

The Executive Secretary of the Department of World Missions

The oversight of the worldwide missionary program of the church is in the hands of a director, in earlier years called an executive secretary. Although he is amenable to the World Mission Department of the General Board, to which he gives an annual accounting, the day-by-day operation of the program is his responsibility. Administration of the far-flung enterprise, including personnel and finance, is exceedingly and increasingly complex.

In the beginning of the movement, the demands were not so overwhelming. The faith-mission concept was still in vogue, and those who in answer to God's call went to the "foreign field" did so with, at best, only local congregational support. The profession of a call was all the credentials one needed to become a missionary.

At the time of the Chicago union of East and West in October 1907, each of the regions had its champion of the missionary cause: H. F. Reynolds in the East and Leslie E Gay in the West. (J. D. Scott was to play a similar role later for the South.)

It was Leslie Gay who framed the initial constitution of the Foreign Missions Board, but it was H. F. Reynolds who provided the dynamic to make the machinery work. It was Reynolds who was elected foreign missionary secretary, a responsibility he carried along with the general superintendency. It was but a continuation of the kind of work he had been doing with the Association of Pentecostal Churches of America before its union with the Church of the Nazarene.

The demands of the general superintendency were not as large in those days, with a total of only eight districts. This gave him much freedom to travel the length and breadth of the United States and Canada, urging upon all the need of a world vision for the church.

The 1911 General Assembly reelected Dr. Reynolds to the dual posts, but in 1915 he withdrew from active leadership of this phase of the work. He did, however, become chairman of the General Board of Foreign Missions, which office he held until the unified General Board was organized in 1923. He also served from 1926-28 as interim secretary following the resignation of E. G. Anderson.

The highlight of Dr. Reynolds' administration was his storied round-the-world missionary safari in 1913-14. Accompanying him on the first part of his journey were 10 missionaries headed for Japan, China, and India. The group embarked at San Francisco on December 16, 1913, landing first in Japan. While the China- and India-bound missionaries continued to their destinations, Dr. Reynolds spent a month in Japan helping the four missionaries, two of them veterans there, to set the work in order.

Dr. Reynolds then went on to China, which was a new field where the church's territory needed to be "staked out" and the program launched. The Peter Kiehns knew the country from previous service with another mission board, so Dr. Reynolds left for India with firm confidence in their ability to carry on.

The India situation was more complicated, with three separate areas to visit. Each of them had been started under the auspices of one of the three branches of the church that had united at Pilot Point in 1908, one in the Calcutta area, one near Bombay, and one in Central India. A semblance of integration needed to be worked out.

Then it was on to Africa and a historic trip inland to visit Harmon Schmelzenbach in Swaziland. The next stop was with John Diaz in the Cape Verde Islands. By this time, World War I was under way, which thwarted a planned visit to the British Isles and forced a hazardous Atlantic crossing. When he arrived back in Kansas City on November 1, 1914, he had been gone almost 11 months.

When Dr. Reynolds released the duties of executive secretary in 1915, the offices of secretary and treasurer of the Board of Foreign Missions were combined, and the incumbent treasurer, E. G. Anderson, assumed leadership. He was also elected to the newly created office of general church treasurer. He carried on in the dual role until he submitted his resignation in 1925 from the latter office and subsequently from the leadership of the Foreign Missions Department, both taking effect in early 1926. The campaign to raise a "million for missions" during the 1919-23 quadrennium was perhaps his most significant contribution.

When E. G. Anderson resigned, H. F. Reynolds again assumed the leadership of the missionary program in the interim until the General Assembly of 1928. By that time, the need for a full-time administrator was apparent. Accordingly, a separate office of foreign missions secretary was set up, the person to be elected by ballot by the General Board upon nomination jointly by the Department of Foreign Missions and the Board of General Superintendents.

THE OFFICE OF EXECUTIVE SECRETARY

J. G. Morrison, 1928-36

The first person to be elected to the office of executive secretary of the Department of Foreign Missions was J. G. Morrison, who served two quadrenniums until he was elected to the general superintendency in 1936. In his earlier ministry he had been the leader of the Laymen's Holiness Association in the Dakotas, Minnesota, and Montana, of which more than 1,000 members followed him into the Church of the Nazarene in 1922. When, that year, the Central Northwest District was created, Morrison was appointed superintendent.

In 1926 Dr. Morrison was elected president of Northwest Nazarene College in Nampa, Idaho. It was a task to which he soon realized he was ill-suited; and when in 1927 the General Board elected him to the newly created office of executive field secretary of the denomination ("to promote and direct the raising of the General Budget"), he accepted. He had been at Headquarters only a few months when, in October 1927, Dr. Reynolds appointed him as his assistant in the Department of Foreign Missions. His election to the office of executive secretary of the department the following year was therefore not unexpected.

Morrison's fervency in espousing the cause of missions had a powerful effect on the church. During the difficult depression years his storied appeal, "Can't you do a little bit more?" doubtless saved the missionary program from even more drastic curtailment than was experienced.

C. Warren Jones, 1936-48

The successor to Dr. Morrison, elected at the 1936 General Assembly, was C. Warren Jones, a member of the Department of Foreign Missions of the General Board since 1928. He had been a missionary

himself in Japan for a brief period and had visited Central and South America. A native of eastern Washington State, he had had varied experiences of service in the church, including pastorates in Chicago and Spokane, Wash., a teaching stint at Pasadena College, superintendency of the Northwest District, and the previously mentioned missionary experience in Japan, aborted by a physical breakdown.

A highly successful pastorate from 1921 to 1928 at Cleveland First Church, followed by an equally effective superintendency of the Pittsburgh District, brought him into the leadership echelons of the general church. Election to the General Board and the Department of Foreign Missions in 1928 were natural entrees into the office to which he was elected in 1936.

Dr. Jones's 12 years of service spanned the traumatic World War II era and subsequent period of adjustment. Yet it was during the latter years of the war that the first "million for missions" year was achieved.

The necessary concentration on missionary expansion close to the United States during the time of international upheaval resulted in significant growth there. During the Jones era the number of mission fields expanded from 17 to 24, the corps of missionaries increased from 69 to 204, and giving for missions more than tripled.

Remiss Rehfeldt, 1948-60

Upon the retirement of C. Warren Jones in 1948, the General Board elected as foreign missions secretary a young 33-year-old, rising leader in the church, Remiss Rehfeldt. He had just been elected a regional representative on the General Council of the Nazarene Young People's Society and also a zone representative on the General Board. It was a rare occurrence for one to be elected to the dual roles, but it was indicative of his recognized leadership talents.

Dr. Rehfeldt's active ministry had begun only 11 years before when, soon after his marriage to Frances Phillips in September 1937, he assumed the pastorate of a home mission church in Burlington, Iowa. After six successful years there, he moved to Council Bluffs First Church. A year later he became district superintendent when his predecessor, Dr. Hardy C. Powers, was elevated to the general superintendency at the 1944 General Assembly. He served effectively until he resigned the post in 1948 to assume the missions office assignment.

