs

Children at the **Cundy's Harbor, Maine, Church** joined their community to help an 11-year-old boy who is dying of brain cancer. A local beverage company is contributing five cents to the child's trust account for every tab from a soft drink that is returned to them on his behalf.

The Nazarene children are trying to fill three five-gallon containers by collecting approximately 40,000 tabs. This would translate into a \$2,000 contribution to the ailing child's medical expenses.



**Nazarene children tally the first 30,000 soft drink tabs to help raise medical support for a child with brain cancer. The local NWMS is supporting the compassionate ministry project.**

## Matriarch Reaches 100



**Lois Collins**, of Arnprior, Ont., was honored by Ottawa, Ont., Trinity Church on the occasion of her 100th birthday Apr. 19. Among the many honors received was a letter of congratulations from Prime Minister Jean Chrétien.

Collins served with her late husband, A. E. Collins, in district parsonages on the Alberta and Ontario districts from 1943 to 1950. They spent one year at Canadian Nazarene College where Rev. Collins served as acting president.



**1995 Northwest Oklahoma District ordinand class (l. to r., back row):** General Superintendent John A. Knight, Rev. Wendell and Anita Daniel, Dr. Alan and Rev. Nancy Nelson, Rev. Brian and Kim Wiesinger, Rev. Tony and Dora Usery, and District Superintendent Jerry White; **(front row)** Rev. Robin Stephenson, Rev. David and Janelle Volker, and Rev. Steven and Candy Schneider.



**1995 North Florida District ordinand class (l. to r.):** District Superintendent D. Moody Gunter, Rev. and Mrs. Carl E. McNew, Rev. and Mrs. Louis J. Powell, Rev. and Mrs. Jimmy Williams, and General Superintendent Jerald D. Johnson.



## Quartet Dates to '38



The King's Men, a quartet formed in 1938, inspired and entertained crowds during alumni weekend at Northwest Nazarene College last June. The average age within the group is 76.

The quartet, which includes three of

its original four members, represented NNC at the 1940 General Assembly in Oklahoma City. They were, in fact, the first singing group to ever represent the college at a General Assembly. They have been featured at several events at the college since 1992.

"Three of us have had heart surgery, and Don had several heart attacks in his 50s," said baritone Hugh McDowell, "so you might honestly call us the 'Bypass Quartet.'"

The group members and their years of graduation are: **Don Lammars** ('42), **Hugh McDowell** ('42), **Ken Meenach** ('40), and **Paul Yeend** ('42).

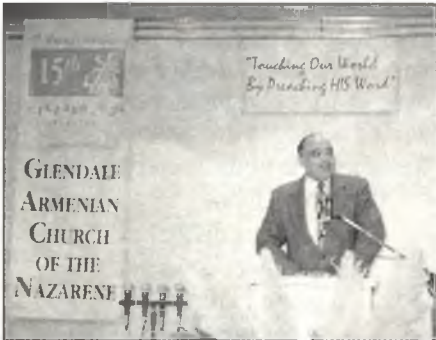
## Reno Teacher Honored



**Doris Allen**, third grade teacher at Rita Cannan School in Reno, Nev., received the distinguished performance award from the Washoe County Teacher Association for the 1994-95 school

year. She has served in the school district for 18 years.

Allen is an alumna of Trevecca Nazarene College and Pasadena College. She and her husband, Ted, are members of Sparks, Nev., First Church.



Los Angeles District Superintendent **Roger Bowman** congratulates the Glendale, Calif., Armenian Church of the Nazarene on the occasion of its 15th anniversary. More than 165 persons attended the special service.

Ministers gather to celebrate the 80th anniversary of Anderson, Ind., First Church. Participating in the celebration were (front row) General Superintendent **James H. Diehl**, Pastor **Gary L. Cable**, and District Superintendent **Tom Bailey**; (back row) **Roland Dunlop**, **C. D. Westhafer**, **Ken Sparks**, **John Wine**, **R. J. Nix**, and **Ken Southerland**.



Members of the Bella Vista, Ark., Church break ground for a new sanctuary. The five-acre site was donated by a local developer. The church has worshiped for the past six years in the Bella Vista Country Club.



1995 Sacramento District ordinand class (l. to r.): District Superintendent **Ron Greeno**, Rev. **Tim and Lori McIntire**, Rev. **David and Debbie Heath**, General Superintendent **Jerald D. Johnson**.



1995 Central California District ordinand class (l. to r.): District Superintendent **Wil M. Spaitte**, Rev. and Mrs. **James Manker**, Rev. and Mrs. **Douglas Sala**, Rev. and Mrs. **Ralph Noa**.

# God Wants to Forgive Who?

by G. D. Austin, *Pastor, Church of the Nazarene, Erskine, Scotland*

I sat in my office listening to the cassette of contemporary Christian songs that had arrived through the mail. Many of them sounded the same—same rhythm, same beat, almost the same words.

A few tracks into the tape, I sat up and took notice of a song called “I Know a Place.” I liked it. The theme was the Cross, and the tune created a devotional, worshipful mood. “This is one the NYI could sing in church,” I thought. I rewound the tape and played it again.

*I know a place, a wonderful place,  
Where accused and condemned find  
mercy and grace.*

*Where the wrongs we have done and  
the wrongs done to us*

*Were nailed there with Him, there on  
the Cross.\**

I had known since Sunday School days at Thomas Memorial Church of the Nazarene, London, that Jesus had died on the Cross for the wrongs I had done. This message had been confirmed in my teenage years through the biblical preaching of Pastors Dr. T. Crichton Mitchell and Dr. Albert J. Lown.

I will be eternally grateful that Je-

sus Christ, when He was nailed to the Cross, was carrying the wrongs I had done. I was a sinner, “accused and condemned,” but a sinner who found “mercy and grace” at the Cross—“a wonderful place” indeed! I had also come to believe that the wrongs others had done were also carried by Christ to the Cross of Calvary.

As I sat in my office, I thanked God for the gift of salvation. Then, as I listened again to the song, I realized that I had not fully understood the implications of the composer’s words: “The wrongs we have done *and the wrongs done to us.*”

I knew what it meant—I had heard it all before—but it came afresh to me. The sins of other people that had been deliberately directed toward me, or that had inadvertently affected me, were also nailed to the Cross. It was not simply the wrongs of others but the wrongs that others had done to *me*. The words of the Lord’s Prayer came to me, “Forgive us our sins, for we also forgive everyone who sins against us” (Luke 11:4, NIV). Oh, we do, do we?

Who am I to refuse to grant forgiveness to those who “I AM” wants to forgive or who He has already forgiven? No one said it would be easy, and it isn’t. It may not happen instant-

ly, but thank God that His grace in my life can deal with those wrongs done to me:

those harsh, critical, unkind words;  
that hurtful action;  
that unhelpful attitude that  
caused frustration;  
the abuse; and . . .

if those people repent, Jesus is going to forgive them.

The picture came to mind of Jonah at Nineveh, waiting for God to rain down fire and brimstone in judgment, and then stunned into disbelief when the people repented and God was merciful. Jonah was angry. “Lord, I knew You would act like this! That’s why I didn’t want to preach. How could You do it?”

