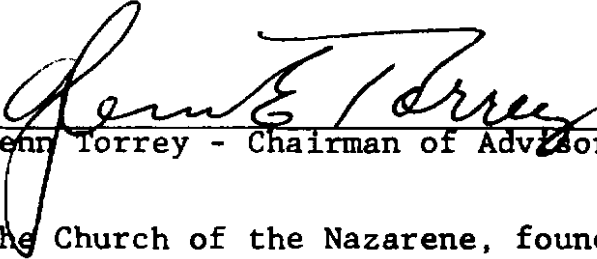


"AN ABSTRACT OF THE THESIS OF
PAUL A. WILLIAMS, MASTER OF ARTS
IN HISTORY, NOVEMBER 11, 1982"

"A HISTORY OF THE CHURCH OF THE
NAZARENE IN CONTINENTAL EUROPE"



Dr. Glenn Torrey - Chairman of Advisory Committee

The Church of the Nazarene, founded in 1908, has been the largest evangelical holiness church in the world. The church's ministry reached post World War II Europe and remains active there today.

This thesis describes the emergence and growth of the Church of the Nazarene on the "European Continent," including names, dates, places and significant events instrumental in the formative years. Some analysis as to success or failure of the Nazarene Church in Europe has been attempted.

Succeeding chapters deal with the missionary perspective of the Nazarene Church, successes and failure, and work in Italy, West Germany, Denmark, European Nazarene Bible College, Holland, Portugal, France, Switzerland, Spain, with a concluding chapter taking a future look at Nazarenes in Europe.

Emphasis has been placed in the text on definitive material including graphs and statistics with some

personalities highlighted, but the five Appendixes include historical data, personal letters, personalities and statistics of the Nazarene Servicemen's Retreat, structure of the mission work, and sketches of the personal lives of some missionaries.

Great emphasis has been placed on the exhaustive selected bibliography, including all public announcements of Nazarene mission work in Europe.

The Nazarenes, an outgrowth of Methodism, with international headquarters in Kansas City, Missouri has a continuing interest in the development of the indigenous church in Europe. Emphasis has been placed on those native persons that will lead the Nazarenes in future years.

A HISTORY OF THE CHURCH OF THE
NAZARENE IN CONTINENTAL EUROPE

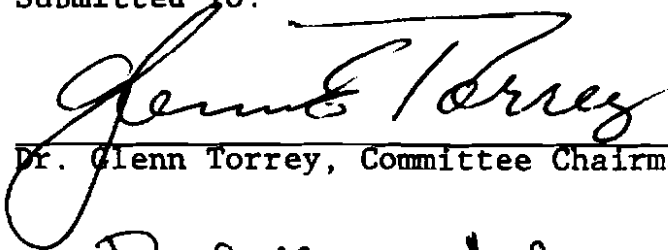
A Masters Thesis
presented to the
Division of Social Sciences
Emporia State University
Emporia, Kansas

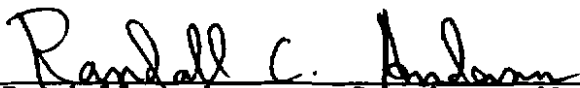
In Partial Fulfillment
of the Requirements for the Degree
Master of Arts


by
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November 11, 1982

Thesis
1982
W

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"I. THE CHURCH OF THE NAZARENE"

A Missionary Perspective

Historian Kenneth Scott Latourette states:

In the mid-twentieth century Christianity was far from being dominant in the life of mankind and was being stiffly challenged as in any era. But it was more influential than it or any other religion had ever been. To it might be applied the words which Paul used for himself and his fellow workers: "as dying, and behold, we live."¹

Post World War II years gave evidence that new ideas and new religious denominations were tolerated in Europe possibly because the strife torn continent needed healing. A twentieth century denomination named the Church of the Nazarene believed its' message and mission were suited for such a time as Europe was experiencing. J. B. Chapman, a general superintendent of the Nazarene church, stated:

There are many ways of doing good in the world. Some of these ways partake of the shallow methods of those of Jeremiah's time who sought to heal the afflictions of the people slightly, saying, "Peace, peace, when there is no peace." Others are ways that call for our co-operation and best wishes. But ours is a spiritual approach to the ills of individuals and of society, and we shall not be true to our calling if we give our time and strength to methods that are less fundamental. On the question of the meaning of Paul's words concerning the man whose works are burned up, but who is himself

¹Kenneth Scott Latourette, Christianity in a Revolutionary Age - The 20th Century in Europe, Vol. 4 (Grand Rapids: Zondervan Publishing House, 1969), p. 475.

saved, "yet so as by fire," I think the reference is primarily to such works as help, but do not save; make men better, but do not make them good; bring to light, but do not introduce life; and make better, but do not sanctify.²

This new denomination called Nazarene, an outgrowth of the Wesleyan-Arminian tradition, with roots in Methodism accepts its role as a church as defined by James Arminius. Arminius defines the church as:

A company of persons called out from a state of (animalis) natural life and of sin, by God and Christ, through the Spirit of both, to a supernatural life to be spent according to God and Christ in the knowledge and worship of both, that by participation with both, they may be eternally blessed, to the glory of God through Christ, and of Christ in God.³

William Greathouse, elected to the Board of General Superintendents in 1976, shared the following statement from the Board of General Superintendents to the General Board in 1979. Greathouse states:

We affirm that the central purpose and mission of the Church of the Nazarene is to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures. In so doing we respond to the Great Commission of Christ to "go and make disciples of all nations" (Matthew 28-19, NIV) and fulfill our institutional objectives which are "holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church together with the preaching of the gospel to every creature."⁴

²J. B. Chapman, All Out for Souls (Kansas City: Beacon Hill Press, 1962), p. 10.

³James Arminius, The Works of James Arminius (Buffalo: Derby, Miller and Orton, 1853), p. 123.

⁴Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1979), p. 102.

This concept of preaching to every creature has prompted the Nazarene Church to enter post World War II Europe. Mrs. L. S. Oliver, General President of the Nazarene World Missionary Society in 1977, stated the missionary strategy for the Nazarenes. She writes:

In planning our missionary strategy for the future, we need to remind ourselves that the missionary enterprise is divine in both origin and operation. God initiated it when He "gave his only begotten Son" in order to redeem a sinful people. It was He who sent the first missionary.

The Day of Pentecost marked the fulfillment of the promise and the acceleration of the missionary thrust. Spirit-filled men proclaimed the good news of redemption with spiritual power. People representing various areas of the world heard the gospel in their own language and were converted.

In rapid sequence, God's plan unfolds. Spirit-filled men bring revival to Samaria. In the midst of the revival, the Spirit leads Philip to a desert rendezvous with the Ethiopian eunuch and the gospel is extended to Cyprus and Asia Minor. Later, Paul is "forbidden of the Holy Ghost to preach the word in Macedonia. The power of the gospel now makes its impact in Europe.⁵

J. B. Chapman, addressing the Nazarene Evangelism Conference in January, 1946, called Nazarenes to be "all out for souls."⁶ He further emphasizes:

The Church of the Nazarene in this second half-century of our history must reconsult her marching orders. We are debtors to give the gospel to all men in the same measure as we have received it, irrespective of caste, class, color, or creed.

⁵Beatrice Oliver, "World Evangelization--A Divine Project," World Mission, Vol. 3, No. 2 (February 1977), p. 22.

⁶J. B. Chapman, p. 3.

Whether it be Mary Magdalene or the rich young ruler--all must have the gospel.⁷

Until 1976 the work of the Church of the Nazarene in Europe was under the responsibility of the Department of Home Missions, a department of the church established in 1923. Also, established in 1923 was the Department of World Missions. The following have served as Executive Secretary of the respective boards.

Department of World Missions

Formed in 1923; first full-time secretary in 1929.

General Secretaries

J. G. Morrison (1929-1936)
 C. Warren Jones (1936-1948)
 Remiss Rehfeldt (1948-1960)
 George Coulter (1960-1964)
 E. S. Phillips (1964-1973)
 Jerald D. Johnson (1973-1980)
 L. Guy Nees (1980-)

Department of Home Missions & Church Extension

Formed in 1923; first full-time secretary in 1944.

General Secretaries

Roy Smee (1944-1960)
 Orville Jenkins (1960-1968)
 Raymond Hurn (1968-)

In 1976, at the General Assembly, R. W. Hurn stated in his report:

Now the Department of Home Missions and the Department of World Missions are prepared for a realignment of territories. Upon the recommendations of the Board of General Superintendents and

⁷Ibid., p. 4.

adoption by the General Board, we are prepared to transfer all districts in the Intercontinental Zone, with the exception of Great Britain, to the Department of World Missions.⁸

According to the Manual of the Church of the Nazarene, 1980, concerning policy of representatives in world areas the following is now policy in effect. The Manual reads:

In the growth of the church worldwide, there has developed a grouping of several organized districts into geographical areas identified as regions. These regions are a clustering of districts amenable to general government, providing, on the one hand, a sense of area and cultural identification so that their peoples have an awareness of representation in the life of the international church, and on the other hand, a grouping of sufficient size and strength to perform such functions as may be assigned to them.⁹

The Nazarene Church, at the General Assembly in 1980, was divided into 15 world regions, one of these was designated as Intercontinental Zone I, including:

Europe, Middle East Region: British Isles North; British Isles South; Italy; Jordan; Lebanon-Syria; Middle European; Netherlands; Portugal; Republic of Cape Verde and Scandinavia.¹⁰

Appendix 1 carries detailed historical data of the Nazarene Church for the formative years. Emphasis is now needed concerning the church's existence in post World War II Europe. Reasons are needed for the Nazarene Church's success and failure on the European continent.

⁸Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1976), p. 464.

⁹Church of the Nazarene, Manual (Kansas City: Nazarene Publishing House, 1980), p. 139.

¹⁰Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1980), p. 153.

"II. NAZARENES IN EUROPE"

Nazarene leaders had considered entering Europe with its distinctive holiness message many times in its history, but financial restraint seemed to prohibit such a venture. An example of financial restraint is seen in one major event that took place in 1938.

K. J. Jaroszewicz, President of the Polish Union of Churches of Christ consisting of over 25,000 active members, with over 300 mission churches, sent a letter to then general superintendent J. W. Goodwin, asking for union of his church with that of the Nazarene Church.¹ The entire text of the letter has been included in Appendix 2, but basically the request from Jaroszewicz was monetary motivated. The response of the Board of General Superintendents can clearly be seen in two letters, one from J. G. Morrison to R. T. Williams dated June 11, 1938² (which is included in its entirety in Appendix 2), and the second from Morrison to Williams dated June 7, 1938. In the June 7 letter Morrison states:

But the chief reason for writing is this communication from Dr. Goodwin. Please read it and then if you care to do so, let me have your private reaction. After you read it, send it intact to Dr. Chapman, with whatever suggestions you care to include.

¹R. T. Williams' correspondence file, Church of the Nazarene archives, "Letter from K. J. Jaroszewicz, Union of Churches of Christ in Poland," May 28, 1938 (Letter in Appendix 2).

²R. T. Williams' correspondence file, Church of the Nazarene archives, "Letter from J. G. Morrison to R. T. Williams June 11, 1938.

Privately, I would say to you, I don't see how we can go into this plan. It would take money, money, money, and also a prolonged visitation from someone in authority, which means more money. This precious man asks at once for a salary. We can't go into that. We are loaded down now as heavy as we ought to be, in the face of this current "recession," and the precarious administration that is on at Washington. But tell me your own feelings.

P. S. Who knows how soon Poland will be a battleground?³

The response was negative from the Board of General Superintendents. Why then would things change for the Nazarene Church enabling work to begin in Europe following World War II?

With the American Occupation of Europe, came a few Nazarene servicemen who sought fellowship with people of like faith. These servicemen came into contact with men like Alfredo Del Rosso (will be discussed in next chapter) and without cost to the General Nazarene Church, these servicemen had in essence become ambassadors for the church in Europe.⁴ Servicemen and their own finances were able to secure a foothold in Europe that legislation had been unable to accomplish. American Nazarene servicemen will eventually play an important role in the development of Nazarene Churches as they are many times the first contact for incoming missionaries in a new country.

³R. T. Williams' correspondence file, Church of the Nazarene archives, "Letter from J. G. Morrison to R. T. Williams," June 7, 1938.

⁴R. E. Griffith, "Why Not a Nazarene European Mission?," Other Sheep, Vol. 35, No. 8 (February 1948, p. 3.

A unique ministry opportunity for Nazarene military personnel developed when in 1944 Herman Goering built the Alpine Inn at Berchtesgaden, West Germany as a retreat for the German Luftwaffe. When the United States Army occupied Germany in 1945, they also occupied the barracks at the Alpine Inn. On June 25, 1953 the Alpine Inn was opened as a recreation hotel for American military personnel. It was used for this purpose until USAREUR General Order No. 66 of the U. S. Army, European Theatre established the Alpine Inn as a Religious Retreat House opening June 1, 1954.⁵

This retreat house, known as the General Walker Hotel, has been used by the Nazarenes since 1958 (a complete listing of retreats is included in Appendix 3). Ponder Gilliland, Nazarene Servicemen's Director in 1958, recommended to the Board of General Superintendents that one retreat be held each year because the servicemen "need to see someone from back home and to know the Church is concerned."⁶

Along with the positive impact of the servicemen in Europe for the Church of the Nazarene can be added the positive improvement in accessibility of all world areas following World War II. Transportation as well as communication has proven a great asset to the advance of missions for Nazarenes.

⁵Servicemen's file, Church of the Nazarene archives, "U. S. Army European Theater," Brochure.

⁶Servicemen's file, Church of the Nazarene archives, "Report of Ponder Gilliland to the Board of General Superintendents," May 26, 1958.

Another reason for advancement was the availability of printed materials such as tracts, pamphlets, books, and magazines. Literature pours from post World War II presses as well as new techniques developing audiovisual material that can reproduce the sounds and activities of missionaries for the homeland supporting churches.

With American occupational troops in Italy and Germany, it is no wonder that these were the first two countries that the Nazarenes entered. Nazarenes remain today in all countries they have entered since World War II except two. Those countries are Sweden and Ireland.

In 1964, Hardy C. Powers, announced the appointment of H. E. Hegstrom to pioneer a new church in Stockholm, Sweden. He announced:

I am appointing Rev. and Mrs. H. E. Hegstrom, pastor, to open the work of the Church of the Nazarene in Stockholm, Sweden. Mr. Hegstrom has been a successful evangelist, pastor, and home mission worker. In addition to that he is a printer and has had substantial building experience. He has experience in the organization of new churches. Both Mr. and Mrs. Hegstrom speak Swedish and he is adept in it. They will be taking up their post in Stockholm sometime this fall. We solicit the prayers of everyone for the success of this project.⁷

The Hegstroms were able to gather a small band of people around them but were unable to establish any stable organization and upon their return to the states, the General Board decided to close the work in Sweden citing

⁷Hardy C. Powers, "Official Announcement - Pastor for Stockholm, Sweden," Herald of Holiness, Vol. 53, No. 11, (May 6, 1964), p. 13.

financial reasons for the decision.⁸

In June of 1979, Harold Brown was appointed as field superintendent for the new Eire District.⁹ Hoping to consolidate work started by Jimmy Hogan, a native Irishman, who had since the late 1960's promoted what is described as Christian Culture Campaigns and Services in the villages and small towns across Southern Ireland.

Harold Brown has stated however:

Roman Catholicism claims the allegiance and support of more than 90 percent of the Eire population of 3,200,000. A lady recently informed me that the Roman Catholics of the Republic are forbidden even to talk to an evangelical minister. The independence of Jimmy Hogan is also something to contend with. It probably would have been better if the Church had gone to Eire with no former contact, rather than to associate with Hogan.¹⁰

In the summer of 1981 Harold Brown returned to the United States to pastor in Oklahoma.

Has the Church of the Nazarene had success or failure in Europe? Maybe the next few chapters can shed some light on that question.

⁸Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1966), p. 83.

⁹"Brown to Open New Work in Eire," NTS Tower, Vol. 34, No. 4 (Summer 1979), p. 16.

¹⁰A personal interview with Harold Brown in Kansas City, Missouri on June 21, 1980.

"III. ITALY"

Italy, a nation in southern Europe, is the center of the Roman Catholic hierarchy, and has been traditionally unfriendly toward any Protestant work. In spite of this opposition, however, Protestants have witnessed in this country for many years, though there have been few who preached the holiness message.¹

In the 1920's a young Baptist pastor, while searching the Scriptures, sought and found the blessing of holiness, but did not know what to call his new experience until an encounter with a young American serviceman following World War II. That young pastor was Alfredo Del Rosso and the serviceman was a Nazarene named Albert Carey from Northeastern Indiana.²

Del Rosso, in Kansas City, Missouri in 1952 for the General Assembly, was informally interviewed in the office of the Department of Foreign Missions and commenting on his early years stated:

I was born a Catholic and I was converted at the age of seventeen, but later on a man who had the experience of a clean heart came to me and spoke about that experience and at the age of twenty-four I accepted with all my heart the great truth of holiness.³

¹"Italy," Other Sheep, Vol. 48, No. 9 (September 1961), p. 12.

²Alfredo Del Rosso, "The Church of the Nazarene in Italy," Other Sheep, Vol. 36, No. 4 (October 1948), on back.

³"Visitor from Italy," Other Sheep, Vol. 39, No. 8 (August 1952), p. 8.

In 1926, feeling a need for more freedom than was allowed in the Baptist Church, Del Rosso resigned his church and started an independent holiness work.⁴ Soon he had four flourishing missions in the Italian cities of Florence, Civitavecchia, Rome, and Montalcino.⁵

On account of Mussolini's persecution, the missions were closed and Del Rosso was compelled to leave the country and stay with friends in some of the states of Europe including Switzerland, France, England, Wales, Denmark, Norway, and Sweden. Del Rosso studied fourteen different languages during this time and by 1941 he could read and understand the Scandinavian languages and preach in Italian, French, German, and English.⁶ He was called into the army as captain (he had served in World War I) and was sent to southern Italy.⁷

Returning home in 1945, a major in the Italian army, Del Rosso became an asset to the Allied Army of Occupation. His talent in languages made him a very valuable asset both to the Allies and to the devastated churches he had left behind. He took a job in Florence as manager of a canteen directed by the British branch of the Salvation Army.⁸

⁴Olive G. Tracy, The Nations and the Isles (Kansas City: Nazarene Publishing House, 1958), p. 159.