It was during the Rehfeldt period that substantial development

began to take place in national leadership. The three districts in Mexico, which were set up in 1952, each had national superintendents because missionaries had been barred from the country since 1917. India had pioneered the idea of indigenous leadership in 1937 when Samuel J. Bhujbal was elected their first national superintendent. In Guatemala, as early as 1954 Federico Guillermo had served as an assistant leader but in 1960 became the national superintendent. In his report to the General Board in January 1954, Dr. Rehfeldt made note of the fact that "other mission districts have a large measure of self-government." It was a trend he eagerly espoused.

Another area of distinct progress was in missionary giving. In 1949, when a crisis arose in financing the missionary program, an all-night prayer meeting of members of the Department of Foreign Missions was held. Out of that emerged the concept of the general church giving a tithe of its income for missions. Ever since, the "10% Plan" has been a keystone of the foreign mission support program. It was not an entirely new concept, however. It be recalled that the "tithe of a church's income" for the support of foreign missions had been a proposal back in 1905 by Leslie E Gay, secretary-treasurer of Bresee's Church of the Nazarene.

By 1952 there were three 10 percent districts and four 9 percent, with an overall average of 7.02 percent. In 1954 a slight decline was reported, which prompted setting a goal of having all districts at the 10 percent level by 1958. Although the church fell far short of the goal, the concept was established and became the basis of outstanding missionary giving in the years ahead.

The Rehfeldt term also saw significant numerical gains as the missionary program entered a new era of expansion. Fifteen new fields were opened to bring the total to 39, and the missionary force was increased from 204 to 410.

George Coulter, 1960-64

The successor to Remiss Rehfeldt was George Coulter, a native of Ireland who grew up in western Canada. At the time of his election in 1960, he was superintendent of the Northern California District. A graduate of Northwest Nazarene College, he had begun his ministerial career in Alberta and held subsequent pastorates in California and Oregon before his 12-year term as district superintendent.

Although he was in the missionary office for only four years, being elected to the general superintendency in 1964, significant

strides were made in developing a comprehensive missionary program. Of particular note was the involvement of the executive secretary in foreign visitation. Heretofore the general superintendents had conducted supervisory journeys to all areas of the world, and individual reports of their travels were a highlight of the annual meetings of the General Board. But only occasionally were they accompanied by the foreign missions secretary. Although he was thoroughly briefed by the general superintendents concerning their findings, nothing could take the place of firsthand contact by the secretary himself if he were to truly understand the work. The emergence of jet airplanes that reduced travel time from days to hours further accelerated the process. During his term in office, Dr. Coulter visited Mexico, Guatemala, Italy, Trinidad, Haiti, Puerto Rico, Brazil, Japan, Okinawa, Taiwan, and Korea. The journey to the Orient was in company with General Superintendent Young.

In 1961 a significant program of annual workshops for missionaries on furlough was begun. Twenty-seven were in attendance at the first one. Then in June 1962 the first Missionary Institute was held. This was a two-week orientation training period for 37 newly appointed missionaries. They were drilled in all phases of missionary work—language, customs, culture adaptation, and methods, along with the minutiae of missionary policy. For the final four days the group was joined by 36 missionaries on furlough who were holding their second annual workshop. In subsequent years the two phases were separated, the institute (for new missionaries) usually being held in the spring and the workshop (for furloughed missionaries) in late summer.

Further supporting missionary preparation was the introduction in 1961 of a quarterly publication, the *Missionary Beam*. Designed as a recruitment tool, it was sent to a mailing list of 900 who had expressed an interest in missionary service and/or were members of the missionary societies on the various Nazarene college campuses. In 1963 the monthly newsletter, *Link*, was launched. Published by and for the missionary family, it was sent by air to all the fields. It did much to develop esprit de corps.

Another innovation was the program of cross-country missionary conventions featuring a traveling group of prominent missionaries. Nine of these two-day extravaganzas were held in 1961 in strategic cities throughout the United States. In all, 38 services were conducted and over 500 young people registered commitment to re-

spond should God call them to missionary service. Similar conventions were held in subsequent years, though not on an annual basis.

Still another project was a major revision of the missionary policy, which brought the extensive document in line with the contemporary situation. Of particular significance during those years had been the rapid expansion of national leadership. Among other things, this forced a redefining of the missionary's role, which was increasingly advisory and supportive rather than directive.

Concurrently, a new emphasis on self-support on the mission fields was being made. The result was a doubling of offerings on the mission fields during that quadrennium. Perceptibly, the foundations were being laid for the sweeping changes that took place in the succeeding decade in matters of mission policy and methodology.

By the close of the Coulter term, the church was at work in 40 world areas. The missionary staff had increased to 467, 126 of whom had been appointed during that quadrennium.

Everette S. Phillips, 1964-73

When the 1964 General Assembly elected Dr. Coulter to the general superintendency, the General Board chose Everette S. Phillips, pastor for 15 years of Bethany, Okla., First Church, as his successor. He had earlier pastored for 6 years at Baltimore First Church and before that had held two pastorates in New England. He was also for 2 years vice president of Eastern Nazarene College, Wollaston, Mass. He was a longtime member of the General Board, and having served on the Department of Foreign Missions for 9 years, he had an excellent grasp of the program. He brought both leadership expertise and personal concern to his new task.

A significant change at the outset of Dr. Phillips' term was the renaming of the Department of Foreign Missions to the Department of World Missions. This action, taken by the General Assembly in 1964, removed the "us-them" onus that the word "foreign" implied.

One of the earliest involvements the new executive secretary had was with the Nazarene Evangelistic Ambassadors. Those were the years of foment and rebellion on college campuses across the United States. As early as 1962 Dr. Coulter and Paul Skiles, executive secretary of the Nazarene Young People's Society, had begun to discuss methods for involving college youth in the missionary program. The result was the formation of two seven-man teams of talented college

men under the direction of Dr. H. T. Reza and Dr. Paul Orjala, respectively. On each team was one student from each of the six United States liberal arts colleges, while Canadian Nazarene College had a member on one of the teams, and Nazarene Theological Seminary a member on the other. Each team had an accompanying evangelist (Lester Johnston, William Fisher, or Kimber Moulton) and a music director (Ray Moore for the Reza team and Jim Bohi for the Orjala team). Each group went to one English-speaking country and two Spanish-speaking ones. Accordingly, the Reza team was scheduled to go to Trinidad, Mexico, and Guatemala, while the Orjala team went to British Guiana (now Guyana), Nicaragua, and Puerto Rico. The teams left for their assignments immediately following the 1964 General Assembly and spent almost two weeks in each place.

So successful was the program that it was repeated in 1966 and again in 1969. The leaders were the same in 1966 and the team structure similar. However, a shorter time was spent in each place, making a more extensive itinerary possible. Team I with H. T. Reza went to British Honduras (now Belize), Panama, Argentina, Chile, Peru, and Mexico. Team II with Paul Orjala worked in Barbados, Brazil, Uruguay, Bolivia, Haiti, and Jamaica. In 15 evangelistic campaigns in 49 days the teams conducted 234 public services, ministered to 130,000 people, prayed with almost 5,000 seekers, and logged 30 hours of prime time on radio and television.

