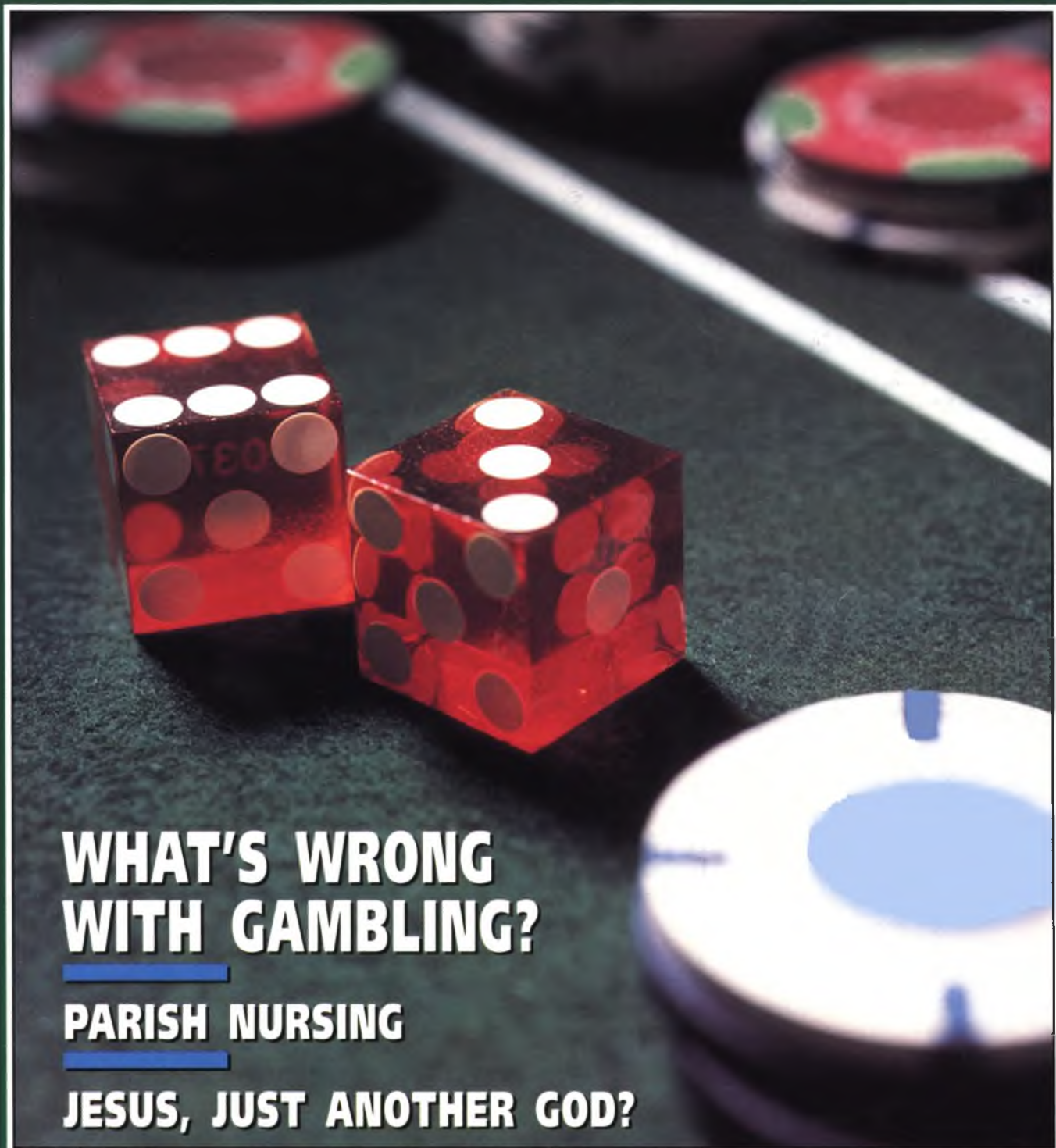


JULY 1995

Herald of Holiness

CHURCH OF THE NAZARENE

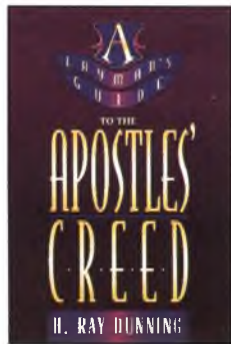


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WITH GAMBLING?**

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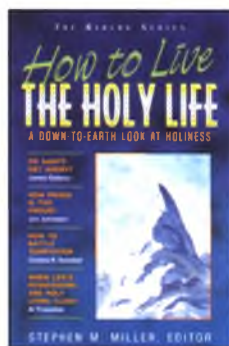
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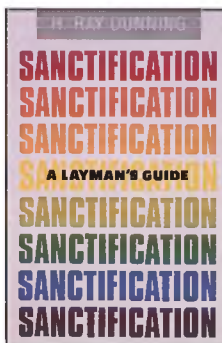
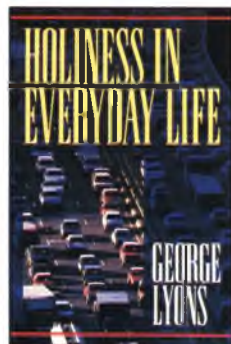


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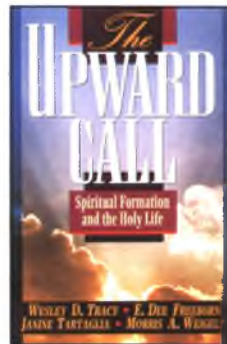
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Future Church

by Paul G. Cunningham

A significant cadre of people on the world stage have made a fortune selling themselves as futurists able to forecast coming trends and anticipated world conditions.

There is such a hunger for this kind of information in various fields that book sales have been more than brisk; they have been sensational. Such studies often have proved helpful at many levels of society—including the Church.

What does the future hold for Christ's Church? What will "future church" be like? We already have Christ's comforting assurance that His Church will prevail even against the very gates of hell, but what kind of Church will that be? What will the Church of the Nazarene look like in the new millennium—A.D. 2000 and beyond?

Many years ago, I sat in Dr. Mendell Taylor's Church history class at Nazarene Theological Seminary. I can still hear him address the pattern of historical drift found in all denominations. The essence of his lecture declared that as denominations age, they always drift away from their original mission. They do this until finally there is no sense of mission, and they end up more of a religious bureaucracy than a passionate movement.

The farther they move from the fire that energized them to begin with, the colder they become, until no one knows whether there ever was a fire except for a few old-timers who can still remember the magnificence of a minister with a "fire in his bones" who preached as though heaven and hell hung in the balance.

Dr. Taylor concluded his lecture by saying that no denomination had ever reversed the trend.

I have reflected many times on my reaction to Dr. Taylor's lecture. I said to myself, "That will never happen in the Church of the Nazarene." My youthful idealism was not misplaced. Thank God

our church continues to be warmed by that founding fire of Pentecost.

But, as we consider the fact that in addition to the great Head of the Church, Jesus Christ, the Church is composed of people like you and me, then we must recognize our personal responsibility for safeguarding the Church's future.

We understand that whatever the Church becomes in A.D. 2000 and beyond will in large part be determined by our willingness to passionately perpetuate the mission God has given us to proclaim Christian Holiness. Because we live in what some have defined as a "post-Christian era," there may be a tendency to be

IF WE FAIL TO
SUCCESSFULLY TRANSFER
THE FIRE, THEN WE JOIN
THE LONG LIST OF
DENOMINATIONS THAT
STRUGGLE TO REDISCOVER
PURPOSE AND MISSION.

so focused on the necessity of the salvation crisis that we neglect the second crisis of entire sanctification.

As an evangelistic church, our goal is to take in as many new members as possible. We owe it to them to keep them in touch with their church's root system that extends not only to the old rugged cross but to an upper room as well.

There never has been a more acceptable time for proclaiming the Bible's invitation to the baptism with the Holy Spirit.

In a society that prizes excellence, we have the biblical mandate to show them the "more excellent way" (1 Corinthians 12:31)—the way of God's love, which is ultimately experienced through the perfect love of Christian Holiness.

We also recognize that even those of us who know our Church history and have experienced the second crisis of entire sanctification have the continuing responsibility of seeking personal spiritual renewal. The apostle Paul calls us to stir up the Spirit's fire in 2 Timothy 1:6. This is how the Church keeps its inciting blaze, the "incendiary fellowship." We keep the fire hot in our own souls, and the Church subsequently stays warm as well.

We know that in relay races, the most difficult aspect in winning relates to the passing of the baton. There is a corollary in Church history as we attempt to transfer the fire from one generation to the next. If we fail to successfully transfer the fire, then we join the long list of denominations that struggle to rediscover purpose and mission. And, while they flounder, their membership tragically declines.

One of our sister holiness denominations has looked at their future and become alarmed. They are growing, but into what? As a result, they canceled all denominational meetings and scheduled a special meeting with all of their pastors and church leaders expressing concern over various issues as highlighted by one of their leaders.

1. *The loss of the Cross*—a concern about the diminished emphasis on clear, life-changing conversion. They fear too many of their people are being "assimilated" without a real instantaneous life-changing conversion experience.

2. *Declining commitment and Holiness emphasis*—a concern that they are becoming shall-

continued on page 45



I'll Bet . . .

WESLEY D. TRACY



"I'LL BET . . ."

"Now they want to up the ante . . ."
 "If we play our cards right . . ."
 "When the chips are down . . ."
 "He was dealt a tough hand . . ."

Ever notice how the vocabulary of gambling has filtered into the language lately? I heard all of the above expressions this month—in church!

Many more crop up. I heard a basketball coach say that his team was "ready for the stretch drive"—horse racing lingo. An actor declared that you have to "play the hand that's dealt you." A newscaster said that when the verdict was read, a killer "hid his emotions behind a poker face." Of a soundly beaten political candidate, it was reported that "he never got out of the gate." Television sportscaster Dick Vitale often calls a three-point basket "a trifecta"—picking the first three finishers in a horse or dog race in order.

In addition, we often hear such phrases as "sweeten the pot," "roll of the dice," "the odds are against you," "when your number comes up," and "you pay your money and you take your chances." And now in this day of ubiquitous lotteries, the term "jackpot" is a many-splendored metaphor.

Gambling has not only entered our language but also entered the church. According to one poll, 85 percent of the U.S. population calls themselves Catholic or Protestant Christians (see "Where America Worships," p. 24 in this issue). Another study shows that

80 percent of the population participates in legal gambling (see "Losers, Weepers," p. 26). A lot of church people must be picking lotto numbers, splitting aces, buying exacta boxes, or waiting to hear "under the B, 14."

One student of the exponential growth of gambling says that soon no U.S. citizen will live more than a three- or four-hour drive from a casino. That's not true in Idaho, thanks to the efforts of Christians like Stanley Crow (see "Casinos: Not the Answer," p. 20).

Americans are on a casino binge, pumping billions of dollars into an industry that never, never gives a player an even break. Besides taking a house advantage on every game, casinos target consumers in endless ways. They know what color of slot machine attracts the most people, they pump perfumed air into slot machine bays, they keep the lights off the foreheads of people at table games so they won't get tired. No watered-down drinks, even if they are free.

Benny Binion (late owner of the Horseshoe, Las Vegas) taught casino operators that "whiskey is the greatest gambling tonic in the world" (*U.S. News and World Report*, March 14, 1994, 49).

Casinos work hard to make it easy for people to keep playing. According to journalists Katia Hetter and James Popkin, H & R Block has set up tax preparation offices in several Nevada casinos offering same-day "refund-anticipation loans."

Since gambling has been made legal in most states, problem gamblers are on the increase. That makes the church's ministry to casual, problem, and compulsive gamblers even more important. It also means that the work of organizations like Gamblers Anonymous, Gamblebusters, Gam-A-Teen,

and others (see page 33) is crucial.

Of course, Americans still bet billions illegally. Illegal and untaxed sports betting is still as popular as spring. It turns out to be a "gutter all its own" (see "Take Me Out to the Ball Game?" p. 22).

It's bad enough when gambling filters into the language and into the church, but for some, it is fatal—literally.

Take Kate Dowd (not her real name), for example. This dedicated wife and mother volunteered at her church, helped with Cub Scouts, tatted lace, and knitted scarves. Then the Alton Belle and the River Queen entered her life. She drove across the river to Illinois and tried riverboat gambling. She liked it. She still liked it when she had emptied the family bank account. Still hiding her new love from her husband, she pawned her wedding ring. She was still gambling when the house payment was 17 months behind.

The day they came to repossess the house, gambling lost its charm.

The day they came to repossess the house, gambling lost its charm. She drove her 1988 Oldsmobile to a mall parking lot, climbed into the backseat, put the muzzle of a .357 Magnum behind her right ear, and pulled the trigger.

Kate Dowd, university graduate, loving mother, and faithful church worker left a note "To Whom It May Concern" and died with \$2.58 in her purse.

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Foundations of the Faith in Philippians

The Powerful Peace of God

ROGER L. HAHN



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

*Then the peace of God which goes beyond every human thought will guard your hearts and your minds in Christ Jesus (Philippians 4:7).**

PEACE IS AN ILLUSIVE CONCEPT for many of us. I grew up in the Cold War era. Peace was the opposite of nuclear annihilation. As a young child, I remember my father receiving Civil Air Defense instruction in identifying enemy aircraft that might fly over our southwest Nebraska farm. As a teen, I strolled down Pearl Street in Boulder, Colorado, and watched the hippies flash the peace sign. As a middle-aged adult, I have seen too many of my friends' marriages crumble under the constant barrage of sniping, backbiting, and hatred. It's easy for me—it's easy for most of us—to echo the songwriter's words, "There is no peace on earth." But the New Testament will have none of my pragmatic pessimism.

Philippians 4:7 is a promise that the peace of God will guard our hearts and our minds. The exact phrase "the peace of God" appears nowhere else in the New Testament, but many similar phrases can be found. John 14:27, Romans 5:1, Ephesians 2:14, Colossians

3:15, and 2 Thessalonians 3:16 provide only a few of the related references to peace. Paul's Jewish background gave him a very Old Testament concept of peace. The Hebrew word for peace, *shalom*, is rich in meaning and implications. *Shalom* is much more than the absence of conflict. *Shalom* is the will and the gift of God for His people. It is total well-being. It is a person in right relationship with God, with others, with oneself, and with the created world.

A previous generation of interpreters often took the peace of God in Philippians 4:7 to mean peace with God or the peace that God gives. While not discarding those thoughts, present interpreters see the peace of God as the peace that God has in himself. God lives in perfect *shalom* with all of His creation. His thoughts, will, and actions are ordered in and controlled by holy rightness. That peace in which God dwells guards us! Part of the way in which that peace guards us is by extending peace to us. Thus, we do enjoy peace with God and a peace that only God can give. But it is not our peace that guards us. It is His.

That peace of God goes beyond every human thought. God's peace is more than any human scheme or effort will ever achieve. In ways no human process can match, His peace enables us to not worry about anything, as verse 6 commanded. No human logic or intellect can grasp the depth and the settledness of God's peace. Paul calls us to ponder the peace that surpasses our understanding. Such contemplation will lead to wonder, love, and praise.

This peace of God that transcends human comprehension will guard us. Paul uses a verb drawn from the military language of the Roman Empire. It

is a word that describes the garrisons Rome had posted on the frontiers of the empire. These garrisons stood always ready and alert to turn back any invaders that might threaten the famous Roman peace. God's peace stands ready to repel the worry (v. 6), the conflict (v. 2), the temptations and sins (3:19) that invade our lives with turmoil, anxiety, and disorder.

God's peace guards our hearts and our minds. In the Bible, the heart is first the seat of the will and second the center of emotions. Thus, Paul promises that God's peace will guard our wills, our emotions, and our thoughts. A sentinel on those three walls will screen out the conflicts that so disturb our lives. God's peace on those walls will bring order and purpose to the fragmented relationships of our lives. His peace posted on our wills, our emotions, and our thoughts can create a space for well-being and relaxed trust in Him.

As a child, I never understood why so many of the gospel songs of the Church dealt with peace. Now I understand the deep longing God placed within each one of us for *shalom* peace. More importantly, now I understand the source of that peace.

For further study: (1) Study John 14:25-31. What additional insights

Are you experiencing God's *shalom*?

about peace appear in these verses? What is the role of the Father in our peace? What is the role of the Son? of the Holy Spirit? (2) Colossians 3:15 speaks of the peace of Christ ruling (literally umpiring) in our hearts. What areas of your life would Christ call out of bounds? What fouls would He call? (3) Meditate on the words of Romans 5:1-5. Ask God to plant His peace that leads to hope in your heart today.

*Scripture quotations are the author's own translation.

THE READERS WRITE



E-Mail Job Search

I just read Mark Graham's article "Getting Connected—Christians and Computers" in the *Herald of Holiness*. I just wanted to send you a note offering my congratulations on a well-written piece. The example you gave of a typical day at the office where your character uses E-mail, downloads a weather forecast, and uses a fax/modem is a typical day in my life.

I thought you might be interested in my experience with using the Nazarene Internet Directory to post a job opening at our church for a Generation X minister. It appears that I sent a copy to you as well as over 700 other Nazarenes. So far we have had four people send résumés; all of them found out about the position through our E-mail posting. . . .

I have also found out through Dennis Knee that headquarters is working on getting a presence on the Internet with a WWW Home Page. This is good news. I think the Internet may turn out to be the most significant tool for communication since the printing press. Christians should be ready to use it to "by all means" reach some for Christ.

*Travis Pape
Chapel Hill, N.C.*

The New and the Old

I just read the May 1995 issue of the *Herald of Holiness*. This is NOT my father's *Herald*! Either I've gotten old and boring or the *Herald* has gotten a lot more interesting, hard-hitting, and relevant than I remember it being when I was a teenager. The articles on Christian resources on the Internet and the commercial on-line services were very helpful and exciting. Just as the first book ever printed was a Bible, so I'm told that the first book ever put on a computer was the Bible. His Word does not pass away. We continue to use all means to win some.

It is good to see that we can embrace new methods to reach the world with the eternally contemporary "old, old story." The articles on Christians and computers in the same issue with Wesley Tracy's essay reaffirming entire sanctification as an instantaneous gift of God was exactly the right combination of new method and old message. Keep up the good work.

*Brad Mercer
Garland, Tex.*

Subscription Success

Our goal was 48 subscriptions, and we didn't think we could make it. With much prayer and help from our church, we not only got 48, we got 56. I just wanted you to know it's the most we have ever gotten in our church (Denton, Tex., Taylor Park). I have been in the church 35 years, since it first started.

We love the *Herald of Holiness*. I can't wait until next year to see how many copies we can get into new homes.

*Ruby N. Starnes
Aubrey, Tex.*



Herald Helps Inmates

The *Herald of Holiness* magazines arrived today! As always, the inmates here at Stevenson Unit will greatly enjoy this great

reading material. Since the Texas Department of Criminal Justice does not provide this sort of literature for its inmates, your gift is very much appreciated.

Please keep us in your thoughts and prayers, as we most certainly will keep you in ours. Please be assured that any other material you may send our way will be gratefully appreciated.

*David D. Worcester
Chaplaincy Department
Cuero, Tex.*

Word Alive

Wow! I was moved to tears as I read your "Editor's Choice" in the April *Herald*. The word was not dead. It came alive to my heart. Thank you. . . .

Some will say, "Just think what he could have done with three large screens, a professional cast, full orchestration, and surround sound!" Nah!

*Duane Brush
Mexico, Mo.*

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High Hopes

JUDITH A. SCHWANZ



Judith A. Schwanz teaches pastoral counseling at Western Evangelical Seminary, Portland, Oregon.

NO ONE HAS *EVER* ACCUSED ME of being a pessimist.

I easily identify with this song I learned in sixth grade choir: "Just what makes that little old ant / Think he'll move that rubber tree plant?"

But as the song goes on to say, the ant succeeded because it had "high hopes."

So when we began considering taking a 12-year-old foster son into our home, I had high hopes. With our own two teenagers enjoying a busy, constructive adolescence and a home built on the solid foundation of love, we felt we had much to give Steve (not his real name).

Steve had never really experienced a family. His life had been a merry-go-round of moves from foster home to foster home with several group homes in between. We were ready to show him what a real family was like!

Once the legal paperwork was arranged, we had family photographs taken with our new member and sent them with announcements to 60 of our closest friends and family. We moved furniture and reassigned bedrooms. As Steve moved into his new room, he began to call us Mom and Dad. This gave me a special thrill

since I knew that he never had a caring mother in his life.

Case workers and counselors who knew Steve repeatedly told us, "What he needs is love and structure. He'll blossom in your home." Our hopes soared. We promised Steve that he had a home with us as long as he wanted to be in our family.

We all expected the challenges of adjustment, yet the first few weeks passed without a major incident. As the summer progressed, we adjusted to sharing living space, and Steve learned the rules of our home. Life settled into a routine.

