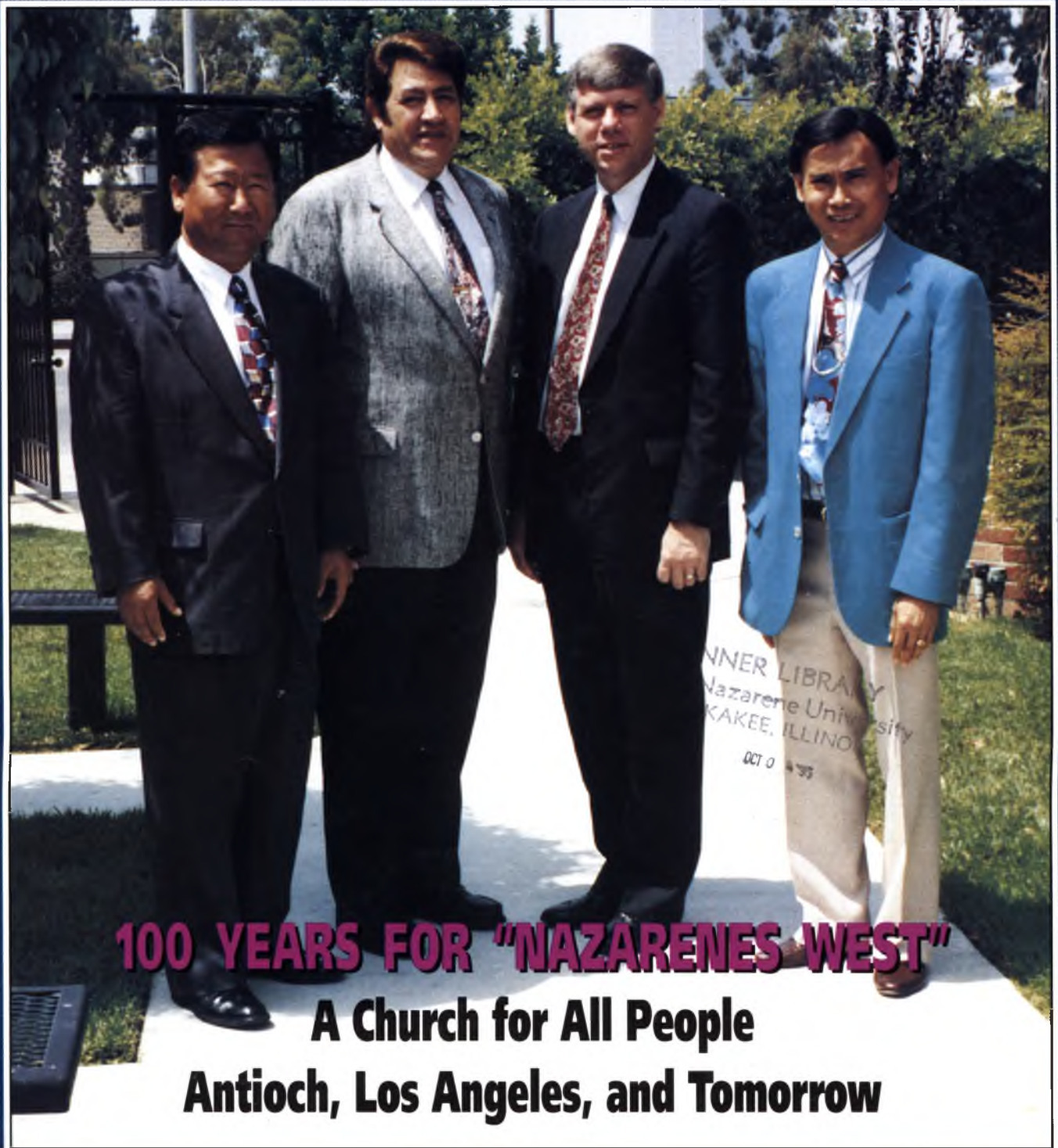


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—Ronald P. Benefiel

Senior Pastor

First Church of the Nazarene, Los Angeles, California

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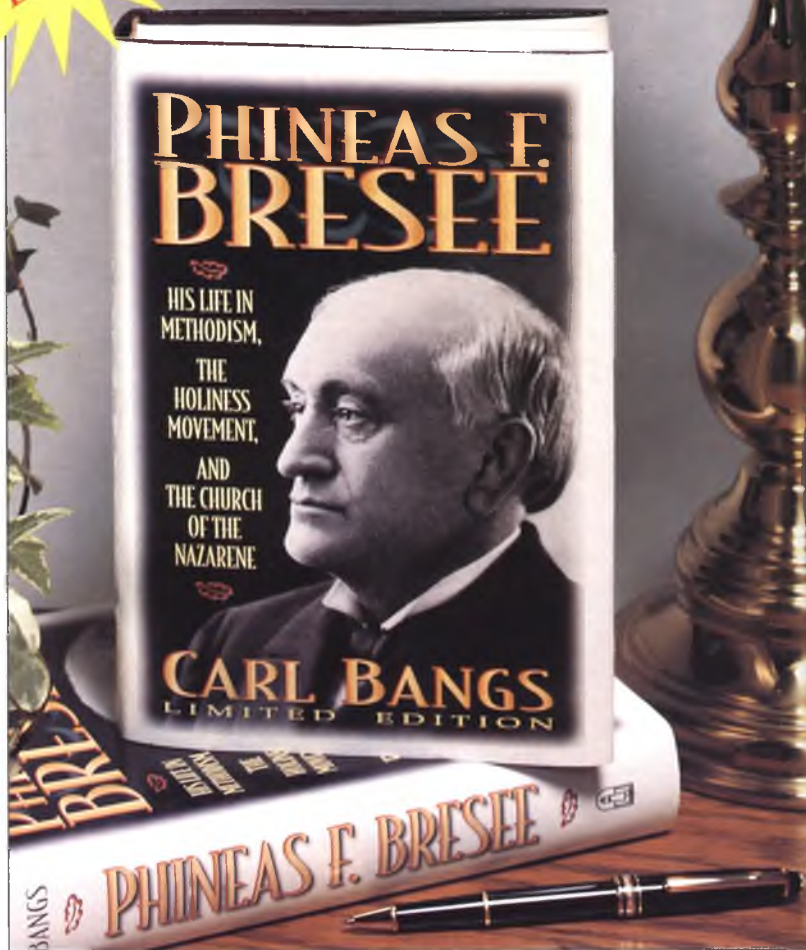
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"Bresee played a pivotal role in the American Holiness Movement. This thorough biography offers illuminating glimpses into the networks and regions in which the Holiness Movement flourished. Bangs's work is a case study in the personal dynamics of popular religious impulses that profoundly influenced the course of American religious experience."

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—Henry Warner Bowden

Professor of Religion
Rutgers University

"The first congregation known as the Church of the Nazarene was organized under the leadership of Bresee. The church he founded has grown, perhaps even beyond his vision, into the largest of the Holiness bodies in the Wesleyan tradition. If we must know our roots in order to help form our future as a church, then this volume should be of interest to every Nazarene."

—John A. Knight

General Superintendent
Church of the Nazarene

The Founding Purpose

by William J. Prince

The events of history are tangible results of the actions of people. Likewise, the development of the Church is rooted in the response of people to the God who creates, speaks, and acts. Any "new" thing is most likely a response to something old.

The redemptive work of God was a response to the sin of Adam that affected all of humanity and this world. Because God is love and God is holy, His action toward mankind is redemptive. God, "in the fullness of time," sent forth His Son Jesus to "take away the sin of the world." God's participation in the reconciliation of sinful humanity has manifested itself throughout history through the law, the judges, the prophets, the apostles, through Christ himself, and through God's gift of the Holy Spirit.

God not only calls humanity to holy living but also has provided the redemptive work of Jesus and the outpouring of His Holy Spirit to make it possible to respond to His expectations.

The response of men and women in the late 19th century to the call of God for His people to be righteous through the baptism of the Holy Spirit occurred both inside and outside of the Wesleyan denominations. The various groups that espoused the doctrine and shared the experience grew and became concerned about effectively conserving and promoting "full salvation."

The Church of the Nazarene began in this atmosphere. Dr. Phineas F. Bresee, along with others, desired to preach the message of Christian Holiness to the poor in the Los Angeles area. Out of this desire, Los Angeles

First Church of the Nazarene met for the first time on Sunday, October 6, 1895. Two weeks later, 82 people united as charter members. The Lord blessed this work and expanded it to other cities and states.

As we celebrate the establishment of the Los Angeles Church, we are grateful that the message of entire sanctification as a second work of grace is still our watchword and song.

The redemptive atonement of Christ includes the justification and regeneration of repentant sinners and the entire sanctification of believers subsequent to regeneration. The purpose and mission of the Church of the

KEEP THE GLORY DOWN!"

Nazarene still articulates the first description of this movement:

"The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature" (*Manual*, p. 35).

The century of growth that reaches into over 100 world areas with churches, schools, hospitals, and clinics has certainly been blessed of God.


The challenge for the new century

is to hold fast to the message, the spirit, and the mission of the church. This biblical message is still the call of God that His people be holy.

We are aware that Satan always is trying to hinder the message and lifestyle of Holiness. The evil one endeavors to squeeze God's people into the mold of this present world and often tempts the church to deny, ignore, or dilute the great experience of being sanctified wholly.

Dr. P. F. Bresee carried a deep concern for the presence and glory of God to be upon the people. His prayer life consumed much of his ministry, and he prayed at the Los Angeles First Church on July 9, 1911:

"Glory be to Thy Name! Thank God that we ever obeyed Thy call. Thank God that this gospel, sent of God, ever became a living reality to us; that Jesus Christ came by where we were, spoke to our hearts, called us to His bosom, took us in His arms, and said, 'Peace be still' . . . Glory be to God, the time came when the depths of our hearts cried out to the depths of His infinite love, and He showed us the way of a complete consecration to God, and entrance into the Holy of Holies, where the Shekinah spread His glory over us. Glory be to God that we have come to know that the blood of Jesus Christ, His Son, cleanseth us from all sin" (E. A. Girvin, *A Prince in Israel*, 380).

The power of Pentecost, the Holy Spirit, is the resource of heaven to the Church of the Nazarene. We hear the lingering appeal of Dr. P. F. Bresee, "Keep the glory down." 



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COVER PHOTO:
Glen Van Dyne

Trash or Treasure?

WESLEY D. TRACY



REFLECTING ON THE 100th anniversary of "Nazarenes West" makes me feel like David. Not when he was staring up at Goliath's belt buckle or gawking at Bathsheba, but when he wrote:

"You, O God, have . . . given me the heritage of those who fear your name. . . . I have a goodly heritage" (Psalm 61:5; 16:6, NRSV).

So what do you do with a heritage? Our heritage seems to rise up and label our identity, make demands on our loyalty, and set tough standards.

You could **trash** your heritage. Many do. One way to trash it and get it off your back is to exaggerate the mistakes and weaknesses of our pioneers. That's so easy to do. They prayed too loud and preached too long. They made too many rules and held too many camp meetings. How could they ever be relevant for cosmopolites like us? Nothing soothes our consciences more than musing over the eccentricities of our ecclesiastical founders. If we can exaggerate their weaknesses to the point of caricature, we just may be able to nullify the claims of their legacy and get on with our self-centered lives.

Some recognize no debt to those who blazed the trails on which they bike and picnic. Those who choose to trash their heritage by ignoring it feel no debt to the past.

Don't tell them that not to know the past is to be condemned to repeat its mistakes. Don't tell them about Richard

Niebuhr's insight that without retrospect, no prospect is possible. Don't tell them what Norman Cousins once wrote in *Saturday Review*, "History is a vast early warning system." Don't tell them, as Elizabeth Barrett Browning suggested, that those who pay attention to their heritage may hear God's future thunder in their past.

No, those who will to ignore their heritage may, as Malcolm Muggeridge has suggested, make a terrible graven image to themselves. They seem as ludicrous as the oboe standing to take a bow after a superb performance by the whole orchestra.

"Clocks are corrected by astronomy!" wrote Eugene Sterner in *Vital Christianity*, "What good is a clock if it is not set by the stars? Without a sense of eternity [and history] you don't even know what time it is."

Still another route to trashing a heritage is to worship it. You can woodenly repeat everything that John Wesley or Phineas Bresee ever did and insist that others do the same.

You can make our founders larger than Jesus Christ himself.

Our past is a guidepost, not a hitching post. G. K. Chesterton said, "Tradition is giving votes to . . . our ancestors. It is the democracy of the dead." To worship a heritage is to give *all* the votes to the dead. According to

William R. Inge, there is no greater disloyalty to the pioneers than to refuse to budge an inch from where they stood.

You don't have to trash your heritage. You can **treasure** it instead. You can look at those spiritual ancestors of ours who lived in capital letters and say, "These are my people."

Our goodly heritage is for *owning* with appreciation,

embracing with love, *incorporating* into your own identity, and *sharing* with the next generation.

Most of all it is to *live out* that which is *timeless* in the gift our heritage hands us. What could be more timeless than holiness of *heart* and *life*? What could be more needed? More optimistic?

Even the most optimistic humanist dares not proclaim anything close to the holiness preached in the doctrine of entire sanctification. Our Wesleyan-Holiness tradition proclaims a redemption by grace that boggles the mind of those who hear about it—and those who experience it too. They never cease to marvel that "such love" could so redeem a "sinner such as I."

And they live out their holiness in sacrificial service—that's just the way it is. Let's write it on the board 100 times so we can't forget.

You will see a lot about Los Angeles First Church in this issue. Not because it is the biggest, best, or most effective outfit in the Church of the Nazarene,

"In this moment there is life and food for future years."

but because that group was the first to take the name Nazarene and because they have, even through dramatically difficult times, racked up 100 years of continuous service.

Borrowing from Wordsworth's "Tintern Abbey," we hope that in reflections provoked by this issue you discover that "in this moment there is life and food for future years." H

SPECIAL REPORT: INTERNATIONAL LAYMEN'S CONFERENCE '95

Almost 1,900 laypersons from the U.S. and several other countries came together for five days of powerful messages and inspirational music as the 8th International Laymen's Conference convened in Orlando July 5-9. It was the first time ILC has been held in Florida.

Evangelist Ravi Zacharias set the tone for the conference in Thursday evening's opening session with a message on the meaning of the Cross of Christ. Zacharias emphasized the poverty that results when persons seek material things rather than Christ.

"The fundamental problem with man is not material. The fundamental problem is spiritual," said Zacharias. "The greatest thing God wants us to see is our own spiritual poverty."

"Yet it seems surely impossible in this materialistic, wealthy nation to come to that conclusion, doesn't it? How many Oklahomas? How many Kent States? How many murders in the streets of our land? How many trials of celebrities and highly successful people is it going to take to show us that the heart of man is desperately wicked? It is not the absence of bread that is our problem, it is the extermination of the Spirit that has brought us to this point.

"Jesus Christ did not come into this world to make bad people good; He came into this world to make dead people live."

Other speakers included: Bob Vernon, Joanne Wallace, Paul G. Cunningham, Bob Dugan, and James H. Diehl. Special music was provided by such artists as Larnelle Harris, Dámaris Car-

baugh, Kelli Lobb-Reisen, the Jim Bohi Family, Ovid Young, Don Reddick, the Burchfield Brothers, and others. Dan Dunlop was music coordinator for the event.

A variety of workshops were also featured for participants.



The speakers of ILC '95
(clockwise, beginning above):
Ravi Zacharias, Bob Vernon, Bob Dugan, Joanne Wallace, Paul G. Cunningham, and James H. Diehl.

Speaker Bob Dugan, director of the Office of Public Affairs for the National Association of Evangelicals and editor of the monthly newsletter *Washington Insight*, called on Nazarenes to be

actively interested and involved in politics. "We are in a time where our cultural drift has brought us to a cultural crisis serious enough to be called a culture war," said Dugan, "a time when the question has to be answered as to who will determine America's future."

"True believers like us, with our belief in revealed truth and moral absolutes, are called narrow-minded, religious zealots, bigoted fundamentalists, censors, anti-choice activists, and all of that just for failing to smile benignly upon promiscuity, drugs, euthanasia, homosexual lifestyles, or taking the life of a preborn child for convenience—and simultaneously trying to get government not to condone such practices.

"We are in a severe conflict in our society. And it's time that the evangelical counterattack began. It has begun, but it's time that it caught on everywhere, because the potential of winning this culture war is a distinct possibility. All we have to do is start observing our biblical duties in politics."

Author and speaker Joanne Wallace called on her listeners to share the love of Christ wherever they go. "You and I know there is a more excellent way, and it is Jesus," said Wallace. "I don't think Jesus had any difficulty in saying the words 'I love you.' Maybe what the Lord would have you pick up today is to be reminded that your daughters and your wives and your sons and your brothers and your sisters and your friends need to hear the image-bearing words of Jesus."

Former assistant chief of the Los Angeles Police Department Bob Ver-

non gave words of advice to ILCers based on the passage regarding the "whole armor of Christ" in Ephesians six. "We are in a struggle," said Vernon. "In fact, we're not just in a struggle, we're in a fight. It's a profound struggle. We are in a battle, and it's not just against flesh and blood.

"When you're in the middle of a battle, that's no time to get ready to do something. You make your preparation beforehand. You come up with a plan before the battle.

"The Bible says we can 'gird up' for a life of truth and integrity. And we should do that."

General Superintendent Paul G. Cunningham spoke in Friday evening's session on the importance of going deeper in the spiritual life if we want to make our world a better place. "One has said the task of the church is not to capture the spirit of the age, but to change it," said Cunningham. "And this is our mission—change the world. And we can do it.

"We are the people of God. We are the Church of the Nazarene. We can do it. But I have to tell you tonight, if we're going to do it, we just have to remember who we are. We have to remember the assignment that has been given to us.

"This is who we are: people of a proclamation, people of a promise. But we are also the people of a presence. The encouragement is that we are not alone in all this. In this magnificent mission God has given us, we are not alone. Jesus himself said, 'I will never leave you nor forsake you.' Jesus said, 'I will build my church and not even the gates of hell will prevail against it.' His presence is with us. He is here, now, with us. Regardless of what is happening in the world around us, He is continuously pouring His grace into our lives, making us sufficient to serve Him even in a day like this. We are adequate because He makes us so. The

"A More Excellent Way"

question is: are we sure that we see God as He really is?"

General Superintendent James H. Diehl closed the conference with a message on Sunday morning. He emphasized the importance of unity to the mission of the church. "There is a cancer that will kill the church," said Diehl, "and that cancer is called division.

"Just get the people fussing with each other. Just get the people on this side of the congregation fighting with the people on that side. Just get the people shooting little darts at the pastor. Just get the pastor shooting little darts back at the people, and the division will start.

"We are so concerned about cancer in our body. Would to God that we would get that concerned about division in the church and go to whatever length is necessary to get rid of it and see healing and health in the church.

"Our churches can divide and fuss and fight and lose the blessing and the glory over how we worship, and the devil laughs all the way."

"The conference was marked by a sense of openness to the movement of the Holy Spirit," said Talmadge Johnson, Sunday School Ministries director. "I believe many of those present were drawn into a deeper relationship with the Lord."

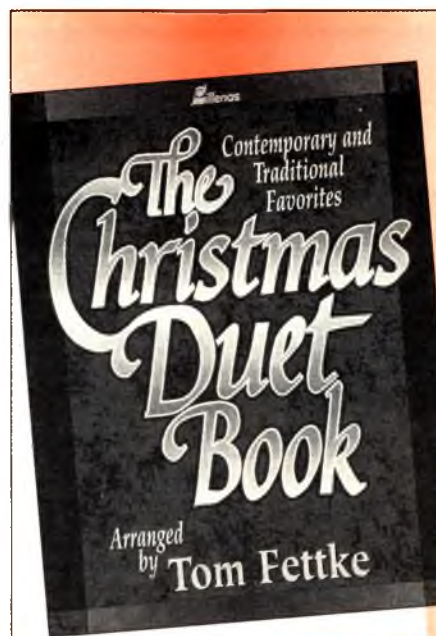
Bettie Woodcook served as chairperson of the ILC '95 committee. Other members included: Ron Mercer, Ken Seale, Vernon Lunn, David Granger, Debbie Weisen, Dale Spencer, Dick Willis, Ken Marchant, and Mark Greathouse. The theme of the conference was "A More Excellent Way."

This year's conference included special services for children conducted by Steve Pennington and Pro Kids! Almost 100 children participated.

The conference was held at the Walt Disney World Dolphin Hotel. **PH**



Christian artist Larnelle Harris sang in Wednesday night's opening session.



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W & W Team Member Killed



Hunter Branson McKay, 60, a layman from the Central Florida District, was killed July 4 while participating in a Work and Witness trip to Cuenca, Ecuador, according to David

Hayse, international Work and Witness coordinator. The mishap occurred when the vehicle being driven by Nazarene missionary David Wesley was struck by a car driven by an underage driver.

The team of 12 persons had spent the morning laying block walls for a new church in Cuenca and was riding to a home for a short break in the early afternoon. The accident occurred in a residential section of Cuenca.

According to David Vaughn, pastor of the Orlando Metro West Church, which sent the team, Wesley's vehicle (an Isuzu Trooper) was struck in the side and rear by a speeding auto. The Isuzu overturned on McKay, killing him instantly.

Wesley and a lady who was in the other vehicle were arrested following the crash. The driver of the car that caused the accident escaped on foot. World Mission officials worked with Ecuadorian officials to secure Wesley's release from jail. His wife, Glynda, was also in the vehicle and suffered from torn ligaments in her knee.

Nazarene missionary Cinda McKellips and her 13-year-old son, Michael, also were in the vehicle that was struck. They

were not seriously injured.

Wesley was released three days after the accident.

"Whenever a death occurs in an auto accident, the local laws require all parties to be jailed," said Hayse.

McKay's wife, Dale, was shaken in the accident but was not seriously injured. The McKays had moved to Orlando in March of this year from Massachusetts. Funeral services were held July 10. Survivors include a son, Darrell; a daughter, Heather; and a grandson.

"Our office in Kansas City along with the South America regional office began coordinating a response with government officials when we were notified an hour after the accident," said Hayse. "Since the accident occurred more than 200 miles from the regional office in Quito, representatives were flown to the scene."