The 1969 trip was to the British Isles and the European continent. The format was similar to the previous tours. Time alone will reveal the full impact of these campaigns upon the fields that they visited. Some of the results are revealed in the stories of these respective fields recorded in Part Two of this volume.'

Early in Dr. Phillips' term, the first missionary film was released, titled *From Darkness to Light*. This was followed in 1967 by *The Spreading Flame* and another on the translation program. This was the beginning of a very successful filming program that saw the more elaborately filmed subjects shot on location. These included *They Cry in the Night* (Africa), *To Wipe the Tear* (India), *Mission: Europe*, and *To Make a Miracle*.

These films augmented a long-standing program of missionary slide sets on almost every country in which the Church of the Nazarene was at work. From meager beginnings in the 1960s this program mushroomed with dozens of new sets being added and old ones periodically replaced. In 1985 there were 22 different sets available

free of charge for local church use. "Rental" charges were a freewill offering to the missionary program.

At the January 1965 meeting of the Department of World Missions a policy study was ordered of the growing use of short-term missionaries on the various fields. This had been a boon to beleaguered missionaries who were grateful for the temporary lift. It was particularly true of the doctors in the mission hospitals. These gifted persons had taken time out and gone to the fields at their own expense to serve for periods of several months to a year (and some-times longer). Out of the study came a policy document to clarify the bounds of the program that came to be known as "Specialized Service," and ultimately "Specialized Assignment" (1976).

As a counterpart of the Nazarene Evangelistic Ambassadors program and to broaden the challenge to the youth of the church, in 1967 the Youth Assistance Missionary Corps (YAMC) was begun, soon after called Student Mission Corps (SMC). The program was launched by a series of youth and missions conventions held on college campuses across the country, which drew a total of 15,000 in attendance. At these conventions, opportunity was given for upper-division students to volunteer to serve on selected mission fields for the summer. The program, directed for the first seven years by Franklin Cook, was a joint project of the Department of World Missions and the Nazarene Young People's Society.

The first year, 16 students were selected and were divided into five teams going to Puerto Rico, Guyana, Trinidad, Barbados, and British Honduras. The following year, Guatemala and Nicaragua were added to the list, and 30 students participated. The program gathered momentum until in 1973, 74 students went to 18 nations in the Western Hemisphere plus the Philippines. At that point, 344 had participated in the program (counting duplications for those who served more than one year).² In 1974 the entire group of 50, divided into teams led by veteran missionaries, invaded the Dominican Republic as the work was being opened up there.

The students served in various capacities on the field as determined by the missionaries, including manual labor, office work, conducting Vacation Bible Schools, and so forth. "Send us two singing carpenters and some secretaries," wrote William Porter from Puerto Rico. The cost of the program was borne by the students themselves, and by parents and home churches.

Dr. Phillips also continued the policy of personal field visitation.

In 1967 he went to Mexico to participate in the All-Mexico Pastors Conference. In 1969 he was in Africa with General Superintendent Lewis. He also visited the Central America and Caribbean fields. A trip to the Middle East was made part of an extensive visit to Africa. In 1971 he accompanied General Superintendent Jenkins on a tour of the Orient. Declining health hindered further journeys abroad.

Indigenization

In line with the dictum expressed by the veteran missionary C. S. Jenkins, "We are going to reach the Africans only by the African," Dr. Phillips, following the lead of his predecessor, placed a strong emphasis on indigenization. In the late 1960s he published, with General Board endorsement, a *National Church Policy*. It stated flatly, "It is the purpose and intent of the Church of the Nazarene to place leadership of its developing districts in the hands of the national church." By 1970, as the program began to take hold, there were 15 national district superintendents. Within a decade this number had increased to 75 or almost 75 percent of world mission district leadership.

A giant step in the direction of indigenization and the crowning achievement of the Phillips administration was the landmark change in the governing structure of the mission fields, passed by the 1972 General Assembly. This legislation outlined four levels or categories of self-government achievement for each district:

1. *Pioneer District* (beginning level, with a missionary appointed by the general superintendent as its superintendent)
2. *National-Mission District* (a measure of growth and self-support, with an appointed or elected national district superintendent)
3. *Mission District* (a minimum of 50 percent self-support and an elected national superintendent)
4. *Regular District* (fully self-supporting [exclusive of institutions], stable situation, and a minimum of 1,000 full members)

Election to regular status was to be subject to approval by the General Board upon recommendation by the Board of General Superintendents.

Shortly afterward, a fifth, entry-level category was added, called the *Pioneer Area*. This was often part of an established district set apart for development into a self-supporting district of its own. When a pioneer area had at least two organized churches, it became a pioneer district.

This structuring of the mission fields was built around the wellknown "three self" concept of indigenous development enunciated by Rufus Anderson and Henry Venn: (1) self-government, (2) self-support, and (3) self-propagation.

At the same time, involvement on the councils of the general church such as representation at the General Assembly and on the General Board were defined. The above four categories later were designated by the term "phase" (for example, "pioneer district" became "Phase 1," etc.).

In 1973, when the plan was implemented, the 67 organized world mission districts were cataloged as follows:

Pioneer—32

National-Mission—29

Mission—5

Regular—1 (though not officially approved until January 1974)

The national church rapidly responded to the challenge this new plan presented. Not only was there a marked increase in self-support but redoubled outreach as well (see growth charts in Appendix A). By the 1980 General Assembly there were 89 districts reported, divided as follows: pioneer—21; national-mission—25; mission—40; regular—3 (Guatemala Northeast, Peru North, and Japan). In addition there were 12 pioneer areas.

By 1985 there were 146 districts, 27 of them at Phase 1 (pioneer) level, 63 at Phase 2 (national-mission), 34 at Phase 3 (mission), and 22 at Phase 4 (regular). There were also 13 pioneer areas.

The profound effect this structuring had on world mission strategy was readily seen. One area in which it made an impact was in the makeup of the delegation at the General Assembly. The representatives from the world mission areas, once made up entirely of missionaries, began to see the addition of nationals in increasing numbers. This made it necessary to provide simultaneous, closed-circuit translation of the proceedings and the use of personal interpreters for the non-English-speaking delegates. At the 1985 General Assembly one-third of the 861 delegates were from world mission regions.

Dr. Phillips had a number of bouts with cancer in the later years of his administration, but he continued his duties with determination and fortitude. His acceptance of reelection to office in 1972 was a reflection of that resoluteness and courage. Little more than a year later, however, he was forced to relinquish the task. Wisely he sug-

gested that his successor be named while he was still physically able to assist in the transition. He passed away on October 12, 1973, barely a month after Jerald D. Johnson had been elected.

By the close of the nine-year Phillips era significant numerical gains had been recorded. The church was now at work in 52 world areas, 5 of them having been entered that year (1973). Membership in mission areas stood at 107,245. The process of indigenization had advanced to the point that the first world mission district (Guatemala Northeast) was ready to be elected to regular status.

Chapter 4

The Director of the World Mission Division

An outcome of the reorganization of the General Board and its Headquarters operation in the 1970s and 1980s was a change in terminology used to designate the leaders and their areas of responsibility. Initial steps in 1976 introduced the title of executive director in place of executive secretary, later amended to simply director. This was followed by the change from Department to Division with reference to the Headquarters operation of the church. ("Department" now referred only to an organizational unit of the General Board.)