We began to dream. In our dreams, we envisioned Steve—who once had little hope of finishing high school—as a young man with a diploma and a trade he enjoyed. We began a savings account for him. We had high hopes that our love would move some of the rubber tree plants in Steve's life.

Then the lying began. At first, the incidents were infrequent. When confronted with evidence, however, Steve coldly looked me in the eye and denied responsibility. It became worse after school started.

As Steve's lying increased, so did my suspicion of him. Every day became a round of checking out stories that often proved to be false. I had *never* had to live this way. I fervently prayed, "Lord, help me love him as You do. He's so unlovable at times."

Then one day Steve ran away. He just walked out of our backyard and out of our lives. When I realized that he was gone, I started looking for him. I drove through town searching in all the places I thought I might find him. Nothing. He was gone. When

we finally discovered that he had walked to the next town, I spoke with him on the telephone. Without emotion, he admitted that he had never stopped to think that we might have worried about him. And he said that he didn't want to come back.

The high hopes vanished.

In the weeks since Steve left, I have experienced many emotions: sadness, anger, guilt, hurt, relief. Probably one of the hardest things for this optimist to accept is the fact that my love can't move every "rubber tree plant."

I try to console myself with reminders of all the hugs I gave him. I remember the talks we had about life—abundant and eternal. Friends try to comfort me by suggesting that we may never know the long-term impact of those months.

All I know is that it feels *a lot* like failure to me.

I have trouble admitting that in some people, personal problems become so permanent that my love can't remove or heal them. Some-

Love can heal even the most permanent personal problems —can't it?

times unconditional love means that I must do my best while accepting my limitations, then leave the final results to God.

On the day Steve left, he went empty-handed. He left his clothes, his baseball cards, his wallet. As I packed up his belongings a few days later, I realized that he *had* taken something with him which I overlooked at first. He took a piece of my heart.

HH



Light in the Trees

*How tenderly the sun shines on a summer afternoon
through trembling greenness of wind-ruffled
leaves:
over wide branches
on changeling grasses
filaments of light shifting weave on weave;
fluttering—hiding the earth from sun-blindness
holding the moisture wellsprings
spending the gossamer rain.
That light in the trees—
gothic windows
cathedral quiet
God in the Garden!*

—Eula Lindsey Maurice

Parish Nursing

by Barbara Sage

Parish nursing . . . does that mean the pastor has his own nurse?" "No!" Cheryl and I explain to members of our congregation, "A parish is a church, a group of believers—you and me—and we are here to minister to the members of the Orangewood Church of the Nazarene parish—through our gifts and training in the area of nursing." Parish nurses are registered nurses who initiate a health-care ministry in a church setting to assist members in their physical, emotional, and spiritual well-being.

How We Began

Gary Morsch, M.D., founder and director of Heart to Heart, was the "missionary" speaker for our Faith Promise Convention in February 1993. Dr. Morsch challenged us to use our talents, our training, and our expertise as a basis for finding our ministry in the church. "I had taught Sunday School through the years, but I never really felt that was my ministry," said my friend Cheryl Roat. "I was so excited thinking about using my nursing in the church." Cheryl spoke to me, and we began to pray about how God would have us proceed.

Cheryl and I met with our pastor and staff, explained to them the philosophy of parish nursing, the various models (church-based, hospital-based, paid, volunteer) and shared that we would each be willing to volunteer eight hours a week and be co-parish nurses. After obtaining the interest and enthusiastic approval of the staff, we asked for an office, a telephone, a small budget, and access to our church print shop, all of which they were happy to provide.

Co-parish nursing is not the most common approach, but it has worked well for us. Cheryl and I have developed a special friendship as we support

each other in this ministry. Cheryl is a pediatric nursing professor; I am an oncology (cancer) staff nurse. We both have a vital relationship with Jesus Christ. I have also been a pastor's wife and missionary. We established that we would not provide hands-on nursing care but saw ourselves as resource nurses who could provide information and referrals. We would pray with parishioners, ministering to both physical and spiritual needs. We would provide health education, and we would enlist and train volunteers.

Armed with the pastoral support, direction, and resources, we then asked ourselves, "What are the felt needs of our congregation?" We compiled a survey for adults and another one for teens to assess needs in the Orangewood parish.

What We Do

Our parish nursing activities fall into two broad categories—ministry to the sick and their families, and promoting wellness, or good health, through education.

We visit those who are sick—both at home or in the hospital. Following up on those who are anointed for healing in our church services is an important aspect of our ministry. Often, we are called upon to answer

medical questions, give advice, or suggest a doctor or community agency. We always pray with each one and make sure he or she knows we are a representative of the Orangewood Church of the Nazarene.

Perhaps our most exciting and successful endeavor has been the establishment of a weight loss support group, which meets weekly. We follow the "Weigh to Win" program, a Christian-based weight loss program created by Lynn Hill (see *Herald of Holiness*, September 1994). In six months, more than 60 persons joined, many losing from 25 to 40 pounds each.

AS THE HEALTH-CARE SYSTEM CONTINUES TO DETERIORATE, PARISH NURSING IS A MINISTRY WHOSE TIME HAS COME.



Barbara Sage and Cheryl Roat organized a Parish Nurse program at Glendale, Arizona, Orangewood Church of the Nazarene following an inspiring Faith Promise Convention. (Above) A prepared educational bulletin board. (Below) Barbara offers counsel. (Below, bottom) Cheryl checks a member's blood pressure.



Members thank me frequently because they are so excited about their progress. Even senior pastor Marion McKellips said he had noticed how many members were “feeling good about themselves,” because of their weight loss.

Other ministries that we hope to launch include blood drives, cholesterol screening, and a support group for cancer patients and their families. We also have been asked to provide a class for the elderly on medications.

Good advertising has contributed to the success of our parish nurse ministry. Regular inserts in the monthly newsletter and weekly church bulletin help our members become aware of parish nurse activities. We have a bulletin board in the hallway outside our office, as well as a brochure rack, both of which we change monthly.

One of our recent bulletin boards warns of the danger of skin cancer (a real hazard for those of us in the desert Southwest).

Documentation of our activities is very important. A record-keeping system (for us, a card file) keeps track of all to whom we have ministered.

Church members have received us with open arms. Many are surprised and pleased that our church offers such a service. We have received many thank-you cards as well as verbal expressions of gratitude—mostly for “just caring.”

Mrs. K., an alert, lovely 98-year-old was in the hospital. After visiting and praying with her, I asked if there was anything else I could do. “No,” she answered, before mentioning how much she would like some ginger ale. “Ginger ale is like medicine to me,” she said. I checked with the nurse in charge and was told it would be OK for her to have a ginger ale. Since there was no ginger ale in the hospital “pop” machine, I went to a nearby grocery store, bought some ginger ale, and took it back to Mrs. K. She was visibly touched. When Mrs. K. died a few weeks later, I received a very nice thank-you card from her family. I learned that ministry can take place in simple acts of kindness.

One evening, I received a call from an upset young mother in our congregation. Her baby, who was just a few weeks old, was ill. I suggested she call Cheryl because pediatrics is her specialty. Cheryl answered the mother’s questions, but sensing that the mom was still anxious, she made a home visit. Cheryl not only assessed the infant and offered reassurance but also stayed until the lady’s husband came home from work. Another simple act of ministry.

Because we are nurses, most in our congregation, including men, are willing to share various kinds of problems, giving us a unique opportunity to minister not only physically but spiritually as well.



The many faces of parish nursing range from training baby-sitters and teaching CPR to making hospital visits.



“A growing number of senior adults, as well as groups of younger people, have expressed real appreciation for the parish nurse ministry, which they say gives them access to information and certain types of care without having to go to the doctor,” says Rev. Ray Glenn, pastor of spiritual care at Orangewood. “Senior adults are encouraged to tone up their bodies, which is directly related to keeping their spirits up. They are learning to live longer and like it.”

Nine months is a short time in which to evaluate something as vital as the parish nurse ministry. Cheryl and I find ourselves continually reviewing our progress. We are amazed at how much we have been able to accomplish on a very part-time basis. We also realize that much of what we now do on a formal basis, we did before on an informal basis, just be-

cause we were nurses in the congregation. However, what we do now has a certain amount of credibility, as we are official parish nurses representing the Orangewood Church of the Nazarene.

We see much more that could be done, but we are not discouraged—rather, we are challenged! In fact, both of us enjoy what we are doing so much, we would like to be able to resign our full-time jobs and “volunteer” full-time in parish nursing. It’s exciting to see how God has led and to anticipate how He might lead us in the future.

WE SEE SO MUCH MORE THAT COULD BE DONE, BUT WE ARE NOT DISCOURAGED BY THAT—WE ARE CHALLENGED!

The ultimate goal would be to have a full-time paid parish nurse on the pastoral staff. However, this isn’t practical in many churches, and a part-time volunteer parish nurse program works very well, even in a congregation as large as ours (600 members).

“Health care may be the number one concern of families in America as insurance coverage decreases and the population ages,” says Pastor McKellips. “Parish nursing provides the church with a vital ministry that meets a felt need in the congregation and finds ready acceptance in the community. Parish nurse ministry under the direction of Barbara Sage and Cheryl Roat has made a positive contribution to the members of the Orangewood Church of the Nazarene. I can see the role of parish nursing increas-

Orangewood Parish Nurse Projects

Some of our parish nurse activities over the past nine months include:

- ▶ 1. A CPR certification class.
- ▶ 2. Blood pressure screening once a month.
- ▶ 3. Providing infant and child growth measurements and comparisons with national norms.
- ▶ 4. A four-week series for teens on the topics of AIDS

and other sexually transmitted diseases.

- ▶ 5. First aid and CPR classes for Caravan, enabling students to receive certain badges.
- ▶ 6. A visit to and gift for each new baby. These gifts are inexpensive, health-oriented items. We use a small blue or pink basket, lined with a baby washcloth. We fill the basket with a small

package of wet wipes, diaper rash cream, a small package of pink or blue cotton-tipped applicators, and a package of baby Band-Aids. We also include a card of congratulations along with one of our business cards.

- ▶ 7. Arranging for speakers from the Arthritis Foundation and the Organ Donor Foundation to speak at se-

nior adult meetings.

- ▶ 8. The establishment of an equipment closet containing crutches, braces, wheelchairs, etc.
- ▶ 9. Organizing a "Safe Sitter Class," a baby-sitting clinic for teens in our church.
- ▶ 10. Establishing a "Weigh to Win" weight loss support group. □

ing as the health-care system continues to deteriorate."

As a teenager, I felt the call of God to be a missionary, and I wanted to be a nurse. So, I naturally assumed God wanted me to be a missionary nurse. Imagine my surprise years later when my husband and I were appointed as missionaries to Zimbabwe, and I was told I would not be doing nursing. That was fine, and God blessed our work in Zimbabwe for 11 years. But recently, I felt God speaking to me. "Barbara, you are a missionary nurse now—a parish

nurse, yes—but a missionary nurse right here in your church in Phoenix."

If you are a nurse, God may be challenging you, as He has Cheryl and me, to combine your love for nursing, your love for people, and your love for God in the challenging and fulfilling ministry of parish nursing. God may be calling you to be a missionary nurse right in your own congregation and community. If He does, don't "perish the thought," give thought to the parish and become a parish nurse!

✠

YOU ARE A MISSIONARY NURSE NOW . . . RIGHT HERE IN YOUR OWN CHURCH.

Starting a Parish Nurse Ministry

What should you do if you are considering becoming a parish nurse?

- ▶ 1. *Pray.* Ask God to direct your thoughts and efforts.
- ▶ 2. *Do your homework.* Read about parish nursing. A good book is *Parish Nursing* by Granger Westberg. A variety of resources, including this book, are available through the National Parish Nurse Resource Center.

- ▶ 3. *Talk with pastor and staff.* Share your vision, the philosophy of parish nursing, and how you could augment the ministry of your church through parish nursing.
- ▶ 4. *Discuss the issues of funding and liability.* It would be ideal if all parish nurses could be salaried. The reality is that not all churches can accommodate this type of expenditure.

However, a health ministry will need funds for resources and expense reimbursement. Any ministry requires some funding in order to be effective.

We recommend that parish nurses carry professional liability insurance. However, since we focus on wellness activities and do not do physically invasive nursing procedures, the

probability of being sued is low.

- ▶ 5. *Assess the needs of your congregation* through surveys, interviews, etc.
- ▶ 6. *Be a parish nurse pioneer.* Parish nurses exemplify the saying "Don't go where the path leads; go where there is no path and leave a trail." □

The Long Look

*Have You forgotten all about me, Lord,
And have I slipped from sight?
Have time and trouble hid my face from Yours
In some black night?*

*And have Your mighty purposes moved on—
A rushing, swelling tide—
And left me beached and floundering on some shore,
And swept aside?*

*In moving kings and kingdoms into place
For final victory,
Am I to lie forever on some battlefield,
A casualty?*

*Ah Lord . . . in Moses' desert I will wait,
In Joseph's prison rest,
Content to know You'll bring me forth when I've
Endured the test.*

—Ruth Glover

Correction

We regret the misunderstanding and negative impact that came about when the *Herald* used a photograph of Wayne and Pam McKamie to illustrate a feature article (“Who Gets the Memories?”) in the May 1993 issue. The article was about the disintegration of a family. The *Herald* engaged a photographer to shoot a picture illustrating the story and gave him a copy of the article. At his request, the McKamies kindly posed for the photograph. Apparently they were not fully informed at the time that the picture would be used to illustrate a family break-up story.

Unfortunately, though their names were not used, some of their associates recognized Wayne and Pam in the photograph and thought it was the McKamie family that was breaking up. Though the *Herald* never has and never would use a picture of the actual persons involved in a (non-news) family break-up piece, some thought we had in this case. We deeply regret the embarrassment that this unfortunate event brought to the Mc-

Kamies.

Wayne and Pam are happily married and are active members of Kansas City First Church. They have continued their strong Christian heritage in their own home with their children Zachary, Dustin, and Elise. Wayne is licensed in Missouri as a Counselor and Social Worker. He has a successful private counseling practice and is President and Co-founder of Focus Seminars of K.C., Inc. Focus is an exciting personal enrichment program that promotes emotional healing and enhances one's spiritual growth. Focus and the McKamies were recently recognized by Dr. Chic Shaver, at the Personal Evangelism Banquet, as a major influence in directing people to attend Kansas City First Church of the Nazarene as the place to continue their spiritual growth. Dr. Shaver reported that over 70 people had begun attending the church through the Focus Seminars. Wayne and Pam have helped many of the seminar clients find Christ and a place of service in the church.



To Forgive or Not to Forgive!

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

ONE OF THE MOST CRITICAL choices in life is whether to forgive—or not!

At the heart of the Lord's Prayer is "Forgive us our debts, as we also have forgiven our debtors." The Bible returns to forgiveness immediately after the Lord's Prayer: "For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses" (Matthew 6:12, 14-15, NRSV).

I have just returned from the National Conference on Forgiveness held at the University of Wisconsin-Madison. The central message of that conference was that although forgiveness is one of life's most difficult choices, refusing to forgive has a powerfully negative impact.

The brochure for the conference reads: "For purposes of clarification, let us here define interpersonal forgiveness as overcoming the resentment toward someone who has hurt us unfairly and deeply. That is, instead of harboring anger or frustration, we gift the offender with the undeserved qualities of compassion and perhaps even love."

The opening greetings were given by Bishop Tutu from South Africa via tape recording. He said: "If the past is not dealt with adequately, it will return to haunt us." It was his opinion that apart from forgiveness, the future is bleak.

The conference speakers were from the fields of philosophy, psychology, education, psychiatry, law and criminal justice, family therapy, and international relations. After careful work on definition, the conference focused upon application of the miracle of forgiveness in the areas of family, criminal justice, and international relations.

The specialist on forgiveness within the family spoke of the ways in which anger and violence are mushrooming. Many children are suffering from attention deficit and separation anxiety disorders.

According to the speaker, forgiving can free them from anger and give hope and peace. Children as young as four are taught how to forgive by this therapist. To choose not to forgive is to extend the cycle of anger and violence to the next generation.

Speakers on criminal justice spoke of the tendency of the system to sharpen anger and reinforce resentment. They talked about restorative justice in which the offender and the victim are brought together in reconciling ways.

The speaker in the area of international relations highlighted the potential of forgiveness at the global level of peacemaking and reconciliation. To show that apart from forgiveness, the future of international relations is bleak, he cited a case study about the placement of the wreath on the tomb of the unknown soldier by president Ronald Reagan in the cemetery at Bitburg in Germany. He argued: "Outside of repentance, there is no real or consummated forgiveness."

The first evening, Father Larry Jenco, the priest taken hostage in Lebanon in the mid-1980s, recounted the indignities and atrocities to which he was

subjected. He spoke of the critical need of forgiveness for survival in such conditions. The stamina of his faith was clearly apparent.

Later, the Discovery Channel documentary "From Fury to Forgiveness" was presented. The film presents the case histories of three persons who suffered the fury of anger following the murder of a loved one. They moved beyond fury to forgiveness as the only viable solution. They even made contact with the murderers. At the conclusion of the video, two of the persons featured in the documentary were present to respond to questions. Each of them acknowledged the difficulties involved and witnessed to the power of the gospel. It was a deeply moving experience.

The refusal to forgive makes a person the victim in a double sense—the original hurt is multiplied by ongoing anger and resentment.

At the conclusion of the conference, a World Congress on Forgiveness (also known as "Jerusalem 2000") was announced. It will take place in Israel from December 30, 1999, through January 6, 2000. Its purpose is "to encourage Christians from a variety of cultures, races, and traditions to live, as we prepare for the Third Millennium, a more forgiving and reconciling lifestyle—to be better skilled and motivated in the giving and receiving of forgiveness."

Apart from forgiveness, the future is bleak.

My greatest concern is that forgiveness may become a psychological technique and be separated from the power of the gospel. Forgiveness apart from the enabling power of grace is dimly incomplete—and, in fact, impossible.

"To forgive or not to forgive?" To choose not to forgive is to choose to perpetuate anger and violence. To choose to forgive is to perform the quintessential Christian act.

Florida Districts Merge

Florida Space Coast merged with the Central Florida District during assemblies held May 8-10, according to Donald D. Owens, general superintendent in jurisdiction. Both assemblies were hosted by Winter Haven, Fla., First Church.

In its report to the assembly, the Florida Space Coast District Advisory Board recommended that a resolution for merger be read. The merger resolutions for both districts were developed by Judge Charles Davis. The Space Coast District Assembly voted 51 yes and 11 no to proceed with the merger, pending approval of the Central Florida District Assembly.

On May 9, delegates to both assemblies gathered for a camp meeting service. The gathering was marked with great choir music led by David Gagnon, according to Owens.

"The church was packed with enthusiastic people who, in the midst of singing, began to run the aisles waving their handkerchiefs," said Owens. "It

was reminiscent of 40 years ago in places where that behavior was not only practiced but expected. It was a wonderful service and a privilege to preach in that type of atmosphere."

Following the message, Advisory Board member Roy Rogers read the merger resolution to the Central Florida District. The standing delegates approved the merger by acclamation.

"The affirmation was so strong and was greeted with such enthusiasm that we had another exciting time of celebration together with handshakes and hugs," said Owens. "Flags were brought in and special songs were sung. It was an evening of celebration."

The following day, the pastors of both districts presented their reports to the combined assembly. The new Central Florida District has 90 churches with 13,138 members. Of those members, 907 joined by profession of faith this past year.

Revival Breaks Out at Philadelphia Assembly

The normal pastoral reporting schedule was suspended at the Philadelphia District Assembly Apr. 26 following a presentation by Eastern Nazarene College President Kent Hill. After hearing about the recent outbreak of revival at ENC, pastors and leaders began speaking to the assembly about their own spirituality, according to Jack Thorne, assistant to the district superintendent.

"It began when one of the pastors stood and asked the assembly to pause and pray for unsaved relatives," said Thorne. "Following a time of prayer, the Lord began to work. It wasn't anything emotional, it just happened."

General Superintendent Jerald D. Johnson suspended the normal reporting schedule, and pastors were allowed to share as they felt led. The meeting continued another three hours with pastors sharing, interspersed with spontaneous times of prayer around the altar.

"It was the most unusual assembly I

have seen in the 30 years I have been on this district," said Thorne. "It just flowed. Nobody interrupted it. Everybody wanted to stay right there with it. There was such an unusual sense of anticipation for what God was going to do."

The openness continued through the next day to the completion of the assembly, said Thorne. He said some of the pastors included prepared statements in the sharing, but most spoke spontaneously.

The warmth of the assembly has spilled out into local churches, according to Thorne. Since the assembly, one church reported full altars at the completion of both Sunday services, including the suspension of preaching in the evening service. After reporting about the assembly, another pastor was surrounded at the altar by his congregation in prayer for him and the church.

Houston Thrust Births Six

Six new churches were organized recently in a special service on the Houston District, according to Superintendent Bill Lancaster. The service, which attracted some 900 persons, was the largest preassembly gathering in the history of the district.

