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Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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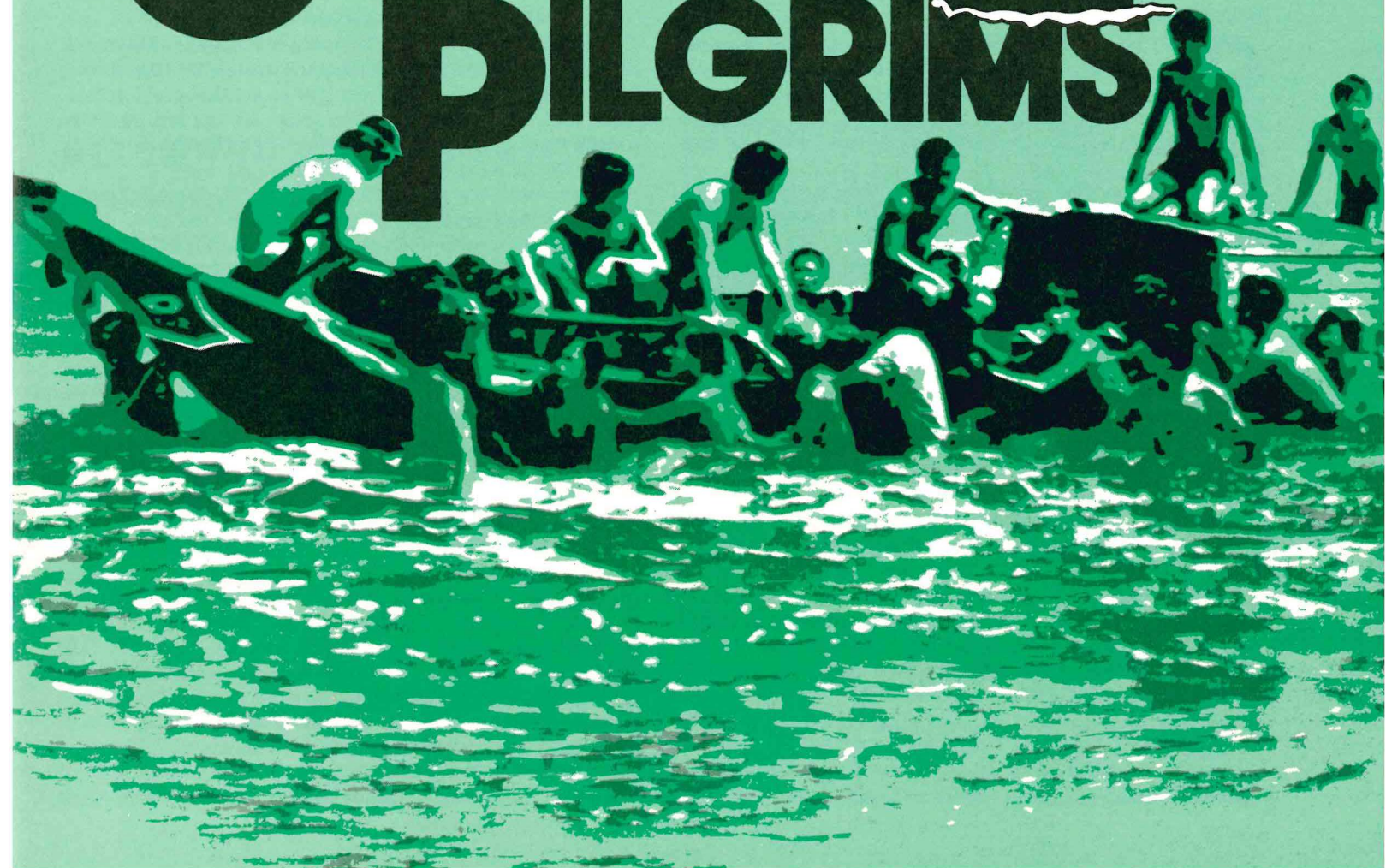
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# *Evangelical Friend*

November 1981

Vol. XV, No. 3

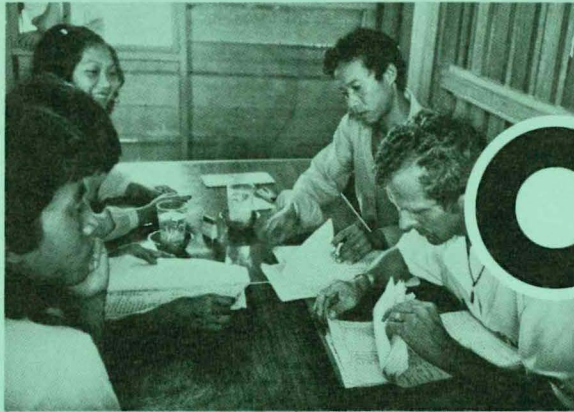
## TWENTIETH CENTURY PILGRIMS





**"GOD BROUGHT THE MISSION FIELD TO US."** LAOTIAN REFUGEE FAMILY TAKES RESIDENCE IN FRIENDS HOME AND HEARTS. • **"ALL IN THE FRIENDS FAMILY."** AN EXTENSION CHURCH OF ABOUT 80 INCLUDES 30 CAMBODIAN REFUGEES. • **"THEY CALL US DAD AND MOM."** COUPLE SEES DEVELOPMENT OF SIX YOUNG VIETNAMESE THAT AREA CHURCHES SPONSORED. • **"WHY DO THEY LEAVE?"** A LOOK AT WHY VIETNAMESE REFUGEES LEAVE THEIR HOMELAND AND THEIR HOPES AND FEARS FOR LIFE IN A NEW COUNTRY.

*Refugee workers and Mennonite Central Committee staff member Victor Neumann processing mail at Songkhla camp in Thailand. Letters from relatives already settled abroad tell of televisions, cars, and other luxuries, but also of problems adjusting to a new and complex society. (MCC photo by Annie Krasker)*



# TWENTIETH CENTURY PILGRIMS

## GOD BROUGHT THE MISSION FIELD TO US

BY PAUL AND MEREDITH MORSE

**O**N JANUARY 17, 1981, we were anxiously awaiting the arrival of a Laotian refugee family. They were to live with us for several months while they learned English and the American way of doing things. We were to help them find work in order for them to become self-sufficient.

This adventure all started one Sunday morning at North Valley Friends Church in Newberg, Oregon, while we were participating as a lay couple in a Lay Witness Mission. A Vietnamese family that the church had sponsored had just arrived the night before and was in church that morning. The host family rose and told the congregation that the refugee family wanted to come to church that morning because they wanted to know about the God that would cause these people to open their homes to help when their own countrymen wouldn't help.

The Lord gripped both our hearts that morning and would not let go until we said "yes" to the call that He was placing on our lives.

We both had many fears: fear of the unknown, fear of not knowing the language, fear of disease, harm to our own family, lice, fear of feeding four more people, you name it—Satan saw to it that we had it. We finally rebuked Satan and went beyond our fears and in simple faith obeyed.

Paul and I have both grown up in the Friends Church and have tried to be sensitive to God's leading since our

youth. When an invitation was given at the 1980 Northwest Yearly Meeting missionary rally to step forward indicating a willingness to follow God's leading, we went forward. Most people going forward were acknowledging a call to the mission field, but we only felt a call to obey God.

A month after our Laotian family left, we suddenly realized that God had brought the mission field to us.

God uses a lot of ordinary people to carry on the work of the church, and without them it would be impossible. Jesus washed the disciples' feet just to get this point across. Jesus said, "Whoever would be great among you must be your servant . . . even as the Son of man came not to be served but to serve." (Matthew 20:26-28)

Paul and I are ordinary people, a schoolteacher and a housewife, and parents of four children. God used us ordinary people in the lives of a Laotian family of four and gave us an extraordinary experience in return.

One thing we have learned in our walk with the Lord is that when God asks us to do something He *always* supplies *everything* we need to accomplish that task and all He expects from us is our obedience and to give what we have. God asked us to give of our home, our time, and ourselves. We felt He was also asking our church to participate in this ministry by financially helping us and the refugees and by giving of their excess in clothes, food, and whatever else the Lord asked of them. We approached the church and they agreed to take on this ministry. For the four and a half months that Vanhkhham and Chanh and girls were with us the church spent \$1,325. We have all been enriched and benefited by our gentle and lovely Chanpheng family.

**I** LEARNED much about my own self during the four and a half months "our family" was with us. I learned that *things* aren't really important and that *people* and their feelings are what really count. I had several opportunities to learn this lesson. One day while in the process of teaching Vanhkhham how to drive our riding lawnmower he panicked and turned the wrong way and drove into the side of our car—only a thing; Chanh put dark clothes in with white

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*Paul and Meredith Morse are members of Tigard, Oregon, Friends Church. Classifying themselves as ordinary people, their response to the needs of a Laotian family is characteristic of Christian obedience.*



towels and the wash came out blue—only things; a box of chicken was found in the cupboard next to the cereal, unusable—only a thing; but for Vanhkham and Chanh lessons were learned.

We feel very strongly that the only way to bring refugees into our country is to place them in an American home for three to four months and not only give them shelter, clothes, and food, but part of ourselves and love. They learn English much faster as a result of living with an American family, and this is very important if they are to become self-sufficient quickly.

We found it important to put aside things that usually keep us busy, like projects and committee meetings, so we could spend a lot of time with "our family" without becoming frustrated while teaching them and caring for their needs. Much time was spent driving them to appointments with the doctor, school, job interviews, etc. During the four and one half months "our family" was with us I drove a total of 1,957 miles to take care of their needs.

Our Laotian family left our home the last day of May to move with Chanh's father to Albuquerque, New Mexico, where her mother was ill with TB and in need of Chanh's help.

It was a sad day for Vanhkham as he really wanted to stay and continue the part-time work at Burger King and many yard jobs, and to be near his only sister. We would have been moving them to their own apartment in three weeks. Vanhkham had little to say about their leaving because of the patriarchal system in their country. It demands that what the elder and head of the family says, one does.

In the space of two hours, they had packed all their belongings and were gone. I felt as though a whirlwind had

gone through the house and swept it clean of people. Paul made the comment "I feel like there has been a death in the family." We all felt the loss. I cleaned their room the next day and wept as each item I picked up reminded me of the many hours spent around the table learning English, telling time, the American money system, and much more.

Paul asked me if I was upset or angry, but my only feeling was one of incredible sadness. Sad that a man that came to the land of the free was still not free, free to say what the future of his own family would be.



*Champheng family with Roger and Dean Morse at dinner time.*



*Left to right: Chanh, Syvanuh, Vanhkham, and Liep*

Not all things were enjoyable or easy during the four and one half months of their stay with us, but our resounding reply to those who have asked us if we would do it again is YES! We do not regret anything we have done or given to make their beginning in the U.S. a better one.

God called us to do this for Vanhkham and Chanh, and our only reply had to be to obey. When you are called of God to do a task and you obey, then the results have to be left in God's hands and you can feel good about what was done because it was *God doing it* through you. We are glad we obeyed.

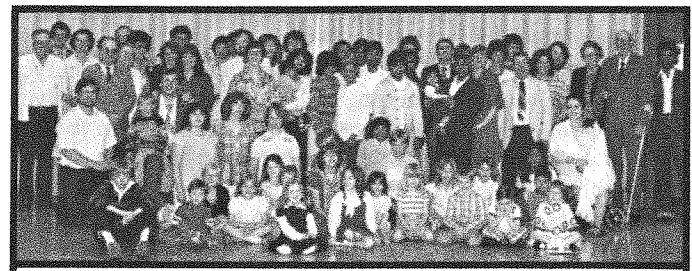
## ALL IN THE FRIENDS FAMILY

BY DARLENE FISHER

**I**T WAS EXCITING! Here they were—together. Some couldn't share yet any more than a shy, unsure smile. The trust, friendship, and fellowship would come. The culture, clothes, and climate were all very different, too. There were about 30 of them now, with the possibility of another family of 8 to come.

It sounds like a journal entry from one of our missionaries, doesn't it? In a way it is. The above scene takes place each Sunday at Hilltop Community Friends Church in Oregon City, Oregon. Hilltop, itself, is an extension church of the Friends of Northwest Yearly Meeting. Just a year and a half ago it was averaging 30 in attendance. But those 30 people were willing—willing to pray and to obey—and they weren't afraid to dream.

There are now close to 80 who meet at the Hilltop church. But God has given the members at Hilltop an



*Church family at Hilltop includes many Cambodians.*


unusual opportunity. He has given them the chance to have a built-in mission field. Included in that 80 are approximately 30 Cambodian refugees whom God is giving the people of Hilltop the opportunity to love and to sponsor. It is exciting to see everyone grow together in God's love. The true interaction and love between the people is in evidence.

God has also supplied dedicated workers who are committed to caring for and assisting the refugees in more than a "church" capacity. Bob Mardock pastors this unusual flock. His love and enthusiasm are contagious. He has time for the people, and a way of making each person feel that his/her presence is vital. He and associate pastor Kathleen Nowak are working closely with the refugees, along with the Fitch family. Ben and Gen Fitch, while studying at Western Evangelical Seminary in preparation for missionary service, have answered God's call to work now with our Cambodian friends. They do so much—from

*Darlene Fisher and her husband and children came from Ohio and Evangelical Friends Church—Eastern Region as "tentmakers" in a concern to assist in the new church extension work near Oregon City, Oregon. One exciting development in the ministry is shared in this story.*



helping with the gathering and filling out of many forms to establishing a Sunday school curriculum that will teach English as well as God's love.

It's working! Why? Because there are not two families worshipping in one house, but one family—the family of God—worshipping together. Remember Hilltop in your prayers. Prayer is a most important tool. You build dreams with prayer! 

## THEY CALL US DAD AND MOM

BY EARL AND ANNIE TYCKSEN

**J**UNE 16, 1975, opened the door to an adventure that changed our lives and the lives of the people in Meridian Friends and the other Friends churches in Idaho.

