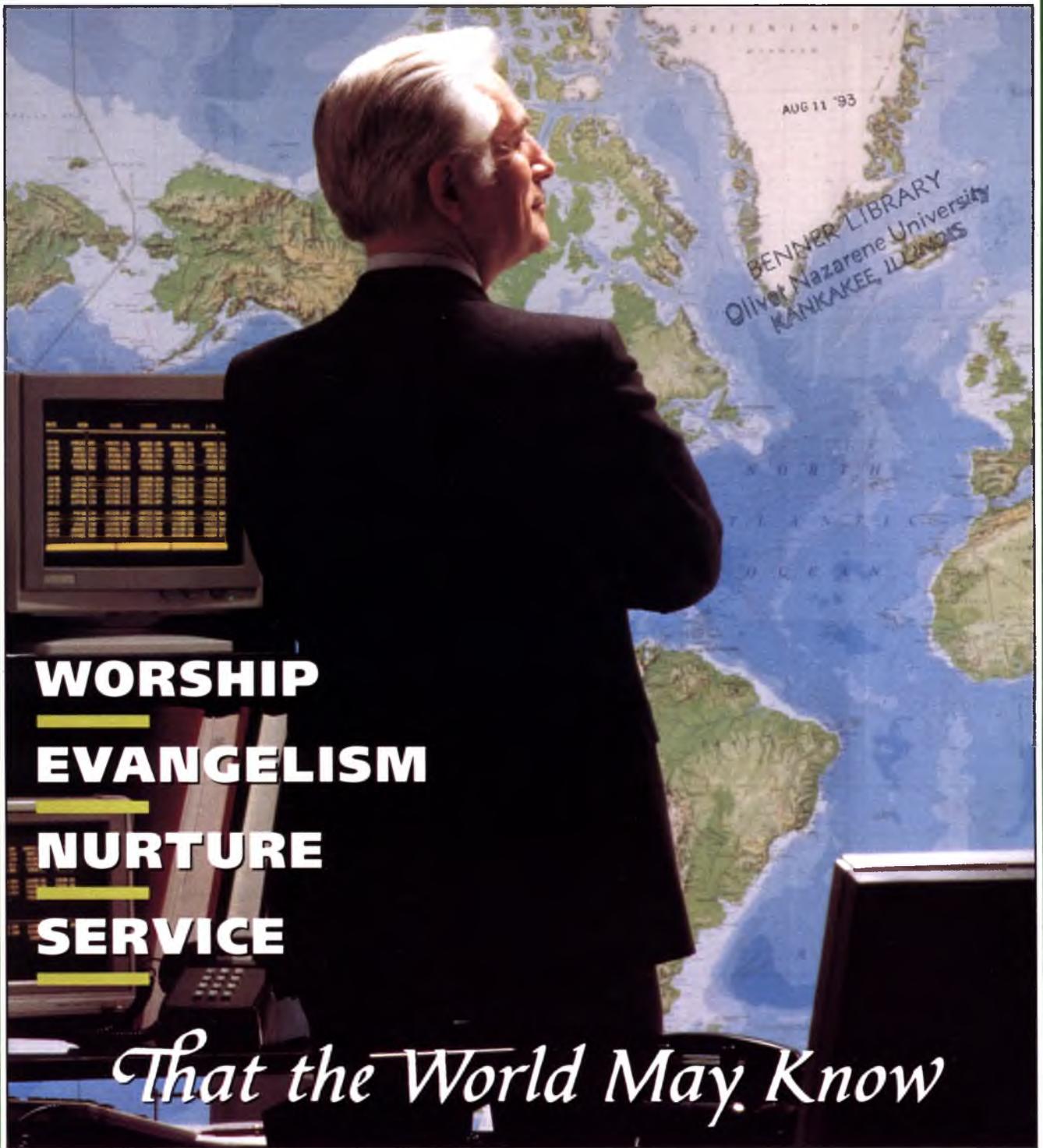


AUGUST 1993

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From the earliest days of the Church of the Nazarene there has been a great partnership between evangelism and education. These twin thrusts from the Great Commission continue to be expressed through the work of our schools.

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Southern Nazarene University  
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Subter little children,  
and forbid them not, to come unto me:  
for of such is the kingdom of heaven

(MATTHEW 19:14, KJV)

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by WRU/Jim Whitmer



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AUG 11 '93

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## A CELEBRATION OF OUR HERITAGE AND HOPE

# Relinquishment or Resignation?

E. DEE FREEBORN



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

"I GIVE UP." With a sigh that sounded like a Kansas windstorm, I resigned myself that day to never being free from daily headache pain of one kind or another. That three-word prayer (so to speak), sounded and felt very much like "Forget it" or "What's the use." A prayer of resignation maybe, but not a prayer of relinquishment.

The two ways of praying, arising out of life's struggles and disappointments, are very different and lead to vastly different answers. How we long to find a rest in the midst of foreboding world events. The turmoil and confusion seem to seep their way into our systems, tainting our daily living with anxiety and fretfulness. How do we find that rest so eloquently promised the people of God in Hebrews 4:9-11?

I believe the prayer of relinquishment can be the way in. You won't find it easy to pray this way, rather it will be a struggle—but a struggle of immense significance. Relinquishment was not easy for Moses, Abraham, or David. Paul battled it out over his thorn in his side until he relinquished it to the grace of God.

We learn best, however, from the lessons of the Garden. It was in Gethsemane that the model relinquishment prayer was offered. Take your Bible,

and in quiet meditation, read those passages again. Walk back into the scene, sense the Savior's struggle, His questioning, see the physical stress and strain. Hear His prayer, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39, NIV, italics added).

That's the issue, isn't it? It's a matter of His will or mine. Not hard to write about, pretty easy to discuss and debate, but a different ball game when it comes to living it! What it comes down to is self-surrender. It means struggle, not just giving up. This prayer is Christian through and through, not a bowing to fatalism or determinism. We will identify with Abraham and his son on the mountain and with Jesus in the Garden.

The battle, however, leads to glorious freedom, a freedom from the tyranny of the self-life. My will gives way to God's will, it is put on the Cross, but because of the Resurrection it is raised anew. As Richard Foster says, "We are dealing with the crucifixion of the will, not the obliteration of the will . . . In the crucifixion of the will we are enabled to let go of our tight-fisted hold on life and follow our best prayers" (*Prayer: Finding the Heart's True Home*, Harper, 1992, p. 52).

My sojourns into relinquishment prayer will reveal potential hazards and dangers. If I am not alert, I will find that I have carelessly fallen for another "formula trap" or gimmick. In other words, if I really, really relinquish this issue to God, then my prayer will be answered.

Jesus did not find it so. How He

agonized over the cup He was to drink, finally bowed to His Father's will . . . and still faced the Cross. Sometimes we will receive that for which we pray, sometimes not. That is not the issue. What is important is to know that what may not be given us now, will be returned resurrected! God is always for us. Jesus did not get the answer He prayed for, but grace and power have flowed from His cross and the empty tomb ever since!

I have a suggestion. For the next two months, include a consistent time of reading Psalm 37:3-7 in your quiet time with the Lord. Let the words sink deep. Memorize it and take it with you through your day. In your reading, concentrate on the words *Commit, Trust, Delight, Rest* (KJV) or *Be still* (NIV).

What would it mean to truly commit your situation to a loving God? Are you trusting Him, confident in His resurrection power, for your dilemma? What would happen if you began to delight in His grace, steadfast love, and shepherd's care even before there was an answer?

**Jesus did not get the answer He prayed for, but grace and power have flowed from His cross and tomb ever since!**

Wouldn't this be enough to bring rest to your soul, to find the raging storms quieted by His presence?

Try praying this portion of the psalm back to God. It might go something like, "O God, I do commit this situation to You today. I will trust in Your sovereign grace" and so on. May you know the powerful presence of the risen Christ as you pray the prayer of relinquishment. H

# The Nazarenes: Those

WESLEY D. TRACY



LOOK. THERE THE CHILD STANDS in the doorway. Those wide eyes tell you that this six-year-old is a bit scared on this, his first visit to a Nazarene Sunday School.

He glances back and notices that his mother has already disappeared into that abyss of a hallway. He starts to suck his thumb, but then seems to remember that he is not supposed to do that, so he resists.

Look into his eyes. You get the sense that he, in his short stay on earth, has already encountered pain and fear. Those bruises on his arm—playground bruises or parental abuse? Clothes? Clearly K-Mart quality.

A Nazarene Sunday School teacher arrives just in time. He bends down like a baseball catcher in order to greet the boy at the child's "eye level" (nice move, I think). He finds out the boy's name. Ike, it is. The teacher gives him a big hug (another nice move). "Ike, I'm so glad you came today." Little Ike almost smiles. You can tell that he has already learned not to trust a white man too quickly.

If you make a call at Ike's home next week, you will discover that his neighborhood is a suburb of hell. His mother is a single parent, never married, and an alcoholic.

This you would learn too. Just about everyone has given up on Ike. And his mom, Bobbie—way too late for her.

The psychologists have pronounced a million times that there's not any hope for six-year-old Ike. You've heard them say it (even in church): "By age three, the child's personality is set for life."

If the child is raised in a dysfunctional home, in a poverty-stricken environment

that saps his self-esteem, there's not much hope for wholeness. After all, "By age three . . ."

**B**ehaviorism, the most pervasive view of humankind in North America, will tell you that it's too late for Ike, and way too late for Bobbie. After all, people are mere passive lumps that environment shapes as it will. Bad environment = a bad person. The idea that a person is free or able to rise above his or her environment is laughable fiction to a behaviorist.

You will turn out to be exactly what environment makes you—nothing more, nothing less. Whether you become a missionary or a murderer, you are not to be praised or blamed.

And as for Bobbie and little Ike—well, society has already shoved them in irrevocable directions.

If you try to argue that persons are free and responsible and able to change, they quote their Bible to you—the writings of B. F. Skinner, the author of the educational theory in which almost every public school teacher in the nation has been trained. He declares that, "Personal exemption from a complete determinism is revoked as a scientific analysis progresses" (*Beyond Freedom and Dignity*, 18). Did you get that? No exceptions; we are all products of determinism. Saint Skinner declares, "Little or nothing remains for autonomous man to do and receive credit for doing. He does not engage in moral struggle and therefore has no chance to be a moral hero or credited with inner virtues" (75).

"What is being abolished is autonomous man," Skinner declares. "His abolition has long been overdue . . . He has been constructed from our ignorance" (191).

This unbiblical view of mankind has gained such prevalence that millions today really believe that society is responsible for their willful acts of crime and sin.

**B**ut what of the human potential psychologies? Aren't they more optimistic than behaviorism? Yes, in a way. But they still come back to the environment. A person can grow, find fulfillment, and become fully human—if a positive

environment can be constructed. If your address is in a suburb of hell, like little Ike's, there's no real hope.

But what about Christians? Nazarenes aren't any more optimistic than other Christians, are they?

Yes, indeed, they are. So much so that most Protestants think that we are way out in left field. The two most influential leaders of the Protestant Reformation did not believe that human beings were free to choose or change. Martin Luther declared that human beings are like horses. If you are ridden by God, you are ridden to heaven. If ridden by the devil, you are ridden to hell. You have no say about your salvation, he believed. God decided all that, and He does not bother to let us know. He taught that you could go out on the street on Sunday morning and see one man on his way to church with his Bible under his arm and see another man drunk in the gutter, and you would have not one clue about which one of them God had predestined to go to heaven.

John Calvin, Luther's contemporary, believed that every act on earth was predestined by God. Some He elected to heaven, some to hell. You had no choice.

Our Protestant forbears were so pessimistic that they believed that human beings were hopelessly sinful, so sinful that not even the atoning blood of Christ could clean them up in this life. "Total depravity" they called it, and it rendered us incapable, they said, of having even one good desire. The image of God in man was destroyed, they said. Not even a great environment could save little Ike and his mom—unless they were predestined to be saved.

**B**ut Wesleyans, like us Nazarenes, don't believe that. When we speak of total depravity, we mean that sin has infected every area of human personhood (extensive depravity), but not to the point of destroying the image of God in man (intensive depravity). As John Wesley put it, "There are some remains of the image of God in the worst of men."

Wesley preached that by prevenient grace, God gives to each and every sinner, in whatever environment, the capacity to choose God and good.

# Radical Optimists

We believe that there is something Godlike at the deepest level of your personality that is good and positive, something that can be counted on to work toward wholeness and healing, something that responds to the upward call of God in Christ Jesus.

## Our Fourfold Optimism

Let's stop and summarize the radical optimism of the Nazarenes.

**1. You Can Be Free from the Guilt and Power of Sin.** Our radical optimism leads us to declare that you, even you, can be freed from the guilt and power of sin. No matter what you have done, you can be forgiven and restored.

**2. You, Even You, Can Be Made Whole and Holy.** Our radical optimism leads us to proclaim that you, even you, can be made inwardly pure and Christlike. That is, you can be freed from the inner sin nature, that fountain from which springs sinful acts and attitudes. We believe that you can be sanctified through and through, as 1 Thessalonians 5:23 declares. We believe that you can be cleansed from all sin, as 1 John 1:8-9 tells us.

But that's way too optimistic for all those churches that anchor their theology on irremediable total depravity. They denounce such claims and announce that, far from being holy, even the best Christian sins in word, thought, and deed, every day.

They believe that our sins are covered, but we are not actually cleansed. I heard a preacher on the radio the other day, a member of the largest Protestant denomination in the world. True to his denomination's belief, he explained the work of Christ this way. "I drove to a certain city the other day. Near the outskirts of the town in which I live there is a junk yard. I stared at that eyesore and shook my head in dismay. But the next day, when I passed it again, a storm had covered that whole junk yard with a five inch blanket of snow. The old junk yard was now a place of beauty. You couldn't see the rusting cars, and rotting upholstery. They were there," the preacher said, "but you couldn't see them."

Then came the application. "You know, friends, that's just what Jesus does

for us when we come to be saved. He covers our sins like the snow covered that junk yard. Thus, when God looks at us, He sees, as it were, the snow and not our sins. They are there, but Jesus has covered them and God cannot see them."

Many Christians really think that is as far as redemption ever goes. But that's way too pessimistic for us Nazarenes. We know that Christ will not leave our soul a junk yard of moral rust, ethical rot, and spiritual corrosion. Instead, He will, as His Word declares, sanctify us through and through.

*Life* magazine surveyed a lot of Americans, asking them about the "meaning of life." A taxi driver said, "We're here to die, just live and die. I drive a cab. I do some fishing, take my girl out, pay taxes, do a little reading, then get ready to drop dead . . . Life is a big fake. Nobody cares . . ." (*Life*, December 1988). In this age of hopelessness, our distinguishing doctrine is our radical optimism.

**3. You Can Find the Secret of Happiness.** Nazarenes are optimistic because they have discovered the secret of happiness. That doesn't mean that they are unrealistic about life or that they are having fun all the time. But they have a deep abiding peace and joy, even in the midst of trial.

Not every Nazarene is happy and optimistic. Some are as grouchy as Andy Rooney, career curmudgeons who seem to have an overwhelming dread that someone, somewhere, is having a good time. But we are so optimistic that we think there is hope even for them.

The secret of happiness is that holiness and happiness go together. "No holiness, no happiness" is the way John Wesley put it. This is in harmony with Isaiah 57:20, "The wicked are like a troubled sea, a sea that cannot rest, whose troubled waters cast up mud and filth. There is no peace for the wicked, says the Lord" (NEB). The positive side of this is found in 1 Co-

rinthians 2:9, "No eye has seen, nor has ear heard, no mind has conceived what God has prepared for those who love him" (NIV). You might think that Paul is speaking about the joys of heaven, but you'd be wrong. The context shows that Paul is speaking of the spiritual riches that the committed Christian will find in this life. That is to say that there are depths of spiritual satisfaction, fulfillment, joy, and happiness that the unregenerate person never dreams exists. The Christian life becomes an adventure in finding the wells that satisfy the deepest thirsts of the soul. The secret of happiness is holiness—which is to say, "Christlikeness."

**4. You Can Help Shape Your Own Future.** Nazarenes are optimistic because we believe in "future carving." God invites you to share in the creation of your own future. The future is not set in predestined concrete. God invites us to give the future a Christlike shape. Our radical optimism rises above the notions of the behaviorists, the determinists, and the predestinarians when we claim that God gives us the freedom to give a Christlike shape to the years that are about to be.

**When people talk of utter human depravity, they have not told the whole story.**

We need to be consciously aware that we are in the minority. We must not let the hopelessness of this age creep in and make us pessimistic. We must celebrate our optimism and march into the 21st century with our banner of radical optimism held high. What we have to offer is what the people who will inhabit the 21st century need most—radical optimism!

But back to Ike and his mom, Bobbie. You see, they are real people. I could call

them on the phone right now. And, if I desperately needed a real Christian to pray for me, I'd call Bobbie. She is now a saintly gray-haired "mother in Israel." She knows the Lord. She knows His power, for He delivered her from the same seven devils that Magdalene once knew. But those days of being a prisoner to sin exist only as a memory of her personal Egyptian bondage. I wish you could hear—and see—her sing:

*He breaks the power of canceled sin  
He sets the prisoner free.  
His blood can make the foulest clean,  
His blood availed for me.*

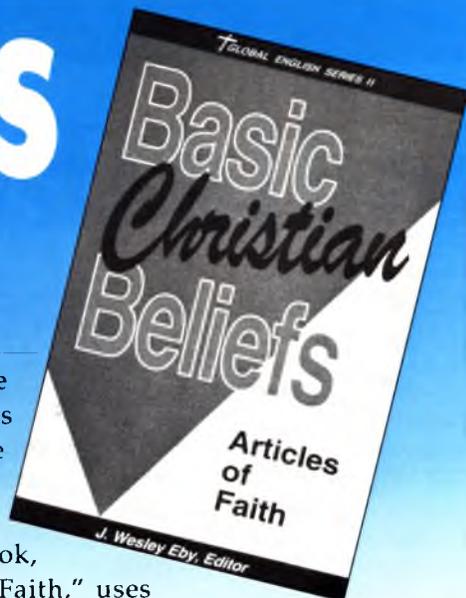
—Charles Wesley

And then there's little Ike. He graduated from a Christian college. He is the assistant manager of a new car dealership. He serves on the church board almost every year, and he teaches a Sunday School class of teenagers.

I could tell you stories about other "Ikes and Bobbies," but if you have been around Nazarenes very long, you have noticed a lot of cases like theirs. And that's why, when it comes right down to it, I would rather be a Nazarene these days than anything else I know of. Our distinguishing doctrine—our radical optimism—is what our world needs most! **HH**

# WHO IS GOD?

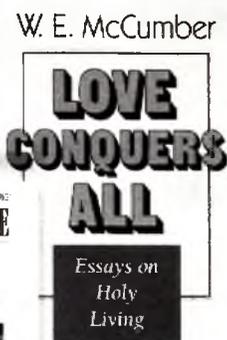
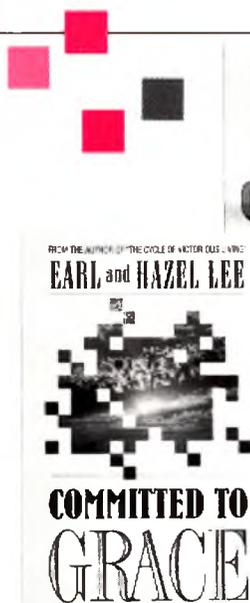
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**Eugene L. Stowe**  
**General Superintendent**  
**1968-93**

# PASSING

The 23rd General Assembly marks the retirement from the Board of General Superintendents of two of our denomination's most well-respected leaders—Eugene L. Stowe and Raymond W. Hurn. With 100 years of full-time ministry between them, these men have faithfully served the Church of the Nazarene in a variety of roles and have helped to shape the de

**DR. EUGENE L. STOWE** served as a member of the Board of General Superintendents for 25 years. Stowe came to the post in 1968 after having served as president of Nazarene Theological Seminary for 2 years. Before this, he served as superintendent of the Central California District from 1963 to 1966. A pastor for 19 years, Stowe served such congregations as Nampa, Idaho, College Church; Oakland, Calif., First Church; and Salem, Oreg., First Church.

Stowe is a graduate of Pasadena College, which conferred a doctor of divinity degree on him in 1966. He and his wife, Faye, celebrated 50 years of marriage this spring. They have three children, Gayla, Lynn, and Donald.

## An Interview with Dr. and Mrs. Eugene L. Stowe

Wesley

Tracy: Honestly, now, how do you feel about retiring?

Eugene

Stowe: Honestly, we feel great! It's been a high privilege to serve the church in a variety of ministry roles for these 49 years. The association with 12 general superintendents on this board has been a special joy. Now it's time to move on and allow new leadership to take the church onward and upward into the 21st century.

Tracy: Everyone has some things that they "put off" until retirement. What have you and Mrs. Stowe been putting off and looking forward to?

Stowe: Someone recently said, "You're going to retire, and now you can travel." My response was, "You've got to be kidding!" I've probably logged nearly 2 million miles in the last 25 years, visiting every continent and most of the countries where our church serves. Now, we're ready to stay closer to home.

First of all, I want to spend a lot of time with the lovely lady who has been my sweetheart and best friend for these 50 years. We are grateful to the church for making it possible for her to travel with me on many occasions. However, she has uncomplainingly kept the home fires burning when it was necessary for me to roam the world without her. Now, we plan to practice togetherness unlimited. I've even promised to go shopping with her!

In our administrative assignments we've missed the close, personal pastoral relationships with persons that we enjoyed in the first 20 years of our

ministry. Of course, I still hope to find some opportunities to preach, but we'd like to find a way to shepherd some neglected sheep. AIDS victims, for example, who are literally dying for Jesus' love in their hopelessness. Then, so many older persons have been virtually abandoned with no one to tell them, "God loves you, and I do too." We're going to try to extend Matthew 25 compassion to some of "the least of these." A. W. Tozer said that no one has a right to die until he has served his generation. God helping us, we want to spend the years ahead in meaningful service.

Tracy: As you enter this new era of your life, what are the principal "anchors" that hold you steady? What scriptures have become personal promises to you?

Stowe: God's Word has become more real and relevant than ever. The first scripture I memorized after my conversion and which has become my life text was Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Living sacrifice commitment must continue to be our way of life.

Then, to those of us who are "seventy-something," there's a special sense in which Psalm 118:24 has a very practical application: "This is the day the Lord has made; let us rejoice and be glad in it" (NIV). I recently came across these lines:

I locked the door on yesterday,

And threw away the key;

I do not fear tomorrow,

For I have found today.

Faye and I have resolved to live our "todays" to the full.

Tracy: Mrs. Stowe, we'd like you to speak for yourself.

Mrs.

Stowe: "In God's will is my peace." This has been a stabilizing factor throughout my life and service for Christ. In faith . . . I have hoped, prayed, and worked that by the power of His Holy Spirit I might fulfill the earthly mission God designed for me. Although my responsibilities often have far exceeded my capabilities, I have taken courage knowing that His strength is made perfect in my weakness.

*continued on p. 10*

# THE TORCH



**Raymond W. Hurn**  
**General Superintendent**  
**1985-93**

nomination into an international church with more than 1 million members in more than 100 world areas.

In the following interview with Dr. Stowe and the article by Dr. Hurn, these leaders reflect on their years of service and the future of the Church of the Nazarene from their unique perspectives.

**DR. RAYMOND W. HURN** was elected to the Board of General Superintendents by the 21st General Assembly in 1985. For the 17 years prior to this, he had served as the director of the Department of Home Missions and Church Extension.

Born in Ontario, Oreg., Hurn attended Bethany-Peniel College, receiving a B.A. in 1943, the same year he was ordained. He was later honored with the doctor of divinity from his alma mater.

For 16 years he pastored churches, including Hays, Kans.; Tulsa Central; Atlanta First; Medford, Oreg., First; and Norman, Okla., First. He was superintendent of the West Texas District for 9 years before being elected secretary of the Department of Home Missions.

Throughout his tenure, Hurn has been very active in developing multicultural work and in stimulating local churches to start new work among various cultural groups. In recent years, he spearheaded a new thrust in church planting within the denomination and has been prominently identified as a leader in the church growth movement.

Hurn and his wife, Madelyn, have two daughters, Jacqueline Oliver and Constance Isbell.

## PRESSING ON

### Reflections by Raymond W. Hurn

I leave official responsibility with great memories and a positive outlook for Nazarenes whom I believe are to have a dominant religious voice in America and a growing world influence.

For 50 years, Madelyn and I have shared in a partnership of the gospel with many thousands within our Nazarene family. Some were new in Christ when we met you. Some came to Christ where we ministered. Many were older saints of God now long gone to glory. Some still live who served with us in our first pastorate in 1943. To all who read this, please know of our profound gratitude for the privilege of our "partnership in the gospel." With the Psalmist we say, "The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance" (Psalm 16:6, NIV).

Every year of the 50 brought new vision, a wider perspective, a new challenge. We always have felt that we were beginning ever afresh amid a panoramic life of change. Career assignments, locations, denominational structures have changed and with them, our viewpoint. With the apostle Paul we have "learned the secret of being content in any and every situation" (Philippians 4:12,

NIV). Always we have been ready to forget the past and to press on to "what is ahead" (3:13, NIV).

Always pressing on can bring twinges of sorrow when it comes to human relationships. There was never enough time to enjoy the full potential and grace of warm ties as much as we would have liked. Our college graduation class plans a 50th anniversary reunion soon. With a district assembly schedule to keep, we sent regrets.

Life has not been static. We are certain a new beginning lies just ahead. Such a new start must involve pushing into new spiritual territory. When Paul wrote of pressing "toward the goal" (NIV), he did not mean goals of new countries entered, services held, converts counseled and counted, or attendance figures. Paul's goal is my goal. He said, in effect, "I press on that I may also 'lay hold' of Christ more completely. I do not claim to have learned or experienced it all. I press on to know more of Christ." With the apostle this will be the "one thing" I do. The finish line looms ahead, where we shall see Christ face-to-face, our final goal.

The morning paper comments on public prayer. It describes how unabashed Americans are about prayer. A Gallup survey indicates that 80 percent of the population believes in the power of prayer. We are surrounded by a multitude of helping spirits to set the tone of public acceptance as we prayerfully fulfill Christ's mission. Paul often went to evangelize where persons were already praying. Can we also be sensitive to the moving of the Holy Spirit? Such sensitivity will help us quietly but confidently seize the moments of opportunity for showing Christ's love and grace.

We must have a new church in the new millennium 2000. Despite the successes we have witnessed in the past, we must "dream again" the vision that would see spiritual accomplishment in the years ahead. Our opportunities are enormous.

Challenges facing us include satanic powers of hatred, strife, and suspicion. Racial wars, ethnic cleansing, obsession for power, so prevalent in some places, chill our hearts and challenge us to find new answers to some of life's oldest problems. The multicultural challenge may hold forth our greatest potential for sharing the gospel. We must not be hindered by the enormity and complexities of this challenge.

Our missionaries often are instruments of God's grace to

*continued on p. 11*



Dr. Stowe, Lynn, Mrs. Stowe, Gayla, and Donald in 1962 when Dr. Stowe was senior pastor of Nampa, Idaho, College Church.