If I do not forgive, I am left suffering the legacy of those wrongs that have already been nailed to the Cross. That wonderful place was the result of God looking at the sinner with compassion. I need to have my Father’s eyes as I look at those whom I see as having wronged me—those people on the other side of the racial divide,

the ethnic divide,  
the religious divide,  
the political divide,  
the family divide,  
or any other kind of divide.

Christ died for them even if in the past they have caused me pain. He died to bring estranged parties together: God and man; man and man; me and . . . [fill in the blank]; me and . . . *Oh no, Lord, anyone but him!*

My forgiveness won’t get them into heaven. My refusal to forgive won’t keep them out of heaven. One thing, however, is certain—my refusal to forgive will surely affect me. *Father, forgive me as I forgive.*

*Thank You, Father, for a cassette of contemporary music. Thank You for the Cross of Calvary, the scene of an execution that was transformed into a wonderful place by the presence of Your love and power. Transform me by the presence of Your love and power in my life. Thank You for loving all sinners, even (especially!) those who have wronged me. Help me, by Your grace, to forgive as well as to be forgiven.*

\*“I Know a Place, a Wonderful Place,” by Randy and Terry Butler. Copyright ©1993 Mercy Publishing/Kingsway’s Thankyou Music. Used by permission. **HH**







## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** I heard a preacher declare that the Lord's Supper and baptism have to do with the body, and that since we live in the dispensation of the Spirit, we should drop them. He also said that the Church did not start on Pentecost but in Acts 28. What's going on here?

**A.** It sounds as if Bullinger is back. He died in 1913, but his *ultradispensationalism* has been taken up by others. He taught three dispensations, that is, three significant periods of Christian history: the time of Jesus, in which water baptism was a good symbol; the time of the Early Church, during which both water and Spirit baptism were appropriate; and the Paul-to-the-present age, in which the only access to the Kingdom is Spirit baptism.

Therefore, Bullinger's contemporary devotees see water baptism, and Holy Communion, as steps backward. Such rigidity that divorces us from classic Christianity is a serious error.

Ultradispensationalism has come up with several noxious extremes. There are so many branches of dispensationalism that it is hard to say what a dispensationalist looks like, but watch out for such things as so emphasizing the Spirit that Christ himself is diminished, inordinate concern over an earthly Jewish kingdom in Palestine, panic about world government, separation of body and spirit to the point that the spirit can go to heaven and the body (or even the soul as a bodily connection) can go to hell, a simplistic Calvinistic view of the covenant, or passionate concern to "prove" when the Church was really started.

Some dispensationalists want to be very sure that the Church was not born at Pentecost and certainly was not born in the Old Testament times with Israel as the "people of

God." The anti-Old Testament and Pentecost people usually cite Acts 13 (Paul's mission to Jews and Gentiles) or Acts 28 (Paul's Gentile commission from the Holy Spirit) as the origins of the Church.

**Q.** Roger Hahn ("Into the Word," April 1995) gives a list of people who could be Paul's friend who was to help make peace between Euodia and Syn-tyche. One possibility that he mentions is "Paul's wife." Am I wrong in thinking that Paul had no wife?

**A.** About all we know for sure about Paul's marital status is that at the time he wrote 1 Corinthians, he was not married. "To the unmarried and the widows I say that it is well for them to remain unmarried as I am" (7:8, NRSV). However, in chapter 9, he speaks of his right "to be accompanied by a believing wife" (v. 5, NRSV). Further, by the time that he wrote Philippians (the Epistle Hahn cited), he could have taken a wife.

It is unlikely that Paul was never married, given the value that his Jewish culture put on marriage. It was not only expected but practically required. For example, to be a member of the Sanhedrin, you had to be a married man. Paul was indeed a member of the Sanhedrin. It would be highly improbable that they would "suspend the rules" and let a never-married bachelor in.

If Paul had a wife, what became of her? About that we can only speculate. Some have guessed that when Paul became a Christian, she rejected him. Others suggest that she died, and that Paul was a widower.

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.

## SPONSORING A CHILD

*continued from page 29*

who are reaping the benefits of the obedience of followers of Christ who make a commitment to sponsor a child.

"I thank God for His love that has been so great and lasts forever," writes sponsored child Ricardo Hernandez H. to his sponsors. "Thanks also to you for the support you have given me financially and in prayer. With God's help, I have finished my first semester of studies, and I am beginning my second semester this month!"

Pauline writes her sponsor, "I am sending you a picture to show you how we get to school every day. In our canoe, sometimes we get to school very late when the tide is bad and the weather is bad. But we do get to school! Thank you and God for helping us get there!"

### **A Powerful Partnership— Holding Hands with a Child**

Maria Esther Roman's letter to her sponsors sums up the value of the Child Sponsorship program in a few panned words. She writes, "In recent years, our crops of coffee have been plagued by diseases, and we often lose about two-thirds of our crop this way. But in spite of our troubles, we keep trusting God. Because you are my sponsor, you are a great relief to me and my family. My family can keep working, and I can keep studying. I love to study! I pray every day and thank God because of you!"

Maria's words echo those of the thousands of children whose lives have been dramatically changed. And though each child's story is different, they also are similar. Each story begins with a child in need and with someone who has the resources to meet that need, bringing the two of them together. The Child Sponsorship 10-year logo depicts what the program can mean for both the sponsor and the child. It is the result of something simple yet risky—one childish hand reaching out for someone who can help. A powerful partnership indeed! **H**

## Ministries Affected by Ponzi Scheme

Numerous evangelical colleges and ministries were among the 300 nonprofit agencies affected by the recent bankruptcy of the Foundation for New Era Philanthropy. In fact, it was the independent investigation of a Christian college professor that led to the eventual collapse of the "nonprofit" fund-raising organization.

New Era was established in 1989 by Jack Bennett Jr., a highly regarded figure in the development and fund-raising community. Bennett filed for chapter 11 bankruptcy protection May 15, but the case was moved to Chapter 7 liquidation when New Era admitted it could not restructure.

New Era, based in Philadelphia, Pa., claimed \$551 million in liabilities against \$80 million in assets.

Bennett approached Christian organizations with the promise of finding anonymous donors to match funds within six months. The only "cost" was the interest on the money while on deposit with New Era.

"Risk and return always go hand in hand," said Doug Perry, Olivet Nazarene University vice president of finance. "A 100 percent return would mean 100 percent risk. I am really surprised that so many Christian institutions were attracted to New Era."

Christian individuals and groups may lose more than \$100 million, according to *National and International Religion Report* (May 29, 1995). More than 100 of the 800 members of the Evangelical Council for Financial Accountability could be affected. The Coalition for Christian Colleges and Universities reported that 14 of its 80 member institutions may

lose as much as \$25 million.

Albert Meyer, an accounting professor and bookkeeper at Spring Arbor College, discovered that New Era was not registered as a foundation. After reviewing New Era's tax records and talking to Bennett personally, Meyer sent letters of suspicion to the Securities and Exchange Commission, the Internal Revenue Service, the U.S. Attorney General, and the *Wall Street Journal*.

Before closing New Era offices, Bennett reportedly disclosed to his staff that the anonymous donors never existed. Investigators dubbed the corporation a Ponzi scheme since money from new investors was allegedly used to pay early investors. In addition, all funds recently disbursed by New Era are now subject to seizure because of the bankruptcy.