A phone call from Jack Willcuts, a pastor at that time of Reedwood Friends Meeting, said he heard we had a vacant house and asked if we might sponsor a Vietnamese refugee family. In the next month our "family" changed three times. Three days before arrival, another phone call asked if we could take six single young men. We were given names and ages of six men who were part of the Christian Youth for Social Service group that Pastor Do, now of Portland, was involved in. Eventually all the Friends churches in southern Idaho shared in this sponsorship.

Living close to the house where these young men lived, our family increased from two children to seven boys and one girl. Since the summer of 1975 these young men have become close to our family. The months after their arrival became "culture shock" both for them and all of us as they became acclimated to new life in a new land. Food, new clothes, jobs, transportation, and schooling were multiplied challenges.

These six young men's names are Duong Bich, Nguyen Ngoc, Dang Viet, Dong Hoa, Vo Tran Phong, and Nguyen Thanh Cong. Like all young men, they soon began to look around and want to see other parts of the country.

Each one quickly endeared himself to us. Their individual characteristics soon made them special, and over the past six years each has found a responsible place in American society and the Christian community.

Ngoc was a musically gifted young man who, when he sang "His Eye Is on the Sparrow" in his own language, touched the hearts and eyes of everyone as people understood the *care of God* over some young men who left all behind to trust God for the future. Ngoc is now in Whittier, California, working for Far East Broadcasting Company preparing messages to be beamed back into his homeland and to Vietnamese-speaking people everywhere.

Bich joined him there a few months later. He and Ngoc are cousins and lived together in Whittier until Bich married last fall. Bich has continued his education and is working for a plastics firm in Southern California. Bich, being the oldest, was also the head of the group.

After a few more months, Thanh went to Southern California and lived with Ngoc and Bich until he started

college in Riverside. Adjusting to life here was, and still is, most difficult for Thanh. He lost his parents in the Tet offensive of 1968. His father was a doctor and he was the youngest, having one older brother. Thanh is still trying to complete his college degree.


Phong was the next youngest and had not finished high school. He graduated from Greenleaf Friends Academy in 1976. While with us he learned that an uncle also was in the U.S. living in Virginia. Phong left not long after school was out and now lives with this uncle and is continuing his education. Phong is an artist, drawing and painting beautiful pictures.

Viet, the clown, a gregarious young man, was public relations man for the group of six. He came from a large family in a very poor community. He watched many of his family and village being killed by a rocket attack. He was also the most aggressive of the six, enrolled at Boise State University by day, worked evenings, and helped with language translation in public school systems where refugees were taught. He moved in August 1976 to Houston, Texas, to marry a young lady he met at a refugee camp in Wake Island. There he works in a petroleum company and goes to the University of Houston seeking a degree in civil engineering. He and his wife have a little girl named Gloria, whom we claim as our first "grandchild."

Hoa, after all the others moved away, moved into our home. He and our son shared a room. September 1976 found Hoa at Boise State University also, seeking a degree in electrical engineering. He attended BSU two years, then transferred to the University of Idaho in Moscow, and in May 1981 received a B.S. degree. He now lives in Seattle, Washington, and is an engineer at Boeing Aircraft. Though Hoa was already of age, we definitely feel he is our "adopted" son and a very important part of our family. His selfless Christian testimony has been an inspiration to us.

As news began to come to us of the "boat people" in Malaysia, Hoa began suggesting our family or our church should sponsor another refugee family. In June 1979, the Tai Tran family came to us, father, mother, and three children. Meridian Friends Church sponsored this family, having spent much time, energy, and resources in again preparing the "old parsonage" for their home.

Tai's brother, wife, and niece arrived in Boise in September 1980, and are sponsored by Dale and Mary Matthews of Boise Friends Church.

Through all of our adventures in "sponsoring" refugees—the adjustments, frustrations, joys, and so many unprecedented experiences—we feel our lives have been enriched. 

## VIETNAMESE REFUGEES—WHY DO THEY LEAVE?

BY MINH NGUYEN KAUFFMAN

**W**HY DID you leave Vietnam?" I asked a refugee. "Don't you know? Don't you read the news? Haven't you talked with those who left before us?" "Yes, yes . . . but I would like to ask you why you left."

"Well (pause) . . . in our case, we left because . . ."  
(Continued on page 27)

*The small Friends church in Meridian, Idaho, and their pastors, Earl and Annie Tycksen, have found the refugee sponsorship experience challenging and rewarding.*



PAUL AND MEREDITH  
MORSE, DARLENE  
FISHER, EARL AND  
ANNIE TYCKSEN, MINH  
NGUYEN KAUFFMAN

ERNEST J. CATHCART

RETA STUART

HOWARD MACY

JACK L. WILLCUTS

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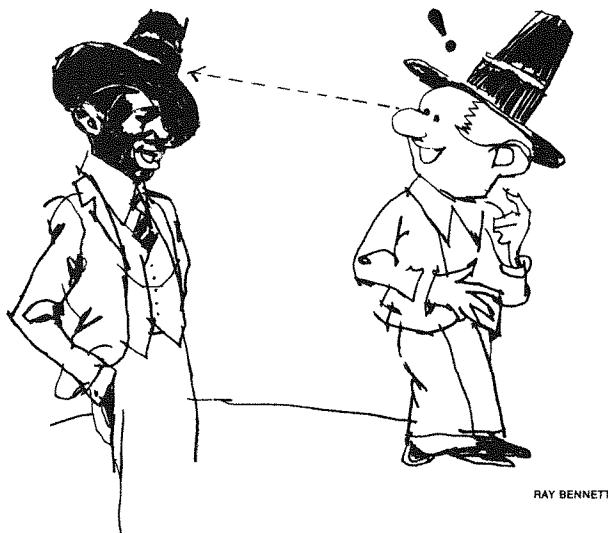
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"I see thee has made some alterations . . . I believe I like it!"

(See "A Pluralistic Model for Evangelical Friends," page 6.)

## COVER

Vietnamese "boat people" arriving in Songkhla camp, Thailand. (Mennonite Central Committee photo by Victor Neumann)

## ANTECEDENTS

Sampans, fishing boats, and almost anything that floats have in these recent years been transporting refugees from Haiti, Cuba, and war-scarred Southeast Asia. Somewhere between the Mayflower and the Freedom Flotilla, our own ancestors left their homeland and boarded some type of vessel to cross the ocean to America. Most of us are descendants of "boat people" even though that pilgrimage may be several generations removed.

Many of our ancestors came on ships into New York harbor with its 151-foot lady who lifts her lamp and says, "Give me your tired, your poor, your huddled masses yearning to breathe free . . . Send these, the homeless, tempest-tost to me."

The copper statue makes the statement, but it takes flesh and blood and a heart of love to create a new environment for those who have been uprooted by war, oppression, or natural disaster.

It is appropriate that Christians have been responsive to the needs of those who must flee their homeland. Many friends churches have become involved through sponsoring refugee families.

This month's feature consists of three personal testimonials of involvement with refugees and an article that shares insights into the conditions Vietnamese refugees are fleeing and their expectations for a new life.

On page 6 Ernie Cathcart speaks in behalf of a unique group of "boat people"—a group distinguished not only by skin color and hair texture, but specifically distinct in that their boat was a slave ship. They were not immigrants seeking a better life, but involuntary captives.

We have come from different places, at different times, for different reasons. We are all in the same country, but we are not all in the same boat. As Christians, let us continue to work toward exemplifying the love and unity that Christ taught.

—D.L.M.

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# A PLURALISTIC MODEL FOR EVANGELICAL FRIENDS

BY ERNEST J. CATHCART

Ernest J. Cathcart is a professional counselor with a degree from the University of Washington. He divides his time between a community counseling service and serving as Christian education director of Piedmont Friends Church, Portland, Oregon. Cathcart also teaches part time at George Fox College. His wife, Katrina, is a full-time staff member of the Piedmont Friends Church, pastored by Aaron Hamlin, who has been field secretary of the National Black Evangelical Association (NBEA) for the past 18 years.

ONE MAJOR interest of evangelical Friends is the inclusion of Black people into its denomination. This will mean redefining the historical and contemporary relationships between Whites and Blacks in Friends yearly meetings. Effective ministry will imply accepting our cultural differences as valid and not attempting to anglicize Black people for inclusion in the Friends Church. Anything short of accepting Black people as *Black people* is paternalistic and gives the racist implication of white superiority.

Including Blacks into the Friends Church implies more than just treating-people-nice-of-another-color, but cooperating with people of a different socio-historical-cultural experience.

This is not an easy process but a necessary one if Friends desire to include Black people in their denominational structure.

This writer would like to advocate a position that is practical and scriptural.

However, a concept that needs brief examination is *interracial*. For most people, interracial activity implies Whites and Blacks cooperating together in harmony.

However, what people forget to ask is "on whose terms is this interracial activity occurring?" Generally, the terms on which interracial activity occurs is defined by the White group. Interracial ministries must be defined in terms of Black representation in order to truly include Blacks as equals. Rather than define our worship as interracial, this writer would like to advocate pluralistic ministry.

My wish is to encourage pluralistic ministry without being labeled a "pluralist."

The pluralist approach is a tool and not an end in itself, a means to a ministerial end rather than an abstract concept. The pluralist approach finds validity in Scripture.

What is meant by *pluralism*?

"Pluralism recognizes the persistence of racial and ethnic diversity. Pluralist theorists argue that minorities can maintain their distinctive subcultures and simultaneously interact with relative equality in the larger society." (*A Book on Ethnic Relations*, Parillo) "Pluralism involves a continuation of the minority as a distinct unit within the larger society."

(*American Minority Relations*, James Vander Zanden) Both definitions imply the minority's right to maintain their identity and cultural distinctions in relation to the larger body. Black and White Christians can be reconciled and

worship together without giving up their cultural heritage and racial identity.

*Interracialism* and its step-sister *integration* both imply cultural death to Black people and paternal rule by White evangelicals. We can confidently say that God does not want Blacks to give up their blackness (which includes their culture and history) in order to be Christian. It is imperative that our White Christian brethren in the Friends denomination have this understanding.

A closer look at the history of White paternalism may give us better understanding of interracial encounters and assist us to see the need for the pluralistic model in Quaker fellowship. White paternalism was conceived during slavery and the slave trade. It was born into the fabric of American society at the turn of the twentieth century, and it is presently structured in contemporary America—evangelical Christians are not excluded. History teaches that Blacks, known as *Negroes*, were bought, sold, and traded for profit in American and European markets. For numerous Black individuals this meant the dehumanizing process of losing one's humanity and becoming human chattel. This also meant having life defined for you by others, particularly slave owners.

Evangelical Christians were not exempt from the experience of owning slaves. Anne C. Loveland states that "Evangelicals insisted that unlike Southern ultraists, they did not defend slavery in the abstract, but only Negro slavery as it existed in the South. They viewed slavery as the only possible form of social organization for Blacks and Whites of which one must be 'master.' Slavery was not a beautiful thing to be expanded and idolized, but the best attainable thing, in this country, for the Negro." (*Southern Evangelicals and the Social Order*, Loveland)

Among Christians the social evil of slavery was practiced systematically. Rather than speak out against the evils of slavery, many benefited from the peculiar institutions and took the harshest paternalistic stand in defense of slavery. It was not uncommon for Scripture to be used to justify this evil. It was Frederick Douglas in 1832 who made the ironic statement "Were I to be again reduced to the chains of slavery, next to that enslavement, I would regard being the slave of a religious master the greatest calamity that could befall me. For of all slaveholders with whom I ever met, religious slaveholders are the worst." (*The Narrative of the Life of Frederick Douglas: An American Slave*, Frederick Douglas)

## QUAKERS AND SLAVERY

Many Quakers will think the abolitionist stand of Quaker Christians has been omitted. It is true that Quakers were



among the first Christians to denounce the institution of slavery. As early as 1688 Philadelphia Monthly Meeting presented a resolution against slavery. Antislavery crusades led by Benjamin Lay, John Woolman, and Anthony Benezet "resulted in positive action by the Philadelphia Yearly Meeting in 1758 against both slave trading and slaveholding by Quakers." (*Your God Is Too White*, Columbus Salley)

What many Friends do not realize is the paternalist attitude in Quaker abolitionist thought. This was manifested by the segregationist attitude of Quakers when worshiping with Blacks and their hesitancy to receive Blacks as equals in monthly and yearly meetings. According to historian Leon Litwick, "A contemporary Quaker historian has concluded that the society probably excluded few, if any Negroes on specifically racial grounds, but instead discouraged colored applicants, postponed consideration, or cited other reasons for rejection." (*North of Slavery*, Litwick) Even as early as 1795 Joseph Driaker reminded the Friends meeting in Philadelphia, "There is no people in the world that I ever heard of, who hold forth such liberal principles as the people called Quakers, and yet to my astonishment they are the only people I know who make objections to the Blacks or people of color joining them in church fellowship." (*White over Black*, Winthrop Jordan)

Gaining equality will not be an easy process, but it is a necessary one if Blacks are to be included among Friends. The process will be difficult because economic and political equality between the races is an American dream instead of a social reality. However, as Christians we can say all things are possible with God. By using the means of a pluralistic ministry White and Black evangelical Friends can fellowship in spite of cultural differences.

## WHO DEFINES FELLOWSHIP?

When White and Black Christians take on a joint venture in ministry, it is not uncommon for Whites to define the basis for fellowship. This usually implies that Blacks are expected to give up their cultural originality, to adopt an Anglo-Europeanized form of expression. This phenomenon occurs because of historical-paternalistic reasons. In order for Blacks to avoid this racist, dehumanizing experience, certain factors must be considered.

In the pluralistic model of worship, Black people can maintain their cultural expression. The White missionary mentality of "saving-the-poor-cursed-native" must come to an end; this way of thinking had its origin in the history of White oppression, and it does not display the human dignity of Christian love.

The apostle Paul manifested this love in his letter to the Corinthians, "To the Jews I became like a Jew, to win the Jews. . . . I have become all things to all men so that by all possible means I might save some." (1 Corinthians 9:20, 22 NIV) Paul goes on to say that he does this *for the sake of the Gospel*. Including Blacks with a different socio-historical-cultural experience will demand this type of love from White evangelical Friends.