Since the change of title took place during the tenure of Jerald Johnson, the accounts of his administration and that of his successor, L. Guy Nees, have been placed together under this separate chapter heading.

Jerald D. Johnson, 1973-80

Though the somewhat revolutionary new mission field structure outlined in the previous chapter had been worked out by E. S. Phillips, the implementation was left largely to his successor, Jerald D. Johnson. The coming to office of this new leader marked a watershed in world mission activity in the church. Ahead lay a period of innovative change and marked expansion of the missionary program that caught the wave of internationalization launched by E. S. Phillips. New concepts, new structures, and new methods were introduced, and new fields were opened with increasing speed. It was a time of dramatic and exciting activity.

Dr. Johnson, a native Nebraskan and graduate of Northwest Nazarene College, had highly successful early pastorates in Coeur

d'Alene, Idaho, and Eugene, Oreg. In 1958 he was called to pioneer the work of the Church of the Nazarene in West Germany. He became the first superintendent of the European District (later Middle European). In that role, he was a leader in the establishment in 1965 of the European Nazarene Bible College near Schaffhausen, Switzerland.

After national leadership had been well established in Europe, Dr. Johnson returned to the United States in 1969 and after a brief pastorate in San Jose, Calif., was called to the College Church in Nampa, Idaho. He was soon elected to fill a vacancy on the General Board from the Northwest Zone and thus became a member of the Department of World Missions. It was a providential turn of events that helped in a measure to prepare him for the office to which he was later elevated.

Although officially elected in September 1973, Dr. Johnson did not take office until October 15, three days after the death of his predecessor. In the four-week interim he commuted to Kansas City between Sundays to talk with Dr. Phillips concerning the various aspects of the task he was about to assume. Though Dr. Phillips was physically weak he did all he could to orient him to the complex details of the office.

In line with the department's change of name from Foreign Missions to World Missions, consummated in 1964, an early move by Dr. Johnson was to have the name of the missionary magazine, *Other Sheep*, changed to *World Mission*. This took place with the September 1974 issue.

Another early action was to appoint assistants in two vital areas:

(1) someone to provide a pastoral ministry to the missionary family; (2) a public relations person to handle deputation schedules, tours, information, and so on. Two former missionaries, William Vaughters and James Hudson, respectively, were selected for these new posts.

To an even greater degree than his predecessors, Dr. Johnson felt that personal visits to the fields were essential to an adequate understanding of his responsibility. He mounted a large world map on his office wall and began inserting pins at the places he visited. By the end of 1974 there were 26 pins on the map. Before his seven-year term was over, he had visited every world mission field at least once.

The Student Mission Corps received Dr. Johnson's full support, and 72 young people were sent out in the summer of 1974.

As was expected, a dramatic upturn was taking place in the status of world mission districts. In one year, 14 districts moved up from

national-mission to full mission status, and there were now 38 national superintendents.

A new publication, *Inter Mission*, was introduced, which was geared specifically to missionary families. Also, some significant additions were made to mission policy, particularly with respect to short-term missionaries who were offering themselves in increasing numbers for limited service.

Another significant development in 1975 was the establishing of specific formulas for the disbursement of General Budget funds. Although a strict proportionate division of money received for the General Budget had not heretofore been established, a rule of thumb that had developed over the years was that 80 percent of the General Budget should go to world evangelism (basically World Missions and Home Missions). The remaining 20 percent was to cover all other general interests including administration and Headquarters operations.

Now an additional formula was emerging whereby the 80 percent going to world evangelism, plus Alabaster giving, would be divided roughly 80/20 between World Missions and Home Missions.

In 1976 still another dimension was added to mission financing when field budgets were divided into two parts: (1) national, and (2) missionary. This was an important step in the process of indigenization and self-support.

Lay Involvement

In 1975 a famine crisis in Haiti was met by the creation of a Hunger Fund, which financed a planeload of food and vitamins to that stricken nation. When on February 4, 1976, a devastating earth-quake struck Guatemala, two airplanes were dispatched carrying not only 1,000 pounds of medical supplies but also medical personnel (three doctors and a nurse) to put them to use. Tents and 2,500 blankets were also flown in. This occasioned a broadening of the name to Hunger and Disaster Fund. Response to other needs as they were made known was immediate and generous churchwide.

Supporting further the compassion phase of missions, in 1975 the Nazarene Medical Action Fellowship was formed (later called the Nazarene Medical-Dental Fellowship). This was a formalization of a movement already active whereby doctors were giving blocks of time to serve, at their own expense, in mission hospitals. This organization of medical people (potentially 500 in number) set about to expand its

effectiveness, not only donating their time and expertise but also supplying equipment and medicines needed in the hospitals and clinics overseas.

Not unrelated was the emergence of another lay-involvement program known as Work and Witness. It was an outgrowth of the Men in Missions assignment of Dr. Paul Gamertsfelder, the first man to be elected to the NWMS General Council (1972). In spontaneous response to emergency situations such as the Guatemala earthquake in 1976, and the growing awareness of the need for places of worship in the rapidly expanding mission fields, more and more teams were going out at their own expense to build churches, schools, and parsonages. In 1980 it was reported that 765 teams had gone out the previous year, investing close to \$1 million in travel expense and construction materials. (See Chapter 6 for a more extensive report on both Work and Witness and Compassionate Ministries.)

Steps in Internationalization

To facilitate jurisdiction and development of the spreading missionary work, Dr. Johnson proposed at the General Board session in January 1976 the creation of three Intercontinental Zones:

Zone I: Europe, the Middle East, and Africa (including the Cape Verde Islands)

Zone II: Australia, New Zealand, Asia, and the islands of the Pacific (Japan, Taiwan, the Philippines)

Zone III: Mexico, Central America, the Caribbean, South America

These divisions were not unlike those set up for similar reasons back in 1924, though at that time India and the Near East were included with Africa. There were of course comparatively few fields then. This earlier plan had had to be abandoned in 1926, chiefly because of a financial shortage, but the logic of the supervision arrangement was still valid.

The concept of Intercontinental Zones was approved, and Rev. Darrell Teare, then superintendent of the work in New Zealand, was placed in charge of Zone I plus the South Pacific, and Rev. James Hudson, longtime missionary to Guatemala, was assigned to Zone III plus Asia.

Each zone was to have two representatives on the General Board. This was the first time that there was official representation on this august body from mission areas.

At the same time, representation at the General Assembly was worked out for all mission and regular districts. Since there were already 31 mission districts and 2 regular ones on world mission fields, this portended a significant alteration in the balance of delegates from home and world mission districts. As a result, of the total of 701 elected delegates at the 1976 General Assembly, 128 were from world mission areas, or 18 percent. Such representation was not out of line with the membership on world mission fields, which in 1976 stood at 130,892. This was 21.6 percent of the total world membership at that time of 605,185.

"internationalization" was becoming a catchword as the concept of a worldwide church evolved. The general superintendents, in their report to the General Board in February 1976, wrote: "We are definitely committed to the idea of greater and faster movement toward internationalization in the Church of the Nazarene, and it is our plan to bring a proposal that there be a Commission to Study Total Internationalization of the Church."