Dr. and Mrs. Eugene L. Stowe just prior to celebrating their golden wedding anniversary in the spring of 1993.

“In the presence of love, miracles are born.” One of the serendipities of being married to my man of God has been the priceless opportunities of loving and encouraging women of all ages to help make the miraculous happen. Through God-directed activities, women are generating a holy enthusiasm that is infecting others by their influence. I would like to pursue this ministry . . . especially among unchurched women.

I have tried to demonstrate that, next to our allegiance to Christ, our husbands’ needs and happiness should be a close second in our priorities.

My heartfelt thanks to all whose thoughtfulness and generosity have made it possible for me to travel and be a partner in ministry with the man of my life.

Tracy: If your life were to be made into a book, what would the title be? Name a few of the chapter headings.

Stowe: This has to be fantasy, for it wouldn’t sell, but my life story might have a title like “In the Steps of Bresee.” The first chapter would be “The Council Bluff Years.” I was born into a devout Methodist home in this midwestern city. Our church was Broadway Methodist. Our parents told us that the building was located on property once occupied by the Ocean Wave Saloon.

“California, Here I Come!” would be the title of the second chapter. When I was 16, Dad took early retirement, and we moved to Southern California. God providentially led us to the Church of the Nazarene in Santa Monica where I was saved. Pastor E. C. Martin insisted on my enrolling in

WE’RE GOING TO  
TRY TO EXTEND  
MATTHEW 25  
COMPASSION TO  
SOME OF ‘THE  
LEAST OF THESE.’”

Pasadena College. In my freshman year, I came across an old book in the dormitory lounge titled *A Prince in Israel*. As a new Nazarene, I was captivated by the account of Phineas Bresee’s pastorate in Broadway Church in Council Bluffs—my home church! Jake De Long had been converted under his ministry and gave his property to the church. Now, I had followed Bresee’s path to Southern California. The bonding grew even stronger when his daughter-in-law, Ada Bresee, signed my first license as district secretary in 1942.

Also, in my college years, I met and fell in love with the campus queen, a beautiful girl who was president of the Associated Women Students. Her name was Faye Cantrell, and she was a second-generation Nazarene. Two-and-a-half years of courtship culminated in our marriage in Pasadena First Church, May 23, 1943. In addition to being the greatest wife in the world and a model mother, she has been the most important part of our ministry team. She has found a meaningful role in every assignment we have been given.

Tracy: What leaders have had the greatest influence on your life?

Stowe: The list could go on and on, but here are a few:  
—Dr. Hardy C. Powers was the first Nazarene pastor we knew. He presided at our first assembly after I became a district superintendent. His wit and wisdom were unforgettable.

—Dr. H. Orton Wiley was our college president. He was both a scholar and saint who took time out of his heavy schedule of administering the school and writing his classic three-volume *Christian Theology* to become involved in our lives. His classes



Dr. and Mrs. Raymond W. Hurn with daughters Jacqueline and Constance during a pastorate in 1951.



Dr. and Mrs. Raymond W. Hurn on their 50th wedding anniversary in 1992.

bring healing and change of direction to an entire nation. In Cape Verde, Mozambique, and Swaziland, I recently found that our pastors are in the upper 1 percent of the population in education. The lifelong work of our missionaries has produced tremendous rewards.

Wherever they serve, our laity are led of God to bring enormous change to their communities. Let us acknowledge that every child of God has a spiritual gift, bestowed by God, for ministry in the Body of Christ (Ephesians 4; Romans 12; 1 Corinthians 12). This is the golden

age for equipping and deploying lay ministries. We should firmly believe that God will help us win the battle—to overcome evil with good.

As I step out of this role and into a new one, I pray with the apostle Paul, “That your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God” (Philippians 1:9-11, NIV).

**WE MUST HAVE A NEW CHURCH BY THE NEW MILLENNIUM 2000.”**

STOWE

permanently shaped my belief system.

—Dr. R. T. Williams spoke at my commencement and gave me my first district license. He was, in every way, a general superintendent.

—Dr. James B. Chapman ordained me. His preaching and writing forcibly affected my early years as a pastor.

—Dr. G. B. Williamson was my ministerial model. Whether in the pulpit, district assembly chair, or on the golf course, he epitomized the highest and best in Kingdom service and Christian wholeness.

Tracy: What are the most encouraging signs you see for the church’s future?

Stowe: The new wave of younger leaders God is raising up. I have the highest confidence in the vision and spiritual leadership of the Board of General Superintendents. Working with them is a corps of “K

church” pastors, college presidents, district superintendents, directors, and lay leaders who are both highly trained and deeply committed to communicating our holiness message and mission. Many of these are in their 40s and early 50s with many prime years to invest in the church to which they are unashamedly loyal.

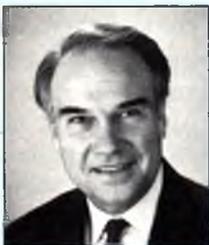
A Methodist evangelist recently wrote, “The great Wesleyan (movement) is in danger of becoming hardly more than a lot of blustery old men, rattling their rusty sabers and shouting antiquated slogans to no one but themselves” (*The Finger of God*, Mark Rutland, p. 15). Apparently he hasn’t met the brightest and best new Nazarene leaders who will take our church into century 21 with high purpose to achieve God’s kind of success.

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his marvelous deeds  
among all peoples.*

Psalm 96:3 (NIV)

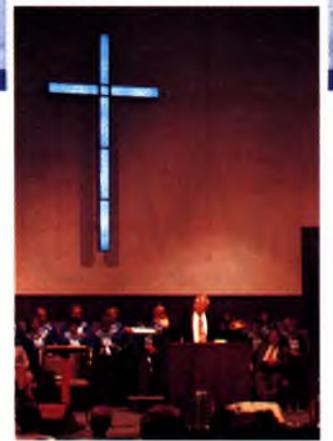


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# WORSHIP



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**D**espite any argument to the contrary, nothing more important ever happens on earth than the worship of God.

Worship is the Church's primary privilege and duty. Some say that, in one sense, it is the only task of the Church. That is to say that everything the Church does is an expression of worship.

It may be that evangelism, nurture, and service can all be expressions of worship. Be that as it may, this issue of the *Herald of Holiness* deals with the four tasks that challenge the Church of the Nazarene: worship, evangelism, nurture, and service. Our church has nothing else to do.

We believe that both private and corporate worship are utterly necessary. The popular tides of this decade elevate private and individual worship above the corporate worship of God. The guitar-twanging pop artist whose recent hit declared "Me and Jesus got our own thing goin'," spouts a message as phony as plastic parsley on the seafood platter. Thus, in these days, we need to be reminded that whatever else the church is, it is first of all a "called out community of faith." God in His wisdom has planted Christians in worshiping communities. Perhaps Maria Harris is right when she said in *Fashion Me a People*, "One Christian is no Christian; we go to God together or we do not go at all." The Christian life, after all, is a community affair.

What a privilege to join with fellow pilgrims and, shoulder to shoulder, sing,

*O Thou in whose presence my soul takes delight,  
On whom in affliction I call,  
My comfort by day and my song in the night,  
My hope, my salvation, my all!*

—Joseph Swain

---

*Oh come, let us worship and bow  
down;*

*Let us kneel before the Lord our Maker.  
For He is our God,  
And we are the people of His pasture,  
And the sheep of His hand.*

*Today if you will hear His voice: Do  
not harden your hearts.*

(Psalm 95:6-9, NKJV)

# Called to Worship

by Morris A. Weigelt

Ushers should issue life preservers and signal flares; they should lash us to our pews. For . . . the waking God may draw us out to where we can never return.”<sup>1</sup> These striking words from Annie Dillard confront our wayward society with the fact that worship is crucial. And how we need to hear this word. Fifty percent of church members in the United States do not attend worship services with any regularity. Any boast they may make about dedication to God is contradicted by their practice.

## What Is Worship?

William Temple defined worship with these words:

“To worship God is:

To quicken the conscience by the holiness of God.

To feed the mind with the truth of God.

To purge the imagination by the beauty of God.

To open the heart to the love of God,

To devote the will to the purpose of God.”<sup>2</sup>

Temple’s definition shows us at once that the focus of worship is upon God . . . and not on merely human whims, wishes, and agendas.

Robert Webber’s revision of *Worship Is a Verb* defines worship through eight principles.

1. *Worship celebrates Christ.* Worship is intended to celebrate and proclaim God’s definitive work in Christ.

2. *Worship tells and acts out the Christ-event.* Worship is a setting in which to rehearse our relationship with God through the victory of Christ.

3. *In worship, God speaks and acts.* In the process of worship, God speaks again to touch and heal and make whole.

4. *Worship is an act of communication.* Here the emphasis is upon the interaction with God—the actual experience of the divine presence confirming God’s people in faith and building the community of God.

5. *In worship we respond to God and to each other.* The dialogic nature of listening to God and responding to Him is crucial in the structure of worship.

6. *Return the worship to the people.* A passive approach to worship is a denial of the divine action in our midst. Participatory worship is demanded.

7. *All creation joins in worship.* Starting from the viewpoint of the Psalms, Webber shows how the vehicles of time, space, sound, and movement are ways of experiencing our encounter with God.

8. *Worship as a way of life.* His burden is that worship is not simply something we do on Sunday, but



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must eventuate in a way of life—until our whole lives are expressions of gratitude and celebration to God.<sup>3</sup>

## The Bible on Worship

There is a wide variety of words for worship in the Bible. The words include ideas such as bow down, serve, worship, make a sacrifice, reverence, and fear. The Old Testament is filled with invitations to worship. The holy God calls for a holy people



Topaz Custom Photographs



Bill Neely

Choirs singing praise to God in many languages help Nazarenes worship every Lord's Day. Pictured here are the choirs from First Church, Danville, Illinois; Bethany Church of the Nazarene, the Bronx, New York; The New Life Church (Cambodian), Long Beach, California; First Church, Frankfort, Indiana; and the Korean choir of Nashville First Church.



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who worship Him in fear and trembling. The Psalmist is particularly vocal about worship.

The 96th psalm is one of my favorites:

"Sing to the Lord a new song;  
sing to the Lord, all the earth . . .

Worship the Lord in the splendor  
of his holiness;

tremble before him, all the earth.

Say among the nations,

"The Lord reigns" (vv. 1, 9-10a,  
NIV).

The message of the New Testament is that access to the God we worship has been amplified a hundredfold through the life, death, and resurrection of Jesus the Christ.

The first day of the week has forever turned into a worship celebration by the resurrection of Christ. It became known as "The Lord's Day." Love feasts and the Lord's Supper become the "basis and goal of every gathering."<sup>4</sup>

The worshipping community in the Book of Acts is at the heart and core of the outreach of the Early Church. There are references to teaching, to fellowship, to the breaking of bread, and to prayers. The early Christians were willing to take great risks to be together in worship.

The writer to the Hebrews particularly underlines the access of God as the "new and living way" (10:20, NIV). Now we may "draw near to God with a sincere heart in full assurance of faith" (v. 21, NIV). Worship has now become a celebration of the completed work of Christ for us. The trembling fear breaks into confidence and freedom to come before the throne of God boldly (4:16).

When the final catastrophes of Revelation begin to move toward a crescendo, so does worship. The climax of the end of the age will be a mighty worship service celebrating the final victory over evil at the marriage supper of the Lamb.

#### Worship As a Means of Grace

One of the exquisite joys of life is participation in a worship service in which the presence of God is as *visible* as the persons with whom we worship. Heart and mind and soul and body are all affected. We depart with the assurance that life will be different as a result of this encounter

with God. We have truly experienced worship as a means of grace.

The Body of Christ was designed by God himself for worship. When Paul was responding to the division within the church at Corinth, he spoke of the community in terms of the Temple: "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? . . . God's temple is sacred, and you are that temple" (1 Corinthians 3:16-17, NIV).

Worship for spiritual growth is the place where love makes us one in the presence of God. Maria Harris wrote: "The ministry of community . . . is the ministry that moves us toward the healing of division, toward overcoming brokenness, and ultimately toward achieving wholeness. One Christian is no Christian; we go to God together or we do not go at all."<sup>5</sup>

#### Receiving Grace Through Worship

Receiving grace through worship is not an automatic "done deal." Rob Staples reminds us: "Wesley was careful to make clear that the means of grace are not meritorious . . . They have value to us only when we see that our salvation, from its inception to its consummation, is the work of God alone. That is the meaning of grace—God does for us what we cannot do for ourselves."<sup>6</sup>

#### Preparation for Worship

I walked reverently to my pew. I seated myself, bowed my head, and began preparing my heart for the worship which was to follow. A fellow parishioner gave me a shove with her hand and said: "Wake up, the service hasn't started yet." I was frustrated at the interruption and saddened for the person who came into worship with so little preparation.

For the last 15 years I have been participating in an early Sunday morning prayer time. A group of us meets at 7 A.M. to share our common burdens, to augment each other's faith, and especially to pray for the services of the day. We take special care to pray for the pastor—often laying hands on him in anticipation of the day.

I find that these early Sunday morning prayer times have become a



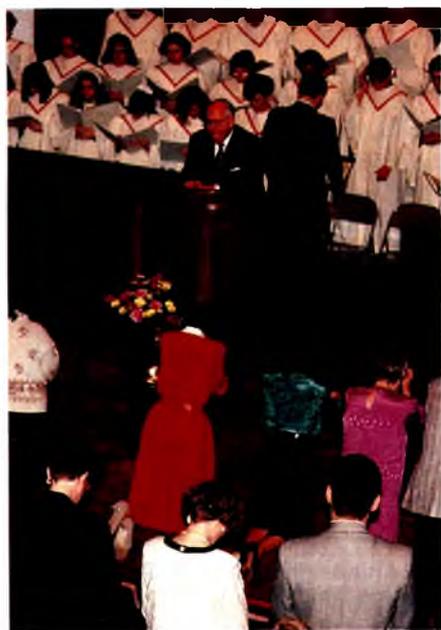


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**Prayer is a basic part of Nazarene worship. Pictured here is Pastor Nhim (above) leading the New Life Cambodian congregation in prayer. The "open altar" prayer has become an important part of worship for many Nazarene congregations. Here the people at Danville, Illinois, First Church (left) gather at the open altar during the pastoral prayer.**



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special preparation for worship. It is important to quiet heart and mind as I enter the sanctuary. I pray that I may be able to offer appropriate worship to God. I pray that I may be open to the voice of God; to the grace God has for me; to the opportunity to be a vehicle of God's grace to those who worship with me.

I am convinced that failure to prepare heart and mind and body for worship is the leading reason why so many evangelical services have been routine and boring. Unprepared persons are usually tone deaf to the things of the Spirit.

#### **Praise and Singing**

One of the geniuses of worship in the Wesleyan format is the significant

role of music. John Wesley's ability to theologize and understand the impact of the work of God upon life was matched by the ability of his brother,

## **W**ORSHIP IS THE CELEBRATIVE RESPONSE TO WHAT GOD HAS DONE, IS DOING, AND PROMISES TO DO.

—JOHN BURKHART

Charles, to put those great ideas into song. Like Martin Luther during the Reformation, the Wesleys literally used theology in song to save England from the revolution that ravaged Europe.

Worship begins in praise to the God who has lavished His grace upon us in Christ Jesus. Worship is the celebration of the Christ-event. Worship which does not result in praise is not worthy of the name.

Praise, however, is not some shallow ditty sung at the top of one's lungs. Authentic praise flows from the heart of the persons who have walked through the valley of the shadow of death and found the Savior there with grace for the moment.

If Israel can sing to the Lord in the beauty of holiness (Psalm 96), the new creature in Christ can sing and praise and celebrate with even greater depth. The Cross and the open tomb are demonstrations that God is not yet through working in our midst. Praise be to His name!

What a moment in the church and in creation, when the church sings its way into an improvised fresh future! . . . It is a moment of threat and of healing, of breaking down and building up, of weeping and laughing, of mourning and dancing, of throwing away and keeping, of seeking and losing. It is a joyful noise—for all things new.<sup>7</sup>

#### **Praying Together**

Authentic worship includes some marvelous moments of prayer. When the minister prays the opening invocation and invites the whole world to be silent as we take our places in preparation to worship God, we are joining the millions who have worshiped since time began. It is a phenomenal moment!



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ate that we learn to listen with great care to His Word in order to gather the clues for responding to Him in the present and the future.

The Bible must have a central place in Protestant worship. The grace of God is mediated to us through the preaching of His Word. We must recover the art of listening to the ministry of the Word as a means of grace.

The critics of preaching, those "carping censures of the world," to use Shakespeare's phrase, seem to be blithely unaware of the high place preaching has in Christian tradition. Dietrich Bonhoeffer declared, "The proclaimed Word is the Incarnate Christ himself . . . the preached Christ is the historical Christ and the present Christ . . . walking through his congregation as the Word."<sup>8</sup> "So identified is Jesus the Word with the word of preaching," writes Richard Lischer, "that the one proclaimed once again becomes the proclaimer. Insofar as preaching . . . offers the life of God in Christ, it is Jesus himself who is the preacher."<sup>9</sup>

**The Sacraments**

Robert Webber writes: "I often counsel students and friends who are facing difficult times in their lives to *flee to the Eucharist*. Bread and wine are God's signs. They are . . . *pledges, testimonies, and signs* of God's grace and love toward us."<sup>10</sup> "We need to come to the Table of the Lord with a sense of anticipation, believing

**Preaching is central in Nazarene worship. Pictured here are Pastor Jerry Short (above left) preaching at Danville, Illinois, and Susan Kaspar (above) giving the children's sermon at Frankfort, Indiana, First Church.**

When the congregation joins together in the prayer which our Lord taught us to pray, there is a blending of minds and hearts that is not found outside the worship experience. One of my sacred memories of worship came on a day when we had studied the Lord's Prayer together. We came to the realization that every verb in the prayer was in the imperative, command form. So we shouted the Lord's Prayer together at the top of our lungs. What a worship experience!

How powerful it is to be included in the prayer of confession which the pastor prays for us! We know in our heart of hearts that we have not been able to live up to the ideals which we have for ourselves. To own that gap and to understand that grace touches

our lives at that point as well is an exquisite moment of worship.

The pastoral prayer has long been a joy for me. As the pastor serves as priest and carries the whole congregation into the very presence of God, we share our joys and our sorrows and pains. The power of His grace touches us all anew! Worship, indeed!

**Reading and Preaching the Word**

The contemporary evangelical church appears to be losing the skill of really listening to the Word of God. We have lost our reverence for it. Thus, it ceases to be a means of grace for us.

Worship is the rehearsal of what God has done in the past in anticipation of what He is about to do in the immediate future. It is only appropri-

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**The sacrament of holy communion (left) has become more meaningful for Nazarenes in recent years. Pictured here are members of First Church, Frankfort, Indiana, as they participate in a communion service.**

**Giving our tithes and offerings is an act of worship. Here (below) the Bronx Bethany church prepares to receive the morning offering.**



that the Lord will meet us there in a unique way, that he will heal our hurts, bind up our wounds, and minister to our needs."<sup>11</sup>

Rob Staples calls the sacraments "visible words" and "operative symbols." By "operative symbols" he means "to affirm not only that they *proclaim* a truth but that through them God *performs* an act of grace corresponding to that truth."<sup>12</sup>

The grace of God is powerfully present at the Lord's Table. As we participate in this rehearsal of God's definitive acts in Christ, we open ourselves for God to flood our lives anew with His grace. "And *with* faith, the sacraments accomplish what they were designed to do—impart to the believer the grace of God. The 'outward sign' and the 'inward grace' working together—these are what make a sacrament."<sup>13</sup>

A couple of years ago, I was reflecting upon the patterns of my life in the last decade. I was aware of a deep and abiding healing at work in my life. I thought I understood many

parts of that process. Suddenly, it dawned upon me that healing had been particularly mediated through participation in the Lord's Supper. I could identify at least a dozen different Communion services in which the Lord's presence had deeply touched and redirected my life. Praise be to God!

### Corporate and Personal Worship

Corporate worship is the core of spiritual formation. After all, we are the "bride of Christ" and the "body of Christ" en route to the great "marriage supper of the Lamb."

Personal worship is important, absolutely essential. Nothing takes the place of personal prayer and Bible reading. But Maria Harris is correct: "One Christian is no Christian; we go to God together or we do not go at all."<sup>14</sup> This does not mean that private prayer and worship are optional. It merely accents the truth that whatever else the church is, it is a worshiping community. "Let US then approach the throne of grace with

confidence, so that WE may receive mercy and find grace to help US in our time of need."<sup>15</sup>

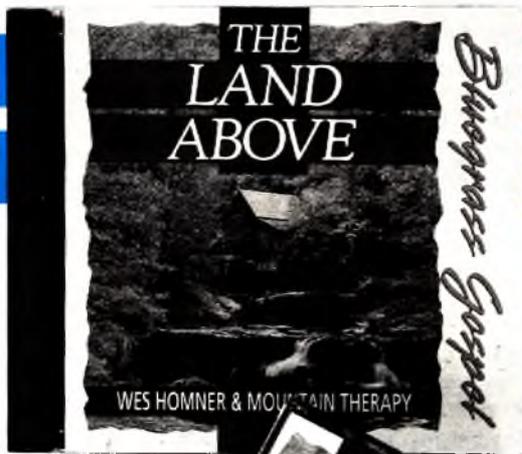


*This article is excerpted from The Upward Call to the Holy Life, a book co-authored by Morris A. Weigelt, E. Dee Frøborn, Janine Tartaglia, and Wesley Tracy. It will be published later this year by the Nazarene Publishing House.*

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# EVANGELISM



For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16, NKJV). This verse expresses the greatest reality known to the human race.

When a person discovers this great reality through the saving grace of God in Christ, it is only natural for her or him to want to tell others. And this our Lord commissions us to do, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:19-20, NKJV).

Evangelism is not “politically correct” in some religious and cultural settings. It is talking down to people as though you were better than they, the argument goes. But Christians are not acting in arrogance when they share Jesus Christ, the Bread of Life. Rather, it is a case of one beggar telling another where the bread—or Bread—is. St. Augustine called the bearer of the gospel a little basket in which the bread, the Bread of Life, is laid. Could any Christian find a more noble vocation?

Thus, we willingly answer the call to become “ambassadors for Christ, as though God were pleading through us . . . be reconciled to God” (2 Corinthians 5:20, NKJV).

Every Nazarene in the world resonates with Paul, who wrote, “I am debtor both to Greeks and to barbarians, both to wise and to unwise” (Romans 1:14, NKJV). We know that our task is to cross every ocean, climb every mountain, ford every stream to be His witnesses “in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8, NKJV).

On the pages that follow, you will catch a glimpse of how some of our churches are carrying out the commission to evangelize.



D. Jeanene Tiner

**The Church exists by evangelism as fire exists by burning.**

---

*I now send you to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.*

(Acts 26:17-18, NKJV)

# THE NOW LOOK OF EVANGELISM

## A Blend of Tradition and Innovation

by Jeanette D. Gardner

**O**ur church was invented for evangelism. Our founding fathers wanted to create a church that would carry the redeeming flame of evangelism to people everywhere. They crafted a church that would be the arms of Christ to the common people, the unreached, the unwanted, the unloved.

That mission, along with innovative ways to make it happen, still blossoms in the Church of the Nazarene. In a society dizzy with swirling change, our pastors and lay people are finding ways to “aggressively press upon the unsaved the claims of the gospel,” to quote Evangelism Director Bill Sullivan, “and to bring them to the point of decision and help them become responsible members of the church, the Body of Christ.”

### Blending Old and New

Our traditional evangelistic methods, such as door-to-door visitation, revivals, and altar services, still have value. But many growing churches are discovering that these methods need to be blended with innovative ministries in order to get the best hearing for the gospel.

In his years of pastoring, Jack Eyestone has seen many changes in evangelistic methods. Now, his

church in Puyallup, Washington, not only practices the traditional forms, but offers extra programs he calls “feeders.”

“I’ve worked with evangelism for 35 years,” Eyestone reflects. “When I first started, evangelism mainly took place at the altar on Sunday. Now, people are converted through the lives of our members. I believe how we evangelize is not the issue—the issue is that we get it done.”

What means does the Puyallup church use to get this job done?

For starters, how about an outstanding, layman-developed athletic program? Basketball reached 146 kids through an intramural program, and 40 teams were formed for men. Summertime features a T-ball program and a team in the community little league. All sporting events feature devotional programs.

“Our divorce recovery support groups have turned out to be a strong evangelistic ministry. We offer groups and classes on divorce recovery for adults and for children. A lot of them turn to Christ as they try to survive one of life’s hardest blows—the break-up of a family.”

“Two other main contributors are our youth ministries and children’s ministries,” Pastor Eyestone explains. “We have a preschool, and have recruited kids

The Metroplex Chapel (Dallas-Fort Worth) led all North American churches in winning new Nazarenes in 1992. Support groups and musical groups, like the church’s 15-piece band, attracted many visitors.



Nashville, Tenn., First Church Pastor Stan Toler with Kee Chae Han, pastor of First Church’s Korean congregation, welcome new members into the church.

Bill Neeley





from the community to play instruments for our children's orchestra and bell choir. We find when you touch children, you reach parents."

"We have strong women's and men's ministries, and a great singles ministry. We also offer programs like Friendship Day that help our people invite their friends to church. So we don't really have one specific evangelism program, but all of these feeders."

Jim Garlow and his congregation at Fort Worth's Metroplex Chapel also offer intriguing programs designed to draw the unchurched.

"We experiment a lot," Garlow admits. "We reach out to people through 'Bridge Ministries.' The purpose is to try to intersect Jesus with the deep hurt places in people's lives. Our task is to translate the unchangeable gospel to an incredible rapidly changing culture."

One Bridge Ministry, "Powerhouse," is a concert ministry each Friday and Saturday night that offers every style of Christian music imaginable, and reaches crowds from 100 to 1,000. "The goal is to connect with the culture who will not come on Sunday mornings," Pastor Garlow reports.

Beyond entertainment evangelism, Metroplex Chapel offers specific helps to meet life-needs. Their line-up includes classes on divorce recovery, single-parenting, post abortion recovery, and addiction. The programs appeal to the churched and the unchurched. In ten years, attendance at this church has grown from 7 people to 800.

Church services also target current human needs. From a Friendship Day geared to the unsaved, even in music (including a "hot" 15-piece band) and special lighting, to a three-week, candid sermon series on sexuality, Metroplex leaders aren't afraid to tackle hefty issues.

"Almost everyone who walks through the door is broken and needs to be fixed," Garlow explains. "There's an unbelievable amount of emotional carnage out there. We try to present the message that no matter what you've been into, there is healing at the Cross—you will not be shamed here, you will be helped."

Touching life-hurts is also a focus of evangelism for Bob Huffaker at Grove City (Ohio) Church of the Nazarene.

"Our evangelism is really happening through just ministering to people's needs," Huffaker reports. "We constantly try to discover people's needs and how we can minister to them. It would be rare in our church to give an altar call and not have 30 or 40 people come."

For years, the Grove City church has been well-known for its personal evangelism. The church also offers several mini-revivals each year that are attended by 700-800 people. Despite using many traditional means of evangelism, Pastor Huffaker does not consider this a "traditional church."