⁵"Churches in Italy," Other Sheep, Vol. 43, No. 3 (March 1966), p. 6.

⁶Del Rosso, on back.

⁷Tracy, p. 161.

⁸Ibid., 162.

The coming of allied troops to Italy brought some Nazarene soldiers including Albert Carey. Carey was the first to speak to Del Rosso about the Church of the Nazarene. Charles Leppert, from Kansas City, Missouri, further informed Del Rosso of this holiness church. The result was an exchange of letters with the Board of General Superintendents, a visit by H. V. Miller to Italy, and an invitation from the Board of General Superintendents to come to the United States to attend the General Assembly held in St. Louis, Missouri in 1948.⁹

In August of 1948, Del Rosso's elder's orders were recognized by the Nazarene Church and he became the first ordained Nazarene elder in continental Europe. At this time official recognition was given to the four missions and they were officially recognized as Nazarene Churches. Each of these churches had a membership of about thirty.¹⁰

Italy was placed under the jurisdiction of the Department of World Missions and has been administered by that department since 1948. When Del Rosso arrived for the General Assembly of 1952, held in Kansas City, he learned that Rev. and Mrs. Earl Morgan had been assigned as missionaries to Italy.¹¹

⁹Del Rosso, on back.

¹⁰"Churches in Italy," p. 7.

¹¹"General Board Proceedings," Other Sheep, Vol. 40, No. 4 (April 1953), p. 5.

Earl Morgan's call to the mission field began early in life and increased in intensity until God's will was unmistakable. His father was Italian and he was especially interested in the Italian people, even though there seemed no possibility that the Church of the Nazarene would be opening work in Italy.

In 1948, Morgan met Del Rosso and found that he was interested if the Lord should lead the Morgans to Italy. The Morgans made Italy a subject of earnest prayer, and soon the field opened and they were appointed.¹² Missionaries to Italy include the following:

Earl and Thelma Morgan, 1952 - 1957

Robert and Edna Cerrato, 1960 - 1964

Vincent and Mary Adragna, 1962 - 1963

Paul and Teddy Wire, 1964 - 1968

Roy and Nina Fuller, 1967 - 1976

Thomas and Barbara Long, 1975 - 1979

Russell and Donna Lovett, 1977 - 1981

Howard and Barbara Culbertson, 1974 - present¹³

In 1961 Hardy Powers, General Superintendent, and George Coulter, Executive Secretary of the Department of Foreign Missions, met in Rome to finalize recognition

¹²"Meet Your Missionaries - The Morgans," Other Sheep, Vol. 40, No. 9 (September 1953), p. 13.

¹³A biographical sketch of the Morgans is found in the Appendix as well as a biographical sketch of all Missionaries to Italy.

of the Church of the Nazarene in Italy. Coulter states:

In November, I had the privilege of meeting Dr. Powers in Italy, where final arrangements were worked out for the Church of the Nazarene to receive government recognition as a denomination in that country. All the properties of the church are now held in the name of the General Board of the Church of the Nazarene. Our request for recognition is in the hands of the Minister of Interior. All of this offers not only protection for the church in the matter of property titles but will give us opportunity to operate an aggressive evangelistic program as a recognized church organization.¹⁴

Powers adds clarification as he stated:

The primary purpose of this trip was to complete all the legal transactions transferring the money and property of the church into the name of the General Board of the Church of the Nazarene. These negotiations had been going on for some two years. Much of the correspondence had been done by our executive secretary, Dr. George Coulter, who had met our Italian lawyer, Mr. Rosapepe. Hence, at my request, Dr. Coulter met me in the city of Rome and we proceeded with numerous conferences in an effort to iron out all the problems connected with the transfer of this property. This project was finally consummated and our lawyer informed us that the properties are now held, and can be disposed of, by the General Board of the Church of the Nazarene. We are in the process of transferring all funds on hand to the new superintendent, Rev. Robert Cerrato.¹⁵

Alfredo Del Rosso was granted retired status by action of the General Missionary Board Meeting in

¹⁴Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1962), p. 30.

¹⁵Ibid., p. 78.

1961.¹⁶ Hardy Powers stated:

Due to age, our leader since the beginning of our work in Italy, Rev. Alfredo Del Rosso, was retired at the time of our visit. Brother Del Rosso is a wonderful man. His wife is an elect lady. They have loved God and the Church of the Nazarene and have worked faithfully across these years. He will not be forgotten by the church at home or in Italy. Brother Del Rosso's work across his lifetime was primarily the work of an evangelist and pastor. He is now installed in a very comfortable apartment with a splendid congregation at Civitavecchia, where he is well known and loved. The apartment is well furnished and I have recommended to the department and the board that we assure adequate financial support for the Del Rossos as they continue their work of preaching second-blessing holiness.¹⁷

Robert Cerrato was installed as the District Superintendent of the Italian Church following the retirement of Del Rosso. District Superintendents of the Italian Church include:

Alfredo Del Rosso, 1948 - 1961

Robert Cerrato, 1961 - 1964

Paul Wire, 1964 - 1969

Roy Fuller, 1969 - 1977

Salvatore Scognamiglio, 1977 - present

On May 4, 1967, G. B. Williamson organized the Italian Nazarenes into a mission district.¹⁸ Reporting to the General Board in January of 1968, Williamson

¹⁶Ibid., p. 31.

¹⁷Ibid., p. 79.

¹⁸Teddy Wire, "Big Day," Other Sheep, Vol. 54, No. 11 (November 1967), pp. 10-11.

stated:

On May 4 we conducted the first Nazarene assembly in Italy. It was not fully organized but was designated a provisional assembly. The blessing of God was upon the services, the reports showed progress, and four Italian men were ordained to the ministry, the first to receive the credentials of the Church of the Nazarene in an Italian setting.¹⁹

When V. H. Lewis appointed Salvatore Scognamiglio district superintendent of Italy in 1977²⁰, Salvatore became the first Italian to be superintendent since the district had been officially organized in 1967 and the first Italian since the retirement of Del Rosso in 1961.²¹ Salvatore and his wife were saved in the Florence church in 1961 under the ministry of Robert Cerrato. In 1966, they enrolled as part of the first class at the European Nazarene Bible College, and graduated in 1969. Upon graduation Salvatore became the pastor of the congregation in Civitavecchia, where he has pastored even while serving as District Superintendent.²²

¹⁹Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1962), p. 30.

²⁰Howard Culbertson, "Italian District Assembly," Other Sheep, Vol. 66, No. 12 (June 1977), p. 20.

²¹Howard Culbertson, "1977 Italian District Assembly," Other Sheep, Vol. 3, No. 9 (September 1977), p. 7.

²²John M. Nielson and Merritt J. Nielson, Watering The Roots (Kansas City: Nazarene Publishing House, 1980), p. 39.

Salvatore, commenting on the Protestant ministry of Italy, states:

In a Catholic country like Italy, the ministry of the church is something very holy and sacred. The representative of the ministry is seen in the Catholic priest, and through it the figure of the evangelical pastor is highly respected and in some aspects is more acceptable for it is closer to the type of ministry of the New Testament.²³

On May 11, 1981, the Italian District Assembly was held and reports indicated there were 12 churches and three preaching points with 417 full members. The worship attendance was reported at 750 with a Sunday School enrollment of 251. The ministers listed included:

District Superintendent - Salvatore Scognamiglio, Rome
 District Secretary - Matera Angelo, Rome
 Treasurer - Raoul Campagnano, Rome

Roll of Elders

Salvatore Scognamiglio - District Superintendent
 Cereda Angelo - Catania, Italy - Pastor
 Russell Lovett - Napoli, Italy - Missionary
 Howard Culbertson - Firenze, Italy - Missionary
 Mario Cianchi - Pastor
 Alfredo Del Rosso - Retired

Licensed Ministers

Matera Angelo - Pastor
 Crimeto Vincenzo - Pastor

²³Salvatore Scognamiglio, "Celebrating the Holiness Ministry in Italy," World Mission, Vol. 7, No. 11 (November 1981), p. 11.

Cereda Giovannia - Pastor

Guastaferrero Giuseppe - Pastor

Antonio Squitiere - Unassigned²⁴

The complete record of growth for Italy can be seen in the following chart including (1) number of missionaries, (2) number of national workers, (3) total church members, (4) Sunday School enrollment, and (5) number of churches and preaching points.

STATISTICS FOR ITALY

First Missionary - 1952

ITALY	<u>1952</u>	<u>1953</u>	<u>1954</u>	<u>1955</u>	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>
Missionaries	2	2	2	2	2	2	0	0
Natl Wkrs	5	3	5	7	7	6	6	6
Total Mbrs (inc prob)	144	192	194	189	225	566	445	478
S.S. Enroll	NA	NA*	NA*	71	99	99*	99*	250
# Churches & Preach. pts	16	16	16	16	15	17	16	15
	<u>1960</u>	<u>1961</u>	<u>1962</u>	<u>1963</u>	<u>1964</u>	<u>1965</u>	<u>1966</u>	<u>1967</u>
Missionaries	4	2	4	4	2	2	2	4
Natl Wkrs	5	6	7	10	12	12	11	12
Total Mbrs (inc prob)	728	358	295	284	389	449	449*	574
S.S. Enroll	300	205	255	170	153	205	205*	230
# Churches & Preach. pts	7	10	12	14	18	19	19	17
	<u>1968</u>	<u>1969</u>	<u>1970</u>	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>
Missionaries	4	2	2	2	2	2	4	6
Natl Wkrs	14	12	12	12	13	14	13	8
Total Mbrs (inc prob)	724	774	841	964	1104	1104*	1104*	938
# Churches & Preach. pts	20	20	20	19	19	19	17	21

²⁴Church of the Nazarene - Italy, Official District Assembly Minutes (Kansas City: Nazarene Publishing House, 1981), pp. 2-3.

	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>	<u>1981</u>
Missionaries	6	6	6	6	4	4
Natl Wkrs	4	8	8	9	9*	11
Total Mbrs (inc prob)	791	750	722	800	819	819* (417 full mbrs)
S.S.Enroll	317	341	292	329	288	251
# Churches & Preach. pts	17	17	17	14	15	1525

*Figures taken from last year's report.

The newest means of communicating the gospel in Italy has been the addition of L'Ora Nazarene: Italian Radio. Roy Fuller reported in 1977:

L'ORA NAZARENE, the Italians' voice of the Nazarene Radio League, joined the radio family April 13, 1976, with the first broadcast from the powerful transmitter of Radio Monte Carlo at 7:45 p.m.

In Busingen, Germany, at European Nazarene Bible College, along with the faculty and students, we listened to the music and message. Two thousand kilometers distant, Missionary Thomas Long was in Giarre, Sicily, that night, conducting a home Bible study. They tuned in on their radio and listened with us. It was an historical moment when the simple message of the Church of the Nazarene was heard in Italy by radio.²⁶

In 1977, Roy Fuller was appointed District Superintendent of the Canada French District and announced that Italian broadcast tapes from Rome will be broadcast on Radio station CFMB, Montreal, each Monday evening at 8:30, immediately following a direct language newscast which comes from Rome.²⁷

²⁵General Board Meeting Minutes and General Assembly Journals, 1952-1981.

²⁶Roy Fuller, "Preaching the Gospel in Rome Also," World Mission, Vol. 66, No. 14 (July 1977), pp. 6-7.

²⁷"Italian Broadcast to be Aired in Montreal," Herald of Holiness, Vol. 67, No. 17 (September 1978), p. 35.

The Italian District of the Church of the Nazarene has become a vital link in the internationalization of the Church. Through means of students attending European Nazarene Bible College, and the L'Ora Nazarena Radio Program, Italian Nazarenes are reaching beyond their own borders.

"IV. WEST GERMANY"

In 1958, West Germany was a land of nearly 52 million people, crowded into an area comparable to the size of the states of Michigan and Ohio put together. There were 511 people per square mile. One in every five persons was a refugee from iron curtain countries. Into this country came the Church of the Nazarene represented by Jerald Johnson and his family.¹

Jerry Johnson wrote in his book, We Live In Germany, just one year after getting settled in Europe, the following words:

The Church of the Nazarene is in Germany. For a long time there have been those who have wanted to declare that as a statement of fact. As long ago as just after World War I, Evangelists Theodore and Minnie Ludwig asked for permission to open the work of the church here. But the funds of the denomination at that time were altogether too limited to even consider it. Though many years have passed since that time, the church has not been sleeping at the task. For the record of the Church of the Nazarene in moving into new fields throughout the world is an enviable one. It would appear that the coming of the church to Germany at this time is in full keeping with God's plan and timing for the denomination.

The fact that Germany is a part of the "old world" means it is steeped in traditions that have established a pattern of living which is not easily susceptible to change and would present some difficulties which might appear impossible. However, there are many conditions which give us reason

¹"West Germany Is Opening," Other Sheep, Vol. 45, No. 10 (October 1958), p. 13.

to believe that there is a ready field for the program which the Church of the Nazarene has to offer.²

The Johnsons, with help from military personnel stationed in Germany, were able to make contacts with persons interested in the ministry of the Nazarene Church and services were begun in the living room of the Frankfurter Hof apartment of the Johnsons. Problems existed for the Johnsons including their unfamiliarity with the German language. One week after their arrival a language teacher was contacted and lessons immediately begun. The General Young People's Society of the Church of the Nazarene had sponsored a special offering to be used in constructing a new parsonage, but very little property was available for a purpose like this following the post-war reconstruction of the city. However, in spite of the difficulties a nice piece of property was located just one block from a main streetcar stop which routes transportation to all parts of Frankfurt. The new parsonage and church were built in the heart of a new, well-planned housing development. This property today houses not only a church and parsonage but also the district office and parsonage.³

²Jerry Johnson, We Live In Germany. (Kansas City: Nazarene Publishing House, 1960), p. 81.

³Jerry Johnson, Land Of Our Adoption (Kansas City: Nazarene Publishing House, 1965), p. 38.

Under the personal leadership of Jerry Johnson and with great assistance from Nazarene military personnel stationed in Germany, plans were laid for reaching both the city of Frankfurt and the nation. The ensuing months saw the beginnings of congregations in Frankfurt, Hanau, Kaiserslautern, Stuttgart, Wuppertal, Kassel, and West Berlin, as well as the opening of a Bible school in Frankfurt.

The West German District was organized in 1962, under the jurisdiction of General Superintendent Hardy C. Powers, with six churches and 86 members.⁴ The West German District minutes of 1962, as reported in the Herald of Holiness reads:

Der erste jährliche Kirchentag des Westdeutschen Bezirks der Kirche Des Nazareners wurde am 29. Mai 1962 um 9.30 Uhr eröffnet.⁵

On Wednesday, March 31, 1965, the fourth district assembly opened with G. B. Williamson, the presiding general superintendent. One of the major decisions was the change of the name of the district.

The reporter for the assembly, R. F. Zanner reports:

One of the major decisions was the change of the name of the district. Surely this was

⁴"West Germany District Organized," Herald of Holiness, Vol. 51, No. 24 (August 8, 1962), p. 3.

⁵R. F. Zanner, "God's Ways Are Wonderful," Herald of Holiness, Vol. 65, No. 9 (May 1, 1976), p. 19.

"the outward sign of an inward grace." God has blessed this district, under the able leadership of Superintendent J. D. Johnson, with grace and with growth. Wonderful reports of pastors to the assembly testified to this fact. Now there is work not only in Germany, but also in Denmark and in Sweden, with encouraging signs of beginning in Switzerland. Thus the assembly felt the new name would do more justice to the geographical extent of the work.

The name of the district was changed to the Middle European District of the Church of the Nazarene.⁶ The Johnsons served the Middle European District until their return to the United States in 1969.

During the district assembly of 1969, R. F. Zanner was elected to succeed Johnson. The report to the Herald of Holiness stated:

Elected on the first ballot to succeed Rev. Jerald D. (Jerry) Johnson as superintendent of the Middle European District was Rev. R. F. Zanner, a native of Nurnberg, Germany, and for the past seven years pastor of the Frankfurt church.

Johnson, who founded the Nazarene work in West Germany in 1958 and served as district superintendent since that time, recently accepted the pastorate of the San Jose (Calif.) Cambrian Park Church, effective Sunday, May 18.

Zanner is 35 years of age, married, and has three daughters. He attended the Nazarene Bible College in South Africa before serving as Frankfurt pastor.⁷

Following the General Assembly of the Church of the Nazarene in 1980 the Department of World Missions announced

⁶R. F. Zanner, "West Germany Dist. Becomes Middle European District," Herald of Holiness, Vol. 54, No. 14 (May 26, 1965), p. 13.

⁷"R. F. Zanner Elected on Middle European District," Herald of Holiness, Vol. 58, No. 17 (April 23, 1969), p. 17.

	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>
Churches	11	11	11	13	13	13
Members	468	489	542	602	602	652
S.S. Enr.	1,174	1,729	1,344	1,427	1,515	1,598
S.S. Avg. Att.	559	508	621	602	621	652

*Statistics gathered from General Assembly Minutes,
Proceedings of the General Board, 1960-1980.

"V. DENMARK"

Denmark is located just south of the Scandinavian Peninsula. It has an area of 27,000 square miles, divided into 50 larger islands and hundreds of smaller islands. Almost 25 percent of the nation's five-million people live in the capital city of Copenhagen. In 1960 the Church of the Nazarene entered Denmark, a nation governed by a constitutional monarchy. The dominant church in Denmark at that time was the Evangelical Lutheran Church.¹

In the fall of 1959 events were taking place that would enable the Nazarene church to enter a new nation. Hardy C. Powers, general superintendent, had made a stop-over in Copenhagen in route to official assignments to Italy, Germany and the Near East. Powers states:

One year ago as we passed through the city of Copenhagen, Denmark, God laid the burden upon our hearts to take the message of full salvation through the Church of the Nazarene to this beautiful Scandinavian city.²

Powers recommended this action to the Board of General Superintendents and to the Department of Home Missions. Both official bodies were affirmative in their action especially since a potential missionary was already living

¹"Denmark," Brochure, September 7, 1980.