Such a Commission on Internationalization was indeed ordered by the General Assembly in June 1976. This representative group of ministers and laymen was instructed to explore all areas of the subject, including government, theology, finance, and ethical standards, and to report back to the 1980 General Assembly. The challenge before them was to create a worldwide fellowship that would encompass the whole spectrum of cultural settings yet retain the key Nazarene distinctives of holiness doctrine and practice.

There were parallel moves in other areas that reflected the spirit of the day. In 1975 the Latin Publications Division, which had been working largely in the Spanish and Portuguese languages, was renamed the International Publications Board to coordinate the many different translation and printing programs throughout the world.

At the General Assembly in 1976, as noted earlier, the name of the department was modified from Department of World Missions to Department of World Mission to more precisely define the unified task of the church. At the same time there was a reassignment of some of the fields between Home Mission and World Mission responsibility. The Latin American districts in the United States and the North American Indian work, once under the Department of World mission, were transferred to Home Missions jurisdiction. At the same time, the South African European District, Samoa, Australia, New Zealand, and the entire European work were placed under World

Mission. This, in effect, anticipated the restructuring presaged by the creation of the Intercontinental Zones and the more extensive restructuring the Internationalization Commission was working on.

One more step in the integrating process was the first International District Superintendents Conference held in Kansas City, January 3-7, 1978. Fifty-eight superintendents from World Mission districts attended this historic meeting.

In his report to the General Board in February 1977, Dr. Johnson enunciated an evolving concept concerning the deployment of missionary personnel. Flexibility was the keynote.

The established pattern of entering a country and settling in for a timeless period of missionary-guided development is no longer assured us. Missionaries must go, not knowing whether they will stay a lifetime or two or three years... .

We are developing a fluid missionary program, geared to planting the church, developing national leadership, and transferring responsibility for reproduction and growth to them as rapidly as possible.'

The basic premise of this policy, that a call to missionary service was a call to serve anywhere, referred not only to the place of initial assignment but to the possibility of reassignment as needs arose. Usually this meant movement within a language group so the missionary was not having to constantly master a new tongue. A clear example was the moving of the Earl Mostellers from Cape Verde to Brazil, to Portugal, and then to the Azores, all Portuguese-speaking. But this was not always the case, as with the Jack Rileys, who served among four different language groups in Africa.

Another development of 1976, which was a significant year in world mission strategy, was the establishment of an Advisory Council on Education (ACE). Its purpose was to coordinate all mission school programs, establishing uniform standards and curricula. This group was constituted as a permanent council of the department with Dr. John E. Riley as its professional consultant. Under the council's jurisdiction were 35 ministerial training schools, 4 high schools, and 136 elementary schools.

Four levels of ministerial training schools were established: (1) G-level (graduate); (2) U-level (college or university—beyond high school); (3) A-level (advanced or high school); (4) M-level (middle or elementary). Although achievement levels in various cultural settings were difficult to standardize, the attempt was made to establish minimal requirements. A *Basic Accreditation Manual* was prepared to give

guidance in this area. To further assist the schools, a second manual, *A Guide to Self-Evaluation*, was provided as a preparation for some sort of accreditation policy.

The missionary policy book needed extensive revision to keep up with the many innovations and adjustments being instituted. A major move was to place all items subject to frequent change, such as salary matters and medical coverages, in separate booklets. Sections were added concerning such new activities as the International Publications Board and the Work and Witness program.

In 1978, 17 Mission to the World conferences were held on 11 United States districts in which Alabaster giving received special emphasis. Such building funds were needed particularly in areas not reachable by Work and Witness teams. In fact, a secondary result of the conferences was the redoubling of interest in the Work and Witness program. The following year, 76 teams were involved with 1,500 people participating.

The REAP Program

In December 1979 the Department of World Mission took a radically new step in outreach to new areas. An international training team called REAP (Resource for Evangelism And Projects) met in Kansas City December 6-12 "to develop a strategy for evangelizing new areas when resident missionaries are not possible."³ The purpose was to train and indoctrinate new groups who expressed a desire to unite with the Church of the Nazarene.

Members of the team were Wilfredo Manaois of the Philippines; Farrell Chapman of Trinidad/Tobago; Neville Bartle, New Zealand missionary to New Guinea; and Donald Owens and Paul Orjala, both at that time on the faculty of Nazarene Theological Seminary. John Riley, retired president of Northwest Nazarene College, served as convener. Since the first assignment had to do with preparing training programs for Nigeria and South India, Samson Udokpan of Nigeria and Rev. and Mrs. Bronell Greer of India were called in as resource persons.

Since visas could not be obtained for missionaries to enter these countries, the plan was to send in a REAP team on visitors' visas to provide up to three weeks of intensive training programs for pastors and key laypeople in Nazarene doctrine, organization, and administration. This would be repeated two or three times a year. The first such training program was conducted in South India in February

1980, with 120 attending. This was followed by a similar training session in Nigeria where a group of about 10 churches under the leadership of Rev. Udokpan's brother, Rev. Udoh, had already assumed the Nazarene name for their group.

Similar sessions with churches in other world areas were projected, and pilot investigations were conducted. But for all its promise and idealism, the REAP program failed to gain momentum and did not survive as a viable missionary strategy.

By the time of the 1980 General Assembly when Dr. Johnson was elected to the Board of General Superintendents, membership in world mission areas had grown to 173,491, a 24.5 percent gain during the quadrennium. Eight districts had met the qualifications for regular or Phase 4 status, 36 had reached Phase 3, 31 Phase 2, while 22 were at Phase 1 level. In addition there were 13 pioneer areas. There were now 70 national superintendents.

In what proved to be his farewell report as executive director of the Department of World Mission, Dr. Johnson quoted excerpts from an analysis prepared by the director of the U.S. Center for World Mission in Pasadena, Calif. It stated that though a quarter of the world's 4 billion population were Christians (in name at least), over half (2.4 billion) lived outside of direct contact with Christians. More disturbing was the fact that 91 percent of the missionary force was involved in maintaining and strengthening the established churches with only 9 percent engaged in cross-cultural evangelism. It was both a warning and a challenge lest Nazarene missionary endeavor become equally ingrown.⁴

The almost seven years in which Dr. Johnson served saw a number of significant changes take place under his innovative leadership. But above all he will be remembered as the architect of internationalization. He had introduced the earlier concept of Intercontinental Zones, which led to the formation of the Commission on Internationalization in 1976 on which he was a leading voice. The basic structure of regional administration that this commission devised was ready for submission and ratification by the time of the 1980 General Assembly. The implementation of its provisions was the task of his successor.

L. Guy Nees, 1980-86

In August 1980 Dr. L. Guy Nees, then president of Mount Vernon Nazarene College, was elected director of the Division of World Mis-

sion. He was a man of broad experience in the church both in pastoral and administrative posts. He had served some of its most prestigious churches including the "mother church," Los Angeles First. He had served as president of two of its colleges—Canadian Nazarene College and Mount Vernon Nazarene College—and was chairman of the board of Pasadena College at the time of its historic move to San Diego. For 11 years he had been superintendent of the Los Angeles District.