"We focus on worship in the morning and have a Sunday night Sunday School," he explains. "That makes it easier to offer electives like divorce recovery, Twelve steps, 3-D classes, discovering your gifts. People relax and are more casual. We feel that if we set a good table, folks will come and eat. And they are. They're also telling their friends. Ten to twenty new families visit the church each week."

"One of the best ways we've become known in the community is through major productions. We don't just use music, but add drama and lighting. We draw crowds from 6,000 to 10,000."

"People also learn about us because we let groups,

## IF A METHOD DOESN'T WORK, I WON'T GIVE UP ON EVANGELISM, I'LL JUST TRY A DIFFERENT WAY."

Friendships are formed around the table at Grand Rapids First Church where visitors are invited to come to dinner with a support family. Those enjoying one of the dinners include (l. to r.): Don and Linda Tremain, Cindy Chester, Maridith Hammer, and Susan Elias.



The "New Look" of evangelism does not mean throwing out the *traditional* in favor of *anything new*. Praying at an altar in a church sanctuary is a wonderful way to find God. This altar service took place in the Bronx, New York, Bethany Church of the Nazarene March 21, 1993.



like home-schoolers, use our facilities for their meetings. We also offer a childcare program and have a strong Christian school.

"These all reach people, but I think probably our most effective outreach is our dynamic, celebration type of praise and worship," Bob reflects. "We gear everything to those outside the church. We do use hymns, but we use a lot of praise choruses. We're not trying to get people saved who are already in the church, we're trying to reach people outside the church."

Since the style of the church has changed, so has the attendance. Grove City has grown from 600 to 1,100 people.

### Table Fellowship as Evangelism

"We would like to invite you to have Sunday dinner with us," is the invitation extended to every person who visits Grand Rapids, Mich., First Church. The invitation is made either by phone or in person in the week following their visit to the church. "We assure them that there is no obligation, and the only thing they have to bring is a good appetite," says senior pastor Walter Crow.

Persons are matched with a support family who have similar interests, such as jobs or children of the same age, or who happen to live in the same area. The support family is asked to pray for their visiting family and to prepare the food for the Sunday dinner, which is held at the church. At the dinner table, the host family has an opportunity to reach out in fellowship to their new friends.

During the following days, the support family is urged to invite their guests to their home and to call the visiting family weekly to inform them of activities at the church in which they might be interested.

"We've seen many meaningful friendships develop

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Turning Point is the name of the support group ministry at Puyallup that helps adults cope with life controlling problems. Confident Kids gives similar support for children facing problem situations. These ministries are winning people to Christ and the Church.



WE FEEL THAT IF WE SET A  
GOOD TABLE, FOLKS WILL COME  
AND EAT. AND THEY ARE."

---

through this method, which helps to tie new persons into the church," says Crow. "We have asked the Lord to give us a new family every week—and that is happening!"

### Presenting the Gospel One-to-One

Ruth DeLong, Minister of Evangelism at Colorado Springs First Church of the Nazarene, primarily follows a traditional technique—the Personal Evangelism Training program.

"People are very responsive to the gospel," Ruth reports. "But society has changed. Twenty years ago, people would go to church or revival meetings. Now they won't come to us. We must go get them."

"Every time we go door-to-door in our Personal Evangelism training classes, we find someone who is searching. For instance, one day we talked with a lady who had no church involvement. She accepted Christ and then told us she'd been praying for two weeks for someone to come to her door and help her. I'm glad it was us and not the Mormons.

"Sharing the gospel is exciting. And the results of Personal Evangelism reach the whole church. We see people in the church becoming responsible members. Numbers and finances increase.

New converts bring unsaved friends. We see a growth in workers and special prayer times. Personal evangelism builds the church in many ways."

Pastor Howie Shute of Lowville Bethel (N.Y.) Church of the Nazarene also features the Personal Evangelism Training Program. "Through our first training class, 15 people accepted Christ. One of those men had been in our church prayers for 17 years. He joined our next training class. I don't have to promote the program anymore—he is so excited he tells everyone about it.

"I was a frustrated Christian for years," Pastor

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The athletic programs at the Puyallup, Wash., Church of the Nazarene attract hundreds of youth and adults. But it's not just fun and games. Coaches regularly lead devotions, keeping the gospel message before them.



Shute confesses. "I grew up in church and knew the Bible, but I never knew how to share the gospel. So I never did. When I went to seminary, I learned how to share my faith and equip my lay people. I think a lot of people, like me, feel convicted to share their faith—they just don't feel equipped."

### What's Ahead

What does the future of evangelism look like in the church of the Nazarene? Because of the changes in methods, Evangelism Director Bill Sullivan commissioned a study on the issue. The results will be available at General Assembly in Indianapolis.

"From my vantage point, the decision-making experience is something our study will look at," Dr. Sullivan speculates. "I think we might find a change in the way people make decisions. Most of us believe people need to walk down the aisle, kneel at the altar, and pray through. But more people are praying through somewhere else, or if they are praying through at our altars, it's either a confirmation of something that happened privately or in a separate setting. Pastors tell me that people are showing up already saved. I feel enormous change is going on out in the field of evangelism."

Meanwhile, pastors seem to feel that the future of evangelism in the Church of the Nazarene looks bright—somewhat different perhaps, but very workable.

"As we evangelize, we need to remember several things," Jim Garlow points out. "People in our culture at large are profoundly secularized, so our language must really change. I've had to condition myself to cut the jargonese. This culture doesn't understand it."

"We're also trying to reach a cynical culture. They do not trust people in authority—including the church. We must pray harder and work harder."

"The first key for evangelism in the future is for people to have a vision for it," comments Jack Eye-stone. "If people catch in their hearts the reality of their own salvation, they'll share it. I think we must give them encouragement and handles for sharing. It doesn't all work, but if you throw 20 hooks into the river, you've got a better chance of catching fish than if you use one. We must throw in as many hooks as we can."

"We'll always have a need for evangelism, because we'll always have the unsaved," Bob Huffaker says. "I just think we need to change some of our methods. In the business world, people don't do something if it doesn't help their business, but we in the church sometimes hold to traditions because they worked 30 years ago when people's lives weren't so busy."

"If a method doesn't work, I won't give up on evangelism, I'll just try a different way. People are hungry. It's easier to reach people today than it's ever been because they're looking for answers, they're hurting. Times have changes, and we must find ways that will appeal."

W. T. Purkhiser once defined evangelism as "simply telling all people everywhere the good news of salvation through Christ in such a way as to lead as many as possible to saving faith, entire sanctification, and practical commitment to the work of the Kingdom in the fellowship of the Church."

That definition, whether carried out traditionally or through new means and methods, still stands, as the Church of the Nazarene reaches out more than ever before to fulfill the Great Commission.



## New Nazarenes

North American Churches That Received 50 or More New Nazarenes in 1992\*

Church	New Nazarenes	District
Metroplex Chapel (Fort Worth)	141	West Texas
Grove City	124	Central Ohio
Gloryland (Lancaster)	112	Central Ohio
Olathe College Church	106	Kansas City
Orlando Templo Evangelisti- co del Nazareno	100	Central Florida
Denver First	93	Colorado
Puyallup	90	Washington Pacific
Bethany First	96	Northwest Oklahoma
Seattle Aurora	86	Washington Pacific
Grand Rapids First	76	Michigan
Salem First	75	Oregon Pacific
El Paso Trinity	73	New Mexico
Lakeland Highland Park	72	Central Florida
Good Samaritan (Princeton)	72	Southern Florida
Detroit First	69	Eastern Michigan
Orlando Metro West	69	Central Florida
Lima Community	66	Northwestern Ohio
Cincinnati Springdale	63	Southwestern Ohio
Winter Haven First	63	Central Florida
Pasadena First	61	Los Angeles
South Gate	61	Anaheim
Living Word	60	Metro New York
Newark Good Shepherd	60	Metro New York
South Gate La Gran Comision	60	Anaheim
Nashville First	58	Tennessee
Farmington	57	Missouri
Haitian Community	57	Metro New York
North Miami Haitian	57	Southern Florida
Avon Community	56	Indianapolis
Colorado Springs First	55	Colorado
Kansas City Beacon Hill	55	Kansas City
Mesa	54	Arizona
New Hope Community	53	Arizona
Kokomo Forest Lawn	52	Northwest Indiana
Bakersfield Olive Knolls	52	Central California
West Melbourne	52	Florida Space Coast
Columbus Shepherd	51	Central Ohio
Houston Spring Branch	51	Houston
Marion First	51	North Central Ohio
Canton First	50	Akron
Indianapolis Westside	50	Indianapolis
Greenville First	50	South Carolina

Source: Church Growth Division Research Unit/General Secretary's Office.  
\*Worldwide statistics on new Nazarenes were not available at press time.

# Meet My New Friends

by Jim Diehl, *Pastor, First Church of the Nazarene, Denver, Colorado*

*Photos by Charlie Grimes*

**D**AVE AND CONNIE PENDLETON live in the fast lane. They are mid-thirties, extremely successful, and up to date with everything happening in the nineties. Before coming to Denver First Church, they had only one problem: They couldn't sleep at night because of the neighbor's barking dog!

One night, Dave was so upset about the dog, he called the neighbor. In a voice a little less than friendly, Dave demanded that the dog "shut up."

Interestingly enough, the neighbor was a Nazarene from Denver First who really had a heart to reach out and witness to his neighbors. But an annoying dog was hardly the way to win and influence his friends for Christ.

So, the owner of the dog went out, took the dog from the back yard, put him in the basement. He kept him there for several days, except for quick trips outside!

Several days later, Dave Pendleton went to the neighbor's house to thank him for quieting the dog. Our Nazarene friend quickly responded, "When you mentioned my barking dog, I just went out, got him, brought him in the house, and killed the mutt!"

Dave looked at him with amazement and horror, "Oh, no—you didn't kill the dog! I didn't ask you to kill him, I just asked you to quiet him down at night."

"Nothing's too much to help my neighbor," the neighbor explained.

Dave went back home and said to Connie, "I believe we've got a crazy neighbor. He killed that dog!"

About a week later, Dave came back to the Nazarene home with heaviness and guilt. He asked forgiveness for complaining about the dog and causing his death.

About that time, the "dead dog" came around the table wagging his tail. An astonished Dave said, "Where'd the dog come from? I thought he was dead!"

Our Denver First Church friend burst into laughter, "Aw, man, I didn't kill the dog. I just put him in the basement. I was just having fun with you!"

That created a round of howling laughter and these two men found that they were both clowns to some extent, and a tremendous friendship was born.

After many cups of coffee and times of fellowship between both couples, the Nazarene neighbors invited the Pendletons to the Billy Graham Crusade in Denver. As God would have it, Dave and Connie Pendleton stepped out at the Crusade to give their hearts to Christ, ask forgiveness of their sins, and commit their future to the Lord.

Since the couples had already been friends, the Pendletons accompanied their Nazarene neighbors to Denver First Church. Though the neighbors with the "dead dog" have since moved out of state, Dave and Connie are growing in grace.

Why is the story of the Pendletons so significant? For generations, their family has been Roman Catholic. After I dedicated their baby son, Alex, in a private ceremony recently, Dave and Connie turned to their family and, with faces glowing, said, "We want you all to know that God has changed our lives. He has also brought little Alex into our lives as a direct answer to prayer. We want you to know that next Sunday, we are breaking the family tradition forever, and are joining the Church of the Nazarene."

There was as much confirmation of God's Spirit on the Pendletons as on any couple I've ever seen. Later, Dave whispered in my ear, "Pastor, six months of worship at Denver First Church of the Nazarene has meant more to me than all of my life in the Roman Catholic



**Dave and Connie Pendleton with their son, Alex.**

# CHURCH OF THE NAZARENE



*That the World May Know*



## A GLOBAL CELEBRATION OF OUR HERITAGE AND HOPE

**TWENTY-THIRD GENERAL ASSEMBLY ■ JULY 25 - 31, 1993**

# THE BOARD OF GENERAL SUPERINTENDENTS



The Board of General Superintendents of the Church of the Nazarene (1989-93) (l. to r.) John A. Knight, Donald D. Owens, William J. Prince, Raymond W. Hurn, Jerald D. Johnson, and Eugene L. Stowe.

**L**ike pilgrims “nerved by God” who find fountains of refreshment in every thirsty valley (Psalm 86:4-5, Moffatt) they are gathering from every corner of the globe. From 109 countries and world areas with a testimony on their lips and the joy of Christ in their hearts they come to the 23rd General Assembly of the Church of the Nazarene.

**T**hey come to celebrate and commit themselves to the fourfold task which our Lord has put before us: worship, evangelism, nurture, and service. Pursuit of this task over the past 85 years has drawn the Church of the Nazarene to 109 world areas with the message of full salvation. “That the World May Know” still captivates our collective vision. As our denominational mission statement declares, our mission is “to

respond to the Great Commission of Christ to ‘go and make disciples of all nations.’”

As the international Nazarene family gathers we renew our dedication to our Christ and to the mission of His Church. The breath of life for the “called out” community of faith that is the Church of the Nazarene is to preach, teach, and live scriptural holiness. It is ingrained into the international Nazarene character. And it will be

at the heart of both the legislative sessions and the worship services of the General Assembly.

This is a time to look *backward* over the last quadrennium with gratitude and praise. The Holy Spirit has given a wonderful harvest of souls. New congregations have been established. God has continued to call men and women to minister in His harvest fields. The church is providing educational opportunities which enable those called to prepare for fruitful service. And, during the past quadrennium, God has been able to reach into some of the most needy parts of this world through the hands and hearts of Nazarenes dedicated to compassionate ministries.

This is a time to look *forward* in faith to the Gilgals and Goliaths, the opportunities and challenges, of the future. We envision that, by the closing prayer of this assembly, we shall be energized by the Spirit to go out once again into all the world preaching and teaching the gospel of Jesus Christ—the only hope of redemption for our sinsick world.

The General Assembly is also a time to look *inward* and humble ourselves before the Lord. The Board of General Superintendents and the Nazarene World Mission Society have called the entire church to pray for God's purging presence, powerful blessing, and provident guidance at this important gathering.

This is a time to look *upward* for the strength, guidance, and vision that a Christ-shaped future demands. Again we give ourselves to our theme, "That the World May Know," which beckons us toward the broadening horizons of opportunity that tomorrow promises. This assembly will prove to be a threshold of empowerment, planning, and decision-making that will have an impact on our church and our world well into the 21st century.

We are a large family now with many languages, nationalities, and cultures. But we are all brothers and sisters in the Lord. And one of the joys of General Assembly is fellowship within the family of faith. From the beginning, our General Assemblies have been family gatherings. Loved ones who have been separated by time and distance are reunited. Spiritual relatives get together—

pastors with former parishioners,  
lay persons who have been only mutual  
memories for a long time,  
evangelists and their trophies of grace,  
professors and their former students,  
missionaries and their prayer partners—

it has been going on since Acts 2:42—the family of God celebrating Christian fellowship.

# A SALUTE TO PAST LEADERS

## GENERAL SUPERINTENDENTS EMERITI



GEORGE COULTER  
1964-80



V. H. LEWIS  
1960-85



ORVILLE W.  
JENKINS  
1968-85



WILLIAM M.  
GREATHOUSE  
1976-89

## PROMOTED TO GLORY



SAMUEL YOUNG  
1948-72  
d. 1/25/90

# GENERAL SECRETARY



**JACK STONE**  
*General Secretary*

The General Secretary's Office continues to work with the Board of General Superintendents, the General Board, and Headquarters leaders to emphasize organizational adjustments designed to facilitate the global needs of the Church of the Nazarene. While the message of the Church is timeless, our methods must be timely and adaptable—sensitive to the needs of a rapidly changing world.

In seeking to respond to the needs of an international church, the General Secretary's Office provides a variety of services. These include:

## MAINTAINING RECORDS

The quadrennial statistics are as follows:

- 1,072,823 members—a net gain of 198,845, an increase of 22.75%
- 346,898 new Nazarenes
- 10,599 organized churches—a net gain of 1,668
- \$1,832,514,399 paid by Nazarenes for all purposes, distributed as follows:
  - \$1,478,502,277 local expenses
  - \$97,930,039 district interests
  - \$50,675,573 educational interests
  - \$205,406,510 general and world evangelization interests
- 1,690 newly ordained elders
- 127 newly ordained deacons
- 168 ministers' credentials recognized from other denominations
- An increase of 42 districts (to 305—122 regular, 46 mission, 95 national mission, 33 pioneer districts, and 9 pioneer areas)

## ARCHIVES

The archives staff collects and processes important Nazarene materials, while providing data for researchers and constituents.

## HEADQUARTERS PERSONNEL

The personnel staff is responsible for employee relations, award events, analyses, recruiting, and government guidelines compliance for the 293 full-time equivalent employees at Nazarene Headquarters. Slightly more than 27% of employee positions are funded by non-General Budget dollars.

## CORPORATE AFFAIRS

Our corporate and insurance attorneys guide us through a maze of legal realities. More than 12,000 official General Board instruments were processed for various departments and agencies during the past four years. These included 7,336 contracts, deeds, and other documents. During this same period, our notaries public processed 4,849 legal papers.

## CHURCH & PUBLIC RELATIONS

As director of public relations, the general secretary works with the Board of General Superintendents, the Nazarene News Service, and the *Herald of Holiness* to disseminate information about the denomination to our constituents and fraternal associates. We are members of the National Association of Evangelicals and the Christian Holiness Association.



Members of the General Secretary's staff.

## COMMISSIONS & COMMITTEES

The general secretary coordinates all special committees and commissions of the General Assembly and General Board. Among these is the Christian Action Committee, which monitors moral issues of national and international importance. Working within denominational guidelines, the general secretary collaborates with organizations to promote temperance and civic righteousness.

# GENERAL TREASURER



**NORMAN O. MILLER**  
General Treasurer

The Church of the Nazarene seeks to advance God's kingdom by proclaiming and propagating Christian holiness as set forth in the Scriptures. To help carry out this mission, the treasurer's office receives and disburses church funds for the General Board of the Church of the Nazarene.

As general treasurer, Norman Miller is responsible for processing all financial transactions in accordance with generally accepted accounting standards. Full and accurate financial reports of receipts and disbursements are provided to the General Board. Each year the financial records are audited by a certified public accounting firm.

The general treasurer also serves as the executive officer of the Investment Committee of the General Board. The members of this committee are Robert L. Foster, D. Moody Gunter, Ralph R. Hodges, Vernon E. Lunn, Norman O. Miller, and Robert L. Parker. The late Leon D. Doane also served.

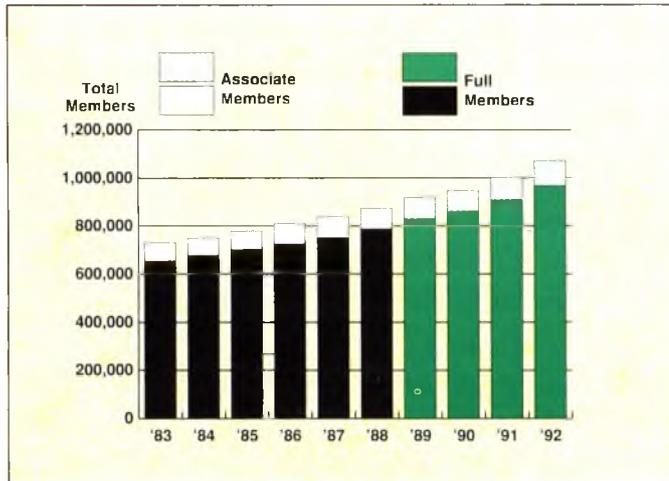
**T**HANKS to the many Nazarenes around the world who have given to advance the cause of Christian holiness. Many have given sacrificially (2 Samuel 24:24). For the quadrennium just completed, Nazarenes gave \$175 million to world evangelism (General Budget and Mission Specials).

## TOTAL RECEIVED FOR WORLD EVANGELISM

<u>Year Ending December 31</u>	<u>General Budget Receipts</u>	<u>Mission Special Receipts</u>	<u>Total Received for World Evangelism</u>
1989	\$ 28,276,285.56	\$ 13,277,064.31	\$ 41,553,349.87
1990	29,095,551.31	14,559,606.37	43,655,157.68
1991	29,718,322.09	13,412,424.76	43,130,746.85
1992	32,083,680.96	14,570,778.23	46,654,459.19
<b>Quadrennium</b>	<u><b>\$119,173,839.92</b></u>	<u><b>\$ 55,819,873.67</b></u>	<u><b>\$174,993,713.59</b></u>

# CHURCH GROWTH DIVISION

## WORLDWIDE MEMBERSHIP



The denomination began the quadrennium with a worldwide full and associate membership of 873,978. Membership at the close of the quadrennium was 1,070,790. This reflects a net membership gain of 196,812.

## CHURCH SIZE STRATEGIES



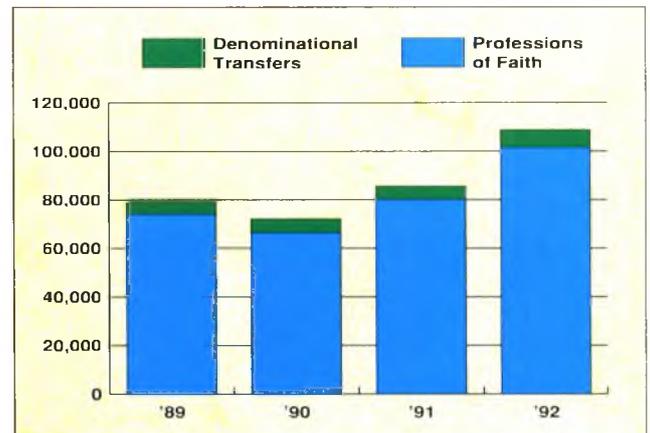
Dr. Bill M. Sullivan, Church Growth Division director, recognizes graduates of the K-Church Project at the Quadrennial Conference on Evangelism. In the K-Church Project, 63 pastors graduated from the School of Large Church Management in October of 1991. At the close of the quadrennium there were 120 pastors involved in the school with plans to graduate in October of 1994. The K-Church Project, the Small Church Institute, and the Intermediate Church Initiative are all part of the division's Church Size Strategies.

## FUNDING



The Church Growth Division has responsibility for distributing General Board funds for mission work in Canada and the U.S.A. All totaled, the division distributed \$6,292,131 of General Budget and Alabaster funds to these districts during the quadrennium. An additional \$1,353,075 was provided to educational institutions.

## NEW NAZARENES



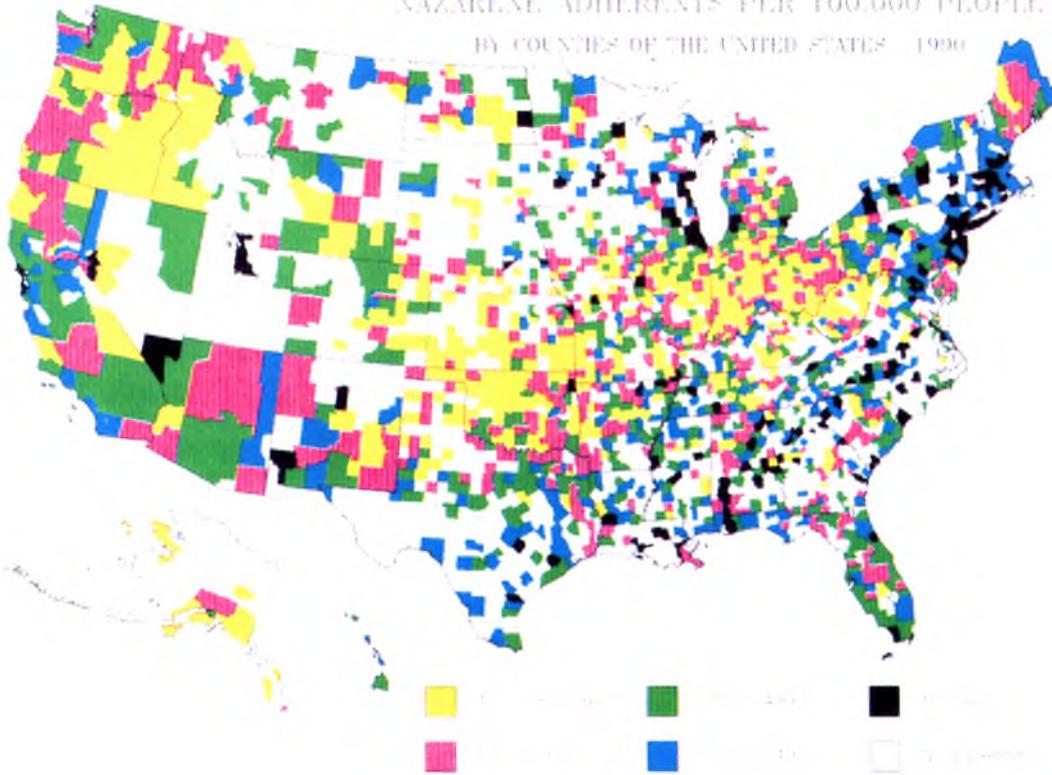
There were 345,522 new Nazarenes received during the quadrennium.



The *SMALL CHURCH INSTITUTE* held its first National Training Conference in April of 1992. The conference was attended by 130 district trainers who returned to their districts to hold "Reteach" seminars. The *INTERMEDIATE CHURCH INITIATIVE* is the final strategy to be launched. Planning was completed in the quadrennium and implemented in January of 1993.

## RESEARCH

NAZARENE ADHERENTS PER 100,000 PEOPLE  
BY COUNTIES OF THE UNITED STATES 1990



The Church Growth Research Center assists local churches, districts, and denominational offices in planning for church growth, including church planting. The Research Center has acquired the most recent national census data and has formatted it for use by local churches and districts. 1992 also saw the completion of the Church Membership Study—a national, interdenominational study of church membership by county.

## WORK & WITNESS



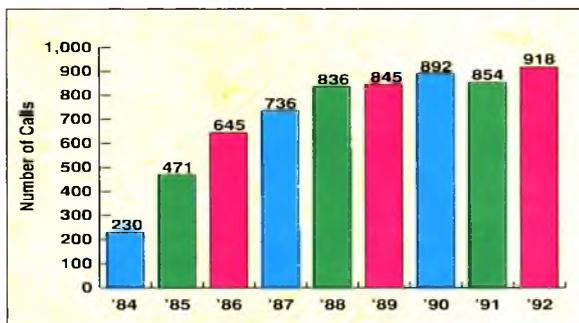
The Church Growth Division participates in the Work and Witness program of the denomination. There were 373 Work and Witness projects in Canada and the U.S.A. during the quadrennium. 6,365 participants provided 326,600 hours of volunteer work.

## COMPASSIONATE MINISTRIES



Dr. Thomas Nees, administrative director of Canada/U.S.A. Compassionate Ministries, and General Superintendent Donald D. Owens visit Homestead, Fla., after hurricane Andrew. The Church Growth Division received more than \$1,000,000 for needs in Canada and the U.S.A. during the quadrennium. At the end of the quadrennium there were at least 51 fully certified 501(c)3 Compassionate Ministry Centers.

## CONET "HEARTLINE" CALLS



The toll-free "Heartline" number located at Christian Counseling Services in Nashville has been available to our pastors and their families since 1984. The number of calls serviced each year has risen from 230 in 1984 to 918 in 1992.

