

Our Balanced Attack

*How Nazarenes Finance
World Evangelism*

by
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Football and Missions Giving

If I'm in my car on an autumn Saturday afternoon, I'll turn on the radio and hunt for a football game broadcast. It's a habit I developed growing up in Oklahoma.

Oklahoma is a football-crazy state. It doesn't have a professional football team. No matter. The University of Oklahoma regularly wins its conference championship. They've been crowned national champions several times. Not long ago, a player from Oklahoma State University, Barry Sanders, won the Heisman trophy given each year to the best college football player in the United States. Teams from Oklahoma universities often play in postseason bowl games.

Because of where I grew up, I caught football fever. I spent autumn Saturday afternoons listening to the Oklahoma Sooner Football Network. I dreamed about being a great football player. Alas, I never did play on a school team. The only time I got out of the bleachers and onto a playing field was playing my trumpet in the band. Along the way, I did play a lot of sandlot football. Of course, my dream of being a great player was unrealistic. Usually I was

the shortest kid on the playground. Without question I was the skinniest. So they always chose me last. Still, whether as a player or a spectator, I have always loved football. I'm from Oklahoma, and Oklahoma is a football-crazy state.

There are some important things you should know about football. One is that you don't win championships depending on a single player. You've got to have a balanced attack. That means using the skills of a variety of players. Consistent winning takes a team effort. "Balanced attack" also refers to the way you play the game. Football teams don't win game after game by throwing passes on every play. They will not win by always running the ball. Winners balance their offense with a mix of running and passing plays. A real championship team will be further balanced by having a top defensive strategy.

What does all this have to do with missions? Well, let me first give an example of a missions program that tried to operate without a balanced attack. Not long ago a well-known American televangelist confessed to grievous moral lapses. At the height of his glory, money flowed toward him like iron filings attracted to a magnet. With some of that money he bankrolled most of his denomination's mission work in Haiti. Among the things he paid for were hot lunches in 100 elementary schools. Then, one Sunday evening on television he confessed to immorality.

By Monday morning a full-blown scandal had erupted around him. He seemed briefly contrite. Then he plunged ahead, using everything sent in by faithful supporters to keep his headquarters open (and personal airplane flying). Anticipating that donations would fall off after his confession, he called Haiti that first week to shut down the lunch programs. On payday two weeks later Haitian teachers in "his" schools got empty envelopes. We had missionary friends supported directly by this television preacher. Their total reliance on his money brought their work crashing to a halt. Within days after the scandal broke, these missionaries packed up to go home. Without his financial sup-

port their ministry had collapsed like a football team who had depended too much on one star player who breaks his leg.

Nazarene missionaries are different. The funds for our global ministries are raised in several different ways. For me, football's balanced attack makes a great illustration of how Nazarenes look for resources to fulfill Christ's Great Commission. We Nazarenes don't depend on one person giving all the money. We use several different fund-raising avenues. We appeal to the young and old, to the rich and poor. Sometimes we appeal to the emotions, sometimes to a rational sense of careful stewardship.

The results are impressive. Flying in the face of the selfish materialism gripping much of our world, Nazarenes give more money for missions than many larger denominations. As a result, we have more missionaries than the United Methodist church, a denomination with 10 times our membership.

The longer I'm involved in Nazarene missions outreach, the more convinced I become of the soundness of our balanced fund-raising strategy. What is so special about it? Well, to begin with, ongoing expenses like missionary salaries and hospital supplies are underwritten by a budget system. This budget—our General Budget—provides continuity for our missions outreach. Through economic boom and bust, through the poundings Satan may give us, we'll be fulfilling our divine mandate, thanks to General Budget. To balance out a rather mundane-sounding budget system, some of our other fund-raising ventures encourage spontaneity, appealing to the emotions. These include offerings to open new countries, to buy horses for rural pastors, to help disaster victims, and to build buildings.

Aided by funds raised through our balanced attack, we Nazarenes have been able to move through lots of doors God has opened in front of us. We've planted districts of thriving holiness churches on six continents. In 1983 we celebrated 75 years as a denomination. That year we urged churches to

overpay their General Budget share. Those overpayments helped us enter several countries: Burma, the Azores, Kenya, Suriname, and Botswana. Adding these to the list of areas already penetrated gave us a total of 74 world areas, just one short of our diamond anniversary goal of 75 (one world area for each year since the 1908 Pilot Point merger).