"It must be noted that the Lord has been good even in all of this," said Kevin Brunk, missionary in the South America Region office. "The evangelical community of Cuenca has bound together as never before and is supporting and upholding the work of the Church of the Nazarene in Cuenca."

The Work and Witness team began hosting services in Cuenca July 7. Five persons who had never before attended the church responded to an appeal for salvation the first night, according to Brunk. The team returned July 14.

Nazarene Murdered

Faye Weisenburger, 52, of the Rycroft, Alta., Church, was murdered June 3, according to Clem Guthro, reference librarian at Northwestern College (St. Paul, Minn.) and a family friend. She was discovered by her husband at the elementary school in Spirit River, Alta., where she was the principal.

She is survived by her husband, Ray; a son, Daryl; two daughters, Cheryl and Erin; her parents, two brothers, and two grandchildren.

The coroner's report said she had been dead since around 3:30 P.M. that day, more than four hours before she was discovered. It was determined that she had been beaten and then strangled, said Guthro.

Local police arrested a janitor from the school, charging him with second-degree murder. The accused had transferred to Weisenburger's school from another school in the area last fall. According to Guthro, the janitor received a letter of reprimand for inappropriate behavior from Weisenburger the day before the murder.

The story captured national media attention in Canada, according to Guthro. Her funeral, held at Centennial Hall in Spirit River, was attended by more than 1,000 persons, including the Alberta minister of education.

Lightning Destroys Church in Indiana

A bolt of lightning started a fire at the Clayton, Ind., Church July 10, eventually causing it to burn to the ground, according to Pastor Kelly Perry. The Clayton Volunteer Fire Department estimated the damage at \$1 million.

Officials believe the fire smoldered in the structure for nearly eight hours before breaking into flames. It was discovered by a neighbor at 4:45 A.M. Eight different fire departments were called to battle the flames.

The structure was more than 100 years old.

"Although they had average insurance coverage, there is considerable

more loss when you think about replacing all the furnishings, equipment, and supplies," said J. V. Morsch, Nazarene Disaster Response field director. "Since it was a complete loss, they are considering the possibility of relocating."

The church had another problem last fall when a water line broke, causing several thousand dollars of damage.

NDR has established a designated Compassionate Ministries Fund. Contributions may be sent to: "Clayton, Ind., Disaster," 6401 The Paseo, Kansas City, MO 64131. Contributions qualify as a Ten Percent Mission Special.



Eight fire stations battled for eight hours to fight the fire that eventually destroyed Clayton, Ind., Church of the Nazarene. Damage to the 100-year-old-plus building was estimated at a million dollars.

Easter Offering Tops \$9 Million

The final tally of the 1995 Easter Offering for World Evangelism surpassed \$9 million, according to Robert L. Foster, general treasurer.

The total offering was \$9,187,779, which compared to a 1994 total of \$8,912,415. This represents an increase of more than \$275,000 over last year's offering.

"This is the third largest Easter Offering for World Evangelism in denominational history," said Foster. "Our people have demonstrated their love for Christ and others through their generous giving."

"The good news of our risen Lord is being proclaimed in 110 world areas by the Church of the Nazarene," said Donald D. Owens, chairman of the Board of General Superintendents. "How appropriate it is that we have celebrated the resurrection of our Lord by making available ourselves and our resources on His behalf."

Team Is Second in World



The United States Physics team, led by senior coach Dwight Neuenschwander, placed second out of 51 teams at the 26th International Physics Olympiad in Canberra, Australia, July 3-14. Neuenschwander is a professor of physics at Southern Nazarene University.

The seven-member U.S. team captured four gold medals and one silver medal during the event. They finished as runners-up to the team from the People's Republic of China. One of the U.S. team members, Rhiju Das, had the second highest score in the competition.

Neuenschwander attends Bethany First Church with his wife, Rhonda, and their two sons: Charles and Steven. He is the son of Dwight and Evonne Neuenschwander of the Nebraska District.

Court Issues Order Against Productions Plus

An order was entered Aug. 10 in the Los Angeles County Superior Court against Priscilla J. Deters, Productions Plus, and World-Wide Community Service Custodial Trust, according to General Secretary Jack Stone. The case involves securities that are known to be held by a number of Nazarenes.

The court order came during proceedings brought by the California Commissioner of Corporations. It is part of a civil remedy being sought in the case, according to Stone.

The Superior Court Order includes several important actions, according to Stone. These include:

- a preliminary injunction against the defendants from directly or indirectly violating statutes involving the selling of or offering to sell securities, including investment contracts or other evidence of indebtedness
- the appointment of a receiver over each of the defendants with authority to take custody, control, and possession of all funds, properties, records, and files of the defendants
- a stay of all claims or actions against the defendants pending further order of the court
- the freezing of all bank accounts and certificates of deposit, with some

exceptions, for the duration of the litigation

- the placement of all funds in possession of the defendants that were obtained from investors or "participants" in the "Matched Dollar Plan" in a constructive trust for the benefit of the investors

The order also gives several specific duties and authorities to the receivers. These include:

- to hold and manage all assets and to prevent the withdrawal or misappropriation of any such funds that may have been entrusted to the defendants
- to conduct an inventory of all assets and liabilities and to file a preliminary report of the inventory within 90 days
- to conduct an audit of the files and records and activities of the defendants and to file a report of the audit within 270 days
- to determine and evaluate the legitimacy of all claims of third parties against the defendants and to file a report within 90 days
- to take whatever action is deemed necessary for the protection, maintenance, or preservation of the assets

Persons desiring a full text of the court order may request it from the general secretary's office.

L.A. First Invites Nazarenes to Centennial

Los Angeles First Church has issued a denomination-wide invitation to its 100th anniversary celebration Oct. 27-30, according to Ron Benefiel, pastor of Los Angeles First Church and chairman of the Centennial Committee. The celebration is scheduled to culminate in a community-wide service at Shrine Auditorium Oct. 29. More than 6,000 persons are expected to attend.

The theme for the weekend is "Celebrating Our Heritage: A Church with a Mission."

Los Angeles First Church, founded in 1895 by Phineas Bresee, was the first organized body to use the name "Nazarene." The name was adopted by two other denominations that merged with Bresee's group in 1907 and 1908 to form the present interna-

tional denomination.

Centennial activities include a variety of events and opportunities. These include: historical tours of early Nazarene sites in downtown L.A., tours of the L.A. First Church archives and historical portrait gallery, tours of the current ministries of First Church and the Bresee Foundation, a choral "sing-along," a Bresee Foundation golf tournament, a Phineas Awards reunion banquet, and Sunday School class reunions.

In addition, a centennial banquet will be held Sat., Oct. 28, featuring Bresee biographer Carl Bangs. Bangs's new book, *Phineas Bresee: His Life in Methodism, the Holiness Movement, and the Church of the Nazarene*, is scheduled to be released in conjunction with the centennial.

General Superintendents Change Assignments



The Board of General Superintendents (l. to r.): Paul G. Cunningham, Donald D. Owens, James H. Diehl, William J. Prince, Jerald D. Johnson, and John A. Knight.

Headquarters and institutional assignments for the members of the Board of General Superintendents have been announced. The assignments run from Aug. 1, 1995, to July 31, 1997.

Beginning Jan. 1, 1996, the officers for the Board of General Superintendents will be: William J. Prince, chairman; James H. Diehl, vice-chairman; and Paul G. Cunningham, secretary.

The general superintendents and their areas of responsibility through the 24th General Assembly are:

Jerald D. Johnson

Headquarters

Commissions
General Secretary/HOO
Human Resources
MIS
Word Processing
International Board of Education

Education

Northwest Nazarene College
Point Loma Nazarene College

Caribbean Region

Caribbean NTC

John A. Knight

Headquarters

Church Growth Division
Chaplaincy Ministries
Church Extension Ministries
Evangelism Ministries
Multicultural Ministries
Pastoral Ministries

Education

Trevecca Nazarene College

Mexico and Central America Region

Costa Rica Seminary
Guatemala Seminary
Mexico Seminary

William J. Prince

Headquarters

General Treasurer/HFO
Buildings and Facilities Services
Pensions and Benefits
Planned Giving
Stewardship Services

Education

Nazarene Bible College (and NIBC)
Southern Nazarene University

Africa Region

Africa Nazarene University, Kenya
Nazarene Nursing College, Swaziland
NTC, Muldersdrift
Teacher Training College, Swaziland
Swaziland NBC

Donald D. Owens

Headquarters

World Mission Division
Casa Robles
Compassionate Ministries
Financial Services
Mission Services
Nazarene World Mission Society

Education

Mount Vernon Nazarene College
Olivet Nazarene University

Eurasia Region

European NBC
India Nazarene Nurses Training College
NTC, Manchester

James H. Diehl

Headquarters

Communications Division
Herald of Holiness
Media International
Nazarene News Service
Publications International
Nazarene Publishing House

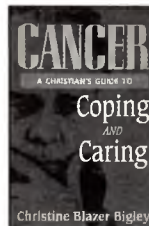
Education

Canadian Nazarene College
Eastern Nazarene College

Asia-Pacific Region

Asia-Pacific NTS
Australia NTC
Indonesia NTC
Japan Christian Junior College
Japan NTS
Korean NTC
Luzon NBC
Nazarene College of Nursing, PNG
Taiwan NTC
Visayan NBC

Bigley Book Honored



Christine Blazer Bigley was recently honored by the Menninger Foundation for her book *Cancer: A Christian's Guide to Coping and Caring* (Beacon Hill Press of Kansas City, 1994), according to James H.

Kleiger, chairman of the Menninger Alumni Scientific Publications Committee. The book received an honorable mention for a book written for the lay public in a recent competition. Only one other book received a higher award.

The Menninger Alumni Association hosts the writing competition annually. Participants include psychiatrists, clinical psychologists, social workers, and clergy with psychiatric and mental health training. The Menninger Clinic was recently named as the best psychiatric hospital in the nation by *U.S. News and World Report* (July 24, 1995).

Cancer: A Christian's Guide to Coping and Caring brings together resources of the Christian faith and practical knowledge about this disease. The text provides information about people and cancer, perspectives on God and suffering, and advice for starting support groups within the Church.

Bigley has served for the past 10 years as a certified hospital chaplain. Prior to this, she practiced and taught nursing for nearly 20 years. Four years ago, she piloted a Christian cancer support group program at Topeka, Kans., First Church.

Paul G. Cunningham

Headquarters

Sunday School Ministries
Adult Ministries
Children's Ministries
Youth Sunday School
Nazarene Youth International

Education

MidAmerica Nazarene College
Nazarene Theological Seminary

South America Region

Brazil NTS
Ecuador NTS

Louisiana Leads *Herald* Campaign



Louisiana led all other districts in the 1994-95 *Herald* subscription campaign, according to Wesley Tracy, editor of the *Herald of Holiness*. Louisiana reached 129 percent of its district goal—the highest percentage in recent history. This is also the fifth consecutive year that Louisiana has led all other districts in the annual *Herald* subscription drive.

Districts in the U.S. and Canada were divided into three groups: group one (above 7,500 in average Sunday morning attendance), group two (4,501 to 7,500), and group three (up to 4,500). Goals were based on average 1992 Sunday morning worship attendance divided by 2.75.

Illinois was the top district in group two for the second consecutive year. Illinois finished nine percentage points

ahead of second place West Virginia North. The Pittsburgh and Sacramento districts tied for third.

Southwest Indiana led group one, finishing 14 percentage points ahead of the Kansas District. They were followed closely by Indianapolis, Northeast Indiana, Philadelphia, and West Texas.

In group three, Alabama South reached 74.3 percent to finish second behind Louisiana. Southeast Oklahoma was third, followed by Maine and Northeast Oklahoma.

Daniel J. Mappus, pastor of Robeline, La., Friendship Church, directed the campaign for the Louisiana District (Ralph West, superintendent). Walter Sheets, pastor of Pana, Ill., First Church, was the drive coordinator for the Illinois District (Allen Dace, superintendent). Gary Williamson, pastor of Oakland City, Ind., Church, was the coordinator for the Southwest Indiana District (M. V. "Bud" Scutt, superintendent).

Mappus, Sheets, and Williamson each received a gift certificate from Nazarene Publishing House.

"Congratulations and thanks to all those who made notable achievements in giving the *Herald* a ministry on their districts," said Tracy.

The theme for last year's campaign was "The *Herald of Holiness*—A Real Family Value." The theme for the 1995-96 subscription campaign, now under way, is "The Things That Matter Most."

Changes at NPH



Parker

Mark Parker and Royce Ratcliff have been named to new positions at Nazarene Publishing House, according to NPH President Bob Brower.

Parker, 33, has been named director of human resources for NPH. In the assignment he will oversee personnel administration. He succeeds Lon Kohler, who has accepted a position with another company.

In addition, Parker will continue to serve as assistant to the president, a position he has held for more than five years.

Parker holds the bachelor's degree in business administration from Olivet Nazarene University. He is married to Janelle.



Ratcliff

Royce Ratcliff has been named art director at NPH. He succeeds Crandall Vail, who retired June 30 after 40 years at NPH.

Ratcliff has served as a design artist at NPH for 18 years. A veteran of the Vietnam war, he studied art at Mount Vernon Nazarene College and Columbus, Ohio, College of Art and Design. He worked for an advertising agency prior to moving to Kansas City.

Ratcliff and his wife, Lillian, have three children: Robyn, Ryan, and Rawly.

Nazarenes Sponsor Barbecue for Homeless

More than 1,800 persons gathered at Colorado Springs Memorial Park for "We Care Day" June 25, according to Jerry Ketner, founder and director of New Hope in the Rockies, which coordinated the event.

Organizers estimate that nearly 800 of those gathered were homeless persons and inner-city poor for whom the event was planned. The balance of the crowd came from 10 Nazarene churches in the Colorado Springs area.

"This shows our city's poor that Christians do care about them," said Ketner. "It is important for Christians

to demonstrate the love of Christ so that those less fortunate want to experience His touch on their lives."

Those attending the Multicultural Ministries Council meeting in Breckenridge, Colo., June 18-19, included (l. to r.; front row) Sokurt Suos, Samuel Chung, Cecilia Bowman, John Nells, Curt Bowers; (second row) Taulima Oge, Chang Sul Kong, José Pacheco, Jad Ghryyeb; (third row) Rick McClain, Deb McClain, David Mall, Andres Valenzuela; (fourth row) Tom Nees, Elton Wood, Ed Husband, Tech Wubneh; (back row) Peggy Ulmet, Michael Funk, David Best, Hiram Sanders, Linda Unseth, and Habib Alajaji.



Orlando Project Gets the Job Done



Volunteers for the Orlando Project pose for a photo after two long days of work in the hot Florida sun.

More than 100 persons from Florida, Indiana, Pennsylvania, Tennessee, and Virginia gave two and a half days to show the love of Christ through service to others in Orlando. They participated in Orlando Project '95—a ministry of love to the people of Orlando's Holden Heights community, about a mile southwest of downtown Orlando. The community is a run-down section of the city located around the property where Orlando First Church used to be located. The church building now serves as a base for Jerry Appleby's Restoration Church of the Nazarene, which is working to bring a Christian presence to a community with many homeless and poor families.

Team members, many of whom were



Teens from the Northeastern Indiana District paint an inner-city home.

coming to Orlando for ILC '95, painted the exteriors of 13 houses, reroofed one house, pressure-washed 13 houses, did general carpentry work, repairs, and some drywalling.

"We are working to build a strong community of a couple of hundred families," said Appleby, who directs the compassionate ministry Restore Orlando, Inc., and is pastor of Restoration Church. "We asked them to go into the homes where they worked and get to know the people. It is important that the people of this community see what Christianity does to make life better. We want them to see Christ in the lives of others, and that's what they saw this week."

Among the workers was a group of 10 young people (ages 12 to 19 years) and 6 adults from Auburn, Ind., Church of the Nazarene. They traveled two days to participate in Orlando Project '95. "The most meaningful part was to see the expressions of the people we helped," said Alan Gibson, associate pastor who led the Auburn team. "I think our kids were affected. I don't think they had ever seen any homeless people or persons who have so little as they saw here in Orlando. It showed them that one person can make a difference."

Jody Sparks, a design consultant from Alexandria, Va., First Church, spent almost a day with another lady "up in the air" replacing a shingle roof. "This was

my sixth such trip," said Ms. Sparks, who has been involved in Work and Witness missions to Barbados, Nairobi, and the Dominican Republic, and who also participated in the Indianapolis Project. "I care very much for others, and I do it because I want to make a difference in people's lives."

Orlando Project '95 was coordinated by Dave Rainer, a Nazarene in Volunteer Service (NIVS) who, with his wife, Bonnie, had been involved in planning the project for the past six months. J. V. Morsch served as chairman of the project committee. Participants paid \$95 each and covered their own expenses.

"Our ultimate goal is to build a wholesome community here with our staff and others who will, without bringing about gentrification, serve as examples of Christian leadership and citizenship to help restore this area," said Appleby. "We have to start by gaining their trust."

Restore Orlando provides emergency relief services to some 5,000 people each month.

THANKSGIVING
OFFERING FOR WORLD EVANGELISM

HAVE YOU TOLD THEM
ABOUT JESUS?

CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

The Good Shepherd Makes Me Lie Down

ANNE RAUDSEPP HARDY



Anne Raudsepp Hardy is a mental health counselor at Eastern Nazarene College.

THE TREES LINING the northbound stretch of Route 3 were decked out in their New England best. Brilliant colors burned against the ceiling of blue sky. This beauty draws tourists to my home region every autumn, but this afternoon I wasn't inspired. Lulled by the monotonous familiarity of the drive to my sister's, drowsiness weighed on my eyes.

My fatigue was magnified by the quiet that had taken over the backseat as the threesome buckled there had dozed off one by one. I almost wished for their chatter to keep me awake. To shake off the sleepiness that threatened our safety, I focused my attention on the children's praise cassette playing softly on the stereo. I turned up the volume and opened the car window. The fresh air cleared my head enough to catch the words from "He Never Sleeps" by Robert Evans and Roger Thrower: "Even though the Good Shepherd counts sheep, He never sleeps; He never sleeps."

But what about us?

The *Boston Globe Magazine* (May 14, 1995) claimed that as a nation, we are by and large sleep deprived. We face a number of unpleasant and dangerous consequences. Not getting seven to nine hours of sleep almost always results in greater irritability and a diminished ability to enjoy life. It can also

mean poor job performance. And sleep deprivation can end in injury or death. According to a study of fatal accidents on the New York State Thruway, 40 to 50 percent occurred because a driver fell asleep. Probably the most well-known accident attributed to on-the-job sleepiness was the oil spill in Alaska's Prince William Sound. The *Exxon Valdez* operator was charged with sleeping on his feet and missing a warning light.

Sleep is vital to all God's creatures, every bit as important as nutrition and exercise. Yet by many it is undervalued, even a waste of time. Medical problems that disrupt sleep certainly require the attention of a doctor. Other reasons abound: the new mother cares for her crying infant around the clock; the hospital worker trudges through rounds during her night shift; the widow tosses sleeplessly as she worries about eking out enough from her fixed income to pay for needed car repairs; the teacher claims the night hours to crunch out lesson plans after working her part-time waitressing job. Working with college students who stay up all hours to write papers, study for exams, or to enjoy time with friends, I know well the bleary-eyed look. "When did you last sleep?" is an oft-asked question.

At a time management workshop, my own lack of sleep hit home. The participants were asked to respond to a variety of questions to help identify our personal goals and priorities. When asked what we would do right then and there if we could do anything, I wrote without hesitation, "take a nap." It seems amusing now, but at the time it wasn't much of a surprise. With our youngest still up sometimes two or three times a night, the thought of four,

six (never mind eight) uninterrupted hours of sweet sleep seemed like a delicious but unattainable goal.

Waking hours are full as I juggle domestic and office responsibilities, so I frequently push against the nighttime limit of my day. I consider the times the children are asleep to be my prime time for high productivity. One evening as I said good-night prayers with my five-year-old, I expressed with a yawn and a sigh how I wished I could trade places with her. Her childlike wisdom asserted that I should simply go to bed too. I was quick to protest that other tasks took precedence. What do I model to my little eyewitnesses? Does my behavior reveal that attending to my most basic needs comes well down the list of priorities? Does my drive indicate an underlying belief that it is up to me to "get it all done"?

We are given a glimpse of a napping Savior in the Gospels. How often we read there that He took time to get away from the crowds to rest. His days of ministry must have been draining. Our Lord needed rest for His spirit as well as His body. So who am I to think I don't also need adequate rest? Instead of constant doing and going, I'm learn-

We are given a glimpse of a napping Savior in the Gospels.

ing to face and accept my limits. I need ample time each day for the wonderful restoration God gives our minds and bodies through sleep. Unless I stop, I tend to mislead myself into believing that I deserve the credit for whatever I may accomplish. By interrupting my unfinished tasks, I am actually acknowledging that it is God who is in control and God who works anything of utmost importance. After all, He never sleeps nor slumbers (Psalm 121)! **HH**

The pastor who inherited Phineas Bresee's parish looks back with reverence and forward with hope.

A Church for All People

by Ron Benefiel

Photos by Glen Van Dyne

Serving as pastor of Los Angeles First Church of the Nazarene for the past 13 years has given me the unusual opportunity to “rub shoulders” with the early years of the church in ways that have had a profound influence on my own ministry. Growing up in a Nazarene parsonage, I have always valued my roots, but my experience at Los Angeles First has given me a perspective on the spirit and mission of the beginnings of the church that have deepened my appreciation for what it means, at least for me, to be “Nazarene.”

In our church basement, we have a very unusual room—one specifically set aside to house the church “archives.” The contents of the room tell the story of God raising up a new church under the leadership of Dr. Phineas Bresee. It really is an interesting place, full of old bulletins, pictures, documents, furniture, and artifacts from days gone by, all carefully and neatly displayed, and all serving as reminders of a great spiritual revival of a century ago. All the pulpits used over the 100-year life of the church, from the “Glory Barn” on, are stored there along with Dr. Bresee’s desk, chairs from the platform of “Dr. Bresee’s church” at 6th and Wall, and an old pump organ they used back then for street meetings. Just walking

into the room makes me feel a little wiser and a whole lot older.