## WOMEN IN MINISTRY



Rev. Elizabeth Potter (*r.*) is busy planting a church-type mission in the Westport section of Kansas City. God is still calling women to ministry, and Rev. Potter is a strong role model for other women to fulfill their call.

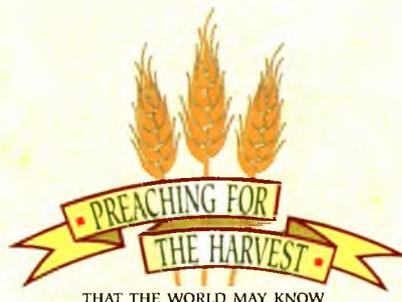


Dr. Robert E. Cooley (*r.*), president, World Relief Corporation, presents the "Helping Hands Award" to Rev. Ngan Thi Tran (*l.*), pastor of the Chicago Uptown Vietnamese Church of the Nazarene.

## CHAPLAINS



Chaplain Curt Bowers (*center*), Chaplaincy Ministries director, makes a hospital visit with Chaplain Chuck Robertson, one of 70 hospital chaplains. The number of chaplains in all roles of ministry is 430 (265 part-time, 165 full-time).



*Preaching for the Harvest* was the theme for the "Year of Preaching." The objective for the year was to emphasize the priority of preaching in the Church of the Nazarene.

## PASTORS



Rev. Wilbur W. Brannon (*l.*), Pastoral Ministries director, discusses the video, *Preaching for the Harvest*, with Dr. Bill Burch, Arizona district superintendent; Rev. Pete Riggs, Jr., pastor of Twin Buttes in Mentmore, N.Mex.; and Rev. John Nells, Navajo Nation district superintendent. In addition to the video, two monographs were designed for the "Year of Preaching," which encourage youth to respond to the call to preach.

## SERVICEMEMBERS



The 1992 European Servicemembers Retreat in Chiemsee, Germany, was just one of 11 retreats held this quadrennium. Chaplaincy Ministries also keeps track of over 6,000 Nazarene servicemembers around the world and produces a quarterly newsletter, *Under Orders*, to remind them of their Christian calling.

## EVANGELISTS AND REVIVALS



During the quadrennium 26,660 revivals were reported in Canada and the U.S.A. At the close of the quadrennium there were a total of 323 registered and commissioned evangelists and song evangelists.

## PERSONAL EVANGELISM TRAINING



Beverly Burgess teaches a class on personal evangelism. During the quadrennium 93 Personal Evangelism Schools were conducted by Evangelism Ministries. The total number of persons trained were 851.

## CHURCH PLANTING

Throughout the quadrennium, Church Extension Ministries conducted training events for church planters and multicultural leaders.



## MULTICULTURAL MINISTRIES



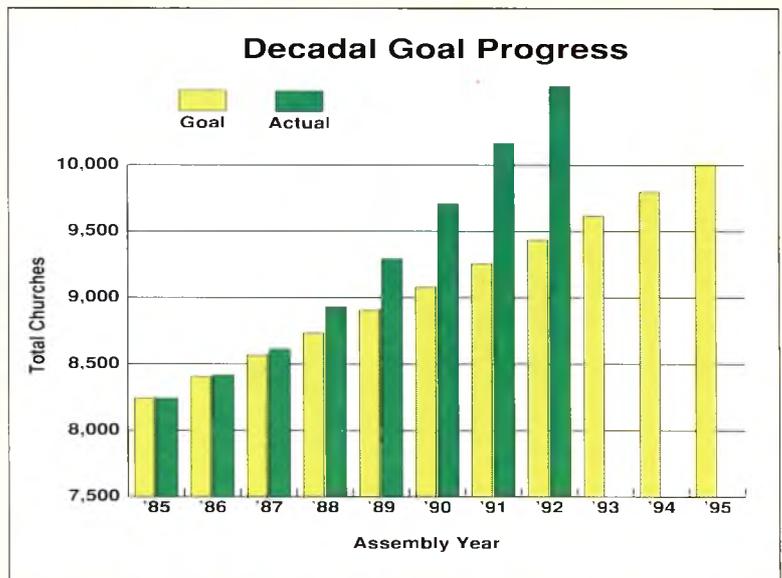
Rev. John Nells (*l.*), chairman of the Multicultural Ministries Council, at a meeting of the council with Dr. Michael R. Estep, Church Extension Ministries director. The ongoing creation of an evangelistic strategy for each major cultural group has provided broad vision and leadership development.

## THRUST TO THE CITIES



Thrust to the Cities has impacted cities around the world. This man in Seoul, Korea, was one of 1,000 new Nazarenes baptized during the 1991 Midyear Seoul Thrust Rally.

## CHURCHES WORLDWIDE



The decadal goal of 10,000 churches worldwide was reached at the close of the 1991 assembly year. The total at the close of the quadrennium was 10,559.

# COMMUNICATIONS DIVISION

## COMMUNICATION: MORE IMPORTANT THAN EVER

Just when the whole world thought it had surely seen it all, along came the closing decade of this millennium. And with it came an unbelievable torrent of change. The impenetrable crumbled. The immovable moved—pushed along by the unlikely combination of inde-

pendence and interdependence, both nationally and individually. This was fueled in part by new communication systems. Attitudes and events previously limited to localized impact, exploded into regional, even global, concerns.

While many changes are welcomed, nagging questions persist. Questions like, *What, if anything, is lasting? What, if anything, is changeless? What, if anything, is permanently true?*

All of which raises other questions like, *Could there ever be a better moment for a sure foundation? Could there ever be a clearer reason for having Christians on earth? Could there ever be a greater challenge for our church to sound the note of hope and certainty—“Jesus Christ, the same yesterday, today, and forever”?*

If we are serious about redemptive contact, we are serious about communication. The Communications Division spearheads that commitment.

—Paul Skiles, Director

## MEDIA INTERNATIONAL

Media International seeks to provide the Church of the Nazarene with every communications tool available. Our task is to help our denomination proclaim the love of God in Christ, and to seek to bring believers into

mature Christian life and service.

Our ministry employs a staff of media professionals, dedicated to God, ministry, and the mission of the

Church of the Nazarene.

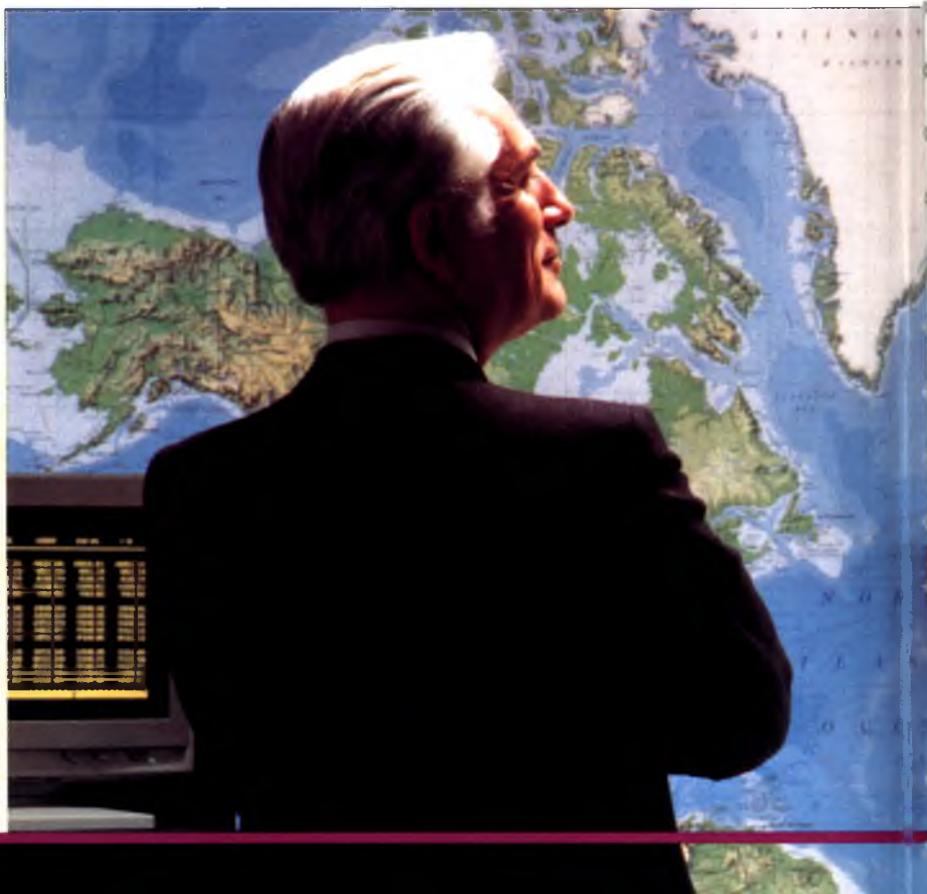
We operate multiformat, broadcast quality video suites, “virtual track” digital audio

studios, a multi-image production suite, and computer graphics work stations. We provide missionaries with audiovisual production assistance and an equipment pool

for deputation. We also maintain a high-speed audiocassette duplication operation and a professional photography facility.

Our staff provides for the church resources in media design, production, consultation, marketing, meeting, planning, and information processing.

With God’s help, we seek to communicate Christ’s message of hope, love, and faith.



## BOOK COMMITTEE



The Book Committee approves and develops the English-speaking non-curriculum books published by the Church of the Nazarene. Composed of 10 regular members who meet quarterly, the

committee is nominated by the Board of General Superintendents and approved by the General Board.

Members of the Book Committee make an outstanding contribution to the publishing process, bringing a diversity of experience and expertise to their positions. As a result, the Church of the Nazarene is able to offer some of the finest reading material available today. From theology to contemporary issues, from



devotional materials to inspirational fiction, from Bible study to biography, the Book Committee is committed to providing literature designed to nurture and advance our community of faith.



## NAZARENE NEWS SERVICE

Nazarene News Service is an information conduit for the

denomination. Principal responsibilities include keeping church leaders and constituents informed of events affecting the denomination.

This is done through a weekly newsletter to church leaders, by means of a telephone news line (*Telenews*), by means of a monthly news report for missionaries (*World Mission Videonet*), and through the



pages of the denominational magazine, the *Herald of Holiness*.

Nazarene News Service also works with the general secretary to assist in the dissemination of information about the church to the secular news

media and responds to questions from constituents.

Nazarene News Service works with Headquarters divisions, districts, and local churches to share news with Nazarenes everywhere.

## HERALD OF HOLINESS

Like the denomination it represents, the *Herald of Holiness* is committed to "heralding" the message of Christian holiness.

For more than 80 years, the *Herald*, like a letter from home, has brought

information, inspiration, and insight to the people called Nazarenes.

"The *Herald* is the glue that holds us together," someone has said. The *Herald* celebrates the family aspect of our community of faith. Our goal for the new quadrennium is "A *Herald* in every Nazarene home."

## PUBLICATIONS INTERNATIONAL

Publications International is committed to the mission of communicating the Good News to people of all cultures and serving the Church of the Nazarene in its global ministry. Publications International



develops non-English and intercultural English Christian literature for more than 50 major language groups. This work is coordinated through the six regional offices and numerous literature committees of our church.

Included in what the multinational employees in Kansas City produce and market are devotional books, Bible studies, theological texts, Christian fiction, periodicals, and Sunday School literature for all ages.

Publications International provides translation services for International Headquarters. It also oversees such special programs as "Books in Missions," a project that supplies used books for our English-speaking districts and schools outside North America.



## WORLD MISSION RADIO

The Church of the Nazarene has long-recognized the power of radio to reach the unreachable. The voice of World Mission Radio first hit the airwaves in 1945 with the English-language broadcast *Showers of Blessing*. Since then, the worldwide ministry of World Mission Radio has played a significant role in the expansion of the church.

Radio evangelism is not an expensive extra, but a necessary and effective tool for building the kingdom of God. With this as its mission, World Mission Radio now broadcasts the gospel in 40 languages to 96 countries.



# INTERNATIONAL BOARD OF EDUCATION



STEPHEN W. NEASE  
*Education Commissioner*

**T**he Church of the Nazarene has ever been characterized by missionary and evangelistic zeal! Wherever Nazarenes have spread the good news of full salvation, souls are won to Jesus Christ. God then calls men and women to minister for Him within their nation and culture. Recognizing this, the church soon sees its need to establish theological schools, Bible colleges, and seminaries where those called of God may receive an education that will enable them to better fulfill God's calling.

From elementary education, which sometimes must begin by teaching converts to read and write, through secondary schools and undergraduate and graduate institutions, the church has invested largely in educating for ministry. Throughout the world today more than 50 Nazarene schools at every level offer ministerial studies! In recognition that God's call to ministry extends beyond a full-time clergy to all who love Jesus Christ, the church strongly supports liberal arts education in the United States and Canada

and is planning a university in Kenya, Africa. Additionally, nursing schools in Africa, India, and New Guinea, a junior college in Japan, and a teacher training college in Swaziland, Africa, bear the Nazarene name.

There were 15,403 students enrolled during 1992-93 on the campuses of 36 Nazarene undergraduate and graduate institutions of higher education worldwide. This is an increase in students of 646 over 1991. Additionally, 4,103 are enrolled in 182 extension centers conducted by these schools.

Assets of our worldwide educational enterprise in 1992 totaled \$248,139,257, liabilities totaled \$71,572,952, resulting in a net worth of \$176,566,305.



**GO AND MAKE DISCIPLES OF ALL  
NATIONS . . . TEACHING THEM.**

(Matthew 28:19-20)

# THE CHURCH AT WORK IN HIGHER EDUCATION . . .

**T**he 22nd General Assembly established an International Board of Education served by an education commissioner to provide advocacy and representation for the institutions of the church with postsecondary academic offerings. Our undergraduate and graduate institutions are listed below. In thanksgiving to God, pray for these institutions and those dedicated persons who minister there!

## AFRICA REGION

Nazarene Nursing College (Swaziland)  
Nazarene Teacher Training College (Swaziland)  
Nazarene Theological College, Muldersdrift  
(Republic of South Africa)  
Proposed Africa Nazarene University (Kenya)  
Swaziland Nazarene Bible College

## ASIA-PACIFIC REGION

Asia-Pacific Nazarene Theological Seminary  
(Philippines)  
Japan Christian Junior College  
Japan Nazarene Theological Seminary  
Korean Nazarene Theological College  
Luzon Nazarene Bible College (Philippines)  
Nazarene Theological College (Australia)  
Nazarene College of Nursing (Papua New Guinea)  
Sekolah Tinggi Theologica Nazarena (Indonesia)  
Taiwan Nazarene Theological College  
Visayan Nazarene Bible College (Philippines)

## CANADA REGION

Canadian Nazarene College

## CARIBBEAN REGION

Caribbean Nazarene Theological College  
(Trinidad)

## EURASIA REGION

European Nazarene Bible College (Switzerland)  
India Nazarene Nurses Training College  
Nazarene Theological College—Manchester  
(Great Britain)

## MEXICO AND CENTRAL AMERICA REGION

Instituto Teologico Nazareno (Guatemala)  
Universidad Nazareno de las Americas (Costa Rica)  
Seminario Nazareno Mexicano, A.C. (Mexico City)

## SOUTH AMERICA REGION

Seminario Nazareno Sudamericano (CRECE)  
(Argentina)  
Seminario Teologico Nazareno do Brasil  
Seminario Teologico Nazareno Sudamericano  
(Ecuador)

## UNITED STATES REGIONS

Eastern Nazarene College  
MidAmerica Nazarene College  
Mount Vernon Nazarene College  
Nazarene Bible College  
Nazarene Theological Seminary  
Northwest Nazarene College  
Olivet Nazarene University  
Point Loma Nazarene College  
Southern Nazarene University  
Trevecca Nazarene College

# THROUGHOUT THE WORLD

# NAZARENE PUBLISHING HOUSE

**T**he more things change, the more they stay the same.

Many things did change at Nazarene Publishing House (NPH) during the 1989-93 years, but just as importantly, many things stayed very much the same.

NPH kept the same commitment to its mission statement "to build and nurture Christ's church through the ministry of publishing communication resources." NPH was also the grateful recipient of the same loyalty from Nazarenes (and others interested in resources from a holiness perspective) worldwide that has marked its 80-plus year corporate history. And based on that loyalty and support, NPH experienced the same level of success as a ministry and business venture of the Church of the Nazarene as has been the case since its founding in 1914.

So what's changed at NPH? The highlights follow a brief financial overview.

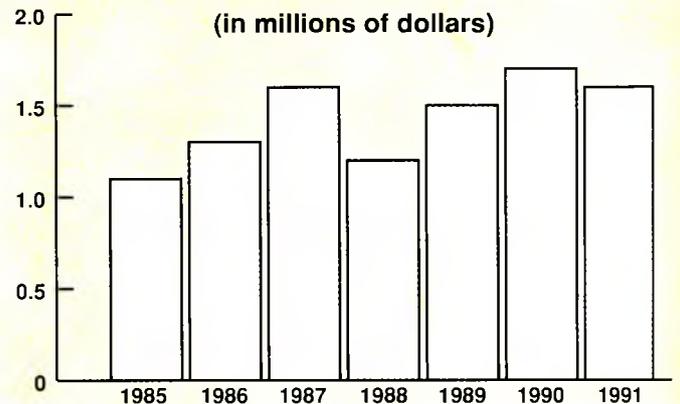
## FINANCIAL

NPH remains the largest publisher of holiness literature in the world, as well as being the fourth largest denominational publisher. The interest, loyalty, and patronage of our pastors and laypersons, as well as the commitment of our 270-person work force and the many from Nazarene Headquarters with whom we cooperate on product development, kept NPH on sound financial footing.

NPH continued to contribute substantially to the general church's ministry efforts. As a nonprofit organization, NPH directed excess monies back to the general church to help with world evangelization and other endeavors. Additionally, as the official publishing arm of the church, NPH made annual noncash contributions.

### NPH Cash and Noncash Contributions to the General Church

(in millions of dollars)

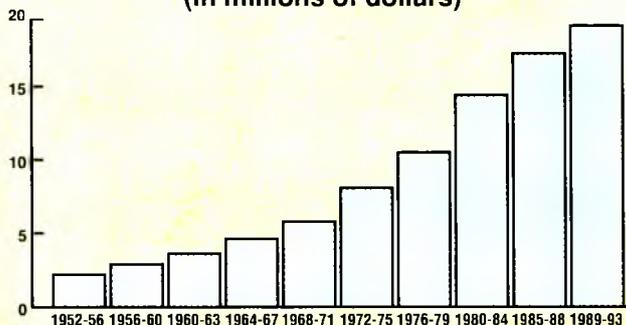


## WORDACTION SUNDAY SCHOOL CURRICULUM

Changes abounded in the area of Sunday School. NPH Sunday School materials came under the trade name WordAction Publications in 1989. This allowed sister holiness denominations to officially use NPH

### Average Annual Net Sales

(in millions of dollars)



An artist puts finishing touches on the design for *Power and Light*, a take-home paper for the new preteen Sunday School curriculum.



materials at all age levels for the first time, and as a matter of stewardship, it allowed NPH to offer materials from a Wesleyan-holiness perspective to a larger market.

In cooperation with Sunday School Ministries, NPH aggressively upgraded Sunday School curriculum throughout

the quadrennium. Die-cutting, enormous amounts of new artwork, and more four-color pieces were just a few examples of ongoing improvements at all age levels. Development was begun of all new lesson outlines and teaching methodologies for children and youth curricula. This investment of approximately half a million dollars culminates in brand-new materials available for churches in the fall of 1993.

Undergirding these developments were three commitments: (1) to have authentically holiness materials; (2) to create and employ a learning methodology that is truly life-changing; and (3) to develop lesson plans that are more "user friendly" for teachers. (The same process was begun with the adult curriculum line in the quadrennium as well.)

## LILLENAS AND CRYSTAL SEA MUSIC

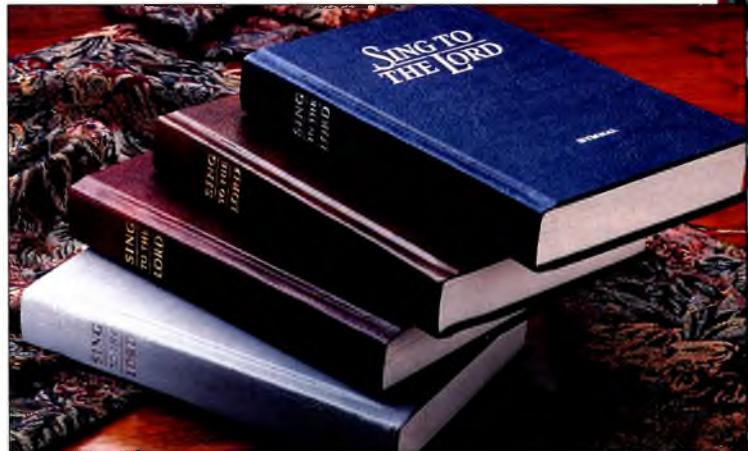
The NPH music division experienced many changes as well. The most significant development with Lillenas during this quadrennium was the creation of *Sing to the Lord*, the first new hymnal introduced by NPH since *Worship in Song* in 1972. An 11-person steering committee first met April 25, 1989. At that time, a 25-member Advisory Committee was selected, made up of pastors, ministers of music, college professors of various disciplines, accompanists, evangelists, college presidents, and district superintendents for the purpose of input and evaluation. The first four editions of this monumental undertaking were released in the spring of 1993. (Initial reviews and sales have been gratifying.)

In 1989, NPH premiered a new line of consumer music recordings under the trade name Crystal Sea. Ten titles were released during the quadrennium, including a "sampler" that sold over 70,000 copies.

The *Master Chorus Book* was already a huge success at the end of the last quadrennium with over



Nazarene Sunday Schools will receive new children and youth curriculum in the fall of 1993. The "family look" of WordAction has been updated at all age levels.



A major emphasis of the 1989-93 quadrennium was development of *Sing to the Lord*, the first new Nazarene hymnal since 1972. Pictured are the four new editions.

200,000 songbooks sold. As of November 1992, the sales figure had reached 700,000.

Lillenas also introduced a significant selection of new choral works, vocal and instrumental books, octavos, and companion products such as orchestrations, accompaniment tapes and compact discs, service folders, performance manuals, and rehearsal tapes. Music resources were provided for children, youth, and adults.

The Lillenas Drama line continued to be on the cutting edge of drama resources for the local church, showing dynamic growth with its 26 new book titles, which ranged from collections of monologues, comedy sketches, reader's theater scripts, and youth sketches, to full-scale three-act plays.

Other Lillenas ministries grew over the quadrennium too. Over 300 Christian broadcasters regularly received Lillenas recordings for air play. Lillenas participated in over 50 clinics, seminars, and workshops around the U.S. and Canada yearly. Lillenas sponsored an annual Music, Drama, and Worship Conference in the Kansas City area with over 600 ministers of music, pastors, accompanists, and drama enthusiasts attending in 1993, the largest to date.

Lillenas also stayed on the cutting edge of the church music industry in some technical areas as well. Compact discs (CDs) were first offered in 1988. The engraving of songbooks and sheet music was moved in-house in 1991.

## BEACON HILL PRESS OF KANSAS CITY

Beacon Hill published 226 new titles during the quadrennium, and along with reprints, ran nearly 2.5 million books on its presses during that time. Titles included a full range of topics and genre, like textbooks (i.e., several volumes of the Great Holiness Classics and a new systematic theology titled *Grace, Faith, and Holiness*), marriage and family titles, contemporary issues, inspirational works, practical holiness offerings, fiction works, group Bible studies, women's books, and a variety of helps for preachers.

Top sellers were tied to special programs of the church, like the Dialog Series topical studies for adult Sunday School classes, the popular missionary reading books, the denominational CLT study text each year, and youth devotional books.

The marketing department developed and tested a number of approaches to put more general reading books into the hands of Nazarenes—and the larger evangelical market, where holiness literature is under-represented. A consumer catalogue distributed within selected Nazarene churches, "From Our House to Yours," is just one example.

## DEVELOPMENT OF MARKETING

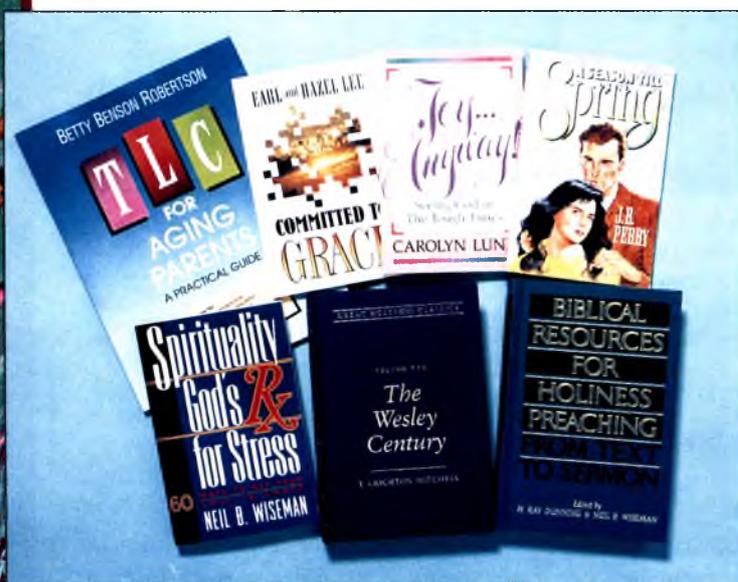
Arguably the most significant change during these years was the intentional transformation of NPH into a more market-oriented operation. Through the process, NPH developed better tools and procedures to anticipate and meet the challenges and opportunities of shifting paradigms in society and even within the church in the years ahead.

The most successful marketing, sales, and service initiative during the quadrennium was the addition of the telemarketing department and toll-free number (1-800-877-0700). Introduced in 1989, NPH was receiving 2,500 calls per week in less than a year. By 1992, with expanded service hours, NPH routinely received 3,500 calls per week.

## CNIS/OIS COMPUTER SOFTWARE

In cooperation with the general secretary's and general treasurer's offices, NPH offered two software programs in 1989, one for local churches (CNIS—Church of the Nazarene Information System), and the other for district offices (OIS—Office Information System).

CNIS tracks membership and attendance, contributions and accounting, and other recording functions to increase productivity in the local church office. OIS tracks local church statistical information vital to the district and general church. It also generates and transmits sections of the district journal.



Beacon Hill Press of Kansas City introduced 226 new titles between 1989 and 1993.

## BUILDINGS AND OPERATIONS

The first NPH property acquisition on Troost Avenue was in 1925 and consisted of one small commercial tract of land measuring 128 x 152.5 feet. Today, NPH properties consist of a multibuilding complex totaling 161,378 square feet and 15.1 acres of land.

The upgrading of services and equipment included: the installation of a Heidelberg Printing Press, valued at over half a million dollars; a UPS Manifest System for faster delivery of second-class mail; installation of fax machines for order convenience; extending of telemarketing's hours by two hours to better accommodate West Coast orders; an optical scanner for inputting manuscript submissions automatically; and a Linotronic 300 Laser Imagesetter for high resolution output of text and graphics.

## CONCLUSION

This report would not be complete without mention of M. A. (Bud) Lunn's sudden death in 1990. He was longtime manager of NPH who oversaw tremendous expansion during his tenure. Those who knew him will always remember him as a great churchman.