He had served several terms on the General Board but, uniquely, had not been a member of its Department of World Mission. In all his assignments he had showed himself a man of "steady strength and caring spirit."

The immediate and pressing task that Dr. Nees faced was to put into place the administrative structure ordered by the Commission on Internationalization. But there were three other goals that he set for himself to accomplish during his term of service: To refine the educational policy, particularly as related to the training of ministers on world mission fields; to clarify the missionary policy book, which over the years had become somewhat cluttered and confusing; and to set up a viable pension program for retiring missionaries.

1. Internationalization

The starting point for the restructuring of the World Mission program was the monumental report of the Commission on Internationalization to the 20th General Assembly with its recommendations and its cautions. It addressed not only the administrative aspects but also theological and cultural implications. Excerpts of its major provisions were as follows:

The Commission affirms the biblically sound and historically expressed theological position of the Church of the Nazarene in the "Agreed Statement of Belief" (*Manual* 25-25.8), and in the Articles of Faith (*Manual* 1-21), with specific emphasis on the church's distinctive doctrine of entire sanctification in Article X (*Manual* 13-14). The Commission expresses concern that this stated position be clearly articulated as non-negotiable in all doctrinal statements pertaining to the process of internationalization... .

The Church of the Nazarene as an international expression of the body of Christ, acknowledges its responsibility to seek ways to particularize the Christian life so as to lead to a holiness ethic. The historical ethical standards of the church . . . should be followed carefully and conscientiously as guides and helps to holy living.

... Culturally conditioned adaptations shall be referred to and approved by the Board of General Superintendents" (*Manual 32.2*).... The Commission recommends the continuing study of the emerging needs for cultural adaptations... .

We urge every district to strive toward full financial support at the earliest possible time... .

The organizational structure through which internationalization of the Church of the Nazarene is to be realized is ... by means of division into world regions which will have final amenability to the General Assembly.

The Commission therefore recommends: The creation of the following six church regions out of the existing three intercontinental zones:

- Africa
- Asia
- Europe and the Middle East
- Mexico, Central America, and the Caribbean
- South America
- South Pacific .. .

That the General Assembly delegates from each church region nominate by majority vote in caucus the exact number of representatives for election to the General Board by the General Assembly which would then vote an electing ballot on the slate presented by the regions. Nominees shall be from mission and regular districts... .

Our final goal shall be to involve all in the total program of the church with rights, privileges, and responsibilities without limitation or stigma because of culture, color, or area of origin.'

The implementation of this statement of policy and the working out of the administrative details was no simple procedure. Not only was there the selection of directors and the establishment of regional offices, but the task of communicating to the missionary staffs and national leaders the implications of the new format and securing their cooperation.

Some of the elements of restructure were already in place. James Hudson had been serving as a coordinator for Dr. Johnson, principally

in Latin America. In July 1981 he was officially assigned the directorship of the combined regions of Mexico, Central America, and the Caribbean (which came to be known as the MAC Region) and the South America Region. Richard Zanner, who in July 1980 had been named coordinator for the African work and in addition had recently become superintendent of the South Africa European District, was named director of the Africa Region.

The Asian and South Pacific regions were combined under Donald Owens in June 1981. He was a former missionary to Korea and at

the time a missions professor at Nazarene Theological Seminary in Kansas City. He moved to Manila in the summer of 1981. To his assignment was added the responsibility of launching the proposed Asia-Pacific graduate seminary. Property for this institution had already been purchased in Manila.

Initially, Dr. Nees himself assumed responsibility for the Europe and Middle East Region.

Statistically, in 1981, the six regions presented the following membership profile:

Africa	35,840
Asian	42,550
Europe/Middle East	6,219
Mexico/Central America/Caribbean	80,554
South America	16,780
South Pacific	3,536
Total	185,479

By 1982 the establishment of the Asia-Pacific Seminary had become such a demanding task that Dr. Owens asked to be relieved of some of his other duties. Thus, in January 1983 the South Pacific Region was assigned to Darrell Teare, who combined this with his role as superintendent of the Hawaii Pacific District, to which he had been elected in 1979.

Also in 1982 Thomas Schofield, district superintendent of the British Isles South District, took on the added duty of assistant to Dr. Nees for the Europe/Middle East Region. The following year, May 1983, he became the full-time director.

In July 1983 the original format that called for making South America a separate region was carried out, and Louie Bustle, who a few years before had been transferred from the Dominican Republic to Lima, Peru, was appointed director. Then, in November 1985, after Dr. Owens became president of Mid-America Nazarene College in Olathe, Kans., George Rench, mission director in Indonesia and former missionary to Taiwan, became Asian regional director.

Dr. Nees felt strongly that the regional leaders should live in the areas to which they were assigned, and establish regional offices there. Accordingly, the Africa office was set up in Florida, Transvaal; the Asian office in Manila; the Europe/Middle East office in Bolton, England; the MAC office in Guatemala City; the South America office in Quito, Ecuador; and the South Pacific office in Honolulu.

The stated intent of the original commission was that period-

ically the geographical structure of the regions should be reexamined and alterations be made if it seemed appropriate. In line with this, a realignment of the regions was worked out and officially ratified by

the General Board in February 1986, as follows: *Region* *Director*

Territory

Africa	Richard Zanner	Countries of the African continent except those bordering the Mediterranean, plus the Republic of Cape Verde
Asia-Pacific	George Rensch	Australia, New Zealand, Papua New Guinea, Indonesia, islands of the Pacific, continental Asia as far west as and including Burma
Eurasia	Thomas Schofield	British Isles, continental Europe, countries of Africa bordering the Mediterranean, Middle East, subcontinent of Asia east to and including India
Caribbean	James Hudson	Countries of the Caribbean plus Belize, Guyana, Suriname, French Guiana, and Bermuda
Mexico-Central America	Jerry Porter (April 1, 1986)	Mexico, all of Central America except Belize
South America	Louie Bustle	All of South America except Guyana, Suriname, French Guiana

Regional Conferences

In connection with the adoption of the report of the Commission on Internationalization, the 1980 General Assembly adopted the following resolution:

That as early as is practicable following the General Assembly, the general superintendent in jurisdiction shall call for a meeting of the General Board members, district superintendents, and college presidents (or equivalent) of the following six church regions to give suggestions for study of the involvement and service of the departments of the General Board in world areas, and that the results of these studies be forwarded to the General Board. The role of the General Board members on their regions shall be included on the agenda.

This somewhat vague recommendation became the seed idea for what developed into six regional conferences conducted during 1983-84. To the originally suggested delegate group were added the mission directors and leaders of the auxiliaries (NWMS, NYI, and CL/SS). The general directors of these three divisions (Mrs. Phyllis Brown, Larry Leonard, and Phil Riley) were invited to participate, as was Bennett Dudney of the International Publications Board and Ray Hendrix of International Radio.

The format was to consist of two days of study and discussion on topics of mutual concern, addressing the need for cooperation and understanding. Each night, including the opening session, was to be an inspirational rally open to the public. In his introductory letter to the regional leaders, Dr. Nees pleaded for openness and freedom of expression. He suggested an unstructured program with a minimum of formal presentations. "Let's just talk to one another," he said.