Among those reportedly affected by the bankruptcy (and losses, if known) were: Biblical Theological Seminary (\$5.8 million); Coalition of Christian Colleges and Universities (\$350,000); Covenant College (\$5 million); Focus on the Family; Fuller Theological Seminary; Gordon-Conwell Seminary (\$9.8 million); Houghton College (\$4 million); InterVarsity Christian Fellowship (\$1 million); John Brown University (\$4 million); King College (\$5 million); Lancaster Bible College (\$16.9 million); Spring Arbor College (\$1.5 million); United Theological Seminary (\$1.75 million); Wheaton College (\$4.6 million); World Vision (\$1.5 million); and Young Life International Service Center (\$11 million).

No Nazarene institutions are known to have been involved with New Era.

## Pope Calls for Unity Among All Christians

In the 12th encyclical of his tenure, Pope John Paul II urged all Christians to support the unification of believers. In the decree, the pope acknowledged the church's past mistakes in dealing with other Christians.

"The Catholic Church acknowledges and confesses the weaknesses of her members, conscious that their sins are so many betrayals of and obstacles to the accomplishment of the Savior's plan," said the pope. "At the Second Vatican Council, the Catholic Church committed herself irrevocably to following the path of the ecumenical venture, thus heeding the Spirit of the Lord, who teaches people to interpret carefully the signs of the times.

"Besides the doctrinal differences needing to be resolved, Christians cannot underestimate the burden of longstanding misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference, and insufficient knowledge of one another often make this situation worse."

Though the pope encouraged dialogue about papal supremacy, he affirmed his role as central in the unifying of various faiths.

"Among all the churches and ecclesiastical communities, the Catholic Church is conscious that she has preserved the ministry of the successor of the apostle Peter, the bishop of Rome, whom God established as her 'perpetual and visible principal and foundation of unity,'" said John Paul II.

"It is the responsibility of the successor of Peter [pope] to recall the requirements of the common good of the Church, should anyone be

tempted to overlook it in the pursuit of personal interests. He has the duty to admonish, to caution, and to declare, at times, that this or that opinion being circulated is irreconcilable with the unity of faith.

"When circumstances require it, he speaks in the name of all the pastors in communion with him. He can also—under very specific circumstances—declare *ex cathedra* that a certain doctrine belongs to the deposit of faith. By thus bearing witness to the truth, he serves unity."

The role of the papacy has been a source of division among Christians since the 16th-century Reformation, when Protestant churches broke away from papal leadership. Though the language of the encyclical speaks to all Christians, observers believe the pope's primary concern is some form of reconciliation with the Orthodox Church.

The Council for Christian Unity of the Church of England welcomed the reaffirmation of the Second Vatican Council. The council said the encyclical gave encouragement to continue toward ecumenism despite growing impatience with the ecumenical movement.

The council suggested that Anglicans can agree with much in the encyclical. Points of agreement include: the primacy of common prayer, the need for repentance and conversion, the affirmation of theological dialogue, the recognition of common baptism, and the conviction that unity is required for authentic mission.



## Deaths

REV. D. WARD ALBRIGHT, 86, Zephyrhills, Fla., pastor of more than 50 years, May 7. Survivors: wife, Naomi; daughter, Margaret Bergers; sons, D. Ward Jr., Carl, Paul; 17 grandchildren; 11 great-grandchildren.

REV. WILLIS E. BAILEY, 48, Bourbonnais, Ill., June 6. Survivors: wife, Beverly; son, Jason; daughter, Jennifer Martin.

ETHEL MARIE BARR, 83, Bourbonnais, Ill., May 1. Survivors: Rev. Raymond Barr; sons, Raymond Jr., James, John; daughter, Anita Wies.

REV. JOHN E. BEEGLE, 68, Canon City, Colo., May 23. Survivor: wife, Nina.

GOVA J. BELL, 88, Duarte, Calif., Apr. 9. Survivors: sons, H. Jack, Donald; daughter, Barbara; 12 grandchildren; 20 great-grandchildren.

REV. JAMES BENDER, SR., 85, Shelbyville, Tenn., Nov. 21. Survivors: wife, Thelma; sons, James Jr., Timothy; five grandchildren; one great-grandchild.

REV. ANDREW BENSON, 65, Nashville, Tenn., Jan. 24. Survivors: wife, Mary Lou; son, Michael; daughters, Mary Ann Phelps, Verneena Bowling; nine brothers; seven grandchildren.

GEORGE BERGIN, 71, Howell, Mich., Apr. 24. Survivors: wife, Ruth; son, Ronald; two grandchildren.

BESSIE BROOKS, 88, Temple, Tex., Mar. 7. Survivors: daughters, Carol Nix, Jessie Smith; five grandchildren; two great-grandchildren.

LURLINE BRYAN, 93, Guymon, Okla., May 20. Survivors: daughter, Eileen Marshall; son, Bob; 11 grandchildren; 20 great-grandchildren.

ETHEL CALDWELL, 85, Weirton, W.Va., May 9. Survivors: sons, Arthur, Charles; daughter, Wilma Brammer; brother, Austin Long; sister, Ruth Jansen; 10 grandchildren; 11 great-grandchildren.

REV. MARY MAE COOPER, 97, Yorktown, Ind., May 9. Survivors: several nieces and nephews.

JAMES H. CROUSE, 75, Maggie Valley, N.C., Jan. 21. Survivors: wife, Mary Ellen; sons, James III, Russell, Kenneth, Karl; 14 grandchildren.

ELVIE OSCOE DAGGETT, 84, Patterson, Mo., Jan. 8. Survivors: wife, Irene; daughter, Ferne Scully; three brothers; three grandchildren; three great-grandchildren.

REV. RICHARD J. DICKSON, 75, Anderson, Ind., May 14. Survivors: wife, Zelma; daughters, Carolyn Terry, Gwen Henderson, Shari Tapscott; sons, Richard, Bob; 10 grandchildren.

ARNOLD JOHN FINKBEINER, 90, Nampa, Idaho, May 11. Survivors: sons, Arnie, Myron, Gary, Paul; daughters, Junella Hagood, Sharon Larsen; brothers, Chester, Clarence, Roland, Melvin; 17 grandchildren; 21 great-grandchildren.

DOROTHY B. HARRIS, 93, Salem, Oreg., Apr. 30. Survivors: sons, John, Paul; daughter, Carol; 1 sister; 7 grandchildren; 17 great-grandchildren.

ELISE D. INGLE, 89, Ardmore, Okla., May 12. Survivors: daughters, Junella Tyler, Della (Doggett) Schroeder; 1 brother; 1 sister; 8 grandchildren; 11 great-grandchildren; 1 great-great-grandchild.

ILA N. KOHNK, 81, Olathe, Kans. (formerly of Grand Island, Nebr.), May 27. Survivors: daughter, Althea Campbell; two grandsons; one great-grandchild.

REV. DALE E. LOCKWOOD, 77, Hills-

boro, Ohio, Mar. 10. Survivors: wife, Louise; sons, Gary, Tom; daughter, Vonda Tingstrom; seven grandchildren; three great-grandchildren.