Nearly 140 persons presently worship in the six new works. They were welcomed into the fellowship of the Church of the Nazarene by General Superintendent James H. Diehl. Also participating in the organization were Henry Mills, Houston Thrust coordinator, and Michael R. Estep, Communications Division director, who also continues to serve as general director of the Thrust program.

"It was the greatest midweek service I have ever been in," said Lancaster. "This is a mission field. The possibilities uncovered by the Thrust are greater than I ever dreamed."

"In 1989, there were only 35 Hispanic Nazarenes on the Houston District. This coming Sunday, more than 325 persons on our district will worship in the Spanish language."

The six churches organized and their pastors are: Bellaire Filipino, Eugene-Mar Benzon; Houston Broadway Hispanic, Oridio Matta; Crosby, Michael Holcomb; Denver Hispanic, Carlos Cortes; Longpoint Hispanic, Ishmael Centeno; and Orange Bethlehem, Jim Burn.

The Houston Thrust will continue to break new ground throughout 1995. Immediate plans include a Spanish-speaking congregation at the Bellaire, Tex., Church and a new church plant in Tomball, Tex., according to Lancaster.



General Superintendent James H. Diehl (left) celebrates six new churches on the Houston District with Thrust coordinator Henry Mills.

Bulgarian Church Begins Weekly Services



Howard Culbertson (right), SNU missions professor, visits with children and staff at a leukemia ward in Sofia, Bulgaria.

Regular services of the Church of the Nazarene in Bulgaria have begun, according to R. Franklin Cook, Eurasia Region director.

Twelve nationals attended the first services Wednesday evening, April 26. The second service, May 3, boasted an attendance of 17 Bulgarians. Both services also were attended by the 15-member volunteer missionary staff.

"The Lord has blessed us greatly by putting people in our paths that are interested in starting a new church," said Mark Ogden, leader of the volunteer team in Bulgaria. "Many are searching for answers in their lives."

The services are the result of more than a year of groundwork and support by Southern Nazarene University volunteers, according to Cook. In addition, he credits the growth to the financial support of several districts, local churches, and private contributions.

German District Holds First Assembly in Berlin

The German Church of the Nazarene recently held its district assembly for the first time in the historic capitol of Berlin, according to Thomas Vollenweider, German District superintendent.

The first German assembly was conducted by General Superintendent Hardy Powers in Frankfurt in 1962. William Prince, who chaired this 34th assembly, is the 10th general superintendent in jurisdiction.

During the gathering, Prince presided over the ordination of two significant ministers in the country, according to Vollenweider.

One of the ordinands was Nikolaj Sawatzky, who coordinates the communication center located at European Nazarene Bible College. The center produces radio programs and literature in Russian and other languages. Sawatzky and his wife, Lydia, are from the former Soviet Union.

The other ordinand was Ute Pfeiffer, director of Lazarus, Inc., a compassionate ministry center in Berlin. Pfeiffer, who also pastors a church-type mission in East Berlin, oversees the ministry to more than 80 homeless persons in one of the poorest districts in the city. She is the fourth woman ordained since the German District began, said Vollenweider.

NCM Joins Heart to Heart in Historic Airlift to Vietnam

The largest private humanitarian shipment to Vietnam in 20 years landed in Ho Chi Minh City April 23, according to Gary Morsch, Nazarene physician and chairman of airlift sponsor Heart to Heart International. Part of the shipment, which contained more than \$7 million worth of medical equipment, prosthetic devices, and pharmaceuticals, was provided by Nazarene Compassionate Ministries, Inc.

The materials were shipped in a McDonnell Douglas-11 cargo plane supplied by Federal Express. Several other international corporations participated in the project.

"This historic airlift supplies many tons of critically needed medicines to thousands of people in great need," said Morsch. "Though old wounds often heal slowly, this airlift will be a significant part of the healing so many of us long for. We ask others to join us in reaching out to the people of Vietnam—person to person, and heart to heart."

Heart to Heart identified key recipients for the supplies through cooperation with the Vietnamese government and the Vietnam/U.S.A. Society. Beneficiaries included women's and children's clinics in rural areas, as well as clinics that provide prosthetic services. In addition, 11 hospitals received portions of the distribution, including the Gynecology and Obstetrics Hospital of Hanoi.

The portion of the project sponsored by NCM was directed to its ongoing

medical program in the province of Ha Tinh, one of the poorest areas of Vietnam.

Nazarene Congregation Organized in Albania

More than 50 persons attended the organization of the first Nazarene church in Albania May 6, according to Hermann Gschwandtner, Eurasia Region compassionate ministries coordinator. Agricultural missionary David Allison, along with Gschwandtner, welcomed 21 charter members into the church at Gorre.

Allison has been working with the church in Albania since 1993.

In 1966, the Albanian government declared itself the first atheistic state in the world. When communism fell several years ago, there were no churches left in the country, according to Gschwandtner.

"It was a special privilege for me to welcome into the church Thoma Qirjazi, a former adviser to the communist prime minister," said Gschwandtner. "This is a young country and a young church, but they are full of fire for the Lord. We envision a bright future for the church and its ministry."

Albania is the poorest country in Europe, according to Gschwandtner, who attributes the growth of the work in Albania to combining compassionate ministry with evangelism. He also credits the support of Point Loma Nazarene College and several volunteer workers for the increase.

Contacts and preaching points in other towns and villages are being targeted for ongoing compassionate efforts, said Gschwandtner.



Cor Holleman of the Netherlands District greets an Albanian family during one of the church's initial visits there in 1992.

Holiness Movement Dead?

"Holiness—the Fountainhead of Christian Living" was the theme under which members of the Christian Holiness Association celebrated the ministry and opportunities that lie before holiness churches in the years ahead at their recent meeting. The 1995 convention was held in Portland, Oreg., Apr. 18-20.

John Oswald of Asbury Theological Seminary delivered the keynote address, "Holiness—the Foundation of Christian Living." He declared that the Holiness Movement—as a movement—no longer exists. Further, he said the terminology and methods that were so right for the revivalism age are no longer working. According to Oswald, we must start over and articulate the holiness message in simple and basic terms.

Oswald continued by saying that our teaching and preaching in this post-modern age must be informed by the Scriptures. He said this would include not only the New Testament's message of free grace but also the Old Testament's demand for ethical holiness, because sin is the most profound problem of the age.

Other plenary session speakers included Irv Brendlinger, William Coker, Thomas Oden, and NTS President Gordon Wetmore.

Fay Angus, in a speech sponsored by the CHA Women's Commission, spoke on the topic "How to Do Everything Right and Live to Regret It." Other meetings included the Camp Meeting, Evangelism, Higher Education, and Media commissions of the CHA. In addition, the Wesleyan Theological Society, an auxiliary of CHA, sponsored a seminar on biblical studies led by Donald Thorsen of Azusa Pacific University.

A Nazarene breakfast meeting was attended by more than 30 persons. Amos Self, retired pastor and evangelist from Vicksburg, Mich., along with his wife, Leona, served as Nazarene delegates to the CHA for the 21st consecutive year.

The 1996 CHA Convention is scheduled at the Adam's Mark Hotel, Indianapolis, Ind., April 23-25. The program, with the theme "The Radical Optimism of Holiness—Our Gift to the 21st Century," will be under the direction of Jack Stone.

Revivals Continue to Sweep U.S. Colleges

The winds of national revival continue to blow across Christian college campuses in the U.S., according to campus officials. Among the schools affected in recent weeks were Eastern Nazarene College and Northwest Nazarene College.

Kent Hill, ENC president, said revival began on his campus Apr. 6 during a regularly scheduled chapel service. In that chapel, students from Howard Payne University and Wheaton College spoke to ENC students about recent revivals on their own campuses.

Hill said there was a remarkable time of confession, repentance, and divine forgiveness that followed the visiting students' testimonies. Students confessed problems with bitterness, laziness, sexual immorality, pornography, alcohol, drugs, hypocrisy, materialism, past sexual abuse, and broken families.

The chapel lasted from 9:50 A.M. to 3:30 P.M. A later service, called by ENC chaplain Mike Schutz, lasted from 9 P.M. until 1:30 A.M.

"There can be no question that God is moving in a powerful way on this campus," said Hill. "There is a spirit of brokenness, forgiveness, joy, and an overwhelming sense of the grace of God. And there is an expectation and anticipation of further works of empowerment of the Holy Spirit in the days and months ahead."



The Nazarene Book Committee acknowledges the retirement of H. Ray Dunning at its recent meeting in Kansas City. Committee members and staff include (l. to r.): Paula St. John, Paul Martin, Phyllis Perkins, Shona Fisher, H. Ray Dunning, Frank Moore, Michael R. Estep, Wesley D. Tracy, C. Neil Strait, Neil B. Wiseman, Ray Hendrix, and Bob Brower.

Northwest Nazarene College experienced a spontaneous revival service during a Holy Week chapel Apr. 12. Just before NNC professor Michael Lodahl was to bring the message, a student approached the platform and asked for permission to speak.

"She spoke passionately and emotionally of her desire to live an authentic Christian life free of hypocrisy, bitterness, and social approval," said Richard Hagood, NNC president. "When finished, she moved to the altar where others joined her in support. Soon, others moved to the front and began confessing sin, pledging faithful lives, and leading their classmates in song."

The normal one-hour chapel service concluded five hours later with 100 students gathering in a circle of prayer as a benediction.

Theologian Honored

H. Ray Dunning was honored recently upon his retirement. Dunning was the focus during a special chapel service at TNC Apr. 18 and during the Apr. 25 Nazarene Book Committee meeting in Kansas City.

The 68-year-old author of *Grace, Faith, and Holiness* and numerous other publications is retiring from his position as a member of the religion department at TNC following a career of more than three decades. During this time, he was a teacher, administrator, researcher, writer, and speaker.

A distinguished Wesleyan scholar, Dunning was further honored by TNC through the establishment of the H. Ray Dunning Lectures on Theology and the Bible. The annual series will feature a guest scholar in theological or biblical studies.

"Dr. Dunning's scholarship and his natural ability to communicate with laypersons and clergy alike have made him a valuable member of the Book Committee," said Michael R. Estep, Communications Division director. Estep presented Dunning with a special plaque. NPH President Bob Brower gave Dunning a check to help with the endowment of the new lecture series at TNC.

Nees Elected to New Post



Tom G. Nees, 57, has been elected Multicultural Ministries director for the Church of the Nazarene, according to General Secretary Jack Stone. Nees was nominated to the post by Paul G. Cunningham,

responsible general superintendent for the Church Growth Division, and by Bill Sullivan, division director. Nees's nomination was approved in a mail ballot by the Church Growth Department of the General Board. He was subsequently elected by the Board of General Superintendents.

Nees began his assignment May 1.

The assignment was created as the result of the revamping of the Church Extension Ministries post formerly held by Michael R. Estep. Estep resigned the position to become director of the Communications Division.

Under the new assignment, Nees will be responsible for the multicultural work of the church in the U.S.A. and Canada, according to Sullivan. Specific responsibilities will include evangelism and church planting strategy development and implementation through the National Multicultural Council and oversight of the various multicultural strategy committees.

Sullivan is assuming the former church planting responsibilities (including church properties) that were also assigned to Estep.

Nees will continue to coordinate the activity of Nazarene Compassionate Ministries for the U.S.A. and Canada.

"My interest is not to simply identify minority groups but to provide a process where the church becomes inclusive, working together to reach all cultural groups in the U.S.A. and Canada," said Nees.

In 1975, Nees was the founding pastor of Community of Hope Church of the Nazarene in Washington, D.C., which he later developed into a comprehensive neighborhood organization to address a variety of inner-city problems. He has served as the administrative director of Nazarene Compassionate Ministries, Canada/U.S.A., since 1988 and founded the Institute for Racial Reconciliation in 1989.

He is the author of articles on com-

passionate ministry and founded the Nazarene Disaster Response program.

Nees's wife, Patricia, is an artist. They have four married children. His father is L. Guy Nees, former World Mission Division director.

40 Churches Top 1,000 in Easter Sunday School

Forty Nazarene Sunday Schools in the U.S. and Canada reported more than 1,000 in Easter attendance according to statistics released by Sunday School Ministries.

Overall, 574,758 persons attended Sunday School in the U.S. and Canada, an increase of 37,114 over Easter last year.

The top 10 churches in Easter attendance were:

1. Grove City, Ohio (3,522)
2. Pasadena, Calif., First (3,429)
3. Bethany, Okla., First (3,415)
4. Olathe, Kans., College (3,074)
5. Puyallup, Wash. (3,049)
6. Denver, Colo., First (2,790)
7. Salem, Oreg., First (2,731)
8. Seattle, Wash., Aurora (2,133)
9. Richmond, Va., Southside (2,106)
10. Nampa, Idaho, First (1,946)

Other churches to exceed 1,000 in attendance on Easter were: Wichita, Kans., First (1,753); Annandale, Va., Calvary (1,730); Spokane, Wash., First (1,485); Colorado Springs, Colo., First (1,450); Lima, Ohio, Community (1,436); Portage, Ind., First (1,430); Oskaloosa, Iowa (1,424); Little Rock, Ark., First (1,350); Gallipolis, Ohio, First (1,349); Medford, Oreg., First (1,330); Denver, Colo., Westminster (1,322); Brooklyn, N.Y., Beulah (1,297); Bradenton, Fla., First (1,270); Visalia, Calif., First (1,270); Cincinnati, Ohio, Springdale (1,259); Springfield, Ohio, High Street (1,257); Oklahoma City, Okla., First (1,206); Hereford, Tex. (1,151); Detroit, Mich., First (1,136); Bakersfield, Calif., Olive Knolls (1,118); Portland, Oreg., First (1,097); Indianapolis, Ind., Westside (1,078); Sacramento, Calif., Liberty Towers (1,075); San Diego, Calif., Mission Valley (1,064); Fort Worth, Tex., Metroplex Chapel (1,063); Boise, Idaho, First (1,043); Warren Woods, Mich. (1,030); Porterville, Calif. (1,026); Beaverton, Oreg. (1,016); and Indianapolis, Ind., First (1,007).

Washington Pacific led all other reporting districts in the spring Sunday School drive, "Lead the Way." The district led in both average attendance, with 11,141, and in new enrollees, with a total of 1,050 for the six-week emphasis. Washington Pacific also led in both categories in the 1994 spring campaign.

The top five districts in attendance for the emphasis (with their respective superintendents and chairmen) were: (1) Washington Pacific (11,141), Hugh Smith, Lyle Coblentz; (2) Oregon Pacific (9,907), Gerald Manker, Alan Mortimer; (3) Kansas City (9,742), Keith Wright, Dale Fallon; (4) Central Ohio (9,546), Herbert Rogers, Robert Shoultz; and (5) Southwestern Ohio (9,357), Harold Graves, Jim Mahan.

The top five districts in new enrollees for the emphasis were: (1) Washington Pacific (1,050), Hugh Smith, Lyle Coblentz; (2) Kansas City (598), Keith Wright, Dale Fallon; (3) Northeastern Indiana (581), Thomas Bailey, Ron Blake; (4) Kentucky (461), Lowell Clyburn, Greg Mason; and (5) Illinois (405), Allen Dace, James Blue.

Media Launches New TV Ad

Nazarene Media International has released a new ad for television. Titled "We Are There," the 30-second spot shows a variety of settings where the Church of the Nazarene is involved, from compassionate ministry situations to church sanctuaries.

"This is the first in a series of spots whose purpose will be to provide viewers insight into the broad ministries of the Church of the Nazarene," said Dave Anderson, Media International director. "We also want to make people aware of our church in their communities."

The spot is available for use by districts, local churches, or other agencies of the denomination. They can be provided in any video format required by local stations or cable networks and can be ordered from Media International at no charge, said Anderson.

"We Are There" can be customized to carry the address of a local church, district, or other sponsoring agency for approximately \$40.

For more information or for a VHS demo tape, contact Nazarene Media International, 6401 The Paseo, Kansas City, MO 64131.

A Tribute to George Coulter

On May 11, 1995, Dr. George Coulter, general superintendent of the Church of the Nazarene from 1964 to 1980, died in Kansas City (see "Late News," p. 48 for details). A memorial service was held May 16 (which would have been Dr. Coulter's 84th birthday) at Olathe, Kansas, College Church of the Nazarene. A number of special tributes were expressed in honor of this good and godly man, but our space will not allow us to print them all here. Rather, we have chosen to present the tribute by Dr. Coulter's friend of almost 50 years, Paul Skiles, to honor this servant of God.

Dear laughing, loving, lasting friend:

Thank God you're well at last and safely home.

We don't deny the inevitable sadness that always touches the awesome passage, but you must know that we are feeling the strong surge of joy born of believing . . . and remembering. We can't think of you, or talk of you, for long without smiling . . . and giving thanks! As we do now.

How is it that the playful Irish lad in you refused to grow old and grouchy but stayed barely beneath the surface, waiting impatiently for the slightest excuse to jump out and surprise any and all with irresistibly warm wit and impeccable good humor? Yours was not the entry level style of the boisterous, knee-slapping, joke teller . . . not even close. But with surgical skill you instinctively took ordinary happenings, and even our own words, and turned them back on us with a delightful touch.

That Irish lad in you would never let anyone take himself too seriously too long . . . including you. But I must say you always gave us fair warning. Certain signals. The twinkling eyes. The slightly puckered mouth (as if trying, for a moment at

least, to hold it in . . . but not really) and that tilting head. And then it came . . . the sparkling cleanser of tense moments . . . or the delicious frosting on an already tasty cake.

It's easy for us to see that you were both born and called to ministry. And once settled, you poured yourself out freely and gladly in God-guided and God-blessed ways that reached thousands of lives with lasting spiritual impact. You



preached the Word with gentle urgency and deep conviction. You connected with real life. You easily crossed lines drawn by differences in culture and language, that would ordinarily be called barriers, as if they weren't even there. People everywhere felt close to you and trusted you. It was the Spirit of Christ at work in them and in you . . . and your gifts from God returned to Him in loving service.

You were honestly surprised when the church began to show interest in you as a leader. Soon, by their choice, and with God's blessing, you took up that burden. And even though you were never there by your own design, you brought with you those same gifts and the

ever-present Spirit of Christ.

You showed us that influence is a better leadership instrument than authority, that example is the highest motivator, that we should not mistake gentleness for weakness, that sensitivity to others is not a waste of time and energy, that pedestals are for lifeless statues and other relics, that it is indeed possible for the public man and the private man to be one and the same . . . all the time. So we thank you for the good work you did, but even more, we thank you for the good man you are . . . by grace.

You know your family is here. From far and near. They've come . . . on your birthday . . . to celebrate your life. And just the sight of them tells us some more about you, because families like yours don't just happen. Who they are, and are becoming, is a sure sign that your love is being returned . . . your example is being honored . . . and your prayers are being answered. How blessed they are to have you in the family's circle. They will miss you at the table . . . but they will never, ever forget.

Then, of course, here's Irene. Precious joy and strength of your life. Loving. Constant. Surefooted partner on your incredible journey. Together on the magnificent mountain peaks. Together in the devastating, darkest valley. Loving you . . . beyond words. You would say, and we would say, each one is God's gift to the other . . . and that's true . . . but you wouldn't just let it rest there. I see the twinkle . . . the puckered mouth . . . the tilted head . . . and I hear you say, "Sure, and have you never heard of the luck of the Irish?"

So . . . now, dear laughing, loving, lasting friend . . . you've helped us know that the steps of a good man really are ordered by the Lord. We see your footprints here . . . and now beyond. We, too, are on the way.

HH

Mouse Motivation

C. ELLEN WATTS



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

"I ALWAYS THOUGHT I'D LIKE to go on one of those work and witness trips. I'll never do it now," one new retiree said to another.

"I know what you mean," his friend replied. "I figured when I retired I'd invest in a camper and some paint and go around surprising a few of those small churches that barely squeak by. Well, it's too late now."

I've got news for those two old boys. As J. J. Walker so aptly put it, "If you're there before it's over, you're on time."

Believe it or not, I learned that while shopping.

"I can't believe you bought that," Norm said the day I came home from that particular spree wearing a watch I had thought for a long time might be fun to own. He has since periodically repeated himself.

This man who detests shopping also "protects" my claim to sanity by explaining to all who will listen, "It's what happens when your wife goes shopping by herself."

Shopping solo, of course, freed me to sort out my feelings concerning the watch before having to ex-

plain my actions.

That I needed a watch was obvious. While the Elgin once given to me by Norm ran fine, its band fittings were obsolete, and we could no longer find replacements to fit. Not to worry. We had long shopped at a store where one could count on outstanding merchandise at great low prices.

The death of my watchband, however, proved untimely. Since it was just weeks past the holidays, stock was low. The few watches left on display in that store were not to my liking.

Chin in hands, I folded my elbows across a polished oak counter edge and peered absently through the glass as I pondered my next move. Since I tend to function better with the time close at hand, being without a watch equaled losing my glasses. Still, I supposed I should remain loyal to our postholiday budget and the store with the great low prices and wait for a new shipment.