So much has changed in Los Angeles over the years that it is a bit difficult at times to picture the events depicted in the archives actually occurring on the streets of our city. One thing is very clear, however—something quite extraordinary was

THEY WERE GENUINELY AND EARNESTLY OPTIMISTIC ABOUT THE TRANSFORMING POWER OF THE GRACE OF GOD!

happening in Los Angeles about 100 years ago. God was doing something unique and powerful in the lives of people who called themselves “Nazarenes.”

The focal point of the revival was on the person and work of the Holy Spirit in the lives of believers. To miss this would be to miss the driving force behind the power-filled fledgling church. The first permanent building was called the “Glory Barn” because believers went there expecting and experiencing an outpouring of the glory of God. They discovered in their daily lives that as they surrendered themselves to God, He did a work in them of power and purity that utterly trans-

formed them. In 1905, Dr. Bresee stated in a sermon later reprinted in the December edition of the *Nazarene Messenger*: “There is one thing primarily necessary—to be filled with the power of the Spirit . . . This is the first great necessity. Without it—nothing; with it—all things.”

Furthermore, they believed that what God was doing in their lives, He could do in the life of *anybody!* They preached and believed that there was no one who was beyond the reach of God . . . no one who could not be saved . . . no one who was so lost that he or she could not be found. In a sermon appearing in the July 30, 1903 *Nazarene*

Messenger, Dr. Bresee wrote, “The imparted power by the Holy Ghost thrills and fills us, and burns in living testimony . . . Victory and glory are assured . . . Drunkards and harlots, the unlettered, every humble, earnest, longing soul can know the power of God to save to the uttermost.” It is apparent that the early Nazarenes genuinely and earnestly believed in the transforming power of the grace of God! They were optimistic about the world because they were optimistic about grace.

Actually, there may even be a hint of all this in the name “Nazarene.” I remember growing up in the church thinking often that the choice of the name “Church of the Nazarene”



Our photographer called this picture of the Los Angeles First children "a bouquet of multicultural, multilingual, multicongregational beauty."

seemed a bit unfortunate. I felt like I was forever explaining to people that the Church of the Nazarene was, in fact, Christian and not some far-out cult group. In responding to the inquiries, I would patiently explain that Jesus was a Nazarene (from Nazareth) and therefore, the Church of the Nazarene was simply another way of saying the Church of Jesus. At times, it seemed to me that it would have been simpler if the founding fathers would have given us a name that more readily identified us with mainstream Christianity. "God's Church" would have been just fine with me.

Along this line, I also remember my pastor father emphasizing to the faithful that technically, we were not the "Nazarene Church" (as many often referred to us) but the "Church of the Nazarene." He would explain that "Nazarene Church" didn't mean anything, but "Church of the Nazarene" meant that we were followers of Jesus Christ. Made sense to me. After all, Matthew 2:22-23 clearly stated that Jesus was raised in Nazareth, "that what was spoken through the prophets might be fulfilled, 'He shall be called a Nazarene'" (NASB).

I later discovered that there was one little problem with referring to Jesus being a Nazarene as a fulfillment of prophecy. The problem being, there is no such prophecy in the Scriptures! In fact, the words "Nazareth" or "Nazarene" are not mentioned anywhere in the whole of the Old Testament! Oh well . . . In looking for some assistance with this minor dilemma, the notes in the NIV Study Bible offer the explanation that "the fulfillment of prophecy" likely refers to indications in the Old Testament scriptures that the Messiah would be "despised" when He appeared (Isaiah 53:1-3; Psalm 22:6). Apparently in Jesus' day, to be from Nazareth was to be looked down upon. ("Can any good thing come out of Nazareth?") To be a Nazarene was to be despised. To be called a Nazarene was something close to being called a bad word.

At this point, I'm not sure I'm feeling any better about being part of a church named "Church of the Nazarene." "Church of the Despised"

The Los Angeles First pastors (left to right) Sung Dae Kim, Korean congregation; Ron Benefiel, English-speaking congregation and senior pastor; David Iglesias, Spanish-speaking congregation; and Enrique Caingiet, Filipino pastor.



is not exactly an enticing name when it comes to inviting my friends. Here I spent all this time growing up trying to explain what a Nazarene was in a way that would make it sound respectable. And now to discover that perhaps it is not such a respectable name after all! Surely our founding fathers must have made a mistake. Did they really know what they were doing when they labeled us for life "Church of the Nazarene"—"Church of the Despised"?

Now this part may surprise you a bit . . . apparently they knew *exactly* what they were doing! The one who originally thought of the name was Dr. J. P. Widney, former president of the University of Southern California and cofounder of the Church of the Nazarene in Los Angeles. In *Called unto Holiness*, Dr. Timothy Smith notes, "The word 'Nazarene' had come to him one morning at day-break, after a whole night of prayer . . . it was the name which Jesus used of himself . . . 'the name which was

used in derision of Him by His enemies,' the name which above all others linked Him to 'the great toiling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to whom the world in its misery and despair turns, that it may have hope.'"

So there you have it. There is no escaping it. When it comes right down to it, all of us who call ourselves "Nazarenes" are by intention and name part of the "Church of the Lowly, Toiling Masses," "Church of the Despised."

But the more I think about this, the more it begins to make sense to me. Jesus' mission was not to gain recognition and prestige but to do the work the Father had sent Him to do in telling the whole world of the love of God. Jesus, as a "Nazarene," spent much of His time loving and caring for those who were the dispossessed of His world . . . the poor, the sick, Samaritans, the leprous, tax collectors . . . the down-and-outs of His world.

It occurs to me that "Nazarene" is

not just our name but part of our calling as well. May I suggest that our mission is not necessarily to enter the ranks of the prestigious but to carry out the call of God, ministering to *all* who are in need. Maybe this is one of the very few times my dad was wrong! Maybe we are to be the “Nazarene Church,” the place where the “Nazarenes” of our world know they are welcome. (Or maybe you could simply say that we are a “Church of Nazarenes.”) In the same way that Jesus cared for the despised and disregarded of our world are the ones God has especially called us to love and care for. Could it be after all that part of the reason God raised us up is to be a church in which

everyone and anyone
truly,
really,
actually
is welcomed and embraced and loved?

DID THEY KNOW WHAT THEY WERE DOING WHEN THEY LABELED US FOR LIFE “CHURCH OF THE NAZARENE”—“CHURCH OF THE DESPISED”?

There are a couple hundred homeless people living in the neighborhood around our church. We have made a conscious effort to reach out to many of them through the various ministries of the church, offering food and medical and referral services. Some have felt comfortable joining us for worship. With so many homeless in the area, there are people who beg or ask for work at major intersections, along the street, and outside nearly every business establishment. It is difficult to not become desensitized to their needs. After awhile, the normal response to see-



The Filipino teen Sunday School class at Los Angeles First

ing homeless persons approach is to turn away or simply pretend they are not there. It becomes commonplace to see the homeless courteously but persistently asking a passerby for some change but receiving no response in return. It’s not just that they don’t get any money, I mean the response is as though they are *invisible*.

Some time ago, shortly after we had thrown a special holiday party and dinner for the homeless in our neighborhood, I was in a parking lot near the church and noticed a homeless man approaching at a distance. I didn’t recognize him at first and wasn’t quite sure what he wanted, but my defenses all came tumbling down as he spoke some words I’ll never forget: “Pastor, pastor, tell all the people at the church how much all of us appreciated the dinner.” And then he said, “It’s people like you who make people like me feel like people!” That was one of the days I felt proud to be part of our church.

In the September 1901 *Nazarene Messenger*, Dr. Bresee wrote, “The evidence of the presence of Jesus in our midst is that we bear the gospel, primarily to the poor.” In a January 1902 issue of the *Messenger*, he wrote, “We can get along without rich people, but not without preaching the gospel to the poor.” And in an October 1898 *Messenger* article he wrote, “The gospel comes to a multitude without money and without price, and the poorest of the poor are entitled to a front seat at

the Church of the Nazarene, the only condition being that they come early enough to get there.”

Much has changed in Los Angeles over the years. Even the faces of the dispossessed are different now than they were a hundred years ago . . . homeless families, ex-cons, undocumented immigrants, people with AIDS . . . But I want to suggest that God’s call on the people called Nazarenes has not changed. For it is still true, perhaps more than ever, that people in our neighborhoods need the transforming work of God in their lives. They need to hear the good news, be forgiven of their sins, and be filled with the cleansing power of the Holy Spirit. And it is still true, as true as ever, that the good news is literally for everyone, including the poor and our contemporary versions of the outcast. Let me suggest that God continues to call us to be the kind of church where everyone is welcome—a church for *all* people.

The Church of the Nazarene . . . I like our name. H

Ron Benefiel



ANTIOCH, LOS ANGELES, AND TOMORROW

by Dr. Roger E. Bowman, *superintendent*
Los Angeles District Church of the Nazarene

Photos by Glen Van Dyne

One hundred years ago, on October 30, 1895, Dr. Phineas F. Bresee stepped out under the stars with 135 Nazarenes at Los Angeles First Church of the Nazarene. Reflecting on the growth of the Church of the Nazarene from that little congregation at 317 South Main to our worldwide denomination today stirs my heart to pray for the Spirit of the Lord to fall again upon the Los Angeles District in the same manner experienced by those 100 years ago.

I recently heard Ray Bakke, a former pastor and professor at Northern Baptist Theological Seminary, preach from the Book of Acts. What he had to say about the patterns and practices of the Early Church in Antioch echoes my eager anticipation for the Church of the Nazarene.

Bakke reminded me that the Early Church was multilingual and international the day it was born. But the struggle they faced is the same struggle we face today—how do you go from being a multilingual church to a multicultural church? Dr. Luke was a Gentile, the only non-Jewish writer in the New Testament, and he described the struggle of the Church to break out of its ethnicity, its Judaism, and its tradition.

The earliest Christians were Jewish, but soon people from all over the world joined the movement. On the Day of Pentecost, they instantly became international and multilingual. We shouldn't be surprised that they spoke many languages because they came from so many places. It was in the Upper Room that multicultural praise to God emerged. The miracle was that the people understood it and the Church began to move out into the Temple plaza and city courts. They began to share and grow in doctrine, in fellowship, in prayer, and in discipleship.

Sooner or later, as recorded in Acts 6, the ethnic conflicts began to emerge. Feelings of discrimination

erupted into accusations in connection with the food distribution program. The nitty-gritty of culture creeps in upon us, as it did in the Early Church.

A whole new class of leadership was brought in and empowered to deal with the situation. They were all Greek-speaking, Spirit-filled men. Perhaps the greatest miracle of this post-Pentecost Church is that these men who were elected to serve were told to wait on the tables of the women. (Could they have been first-century Promise Keepers?) Nothing could have been more contrary to Jewish practice than that, but this was where their training began. You could tell that the Spirit had come to the Church, for it inverted the patterns of leadership. A whole new set of values were introduced, and the Church began to live by them.

Stephen, one of these Greek-speaking waiters, went out into the street to preach. He reminded the people that the greatest acts of God in the Bible occurred outside the

Promised Land, such as the miracle of the Exodus. Stephen was killed. Why? Because he was messing with their worldview. He was beginning to see that God doesn't look at cities, countries, and nations the way we do. The Early Church was being stretched by the Spirit to look at the world in an entirely new way.

Philip went down to Samaria. This was a social and economic shift. The Samaritans were a mixed race of people. They were hated by the Jews. They built the highways to go around that country. But by intention, the Early Church went to evangelize and to embrace the most despised group of people in the Middle East. This evangelistic effort is also seen in the example of Philip reaching out to the Ethiopian eunuch, a man from Africa.

The Early Church was multilingual and international the day it began, but the struggle is in how to go from being international, being global, being multilingual, to genuine multicultural life together. This is the

**YOU COULD TELL THAT THE SPIRIT HAD
COME TO THE CHURCH, FOR IT INVERTED
THE PATTERNS OF LEADERSHIP.**



The Christian Church was multilingual and international the day it was born. It still is, as these children at Los Angeles First Church demonstrate.

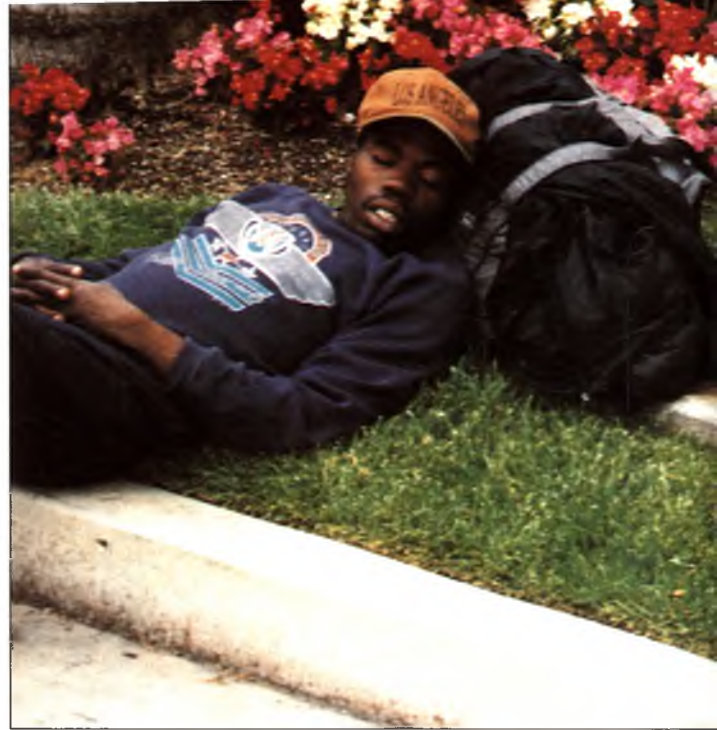
struggle of America today. It is also the struggle of our churches. We need to step up and lead the way in church growth as the world comes to us. We must learn together how we can improve our service and be willing to be stretched by the Holy Spirit.

Luke's report in Acts 9 of the conversion of Saul of Tarsus is overshadowed by the radical change in the life of Peter, the preacher at Pentecost. He was still struggling with his racism, his own culture, and all that was precious to him. God was not finished with Peter, even as He is not finished with you and me. Suddenly at Antioch it began to happen, even where there were many walls that divided people. People were starting to come to Christ. It was a total surprise, so much so that the church in Jerusalem heard about it and sent Barnabas to investigate. He saw immediately that this was extraordinary, and so he built the pastoral team in this urban setting. See Acts 13:1 for a list of this multicultural church staff.

The gospel has to go not only down to the powerless but up to the powerful, and it has to be done with integrity. The effective church in the city requires a multicultural team, and this is what was happening in

Can you read this sign near Los Angeles First Church? The only thing missing is author Bowman's "Kosher tacos."



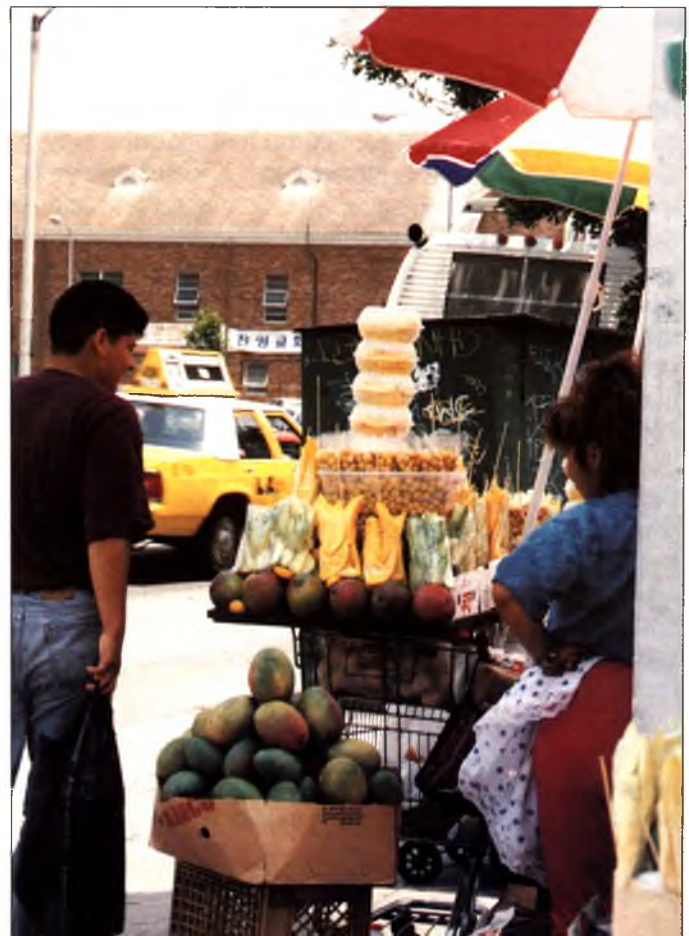


Breese's Los Angeles has become a city of paradoxes, featuring gorgeous parks and elegant buildings and homeless persons such as this young man sleeping on a curb near Los Angeles First Church. (Below) A street vendor sets up shop just across the road from Los Angeles First Church.

the Early Church. Pentecost helped them model ministry that reached over cultural walls and barriers. For the Church to have integrity, it must reach out to the needy and to the lost with equal integrity and earnestness.

This church in the city—this multicultural church—was called “Christian.” This word describes a congregation that is moving absolutely contrary to typical human expectation. It is proving that God is more powerful than all the cultures and all the walls of the city. It was a term invented to describe behavior that people at first could only imagine. People were coming across the walls of tradition, prejudice, and ignorance to come together and model a new community. It took a new word to describe a new behavior. That word was “Christian.”

In the Early Church, foreign missions was nothing more than the extension of urban missions. Today, people will do foreign missions with no local involvement at all. People here in America will go to cities overseas without having seen cities here. In the next 10 years, a billion people will be added to the planet. Most of these people will be born in cities. Many of them will end up in Los Angeles and on our district.



Someone has described Los Angeles as a taco stand. When you come to it, you see a sign that says, "Kosher Tacos." You come a little closer, and you see that everybody eating there is Black. Then you check it out, and sure enough, the fellow who owns it is Korean. This is Los Angeles.

A hundred years ago, we sent missionaries across the ocean. Today you can go across the street. The whole world has come home to America. Never have we more needed an Antioch model. Missions in the past was geographically distant, and to some extent must still be. Missions was crossing deserts, oceans, and jungles to get to the lost. Today, missions is not so much geographically distant as it is culturally distant—and geographically close. Just when it became more expensive for us to send out our own missionaries, the "mission fields" are paying their own way to come here.

Dr. Richard Spindle, speaking at a recent Nazarene Leaders Conference dealing with radically optimistic leadership, quoted an Arab proverb that defines many

of us, "The dog barks, but the caravan moves on." He then made this observation. "We liked things the way they once were. We resent the intrusion of the unfamiliar and the new. But, in spite of our resistance and incessant barking and whining, the caravan of change moves on. We have an option. We can dwell on the past and cling to the comfortable, or we can choose to look for the new thing that God is doing in our sphere of leadership." It must begin. Will it begin with you?

As we celebrate 100 years of our own history here in the megalopolis of Los Angeles, I pray we may again capture the spirit of Dr. Bresee and those "early Nazarenes" as well as the spirit and example of the "first Christians in Antioch" and spill out of our comfortable pews into the main streets of our communities. I pray that the Spirit of the Lord will stretch our hearts and our great church for a great ingathering of all people for whom Christ died.

This article was excerpted from the report of Superintendent Bowman to the Los Angeles District Assembly, June 1995.

HH



All the Gold in California . . .

Bresee and his friends launched the Church of the Nazarene in California 100 years ago. California Nazarenes now make up seven strong districts with 419 churches and more than 58,000 members.

District	Superintendent	Membership	A.M. Worship	S.S. Attendance	Churches
Anaheim	Dr. Thomas L. Goble	9,339	6,211	4,687	49
Central California	Dr. Wil M. Spaite	8,388	6,955	5,178	56
Los Angeles	Dr. Roger E. Bowman	14,082	11,490	8,025	98
Northern California	Dr. Clarence J. Kinzler	7,696	4,847	4,101	69
Sacramento	Rev. Ronald G. Greeno	7,878	6,922	6,338	68
Southern California	Dr. B. Maurice Hall	9,237	6,648	4,960	55
Western Latin American	Dr. Raymundo Z. Lopez	1,827	2,328	1,997	24

Note: There are churches in Nevada on the Sacramento District. There is one church in California on the Arizona District. Statistics are for 1994.

Sunday Morning at Los Angeles First Church

by Glen Van Dyne

Photos by Glen and Mary Jo Van Dyne

The adults sitting and standing on the platform seem awfully young for a 100-year-old congregation. Most of the worshipers look more like they might belong to a congregation of young adults just beginning rather than one with a century of traditions and a rich history as the “mother” church of a denomination.

But then I’ve been around the Church of the Nazarene more than half its lifetime, so everybody and everything looks young.

I’m never quite ready for the sight of Los Angeles First Church’s building when I come up over the rise in Third Street coming from downtown Los Angeles. The shock is seeing a building designed in typical church architecture but without a steeple.

The shock is there because it is as evident as the nose on my face that there is supposed to be a steeple. Even the lights on the base of the absent steeple are turned upward where they have been waiting for decades to reveal the beauty of a majestic spire pointing heavenward.

I once asked a woman who arrived for worship in a wheelchair why there was no steeple on the building. Was there any plan to put one there?

“More than a steeple, we need an elevator,” she stated.

That made sense to me. If church buildings are symbolic, then a means of lifting the helpless might

be more appropriate than something that just stands there and points.

But the arrested development of this building is symbolic in another way. The history of Los Angeles First Church of the Nazarene is one of a congregation on the move.

First there was the meeting hall at 317 South Main where the church was born on that historic Wednesday evening meeting when 135 souls pledged themselves to come together as the Church of the Nazarene. That hall proved quickly

After a few years and continued changes in the cultural makeup of the area, and an exodus of many folks to the suburbs, the leadership contemplated another move.