RUBY H. (BROWN) McCLUNG, 78, Dallas, Tex., June 7. Survivors: sons, J. David, Jack; daughter, Margaret McClung Center; 10 grandchildren; 2 great-grandchildren.

DOUGLAS EUGENE MEADOR, 57, Borger, Tex., Feb. 15. Survivors: wife, Johnnie; father, Rev. Amos; brother, J. T.; sisters, Vermeil Meador, Nelda Moore, Kathryn Thomason, Charlotte Gasaway, Reba Meador, Rebekah Fabian.

MILDRED MUXWORTHY, 92, Thorold, Ont., Apr. 14. Survivors: sons, Walter and Charles (former Canada Pacific District superintendent); daughter, Evelyn Jaques; 10 grandchildren; 16 great-grandchildren.

GRACE BEATRICE NEVERS, 82, Blairsville, Ga., May 29. Survivors: husband, Lu; daughters, Mary-Grace Leflils, Lucinda Nevers; son, David; two sisters; four grandchildren; two great-grandchildren.

RUTH M. NISSLY, 64, Phoenix, Ariz., Apr. 17. Survivors: husband, Clyde; son, Randall; daughters, Susan McMillan, Ruthann Martinez; sisters, Lucille Moore, Grace Walker; five grandchildren.

MARGARET L. SHEETS, 77, Midland, Mich., May 15. Survivors: husband, Wheeler; son, Dale; three grandchildren; five great-grandchildren.

PAULINE THORNE SHOFF, 91, Salem, Ohio, May 16. Survivors: sons, Glenn, Rev. Jack, and Ted Thorne; daughters, Faye Shoff, Vera Hough; stepsons, Edward, Ernest, and Clyde Shoff; stepdaughters, Lois Heath, Alice Jean Wetmore, Mildred Hawes, Iva Zornow; 40 grandchildren; 50 great-grandchildren; 4 great-great-grandchildren.

REV. TIMOTHY D. SINGELL, 51, Birmingham, Ala., Jan. 17.

MARGARET G. SNEED, 74, Cleveland, Ohio, May 11. Survivors: sons, Mitch, Steve, Richard, Kevin, Timothy.

REV. CLAYTON R. STOFFER, 87, Bedford, Ohio, pastor of more than 50 years, May 3, and FLORENCE STOFFER, 86, Mar. 21. Survivors: son, Donald; daughter, Bettie Woodcook; four grandchildren; six great-grandchildren.

ELLA C. STUCKI, 93, Nashville, Tenn., May 20. Survivors: husband, Otto; daughters, Anna Williams, Elizabeth Kalkin, Lois Whitaker; eight grandchildren; five great-grandchildren.

REV. CONNIE L. SWISHER-CONDY, 75, West Columbia, S.C., June 1. Survivors: son, David Swisher; sisters, Nellie Beck, Mary Connell, Betty Hawkins; brothers, J. B. and Harry Kelly.

MARY A. WICKER, 82, Blevins, Ark., June 1. Survivors: husband, William; sons, Roger, James; daughters, Pat Persick, Mary Lynn Peters; eight grandchildren; five great-grandchildren.

## Births

to TIM AND RUANN BOTTLES, Ramsey, Ind., a girl, Savanna Victoria, Feb. 15

to BRIAN AND RANA (UNRUH) DAVIS, Warner Robins, Ga., a girl, Leana Ricole, May 11

to REV. & MRS. TRACY L. GORMAN, Decatur, Ill., a boy, Seth Alexander, July 17, 1994

to KARL AND KARI (HELSTROM)

MEIER, Olympia, Wash., a girl, Allison Nicole, Apr. 2

to MARK AND SHARON (WALKER) RAMSEY, Stillwater, Okla., a girl, Erin Nicole, Mar. 8

to ART III AND GAIL SHINGLER, San Diego, Calif., a boy, Arthur Lewis IV, Jan. 13

## Marriages

KRISTEN HARDING and SHAWN LEWIS, Apr. 29 at Lenexa, Kans.

VICTORIA (HALL) MANN and ELMER RICHARD KING, May 22 at Maple Ridge, B.C.

BARBARA LOIS McCLAIN and NORMAN WAYNE BLOOM, Apr. 29 at Nashville, Tenn.

## Anniversaries

REV. H. MALCOLM AND FERN BURGESS, Winter Haven, Fla., celebrated their 60th anniversary June 3.

REV. PAUL K. AND EMILY (BUSHEY) MOORE, Vicksburg, Mich., celebrated their 50th anniversary May 25 at Indian Lake Nazarene Camp.

The Moores have three sons and four grandchildren.

REV. AND MRS. T. O. PARSONS, Wichita Falls, Tex., celebrated their 50th anniversary June 9 with a reception given by their children.

CARL AND JOANNA RIGGS, Marina, Calif., celebrated their 60th anniversary May 9.

CLARENCE (AL) AND MARGARET STREET, Pasadena, Calif., renewed their vows and celebrated their 50th anniversary June 3 with a reception given by their children.

## FOR THE RECORD Moving Ministers

GERALD W. ANDERSON, from evangelism to pastor, Woodinville, Wash.

MICHAEL W. BENSON, from evangelism to associate, Nashville (Tenn.) First

DONALD E. BERGLAND, from associate, Colorado Springs (Colo.) Trinity, to associate, Nampa (Idaho) First

DENNIS P. BURTON, from Marquette (Mich.) Northwoods, to Big Rapids (Mich.) First

STEVEN A. COBBS, from associate, Ridgecrest, Calif., to associate, Atascadero, Calif.

E. W. (DAN) DANIELS, from Whispering Pines, Tex., to San Antonio (Tex.) Community

GREGG DAVIS, from Adrian (Mich.) First, to Allen Park, Mich.

JOHN B. DAVIS, from Mount Vernon, Tex., to Greenville (Tex.) Peniel

STEVEN P. DIEHL, from evangelism to pastor, Snyder, Okla.

HAROLD DOCKERY, from Boonville, Ind., to Cloverdale, Ind.

KENNETH DOVE, from pastor, Fulton (Tenn.) First, to evangelism

S. ALAN DUCE, from Bowling Green, Ohio, to Monroe, Mich.

THOMAS A. DUNCAN, from associate, Nashville (Tenn.) Grace, to associate, Bedford, Ohio

ALAN W. FOSTER, from Jackson (Miss.) Immanuel, to Midland (S.C.) Valley

TRACY L. GORMAN, from associate, De-

catur (Ill.) First, to associate, Portage (Ind.) First

DAVID R. GOSSARD, from pastor, Eaton (Ohio) First, to associate, Marion (Ohio) First

BRIAN L. GRIMM, from associate, Springfield (Ohio) First, to associate, Mineral City, Ohio

THOMAS G. HALE, from Bowie, Tex., to West Helena, Ark.

KIRBY HUGHES, to associate, Kent (Wash.) First

EVERETT JANTZEN, from pastor, Snyder, Okla., to district-assigned, Southwest Oklahoma District Camp manager

RONALD E. JOHNSON, from Kearney, Nebr., to Willison (N.Dak.) First

GREGORY L. KELLER, from Camden, S.C., to Chester, S.C.

CHARLES J. LARUE, from Alum Creek, W.Va., to Saint Albans, W.Va.

ARTHUR MAGNUSON, from Watertown, N.Y., to Plymouth, Mich.