At that very moment (readers with no imagination will not understand nor need they attempt to believe this), a little gold mouse grinned broadly up at me from the face of a watch located smack-dab in the center of that display case—and winked.

A hovering young clerk on her way to promotion unlocked a sliding glass door, took out the watch, and laid it over my wrist.

While the clown section of my brain recalled bygone yearnings and

considered the fun side of wearing such a watch, I was also shaking my head.

"I'd feel silly," I said, at the same time knowing deep down in my heart that I would not.

"These little cartoon characters are no longer just for kids," the girl warbled. "You can wear them at any age."

"Honey, I was born before that mouse ever graced a drawing board," I said.

Her blue eyes widened. "What does that have to do with anything? You're as young as you feel."

The slim leather band on that Mickey Mouse watch matches my favorite dress and can be tucked beneath a sleeve whenever it doesn't go. My grandkids say my watch is cool. Further, in spite of Norm's teasing, I have never once regretted my purchase, for it marks a beginning.

While I may forever in my heart be 23, I no longer live on the sunny side of time. Even the celebrated mouse will soon need birthday candles to match the number on this page heading. For me, the little mouse on my wrist reinforces the

"These are no longer just for kids. You can wear them at any age."

words of King Solomon when he said, "There is a time for everything, and a season for every activity under heaven" (Ecclesiastes 3:1, NIV).

Could be that the season is here and that the church could benefit if we who are over 60 would stop coddling our regrets and get on with whatever it was we ever thought we wanted to be or to do.

CASINOS: NOT THE ANSWER

Nazarene attorney leads the battle against casino gambling in Idaho.

by Elizabeth Paul

With broad promises of easy prosperity, gambling forces have gained a strong grip on imaginations and pocketbooks across America in the last 15 years. Christians are now taking up the battle call to halt the march of this evil.

Individual Christians and small organizations, backed with modest donations, are working to combat the advance of organized gambling. Stanley Crow, a Nazarene layman in Boise, Idaho, is one who has taken up the gauntlet.

Crow, a member of Boise First Church of the Nazarene, chose to use economic and public-policy arguments rather than moral or religious ones in his campaign to keep casinos out of Idaho. His success dealt a setback to casino gambling.

The first step was to get a constitutional amendment prohibiting casino gambling on the ballot. Although it is more difficult to achieve passage of a constitutional amendment, the results are more lasting than merely passing a statute that can be changed at the next legislative session.

In 1992, with the backing of Crow and his "Yes, We Want No Casinos" organization, then-Gov-

ernor Cecil D. Andrus called a special session of the Idaho legislature to consider the constitutional amendment. This was a victory in itself, as it was the first special session in nine years.

At that session, the Idaho state legislature invited only one person to speak against opening the state to casino gambling. That person was Stanley Crow. He addressed both the Idaho Senate and House

IN THE FOUR YEARS AFTER CASINOS OPENED IN ATLANTIC CITY, THE CRIME RATE TRIPLED.

on the importance of approving an amendment that specifically prohibits any form of casino gambling. The legislature approved the amendment, which Crow helped draft.

The next step was to take the battle to the people. Idaho voters had to be convinced of the importance of passing the amendment. "The momentum behind casino gambling seems almost unstoppable at times," says Crow. A major reason for this momentum is the sympathy that Native American tribes evoke in their drive for

casino gambling on Indian reservations as a means of economic development.

"An important key to our success in that arena was the support of Idaho's then-Attorney General Larry EchoHawk, a Native American and devout Mormon."

In addition to the arguments of Native American issues, several other factors gave momentum to the support for casinos:

- The moral approval that state governments give to gambling by creating and operating state lotteries, allowing "picturesque" gambling on riverboats, in old mining towns and other exotic locations, and by permitting or even encouraging gambling operated by non-profit organizations

- So-called charitable gambling for good causes or worthy organizations

- State and local governments' need or desire for more revenue, at a time when voters resist tax increases

- Casino proponents' playing one state or locality against another, with the argument that residents of a state or locality will spend their money at casinos across the border if they are not allowed to do so on home territory

- The inherent characteristic of gambling and other vices to require thrill enhancement as one



Anticasino campaigner Stanley Crow and spouse Donna Fletcher Crow (center) with Newt Gingrich and Idaho congresswoman Helen Chenoweth.

D. A. Photo

level of gaming loses its ability to provide the excitement it did at first

- The loss of the public voice of Christian churches on matters affecting virtue, values, and moral climate; and, perhaps more importantly,

- The dominant philosophical idea in America today that matters of morality and virtue are merely subjective opinions or preferences

“It’s easy for Christians to make matters worse,” says Crow, “by the words and themes they use in trying to stop casino gambling or a state lottery. When a specific issue arises about whether to approve a form of gambling, it is counterproductive to try to use that issue as the opportunity for Christians to restore their lost ‘public voice’ on matters of morality and virtue. By then it’s too late, and by trying to do so, Christians may make themselves

feel good but will win few to their cause.

“Beyond quoting scripture, Christian churches have not done much to try to rebut postmodern moral subjectivism with reasons and arguments that non-Christians can comprehend,” adds Crow. “That rebuttal is vitally necessary, but the time to do it is before a specific gambling issue arises. Winning on a specific gambling issue requires gambling-related reasons and arguments that make economic and political sense—not just moral, philosophical, or religious sense.”

When the casino gambling issue arose in Idaho, Crow and others could have used that as the occasion to try to “turn back the clock” on the kinds of gambling already legal in Idaho: its state lottery, pari-mutuel betting, charitable bingo, raffles, and similar promotions. “We made the political

judgment that we could not succeed in repealing those forms of gambling and that if we tried to do so, we would just end up with casino gambling as well,” says Crow.

“We worked to turn proponents of existing gambling into opponents of allowing casinos. We pointed out that casino gambling would undermine the existing pari-mutuel betting system in Idaho, would draw dollars away from both the existing state lottery and charitable bingo games, and would create an incentive for the lotteries and charities to move up to higher-stakes casino-type games, which has happened in other states.”

The anticasinio campaign’s main arguments fell into two categories. First, regarding casinos on Indian reservations, the campaign made

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Kent Pulliam/Kansas City Star

TAKE ME OUT TO THE BALL GAME?

by Tim White, *pastor, Church of the Nazarene, McPherson, Kansas*

The 1919 Chicago White Sox may have been the most talented team of their time, but memories of their athletic prowess have been forever stained by what came to be known as the Black Sox Scandal. Perhaps as many as eight of their players soiled their names and ended their careers by involving themselves in a scheme to lose some or all of the World Series games that year to the Cincinnati Reds in exchange for large amounts of cash from New York and Boston gamblers.

Nicholas Dawidoff, writing about this unfortunate series of events, brings home the fatal flaw that infects all of sports gambling—nobody ever comes out ahead. “Not the eight White Sox players, who lost their

honor and livelihoods in exchange for money . . . never received; not the triumphant Reds, whose Series victory is forever tainted; not the gamblers,

THE BROTHERHOOD OF SO-CALLED SPORTS BETTING “ADVISORS” IS A GUTTER UNTO ITSELF.

who were either bilked out of their take or ended up like [Arnold] Roshtein (the organized crime mastermind of the scheme) in a pool of

blood; and certainly not baseball fans” (*Sports Illustrated*, Oct. 31, 1988).

It is ironic that as obvious as these lessons are, American society today appears to be even more captivated by the siren song of sports betting than it was then. In a recent year (1989), it was estimated that Americans placed \$32 billion in illegal sports bets, and an additional \$17 billion changed hands in legal lotteries (*Time*). In 1992, the *New York Times* reported that compulsive gambling on sporting events was becoming the major new social problem at public and private colleges. In one case, a gambling ring at the University of Maine was taking in between \$3,000 and \$10,000 per week before it was shut down. The same story noted that, like drug abuse, the problem was filtering down to

high school students, with one study indicating that high school students involved in gambling were two and one-half times as likely as adults to become problem gamblers.

A recent *Sports Illustrated* article by Rick Reilly investigated call-in sports betting services (found in such publications as "The Official Sports Bible/Nevada Rotation") and concluded, "In a world of cheats, cons, grifters, swindlers, carnival barkers, and people you would not want to change your fifty [dollar bill], the brotherhood of so-called sports advisors is a gutter unto itself." Reilly noted that the operating premise behind these "services" seems straightforward enough to those already hooked on gambling: "For about \$300 a month, you call a guy who's really in the know about sports—particularly football—on his 800 number, and he tells you whom to bet on and how much to wager."

Besides the extravagant fees charged, Reilly's research uncovered a variety of ways this whole industry bilks the unsuspecting. Although the services routinely claim to successfully pick winners 75 to 90 percent of the time, the actual record is closer to 50 percent. But this still may be inflated since many of the services tell different clients that opposite teams will win the same game, and chance alone

accounts for some correct picks. In several cases, service fees have been charged to a client's credit card account, with a not-so-gentle reminder that unknowing family members will be advised (or worse) if the client drops the service. Phony credentials,

GAMBLING OFTEN MAKES AN IDOL OF THE PIPE DREAM CALLED LUCK; OUR CONSISTENT FAITH MUST BE IN THE PROVIDENCE OF GOD.

bait and switch tactics, outright deception, and persistent badgering of potential customers are only a few of the abuses Reilly found in an industry that places itself outside government regulation. Even self-described "independent" monitoring agencies are part of the corrupt system, since virtually all of them have direct ownership ties to the businesses they supposedly monitor.

When Christians confront this issue, we must speak boldly, prophetically, and yet compassionately to advocate biblical principles. The world of sports gambling hinges on an ap-

peal to greed; we are called to elevate a spirit of stewardship to God and service to others. Gambling often makes an idol of the pipe dream called luck; our consistent faith must be in the providence of God.

Sports gambling uniquely tempts the gifted to compromise both their gifts and their integrity; the body of Christ functions best only when our gifts are used fully to the glory of God and in a spirit of holiness. The sports gambling industry seeks to manipulate and exploit the young; part of the church's defining mission is to help the next generation find real fulfillment through a saving relationship with Jesus Christ. These biblical principles make their greatest impact on our world when we live them out by modeling integrity and by providing ministries that help others change from a costly and dangerous lifestyle.

In the summer of 1919, few would have selected Dickie Kerr, Ray Schalk, or Eddie Collins as the superstars of the White Sox. They did, however, earn a special place in the heroics of sports by modeling integrity and honest effort. They opted out of the Black Sox Scandal. These men lived out qualities that the sports gamblers both then and today seem to be unable to comprehend. **H**

Compulsive Gambling: Sickness or Sin?

Until recently, gamblers were judged by moral and legal criteria. They flouted puritan values of hard work and thrift and were likely (if their losses compounded) to turn to criminal means to obtain funds.

In colonial times, Cotton Mather warned that excessive gambling was "an appearance of evil, as is forbidden in the Word of God." In 1660, the Plymouth Colony set fines of two pounds for "card fiends caught at play." George Washington banned gam-

bling among Continental troops since heavy losers were "abandoning themselves to vice and immorality."

In 1830, a Tennessee Superior Court judge ruled that gambling to excess was "a general evil leading to vicious inclinations, destruction of morals, abandonment of industry and honest employment, a loss of self-control and respect."

For much of the 20th century, the prevailing view of excessive gambling continued to define that behavior as morally and

legally reprehensible. Clyde Davis (1956) stated that "gambling is without a doubt the most potent vice cherished by the human race." Robert Kennedy (1967) wrote of the "baleful influence" of gambling upon American life, and Paul Landis contended that "gambling is the very heartbeat of organized crime."

Without a doubt, until recently, excessive gambling was considered a social deviancy—an evil—pure and simple. But that was before it became a widespread

middle-class activity. Suddenly it began to lose much of its negative stigma.

People prefer to assign it a medical designation. By thinking of it as a disease, its victims seem far less responsible. Also, those who gamble nonexcessively appear far less evil. In short, gambling is "laundered," so that it seems harmless and even chic.

From "Compulsive Gambling and the Medicalization of Deviance," John Rosecrance, *Social Problems*, Feb. 1985, 275-76. **□**



WHERE AMERI

What Do You Know About

1. Eighty-five percent of Americans say they are Protestant or Catholic Christians. What percentage of Americans also say they indulge in legal gambling?
A. 40% B. 60% C. 80%
2. On which of the following does the U.S. population spend the most?
A. Books C. Movies
B. Recorded music D. Casinos
3. The U.S. population wagers \$330 billion each year. How much comes back to them in winnings?
A. \$280 billion B. \$127 billion C. \$35 billion
4. Which of the following are organizations aimed at aiding problem gamblers?
A. Gam-A-Teen C. GambleBusters
B. Gamblers Anonymous D. All of the above
5. On Superbowl Sunday, the "sports books" in Las Vegas alone accepted wagers amounting to
A. \$15 million B. \$70 million C. \$44 million
6. Of the more than two dozen wagers available to the players in a casino game of craps, how many actually give an edge to the player?
A. 4 B. 0 C. 2 D. 1
7. Which pair of states has no form of legal gambling?
A. Hawaii and Utah C. Indiana and Oregon
B. Texas and Vermont



Louie Psihoyos/Matrix International, Inc.

AMERICA WORSHIPS?

America's Gambling Habit?

8. Players in many casinos are given "slot cards," which, when inserted in slot machines, record the number of dollars played and accordingly earn free drinks, food, and tickets for the players. Studies done by Trump Castle, Atlantic City, show that persons using "slot cards" to get freebies lose

- A. about the same amount as those who don't bother with the cards
- B. half as much as noncard players
- C. more than three times as much as noncard players

9. In the typical state lottery, what percent of the ticket money is returned to the winners?

- A. about 50%
- B. about 10%
- C. about 75%

10. What are the odds of winning the interstate lottery Powerball?

- A. 1 in 3.5 million
- B. 1 in 18 million
- C. 1 in 55 million

11. Since 1976, gambling in America has increased by

- A. 500%
- B. 1,200%
- C. 1,800%
- D. 30%

12. The casino's built-in advantage on roulette is 5.2%; on slots, it ranges from 2.4 to 30%. What is the house edge in Keno?

- A. 15-20%
- B. 5-7%
- C. 40-50%

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LOSERS, WEEPERS

by Jon Johnston

The third grade in Waltham Elementary School, Hattiesburg, Mississippi produced memory-makers—catching snakes, memorizing multiplication tables, and playing marbles.

As for the marbles, other kids played “keeps” (losers went home with empty pockets); I played “fun-sies.” My folks prohibited “keeps,” declaring it to be a form of gambling—and adding, “*any form of gambling is wrong.*” I bristled, wondering to myself, “What could be so wrong with gambling?”

During that summer, I found out as we journeyed west on vacation and drove through Las Vegas (also called “Lost Wages”). This gambling mecca, with dazzling lights and giant marquees, mesmerized me. To this day, I vividly recall passing by the spectacular Golden Nugget Casino.

We stopped for gas at the edge of town. For change, Dad received silver dollars. When we began to pull away, we spotted her, sitting on the curb crying her eyes out. My father and mother—always ministers—rushed over to help. That’s when she poured out her sad story.

Wheel of Misfortune

She and her intended groom had traveled many miles to a Vegas wedding chapel for a “quickie” wedding. Afterward, she returned to the hotel while her beloved went to a nearby bar to unwind. After drinking excessively, he began to play the roulette wheel. Baited by a few wins, he continued gambling only to lose more and more money.

By the time he departed in the wee hours, her foolish groom had unloaded all of their savings—the

whole enchilada! When he told his new wife, she found it too much to bear. As the desert sun broke over the eastern horizon, she tearfully packed her few belongings and attempted to hitchhike back home.

A Flicker of Light

This sad scene provided me with a graphic reality check. I began to understand gambling’s unglamorous side. Perhaps my parents had been right after all. It *is* wise to refrain

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from taking that first step—even if that first step is a game of “keeps.”

Why?

1. *Sneak Attack*: Gambling can blindside and overtake us at a time when we’re vulnerable—a time when our resistance is wobbly and our judgment is fuzzy.

2. *Something-for-Nothing*: Wagering is based on chance and luck. This counters the “honor lies through honest toil” premise that pays consistent dividends.

3. *Systemic Pollution*: No matter how wholesome it is made to seem, the world knows that much gambling has ties to criminal elements.

4. *Stewardship*: Our Savior ex-

pects us to be responsible stewards of our resources. Rather than risking loss, we are to make wise, long-term investments (cf. parable of the talents).

5. *Slippery Slope*: Undeniably, gambling can cause incredible pain and suffering—to individuals, families, communities, and nations.

Indeed, gambling often causes life’s “misery index” to soar. The compulsive gambler becomes entrapped by feelings of desperation and guilt. What’s more, the scramble to regain economic and psychological equilibrium can lead to crime, deception, and even self-annihilation.

To many, gamblers create and deserve all their grief. But their “problem” is rarely quarantined to their own private world. Its ripples become angry waves that lash into innocent persons.

Significant Others

None feel the impact more than the gambler’s family because its members usually lose the most. Consider the effects in these particular areas:

● *Economic*: Bills remain unpaid, loan sharks threaten, banks repossess or evict, spouses and children suffer.

● *Social*: A debilitating complex can emerge, causing family members to feel shame, fear criticism, and withdraw into a protective shell.

● *Medical*: Unrelenting stress and an inability to purchase proper food and medicine can mean serious health problems for gamblers and their families.

● *Legal*: Incarceration of a compulsive gambler and an obligation to repay gambling debts can render a family destitute.

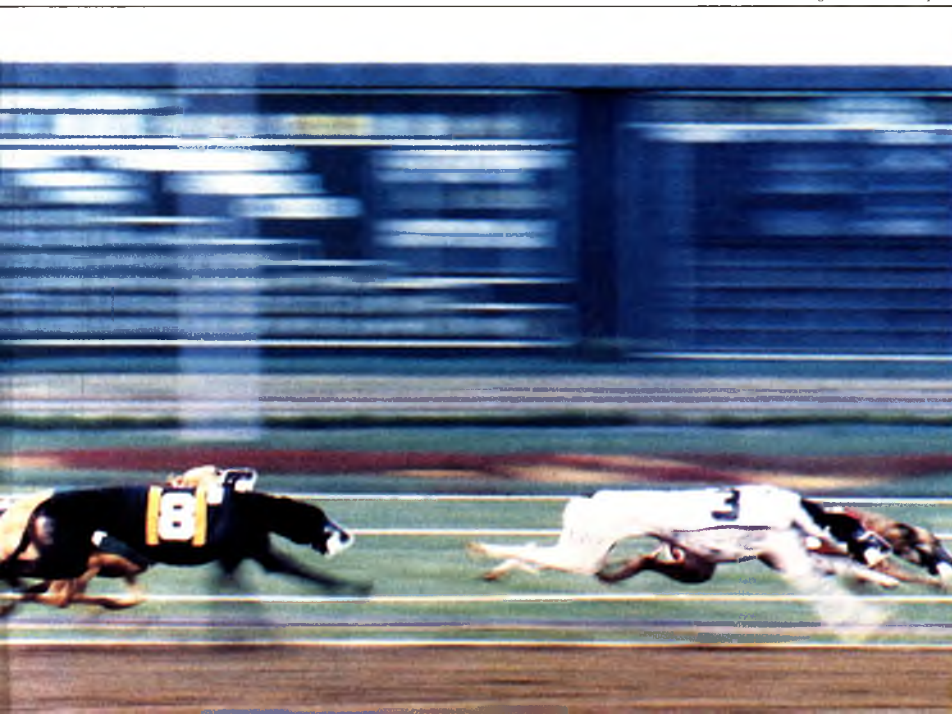


This group of bettors at New York's Aqueduct Racecourse for thoroughbred horses will be losers. That is, every crowd at every pari-mutuel wagering event (whether the runners are horses or greyhounds) goes home a collective loser. The pari-mutuel wagering promoters declare, "You're not wagering against the house; you're wagering against each other." That's not altogether true. For every dollar wagered, the track takes out about 25 percent for purses, expenses, and taxes before paying the winners. If a crowd wagers \$1,000,000, the track withholds about \$250,000 and pays the holders of winning tickets \$750,000. Thus, the crowd as a whole goes home down a quarter million—a loser every day. This is true every race, every card, every racing day—no exceptions.

Richard Lord

The spectators who bet on this race lost some 25 percent, but the real losers are the greyhounds. A greyhound usually begins racing at 18 months. By age four, its productive racing days are usually over or ending. At that point, unless they have been outstanding performers and are saved for breeding purposes, thousands of racing dogs are simply destroyed. Most tracks have an adoption program that finds homes for a few of the animals. But many are killed. A recent television documentary showed the carcasses of greyhounds in plastic garbage bags in a New England city dump. Some greyhounds never live to race. Some breeders routinely kill the weaker pups at birth.

Craig Sands/Kansas City Star



Spouses are especially vulnerable to personal chaos—as was the young bride in our story. Victim-villain interaction, scapegoating, and loss of self-esteem can occur. As with an alcoholic partner, codependency is a constant danger.