²Hardy C. Powers, "The Regions Beyond - Copenhagen, Denmark," Herald of Holiness, Vol. 49, No. 38 (November 16, 1960), cover.

in Copenhagen.³ Rev. & Mrs. Orville Kleven, evangelists in the Church of the Nazarene for 21 years, and members of the Eugene, Oregon Church of the Nazarene during Jerald Johnson's pastorate there before Johnson and his wife left to open work in Germany in 1958, had moved at their own expense to Copenhagen in September of 1959. The Klevens, Orville born of parents with Norwegian descent and Kathryn having been born in Denmark,⁴ had started preaching in Copenhagen while receiving financial support from the Oregon Pacific District which raised \$10,000 for the start of work in Denmark.⁵

In June of 1960, Jerry Johnson attended the General Assembly of the Church of the Nazarene held in Kansas City at which time he and Powers specifically discussed the possibilities of opening a new work in Denmark. At that meeting, it was decided that the Klevens would be contacted and finance would be assured for a new work in Copenhagen.⁶

Shortly after settling in Copenhagen in 1960, the Klevens began a difficult search for a place to organize the church. After a year's wait, the church purchased an attractive chapel which included an apartment for the pastor.

³"Editorial," Herald of Holiness, Vol. 8, No. 37 (November 8, 1961), inside cover.

⁴Brochure, September 7, 1980.

⁵"Editorial."

⁶Church of the Nazarene, Journal of the 15th General Assembly (Kansas City: Nazarene Publishing House, 1960), p. 274.

The first service of the Church of the Nazarene officially was held in Denmark in Rodovre on November 5, 1960.⁷

In 1965 it was possible for the Church of the Nazarene to buy an old farmhouse and some surrounding property in Mosede, then a small town about ten miles down the coast from Copenhagen. This property has since been incorporated into a large and expanding suburb known as Greve Community. The house was remodeled, and Clara Christensen, an ordained elder and retired school teacher from the Nampa, Idaho area, moved in. Christensen was willing to dedicate her retirement years establishing the Church of the Nazarene in Denmark, the land of her parents. In 1965 she began working with children in the living room of her new home. From this beginning, a ministry to children, the second Church of the Nazarene was organized.⁸

In 1960 the Klevens' work in Denmark was put under the direct supervision of Jerry Johnson in West Germany and became part of the Middle European district.⁹ G. B. Williamson, general superintendent reporting to the General Board concerning the Middle European District Assembly held in Copenhagen, Denmark in 1968 stated:

The assembly voted to recommend to the Department of Home Missions and the General Board, as well as

⁷"Second Church in Copenhagen Now A Distinct Possibility," Herald of Holiness, Vol. 54, No. 36 (October 27, 1965), p. 8.

⁸A personal interview with John Mann Nielson on October 10, 1981, in Kansas City, Missouri.

⁹Powers, cover.

the Board of General Superintendents, and the work in Europe be divided into two districts; one to be known as Middle European and the other the Northwest European District, which would include Holland and all of the Scandinavian countries.

It was understood that, if the General Board approved, Rev. J. D. Johnson should serve as superintendent of both districts for the immediate future. It was with this understanding that I, as chairman of the assembly, agreed to the recommendation.¹⁰

This recommended action was approved by the General Board and Jerry Johnson served as district superintendent, sharing his time with the Middle European District.¹¹

When Johnson returned to the United States in 1969 to pastor in California, Kleven, the founder of the church in Copenhagen became acting district superintendent.¹²

The Klevens made plans to return to the United States in the summer of 1969 and Samuel Young, general superintendent, announced that Ray Lunn Hance would take over the helm of the Northwest European District.¹³ The Hances had pastored the Grandview, Missouri church at the south edge of Kansas City for the previous five and one-half years.¹⁴ The Hances served the district until

¹⁰Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1968): p. 65.

¹¹Ibid.

¹²"Jerry Johnson Elected World Mission Secretary," Herald of Holiness, Vol. 62, No. 21 (October 10, 1973), p. 35.

¹³"Ray Lunn Hance Family Denmark Bound," Herald of Holiness, Vol. 58, No. 28 (July 9, 1969), p. 17.

¹⁴Ibid.

1972 when they returned to pastor the Chicago Heights Church of the Nazarene, Chicago Heights, Illinois.¹⁵

Murray Pallett was appointed superintendent of the Northwest European District in 1972 and continued in that capacity until 1976 when he returned to the United States.¹⁶

In March of 1975, Denmark and Holland were separated, forming two new pioneer districts. Charles Strickland, speaking for the Board of General Superintendents announced:

The two districts were officially formed by the division of the former Northwest European District into the districts of Scandinavia (Denmark, Sweden, Norway, and Finland) and the Netherlands (Holland and Belgium), during the visit of General Superintendent Dr. Edward Lawlor, in jurisdiction.

Rev. Murray Pallett will continue to serve as district superintendent of both districts.

District officers were elected in Scandinavia, and Dr. Lawlor appointed them to an advisory council. In the Netherlands, district officers as well as the district advisory board were elected.

Currently we have two churches in Denmark and one in Holland.¹⁷

The first annual assembly of the Scandinavian District convened in Rodovre, Denmark in 1976. General Superintendent Edward Lawlor ordained Niels Eliassen, the first ordination of a Danish pastor¹⁸ and later in that year

¹⁵A personal interview with Ray Lunn Hance on August 26, 1981 in Olathe, Kansas.

¹⁶"Palletts Assume European Assignment," Herald of Holiness, Vol. 64, No. 13 (June 18, 1975), pp. 26-27.

¹⁷"Two New Pioneer Districts Announced," Herald of Holiness, Vol. 64, No. 13 (June 18, 1975), pp. 26-27.

¹⁸"Scandinavia," Herald of Holiness, Vol. 65, No. 14 (July 15, 1976), p. 28.

he was appointed district superintendent by V. H. Lewis.

It was reported in the Herald of Holiness:

General Superintendent V. H. Lewis announced the appointment of Rev. Niels Eliassen, pastor of the Mosede Church in Copenhagen, Denmark, to be district superintendent of the Scandinavia District. He will continue to pastor the Mosede Church and serve in both positions.

Rev. John Nielson, pastor of the Rodovre Church of the Nazarene in Copenhagen, was appointed district treasurer.

Rev. Eliassen united with the Church of the Nazarene eight years ago and became active in the beginning of the Mosede Church through Sunday School and boys' club work.

Under the ministry of Rev. Ray Lunn Hance, Niels Eliassen became aware of God's call to full-time Christian service. In December, 1971, he left his position as manager of a bookbinding company in Copenhagen to become the pastor of the Mosede Church.¹⁹

Eliassen is currently serving as district superintendent.

John Mann Nielson accepted a pastoral assignment in Denmark in 1975. The Nielsons arrived in Denmark in late May, 1975, and began a year of intensive language and cultural training while assisting Niels Eliassen, at Mosede.²⁰ The Nielsons served the Rodovre church from 1976 until their return to the United States on furlough in 1979 at which time John was employed by the General Church of the Nazarene in Kansas City, Missouri.²¹

¹⁹"Eliassen Superintendent Scandinavia District," Herald of Holiness, Vol. 65, No. 17 (September 1, 1976), p. 35.

²⁰"Nielsons To Denmark," Herald of Holiness, Vol. 64, No. 7 (March 26, 1975), p. 35.

²¹Nielson, John, "Full Circle In Denmark," Herald of Holiness, Vol. 5, No. 1 (January 1979), pp. 10-11.

Nielson currently is serving at Eastern Nazarene College in Massachusetts.²²

Charles Strickland announced in 1976 at the General Board Meeting that the Departments of Home Mission and World Missions would be reáigned. He reports:

In keeping with provisions of the Manual the Board of General Superintendents announced, after conferring with the executive secretaries of the Departments of Home Missions and World Missions, that as of July 1, 1976, the Department of Home Missions would supervise the missionary work of the church in the U. S., Canada, and the British Isles. The missionary work in the rest of the world will be under the supervision of the Department of World Missions.²³

Thus, in January of 1976, by action of the General Board of the Church of the Nazarene, Denmark, along with the rest of Europe, was transferred from the supervision of the Department of Home Missions, under which most of the work in Northern Europe has begun, to the Department of World Missions. It was the Department of World Missions that appointed the Douglas Terrys to serve the church in Denmark. The Terrys arrived in Denmark September 16, 1978,²⁴ and following a year of language study, assumed the responsibility for transfórming a children's work that had been

²²A personal interview with John Mann Nielson on October 10, 1981 in Kansas City, Missouri.

²³"General Board Faces Challenge of Internationalization," Herald of Holiness, Vol. 65, No. 5 (March 1, 1976), pp. 22-23.

²⁴"The Douglas Terrys," Herald of Holiness, Vol. 5, No. 2 (February 1979), p. 17.

established by Niels Eliassen, as an extension of work in Mosede. It has been the task of the Terrys to establish from this children's work in Solrod, a regular congregation that has resulted in a third Nazarene Church in Denmark. Dedication services for the Solrod building were held January 6, 1980 with district superintendent Niels Eliassen speaking.²⁵ Solrod is 20 miles south of Copenhagen.

The work in Scandinavia has been slow for the Nazarene Church as the following statistics would show.

STATISTICS FOR DENMARK*

	<u>1975</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>
Churches	2	2	2	2	2	3
Members	28	29	31	32	34	37
S.S. Enrollment	117	163	177	238	257	179
S.S. Ave. Att.	68	66	107	110	113	110

*Statistics for Denmark only kept separate since 1975.

This lack of substantial growth possibly can be attributed to reasons given by Frank Morley while he was in Copenhagen in 1970. He states:

There is more to Copenhagen than lights and laughter--much more. There are, I suspect, more hippies per square meter in this city than in any other of comparable size. There is a greater sense of materialism here than you will find in either Great Britain or in the U.S.A. One of the officials of the Danish Customs Office told me just the other

²⁵"Thanks To The Rest of the Family," Herald of Holiness, Vol. 7, No. 3 (March 1981), pp. 12-13.

day that the Danes are not so friendly as they used to be. "We are too concerned about getting," he said, "to think about giving, even if it is only friendship."

There is more, for in Denmark there is pornography. Legalized filth is peddled on the streets, at the numerous kiosks and in the bookshops. Nothing is forbidden; no one is refused. This is freedom that has turned to license. License that says, marriage is out-of-date. Let us wait and see if children are born; then we can think about marriage. License that is fast seeing a breed of youth growing up with no moral discipline at all. License that presents a future awful in its prospect. All this is in Copenhagen! Civilized heathendom!²⁶

The newest development in Denmark has been the arrival of the first permanent Danish pastor of the Rodovre congregation in June, 1980. Peter Thomsen was born in Copenhagen, Denmark, in 1951, went to school there, and served an apprenticeship as a painter. He worked as a painter and studied the Bible at various Torchbearer Bible schools in England, Sweden, and Germany.

In 1977 Peter moved to Freiburg, Germany, and in March married Marlies Ambs, a German Christian who was training to be a pediatric nurse. While working at Kloster Muhle Bible School, Peter made contact with Hugo Danker, then pastor, and now district superintendent of the Middle European District. Thomsen was immediately given District Superintendent Eliassen's name and address in Denmark.

While the Thomsens were in Copenhagen for Christmas, 1978, Peter and Marlies contacted Niels Eliassen and visited

²⁶Frank Morely, "The World of Home Missions," Other Sheep, Vol. 57, No. 1 (January 1967), pp. 6-7.

the Church of the Nazarene. This resulted in a decision being made for Peter to work for the church in Denmark during the summer of 1979. During that summer they became members of the Rodovre congregation.

The summer of 1979 was followed by a year at European Nazarene Bible College preparing the Thomsens to be ready to assume the Rodovre pastorate in June, 1980.²⁷

²⁷Douglas Terry, "Our Problem/God's Solution," World Mission, Vol. 7, No. 9 (September 1981), p. 5.

"VI. EUROPEAN NAZARENE BIBLE COLLEGE"

"Nazarenes to Open European Bible School," was the headline of a newsflash to the General Church of the Nazarene in July of 1965. The article states:

Due to the growth of Nazarene work in continental Europe, a European Nazarene Bible School will be opened next fall at Busingen, southern West Germany.

Dr. G. B. Williamson, general superintendent in jurisdiction, said a medium-sized hotel has been purchased at a cost of \$60,000, and is being renovated for the start of classes.

Rev. John B. Nielson, Lowell, Massachusetts, has accepted appointment as principal of the school. He holds three earned degrees, including a B.D. degree from the Nazarene Theological Seminary, Kansas City, Missouri, and the M.A. degree from Brown University, Providence, Rhode Island.

Nielson, with his wife and two of their four children, will leave the United States for Busingen in August.

Busingen is near Schaffhausen, Switzerland, and thirty-five miles north of Zurich.

Courses will be taught principally in English at the start. The school will serve Nazarene youth from churches in Italy, West Germany, Denmark, and the new church in Sweden.

This will be the first Nazarene Bible school in continental Europe.¹

Busingen had been chosen because of its unique setting. Thomas Findley's account follows:

The village of Busingen is, depending on how or better still, from where - you look at it, either an enclave or an exclave. That is to say, it is a small piece of German territory (only about five square miles) outside the borders of Germany and

¹"Nazarenes to Open European Bible School," Herald of Holiness, Vol. 54, No. 21 (July 14, 1965), p. 18.

inside the borders of Switzerland. When everyone is home, the total population adds up to 1,034 people, and nearly all of them are Protestants.

Busingen was founded sometime between A. D. 400 and 500 when the barbaric tribes of Alemannia began to drive back the armies of Rome. One member of these western tribes, Boso by name, settled his family clan on the banks of the river Rhein and the settlement was called Bosinga or, as it later (1122) became, Bosingen. The name still survives in its modern form, Busingen.

In the course of its history, the village came under the control of Austria, as did also the larger neighboring city of Schaffhausen. In 1649, when the territories of northern Switzerland (from Schaffhausen to Basel) broke away from the Austrian empire, Busingen came under the control, although not in the possession, of Schaffhausen. The village still belonged to Austria. Schaffhausen gained Busingen for Switzerland in 1651 when, in return for complete control of the village, she lent Austria 20,000 gold pieces; but, in 1693, an incident took place which sealed the fate of Busingen up until the present time.

The Reformation had come to Schaffhausen and Busingen in 1529, and the Protestants in the village were cared for by the larger city. However, the church authorities in Schaffhausen had about 20,000 souls to care for and only 40 to 50 ministers to care for them. Most of these were residents in the cities. Another factor was that the ministers were poorly paid and took part-time teaching positions to keep body and soul together. The result was that the pastor in charge of Busingen was not often seen there, and the residents of the village had good reason to complain of neglect.

The leading citizen of Busingen, Eberhard Im Thurn, became involved in a heated discussion with his pastor over the matter, in the course of which he said that he may as well send to Konstanz for a pastor for Busingen or send his children there for religious education. Now Konstanz was a Roman Catholic city, and the gossipmongers spread the word that Eberhard wished to bring Busingen back into the Catholic fold. This caused alarm among the authorities, who, however, were powerless to do anything since Eberhard lived on Austrian territory in Busingen and not on Swiss territory in Schaffhausen. Some unscrupulous family members, with an eye on his properties, saw an opportunity to get Im Thurn out of the way and on the 10th of April, 1963, forcibly kidnapped

him from Busingen and brought him to Schaffhausen where he was imprisoned. Here for almost six years, he was held at his own expense and brutally mishandled by the city authorities. He was eventually set free after the intervention of Austria, and he returned to Busingen where he died in 1728.

In 1723, Schaffhausen purchased several villages on the borders from Austria and incorporated them into the Swiss federation. However, because of her treatment of Eberhard Im Thurn, she was not permitted to purchase Busingen. Busingen was retained in German control as a reminder to the city of Schaffhausen of her mistreatment of a leading citizen of the village.

With the rise of Napoleon and the Dissolution of the Austrian empire, Schaffhausen attempted once again in 1804 to purchase Busingen. Her attempts were unsuccessful and the situation remains as it was to this day.²

The town was German but it was surrounded by Switzerland. German visas could be secured by students.

There was free access to Switzerland, for the area was under Swiss customs and used Swiss currency. The Church of the Nazarene was registered in West Germany and could buy property in the area. The Church of the Nazarene could have a college in a truly international setting.

The major task facing Nielson on his arrival was the forming of policy. The basic guidelines were:

1. It would be an international school serving all of Europe without granting advantage to any one nationality.
2. Instruction would be given in English. Some of the reasons for this were that English was an international language; it was the only language that all nationalities would be willing to learn; it would open up the literature of the entire

²Bennett Dudney, ENBC Miracle in Busingen (Kansas City: Nazarene Publishing House, 1980), pp. 29-31.

Church of the Nazarene to the students; it would aid in the communication of the concept of holiness; it would place all of the students on an even footing; and it would open to the students all of the best in holiness literature.

3. That the blessing of the Lord should be evident in all school activities.³

When the school officially opened for classes on January 10, 1966, the initial class of 12 regular students, two correspondence students, and five part-time students represented the countries of Germany, Italy, Sweden, Finland, Denmark, and England. The initial staff was comprised of John and Marguerite Nielson; John teaching Bible and theology courses and Marguerite teaching the English necessary for students to understand the instruction in the basic courses of the curriculum; the A. J. Finkbeiners, assisting as teachers and A. J. Finkbeiner serving also as Pastor; and the Waldemar Dougaards, serving as cooks and property managers.⁴

The Nielsons were at the college until 1969, when John accepted a teaching position at Mount Vernon Nazarene College in Mount Vernon, Ohio.⁵ Richard Taylor and his wife served the college during the year 1969-70. Taylor served as interim president while on leave from Nazarene

³John Nielson, "A Pilot Program in Education," Herald of Holiness, Vol. 56, No. 49 (January 24, 1968), pp. 4-5.