ED MESSERSMITH, from St. Albans, W.Va., to Princeton, Ind.

SAMUEL MONTANEZ, from associate, Puyallup, Wash., to pastor, Tacoma (Wash.) Lakewood

DARRYLE A. MOODY, from student to pastor, Fulton, Ohio

ROBERT H. MOULDING, from student, Nazarene Bible College, to pastor, Ann Arbor (Mich.) Honey Creek

PETER C. MUXWORTHY, from Sidney, B.C., to Olds, Alta.

RANDY L. PERRY, from West Baden Springs (Ind.) Spring Valley, to Moundsville, W.Va.

PAUL L. PHIPPS, from pastor, Princeton, Ind., to evangelism

TODD C. PIERCE, from Battle Creek (Mich.) First, to Lebanon, Ohio

CAREY R. PRATT, from Kenner, La., to Lexington (S.C.) Shepherd Community

BRIAN D. PRYOR, from Ann Arbor (Mich.) Honey Creek, to Orangevale, Calif.

STEVE REUSCH, from pastor, Tuttle, Okla., to associate, Baltimore, Md.

A. SCOTT ROBINSON, from Fulton, Ohio, to Cooperdale, Ohio

MICHEL W. SHORT, from student to associate, Marion (Ohio) First

GERALD E. STEWART, from West Memphis, Ark., to Mauston, Wis.

KIM SUITS, from evangelism to pastor, West Baden Springs (Ind.) Spring Valley

RONALD L. WHITLOCK, from Little Rock (Ark.) Cornerstone, to Pasadena (Tex.) First

C. WESLEY WILLIAMS, from associate, Nashville (Tenn.) First, to pastor, Oklahoma City (Okla.) Trinity

MARK WILLIAMS, from district-assigned, Southwest Oklahoma, to pastor, Erick, Okla.

## Announcements

**ATASCADERO (CALIF.) CHURCH** will celebrate its 60th anniversary Oct. 15. General Superintendent James H. Diehl will speak in the morning, and special music will be provided by the Watchmen Quartet.

Pastor Jerry Ferguson invites former pastors, members, and friends to attend or send greetings. For more information, contact 9333 Santa Barbara Rd., Atascadero, CA 93422 (805-466-9505).

**AUGUSTA (GA.) FIRST CHURCH** will celebrate its 50th anniversary Oct. 7-8. General Superintendent Emeritus Orville

W. Jenkins will speak in the Sunday morning service, which will be followed by dinner and a concert. Special activities are also planned for Saturday.

Former pastors, members, and friends are encouraged to attend or send greetings. For more information, contact P.O. Box 5461, Augusta, GA 30906 (706-793-2251).

**CLEVELAND (OHIO) FIRST CHURCH** will celebrate its 75th anniversary Oct. 8.

Pastor Barry Whitt encourages friends, former members, and pastors to attend or send greetings. For more information, contact 5942 Wilson Mills Rd., Highland Heights, OH 44143 (216-449-4949).

**DAVIS CREEK (W. VA.) CHURCH** will celebrate its 65th anniversary Sept. 1-3 with a Friday evening slide presentation, Saturday homecoming picnic, and Sunday morning and evening services featuring former and present pastors.

Former members and friends are invited to attend. For more information, contact 102 Nazarene Dr., South Charleston, WV 25309 (304-744-0863).

**FULTON (TENN./KY.) FIRST CHURCH** will celebrate its 60th anniversary Sept. 10. General Superintendent Paul G. Cunningham will speak in the 11 A.M. service, which will be followed by dinner.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact 105 Brentwood Ln., South Fulton, TN 38257 (502-472-3486).

**HUNTSVILLE (ALA.) FIRST CHURCH** will celebrate its 75th anniversary Oct. 28-29.

Former members and friends are invited to attend or send greetings. For more information, call 205-534-5364.

**LONG BEACH (CALIF.) FIRST CHURCH** will celebrate its 90th anniversary, "A Heritage of Faithfulness," Oct. 13-15. Special activities include a Saturday banquet, Sunday morning celebration with former pastors speaking, followed by a dinner on the new church property.

Former friends and members are cordially invited. For more information, contact 2280 Clark Ave., Long Beach, CA 90815 (310-597-3301).

**NEW LEXINGTON (OHIO) CHURCH** will celebrate its 60th anniversary Sept. 17 with a combined service followed by a carry-in dinner.

Former members and friends are invited to attend or send greetings. For more information, contact Myrtle Kinney, 3606 Mainsville Rd. S.E., Junction City, OH 43748 (614-987-5062) or Betty Dickerson, 143 Porcelain St., New Lexington, OH 43764 (614-342-2400).

**PASADENA (CALIF.) FIRST CHURCH** will celebrate its 90th anniversary Oct. 7-8. Special reunions and events are planned for the weekend, with former pastors joining in the celebration.

Former members and friends are invited to attend. For more information, contact Pastor Dick Pritchard at 818-351-9631 or write 3700 E. Sierra Madre Blvd., Pasadena, CA 91107.

**PRAIRIE VILLAGE (KANS.) NALL AVENUE CHURCH** (formerly Rainbow Boulevard Church) will celebrate its 65th anniversary and homecoming Sept. 23-24 with a dinner on Saturday (reservations required) and celebration services featuring former pastors on Sunday.

Former members and friends are encouraged to attend or send greetings. For more information, contact 6301 Nall Ave., Prairie Village, KS 66208 (913-384-3040).

**WAPELLO (IOWA) CHURCH** will celebrate its 50th anniversary Sept. 9-10. A 4 P.M. Saturday concert featuring former pastors and wives will be followed by a time of refreshments and fellowship. Lunch will be provided following the 9:30 A.M. Sunday service, and the 1:30 P.M. service will feature a slide presentation of the history of the church.

Former pastors, members, and friends are invited to attend or send greetings or pictures. For more information, contact Patty Grim, 4596 31st Ave., Oakville, IA 52646 (319-766-3635).

## Recommendations

The following have been recommended by their respective district superintendents: **DANNY COOK**, evangelist, 324 E. Clay, Cordell, OK 73632, by Carl B. Sumner, Southwest Oklahoma District.

**KENNETH DOVE**, evangelist, P.O. Box 148476, Nashville, TN 37214, by J. Dennis Johnson, Tennessee District.

**NICHOLAS HANSON**, evangelist, 418 E. B Ave., Waurika, OK 73573, by Carl B. Sumner, Southwest Oklahoma District.

**JOHN LEWIS**, evangelist, 5656 Cherilee Ln., Haltom City, TX 76148 (817-581-7786), by Charles E. Jones, West Texas District.