*The more things change, the more they stay the same . . .*

The changes over the past four years have been significant. The next four years promise to be no different. Changing economic times, a changing society, changing structures and methodologies within the church, all require the willingness and ability of NPH to change, adapt, and anticipate.

But the staff at NPH will be just as committed to serving the church in the name of "Jesus Christ [who] is the same yesterday and today and forever" (Hebrews 13:8, NIV).



**ROBERT L. FOSTER**  
Manager



Over 2.5 million books rolled off of NPH presses in the last four years.



*Misguiding Lights?* was NPH'S best-selling Dialog Series book in a one-year period.



Crystal Sea, a new music line of consumer recordings, introduced 10 titles in a little over two years.

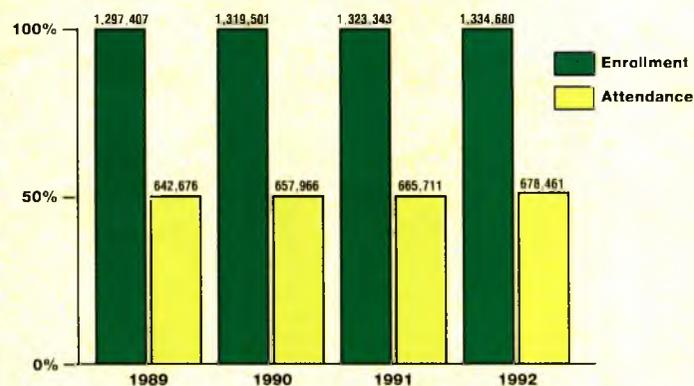
# SUNDAY SCHOOL MINISTRIES DIVISION

**S**unday School Ministries Division provides curriculum and programs for each age-group in the local church and is responsible for guiding the Christian education work of the denomination.



**PHIL RILEY**  
Director

## ENROLLMENT AND ATTENDANCE 1989-92



## EMPHASIS ON SUNDAY SCHOOL GROWTH

**"That the World May Know . . . TEACH"**

### National Sunday School Teacher Training Conferences

At the close of 1991, a decision had been made to conduct 16 National Sunday School Teacher Training Conferences across the United States. The format was a Thursday evening through Saturday noon schedule. Four nationally recognized holiness leaders agreed to alternate as the keynote speakers. They were Dr. Dennis Kinlaw, former president of Asbury College; Dr. Robert Coleman, professor of Evangelism and Missions at Trinity Divinity School; Dr. Melvin Dieter, retired professor and scholar from Asbury Theological Seminary; and Commissioner Andrew Miller, retired National Commander of the Salvation Army. One general superintendent was present to conduct a commissioning service for Sunday School workers at the close of each conference. Four multimedia presentations were prepared and special music was provided by SpiritBound at each location. The first eight conferences were held from August to October.

### International Laymen's Conference

The 7th International Laymen's Conference, held at Opryland Hotel in Nashville July 3-7, was truly an outstanding event. An all-time-high registration of Nazarene laypersons, totaling just over 3,400, spent these days in workshops, fellowship, and inspirational services. Speakers during the conference included Col. James

## SUNDAY SCHOOL GROWTH CAMPAIGNS

<b>Spring 1989</b>	14,264 new people	564,846
"Share His Spirit"	915 new units	Easter Sunday
<b>Fall 1989</b>	20,513 new people	443,284
"Fishers of Men"	866 new units	Rally Day
<b>Spring 1990</b>	17,782 new people	561,093
"Bring the Children to Jesus"		Easter Sunday
<b>Fall 1990</b>	18,220 new people	449,244
"From Generation to Generation"		Rally Day
<b>Spring 1991</b>	16,534 new people	563,527
"Let's Get Growing"		Easter Sunday
<b>Fall 1991</b>	19,722 new people	436,056
"Because I Care . . ."		Rally Day
<b>Spring 1992</b>	14,584 new people	566,384
"Dare to Run"	30 churches over 1,000 in attendance	Easter Sunday
<b>Fall 1992</b>	12,977 new people	409,091
"Vote Sunday School"		Rally Day

(51 evangelical denominations participating)

Irwin, Commissioner Andy Miller, Gloria Gaither, David Graves, Thomas Hermiz, and Dr. William J. Prince. The singers/musicians were Steve Green, the Speer Family, Chonda Pierce, Cork Trio, Steve and Annie Chapman, and a host of others. Michael Cork, minister of music at Denver First Church, brought 80 members of his choir. They, along with the Nashville Grace Church choir, formed the basis for the Thursday night musical extravaganza "Grand Ole Opry—Nazarene Style." There were a total of 14 workshops and 8 college alumni breakfasts during the three mornings. The final service on Sunday morning was a "commissioning" service of Nazarene laity to return to their local churches to "make a difference in the church and in the world." This was also the theme of the conference. Many left saying it was an experience that will never be forgotten. The next scheduled conference will be in July of 1995.

## CONTINUING LAY TRAINING

### Denomination-wide Studies by Title and Book Sales

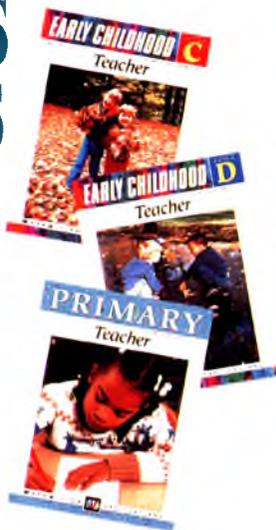
1989	The Great Commission Church Planting Strategy— Edited by Michael Estep—2,148 books sold.
1990	The Bible Speaks to Me About My Beliefs— W. E. McCumber—12,193 books sold.
1991	The Bible Speaks to Me About My Service and Mission— Phyllis Perkins—7,572 books sold.
1992	The Bible Speaks to Me About My Witness— Chic Shaver—8,262 books sold.

# CHILDREN'S MINISTRIES

MIRIAM HALL, Director

## NEW CURRICULUM DEVELOPED FOR CHILDREN

In December 1989 executives from several cooperating holiness denominations met in Indianapolis to discuss the Sunday School curriculum. The key issue of the meeting was, "What is the future of children's curriculum?" "Will it continue to meet the needs of children in the next decade?" Present materials were based on a curriculum philosophy and plan developed over 20 years ago. The committee suggested that it was time for "ground level" change in the curriculum. A Curriculum Executive Committee was formed and given responsibility for overseeing the total curriculum redesign process. A September 1993 release date is scheduled for this new "Bible-based" curriculum for children.



## CHILDREN'S CHURCH

In February 1989 a newly formed elementary children's church committee agreed that a new elementary children's church curriculum was critically needed. The committee agreed to produce a new four-year program of elementary children's church curriculum, to be introduced in September 1993. The overall name of the four-year program is *Koinonia Kids*. Each year will contain units focusing on worship, fellowship, salvation, and Christian living.



## CARAVAN

Throughout the quadrennium, the Caravan ministry has continued to grow steadily. In 1990, when the Caravan office began recording registered Caravans on computer, the number stood at 2,057. Statistics for this period showed growth at a rate of nearly 20 clubs per month.

	1990	1991	1992	+/-
Registered Caravans	2,057	2,548	2,785	+728
Awards Presented				
Phineas F. Bresee	372	372	460	+88
Haldor Lillenas	343	358	501	+143
Esther C. Winans	420	501	490	+70



## VACATION BIBLE SCHOOL

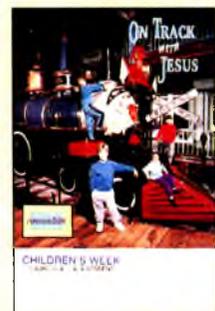
VBS was clearly an exciting ministry this quadrennium, in three areas: attendance, curriculum, and offerings.

	1991	1990	1989	+/-
Total VBS Attendance—				
U.S. and World Areas	388,255	377,269	371,425	+16,830
VBS Attendance—				
United States	260,529	252,119	245,799	+14,730
Number of Schools Held				
—U.S.	3,116	2,991	2,900	+216
VBS Attendance—				
Canada	3,441	3,612	3,753	-312
Number of Schools Held				
—Canada	48	46	52	-2

VBS offerings in 1990, 1991, and 1992 all set new records. The 1991-92 offering totaled \$120,704.95, an increase of \$9,924.77 over the 1990 offering. The money was used to sponsor seven international pastors' children through Compassionate Ministries' Child Sponsorship program. It also funded the purchase of vehicles for mission personnel in the United States and world areas.

## CHILDREN'S CALENDAR

An exciting feature of Children's Week 1991 was the Children's Ministries Calendar Art Contest. The goal of the contest was to generate children's artwork to use in developing a children's calendar. Each interested church conducted an art contest locally, open to all participants. Children's Ministries and NPH art department representatives together selected the 16 first prize winners. Children's Ministries received a total of 2,303 entries from the United States and 16 world areas.



## CHILDREN'S WEEK

Interest in Children's Week continues to grow since its introduction in 1986. The purpose of Children's Week is to raise awareness of the importance of ministry to children, and to express appreciation to children and children's workers.

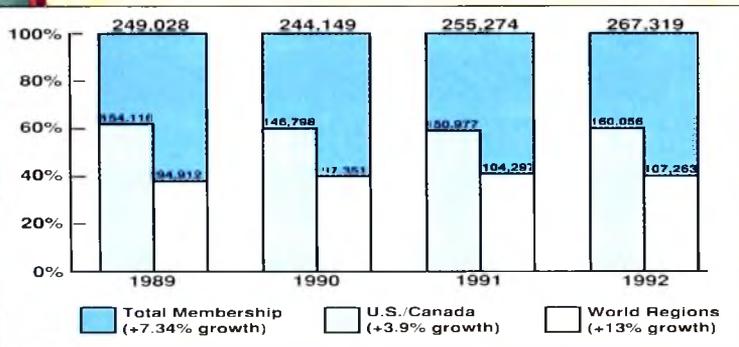


# NYI MINISTRIES

FRED FULLERTON, *Director*

## NYI MEMBERSHIP GAINS

On a denomination-wide basis, Nazarene Youth International has shown slow but steady growth in North America and significant growth in world areas. The chart below gives the figures:



## BREAD MAGAZINE—END OF AN ERA

*Bread* magazine has served as the official youth magazine for the Church of the Nazarene since 1976 and prior to that the magazine for youth was known as *Conquest*. The October 1992 issue of *Bread* was the magazine's last. By action taken by the General NYI Council in January 1992 and by the General Board in its February meeting, *Bread* was discontinued. Subscriptions had hit an all-time low, teen reading habits changed significantly, and the level of interest in the magazine dropped.

## YOUNG ADULT CURRICULUM

In September 1990 a new curriculum for college/career youth (ages 18-23) was introduced by NYI Ministries. This was the last age-group for which there had been no specific Sunday School curriculum. Sales continue to be steady and interest in this product remains high.

## TEEN CURRICULUM

In 1989 a decision was made to change the direction and content of the junior high and senior high Sunday School curriculum. It will be more Bible-based and life-related for today's teens. Introduction of the newly written materials will be in September 1993.

## YOUTH IN MISSION

Since 1967 the YOUTH IN MISSION program has involved thousands of Nazarene college and university students in ministry to mission areas, major cities, and local churches around the world.

In this quadrennium 345 students have participated in ministries in 12 North American cities and 24 different countries.

## NAZARENE YOUTH CONGRESS— NORTH AMERICA—1991

The largest youth gathering in the history of the Church of the Nazarene took place in late July 1991 in Orlando, Fla. Five thousand young people and sponsors gathered to be renewed, challenged, and equipped to reach their generation for Christ. The

themes of compassion and vision were emphasized with service projects and practical training in the personal spiritual disciplines. The city of Orlando was overwhelmed by the spirit and work of our young people as they labored in various settings and helped raise over \$2,000 for area drug-prevention programs for youth.

District NYI leadership in cooperation with local churches across the U.S. and Canada combined to raise over \$80,000 for the "Thrust to the Cities"/Seoul, Korea, offering. In addition, nearly \$5,000 was raised in a spontaneous cash offering for the "Thrust to the Cities"—Berlin/Calcutta. Students responded to the leadership of the Holy Spirit as several spontaneous altar services occurred during the week. This event continues to grow and develop in its ability to impact youth and youth leaders for years to come in the Church of the Nazarene.

## NAZARENE YOUTH CONGRESSES— WORLDWIDE

Through the leadership of the General NYI Council and with funding support, 11 international youth congresses have taken place in the last two years of the quadrennium. Sites included Ecuador, Peru, Canada, Guatemala, Papua New Guinea, Switzerland, Philippines, Brazil, Barbados, Australia, and Uruguay.

## SAN DIEGO '89, '91—MISSIONS CONFERENCE FOR YOUNG ADULTS

This event is a missions and ministry conference for young adults aged 18-30. The purpose is to inspire, inform, and equip them to integrate their Christian faith and their vocational choices. It has been sponsored jointly by NYI Ministries, World Mission Division, and Church Growth Division during the college/university break between Christmas and New Year's Day. Participants explored ways they can become lifelong marketplace missionaries in their field of study. The two conferences combined drew over 700 registrants and resource persons to the campus of Point Loma Nazarene College.

## NAZARENE COLLEGE/UNIVERSITY BASKETBALL TOURNAMENTS, 1990 & 1992

NYI Ministries in cooperation with the Kansas City District NYI and MidAmerica Nazarene College have sponsored two basketball tournaments in the Kansas City area featuring teams from the Nazarene colleges and universities. The purpose was not only to highlight great small college/university basketball but also to raise funds for youth ministry efforts in world areas. In 1990 the MidAmerica Pioneers won the tournament defeating Olivet in the championship game. In 1992 Olivet returned the favor by defeating MidAmerica. Seven of the eight Nazarene institutions participated in 1992, and those schools' alumni associations sponsored gatherings at the tournament.

## YOUTH WEEK

The annual youth week observance takes place the first full week of February each year. The week kicked off each year's emphasis within NYI's quadrennial theme, which was "Dare to Run." Resource products were produced to help youth leaders promote each year's emphasis. Special emphasis was given to personal evangelism and compassionate ministries during this quadrennium.



# ADULT MINISTRIES

RANDY CLOUD, *Director*

## SUNDAY SCHOOL CURRICULUM

In 1989 Enduring Word Series was changed to Adult WordAction as the adult material joined the "family look" in Nazarene curriculum.

In fall, 1990 the popular "Generation to Generation" quarter was produced, highlighting the importance of passing on the faith to future generations. This also represented a successful experiment in an undated, topical approach to our adult curriculum.

## ILLUSTRATED BIBLE LIFE

IBL is produced quarterly, 64 pages each issue. It is a supplement to the adult teacher and student quarterly. Nazarene sales continue to climb.

## STANDARD

*Standard* is the adult Sunday School take-home paper. It is published monthly and distributed weekly, 52 issues a year, 8 pages per issue. *Standard* circulation is 158,682 (SON '92).

## DIALOG SERIES

The Dialog Series consists of four books a year: two student books of about 120 pages each, and two leader's guides of about 40 pages each. In 1992 all sales records were broken, with 84,774 books sold. This marks the 8th year in the last 10 of broken sales records for the Dialog Series.

## NIROGA

NIROGA, the general retreat program for senior adults, ministered yearly to nearly 3,000 senior adults, age 55 and above each year through one of the six NIROGAs. Locations include New York, Georgia, Florida, Arkansas, New Mexico, and Alberta.

Fall 1992 marked the 20th Anniversary of the NIROGA program. The Glorieta NIROGA kicked off this anniversary year and featured many of the individuals who have made NIROGA such a strong program across the years.

A multimedia presentation was created by Adult Ministries for the anniversary celebration at Glorieta. Each of the six NIROGAs celebrated the anniversary theme during the 1992-93 NIROGA season.

## SOLOCON

Nearly 1,000 single adults attended one of the six SoloCons held over Memorial Day and Labor Day weekends each year during this quadrennium.

SoloCon continues to meet many needs—spiritual, emotional, and social. Each year, the directors report more decisions made for Christ.

1989 saw the inauguration of a new concept in single adult ministries events, SoloPAC, a retreat for single parents and their children. June 1991 was the date of the second Solo-PAC. Our third SoloPAC was held June 24-27, 1993, at MidAmerica Nazarene College. SoloPAC will become an annual event, with location changes each year.

## SUNDAY SCHOOL IN ISRAEL

In 1992, Adult Ministries sponsored "Sunday School in Israel." This unique trip was especially designed for Sunday School teachers to assist in making the Bible come alive. One hundred four individuals made the trip, February 12-21, 1992.

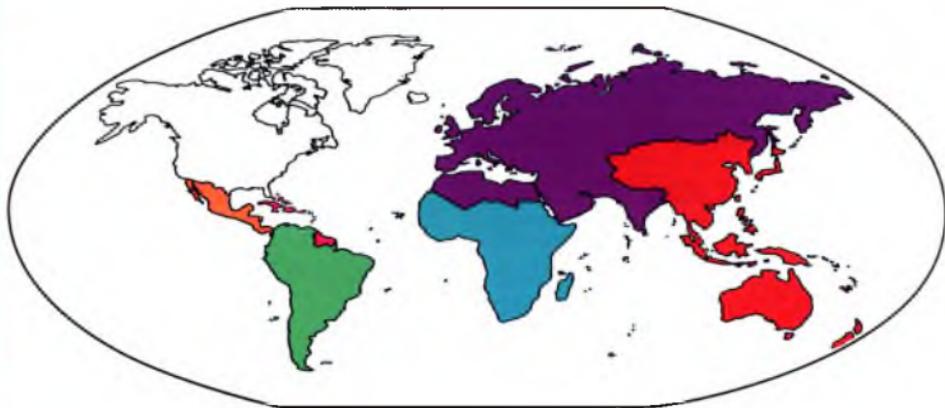


# WORLD MISSION DIVISION



ROBERT H. SCOTT  
*Director*

*He Said . . .* **“THE WORLD”**

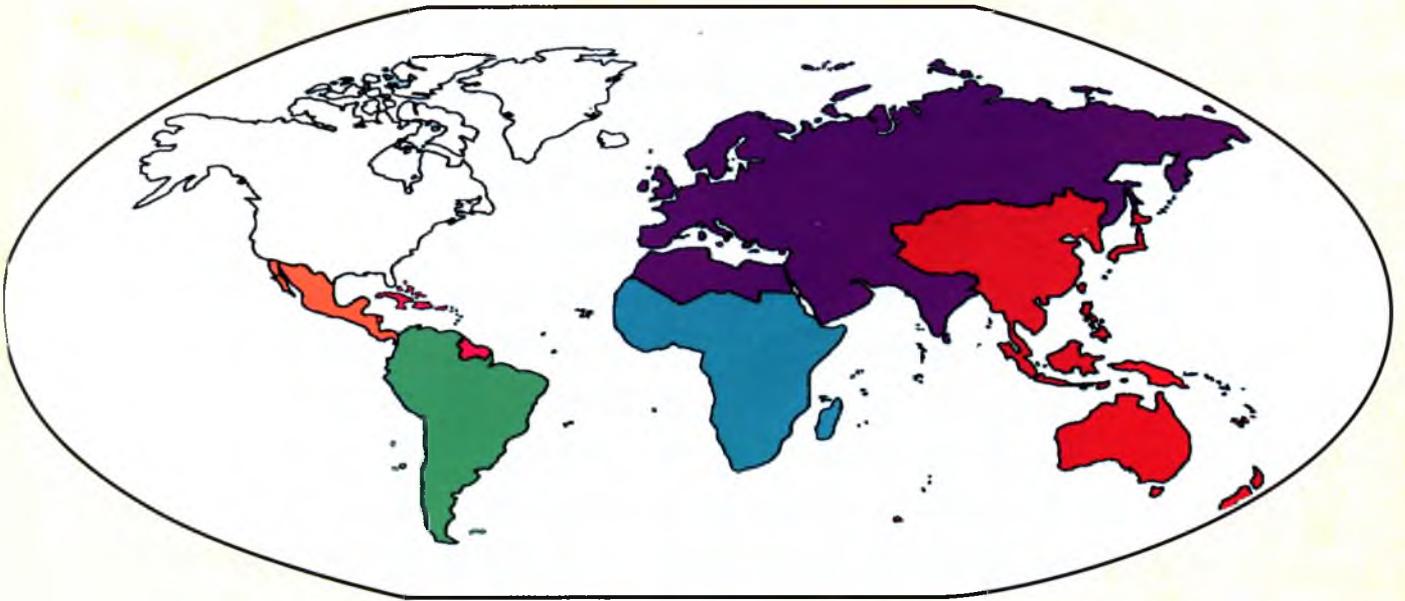


*We Said . . .* **“WE WILL.”**

**NAZARENE WORLD MISSION DIVISION**

*is the denomination's arm  
for implementing this GLOBAL commitment!*

# “THE WORLD”



## 105 WORLD AREAS

*New Countries Entered During 1989-92 Quadrennium*

- THAILAND ■ TRANSKEI ■ GHANA ■ LIBERIA ■ RWANDA ■ TANZANIA  
■ ZAIRE ■ ANGOLA ■ BANGLADESH ■ CAMBODIA ■ ETHIOPIA  
■ ROMANIA ■ RUSSIA ■ SOLOMON ISLANDS ■ SWEDEN ■ UKRAINE

Since January 1, 1993, for the new quadrennium, four additional countries have been entered: Eritrea, Albania, Lesotho, Madagascar. Our total world areas as of July 1993 stand at 109!

**BUT . . . OURS IS AN UNFINISHED TASK. HE IS STILL SAYING**

# “THE WORLD”

Of the world's 5.5 billion people, more than 2.5 billion still live in total spiritual darkness with all the suffering, confusion, and hopelessness that accompany such darkness.

If the world population was reduced to 1,000 people living in one village, 564 would be Asian, 210 European, 86 African, 80 South American, and 60 North American. Three hundred would identify themselves as “Christians,” 174 as Muslims, 128 as Hindus, 55 as Buddhists, 46 as Animists, and 210 with no religion. 700 would be illiterate, 500 would live in shantytowns, 500 would be hungry, 60 would control half the village's total income (Pulse magazine).

**YES, THE TASK IS FAR FROM FINISHED!**

# HE SAID THE WORLD



## MEXICO, CENTRAL AMERICA REGION

Total Members 1989	62,680
Total Members 1992	77,982
Total Churches 1989	695
Total Churches 1992	975



**MARIO ZANI**  
Regional Director

## SOUTH AMERICA REGION

Total Members 1989	56,348
Total Members 1992	80,408
Total Churches 1989	808
Total Churches 1992	1,232



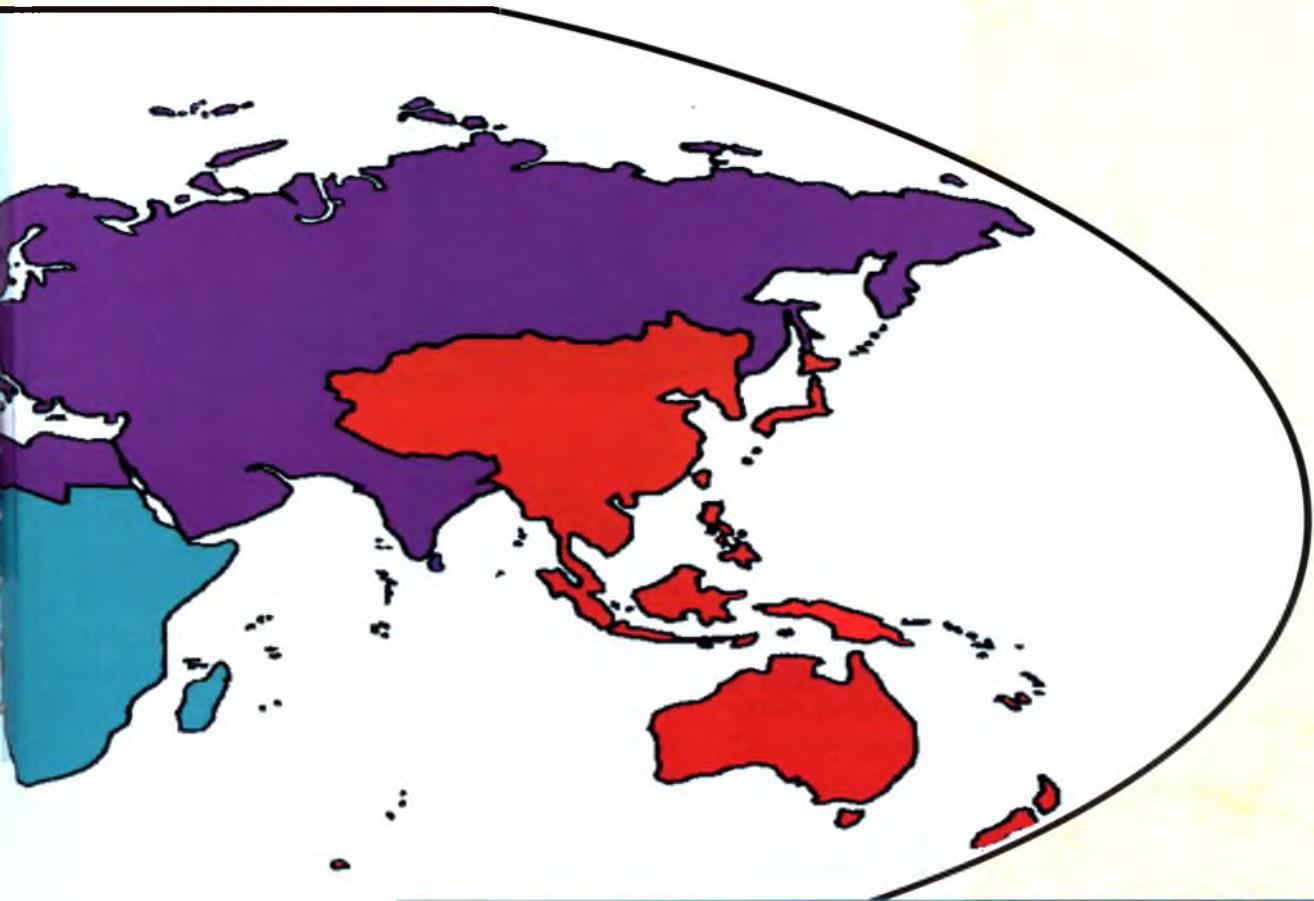
**LOUIE BUSTLE**  
Regional Director

## CARIBBEAN REGION

Total Members 1989	82,933
Total Members 1992	87,876
Total Churches 1989	667
Total Churches 1992	729



**JAMES HUDSON**  
Regional Director



# WE SAID "WE WILL"

## AFRICA REGION

Total Members 1989	65,527
Total Members 1992	99,061
Total Churches 1989	839
Total Churches 1992	1,054

## EURASIA REGION

Total Members 1989	23,854
Total Members 1992	56,002
Total Churches 1989	335
Total Churches 1992	576

## ASIA-PACIFIC REGION

Total Members 1989	55,751
Total Members 1992	73,504
Total Churches 1989	635
Total Churches 1992	721



**RICHARD ZANNER**  
*Regional Director*



**FRANKLIN COOK**  
*Regional Director*



**GEORGE RENCH**  
*Regional Director*

# “THE WORLD”

SO ...  
BY ALL  
MEANS WE  
RESPOND



## THROUGH LOCAL CHURCHES AND CONGREGATIONS

There are 5,287 local congregations in the six Nazarene world areas that represent outreach centers for Christ. This is an increase of 1,639 over the number four years ago!