But something stopped the moving. Young leadership began to catch the spirit of the founding pastor, Dr. Phineas F. Bresee, and decided it was time to stay where the needs were greatest. Looking around, they saw the “neglected

THE LEADERS BEGAN TO REDISCOVER THE SPIRIT OF DR. BRESEE AND DECIDED IT WAS TIME TO STAY PUT WHERE THE NEEDS WERE GREATEST.

to be too small to contain the enthusiasm of the “holy fire” station in downtown Los Angeles of 1895.

Even the “Glory Barn,” a hastily built plain wooden tabernacle on Los Angeles Street, was soon outgrown.

On a Friday in March of 1903, a crowd of nearly 10,000 (a number equal to 20 percent of the population of Los Angeles at that time) sang and praised their way to the corner of Sixth and Wall Streets, where a “magnificent edifice” filled up and overflowed.

As the demographics changed, the congregation chose to move from the heart of the city to the present site, which at that time was a plush “Beverly Hills” kind of community.





Our correspondent gets his blood pressure taken at the courtyard clinic. Dr. Lorna McFarland seems to be giving him a few well-chosen words—his blood pressure, after a photo session with the four pastors, was 158/110.

(Left) At Los Angeles First, you soon get used to worshipping with friends of a different culture.



Pam and Rusty Harding serve as hosts at the coffee and rolls station in the courtyard.



quarters” were where they had stopped.

So with a great deal of soul-searching and deep commitment, the descendants of those “Holiness Movement” pioneers decided that it was time to begin putting the emphasis on “holiness” in a practical way and stop the “movement.”

The multiple congregations that worship, witness, and work beneath the phantom steeple seem to fly in the face of conventional wisdom, which says that denominations tend to rise above humble beginnings and forget their mission.

The high iron fence surrounding the building complex speaks also of the reality of where these Nazarenes stopped on their way out of town and made a place to pray, praise, and commit random acts of love and compassion in the name of the One who was called a “Nazarene.” They seem to take it as a special calling to identify with the “despised” ones.

A typical Sunday morning will put you face-to-face with a multicultural experience. At first it appears to be a cacophony of colors, cultures, and costumes with no organization.

At Los Angeles First, people are more important than steeples.

A red-haired Caucasian and his dark-haired Asian wife are serving coffee and donuts to early comers in the shade of a friendly old tree in the courtyard. Another set of people are putting up posters directing people to a blood pressure clinic that will operate between worship services.

People of color (all colors) greet one another as they enter the English-speaking service in the main sanctuary. Korean-speaking worshippers are gathering in the chapel across the way. Walking down the catacomb-like halls of the educational building, the sounds of Korean prayers, Spanish Sunday School classes, and Filipino laughter mix with the multilingual signs on doors and walls. A more international atmosphere can hardly be imagined.

Close to noon, the scene changes as the main sanctuary fills with Spanish sounds and songs as pastor David Iglesias and his worship team take over. Bresee Chapel will echo with the celebrating sounds of Filipinos worshipping in a near party style. A group of people of all ages meets in Moulton Hall, beneath the benevolent gazes of Phineas and Ada Bresee, to discuss the English service sermon and share joys and trials from their lives before they leave to take part in the international ministries of a church that really does lift people.

HH

The Faces of Los Angeles First Church

by Glen Van Dyne

First Church of the Nazarene, with its steepleless building, is a landmark in the mid-Wilshire area of Los Angeles. But the building is, of course, only a structure of bricks, mortar, wood, and glass. The true church is comprised of those believers in the four congregations who worship at 3401 West Third Street—believers who go from that historic and hallowed place weekly to represent Jesus to one of the most diverse communities in the world. This article introduces you to a few of the faces you would see on a visit to Los Angeles First.

Jacqueline Green Toepfer

As you walk in the door of the English-speaking congregation, it is likely you will not go far before being welcomed by greeter Jacqueline Green Toepfer. It was the way this lovely lady with a multicultural marriage was greeted when she first set foot inside the building at Los Angeles First Church. That greeting convinced her she had found a church home. After moving into the inner city from Pomona, an outly-

ing city of greater Los Angeles, she looked in the phone book, searching for a Church of the Nazarene like the one she had left behind. After visiting a congregation composed of one principle ethnic group, she tried Los Angeles First Church.

“The day I walked in the door, I was embraced and welcomed,” says Jacqueline. “I went to the Discovery Class, which was a real mixture of people from all over the world. It was the welcome that made me stay.

“I like the diversity of people. I didn’t want to raise my children in an atmosphere where there was just one race of people. I don’t feel like heaven will be sectioned off for the different races. I put my children into the school here. The teachers were loving and caring. Even though I lived in an area one block away from what is known as ‘The Jungle,’ people came over from the church to pick us up and to take us home late at night.”

David and Julie Wood

David Wood is a pediatrician at Cedar Sinai Medical Center; wife, Julie, is a nurse who currently stays home with their three children. Nazarenes for almost four years now, they were attracted to Los Angeles First Church after learning about it through an outreach project. “There was a person in the Los Angeles health department with whom I was working,” says David. “I told him, ‘You know, that’s an intriguing church to me, because it really is a nice mix of the gospel—evangelical biblical Christianity—with a strong commitment to social justice and working with the poor.’ That’s what caused us to start coming here.”

Julie is involved in the parish nursing program at Los Angeles First. This involves things like blood pressure screenings, classes, taking medical vans into the community to care for children, and

I DON'T FEEL LIKE HEAVEN WILL BE SECTIONED OFF FOR THE DIFFERENT RACES.”

Jacqueline Green Toepfer with some Guatemalan friends



staffing a clinic for the homeless.

"I identify the Church of the Nazarene with the stories of Phineas Bresee and his desire to reach out to the poor," says David. "This church and our pastor, Ron Benefiel, are trying to carry on in that tradition, so I actually see this church as a living example of the early roots of the Church of the Nazarene."

The Woods settled in the neighborhood around the church. They have found it and their church to be a place with a sense of community. "I used to think of Los Angeles as just this big metropolis," says Julie. "But it's really made up of little neighborhoods and in each part there is a real sense of community."

"We found this church to be open and accepting of people of all colors and shapes with different backgrounds and problems," says David. "Once, they announced that they were changing church board meeting time. One of the members had an A.A. meeting that night. Our church is definitely a mix of groups that your average Christian church might not feel comfortable with."

David Iglesias

David Iglesias was born in New York City of parents from Puerto Rico and Spain. He was raised in an English-speaking home and community. His first desire for ministry was to go to some "foreign" coun-

**WE ARE ONE
FAMILY. WE ARE
NOT SEEKING TO
BE LIKE EACH OTHER.
WE ARE SEEKING
TO BE LIKE JESUS."**

Rev. David Iglesias sings with the Hispanic congregation which he pastors at Los Angeles First.



try, but God kept him in the United States, where he is convinced the mission field has come to him. David began his ministry on the East Coast, later taking a church in Los Angeles. Since 1989, he has been the pastor to the growing Hispanic congregation at Los Angeles First Church.

"Demographic projections are that by the year 2000, the Spanish-speaking presence in Los Angeles will be between 70 and 80 percent,"

says David. "I envision a second service to accommodate the worshipers as our church grows through our program of 'each one win one.'"

On Sunday mornings, members of Rev. Iglesias's congregation gather for worship immediately following the English-speaking service. A quick rearrangement of platform furniture accommodates the drums, keyboard, electric guitars, and other musical instruments. The service may not always start on time and extends well into the afternoon, but the enthusiasm of the worshipers does not seem to be hindered by such inconveniences. People from Central America, South America, Mexico, and Puerto Rico blend voices in joyful praise to God through singing and prayer.

During the week, members of Rev. Iglesias's congregation focus on the hungry in the area, feeding up to 50 persons hot meals twice a week. The guests around the table may not understand the Spanish language, but there is no language barrier when it comes to understanding spaghetti and meatballs or chili served by Latino Nazarenes.

Rev. Iglesias does not seek to "Americanize" the new immigrants who come under his care. He believes this will happen as second and third generations grow up in the

**THIS CHURCH
CARRIES ON IN THE
TRADITION OF
PHINEAS F. BRESEE.**

Julie and David Wood were drawn to Los Angeles First Church because of its concern for the hurting.





**I FELT WELCOME
AND LOVED HERE,
EVEN WHEN MY
CLOTHES WERE
DIRTY AND I WAS
HOMELESS.”**

**Kalani Benavides near
the bushes that served as
her home for a while.**

community. “We must meet people where they are and go from there,” he says. “We are one family. We are not seeking to be like each other. We are seeking to be like Jesus.”

Kalani Benavides

Who would think of allowing a homeless person to guard your place of business? But that’s just what gas company officials did when they discovered a lady living in the bushes outside their walls, just across the street from Los Angeles First Church.

Abandoned by her family in 1989 after they moved to Los Angeles from Hawaii, Kalani Benavides was afraid to go to a shelter in downtown Los Angeles. Instead, she chose to sleep on the steps of Los Angeles First Church or across the street at the gas company office. The church gave her jobs and a place to shower and get clothes and eyeglasses.

Gas company officials gave Kalani and a friend permission to sleep under the bushes outside their walls after they stopped a burglary in progress. While she lived in that

location, Kalani took great pride in keeping the street and sidewalk around her clean and beautiful. Nothing, it seemed, could suppress the beauty she saw, even though she often looked at it through eyes affected by drugs or alcohol.

Today, Kalani is involved in the church and benefits from the recovery programs offered there. Her natural Hawaiian beauty graces the worship and ministry of a place where the rainbow of all races is a physical thing you can put your arms around.

“I felt welcome and loved here,” says Kalani, “even when my clothes were dirty and I was homeless. I still identify fully with the homeless who make their homes in the bushes and on the sidewalks around the church.

“The best thing you can do when you meet a homeless person is to smile,” says Kalani. “Remember, they have had lots of rejection and may have a lot of chips on their shoulders, which a warm smile and greeting will disarm. When people treat you good, you feel better about yourself.”

Lori White

Lori White started out as a secretary at Los Angeles First. Today, she is the administrative pastor,

**THERE IS A STRONG SENSE THAT WE ARE
MORE THAN JUST A CHURCH BUILDING IN THIS COMMUNITY.”**

Administrative pastor Lori White (l.) talks to Mary Jo Van Dyne (the author's wife) during a break in the Sunday morning schedule.



Heart and Home for Ministry

WILLIE and ELNA HOUMES are pleased they were able to place their home in an Irrevocable Life Estate provided by the Planned Giving office. They will live in their home as long as they are able; then the proceeds from the sale of their home will be used for the Nazarene ministry of their choice. They are considering the World Mission Division and their local church, the Fairfield Church of the Nazarene in Eugene, Oregon.

A friend who has a trust provided by the Planned Giving office recommended the services of the Planned Giving office to them. They also discussed their desires with one of the eight Planned Giving regional representatives.

Before requesting the Irrevocable Life Estate agreement, they discussed the possibility with their children. It is important potential heirs be made aware of such a significant charitable gift.

Mr. and Mrs. Houmes are especially excited about supporting missions because their daughter is a missionary in Australia. They believe wholeheartedly in the missions program of the Church of the Nazarene and want to help support it.

In addition to making a deferred gift to the church, Willie and Elna also received a sizable tax deduction immediately. Their heirs have also been relieved of some inheritance taxes they may have had to pay.

Although hesitant to share this personal story, Mr. and Mrs. Houmes gave Planned Giving permission to share it hoping others would consider this unique gifting option. Should you have any questions about how you could join with the Houmes family, please feel free to contact the Planned Giving office toll-free at 800-544-8413.



*Wilbur and Elna
Houmes*

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overseeing the daily operations of the church—from creating newsletters and church bulletins to taking minutes at church board meetings.

“I came on purpose to Bresee Institute to learn about urban ministry,” says Lori. “I was going to leave and go back to San Francisco, but fell in love with the church here. So I stayed, got a job in Beverly Hills to support myself, and, after a year, they invited me to be full-time in this position.”

Lori says there is an absence of class distinction, which she feels makes Los Angeles First unique. “It’s like coming to the Lord’s table for Communion—we’re all on even ground. We’re all brothers and sisters in the Lord—whether rich or poor, black or white.

“There is a strong sense that we are more than just a church building in this community. We’re helping people who live here. People are fed and clothed. Teens are being helped to stay out of gangs. It’s more than just a place to go on Sunday. It’s a church with a purpose.”

Lori says the various congregations bring unique characteristics to the worship experience at Los Angeles First: “If you could just sense the spirit of the Korean congregation when they pray, the spirit of hospitality in the Hispanic congregation, or the love, oneness, and joyful feeling expressed among the Filipino worshipers. They all bring their own special thing about the Christian life together. It’s just beautiful. It excites me to be a part of a worshipping body that is not dead—to be part of a family.”

Jeff Carr

Jeff Carr first visited Los Angeles First Church as an intern at Bresee Institute (a training center for Christian workers located at the church). Today, he is executive director of the Bresee Foundation—an independent, nonprofit organization that directs compassionate ministries and social services.

“When I first came to Bresee Institute, they gave me a 10-speed bike and a basketball and sent me to the parks and playgrounds around here,” says Jeff. “I really enjoy the diversity of the church and the

KIDS COMING EVERY DAY IS A TESTIMONY TO THE FACT THAT THEY FEEL VALUED HERE—THAT THEY FEEL SAFE.”

Jeff Carr came to Los Angeles First as an intern. Today, he is director of the Bresee Foundation.



neighborhood. When I represent the foundation, people say to me, ‘You’re a missionary to the city,’ but I don’t really believe that. I think that when I came I probably had a false sense that I was ‘bringing the gospel’ to the people in this community. I think the gospel was already here, the Kingdom was already here. I just discovered what the Kingdom looked like.”

Jeff says that the community around the church is a microcosm of the world: “In terms of culture and immigration, this is a kind of runway for people from all over the world. They land in a two to three mile radius of this facility, trying to orient themselves and get an understanding of how the system works. Then they move on to other places.”

Jeff started Bresee Youth, a program that works with almost 1,000 young people in such areas as academics, computer literacy, employment, training, and recreation. “We’ll have 10 to 15 young people

who will graduate from high school this year,” says Jeff. “We just had 2 students on scholarships graduate from Point Loma and another 1 graduated from Northwest Nazarene College.

“Kids coming every day is a testimony to the fact that they feel valued here—that they feel safe. I am pleased with the respect and credibility we have in the larger community. We just got a contract with a public school in south central Los Angeles. They are paying us to put a full-time staff person on their campus to do our literacy program.”

With English-speaking, Filipino, Hispanic, and Korean congregations at Los Angeles First Church, there are scores of other stories that could be told. If you want to find out more, you’ll need to drop into one of the services or arrive during one of those times when persons are ministering to others in the name of Christ at the corner of Third and Juanita. You’re welcome anytime.

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MOTHER'S DAY AT CENTRAL CITY CHURCH OF THE NAZARENE

Story and photos by Glen Van Dyne

My wife, Mary Jo, and I worshiped with Central City Church of the Nazarene on Mother's Day 1995.

The congregation meets in a renovated room of an old commercial building that looks more like a candidate for demolition than the home of any kind of prosperous church organization. It is located one block from the historical 317 South Main address where on Wednesday, October 30, 1895, the first Church of the Nazarene was organized with one of its stated purposes to go to the "neglected quarters of the city."

We parked in the underground parking lot of the newly opened Union Rescue Mission next door. As we ducked our heads to get under the construction scaffolding just outside the entrance of the building, we were met by a woman seated in a chair who greeted us and handed us a worship bulletin for the service, which was already in progress. We had made a wrong turn or two on our trip from Monrovia, just 15 miles away, and were late for church.

A young man dressed in blue jeans and a dark blue checkered shirt was leading the congregation in a chorus of praise to God, assisted by guitar accompaniment and words projected on the clean white wall of the rather stark sanctuary. More than 80 worshipers were joining in the musical sounds with voices and hand clapping.

We took our seats in a row of folding chairs about halfway forward. It was good to be worshipping with this congregation again. We had last joined them when they were meeting in the open air of a downtown park as a new congregation of homeless people. Then we all sat on the grass in the shade of palm trees and skyscrapers. "Homeless" is still the common thread that runs through the lives of the people who opened to us the door of fellowship this morning.

As the service progressed, it was evident that Pastor Scott Chamberlain was a one-man show. Training leaders

recruited from the ranks of jobless and homeless folks is not easy.

In spite of having to give the prayers, lead the songs, take the offerings, and keep order among some occasionally rowdy children, Scott's enthusiasm was undimmed.

He spoke with tears in his eyes of an old man who had been a member of this congregation before his death and who had made it safely to heaven because of the love of God shown by this loving congregation.

When opportunity was given for members of the congregation to share words of praise, several responded, and Pastor Scott had to stop some of them from talking too long and keep others on the subject.

However, most of the members were well-dressed and well-behaved—probably as good as the average congregation in the suburbs.

Announcement was made of the new chairs, pulpit, kneeling altar, and platform chairs, which had been donated by the Los Angeles District from a Church of the Nazarene that had been closed. True recycling was taking place here in more ways than one.

The theme of the sermon was prayer and fellowship. It became clear as I listened and felt the people worship that needs are the same for people everywhere. Everyone needs to know someone else cares for them and that they are important to the ongoing of the group. It is the glue that holds the Church together.

Young Scott Chamberlain has been at this assignment since he volun-

The Ronald Reagan Federal Building now stands on the spot where Bresee's Church of the Nazarene was first organized.

continued on page 39





The building in which the Central City congregation worships is under renovation. But it does offer shelter. The church was started as a congregation for the homeless. See the July 1989 *Herald of Holiness*.

Beth, Joshua, and Scott Chamberlain.



Pastor Chamberlain and Mary Jo Van Dyne at the place where the "Glory Barn" once stood.

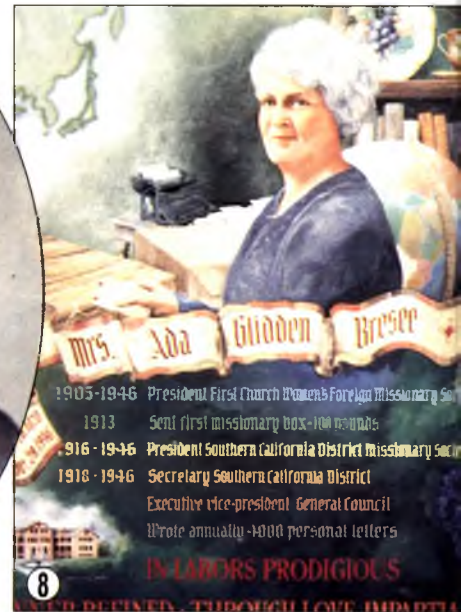
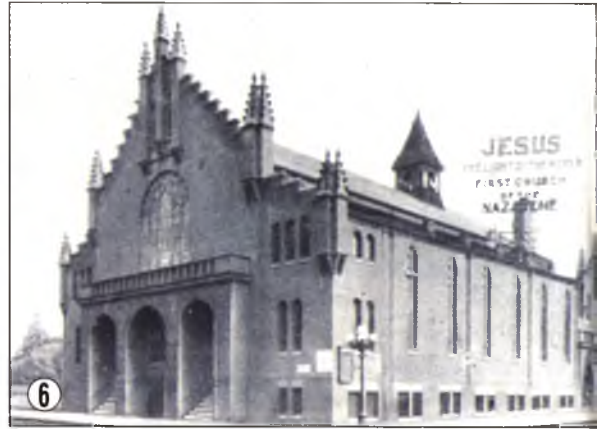


Part of the Central City congregation after a July Communion service.



A Look

One hundred years ago this month, a group of persons in downtown Los Angeles formed a congregation called the Church of the Nazarene. These photos give a glimpse into the rich past of the congregation known as Los Angeles First Church.



Back

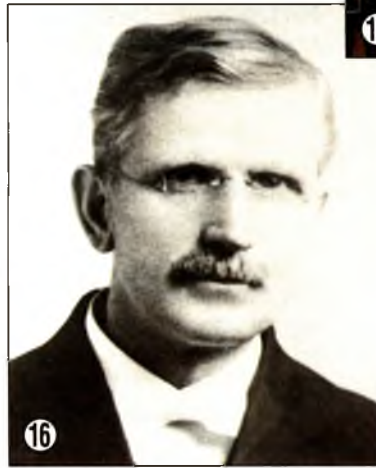
meetings. **11.** J. P. Widney, the man who coined the name "Church of the Nazarene." **12.** The Brotherhood of St. Stephen (ca. 1895), a forerunner of NYI. **13.** B. Wallin, pastor of the church from 1934 to 1943. **14.** Original Communion chalice and cups used by P. F. Bresee. **15.** Bresee's desk where he composed a number of his sermons. **16.** C. J. Kinne, first manager of Nazarene Publishing Co., Los Angeles, and later first manager of Nazarene Publishing House, Kansas City. **17.** Maye McReynolds (left) started the Spanish work as an outreach of Los Angeles First. Santos Elizondo was one of Maye's converts who started Hispanic works in El Paso, Texas, and Juarez, Mexico. **18.** First Manual of the Los Angeles Church of the Nazarene, 1898 (owned by Nazarene evangelist I. G. Martin, who helped compile the first Nazarene hymnal). **19.** A card from the church directory for the 1934-35 church year. **20.** Members of the centennial committee (row 1, l. to r.): Enrique Cainglet, Ron Benefiel, Paul Benefiel, Sung Die Kim, David Iglesias; (row 2) Jim Gatlin, Lori White, Susan Guevara, Rusty Harding, Dottie Windoffer, E. R. Camfield, Jeff Carr, and Wendy Carr.