**MARVIN McDANIEL**, evangelist, 4107 Morrison St., Greenville, TX 75401, by W. M. Lynch, Dallas District.

## Moving Missionaries

**ANDERSON, REV. DANIEL and MELODY**, Kenya, Field Address: PO Box 1926, Kisumu, Kenya, EAST AFRICA

**ANDERSON, JOHN and DORIS**, India-North Delhi, Field Address: 2-B Shaw Wallace Bldg., 12B Mandeville Gardens, Ballygumge, Calcutta, 700 019, INDIA

**ARMSTRONG, REV. JIM and PATSY**, Suriname, Furlough Address: c/o Don Armstrong, 7606 N.W. 113th Pl., Oklahoma City, OK 73162

**BATY, REV. DUANE and SUE**, U.S. Assignment, Stateside Address: 412 Meadowbrook Ln., Olathe, KS 66062

**BROWNING, LINDELL and KAY**, Holy Land, Furlough Address: 2711 Little John Dr., Anderson, IN 46013

**BURROWS, REV. CLIVE and GRACE**, ENBC, Furlough Address: 309 Cardinal, Olathe, KS 66062

**CHESSON, MAREE**, Papua New Guinea, Permanent Address: PO Box 159, Guilford 2161, New South Wales, AUSTRALIA

**COOPER, DAVID and JODI**, MAC Regional Office, Field Address: c/o 1375 N.W. 97th Ave., Ste. 10, Box 571, Miami, FL 33172-2855

**COUEY, REV. RAYMOND and DONNA**, Indonesia, New Field Address: Box 6726 JKS RB, Jakarta 12067, INDONESIA

**DIPERT, REV. ROBERT and MYRNA**, Papua New Guinea, Furlough Address: c/o George Patterson, RR 1, Box 1077, Sylvan Lake, Alberta, CANADA T0M 1Z0

**DOUGHARTY, DR. KENT and MARY**, Cote D'Ivoire, Field Address: 22 B.P. 623, Abidjan 22, Cote D'Ivoire, WEST AFRICA

**FIRESTONE, BRAD and NANCY**, Dominican Republic, Furlough Address: 6905 Longview, Shawnee, KS 66218

**GARDNER, REV. DONALD and EVELYN**, Malawi, Field Address: PO Box 253, Mzuzu, Malawi, CENTRAL AFRICA

**GUANG, DR. ALBERTO and LILLIAM**, Mexico Seminary, Field Address: Seminario Nazareno Mexicano, A.C., Apartado Postal 22-690, 14000 Tlalpan, Mexico D.F., MEXICO

**HALL, DR. JOHN and SHEILA**, Furlough Address: 115 Parrott St., Mount Vernon, OH 43050

**HURST, REV. GEORGE and MARGARET**, Asia-Pacific Regional Office, New Field Address: PO Box 179, Greenhills, 1502 Metro Manila, PHILIPPINES

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**PATCH, DR. WILLIAM and GAIL**, Korea, Furlough Address: 16153 Holbrook Rd., Pleasantville, PA 16341

**QUIRAM, REV. RUDY and NANCY**, Switzerland, Field Address: Rosnbergstr. 57,

8212 Nevhausen A/RHF, SWITZERLAND

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**RICHEY, REV. RICHARD and RONNIE**, Africa South Field Central, Field Address: PO Box 21003, 1733 Helderkruijn, RSA

**SCHROEDER, REV. PETER and CLAUDIA**, South American Regional Office, New Field Address: Casilla 17-11-04964, Quito, ECUADOR

**SHMIDT, REV. LYNN and SHEARON**, Botswana, Furlough Address: 17360 Grove Rd., Nashport, OH 43830

**SWANSON, DR. DWIGHT and KATHY**, Asia-Pacific Nazarene Theological Seminary, New Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1901 Rizal, PHILIPPINES

**VAZQUEZ PLA, REV. JUAN and NOEMI**, Mexico, New Field Address: Aniceto Ortega #847-2, Colonia del Valle, 03100 Mexico D.F., MEXICO

**WILLIS, MARILYN**, Africa Ministries Council, Furlough Address: 152 Covington, Searcy, AR 72143

**WITTUNG, REV. EDWIN and LYNNE**, Bolivia, New Field Address: Casilla 17-11-04964, Quito, ECUADOR

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Emma felt God calling Harley to the altar.



# I Hate Waiting!

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary

I MOVE IN AND OUT of the freeway traffic with the smooth skill of a Grand Prix race driver, searching for the opening that will put me further ahead and save me time. Pulling up to a traffic light after 20 minutes of white-knuckle concentration, I realize I'm not only fifth in line but next to me is the old, gray Plymouth I passed 15 minutes ago! I hate waiting!

I navigate through the supermarket, confident of finding the one or two items on my list and being home in record time. With goodies in hand, I find the express line only to discover it's being delayed by a woman who not only has 21 items in a 10-item line but can't find her checkbook (and it's cash only!). I just hate to wait!

After 45+ years of following Jesus, you would think I would be practiced at the skill of patience. Some of us are just slower than others. But . . . I'm learning. In recent days, I've been thinking about a special week of services conducted some years ago by Dr. Earl G. Lee. While pastor of Nampa, Idaho, First Church, he led us in a "Week of Waiting." Each night, the service began with some singing, prayer, a word from the Scriptures by Pastor Lee, and then he would sit down. We waited. The stories of God's glorious work through the Holy Spirit are too numerous to mention here.

God's Word has also been getting to my heart. How clearly it calls us to "wait- ing." "Be still before the LORD and wait

patiently for him" (Psalm 37:7);\* "I waited patiently for the LORD; he turned to me and heard my cry" (40:1); "I wait for the LORD, my soul waits, and in his word I put my hope" (130:5); "Yes, LORD, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts" (Isaiah 26:8); "It is good to wait quietly for the salvation of the LORD" (Lamentations 3:26); "Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him" (Luke 2:25); "Do not leave Jerusalem, but wait for the gift my Father promised" (Acts 1:4); and Jesus' words to the disciples in the Garden of Gethsemane, "Could you not keep watch for one hour?" (Mark 14:37).

The call to waiting before the Lord is not as easy as it sounds. In a culture that loves a quick answer, fast food, and instant gratification, waiting seems like a throwback to evolution. Who needs it? Henri Nouwen, in *The Way of the Heart*, reminds us, "In our mind-oriented world, we will need a serious discipline to come to a prayer of the heart in which we can listen to the guidance of Him who prays in us." Maybe that's why we don't hear more about waiting as a means of grace—it's costly.

What I need to keep in mind about this waiting and praying business is that I am not the initiator, God is. I am listening to the call of God, which has been constant and persistent. I am not the seeker, He is. God is constantly reaching out to me. In waiting, I am training myself to be courteous enough to listen. When I do say something to God, it is in response to the divine initiative. The penetrating truth finally gets home, and God speaks. The question is, am I listening?

What would happen if there were a

growing number of us who, for a while, gave ourselves to waiting—waiting before the Lord? I would like to propose "21 Days of Waiting." For three weeks, seven days a week, we would give ourselves to waiting for 21 minutes a day. If you are not accustomed to being in the presence of God for that length of time, begin with any amount that is comfortable and gradually increase it to 21 minutes. Some folks might want to use a kitchen timer or the like so they can concentrate on God's presence and not the elapsed time.

Some suggestions might be helpful:

- Find a location that will be conducive for uninterrupted waiting.
- Consider what time of day lends itself to being most consistent. However, don't be unnecessarily locked into the same time every day.
- While waiting, center your attention on a verse of Scripture or a simple prayer. Pick one of the verses mentioned in this article, for example, and stay with it during the entire time. While meditating on God's presence, listen, listen, listen.
- Keep something to write on close at hand. Record whatever comes to you as you listen.