Including Blacks in the fellowship of Friends will mean White evangelicals cooperating with Black evangelicals as equals in the grace of God. Rather than change Blacks to fit into the Friends normative structure, a yearly meeting must attempt to include the cultural experience of Blacks into its inclusion of Black people in the denominational structure. *This will mean leadership, financial support, and worship must be defined by Black people.* Since Black people will determine the nature of their relationship with Friends, a pluralistic fellowship will develop, and the White brethren will escape the temptation to establish a paternalistic relationship.

## LEADERSHIP

At the local church level Black people will attend a Quaker church if they see and perceive Black leadership. Not only must their leadership be perceived, but it must also be *experienced*. For example, if the Black pastor can function only as given permission by the yearly meeting, Black people will perceive him as a *phony* and *figurehead leader*. And for all practical purposes this would be the case. However, if Black leadership could effectively cooperate on an equal basis in a yearly meeting, Black people could trust that their interest would not be overlooked or dismissed.

The yearly meeting must be challenged to trust Black leadership. This will mean having *confidence* in the Black pastor's ability to administer a congregation and act as spiritual consultant to a yearly meeting as pertaining to the needs of Black people. Anything short of *full* trust in Black leadership will imply White paternalism and make the inclusion of Black people in the Friends denominational structure a religious dream instead of true pluralistic fellowship in Christ. Black pastors and leaders are *capable, competent, and effective*; denying them full participation and influence in a yearly meeting will provoke the Black community into resisting Quaker fellowship.

Their hesitancy to attend Quaker churches derives from the feeling of powerlessness and/or scarce visibility of Black leadership. To accept *White-defined* Black leadership would only reinforce powerlessness and leave the interest of Black people neglected. Black-defined

leadership will do much to win many souls to Christ in the Black community with the trust and support of the yearly meeting.

## FINANCIAL SUPPORT


One element that is of greater abundance in the White community is money. The Black community lacks a strong financial base. The reason for this is the many economic exploitations of the Black community. Money generated in Black communities often flows into White businesses and investments outside Black communities. This phenomenon often leaves the community depressed and economically dependent on White enterprises.

White-owned investments could do much to support constructive programs in the Black community. Yearly meetings could do much for constructing positive programs in Black ministries. The redistribution of financial resources to the Black community can be a blessing in the development of Black youth and families. What makes this truly pluralistic is the absence of ulterior motives in the granting of these resources. Upon granting these finances Whites *must* trust Black leadership as to how the finances could be best administered. A report of how money *will* be used is one thing; however to define for Black people *how* they must administer granted money is often a mechanism of control by Whites. This will be perceived as paternalistic and an insult to Black people.

## ETHNIC DIVERSITY AND HARMONY

In retrospect, it is important that we realize the mistaken idea of racial harmony in "interracial" ministries. A pluralistic definition of ministry allows freedom for ethnic diversity in the Body of Christ. The pluralistic model will permit Blacks and Whites to worship together without Blacks compromising their cultural heritage.

The interest of a yearly meeting to involve Blacks in the denominational structure cannot be an action of paternalism. This entry must be one of equality and mutual consent. The culture of Black people is a valid culture; its survival and function are just as necessary as the multiple cultures of White ethnics. God is not color-blind. He glories in diversity, and He does not demand that Blacks give up their racial heritage to be Christian. This is illustrated by Jesus in the Great Commission (Matthew 28:19), and also by John in The Revelation (5:9-10).

If Quakers (Black and White) can worship in love and mutual respect, successful pluralistic worship will be possible. 





# MKs and the THREE Rs

BY RETA STUART

*In mission circles today, the education of "missionary kids" is an increasingly major matter. It is frequently a topic for study and discussion among mission leaders and publications. We have chosen to highlight this aspect of missionary life by featuring material from three Friends who have taught, or are teaching, MKs on the field. Thus our readers will gain a multifaceted view of education for missionary children as related to our Friends mission work.*

**Jean Clark** who was copastor with May Wallace for 15 years at the Agnew, Washington, Friends Church, is now in her second term of teaching missionary children in Peru. She first served from 1975 to 1977, and then returned again in 1979 for another term, in which she is presently engaged. Jean was sent by Northwest Yearly Meeting to teach their own missionary children primarily, but sometimes their small private school also includes children of other missions. Of her first-term experience, Jean has said: "This was the most satisfying experience of my life."



**Jean Clark asks:**

Have you seen a mother bid a teary goodbye to her two children when she leaves for a

month of Spanish study and they continue in their school situation? Have you heard a father, with great emotion, state that the most difficult thing he ever did in his life was to drive off leaving his youngest son, a teenager, at a Christian boarding school for nine months with only two or three short visits in between? Have you listened to a mother repeatedly offer thanks during prayer meetings for having a teacher for her children after having taught her eldest one year? I have.

Parents share a tremendous concern for their children's education, so much so that unbelievable sacrifices have been made in the past by both the parents and children.

The options range all the way from missionaries leaving their children in the homeland with relatives or friends for schooling or sending them to boarding schools hundreds of miles away to the

mother teaching her children or having a school close enough for the children to live at home.

The problems with these systems are varied. The loneliness and homesickness of those separated for long, or even short, periods of time are obvious, to say nothing of the adjustments required.

One young man in his 20s has not yet recovered from the rejection he felt from being left in the homeland by his parents. (These examples are not only from our own denomination but from others as well and from nonmissionaries also, but the concerns are the same.)

Although most mothers say they are willing to teach their own children, particularly before having done so for the first time, I can't think of any who would *prefer* to do so over having someone else teach them. For the children, this means they are constantly with mother except for outside playtimes if there is an appropriate outside play area; and it is hard for the mother to be impartial or objective in educational expectations of her children.

For the mother, this means teaching in addition to all the duties of wife, mother, and missionary, with or without a helper. Interruptions during the teaching time from legitimate callers, telephone (if there is one), and household responsibilities can cause frustration from not being present at the right time to help the students.

Ideally, I consider the best possible situation would be to send the children to a satisfactory school situation within living distance of the home. If an American Cooperative School is not available (usually these are located only in major population centers) nor a small private school, then I think a teacher should be sent to teach the children of the family.

Personally, I believe the importance of the children being with the family warrants a teacher. However, I realize this is highly idealistic; it may not always be possible to provide a teacher for every family in their particular situation.

Ideally, again, a couple (without children) who both teach, or where the husband is trained to work with the nationals and the wife is a teacher, would be a good solution. Two women who teach and could live together, taking as many additional students as could be adequately served, would be a workable situation.

One person living alone would need to be comfortable spending many hours alone because of the isolation that results from being a single in a couples' world where there may be few, if any, other singles. A single teacher living with the family and teaching in the home is possible, but not ideal.

I recommend that teachers have several years of experience, because there may be

few peers with whom to consult. As for curriculum, the most convenient and satisfactory way may be to use a good correspondence course.

These conclusions are my own from several years of teaching in Peru.

## Carolyn Hinshaw

Mission-related teaching for Carolyn Hinshaw began during two years in the San Antonio Friends Mission School. Then a few years later, in 1977, she received opportunity to teach missionary children in Burundi, Africa, under Mid-America Yearly Meeting. Carolyn came home in 1980, after three years of teaching at Mweya in the cooperative boarding school for missionary children, where children from several Protestant missions attended. Now Carolyn is teaching 6th grade at Christian Challenge School in Wichita, Kansas.



## Carolyn shares:

As a teacher of MKs, one of my biggest concerns is that they should get the best possible education we can give them. Ideally, it would be great to have a school close enough for all the children to go to during the day and then return home in the evening. Unfortunately, this is not always possible. Our school for missionary children (grades 2-8) at Mweya in Burundi was centrally located so that, even though our children went home only once a month for a long weekend, parents were often at Mweya throughout the month for various reasons.

As for correspondence courses and teaching by parents, that is okay, but it's important for a child's social growth that he have almost daily interaction with other children his own age. Education involves more than just book learning; it deals also with learning how to get along with others. One year it looked as if we would not have the school. In talking with the kids, almost every one of them wanted school at Mweya where they could all be together. Even though they loved their parents and homes, they also wanted (and needed) that interaction with their peers.

Some people feel that MKs are neglected; if so, it's probably not in the way that most people think. We tried to make our school as much of an American-type school as possible, so that the children could fit into American schools when they come home on furlough. Sure, they don't have many of the advantages that kids here have. But they gain much information as they have the advantage of traveling in other coun-

tries and seeing firsthand many things that most other children (and adults) never get to see. No, they can't spend their time in shopping malls, parks, or watching TV. But they can play games, read books, go hiking, work on hobbies such as collecting stamps or butterflies, ride bikes, play with African friends, and sometimes go swimming.

In contrasting MKs and other children, the biggest difference I see is that *usually* the MKs are much further ahead in school than others their own age, and they are more mature. They learn at a very early age to make decisions on their own.

One of the greatest joys of teaching MKs is watching them grow in the Lord. One year several of the kids started getting up early once or twice a week to have a time of prayer. We had a non-MK one year; it was great to see those kids pulling together to pray for his salvation. Teaching MKs can be a very rewarding experience.

But, just as others, teachers of MKs and dorm parents need to be people who are called to that particular job. Not just anyone can do those jobs and do them right. Parents want people who have been called to these jobs, because they don't want to entrust their children to just anyone. It's a big and important task. Right now our school for missionary children in Burundi is closed. Pray with me for its future, as well as for my own. It's my desire to return to Burundi to teach MKs, the Lord willing.

One big thing you can do for MKs is to pray! This is one of the most important things we are called to do. There are many important needs on a mission field to pray for, but have you ever thought to pray for MKs? If you have, that's great! But I'm afraid there are many who don't even think about them.

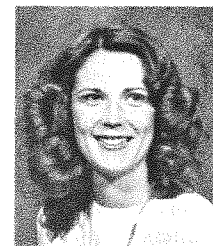
Did you ever stop to think that MKs are on the field, not by their own choice but because their parents obeyed God's will? Just because a child is an MK does not make him/her an angel or a Christian. They have needs and are just as important as anyone else on the mission field. They need to know that you believe this and are remembering them. But, if you write, don't necessarily expect an answer. A far greater reward than hearing a thousand thank-yous is to see them grow up into fine Christian adults because you were faithful to pray.

## Diane Dailey,

a 1976 Malone College graduate from Salem, Ohio, returned in July this year after a two-year teaching assignment at Bethany Elementary School (kindergarten through grade 8), a branch of Morrison Academy, in Taipei, Taiwan. Bethany is not a boarding school; the children live at home. Also 60 percent of

the 150 students last year were non-MKs, so it is not strictly a school for missionary children.

Before going to Taiwan, Diane taught three years at St. Paul's Day Care Center in Canton, Ohio. Now she is teaching 6th grade at United Local Schools in the Winona-Hanover-town, Ohio, area.



## Interview with Diane:

**Reta Stuart:** What motivated you to want to go to Taiwan to teach?

**Diane:** As a senior at Malone, I visited Taiwan in an Orient study program led by Professor Roger Wood.

**Reta:** Why do you consider teaching MKs important?

**Diane:** I heard some parents say that they wouldn't go to the mission field if they couldn't receive quality education for their children. It really is a vital part of the total mission program.

**Reta:** What was it like to have a large proportion of non-MKs in the class?

**Diane:** For one thing, it gave opportunity to witness to those who weren't Christians. Within just a few weeks after coming home, I received letters from two students from non-Christian homes who had become Christians.

In our class we did a study unit on world religions. Having such faiths represented as Taoism, Confucianism, Buddhism, Hinduism, and Mormonism gave the class more understanding about other religions of the world. It also challenged us to learn how to present Christianity.

**Reta:** Do MKs have any advantages in their education?

**Diane:** Yes, they have a much broader background from which to learn. For instance, one student had been around the world four times; this was a definite plus in such subjects as social studies.

**Reta:** What was the highlight of your overseas teaching experience?

**Diane:** Observing the spiritual growth of my students and also their faith in the power of prayer. We kept a list of answers to our prayer requests from daily devotions. The children really became concerned in praying for some members of my family. At the end of April this year, during Monday morning Bible class, I had a phone call from the States. My first reaction was fear of bad news from home. But it was good news—a relative calling to tell me that she and her husband had become Christians! My students were so excited that they had



had a part in this, and some have written since I came home to ask about them.

**Reta:** If you had it to do over, would you still choose to go overseas to teach?

**Diane:** By all means, yes, even after a very traumatic and difficult first year there. I learned a lot that I needed to learn; it was a very good experience.

**Reta:** Would you recommend this experience to other young people?

**Diane:** My answer to that is "yes," too; it's a good option for young people. Because of my overseas experience, it's now easier to witness here at home. It's an opportunity for Christian service and also for personal enrichment.

**Reta:** What's your advice to others interested in going overseas to teach?


**Diane:** Try to become as familiar as possible with the local culture of the country to which you will be going. Talk to nationals of that country who are in the States and to missionaries or others who've been there. Find people who have taught missionary children. Write for suggestions. Get as much under your belt as you can before you go.

**Reta:** Has your life been changed by this experience?

**Diane:** I've already noticed several changes. My values are different; I'm much more conservative and not so material-

istic—I find it hard even to throw away a paper towel now. We have so much more "space" here in the States. It's nice to have freedom of travel without hassling crowds on busses. I discovered that the Western way of doing things isn't the only one—there are other ways. I even picked up some of the Chinese way of thinking. Now I have more understanding for foreigners here who are afraid to go out in public. It isn't easy to be a stranger in a foreign country.

**Reta:** Do you have a last word?

**Diane:** I just wish everyone could have, or would want to have, such an experience as I've had teaching overseas. It was invaluable! 

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## Let's Be Friends

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# MOLDED BY SCRIPTURE

BY HOWARD MACY

**A**SURE WAY to pick a theological fight is to discuss one's "view of Scripture." In the classic battles, those with a "high" view of Scripture bombard their opponents, while those who hold a "low" view are sometimes known to fire back. (The medium-highs, knee-highs, and not-so-highs often seem to get lost somehow in training maneuvers or find reason for conscientious objection to this war.)