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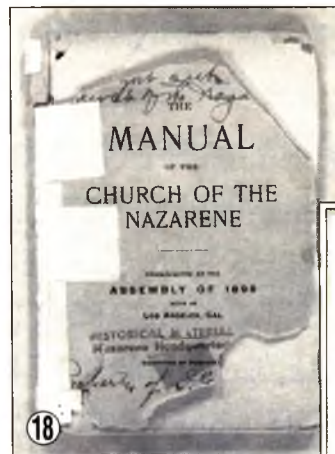
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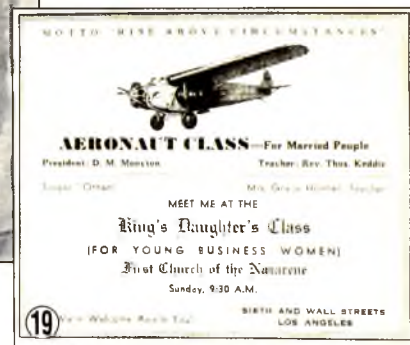
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Introducing a Major New Biography

PHINEAS BRESEE: HIS LIFE AND LEGACY

*Phineas F. Bresee: His Life in Methodism,
the Holiness Movement, and the
Church of the Nazarene*

by Carl Bangs, *Beacon Hill Press of Kansas City, 1995*



The publication this October of Carl Bangs's biography of Phineas F. Bresee moves our understanding of early Nazarene history forward a giant step. Bresee has been the subject of various biographies large and small, but *Phineas F. Bresee: His Life in Methodism, the Holiness Movement, and the Church of the Nazarene* is the first written by a seasoned and internationally known scholar.

The book's perspective differs sharply from that of earlier Bresee biographies, which examined his life from the standpoint of his role as a Nazarene founder, abbreviating his Methodist career—25 years in Iowa and 12 more in California. By contrast, Bresee's Methodist ministry occupies over half of the new biography, for Bangs asks the simpler, but fundamentally different, question—"Who was Bresee?"—a different leading question, leading to a different type of book. Bangs demonstrates ably in the process that to understand what the Church of the Nazarene meant to Bresee, one must first understand what Methodism meant to him.

So what will those readers who are already familiar with the Bresee story learn from this book? What unique contributions does it make? The book makes six major contributions.

First, Bangs builds the case that Bresee's holiness theology was firmly rooted in Methodism.

Bresee was nurtured in the revivalistic religion of the Catskill Mountains, in which a prominent accent was that of circuit riders sent by Francis Asbury and Freeborn Gar-

rettson to spread Methodism's message. Bangs traces the themes of converting and sanctifying grace in Asbury's preaching to their appropriation by Bresee. In so doing, he introduces readers to a remarkable cast, including the four Bangs brothers (no family relation to the author), who shaped Delaware County Methodism, and the dedicated Methodist class leader Horace Hebbard, who became Bresee's father-in-law. Bresee's conversion is told not only in words but also through photographs taken by the author of sites still standing from Bresee's boyhood, including the church in which he first professed his faith.

Second, Bangs shows how crucial the Iowa ministry was in Bresee's development.

The spiritual roots that nourished Bresee in New York prepared him for a life's ministry that began in Iowa, where he moved in 1857.

In Iowa, Bresee developed compe-

tence on issues involving higher education and helped establish Simpson College. He used wealthy people to finance church projects and introduced popular gospel music to his congregations. He wrestled with serious religious doubt, but, he testified in 1892, he also experienced sanctifying grace while a pastor in Chariton. He was married during his early ministry and enjoyed a rich family life that began on the Iowa prairies. Bangs demonstrates that Bresee's characteristic patterns of operating as a leader were developed in Iowa and reflected in his later ministry among California Methodists and in the Church of the Nazarene.

Third, Bresee's practice of mixing business with religion, and its unfortunate consequences, are considered fully and

IN 1892, BRESEE SPOKE OF THE METHODIST EPISCOPAL CHURCH AS "THE CHURCH OF MY FATHERS." SINCE HIS FIRST 12 YEARS WERE SPENT IN FRANKLIN, NEW YORK, ONE BEGINS WITH THE LARGER QUESTION OF THE NATURE AND ROLE OF METHODISM IN BRESEE'S NATIVE DELAWARE COUNTY (CHAPTER 4: THE MATRIX OF BRESEE'S FAITH).



This photograph of Phineas F. Bresee has been previously published only in the *Nazarene Messenger* in the early years of this century. The original is now held in the Point Loma Nazarene College archives.

in more detail than in previous accounts, and is placed in a new light. Bangs introduces readers to Bresee's business associates and details the effects of the most embarrassing episode in Bresee's life, while dispelling some of the folklores associated with it (such as the idea that the collapse of Bresee's mining project forced his removal to California).

Fourth, the new biography shows Bresee's rise to prominence in California Methodism between 1883 and 1892.

Fifth, it provides brand-new material on the circumstances surrounding Bresee's withdrawal from the Methodist ministry, his ouster from the Peniel Mission, and the origins of the Church of the Nazarene in Los Angeles. Bangs lays bare, in a way no previous history has done, the basis for the Southern California Conference's rejection of Bresee's desire to serve a mission to the poor in downtown

Los Angeles. And it deals fully with the mutual influence Bresee and Joseph P. Widney exerted on one another. Bangs gives the most detailed account yet of Joseph P. Widney's role in starting the Church of the Nazarene in Los Angeles and the rift that drove him and Bresee apart. Widney was elected with Bresee as pastor and general superintendent "for life" of the new church, and he proposed the church name. But Bangs presents surprising new details about Widney that put the naming of the Church of the Nazarene in a new light.

Last, the book shows how Bresee's lifetime of reflection on the church and its ministry affected the theology and practice of Los Angeles Nazarenes, and eventually a broader union of Holiness people who compose today's Church of the Nazarene. Two crucial chapters in understanding Bresee are those titled "Pastor to the People" and "Shaping the Body of Christ." They deal with Bresee's pastoral theology and show how central theological ideas shaped the interests and patterns of the new church.

MOLDED BY WESLEYAN DOCTRINE AND EXPERIENCE, STIRRED BY REVIVALS, CAMP MEETINGS, AND PERSONAL WITNESS, AND WITH NATIONAL NEEDS AND TRAGEDY STILL IN THE PERIPHERY OF HIS VISION, YOUNG PHINEAS PROFESSED HIS CHRISTIAN FAITH, ACCEPTED HIS CALL TO THE MINISTRY, EXHORTED HIS FRIENDS, AND PREACHED HIS FIRST SERMON (CHAPTER 4).

There are many interesting sidelights along the way: the author's use of the diaries of Phineas's daughter, Sue Bresee; the storm that broke over Bresee during the year he ministered through the independent Peniel Mission; the influence of key Methodists like Leslie F. Gay and Judge W. S. Knott on Bresee, and his influence on them; the dissension that tore at the heart of Los Angeles First Church in 1907 and 1908, at the time that should have been Bresee's moment of triumph; and many other fascinating strands of Bresee's story.

—Stan Ingersol, denominational archivist

HH

Carl Bangs is the son of immigrant parents—father from Norway, mother from Switzerland—who met in Washington State and visited Bresee's church in Los Angeles on their honeymoon in 1903. Bangs is a graduate of Pasadena College, Nazarene Theological Seminary, and the University of Chicago. He is a leading scholarly authority on the Dutch Reformation and the theology of James Arminius. The writer of numerous books and articles, including *Arminius: A Study in the Dutch Reformation*, he taught at Olivet Nazarene College and St. Paul School of Theology (United Methodist), from which he retired in 1989.

Bangs visited every site where Bresee lived and pastored, and utilized sources in Methodist and Nazarene archives across the nation. He was given access to Bresee family papers and photographs. The book is well-illustrated with pictures, including some from the family collection.

BRECKENRIDGE

While we celebrate the 100th anniversary of “Nazarenes West,” a task force of men and women are still pioneering ways to dramatically upgrade our system for clergy preparation.

Some 110 educators, pastors, and administrators met at Breckenridge V to hammer out the new look of clergy preparation. “We have moved to the front edge of our ministerial paradigm,” says Rick Ryding, the facilitator of the group’s work.

“It is the creative edge where innovative ideas are born—where we make quantum leaps to new paradigms. We have been influenced by its magnetism, and we are stepping out into the risky space between where we are and where we dream we could be,” Ryding said.

According to Wilbur Brannon, director of Pastoral Ministries, Church Growth Division, and director of the five Breckenridge consultations, the process began a dozen years ago with Ray Hurn’s “Scholars Symposium” at which religion faculty discussed curricu-



lum issues. These were continued by Bill Sullivan, director of the Church Growth Division.

In 1987 and 1988, Wilbur Brannon conducted Consultations on Ministerial Preparation on the campuses of Southern

Nazarene University, Trevecca Nazarene College, and Mount Vernon Nazarene College.

The Breckenridge I consultation occurred in 1990. At that meeting, Brannon said, “Bill Sullivan called us to a radical rethinking of the way we do clergy preparation in the U.S.A.”

Breckenridge II, in 1991, saw a select group of theologians explore the theological foundations for clergy preparation. That meeting also considered the research of Ken Crow. Among other things, it showed that fully one-third of our pastors are bivocational, and another third will serve in small churches all their careers. Shouldn’t ministerial education be carried on with these realities in mind?

At Breckenridge III in 1992, a panel of professionals from medicine, education, and law shared their views about probationary experience, supervised practice, mentoring, and required continuing education.

The members of that consultation drew up a comprehensive list of what the Nazarene minister should be expected to *Know, Be, and Do*.

In 1994, Breckenridge IV conferees explored the issues involved at each developmental stage in adulthood along with their implications for ministerial education and practice.

Brannon said that the



V Consultation on Clergy Preparation

goals of the consultation include:

1. To describe, in collaboration with all concerned parties, the *character* and *competencies* essential to effective ministry in the Church of the Nazarene.

2. To develop a ministerial course of study *curriculum* that will help produce spiritually genuine, theologically prepared, and professionally competent Nazarene ministers.

3. To accept a preponderance of very small congregations and meager financial support as realities . . . and *educate with these realities in mind.*

4. To establish a more effective program of counseling . . . for admission to credential candidacy.

5. To design and manage educational experiences for ministers and ministerial students in keeping with *up-to-date educational philosophy and methodology.*

Breckenridge V, held June 19-23, 1995, focused on identifying educational experiences that significantly impact the personal and professional development of pastors. Learning in community, mentoring, supervised practice, and lifelong learning were

strongly emphasized.

The Breckenridge VI consultation will plan general assembly legislation based on the outcomes of the 12-year studies represented by Breckenridge.

Ryding said the consultation was "bursting with creative and optimistic visions for ministerial education."
H



TO THE SPRINGS— AND BEYOND

by Fred Shepard and Gene Van Note

Travel agents usually don't route their clients from Fayetteville, Arkansas, to Colorado Springs by way of Orlando, Florida. But sometimes God does.

In February 1994, Sandy Statham was in Orlando attending a computer convention. As interim registrar of the University of Arkansas, she was deeply involved in the development of a computer program to handle student information for the university.

In the providence of God, the Accrediting Association for Bible Colleges was also meeting in Orlando. A friend of Sandy's was a staff member at the accrediting association. Knowing Sandy was in town, she called and said, "I'm lonely; can you come over?"

Sandy did. In their conversation, her friend said, "I met some Nazarenes yesterday. I talked with Jerry Lambert, Phyllis Perkins, and some others."

"Phyllis Perkins, she's one of my Nazarene heroes," Sandy said. "Can I meet her?"

She could and did, and it turned out that they had been looking for each other. To understand the meeting, you need to know a bit about Sandy Statham.

Sandy grew up in Norfolk, Virginia, with a generic faith in Jesus. But there was nothing personal about it. After her husband, Larry, retired from the navy as a master chief, they moved to Arkansas, Larry's home. Her master's degree in business led to a job at the university, and they began attending the Church of the Nazarene.

Rev. Carlton Mills, using Uncle Buddy Robinson's sermons, led a

revival meeting in Fayetteville in 1990. During those days, Sandy responded to God's call and, in her words, "turned my life over completely to Jesus." During the months that followed, she had the increasing conviction that the Lord was renewing a childhood call to the ministry.

With her undergraduate degree and her M.B.A., the Home Study Course seemed ideal for Sandy. Yet there was a longing for something more. She clipped every article about Nazarene Bible College that appeared in the *Herald of Holiness*. She was drawn more and more to the idea of attending NBC in Colorado Springs but never thought it possible. She needed to work, since her husband's navy retirement check was not enough to cover their needs.

And then she went to Orlando.

The NBC administration had been praying for someone to set up a computer student information system, exactly what she was doing for the University of Arkansas.

As they say, the rest is history. After years in higher education, Sandy is a student at the Nazarene Bible College and is in charge of the computer operation there. Larry spends his time fishing and making himself available as a source of stability and counsel for younger students. They enjoy his fish too.

"I really feel NBC is targeted for people like me," Sandy said. "I see NBC's mission as preparing either those who were called or who ignored their call until later in life. I had wasted enough time. I needed a practical education. The Lord wanted me at NBC."

After an expected 1997 gradua-

tion, Sandy and Larry plan to return to Arkansas, where her pastoral skills and Larry's strengths in working with people will help them build a vital center for worship and outreach.

Not All Roads Begin in Orlando

Martha Patalano, from Lima, Peru, has sparkling brown eyes and smiles at everyone. At the age of 15, Martha gave her heart to the Lord Jesus Christ. A year later, the family moved to the United States and began to attend the Church of the Nazarene. In the U.S., she also met a man named Phil, who later became her husband.

When Martha learned that Phil felt a divine call to the ministry, she prayed that the Lord would help her prepare herself in a way that would be most helpful to him and his calling. As she prayed, she became keenly aware that God was calling her into the ministry as well.

"God opened the doors for my husband and me to move to Los Angeles so I could attend Instituto





Pastor Mary Fling with two of the young people in her congregation at Irondale, Missouri.

God began in an unusual way. Listen to her words:

“One morning after getting my husband and children off to work and school, I found myself looking out the patio door to the most beautiful scene of snowcapped mountains, blue sky, velvet green grass—all so clear and sharp. I felt as if I could reach out and touch the beauty. The whole thing was breathtaking. I was overwhelmed with the presence of God. This began a 12-year journey and search for where God wanted me and what He wanted of me.”

After 30 years of marriage, Mary’s husband died in 1982. During the next few months, other close relatives died. In the darkness of her overwhelming grief, she found, or was found by, the Church of the Nazarene. Ultimately, her spiritual journey took her to a holiness crusade sponsored by the Southern California District where, just prior to the 1985 General Assembly in Anaheim, she was sanctified wholly. She says, “It was as if God had arranged that General Assembly as an outpouring of His Holy Spirit on my

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Teological Nazareno [the Spanish-language extension of Nazarene Bible College],” Martha said. “Since Spanish is my first language, I felt I would learn more studying in the language I grew up in,” she added.

The Instituto Teological Nazareno provided model pastors and teachers for Martha within her own culture. While there, she learned what it meant to be a part of a growing congregation. The courses she took in Los Angeles provided a solid foundation for when she and Phil moved to Colorado Springs to attend NBC, a logical next step in their preparation. Martha graduated from Nazarene Bible College in 1995. The Patalanos are now planting a Spanish-language church in Pueblo, Colorado.

“I would not have been ready for this ministry without the training I received at the Nazarene Bible College,” Martha said recently. “The Nazarene Bible Col-

lege has given me insights that help me understand people from different backgrounds.”

Martha also gives credit to NBC for helping her in another way. “I enjoy teaching and preaching the Word of God, but I am still a little hesitant serving as a woman pastor. NBC has emphasized the need to answer God’s call, teaching that God uses both men and women.”

From Toledo to the Ozarks

“I’m a middle-aged Christian lady who loves the Lord dearly and has a strange sense of humor. And oh, yes, throw in mother and grandmother.” Those are the words that Rev. Mary Fling of Irondale, Missouri, uses to describe herself. But they do not begin to tell her story, one that began in a Catholic home in Toledo, Ohio.

Like many young adults, Mary moved away from her early church roots. In fact, her new world didn’t include anything religious. She married, started a family, and moved to Southern California. Her journey to a renewed faith and a transforming love for

Sandy Statham, called to the sacred desk



Martha Patalano and her husband are planting a Spanish-speaking church in Pueblo, Colorado.

OPEN TO GOD'S CALL

by Hiram Sanders
president, Nazarene Bible College

They were fishermen, James and John. That's all they'd ever known, all they ever thought they'd be. Life had a comfortable, regular routine: sails up, nets down, hours of waiting, nets up, fish sorted, nets mended before bed. They could be proud of their jobs. After all, they not only fed their own families but also fed the families of the tentmaker, the tax collector, the weaver, and all those other poor souls who spent their lives within the confining walls of the city without ever feeling the cool breeze of the sea. People knew them; people liked them; they were the fishermen, James and John.

Then Jesus said, "Put down your nets, follow me."

God Calls the Open Heart

Everyone in town looked at these sons of Zebedee and saw nothing but fishermen with dried scales clinging to their strong arms and calloused hands scarred by years of hauling nets out of the water. Nice guys, but nothing special.

Then Jesus said, "Put down your nets, follow me, and I will make you fishers of men."

"What about our families, our boats, our nets? Who will feed the families of the tentmakers, tax collectors, and weavers? Who will care for our father?"

"Put down your nets and follow me."

Jesus was walking along the Sea of Galilee when He saw the fishermen who became His closest companions. Did Jesus walk into town and head straight to their boat? Did He stop and ask directions: "Can someone tell me where I might find James and John, the fishermen?" We know that He asked and they came.

But how many others had He asked that day before He arrived at the water's edge? How many men were given the opportunity of eternity but had other things to do that day? How many backs were turned on the Savior before He found 12 open hearts willing to leave every-

WOULD YOU DROP EVERYTHING TO FOLLOW JESUS? WOULD YOU?

thing behind to follow Him?

Imagine yourself on the shore that day, dragging nets in from the sea, comfortable in your routine, secure in your future. You have never seen the man named Jesus Christ. There is a rumor of this teacher, but few have met or heard Him.

When He approaches, do you put your eyes down and hurriedly go on with your business? When He asks, could you put down everything to follow Him? Your identity is your profession and your family. Could you leave behind your tents, rugs, taxes, fishing nets . . . your mother, sister, aging father . . . to follow Him?

The students at Nazarene Bible College have much in common with James and John. They have jobs and families—caught in the net of their lives are responsibilities and ambition. But they heard Jesus say, "Put down your nets." They opened their hearts.

God Teaches the Open Mind

Whether they were children or centurions, prostitutes or Pharisees, Jesus taught. He taught to them and

through them. Sometimes they learned the lesson. Sometimes Jesus shook the dust from His feet like chalk from a tired teacher's hands and walked on.

For three years, the disciples spent every day with Jesus. Then He was gone. Their sorrow at His death must have been accompanied with the fear of carrying on without Him.

But for three years, the disciples followed Jesus. They heard His words; they saw His miracles; they felt His love. The standard was set. They knew what He wanted them to do and how He wanted them to do it.

Students at Nazarene Bible College come for one thing: they come to be God's ministers. Over 6,000 students have received their ministerial education at NBC, ranging from brief, intensive training to receipt of a bachelor's degree in biblical studies, Christian education, or church music. Just as Jesus went to where the need was greatest, NBC now provides ministerial education to 24 cultural groups through the



heart. From my first days in the Church of the Nazarene, God began a personalized apprenticeship program as my training for public ministry.”

Beyond her deep involvement in the ministries of the Nazarene church in Rialto, California, Mary began the Home Study Course for ministers. But it didn't work out. She was so involved in the lives of others, she couldn't find time for personal study. And yet, God made it clear to her that she was to pastor a church. The breakthrough came when Mary's pastor advised her to attend Nazarene Bible College, which she did, graduating in 1993.

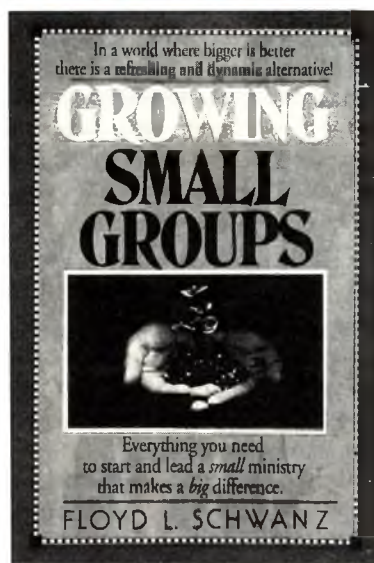
Mary Fling, mother, grandmother, minister of the gospel, pastor at Irondale, Missouri, was ordained in August—at 62 years of age. The Nazarene Bible College made it possible.

“What a surprise God had in store for me after my husband died,” Mary says. “The Lord has frosted an already sweet cake for me. I love being a pastor, and I love the people God has given me to shepherd. I am thrilled with the community in which God has placed me to serve. There are many challenges, but the Lord and my experience at NBC are helping me meet them. God has placed me where some preachers continue to pastor into their 80s. I'll retire when God tells me, but I hope that won't be until I'm 85 or 90 years old.”

So here's a suggestion: if you're planning a trip south of St. Louis, plan to arrive in Irondale in time for the morning worship service. You'll find a pastor who loves the Lord and is showing the way, not only to her community, but also to her four children and eight grandchildren.

Not all roads to ministry lead through Colorado Springs. But for some, it does. And because these three women took that trip, our church is richer, and our world is a better place.

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God Uses the Open Hand

Saul's mama was proud. Whatever her boy did, he did well. He made the best tents—good quality, but not too expensive (mention her name, and he'll give you a discount).

And such a good son. He never went far from home. Let the Roman Empire grow where it would, Saul knew where his mama was. She knew that even if he went as far away as Damascus, he'd always come home to mama.

Oh, and righteous! Saul went to the Temple every day. Everyone looked up to him—if you couldn't find your rabbi, ask Saul, and he could always come up with a word or two on any subject.

Even the Romans liked him, especially when he helped get rid of those Christian troublemakers. When he started that little task, Saul's mama had a feeling this would be it—one day her boy would be famous for getting rid of those Christians.

But her bubble burst under the penetrating heat of a blinding light. God took the hand that held the sword and replaced it with a pen. The feet that marched across the sands with the authority of the Roman Empire found themselves shackled in prison, bound for greater things.

They come to NBC as farmers, businessmen, laborers, educators, and nightclub singers. They leave as God's messengers, committed to spreading His gospel with open hearts, open minds, and open hands.