After your "21 Days of Waiting," write to me in care of the *Herald* and let me know what happened. Try to begin your

**Don't just do something, stand there!**

waiting as soon after receiving this issue as you can so that I can hear from you before my next deadline.

Carlo Carretto insists in *A Guide to Prayer for Ministers and Other Servants*, "God comes like the sun in the morning—when we are creatures and not creator." Maybe our theme for the next 21 days should be, "Don't just *do* something, *stand* there!"

\*All Scripture quotations are from the *New International Version* of the Bible.

# Learn a Life of Love

**JOHN C. BOWLING**



John C. Bowling is president of Olivet Nazarene University.

MAYBE YOU'VE SEEN IT—a large billboard dominated by a man's picture accompanied by two lines of copy. The first line reads: "It's not Hillary's voice Bill hears in his sleep."

This seems to be an obvious reference to President Bill Clinton and his wife, Hillary. The statement quite naturally raises the question, "Whose voice, then, does he hear?"

The second line on the billboard answers that implied question with these words: "Rush Limbaugh, 12-3 P.M." And, naturally, the picture is of Rush.

Rush Limbaugh is the most listened-to mouth in the United States. Each week, 20 million Americans listen to some portion of his daily radio broadcast. He also appears on late night television and has a monthly newsletter that goes to 400,000 people.

He wrote *The Way Things Ought to Be*, which turned out to be the second fastest-selling hardback book in history at 2.5 million copies. There are even restaurants that feature "Rush Rooms" where people can listen to or watch Rush while they eat.

He is an amazing American phenomenon who begins his daily radio broadcast with this trademark introduction:

"Greetings, listeners across the fruited plains; this is Rush Limbaugh, the most dangerous man in America. Serving humanity simply by opening my mouth, destined for my own wing in the museum of broadcasting, executing everything I do flawlessly with zero mistakes."

The braggadocio goes on, "Doing this show with half my brain tied behind my back, just to make it fair, because I have talent on loan from God. Rush Limbaugh, a man, a legend, a way of life."

With that "modest" introduction, he launches into another three hours of bombastic, brash, brainy, brilliant, badgering monologue and call-in conversation.

People who do follow Rush religiously are called "ditto-heads." Most who call in on his radio show begin by saying, "Dittos, Rush," which is to say, "I agree with you, Rush. Right on."

Ditto means "another of the same." It means to duplicate, to repeat, to imitate.

It is natural to look for a mentor. It may be a parent, a teacher, or a colleague. As we observe him or her, we soon begin to imitate that individual. We say, "Ditto."

In response to this characteristic, the Bible challenges and cautions us with these words:

"Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:1-2, NIV).

How is this done?

First, if we are to imitate God, we must know God.

We get to know God by spending

time with Him and getting to know His story. The ditto-heads who follow Rush Limbaugh listen to him, read his word, embrace his values. How much more should we give ourselves to the imitation of Christ.

Second, to imitate God is to live a life of love. Eugene Peterson writes:

"Watch what God does, and then you do it, like children who learn proper behavior from their parents. Mostly what God does is love you. Keep company with him and learn a life of love" (Ephesians 5:1-2a, TM).

That's it! That's what it means to imitate God. We "keep company with him and learn a life of love." Peterson continues:

"Observe how Christ loved us. His love was not cautious but extravagant. He didn't love in order to get something from us but to give everything of himself to us. Love like that" (Ephesians 5:2b, TM).

The defining characteristic of God is love; the defining characteristic of

**Our calling is to be more than "clones of culture."**

His people must be "perfect love"—Christian perfection. Love of God and neighbor is, according to Jesus, the first commandment.

Learn a life of love. It is a holy calling, made possible only by the love of God in Christ through the Holy Spirit, for love is a fruit of the Spirit.

Our calling is to be more than "clones of culture." We are all called to "be imitators of God." **H**



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Notes from an editor's journal

by Mark Graham, Managing Editor

## To Adopt or Not to Adopt

Cathy and I have been trying to "grow" our family for several years. Right after Joey was born, folks told us that we should go ahead and have another baby. "You know how children are," someone said. "If you have two close together, they can help raise each other." Alas, we did not. I was in seminary; Cathy was busy getting a master's degree. Both of us worked and felt that we didn't have enough time for Joey, let alone another child.

With our degrees behind us, we started working on increasing the number of arrows in our quiver. After five years, multiple visits to doctors, and a variety of tests, we have concluded that we won't be making any more visits to the maternity ward. With this in mind, we have been exploring the possibility of adoption.

We have learned some interesting facts in our quest. For one thing, adoption agencies want to know the last time you turned an ankle or had the flu. Some won't consider you as a potential parent if you are beyond the age of 40. If you are looking for a Caucasian newborn, you will have to wait awhile—like three years or longer, and the cost can range from \$7,500 to more than \$12,000. That may not sound like much to some, but for the Grahams, it represents a hefty chunk of income.

On the other hand, if you are willing to adopt an older child, one of a minority race, or one with a learning disability, chances are your wait won't be nearly as long and the cost will be a fraction of what I mentioned above. We have been discussing and praying about this.

As a schoolteacher, my wife often works with learning-disabled children. She has a vast amount of patience (a characteristic I find missing in my own life), and she is not easily daunted in her attempts to reach kids who might be considered "problems" by others.

Some friends of ours should be considered for sainthood. They have an older son and three adopted children. All three of the adopted kids have attention deficit disorder (ADD) as well as other learning disabilities, but they are super kids. They

are respectful, they love their parents, and they play nicely with other kids. They also are of a different race than their parents.

It isn't a cakewalk for our friends. They find that they must keep tight controls on their children. Bedtime comes early; so does wakeup call. One child has a thing for sweets. He can clean out a

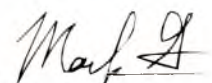
box of sweetened cereal in one sitting. The result is few sweets in the house, and those that are kept are maintained in a secured pantry. One child was born to a drug-addicted mother. He has a

tendency to stutter, especially when he gets excited. His problem frustrates him at times, but he carries on with great pluck. The youngest child, a cute little girl, is a slow learner, but her smile and personality could melt the hardest heart.

Could we handle such kids? Could we deal with the special needs and attention they require? Could we help them face the future knowing that they may be treated cruelly because they are raised in a mixed-race family or because of the limitations posed by their disabilities? I like to think so, yet I won't know unless we take that step. But isn't that the situation we all face when we raise any child? I haven't seen a baby yet that came with a guarantee (it's a good thing they don't).

To adopt or not to adopt is a question many couples face these days. Some couples do it because they cannot have their own kids. Some have already raised a family and want to invest the experience gained into the lives of others. However one approaches adoption, it is not something to be entered into lightly. Pray for us and for all of those folks who are considering adoption or are waiting for that bundle of joy to be placed in their arms. While you're at it, pray for those brave young mothers who are willing to place their children for adoption. Most of us can only imagine the mix of feelings they must encounter as they give their babies to someone else to raise. God bless 'em.

**Adoption is not a simple matter.**



## Canada Pacific Elects D.S.

Wesley G. Campbell, 56, has accepted the call to serve as superintendent of the Canada Pacific District, according to Paul G. Cunningham, general superintendent in jurisdiction. Campbell was elected by the Canada Pacific District Assembly June 15.