Now, less than a decade later, we're in more than 95 world areas. Fueling such global outreach is a diversified fund-raising system combining the best of emotional spontaneity with long-term commitment. That's what this book is about: a balanced attack combining an underwritten budget topped by special appeals and other resources.

Budget: A Bad Word Doing Good Things

Staring at ripening wheat fields in western Oklahoma years ago, I couldn't imagine how that grain was going to be harvested. Those fields stretched to the horizon and beyond. "Amber waves of grain," I said softly. That phrase from Katherine Bates's "America, the Beautiful" described perfectly what I saw. Before writing those words, she must have seen what I was looking at.

How are they going to harvest it all? I wondered. I'd seen only an occasional combine sitting beside the farmers' barns. It didn't seem like nearly enough machinery to harvest those huge fields.

Then, one day on the road I passed a convoy of combines and trucks filled with harvesting crews. Someone explained that these were custom harvesters, mobile crews that start in south Texas as soon as the wheat ripens there. Stripping wheat fields county by county, they work their way northward.

There was my answer. Rather than every farmer having to bankrupt himself by buying expensive equipment that will lie idle most of the year, farmers all over the cen-

tral U.S. put the same equipment and crews to work. The manpower and machinery of these custom harvest crews do what the individual farmers could not do by themselves.

The reason this system works is that not all the wheat fields in the central U.S. ripen on the same day. Those fields don't even ripen in the same month. In Texas wheat fields begin ripening in the spring. In the Dakotas it's late summer before the wheat is ready to harvest. That's why a small amount of mobile crews and equipment can harvest such huge expanses.

The Bible uses a lot of harvest metaphors. Jesus said: "Open your eyes and look at the fields! They are ripe for harvest" (John 4:35). Another time He told His disciples: "The harvest is plentiful but the workers are few" (Matt. 9:37).

Not surprisingly, it is easy to find parallels in a wheat harvest to Nazarene missionary strategy. One analogy lies in the temporary use of outside workers. In some parts of the world, the gospel message arrives and finds immediate response. The harvest may be ripe, but there are almost no local workers. Elsewhere, the church is quite small. There isn't enough local manpower or other resources to bring in the ready harvest. So we send custom harvesters (missionaries) into those two kinds of fields. These missionaries don't go to homestead a country. Their goal is not to settle down and carve out a permanent place for themselves. There are farmers—the national Christians—who live there, who "own" the land. The missionaries are simply the temporary custom harvesters.

Another wheat harvest analogy is that of right timing. To wheat harvesters, timing is important. Custom harvesters work their way from one field to another, harvesting grain as it ripens. This way, costly equipment and manpower don't lie idle in one area when it is harvesting season in another. The New Testament mentions this right timing for the harvesters (Mark 4:29; Gal. 6:9). As the grain begins to ripen in a particular field, we are called to pour in man-

power and other resources to gather that harvest. Or, to continue the harvest metaphor, storms can break over the ripened grain and destroy it in the fields. So, for the sake of those who are responsive and for those who are still unresponsive, we must find ways to give immediate attention to responsive people.

Pooling Resources

Christ has given the Church some awesome commands. "Make disciples of all nations," He told us (Matt. 28:19). We must obey. That we have done so joyfully is typified by Nazarene founder Phineas F. Bresee's statement: "Our church is preeminently a missionary church." It's true. Properly challenged, Nazarenes have never been reluctant at trying to obey the Great Commission. Noted evangelist R. V. DeLong wrote that he was a Nazarene because "the Church of the Nazarene takes the Great Commission seriously."

The Great Commission was given to the Church. Fulfilling it is the responsibility of every local church. How is that possible? Some superchurches might conceivably have the resources to attempt global evangelism by themselves. But, how can your local church do what God has called you to do? How do you dare try to carry out that Great Commission? Simple. By pooling resources with other churches.

Take that word *budget*. The word came from an old French word, *bougette*. To the French it meant pouch or small bag with its contents. That's good symbolism for us. With General Budget we Nazarenes are putting our resources together in one bag. Decades ago missionary pioneer Harmon Schmelzenbach said: "Individually, we accomplish limited returns. Collectively, we move mountains." He was right. Using our budget bag, we run Kingdom activities in more than 95 world areas. Every Nazarene church, no matter how small, has a part in the work of more than 600 missionaries.

During the 1923 General Assembly debate on setting up the General Board and funding it, Rev. L. Milton Williams

said: "God and 1 man can chase 1,000 and 2 put 10,000 to flight. What might God and 50,000 Blood-washed, fire-baptized men and women accomplish?"