At the opening session of each conference Dr. Nees read a statement of purpose. Among other things he said: "it is not our intent to develop the Church of the Nazarene into a federation of national churches [as some other denominations have done].... The purpose of these regional conferences and any others that follow is intended to knit us closer together rather than separate us."

Coming as they did in the 75th anniversary year of the denomination, they were billed as Diamond Jubilee Regional Conferences. A feature of several rallies was the ordination of a large group of elders. For example, in Africa there were 34 and in South America a number of Aguaruna Indian pastors. The conference locations and dates were as follows:

<i>Region</i>	<i>Location</i>	<i>Date</i>
Asian	Seoul, Korea	Apr. 12-14, 1983
Europe/Middle East	Hanau, W Germany	Oct. 31—Nov. 2, 1983
Africa	Manzini, Swaziland	Dec. 13-15, 1983
South Pacific	Brisbane, Australia	Jan. 11-13, 1984
MAC	Monterrey, Mexico	Jan. 17-19, 1984
South America	Lima, Peru	Jan. 31—Feb. 2, 1984

The conferences proved to be of immense value for both the Headquarters personnel and the district leaders. Bridges of understanding were built, and a sense of unity of purpose was developed.

2. Educational Policy

In 1976 under Dr. Johnson's leadership an Advisory Council on Education (ACE) had been established, and under the guidance of Dr. John Riley, educational consultant, excellent groundwork was laid in terms of policy and standardization.

Building on this foundation, on February 15, 1983, a new Committee on Theological Education was called together to explore more deeply the ministerial training programs in World Mission areas. The members of the committee were L. Guy Nees, chairman; Phyllis H. Brown, secretary; Mark R. Moore, Donald S. Metz, Charles R. Gailey, and Charles W. Gates. At the May 14, 1984, quarterly meeting, the name of the committee was expanded to World Mission Committee on Theological Education, which was in turn reduced to the acronym WOMEC.

There were 35 theological institutions under WOMEC's purview (see list in Appendix A). These schools represented a wide range of academic levels, size, and facilities, but all were strategic in the ongoing of the work. The steady increase in the number of churches required a supply of trained pastors to serve them. In fact, it was roughly estimated that already 500 churches were without pastors. An accelerated education program was needed.

It was also important that this training be received in the national setting and under national auspices so that the language and cultural barriers would be minimized. Administratively, the goal set by WOMEC was to have a minimum of 50 percent of the governing boards to be nonmissionary. Only 16 of the presidents/directors of the 35 institutions were nationals, but the intent was to increase this number as quickly as possible.

Three manuals were developed by the committee: (1) *Handbook for Accreditation: Curriculum and Degree Granting Processes for Nazarene World Area Theological Education Institutions*; (2) *A Basic Accreditation Manual*; and (3) *A Guide to Self Evaluation*. Manuals 2 and 3 were extensions of earlier manuals prepared by ACE. WOMEC was, in effect, the accrediting agency for Nazarene international theological institutions. But it also provided motivation and resources for the schools in addition to monitoring their progress. Its function was basically advisory as it sought to achieve the broad goal stated by Dr. Nees: "To upgrade and standardize the educational program in world mission areas."

The establishment of the Asia-Pacific Nazarene Theological

Seminary in Manila, the first graduate-level seminary for the denomination outside of the United States, along with the promotion of various extension programs, the development of the Africa Nazarene Theological College by combining three campuses under one administration, and the establishment of Seminario Nazareno Mexicano, A.C., in Mexico City were major achievements in the area of theological education during the quinquennium.

A unique project of WOMEC, sponsored by Dr. Mark Moore, was the "Books for Enrichment" campaign in which North American colleges were encouraged to "adopt" a G- or U-level institution abroad and augment its library holdings by sending duplicate volumes from their own libraries.

Using the "GUAM" formula, in 1985, the 35 theological training schools under WOMEC were classified as follows:

G-level (graduate)	1
U-level (university/college)	15
A-level (advanced/high school)	16
M-level (middle/grade school)	3

Not included was the U-level Africa Nazarene Theological College, which was actually a combination of the three colleges (all U-level) in southern Africa: at Florida, R.S.A.; Siteki, Swaziland; and Port Elizabeth, R.S.A. Nor was the South India Biblical Seminary on the list. The Church of the Nazarene had an excellent affiliate relationship with the World Gospel Mission in the administration of this school. (See the South India story in Part Two of this volume.)

Resident students in these 35 schools totaled 1,408. In addition, a number of the schools conducted extension programs that enrolled 2,233 students. The Seminario Nazareno de las Americas in Costa Rica was a leader in its extension program (CENETA) that blanketed Latin America. These concentrated short courses conducted by faculty members in strategic centers allowed pastors to continue serving their churches with minimal disruption as they continued their education.

For the granting of degrees, the Caribbean Nazarene Theological College in Trinidad affiliated with Canadian Nazarene College, while European Nazarene Bible College and Africa Nazarene Theological College (after March 11, 1983) affiliated with Mid-America Nazarene College.

3. Missionary Policy

The third goal Dr. Nees set for himself was to restructure the missionary policy book into a more useful and understandable format. The policy statements themselves were not so much at issue as was their presentation. Over the years, as new matters were written into the policy, they tended to become appendages rather than being incorporated into the whole.

Various methods had been tried to solve the problem, including the most recent supplementary booklet approach. Dr. Nees felt that everything should be under one cover, but because of frequent changes and additions there would need to be a loose-leaf format. This would make possible the insertion of new material at the appropriate places and facilitate the removal of old material where such was being replaced. Color coding of the pages in each section and the dating of each page were two other ways of keeping tab on the material.

The total mission policy book as eventually put together consisted of a 76-page section covering the World Mission Division, the Mission Field, and the Missionary; a 19-page section on National Church Policy; and a 23-page Health Care Plan Document. A 2-page supplement on current salaries and benefits was also included. Each of these was in a different color. The heart of the document was the 45-page section having to do with the person of the missionary.

4. Missionary Pensions

Dr. Nees's fourth area of concern was the retirement plan for missionaries. Heretofore, the major source of income for emergency medical assistance and pensions for retired missionaries had been through the Nazarene World Mission Society plus some designated gifts. It was obvious that as the needs of a larger missionary force increased and the number of retirees correspondingly grew, the available funds were falling farther and farther behind, and increasing subsidies were needed from general funds. Permanent funding was essential.

The first step was to separate the medical and the retirement accounts, leaving the medical phase to the NWMS and making the pension part a department responsibility. Several basic actions were taken:

1. All available funds were brought together for this pension fund pool.

2. The General Board made an initial special contribution of \$800,000 and subsequently made annual appropriations.

3. Interest from reserve accounts such as the one to cover catastrophic events was channeled into the pension fund.

By 1984 the turnaround point had been reached, and the actuarial fund was beginning to grow, reaching \$3.5 million by 1985. Projections at that time indicated that it would take \$8 million to fully fund the retirement program, but excellent progress had been made.

The scale of retirement benefits for missionaries was set at essentially the same levels as that for U.S. ministers except that additional amounts were provided missionaries with more than 20 years of service.