Campbell succeeds Charles Muxworthy, who retired following 42 years of pastoral ministry, including 13 as Canada Pacific District superintendent.

Election came on the third ballot. Campbell received 76

of 111 ballots cast. Election required 74 votes.

An alumnus of Canadian Nazarene College, Campbell pastored Vancouver, B.C., First Church for 20 years. Other assignments include: Toronto, Ont., Grace; Toronto, Ont., Emmanuel; and Windsor, Ont.

He was ordained on the Canada Central District in 1963.

Muxworthy is a graduate of Eastern Nazarene College and Nazarene Theological Seminary. He was ordained in 1952 on the Canada Central District.

## Ralph Earle Dies



Dr. Ralph Earle, 88, former professor of New Testament at Nazarene Theological Seminary, died May 23 in Chandler, Ariz. Death was the result of complications from a stroke.

Services were held May 29 at Kansas City First Church.

Earle was preceded in death by his wife, Mabel. He is survived by his son, Ralph, Jr.; two grandchildren; four great-grandchildren; two sisters; and a number of nieces and nephews.

Earle served as professor of New Testament at Nazarene Theological Seminary from its founding in 1945 to 1983. The NTS faculty and trustees elected him to distinguished professor status in 1976. While at NTS, he was honored as biblical scholar in residence and elected to emeritus status upon his retirement.

Prior to joining the NTS faculty, he taught at Eastern Nazarene College for 12 years. He was one of the denomination's best-known New Testament scholars and

served as chairman of the committee on translation for the *New International Version* (NIV) of the Bible. He held degrees from ENC, Gordon Divinity School, and Boston University, and performed additional graduate work at Harvard, Episcopal Theological School, and the University of Edinburgh.

"Dr. Ralph Earle's career was singular," said friend and fellow NTS professor Kenneth Grider. "Author of 52 books and uncounted columns and regular articles, Dr. Earle appears to have been the most published person in the Wesleyan-Holiness tradition since John Wesley himself."

The former president of the Evangelical Theological Society, Earle was honored with the Citation of Merit (an award presented by the denomination's colleges and universities); the D.D. degree by ENC; and alumnus of the year awards by ENC and Malone College.

Memorial contributions to the Ralph Earle Chair of New Testament Studies may be sent to: NTS, 1700 E. Meyer Blvd., Kansas City, MO 64131.

## Parker Is New DS



David M. Parker, 54, senior pastor of Rochester, N.Y., Trinity Church of the Nazarene, has been elected

superintendent of the Canada Atlantic District, according to General Superintendent Paul G. Cunningham. Parker was elected May 26 on the fourth ballot by the Canada Atlantic District Assembly.

Parker replaces William Stewart, who had served as the superintendent of the

Canada Atlantic District since 1983. Stewart recently was elected as national director of the Church of the Nazarene Canada.

Parker holds a degree from the University of Maine and attended Eastern Nazarene College. He was ordained in 1976 on the Maine District.

He had pastored in Rochester since 1987. From 1978 to 1987, he was pastor at Trenton, N.S. He pastored the Pittsfield, Maine, Church from 1974 to 1978.

He had served as district secretary for the Upstate New York District since 1989.

## Two Electrocuted at Camp



Tedder

Joe Tedder, 44, and his assistant, Rev. Lee Reynolds, 61, were killed instantly when the aluminum ladder they were handling connected with a 7,200-volt overhead power line, according to Superintendent Thomas Bailey.

"The men had changed a lightbulb on a pole and were bringing their aluminum ladder down," said Bailey. "It got away from them and hit the power line."

Bailey said Tedder, a layman, had been working as chief caretaker at the Marion, Ind., campground for about seven months. His assistant, Reynolds, pastor of the Mari-

on, Ind., Park Lynn Church, had been working at the camp for several weeks.

The Northeastern Indiana District's annual camp meeting began June 19. The accident occurred about 20 minutes before Thursday's 10 A.M. service.

"Evangelists Norman Moore and Tony Bailey stepped right in and helped to bring healing in the morning service while I accompanied the families to the hospital," said Bailey.

The men were transported to Marion General Hospital where they were pronounced dead.

Services for Tedder were held at the campground June 27. He is survived by his wife, Shelly; children, Matthew, Tara, Dusty; and three grandchildren.

Services for Reynolds were held June 26 at Marion First Church. He is survived by his wife, Lucrezia; daughters, Debbie McKinnie, Leanne Stevens; sons, Mark, Bruce, and Michael; and 14 grandchildren.



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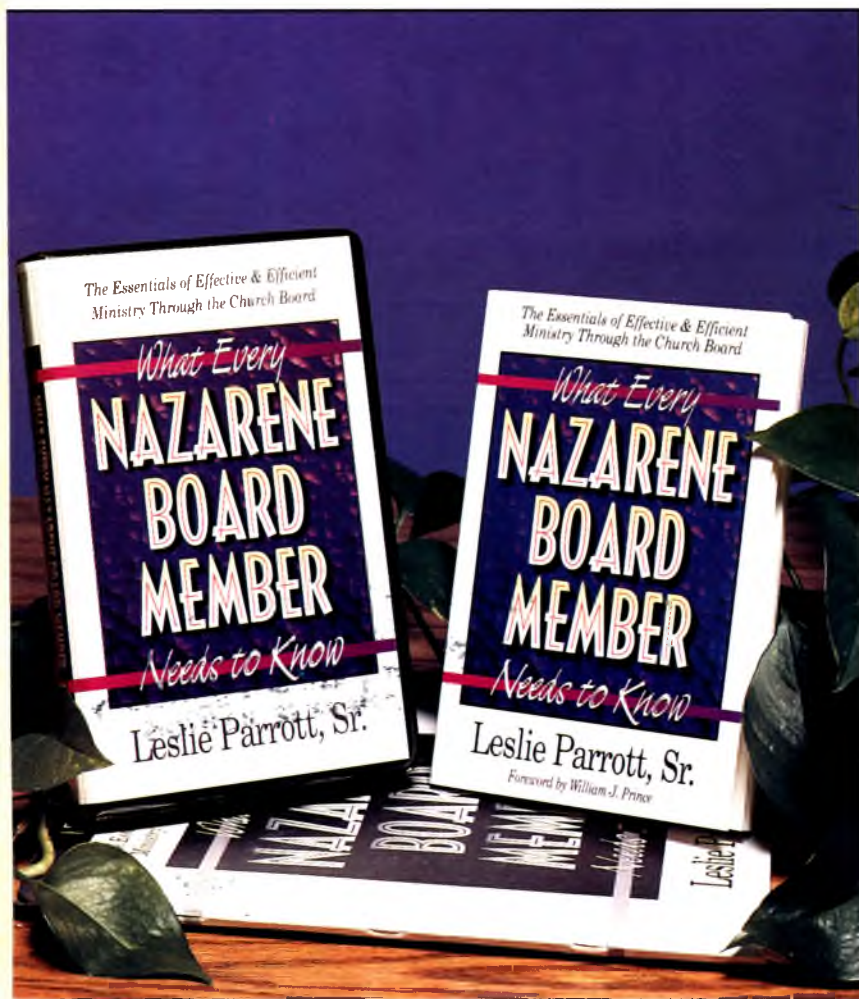
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