Friends have fought over the Scriptures, too, as we know poignantly from divisive periods in our history. Others have misunderstood us, and we have misunderstood ourselves.

The Friends principle at this point is simple and sound. While insisting on the unique value of the Bible, we have held that the Inspirer is greater than the inspired writings and is still active. On the one hand, this becomes a wholesome check against an idolatry of the Book that diminishes our sensitivity to the Spirit's continuing work as our Teacher who leads into all truth. Yet at its best, this approach also encourages us to cherish and use the Scriptures as an invaluable guide for faith and life.

Although correct doctrine about the Bible may well be important, our view of Scripture matters far less than our use of Scripture. The Bible is for reading, not for fighting over. Perhaps the best of the Bible's statements about itself shows this very pragmatic concern. "All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work." (1 Timothy 3:16-17 JB) Rather than ask whether we are thinking right about the Bible, we should ask whether we are allowing the Bible to shape our thinking.

Those who read George Fox's *Journal* and *Epistles* are unavoidably impressed with how deeply Fox is formed by the Scriptures and with how thoroughly his public ministry is penetrated by them. This hardly surprises us when we recall the many hours he spent in the Bible even during his early years of searching. He worried his relatives when instead of depending on the priests' teaching he would go into the orchards or fields by himself with his Bible. Yet out of this he had "great openings in the Scriptures."

Fox's example and the witness of holy men and women through the ages demonstrate the importance of the discipline of regularly reading and studying the Scriptures. Yet today, although the Bible is more accessible than ever to those who want to know it, the level of biblical illiteracy, even among those who profess to value Scripture highly, is shocking. It is increasingly obvious that very few people give substantial time to knowing God's message through the Scriptures. This failure contributes significantly to superficiality and weakness in the Church.


To plead for renewed attention to daily disciplines of Bible study is not to set the

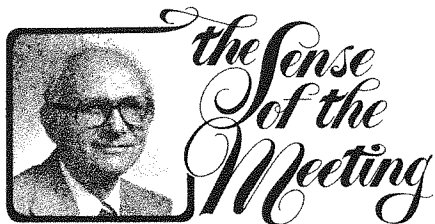
Book above the Author. Some have fallen into that sort of bibliolatry, to be sure, but it is as unnecessary as it is mistaken. Instead, we need to recognize that God has chosen to communicate to us clearly through the Scriptures and that we ignore them to our own peril. To read and learn to know them well is another way of presenting ourselves teachable before God.

**W**E CAN approach becoming intimately acquainted with the Bible in a variety of ways. Simply reading large portions of Scripture at normal reading speed can broaden one's knowledge of the whole Bible and give a perspective sometimes lost while trying to wring meaning out of each word. The repeated reading of a single portion such as the Sermon on the Mount or a short letter like Ephesians provides yet another kind of insight. Some have been helped by choosing a passage and, as part of their Bible study, reading it each day for a month. Systematic Bible study is yet another approach. Whether one chooses to investigate a book, a passage, a theme, a word, or a person, careful study deepens understanding while it enhances other approaches to the Bible.

Meditation on Scripture is an approach particularly suited to our understanding of how God works through the Bible. In bringing a phrase or verse before God in meditation we trust the Spirit who first inspired those words to work through them to teach us now. A discipline akin to meditation is memorization of the Bible. As we are faithful in this we create a reservoir of biblical truth the Spirit can use at any moment to guide us and to minister through us.

Whatever our approach may be, Friends at their best have always gratefully received and used the Scriptures as a gracious gift of God. Let's come to know the Bible well.

Let's be Friends. 



BY JACK L. WILLCUTS

## Are Friends a Special Family?

At the recent annual gathering of U.S. Yearly Meeting Executive Secretaries and Superintendents, one concern all shared is a need for more instruction in local meetings regarding Quaker faith and practice. We have distinctives within our Friends beliefs that should be perceived as precious, pertinent, and worthy of preservation. This may very well be a "condition to be spoken to" in both programmed and unprogrammed meetings, in pastoral or nonpastoral congregations, but perhaps especially so in pastoral churches where leadership is coming from seminaries of varying types. What differences or distinctives are being watered down (this pun intended) in our denominational grass roots?

Here are some. (1) A Friends *concept of worship*. The "Presence in the Midst" is more than a nostalgic euphemism, it is a reality, a fundamental one for us. You see, we don't gather in worship to be entertained or to entertain. Sermons, music, prayers, or shared experiences are exercises and elements that are to be a specific expression of worship and communion with God. Not human performance for the gathered audience, rather, an awareness that God is the audience and we are the performers . . . all of us in our singing, preaching, praying, sharing, meditation, and whatever else is done.

Henri Nouwen puts it well: "Upon leaving worship we should not ask, 'What did I get out of it?' but 'How did I do?'" God is there listening, leading, blessing, strengthening, receiving our adoration, responding to our needs. Programmed or unprogrammed—this is really quite irrelevant—reverence and obedience are more to the point.

(2) Out of worship comes a *concept of ministry*. All are ministers, serving according to each one's gifts of the Spirit. A pastor is not a priest; Christ is our priest. Ministry is an exercise of gifts and callings—a function, not a status. The pastor pastors, the preacher preaches, the teacher teaches. He or she is no more spiritual, committed, wise, less human, or more holy than others.

Those chosen and gifted of God for the exercise of pastoral ministry consequently are released to serve full time or part time as needed. This is why Friends discourage titles such as "Reverend." According to Scripture and Friends history, pastoral ministers are women or men as the Spirit chooses. Friends discover, then recognize, this chosenness and giftedness and record the work of God in these designations to ministry rather than ordaining a person.

(3) Friends' *view of the sacraments* is not some religious aberration but a humble recognition that Christ, the Bread of Life, is present—we partake of Him literally. Reflecting on His shed blood as our Redeemer is a constant in Friends worship and practice.

We have chosen Christ's baptism rather than John's as Jesus urged in His last counsel given in Acts 1:8: "For John baptized with water, but in a few days you will be baptized with the Holy Spirit." Christ's baptism is essential, purifying, and continuing. It is a process as well as an act. Without this baptism Quakers are the weakest of all Christians.

(4) Friends take seriously and literally Jesus' statement that *peacemakers* will be called the children of God (Matthew 5:9), which He further explained in the Sermon on the Mount telling about "an eye for an eye" and other dangers in retaliation.

(5) *Decision making* in a Friends church is not based on a majority or minority vote nor even consensus, as sometimes stated. Rather, it is determining the Spirit's leading that, when found in "worship for the conduct of business," becomes the sense of the meeting.

These are a few distinctions characterizing the family of Friends to be faithfully taught by pastors, elders, clerks, and practiced by all of us. There are adequate resource materials in Bible studies, Friends history and devotional writings to provide insights in discerning these values. Younger Christians and those new to Friends are searching for these clear teachings. ☐

## Knights in Armor (Again)

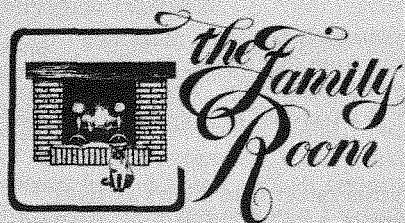
Roscoe and Tina Knight returned in October to Peru. They are uniquely EFA missionaries. Mexico Friends Mission was born in Denver at a Coordinating Council midyear meeting when Roscoe persuasively appealed to the newly organized Evangelical Friends Alliance to send them to pioneer a new work for Friends. This concern, along with Omaha extension church and the EVANGELICAL FRIEND magazine, became the catalyst drawing us all together in a new way.

Knights enjoy pioneering. They did it in Peru to get Friends started there, and in Bolivia's *Yungas* area, now filled with two quarterly meetings, then Mexico. This time they will do it differently, appealing to Bolivia Yearly Meeting of Friends to enter into a new kind of partnership with Friends "in the North" in opening a mission in a whole new region of Peru centered around the city of Arequipa.

If Knights were leaving for heaven instead of the mission field, it would be reported they have three children: a son in business in Bend, Oregon, and a leader in a new Friends Meeting there; two daughters married to doctors, one practicing medicine in Washington state, the other practicing theology as a professor at George Fox College.

Roscoe and I were in the fourth grade together in a one-room Kansas country school when his father pastored our tiny Friends church. We've been Friends ever since. ☐





Kathie Willcuts, her husband Stuart, and their two preschool children live in San Jose, Costa Rica, where Stuart serves World Vision International as associate director of the Latin American Regional Office.

## CHRIST IS THE HEAD OF OUR FAMILY

By KATHIE R. WILLCUTS

Another year had gone by and we still did not have regular "family devotions" together. For years I kept encouraging my husband to initiate a systematic time together in subtle (and not so subtle) hints that it was his responsibility as spiritual head of our home. I have goaded him with books on Christian fathering (all only partially read) to no avail. I have even gone so far as to suggest that *he* is responsible for my spiritual welfare and *he* is ignoring it! I am afraid that all my maneuvering somehow seemed to keep my good Christian husband at a distance in family spiritual matters even though he and I are both completely involved in Christian service.

I recently heard a reference to Christian marriage partners as two people who individually fill their empty emotional and spiritual buckets at Christ's well-spring so that they come together with a full bucket already, able to meet each other's needs. How could I fill my partner's bucket without mine being full? Even more pre-

sumptive, why should I expect my partner to fill *my* bucket without me going to the well for myself? After hearing this analogy I did some serious soul searching and have since been very determined to fill my bucket from the eternal fountain, so that I can come to my husband filled to overflowing. This concept gave me a new attitude toward who should really be the spiritual head of our household.

My husband travels about 30 percent of the time in his work, leaving me and our two preschool children at home in San Jose, Costa Rica. We pray for him in his absence several times a day. One morning early as I was praying, the Lord laid it on my heart to fast and pray specifically for my husband, Stu. I felt that the Spirit wanted to direct me in ways that I should minister to Stu. Having read a book on fasting, I prepared myself with Scriptures and was anticipating my day of fasting with great expectations.

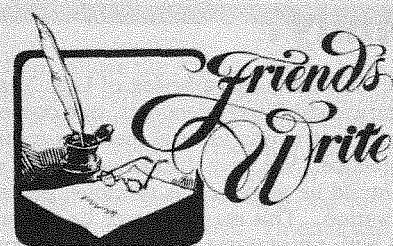
My fasting experience was a truly spiritually rewarding one. In spite of the obvious distractions of a nursing baby and a three-and-a-half-year-old child I found myself continually turning to the Lord through the day. The Scriptures that I read came alive with fresh meaning to me. The Holy Spirit's presence was very real and sustaining as I sought His will for my life. The thing that came to me clearly was a call to obedience to His Word and a call to holy and Christlike living. This was how I was to minister to my husband.

As I studied this "call to righteous living" it became abundantly clear to me how my husband and I would both benefit. First, he would not feel the weight of responsibility for the spiritual welfare of the entire household. Second, I could come to him with my spiritual bucket brimming over at times when his bucket wasn't quite full (due to the demands of his job, for instance). Third, no added anxiety was placed on him concerning his role since Christ was to be spiritual Head of our home. We could each grow and discover new joy as we strive to reach "the full stature of Christ."

An interesting thing has happened because of my fasting. I shared my experience with Stu and he appreciated immeasurably my "sacrifice" (of not eating) and my concern of how to minister to him. We have since been able to discuss spiritual concerns in a new, nonthreatening way. He feels more free to confess weakness, as do I, and to ask for prayer for his own striving for holiness.

One of the blessings of mutually making Christ Head of our home has been spon-

taneous "family devotions." Frequently, the joy of His presence spills over from my personal devotional time when I share some special Scripture or Psalm that I have been reading that day. We share spontaneously what the Lord is teaching us and praise Him freely, whether at the breakfast table or riding in the car. No one feels any pressure to respond or perform. We just praise the Lord for what He is doing in our lives. I guess that is what real "family devotion" means, after all.



## In Support of 'Doctrines'

■ I have a comment about the article "An Argentinean View of the Church."

There were many things said in this article with which I find exception. However, one particular statement is "*The Spirit makes us one. Any number and Christ is equal to one. DOCTRINES MAKE US MANY.*"

The Greek word *didache*, doctrine, is mentioned at least 30 times in the New Testament *not* including forms or expressions of the word. Many times in modern translations, it is mentioned as the noun *teaching*. For instance, when our Lord had finished the "Sermon on the Mount" Matthew 7:28—"The crowds were amazed at His teaching" (*didache*—doctrine). The exact same statement was made when Christ answered the Sadducees in Matthew 22:33, using the same word (*didache*—doctrine). To further illustrate our Lord's attitude regarding doctrine, He said, "My teaching [doctrine—*didache*] is not my own. It comes from him who sent me." (John 7:16)

The early church, in Acts 5:28, witnesses of the beauty and necessity of doctrine, for they were accused, and rightly so, of filling Jerusalem with their teaching (doctrine—*didache*). Paul said this many times in his epistles, but the more familiar passage is 2 Timothy 4:2, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful *instruction*" (doctrine—*didache*). But the Scripture and

(Continued on page 17)

## NEW ENGLAND YEARLY MEETING

—Two Positions—

## FIELD SECRETARY AND ADMINISTRATIVE SECRETARY

Both positions start summer 1982.

Application period to  
February 15, 1982.

For information write—  
NEYM Search Committee  
c/o Margaret Wentworth  
RFD #2, Box 2046  
Lisbon Falls, Maine 04252



# First Day News

## QUICK QUAKER COMMENTARY

RUSSELL MYERS, superintendent of EFC--Eastern Region, is temporarily living in Virginia as an experiment in regional management. Russell will carry on his duties as general superintendent much the same as when in Canton, Ohio, but will be ministering especially in the Virginia and Piedmont districts and the beginning churches in Florida and Georgia. Russell and Marjorie anticipate living in Virginia until next spring.