⁴"Seventeen Enroll in European Bible College," Herald of Holiness, Vol. 54, No. 52 (February 16, 1966), p. 14.

⁵"Richard Taylor to Head European Bible College," Herald of Holiness, Vol. 58, No. 21 (May 21, 1969), p. 17.

Theological Seminary in Kansas City, Missouri.⁶ The next president, William Prince, was appointed by Samuel Young, general superintendent in jurisdiction in 1970. Bill Prince, resigning his pastorate of the First Church of the Nazarene in Minneapolis, Minnesota, arrived at the European Nazarene Bible College with his family, in June, 1970.⁷

During the term of Prince it became evident that expansion was necessary. Plans were developed and a three-story building was erected that provided apartments for married students and staff, a new library, student lounge, and other facilities. The need for such a building had been sensed as early as 1970 when a small campus plan had been developed. In 1971, two pieces of land which adjoined the original piece, were purchased. A total campus plan with married students' housing, staff housing, church, classrooms, and other needed facilities had been developed. The first phase of this campus development began to see light as the bulldozer moved earth for the new married students' housing on March 25, 1974.⁸ This first expansion unit, was dedicated on January 19, 1975. In December, 1975, an addition was completed to

⁶Ibid.

⁷"European Bible College President," Herald of Holiness, Vol. 59, No. 28 (July 15, 1970), p. 13.

⁸"ENBC Breaks Ground," Home Missions Alert, Vol. 3 No. 4 (June 1974), p. 6.

house faculty and students.⁹ Prince resigned in May of 1976 to become pastor of the Parkview Church of the Nazarene in Dayton, Ohio.¹⁰

Bennett Dudney was appointed by Edward Lawlor, general superintendent in jurisdiction in 1976, as the person to follow Prince. The Dudneys were serving the First Church of the Nazarene in Atlanta, Georgia, at the time. They were appointed in April, made a trip to the college in May for the commencement season, returned to the United States for the General Assembly, and moved to Europe in July, 1976.¹¹ Dudney returned to the United States in 1981.

A drive toward a stronger academic program came to fruition during the tenure of Dudney. In 1978, the first three students graduated from the A.B. program, offered in co-operation with Mid-America Nazarene College in Olathe, Kansas.¹²

On September 6, 1981, The Christian Living Center, a four-story building housing students, a chapel, a

⁹"Growing Bible College Serves Church in Europe," Home Missions Alert (Summer 1976), p. 15.

¹⁰Ibid.

¹¹"Bennett Dudney Appointed to European Nazarene Bible College," Herald of Holiness, Vol. 65, No. 8 (April 15, 1976), p. 35.

¹²"European Nazarene Bible College Highlights," Herald of Holiness, Vol. 67, No. 15 (August 1, 1978), p. 35.

library and a student lounge, was dedicated with more than 300 persons in attendance.¹³ The new building will enable the college to double in enrollment. The chapel will seat 160.

Chares Strickland, general superintendent, while in Busingen for the dedication of the Christian Living Center at ENBC also met with the Board of Trustees of the College to elect a new rector to replace Bennett Dudney, who had recently accepted a position at the general headquarters of the Church of the Nazarene in Kansas City, Missouri. Walter Crow, serving in France, was the unanimous choice of the Board, as well as having the full support of the Board of General Superintendents and the Division of World Missions.¹⁴

The Rectors of ENBC have included:

John B. Nielson (1965-1969)
 Richard Taylor (1969-1970)
 Bill Prince (1970-1976)
 Bennett Dudney (1976-1981)
 Walter Crow (1982-)

After 15 years, ENBC has over 130 graduates. The national district superintendent of Italy, Salvatore Scognamiglio, was among the original 12 students. There

¹³Bennett Dudney, "Christian Living Center at European Nazarene Bible College, Busingen, Wester Germany," World Mission, Vol. 8, No. 7 (July 1982), p. 10.

¹⁴L. Guy Nees, "Editorial - To Europe and Back," World Mission, Vol. 8, No. 1 (January 1982), inside back cover.

are 18 churches in the Middle European District and 11 of these are pastored by alumni of the Bible College. Other pastors are serving in various countries of Europe and the first missionary to be sent from Europe has been assigned to Chile.¹⁵

Sponsorship of the school transferred from the Department of Home Missions to the Department of World Missions, by action taken at the Nineteenth Quadrennial General Assembly, held in Dallas, Texas in June, 1976.¹⁶

¹⁵Bennett Dudney, "ENBC Theological Conference - A First," World Mission, Vol. 7, No. 6 (June 1981), pp. 2-3.

¹⁶Church of the Nazarene, Journal of the Nineteenth General Assembly (Kansas City: Nazarene Publishing House, 1976), p. 86.

"VII. HOLLAND"

Jacqueline R. C. van Beek of the Church of the Nazarene, Harlem, Holland writes:

"GOD CREATED THE WORLD, but the Dutch created Holland." This is what is sometimes said about this small country of now over 13 million people. Three-quarters of our land has been reclaimed from the sea and is still below sea level.

The sea has always been, and still is, a strong enemy against which our people fight. In the 1500's, when the Spanish invaded Holland, the Dutch made the sea their defender by breaking the dykes and so letting the waters drive back the Spanish. But they have had to build up these dykes again and again, and new land is being claimed from the sea still.

Holland used to be a religious country, mostly Roman Catholic and Calvinistic. But now only 10 percent of its population attend a church regularly. Even out of that 10 percent there are only very few who know what it is to have a personal relationship with Jesus Christ. Church-going for them is more a tradition which should be kept.

Since there are about 100 different denominations as well as many free groups and organizations already, the question here is often asked, "Why yet another new church. . . ?"

When we look into the lives of some people, the answer is already beginning to reveal itself. Christians who had become discouraged, or who could not be satisfied with their experience anymore, are beginning to show a radiant joy on their faces because of the new hope that is given them in the message that Christ not only saves but sanctifies.¹

It is particularly significant that the Church of the Nazarene is in Holland, for this is the home of Arminius. The Church of the Nazarene considers its theological roots to be in Arminius, the theologian who

¹Jacqueline R. C. van Beek, "Church Below Sea Level," Other Sheep, Vol. 58, No. 3 (March 1971), pp. 6-9.

dared to contradict John Calvin and his adherents. Strangely enough, Arminian theology never took hold in Holland.

To understand how the Church of the Nazarene started in Holland, the story of Jeanine van Beek must be told. Her family emigrated from Holland to New Zealand in 1954. The oldest daughter of the van Beek's, Jeanine was converted through the ministry of Youth for Christ of Holland in early 1954. She moved with her parents to Christchurch, New Zealand and beginning in 1956 worked full-time in youth work. Through the influence of friends, Jeanine enrolled as a student at the Australian Nazarene Bible College in February, 1959. The second year at the college, she joined the Church of the Nazarene.² Upon graduation, and a year back in New Zealand, Jeanine attended Northwest Nazarene College in Nampa, Idaho, graduating in 1964. A meeting with Jerry Johnson of West Germany in 1964, at the home of John Riley, President of Northwest Nazarene College, aroused interest in Jeanine of possibly teaching at the new Bible College in Switzerland. In 1965, following a year of study in theology toward a master's degree at Colorado State University and Bethany Nazarene College, Bethany, Oklahoma, Jeanine

²Jerry Johnson, Let's Go Dutch (Kansas City: Nazarene Publishing House, 1971), p. 33.

received an invitation to pastor one year in Germany and then to begin a teaching career at the new European Bible College in Busingen, West Germany.³ In the summer of 1965, Jeanine flew to Holland, to spend a few weeks prior to traveling on to Germany. During her stay in Holland, she visited with an old school friend, Hetty van Houweninge, now a school teacher. It was Hetty that introduced Jeanine to the Cor Holleman family. Cor was presently employed as a salesman in the Dutch paper industry. In their conversations with Jeanine, the Hollemans and Hetty soon discovered that their spiritual experiences were the fundamental teachings of a church of which they had never heard, the Church of the Nazarene.⁴

Further questioning led the Hollemans to visit European Nazarene Bible College in Busingen, West Germany, in the late summer of 1966. There in discussion with the principal, John B. Nielson, the Hollemans investigated further the doctrines and theology of the Church of the Nazarene.⁵ Cor found it impossible to get away from his job, but it was decided that his wife, Miep, and the children would stay for the fall semester at ENBC to become better acquainted with the new denomination.

³Ibid., pp. 34-35.

⁴Donald E. Read, J. Elton Wood, and Jeanine van Beek, Upon This Rock (Kansas City: Nazarene Publishing House, 1972), p. 137.

⁵John M. Nielson and Merrit J. Nielson, Watering The Roots (Kansas City: Nazarene Publishing House, 1980), p. 56.

Also, at this same time, friends of the Hollemans, the William de Vries, visited the Bible School and spent time in Frankfurt with Jerald Johnson.⁶ At this meeting, Johnson, serving as district superintendent of the Middle European District of the Church of the Nazarene, was invited to visit the de Vries' home in Haarlem, Holland. Upon arrival in Holland, Johnson met the people who would eventually comprise the first Church of the Nazarene in Holland. Gathered at the de Vries' home were seven persons, Dr. and Mrs. de Vries, Mr. and Mrs. C. Seijlhouwer, neighbors of the de Vries, Mr. and Mrs. Cor Holleman, and Miss Hetty van Houweninge.⁷ At this meeting Johnson was asked to return again to Holland and organize a Church of the Nazarene. In January, 1967 Johnson returned and in the home of Cor Holleman, organized the Haarlem Church of the Nazarene with seven charter members, the seven that had met earlier in the home of the de Vrieses.⁸

There was no pastor to be placed in charge of the fledgling church. Johnson accepted the responsibility of being the pastor for the new church, and commuted the 300 miles from his home in Germany, as often as possible. The Dutch congregation referred to their pastor as "The

⁶Ibid., p. 56.

⁷Reed, p. 138.

⁸Johnson, p. 37.

Flying Dutchman."⁹ The first church building, a three-story house, was soon secured and renovated, with the main floor converted into a beautiful chapel. A piano was secured, a pulpit built, an altar brought in, chairs purchased, and the Church of the Nazarene had official residence in Holland.¹⁰

The answer to the problem of a resident pastor was soon solved when Cor Holleman, feeling led of God, resigned his position with the firm of Van Stolk and Reese in Rotterdam, taking a drastic cut in salary, to become the full-time pastor of the new congregation.¹¹ Finishing his theological training at home Cor was ordained as a minister in the Church of the Nazarene by general superintendent Samuel Young in October, 1969. Jerry Johnson, although having returned to the United States six months earlier was privileged to be present for this historic moment for the Church in Holland.¹² In 1974, Holleman resigned his position as pastor of the Haarlem Church of the Nazarene to spend a year in graduate studies at the Nazarene Theological Seminary in Kansas City,

⁹"Make the Heart Sing," Herald of Holiness, Vol. 60, No. 13 (April 28, 1971), p. 29.

¹⁰Nielson, p. 56.

¹¹"Rev. Cor Holleman to Study at Seminary," Home Missions Alert, Vol. 4, No. 3 (Fall 1974), p. 12.

¹²"Hollander Accepts America In-Training Assignment," Herald of Holiness, Vol. 63, No. 17 (September 15, 1974), p. 35.

Missouri. The news release entitled "Hollander Accepts America In-Training Assignment" in the Herald of Holiness states:

Rev. Cor Holleman of Haarlem, Holland, has accepted the invitation of the Victory Hills Church of the Nazarene on the Kansas City District to serve in an associate capacity to Pastor Douglas Clemm.

Rev. Holleman had previously resigned his position as pastor of the Haarlem Church of the Nazarene in order to spend a year in graduate studies at the Nazarene Theological Seminary in Kansas City.

The Haarlem church has extended a call to Rev. Steve Gunter, who has served as pastor of the Independence (Mo.) Fairmont Church while a student at the seminary.¹³

On Sunday, September 1, 1974, Pastor Jan Spijckman held the first service in the second Church of the Nazarene in Holland at Zaanstad. Spijckman, a businessman from the Haarlem congregation had spent the previous year at European Nazarene Bible College in preparation for this new venture in his life.¹⁴

The third Church of the Nazarene in the Netherlands was established in Rotterdam.¹⁵ A former Christian Reformed Church was purchased in 1974 for \$160,000. This new building for the Church of the Nazarene was evaluated at over one million dollars. Upon completing his education

¹³Ibid.

¹⁴"See Him in Church Sunday," Herald of Holiness, Vol. 64, No. 22 (October 22, 1975), p. 18.

¹⁵"Kerk van de Nazarener," Home Missions Alert, Vol. 4, No. 3 (Spring 1975), p. 8.

in the United States, Cor Holleman returned to pastor this new Church. Under his leadership, the huge church structure was completely renovated and the doors were opened for the first services on November 16, 1975.¹⁶

General Superintendent Edward Lawlor announced at the Netherlands District Assembly, May 10, 1976, that with the approval of the Board of General Superintendents, he was appointing Cor Holleman as district superintendent.¹⁷

The past six years indicate some degree of growth for the Nazarene Church in Holland.

STATISTICS FOR HOLLAND*

	<u>1975</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>
Churches	3	3	3	3	3	3
Members	51	60	67	98	140	168
S.S. Enroll.	170	224	189	135	165	154
S.S. Avg. Att.	88	123	99	89	132	123

*Statistics kept separate only since 1975.

Cor Holleman states regarding Rotterdam:

The largest seaport in the world, this dynamic city has a new church! Perhaps it will not contribute to the statistics indicating the economic development of this metropolitan city, but in the economy of the kingdom of God it can be of crucial importance.

For this new church has something to share with a dynamic city and with a country that has such a

¹⁶"See Him in Church Sunday," p. 18d.

¹⁷"Holleman Appointed Superintendent," Herald of Holiness, Vol. 65, No. 11 (June 1, 1976), p. 39.

rich historical heritage. The Church of the Nazarene brings the message of deliverance by surrendering. It is the gospel of Jesus Christ; no resurrection without crucifixion. It is the way for people to be transformed, for young and for older people who want to follow Christ on the way of victory.¹⁸

¹⁸Cor Holleman, "Rotterdam," Herald of Holiness, Vol. 64, No. 22 (October 22, 1975), p. 18d.

"VIII. PORTUGAL"

The eleventh meeting of the Department of World Missions convened at 9:00 a.m., January 12, 1973. Shortly after convening, a motion carried to transfer the Earl Mostellers from Brazil to open a church in Lisbon, Portugal. The Church of the Nazarene officially began its ministry in Portugal, September 1, 1973, with the arrival of the Mostellers to be the first missionaries.¹ Gladys Mosteller tells of that arrival:

Just then the loudspeaker announced that we were preparing to descend for landing in Lisbon, Portugal.

I thought of the brave explorers who in the fifteenth and sixteenth centuries brought glory to their homeland, Portugal, by venturing over two-thirds of the earth: Vasco de Gama, who found the water route around South Africa to India; Pedro Cabral, who discovered big Brazil; Infante Henrique, (Prince Henry) the Navigator, who established the first school of navigation at Sagres on the coast of Portugal at the westernmost point of Europe--just to name a few.

What a privilege to be able to come now to Portugal--the mother country of all the Portuguese-speaking countries--to establish a beachhead for the Church of the Nazarene. What an appropriate time to arrive--just as the sun was rising! I remembered the golden anniversary song of the church in 1958--"The Sun Never Sets in the Morning."²

In 1946, the Mostellers stopped in Lisbon for language study on their way to the Cape Verde Islands,

¹Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1972), p. 73.

²Gladys Mosteller, "Sunrise Over Portugal," Other Sheep, Vol. 61, No. 1 (January 7, 1974), p. 7.

where they were to pioneer work for the Church of the Nazarene and eventually to serve for 12 years. Meeting the Mostellers at the airport in 1946 was Jose Freire, the pastor of a Plymouth Brethren church. Freire located the Mostellers a place to stay, later helped find passage on a boat to the Cape Verde Islands, and had generally befriended the Mostellers while they studied in Lisbon. This was to be extremely important some 28 years in the future.³

Upon the completion in 1958 of 12 years of missionary work in the Cape Verde Islands, the Mostellers pioneered the work of the Church of the Nazarene in Brazil, serving for 15 years in the assignment. In 1973, the Department of World Missions of the Church of the Nazarene recommended to the Board of General Superintendents that the Mostellers be transferred to Portugal to begin work for the Church in this new area. The Portuguese language would certainly be used to serve as their link of communication, bridging the old and new assignments.⁴

Arriving in Lisbon in September 1973, the Mostellers were greeted by a small group of Christians, under the leadership of a Cape Verdian, Joao Felipe Gonzalves. Contacts made by Gonzalves produced the nucleus for the first

³Gladys Mosteller, "Cast Your Bread," World Mission Vol. 5, No. 3 (March 1979), p. 16.

⁴"Missionaries Transferred to New Fields," Herald of Holiness, Vol. 62, No. 4 (February 14, 1973), p. 22.

congregation of the Church of the Nazarene which held Sunday afternoon services in the two-room Lisbon apartment of the Mostellers.⁵ Within two months the attendance in these weekly meetings had reached 47. This new congregation of Nazarenes was soon informed through a lawyer friend that their meetings were illegal. Under the dictatorship in power at that time, meetings with more than 25 present were prohibited, unless the group was officially recognized by the government. Recognition was practically impossible for an evangelical church new in a country that is 90 percent Roman Catholic.⁶

The Mostellers, searching for any help available, remembered the Plymouth Brethren pastor who had befriended them 28 years before. Upon finding Freire, although now in his 80's, the Mostellers discovered that their friend was still pastoring a Plymouth Brethren church in a rental hall only a few blocks from their own apartment. Freire had long ago been granted permission to hold services, and when approached by the Mostellers concerning the problem of the Nazarene nucleus, Frère was more than willing to let the Nazarenes use his church during hours when it was not in use by his own congregation. However, approval was needed from his

⁵John M. Nielson and Merritt J. Nielson, Watering The Roots (Kansas City: Nazarene Publishing House, 1980), p. 62.