HH

Adventures in Christian Parenting

Hero Worship

JERRY AND LYNDA COHAGAN



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

WHEN I WAS A KID, I remember discovering in a stack of my mom's old records a recording of "All Shook Up" by Elvis Presley. I listened to that song over and over until the grooves in my head were as deep as they were on that old 78 rpm. I was so taken by the song that I got my mom to copy down all the words for me. (This was way before jacket liners existed . . . you know, early '60s.) I recall sneaking out to the garage and dipping my hand in a can of motor oil, trying to get one lock of my hair to curl down on my forehead just like the king's. I ended up looking more like the Roman emperor Caesar Augustus than the king of rock and roll. I spent hours standing in front of my bedroom mirror singing with the king. Who knows, I might've even gyrated my hips a bit. But since the dresser mirror only reflected me from the shoulders up, I doubt if my image added to the moral decline in the following decade.

I think it's pretty normal for kids to imitate their heroes. For Tori and

Chase, their heroes haven't yet achieved flesh and blood. Chase is never happier than when he has on his Spiderman underwear, and his king isn't Elvis but Mufasa. For Tori, it looks like Princess Jasmine has finally had to accede the rights of the throne to Pocahontas. Their heroes seem to change as quickly as the fall lineup on TV. At least when I found Elvis, I stayed true blue for several years, even through all those tacky movies he made. To this day when I'm channel-surfing, I pause with nostalgia when I land on Elvis and Nancy Sinatra in *Speedway* . . . or was it *Spinout*? In this day and age it seems like our kids flip allegiance as quickly as we flip channels.

About the time Elvis started fading from the celluloid, a new hero took center stage for me. His name was Mike Allen. He didn't star in any movies. I don't think he even played the guitar. He didn't burst onto the scene singing and sneering at the same time out of one corner of his upper lip. But he did drive a Chevy Nova, and he appeared in the early '70s as our new youth pastor.

One summer night after church, a group of us were hanging around Mike's Nova. For some inane reason, I planted myself on the hood of his car. When Mike came out to leave, I slid down the hood and off the front end, leaving in my wake two scratch marks from the heels of my shoes the entire length of the hood. Had this been an Elvis movie, it would've been the scene where Elvis grabbed me by the throat, spun me around, kneed me in the gut, karate-chopped me on the back as I dropped to my knees, and then walked off

with my girl (Marcie Hart, at the time). For my sake, this wasn't a movie. And Mike never held those two marks against me, even though they remained there for as long as he had that Nova. Mike forgave me without question, he continued to love me (as only a youth pastor has to), but more importantly, he genuinely *liked* me and cared about my soul.

And for the next several years, he didn't just *tell* me but *showed* me that there was Something more impressive than sequined jumpsuits. There was Someone larger than the king of rock and roll. That there was an allegiance that was eternal. And that a wing and a prayer could get you further than the "force" being with you. He demonstrated what real heroes are made of. They're not some image that's been created by a studio in Hollywood. Real heroes are created in His image.

Real heroes are created in His image.

I want Chase and Tori to have some flesh and blood heroes as well. So, to Darrell who on Sunday morning comes out to take Chase's hand when he is reluctant to enter his Sunday School room, and to Miss Melissa, who sends Tori a card every week telling her that Jesus loves her, and to Mike, who forgave me, I say thank you. You may not shoot spiderwebs out of your hands, but you are weaving a web of eternal love and mercy.

MOTHER'S DAY AT CENTRAL CITY

continued from page 27

teered to be a part of the Los Angeles Thrust to the Cities in 1988. At first, he was a single man pitting his spirit against the myriad forces of evil in the downtown area, which has been abandoned by most every denomination and major congregation. Then he fell in love and married Beth, who shared his calling to minister in the inner city. Beth teaches school full-time, and together they care for the needs of an overly energetic two-and-a-half-year-old, Joshua.

Ten minutes is about all the time it takes to walk from the apartment on Spring Street where Scott, Beth, and Joshua live to the corner of Sixth and San Pedro in the heart of "skid row" Los Angeles where the Central City Community Church of the Nazarene meets for worship and where Pastor Scott is found living out the love of Jesus among thousands of homeless and half-forgotten poor of many cultures and colors. It's a 10-minute walk

in time but 100 years in history.

The daily trek from home to office takes Scott past such historic sites for the Church of the Nazarene as 317 South Main, where 135 folks banded together and pledged their faith in Je-

MAYBE THERE'S NOT AS MUCH DANCING IN THE AISLES AND SHOUTING IN THE PEWS ANYMORE, BUT HERE AT THE PLACE OF NAZARENE BEGINNINGS, WE FOUND A WHOLE LOT MORE TO SHOUT ABOUT.

sus to form the first Church of the Nazarene under the leadership of Dr. Phineas F. Bresee. A half-block detour takes him past a present-day parking lot, which from 1896 to 1903 was the

site for the "Greatest Revival in Los Angeles," as Nazarenes met almost daily for prayer, praise, and outreach as the centuries turned from 19 to 20.

A warehouse building for the Department of Water and Power and a police station grace the corner where the first permanent sanctuary for Los Angeles First Church of the Nazarene once held sway as a prominent tourist attraction. Now, instead of the sounds of people at worship on this famous corner, one is more likely to hear the echo of gunfire and police sirens.

As he makes his daily trek, Scott, who turns 30 the year his denomination turns 100, thinks about the people he meets on the way who worry about where their next meal is coming from, or the kids who wonder what they can do to keep from going home after school to drug-addicted parents, or the teens who have nothing to do but roam the streets and don't have much prospect of getting out of the trap of this ghetto into which they were born.

He thinks about history too. For six

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BUILDING RELATIONSHIPS



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MOTHER'S DAY AT CENTRAL CITY

continued from page 39

years he has lived here at the poorest and most neglected quarter of the city, where numbers of that first Church of the Nazarene lifted up their eyes to look around them at a field white for harvesting.

Scott and Beth are representative of Nazarene youth who have answered the call to urban ministry. People like Mike and Barbara Vasquez at Children of the Shepherd, a ministry to runaway and homeless youth in Hollywood, and Harrie Trotman and his family near south central Los Angeles. They minister in the "neglected quarters" of our cities.

There was something intriguing about the experience of visiting the site of the mother church on Mother's Day.

When asked if she was comfortable living in the inner city and doing this kind of ministry, young mother Beth replied, "I would much rather be here knowing I am where God wants me to

be than to be in a comfortable home somewhere else. Fine houses and furniture won't last; what Scott and I are doing here will last forever."

Scott and Beth declined our invitation to take them out to dinner, deferring to take Joshua home and give him a much-needed nap. We arranged for them to visit us in Monrovia, where Josh could play in a real yard—something he doesn't know much about as a child growing up in an inner-city parsonage.

The Central City Community Nazarenes have started a program to offer extended educational experiences for school-age children. This also serves to keep them off the streets and from having to return to the drug-infested apartments and homes where they live. They are given several hours of enjoyable educational experiences and a meal before finally going home at 7 P.M. This is offered three days a week. The staff is volunteer, and the budget is never enough.

Unlike most of his suburban counterparts, this pastor has to raise his

support from outside his congregation. This means huge amounts of time spent seeking grants, writing appeal letters, and making personal calls. It doesn't leave enough time for family and pastoral duties.

Seems ironic that here, where the heartbeat of the Church of the Nazarene began, we should find some of the most neglected quarters of the city.

Not that he thrives on neglect, but Scott appears to be determined to keep this work going and build step by step a center of "holy fire" in the heart of the city.

Still, I wonder if we could have hundreds more of such people as Beth and Scott. At the corner of Sixth and San Pedro this morning I saw the "Word become flesh."

As we found our way back to our condo in Monrovia, our hearts burned. I wondered—was it a spark from the fire started there so long ago, or was it from the searing on my own conscience for having made a wrong turn away from the "neglected quarters"? Perhaps both. H

THE U.S.A. EVANGELISM

to be RESCHEDULED...



RESCHEDULED

The Promise Keepers organization has scheduled a national conference for pastors in Atlanta, Georgia, the week prior to the date of our Evangelism Conference. Their goal is to have 100,000 pastors in attendance. We do not want our pastors to be confronted with the necessity of deciding between such an important pastors' gathering and our own Evangelism Conference. Therefore, in order to give our fullest support to our emphasis on evangelism and our evangelists, we have decided to reschedule the conference to a later date.

Please pray that God will help us as we reschedule the Evangelism Conference and plan for a renewal of the primary task of the church.



PROFILE



NAME:

Mary Curran

EDUCATION:

M.Div., Nazarene Theological Seminary
M.S.W., Howard University

CURRENT MINISTRY ASSIGNMENT:

Professor of social work and urban ministries, Northwest Nazarene College; professional counselor in residence, Nampa College Church of the Nazarene

PREVIOUS MINISTRY ASSIGNMENTS:

Associate pastor and director of social service, Community of Hope, Washington, D.C.; director of religious education, Blue Hills Church of the Nazarene, Kansas City, Mo.; outreach pastor, World Vision, Portland, Oreg.

ON MINISTRY:

God in His providence has heaped blessings upon my life. Attending NTS, joining in fellowship with believers at Community of Hope in Washington, D.C., and now finding my life enriched in new ways as I live out my vocation ministering as a teacher. I give thanks continually for the great cloud of witnesses who have surrounded me these many years.

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

NAZARENE THEOLOGICAL SEMINARY

THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, Editor

Q. Is cremation unchristian?

A. Our church has issued no official statement about cremation. Some of those who oppose it fear that it might cause the person to miss the resurrection somehow. There is no theological reason to think that participation in the resurrection depends on finding the actual physical remains of a person's body. If that were the case, those who, for example, were lost at sea would be in the same jeopardy.

Traditional Christianity does believe in the resurrection of the body—as the Apostles' Creed affirms. But there is much that we do not know about the resurrection body. Paul counsels us that our body "is sown a natural body, it is raised a spiritual body. . . . And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man" (1 Corinthians 15:44, 49, NKJV). John advises, "It has not yet been revealed what we shall be, but we know that . . . we shall be like Him" (1 John 3:2, NKJV).

Some oppose cremation because they think that burning the body seems more in harmony with religions that believe that individual existence ceases with death of the body and the only life after death is absorption into the great "oversoul." Some believe that cremation shows something less than the traditional Judeo-Christian "respect" for the dead. But these positions may represent personal preferences more than anything else. Some godly people I have known have had their bodily remains cremated. I expect to see them in heaven.

Q. What book or books would you recommend on prophecy?

A. In this day of "signs and wonders" fever, when flamboyant spellbuilders and slick marketeers try to trap the gullible with flapdoodle disguised as esoteric "Bible knowledge," I recommend one book. It is a 1995 Beacon Hill Press book called *The Second Coming, A Wesleyan Approach to Last Things*. It is a sound and sane treatment of biblical, historical, and theological themes relating to eschatology. Its 275 pages feature the work of some of our best Wesleyan-Holiness scholars. If you are looking for frills, froth, and hair-raising predictions, look elsewhere.

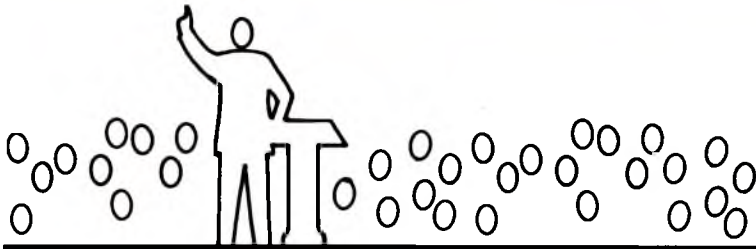
WHAT IS AN ATTITUDE?

What is an attitude? Is a *Christian* attitude something different? Can a Christian have a bad attitude? Can we escape self-defeating attitudes? These questions—and more—are explored in this thorough discussion of a subject that touches every Christian every day. Biblical insights and common sense provide solid guidance.

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BEACON HILL PRESS
OF KANSAS CITY



- ARMSTRONG, LEON AND LINDA:** St. Albans, WV, Oct. 3-8; Johnstown, PA (First), 10-15; Athens, OH, 17-22; Pylesville, MD (Fawn Grove), 24-26; Conneaut, OH (Kellogsville), Nov. 7-12; Stafford, VA, 14-19; Nancy, KY (Delmer), 28, Dec. 3
- BAGGETT, DALLAS:** Birmingham, AL (Huffman), Oct. 1-3; Sumiton, AL (Community), 8; Hayden, AL (Faith), 15-18; Leighton, AL (Nitrate City), 22-25; Decatur, AL (Bethel), 29
- BAKER, RICHARD C.:** Eikview, WV, Oct. 3-8; Newtown Falls, OH, 10-15; Hamilton, OH (Tuley Road), 18-22
- BELZER, DAVE AND BARBARA:** Rantoul, IL, Oct. 3-8; Ottawa, KS, 11-15; Lees Summit, MO (First), 17-22; Osborne, KS, 24-29; Weatherford, OK, Nov. 7-12; Sioux City, IA (First), 14-19; Dalhart, TX, 28—Dec. 3
- BENDER, TIM—THE TIM BENDER FAMILY:** Batavia, OH (Community), Oct. 11-15; Chillicothe, OH, 18-22; Reynoldsburg, OH, 25-29*
- BOCK, DON:** Kingsport, TN (First), Nov. 8-12
- BOND, GARY AND BETH:** Eureka, IL, Oct. 1-4; Lebanon, OH, 8-11; Maysville, KY, 12-15; Brazil, IN (First), 17-22; Salisbury, MD, 25-29
- BOOMER, ERIC J.:** Richmond Heights, OH (Cleveland), Oct. 10-15; Geneva, OH, 22-28; Brocton, NY, 31—Nov. 5
- BOQUST, DOUG AND DEBBIE:** Columbiana, OH, Oct. 13-15
- BROWN, ROGER N.:** Mount Sterling, OH, Oct. 25-29
- BURKHALTER, PAT AND DONNA:** Collinsville, IL (First), Oct. 4-8; Granite City, IL (First), 11-15; Des Moines, IA (Eastside), 18-22; Washington, IN, 25-29; Belleville, IL (Emmanuel), Nov. 8-12; Springfield, MO (Grace), 19
- CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Pomeroy, OH, Oct. 4-8; Jackson, OH, 25-29; Waverly, OH, Nov. 8-12; Beattyville, KY, 15-19
- CASTEEL, HOWARD:** Bernie, MO, Nov. 7-12
- CHEATWOOD, HENRY AND PHYLLIS:** Victoria, VA, Oct. 3-8; Chesapeake, VA (First), 10-15; Roanoke, VA (First), 17-22; Crowley, LA (First), 24-29
- CHEVALIER, SCOTT—CREATIVE YOUTH MINISTRIES:** Mount Vernon, OH (Nazarene College), Oct. 9; Northwestern Ohio District Retreat, Nov. 10-12
- COFFMAN, JOHN C.—COFFMAN FAMILY MINISTRIES:** Harrisburg, PA (Bethany), Oct. 8-11; Cortland, OH, 14-18; Greens Fork, IN, 24-29
- COOK, LEON G.:** Excel, AL (Enoch Johnson Memorial), Oct. 3-8
- CORENSEN, KEN AND PATTI'S MINISTRIES:** Winner, SD, Oct. 18-22; Tuttle, ND, 25-29
- COVINGTON, NATHAN:** Henryetta, OK, Oct. 4-8; Bristow, OK, 11-15; Council Bluffs, IA (Emmanuel), 18-22; Douglasville, GA (First), 25-29; Mobile, AL (First), Nov. 8-12; Tulsa, OK (Central), 19; Drumright, OK, 29—Dec. 3
- CURRY, RICK AND JENNIFER—EVANGEL MINISTRIES:** Florence, SC (First), Oct. 1-4; Indianapolis, IN (Southside), 8-11; Edinburg, IN, 15-18; Greenfield, IN (First), 20-22; Lowmansville, KY (Paintsville), 31—Nov. 5
- DABYDEEN, ROBERT D.—EVANGELIST:** Decatur, AL (First), Oct. 1-5; Central Ohio, 13-14; Newark, OH (First), 20-22
- DAVIS, JAMES ROBERT—DAVIS FAMILY MINISTRIES:** Urbana, OH, Oct. 1; Montpelier, OH, 15; London, OH, 29; Bryan, OH, Nov. 12
- DELBRIDGE, GENE:** Randle, WA, Oct. 15-19; Port Townsend, WA, 22-27
- DELL, JIMMY:** Cordova, AK, Oct. 4-8; Wasilla, AK (Lake), 10-15; Auburn, CA, 21-25; Nampa, ID (Lakeview), 26-29; Crawfordsville, IN, Nov. 8-12; Sulphur Springs, TX, 15-19; Frederickton, OH, 29—Dec. 3
- DENNISON, MARVIN:** Ankeny, IA, Oct. 4-8; Sun Valley, AZ, 17-22; Omaha, NE (First), 31—Nov. 5; Ottumwa, IA (Trinity), 7-12
- DOOLITTLE, KAREN AND KEVIN:** Lewisburg, PA (Crossroads), Oct. 4-8; Boswell, PA (New Life), 11-15; Nobelsville, IN, 22-25; Hershey, PA, 29—Nov. 2; Collingdale, PA, 10-12; New Holland, PA, 14-19; Bristol, PA, 28—Dec. 3
- DOROUGH, WILLIAM M.:** Dallas, TX (North), Oct. 1; Mount Vernon, TX, 11-15
- DOVE, KENNETH:** Oxford, MS, Oct. 2-8; Roanoke, VA (Garden City), 15-18; Lewisburg, TN (First), 22-25; Santa Fe, TN (Fly), 29—Nov. 1
- DUNMIRE, RALPH AND JOANN:** Dunbar, WV, Oct. 1-6; Antioch, TN (Nashville Cherokee Hills), 10-15; Boaz, AL (First), 20-22; Burlington, VT, 27-29*
- EVERMAN, WAYNE:** Hanging Rock, OH, Oct. 4-8; Syracuse, OH, 11-15; Inez, KY, 17-22; Independence, KY (Community), 25-29
- FADER, WES AND MARY:** Waldoboro, ME (North), Oct. 4-8; Laurel, DE, 11-15; Hanover, PA, 18-22; Cumberland, MD (First), 25-29; Akron, OH (Arlington), Nov. 8-12; Brunswick, OH, 15-19; New Freedom, PA (Trail), 29—Dec. 3
- FRANK, RICHARD:** Birmingham, AL (Forestdale), Oct. 25-29
- FREY, DON—THE FREY FAMILY MINISTRIES:** Madison, TN, Oct. 4-8; Glasgow, KY (First), 15-19
- GESSNER, DON AND SHIRL:** Lavelle, PA, Oct. 4-8; Hendersonville, NC, 15-19; Cedar Rapids, IA (First), 25-29; Newell, WV (First), Nov. 8-12; Mannington, WV, 15-19
- GRIMM, H. R.—LIVING CONCEPTS MINISTRIES:** Orient, OH (Southwest Community), Oct. 13-15; Newark, OH (Central), Nov. 10-13
- HAINES, GARY:** Mitchell, SD, Oct. 7-11; Casper, WY (First), 12-15; Pekin, IL (First), 21-25; Ottawa, IL (First), 26-29; Choctaw, OK, Nov. 4-8; Tishomingo, OK, 9-12; College Park, MD, 15-19; McComb, MS (First), 25-29; Columbus, MS (First), 30—Dec. 3
- HANCOCK, TIM:** Canton, IL (First), Oct. 1-4; Bartow, FL (First), 8-11; Wellsburg, WV, 15-18; Ashland, OH, 22-25; Waynesville, NC (Lakeview), 29—Nov. 1; Charleston, WV (First), 5-8; Altwater, OH, 12-15; Woodfield, OH, 16-19; Irondale, OH, 26-29
- HARRINGTON, MILTON:** Modesto, CA (First), Oct. 17 and 24
- HAYES, ALVIN B.:** Carbondale, KS, Oct. 11-15; St. Marys, OH (First), 25-29; Ellendale, ND, Nov. 12-15; Carrington, ND, 16-19
- HICKS, JOHN DAVID:** Othello, WA, Nov. 5-8; Royal City, WA, 9-12; Orofino, ID, 15-19
- HILL, BEN E.—BIBLE EXPOSITIONS:** Decatur, IN, Oct. 4-8; Lansing, MI (Waverly), 10-15; Peru, IL, 18-22; Cuba, IL, 24-29
- HOWARD, DICK:** San Benito, TX, Nov. 7-12
- JEWELL, KENNETH:** Falmouth, KY, Oct. 17-22*
- JUNEMAN, JOHN AND TRINA:** Bedford, OH, Oct. 4; Lancaster, OH, 15-18; Topeka, KS (First), 22-25; Ironton, MO, 26-29; Reno, NV (First), Nov. 8-12; Fallon, NV, 15-19
- KEENA, EARL E.:** Hawthorn, WV, Oct. 8-15
- LAYMON, RILEY:** Frankfort, KY (First), Oct. 4-8; Franklin, KY (First), 11-15; Brandenburg, KY, 18-22; Columbia, KY, 25-29
- LECKRONE, LARRY:** Clarksburg, WV, Oct. 14-18; Trenton, OH, 28—Nov. 1; New Lexington, OH, 4-8; Sparta, MI, 18-22; Eaton Rapids, MI, 25-29
- LEWIS, JOHN—WHITE DOVE MINISTRIES:** Brownwood, TX (First), Oct. 1-4; Tulsa, OK (St. Paul), 8-11; Crescent, OK, 15-18; Pine Bluff, AR (Oak Park), 22; El Dorado, KS, 25-29
- LIDDELL, P. L.:** Columbus, IN (First), Oct. 3-8; Wintertersville, OH, 10-15; Hacienda Heights, CA, 17-22; Kalamazoo, MI (South Side), 24-29; Canton, OH (South), 31—Nov. 5
- LOCKARD, W. D.:** Follansbee, WV (First), Oct. 3-8; Marlinton, WV, 10-15
- LOMAN, LANE:** Flint, MI, Oct. 1-4; Lock Haven, PA, 8-11; Memphis, TN (Grace), 15-18; Salem, IL, 22-25; Ronceverte, WV, 29—Nov. 1; Wilmington, NC, 3-5; Richmond, KY (First), 12-19; Greensboro, NC, 26-29*
- MACEACHERN, WARREN A.:** Somerset, PA, Oct. 3-8; Centerville, IA, 15-19
- MAY, JOHN:** Blanchester, OH, Oct. 4-7; New Martinsville, WV, 11-15
- McMAHON, MICK AND HELEN:** California, PA (Calvary), Oct. 4-8; Ridgway, PA, 11-15; Warren, OH (Champion), 18-22; Newcomerstown, OH, 25-29; Coraopolis, PA, Nov. 4-8; Beaver Falls, PA (College Hill), 12-15; Williamsport, PA, 19-22
- McWHIRTER, STUART:** Flint, MI (First), Oct. 4-8; Louisville, KY (Southeast Community), 25-29; Sturgis, MI, Nov. 26—Dec. 3
- MILLHUFF, CHUCK:** Springfield, OH (High Street), Oct. 4-8; Eureka, CA (First), 11-15; Valparaiso, IN, 18-22; Hartsville, SC (First), 25-29
- MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES:** High Point, NC (Calvary), Oct. 3-8; Lenoir City, TX, 10-15; Fayetteville, AR (First), 24-29
- MONCK, JIM:** Newton, TX (First), Oct. 11-15; Spring Arbor, MI, 23-25
- MOSS, UDELL AND DORIS—FAMILY MINISTRIES:** Marianna, FL, Nov. 7-12
- NAJARIAN, BERGE AND DORIS:** Stuart, FL, Oct. 6-8; Fort Pierce, FL (First), 28-29
- OYLER, CALVIN AND VIRGINIA:** Tomah, WI, Oct. 1-15; Ponca City, OK (St. Lukes), 4-8; Hays, KS, 24-29; Monroe, LA (First), Nov. 7-12
- PALMER, JIM—MINISTRIES:** Metropolis, IL, Oct. 3-8; Sebring, FL, 11-15; Lewisville, TX, 22-25; Kilgore, TX, 29—Nov. 1
- PALMER, MIKE G.:** Muncie, IN (Riverview), Oct. 4-15; Tabor, IA (Weaver Memorial), 22-25; Missouri Valley, IA, 29—Nov. 1
- PARKS, TOM AND BECKY:** Marseilles, IL, Oct. 4-8; Gilman, IL, 13-15; Decatur, IL, 22 A; Lansing, IL (First), 29—Nov. 1
- PERDUE, NELSON:** Wadsworth, OH, Oct. 4-8; Findlay, OH (First), 11-15; Litchfield, MN, 18-22; Mount Sterling, OH, 25-29; Marysville, Nov. 12; Dayton, OH (Huber Heights), 15-19; Baton Rouge, LA (First), 29—Dec. 3
- PETTIT, ELAINE:** Caro, MI, Oct. 1-5; Lansing, MI (Waverly), 7; Battle Creek, MI (Morgan Road), 8-11; Northern Michigan District Women's Retreat, 13-14; Alma, MI, 15-19; Wapakoneta, OH, 22-26; Southwestern Ohio Women's Retreat, 27-28; Goshen, OH, 29 A; Manchester, OH, 29 P
- REED, SHERMAN:** South Haven, MI, Oct. 4-8; Cadillac, MI (Cherry Grove), 17-23; Three Rivers, MI, 29—Nov. 1
- ROSE, WAYNE:** Midwest City, OK (First), Oct. 3-8; Garnett, KY, 11-15; Mansfield, MO, 17-22; Elk City, KS, Nov. 7-12; Topeka, KS (Oakland), 14-19; Caney, KS, 28—Dec. 3
- RUNYAN, DAVID:** Davenport, IA, Oct. 4-8; Estill Springs, TN, 10-15; Chattanooga, TN (Lookout Valley), 18-22; Georgetown, IL, 24-29; Cleveland, TN (First), 31—Nov. 5; Pelham, TN (Chapman's Chapel), 7-12; Flora, IL, 14-19; Albaria, 29—Dec. 3
- SCOTT, WILLIS R.:** Martins Ferry, OH, Oct. 10-15; Richmond Hill (Queens), NY, 18-22; Gregory, MI (Southwest), 29—Nov. 1
- SHERWOOD, SCOTT:** Springfield, IL (First), Oct. 13-15; Wichita, KS (Eastridge), 18-22
- SMITH, DUANE:** Parkersburg, WV (Broadway), Oct. 4-8; Hurricane, WV (First), 11-15; Charleston, IN (Valley Grove), 18-22; Clarksville, IN (Parkwood), 25-29; Mount Laurel, NJ, Nov. 8-12; Ceina, OH, 15-19; Chicago, IL (Northside), 24-26; Savannah, GA (First), 29—Dec. 3
- SMITH, MICKEY:** Anna, IL (First), Oct. 4-8; Fort Wayne, IN, 10-15; Swanton, OH, 18-22; Plainfield, IN (Trinity), 25-29
- SPURLOCK, W. EARL:** Jacksonville, FL (Lem Turner), Oct. 11-15; Orange Park, FL, 17-22
- STRICKLAND, DICK:** Lewisburg, PA (Crossroads), Oct. 4-8; Archdale, NC, 11-15; Logan, OH, 18-22; Westlake, OH (Parkside), 29—Nov. 1; Akron, OH (Kenmore), 3-5; Roanoke, VA (East Gate), 8-12; North Royalton, OH (State Road Community), 15-19; Hampton, VA, 29—Dec. 3
- TAYLOR, ROBERT:** Elgin, IL, Oct. 8-11; Inver Grove Heights, MN (Grace), 15-18; Oaklawn, IL (First), 22-25; Bartlesville, OK (First), 29—Nov. 1; Apopka, FL (Calvary), 5-8; Martinsville, IN (First), 15-19; Lowell, MI, 26-29
- THORNTON, WALLACE:** Wabash, IN, Oct. 3-8; Tonawanda, NY, 13-22*
- ULMET, BILL:** Catlettsburg, KY (Southside), Oct. 3-8; Odon, IN, 11-15; Oxford, OH, 18-22; Indianapolis, IN (Clermont), 31—Nov. 5; Greenfield, IN (First), 8-12; Summerville, SC, 14-19
- WELLS, LINARD:** Terre Haute, IN (Southside), Oct. 3-8; Cloverdale, IN, 10-15; Brownstown, IN, 17-22; Paoli, IN, 24-30
- WIGGS, B. G.:** Bedford, IN (First), Nov. 7-12; Newburgh, IN, 14-19; Goodlettsville, TN, 26-29
- WILLIAMS, LAWRENCE:** Scottsbluff, NE, Oct. 10-15; Cisco, TX, 23-29
- WILSON, J. B.:** Lewistown, IL, Oct. 1-5; Marshall, IL, 8-12; South Arkansas District Pastors' and Wives' Retreat, 17-19; Mena, AR, 22-25; Kings Mountain, NC, 29—Nov. 1; Anderson, IN (Southdale), 5-8; Anderson, IN (Indian Meadows), 12-15
- WOMACK, PAUL W.:** Jacksonville, TX, Oct. 4-8; Duplo, IL, 11-15; Sikeston, MO (First), 18-22; Grand Prairie, TX (First), 29—Nov. 1
- WRIGHT, E. GUY & LIL:** Milford, IL, Oct. 4-8; Hagerstown, IN, 11-15; Lynn, IN, 18-22; Scottsdale, PA, 25-29
- YOUNG, TIM:** Paris, TX (First), Oct. 3-8; Dubuque, IA, 15-19; Lombard, IL, 22-25; Springfield, IL (South Side), 26-29