**JOHN SMEE**  
*Director, Mission Services*



**DENNIS BERARD**  
*Director, Mission Finance*



**DAVID HAYSE**  
*Personnel Coordinator*



**STEVE WEBER**  
*Nazarene Compassionate Ministries Coordinator*

## THROUGH COMPASSIONATE MINISTRY PROJECTS

Two major hospitals and over 50 community health clinics are funded by General Budget and are part of our broad response to His love for the hurting people of this globe. Nazarenes have generated over \$9 million to apply toward such projects as feeding the hungry, providing clothing and housing, child sponsorship, vocational training projects, water projects, and many others. In His name we are loving the needy people of the world in order that they may then listen to our witness for Him.

## THROUGH MISSIONARY EFFORTS AND SERVICE

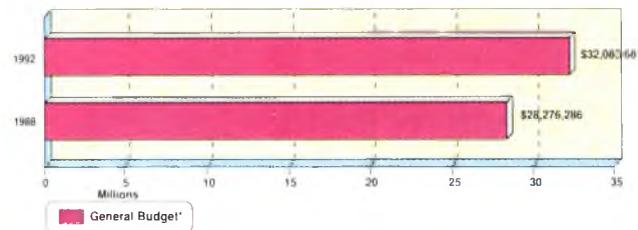
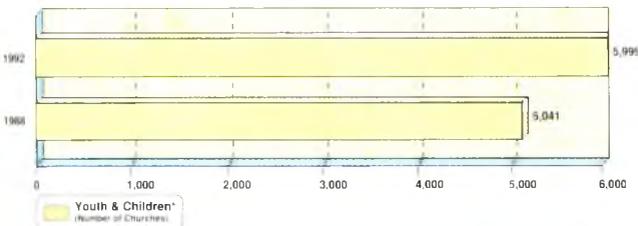
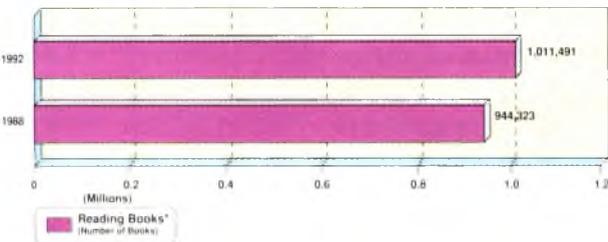
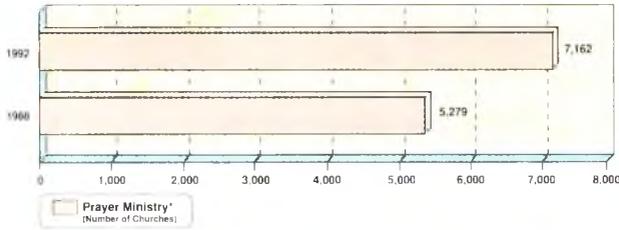
581 contracted missionaries serve the international work of our church. These come from over 20 different countries of the world. Paid by the General Budget they serve as preachers, teachers, health care professionals, argimissionists, Work and Witness project directors, and in all stages of the communication process.

## THROUGH VOLUNTEER PARTICIPATION

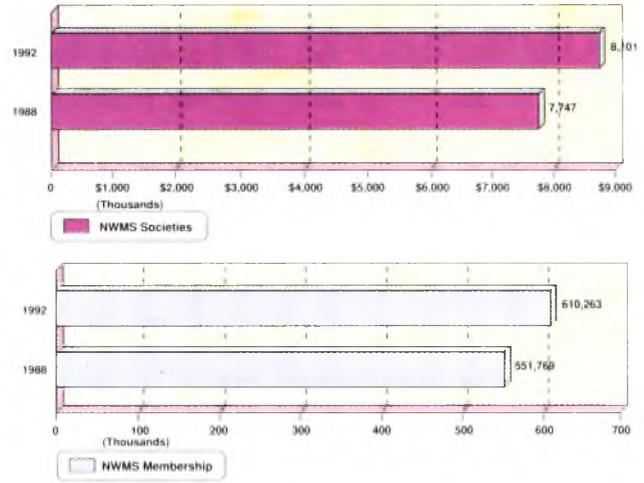
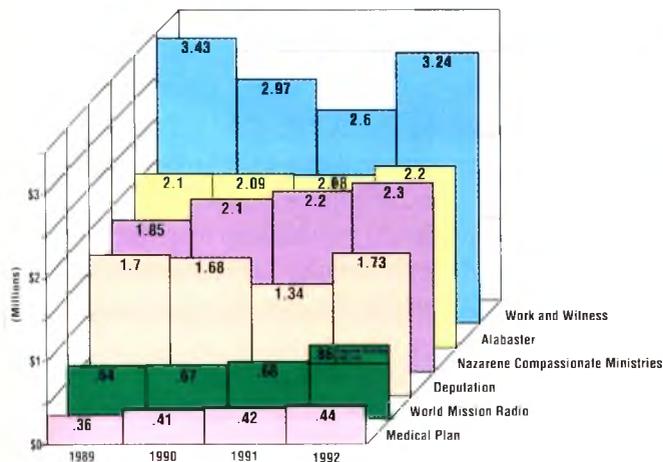
Volunteerism is one of the most active phenomena in our church today. During the quadrennium 1,335 teams comprised of over 22,000 people went at their own expense in Work and Witness projects. Fifty-five Nazarenes are currently giving up to a full year in Nazarenes In Volunteer Service contracts. Tentmakers, summer youth teams, and many other expressions of interest characterize the Nazarene response today.

# THROUGH NWMS

The Nazarene World Mission Society, the promotional and program arm of missions, is the organizational representative of the World Mission Division on the district and local levels. It provides the structure and spiritual dynamic for mission mobilization.



# MISSION SPECIALS



# QUADRENNIAL HIGHLIGHTS

■ **NWMS 75th Anniversary Celebration and Project Offering**—\$885,481 (goal: \$750,000) was given for ministry to the Chinese community worldwide, beginning in Hong Kong—a record-breaking NWMS project offering.

■ **Youth Mission Commitment Day**—A first; cosponsored by NWMS and NYI to encourage the youth of the Church of the Nazarene to consider various aspects of ministry as a vocation. Responses were overwhelming!

■ **Bibles for Russia**—This program has brought in \$51,000 to date, resulting in thousands of scripture portions being distributed in the Commonwealth of Independent States and in Russian communities in the United States.

■ **Louise R. Chapman 100th Birthday Offering**—This provided \$194,144 for World Mission Radio, bringing total World Mission Radio giving for 1992 to \$857,298.

■ **One Million Hours of Prayer**—A program that has succeeded in 1,709,718 hours of prayer covenanted from all over the globe in preparation for the General Assembly and Conventions.

■ **Prayer Mobilization Line**—This mission prayer request line averaged 2,348 calls per month for 1992. There were 28,175 total calls for the year—a record!



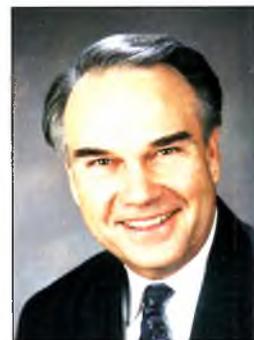
**NINA G. GUNTER**  
General NWMS Director

The Nazarene World Mission Society continues to “Share the Joy” by standing for global evangelization through its objects of prayer, mission education, the encouragement of missions among youth and children, and the raising of funds to support the mission outreach of the Church of the Nazarene.

**Note:** Graphs (with the exception of the Mission Specials) reflect the growth from the first to the fourth year of the quadrennium.

\*Denotes Mission Award Program

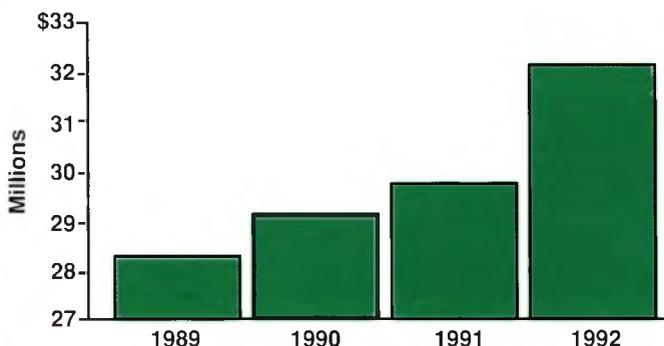
# FINANCE DIVISION



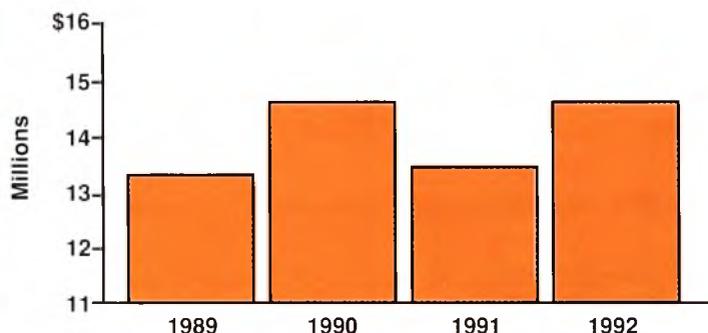
D. MOODY GUNTER  
Director

**E**ach one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.  
(1 Peter 4:10, NIV)

## GENERAL BUDGET GIVING



## MISSION SPECIALS GIVING



The mission of the Finance Division is to understand, investigate, and recommend improvements in financial matters that relate directly or indirectly to the advancement of God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures.

Through the Finance Division office, continued efforts are being made to improve the physical plant, insurance program, telecommunications, and land transportation at Nazarene Headquarters. Ten Percent projects are approved through the division office by a competent Ten Percent Committee selected by the Board of General Superintendents.

## HEADQUARTERS SERVICES

■ Coordinates the services of King Conference Center, Day Care Center, Nazarene Commons, supply room, mail room, maintenance, and custodians.

## MANAGEMENT INFORMATION SERVICES

■ Provides computer services to the Headquarters operation.

## WORD PROCESSING SERVICES

■ Provides typing services for all areas of Headquarters.

## STEWARDSHIP SERVICES

Stewardship Services challenges Nazarenes to invest their time, talent, and resources in God's kingdom and

■ Provides inspirational stewardship material; such as, Stewardship Kit, Faith Promise items, General Budget films and videos, posters, bulletin inserts, and various brochures.

■ Encourages General Budget payment by all districts worldwide through special promotion of Easter and Thanksgiving offerings.

- Gives special recognition to churches that pay all budgets in full and give 10 percent to world evangelism.
- Promotes payment of all budgets in full by all churches and districts.

### GENERAL CHURCH LOAN FUND—U.S.A.

- Is a revolving fund established to give people an opportunity to deposit funds that are used for the sole purpose of making loans to churches that otherwise would not be able to obtain a loan.
- Is self-contained and does not receive any support from General Budget.

Facts as of December 1992:

- Number of depositors is 745.
- Deposits are \$12.5 million.
- Net worth is \$7.4 million.
- Total assets are \$21.8 million.
- Number of loans is 230.

## PLANNED GIVING

*Our Mission*—Enable persons to care for their families, church ministries, and other causes through Christian stewardship of life's current and residual resources.

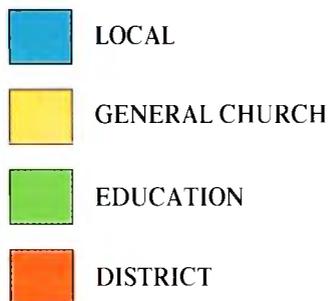
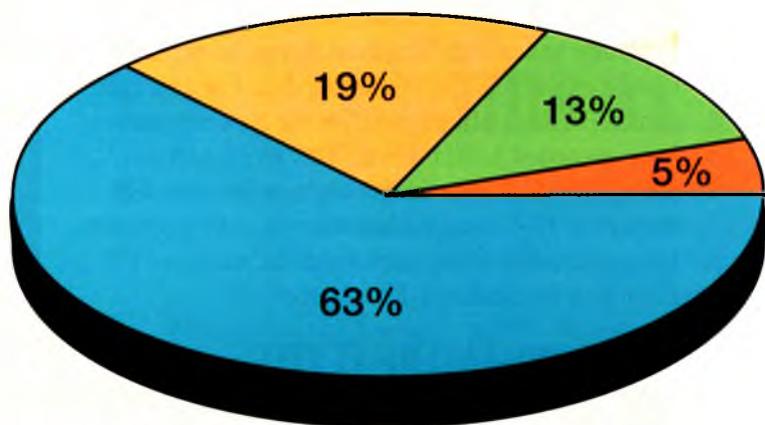
*Our Method*—Conduct estate planning seminars in local churches and other settings informing Nazarenes and others about wills, trusts, gift annuities, and other planning options.

*Our Commitment*—Cooperate with all entities of the church—local, district, educational, and general—in helping persons provide for their families and fulfill their charitable dreams with thorough estate planning.

*Our Quadrennial Record*—

- 1,040 Seminars conducted
- 7,200 Families assisted with a will
- \$22,000,000 Managed by Trust department
- \$17,613,000 Received by various church entities

### QUADRENNIAL DISTRIBUTION TO VARIOUS SEGMENTS OF THE CHURCH



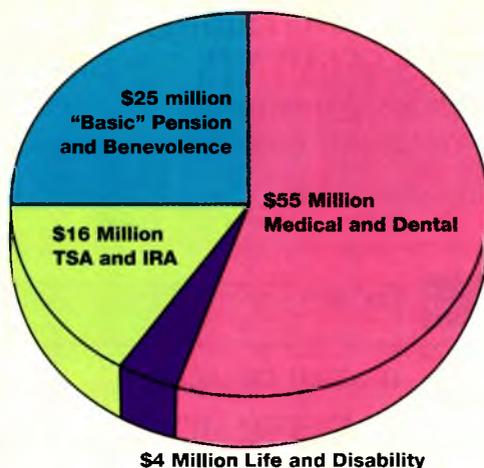
Local	\$11,161,000
General	3,290,000
Education	2,351,000
District	811,000
<b>Total</b>	<b>\$17,613,000</b>

# PENSIONS AND BENEFITS SERVICES

Since its origins trace back to 1919, Pensions and Benefits Services is now entering its 75th year. E. J. Fleming (1919-40), M. Lunn (1940-56), and Dean Wessels (from 1956) have been the only directors. The early days were characterized by benevolence with the hope for a real pension plan as churches could afford it.

Starting in 1955, the outlook grew promising as critical program elements came into place in relatively rapid succession. In 1955, ministers were allowed into Social Security and churches were encouraged to pay half or more of the cost of participation.

## Over \$100 Million Quadrennial Benefits Paid\* 1989-92



\*The Board of Pensions and Benefits USA is responsible for the administration of the programs from which these benefits are paid on behalf of plan participants. Funds to provide these benefits come from local churches and participant premiums.

In 1963, the Nazarene Minister's Retirement Program, using the Tax-Sheltered Annuity Plan, began. The use of this optional contributory pension plan was encouraged as churches and pastors had funds to contribute.

In 1971, the "Basic" Pension Plan was inaugurated so that ministers could have at least some benefit

based on years of service rather than only on the economic abilities of the local congregations each served. All years of service back to 1908 were recognized. The church accepted this debt with the hope that funds could be collected from participating districts and invested in interest-bearing reserves in order to meet the promises made. It was thought that in 20 to 25 years the plan would be "funded" and pastors would have had enough time to participate in the TSA so that reliance on the "Basic" Pension alone would be minimized. If realized, this goal could allow a new phase in pensions to begin. The Commission to Study Church-Related Pension Plans (1989-93), which was created by the General Assembly in 1989, has been reviewing these very possibilities. It will report its findings to the USA Caucus of this 1993 General Assembly.

## BOARD OF PENSIONS AND BENEFITS USA

During this past quadrennium, the pensions and benefits plans under the administration of the Board of Pensions and Benefits USA have been operating faithfully to serve the needs of Nazarene ministers, church employees, and their families. For example, pension and benefit payouts for the quadrennium have exceeded \$100 million. This represents over \$25 million in "Basic" Pension benefits, over \$16 million in TSA and IRA benefits, over \$4 million in life and disability insurance benefits, and over \$55 million in medical and dental benefits.

## PENSIONS AND BENEFITS—INTERNATIONAL

The International Contributory Retirement Plan was inaugurated under the leadership of Dean Wessels as director of Pensions and Benefits—International. The Caribbean Region, the South America Region, and the Mexico, Central America Region already have signed the legal documents implementing their participation. This affects 104 districts in these international regions.



# *That the World May Know*

## **THIS WE BELIEVE**

*Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience.*

*We, therefore, deem belief in the following brief statements to be sufficient. We believe:*

*In one God—the Father, Son, and Holy Spirit.*

*That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.*

*That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.*

*That the finally impenitent are hopelessly and eternally lost.*

*That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.*

*That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.*

*That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.*

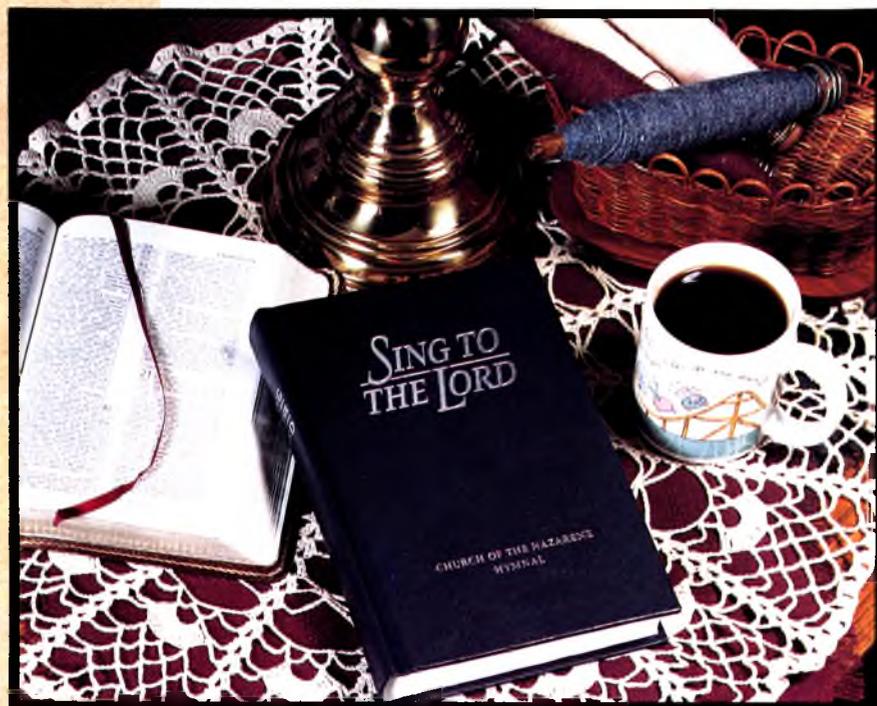
*That our Lord will return, the dead will be raised, and the final judgment will take place.*

*(Manual, Church of the Nazarene, paragraph 26.)*

# Worship the Lord

*in the Church ... and Home*

When sitting  
in a pew  
on Sunday  
morning...  
Gathered  
around the  
piano for  
family worship...  
Or by yourself  
in personal devotion...



**SING TO THE LORD** The new "Sing to the Lord" hymnal is a timeless treasury of worship and inspiration. Its hymns and readings have been found true to Scripture and experience by millions of believers over the centuries. But its riches are not only for public services. Enjoy "Sing to the Lord" at home with family and friends, or as part of private devotions. Handsomely embossed buckram in four rich colors.

Also, available in a Pocket Edition (4" x 6") and Large Print—Words-Only Edition. Black only.

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	\$19.95
LARGE PRINT—WORDS-ONLY	HHMB-669
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ONLY **\$9.95** EACH

Church!" And it all started with a barking dog and a Nazarene with an incredible sense of humor!

The Pendletons are just one example of what God is doing through the people and ministries of Denver First. I'd like you to meet a few more of my new friends.

**R**USTY AND CINDY BRUNS had been attending our concert series, Saturday Nights in Denver, for some time. Since their four children are extremely talented in playing stringed instruments, it worked like a dream to have two of their kids play in our orchestra every week.

Though Rusty and Cindy came to church for the music, the Holy Spirit started speaking to them about their level of commitment to Christ. From a letter Cindy wrote to me, I quote: "I didn't realize what a half-baked Christian I was. Religion was a dull habit. How awful. We feel God has placed us in this church to bring us to full surrender to His will, and to serve Him wholeheartedly. How wonderful! How joyous! How fulfilling! How peaceful!"

That letter was Cindy's testimony, that she had walked in the light of holiness, had made a total commitment of her entire being to Christ, and was living in victory she had not known before. But what were we going to do about Rusty?

I got the answer one Wednesday night. Rusty stopped me in the hallway at church and said he needed to talk to me after prayer meeting. In my office, he poured out his heart to me. "How in the world can you actually make a total surrender to Christ? I've tried that before, but I have no idea how to do it and really mean it." After talking awhile with this soul-thirsty brother, I said, "Rusty, I think it's time for you to go to prayer and commit everything you are or ever will be to the Lord Jesus Christ. We are going to believe Him to receive your sacrifice and fill you with the Holy Spirit this very night."

Rusty's prayer was one that should have been writ-

ten in a book! He gave God everything that came to his mind in total surrender. In just a few moments of Rusty reaching out in faith, the Holy Spirit sanctified his heart in a scene I shall never forget.

I wiped my eyes and looked at him.

"Rusty, you've got to tell somebody right now. Where is Cindy?"

Cindy had not come that night. Their seven-year-old son, Jordan, had acted so "ornery" that day that she had to keep him home. I phoned Cindy. "Something has just happened to Rusty, and he's got to tell you right now."

She broke into tears. "Before he says anything, I want you to know, Pastor, that our little boy was being disciplined tonight because of his bad day. During the evening, I talked to him about the Lord and asked him if he'd ever given his heart to Christ. He said, 'No, I've never done that.'"

Through her tears, Cindy told me, "Little Jordan has just been saved!"

Rusty took the phone, and he and Cindy confessed wrong attitudes and bad spirits. They praised the Lord for a total commitment to Christ and peace in the soul. The entire Bruns family joined Denver First Church a few weeks ago with the glow of a Spirit-filled experience. The music ministry got them started, and the Holy Spirit finished the job!

**D**ON ODEN married a lady from Ireland named Joan, who had been a Christian from her childhood. Don had gone to various churches over the years, but knew nothing about the saving grace of Jesus Christ. His new wife kept insisting that they find a Bible-preaching church with a strong musical ministry so she could sing in the choir. Don and Joan searched for over a year. Finally, Joan said, "Why don't we go to a church that has a Sunday night service?"

Of all Sunday nights to go looking for a church, this couple chose one in December with a Denver blizzard! They drove in their four-wheel drive vehicle to Hampden and Colorado Blvd., pulled into the parking lot of an old line church, and saw that the building was dark. Again, their search was fruitless.

Don said, "Look over across the parking lot. There's another church,

The Bruns family attended one of Denver First's famous Saturday night concerts. They liked what they saw. Here, Rusty and Cindy Bruns and their children (left to right) Justin, Joshua, Jordan, and Jaclyn arrive at church on Sunday morning.





Pastor Jim Diehl visits with Don and Joan Oden who first visited Denver First Church during a Sunday night blizzard. They found the people inside to be a lot warmer than the weather outside.

and the lights are on. The people are going in—in the midst of the blizzard. Why don't we try it?"

Don and Joan entered the church. Though the congregation was a bit smaller than usual, it didn't hinder the moving of the Holy Spirit. The choir and the congregation sang with enthusiasm, special musical groups ministered, and the pastor preached from the Word.

After the service, Joan said to Don, "This is what we've been looking for."

Don had never been in a service like that. He heard an announcement of a men's prayer meeting the next Saturday morning at 7 A.M. He figured he'd come to men's prayer meeting to check it out.

Eight men gathered that first Saturday morning in my office. Don testified later that, even though he had been around leaders in his university and corporate experiences, he had never been around men who prayed. He still didn't know Christ as Savior, but he was determined to find out what salvation was all about.

A few weeks later, Don Oden listened intently to the sermon. During the invitation, he walked down the aisle, knelt at an altar, broke into tears, confessed his sins, and gave his life to Christ for the first time ever. Joan came quickly to his side. Another victory for the kingdom of God!

Don and Joan Oden moved from the back row of the church to the front row. Joan sings in the choir.

# You are the key

## TO WINNING THE WORLD FOR CHRIST

As a layperson you play a significant part in winning people to Christ. Whether through building personal relationships with friends and neighbors, sharing the gospel, or discipling a new Christian, YOU are the key to effective evangelism.

Through the personal evangelism training program, you can learn how to build relationships and share your faith.

**Personal Evangelism Training** by Beverly Burgess is an invaluable resource in learning how to share your faith and lead others to Christ.

**Leader's Notebook** HHS-2600 **\$24.95**

**Study Guide** HH083-411-058X **\$8.95**

Also **Evangelism Explosion** by D. James Kennedy HH084-230-7788 **\$12.99**

**Basic Bible Studies for the Spirit-filled and Sanctified Life** by Chic Shaver is similar to the *Basic Bible Studies for New and Growing Christians* and provides the basis for understanding the Holy Spirit as Sanctifier in our lives.

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"The Lord has led us into a life of freedom in Christ," is the testimony of Peter and Kim Cooney after coming to Denver First Church from a strict legalistic background. Here, they and their son, Caleb, enjoy a fellowship meal at the church.



and Don has become the leader of a men's group, called Promise Keepers. This fine couple joined the church as a further expression of their faith. Thank God for Sunday evening blizzards in Denver—if they bring another Don and Joan Oden to Christ and His Church!

**P**ETER AND KIM COONEY recently came to our church from a Seventh Day Sabbath church. They loved God, but to them, the whole thing was rule keeping and legalism. That's a far cry from where they began. Peter and Kim had been raised in two different ritualistic denominations. To them, church was the same thing week after week, with prayers and creeds to recite, but no Bible.

After Peter and Kim married, their hunger for the Word of God brought them to the Seventh Day Sabbath Church. There they heard the Bible preached for the first time, and they increased in their Bible knowledge.

But after seven years, the Cooneys became dissatisfied. They heard all Bible and doctrine but felt no Spirit. They had become dependent on works for much of their salvation. And they believed that the church should not keep silent on moral issues as their church had.

My heart rejoices when I think of what Kim said

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not long ago: "There are so many tough moral issues! For the church not to get involved in them allows Satan to do what he wants. You have to stand up for what you believe."

Peter and Kim left the Seventh Day Sabbath Church and continued their spiritual search for a Bible-believing, Spirit-anointed, morally involved church. A friend of theirs attends Denver First and is active in political affairs, so they decided to check out the Nazarene church. The Cooneys found themselves at a Hope For the Family seminar that Denver First sponsored. Kim couldn't get over what she was feeling, and said to Peter, "Look at all the time they're spending on the family!"

After that weekend, the Cooneys started coming to Denver First regularly. They enrolled in a discipling class and learned how to be set free from years of guilt. Their Sunday School teacher spoke on what it means to abide in Christ and be Spirit-filled. If these things weren't enough, the pastor even preached on moral issues and urged the congregation to get involved. Peter and Kim were hooked!