⁶"Cast Your Bread," p. 16.

board of deacons. During that meeting with the elderly board of deacons, one member told how two young men who eventually became his sons-in-law were converted through Mosteller's ministry on his way through Lisbon on furlough 25 years earlier. This member made the motion that unanimously passed, that permission be granted the Nazarenes to use the facilities of their church.⁷ The new Portuguese Church of the Nazarene had a home in the Brethren facilities for the next three and one-half years.

In 1975, Jose Delgado, an ordained elder in the Church of the Nazarene, transferred from the Cape Verde Islands and became the pastor of the growing Lisbon church, while the Mostellers continued to direct the developing pioneer district. With the Sunday afternoon attendance reaching more than 400 on various occasions, the Mostellers were convinced that Lisbon should not remain the only church in Portugal. In 1975, the Mostellers began services in the home of a lay-woman in Coimbra, a university town over 100 miles north of Lisbon. The house of Juliete Santos became the center for a growing church. During Easter week of 1976, the congregation moved into a remodeled, rented hall. Regular services began with a full-time pastor, Gabriel Rosario. Rosario was a

⁷Ibid., p. 16.

graduate of the Cape Verde Bible School, and had taken additional work at European Nazarene Bible College in Switzerland, and at British Isles Nazarene College in England.⁸

Meanwhile, events in Southeast Africa were contributing to another breakthrough for the Portuguese church. Two missionary couples, Jon and Margie Scott and Gary and Fern Bunch, went to Lisbon in 1974 to study Portuguese in preparation for their assignment to the Mozambique field. They had been appointed as new missionaries by the General Board Meeting in Kansas City in January, 1974.⁹ But, as the doors closed in Mozambique following the Marxist revolution, both couples were appointed to Portugal in January of 1976.¹⁰ Thus, the Mostellers were given added personnel for the expanding work.

In January of 1976, the official recognition which the Church of the Nazarene so desperately needed to continue working effectively in Portugal was granted by the government. This approval opened the way for a district assembly to be held.¹¹ On March 10, 1976,

⁸Nielson, p. 63.

⁹Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1974), p. 93.

¹⁰Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1976), p. 96.

¹¹Gary Bunch, "Firsts Are Exciting," World Mission, Vol. 2, No. 11 (November 1976), pp. 18-19.

there were 61 delegates, members and friends of the two organized churches in Portugal gathered in Lisbon for the first district assembly of the Church of the Nazarene in Portugal; a convention convened with Jerald Johnson presiding.¹²

The record of growth that is revealed by the chart below indicates Portugal is one of the fastest growing areas in the Nazarene European work.

STATISTICS FOR PORTUGAL*

	<u>1975</u>	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>	<u>1980</u>
Missionaries	2	6	6	6	4	4
Full Church Mbr	80	72	97	134	133	170
Prob " "		8	31	47	48	168
S.S. Enroll	75	288	640	550	550	528
S.S. Avg Att	60	131	228	256	256	312

*Statistics from General Assembly Journals, Church of the Nazarene, 1976 & 1980.

Following deputation in 1978-79, the Bunches were reassigned to Brazil.¹³ Jon and Margie Scott were recommended for a leave of absence at the 1981 General Board Meeting.¹⁴ Duane and Linda Srader were transferred from Cape Verde to Portugal at the 1981 General Board Meeting.¹⁵

¹²Ibid., p. 18.

¹³Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1979), p. 102.

¹⁴Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1981), p. 94.

¹⁵Ibid.

"IX. FRANCE"

The news article in the March 27, 1974 Herald of Holiness was entitled "Do You Have Contacts In France or Spain." The article stated:

In January the General Board voted approval of the Department of World Missions' plans to explore the possibility of opening Nazarene work in France and Spain.

Dr. Paul Orjala will visit France this summer. Plans are being made to send someone to Spain to appraise the possibilities there.

If you have a relative or a friend who lives in either of these countries, who would be good contacts in starting these two new districts, please write to Rev. Jerald D. Johnson.¹

Paul Orjala, professor of missions at Nazarene Theological Seminary in Kansas City, Missouri had been asked by the Department of World Missions, on the recommendation of the Board of General Superintendents, to make an exploratory trip to study the possibility of the Church of the Nazarene opening work there.² The contacts asked for in the Herald article could be exceedingly important for future Nazarene development in France.

The Orjalas had been appointed in 1950 to start Nazarene work in Haiti, and that summer took their first French lesson. This knowledge would help them during 10 days in the middle of July, 1974 when the Orjalas attended the International Congress on World Evangelization in

¹"Do You Have Contacts In France or Spain?," Herald of Holiness, Vol. 63, No. 7 (March 27, 1974), p. 35.

²Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1974), p. 82.

Lausanne, Switzerland. In addition to the other instructive and inspirational activities, the Orjalas found a ready-made opportunity for their purposes by meeting daily for an hour before lunch with French pastors and leaders in attendance at the Congress. The purpose of the meetings was to develop a strategy of evangelism for French-speaking Europe. Here the Orjalas shared with dozens of pastors, sharing in their frustrations, dreams, and prayers for France, Belgium, Luxembourg, and French-speaking Switzerland.

From the Congress meetings, the Orjalas learned that France is a nominal religious country. Eighty-five percent of the population would consider themselves to be Roman Catholic, at least culturally. French Protestants constitute only 1.5 percent of the population. The French Reformed church, begun by Calvin, remains the largest Protestant group in France. French Evangelicals include Brethren groups, various kinds of Baptists and Pentecostals, some remaining Methodist churches, the Salvation Army, plus a number of newer groups mainly started since World War II through missionary endeavor. The Orjalas further learned that evangelism and church planting in France has traditionally been hard and most evangelical leaders encouraged reinforcements from the Church of the Nazarene.³

³"Question: What Do the French Think of Missionaries?," World Mission, Vol. 4, No. 10 (October 1978), pp. 6-7.

A report was submitted to the Department of World Missions, by the Orjalas, upon their return to Kansas City. That report included the fact that France is open, legally, to the gospel and the president of the Baptist Union, himself a French pastor, volunteered help in securing long-term visas. Machinery was set in motion for the Church to send personnel to open work in France as soon as the personnel was available.⁴

Walter Crow and his wife had served in Haiti since 1965 and were familiar with the French language. David and Linda Fraley both had past experience with the French language, David having served two years in the Peace Corps in Morocco, and Linda having traveled extensively in Europe while in college. These two couples were chosen to open the work in France. Their appointments were made by the Department of World Missions on June 6, 1978, and the two couples left for Paris on January 1, 1979.⁵

The first 10 days in Paris were very productive as both the Crows and the Fraleys were able to find housing, a car was purchased for each, and all were enrolled in an intensive language refresher at the Alliance Francaise.⁶

⁴Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1975), p. 102.

⁵"Your Missionaries," World Mission, Vol. 5, No. 8 (August 1979), p. 19.

⁶Walter Crow, "Can I Believe For France," World Mission, Vol. 5, No. 7 (July 1979), pp. 6-8.

The Fraleys spent an entire year in language study preparing themselves to publish, as soon as possible, a French version of the Herald of Holiness for use in all French speaking countries.

Dave and Carolite Fraley in Olathe, Kansas on August 16, 1981 spoke at the Kansas City District N.W.M.S. Convention stating:

Only two to three percent attend church in France on any given Sunday. The French people have a closed society and a great degree of pride. The best good-will ambassadors we have had are chocolate chip cookies from the United States. Distributing these cookies has opened the community to us.⁷

In January of 1982, Charles Strickland, general superintendent, was present to meet with the Board of Trustees at European Nazarene Bible College. At that meeting, Walter Crow was elected as the new rector.⁸

L. Guy Nees, director of the Division of World Missions reported that the Russell Lovetts, missionaries to Italy, had been asked to transfer to France to take the position of mission director which had been vacated by Walter Crow's move to the European Bible College as rector.⁹ The Lovetts will go to France at the end of their furlough year in the summer of 1982.

⁷A personal interview with David Fraley in Olathe, Kansas on August 16, 1981.

⁸L. Guy Nees, "Editorial - To Europe and Back," World Mission, Vol. 8, No. 1 (January 1982), inside back cover.

⁹"Lovetts To France," Herald of Holiness, Vol. 71, No. 2 (January 15, 1982), p. 35.

In October, 1981, France reported three churches, 80 members, and 175 enrolled in Sunday School.¹⁰

¹⁰Ibid.

"X. SWITZERLAND"

In June, 1977, 13 charter members assembled to pioneer the Church of the Nazarene in the country of Switzerland. This first congregation met in Neuhausen, a short distance from European Nazarene Bible College. Jerald Johnson, serving as executive director, Department of World Missions, wrote in an editorial in the World Mission magazine sharing with the general Nazarene Church the following:

Switzerland--land of beautiful snow-covered Alps, breath-taking luxuriant valleys, aggressive and capable leaders of the world in industry and finance, and home to a congregation of people making up the first charter for the Church of the Nazarene in that delightful country.

When Rev. Robert Cerrato, then district superintendent in Italy and now pastor of Chicago First Church of the Nazarene, and I (at the time serving the church in Germany) used to get together, we would dream of the day when the Church of the Nazarene in the north of Europe would join the church in the south in the country of Switzerland. These dreams began to materialize with the founding of European Nazarene Bible College.

Dreams for firmly planting the church on Swiss soil soared when hundreds of Nazarene youths from all over the world converged in the heart of the Alps at Fiesch, receiving an official welcome and treatment from their Swiss hosts that befitted royalty. From then on the Church of the Nazarene has felt welcome there.¹

Rudy Quiram was invited to be the pastor of the new congregation, serving part time as pastor and part time

¹Jerald Johnson, "Editorial," World Mission, Vol. 6, No. 2 (February 1980), inside back cover.

as professor at European Nazarene Bible College. Mendell Taylor discusses the early development of Rudy Quiram.

Rudolph Quiram was born in Romania, and German was his native tongue. During World War II his parents left Romania and settled in the western part of Germany. They lived on bechnuts and gleanings from potato and wheat fields for months. The father disappeared during these strenuous times and the mother and son moved to America. Eventually the two moved to Portland, Oregon, and Rudolph enrolled at Cascade College. He met a student at the college by the name of Gerry Thompson, who pastored the church of the Nazarene at nearby Woodland, Washington, Thompson invited the refugee student to give his thrilling testimony in his church. This opened the door for many other calls to Nazarene churches. Rudolph Quiram became convinced that the Lord was leading him into the Church of the Nazarene, so he joined the Woodland, Washington church.

In June, 1960 the Nazarenes gathering at Kansas City for the Gneeral Assembly were shocked by the news that a group of five Nazarenes flying to the assembly in a private plane had disappeared over the Rocky Mountains. One of those killed in the crash was Gerry Thompson. Rudolph Quiram became Thompson's successor at Woodland, Washington.²

When Jerry Johnson, district superintendent of the Middle European District, was attending the 1964 General Assembly, he learned of Rudolph and the fact that his native tongue was German. Johnson extended to this pastor a call to the Kaiserslautern Church in Germany. Following the resignation from the church in Washington, Quiram arrived in Germany in 1965, to do double duty as the pastor of the Kaiserslautern congregation. His church program included ten services each week,

²Mendell Taylor, 50,000 Miles of People, Places, and Practices (Kansas City: Nazarene Publishing House, 1966), p. 83.

five in English and five in German.³

The story has already been told about Switzerland's laws prohibiting outside organizations from buying land. Thus, the Church of the Nazarene had been prohibited from beginning work in this country. However, in 1972, contacts were made by the Department of Youth of the Church of the Nazarene, with officials of Swissair, concerning the possibility of holding a truly international youth conference in Switzerland.⁴

In June of 1974, Nazarene World Youth Conference became a reality when 2,600 young people from around the world converged on the little town of Fiesch, Switzerland. This contact with the Nazarene Church began to soften the Swizz attitude toward this evangelical group and in January 1977, the Church of the Nazarene was given permission to hold services in Switzerland.⁵

The Department of World Missions of the Nazarene Church placed the responsibility of entering Switzerland upon the Middle European District and Richard Zanner, the district superintendent, approached Rudy Quiram about his willingness

³Bennett Dudney, ENBC Miracle in Busingen (Kansas City: Nazarene Publishing House, 1980), p. 73.

⁴Mickey Cox, Something Special (Kansas City: Nazarene Publishing House, 1974), p. 8.

⁵"General Board Finds The Church Concerned But Confident," Herald of Holiness, (Vol. 67, No. 5 (March 1978), p. 32.

to begin this new work.

Rudy Quiram explains how he became a pastor in Switzerland.

After pastoring our church in Frankfurt, Germany, we came to teach at the European Nazarene Bible School at Busingen, and to minister to the German-speaking people of the community. During this time, we learned that it is almost impossible for foreigners to get into Switzerland. Many have tried in vain. But God had a way.

The Free Evangelical Church in Thayngen-Wilchingen called us unanimously to be their pastor.

After much prayer we accepted the call. The burden of Switzerland rested heavy upon our hearts. Thousands upon thousands are boasting of their freedom, peace, and security, and yet are ignorant of the fact that only "he that hath the Son is free indeed." Our district superintendent, R. F. Zanner, carried a deep burden for these people.

During this time we also pastored the German-speaking congregation at our Bible school in Busingen.

When the day to organize the Church of the Nazarene in Switzerland came, 10 people from our Busingen congregation agreed to become the core for this new work in Neuhausen, Switzerland. The church was organized June 14, 1977.⁶

After waiting and praying for several months, a building was purchased in Neuhausen, Switzerland, and dedicated on July 23, 1978. On dedication day, 160 persons were in attendance and with the help of the European Nazarene Bible College just a few miles away, growth is taking place.⁷

⁶Rudy Quiram, "Why We Live in Switzerland," World Mission, Vol. 4, No. 10 (October 1978), pp. 13-14.

⁷_____, "Dedication in Neuhausen," World Mission, Vol. 6, No. 2 (February 1980), p. 26.

The official statistics for the Church of the Nazarene states that there is one organized church in Switzerland with a membership of 27 and an average attendance of 90.⁸

⁸"The Church of the Nazarene Around the World.: Annual Statistics for the Year Ending December 31, 1979," World Mission, Vol. 6, No. 3 (March 1980), pp. 12-14.

"XI. SPAIN"

The newest of the countries to be entered by the Church of the Nazarene on the continent of Europe is that of Spain. The motherland of the 300 million Spanish-speaking people of the world was officially entered by the Nazarene Church on January 11, 1981 when Tom and Barbara Long crossed the Pyrenees on their way to establish a headquarters in Madrid.¹

Spain for years had been a targeted area for the Nazarene Church and as early as 1974 official records show that interest was high in introducing Nazarene work to the Spaniards. In January of 1974 the Department of World Missions issued a statement in the Other Sheep which said, "Spain is on the calendar for study and exploration in the near future, as another possible new area for Nazarene work."² However, it was not until the Department of World Missions met in regular session on January 10, 1979 that a motion was introduced and carried to actually open work in Spain.³

¹Thomas Long, "Bienvenido a Espana, Iglesia Del Nazareno," World Mission, Vol. 7, No. 11 (November 1981), pp. 12-13.

²"Church of the Nazarene Into New Countries," Other Sheep, Vol. 61, No. 5 (May 1974), inside back.

³Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1979), p. 66.

The Thomas Long family had been missionaries to Italy since 1975 and in 1979 were in the United States on furlough. Their plans included a return to Italy and the Proceedings of the General Board of the Church of the Nazarene dated February 25-29, 1980 indicate that the Longs had been approved by the Department of World Missions to return to Italy.⁴

Concerning the change in plans, Long states:

While in furlough from Italy last year, in February we were asked to consider opening a work in this challenging new democracy. We thought about more deputation, a new home, another language, a different culture. The new demands rose high.

In prayer, God said, "Go, and I'll be with you."

You really can't ask for more! With our Lord, the prospect of the psychic and physical stress associated with learning a new culture and language became an exciting challenge for us and our four children.⁵

By the time of the meeting of the Department of World Missions Board in 1981, approving the power of attorney for Thomas Long for Spain,⁶ the Longs had already completed an extra six months of deputation work and had crossed the Pyrenees from Paris to Madrid to open the work of the Church of the Nazarene.

⁴Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1980): p. 83.

⁵Long, p. 12.

⁶Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1981), p. 93.

Reporting to the General Church Long stated:

The Church of the Nazarene, January 11, 1981, set foot on Spanish soil to offer her message of holiness! Thousands of Nazarenes, through their prayers and sacrificial giving, have entered Spain. You sent us and you are with us. We remember you and your pledges to pray for us.

By nightfall we had arrived in Madrid, the capital of Spain, a city of 4 million people, a country of 40 million--our harvest field--our home!

Immediately confronting us was the need to find a hotel, meet our contacts, find an apartment, a school for the children, and a language school for us--just to begin.⁷

A field allocation of \$50,000 was approved for the new work in Spain for the year 1981.⁸ The latest report from the Long's indicate that after two days in a hotel, the first contacts were made. Terry and Lynn Carver, Nazarenes stationed at Torrejon Air Base invited the Longs to share a small apartment until housing could be found. This arrangement lasted 12 days.⁹

The Longs have been engaged in language school and the Castillion Spanish has become their third language, Italian being the second. Thomas states:

We've come to the conclusion THAT THERE IS NO EASY WAY to learn another language. It takes many hours of learning vocabulary and accenting, conjugating verbs, then repetition, repetition, repetition "y la practica, la practica, la practica!" After several weeks of this, one even begins to dream conjugating verbs in one's sleep.¹⁰

⁷Long, p. 13.

⁸Church of the Nazarene, Proceedings of the General Board (Kansas City: Nazarene Publishing House, 1981), p. 88.

⁹Thomas Long, "Newcomers in Spain," World Mission, Vol. 8, No. 3 (March 1962), p. 10.

¹⁰Ibid., p. 11.

At this writing, no organized Church of the Nazarene has been established in Spain, but a missionary family is in residence in Madrid with the hopes of evangelizing the nation of Spain with the distinctive Nazarene message of holiness.