QUENTIN NORDYKE, executive secretary of Northwest Yearly Meeting, is spending three weeks in late October and November visiting the NWYM mission work in Bolivia and Peru. The purpose of the trip is to meet with the national Friends leaders and the mission staff to explore ways of relating to the Bolivian and Peruvian churches in more of a partnership status.

FRANCIS BROWN, general secretary of Philadelphia Yearly Meeting, will be part of a 13-person delegation representing the National Council of Churches visiting churches in China November 12-29, 1981.

ELAINE BANKS has joined the staff of the Friends mission in Taiwan. "On loan" from World Gospel Mission, Elaine arrived in Taiwan in late August and resides with veteran Friends missionary Ella Ruth Hutson.

WAYNE ALLMAN has been appointed as director of development for Friends Fellowship Community, Inc. Since 1971 Allman had served as Meeting Ministries Associate Secretary for Friends United Meeting and prior to that was superintendent of Iowa Yearly Meeting for 11 years.

CATHERINE CATTELL, now living in Newberg, Oregon, flew east with her daughter, Barbara Brantingham, October 30, to visit friends and relatives in Ohio, Indiana, and Florida, including her daughter Mary Boots. She plans to return November 10 and then to leave with Barbara November 12 for a two-month visit in Taiwan.

JOHN and MAXINE LEEDY of Winona, Ohio, are the new executive couple in Eastern Region for Friends Marriage Encounter. They replace John and Pat Fehlman, who resigned because of the need to make more time available for their family. The Friends Action Board is undertaking administrative and financial sponsorship of Marriage Encounter in Eastern Region.

## FRIENDS FOCUS

### TENTH ANNUAL ENABLING MINISTRIES SEMINAR

"The Church as Kingdom Community" is the theme for the tenth annual Enabling Ministries Seminar to be held December 1-3 in Richmond, Indiana. The conference is held under the sponsorship of the Meeting Ministries Commission of Friends United Meeting and Quaker Hill Conference Center. Leaders for this year's seminar are Ron Woodward, pastor at Newberg, Oregon, Friends, and Jan Wood, former pastor at Friends Memorial, Seattle, Washington, now living in Anderson, Indiana. The announced purpose of the conference is "to help Friends leaders understand that those who would live the Christian life (kingdom living) must do so with the methods and values of Christ."



#### NEW ENGLAND APPOINTS PEACE COORDINATOR

Concern about the violent and precarious state of world affairs led New England Yearly Meeting to release Sue Devoksitis to serve as peace coordinator. She will visit meetings all over New England to find what peace activities exist and how coordination, communication, and outreach can be improved.

#### NEW BULLETIN FORMAT HAS LESS FORM

Spokane, Washington, Friends is one of the churches that has replaced the order of service in the Sunday bulletin with a worship aid. "Our desire is to have the bulletin enhance worship, yet not limit it," a church communication states. "Thus, the order of service will be replaced with Scriptures, short thoughts, and cues to help lead us into worship experiences less dependent on form and order and more dependent on how the Holy Spirit leads."

#### FRIENDS FELLOWSHIP IN CABRINI-GREEN

Last April the low-income, high-crime Cabrini-Green neighborhood of Chicago got national attention when Mayor Jane Byrne temporarily rented an apartment there. Friends ministers Steve and Marlene Pedigo have been involved in the area for nearly five years. Initially working with Young Life, they have now established the Chicago Fellowship of Friends. The Pedigos' work is a part of the Wider Ministries Commission of Friends United Meeting. Mailing address for this inner-city Friends ministry is 926 North Wolcott Street, Chicago, Illinois 60622.

#### MARRIAGE SEMINAR HELD

"The Tie That Binds--A Christian Perspective on Marriage" was held at Malone College October 10. The four classes offered were Making Marriage Magnificent, Happiness Begins at Home, The Second Marriage, and Searching for Self--A Lifelong Quest.

#### FBC STUDENTS VISIT ROUGH ROCK

A group of students from Friends Bible College, Haviland, Kansas, spent their fall break week in Arizona at Rough Rock Friends Mission. The group assisted the mission by painting buildings, working on a solar heating system, and hauling wood.

#### FCNL ANNUAL MEETING

The Friends Committee on National Legislation will hold its annual meeting November 12-15, 1981, in Washington, D.C. Keynote speaker John Stoner, executive secretary of Mennonite Central Committee Peace Section, will address the topic "Biblical Bases of the Peace Testimony."

#### PENNSYLVANIA CHURCH PLANTING

Ernest Lauffenburger, superintendent of the Pennsylvania District of Evangelical Friends Church--Eastern Region, is looking for areas to start new Friends churches. Names and addresses of Friends families who have moved to places in Pennsylvania where there is no evangelical Friends church can be sent to Ernest Lauffenburger, 37 N. Second St., Hughesville, PA 17737.



FWCC HOLDS ANNUAL MEETING

The Friends World Committee for Consultation--Section of the Americas will offer more worship, less routine business, and more programs open to all Friends when it holds its annual meeting November 20-22. Held at a retreat center in North Webster, Indiana, this year's gathering will be the first residential annual meeting.

PRACTICAL HELP, SPIRITUAL AND INTELLECTUAL GROWTH OFFERED TO MINISTERS

Friends University, Wichita, Kansas, held its 31st Annual Ministers' Conference October 27-29. Visting speaker for the conference was Dallas Willard, associate professor of philosophy at the University of Southern California. Others providing leadership were Richard Foster, David Holley, and Howard Macy from Friends University's Division of Religion and Philosophy and Sheldon Louthan and Bill Allan from Friends Center on Family Living.

"NEW CALL" TO MEET IN PENNSYLVANIA

Elizabethtown College, Elizabethtown, Pennsylvania, will be the site of the third national New Call to Peacemaking Conference. The joint effort of Quakers, Mennonites, and Brethren will be held June 17-20, 1982. Further inquiry may be addressed to Edgar Metzler, New Call to Peacemaking, c/o Church of the Brethren, 1451 Dundee Avenue, Elgin, Illinois 60120.

STUDY GUIDE AVAILABLE

Friends around the world are encouraged to study a pamphlet titled "Questions for Quakers" in preparation for the Conference on International Witness to be held August 9-13, 1982, in Kaimosi, Kenya. "Questions for Quakers" is available for 38¢ each or five for \$1 (prepaid) from FWCC, 1506 Race Street, Philadelphia, PA 19102.

TRIPLE HEADER--THREE BOARDS, THREE TOPICS

Calling the conference Super Saver #2, the Christian Education, Friends Youth, and Evangelistic, Pastoral and Extension boards of EFC--Eastern Region are sponsoring the March 19-21, 1982, event. In-depth training will be provided in the areas of evangelism training, adult education in the Sunday school, and meaningful Bible studies for youth. The conference will be held at Malone College, Canton, Ohio.

AS OTHERS SEE US

"I hope that Friends will develop a passion for evangelism which is not borrowed from acculturated American individualistic Christianity," states John K. Stoner, a member of the Brethren in Christ Church and executive secretary of the U.S. Peace Section of the Mennonite Central Committee. In the October issue of Quaker Life, featuring impressions of Friends from people of other denominations, Stoner goes on to say, "Quakers know something about God's new order and they should be proclaiming it with evangelistic enthusiasm."

CHURCH COMPILES LIST OF BARGAIN SHOPPERS' SUCCESSES

As an aid to help families at Reedwood Friends Church, Portland, Oregon, become better stewards of their finances, the Service Committee is developing a list of budget-wise services and shopping places. Church members are sharing information regarding places where they have found good bargains on clothes, stores that help stretch the food budget, and where to find quality professional services at a reasonable price.



BEEFING UP SCHOLARSHIP PROGRAM

Friends University held its fifth annual cattle auction Saturday, October 24. The event provides opportunity for donors of beef to give a tax-deductible gift, buyers get meat for the home freezer, and the school builds its scholarship program. Buyers and donors receive tickets to a steak dinner on campus. A special feature of this year's sale was several hundred pounds of frozen hamburger.

RESURGENCE OF KKK FEARED

A statement of the board of directors of the American Friends Service Committee notes current Ku Klux Klan activity as the fourth period of intense resistance to Blacks and other minorities. Other time periods listed are the Reconstruction era in the South, immigration and economic competition in the 1920s, and the Civil Rights Movement of the 1960s.

"The Ku Klux Klan is an affront to the human spirit and a violation of our deepest beliefs," states the AFSC. "In stating this, we are fully aware that the Klan is only symptomatic of deeply rooted racial and social injustice in our society . . . . We need to speak out now against the Ku Klux Klan and its allies and defend the rights of those who are their victims."

ALLIANCE CHURCH ENTERS BED RACE

The Friday night fellowship group of First Friends, Alliance, Ohio, was among the competitors in the United Way Bed Race. The event provided lots of laughs and support for the United Way campaign.

NEW BOOKS TO BE PRINTED (CLASSICS REPRINTED)

Friends United Press, Richmond, Indiana, has announced the following new titles they plan to publish in the near future: No Cross, No Crown by William Penn, ed. Ronald Selleck, Christian Pacifism by Michael Snow, Jesus and the Disinherited by Howard Thurman, and Your Prayers and Mine by Elizabeth Yates.

HOSPITALITY SCOREBOARD

The following is a report of one individual's visits to 18 different churches on successive Sundays:

"I sat near the front. After the service, I walked slowly to the rear, then returned to the front and back to the foyer using another aisle. I smiled and dressed neatly.

"I asked one person to direct me to a specific place: a fellowship hall, pastor's study, etc. I remained for coffee if served. I used a scale to rate the reception I received.

- 10 for a smile from a worshiper
- 10 for a greeting from someone sitting nearby
- 100 for an exchange of names
- 200 for an invitation to return
- 200 for an invitation to have coffee
- 1000 for an introduction to another worshiper
- 2000 for an invitation to meet the minister."

On this scale, 11 of the 18 churches earned fewer than 100 points. Five actually received less than 20. His conclusion: "The doctrine may be biblical, the singing inspirational, the sermon uplifting, but when a visitor finds nobody who cares whether he is there or not, he is not likely to come back."

--taken from "Friendly Visitor," East Whittier Friends Church



(Continued from page 12)

content that I feel really hits home regarding doctrine is found in the witness of the Apostle John (2 John 9, 10): "Anyone who runs ahead and does not continue in the teaching [*didache*] of Christ does not have God; whoever continues in the teaching [*didache*] has both the Father and the Son. If anyone comes to you and does not bring this teaching [*didache*], do not take him into your house or welcome him."

JERRY MATTHIEU

Vancouver, Washington

### Magazine, Ortiz Article Appreciated

■ I continue to find the EVANGELICAL FRIEND a visually impressive and challenging magazine. I want to thank you in particular for the Ortiz article in the September issue.

DORLAN BALES

Wichita, Kansas

*Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably much less.*



### THANKSGIVING IN AUGUST

BY BETTY M. HOCKETT

Thanksgiving in August? On Tuesday?

Somebody most certainly is confused! Thanksgiving is always in November. And always on Thursday.

It was in the midst of a warm August Tuesday that this article was first thought about. The mother-of-the-family wasn't very anxious that day to think about a big turkey-and-mashed-potatoes-and-dressing-dinner. Or about getting ready for company and being sure the silver was polished and the tablecloth ironed. That would all be done on a *Thursday in November*—when Thanksgiving Day would be celebrated.

But she *did* find it good to think about some other things connected with *thanksgiving*.

Many verses in the Bible remind us that we should always be thankful. Though the Bible doesn't actually say anything about August and March and January, Mondays and Saturdays, yet that's what it means—*every day* should be a thanksgiving day.

On that warm August Tuesday, the mother-of-the-family thought about things worth being thankful for, even though she was very hot, having just walked home from the post office. The same things are worth being thankful for on a cold November day, even if you are half frozen from having walked home from school or somewhere else. (Put a check by the things you feel thankful for right now.)

- \_\_\_ family
- \_\_\_ good health
- \_\_\_ a friend who smiled at me today
- \_\_\_ pleasant home
- \_\_\_ church where I am loved
- \_\_\_ opportunities to do something for God
- \_\_\_ chance to relax
- \_\_\_ food and clothes

(Now, add other things you feel thankful for, too)

Thanksgiving Day (with a capital T and D) does come in November, on a Thursday. However, thanksgiving day (with a small t and d) should come about 365 days of every year!

What a good thanksgiving day it was in August!

Is this a good thanksgiving day for you?



### STUFFED ONIONS, EYELASHES, AND BENJAMIN: MY THANKSGIVING LIST

BY NANCY THOMAS

I'm a notorious list maker. From the weekly grocery list to annual goals and monthly priorities, my numbered scrawlings detail things to do, books to read, events to write about in the next letter home, gifts to make

for Christmas, chapter titles in a book I'll someday write, and topics to think about in any time I have left over from making lists.

It's not really so strange, then, that during this month of Thanksgiving, my inclination is simply to enumerate things I'm thankful for.

Let's see. I'll start out with what's closest to me right now.

1. I'm thankful for the daisy bush outside the window by my desk. I do a lot of my thinking, dreaming, and writing in this spot. A simple, humorous flower, somehow the daisy keeps me fastened to reality when my mind begins to swoop and dip. This bush, no prize winner, sports a thick crooked stem, lots of lettuce-like leaves, some buds, some half-dried-up flowers, and a few perfectly formed blossoms. Like life.

2. I'm grateful for the gas heater rolled right up to my desk. And for my refrigerator, electric blender, and flush toilet. I'm neither a rustic pioneer nor a "poor suffering missionary." Both occupations sound romantic, but I enjoy the reality of being who I am and living in the twentieth century.

3. I'm thankful for being part of a family who knows me well, yet loves and accepts me—and still expects "great things."

4. I'm thankful for a husband, companion, and lover who doesn't feel that women were created to serve men. He knows how to wash dishes, wax floors, and cook stuffed onions (once), as well as teach a seminary class and rebuild an old house. He refuses to label taking care of the kids "baby-sitting."