Once we decide to work cooperatively, we face another question: How to actually raise that money? Suppose we financed day-by-day operations of Nazarene world outreach using individual offerings. We might do that on a country-by-country basis. We could ask every Nazarene church to take an offering for work in Argentina this Sunday, an offering for work in Bolivia the next, and so on. The problem with this is that we work in more countries than there are Sundays in a year. Taking offerings alphabetically by country, we'd never get to Zambia!

Another option would be to take offerings for each area of ministry. We do, of course, promote some special offerings like the Radio Fund and Alabaster for buildings. Suppose that, in addition to these few, we also had to take individual offerings for such things as:

Bible Colleges on Six Continents
Church Growth Research
General Assembly Fund
General Superintendents' Global Ministries
Headquarters Support Personnel
Language Study for Missionaries
Missionary Kids' Education
Missionary Salaries and Housing
Missionary Travel
Nazarene Medical Missions
Nurses' Training Schools
Outreach to Unreached Peoples
Passports and Visas for Missionaries
Pastors' and Evangelists' Conferences
Pioneer Districts' Support
Publishing Holiness Literature
Regional Planning Offices
Repairs to Buildings

Retired Missionaries' Pensions
Support for National Pastors
Thrust to the Cities
Youth Evangelism

In our beginning days, we Nazarenes financed missions with special offerings like that. The first foreign trip by a general superintendent was paid for by a churchwide special offering. In our early years local churches were besieged with requests to take offering after offering for general church ministries. At one early General Assembly, delegates complained that the continual offerings "overdid the matter of solicitation . . . sometimes even cutting pastors' salaries short."

Is there a better way? How can we finance what needs to be done without smothering people with endless offering appeals? Can we assure that the custom harvesters don't run out of gas in the middle of harvesting a field? The 1923 General Assembly delegates felt so. Their answer was to combine all general church ministries into one unified General Board. Rather than every ministry office making its own funding drive, all became part of the new General Board, integrating their offering appeals into one unified General Budget.

Initially, every church was just urged to give liberally to support that General Budget. Then, some districts began setting goals of so much money per member. Finally, in 1949, global evangelism offering goals were linked to local church income. Each local church was asked to aim at giving 10 percent of its income for world evangelism. It would be like a "tithe" given by the churches. When we began this Ten Percent giving emphasis, giving to General Budget and Approved Specials was under 6 percent across the denomination. It has now grown to well over 9 percent. We're closing in on that Ten Percent goal.

Parenthetically, some use the Ten Percent formula to note how incomprehensible it is that less than one-tenth of

every dollar given to the local church goes for world missions. They contend that far too much of what they "give to the Lord" winds up being spent on local ministries. Those reaping most of the benefits of "the Lord's money" are actually the givers themselves.

At any rate, to underwrite this budget, a system evolved in which two big offerings, one at Easter and another at Thanksgiving, began raising most of the money. For many churches, Easter and Thanksgiving offerings are highlights of the year. Occasionally I've been in churches that regularly take part of their regular offerings to meet their share of the General Budget. That's a real tithing of the tithing! Others depend less on big offerings at Easter and Thanksgiving, using a year-round giving system called "Faith Promise," where members add something for world missions to their weekly tithing check.

In whatever way it is raised on the local level, General Budget is the key element in putting our custom harvesters in the field. With more than 9,000 churches underwriting this General Budget, we are able to put crews on our harvest combines. Haiti, for instance, is unusually responsive today. We've reaped an incredible harvest in that Caribbean nation, immeasurably aided by our General Budget system of basic funding.

Yet, Haiti's responsiveness does not blind us to other opportunities around the globe. We use our budget-funded system to plan and execute long-term strategies for carrying out the Great Commission. A global strategy funded by General Budget forces us into a balanced view of opportunities and responsibilities around the world. We do not flood one country while ignoring others.

A budget system also offers advantages on the spending end. During periods of retrenchment, a budget system can keep missions going. Working on a budget can nurture a passion for efficiency. That was, in fact, the hope of the General Assembly committee that recommended establishing a General Budget. That committee said one result of a General

Board should be "not a larger, but a more compact organization." Operating on a budget also avoids a stuttering, stop-start cycle of overspending after big offerings and then having to rein in if income drops off.

Some General Budget money has become "seed" money. That is, it helps plant churches that grow from being consumers of the General Budget to being contributors to it. Each new local church started adds to the pool of General Budget givers. Puerto Rico is a good example. Once, it was a mission field. Now, this Caribbean district is a regular one, giving over \$25,000 each year to the General Budget.