"XII. THE CHURCH OF THE NAZARENE IN EUROPE"

A Future Look

Jerry Johnson, former General Secretary of the Department of World Missions and now General Superintendent for the Church of the Nazarene, has indicated that the ministry of a missionary towards the organization of an indigenous church (one organized under national leadership) is the most important task facing the missionary of the 1980's. He further states that a missionary who enjoys success in every other area including evangelistic, financial, church building, and social relationship, but falls short of this task could be considered a failure, for apparently he has built the work around himself rather than with an objective goal in mind.¹

Johnson, in his address to the 1980 General Assembly of the Church of the Nazarene as World Mission General Secretary, quoted Dr. Winter, Director of the U. S. Center for World Missions with the following statistics:

1. This is a world of 4 billion-plus people.
2. One billion of these people are Christians.
3. One billion non-Christians live among Christians, reachable by the expansion of the church within its own culture.
4. Two and four-tenths billions live outside of direct contact with indigenous Christians. They are reachable only by cross-cultural evangelism.

¹Jerry Johnson, "Let's Leave the Drawbridge Down," World Mission, Vol. 6, No. 6 (June 1980), p. 25.

5. 91 percent of the missionary force is assigned to maintain and strengthen the established churches. . . while only 9 percent is sent to work in the tough new ground of cross-cultural evangelism.²

Johnson then closed his report by saying, "Yet in the face of these staggering facts we look ahead with anticipation, enthusiasm and much prayer to the Decade of the Eighties; because He who has commanded us to Go has also given us His commitment: I AM WITH YOU."³

Anticipation and enthusiasm can be present, but some issues have to be faced by the Church of the Nazarene if this denomination is to experience any success in the eighties and beyond.

One constant problem the church faces around the world is inflation. An article entitled "World Monetary Crises Hurts Nazarene Mission Districts" in the Herald of Holiness carried this quote:

Nazarene mission fields are hurting in the grip of a prolonged world financial crisis which has cut the value of their budget allotments by as much as 18 percent.

Foreign exchange rates and world inflation may seem remote to the Nazarene housewife struggling with record-high hamburger prices at the local supermarket, but it is all part of a total fiscal crisis that has placed a severe burden on Nazarene missions in countries that depend in part on United States dollars to pay their costs of operation.⁴

²Church of the Nazarene, Journal of the General Assembly (Kansas City: Nazarene Publishing House, 1980), p. 5

³Ibid.

⁴"World Monetary Crisis Hurts Nazarene Mission Districts, Herald of Holiness, Vol. 62, No. 8 (April 11, 1973), p. 23.

The Nazarenes are endeavoring to face the issue of economics by such action as reported by Jerald Johnson in his annual report to the General Board of 1974. He states:

The inflationary spiral accompanied by two dollar devaluations has created increasing difficulty for those who serve the church in other countries. We are concerned for the welfare of our indigenous workers, and budgets have had to be increased nearly everywhere to help these workers.

Missionaries also have felt the inflationary squeeze. To help them meet it, salaries have been raised, and for the first time in the history of the church, recognition is being given to the long-term missionary through a bonus which will begin after five years of service and increase by a modest amount for each year of service thereafter, up to 20 years.

Missionaries on furlough have found it increasingly difficult to manage on the furlough salary and rent allowance, which did not meet the cost of living in the States. This also has been increased to help narrow the gap in living costs.⁵

Coupled with the economics of mission work is the issue of nationalism. "This force has reshaped and polarized the world," according to E. S. Phillips, former General Secretary of the Department of World Missions. He states:

Self-identity is a natural result of political consciousness. Everywhere there is great sensitivity to any kind of foreign domination, governmentally or economically.

The relationship this fact has to church life should be obvious. The Church of the Nazarene, recognizing obligations for financial subsidy, has nevertheless attempted to encourage local financing at maximum capabilities. The national church has been pushed to the forefront at every level of government and propagation. The missionary, as a foreign

⁵Jerry Johnson, "Editorial - Looking Ahead," Other Sheep, Vol. 61, No. 5 (May 1974), pp. 2-4.

alien, has been in process of a constantly readjusted role.

Nationalism, rather than being a "negative factor," can in fact be a healthy and life-stimulating factor in church growth. Those areas in the church where local government and church finance are strongest offer the best potential for future development.⁶

Other issues the church must face include isolationism, racialism and urbanization. The trend in the United States is to question foreign aid of any kind including church members questioning overseas expenditures. The church generally must constantly check the form of its message to make sure the gospel being preached is not carrying to the peoples of earth latent Westernization, which ultimately limits its effect. Masses of people, living in incredible proximity and abject poverty, uprooted from rural areas and old ties demands a reorientation for the church that has been traditionally rural and agrarian centered.

Speaking for the Board of General Superintendents George Coulter mentions that which concerns the Nazarene Church the most. He states:

But as far as the Church is concerned, the most important change is the shifting attitude toward the role of the Church and the value of religion in general and Christianity in particular. The questions of authority and meaning and purpose in life are increasingly important

⁶Church of the Nazarene, Journal of the General Assembly (Kansas City: Nazarene Publishing House, 1972), p. 406.

to the coming decade. For most people God and the Bible are no longer their authority. Rioting and rebellion reveal that the state has ceased to be authority to many. Unless our civilization can be rallied around some common core of values, we are doomed. One man who has written about the future speaks about "the shattering stress and disorientation" already affecting those who have been subjected to too much change in too short a time.

Into this "runaway" world God has thrust the Church of the Nazarene.⁷

E. S. Phillips stated some years ago, "It is, of course, a human impossibility to prophesy in detail trends of the future. There are, however, certain verities which must be kept clearly in focus." He enumerates these as:

1. A clear doctrinal position which can be worked out across diverse cultural settings.
2. An exploding population which assures the church of expanding need.
3. Flexibility in both administration and programming to meet rapid changes in the world.
4. An atmosphere in which the future generation will find it easy to respond to God's leadership through the appeal of the church.⁸

Under national leadership, the Nazarene Church invisions great growth in the 1980's. Nazarene leaders anticipate Europeans, tired of the formality of the established churches, fearful of the Communist threat, and searching for comfort and security, will turn to a church that is preaching the holiness doctrine, the Wesleyan-

⁷Church of the Nazarene, Journal of the General Assembly (Kansas City: Nazarene Publishing House, 1972), p. 206-207.

⁸Ibid., 409.

Arminian doctrine that proclaims that man can live at peace with God and with his fellow man in "perfect love." Nazarenes believe that the sun does not set in the morning, and that the morning of opportunity for the Church of the Nazarene has dawned in Europe.

"GLOSSARY OF THEOLOGICAL AND DENOMINATIONAL TERMS"

- Christian perfection:** A term used by John Wesley and his followers to describe the experience of entire sanctification. Perfection in love before God is Christian holiness. See entire sanctification and holiness.
- Conversion:** A change from lack of faith to religious belief. Literally it means a turning. In Christianity, a turning from sin to salvation.
- Department of Home Missions:** One of the eight divisions of the General Board of the Church of the Nazarene with responsibility of supporting, maintaining, and promoting all phases of church work and missionary activity in North America, including work among ethnic groups. (Before 1976 it included other areas of the world.)
- Department of World Missions:** One of the eight divisions of the General Board of the Church of the Nazarene with responsibility of correlating and sustaining the ministries of the Church in extending the gospel to the entire world by organizing and supporting churches, districts, dispensaries, hospitals, mission schools, and such other compassionate ministries as may be deemed advisable in the context of a total evangelistic ministry.
- District:** A division of the membership of the Church of the Nazarene into specific bounds. Usually these divisions are based on geographical location or numerical membership. These bounds are set by the General Assembly.
- District superintendent:** An individual elected by representatives of local congregations within the bounds of the respective districts. Responsibilities include the organizing, recognizing, and supervising of local churches within the district.
- Elder:** The one permanent order of official ministry in the Church of the Nazarene. See ordained minister.

Entire sanctification: That act of God, subsequent to conversion, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect, empowering the believer for life and service. This experience is also known by various terms representing its different phases, such as; Christian perfection, perfect love, Christian holiness, second blessing.

Evangelical: From evangel meaning to bring good news. A church or a member of a church that preaches the evangel of Christ as recorded in the New Testament.

General Assembly: The supreme doctrine-formulating, law-making, and elective authority of the Church of the Nazarene. Representatives from districts meet once each four years to elect officers including general superintendents, and the General Board. Also, to do anything else, in harmony with the Holy Scriptures, that wisdom may dictate for the general welfare of the Church of the Nazarene.

General Board: A board elected by the General Assembly to promote the financial and material affairs of all eight departments of the Church. It shall coordinate, correlate, and unify the plans and activities of the several constituent departments. Meetings are annual.

General superintendent: A person elected by the General Assembly to have general supervision of the Church of the Nazarene, subject to the law and order as adopted by the General Assembly. Six in number, they preside over district assemblies, ordain ministers, and may appoint district superintendents.

Holiness: According to its usage it means glory, or separation, or purity. As a religious experience it is synonymous with entire sanctification.

Indigenous (Church or Minister): Born, growing, or produced naturally in a region or country. As used in the text, a church or minister native to the country.

Layman: A person not a clergyman. A person not belonging to or skilled in a given profession.

- Local church:** Persons having declared their experience of salvation, and their belief in the doctrines of the Church of the Nazarene, and their willingness to submit to its government, shall compose membership of a church in a specific place.
- Manual:** Is both a historic document and a handbook for ready reference in all matters pertaining to the church's life and service. Printed each four years, it contains a brief history of the Church of the Nazarene, a summary of doctrine, standards of practical ethics, the outline of practical church polity, and procedures of church government.
- Mission district:** A district having a national superintendent and having achieved 50 percent self-support.
- Missionary:** A person sent on a mission; specifically, a person sent out by a church to preach and teach the Gospel message.
- National-mission district:** A pioneer district may become a national-mission district when a measure of ability for self-government and for financial support has been demonstrated. A national leader shall be selected as district superintendent.
- National pastor or superintendent:** A person native to the country. See indigenous.
- Ordained:** A person called of God to the ministry, who has fulfilled all requirements of the church, is ordained by the laying on of the hands of the elders of a district and shall receive a certificate from the general superintendent stating he is now an elder.
- Perfect love:** The term implies the elimination of all resentment and ill will. A term used by John Wesley and his followers, synonymous with holiness or entire sanctification.
- Pioneer district:** Such a district represents the beginning stages of work in a given country or area and will be under the supervision of a missionary superintendent.
- Region:** The Church of the Nazarene shall be divided into 15 regions for the purpose of administrative representation on general boards and councils, and where education institutions exist, for educational support.

Regular district: A district having a national superintendent and having achieved full district self-support and having not less than 1,000 non-probationary district membership.

Second blessing: A term synonymous with holiness. To the Church of the Nazarene conversion is the first blessing a sinner receives from God and entire sanctification or holiness of heart is the second blessing.

Steward: An elected official of a local church with responsibilities that include giving attention to raising money for the support of the church and to provide assistance and support for the needy and distressed.

APPENDIX 1



Historical Data

SESSIONS OF THE GENERAL ASSEMBLY*

<u>Number</u>	<u>Where Held</u>	<u>When Held</u>
First Session	Chicago, Ill.	October 10-17, 1907
Second Session	Pilot Point, Tex.	October 8-14, 1908
Third Session	Nashville, Tenn.	October 5-14, 1911
Fourth Session	Kansas City, Mo.	Sept 30-Oct 11, 1915
Fifth Session	Kansas City, Mo.	Sept 25-Oct 6, 1919
Sixth Session	Kansas City, Mo.	Sept 20-Oct 2, 1923
Seventh Session	Columbus, Ohio	June 13-25, 1928
Eighth Session	Wichita, Kans.	June 12-23, 1932
Ninth Session	Kansas City, Mo.	June 21-29, 1936
Tenth Session	Oklahoma City, Ok.	June 16-24, 1940
Eleventh Session	Minneapolis, Minn.	June 18-23, 1944
Twelfth Session	St. Louis, Mo.	June 20-27, 1948
Thirteenth Session	Kansas City, Mo.	June 22-27, 1952
Fourteenth Session	Kansas City, Mo.	June 17-22, 1956
Fifteenth Session	Kansas City, Mo.	June 19-24, 1960
Sixteenth Session	Portland, Ore.	June 21-27, 1964
Seventeenth Session	Kansas City, Mo.	June 16-21, 1968
Eighteenth Session	Miami Beach, Fla.	June 18-23, 1972
Nineteenth Session	Dallas, Tex.	June 20-25, 1976
Twentieth Session	Kansas City, Mo.	June 23-27, 1980

*Information available in the Manual for the Church of the Nazarene, 1980.

GENERAL SUPERINTENDENTS
of the
Church of the Nazarene*

- 1907 P. F. Bresee (1907-1915)
H. F. Reynolds (1907-1932)
- 1908 P. F. Bresee
H. F. Reynolds
E. P. Ellyson (1908-1911)
- 1911 P. F. Bresee
H. F. Reynolds
E. F. Walker (1911-1918)
- 1915 E. F. Walker
P. F. Bresee (died November 1915)
W. C. Wilson (three months)
H. F. Reynolds
J. W. Goodwin (elected by District Superintendent,
1916-1940)
R. T. Williams (elected by District Superintendent,
1916-1946)
- 1919 H. F. Reynolds
J. W. Goodwin
R. T. Williams
- 1923 H. F. Reynolds
J. W. Goodwin
R. T. Williams
- 1928 H. F. Reynolds
J. W. Goodwin
R. T. Williams
J. B. Chapman
- 1932 H. F. Reynolds (first emeritus)
J. W. Goodwin
R. T. Williams
J. B. Chapman
- 1936 J. W. Goodwin
R. T. Williams
J. B. Chapman
J. G. Morrison (1936-1939)

- 1940 R. T. Williams
J. B. Chapman
O. J. Nease (1940-1944)
H. V. Miller (1940-1949)
J. W. Goodwin (emeritus 1940)
- 1944 R. T. Williams
J. B. Chapman
H. V. Miller
Hardy C. Powers (1944-1968)
G. B. Williamson (elected by District Superintendent,
1946-1968)
- 1948 H. V. Miller
O. J. Nease (1948-1950)
Hardy C. Powers
G. B. Williamson
Samuel Young (1948-1972)
D. I. Vanderpool (elected by District Superintendent,
1949-1964)
- 1952 Hardy C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner (1952-1968)
- 1956 Hardy C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner
- 1960 Hardy C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner
V. H. Lewis (1960-)
- 1964 Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter (1964-1980)

- 1968 Samuel Young
 V. H. Lewis
 George Coulter
 Edward Lawlor (1968-1976)
 Eugene Stowe (1968-)
 Orville Jenkins (1968-)
 Hardy C. Powers (emeritus 1968)
- 1972 V. H. Lewis
 George Coulter
 Edward Lawlor
 Eugene Stowe
 Orville Jenkins
 Charles Strickland (1972-)
 Samuel Young (emeritus 1972)
- 1976 V. H. Lewis
 George Coulter
 Eugene Stowe
 Orville Jenkins
 Charles Strickland
 William Greathouse (1976-)
 Edward Lawlor (emeritus 1976)
- 1980 V. H. Lewis
 Eugene Stowe
 Orville Jenkins
 Charles Strickland
 William Greathouse
 Jerald Johnson (1980-)
 George Coulter (emeritus 1980)

*Information available in the Manual for the Church of the Nazarene, 1980.

GENERAL SUPERINTENDENT IN JURISDICTION

to

EUROPE*

1957 Dr. Powers exploratory trip to West Germany, Italy,
and Denmark
1958 Dr. Powers
1959 Dr. Powers
1960 Dr. Powers
1961 Dr. Powers to Italy and Germany
1962 Dr. Powers
1963 Dr. Powers to Germany
1964 Dr. Powers to Germany
1965 Dr. G. B. Williamson
1966 Dr. G. B. Williamson
1967 Dr. G. B. Williamson
1968 Dr. G. B. Williamson
1969 Dr. Samuel Young
1970 Dr. Samuel Young
1971 Dr. Samuel Young
1972 Dr. Edward Lawlor
1973 Dr. Edward Lawlor
1974 Dr. Edward Lawlor
1975 Dr. Edward Lawlor
1976 Dr. Edward Lawlor
1977 Dr. V. H. Lewis
1978 Dr. V. H. Lewis
1979 Dr. V. H. Lewis
1980 Dr. V. H. Lewis
1981 Dr. Charles Strickland

*Information gathered from General Superintendents' Annual Reports to the General Board of the Church of the Nazarene.

CHRONOLOGICAL OUTLINE*

1888. First Holiness Church organized in Texas by Thomas and Dennis Rogers.
1894. January. Utica Avenue Pentecostal Tabernacle organized at Brooklyn, N. Y., by Rev. William Howard Hoople.
1894. First Church of Christ organized at Milan, Tenn., by Rev. R. L. Harris.
1895. October. First Church of the Nazarene, Los Angeles, Calif., organized by Rev. Phineas F. Bresee.
1895. December. The Association of Pentecostal Churches of America was organized at Brooklyn, N. Y.
1898. Pentecostal Mission organized in Nashville, Tenn., by Rev. J. O. McClurkan.
1901. First Independent Church of Christ organized at Van Alstyne, Tex., by Rev. C. B. Jernigan.
1905. Union of Independent Church of Christ and the Holiness church, the united body taking the name of Holiness Church of Christ.
1906. Visit of the "Three Wise Men of the East"--Revs. H. N. Brown, J. N. Short, A. B. Riggs--to the annual Assembly of the Church of the Nazarene at Los Angeles, Calif.
1906. September. First distinctively holiness church held its first service in the Great Eastern Roads Hall, Glasgow, being organized by Rev. George Sharpe. Pentecostal Church of Scotland was the outgrowth of this movement.
1907. April. Visit of Revs. P. F. Bresee, H. D. Brown, C. W. Ruth, and E. A. Girvin to the annual meeting of the Association of Pentecostal Churches of America at Brooklyn, N. Y.
1907. October. First Union Assembly (which became the first General Assembly of the Association of Pentecostal Churches of America and the Church of the Nazarene, at Chicago, Ill.) and the union of the bodies perfected. The united body was named the Pentecostal Church of the Nazarene.