5. I thank God for the human body—for its intricacy, its completeness, its pain and its pleasure. For taste buds that respond in different ways to Hershey bars, broccoli, french fried onions, and lemons. For eyelashes and lids that automatically confront dust in quick closings I'd never manage if I had to operate consciously the mechanism each time. For toes that, though aesthetically not first-class, help me keep my balance. For white blood cells that attack all the invisible life forms crawling around on the salad I ate last night at the Mendoza home. For all the impulses, nerve endings, and reactions that, combined with emotional content and commitment, make sex so much more than procreation. I thank God for the human body, and this one in particular.

6. I'm grateful for a father who early taught me to love books (and didn't buy a television until I was in junior high, and



then restricted its use). In the past year I'm particularly thankful for Annie Dillard's *Pilgrim at Tinker Creek* (second time through), Agnes Sanford's *The Healing Light*, Madeleine L'Engle's *A Wrinkle in Time*, Ursula Le Guin's *A Wizard of Earthsea*, and Thomas Merton's *No Man Is an Island*, as well as Andrew Murray's *With Christ in the School of Prayer* and Dr. Seuss's *How the Grinch Stole Christmas*.

7. I'm thankful that just yesterday I found out that C.S. Lewis never learned how to type. It makes me feel better about myself as a writer.

8. I'm grateful that by some unique balance of body chemicals and impulses, God made me one of those strange creatures—a morning person. My automatic body timer wakes me up at 5:00 a.m. when everyone is fast asleep and even the birds have yet to begin their predawn cantata. I can't imagine a nicer time of day. Or a more productive one. My creative juices flow freer, and my mind sees clearer than at any other hour. And I have it all to myself!

9. I'm thankful for my *More-With-Less Cookbook* (commissioned by the Mennonite Central Committee) that gives me a small way to act on my convictions about handling responsibly our family's share of the world's resources. While the "Spinach Loaf" didn't go over too well, the "Formosan Fried Cabbage," "Cream of Pea Soup," and "Meat-Potato Quiche" received rave notices.

10. I'm deeply grateful for the truckload of food (rice, grains, canned milk, etc.) the church delivered to a community of Uru Indians last week. The money had been sent by World Vision in response to the news of crop failure and possible starvation. A small gesture, really—it won't solve the perennial problems of depleted soil and outdated farming methods—but it is something. It will save some lives this year, restore hope, and let one small group of poor people know that somewhere, someone cares.

11. I'm thankful that "God be with you" is more than a trite phrase (although sometimes it can be that). The Lord *does* protect us. Two days ago Benjamin Huarina ran to catch an overcrowded city bus, grabbed the door, hopped up to the first step, then lost his grip and fell under. By God's grace the wheels missed him, and he suffered only a ruptured artery in his leg. A very frightened and sobered young man, Benjamin is well aware of God's hand on him. God walks with me, too, and with my children at school. He rides along with Hal

on the steep winding roads down to the Yungas valleys. I depend on it.

12. I'm thankful that Jesus really is Lord. Although revolutions and counter-revolutions and threats of revolutions constantly compete for headlines (and in Bolivia we seem to have more than our fair share of these!), Jesus is "the King of nations." (Jeremiah 10:7) One day all knees will bow before Him and all people (heads of state, factory workers, school children, Uru Indians) will acknowledge His incontestable lordship. In the meantime, sitting here between coups d'etat, I know that my prayers on behalf of this nation really do make a difference, that I'm not a passive observer, and that the kingdom of God is where the action is anyway.

13. I thank God for the mental capacity to learn another language, to choose between writing letters or playing "Clue" with my kids, to appreciate and answer Kristin's latest question ("Mommy, what will happen when the blisters on my hands hatch?"), to decide, to plan, to dream, and, of course, to make lists. And to know when to end them.



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*

### Thailand Moves to Stem Tide of Refugees

SONGKHLA, THAILAND—Thailand is in the process of closing two camps for Vietnamese "boat people" despite a continuing influx of refugees. The new "get tough" policy stems from concern for national security and a belief that many of the current refugees are simply "economic adventurers" seeking a better life in a third country, according to Mennonite Central Committee Thailand volunteer Victor Neumann of Abbotsford, British Columbia.

The government is now placing arriving Vietnamese in more austere detention camps. A spokesman said they will not be allowed to resettle in third countries such as the United States, although the government

will permit them to return to Vietnam if they choose to do so. While the number of boat people is far below what it was in 1979, refugee officials say 5,000 to 12,000 continue to leave Vietnam each month for Thailand and other Southeast Asian countries. Thailand is currently temporary home for approximately 250,000 Vietnamese, Kampuchean, and Laotian refugees.

The *Christian Science Monitor* reports that many recent arrivals are young people, farmers, and workers "with no reason to fear harassment." It notes, "There is . . . a widespread feeling that more refugees are leaving to seek better economic conditions rather than to escape persecution." The United States is currently accepting 14,000 Indochinese refugees a month. — E.P.

### Forty Masked Men Terrorize Catholic Missionaries in Peru

LIMA, PERU—Roman Catholic missionaries terrorized by 40 masked men say the intruders carried out their attack on the Maryknoll post in southeastern Peru with "marked discipline and formidable organization." One nun suffered face and leg injuries from a bomb tossed into a bedroom, and others were slightly injured in the attack. Five of the six missionaries at the Maryknoll Rural Education Institute were Americans.

A circular obtained by the Associated Press gave the victims' account of the attack on August 15. The attack was not reported by news media, and Catholic sources said church leaders apparently did not want it publicized. A mention was made in the August 22 edition of *Informative*, a church-related magazine.

The missionaries said the masked men did not identify themselves or explain their motives for "the cowardly and violent" attack near Juli, a town near Lake Titicaca, southeast of Lima. Reporters who attempted to contact officials at the Maryknoll office in Lima were told no one was available. — E.P.

### Sunday Not for Business, Says Chick-fil-a Founder

JONESBORO, GEORGIA—Any hankerin' for a Chick-fil-a sandwich better come Monday through Saturday. Sunday cravings cannot be satisfied because the fast-food chain's president, Truett Cathy, refuses to open that day.

The Georgia-based chain of over 200 restaurants is probably the largest fast-food



operation in the United States closed on Sunday, a day many competitors find almost as profitable as Friday or Saturday. "If a poll were taken and everybody were honest, you'd find more stores of all kinds would choose to be open only six days," says Cathy. "Penneys, for example, was not open on Sunday as long as J. C. Penney (the founder) was alive."

Cathy said many merchants ask him how he can be open only six days when many mall contracts demand that stores be open seven. "I just scratch out that part," he said. "If they want my shop, fine. If not, there are others who do." —E.P.

### Translators Mark Victories as Bible Translation Day Nears

HUNTINGTON BEACH, CALIFORNIA—How many languages are spoken in the world? More than 5,000, according to figures compiled by Wycliffe Bible Translators. And of that number, some 3,000 language groups have a need for Scripture in their own dialect.

Wycliffe and other Bible translation organizations pointed up that need in their September 27 observance of the 14th annual Bible Translation Day.

One of those 3,000 untranslated languages has special significance this year. Wycliffe translator Chet Bitterman wanted to go to the Carijona people of Colombia and provide Bible portions in their unwritten language. On March 7, he died a martyr's death. But Colombia was also the scene of another significant Wycliffe-related event this year when the first New Testament translation into another formerly unwritten language was distributed.

Some 2,000 believers among the 40,000 Paez people are using the Scriptures as a guide for their daily lives, and for their church life in some 50 congregations. The Paez New Testament is one of about 60 to

be completed by Wycliffe translation teams in the two years since the organization marked publication of its 100th Testament. Work is continuing in some 700 other languages.

### Every Fourth Person a Muslim Before Long?

WETZLAR, WEST GERMANY—In a recent lecture here, pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Muslims regard themselves as the great alternative in the face of a largely materialistic West and an atheistic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents—a figure almost as high as the number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centers and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends "very large sums on propaganda among Muslims and Christians." According to Troeger it is even "in" to become a Muslim in certain areas of Europe, e.g., Spain, particularly among left wing and environmental groups. —E.P.

### Catholic Press Publishes Book on Southern Baptists

ATLANTA—A Southern Baptist interfaith witness expert and a Roman Catholic publisher have teamed up to break a long-standing barrier between the largest Christian denominations in the United States. Paulist Press, a Catholic publishing house, has printed *Introducing Southern Baptists: Their Faith and Their Life* by C. Brownlow Hastings, assistant director of interfaith witness for the Southern Baptist Home Mission Board. "While brief pamphlets have

been published by Catholic presses about Protestant denominations, this is one of the first full-length books on Baptist faith and life produced by a Catholic publishing house," Hastings said.

Hastings claimed there is an overriding need for such a book because Southern Baptists and Roman Catholics "can no longer ignore each other." Paulist Press's Betty Ralph added the book should "help members of both denominations approach each other with a deeper understanding of what Baptists believe and how they live."

—E.P.

### Small Church-related Colleges Expected to Suffer from Reductions in Student Loan Programs

NEW YORK—Cutbacks in federal student loans are sending students scrambling to find alternate sources for financing their education. Those who planned ahead are

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encountering a few snags in meeting their tuition needs for this fall.

A large number of students who in the past have depended on federal aid and who are no longer eligible under new rules face uncertain futures. Many of these students have turned to their churches for aid. Administrators of church funds have been deluged with applications for the limited amount of money on hand for fall and don't paint a particularly rosy picture for future assistance.

Several knowledgeable analysts also predict that the drastic cutback in aid will mean a real financial crunch for those small private and church-affiliated colleges that are not heavily endowed and cannot offer much aid to their students. Government-backed student loans had been a boon enabling them to compete with less expensive state universities. The government's Guaranteed Student Loan Program bears the dubious distinction of being the fund most seriously curtailed.

—E.P.



Leonard S. Kenworthy, *Quakerism, A Study Guide on the Religious Society of Friends*, Punit Press, Dublin, Indiana, 1981, 215 pp., paperback, \$5.00.

This recently written, up-to-date broad-based account of Quakerism—past, present, and future—is a welcome addition to Friends reading. It is interestingly written with frequent anecdotes as well as an amazing amount of statistical information. For pastors or others involved in new members' classes, or for youth learning about their Quaker faith and heritage, this will be a most valuable tool.

Divided in three sections—Friends history, "Some Distinctive Features of Quakerism," and an overview of the regional, organizational and varying characteristics of Friends in today's world—this book includes in concise form the most complete picture of Friends I have seen in one volume. As an example, there is a listing of questions Friends have used for determining whether or not a couple wishing to marry has "Clearness for a Quaker wedding." "Why do you want to get married?" "Why do you want a Quaker

wedding?" "How well do you know yourself?" "How well do you know each other?" "Are you both willing to put abundant effort into adjusting to married life?" There are more, but this fascinating feature of Friends concerns is helpful and typical of the detail and interest of the book.

There are discussion questions at the end of each chapter plus suggested additional reading lists, which make it a useful text for study groups. While I have no ability to test the total accuracy on the facts, data, and history, I can say that Kenworthy's accounts of the section of Quakerism with which I am familiar are entirely accurate, fair, and helpful.

—Jack L. Willcuts

Martin E. Marty, *By Way of Response, Journeys in Faith Series*, Robert A. Raines, editor. Nashville: Abingdon, 1981, 143 pp. \$7.95.

Martin Marty, professor of modern church history at The University of Chicago and associate editor of *The Christian Century*, has given us a book that tells some of his story and expresses many of his concerns. This is no small matter, for Marty is one of the more astute articulators of religious life in our society today. Thus it is good to see from whence he came and hear the issues he considers important.

Marty's chapters roughly correspond to segments in his life, with today's concerns woven in at appropriate places. He tells of his early "tribal" days on the great plains, his theological studies with theologian Franz Bibfeldt (main subject of *From Kierkegaard to Bibfeldt*), the parishes he served, his involvement with *The Christian Century*, and his teaching at the university.

Throughout the book Marty deals with the subjects of what he calls "tribalism" (our church has THE TRUTH), the parish community, the ecumenical world, politics, and anything else that captures his imagination. And his is a lively imagination, with worthwhile ideas on a multitude of subjects.

In *By Way of Response*, Marty, as in his other writings, is insightful, thoughtful, humorous, and delightful. He challenges the reader at the place of his or her Christian commitment, the point of response. "For the Christian," he says, "there is, therefore, always and only a word calling for the response. It comes from One who announced little about the point of arrival but said what his followers needed to know when He declared, 'I am the way'."

—Brent Bill



This article written by Vicki Nichols of the Nampa, Idaho, Press-Tribune, has been adapted for EVANGELICAL FRIEND as another example of how people serve as salt and light in their communities. Used by permission of the Idaho Press-Tribune. Press-Tribune photo by Chris Baker.

## HOUSEPARENTS FOR PROBLEM YOUTH

BY VICKI NICHOLS

Marion and Wanda Clarkson left their pastorate at Melba (Idaho) Friends Church to become houseparents at a home for problem youth. Called the "I Believe" Plantation, it is a place for those who are "status offenders" (runaways and those felt to be out of control by their parents), or are accused of misdemeanors or felonies.

A status offender is a youth who commits an offense that if he or she were an adult would not be a crime, according to the Juvenile Probation Department.

Status offenders stay for five days. "We like to get them home with their parents as soon as possible," said Wanda Clarkson. Some youths who are out of control and those accused of misdemeanors or felonies may stay up to four months or until the court makes a disposition or foster homes are found for them.

"We meet with the youth and his or her parents when they come into the home. We make sure they understand what is expected of them, and the youth signs an agreement," says Marion.

The regular care (long term) involves probation officers, a Health and Welfare caseworker, a counselor, and sometimes lawyers, depending on the particular situation and what needs to be done.

Actually living with the youths gives the houseparents an advantage that parents appreciate. "Parents feel that our services are good because we are actually living with the youth and can give them objective help. They are expected to do chores and get along with other youths and to relate to a parent figure," says Marion.

According to the Clarksons, the youths who are considered out of control have a problem that has been developing for some





Marion and Wanda Clarkson

time and can no longer be handled within their own homes. These youths may go to a foster home, and both the youth and parents may seek counseling. "We are constantly working with the youth. We try to be objective. We are not here to take sides; we are here to try to help the family situation as much as possible," said Wanda.