Budget—Is It the Right Word?

Not all is rosy with General Budget, however. Approach some Nazarenes and strike up a conversation about paying the General Budget. Watch them bristle. They'll likely grouse that their General Budget is too high. Giving that much to global outreach cripples their local church, they say. Why do they feel that way? Well, "budget" sounds ominously like taxes. People fight and howl about taxes. Bad feelings about taxes so distort Nazarenes' view of General Budget that debates about paying the General Budget quickly disintegrate into something more at home in the political arena than in the Kingdom.

The word *budget* sticks in some people's craw not only for its tax overtones. It also may smack of limits. Constant talk of "paying the budgets" even gives some the impression we're preoccupied with money. *Budget* can give the impression that we're more concerned with sustaining an organization than we are with carrying out Kingdom mandates. Just thinking of the word *budget* rather than what it is doing leads to bad decisions when expenses rise above income. When money gets tight in a local church, paying the budgets is often put off. Maintaining the local ministry inevitably takes precedence over an imposed tax being spent on things unrelated to the mission of the local church.

Some of our problems with *budget* may also be because

we've tried coining a new meaning for it. We Nazarenes talk about "paying our budgets." You really cannot do that, however. *World Book* encyclopedia calls budget "a financial plan that helps people make the best possible use of their money." So, a budget is not something you pay.

You can give to the General Budget. You shouldn't say, however, that you've been "assigned a budget." Budgets are not what you're asked to give. Budgets are spending plans. They're not paid or collected. Only the general church can be said to have a "General Budget." That's the plan of how the General Board expects to spend the money it receives in a year.

Your local church has a budget, a local budget. What this spending plan should include are contributions to the General Budget. How much should your church be giving to global ministries? Well, our international operating budget has been divided into more than 9,000 slices. There's one for every Nazarene church around the globe. Some slices are big. Some slices are very small. Each church's financial strength determines the size of that slice. That slice gives your local church a way to fulfill its global responsibilities.

Through the years, we've used all kinds of images to say what we mean by General Budget. Picking up on a life-saving metaphor, we've called General Budget the "lifeline" for Nazarene missions. Sometimes we've given it human shape, calling it "Mr. General Budget." General Superintendent D. I. Vanderpool talked about meeting this Mr. General Budget in far-flung Nazarene outposts.

Not long ago, I was at the San Antonio District annual NWMS Convention. While there, I joined the District Council members in a skit in which I played Mr. General Budget. That year the district had fallen short of its share of support for the General Budget. As a result, I played a rather sickly Mr. General Budget. Parenthetically, being weak and sickly was good imagery in that situation. General Budget underpayment does reduce our flexibility, forcing us back into a maintenance position. Plans have to be cut back. Strategies for expansion have to be pared down.

Sometimes we've used military images to promote the General Budget. "General" General Budget is portrayed as leading Nazarene forces invading enemy-held territory. Whatever the imagery, General Budget is these things and more. It's the unifying thread of Nazarene general church structure and global outreach.

To avoid the distressingly negative overtones of the word *budget*, Linda Seaman, missionary to Africa, talks about "Great Commission Investments." A film was even produced using that phrase to explain General Budget. The 1989 General NWMS Convention voted to ask for a name change to "Great Commission Fund." General Assembly delegates did not agree. Still, there are numerous substitutes in use. In central Oklahoma the Cushing Nazarenes use "Eternal Investments." The Joplin District uses "General Investments." In Kentucky it's "Firstfruits." South of Oklahoma City, the Norman Nazarenes call it "Shares for Others."

"Big deal," some of those who think of it as a tax will say. "Whatever you call it, we have to come up with the money. What difference does a name make?"

It makes a difference. People who mistakenly view General Budget as an imposed tax feel powerless and resentful. That's not a good atmosphere in which to raise money for world evangelism. We've got to do a better job of explaining, or else we've got to change our terminology.

Strategic Planning

The General Budget system allows us to follow a strategy in planning the worldwide operation of the church. During World War II, American troops island-hopping across the Pacific often talked of getting a beachhead established on islands held by enemy troops. By this they meant that an invasion force of assault troops would land and throw the enemy off a small section of the beach. Then, they would use that newly conquered small area to bring in troops and supplies for a major effort to wrest that island from the enemy. Having General Budget as the funding core

of our cooperative global efforts has enabled Nazarenes to secure beachheads in more than 95 world areas.