Lay Involvement

While all these basic administrative developments were taking place, the ongoing missionary program was experiencing a great wave of homeland interest and support. Giving to the World Mission cause was escalating, as demonstrated especially in the Easter and Thanksgiving offerings, now reaching a combined total annually of more than \$17 million. Mission specials brought in another \$6 million each year.

But there was also significantly increased involvement in lay-participation projects such as Work and Witness and Compassionate Ministries programs. The former had emerged in the late 1970s but during the Nees era came into full flower.

Carpenters, masons, plumbers, electricians, painters, contractors, and just plain laborers were becoming involved directly in missions. Whereas in the beginning days of Work and Witness these construction crews worked in countries near at hand, such as in Central America and the Caribbean, they were reaching out farther and farther to Europe, Africa, the Orient, the South Pacific, and even India.

No mission program ever caught on so quickly or was so universally adopted. But it became a victim of its own success. Its cherished spontaneous character eventually had to yield to the imposition of rules and regulations. With over 100 teams a year, some guidelines had to be laid down. Ultimately it meant the appointment of a central coordinator. Thus in November 1984 David Hayse joined the staff in Kansas City to direct this program. He had been serving as project coordinator for Mexico and Latin America.

During the 1980-85 quinquennium, approximately 400 Work and Witness teams, made up of some 8,000 people, were involved in this program. The total investment in labor, travel, and materials was estimated at \$12 million.⁸ (See chapter 6 for an extensive study of the Work and Witness program.)

Compassionate Ministries also came to the fore during the Nees administration. There was a new awareness across the church of the need to address the physical needs of a suffering world in the name of Christ. As crises of hunger, natural catastrophe, revolution, and refugee displacement mounted, the demands on the Hunger and Disaster Fund ballooned. But just as readily the church responded. In 1982, \$160,000 was contributed to the fund, and in 1983 giving jumped to \$285,000. In 1984 a major famine in Africa called for a special added appropriation of \$100,000 from general funds. During the 1980-85 period, \$1.25 million was contributed to the Hunger and Disaster Fund, and 23 countries were recipients of this aid.

Not all this money went out in the form of direct relief, however, for there was growing interest in long-range preventive measures as well. The improvement of agricultural methods to increase food supplies, and the development of self-help projects to lift the people out of poverty were examples. Haiti and South India were in the vanguard of this effort.

In his report to the General Board in February 1984, Dr. Nees recommended that a full-time person be hired to coordinate the total Compassionate Ministries program. He turned to Dr. Steve Weber, 10-year veteran missionary to Haiti who had done significant work there in both relief and development programs. He, along with Dr. Al Truesdale of Nazarene Theological Seminary, organized the phenomenally successful Compassionate Ministries Conference held in Kansas City on November 8-10, 1985, at which 500 were registered. "What started as an idea with modest expectations," wrote Franklin Cook, editor of *World Mission*, "developed into a conference of monumental significance and proportions."⁹ (See chapter 6 for an elaboration of this and other phases of Compassionate Ministries.)

Not unrelated to this was the creation of an organization called Nazarenes In Volunteer Service (NIVS). Heretofore, noncareer missionary work had been largely confined to medical personnel and some builders. The plan was to involve persons of other skills and professions in short-term service on mission fields. Teachers, nurses, clerical workers, computer programmers, architects, and the like were

inspired to offer themselves for periods of two months to a year wherever the need arose—all at their own expense.

In July 1985 a group of 25 of these dedicated people gathered in Pasadena, Calif., for a 14-day orientation with 15 well-qualified instructors. After the conference several went immediately to assignments in various parts of the world, while others remained on a stand-by basis should a call for their specific skills arise.

Field Visitation

Dr. Nees was as convinced as his predecessors that nothing could take the place of personal contact with the mission field to adequately understand his assignment. His 1981 journeys took him to Haiti, the Dominican Republic, Papua New Guinea, the Philippines, Europe, and Africa. Eight days of this last trip were spent in Nigeria, where a promising opening for the church was being explored.

In 1982 Dr. Nees visited 21 fields, including a trip into mainland China in October. (The story of this attempt to reach the former Nazarene field in North China is told in Part Two of this volume under "China.") In 1983, 20 fields were visited, and in 1984, 12 more. His last trip was to Cyprus for the dedication of the new training center there.

The Goal of 75 Fields

As the 75th anniversary of the denomination in 1983 approached, the idea was conceived of bringing the total number of world mission fields to 75 by the anniversary year 1983-84. This would necessitate opening five new fields. The plan had dramatic appeal and interest was high as the five targeted areas were announced: the Azores (in the mid-Atlantic), Botswana (in the heart of southern Africa), Kenya (in east central Africa), Suriname (on the northeast coast of South America), and Burma (in southern Asia).

Preliminary contacts to some degree had been made with each of these countries, which gave some assurance of success, but more intensive exploratory work remained to be done. It was well into 1984 before work had begun in all five, and some were not officially organized until even later. (See Part Two of this volume for the detailed stories of how each of these fields was developed.)

Prospective fields continued to open. Significantly, there were two in the Middle East—Egypt and Cyprus. Two different groups in Egypt had expressed interest in aligning themselves with the Church

of the Nazarene, and both consisted of several churches. By the end of 1985 negotiations were still pending but showed great promise.

When the California group, Investments Eternal, was given options from Dr. Nees concerning another missionary project, they chose Cyprus. The church needed some neutral place to establish a ministerial training center for the Middle East, and this nearby island offered an excellent base. The building purchased provided a missionary home with adequate basement space for an education center. This was not planned to be an organized church, though that was a possibility. Rev and Mrs. Jamil Qandah, graduates of European Nazarene Bible College, were placed in charge.

An interesting comparison of the missionary statistics since 1908 appeared in the minutes of the General Board for February 1983, the 75th anniversary year. The figures for each 25-year span were given as follows:

<i>Year</i>	<i>Countries</i>	<i>Missionaries</i>
1908	6	19
1933	16	85
1958	34	329
1983	69	553

By 1985 these figures had climbed to 74 and 620 respectively, still one short of the anniversary goal of 75 countries because not all the new fields had been officially organized.

As Dr. Nees's term of service drew to a close (officially at the General Board meeting in February 1986), there was no slackening of vision or perspective. Goals for decadal growth were proposed as follows:

20 new countries
72 new districts
2,200 new churches 224
new missionaries
400,000 new members

With such projections, the membership in world mission areas, which already constituted 30 percent of the denomination's total, could well be in the majority by the turn of the century. At present rates of growth, this was not an unrealistic expectation.

The 1980-85 quinquennium had indeed been an active one on the World Mission scene. Work had been established in 13 new areas.

There were now 3,106 organized churches with a total membership of 247,244. This represented a 45.5 percent increase for the five years.

A New Director

Elected to fill the office of director of the World Mission Division upon Dr. Nees 's retirement was Dr. Robert H. Scott, most recently superintendent of the Southern California District, where he had served since 1975. He had pastored churches earlier at Santa Ana, Sacramento, and Fresno, all in California. For over seven years he had been a member of the Department of World Mission of the General Board and since 1983 its chairman. He assumed his new office on March 1, 1986.