Just a few days ago, Peter and Kim told me, "Pas-

tor, since coming to Denver First Church and walking in the light, the Lord has led us into a life of freedom in Christ. We have never been happier!"

That testimony thrills my heart! Peter and Kim joined the church a few weeks ago, and their son Caleb was recently baptized. The Cooneys have found a home with the Nazarenes!

I feel like the writer of Hebrews must have felt: "And what more shall I say" for the time would fail me to tell of Sun and Yoon Lee, of Danny and Stacy Davis, of Wanda Baker and Jane Harding, of Doug and Karen James. There are people

everywhere just like the ones you've met. Some can be won through the music ministry, others because of "shining lights on Sunday nights," still others through Spirit-anointed services—even a barking dog can be used to win souls!

Some have asked me why I seem happier than I have been in years. Do you suppose it could be that families like the Pendletons, Bruns, Odens, Cooneys—and dozens of others—have so ministered to my heart that it has been a personal revival for this busy pastor? **H**



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# NURTURE

G

od has given us to each other to strengthen each other's hands." These wise words of John Wesley pinpoint the heart and core of Christian nurture.

This task of nurture is a labor of love, and drinks of that same spirit that moved St. Paul to write to the Thessalonians: "Such was our affection for you that we chose rather to share with you, not only the gospel of God, but our very selves, so dear had you become to us" (2:8, F. F. Bruce).

In the short articles that follow, you will catch repeated glimpses of people pouring out, not only time and energy, but their "very selves" in nurturing ministries. These are merely representative of thousands of nurturing ministries that now go on in the Church of the Nazarene in 108 countries.

Our definition of Christian nurture includes everything the church does to teach, to promote spiritual growth, and to make disciples. It includes such things as faith mentoring, Bible study groups, support groups, family worship, spiritual formation, Christian camping, Christian colleges, and just plain Christian fellowship.

The goal is to bring everyone to "the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Ephesians 4:13, NRSV).

"It is a blessed thing to have fellow travellers on the way to the New Jerusalem," John Wesley wrote. "If you do not find any you must make them, for none can travel this road alone."

Nurture is the very essence of the Wesleyan tradition, as this early hymn by Charles Wesley indicates:

*Help us to help each other, Lord  
Each other's cross to bear.  
Let each his friendly aid afford  
And feel his brother's care.*

*Help us to build each other up,  
Our little stock improve;  
Increase our faith, confirm our hope,  
And perfect us in love.*



Gordon Wickersham

---

*The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.*

(Ephesians 4:11-13, NRSV)

# CALLED TO CHRISTIAN NURTURE

## *Ways Nazarenes Go About the Nurturing Task*

*These glimpses of Nazarene nurturing ministries were collected and submitted by Irving Laird, Head of the Department of Special Ministries, Northwest Nazarene College, Nampa, Idaho.*

### A Choir That Does More than Sing

**F**ive years ago, a small choir at Glendale Church of the Nazarene in Phoenix, Arizona, took seriously the church's motto, "A Place for You." Under the nurturing direction of Bob Bolton, Minister of Music, the church learned that making beautiful music is only one part of the choir's job description. The 60-voice choir is a supportive ministry of the church and an effective outreach tool.

The choir has an open door policy. Everyone who wants to be involved will find a place of service.

For example, Bob reached out to Mark Fisk, a former Air Force navigator who received severe brain injuries in an auto accident several years ago. Bob offered special help to Mark, enabling him to learn the choir numbers. Mark's musical ability improved and he felt loved and accepted.

When an orchestra was formed, Bill Abbott, a middle-school band instructor, rose to the challenge. Bill and his wife, Sandy, who is also a band instructor, start their Sunday mornings at 6:30 by filling two vans with students, many from the housing projects, and bringing them to play in the orchestra. When needed, Bill and Sandy provide breakfast and lunch or clothing for the students in order for them to participate in the music ministry. Through their efforts, more than 40 public school students have come to know the Lord. Jessica Short, a middle-school flute player, says of Mr. Abbot, "He does so much for all of us. He is pretty awesome."

Gary Worley moved to the Phoenix area following a divorce. His musical gifts were quickly noticed and the choir helped Gary with food, furniture, and housing. The choir banded together in prayer for his family's healing. Gary and his wife, Claudia, have since reunited and remarried. Gary now directs "Majesty" a 10-piece vocal and instrumental group that leads a

second Sunday service that is rapidly growing.

Glendale's Sanctuary Choir has become a real family. Every practice session allows time for devotion, sharing requests, praises, and prayers. An annual banquet and a Christmas party are two of the scheduled socials, but in between times, the choir has taken food to 80 families in need, paid a month's rent or house payments on nearly a dozen occasions, purchased airline tickets for seven people, and furnished a four-room apartment and automobile for an African family. GraceNotes, one of the choir's ensembles, under the leadership of Dan Ryan, traveled to Guadalajara, Mexico, last summer to sing and witness to God's love.

Making lovely music is a ministry that takes time, but a loving, caring acceptance of others has become a life-style of nurture. Bob Bolton and our music department have a good start on this.

*Janice Irwin*



**Bill Abbott's teen orchestra performing on a gospel jazz concert tour (above).**

**Dan Ryan's "GraceNotes" poised for a mission trip to Guadalajara, Mexico.**



# Nurturing Teens Through "The Open Door"

During a Sunday evening service at Bethel Church of the Nazarene, Abby, one of the teens, gave a glowing report of the previous weekend's retreat. She spoke of a deepened desire to serve Christ and newfound strength to live for Him in a difficult environment.

Abby was at Bethel because of "The Open Door," a ministry directed by Gail Cocio, an associate pastor of the church.

While taking a graduate course called "Reaching Inner City Youth," Gail designed an outreach program targeting youth in one area of the city. Gail picked Germantown, home to over 300 young people between the ages of 13 and 18 from diverse racial backgrounds. Germantown, located on a peninsula in Quincy, Massachusetts, has only one road in. Those who live in the project are isolated geographically, emotionally, economically, and physically from the rest of the community.

On her first day in Germantown, Gail found that, except for those involved in a basketball program, there was nothing for these teens to do and nowhere for them to go when not in school. As she walked around, she also discovered a 15 x 30 foot room standing empty. On her way home, a scripture came to Gail's mind, "Those who sow in tears will reap with songs of joy" (Psalm 126:5, NIV). She knew that God was saying that the task would not be easy, but that He would be with them.

Gail went to talk of her vision with Rev. Gary Jones, pastor of Bethel Church. He said, "Gail, if this is of the Lord, I will stand beside you the whole way." Gail, her husband, Jack, and three friends began praying for God to give them that empty room free, and He did. A pool table and a soda machine were donated and "The Open Door" swung wide. The kids came. The room was filled wall-to-wall with teens from the very first night. A social worker from the school system came by to see what was happening and said with amazement, "These are the kids that nobody wants."

During the first year, the volunteers saw why some of the teens were the unwanted ones. Nevertheless, they kept coming back with the message, "It doesn't matter what you do, we'll be here and we'll love you."

"The Open Door" provides a place for activities and much more. As the group is not allowed to talk about God on public property at Germantown, the Bethel church is used for a girls' group that meets weekly to cook, work on crafts, and hear the gospel. A boys' group gathers on another week night for

sports, games, outings, and Christian teaching. The teens have an afternoon Bible study. Another outreach is offered through the tutoring and homework center. Teens are matched with committed Christians who teach, pray, and witness with the teens.

That Sunday night when Abby gave such a wonderful testimony, Gail alone knew how hopeless this teenager's situation had been when the two first met. Abby comes from an abusive background and kept asking Gail, "Where is God?" in the midst of such



The Open Door youth group in Germantown, Quincy, Mass.

suffering. Bringing Abby to the place of knowing Christ as her Savior and sensing the presence of God in her life is the result of prayer and many, many hours of loving care. Gail stood by her, nurturing her every step of the way. As Abby and other teens of Germantown now live for Christ, Gail and her staff know the truth of sowing in tears and reaping in joy.

*Ann Cubie Rearick*

## Turning the Laity Loose

Six years ago, McMinnville, Oregon, First Church was a fairly typical church. Each Sunday morning, 250 people gathered for worship. Fewer attended Sunday School, and fewer still showed up for the Wednesday evening prayer time. The lay leaders were few and far between, and those who gave much were exhausted from a long building project.

Then the church changed its ways. While the church once thought its success depended on preaching and calling, it was decided to make Christian nurture the top priority. Equipping the lay people for ministry and creating many opportunities for them to be nurtured in spiritual growth became the main goal. Gone was the old method of trying to get as many



The TLC group for new Christians that meets at Shawn and Cara Slowik's home. The McMinnville, Oregon, church has nearly 50 TLC groups that meet each week.

people as possible to come to church to sit and listen. Now the church put its energies into getting people involved in ministry.

Things started slowly. During the first year, five couples committed themselves to leading Tender Loving Care (TLC) groups and met weekly with Pastor Wes Smith to pray, study, and get to know each other better.

As this core prepared to launch small group ministries, they observed that Christian nurture can easily become a dead-end street. There are already many opportunities for Christians to gather to learn about the Bible. But when Bible learning is not put into practice, believers can become apathetic toward practical Christian service. The McMinnville church dedicated itself to becoming a people who "hear the words of Jesus and put them into practice."

The original five TLC groups have now grown to nearly 50 groups that involve over 400 people weekly.

Recently, Pastor Smith received a Monday morning call from member Cara Slowik. He recalls, "Cara and her husband had started another TLC group and now they needed help in answering the questions the new Christians were asking. I eagerly accepted their invitation to visit.

"Walking into their home, I found brand new baby Christians anxious to gain deeper knowledge on baptism, communion, baby dedication, church membership, and holiness. We talked and prayed with each other for over two hours!"

The special needs of people have also lead to other types of small group ministries. By beginning slowly and focusing on a trained leadership, lay pastors have ministered to people raised in troubled environments or who have addiction or abuse issues. Over time, all involved have seen how people with troubled pasts can become powerful ministers when they turn their

lives over to the Living Lord.

One of the special ministries is the Prison Team who visits the Federal Correctional Institute weekly. Recently, one of the team leaders, Rod Axtell, a commercial artist, told the gathered inmates that when they get out of prison they will be faced with a lot of temptations and choices. While he talked, he drew an illustration of a man walking out of prison. Pastor Smith recounts, "I could hear the men sniffing, trying to hold back their emotions, and I turned to watch many of them wipe tears away from their eyes."

Prayer groups keep the prisoners before the Lord, and the church musical groups present regular concerts. The church frequently hosts the visiting families of the inmates. Pastor Smith says, "Our commitment is to minister to these imprisoned men so effectively that they will seek out a tender, loving, and caring church when they are released."

Pastor Smith reports, "One of the best things a preacher can do is get out of the way. We have a saying among our staff members, 'It's not what *we* do in ministry that is important, it's what we enable *others* to do that really matters.' We attribute the doubling in size of our church over the last five years to one primary thing: equipping the laity and turning them loose!"

## Alcoholics Victorious

Can a Christian be an alcoholic? Aren't many alcoholics either street derelicts or closeted housewives secretly drinking in their homes? Can a person be a Christian who truly claims Jesus as Lord and still be unable to stop drinking? Yes, yes, and yes are the answers to these difficult questions that we have discovered.

Time and time again, faithful people brought their struggles with alcohol to Rev. Herb Ireland, pastor of the First Church in Sparks, Nevada. Many brought their "secret" to their pastor after yet another trip to the altar was dashed by another round of compulsive drinking.

Pastor Ireland determined to find help for these honest seekers. His research led him to an organization called Alcoholics Victorious. Soon, a local chapter was charted and a group who struggled with chemical dependence began to meet in a safe environment, talk and cry openly, and admit the truth about their lives.

One of the members of the Sparks chapter has said, "We have a common handicap of being addicted to alcohol or other drugs in our search for peace of mind. Our effort in bonding together is to transfer our dependence on alcohol to dependence on Jesus Christ.



Members of the Alcoholics Victorious support group at First Church, Sparks, Nevada, join hands in prayer around an open Bible.

We know from experience that in sharing our weaknesses and strengths, we encourage each other. Like Christ, we are servants to one another."

Each day the group members set aside time to pray and read the Bible. Gradually they have found that their shame is being replaced by courage, their fears overcome by faith. Secrets once hidden are now exposed and released. Where once alcohol was winning in their lives, many can now claim victory through Christ.

Names, testimonies, and other events are never carried outside the meetings without permission of those involved. The participants recognize their need for Christian fellowship and are convinced that they cannot overcome their dependence on alcohol without Christ and others.

*Joyce Yourdon*

## Nurture Through a Baby Boomer's Sunday School Class

**A**cts 2:41-42 records, "Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (NIV).

The burgeoning Karcher Church in Nampa, Idaho,

believes that there is no substitute for the same disciplines today. The church has more than tripled in attendance since 1985. Many of those added to its number are Baby Boomers. The Young Married Sunday School class grew from 6 to 43 in the last two years. When surveyed as to why they have chosen to attend, four reasons emerged.

First, each class member said they had come to the Young Married Sunday School class because they were invited by a friend or because they had a need for fellowship with people of common age and interests.

Secondly, they kept coming because the class offered varied, continuous, and creative activities. Some loved painting a house for an elderly person, while others enjoyed distributing gifts to a needy family at Christmas.

They also came because of effective, energetic teaching. Melodee and Tim Bunn team teach the class. Melodee, recipient of the 1991 Intermountain District's Young Adult Division Teacher of the Year award, keeps things lively by starting each lesson with an attention getter as she engages the class in interesting and fun discussion. Tim, the church's associate pastor, brings depth to the lessons and then applies them to class members' everyday lives. One student remarked, "Interaction through creative questioning and sharing what God has done in our lives makes us feel a part and want to participate in the lesson as well."

Tim bursts with pride when he says of the class, "The Young Married Class has become involved in leadership at all levels with the church. When an all night prayer is held, when a work project is called for, and when a need is made evident, class members will be there. These baby boomers are not the church of tomorrow. They are the church today."



The Karcher church's Baby Boomer Sunday School Class carrying on a group discussion assignment.



# Nurturing Through Care Groups and "Not Yet" Faith

The Bellingham, Washington, Church was what the District Superintendent considered "an opportunity." The Nazarene congregation of this Northwest city of 50,000 had been closed in the early 1980s. By June of 1986, the church had been recently reopened and a handful of committed people made up the church core. One of the young laymen, Rusty Yuly, took on the task of driving my wife and me (I was the prospective pastor) around town.

Rusty taught me that day that a response of faith is "not yet." When asked, "Do you have a teen ministry? Are there many children attending? How about senior adult ministry?" Rusty answered each with an optimistic, "Not yet." He and his wife, Karen, and Steve and Sandy Davenport, who had recently become Christians, were the core of the church. These two couples had the vision that someday their church would thrive.

Today, the group of 15 that gathered on my first Sunday has grown to 70. They share the great vision of becoming "A people of God uniting together to share the reality of Christ with the unchurched thousands of Whatcom County." The church has grown through Care Groups. Rusty and Steve are lay pastors. Rusty now oversees three Care Groups led by six couples. Steve has trained a total of 15 people to be lay pastors. The small group ministry provides pastoral care to the people. Ten to twelve people in each

group gather weekly in homes to pray for one another and personally apply God's Word to their daily living. They share God's love with their world. These nurture groups are not just a church program, they are the church in ministry.

Recently, the Bellingham Church changed its name to reflect the resurrection vision it claims. We are now known as the New Beginnings Community Church of the Nazarene. Rusty's faith response of "not yet" has become the catalyst for God's resurrection power to nurture the lives of a new community of faith.

*Paul Slater*

## Nurturing Children

Wendy York loves children, and it shows. Everything she does as Director of Children's Ministries at the Sunny View Church in Greeley, Colorado, is done to further the nurturing goal that is best described by Luke 2:52, "And Jesus grew in wisdom and



Wendy York (left) with some of the children she serves each week.

stature, and in favor with God and man" (NIV). Wendy makes every effort to provide opportunities for every child to grow in wisdom, knowledge of Christ, physical skills, and in relationships with other children.

Her methods are as unpredictable as the Colorado weather. One year, she had a talking cat reporter read the news about Jesus' miracles from Galilee. One spring, she "planted" a garden and let the children harvest the fruit, teaching them about the fruits of the Spirit. One summer day, the children took rides in a hot air balloon, learning about God's creation first hand.

Wendy gives children a chance to learn through involvement. Field trips, work projects, and singing visitation teach the children how to get along with each other and how to help those in need. The children are appointed as teachers' assistants, helping them to develop self-confidence and good work skills.

Christmas and Easter programs are a parent's delight.

New Beginnings pastor, Paul Slater, and his wife, Aleta (right). The youth group at the New Beginnings Community Church of the Nazarene in Bellingham, Washington (below).



All children in the church who are old enough to walk are costumed to portray anything from camels and donkeys to turtles and cowboys. Wendy creates special parts for children in wheelchairs or for those who are unable to learn difficult lines. Through these programs, the Bible stories come alive for children and parents alike.

Wendy's skill in nurturing children comes from her straightforward love of Jesus. She trusts Jesus to take care of her and the ones she loves. She helps the children do the same.

Wendy and her husband, Bob, live on a farm near Greeley where she spends the hours she is not at church riding horses in the mountains and enjoying her nine grandchildren.

*Jim Christy, Pastor, Sunny View Church*

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## Nurturing Through Mentoring

**I**t was the summer of 1987 when Jeff Carr and Ron Ford's lives intersected. One white, one black. Jeff had just graduated from Northwest Nazarene College and moved to Los Angeles to attend Bresee Institute where he was doing an internship at LA First Church with responsibility for developing an outreach to youth in the community. Ron was born and raised in South Central Los Angeles and was attending Dorsey Senior High School.

Jeff and Ron developed a very close relationship and began to spend many hours together playing basketball and talking about life. They often traveled together all around South Central Los Angeles to various neighborhoods with Ron introducing Jeff to basketball in LA and to gang members and drug dealers. As time went on, this friendship began to open up discussions about the meaning of life and the things of the kingdom of God.

About six months after arriving, Jeff began a small group called the Covenant, comprised of five young women and five young men who were specifically interested in discovering more about what it meant to have a rela-

tionship with Christ. As Ron became involved in this group, he began to seek a relationship with Christ. He also began to express some of his feelings about Christianity and life. It was in a Covenant meeting at Jeff's house on Sunday afternoon when Ron prayed out loud for the first time. "Praying was something I never felt comfortable doing out loud because it made me feel vulnerable. Being vulnerable was not something you could allow yourself the luxury to do growing up in my neighborhood. The attitude that instilled in me was that only the strong survive."

During the summer of 1988, Jeff introduced Ron to summer camp in Idylwild, California. "I can remember when we went to camp the summer before Ron's senior year in high school," says Jeff. "Ron always loved camp and still does to this day. I think his love for camp comes as a result of his making a commitment to Christ during a campfire service that week."

After Ron's experience at camp, he and Jeff began to talk about what Ron would do after graduation. Jeff began to encourage Ron to consider attending a Christian college, something he never would have considered had he not met Christ at camp. Jeff made Ron a promise that if he would go to a Christian college, he would find a way to finance his education. "I wasn't sure how we would find the money," says Jeff, "I just knew Ron had to go." It was amazing how the finances came together as my wife, Wendy, and I committed to sell our car and use that toward Ron's tuition. After that, it seemed as if all sorts of doors began to open."

Ron began attending Northwest Nazarene College in 1989 and he is scheduled to graduate in 1994. At NNC, Ron has continued to grow and mature in his faith. "I have learned that there is a world outside of Los Angeles with all sorts of different people from different places. Being at NNC has helped prepare me educationally and has deepened my faith. After graduation, I plan to combine the skills learned here with the knowledge I have of the inner-city to return to Los Angeles and help nurture other urban youth."

Jeff has taught Ron that he could make a difference no matter where he was. There were no barriers that were too great. "There are a lot of people in the church of the Nazarene who seem to be afraid of the inner-city," says Ron. "Jeff never seemed to be afraid. In fact, when he first came, we thought he was crazy being a white guy all by himself in our neighborhood. I think people need to know that if they are called to the inner city, they should accept God's call and not be afraid of the city. God will not send you any place without sending His Spirit of protection and guidance with you. You may be the one to make a difference in someone's life, the way Jeff made a difference in mine."

Although Ron's life has taken a dramatically different course than he could have imagined, Jeff has experienced a great deal as well. "When I first came to LA, I never thought I would still be here six years later. Having the opportunity to be in relationship with young people like Ron, however, has really enriched my life. Ron taught me so much about being myself, not being ashamed about where I came from, and, above all, our friendship has challenged me to go deeper in my relationship with the Lord."

*Irving Laird*

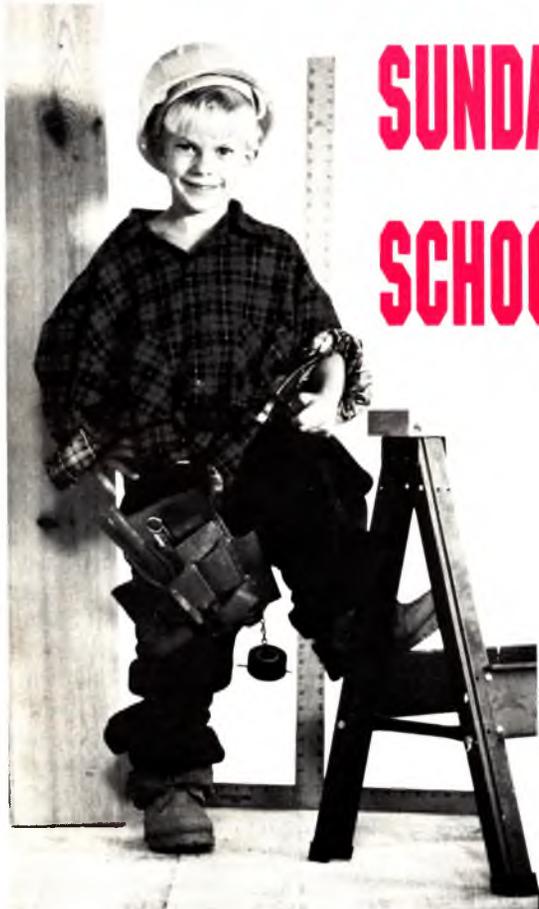
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Ron Ford (left) with Jeff Carr



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*... Your check came just in time to meet a special need to remodel our shower to make it usable by my wife who is disabled.*

*... I am legally blind and so it is hard for me to see enough to write, but I do want to thank God and my church for looking after me through the P&B Fund.*

*... Your check was especially an answer to prayer this month as a large dental bill and car repairs really ruined our budget. The church has always been so good to us down through nearly 59 years.*

*... Your check was providential. This has been a difficult year. The Church and its needs always came first in our years of ministry and now it is nice to receive this extra care from those we have served.*

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# SERVICE



orship, evangelism, nurture, and service—the four tasks of the church. Service is not optional. Maxie Dunnam was right, “A spirituality that does not lead to active ministry becomes an indulgent preoccupation with self, and therefore grieves the Holy Spirit and violates the presence of the indwelling Christ” (*Alive in Christ*, 53). Mother Teresa put it this way, “There is too much talk . . . Take a broom and clean someone’s house. That says enough” (*Something Beautiful for God*, 118).

John Wesley declared, “I do not acknowledge him to have one grain of faith who is not continually . . . willing to spend and be spent in doing all good . . . to all men” (Letters, I. 239). Phineas Breesee, in 1901, wrote in the *Nazarene Messenger* (ancestor to the *Herald of Holiness*), “The evidence of the presence of Jesus in our midst is that we bear the gospel, primarily, to the poor.” Later he added, “I may have faith that moves mountains, and if I lack the great love that stoops to lift men, I am nothing—*no thing*.”

Poverty has reached critical dimensions at a time when many Christians seem co-opted by consumerism and self-interest. The time is ripe for us to reclaim our biblical, Wesleyan, and Nazarene heritage and offer ourselves to “spend and be spent” for the poor. Now is no time to forget that Jesus notices any who give a cup of cold water in His name (Mark 9:41). Now is not the time to forget Jesus’ words at judgment, “Inasmuch as you did it to one of the least of these My brethren, you did it to Me” (Matthew 25:40, NKJV).

Thus we highlight on the pages that follow (among the many ways that Christians serve God) four women who offer cups of cold water in Jesus’ name through Nazarene compassionate ministries. They are not celebrities. They work behind the scenes. Let them represent the thousands of Nazarene volunteers who have helped lift our compassionate ministries to new heights in recent years.

The stories of Faye, Donna, Helen, and Bev were collected by Rev. John Hay, Jr., pastor of the Shepherd Community Church of the Nazarene, Indianapolis.



Richard H. Heeren

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*Loose the chains of injustice and untie the cords of the yoke . . . set the oppressed free . . . share your food with the hungry . . . provide the poor wanderer with shelter—when you see the naked, . . . clothe him. . . . Then you will call, and the Lord will answer . . . Here am I.*

(Isaiah 58:6-7, 9, NIV)

# It Worked for Faye . . .

**F**irst Faye lost her job. Next, she and her family were evicted from the house they were renting. She and her husband, James, looked everywhere. Every landlord demanded a “first and last month” deposit. There was no way they could meet that demand on the wages James earned as a janitor. There was no place to go. Faye and James Brooks and their boys, Jason and William, joined the ranks of the employed homeless.

That must have seemed like just one more bludgeon blow from a life that had already dealt Faye a long series of knockout punches. As a child, her abusive father repeatedly beat her and her mother. Faye finally left home and married the “wrong man.” He brutalized her as her father had done. He was an alcoholic and a crack addict. Why would Faye ever marry such a man? “I just wanted someone to love me,” she said. “No one ever had.”

Faye soon began to indulge in self-destructive behavior herself. She followed her self-destructive urges into bulimia, a “foodaholic” she called herself. Her self-esteem evaporated altogether. Three times she tried to kill herself. Once, after her former husband had nearly choked her to death, she overdosed and nearly finished the job. The doctors could hardly understand how she survived. Looking back, Faye says, “God just wouldn’t let me die.”

And now Faye and her new husband, a Christian man, were homeless. What next?

Someone told them about the New Beginnings program at Common Ground Ministries, a Nazarene compassionate ministry in downtown Cincinnati. Common Ground ministers principally to two-parent, homeless families in the Cincinnati area. “We believe

in Christian marriage and the family,” explains pastor Dennis Dalton, “so they have to be legally married.” Common Ground provides transitional housing for such families. The volunteers and staff also offer tutoring for children, latchkey care, and a teen ministry called “Bum Rap,” which emphasizes Christian standards, self-esteem, athletic activities, and help with school work. CGM’s food and clothing ministry serves some 300 families per month.

The aim of Common Ground is not merely to minister to temporary human needs, but to prepare people to make it on their own. After clients receive aid at CGM four times, they are required to take a class on money and food stamp management. After the sixth visit, they must take a class on health and nutrition. Two hours a week of volunteer service in a CGM program is expected after the eighth visit. The principal sponsor of CG is the Southwest Indiana District of the Church of the Nazarene. The work could not exist without district support, yet most of the staff members must provide half of their own salary. Would this group of dedicated Christians provide the new beginning so desperately needed by Faye and her family?