Counseling is greatly needed to provide coping skills such as how to handle indebtedness, express pent-up anger, and release undeserved guilt.

Children, likewise, experience emotional, social, and material deprivation. Frequently, this results in a deep sense of bewilderment and rejection. In short, families are shattered. Again, counseling is desperately required. Groups such as Gam-Anon and Gam-A-Teen provide support for families of compulsive gamblers.

But the ripple effect extends far beyond the boundaries of the family to the community at large. In essence, we *all* pay the compulsive gambler's tab.

Behind the Eight Ball

Today, nearly 80 percent of our population legally gambles \$330 billion, winning back only \$35 billion (mostly untaxed) annually.

There are 12 million adult and 1.5 million teenage compulsive gamblers. Furthermore, 47 percent of these are dually addicted (e.g., to gambling and drugs or alcohol).

What are the monetary implications for society? "The spin-off in lost work productivity, embezzled, stolen, or misused money is . . . \$35,000 [per compulsive gambler per year]," says Robert Politzer, director of the Washington Center for Pathological Gamblers. Politzer says the figure reaches \$110,000 when you include the direct cost to society.

Contrary to its claims, the gambling industry is not a revenue producer. Instead, it taxes our nation \$330 billion. Costs are readily identified, such as:

- increased crime in the forms of larceny, credit card abuse, bad checks, embezzlement, and bankruptcy
- repossessed cars and homes

continued on page 31

CASINOS: NOT THE ANSWER

continued from page 21

these arguments:

- *Casinos would not remain limited to Indian reservations.*

If casinos were to be allowed on Indian reservations, it would be only a matter of time before they would be allowed off the reservations and proliferate throughout the state. The flow of money from the population at large onto the reservations would prompt off-reservation businesses to demand a "level playing field," and the legislature would not refuse.

- *Any economic gain for Native Americans would be ephemeral.*

Indian casinos would provide the tribes with only a short-term competitive advantage. After the opening of casinos off the reservations, tribal gambling would suffer, both because of their location away from the urban centers and because businesses in the dominant culture would have the resources to offer more exciting gambling environments.

- *Casinos would make economic conditions worse in the long run.*

Casinos would divert attention from genuine economic development on Indian reservations—economic development that would provide a diverse and broad base of economic activity and opportunity. In contrast, casinos would swallow more businesses than they would create (as happened, for example, in Atlantic City and in the old mining towns of Colorado) and would leave the tribes dependent on the financial results of one concentrated industry.

- *The answer is not casinos; the answer is freedom.*

Most important of all as it relates to the admittedly dire economic straits on many Indian reservations, economic development would not have much success on tribal lands until the tribes allow their members the same freedom to buy, build, borrow, sell, and inherit that everyone off the reservation has.



Stanley Crow with General Superintendent Jerald D. Johnson (center) and Pastor Jerry D. Cordell at Boise, Idaho, First Church of the Nazarene.

Photos by Sinclair Photography



Antigambling warrior Crow is also a dedicated Sunday School teacher. Pictured with him are Beverly Balding and Charles Reich.



Crow says, "We asked this question: 'Why are economic conditions on the reservations generally so bad? Is it that they haven't had enough casinos?'"

"Economic conditions are so bad on reservations not because Native Americans lack casinos but because they lack *freedom*. In a very real sense, the Black slaves were freed while free Native Americans were enslaved."

By specific provision in the United States Code, the management of all Indian affairs is controlled by the U.S. secretary of the interior. Federal law generally prohibits all contracts with any tribe or tribal member not approved by the secretary of the interior and the commissioner of Indian Affairs. Federal law allows tribes—not individuals—to control the inheritance of reservation property, to restrict or prohibit distribution to nonmembers of the tribe, and to limit a surviving spouse and children to a life estate rather than unencumbered inheritance. "And that's just the beginning of the restrictions," says Crow.

"Imagine how much economic development would occur in your neighborhood if every business decision had to be made by a city council. Imagine how much individual effort and resources would go into building businesses in your town if the local city council could control who gets that business when its owner dies.

"As things stand now, business investment on the reservations by nonmembers of the tribe is either illegal, impossible, or impractical. Bureaucratic decisions rather than the free market control the futures of tribal members. Native Americans are treated by the law as being unable to take care of their own affairs.

"Casinos would not solve those problems. Casinos would not bring lasting, stable economic development. Freedom would."

The other main category of anticasinio arguments Crow's cam-

paign used related to the effects of casinos on Idaho's society in general:

- *Casinos lead to more crime and increased social services costs.*

In 1991, Nevada, with a population comparable to that of Idaho, had nearly 6 times as many murders, nearly 3½ times as many rapes, and nearly 13 times as many robberies as Idaho.

Statistics compiled by the Better Government Association of Chicago showed that Atlantic City's crime rate is comparable to

**WINNING ON A SPECIFIC
GAMBLING ISSUE REQUIRES
GAMBLING-RELATED REASONS
AND ARGUMENTS THAT MAKE
ECONOMIC AND POLITICAL
SENSE—NOT JUST MORAL,
PHILOSOPHICAL, OR
RELIGIOUS SENSE.**

that of cities more than four times as large. After casinos opened in Atlantic City, its crime rate tripled in four years. Total crimes in Las Vegas increased 856 percent between 1970 and 1980, and Las Vegas experienced the highest crime rate increase in the nation in the past 20 years, followed by Atlantic City.

- *Casinos lead to increased gambling addiction.*

The Maryland Department of Health estimated that 1.5 percent of the adult population of a state will become addicted gamblers once casinos are available. Some say that gambling addiction is the most expensive addiction of all.

- *Casinos lead to failure of existing businesses.*

Although casinos provide revenue for casino owners, they take dollars from other existing busi-

nesses and make the state more dependent upon a narrower business base. Atlantic City's Chamber of Commerce estimated that 90 percent of the retail businesses that existed in Atlantic City when casinos were approved in 1976 were out of business by 1985. On September 23, 1992, the *Wall Street Journal* referred to "the ghosts of businesses past" in Central City, Colorado. Only a small number of businesses that were there in 1990 when casino gambling began were still there two years later.

Idaho's anticasinio fight was a long struggle. Six years before the anticasinio campaign, Crow led the fight in Idaho against an initiative measure to create a state lottery. Prolottery forces won at the polls.

The measure went to the Idaho Supreme Court with Crow arguing for the overturn of the prolottery initiative on constitutional grounds. The antigambling forces prevailed in court.

The victory was short-lived, however. Two years later, a constitutional amendment allowing a state lottery was approved in spite of Crow's warning to the voters and the attorney general that it would lead to casino gambling. He was proven right when the procasinio forces used language in the state lottery amendment to try to introduce casinos into Idaho. It was that amendment that the Idaho legislature met in special session to redo in order to ban casinos.

The constitutional amendment to keep casino gambling out of Idaho won a substantial 60 percent victory at the polls.

"But even with our victory," Crow says, "we must remain watchful. Besides the fact that Indian tribes are trying to overturn our constitutional amendment in court, every time a nearby state expands the gambling it allows, the pressure increases to allow casinos here. On the other hand, our victory can strengthen gambling opponents elsewhere." ■

WHERE AMERICA WORSHIPS?

continued from page 25

13. Since riverboat gambling came to Tunica, Mississippi, the number of people unable to pay their rent and other obligations has doubled while drunk driving has increased by

- A. 50% B. 150% C. 500%

14. In addition to legal wagering, the U.S. population annually places illegal sports bets in the amount of

- A. \$20 billion B. \$32 billion C. \$40 billion

15. Casino personnel call which of the following the Third of the Month Club?

- A. Under-age gamblers C. Retirees on social security
B. Persons who wager big money

16. The National Coalition Against Organized Gambling is headed by

- A. Eugene Winkler, Methodist pastor, Chicago
B. Tom Grey, Methodist pastor, Galena, Illinois
C. Marvin Olasky, professor, University of Texas

17. Which of the following casinos pioneered studies to discover the effect of aroma on the length of time that players stay in the slot machine area?

- A. Circus Circus C. Luxor
B. Lady Luck D. Las Vegas Hilton

18. HR-497, "The National Gambling Impact and Policy Commission Act," has been put before the 1995 U.S. Congress by

- A. Rep. Frank Wolf C. Rep. Emily Forago
B. Rep. Hollis Thornhill

ANSWERS TO AMERICA'S

1. Eighty-five percent of Americans say they are Protestant or Catholic Christians. What percentage of Americans also say they indulge in legal gambling?

Answer: C, 80%

About 80% say they gamble, 43% say they attended religious services within the past seven days, and 85% call themselves Christians.

2. On which of the following does the U.S. population spend the most?

Answer: D, casinos

Americans spend more on casino gambling than on books, recorded music, and movies combined.

3. The U.S. population wagers \$330 billion each year. How much comes back to them in winnings?

Answer: C, \$35 billion

See Dr. Jon Johnston's article in this issue. According to *U.S. News and World Report* (Mar. 14, 1995), Americans wagered \$330 billion in 1992.

4. Which of the following are organizations aimed at aiding problem gamblers?

Answer: D, all of the above

See "Where to Go to Get Help" and "Editor's Choice."

5. On Superbowl Sunday, the "sports books" in Las Vegas alone accepted wagers amounting to

Answer: B, \$70 million

People wagered on just about every aspect of the game, including which team would win the coin toss, score first, and punt first. Source: CBS Television.

6. Of the more than two dozen wagers available to the players in a casino game of craps, how many actually give an edge to the player?

Answer: B, 0

Every single wager gives the casino house an advantage ranging from 1.4% to 16%.

7. Which pair of states has no form of legal gambling?

Answer: A, Hawaii and Utah

These are the only states in the U.S. that have not legalized some form of gambling.

8. Players in many casinos are given "slot cards," which, when inserted in slot machines, record the number of dollars played and accordingly earn free drinks, food, and tickets for the players. Studies done by Trump Castle, Atlantic City, show that persons using "slot cards" to get freebies lose

Answer: C, more than three times as much

Noncard players lost \$31 per trip. Slot card users lost \$101 per trip.

9. In the typical state lottery, what percent of the ticket money is returned to the winners?

Answer: A, about 50%

The typical return is 45-52%. The rest goes to the gaming company and to taxes.

10. What are the odds of winning the interstate lottery Powerball?

Answer: C, 1 in 55 million

Each ticket purchased covers one of 54,979,155 possible Powerball combinations. It is said that one is

- escalating welfare costs for families left destitute
- soaring bills for apprehending, litigating, and incarcerating gamblers who violate the law

Add to these problems the extensive psychological havoc inflicted on our culture. Compulsive gamblers often relinquish their dignity and lapse into such irresponsible behavior as family abuse or abandonment.

Even more crucial is the spiritual impairment that is propagated by gambling. It is a cancer that assaults morality and pollutes our nation's soul. Yet, slick promotions and easy access to such things as lotteries, bingo, and other games give the impression that it is just harmless fun.

Toleration Spells Trouble

As followers of Jesus, few of us will succumb to the ravages of compulsive gambling, although we are certain to feel its effects. Nevertheless, we must remain vigilant as to gambling's aggressive encroachment on society, identify and minister to its victims, and oppose the rush to finance legitimate causes like education and government through its revenues.

Is it too much to ask that, as bearers of light in a dark world, we not participate in this activity, which is a proven vehicle of pain and a symbol of evil?

Let's restrict ourselves to "funsies." In the long run, it's a lot more entertaining for all of us.

Jon Johnston is a sociologist and professor at Pepperdine University and is president of the Association of Nazarene Sociologists of Religion.

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GAMBLING HABIT QUIZ

more likely to be struck by lightning or eaten by a shark than to win the Powerball jackpot.

11. Since 1976, American gambling has increased by

Answer: C, 1,800%

According to *Christianity Today*, Americans wagered \$17.3 billion in 1976 and \$329.9 billion in 1992.

12. The casino's built-in advantage on roulette is 5.2%; on slots, it ranges from 2.4 to 30%. What is the house edge in Keno?

Answer: A, 15-20%

The moral of this story is that every game in the casino has a built-in house advantage. Therefore, anyone who plays long enough, in spite of temporary successes, will lose! If this were not the case, Las Vegas would be a sleepy little desert town instead of an opulent collection of gaming palaces.

13. Since riverboat gambling came to Tunica, Mississippi, the number of people unable to pay their rent and other obligations has doubled while drunk driving has increased by

Answer: C, 500%

Source: *U.S. News and World Report*

14. In addition to legal wagering, the U.S. population annually places illegal sports bets in the amount of

Answer: B, \$32 billion

However, given gambling's rapid growth, this 1989 *Time* magazine figure is probably low. See Tim White's "Take Me Out to the Ball Game?" in this issue.

15. Casino personnel call which of the following the Third of the Month Club?

Answer: C, retirees on social security

Social security checks mailed on the first arrive around the "third of the month," and bored or hooked oldsters head for the casinos in droves. Of course, that's of no consequence to casino owners like Bob Stupak (Vegas World) who says, "We target everybody. . . . What's the difference if it's a Social Security check, a welfare check, or a stock dividend check" (*U.S. News and World Report*, Mar. 14, 1995, 51).

16. The National Coalition Against Organized Gambling is headed by

Answer: B, Tom Grey

However, the other gentlemen listed are also active in antigambling activities. Source: *Christianity Today*, Nov. 14, 1994, 58-59.

17. Which of the following casinos pioneered studies to discover the effect of aroma on the length of time that players stay in the slot machine area?

Answer: D, Las Vegas Hilton

However, the Hilton never acted on the discoveries of neurologist Alan Hirsch. Still, his product, Odorant 1, is pumped 24 hours a day into the slot machine bays in five Las Vegas casinos, according to journalist James Popkin.

18. HR-497, "The National Gambling Impact and Policy Commission Act," has been put before the 1995 U.S. Congress by

Answer: A, Rep. Frank Wolf

Source: National Association of Evangelicals, Mar. 1995. Urge your representative to cosponsor HR-497. □

Don Bird: Lobbying for the Good Life

by Jeanette D. Gardner

Meet a second-generation Nazarene man who's involved in the battle against gambling. Don Bird, of Wichita, Kansas, is the vice president of an organization called Kansans for Life at Its Best.

This organization actually has roots in social ills that started way before gambling was the issue. Kansans for Life at Its Best started tackling the problem of alcoholism during the prohibition movement in the 1880s. The organization went through many changes over the years, picking up on the gambling problem in the 1970s.

Don was first introduced to the organization as a child, watching others at his home church, Wichita First Church of the Nazarene, become involved. As he grew into adulthood, another man at his church invited him to be on the organization's board. He accepted. Less than two years later, when funds surfaced for the organization to hire another employee, the president approached Don.

For a year, Don worked with Kansans for Life at Its Best full-time. When funding became scarce, Don returned to a job in sales, donating time as he could to continue in the role as vice president.

As the organization's vice president, Don lobbied in Topeka and traveled, acting as a liaison with pastors and churches. The group has no official membership, but most involvement comes from evangelical churches.

"I totally enjoy the lobbying experience," Don says. "I take the people skills I developed in staff ministry and sales and treat my work like a sales presentation to some extent. I get to know the people who attend the meetings and get an understanding of where they sit on the issue and why. Then I let them know what our position is on gambling and alcohol issues.

"I found it to be quite a challenge. Though we believe these issues are morally wrong, we backed all of our

comments with statistics, data, and good arguments, so they couldn't just write us off as being a bunch of religious fanatics. We tried to approach it from an intellectual perspective, which I think helped us.

"It was fulfilling for me to see people who initially told me they didn't see anything wrong with gambling end up, by the end of the session, at least taking a position on the detriment it's creating in society as a whole. I liked the challenge of answering questions calmly. And I thoroughly enjoyed speaking to churches about these issues."

Leadership is not a new experience for Don. Before graduating from MidAmerica with a B.A. in religion and history, Don was the school's senior class president, played on the school's basketball team, and started a forerunner to the PR groups the college supports today. He also sang in the Lost and Found group.

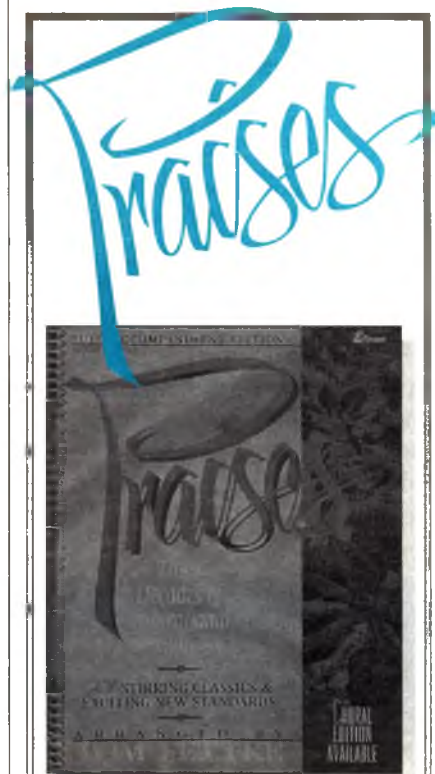
Don first learned about politics during college, then interned for his state representative in Washington, D.C.

After graduating from MidAmerica, Don was a Nazarene youth leader for 10 years—5 at Wichita First. Then he received his M.A. in history from Johns Hopkins University. Currently, he's working on his doctoral thesis in religious history.

Still an active leader, Don plays his trombone in the church orchestra and is a substitute Sunday School teacher. His wife, Sheila, leads children's choirs and sings in the choir. The Birds have four children between 4 and 11 years old.

Besides being a sales manager, Don teaches history at Friends University—and hopes to teach full-time after he receives his doctorate.

Meanwhile, through Kansans for Life at Its Best or on his own, Don will keep trying to improve the lives of people in his state and in his world. □



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PROFILE



NAME:

Dennis W. Madtes

EDUCATION:

B.A., Eastern Nazarene College, 1978
M.Div., Nazarene Theological Seminary, 1981

CURRENT MINISTRY ASSIGNMENT:

Chaplain in the U.S. Army, serving as the resource manager and fund manager for Fort Leonard Wood, Missouri

PREVIOUS MINISTRY ASSIGNMENTS:

Pastored in Renovo, Pennsylvania, and Toms River, New Jersey; Chaplain, U.S. Army, in Fort Bragg, North Carolina; Neu Ulm, Germany; and Hohenfels, Germany

ON MINISTRY:

The greatest place of service in the world is serving as a chaplain to God's children in uniform. Two of my early heroes were Chaplain Ken Clements and Dr. Robert Branson. Dr. Branson directed me to Nazarene seminary and Chaplain Clements led me and challenged me in the years that followed. Every day I am grateful for the strong training at NTS that prepared me for this ministry. Now I return to NTS to recruit men and women to follow in our footsteps as chaplains.

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

Where to Go to Get Help

A variety of organizations and agencies are available to assist those affected by the problem of gambling addiction; among these are:

Gamblers Anonymous
P.O. Box 17173
Los Angeles, CA 90017
(213-386-8797)

An organization for compulsive gamblers.

Gam-Anon
P.O. Box 157
Whitestone, NY 11357
(718-352-1671)

This agency is for the spouses of compulsive gamblers. (Note: Many cities have local chapters of Gamblers Anonymous and Gam-Anon; check your phone directory for the chapter nearest you.)

Gamblebusters
P.O. Box 888
Manomet, MA 02345
(508-224-1560 or 800-294-3500)

A former compulsive gambler, Al Montagna and his wife, Jan, work with addicted gamblers and businesses affected by problem gamblers. They offer a variety of resources including a hot line for chronic gamblers who are at the end of their rope.

The National Council on Problem Gambling, Inc.
445 West 59th Street
New York, NY 10019

(212-765-3833 or 800-522-4700)
The NCPG has a directory of resources and services for problem and pathological gamblers available for \$12. □



"FOR CRYING OUT LOUD, ERNIE!
IT'S A BILLY GRAHAM CRUSADE!"



Students Remodel Spanish Church in Boston

Six persons from the Indiana University Nazarene Student Center spent spring break remodeling a church in inner-city Boston. The mission project was coordinated through the Cambridge Institute, a Nazarene Compassionate Ministries center.

The students spent their week assisting in the demolition of a warehouse. The structure was being reconstructed into a sanctuary for a Spanish-speaking congregation.

Afternoon hours were invested in a tutoring program for low-income children in the area.



Indiana University Nazarenes don masks as they assist in a spring break demolition project in Boston, Mass.

Nazarene Appointed State Rep.



Mark Sterk, member of Spokane Valley Church of the Nazarene, Spokane, Wash., was recently appointed to the State House of Representatives.

An ex-marine, Sterk has worked for the past 20 years in the Spokane Police Department. He currently serves as sergeant in charge of the regional training center for eastern Washington.

At church, Sterk teaches Sunday School, leads a small-group Bible study, and serves on the church board.

Prof to Coach Physics Olympiad Team



Ed Neuenschwander, physics professor at Southern Nazarene University, has been named manager of the education division of the American Institute of Physics. In the position, he will run the Society of Physics Students chapter program and be the executive director of the physics national honor society, Sigma Phi Sigma.