Most nations are actually mosaics of peoples. Parts of several of these mosaics are very responsive to the gospel. Some people groups are only moderately responsive. Some are resistant to the gospel. This should not surprise or disturb us. Jesus pointed out that some areas would be more responsive than others.

Over 200 years ago John Wesley studied Britain's social scene. He tried to discern where God's preparatory, prevenient grace was at work. Believing that the Holy Spirit opened certain groups of men and women to God, he chose to proclaim the gospel to those responsive segments of the population. John Wesley was our spiritual ancestor. Like him, we must try to discern where the winds of the Spirit are blowing, then unfurl our sails before them.

Our General Budget system allows us to balance our missions resources between harvesting very responsive fields and the cultivating of unresponsive fields (looking to that day when they will become responsive). Our cooperative General Budget system of raising and disbursing funds avoids unduly favoring those fields generating the best stories or whose missionaries are the best deputation speakers.

Naturally, every area of ministry could use a bigger share of the General Budget than it is receiving. General Budget helps us tailor our response to opportunities so that we meet needs in orderly fashion rather than just jumping in where somebody is yelling the loudest. Dividing up that general ministries fund is not always easy. "By preparing a budget," says the *World Book*, "[we] can make sure that enough money is set aside for items that have the highest priority."

Although we employ a budget system as the financial core of our all-out effort to carry out the Great Commission, it does have certain drawbacks. We have to guard against the insidious tendency to degenerate into institutional survival. Maintenance can replace mission, and we can just

fine-tune what we're now doing, improving a bit here and there while ignoring new outreach opportunities. The issue of control also raises its ugly head occasionally. Some of our own recent General Board reorganization sought to steer us away from empire building and turfism.

Cutting Into the Muscle

In the precomputer era, strategic planners used the World Mission office floor. Annual funding requests from all the fields came to Kansas City. These request forms were spread out across the floor of the missions office. The requests included money to maintain current work plus hoped-for expansion. The World Mission staff pored over the cluttered floor, walking around to look, bowing to pray, trying to discern God's will. Dr. George Coulter spoke of the "harrowing experience" of looking at the huge gap between the money missionaries asked for each year and the amounts being given by local churches toward General Budget. Requested amounts were lowered and juggled until the grand total on those request sheets came down to anticipated income. This grand total was the World Mission portion of the General Budget.

Computers now simplify and speed up this process of adjusting and readjusting figures to make authorized expenditures match anticipated income. The process has also been decentralized with details now ironed out at regional centers in cities like Quito, Ecuador; Manila; and Johannesburg, R.S.A. It should be clear how much underpayment of General Budget hurts our global outreach machinery. Any fat that may have been in the original requests from the fields has already been eliminated. General Budget underpayments mean that some muscle has to be cut out.

General Budget is not a tax. It's a way to combine resources to do what would not be possible for any individual church working on its own. Remember Cinderella in the delightful European folktale? Mistreated, abused, and poorly dressed, Cinderella didn't seem to belong in the same family

as her lovely sisters. In the end, however, she turned out to be the most beautiful and charming one in her family. I think General Budget may be a Nazarene Cinderella. Disguised by an ambiguous label, General Budget has been reviled, mistreated, and abused. Those of us who know it well, however, see it as something beautiful, helping us fulfill our global mandates.

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We Call It General, but It's Very Specific

I'm trying to become computer literate. At times it's been frustrating. That computer does not always respond as I think it should. Sometimes I suspect my keyboard and monitor take a fiendish delight in defying me.

Stumbling along, I've learned that a good computer will do spectacular things! From the experience I've even picked up a sermon illustration or two. One comes from basic computer technology. You see, without software or programs, a computer is useless. Take away software's complex instructions, and even the most expensive computer is a useless collection of exotic electronic parts.

In some ways Nazarene General Budget resembles a computer's operating system software. General Budget "boots up" or starts our worldwide system and provides an operating environment. It draws together the basic elements of global evangelism and fits them together in an effective manner. Without the structure provided by General Budget, Nazarene world outreach would grind to a halt. (To be sure,

General Budget provides only part of Nazarene missionary funding. Offerings like Approved Specials, Work and Witness, Alabaster, Radio, Child Sponsorship, and Hunger and Disaster build on what General Budget is doing. Giving in such special, designated offerings easily arouses more interest and emotion than does paying the General Budget. A whispered temptation comes to let General Budget giving slide while concentrating on some favorite special offering. That would be a mistake. Special offerings, no matter how large or emotionally rewarding, do not pay missionaries' salaries, keep hospital doors open, or carry out strategies on a global scale. Without General Budget we'd revert to spotty, fitful efforts financed on emotional whims.