Yes, indeed. Faye and James occupy one of the CGM apartments. They attend the religious services. CGM arranged for needed counseling for one of Faye’s sons. Faye and James took the course in money management. Though deep in debt when they came, “We are now totally debt free,” exulted Faye.

Faye has become one of the most dedicated and enthusiastic volunteers at CGM. She works in

the food and clothing ministry, performs file clerk duties, handles mailings, and serves as a friend and informal counselor to people who come for help. Faye spoke of one “mentally slow” young woman. “I just felt drawn to her. She was nervous and scared, and her boyfriend beat her up all the time,” Faye said. “She was trying to know the Lord. I took time often to explain the Bible to her. She said she had never known what the Bible taught. Through God’s grace, she is in a lot better situation now. We still keep in touch.”

“Faye is no longer just a receiver,” declares her pastor at CGM, Dennis Dalton. “She has become an empowered giver.”

“Do you love the Lord, Faye?” I asked her. “Oh, yes I do,” she said. “He has healed me physically and spiritually. He has given me hope and a purpose in life. He is worthy to be praised.”

What does the future hold for you, Faye?

“Let me tell you something,” she said to me, and the joy in her voice came through clearly on the telephone line. “Last night my husband and I signed a contract to buy a house. Thanks to God and CGM, for the first time in our lives, we are homeowners.”



**Common Ground's Faye Brooks doing what she does best—helping others.**

# Meet Donna of Care Unlimited



One of the most enthusiastic volunteers at Care Unlimited in Denver, Colorado, is Donna Green. One reason for that is that when Donna and her husband, Mark, were down and out, the Care Unlimited people reached out to them.

Homeless in Phoenix, the Greens could find no work and no help. They slept in the open desert, sometimes under a bridge, to escape Arizona's August heat.

They headed for Denver, hoping for a turn of fortune. For several nights, they slept in a church parking lot. But the police ran them off.

One day, a gas station attendant told them about Care Unlimited. "It's run by the Nazarene church. They help people," he said. Donna and Mark found that the gas station attendant was telling the truth. Pastor Stephen Reshetar let them sleep in the fellowship hall. "The people at Care Unlimited were the most warm, friendly, caring people we had ever met," Donna said. "They were not burned out with the problems of people in trouble. They really cared for us. Thank God." Care Unlimited helped Mark, a cabinet maker, find a job. Soon, both the Greens became energetic volunteers at Care Unlimited, and on Valentine's Day 1993, they joined the Grace Church of the Nazarene, the church out of which Care Unlimited operates.

Care Unlimited was created by the Denver area Nazarene Ministerial Alliance. The ministers wanted to cooperate and offer ministry to the poor and homeless. Grace Church, located in a "poor"

part of the city, had a vacant parsonage. The Denver Nazarene churches refurbished the old building and stocked it as a food and clothing bank.

Through the support given by the Colorado District, the Denver area churches, the local church, and the community, Care Unlimited now offers a wide range of services.

**DONNA HAS BEEN ON BOTH SIDES OF THE "HELPER-HELPED" EQUATION. THEREFORE SHE HAS A DEEP RESPECT FOR ALL WHO NEED ASSISTANCE.**

The staff distributes food and clothing to some 420 families, about 1,500 persons per month. They also offer rent and utility assistance as they are able.

They offer computer and typing training classes four or five nights a week. Some 35 students are now enrolled. These classes are all taught by volunteer teachers.

Care Unlimited also ministers through a Saturday Kids Club which offers Bible study as well as puppet shows, music, and recreation. More than 100 kids participate.

Counseling on everything from money management to how to get saved is offered through the pastor's office.

Pastor Reshetar says that they are starting two new programs. One is an after school program of tutoring, life skills training, and Christian education for elementary

children in the area. The other is a secondary school for high school dropouts.

Donna Green took a course in computers offered in the program. She has become very good at that kind of work. She volunteers five or six days a week, and has now computerized all the Care Unlimited records. She also does volunteer work at the reception center.

"She enjoys the people who come for help," says Pastor Steve, "she treats them with respect."

Both Donna and Mark believe without a doubt that God directed them to Care Unlimited. "Grace Church and Care

Unlimited feel that way too," reports Pastor Reshetar.

Helping others gives the Greens deep satisfaction and fills the need to be a part of something bigger than themselves. "We salute Donna and Mark," says Reshetar, "and all the volunteers who help the church be the church."

**Donna Green at the Care Unlimited computer.**

Michael Lewis



# Drawn to the Vision

by John Hay, Jr., Pastor, Shepherd Community Church of the Nazarene, Indianapolis, Indiana

**E**ach Wednesday morning, rain or shine, Helen Golay drives across the city to Shepherd Community. She joins about 30 faithful volunteers who gather each week to extend Christ's compassion to inner-city neighbors.

As an interviewer, Helen will share words of comfort and prayers of hope with about 15 different people this week. She will try to discern each person's critical needs, then offer clothing, groceries, and other necessities. And she's been doing it for seven years.

What's more, Helen is 82 years young. A widow of 20 years, she's the mother of four children—all living in Indianapolis, a grandmother to 12, and great-grandmother 17 times. She says, "I feel blessed!"

Helen became aware of Shepherd Community's compassionate ministry during its forming days. She attends Westside Church of the Nazarene, where she has been a member for the past 60 years and served as organist. Her pastor, J. K. Warrick, and an associate minister, Dean Cowles, began talking about starting a ministry of compassion in the heart of the city.

"As they shared their vision," she says, "I felt drawn to it, and I wanted to be a part of the vision in the city." That sense of being drawn got Helen involved and has kept her committed to help make a difference in lives through these seven years.

"I feel drawn to Shepherd Community and just belong, like I belong at Sunday School and morning worship at my own church," she says. "I feel Shepherd Com-

munity is a ministry of God."

Shepherd Community Church of the Nazarene offers a wide range of services in Jesus' name to the needy of Indianapolis. The "Compassionate Care" program ministers through food and clothing distribution and financial aid.

Under "Christian Education," it sponsors Kids' Clubs, homework labs for community youth, summer day camps, adult basic education courses, alcohol and drug recovery and support groups, and parenting classes.

In the area of "community justice," among other things, Shepherd Community works to improve housing for the poor and is the site for the Indianapolis Day Center, a daytime refuge for homeless people. About 180 homeless people use the center as a place to get a meal, a bath, wash clothes, and store their few belongings. Also available are doctors and nurses, mental health counselors, job training counselors, and information on many social service resources in the city.

These services require many volunteers. Helen Golay is one of the most faithful of this corp of unsung heroes.

Not only has Helen helped others, but her life has been touched by a number of housed and homeless neighbors she has worked with at Shepherd Community.

Helen readily dismisses any hint of notoriety for her part in the ministry, always pointing out that it's just basic to Christian living. She declares, "If you are not sacrificing a part of yourself, then you cannot grow in Christ. It is a part of growing as a Christian to give of ourselves on a daily basis."

As Helen crosses the city each

week, her life is being blessed by those she seeks to be a blessing unto. And, undoubtedly, at 82, she is still growing in Christ.

**Helen Golay, 82 years young and a dedicated volunteer at Shepherd Community, Indianapolis.**



## The Nazarene Compassionate

**W**ho would have been able to foresee the incredible growth of ministries of compassion which are being carried out by Nazarenes around our troubled world? Here are some of the more recent developments:

### 1. Good Samaritan Churches

In 1992, the Church of the Nazarene initiated a Compassionate Ministries Recognition program. Several hundred local Nazarene congregations have been declared "Good Samaritan Churches." This recognition is provided to local churches involved in ministry to the needs of economically disadvantaged people. Many of these churches are engaged in short-term emergency assistance such as disaster relief. Other churches have organized ongoing programs of sustainable social development within their communities. Any local congregation currently engaged in ministries to the economically disadvantaged should contact the office of Nazarene Compassionate Ministries for information on how to become a Good Samaritan Church.

### 2. Compassionate Ministries Centers

A second level of response to hurting people is being carried out by organizations which are now being referred to as "Compassionate Ministries Centers." These are organizations which have developed a more extensive ministry which requires a separate legal structure beyond that of the local church. While Good



# Bev Crossley and The Sharing Place

by Gena Byers and Frank Klassen

**E**ach one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms (1 Peter 4:10, NIV).

This scripture fits Bev Crossley who has been a Christian since she was seven years old. She was raised in Aurora, Ontario, in a Nazarene home. Bev left home to study at Canadian Nazarene College in Winnipeg, Manitoba. After two years, she received the diploma in churchmanship. She has put what she learned at CNC to good use.

Bev is an assistant manager in a publishing company. Even though the job is very demanding, she has been loyal and generous in volunteering to serve at The Sharing Place from the beginning.

The Sharing Place is a Compassionate Ministry of the Church of the Nazarene. It offers service and support to the whole person under the umbrella of a food and clothing bank.

The ministry operates out of the Toronto Grace Church of the Nazarene. Rev. Frank Klassen is the pastor. The doors of The Sharing Place opened in 1989 with only six families coming for help. But the ministry has grown. Now 140 families per week receive assistance.

Bev started as a volunteer and soon became a board member as well. She and her mother are our longest stand-

Bev. She regularly leads the worship service, but she also bags food, interviews clients, registers people, and distributes clothing.

"When I first began volunteering, I expected to be ministering to derelicts," Bev says, "but instead I meet people with whom I have a lot in common. Through no fault of their own, they need food or clothing or other services that The Sharing Place offers."

In spite of working all day, commuting an hour each way, and volunteering for four hours, Bev's reaction each time is "I'm glad I came to The Sharing Place."

Bev's motivation is to serve as Christ has served. She always displays a Christlike nature, expecting nothing in return. God has blessed her, and she wants to be a blessing to others. Bev Crossley exemplifies what it means to serve according to our own Wesleyan tradition.

**B**EV CROSSLEY HAS BEEN VOLUNTEERING AT THE SHARING PLACE LONGER THAN ANYONE ELSE—EXCEPT HER MOTHER.

ing volunteers. One of Bev's most admirable qualities is her willingness to serve in any capacity. Whatever needs to be done, you can count on

## Compassionate Ministries Network

Samaritan Churches work primarily with volunteer assistance and very limited budgets provided by the local congregation. Compassionate Ministries Centers are nonprofit, tax-exempt, charitable organizations with their own separate boards, paid staff, and budgets. The combined 1992 budgets of the 51 recognized Compassionate Ministries Centers located within the USA and Canada was \$28,431,934! As of this writing, there are over 60 recognized Compassionate Ministries Centers in the USA and Canada, with 15 additional centers being considered for affiliation into the network.

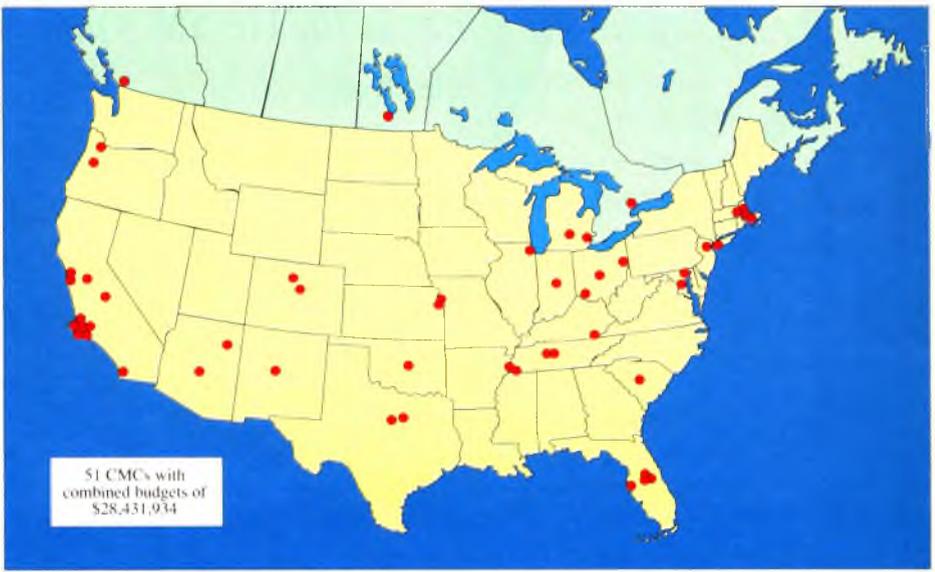
Space does not allow even a brief overview of a similar phenomena that is taking place outside of the USA and Canada. By all indications, there are approximately as many Good Samaritan Churches and Compassionate Ministries Centers being developed outside North America as have been organized within the US and Canada.

Where will all of this "Compassion" take us? Hopefully, right back to the foundations of the Church of the Nazarene. Anyone who has studied the founding of this great church knows the passion for compassion that each of the founding fathers felt for those who were hurting and alone. It is exciting to see Nazarenes return to their roots. Once again, we are highlighting the ministries which Jesus saw as so very important when He reminded His followers in 1 John

## Compassionate Ministries Centers

United States and Canada

1992



3:18, "Dear children, let us not love with words or tongue but with actions and in truth" (NIV).

For information about how you can help respond to human need with Christian compassion,

please write for a free NCM introductory packet:

Nazarene Compassionate Ministries  
6401 The Paseo, Kansas City, MO 64131

—Steve Weber



**NTS**  
**PROFILE**



**NAME:**

Rev. Maureen H. Box

**NTS:**

M.R.E., 1970

**CURRENT MINISTRY ASSIGNMENT:**

Minister of Christian Education and Outreach, First Church of Nazarene, Upland, Calif.

**PREVIOUS MINISTRY ASSIGNMENTS:**

Ministry assignments on Australian, Intermountain, Kansas City, and L.A. Districts; Junior Editor, Nazarene International Headquarters; Director of Training, L.A. District Sunday School Ministry Board.

**ON MINISTRY:**

"Since the Lord called me when I was 14 years old, there have always been open doors of ministry. I didn't leave NTS with a suitcase of programs and ministries, but the greatest lesson (learned from my major professor, Dr. Chet Galloway) has served me well in every assignment: focus on needs, and create the ministry to meet those needs. Reaching today's generation with the gospel of Jesus Christ and equipping the saints for the work of ministry is the highest calling in all the world."

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

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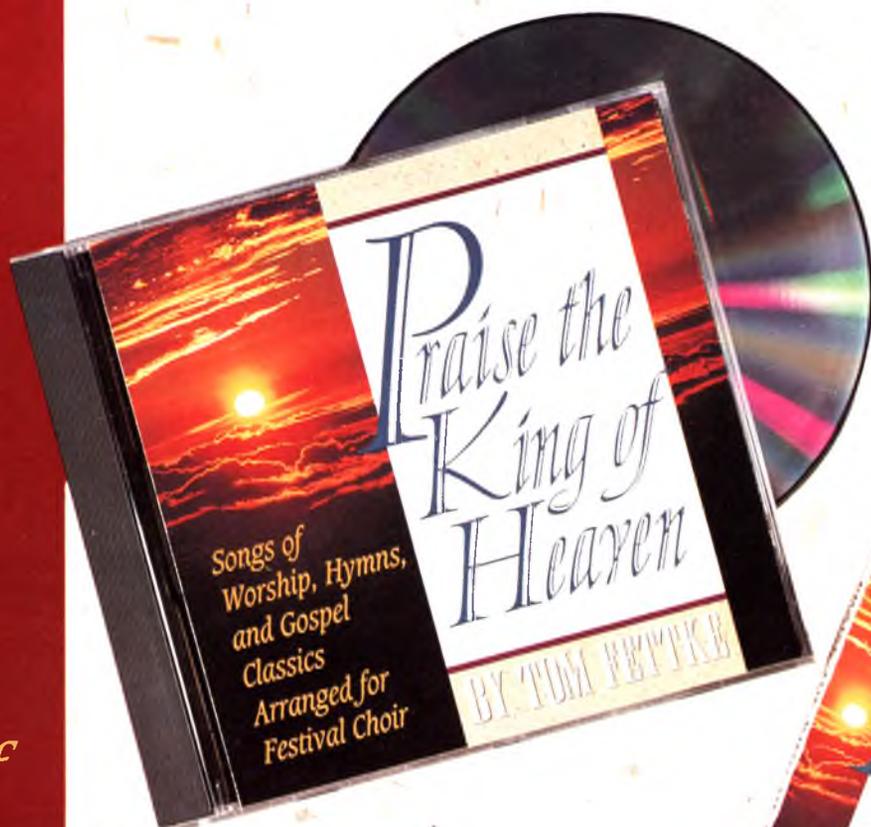
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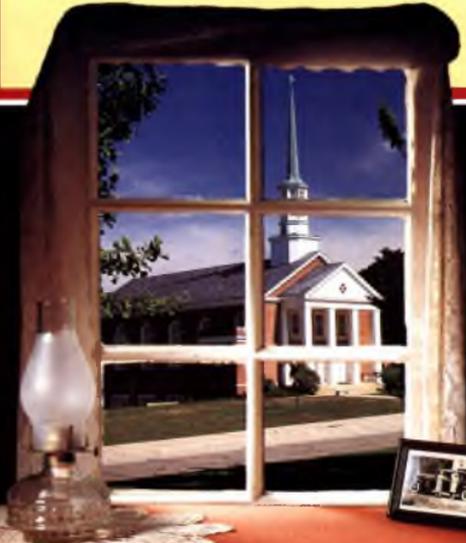
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# Sing to the Lord

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

I ATTENDED A CONFERENCE recently which had a display area for vendors of religious materials and products. As I stopped briefly at a booth of worship resources, a young salesman said to me, "Does your church use slides for congregational singing?"

"No," I said.

"You're still using overheads, huh?"

"No, not regularly."

"So you pass out chorus sheets every week?"

"Well, no," I replied. "We have come up with a rather novel idea. We take a good balance of songs, hymns, choruses, readings, and scriptures and have them professionally printed and bound and give one to every person to use as they worship."

"Wow, every week?"

"That's right, we use it every week. This way, everyone can see the words clearly and even reread a chorus or hymn later. Several people have their own personal copies."

When I went on to tell him that I was talking about a hymnal, he laughed and said, "You got me on that one." But I don't think I did.

One of the highlights of the General Assembly is the introduction of our new Nazarene hymnal, *Sing to the Lord*. Some of the most moving moments of every assembly are when our church, gathered from around the

world, joins voices together in singing. We are a singing church.

It was certainly that way where I grew up. The first song leader I remember was Therul Tittle. Therul was not a trained musician, but he certainly could lead the people of God in song. He led effectively because he believed deeply what we sang about.

I can picture him with his head tilted slightly back so that his eyes looked not to us but toward heaven as we sang, "Holy, Holy, Holy! Lord God Almighty." I remember his enthusiasm as he led "Wonderful Grace of Jesus."

The people of God are to be a singing, joyful people. Singing unites us, inspires us, and enables us to praise God in ways not available to us in any other form. Jesus said of those who sang His praises as He entered Jerusalem: "I tell you, . . . if they keep quiet, the stones will cry out" (Luke 19:40, NIV). The people of God are to "Sing to the Lord!"

Page by page in the Bible we read how the mighty acts of God are accompanied by singing. The morning stars sang together at creation. The patriarchs, psalmists, and prophets all led God's people in songs of praise.

When the angel spoke to Mary, she sang, "My soul glorifies the Lord, and my spirit rejoices in God my Savior" (Luke 1:46-47, NIV). On the night of the birth of Christ, the heavens filled with a mighty chorus of angels singing "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

As Jesus finished the Last Supper with His disciples, the Bible says,

"When they had sung a hymn, they went out to the Mount of Olives" (Mark 14:26, NIV). Then to the Garden and on to the Cross.

At the Cross there is a silent pause in the music, but even in the silence there was music in the making, and it broke forth on the first Easter Sunday morning. "He is not here! He is risen."

The church began to sing in worship, in homes, in the streets, and even in jails. Across the centuries, the Spirit has repeatedly revived the church through music.

St. Francis knew what it meant to "Sing to the Lord" as he wrote, "All creatures of our God and King, / Lift up your voice and with us sing: Alleluia! Alleluia!"

Martin Luther sang: "A mighty Fortress is our God, / A Bulwark never failing." Then, with the preaching of John Wesley, came the hymns of Charles Wesley. With D. L. Moody it was the music of Ira Sankey. When Dr. Bresee came along, Haldor Lillenas quickly followed.

The kingdom of God is a kingdom set to music. This is not to imply that God makes life a cabaret. Singing is sometimes pitched in somber tones and minor keys. Some have dipped their pens in tears to write their mu-

**The kingdom of God  
is a kingdom set to music.**

sic. But it is music just the same.

There are two aspects to holiness: doctrine and experience. The doctrine is the notation of the music. The experience is the music itself. Paul writes, ". . . be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs" (Ephesians 5:18-19, NIV). Holiness is not a single note or chord. It is a symphony for life. So let us "Sing to the Lord!"

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IT WAS AN ICY December morning, about 10 degrees above zero with the wind chill. I was sliding my way down the driveway to pick up the morning paper and there she was—"Dog Lady."

This woman had moved into the corner house on the cul-de-sac two houses down from us about six months earlier. She doesn't live alone. She has this mid-sized, mixed-breed dog—golden coated with a splash of white across the nape of his neck—which she walks faithfully twice a day.

On this miserably cold morn, there she was (as usual) being pulled along by her dog. Perhaps I should mention, she is no lightweight. If she and I were to climb on opposite ends of a teeter-totter, I would probably spend most of my time in the air. And yet, there she was, being dragged down the street by a mutt one-fourth her size.

I was in a hurry to get the paper and return to the warmth and surefootedness of the house, so I didn't dawdle. But as I got to the edge of the drive (where paperboys shoot for whenever there is snow or ice on the ground) I watched in horror as the golden dog dragged the lady forward. She landed hard, facedown in the street.

I asked if I could help, if she was all right. Embarrassed and disheveled, she assured me that she was, trying to get to her feet, although the dog was still trying to drag her in his direction.

That's when I noticed the collar on the dog. If you have raised a dog, you know that there are different kinds of collars. Some dogs work well with a standard collar made of leather or nylon. It looks like a small belt. You fit it around the neck of your canine, make sure it's comfortable, snap on the leash, and take Astro for a walk. This works well as long as the dog is trained or small.

The other kind of collar is used for training or for unruly dogs (especially larger ones). Called a "choke" collar, it is usually made of chain (although nylon ones are available for small breeds). It is designed to tighten if the dog pulls away without permission as a reminder to the dog that he will not be able to breathe unless he stays close to his master. It is not

an inhumane thing, but a clever device that helps teach a dog who is boss.

My neighbor's dog was wearing a standard collar. The lady's tugging on it would not greatly discomfort the dog, certainly not as much as the dog had discomforted his master that day.

Since that morning, I have watched this lady. What is so interesting is that she always lets the dog call the shots. If he wants to linger in a yard or gallop down the street, she is at his mercy. He does what he wants, and she follows. It is a strange sight to see this woman being jerked back and forth from the sidewalk to the commons, from house to house. I am thankful that he hasn't decided to pull her across the four-lane street that runs behind our neighborhood.

I saw her bouncing down the street this morning trying to keep up with "Rover." *It's crazy, I thought. She is never in control. Just then, I thought again. I may be in control of my dog, but am I letting other things control me?*

Life can get a hold on us, if we let it, and drag us along much like the dog of my neighbor. We don't mean for our days to be controlled by circumstances, our jobs, our kids, school, sports, or our hobbies, but sometimes we inadvertently forget the choke collar and end up being the "dog" rather than the "master."

Life is too short to allow its circumstances to control us. As men and women of God, we must grab the monster by the throat and decide that we will not be tyrannized by activities that draw us away from those special still moments when we commune with God. We must take time for our spouses and kids, even if it means the house gets a little grungy. We will take time to help our neighbors and co-workers, even if it is just to listen.

With His short life and all that He had to accomplish, Jesus still took much time to pray and to comfort others. He set us an example. Will we follow it, or will we allow ourselves to be *dog-dazed*?

There she was  
(as usual) being  
pulled along by  
her dog.

# Church Size Strategies

Goals for the year 2000



## SMALL CHURCH INSTITUTE

(0-99)

**Goal:** 1000 small churches growing to 100 — approximate point of economic viability.

**Strategy:** Training for pastors of small churches through a teach/reteach instructional plan.



## INTERMEDIATE CHURCH INITIATIVE

(100-249)

**Goal:** 200 churches breaking the 200 barrier.

**Strategy:** Training for local church lay leaders through a video curriculum.



## LARGE CHURCH PROJECT

(250-999)

**Goal:** 50 churches reach 1000 by the year 2000.

**Strategy:** The School of Large Church Management and supporting resources.

**Church Growth Division**

International Headquarters, Church of the Nazarene, Kansas City, MO, USA

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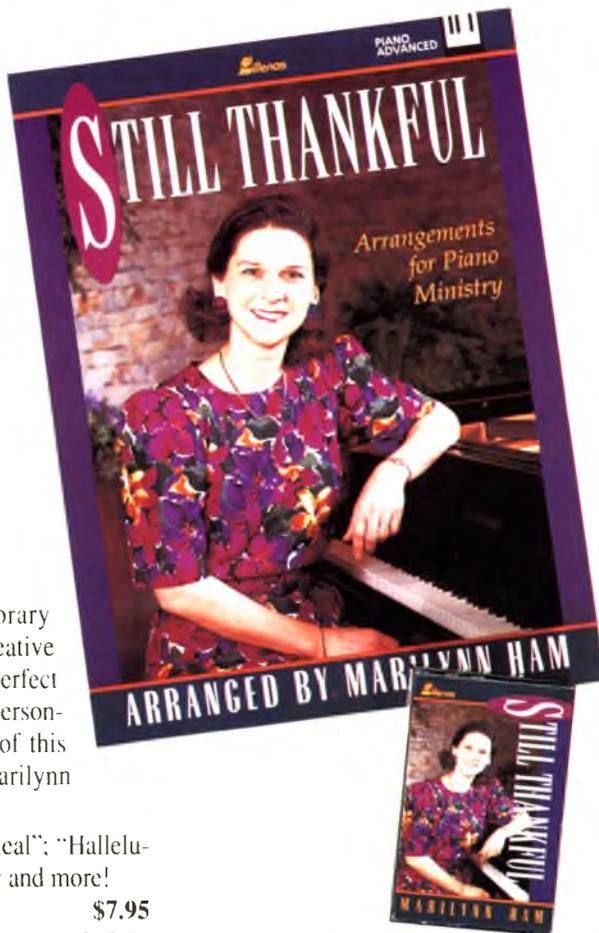
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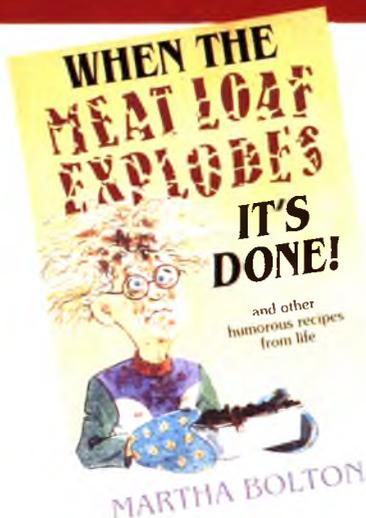
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