During Neuenschwander's tenure, the SNU physics program has been recognized as an Outstanding Society of Physics Students chapter for six years.

During that time, students developed 25 research projects, made 50 professional presentations, and have been published 8 times. The program was featured in the April 1995 issue of *Physics Today*.

Neuenschwander will coach in the International Physics Olympiad for the second straight year this summer. He is scheduled to serve as senior coach of the 1996 U.S. team.

An alumnus of both Bethany Nazarene College and MidAmerica Nazarene College, Neuenschwander attends Bethany, Okla., First Church with his wife, Rhonda, and their two children.



1995 Washington Pacific District ordinand class (l. to r.): District Superintendent Hugh L. Smith, Revs. Jonathan and Kathryn Mowry, Rev. George and Barbara Heath, Rev. Jeffrey and Laurie McFarlane, Rev. Jay and Kim Akkerman, Rev. David and Anita Lundy, Rev. Dennis and Diane Howell, Rev. Jeffrey and Joanne Turley, Rev. Michael and Celeste Sanders, and General Superintendent James H. Diehl.



1995 Anaheim District ordinand class (l. to r., front): District Superintendent Thomas L. Goble, Rev. and Mrs. Justo Quiroa, Rev. and Mrs. Anthony Alvarado, Rev. and Mrs. Frank Valdez, and Rev. Diana Cisneros; (back) Rev. and Mrs. Prasanh Keokanock, Rev. and Mrs. Jaime Torres, Rev. and Mrs. Gregory Tucker, Rev. and Mrs. Charles M. Harris, and General Superintendent John A. Knight.

Caravans on the Run in Perry

The Explorer's Caravan group at the **Perry, Okla., Church** trained for six weeks to complete the two-mile Red Bud Classic, Apr. 2, in Oklahoma City. Seventeen members of the group finished the race, which attracted more than 8,000 participants.

The group used Isaiah 40:29-31 as its motto for the race. They quoted it in unison before each practice and prior to the race.

Pastor **Steve V. Smith** finished the race with the youth. Each participant received a medal and a T-shirt.



Pictured are (l. to r., front): Katie Treiner, Jennifer Hair, Julie Edmondson, Cherie Hannum, Cheryl Sutherland, and Bo Sutherland; (back) Leota Henry, Will Rogers, Dana Rogers, Ben Treiner, Debbie Smith, Victoria Edmondson, Connie Sutherland, Michael Henry, Lucas Smith, Eric Strelter, and Ryan Rogers.

Eighth Grader Wins National Science Award



Julie Weatherred, an eighth grader at Sacajawea Junior High School, Spokane, Wash., was part of a four-member team that won the Toshiba NSTA ExploraVision Science and Technology Award.

Each member of her team received a \$10,000 U.S. Savings Bond and a family trip to Washington, D.C., to receive the award.

As their entry, Weatherred's team designed and developed the wheelchair of the future. They competed against some 20,000 entries.

Their winning concept was a battery-powered wheelchair with fold-out legs that "walk" up and down stairs. It included hydraulics to assist users in reaching high places. Other features included snow tires, a convertible top, joystick control, heater, air-conditioning, radio, cupholder, sidecar, and safety airbag.

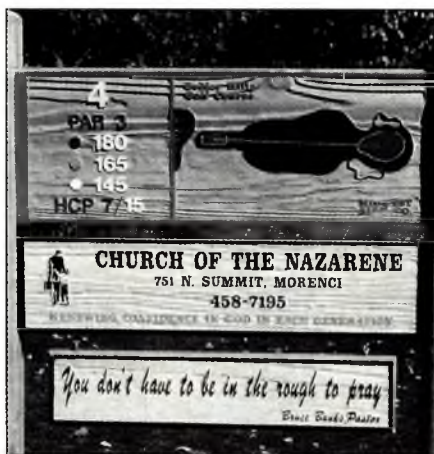
Weatherred attends the Spokane Valley Church where she serves on the youth council.

Send stories and photographs about your church, family, and friends to:

**Nazarene Family
Herald of Holiness
6401 The Paseo
Kansas City, MO 64131**

Please include a self-addressed, stamped envelope (SASE) for the return of photos.

Sorry, because of space limitations, "Nazarene Family" will not include Distinguished Service or Phineas F. Bresee awards.



A well-placed ad for the Morenci, Mich., Church reminds golfers at DeMor Hills, "You don't have to be in the rough to pray." Pastor Bruce Banks hopes to reinforce a caring reputation and positive image for the church.



1995 Houston District ordinand class (l. to r.): District Secretary Claude Pittenger, District Superintendent Bill Lancaster, Rev. and Mrs. Eugenmar Benzou, Rev. Bernadette Stephens, Rev. Steve Stephens, General Superintendent James H. Diehl.



1995 Philadelphia District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. Calvin and Robin LaVigne, Rev. Erik and Sharon Lee, Rev. Matthew and Charlene Haggard, Rev. Jean and Dinette Fleurimond, and District Superintendent Talmage N. Haggard.

JESUS, JUST ANOTHER GOD?

by Patricia A. Gray

Two curanderos (witch doctors) knelt beside the circle of blackened stone. A carved stone head, hairless and pudgy with thick protruding lips, perched upon the back side of the stones. Its empty eyes overlooked a pit strewn with fresh flower petals, numerous candles, and a licking fire. One curandero took a bottle of alcohol and ceremoniously splashed it into the hungry flames—a gift to the Mayan god, Pascual Abaj.

I witnessed the idolatrous ceremony about 10 feet from the stone altar. With me stood my guide, Carlos, a 15-year-old son of a witch doctor who desires the same calling as his father. When I agreed to pay the handsome youth 20 quetzales (about \$4) to follow him out of the village of Chichicastanago, Guatemala, and up a mountain, a tinge of apprehension stung me. Would I be safe? I would walk away from the safety of friends and a village full of people to follow this aspiring witch doctor to observe an ancient Mayan ceremony.

I quickly prayed as we started out of the village.

I heard about Mayan ceremonies from Rev. Carlos Diaz, a native Guatemalan who now pastors a church in Las Cruces, New Mexico. Despite a strong Catholic presence in Guatemala, Mayan religious practices still flourish. Not only do Mayan rituals take place in mountain clearings, caves, and empty fields, but they take place inside some churches as well. A church in Chichicastanago called Santo Tomas allows Mayan paganism (worshipping false gods) to practice its centuries-old traditions within its walls.

Rev. Diaz's revelations pricked my interest to see for myself. He agreed to take me to Chichicastanago. I flew to Guatemala City where I met his wife, Carlos Diaz, and their children. We rented a van and drove to Chichicastanago on narrow, mountainous roads. We inched up steep grades, banked around hairpin turns, and bounced over holes and ruts. We eyed the drop-off with white-knuckled fists and held our breath as we met oncoming vehicles.

We arrived without incident on Thursday, market day. To get to the church, we had to pass through the marketplace. Brightly clothed merchants entreated us in broken English to bargain for cheap jewelry, handwoven baskets, and embroidered cloth.

SOMETIMES WHEN THE CHURCH TRIES TO BE RELEVANT BY IDENTIFYING WITH THE WORLD, THINGS GET OUT OF HAND.

"How much you give for this, eh? Ten quetzales? How much?"

I didn't come to buy, but I couldn't help but notice makeshift tables displaying scores of Mayan gods. Figures of humans, snakes, and other animals carved from wood, stone, or bone stared with vacant eyes. Among these false gods lay the crucifix of Christ.

Walking among the displays, I noticed that poverty bridled the village people and local native Indians. Clothes that had not seen water in months hung tattered and stained from unwashed bodies that stooped under

heavy loads and despair. Bedraggled children scampered through the crowd, begging . . . selling . . . snatching. A girl about eight years old and her young brother approached us with small carved idols and jade bracelets clutched in their hands. We said no, gracias, and turned away. They followed us relentlessly, even stepping in our path to stop us. We learned to not make eye contact; eye contact meant you might be interested.

I skirted by the tourists, townspeople, and others there for market day, and approached Santo Tomas. The church had been built in 1540 after the Spanish conquest. Indians gathered on the rough stone steps to burn copal (resin incense) and corn to various gods. At the top of the steps and in front of the entrance to the church,

two curanderos, also called chuchkajaues or prayer men, swung sensors filling the air with billowy smoke.

I slipped into the church. Twelve flat two-by-three concrete altars separated the right side from the left side of the church—left

for the Mayan Indians, right for the Spanish. Curanderos stooped over the altars, reciting old prayers in Mayan dialect while arranging offerings of food, alcohol, or flowers to their gods. Fresh flower petals littered the altars. Candles, lined on the altars like sentries guarding a treasure, cast a translucent glow in the dim interior. An English-speaking guide told me each altar represented a particular god: the god of harvest, the god of rain, the god of corn, the god of ancestors, and others.

I moved to the front of the church to observe a few natives reverently



You would think that people who put so much into the Easter celebration would be dedicated to Christ and Christ alone. You would think that, but you would be wrong.

Richard Lord



Kelvin St. John

Guatemalan Catholics have made their Lenten and Easter celebrations famous. The pageantry, floral carpets, and floats are known around the world. Yet, many Guatemalans do not let their "Christianity" keep them from joining in activities that honor pagan deities.

Kelvin St. John



(Below) In a shop just outside St. Thomas Church, worshipers can buy images of Christian saints, crucifixes, and images of pagan deities—all from the same shelf.

Patricia Gray



standing before a crucifix of Christ. An old woman, shriveled and stooped, murmured a prayer with trembling lips and clasped hands. She turned and dropped a coin into the hand of a nearby curandero who then bowed before a stone altar to light candles and sprinkle alcohol on the flames.

While these pagan ceremonies took place inside the church, others were offered on the mountain. I took the 30-minute walk with my guide. We left the village and approached the gate to a cornfield where a man stood guard. Words were exchanged between my guide and the keeper of the gate before he opened it to grant us passage through the cornfield and up the mountain. We walked between rows of waist-high corn where a flock of scrawny chickens scratched the fertile soil for sustenance. We passed a small building that sold painted masks used for rituals. Two small children,

dressed in costumes used in the Mayan rituals, held up masks for sale. I declined.

We began the climb up the mountain. The path was narrow and very steep. My guide scampered up quickly; I stopped three times to catch my breath and ease a racing heart. The worn path switched back several times, and we climbed over rocks and around trees. When we stepped through to a clearing, I faced the Mayan god, Pascual Abaj.

Standing before the altar in the blackened clearing, I worked up the courage to ask my guide, "Do the Mayan natives still do blood sacrifices?"

Without flinching, he replied, "Si. Chickens and birds. If you want to see the ceremony, you must come back at 4:00."

"No, thanks," I replied and started back down the mountain. When we

neared the marketplace, I asked, "Are you Catholic?"

"Si."

"Do you believe in Jesus Christ?"

"Si. He is a god we have."

"Do you worship Him?" I asked.

"We have a statue on the wall at our house."

"Carlos," I boldly said, "you don't understand. The Lord Jesus Christ wants to be the only God in your life."

Suddenly, he stopped in the street and announced, "I stop here. You pay me now."

I paid him and wandered through the marketplace in search of my friends. Although Jesus Christ was numbered with the gods of maize, death, and prosperity, He neither ruled nor reigned in this village. He was just an image on a cross.

Rev. Diaz expressed the attitude of the Mayan natives. "Jesus Christ is OK for another god. He's only for

The Roman Catholic way of dealing with contextualization in many parts of the world is to let the indigenous peoples simply "add" Christianity to their pagan practices. Pagan priests and worshipers offer sacrifices to Mayan deities inside St. Thomas Church, Chichicastanago, Guatemala. Just across the aisle, in the background, Catholic believers worship Christ.

Patricia Gray





On the steps of St. Thomas, devotees of pagan religion chant and burn incense to Mayan gods.

Patricia Gray

faith, not power. They see power in their false gods, so they keep them.”

Rev. Diaz was right. Maya is not dead. The Mayan tradition worshiped false gods, and they are continuing this practice today. Although they have accepted Jesus Christ as a god, they are ignorant of what the Bible teaches on worshipping other gods. God has made it clear in His Word that He will not share His glory with other gods. I recall many scriptures that warn against worshipping false gods, casting idols in the shape of man or animal, and against practicing sorcery and divination. I recalled that in 2 Kings chapter 17, the Lord became angry with Israel because they had worshiped false gods. The Lord withdrew His presence from them and gave them over to their enemies, the Assyrians, who sent Israel into exile.

The Assyrians then settled foreign-

ers in the land. When lions attacked them, they sent for a priest to come and teach them to worship the God of Israel for protection. But when they

introduced them to Jesus Christ, but they only added Him to their gods. If the church fails to teach the Mayans to remove the false gods from their lives, as is true of Chichicastanago, how will the Mayan Indians accept Jesus Christ as their only God?

This problem is being addressed by evangelical churches in both the United States and in Guatemala. The work among the Mayan people requires Bible teachers with a knowledge of the Mayan dialects and culture to present Jesus Christ as a living, powerful Savior who changes lives. The Mayans must be taught

to develop a personal relationship with the Lord in order to find salvation, deliverance, and healing. The false gods must be cast down.

Satan has held the Mayans in bondage for too long. When will Christ take His place as the only God of Guatemala?

HH

SYNCRETISM ('SIN-KRE,-TIZ-EM)—THE PROCESS BY WHICH ELEMENTS OF ONE RELIGION ARE ASSIMILATED INTO ANOTHER RELIGION, RESULTING IN A CHANGE IN THE FUNDAMENTAL TENETS OR NATURE OF THOSE RELIGIONS. IT IS THE UNION OF TWO OR MORE OPPOSITE BELIEFS, SO THAT THE SYNTHESIZED FORM IS A NEW THING.

EVANGELICAL DICTIONARY OF THEOLOGY

accepted the God of Israel, they didn't cast out their old gods. Instead, they "served their own gods in accordance with the customs of the nations from which they had been brought" (2 Kings 17:33, NIV).

This is very much like the Mayans in Guatemala. The Spanish conquerors in-

Holy Ground

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.

ONE OF OUR FAVORITE POEMS is a little verse by Elizabeth Barrett Browning:

*Earth's crammed with Heaven.
Every common bush afire with
God.*

*Only those who see take off their
shoes,*

*While everybody else sits round it
and plucks blackberries.*

We want to think we're people who see God all around us. We want to be people who, like Moses, know when it's high time to take off our shoes—who know the glory of God when we see it. We hope to God we don't miss Him because we're too busy picking blackberries, sorting laundry, searing a pot roast, grading essays, editing manuscripts, building a deck, or even attending some meeting at church.

When we got to talking about it, we started realizing just how often the glory of God is radiating all around us. For instance, Tori (who is now three) has gotten into the habit of singing and talking for a good 45 min-

utes every night after she has been tucked into bed and before she falls asleep. And this is no little under-the-breath murmur. The girl is *loud*.

Using all the stuffed animals she can cram into her bed as a captive audience, she sings at the top of her lungs. She sings anything and everything. Although she throws in a recognizable tune every so often, the bulk of the recital consists of narrations of her day's events, what she plans to do the next day, and long-range goals. (To a three-year-old, long-range is the day after tomorrow.)

Now as all parents know, this kind of sing-song chatter quickly becomes white noise. You know it's there in the background, but you never really hear it—until you need to. One night, in the midst of all the chatter, these words came through loud and clear: “. . . and I'm not afraid of the dark because Jesus protects me.” We both looked at each other and smiled. Jerry said, “That's why we had them.” If Lynda had been wearing shoes, she would have taken them off. We knew we were on holy ground.

We hope we don't go through life totally oblivious to the glory of God around us. We don't want to be like the disciples in the 21st chapter of John. Have you ever really read that passage? It's hysterical! After the death of Christ, the disciples decide to go fishing. They catch nothing until the risen Lord shows up and tells them to try the other side of the boat. They haul in this huge catch, lug it to shore, and in the presence of the Son of God who has just conquered death, they *count* the fish. All 153 of them! Can you imagine? “44 . . . 45 . . . 46 . . .” And they're with Jesus! He was

crucified, buried, and resurrected, and there they are . . . “127 . . . 128 . . . 129 . . .” Knowing us humans, they probably lost count a few times and had to start over. Fishermen being fishermen, they probably measured the biggest one so they could tell some good stories to their buddies.

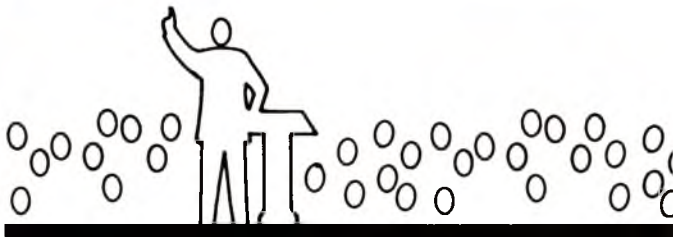
We don't want to be people blind to the glory of God all around us. We want to have the perception of Moses and the courage to take off our shoes when we see the glory of God. And we aren't always sure what that means, but we're going to start by praising God when Tori can be heard in a dark house at 10:30 P.M. belting out “The B-I-B-L-E, yes that's the book for me!” We might even join her. And when she gets to “the wise man built his house upon the rock,” we will thank the Lord that we know His love, redemption, and grace and that they are rock-solid in our lives.

How often do you take your shoes off?

When Chase asks questions like his latest theological inquiry, “If Jesus is everywhere, is He cut up in little bitty pieces?” we will consider that perhaps He is. We have heard a little bit of Him giving song to the dark of night.

If we keep practicing, if we keep seeking the glory of the Lord, we may not need shoes at all before long. And if you ask our kids, barefoot is not a bad way to go through life. **H**

EVANGELISTS' SLATES



ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Shipshewana, IN, July 10-16; Shelbyville, IN, 17-23; Columbus, OH (Bellows Avenue), VBS, 24-20; Roanoke, VA (East Gate), VBS, 31—Aug. 6; Virginia District Family Camp, 7-13; Minnesota District Family Camp, 15-20; Litchfield, MN, VBS, 21-27; Bristol, VA (Scenic Park), 30—Sept. 3

BAKER, RICHARD C.: Newell, WV (Congo), Aug. 22-27; St. Clairsville, OH, 29—Sept. 3

BALLARD, DONALD K.: Millington, TN, July 16; Tennessee District Assembly, Aug. 10-11; Millington, TN, 20

BENDER, TIM—THE TIM BENDER FAMILY: Indianapolis District Youth Camp, July 10-14; Indianapolis District Boy's and Girl's Camp, 17-21

BOQUIST, DOUG AND DEBBIE: West Virginia North District Lay Retreat, July 14-16; Arcata, CA, 31—Aug. 5; New England District Junior High Camp, 7-12; New England District Senior High Camp, 14-19

BRISCOE, JOHN: Concerts in New York, Pennsylvania, Ohio, Illinois, Missouri, Tennessee, Arkansas, July 2-30; Texarkana, TX (First), Aug. 1-6; Flonien, LA (Cenctrea), 8-13; Roswell, NM (Central), 16-20

BROWN, ROGER N.: Ogilville, IN, July 13-23; West Mansfield, OH, Aug. 3-13*

BURKHALTER, PAT AND DONNA: Fairbury, NE, July 19-23, Vivian, LA, Aug. 16-20; Whitney, TX, 23-27; Lawrenceburg, IN, 30—Sept. 3*

BYERS, CHARLES AND MILDRED: University Park, IA, July 10-16; Omaha, NE (Southwest), Aug. 7-13

CHAMBERS, LEON: Toronto, OH, Aug. 3-13*

CHEVALIER, SCOTT—CREATIVE YOUTH MINISTRIES: Michigan District NYI Convention, July 8; Virginia District Camp, 17-21

CLAY, D. E.: Fort Myers, FL (First), July 1—Aug. 30

COFFMAN, JOHN—COFFMAN FAMILY MINISTRIES: North Central Ohio District Camp Meeting, July 12-16; Sebring, OH, July 20-30; Loudonville, OH, VBS, Aug. 1-6; Racine, OH, VBS, 8-13; Sebring, OH, VBS, 15-20; Mansfield, OH, 22-27*

CORENSON, KEN AND PATTI'S MINISTRIES: Portland, OR (Peninsula), Aug. 20-27

COVINGTON, NATHAN: Vinita, OK, July 5-9; Poteau, OK, 19-23; Dodson, TX, Aug. 2-6; Greenbrier, AR, 9-13; Valley, AL (First), 16-20;

Lawton, OK (First), 23-27

CRANDALL, DONNY: Central California District Youth Camp, July 4-8; Joplin District Youth Camp, 10-14; Morrisville, VT, Aug. 2-13

DELL, JIMMY: South Carolina District Camp, July 2-9; Michigan District Camp, 15-23; Chesaning, MI, 24-26; Mason, MI (West Columbia), 27-30; Metro New York District Camp, Aug. 12-20