Part of the ongoing problem of many of these youths is that they have dropped out of school. "We encourage them to go back to school or to enroll in a GED program; we take them to apply for jobs and for interviews, and we get some enrolled in a program where they learn to relate to bosses and the working situation; most are placed in jobs when they graduate from the program."

The youths are encouraged to take responsibility for themselves as much as possible while they are at the home, according to the Clarksons. "We help them with skills and family living. We try to involve the youths just like they would be in any family-living situation," he said.

The youths do almost all the chores around the home—vacuuming, washing, dusting, cooking, cleaning the kitchen, bathrooms, and their own sleeping areas. "They seem to like that—they seem to get a sense of satisfaction out of being a part of accomplishing things around here," Wanda states.

The youth take pride in being allowed special chores. "We divide up the grocery list, and each youth does part of the shopping," Wanda said. The Clarksons believe this responsibility is good for them—that this is all part of their education.

Recreation for the youths is not neglected. The home has a recreation room with foosball, pool, and board games. Also they go to movies or skating on the

weekends. There are plaster and molds to make ceramics. In the summer there are outings, hikes, picnics, and swimming. Parks supply free swim passes for the home, Marion said.

Part of their recreation is also the church groups who come and fellowship with the youths—sit in and observe—try to get a better understanding of them and their needs. They also follow up on the youth after they go home or to foster homes—write to them, take them places, generally keep in touch—showing the youth they care, Marion said.

Church is considered an important activity. "We have all denominations. Sometimes they don't go to their own church because of the problems at home—then they come with us," said the Clarksons.

The Plantation Attention Home is funded in various ways, according to the Clarksons. The County Court pays \$14 per day per youth; youths are also placed in the home by a foster home placement agency at \$14 per day; trust funds from estates; individuals' donations—"We had a man call us recently and ask how he should have the check made out as he had just sold a pig at the auction and wanted the proceeds to come to the home," Marion said.

"We don't make nearly enough on the youth themselves to cover the expenses. If it weren't for community support we just couldn't operate. Our fee, according to the services we offer, is quite a bit less than other homes. We try to operate on as small a fee as possible," Marion said.

The Clarksons have spent the past 15 years in pastoral work, opening community centers wherever they were, as well as pastoring. According to Marion, a concern for others prompted them to help in the community. The centers in Portland offered GED classes, music lessons, crafts, day care, classes in canning and preservation of food, sewing, knitting, social activities, and taking food to shut-ins. In Indiana they worked with Appalachian people. The center there offered the same program with the addition of free lunches. "We gave them a wide choice of things to do, otherwise the youths would be running the streets since both parents had to work in most cases," Marion said.

The Clarksons believe it is important to minister to the entire person and not separate spiritual from physical or mental. "Our philosophy in a nutshell is ministering to the whole person. It is easier to get at a person's spiritual need if you take care of the physical and mental first," Marion said.

## Uncle Charlie Never Wrote A Will . . .



**and it only took two  
years to settle his estate.**

Uncle Charlie was not a man to shirk his responsibilities; he just did not realize how much difference a will could make. Since he had no children, he assumed everything would go to his wife. But according to the laws of his particular state, two thirds of his real estate went to his brothers.

If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

----- clip and mail -----

Don Worden, Director of Development  
Evangelical Friends Church—  
Eastern Region  
1201 30th Street N.W.  
Canton, Ohio 44709

☐ Please send "37 Things People  
'Know' About Wills That Aren't  
Really So" without cost or obligation.

Name \_\_\_\_\_

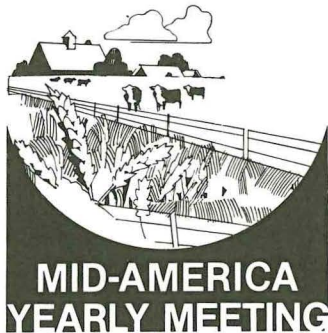
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# FRIENDS CONCERNS



## Superintendents Resign

With a combined time of almost 20 years of leadership in the superintendency of Mid-America Yearly Meeting, the superintendent team of John Robinson and Gerald Teague have submitted their resignations to the Executive Council, to become effective June 30, 1982.

Speaking for the Council, Maurice Roberts, presiding clerk, stated that the resignations were accepted and



Robinson

Teague

both men were commended for their devotion and leadership during this lengthy term.

Recalling the time this team began in 1973, when associate superintendent, Gerald Teague, joined John Robinson, who had become general superintendent in 1971, Roberts said the concept then was for the superintendency to be a "team ministry" . . . "and it is commendable that both John and Gerald fulfilled that concept having continually demonstrated their admirable partnership in the work."

The Executive Council is committed to seeing seven new churches begun in the 1980s, an expanded mission work, and new life in our churches throughout the Yearly Meeting. Roberts called the leadership of these men during the 1970s "the excavation and foundation for new leadership to build upon."

## Friends Women's Retreat

One hundred seventy-seven women from throughout Mid-America Yearly meeting gathered at the Lincoln Plaza Conference Center in Oklahoma City for the Twelfth Annual Friends Women's Retreat. Planned by Haviland Friends ladies, the program consisted of special interest groups, building around the theme of "Ministry Without Masks." Participants chose to attend any 4 of the

10 available groups. Some leaders dealt with the reality of Christ during times of crisis in their personal lives while others guided to a deeper relationship with Christ in worship and to a wholesome relationship with ourselves and family. The Sunday morning session dealt with "Caring and Sharing." Leader Janice Bridges challenged Friends women to pray, "Lord, grant me the maturity to show my love."

Special moments were provided by guest soloist Terry McAfee and Marcia Wingfield with her music boxes. Group singing was led by Charlene Littlefield, accompanied by Marilyn Hamm. Janet Johnston, mistress of ceremonies, shared her gift of laughter. It was our privilege to have as a guest Lois Ruff, WMU president of Evangelical Friends Church—Eastern Region, whose presence was a blessing to all. One attendee's comments, which could be said by many, I'm sure: "Friends Women's Retreat was an enriching time for me. I received a great blessing from the four workshops I attended. God's presence was very real and precious, and I praise Him!"

—Ann Fuqua  
MAYM President  
Friends Women

## Two Stars in Our Orbit

Mid-America Yearly Meeting is unique among all Friends groups in having in her constituency two colleges distinctly Friends and distinctly Christian: Friends Bible College, at Haviland, Kansas, and Friends University, at Wichita, Kansas.

## Focus on Friends University

An evening with Carol Lawrence and the singing Quakers (both international stars) occurred October 19 at Wichita's beautiful civic center Century II. Although the occasion was really a Friends Scholarship benefit, more importantly it was marked with strong evidence of the broad community support "Friends" is enjoying—deservedly.

**Homecoming '81**—October 23-24, as on every college campus, witnessed the joyful fall festivities that generally mark such days: parades, bands, alumni gatherings, the Queen and her court, the football game, and the cattle auction.

President Richard Felix editorialized recently: "We have entered an era in higher education in which only those institutions pursuing EXCELLENCE will have a viable future. Excellence is more than rhetoric. It must be demonstrable; such as: *Reaching Goals* (we have increased our endowment by \$2 million in the last 18 months—we rank 7th in the nation in gift income among private, coeducational colleges under 1,000 students; *Planned Priorities* (a long-range plan is now completed, a Commission on University Priorities is a clearinghouse for new ideas, programs, and projects, and special committees on budgeting and investments

have set priorities); *Commitment to Discipline*—which means each of the University family attaining their highest potential—a community of Christian scholars committed to giving their very best.

## If You Could See FBC

A golden anniversary was observed for the 50th annual FBC Sale held on October 9 at the Haviland, Kansas, school. Always an outstanding event to which hundreds come as a sort of "Fall Homecoming," this year's should prove the most celebrated of all.

A Kansas giant among Bible colleges, our Friends school has realized an upswing in student enrollment in the last three years (172 in 1980-81 against 125 in the late 1970s) when student enrollment in general is down. Gift income has grown from \$168,000 in 1975 to nearly a half million in the latest fiscal year. In the meantime the modern student center has been paid for, and a new library building, completed in 1979, is 80 percent debt free. The members of the Board of Trustees, in a remarkable demonstration of personal support, have pledged to underwrite the balance owed.

New married student housing is finally off the drawing board, so announced President Norman Bridges recently. Financing has been approved for the 16 units (in five separate building complexes) that will cost \$425,000. They will provide much-needed housing for the growing group of student families coming to this Friends college located in the heart of the "Golden Grained" heartland. Yes! Haviland and FBC are alive and well!

## Man with a Vision

Observing the need for shut-ins to be able to see and listen to the local Sunday morning worship services prompted David Smitherman, Jr., to do something about that need.

For about 30 years David has owned and operated a Television Sales and Service Business and a farm two miles north of Haviland, Kansas. He is a member of the Haviland Friends Church and is a former presiding clerk of MAYM.

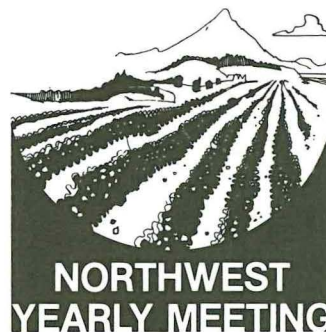
Through the years he has kept pace with the latest services that he could offer to the people of his community. Early in 1970 when Cable TV was coming into the area, he was responsible for bringing it into Haviland. Besides the cable program he had a vision of the possibility of meeting special needs of the community.

By April of 1975, the installation and operation began of an elaborate cable system for a town the size of Haviland (pop. 774). Besides the normal channels offered, a channel was provided for local origination at all public school facilities, Friends Bible College, and both churches of the town.

The shut-ins and local rest home residents can now see and hear the Sunday morning church service as it is aired live on the local channel from both the Friends and the United Methodist churches, who alternate by the month.

The vision was there, and David acted upon that vision without much cost to either church. When asked about the cost of such a venture, David's comment was, "The dollar cost for such a service is astronomical. It is not feasible for either church, but it is a ministry that God has given us the opportunity and the resources to perform. We enjoy serving Him in this way."

David's son Dwight has joined his father after having extensive training. Together, father and son are making a great contribution to the television programming in Haviland.



## What Are We Reading Together?

Wherever you find a little study circle of Christians, or even many adult Sunday school classes, you can be almost certain that they are studying, not the Gospel of Luke, Paul's letters, or even St. Augustine, Thomas Aquinas, Thomas Kelley, or Robert Barclay, but Tim LeHaye, Swendoll, Bruce Larson, or some other modern author who has a new book out. Most of these are topical, dealing with depression, personality, or marriage problems, child rearing,

## Coming Events

### NOVEMBER

- 22 Yearly Meeting Day of Prayer, World Relief offering

### DECEMBER

- 1 George Fox College Christmas choral concert, Newberg Friends Church, 7:30 p.m.
- 6 GFC Oratorio choir and orchestra, Honegger's *King David*, Miller Gym, 3:00 p.m.
- 28- Friends Youth Midwinter Jan. 1 Conference, Twin Rocks



money management, or something like that.

This is a topsy-turvy way to find answers to our spiritual needs. It is certainly sensible to read some modern books (even though many are not very well done). But we need to be reading also the old books, the classics, in addition to the Bible itself. Since when have we become so shallow, ignorant, or uneducated that we cannot find in the Holy Scriptures under the Holy Spirit's guidance adequate answers for living, our families, and our innermost needs? A new book is still on trial and often sold more from its advertising. Often it cannot be fully understood without knowledge of a good many other modern books. Many of the modern books are really directed at some other lately written books, so we either miss the point of that dialogue or may find both writers change their emphasis later.

Did you know the International Bible Lessons, which somehow seem the least exciting for study resource guidelines, are carefully selected by a group of competent Bible scholars of many denominations and if followed faithfully cover most of the major sections of the Bible in a three-and-one-half-year series (week by week)? Surely, this is not beyond us, the Bible that is, and we can use Josh McDowell, John MacArthur, and even Billy Graham's books for private research as we find time... not looking only at the Bible and other proven devotional classics... if we find time.

—Jack Willcuts

### Midwinter Conference to Hear Jim Settle

Jim Settle, director of admissions, George Fox College, is the main speaker for the Friends Youth Midwinter Conference scheduled for December 28-January 1 at Twin Rocks Conference Center at Rockaway, Oregon. The theme is "I Make



My Life a Prayer to You." Cost is \$58 until December 1, \$60 until December 15, and \$63 thereafter. Friends youth in Northwest Yearly Meeting (Oregon, Washington, Idaho) will attend the annual retreat, which will include workshops, music, and recreation.

### Did You Know That...

... Margaret May has begun a three-year overseas term with Mennonite Central Committee? She is currently taking language study in Belgium in preparation for a teaching assignment in Zaire. Margaret received a bachelor of science degree in biology from George Fox College and was employed at the Peter Pan Day Care in Vancouver.

... East Boise Friends held their first worship service in their "church

house" on September 27 with about 50 in attendance? Kurt Eschelman is the pastor and Boise Friends is the "mother" church of this new congregation.

... Oscar and Ruth Brown visited Korea for 10 days recently under the sponsorship of the Korean Church in Portland to attend an American-Asian Christian Conference at which 11 nations were represented? They were inspired and challenged by the great concern of Korean Christians to spread the Gospel and their emphasis on the stewardship of time and money. Oscar is associate minister of the Portland Korean Church.

... Quentin Nordyke is visiting Bolivia and Peru for three weeks at the request of the Department of Missions? His time will be spent with national leaders and mission staff in consideration of the programs for the future, which methods to emphasize, how to relate to the national church in a partnership status in planning and fulfilling the Great Commission in Bolivia and Peru.

... Piedmont Friends in Portland, Oregon, had a special Homecoming Day October 18. Former members and attenders returned to the church for an afternoon of commemoration, music, and fellowship together.