Where Does It Go?

√ We say General Budget is for world evangelism. Our colorful posters say: "Missions!" That's why we've urged people to give in Thanksgiving and Easter offerings. Our slogans sometimes lead people to assume that the World Mission Division gets every penny of these big offerings. Forgetting that it is "General" Budget, they express surprise—even dismay—that the World Mission Division does not get every General Budget dollar.

√ Actually, each General Budget dollar is divided among five ministry areas of the General Board: Church Growth, World Mission, Communications, Sunday School, and Finance. At Nazarene Headquarters, more than 200 people work in these five ministry areas. General Budget pays most of their salaries and funds most of their programs.

√ The simplest way to explain where General Budget dollars go is with an 80/20 formula. Of each General Budget dollar, about 80 cents goes to missions. The remaining 20 cents is for other general church ministries and overall administration. In stark contrast to what happens in many nonprofit organizations, very little goes to actual fundraising.

Even costs labeled "administration" are sometimes mis-

leading. Take the general superintendents, for example. They are part of the 20 percent administration. Still, Dr. William Greathouse preaching to 3,000 people in Port-au-Prince was probably more "evangelism" than I was on the days I spent double-checking Haitian district statistical reports before mailing them to Kansas City. Yet I was considered "evangelism," and Dr. Greathouse's support was labeled "administration."

A few years ago a general superintendent was in Haiti, holding district assemblies. He heard about a young pastor's wife who was seriously ill. Three hundred dollars of medical bills had far outstripped that struggling family's resources. Unless past due bills were paid, she would get no more medical help. When that general superintendent departed Haiti, he left behind \$300 to wipe out those bills. The fund he used that day was a part of the General Budget labeled "general administration." So even some of those expenses labeled "general administration" could well be called "world evangelism."

Not everyone is happy with the 80/20 disbursement plan. Some complain that too much money goes overseas. There is so much yet to be done at home, they argue. We're top-heavy in foreign missions spending, they say. Others see immense numbers of unsaved in the far corners of our world. They lament that we can't do more in evangelizing unreached peoples.

Another problem with a simplistic 80/20 explanation is that internationalization has blurred the lines between "us" and "them," between home and foreign. It isn't "us" here and "them" over there anymore. It's not just one or two countries giving the money, sending all the missionaries, making all the decisions. We're now all in it together. The only "them" are peoples outside the gospel message, in whatever country they may be. Because of that, the five divisions of our Headquarters are moving to try to serve all areas of the church on six continents.

This is reflected in the way funds go to world mission-

administered districts. Take publications, for instance. In earlier years, literature funds went through World Mission office. Now Publications International works directly with national leaders around the world.

The Specifics of General Budget

While "budget" may be somewhat misleading, its adjective "general" may also be inaccurate. We use general to mean inclusive, but it also can mean broad or nonspecific. Actually, General Budget works in very specific ways. Here are some explicit things General Budget does:

■ **MISSIONARIES.** The food for more than 600 active Nazarene missionaries, the rent for their homes, and the gasoline to run their vehicles comes from General Budget. We call it *General Budget*. It seemed pretty specific when we used it to do things like sending our children, Matthew and Rachel, to school in Italy and then Haiti.

The late General Superintendent J. B. Chapman dreamed of having 1,000 Nazarene missionaries on foreign mission fields in time to celebrate our church's golden anniversary. That anniversary celebration was in 1958. We haven't yet reached Dr. Chapman's visionary goal. Still, through 80 plus years, more than 1,800 people supported by Nazarene missionary giving have served as Nazarene missionaries. They've heralded the Good News in places like Pretoria, Paris, and Pago Pago. Amazingly, one-third of those missionaries are still active. In our short history 33 missionaries have each given more than 40 years of service.

Some missionaries evangelize and plant churches. Some missionaries train national pastors and evangelists in Bible schools and extension programs. Then, we've also always carried a concern for the whole person. That's part of our heritage as a Wesleyan movement. So General Budget also supports some medical missionaries. They oversee Nazarene medical ministries that treat more than 300,000 patients a year. You'll also find an agricultural missionary or two as

well as some construction experts. You'll find missionaries involved with primary and secondary schools run by the Church of the Nazarene. Some run vocational schools.