DENNISON, MARVIN E.: Carrollton, MO, July 5-9; Shioh, OH, July 11-16; Vancelev, KY, 18-23; Plymouth, IN, 24-28; Chanute, KS, Aug. 1-4; Dublin, GA (First), Children's Crusade, 8-13; Opelika, AL, Family Crusade, 15-20; Columbiana, OH, Family Crusade, 22-27

DOCTORIAN, SAMUEL: Israel, July 6-25; Brazil, 28-30; South Africa, Aug. 1-11; Atascadero, CA, 13-20; Malaysia, 23-26

DOOLITTLE, KEVIN AND KAREN: Newcomers-town, OH, July 10-16; Massillon, OH (First), 20-30; Slippery Rock, PA (Coaltown), 31—Aug. 6; Pittsburgh District Boys' Camp, 7-11; Pittsburgh District Girls' Camp, 14-18; Hagerstown, MD, 21-28; Gaithersburg, MD, 27P

FADER, WES AND MARY: Harrington, ME, July 2; Lothian, MD, 8-16; Washington District Camp, 29—Aug. 6; Harrington, DE, 13; Dartmouth, MA, 18-27*

FRANK, RICHARD: Alabama North District Camp Meeting, July 3-9

FREY, DON—THE FREY FAMILY MINISTRIES: Albertville, AL (First), July 2P; Hueytown, AL, 9A; Birmingham, AL (Huffman), 10-16A; Hueytown, AL (First), 16P; Tennessee District Junior High Boys' Camp, 17-21; Sheridan, MI, 24-30; Greenville, MI, 30; Forester Park, MI, Aug. 5; Lambertville, MI (Bedford), 6A; Adrian, MI (Madison), 6P; Buchanan, MI, 7-13A; Goshen, IN, 13P; Elwood, IN, 14-20; Lansing, MI (First), 21-24; Celina, OH, 25-27

GESSNER, DON AND SHIRL: Alabama North and South District Camp, July 3-9; Vandalia, OH, 16-23; Orleans, IN, 28—Aug. 6; Fulton, MO, 7-13; Circleville, OH, 14-20; Indianapolis, IN (Westbrook), 30—Sept. 3

HAINES, GARY: Hendersonville, NC, July 3-9; Rochester, MI (First), Aug. 12-16; Macomb, MI (Bethel), 20; Akron, OH (East Liberty), 26-30

HARMAN, GARY AND BEV—HARMANY WORKS: Keizer, OR (Northside), VBS, July 1-2; Silvertown, OR, VBS, 23-30; Rogers, AR, VBS, Aug. 6-11;

Newton, IA, VBS, 13-20; Chariton, IA, VBS, 21-27

HARRINGTON, MILTON: Paradise, CA, July 2 and 9

HILL, BEN E.—BIBLE EXPOSITIONS: Northwestern Illinois pulpit supply, July 1—Aug. 30

HOOTS, BOB F.: Northwestern Illinois District Camp, July 4-9; Central California District Camp, 11-16; Georgia District Camp, 17-23; Eastern Michigan District Camp, 24-30

JUNEMAN, JOHN AND TRINA: Ramah, NM (Navajo), July 5-9; Page, AZ (Lechee), 12-16; Needles, CA, 19-23; Tucson, AZ, 26-30; House Springs, MO, Aug. 1-6; Louisville, KY (First), 8-13; South Bend, IN, 15-20; Flint, MI (West), 22-27

KEENA, EARL E.: Oregon Pacific and Washington Pacific District Boys' and Girls' Camp, July 17-22; Point Loma Nazarene College, PALCON, Aug. 7-11; Sacramento District Camp, 14-20

LEWIS, JOHN—WHITE DOVE MINISTRIES: Piedmont, OK, July 2A; Oklahoma City, OK (Metroplex Fellowship), 2P; McAlester, OK, 5; Okmulgee, OK, 6; Sand Springs, OK, 7; Sapulpa, OK, 9A; Tulsa, OK (Calvary), 9P; Little Rock, AR (University Park), 16A; Benton, AR (First), 16P; New Braunfels, TX, 30; Waco, TX (South Manor), Aug. 6; Killen, TX, 18-20; Red Oak, TX (Ovilla Road), 27A; Terrell, TX, 27P

LEIDY, ARNOLD: Belen, NM, July 23

LOMAN, LANE: Alabama North District Camp, July 3-9; Dover, TN (First), 16-19; Northern Michigan Family Camp, 20-30; Sylacauga, AL (First), Aug. 6-9; Bonnie, IL, 10-20; Hinton, WV, 26-30; Ironton, OH, 31—Sept. 3

MACEACHERN, WARREN A.: Lamar, PA, July 14-23*

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Moncton, NB (First), July 4-9; Tilden, IL, 13-23; Tyler, TX (Lakeview), 24-30; New Mexico District Camp, 31—Aug. 5; Arizona District Camp, 6-13; Sacramento District Camp, 14-20; Ethiopia, 21-28; Africa, 29—Sept. 3

MAY, JOHN W.: Apollo, PA, Aug. 3-6*

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Lowell, MA (First), Aug. 15-20; Melrose, MA, 23-27; Port Elizabeth, NJ, 30—Sept. 3

McWHIRTER, STUART: New Albany, IN, July 27—Aug. 5; West Virginia North District Camp, 6-13

MILLHUFF, CHUCK R.: Fremont, NE, July 9; Olathe, KS (College), 16; Salem, OR (First), 23; Syracuse, NY, 26-30; Kansas District Camp, 30—Aug. 2; Canada West District Camp, 6-13; Little Rock, AR (First), 16-20; Englewood, CO (Denver First), 27; Olathe, KS (College), 30

MORGAN, EARL AND NORMA: Fort Wayne, IN (South Side), 19-20

MURPHY, MARK N.: Michigan District Camp, July 8-16; Northwestern Ohio District Camp, 22-30; Crown Point, IN (South Lake), Aug. 27

OYLER, CALVIN AND VIRGINIA: Kansas District NWMs Convention, July 31

PALMER, JIM—JIM PALMER MINISTRIES: Texas City, TX, Aug. 4-6

PARKS, TOM AND BECKY—STEINHAUS MINISTRIES, INC.: Emporia, KS, July 4; Norfolk, NE (Faith), 4P; Moravia, IA, 16A; Knoxville, IA,

16P; Springfield, IL (Southside), 23A; Hannibal, MO (First), 23P; Mattoon, IL, Aug. 6A; Mattoon, IL (First), 6P; Champaign, IL (First), 18-20

PERDUE, NELSON S.: South Carolina District Camp, July 3-9; Central Ohio District Camp, 14-23; Fort Jessup, LA, 25-30; Philadelphia District Camp, Aug. 12-20; Pelham, TN (Chapman's Chapel), 23-27; Ironton, OH (First), 30—Sept. 3

PETTIT, ELAINE C.: Michigan District Assembly, July 12-14; Cleveland, OH (Bethel), Aug. 5-7; Taloga, OK (Camp Creek), 13-17; Mason, MI (First), 20-24; Rossville, GA (Fairview), 31—Sept. 3

PURDY, DAVID AND SHARON: Shelbyville, TN (Hill Top), July 2; Lebanon, TN (First), 10-16; Chattanooga, TN (Calvary), 17-23; Shelbyville, TN, Aug. 1-6; Estill Springs, TN, 7-13

ROSE, WAYNE: Stark, KS, July 18-23; Shepherdsville, KY (First), Aug. 8-13; Elkton, KY, 15-20; Russell Springs, KY, 22-27; Eikton, KY, 29—Sept. 3

RUNYAN, DAVID: Russia, July 17-31; Northeastern Indiana District Junior High Camp, Aug. 14—Sept. 4

SHOWALTER, KEITH AND PATTY: Nashville, TN, Aug. 2; Louisville, KY (First), 9-13

SMITH, DUANE: North Carolina Camp Meeting, July 6-9; Crestline, OH, Aug. 23-27

SMITH, MICKY G.: Ogilville, IN, July 6-16; Lauren, SC, Aug. 23-27

SPURLOCK, W. EARL: Grand Island, NE, July 9-16

STANFORTH, KEN: Southern California Junior High Camp, July 2-7; Southern California District Children's Camp, 9-13; Central California District Children's Camp, Aug. 13-18

STRICKLAND, DICK: Intermountain District Camp, July 9-16; Eastern Kentucky District Camp, 17-23; Southwest Oklahoma District Camp, Aug. 4-13; Minnesota District Camp, 17-20

TAYLOR, CLIFF—FAMILY EVANGELIST: Puyallup, WA, Kids Crusade, Aug. 6-10

TAYLOR, ROBERT: Alabama North District Camp, July 3-9; East Tennessee District Camp, 10-15; Michigan District Camp, 16-23; Dayton, OH (Parkview), 30; Portsmouth, NJ, Aug. 4-13; Powhatan Point, OH, 23-27; Austell, GA (Atlanta Riverside), 30—Sept. 3

ULMET, BILL: Charlotte, NC (Plaza), July 23; Greenville, SC (First), 30; Morehead City, NC (Crystal Coast), Aug. 27-30

WELLS, LINARD: Dallas, TX (Bruton Terrace), July 17-23; Prescott, AR (First), 25-30; Salem, IN, Aug. 1-6; Evansville, IN, 7-13; Clarksdale, MS, 15-20; Cory, IN, 22-27; Effingham, IL, 29—Sept. 3

WOMACK, PAUL W.: Nebo, IL, July 2; Iberia, MO, Aug. 18-20; Springfield, IL (Abundant Life), 23-27

WRIGHT, E. GUY AND LIL: Statesville, NC, July 16-19; Rutherford College, NC, 23-30; Springville, IN, Aug. 9-13; Conway, AR (Liberty), 16-20; Dresden, OH, 23-27; Linville, NC, 30—Sept. 3

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VITAL STATISTICS

Deaths

VAUGHN BATES, 79, Lubbock, Tex., Mar. 25. Survivors: wife, Helen; daughters, Wanda Plott, Gloria Ferguson; two brothers, five sisters; five grandchildren; five great-grandchildren.

MARTY GALE, 63, Flint, Mich., Mar. 30. Survivors: husband, Floyd; sons, Steve, Tim, Dave; daughters, Susan, Paula.

J. T. HENDERSON, 71, Crowley, La., July 27. Survivors: wife, June; sons, Gary, Ted; daughter, Laura Crouch; two brothers, two sisters; nine grandchildren.

GILBERT HUGHES, 71, Muncie, Ind., pastor of 42 years and former General Board member, Apr. 30. Survivors: wife, Naydine; son, Darrell; brothers, Joseph, Alfred, Arnold; sister, Rose Bowden.

DARREL LEITSCH, 63, Phoenix, Ariz., Mar. 14. Survivors: wife, Marcie; son, Darren; daughter, Melissa Tencer.

CLAYTON J. MEYER, 21, Covington, Ky., Apr. 7. The Mount Vernon Nazarene College student, who was to have graduated in May, died of Marfan's syndrome while helping with the Nazarene Student Leadership Conference. Survivors: parents, Chester and Geneva Meyer; brother, Mark; grandmother, Elizabeth Meyer.

WILLIAM GROVER McCLEROY, 73, Memphis, Tenn., Feb. 26. Survivors: wife,

Betty; sons, Anthony, Alan, Steve; daughter, Nancy Karr; stepdaughters, Cheryl Fisher, Carolyn Shackelford; brother, Don; sister, Sara Grizzle; 10 grandchildren; 2 great-grandchildren.

OPAL ELLETA RUST, 84, Alva, Okla., Apr. 2. Survivors: daughter, Christine Moore; granddaughters, Cheryl Gray, Charity Allee.

REV. ROBERT SCHEIFERS, 71, Mount Vernon, Mo., Apr. 15. Survivors: wife, Edna; sons, John Scheifers, Mark LaFong, Don LaFong; daughters, Rona Hale, Sheryl Flagg, Twyla Taylor, Patty Richi, Helen Harrison, Carmen Fendelman, Sallie Scheifers; brother, Jack; sister, Helen Martin; 18 grandchildren; 8 great-grandchildren.

REV. HAROLD C. SHROUT, 76, Modesto, Calif., Nov. 7. Survivors: wife, Allister; daughters, Lynn Wright, Camilla Moor, Esther Ellison; brothers, Gordon, Melvin, Grover; sisters, Rose ShROUT, Phoebe Troxel; six grandchildren; four great-grandchildren.

LETHA EUNICE STROUD, 88, El Reno, Okla., Apr. 19. Survivors: sons, Melvin, Delfred, Allen, Marvin, Walter, Charles, Paul; 18 grandchildren; 30 great-grandchildren; 4 great-great-grandchildren.

REV. FRANK WEBSTER, 75, Cardiff, Wales, UK, pastor/evangelist of more than 35 years, Feb. 11. Survivors: wife, Mary; daughters, Rosemary Dunsire, Anne Payne; two grandsons.

SHARON C. WELLS, 47, Garden Grove, Calif., Nov. 8. Survivors: parents, Ben and Evangeline Wells; brother, Ben Jr.; sisters, Janet Wells, Lynette Ikerd.

FRED WHITE, 60, Flint, Mich., Mar. 30. Survivor: mother, Clara.

Births

to **ROBERT AND ALANA (RUMLEY) BENNER**, Englewood, Colo., a girl, Ciara Catherine, Feb. 11

to **LOUIS (BUTCH) AND DEB (PANOS) STAFFORD**, Bourbonnais, Ill., a girl, Aubrey Lyn, Apr. 5

Marriages

RUTH BOYETT and **DIRK STEENBERGEN**, Jan. 21 at Valley, Ala.

MARTHA BOYETT and **DERRICK RUTLEDGE**, Nov. 5 at Valley, Ala.

ROBIN LANDRETH and **JOHN BOYETT**, Mar. 18 at Lanett, Ala.

ROBIN ELAINE NEEL and **JEFFREY SCOTT LOEN**, Apr. 22 at Butte, Mont.

Anniversaries

CLINTON AND MINERVA WICKHAM, Sebring, Fla., celebrated their 50th anniversary Mar. 25 with a reception hosted by their daughters, Norma Romey, Donna Livingston, Roma Lane, Gloria Richey, and Laura DeVerter.

FOR THE RECORD Moving Ministers

DOUGLAS BARNES, from student, Nazarene Bible College, to pastor, Hayesville, S.C.

J. MARK BARNES, from Plymouth, Mich.,

to Charlotte (N.C.) Pineville
ERIC J. BOOMER, from pastor, Bellevue, Ohio, to evangelism

TERRY A. BURGESS, from New Cumberland, W.Va., to Elkins, W.Va.

STEVE D. CREECH, from associate, Wilson, N.C., to pastor, Plymouth, N.C.

RICHARD C. DICKSON, from Reading, Mich., to Muncie (Ind.) Mayfield

GARY L. DURHAM, from Yakima (Wash.) West Valley, to Colorado Springs (Colo.) Trinity

CHARLES W. GIBSON, JR., from student, Nazarene Bible College, to pastor, Graham, N.C.

JAMES H. HILL, from Cooperdale, Ohio, to Wellington, Ohio

KEVIN D. KOEKEMOER, from Astoria, Ore., to Corpus Christi (Tex.) First

RICHARD D. McCARTNEY, from Terra Alta, W.Va., to New Cumberland, W.Va.

GAREY A. MILLER, from Dallas (Tex.) Central, to Kokomo (Ind.) First

WILLIAM D. PORTER, from evangelism to pastor, Oakland (Calif.) Bayview Community

WILLIAM M. SMITH, from associate, Winchester, Ind., to pastor, Modoc, Ind.

NOAH A. THARP, from Hanover, Va., to Mechanicsville, Va.

NATHAN P. WARD, from associate, Coshocton (Ohio) First, to pastor, Wooster, Ohio

BARRY V. WHITT, from Selby, N.C., to Cleveland (Ohio) First

M. GENE WILSON, from Midwest City, Okla., to Wichita Falls (Tex.) University Park

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Fall 1995 NIROGAS

▣ **Glorieta, New Mexico**—September 11-16, 1995

Retreat Director: Wally Renegar

Featuring: Earl Lee, Ernest Armstrong, Ray Moore, The Speer Family

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▣ **Schroon Lake, New York**—September 25-29, 1995

Retreat Director: Randy Cloud

Featuring: Tahmadge Johnson, John Nielson, Chuck Zink, Alan and Paula Johnson

Schroon Lake Inn, nestled next to picturesque Schoon Lake in the breathtaking, colorful Adirondack mountains of upstate New York. This year we celebrate our 15th anniversary at this wonderful retreat center.

▣ **Lake Louise, Alberta, Canada**—October 9-13, 1995

Retreat Director: Riley Coulter

Featuring: John Bowling, Dan Gales

Held in the elegant Chateau Lake Louise in the heart of the Canadian Rockies. Nearby attractions include the Columbia Icefield, colorful Banff, and big game wildlife. There are few places anywhere in the world that compare to the natural beauty of emerald-green Lake Louise.



1996 NIROGAS

Leesburg, Florida

February 26—March 1, 1996

Branson, Missouri

May 6-10, 1996

Colorado Springs, Colorado

June 10-14, 1996

Glorieta, New Mexico

September 9-14, 1996

Schroon Lake, New York

September 23-27, 1996

St. Simons Island, Georgia

October 28—November 1, 1996

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 MAX E. WOODS, to pastor, Grafton (Ohio) Midview
 BRENT F. WYSS, from associate, Yakima (Wash.) West Valley, to associate, Colorado Springs (Colo.) Trinity
 KENNETH B. YINGLING, from pastor, Modoc, Ind., to associate, Winchester, Ind.
 CORRECTIONS:
 DANIEL CAMPBELL, from associate, Bloomington (Ind.) First, to student, Nazarene Theological Seminary
 LARRY W. McNUTT, from associate, Bucyrus, Ohio, to pastor, New Albany (Ohio) First

Announcements

CHARLOTTE (N.C.) PLAZA CHURCH will celebrate its 50th anniversary Aug. 12-13. Special activities include a cookout and concert Saturday and a dinner following the Sunday morning service.
 Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Rev. Dave Pullen at 4600 The Plaza, Charlotte, NC 28215 (704-537-8801).

ELDON (MO.) CHURCH will celebrate its 75th anniversary Sept. 25 with a 10 A.M. service followed by dinner and a surprise recognition of Sunday School teacher Maxine Carrender.
 Former pastors, members, and friends, especially those taught by Maxine

Carrender, are encouraged to attend or send greetings. For more information or to RSVP for the dinner, contact the church at Rte. 1, Box 404, Eldon, MO 65026 (314-392-3440).

FALLON (NEV.) CHURCH will celebrate its 50th anniversary Sept. 9-10. Scheduled activities include an informal reception Saturday at 6 P.M., Sunday morning service with District Superintendent Ron Greeno speaking, followed by a dinner.

Former pastors, members, and friends are invited. For more information, contact P.O. Box 485, Fallon, NV 89407 (702-423-3427).

GOLDENDALE (WASH.) CHURCH will celebrate its 50th anniversary and dedicate its remodeled facilities July 15-16 with District Superintendent Steve Fletcher speaking, the Crossroads New Revival Quartet providing special music, and former pastors participating.

Former members and friends are invited to attend or send greetings. For more information, contact Pastor Ron Jeffries, 124 W. Allyn, Goldendale, WA 98620 (509-773-4216).

RUSHVILLE (IND.) CHURCH will celebrate its 50th anniversary Aug. 22-27.

Former members and friends are invited to attend or send greetings. For more information, contact Pastor Kevin Crimmins at 1214 N. Main St., Rushville, IN 46173 (317-938-1325).

Recommendations

The following have been recommended by their respective district superintendents:

MIKKI GOSS AND JOANN VINEYARD, evangelists, 334 Columbine St., Fountain, CO 80817, by Leon F. Wyss, Colorado District.

GARY AND BEV HARMAN, evangelists, 9333 Santa Barbara Rd., Atascadero, CA 93422, by Roger E. Bowman, Los Angeles District.

BART HAYNES, evangelist, 2082 Terry Rd., South Charleston, WV 25309, by C. Harold Smith, West Virginia South District.

BOB AND NANCY SAY, evangelists, 227 Lake Cortez Dr., Apopka, FL 32703, by Gene Fuller, Central Florida District.

STEVEN AND JANICE SAY STONE, song evangelists, 227 Lake Cortez Dr., Apopka, FL 32703, by Gene Fuller, Central Florida District.