1908. October. Reception of the Holiness Church of Christ at the Second General Assembly held at Pilot Point, Tex.
1911. October. Third General Assembly held at Nashville, Tenn. This was the first delegated General Assembly.
1915. February. Union of the Pentecostal Mission organization of Tennessee with the Pentecostal Church of the Nazarene at Nashville, Tenn.
1915. October. Fourth General Assembly of the Pentecostal Church of the Nazarene held at Kansas City, Mo.
1915. November. Union of the Pentecostal Church of Scotland with the Pentecostal Church of the Nazarene consummated.
1919. October. Fifth General Assembly of the Pentecostal Church of the Nazarene held at Kansas City, Mo. Name changed to Church of the Nazarene.
1923. October. Sixth General Assembly of the Church of the Nazarene held at Kansas City, Mo.
1923. The General Board organized.
1928. June. Seventh General Assembly held at Columbus, Ohio.
1932. June. Eighth General Assembly held at Wichita, Kans.
1936. June. Ninth General Assembly held at Kansas City, Mo.
1940. June. Tenth General Assembly held at Oklahoma City, Okla.
1944. June. Eleventh General Assembly held at Minneapolis, Minn.
1944. Organization of a seminary authorized.
1948. June. Twelfth General Assembly held at St. Louis, Mo.
1952. June. Thirteenth General Assembly held at Kansas City, Mo.
1952. October 29. The union of International Holiness Mission with the Church of the Nazarene consummated at Leeds, England.

1955. June 11. The union of the Calvary Holiness church with the Church of the Nazarene was consummated at Manchester, England.
1956. June. Fourteenth General Assembly held at Kansas City, Mo.
1958. September 7. The union of the Gospel Workers Church of Canada with the Church of the Nazarene was consummated.
1960. June. Fifteenth General Assembly held at Kansas City, Mo.
1964. June. Sixteenth General Assembly held at Portland, Ore. Organization of two junior colleges and a Bible school authorized.
1968. June. Seventeenth General Assembly held at Kansas City, Mo. Election of three new general superintendents.
1972. June. Eighteenth General Assembly held at Miami Beach, Fla. Election of one new general superintendent. Change of Special Rules to permit church membership for divorced persons "at such a time as they have given evidence of their regeneration and awareness of their understanding of the sanctity of Christian marriage."
1976. June. Nineteenth General Assembly held at Dallas, Tex. Election of one new general superintendent. Revision of General and Special Rules; changes in General Board Structure to create a Division of Christian Life (Church Schools/Youth); making the Communications and Stewardship Commissions Departments of the General Board.
1980. June. Twentieth General Assembly held at Kansas City, Mo. Election of one new general superintendent. Defined "region" in the structure and created 15 world regions for the church. General Board members slate nominated by regions. General Board given authority to organize on divisional basis.

*Information available in the Manual for the Church of the Nazarene, 1980.

APPENDIX 2

Union of Churches of Christ in Poland

THE UNION OF CHURCHES OF CHRIST

OUR MISSION FIELD—FROM THE BALTIC SEA TO THE BLACK SEA—FOUNDED IN OUR COUNTRY

OUR CALL

We are called to preach the Gospel of Christ to supply our Polish, Ukrainian, Russian and Hebrew people with Scriptures, to train and send forth Missionaries, to pray for their support, to build up an indigenous Church of Christ and care for Orphans and the Aged.

OUR BELIEF

We believe in the Deity of our Lord Jesus Christ, the Inspiration and Inerrant Authority of the Holy Bible, the Blood Atonement, Resurrection and Return of Christ, a Holy and Spirit-filled Life, the Unity of God's People and the Divine Mission of the Church of Christ.

HEADQUARTERS

ULICA KOLEJOWA 18,
KOSBYN, POLAND

THE UNION OF CHURCHES OF CHRIST

Rev. K. J. Jaroszewicz, President
184 FIFTH AVE., NEW YORK, N. Y.

May 28, 1958.

EXECUTIVE COMMITTEE

K. J. JAROSZEWICZ, M.A., D.D.

President and General Representative

JAN BURDOWICZ

Vice-President and Treasurer

JIMMY SACZEWICZ

Administrative Secretary

KONSTANTY SACZEWICZ

Missionary Secretary

NICOLA JAKUBOWICZ

Missionary Director for Byzantine Area

GRZEGORZ BALD

Missionary Director for Polish Area

FREDKON PAWLIK

Missionary Director for Ukraine Area

MICHAŁ SAWIE

Missionary Director for Non-protestant Area

DIMITRY MYSZYK

Missionary Director for Balkan Area

JAN BOWTL

Missionary Director for Far-eastern Area

MICHAŁ SZAFIŁO

Missionary Director for Russian Area

SEYMION BALDOWICZ

Missionary Director for Lusatian Area

JAN WILDTWIK

Director of Hebrew Missionary Work

RAJYL BALD

Director of Bible and Mass Circles

BOWY WINWIE

Director of Young People's Missionary Work

GRZEGORZ KARPIWICZ

Director of Christian Educational Work

ALEXANDRA WINWIE

Director of Student Missionary Work

Dr. J. W. Goodwin and Associates,
Church of the Nazarene,
Headquarters; Kansas City, Missouri.

Dearly Beloved Brethren in the Lord Jesus Christ:

Because of your position as General Superintendents of the Church of the Nazarene (Christ), and being intensely interested in world wide mission work and activities, you are aware of the fact that our Slavonic People have been kept in darkness as to the "true light that lighteth everyone that cometh into the world", and deprived of the saving and keeping power of the Gospel of Jesus Christ our Lord through a chain of circumstances and influences from which by the Grace of God, we are now slowly but surely being released, Praise to His matchless name!

In 1921, on Christmas Eve, the Gracious Lord of the fields white to the harvest, called your humble servant and commanded saying, "Go ye into this ripened field and begin a missionary work". This great mission field stretches from the Baltic Sea on the north to the Black Sea on the south, with Poland as its center, populated with 35,000,000 is open for the great gathering of souls.

During the past seventeen years, in prayer and service, your humble servant and his co-servants have been looking unto God in the hope of being directed and lead to His people, who might join with us to meet the spiritual hunger of our people in Poland and neighboring Slavonic Countries, including Russia, additional population of 190,000,000 Gentile people and more than 9,000,000 Hebrew people. Truly it is a great field and ripe to the harvest.

We believe that nothing lies beyond the reach of prayer, excepting that which lies outside the will of God, therefore, we are confident that it is within the will of God that the Church of the Nazarene (Christ) be established in this needy field of soul hungry people and help us to help them find their Savior (our Savior, the Lord Jesus Christ) and be wholly sanctified to the Glory of God. We are confident, I say, that God has heard our prayers and by a chain of providential leadings has directed our steps to the people who are true to the Commission of Christ and in whose hearts we can find true Christian fellowship.

As the President and General Representative of the Union of Churches of Christ in Poland, while being in America some ten years ago, God directed my pathway to meet a dear friend and brother Rev. Morris V. Watson, now an ordained Elder in the Church of the Nazarene, and his good wife, who have shared with us the burden of our mission labors, both by prayers and with their influence and means, which we believe was a direct answer to prayer. Through these good people, about two years ago, I became acquainted with Rev. W. F. Miller, Pastor of the Church of the Nazarene, Wilkinsburg, Pennsylvania. Since then it has been my privilege to speak in some of the local Nazarene churches where I have been most graciously and lovingly received.

I have had blessed brotherly fellowship with these good people, whom I have found to be true and faithful servants of the Lord, and through their love for lost and perishing souls and with a vision which reaches beyond the seas and

with the interest of their beloved church at heart, arrangements were made for me to be at the Pittsburgh District Assembly of the Church of the Nazarene, held in the Armory Building, Akron, Ohio, from May 4th to 8th, 1938, and for me to be introduced to Dr. J. W. Goodwin, General Superintendent, in charge of the Assembly.

Assuredly believing that God's hand was leading and all this has come about as a direct answer to the prayers of the Ministers, Missionaries, and members of the Union of Churches of Christ in Poland, as well as those good people of the Church of the Nazarene, who have joined with us, I, K. J. Jaroszewicz, President and General Representative of the Union of Churches of Christ in Poland, was cordially received and introduced to the Assembly of some three thousand or more people by the General Superintendent, Dr. J. W. Goodwin. In response to the message of greeting, standing, with outstretched hands to receive us, this vast Assembly of people gave us a true Christian salute. Praise to His dear Name!

Beloved: As we have been praying earnestly for the fellowship and cooperation with the Christian body that is true to God's Holy and Eternal Word and that is in accord with our hearts; we have likewise diligently searched and studied the constitution, by-laws, doctrinal basis, and practising of faith of various denominations; and we have found that the fundamental principles, doctrine and practices, plainly stated in the Manual of the Church of the Nazarene (issue 1936) and other books and writings, are adoptable and acceptable by our fundamental principles, which we believe are entirely based upon the Word of God as contained in the Scriptures of the Old and the New Testaments.

We also have learned that Dr. J. W. Goodwin and his associates have fervently prayed for an opening to this great field and have even sent a missionary to the field, but an effectual door was not then opened to them. This, however, seems not to have discouraged them, but continuing in prayer with other groups of like faith and interest in this particular mission field for an open door, we now feel assured that God's seal of approval is upon this and He has opened a door for such an affiliation of the Union of Churches of Christ in Poland and the Church of the Nazarene.

Taking all of these facts into consideration and observing carefully the standing of the individual churches of the Church of the Nazarene attending the Pittsburgh Assembly held in Akron, Ohio, and also the Albany District Assembly held in Syracuse, New York, from May 11th to May 15th, 1938, we have found that the Church of the Nazarene and the Union of Churches of Christ in Poland are the same in faith, doctrine, practice and purpose, therefore, Beloved in Christ, we appeal to you for fellowship, cooperation and unity with us to build up the undivided, undefiled church of the Lowly Nazarene (The Christ) on our mission field and wherever God may lead.

Trusting that our Beloved Brethren, Dr. J. W. Goodwin and his Associates, will take for serious consideration the above facts, and by the Grace of the Lord will proceed with dispatch in this matter for a favorable conclusion of affiliation, we therefore, take the opportunity to suggest the following:

First: Our mission field and its strategic location from every viewpoint may be carefully and prayerfully considered.

Second: That our people have passed through untold sufferings and for nearly a century have had virtually no true religious leadership or teaching, yet with a hunger in their souls for God. Our experience for the past seventeen years as the pioneer missionaries has proven that they have open minds and receptive hearts and are eagerly awaiting the Gospel message with its saving and keeping power. We are confident that the Church of the Nazarene together with us can do a mighty work for God and our people here.

Third: The Union of Churches of Christ in Poland consists of over 25,000 active membership, with over 300 mission churches in every respect the same as the Church of the Nazarene. Eagerly and prayerfully awaiting your kindness and your sympathetic decision to accept us into your fellowship.

Fourth: We would suggest if in your kindness to know more about us and the importance of our mission field, the accomplishment during the past seventeen years of our earnest prayers and sacrificial labors, the opportunity for a great harvest of souls, and the material and spiritual needs, kindly appoint a special commission (in accordance with the laws of our country) consisting of not less than three persons, male or female, properly authorized by credentials duly signed and sealed by the authorized executives of the Church of the Nazarene and counter-signed and sealed by the proper officials of the Federal Government (at least two copies) and have the photo of each member of the Commission attached thereto, and we will appreciate your kindness to give the General Representative of the Churches of Christ in Poland, notice of such appointment of commission at least five to six months before leaving America for the mission field.

Fifth: Finally, Beloved, we trust that we may not offend you by stating clearly our present circumstances and financial needs:

(a) Kindly take for sympathetic consideration that the General Representative of the Union of Churches of Christ in Poland, cannot carry on his duties entrusted to him by the Grace of the Lord and by the authority of the General Assembly of the Union of Churches of Christ in Poland, neither can he carry on the blessed service to the mutual blessing, both to the Church of the Nazarene and the Union of Churches of Christ in Poland unless he may be properly compensated, and if your grace will find him a true co-servant of the Lord and worthy of his hire, will you recognize him as a General Superintendent of our mission field, and trusting that we are not asking too much of you to place him on the same basis as the worthy General Superintendents of the Church of the Nazarene, and furthermore your co-servant respectfully requests that you will also find it in your kindness to consider my beloved companion and wife, who has labored with me in this work all these years, and make some provision for her care in case of my departure from this world, so long as she remains my widow.

(B) Your kindness realizes that we are facing an appalling need on our West Mission Field. The servants of the Lord are lacking both food and clothing. Our people are crying for the Spiritual food (God's Word), and though the Lord has told us "He will give them to eat", our small loaves and few fishes are all but gone, therefore, your immediate gifts will be considered as that "bread which comes down from heaven", and our prayers in exchange will go to the Throne of Heaven, and we are confident that God will give His outpouring blessing upon you and us, we take the step of faithful Abraham, and with his words we say "If thy co-servants truly find grace in thy sight", Brethren, then may your decision be to appropriate an adequate sum monthly (say \$2,000.00) for this work, that you and we may have the joy of seeing a great ingathering of souls to the Praise and Glory of our Blessed Lord and Savior Jesus Christ.

I pray, "that they will may be one as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou has sent me"- John 17:21, therefore, I take the pleasure, as duly commissioned, with the authority invested in me by the General Assembly of the Union of Churches of Christ in Poland, held in Poland, in the year of our Lord, 1932, September 24th to 28th, to enclose these credentials and on this year of our Lord 1938, May 25th affix my personal signature with my earnest prayer for God's blessing to rest upon you, Beloved Brethren in Christ, and His mission cause.

Trusting that your kindness will consider our proposition prayerfully and favorably and will give us a written reply at your early convenience.

Yours in the Service for Christ,
UNION OF CHURCHES OF CHRIST IN POLAND


E. J. Jaroszewicz.
President and General Representative.

EJJ/SLB

REV. E. F. RETHLEGE, D.D. General Superintendent Emeritus

REV. J. W. GOODWIN, D.D.

REV. R. T. WILLIAMS, D.D.

REV. J. B. CHAPMAN, D.D.

REV. J. G. MORRISON, D.D.
General SuperintendentREV. E. J. ELEMING
General Church SecretaryM. LUSH
General Treasurer

Church of the Nazarene



2033 Frost Ave.

Kansas City, Mo.

Manzanola, Colo.
June 11, 1938.

Dear Doctor Williams:--

By this time you have received the communication from Dr. Goodwin that I sent you by air mail, dealing with the request of the Polish brethren for union with the Church of the Nazarene.

Since sending you that communication, I have received another from Dr. Goodwin asking that the Board of General Superintendents have a meeting the last of June. ~~XXXXXX~~ First, to consider the request of this Polish Doctor for union with the Church of the Nazarene. Second, to meet and greet Dr. Chapman, and plan in a general way for the future work of the church.

I am writing to say that I can meet the other General Superintendents anytime after June 27, till July 7. I think the meeting of the General Superintendents is a good idea. I would like to meet and hear the report of Dr. Chapman. But I have written to Dr. Goodwin that I cannot see what we General Superintendents can do about this Dr. Jaroszewicz' proposition other than to be friendly and fraternal. We have no authorization to appoint such a commission as he requests. ~~xxx~~ That authorization as I see it must come from the General Assembly. We have not received any authority to increase our mission fields. Indeed, we are right now under the rule adopted by the '28 General Assembly forbidding us to increase the mission fields that we now have.

The big thing these men want is support. We cannot accord that without lessening the amounts that our own regular mission fields can have. Another thing is, that if we should annex them, we could never govern them. They have a different language, are already developed, and that along lines that are not Nazarene. The only thing we could do would be to help them financially to put their cause over. Such a step would be prohibitive in the face of a possible financial fiasco in this country after President Roosevelt shall have borrowed and spent all that he can wring out of a rubber etamp congress. I am opposed to the whole Polish Doctor's scheme. Please write me what you think about it.

Affectionately yours,
J.G. MORRISON.

J.G. Morrison

APPENDIX 3

European Servicemen's Retreat

EUROPEAN SERVICEMEN'S RETREAT*

held at

Berchtesgaden, Germany

<u>DATE</u>	<u>RETREAT CO- ORDINATOR DIRECTOR</u>	<u>SPEAKER</u>	<u>NO. IN ATT.</u>
Mar 17-21, 1958	Chaplain Conley Pate	Ponder Gilliland	203
Nov 2-6, 1959	Chaplain Wm. A. Martin	Jerry Johnson	
Nov 14-18, 1960	"	"	87
Nov 13-17, 1961	Chaplain Lyle Robinson	Hardy C. Powers	142
Nov 19-22, 1962	"	Bob Cerrato	143
Nov 18-21, 1963	"	W. T. Purkiser	116
Nov 16-19, 1964	Chaplain Calvin Causey	Kenneth Rice	160
Nov 15-18, 1965	"	Ted Martin	180
Nov 14-18, 1966	Chaplain Van Vorce	George Coulter	135
Nov 13-16, 1967	"	Orville Jenkins	187
Nov 11-15, 1968	Chaplain Leland Buckner	Jack Ford	146
Nov 10-14, 1969	Chaplain Vernon Swim	Richard Taylor	200
Nov 9-13, 1970	Chaplain D. Hathaway	Bill Prince	145
Nov 8-12, 1971	"	Dr. Paul Orjala	194
Nov 13-17, 1972	Bill Sharp	Paul Martin	204
Nov 12-16, 1973	Chaplain-Maj. Ken Clements	Howard Hamlin	183

<u>DATE</u>	<u>RETREAT CO- ORDINATOR DIRECTOR</u>	<u>SPEAKER</u>	<u>NO. IN ATT.</u>
Nov 11-15, 1974	Chaplain Ken Clements	Mel McCullough	176
Nov 10-14, 1975	"	Edward Lawlor	180
Oct 4-8, 1976	Chaplain Jim Thompson	Bennett Dudney	100
Oct 3-7, 1977	Chaplain Chas. Moreland	Mel McCullough	111
Oct 2-6, 1978	"	V. H. Lewis	160
Oct 1-6, 1979	Chaplain Lowell Moore	George Coulter	155
Oct 13-17, 1980	Chaplain Donald Hannah	Chas. Strickland	220

*Information gathered from Servicemen's Retreat news releases, Herald of Holiness and General Board Proceedings of the Church of the Nazarene.