With Christ's second coming on our minds, we hurry to complete the task. With some urgency, we work as though He is coming back tomorrow. Yet we also have a long view, knowing that we may not view time and history with God's eyes. So while we search for ways to get as many missionaries on the field as possible, we also look ahead for the missionary. When missionaries do retire, we intend to care for them. So there's a missionary retirement plan funded by General Budget. There's also a General Budget-supported missionary retirement complex in Temple City, Calif., where retired Nazarene missionaries live.

Our way of supporting missionaries with pooled resources beats any other I've seen in action. Missionaries in some groups raise their own support. That is, they get people or churches to pledge so much per month for them individually. That money goes through their home office, where a percentage of donations will be taken out for administrative and publicity costs.

In the fall of 1974 we arrived in Italy as rookie missionaries. We got acquainted with another newly arrived American family. As missionaries with an independent board, they raised their own support. During their year of language school, a couple of their supporting churches changed pastors. The new pastors wanted to help different missionaries. Funds that had gone to our friends were redirected to other missionaries. As a result, when language school ended, our friends returned to the United States to spend several months raising more support.

Ten years later in Haiti, we got acquainted with another independent missionary couple. They spent nearly two weeks of every month producing a monthly newsletter and writing personal letters home. The reason? To raise enough funds to be able to minister the last two weeks of the month. They liked to boast that every dollar given to

their work got to the field. It did. Yet, they spent half their time raising the next month's support. In all honesty, their fund-raising expenses should have been calculated at 50 percent of their income.

General Budget eliminates those problems for Nazarenes. Nazarene churches do not send a few dollars each month to specific missionaries. Rather, donors give to General Budget. That fund supports all 600 Nazarene missionaries. As a result, while our missionary friends in Italy left for home after language school to raise more support, we moved into our place of ministry. While our friends in Haiti were forced to spend half their time raising money, we were full-time missionaries.

Every army has supply or support troops that back up the frontline soldier. The Nazarene army is no different. General Budget puts support or supply troops behind Nazarene missionaries. Their work frees the missionaries to do what they went overseas to do. That is, in fact, the principle laid down in Acts 6:2-4. Faced with overwhelming work loads, the Early Church leaders wisely set up a support team. Thus, the apostles were freed from time-consuming ministries only marginally related to their specific calling. Aided by these support troops, they gave themselves wholly to their original ministry.

Our support troops include people in the Nazarene World Mission Society office who produce mission education materials, coordinate prayer support, and facilitate fund-raising. Through mission education programs they encourage children and young people to consider the missionary call.

The support troops also include a World Mission Division deputation secretary who makes up speaking schedules for furloughing missionaries. Setting up a year's worth of deputation services can be complicated. A furloughed missionary doing deputation will speak in 150 to 200 services during the year. A deputation secretary saves the missionary endless hours of letter writing, high overseas tele-

phone bills, and poring over calendars. A secretary's work frees the Nazarene missionary to spend his time in cross-cultural ministry.

Another support person provided by General Budget is the World Mission Division finance manager. He gets finances to the field. He makes certain that full accounting is given for every dollar. One of his assistants helps missionaries prepare their income tax returns. Others process visa applications and ship equipment and supplies. These people all help make the missionary on the field as productive as possible. We might call support people our "Acts 6 missionaries."

■ **RADIO, TELEVISION.** General Budget helps to fund Nazarene radio broadcasts around the world. We now produce regular programming in 40 languages and dialects. Fifteen hundred stations carry these programs to listeners in almost 100 countries, some of them closed to missionaries. Some of the needed funds come from the annual NWMS Radio Offering. That annual August offering now brings in nearly \$750,000. While that's a substantial sum, it's not enough. So General Budget adds additional funds.

Radio is only part of what we're doing in electronic communications media, however. General Budget enables us to produce outreach, training, and publicity materials in media formats ranging from audiocassettes to video productions.

As missionary in residence at Southern Nazarene University, I use such Nazarene-produced films as *They Cry in the Night*, *The Calling*, *An Alabaster Heart*, and *The Master's Sheep* to motivate and instruct future missionaries. Each month videotapes go from Headquarters to missionaries on the field carrying information, greetings, and highlights of general church gatherings. General Budget provides all this.

■ **LITERATURE.** The Church of the Nazarene works in more than 50 languages. Nazarenes speaking each of these languages need good holiness literature. We publish books, Sunday School literature, tracts, and magazines in languages

whose names I can't even pronounce. In some languages we don't yet have a lot of churches and members. Therefore, sales are limited. To keep prices affordable, literature production must be subsidized. General Budget picks up that subsidy tab.

■ **NATIONAL LEADERSHIP.** I often get asked: "What did you do as a missionary? Did you pastor a church?"