*Denotes Non-Nazarene Church

Deaths

ALBERT BRADSHAW, 79, Graham, N.C., Apr. 30. Survivors: wife, Myrtle; sons, Keith, Doug; daughters, Priscilla, Faydean; several grandchildren and great-grandchildren.

RUTH TAYLOR BYRON, 83, Yukon, Okla., June 26. Survivors: husband, Lloyd; son, Lloyd Jr.; daughters, Nell Dougharty, Jeanne Cypert, Ann Strong, Kay Rice; brother, Wayne Sears; sister, Marianna Simmons; 10 grandchildren; 18 great-grandchildren.

M. BARBRA COBLENTZ, 72, Everett, Wash., May 18. Survivors: husband, Chris; sons, Larry, Rev. Lyle; daughter, Kathy Friesen; three sisters; six grandchildren.

EDITH ALLEN LANTZ COE, 81, Tampa, Fla., May 30. Survivors: sons, Evans, Nelson; daughter, Margaret Bass.

DELMER L. COOK, 68, Monroe, Wash., May 6. Survivors: ex-wife, Ruth; daughters, Joy Vandenberg, Jan Emslie; three grandsons.

JAMES EUGENE DALE, 85, Mineola, Tex., July 4. Survivors: wife, Mary; daughter, May Wilson; brother, Fred; three grandchildren; three great-granddaughters.

BILLY JOE ELVINGTON, 68, Sherman, Tex., May 23. Survivors: wife, Sarah; sons, Billy, Johnny; brother, Calvin; sisters, Dorothy Hawthorne, Mary Lou Pender, Betty Louise Jones; three grandchildren.

SARAH FORMAN, 91, Magnolia, Miss., June 15. Survivors: sons, Rev. James, Harold; daughters, Mildred Chambers, Beverly Wood.

LEO GILMER, 63, Nashville, Tenn., June 5. Survivors: wife, Martha; sons, Donald, Jeffrey; daughter, Linda; mother, Edna Thompson; brother, James Thompson; four grandchildren.

LULA FAYE GILMORE, 96, Duarte, Calif., May 26. Survivors: daughters, Pauline Johnson, Wilhelmina Calohan; 3 grandchildren; 13 great-grandchildren; 4 great-great-grandchildren.

LEVY G. HUDSON, 90, Goodman, Mo., June 7. Survivors: son, Paul; daughter, Ruth Nicoletti; brothers, Hobart, Vernon; sisters, Bertha Kilmer, Nina Hudson; five grandchildren; nine great-grandchildren.

BEULAH BELZER KLUSMANN, 91, Rialto, Calif., June 16. Survivors: husband, Carl; son, Eugene; daughter, Barbara Gibson; sisters, Felma Freeman, Evelyn Campbell; five grandchildren; six great-grandchildren.

MARGARET L. LATTER, 95, Nampa, Idaho, June 27. Survivors: sons, Harold Jr., David, George; 7 grandchildren; 14 great-grandchildren.

LOIS E. MANGUM, 81, Nampa, Idaho, May 30. Survivors: husband, Bob; sons, Bob, Jr., David; daughters, Patricia Van Order, Mary Braudrick; three brothers; one sister; eight grandchildren; four great-grandchildren.

REGGIE A. MARTIN, 76, Denison, Tex., Apr. 10. Survivors: wife, Shirley; sons, Rand, Rob; sisters, Kay Wallace, Yvonne Montgomery.

REV. WILLIAM G. MASON, 68, Tullahoma, Tenn., June 25. Survivors: wife, Ernestine; mother, Ola Mae; sons, George, James; daughter, Joyce Parker; brother, Roy; sisters, Wilma Baker, Layton Haddon, Evelyn Ray; eight grandchildren; three great-grandchildren.

FELIX NICOLETTI, 90, Anderson, Mo., June 29. Survivors: wife, Beulah; sons,

Ernest, Paul; daughter, Ruth Ann Eads; 4 stepchildren; brother, Pete; sisters, Helen Campbell, Bruna Rathbun; 8 grandchildren; 10 great-grandchildren; several step-grandchildren.

HARRY LOWELL PATTERSON, 71, Wellington, Tex., June 11. Survivors: wife, Ruby; sons, Harry, Eddie; brother, Fred; sister, Betty White; one granddaughter.

LULLA (LU) PHILLIPS, 83, Great Falls, Mont., June 19. Survivors: husband, Flip; sons, Jerry and Gordon Finch, Ron and Rick Phillips; 20 grandchildren; 25 great-grandchildren.

SYLVIA REDINGTON PINNELL, 85, Carmichael, Calif., June 25. Survivors: husband, Avon; sons, Francis, Everett, Dale, Gene, Bob, and Gary Redington; daughters, Bessie Louise Smith, Deloris Kirkwood, Victoria Wilhelmsen; 2 sisters; 1 brother; 31 grandchildren; 37 great-grandchildren.

REV. LEONARD A. PRESCOTT, 82, pastor of 27 years, Arvin, Calif., Jan. 21. Survivors: wife, Esther; sons, Arthur, William, Myron; daughters, Ruth Young, Vernita Messenger; brothers, Wilbur, Roland, Eugene, Dwane, James; sister, Vivian Prescott; 10 grandchildren; 9 great-grandchildren.

REV. VIRGELENE G. RICHARDSON, 82, pastor and evangelist of 40 years, Columbus, Ohio, June 15. Survivors: husband, Maurice; son, Guiles; 6 grandchildren; 12 great-grandchildren.

MARY FLORENCE ROWLAND, 83, La Mesa, Calif., June 30. Survivors: husband, Earl; son, Terrance; daughters, Janet Defenbaugh, Linda Coone, Rebecca Nowlin; sister, Dorothy Lee; eight grandchildren; four great-grandchildren.

ARTHUR R. RUMERY, Midland, Mich., May 21. Survivors: wife, Alice; brother, Charles.

THOMAS W. STEINER, 54, Longview, Wash., May 19. Survivors: wife, Carol; daughters, Cyndi Doolin, Cheryl Vanderwerf, Brenda Steiner, Belinda Sanders; parents, Russell and Nina; brother, Tim; sister, Karen Silva.

REV. JOHN C. TURNER, 69, pastor of 26 years, Conway, Ark., May 27. Survivors: wife, Pauline; son, Sam; daughter, Jackie Nobliitt; two brothers; two sisters; four grandchildren.

OSEE P. WAGNER, 87, Sacramento, Calif., May 7. Survivors: sons, Paul, John; daughters, Anna Olea, Rose Foster, Ruth Smith, Ora Gregory, Doris Hall; brothers, Abraham, Smiley; sisters, Hazel Dearth, Grace Burchard; 32 grandchildren; 31 great-grandchildren.

Births

to FABIAN AND MELANIE (GARRETT) ABUNDIS, Little Rock, Ark., a girl, Emily Nicole, July 14

to ROGER AND JOY (SCHULTZ) ALLEN, Kansas City, Mo., a girl, Kaleigh Rene, June 8

to ART AND CHRISTINA (WEHR) BRAGG, Jacksonville, Fla., a boy, Jordan Arthur, Mar. 7

to JAMIE AND AMY (GARDNER) BRANTLEY, Great Falls, Mont., a boy, Zachary Michael, June 16

to RON AND TRACI (ALBRIGHT) CARSON, Wichita, Kans., a girl, Madelyn Joy, June 16

to PAUL AND RHONDA (BUNCH)

CHAMBERS, Kalamazoo, Mich., a girl, Mallory Faye, May 31

to MARK AND MARRA ERWIN, Greensboro, N.C., a boy, Taylor Layne, May 8

to JOHN AND RENEE (SMITH) JOSEPH, Highlands Ranch, Colo., a boy, Austin Christopher, June 20

to RODERICK AND STEPHANIE LEUPP, Manila, Philippines, a girl, Rebecca Louise, May 4

to TERRY AND BECKY (GREEN) LIVENGOOD, Overland Park, Kans., a boy, James Scott, June 13

to NED AND JANET (GOODRICH) McCARTY, Mesa, Ariz., a girl, Lindsay Marie, June 5

to PAUL AND BETHANY (KIERSTEAD) NICHOLSON, Columbus, Ohio, a boy, Collin Paul, born May 2, adopted May 12

Marriages

JUNE ARBOGAST and GARY DRESSLER, June 10 at Selingsgrove, Pa.

LYNNETTA DIENER and ROBERT KLESH, June 25 at Great Falls, Mont.

MELANIE EGLI and JEROME FAITH, June 24 at Great Falls, Mont.

AMY HERTZOG and STUART ZEIDERS, Apr. 8 at Selingsgrove, Pa.

TAWNIA HINOJOSA and JEFFREY LAUVER, June 10 at Great Falls, Mont.

FONDA HOFFMAN and DANIEL HEINTZELMAN, June 17 at Selingsgrove, Pa.

NICOLE HOLTZAPPLE and GENE LINGLE, June 24 at Selingsgrove, Pa.

CHRISTI HUNSAKER and FRANK HARMON, June 3 at Bakersfield, Calif.

LORI KLINGER and SCOTT SHEMORY, May 13 at Selingsgrove, Pa.

PAMELA MILLER and DOUGLAS COOK, July 22 at Selingsgrove, Pa.

Anniversaries

REV. EVERETT AND NELLIE ALTIC, Mount Vernon, Ohio, celebrated their 60th anniversary June 18 with an open house given by their children. The Altics have 6 children, 14 grandchildren, and 21 great-grandchildren.

BOYD AND MADELYN DAVIS, Redlands, Calif., celebrated their 50th anniversary June 3 with a family luncheon hosted by their daughter, Carolyn Butler.

FOR THE RECORD Moving Ministers

TOM W. CAHILL, SR., from Palm Beach Gardens (Fla.) Northlake Boulevard, to Eldersburg (Md.) South Carroll

VERNA L. CAHILL, from associate, Palm Beach Gardens (Fla.) Northlake, to associate, Eldersburg (Md.) South Carroll

KEN S. CHRISTOFFERSEN, from Peoria (Ill.) First, to Lake Jackson, Tex.

CRAIG W. COULTER, from Grand Saline, Tex., to Garden City, Kans.

HAROLD L. DAVIS, JR., from Jacksonville (N.C.) Faith, to Concord (N.C.) Springdale

HUEY L. DAVIS, from Lake Jackson, Tex., to Tuscaloosa (Ala.) Woodhaven

DONALD E. DIEHL, from general assigned, NYI, Kansas City, to pastor, Jackson (Miss.) Emmanuel

G. TIMOTHY DRISKELL, from Mattoon, Wis., to Madison (Wis.) First

STAN R. ELLINGSON, from pastor, Dayton

(Ohio) Northridge, to evangelism
SCOTT A. ESTEP, from associate, Youngstown (Ohio) First, to pastor, Bowling Green, Ohio

EVERETT FOSKEY, from Adrian (Ga.) Rowland Chapel, to district-assigned, Georgia District Campgrounds

MACK D. GLOVER, from student, Nazarene Theological Seminary, to associate, Hutchinson (Kans.) Bethany

DOUGLAS J. GONZALEZ, from Romney, W.Va., to Frostburg, Md.

CARL HENSON, from Chadron, Nebr., to Amarillo (Tex.) South Georgia

MARK HENSON, from Amarillo (Tex.) South Georgia, to Ardmore, Okla.

MICHAEL HUFFMASTER, from Bradley (Ill.) First, to Simi Valley, Calif.

GORDON S. INGLE, from Edmond (Okla.) Grace, to Crescent, Okla.

TERRY V. JONES, from evangelism to pastor, Canadian Hills, Okla.

L. WARREN KILLINGSWORTH, to pastor, Chester (Ga.) Rowland Chapel

RUSSELL J. LONG, JR., from Plattsburg, N.Y., to Bel Air, Md.

JAMES K. LUND, from pastor, Mattoon (Ill.) Eastside, to associate, Dodge City, Kans.

DANNY McMAHAN, from missionary to pastor, Mansfield, Tex.

W. JEFFREY MASON, to pastor, Kenton, Ohio

VIRGIL MILLS, from Hutchinson (Kans.) First, to Grand Rapids (Mich.) First

DALE T. PEIRCE, from Graham, Tex., to Dodson, Tex.

PHILIP D. PERRY, from Eldersburg (Md.) South Carroll, to Easton, Md.

DAVID K. POWERS, from Cedar Springs, Okla., to Jet, Okla.

HAROLD E. RATLIFF, JR., from Darbyville, Ohio, to Union City, Ind.

TERRY ROEDIGER, from pastor, Mansfield, Tex., to evangelism

J. MACK ROGERS, from Euless, Tex., to Mount Pleasant, Tex.

RONALD J. SIEGMAN, from student, Nazarene Bible College, to pastor, Shelby (N.C.) First

RODNEY L. SHANNER, from Sheffield (Ala.) First, to Little Rock (Ark.) Calvary

DAVID L. SHAW, from Carthage, N.Y., to Defiance, Ohio

WILLIE H. SILVEY, from Quanah, Tex., to Abilene (Tex.) Trinity

BRIAN D. SORENSON, from associate, Bradley (Ill.) First, to pastor, Bradley (Ill.) First

M. DANIEL STROUD, from Fort Valley, Ga., to Alexandria (La.) First

THOMAS W. TAYLOR, JR., from Arnold, Mo., to Apple Valley, Calif.

Announcements

BELLEVILLE (ILL.) FIRST CHURCH will celebrate its 40th anniversary Oct. 8.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact 1901 Lebanon Ave., Belleville, IL 62221 (618-234-6981).

COLUMBIA (MO.) FIRST CHURCH will celebrate its 50th anniversary Oct. 8 with a dinner and special afternoon service.

Former pastors, members, and friends are cordially invited to attend or send greetings. For more information, contact 2601 Blue Ridge Rd., Columbia, MO 65202 (314-474-5787 or 314-474-2453).

DURANT (OKLA.) FIRST CHURCH will celebrate its 90th anniversary Oct. 28-29 with a singspiration Saturday night and

District Superintendent Ark Noel speaking in the Sunday morning service. Other former pastors will be sharing in the services.

Pastor Brance Moyer invites former members and friends to attend or send greetings. For more information, contact 724 W. Texas, Durant, OK 74701 (405-924-0800).

FOSTORIA (OHIO) FIRST CHURCH will celebrate its 65th anniversary Oct. 25-29 with former District Superintendent D. E. Clay speaking and former music director Robert Wiens providing the music at 7:00 nightly. The Sunday morning service will also feature the Flannery Sisters Trio and will be followed by a carry-in dinner and 2 P.M. concert.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Rev. Ted L. Robinson, 339 Sandusky St., Fostoria, OH 44830 (419-435-6262).

JACKSON (TENN.) FIRST CHURCH will celebrate its 60th anniversary and homecoming Oct. 14-15 with General Superintendent Emeritus William M. Greathouse the featured speaker.

Former pastors, members, and friends are invited. For more information, contact Richard Baisden (901-424-1471 or 901-427-2614) or Joyce Coleman (901-424-3653).

KURTZ (IND.) CHURCH will celebrate its 75th anniversary and homecoming Oct. 8 with District Superintendent M. V. Scutt speaking

Former, pastors, members, and friends are invited to attend or send greetings. For more information, contact P.O. Box 54, Kurtz, IN 47249 (812-995-2711).