Moving Missionaries

ARMSTRONG, REV. JOHN and GLENDA, Venezuela, Furlough Address: 1898 W. Cherry, Porterville, CA 93257

ASHFORD, JAMES and CANDACE, South America, Field Address: Casilla 17-11-04964, Quito, ECUADOR

BARKER, REV. TERRY and DIANE, Philippines, Field Address: PO Box 14, 2600 Baguio City, PHILIPPINES

BUCHANAN, MR. JAMES and ARLA, Africa Min. Council, Field Address: PO Box 1460, Manzini, SWAZILAND

BULLON, DR. HUMBERTO and DOROTHY, Costa Rica, Furlough Address: 5 Northmoor Rd., Oxford, OX2 6UW, GREAT BRITAIN

BYNUM, REV. RANDY and KATHY, Bolivia, Field Address: Casilla 3134, Santa Cruz,

BOLIVIA
CORDOVA, RUTH, Mexico, Field Address: Apartado 6-118, 44600 Guadalajara, Jalisco, MEXICO

CROFFORD, REV. DAVID and CINDY, Haiti, Furlough Address: 1815 Tittabawassee Rd., Saginaw, MI 48604

CROUCH, JEFF and CHERYL, Papua New Guinea, Furlough Address: 1520 Willowood, Denton, TX 76205

DISANTE, ED and CHARLEEN, Madagascar, Furlough Address: 220 Dean St., West Chester, PA 19382

FLEMMING, DOUG and ANGIE, Philippines, Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1901 Rizal, PHILIPPINES

FRALEY, REV. DAVE and CAROLITA, France, Field Address: 19 Rue Rossini, 34070 Montpellier, FRANCE

GARMAN, DR. LARRY and ADDIE, Peru, Field Address: Apartado 18-330, Lima 18, PERU

HATCHER, REV. MARK and ROVINA, Korea, Furlough Address: 725 Westmoreland, Apt. 304, Vernon Hills, IL 60061

HEBETS, REV. ROBERT and DONNA, Papua New Guinea, Field Address: PO Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

JOHNSON, REV. JAMES and MARY, Mexico, Field Address: Aniceto Ortega #847-1, Colonia del Valle, Delegacion Benito Juarez, 03100 MEXICO, D.F.

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Financial Scandal Shocks Episcopal Church

Edmond L. Browning, presiding bishop and primate of the U.S. Episcopal Church announced May 1 the discovery of misappropriation of funds totaling \$2.2 million. The allegations were leveled against former Executive Council Treasurer Ellen F. Cooke, who resigned her position in January.

"Beginning in February 1990, Mrs. Cooke systematically diverted certain church funds, consisting of unrestricted trust fund income and other unrestricted cash receipts, for her personal benefit and other unauthorized purposes," said Browning. "It would be difficult for me to describe the sense of betrayal that I have felt over these last few months."

According to Browning, Cooke's primary means of diverting funds occurred through a commercial bank in Washington, D.C., and a brokerage firm in New York. Cooke would initiate transfers between church accounts but would mail the checks with personal deposit slips, thus diverting funds to her own accounts maintained at both institutions.

Other irregularities reported included inappropriate use of a corporate credit card, writing checks to herself, and writing checks for unauthorized pur-

poses. Some of these funds were allegedly diverted to make tuition payments for Cooke's children and payment of some \$90,000 to the Rector's Discretionary Fund at St. Luke's Episcopal Church, Montclair, N.J., where her husband served as rector.

The Episcopal Church maintains that most of the money was used to purchase and maintain a house in Montclair and a farm in Lancaster, Va. Cooke surrendered title to both properties, but experts speculated that the expense of extensive renovations and decorations may not be recoverable through resale.

In an open letter to the Executive Council, Cooke said she began psychiatric evaluation and treatment two days after being confronted with the charges. She claims that her behaviors were caused by a "breakdown" precipitated by external factors related to the workplace.

"In the judgment of the psychiatrist who evaluated me, I am one of a small percentage of the population who by reason of personality are simply unable to stop in the face of enormous pressures and stress," said Cooke.

Criminal and civil charges are pending in the case.

Denominations Seek Unity

Lutherans and Methodists in the United States have been moving toward unified relations with other denominations, according to recent reports.

A joint study commission of four Methodist denominations has recommended union be consummated early in the next century. The four churches are: the United Methodist Church, the African Methodist Episcopal Church, the African Methodist Episcopal Church Zion, and the Christian Methodist Episcopal Church.

The Evangelical Lutheran Church in America (ELCA) will vote on at least two proposals calling for "full communion" with four other denominations at its churchwide assembly in 1997. Full communion means that the denominations would share sacraments and exchange ministers without actually merging.

The ELCA proposals call for unity with the Episcopal Church as well as three churches from the Reformed tradition: the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ.

GENERAL SUPERINTENDENT'S VIEWPOINT

continued from page 1

low, uncommitted, and free to do about anything their unsaved neighbors do. The river is becoming a mile wide but an inch deep.

There is more, but I think we understand their concerns. We do not want the future to find us just another "generic evangelical denomination." May God help us always to be passionately focused on our mission to proclaim scriptural Holiness and avoid the tendency of "historical drift" and the temptation to make the same mistakes others have made throughout the history of the Church. Must we reinvent failed systems to prove again what doesn't work? I think not. Rather, let us remember the words of Dr. J. B. Chapman, who said, "If God has spoken at all, it is to aid men to be holy."

Such an emphasis will ensure that the "future church" will radiate the fire of Pentecost into the new millennium and beyond.

Moving Missionaries ... continued

LONG, REV. THOMAS and BARBARA, Chile, Field Address: Casilla 123, Correo 30, Santiago, CHILE

MOYER, REV. DAVE and MARYEL, Kenya, Furlough Address: c/o David Moyer Jr., 237 S. Ash St., Anaheim, CA 92805-4316

OTTO, FRED and DONNA, Furlough Address: 3448 Willow Dr., Sierra Vista, AZ 85635

RICE, JERRY and BRENDA, Mexico, Furlough Address: 4420 Lane, Olathe, KS 66061

SKINNER, REV. ROBERT and COLLEEN, Ukraine, Field Address: 252135 UKRAINE, Kiev, Box 166, Rev. and Mrs. Bob Skinner (Note: addresses are reversed in this country)

SWAIN, REV. AL and ARLENE, Peru, Field Address: Apartado 1-453B, Callao 01, PERU

VASQUEZ PLA, REV. JUAN and NOEMI, Mexico, Field Address: Apartado 6-118, 44600 Guadalajara, Jalisco, MEXICO

VORE, DR. VERNON and ROBERTA, Papua New Guinea, Furlough Address: 10335 Rockford Ct., Indianapolis, IN 46229

WITTUNG, REV. ED and LYNNE, Bolivia, Furlough Address: 7428 Park Ave., Kansas City, MO 64132

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Special Thanks

We wish to express our deep appreciation for the wonderful outpouring of love, sympathy, and assurance of prayer from our worldwide church family. Telephone calls, cards, letters with tributes to our loved one, flowers, and contributions to World Mission have all helped to lessen the burden of our loss. We sincerely value each remembrance.

**Irene Coulter, Colleen Tippitt,
Gary Coulter, and
families**

Notice

Vital Statistics are printed as soon as possible after they are received. Please include your name and phone number when submitting information for Vital Statistics to:

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Clean Living and a Fast Outfield

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

LEFTY GOMEZ WAS A PITCHER for the New York Yankees years ago. At the close of one of those baseball seasons in the 1950s when the Yankees had won yet another World Series and Lefty Gomez had pitched a particularly good game, one reporter asked him how he did it. He said, "I owe my success to clean living and a fast outfield."

In living the Christian life, we put a significant emphasis on "clean living," but let us not forget the strength that comes from a "fast outfield"—a group of men and women who support us, cover for us when we make an error, and encourage us if we perform poorly.

It was this realization of the inter-relatedness of life that led Augustine to write that a wise person will pray for friends because, "When we are harassed by poverty, saddened by bereavement, ill and in pain . . . let good people visit us, people who not only rejoice with those who rejoice, but weep with those who weep, and know how to win us to express our own feelings in conversation."

Jesus said, "All men will know that you are my disciples, if you love one another" (John 13:35, NIV). And He went beyond that to teach us that we

are to love everyone. He said:

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies . . . If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:43-48, NIV).

This is a call to perfect love, to Christian perfection, allowing the love of Christ to be shed abroad in our hearts in such a way that it really does make a difference in how we live together.

In the book *The Great Hunger*, the principal character is a man named Peer Holm. Living beside Peer and his family was a neighbor who had a vicious dog. Peer feared for the safety of his little girl. He asked the neighbor, "Could you chain up your dog?" But the man refused.

One day as Peer Holm was coming in from the fields, he heard the scream of his little girl. He ran to her and tore the dog away, but it was too late. She was dead.

The sheriff shot the dog, and the villagers wanted to run the neighbor out of town, but instead, they simply shunned him. They would not speak to him or trade with him. In the spring, when he plowed his field, no one would sell him seed. So his field was left barren.

Finally, one moonlit night, Peer Holm could take it no longer. He got up, took several bushels of his own seed, went next door, and worked through the night to sow the grain in

the field of the neighbor.

Later in the spring, the villagers saw a bare spot in Peer Holm's field and grain growing in the field of his neighbor. They came to Holm and said, "You, you of all people—why did you do it?" He replied, "I did it in order that God might exist again in our community."

All of life, like the Yankees of the 1950s, is a team sport. We're in this together. We must nurture community and mutual love and support. God exists where there is forgiveness and love and caring.

We must care for each other and take up for each other at our points of weakness. "Carry each other's burdens," the Bible says, "in this way you will fulfill the law of Christ" (Galatians 6:2, NIV). Too often we fail at this and respond by saying, "That's their problem" or by judging one another harshly.

Like baseball, life is a team sport.

Care is a muscular word; it isn't always easy. Yet the call of God is clear:

"Dear friends, let us love one another, for love comes from God. . . . Whoever does not love does not know God, because God is love. . . . No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. . . . God is love" (1 John 4:7-8, 12, 16, NIV).

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Notes from an editor's journal

by Mark Graham, Managing Editor

Wanna Bet?

Several years ago, my home state of Tennessee passed a law outlawing "in-line" pinball machines. These devices have five silver balls that players try to maneuver into consecutive slots in a row. At the time, Tennessee had more of the machines than any other state in the Union.

When Tennessee's lawmakers banned the machines, they also tagged on an amendment to outlaw bingo. The Catholics and some other "charities" who profited from bingo receipts howled. A popular bumper sticker at the time read, "Legalize Bingo—Keep Grandma Off the Street." The sticker was funny; gambling is not.

Since that time, lotteries have been approved by 36 states. Originally, they were touted as a "new" source of income to fund public education and provide a better way of life. They would ease the tax burden and provide entertainment.

In Missouri, less than 32 cents of every dollar spent on the lottery goes into public education. Such revenues could never justify the harm done to communities (Atlantic City, for instance) or families by gambling.

In preparing some of the material for this *Herald*, I had the opportunity to speak with Al Montagna. Al used to have his own multimillion dollar business. Unfortunately, as a teen, Al had started to gamble. His passion pursued him into adulthood.

He was so good at blackjack that he was banned by most casinos. But he wasn't so good that he could keep up the lifestyle. The quicksand of gambling finally pulled him under. He lost his business and his family. Today, he and his wife, Jan, operate a non-profit company, "Gamblebusters," to help employers spot employees who might be involved in gambling. Beyond this, they counsel those trying to beat the addiction.

"It often starts with bingo and the lottery," said Al. "Then folks move on to the slots. It isn't the idea of making money. Compulsive gamblers don't think about money. It's just a means to get that high that comes from taking a chance."

It is galling to see governments promote gambling. The endorsement by elected officials of the philosophy that "you can expect

something for nothing," is a dangerous creed to promote to citizens. But far worse is the fact that whenever a government legalizes a questionable activity, it thereby legitimizes that activity—especially in the minds of young people.

Think it's not a problem? On the day I wrote this column, a story appeared on the front page of the *Kansas City Star* with the headline "Targeting Those

Too Young to Gamble." The article spoke of steps being taken by area riverboat casinos to keep teens off the boats.

The *Star* reported that almost 11 percent of the calls received by the Council on Compulsive Gambling of New Jersey are

from people younger than 21. According to the council's executive director, Ed Looney, the biggest gambling problem for kids is sports betting, but they are drawn to casinos too. "They're growing up in an environment where gambling is OK," said Looney. "Kids want a taste of that life."

Another survey shows that 6 to 8 percent (1.4 to 1.9 million) of American teens have a problem with gambling.

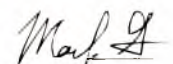
"I think it [gambling] is more of a problem for the young kids," said a young compulsive gambler in the *Star* story. "You can lose so much money in such a short period of time."

As Christians, most of us understand that young people can lose more than money to such a consuming habit.

If lotteries are coming up for renewal in your community, urge your lawmakers to vote against them. If riverboat casinos are trying to dock on the banks of your city, work to defeat them at the polls. Don't participate in bingo for prizes, and don't buy a single lottery ticket—even as a joke. Your kids will get the wrong message, and it could be a slippery slope to worse things.

The gambling monster can be defeated (see p. 20 this issue), but only if we are willing to take an informed stand. Instead of keeping "grandma off the street," let's toss gambling companies out of our towns.

Kids are growing up in an environment where gambling is OK.



Coulter Homegoing



General Superintendent Emeritus George Coulter, 83, died May 11 at St. Joseph Medical Center, Kansas City, Mo. Memorial services were held at Olathe, Kans., College Church May 16.

Survivors include his wife, Irene; a daughter, Colleen Tippitt; a son, Gary; four grandchildren; and two great-grandchildren.

"Dr. Coulter was a unique individual who had a gift of placing the right people in the right positions," said Jerald D. Johnson, who later succeeded Coulter as executive secretary of the World Mission Department and as a member of the Board of General Superintendents. "He was dearly loved. I remember him best for his quick Irish wit, which he used to ease tensions and solve problems. Our love and prayers are with Mrs. Coulter and the family."

Coulter was elected as the 18th general superintendent of the Church of the Nazarene in 1964. He served in the position until his retirement in 1980.

Prior to his election to the highest office in the church, he served for four years as executive secretary of the Department of World Missions.

From 1948 to 1960, Coulter served as superintendent of the Northern California District. Under his leadership, the district grew to 152 churches with 12,500 members. In one quadrennium, 1948-52, he organized 24 new churches. The district was divided into three districts in 1963, creating the Sacramento and Central California districts.

Coulter was born in Northern Ireland on May 16, 1911. His family moved to Canada when he was 11. He earned a B.A. from Northwest Nazarene College in 1933 and was honored with a doctor of divinity by Pasadena College in 1952.

Lee Appointed in Indy



Ted R. Lee, 52, has been appointed superintendent of the Indianapolis District, according to John A. Knight, responsible general superintendent for the Indianapolis District. The appointment was made in consultation with the Indianapolis District Council and with unanimous approval of the Board of General Superintendents.

Lee's appointment was effective June 1.

Lee replaces John Hay, Sr., 60, who has served as superintendent of the district for 18 years. Hay is enter-

ing the field of evangelism.

Lee had served on the administrative staff at Olivet Nazarene University since 1970. Most recently he served as vice president for institutional advancement. Prior to this, he served as an evangelist and pastor.

Lee is a graduate of Olivet with a master of divinity from Nazarene Theological Seminary. He was honored with the D.D. by ONU in 1981. He was ordained in 1968 on the Indianapolis District. He and his wife, Beverly, have a daughter, Debi Cook.

Lee is the son of the late Ross Lee, who served as superintendent of the Indianapolis District from 1967 to 1976.

Ordained on the Alberta District in 1934, his pastorates included: Wetaskiwin, Alta. (1933-34); Lougheed, Alta. (1934-36); Denair, Calif. (1936-41); Stockton, Calif., First (1941-45); and Medford, Oreg., First (1945-48).

Coulter's contemporaries on the Board of General Superintendents included: Hardy C. Powers, G. B. Williamson, Samuel Young, H. C. Benner, V. H. Lewis, Edward Lawlor, Eugene L. Stowe, Orville W. Jenkins, Charles H. Strickland, and William M. Greathouse.

Midwest Storms Ravage Nazarene Families

Heavy rains and hail caused extensive property damage and evacuations throughout the middle United States in May. At least six Nazarene churches and 30 Nazarene homes were affected.

Two Nazarenes were swept away by a six-foot wall of water on the east side of Dallas, Tex., May 5, according to W. M. Lynch, Dallas District superintendent. Mildred Herrera and Hector Rosales were standing in the parsonage of the Dallas Primera Church when the flash flood struck. When the water level reached five feet, they tried to evacuate. They were swept away when they opened a door.

The two were rescued by a neighbor. The 15-year-old parsonage was immersed in 66 inches of water. All of the contents and some of the structure

were damaged. The parsonage, valued at more than \$100,000, sustained at least \$20,000 in damages, according to Lynch.

"I have never seen such devastation," said Lynch. "The flood water was so strong that it blew holes through one of the walls."

Hail caused damage to the roof of the Arlington, Tex., East Park Church, according to West Texas District officials. The church's insurance policy was expected to cover the damage.

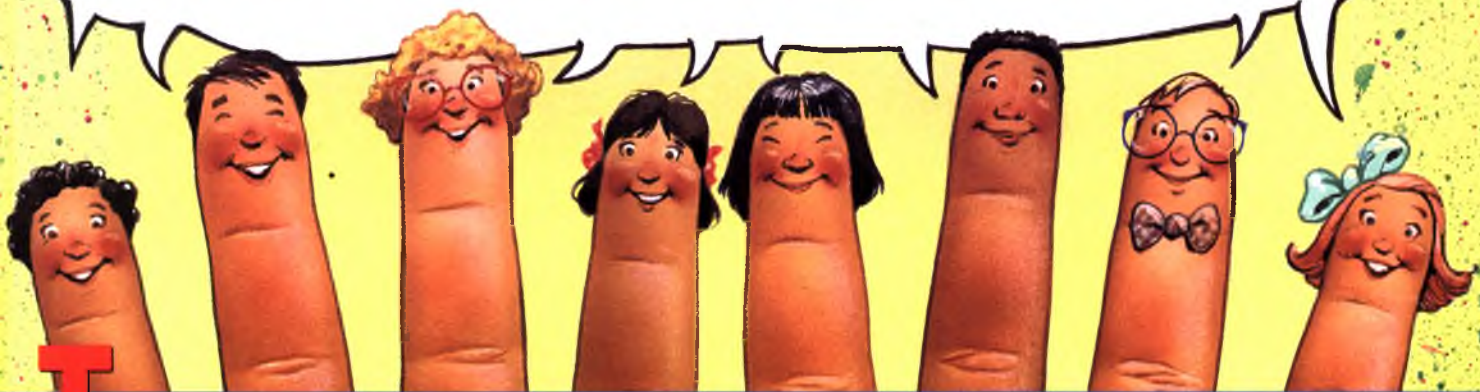
The Fort Worth Friendship Community Church suffered at least \$20,000 in hail damage, according to Pastor Dan Soliday. At least 20 families in the church and some 700 families in the low-income community had extensive property damage.

The Slidell, La., Church was flooded, according to Pastor Jesse McKinnon. The community received nearly two feet of rain in a two-day period from storms blamed for five deaths in the New Orleans area.

Water swamped the homes of at least three families in the Slidell Church and five families in the Kenner, La., Church. One family in the New Orleans Westbank Church had water in its home.

A designated Nazarene Compassionate Ministries Fund has been established. Contributions should be sent to: "Louisiana/Texas Storms," 6401 The Paseo, Kansas City, MO 64131. All contributions qualify as a Ten Percent Mission Special offering.

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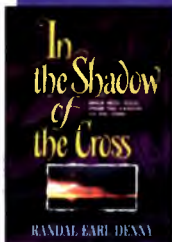


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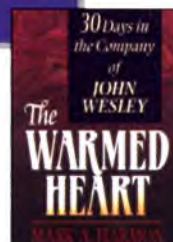
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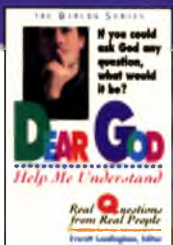


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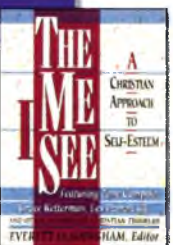
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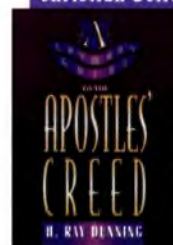


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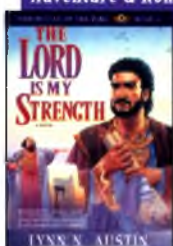
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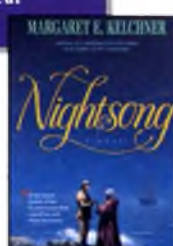
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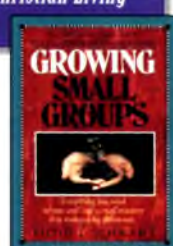


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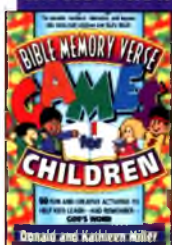
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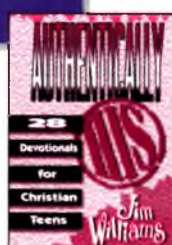


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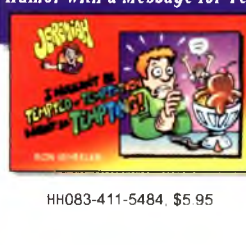


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