Few Nazarene missionaries pastor churches. We couldn't possibly send out enough missionaries to pastor every Nazarene church around the world. In Haiti, for instance, we have 300 churches. To put missionary pastors in all those churches, we'd have to transfer our *entire* Nazarene missionary force into Haiti (and that still wouldn't be enough pastors).

Missionaries have unique roles to play, but there aren't enough of them to complete the task of world evangelization. They only start the job. Finishing the Great Commission task will be gifted leaders from every tribe and people group. That's why General Budget develops and supports national leadership. These are not paid lackeys. We are helping gifted, Spirit-filled men and women make their dreams for their countries come true.

Barbara and I served in Italy for about 10 years. Today, competent Italian Nazarenes lead the Church of the Nazarene on that European peninsula. Because the district is small, General Budget helps support the district superintendent. In the Caribbean, few of Haiti's 300 Nazarene churches get outside support for their pastors. District superintendents' salaries in Haiti are, however, subsidized by General Budget. Such strong Nazarene leadership is emerging around the globe. With General Budget support, people of many tribes and tongues are leading Nazarene world outreach.

■ **LEADERSHIP TRAINING.** Your General Budget giving prepares pastors, evangelists, and leaders for holiness ministries around the world. Through Nazarene schools General Budget helps prepare leaders who will keep us true to our heritage as part of the Wesleyan holiness movement. Gen-

eral Budget monies support about 40 Bible colleges. We are working to set up a university in Africa. Five thousand students study at these schools in both resident and extension programs.

General Budget's help in developing strong national leadership includes even the United States and Canada. There, General Budget has subsidized PALCON conferences for pastors and WILCON conferences for women in leadership.

General Budget help reaches to include Nazarene Bible College in Colorado Springs as well as its 16 extension centers across the United States. General Budget helps support two graduate seminaries. One of these is in Manila, training leaders for Asia. The other one is in Kansas City.

You may protest, of course, that U.S. and Canadian churches take special offerings each year for Nazarene Bible College and for Nazarene Theological Seminary. These offerings build buildings and care for other capital improvements. They don't, however, pay salaries or the light bill or buy books for the library. Some of these items are paid for from tuition; General Budget also picks up a hefty share of the costs.

■ **THRUST TO THE CITIES.** Fourteen cities in our world each have 10 million or more people in them. Forty-six others each have more than 4 million. Such megacities are special mission fields all by themselves. Our major missions thrusts in the 21st century will be in the battle for the souls of these cities.

We've planted a lot of churches in small towns and villages around the world. Still, working in the large cities is not new to Nazarenes. A burden for the cities took root in the organizational meeting of that first Church of the Nazarene in Los Angeles. The minutes of that October 30, 1895, meeting include the statement: "The field of labor to which we feel called is the neglected quarters of the cities."

Our campaign to evangelize the cities centers on our Thrust to the Cities program. Each year, one or more world-

class cities is highlighted. Basic funds for these thrusts—be they in Berlin, Paris, São Paulo, Toronto, or Chicago—come from General Budget.

■ **GENERAL SUPERINTENDENTS.** Support of our six general superintendents, who are important elements in Nazarene world outreach, comes from the General Budget. Back in the 1920s Nazarene leaders decided that a general superintendent would preside over all Nazarene district assemblies everywhere. This put all districts worldwide on equal footing. It was a major step whose effects would finally burst upon us in the 1970s with internationalization.

The president of the Italian Evangelical Association told me that our general superintendents amazed him. Elio Milazzo said that within a few hours of stepping off a plane in Rome, they seemed to have a handle on difficult problems. He said he had not seen other Americans grapple as effectively with local problems as do Nazarene general superintendents.

The general superintendents' concern for adequate resources to accomplish our God-given vision is typified by the late J. G. Morrison. As this general superintendent talked to Nazarenes about giving to the General Budget, he was well-known for his plea: "Can't you do just a little bit more?"

Decision-makers. Preachers. Even fund-raisers. That's what general superintendents are. They're much more, however. As they give direction and inspiration to our denomination, the general superintendents create the networks that hold us together. They're counselors for missionaries, district superintendents, college presidents, and pastors. More than once I've cried on their shoulders.

Our balanced fund-raising attack funds a balanced leadership team. Adding to the effectiveness of our general church are other leaders like the general secretary, general treasurer, and education commissioner. They, too, form a ministerial support team like the one in Acts 6.

■ **YOUTH MINISTRIES.** Each summer nearly 300 Naza-