APPENDIX 4

World Missionary Society

MISSIONARY DISTRICTS

Missionary work in the Church of the Nazarene shall lead to the establishment of new districts and District Assembly boundaries. Regular districts may emerge as quickly as possible according to the following pattern:

THE PIONEER DISTRICT. Such a district represents the beginning stages of work in a given country or area and will be under the supervision of a missionary superintendent.

THE NATIONAL-MISSION DISTRICT. A pioneer district may become a national-mission district when a measure of ability for self-government and for financial support has been demonstrated. A national leader shall be selected as district superintendent.

THE MISSION DISTRICT. A district having a national superintendent and having achieved 50 percent self-support.

THE REGULAR DISTRICT. A district having a national superintendent and having achieved full district self-support and having not less than 1,000 nonprobationary district membership.

In each instance the change in designation shall be upon the recommendation of the department of the General Board having supervision of the work and with the approval of the Board of General Superintendents and the General Board.

Church of the Nazarene, Manual (Kansas City: Nazarene Publishing House, 1980), p. 231.

WORLD MISSION DOLLAR

SPECIAL ALLOCATIONS 13.5%

"Funding international publications and the Nazarene World Mission Society, summer youth ministries, subsidizing missionary retirement fund and World Mission magazine.)

OFFICE OPERATIONS 4.4%

(E.G., administrative and secretarial salaries and benefits, postage, telephone, office supplies and equipment.)

MISSIONARY SUPPORT 36.6%

(E.G., missionary salaries, Social Security, furlough housing allowance, travel and shipping to and from the field, language study expenses, missionary children's field and college educational expenses, and missionary orientation and training costs.)

FIELD OPERATIONS 45.5%

(E.G., District subsidies for national pastors' salaries and housing, national district superintendent's salary and benefits, district administration and church extension expenses, and Medical and Retirement Plan expenses for national workers; institutional subsidies for operating hospitals, clinics, dispensaries, Bible schools and seminaries, and schools; missionary field expenses such as travel, housing, taxes, and evangelism.)

"World Mission Dollar," World Mission, Vol. 7, No. 10 (October 1981), p. 21.

APPENDIX 5



Missionary Biographies

MISSIONARY BIOGRAPHIES

The Morgans*

EARL MORGAN was born June 2, in Pennsylvania and reared in Royal Oak, Michigan. He was converted in 1941 and sanctified at a camp meeting in Louisiana in 1944. He attended Olivet Nazarene College and received his B.A. in 1947; and Nazarene Theological Seminary and received his B.D. in 1950. He also received his B.S. degree from Missouri Valley College in Marshall, Mo., in 1952. Earl married Thelma Arlene Dodd in 1948. They pastored in Marshall, Missouri, until their appointment to Italy in 1952. The Morgans served the church as missionaries for 13 years in Italy and Lebanon before they terminated because of Mrs. Morgan's health. She passed away March 19, 1970, while they were pastoring at Johnstown, Pa.

*"The Morgans," Other Sheep, Vol. 59, No. 3 (March 1972), p. 25.

The Cerratos*

ROBERT was born in Newark, New Jersey on November 25, 1924. As a child, he was brought up in a Catholic home. He entered the armed services, and while there came into contact with the Church of the Nazarene through a Nazarene girl. About five months later, through the preaching of Dr. Samuel Young, God called him to full-time service. He went to Eastern Nazarene College, and from there to four pastorates: in Lavelle, Pennsylvania; in McConnellstown, Pennsylvania; in Minneapolis, Minnesota; and in Seattle, Washington. The Cerratos were appointed to serve as missionaries in Florence, Italy, on July 18, 1960.

EDNA was born December 20, 1925, in Bridgeton, New Jersey. She and Bob were married September 22, 1945. The year after their marriage they returned to Eastern Nazarene College to begin their training for God's service.

*"The Cerratos," Other Sheep, Vol. 49, No. 7 (July 1962), p. 7.

The Adragnas*

VINCENT JIMMIE ADRAGNA was born June 4, at Harvey, Illinois. Vincent states: "After graduating from high school, I served in Uncle Sam's army in Italy. I returned home and was discharged at the age of nineteen and a half. I studied business training for two year at Harvey Junior College, and at Olivet Nazarene College. After pastoring five years on the North-eastern Indiana District, we were asked if we would pray about the mission field. We were then assigned to the mission field, stationed at Rome, Italy.

MARY EMMA was born into a farmer's home in southern Indiana, south of Vincennes, on October 11, 1933. She was twelve when she and her parents joined the Church of the Nazarene. She was first saved and sanctified as a child of eight. After graduating from high school, Mary attended Olivet Nazarene College for one year, where she met Vincent Adragna. In July, 1952, they were married. Four children have blessed the home: Victor, 10; Michael, 7; Michelle, 5; and Vincent Jay, 3. The Adragnas arrived in Italy on August 28, 1962, and served for two years before returning to pastor in the states.

*"The Adragnas," Other Sheep, Vol. 50, No. 8, (August 1963), p. 13.

The Wires*

PAUL WIRE was born September 8, 1934, in Los Angeles, California. In 1939, Paul's father gave up a responsible position in the Free Methodist church to become a home mission pastor in the Church of the Nazarene. Paul dropped out of high school for a time to work and help with family living expenses. Paul was converted in 1941 and sanctified in October, 1949. He joined the Church of the Nazarene in 1941. He was interested in missions from childhood. Paul and Teddy were married in 1953 and went to Bethany Nazarene College to prepare for the ministry. Following his graduation from college, they pastored churches in Oklahoma. During a missionary convention in Bethany in March, 1962, Paul and Teddy felt God's leading to missionary service and made application. They were appointed to Italy in 1964. They have four children: Brenda, 12, Paul, nine; Patricia, eight; and Paula, two.

TEDDY WIRE was born February 8, 1936 in Protem, Missouri. Teddy was saved in October, 1946, and sanctified at youth camp in June, 1950. From her early years she felt that God had a special work for her to do. She married the son of her pastor, Rev. B. N. Wire, who was also her next-door neighbor.

*"The Wires," Other Sheep, Vol. 54, No. 6 (June 1967), p. 13.

The Fullers*

JAMES ROY FULLER was born April 5, 1937, in Union Springs, Alabama. In 1951 he was sanctified at camp meeting (interdenominational) and he searched for a holiness church. Through the influence of his brother, he found Trevecca Nazarene College and the Church of the Nazarene. After graduation from college he pastored the Fort Walton Beach, Florida, home mission church, and then the Alabama City Church in Gadsden, Alabama, where he was ordained in 1961. From 1963 to 1967 the Fullers pastored the Panama City, Florida, Church of the Nazarene. In September, 1967, they left to serve on the mission field in Italy. The Fullers were transferred in 1979 to Canada where they are now serving.

NINA SCHOFIELD FULLER was born in Pike County, Alabama, on October 12, 1939. She was saved during a revival meeting in 1955 and was wholly sanctified during a youth revival several years later. At her home church Nina met Roy Fuller, who had just become a Nazarene. They were married in 1958.

*"The Fullers," Other Sheep, Vol. 56, No. 1 (January 1969), p. 25.

The Culbertsons*

HOWARD CULBERTSON was born on November 21 into a Nazarene parsonage, in Ozark, Arkansas. While still in grade school he became a Christian, and during his junior high years felt God calling him to the mission field. Throughout his schooling he was an excellent student and was offered many scholarships. Because of his call he enrolled at Bethany Nazarene College, where he became involved in the mission organizations. Following college graduation, he completed his schooling at Nazarene Theological Seminary.

BARBARA JO (REED) CULBERTSON was born in Dodge City, Kansas, September 12. She was raised in a Christian Nazarene home. At the age of four she recalls a missionary service that deeply impressed her as a child. She attended Bethany Nazarene College, where she was organist for a traveling team. The Culbertsons were married in Bethany, Okla., on December 19, 1968. They have one son, Matthew Paul.

*"The Culbertsons," World Mission, Vol. 1, No. 6 (February 1975), p. 21.

The Thomas Longs*

THOMAS LONG was born December 5 in Rhineback, New York. When Tom was 10 years old his parents began attending the Kingston, New York, Church of the Nazarene. He was saved at an early age and felt called to the mission field for as long as he can remember. After graduating from high school he attended Eastern Nazarene College, where he earned his B.A. in theology. Tom then went on to Nazarene Theological Seminary in Kansas City for two years. In 1969 Tom was sanctified. In October of 1969 the Longs accepted a pastorate in Warwick, New York, where they served until appointed as missionaries to Italy.

BARBARA HOLLAND LONG was born into a Pilgrim Holiness parsonage on May 14 to Rev. and Mrs. Ira Holland. Barbara joined the Church of the Nazarene along with her family when she was 12 years old. One year later her father died suddenly from a cerebral hemorrhage, and Barbara's mother had to go to work full time. Although she could not help Barbara with her college education financially, she encouraged her to attend Eastern Nazarene College. Barbara was sanctified during her freshman year in college. The Longs have four children: Rebecca, Thomas Jr., Heather, and Daniel. Barbara and Tom were appointed as missionaries January, 1974, and were assigned to Italy in January, 1975. They left for Rome, Italy, January 21, 1975, and in January of 1981 they were transferred to Spain.

*"The Thomas Longs," World Mission, Vol. 1, No. 14, (October 1975), p. 21.

The Lovetts*

RUSSELL LOVETT was born September 22 in West Allis, Wis. He was reared in a Christian home and was saved and sanctified as a child. It was then that he received his call to be a missionary. Upon graduation from high school, Russell went to Olivet Nazarene College where he met and married

Donna Seeley. He graduated in 1968 with an A.B. degree and in 1970 received his M.A. degree. After graduation the Lovetts pastored in Toledo, Ohio. Russell graduated from Nazarene Theological Seminary with an M.Div. degree in 1977. He was ordained July 5, 1973. The Lovetts were appointed to Italy in January, 1977, and went to the field in August. They are engaged in evangelism and church planting after language study.

DONNA SEELEY LOVETT was born in Portsmouth, Ohio, on January 14. Friends invited her to church as a child, and when she was 10 she committed her life to God. She was sanctified at 15, and called to the mission field. Donna attended Olivet Nazarene College, where she met Russell Lovett and they were married on June 3, 1967. They have two sons: Eric and Stephen.

*"The Lovetts," World Mission, Vol. 4, No. 2 (February 1978), p. 18.

Jerald Johnson*

DR. JERALD D. JOHNSON, executive director of the Department of World Mission, was elected general superintendent on the fifth ballot, Tuesday, June 24, at the 20th General Assembly of the Church of the Nazarene, in the Municipal Auditorium in Kansas City, Missouri.

Jerald D. Johnson was born in Curtis, Nebraska, August 16, 1927. He graduated from Northwest Nazarene College in 1949. He served as associate pastor of Spokane, Washington, First Church 1949-51. He was pastor of the Cour d'Alene, Idaho, church 1951-56, and Eugene, Oregon, First Church 1956-58.

He was sent to Germany in 1958 to begin the work of the Church of the Nazarene in that nation. He left in 1969 with a fully organized Middle European District, with churches in Germany, Denmark, Holland, and Sweden, and European Nazarene College in Busingen, Germany, near Schaffhausen, Switzerland.

Upon his return to the United States in 1969, he pastored the San Jose, Calif., Cambrian Park Church for a year and the Nampa, Idaho, College Church for three years.

While head of the World Mission Department, he has seen the world areas of the denomination lead in numerical growth until there are now more fully organized districts outside the United States than in them.

His wife's name is Alice. The Johnsons have four children: Dennis, Jerald, Kurt and Carla.

*"Gerald Johnson Elected General Superintendent," World Mission, Vol. 69, No. 14 ((July 15, 1980), p. 35.

The Douglas Terrys*

DOUGLAS TERRY was born October 29, 1947, in Monterrey, Tennessee, into a Nazarene home. With a natural bent toward mechanics, Douglas went to the Tennessee Technical University and studied to be a mechanical engineer. Just a few days before graduation, God called him unmistakably to be a missionary. Douglas enrolled at Trevecca Nazarene College to gain knowledge in biblical studies, then went to Nazarene Theological Seminary and took a Masters Degree in Missions in 1977.

PEGGY SMITH TERRY was born May 5, 1949, in Sumner County, Tennessee, into a Nazarene home. She was saved at the age of 9, and sanctified when a sophomore in Trevecca Nazarene College. She was called to be a missionary at the age of 16 and began to plan her studies in preparation for this career. She married Douglas Terry on October 16, 1970. The Terrys have two children: Kimberley and Ginger. They were appointed to Denmark in June, 1978, and went to their assignment September 16, 1978.

*"The Douglas Terrys," World Mission, Vol. 5, No. 2 (February 1979), p. 17.

The Jon Scotts*

JON SCOTT was born in Ontario, Oregon, on November 11, 1947, into a Christian home. Jon attended Olivet Nazarene College and majored in business. During his senior year there, he felt God leading him to short-term missionary service. Jon fully committed his life to God at this time and was sanctified. He and his wife Margaret searched for a place to serve and were accepted by the Peace Corps to work in Brazil for two years. After serving with the Peace Corps, Jon felt God was calling him to full-time missionary service. He went to Kansas City and entered seminary.

MARGARET HARRIS SCOTT was born in Muncie, Indiana, on March 27, 1948. She was taught to pray by a baby-sitter, and during high school became a Christian. She went to Olivet Nazarene College and she and Jon were married after completing college. The Scotts were appointed to Mozambique, January, 1974. They left for Portugal for language study November 29, 1974. Mozambique was closed to missionary work before the Scotts completed their language study. They were asked to remain in Portugal and help with the church work there. They have two children: Mary and David. The Scotts are now on a leave of absence.

*"The Jon Scotts," Other Sheep, Vol. 3, No. 2 (February 1977), p. 20.

The Gary Bunches*

GARY BUNCH was born December 18 in southwest Oklahoma. Following high school graduation he joined the army and served 13 months in Korea. While completing his army assignment in Fort Bliss, Texas, he met a Nazarene girl and began attending the Nazarene Church. He was saved in a revival. The following year he married the pastor's daughter. His company moved him to Fort Worth, Texas, and while there, listening to Jean Darlin speak in a missionary service, God called Gary to missionary service. The Bunches sold their car and their home and went to Pasadena College, where he graduated in 1970, and moved to Kansas City to attend Nazarene Seminary.

FERN STANTON BUNCH was the youngest of four born to Rev. and Mrs. Paul Stanton, and grew up in a Nazarene parsonage. During her early teen years she was greatly influenced by visiting evangelists and missionaries whom she met in her home. After marrying Gary and moving to Fort Worth, Fern was sanctified. While at Pasadena College, Fern finished high school and completed nurses' training at Pasadena City College in 1970. The Bunches were appointed to Mozambique in January, 1974, and went to Portugal to study the language. When Mozambique closed, they were assigned to work in Portugal. They have two children: Mark and Thonda. They were reassigned to Brazil in 1979.

*"The Gary Bunches," World Mission, Vol. 2, No. 10 (October 1976), p. 21.

The Maxie HARRISES*

MAXIE HARRIS III was born December 11, 1949, in Port Arthur, Texas, into a Nazarene home. He attended Bethany Nazarene College in 1968-69, and earned his B.S. in Chemistry/Biology in Lamar University in 1973; and his M.S. in Biochemistry at Texas Tech., also in 1973. He was saved in 1971 and sanctified in June, 1971. Shortly after this God called him to be a missionary. He married Lavonne Henry on June 7, 1969, and went to Nazarene Theological Seminary in 1975 to earn his M.Div. (1978). He then went to Midwest Baptist Seminary to secure his D.Min. in 1980, while he was pastoring a church in St. Joseph, Mo.

LAVONNE HARRIET HENRY was born June 2, 1950, in Scotts-bluff, Nebraska to a Nazarene couple. She was saved in December, 1973, and surrendered her life to God a little later. She was called to be a missionary in February, 1975. She studied prenursing courses at Bethany Nazarene College in 1967-69, then attended Lamar University, and Missouri Western U. where she earned her B.S. in music. The Harrises received a general appointment to missionary service in February, 1980, and in August were assigned to the European Nazarene Bible College. They left for their assignment December 29, 1980.

*"The Maxie Harrises," World Mission, Vol. 7, No. 4 (April 1981), p. 18.

The Schmidlins*

KURT SCHMIDLIN was born October 36, in Horgen, Switzerland. He completed his compulsory military service in Switzerland, and then, wanting to travel and see other countries, he became a sailor. His travels took him to Central and South America. After completing his assignment as a sailor, he later emigrated to Canada. While in Canada he met and married Susan Wilcocks. They were married in the Roman Catholic church, the church he had grown up attending. They moved to Ontario, and in looking for a church home they found and joined the Church of the Nazarene. They returned to Switzerland and went to European Nazarene Bible College, feeling that God had some special work He wanted them to do for Him. At ENBC, Kurt was sanctified and called to be a missionary. He pastored for 1½ years in Switzerland, then took the pastorate at the American congregation in Kaiserslautern, Germany. The Schimidlins were appointed as missionaries in January, 1978, and assigned to Chile in June, 1978.

SUSAN LLEWELLYN (Wilcocks) was born March 17 at Farnborough, Kent, England. She drifted away from the church as a teen and went to Canada to live her own life. There she met and married Kurt Schmidlin. Through a friend who invited them to a Bible study, they became interested, and both were saved. In Brantford, Ontario, they joined the Church of the Nazarene in August, 1980. They have two children: David and Helen.

*"The Schmidlins," World Mission, Vol. 7, No. 1 (January 1981), p. 18.

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