LYONS (KANS.) CHURCH will celebrate its 80th anniversary Nov. 11-12 with District Superintendent Edmond Nash speaking. A fellowship dinner will follow the morning service.

Former pastors, members, and friends are encouraged to attend or send greetings. For more information, contact Box 497, Lyons, KS 67554 (316-257-2222).

PITTSBURG (KANS.) CHURCH will celebrate its 75th anniversary Oct. 15 with General Superintendent Emeritus V. H. Lewis speaking.

Rev. Jim Sukraw encourages former pastors, members, and friends to attend or send greetings. For more information, contact P.O. Box 452, Pittsburg, KS 66762 (316-231-0658)

PURCELL (OKLA.) BETHEL CHURCH will celebrate its 60th anniversary and dedication of its new building Oct. 27.

Former pastors, members, and friends are invited to attend. For more information, contact 411 W. Jackson, Purcell, OK 73080.

TEXARKANA (TEX.) FIRST CHURCH will celebrate its 90th anniversary and dedicate its new activity center Oct. 15. General Superintendent Donald D. Owens is the featured speaker.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact 3700 Robison Rd., Texarkana, TX 75503 (903-838-5901).

VANCOUVER (WASH.) HILLCREST CHURCH will celebrate its 75th anniversary Oct. 28-29 with services 6 P.M. Saturday, and 10 A.M. and 2:30 P.M. Sunday. The Saturday service will feature former pastors: District Superintendent Hugh L. Smith will speak Sunday morning.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Rev. Galen E. Olsen, 6400 N.E. Hwy. 99-R, Vancouver, WA 98665 (360-695-9229).

VICTORIA (VA.) CHURCH will celebrate its 65th anniversary Oct. 29. The 10:50 A.M. service will be followed by a covered dish dinner with a singspiration at 2:30 P.M.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact P.O. Box A.D., Victoria, VA 23974 (804-696-2592 or 804-696-7796).

Moving Missionaries

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

ANDERSON, JOHN and DORIS, India-North Delhi, Field Address: 2-B Shaw Wallace Bldg, 12B Mandeville Gardens, Balleygumge, Calcutta, 700 019, INDIA
ARMSTRONG, REV. JIM and PATSY,

Suriname, Furlough Address: c/o Don Armstrong, 7606 N.W. 113th Pl., Oklahoma City, OK 73162

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

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

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

CHESSON, MAREE, Papua New Guinea, Permanent Address: P.O. Box 159, Guilford 2161, New South Wales, AUSTRALIA

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

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

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

DIPERT, REV. ROBERT and MYRNA, Papua New Guinea, Furlough Address: c/o George Patterson, R.R. 1, Box 1077, Sylvan Lake, Alberta, CANADA TOM 1Z0
FIRESTONE, BRAD and NANCY, Dominican Republic, Furlough Address: 6905 Longview, Shawnee, KS 66218

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

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

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

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

JOHNSON, REV. D. JAMES and JOY, Samoa, Furlough Address: c/o Elwin Johnson, HC 71, Box 1155, Capitan, NM 88316-9704

KETCHUM, REV. TERRY and KATHIE, Haiti,

Field Address: c/o MFI-Nazarene, PO Box 15665, West Palm Beach, FL 33416
LONG, REV. THOMAS and BARBARA, Chile, New Field Address: Casilla 123, Correo 30, Santiago, CHILE

LUDWIG, REV. REX and EDITH, Brazil, Furlough Address: 7007 N.W. 46th, Bethany, OK 73008

NORRIS, LONNIE and CONNIE, Russia, Furlough Address: 11435 Leo Rd., Fort Wayne, IN 46845

OVANDO, REV. SAMUEL and EVELYN, Mexico, New Field Address: Apartado Postal 44-970, 03101 Mexico D.F., MEXICO

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

QUIRAM, REV. RUDY and NANCY, Switzerland, Field Address: Rosnbergstr 57, 8212 Nevhausen A/RHF, SWITZERLAND

REYNOLDS, PATTI, MAC Regional Office, Field Address: c/o 1375 N.W. 97th Ave., Suite 10, Box 571, Miami, FL 33172-2855

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

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

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

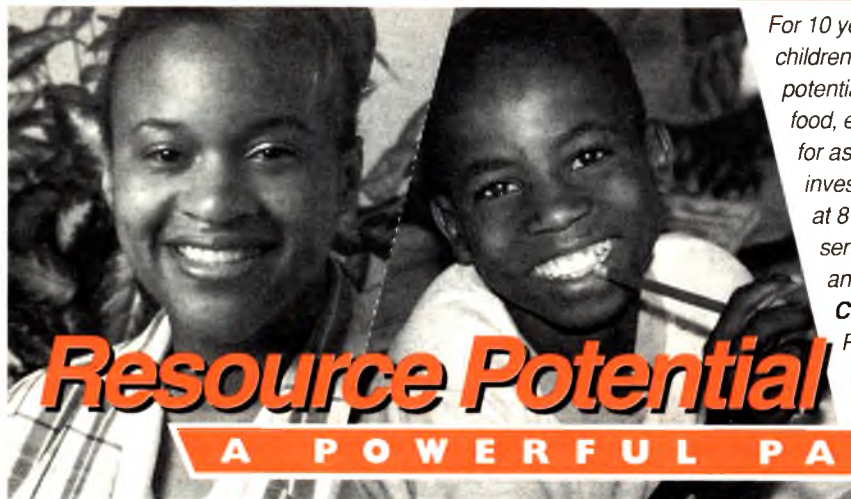
SWANSON, DR. DWIGHT and KATHY, Asia-Pacific Nazarene Theological Seminary, New Field Address: Ortigas Avenue Extension, Kaytiking, Taytay, 1901 Rizal, PHILIPPINES

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

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

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

NAZARENE CHILD SPONSORSHIP



For 10 years people like Melva Brownlee have helped children in the **Haiti Hot Lunch Program** reach their potential. **Nazarene Child Sponsorship** provides food, education, and spiritual nourishment to children for as little as \$10 a month. To invest in a child's potential call us at 816-333-7000, ext. 2530, or send a postcard with your name and address to: **Nazarene Child Sponsorship, 6401 The Paseo, Kansas City, MO 64131.** It's a powerful, life-changing partnership.

10 YEARS



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NAZARENE FAMILY



Art Director Retires

Crandall Vail, 68, was honored in a special ceremony at Nazarene Publishing House June 30. Vail retired after a career of 40 years as an artist at NPH. For the past 29 years, he had served as art director.

A graduate of Vesper George School of Art, Vail attended Gordon College of Theology and Missions and later served in the U.S. Air Force.

"He will be missed, not only as a friend to many (golfers and otherwise), but as a fellow servant who has faithfully served his church through the ministry of NPH," said Bob Brower, NPH president.



Congratulating Vail (c.) for 40 years are **Dick Fields**, NPH production manager (l.), and **Bob Brower**, NPH president.

Nazarene Celebrates 106



Lulu Johnson (r.) of Lakeland, Fla., poses with Pastor Larry Dennis during the recent celebration of her 106th birthday. A member of Highland Park Church of the Nazarene, Johnson has been a Christian for 91 years.

Teacher Honored



Mildred Warren of Orlando, Fla., was recently honored with the McApple Award from the McDonalds Corporation. The honor was in recognition for her work with limited

English proficiency (LEP) students in Orange County.

An alumna of Trevecca Nazarene College, Warren has also received Disney World's Teacherrific Award for the past three years. She holds advanced degrees from the University of Central Florida and Nova University.

Warren attends Ocoee Church of the Nazarene, where her husband is pastor.

63 Years of Sunday School



Harold McClain (c.) 82, displays his cross and crown pin as he celebrates his 63rd year of perfect Sunday School attendance. Honoring McClain are **Asheville, N.C., First Church Pastor Jim Stewart (r.)** and **Bobby Neighbors**, Sunday School superintendent.



The 1995 Kentucky District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. Paul Sember, Rev. and Mrs. Wayne Bittle, Rev. and Mrs. Robert Lemmon, Rev. and Mrs. Darrell Pelston, and District Superintendent Lowell T. Clyburn.



The 1995 Washington District ordinand class (l. to r.): District Superintendent Jerry D. Porter, Rev. Connie and Rhoudy Dixon, Rev. and Mrs. C. Edward Albert, Rev. and Mrs. C. Michael Routh, Rev. and Mrs. Miguel Martinez, Rev. Robert Augustin, and General Superintendent Donald D. Owens.

A Century of Service

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

ON THE THIRD SUNDAY of October 1895, the first Church of the Nazarene was organized in a rented hall at 317 South Main Street, Los Angeles, California. Within a few days, there were 135 charter members. Public services had begun at that location two weeks earlier under the leadership of Dr. Phineas Bresee, a prominent Los Angeles pastor, and Dr. Joseph P. Widney, a lay preacher, physician, and educator. A public notice concerning these meetings has been preserved:

Public Notice

October, 1895
Los Angeles, California

Dear Friends:

Permit us to inform you that Rev. P. F. Bresee, D.D., will preach next Sabbath, October 6th, at 11 a.m., in the hall at 317 South Main Street, Los Angeles, Cal., instead of at Penial Hall as heretofore.

There will be a special holiness meeting at the same place at 3 p.m., conducted by Rev. J. A. Wood, D.D.

Rev. J. P. Widney, LL.D., will preach at 7:30 p.m.

We are also very glad to be able to announce to you that Drs. Widney and Bresee have arranged to associate

themselves, together with such Christian people as may desire to join with them to carry on Christian work, especially evangelistic and city mission work, and the spreading of the doctrine and experience of Christian holiness.

We cordially invite you to the opening services of this work next Sabbath, October 6, 1895, at 317 S. Main Street, Los Angeles, California.

Committee

It was Dr. J. P. Widney who suggested the name "Church of the Nazarene." On the day that Bresee and Widney organized their church, Dr. Widney spoke using the words of Christ, "Follow me," as his text. In that message, he explained the choice of the name for the church.

The name Nazarene had come to him one morning at daybreak after a night of prayer. It immediately seemed to symbolize the toiling, lowly mission of Christ. Widney declared, "The name which was used in derision of Him by His enemies, the name above all others which linked Him to the great struggling, sorrowing heart of the world was Nazarene. It is Jesus the Nazarene to whom the world in its misery and despair turns."

The purpose of the Church of the Nazarene was to spread scriptural holiness throughout the world, to promote and preserve the doctrine of entire sanctification whereby a person is cleansed by the presence of the Holy Spirit and made holy. This is not our only doctrine, but it is our distinctive, defining doctrine.

It was in the hearts of our founding fathers to establish centers of holy fire in every community, thereby having a part in the renewing of the Church of

Jesus Christ, so that we might "Christianize Christianity," as Bresee put it.

Two of the sterling characteristics of the work of the early Nazarenes were a commitment to world evangelism and a commitment to higher education. By the time the Church of the Nazarene became a national body as a result of the 1908 merger at Pilot Point, Texas, it already had missionaries scattered around the world and several colleges under way.

This vision of fulfilling the Great Commission through the twin thrusts of evangelism and education is still a hallmark of the Church of the Nazarene. The missionary enterprise of the church has, across the past 100 years, marvelously adapted to changes in the international climate and boundaries of the world and cross-cultural challenges.

The small, struggling colleges of the early Nazarenes have given way to an exemplary international system of higher education of nearly 40 schools worldwide. These schools not only train men and women for ministry but also educate a great army of laypeople who strengthen the work of churches worldwide.

Just days before his death, Dr. Bresee closed his address to the General Assembly of 1915 with these words:

"We have written the adorable Name on our banner, and lifted it to the gaze of men. Some are looking hopefully to-

Fulfilling the Great Commission through the twin thrusts of evangelism and education is still a hallmark of the Church of the Nazarene.

ward us, let us not disappoint them. Let us not waver. Let us be true. Forward: calmly, thoughtfully, prayerfully, and with eyes steadily fixed upon the Master for directions and strength. Let us do so that the Church which we love, may approve, and we at last may hear the Lord's own, 'Well done.'"

We have a great heritage; let us be true as we set our sights on the next 100 years of holiness ministry throughout the world.

Editor, Wesley D. Tracy

Managing Editor, Mark Graham

Administrative Secretary

Carolyn S. Hampton

Director

Division of Communications

Michael R. Estep

General Superintendents

Jerald D. Johnson

John A. Knight

William J. Prince

Donald D. Owens

James H. Diehl

Paul G. Cunningham

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Notes from an editor's journal

by Mark Graham, Managing Editor

You're What?

You may recall that a couple of months ago, my column was on adoption. I wrote about how Cathy and I had (to no avail) been trying for several years to have more children. My column, along with the rest of the feature section, is sent to the Nazarene Publishing House 12 weeks before the magazine is actually off the press.

Well, much has transpired since we last talked about babies. Less than a week after my August deadline, Cathy came into the bedroom with a small white object about the size and shape of a tongue depressor. It had two small blue stripes on it.

"Do these stripes look blue?" she asked.

"As blue as your pretty little eyes," I replied. "What is it?"

She explained that she had been feeling queasy for the last few weeks, so, on a whim, she stopped by Wal-Mart on the way home from school and picked up a home pregnancy test.

"So what do the blue stripes mean?" I asked. With a big smile she responded, "Looks like you're gonna be a poppa again."

We sat on the edge of the bed and hugged—the reality starting to set in. What we had wanted for so long seemed to be happening. (Personally, I was kinda glad there was a reason for the "puniness" Cathy had been displaying for the past few weeks. I was afraid she was anemic.)

As we sat there, a deeper reality began to set in. I will be 43 years old this winter, and, by the time you read this, Cathy will be 40. Joey turned 12 in June. We realized that in many ways, we're starting a new family.

The following Monday, Cathy phoned her OB-GYN's office to make an appointment. A nurse queried her about the type of test she had used and how she had used it. Then she did a bit of figuring and explained that with her symptoms and the test results, Cathy was probably about six weeks pregnant. She gave Cathy some advice on diet, etc., and scheduled an appointment for her.

We held the news from Joey for a few weeks. He was excited to learn that he would have a new brother or sister, but there was also a touch of apprehension. He

is an "only child" who will soon be "de-throned" in a sense. We have already answered about 10,000 questions, and I'm sure there will be about as many more as we draw closer to the due date (Jan. 24) and the subsequent delivery.

Responses from friends and colleagues have been interesting. Perhaps the most common one has been, "Is this good news?" Of course it's good news—albeit quite a surprise, but still great news. Then they ask how Cathy is doing, how Joey is taking it, and how it feels to be expecting a baby—"at your age."

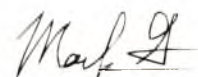
Cathy is doing well, although she sure gets hungry fast. I accused her of sneaking a sandwich into church last week (actually, it was a banana). She is doing everything she can to be a good mother. She won't take any medication despite the fact that she has had some massive headaches and not a few runny noses. She walks about six miles a day. She eats healthy meals, and she worries about "looking fat."

I keep reminding her of how beautiful she is (I'm not kidding—or lying). I constantly ask her, "Are you OK?" I worry about her being so tired, and I try to help around the house more than usual (so does Joey).

Me—I feel a lot like Abraham these days—waiting for a child of my "old age." I am thankful to God for the chance to be "Daddy" to another child, but (as usual) I am a bit apprehensive. There are so many mistakes that I have made as a father to Joey that I don't want to make again. I wonder if I'll have the energy to be a good father to a young whipper-snapper. I also see our plans for saving and investment changing a bit. But in reality, I understand that the best investment I can ever make is in the lives of my children—to love them unconditionally, to take care of them, and to point them to God.

Pray for us all. I'll keep you posted on future developments.

So what do the blue stripes mean?



Nixon Is Dallas Superintendent



David Nixon, 48, has been appointed superintendent of the Dallas District, according to General Superintendent Donald D. Owens. The appointment was made in consultation with the Dallas District Council and with unanimous approval of the Board of General Super-

intendents. It was effective Sept. 15.

Nixon moved to the post from Nashville, Tenn., Grace Church, where he had served since 1993. Other pastorates include: Fort Wayne, Ind., Lake Avenue; Pekin, Ill., First; and St. Louis, Mo., Overland.

Nixon fills the slot recently vacated by W. M. Lynch, who retired following 20 years of service as Dallas District superintendent. Prior

to this, Lynch served for seven years as the Mississippi District superintendent. Pastorates include: Harvey, Ill.; Waco, Tex., First; Duncan, Okla., Oak Ave.; Port Arthur, Tex., Grace; and Nacogdoches, Tex.

Nixon was appointed to the post following the decision by Jerry Porter to decline the call. Porter was elected by the district assembly Aug. 11.

Weathers Accepts New Assignment



Hardy Weathers has been named director of Beacon Hill Press of Kansas City,

according to Bob Brower, NPH president, and Michael R. Estep, Communications Division director. He began the new assignment Aug. 1.

In the newly created post, Weathers directs the acquisition, development, and marketing of books published by NPH.

"Hardy's coordinating efforts with the Communications Division and the Book Committee will enhance the communication and development process of our book publishing efforts," said Brower.

"The skills and experience he brings to this assignment will help us in expanding our efforts to play a significant role in our book publishing," said Estep.

The new director is accountable to the Communications Division director and the NPH president. Additionally, Weathers serves as director of denominational and special events at NPH.

Weathers had served as NPH director of marketing since 1989. Prior to this, he was minister of music and administrative pastor at Olathe, Kans., College Church for 23 years. He also has served as a principal and classroom teacher in the Olathe Unified School District.

An alumnus of Bethany Nazarene College and the University of Missouri, Kansas City, Weathers and his wife, Lucille, have three children, Amy, Jonathan, and Shelley.

Roy Rogers Appointed to Mississippi



Roy Rogers, 48, has been appointed superintendent of the Mississippi District, according to General Superintendent William J. Prince. The appointment was made in consultation with the Mississippi

District Advisory Council and with unanimous approval of the Board of General Superintendents. Rogers replaces L. Wayne Quinn, who retired.

Rogers began his new assignment Sept. 1.

Rogers has served as senior pastor of Winter Haven, Fla., First Church since 1990. Prior to this, he was pastor of Springfield,

Ill., First Church for four years. Other pastorates include: South Lake, Ind.; Georgetown, Ohio; and Pompano Beach, Fla.

He is a graduate of Trevecca Nazarene College and holds a master of arts degree from ONU.

Rogers and his wife, Betty, have three daughters, Denise, Nannette, and Monica.

Central Ohio Elects Superintendent



Richard L. Jordan, 53, was elected superintendent of the Central Ohio District Thursday, July 13, according to General Superintendent Paul G. Cunningham. Jordan had been superintendent of the Northwest Indiana

District since 1988.

Prior to being a superintendent, Jordan pastored the Valparaiso, Ind., Church for eight years. Other pastorates include: West Memphis, Ark.; Hickory, N.C.; Nashville, Tenn., Richland; and Wilmington, N.C.

Jordan and his wife, Linda, have three children: Robin, Ricky, and Amie.

The election was prompted

by the retirement of Herbert L. Rogers, who had served as superintendent since 1989. Prior to this, he pastored Grove City, Ohio, Church for six years. Other churches pastored include: Cedar Rapids, Iowa, First; St. Louis, Mo., Webster Groves; Kansas City, Kans., Rainbow Boulevard; East Rockaway, N.J.; and Poughkeepsie, N.Y.

Woolery Elected in Indiana



Lee G. Woolery, 49, was elected superintendent of the Northwest Indiana District July 28, according to General Superintendent James H. Diehl. The

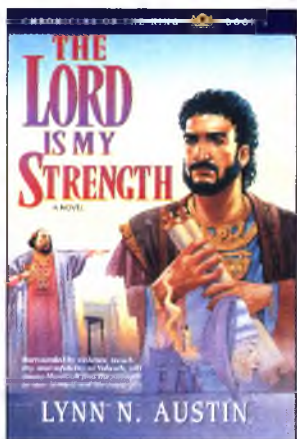
assembly elected Woolery on the sixth ballot with 217 votes out of 265 ballots cast.

Woolery began the new assignment Sept. 1. He succeeded Richard Jordan, who resigned the post to become superintendent of the Central Ohio District.

Woolery has served as

senior pastor at Hendersonville, Tenn., Church since 1983. Over the last 10 years, the church has increased in Sunday morning worship attendance by 64 percent.

An alumnus of Bethany Nazarene College, Woolery and his wife, Alice, have two sons, Brian and Justin.



THE LORD IS MY STRENGTH

Chronicles of the King: Book 1

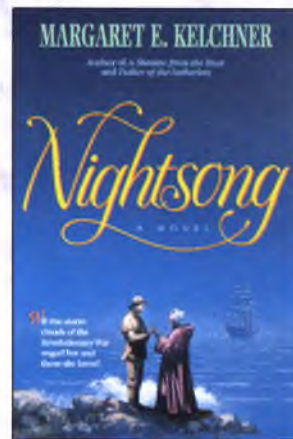
When King Ahaz plots to sacrifice his son, Hezekiah, in a perverted attempt to save himself, Hezekiah's mother, Abijah, searches frantically for a way to save him. Amid violence, treachery, and infidelity to Yahweh, Abijah and her son must discover the one true Source of strength if they are to save themselves and their country. *By Lynn N. Austin.*

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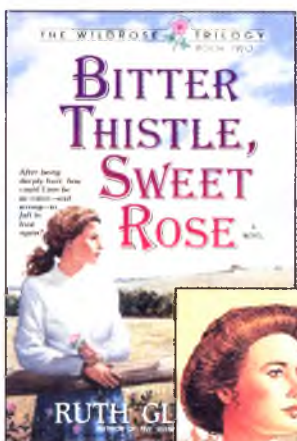
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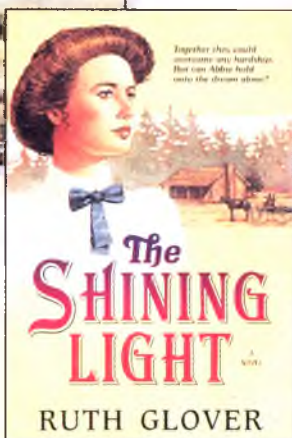


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