### Around George Fox College

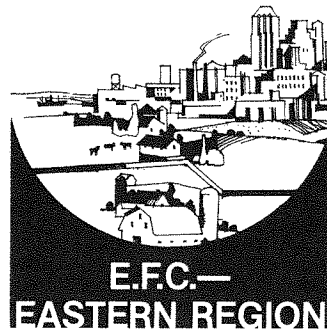
George Fox College celebrated its 90th birthday October 12 with a convocation program formally opening the 91st year, special noon-time birthday ceremonies, and a large birthday cake. Guest speaker for the convocation program was Kenneth Kantzer, editor of *Christianity Today* magazine. The birthday ceremonies featured a brief history of the college since its founding in



1891, music that included a men's quartet singing the traditional college song, and the official cake cutting, with all in attendance enjoying the carrot cake baked by Mel Schroeder. The college was actually started September 9, 1891, but the official birthday celebration was delayed since students and faculty were not on campus at that time. Classes began October 1. New students (some 300) arrived in Newberg September 27 for orientation activities.

While George Fox College is now 90 years old, its Tilikum Retreat Center celebrated its 10th anniversary also last month. To celebrate, a benefit concert was held on campus featuring recording artist Ken Medema. The baritone singer and pianist has

recorded seven albums with Word Records and has toured throughout the United States, Canada, Australia, and England. Around 900 were in attendance at the concert held in Wheeler Sports Center.



### Eastern Region Happenings

October was outreach Month!

Using the theme "Together There's Still So Much We Can Do," Bill Casto as chairman and Don Worden as coordinator arranged for some 30 volunteer speakers to visit Eastern Region churches and speak in behalf of outreach.

Willard and Doris Ferguson, MAYM missionaries to Burundi, visited eight of the churches and presented the challenge of ministry in Africa.

Malone College sent 20 faculty and students to the District Rally at Orange Road on October 17, after which small groups visited each Central Ohio Friends church the next day for Sunday worship.

The goal this year is to raise support for the 1982 Missionary Outreach Budget amounting to \$767,071. This is done through personal Faith Promise commitments and also through church budgeting designated for YM Outreach.

### EFC—ER Calendar

#### JANUARY

12-15 EFA Commission Meetings in Oklahoma City

#### FEBRUARY

19-21 Friends Marriage Encounter (Akron)

#### MARCH

19-21 Super Saver #2 Conference at Malone  
26-28 Friends Marriage Encounter (North Carolina)

#### APRIL

16-18 Friends Marriage Encounter (Canton)  
26-29 Ministers' Conference at Massanetta Springs  
30- Men In Missions Retreat, May 2 Cedar Lake, West Virginia

The 1982 WMU Retreat is now history, having set a new record attendance of 281 registered participants. Iris Murphy, retreat chairman, reports excellent response to the program, which featured Dr. and Mrs. Bill Williams, Christian psychologists, who ministered in large group sessions.

A new Friends church is beginning in Roanoke, Virginia, under the leadership of David Roudabush. The Roudabush family moved from Van Wert, Ohio, the last of June and now live at 3735 Chaparral Drive in Roanoke. The first service was held on September 13 at the Holiday Inn on Franklin Road. Pray for this new work.

Taiwan Yearly Meeting in its annual sessions held at the end of September named the following persons to serve as officers for the new year:

Presiding Clerk . . . . . H. L. Chen  
Assistant Presiding Clerk . . . . . Frank Wu  
E. P. & E. Chairman . . . . . Luke Cheng  
General Affairs Chairman . . . . . Paul Chen  
Christian Education . . . . . Samuel Han  
Youth Fellowship . . . . . John Hsueh  
Literature Chairman . . . . . Robert Liu  
The two former clerks, C. S. Chou and Peter Peng, will serve as Senior Advisory Committee.

Elaine Banks, on loan to the Friends Mission in Taiwan from World Gospel Mission, has arrived in Taipei and is starting Mandarin study at the Shih Lin branch of Taipei Language School. She is living with Ella Ruth Hutson and is looking forward to working with Friends in Taiwan.

The Friends Disaster Auction held on September 19 netted \$18,500 to be used by the Friends Action Board in furthering the FDS ministry. This year there were 284 bidders, compared with 186 last year, and the total amounted to \$3,000 more than last year. The prize quilt (lone star pattern) in blue and white donated by the Quilt Frame of Lisbon brought \$1,100. It was hand sewn in memory of Harold Winn, former pastor of Salem First Friends.

Dean Johnson, chairman of the auction, expresses gratitude for all who helped to make the event a success.



Volunteer chefs prepare the barbecued chicken at noon. Left to right: Herman Stratton, Loren Pim, unidentified, and David Stratton.

Superintendent Russell Myers and his wife, Marjorie, have moved to



Newport News, Virginia, where they will begin the long-talked-about regional management plan. Working out of an office in the Newport News Friends Church, Russell will administer the Virginia and Piedmont districts as well as beginning churches in Florida, Virginia, and Georgia. In his absence from the headquarters office, Joe Roher will coordinate the work there.

Russell and Marjorie Myers may be addressed at:

Newport News Friends Church  
201 Pear Avenue  
Newport News, VA 23607

Dr. Billy Melvin, executive director of the National Association of Evangelicals, Wheaton, Illinois, visited Canton last month in order to meet with Yearly Meeting administrators, Executive Board, and lay leaders. He was invited as the Special Consultant with the assignment of evaluating current practices of EFC—ER and making recommendations regarding office management, Camp Gideon development, centralized accounting, and other pertinent issues.

March 19-21, 1982, will be the big SUPER SAVER #2 CONFERENCE to take place at Malone College. According to Bruce Burch, chairman, it will be sponsored by three boards—Christian Education, Friends Youth, and E.P.&E.—and will place emphasis upon evangelism training, adult education in the Sunday school, and meaningful Bible studies for youth. Mark your calendars now and watch for further announcements

Pastoral leadership in local churches has been completed, with the following accepting calls:

Philip Taylor ..... Bellefontaine  
Harold Carl ..... Portsmouth, R.I.  
Don Murray, Jr. .... Lisbon  
Tom Steele ..... Putnam  
Richard Johnson ... McKees Creek

### Focus on Malone

The 1981-82 school year is off to a good start with fall enrollment higher than last year. The totals are 780 (head count) and 732 (full time equivalent) with all residence halls occupied. Richard Sartwell was the guest speaker at the fall convocation held September 19.

The annual "Harvest Festival" was held October 4 and attracted alumni and friends to the 90/25 year anniversary kick-off. Events of the day included a Malone-Mt. Vernon soccer match (which Malone won 6-0), a JV-Alumni soccer game (JV 3; Alums 2), an "old-fashioned country dinner," student talent show entitled "Saturday Night Live," and the concluding celebration program. Dr. Byron Osborne spoke on "Strength in Our Heritage," and Malone's new president, Dr. Gordon Werkema, spoke on "Faith in Our Future."

Nearly 2,000 runners participated in the 14th Annual Malone College Cross-country Invitational on September 26. The Malone Invitational has grown into the largest of its kind in the Midwest, with runners competing in 11 divisions for 24 trophies and over 200 individual awards.

The annual Forum Lecture Series brought two outstanding personalities to the Malone campus this fall.

Pro football great Rocky Bleier kicked off the series in Osborne Hall on September 14. He related the heroic story of how he overcame leg injuries from the war to become a star running back for the Pittsburgh Steelers.

On October 12 NBC's Edwin Newman took the Forum Lecture podium to share his experiences covering world news events over the last 30 years.



## ROCKY MT. YEARLY MEETING

### Report on Rocky View Area Meeting

On September 19 Rocky View Area churches met in Colorado Springs for workshop meetings and fellowship. The workshops were based on the theme "The Home and Church Working Together."

The workshops presented were "The Role of Women in the Church, Past and Present"—Trish Delancey; "How to Be a Quaker in Today's World"—Darryl Harrison; "Home Bible Studies"—Bud VanMeter; "Ministry of Prayer to Others"—Karen McKim; "Effective Use of Learning Centers"—Vicki Orwiler; "Story Telling"—Lynette Bousman; "Getting Youth Involved in Their Own Ministry"—Nick Scheldegger; "The Church's Role in Ministry to Youth," and "Family Nights, a Worship Experience in the Home"—Judy VanMeter.

The time of fellowship over a potluck lunch was very rewarding and the ties between the churches seem to be closer as a benefit. The meeting was concluded with a worship time of recognizing the talents that God gave each of us and affirming those talents as we have seen them in use in each other. The next area meeting is being planned as a family retreat to Quaker Ridge for an overnight fellowship in January.

### God Calls Each of Us to Stewardship

We need to realize and acknowledge that if we are Christians, then we are stewards—our stewardship is not an optional matter... a steward oversees that which belongs to one higher. A steward is one who must account to his owner for everything, rather than like a tenant, who after paying a certain rent, is then free in his management of the property.

Christian stewardship involves ALL that a person is or has, just as Paul admonishes us to present our bodies to God as "a living sacrifice." (Romans 12:1) To be a "living sacrifice" means willingness to be "consumed" for God. It means the kind of complete surrender expressed by Mary, the mother of Jesus, when she said, "I belong to the Lord, body and soul... let it happen as you say." (Luke 1:38 Phillips)

Some of us cannot advance beyond our present stage of spiritual growth until we make Christ the Lord of our possessions.

We should not consider our obligation complete when we have paid our tithe or even when we have devotedly given a certain portion of our time to the church. There can even be a danger in a wrong emphasis on the tithe, that is, the assumption that it completes our payment, or that we are not just as accountable to God for the nine tenths as for the one tenth. Certainly as Christians we believe in the tithe, but it should be our starting goal, not our finish line.

Real stewardship, total stewardship, is nothing less than yielding to

the guidance of the Holy Spirit in every single aspect of life. Such stewardship does unquestionably require discipline. It does undeniably come at high cost, perhaps higher than we have ever dreamed. But as we really grow in our stewardship, it will also bring a joy beyond any we have yet known in our fellowship with Him, who for our sakes became poor that we through His poverty might be rich (2 Corinthians 8:9).

—First Denver Friends bulletin

### RYM Briefs...

GRAND JUNCTION, Colorado—Ken and Nadyne Kinser are the new pastors of the Grand Junction Friends Church. They assumed duties September 1. The Kinsers had previously pastored at the Colorado Springs church.

WOODLAND PARK, Colorado—Men in Rocky Mountain Yearly Meeting met October 16-18 at Quaker Ridge Camp for their annual retreat. Women in the Yearly Meeting met earlier in the month for a retreat at Horn Creek Ranch in Colorado.

**HIGH SCHOOLERS,  
did you know that  
Midwinter is coming  
soon? Consult your  
pastor for details and  
plan on having a blast,  
plus even learning  
something too.  
See you there!!**

## FRIENDS GATHER

### ALLIANCE, Ohio

The Junior Boys' Club with Art Jones as sponsor held an all-day canoeing and hiking trip, with all men and boys of the church invited.

Arthur Shreve, a charter member of the church, celebrated his 101st birthday while hospitalized in the Alliance City Hospital. The nursing staff presented him with a large cake. Nancy Myers and Marilyn Evilsizer designed a large card signed by his friends from the church.

Larry Fisher, coach, assisted by Gordon Waithman and Sam Gillingham, coached the church softball team into championship status in the church league. One team member, Jim Kennedy, received a trophy as the best hustler in the league.

Tim Snyder returned from a summer ministry in Hong Kong with NOW Corps and is now enrolled in missionary training at Milligen College, Tennessee.

Tim Fox has returned from Taiwan, where he has spent two years in missionary work and is now

enrolled in Asbury Theological Seminary. His personal testimony appeared in OMS Outreach.

Mary Ann Willett graduated *Summa Cum Laude* from Akron University with a degree in elementary education.

The youth who participated in summer ministries led a Sunday evening service recently. Shirley Waggoner, retired teacher, then shared her experiences in Honduras as a teacher this past year.

### ALVA, Oklahoma

Our Sunday school celebrated its 80th birthday with an "Old-fashioned" birthday party. Old-fashioned clothes were the style for the day. Attenders brought gifts for the Sunday school classrooms. A potluck dinner was shared by all.

### BOISE, Idaho

An exciting new program began at Boise Friends September 13, 1981, under the leadership of Rachel VandenHoek. "Children's Church School" meets on Sunday mornings

from 9:30 to 11:40, during the double church services for youth and adults. Over 100 children from two years through sixth grade are welcomed into three departments: Toddlers, Preschool-Primary, and Middle-Junior. It is proving to be an enjoyable learning experience for both children and teachers in the excellent worship and Sunday school program, supplemented by activities and interest-filled centers.

Something else is new! Boise Friends Monthly Meeting is now being held on Sunday evening, once a month, following family worship period. Fellowship and finger-food follow the business meeting.

Dave Wilhite has joined our staff part time as a joint arrangement with Campus Crusade for Christ. Dave will be leading a series of discipleship seminars for our church.

This announcement appeared in our bulletin September 27: "The rosebud on the choir rail is to announce the birth of East Boise Friends Church, daughter of Boise Friends Church, born this morning at 10:00 a.m."

Kurt Eshelman, minister, reported the baby is alive and doing well! His first sermon was "The Birth of the Church" from the book of Acts. There was an attendance of 50.

#### **CALDWELL, Idaho**

New property that was purchased two years ago for the sum of \$13,086 is now paid in full, and we praise the Lord for this.

Guest missionary speakers November 22 will be Harold and Evelyn Harriman.

#### **DENVER, Colorado**

Many First Denver Friends Church members became bookworms during the summer of 1981. Church librarians sponsored a reading contest. They reported a total of 804 books read by congregation members. Part of the contest included reading Quaker books.

#### **FORT COLLINS, Colorado**

Fort Collins Friends experienced an unusual worship service in August. Several members of Campus Crusade for Christ took over one Sunday service. The interdenominational Christian organization holds annual training sessions at Colorado State University each summer.

#### **FRIENDSWOOD, Texas**

Intercessory prayer ministry under the leadership of Kathleen Bowman is a new endeavor at Friendswood, according to Ron Allen, pastor. The needs are overwhelming as every family is touched in some way by the problems that surround us. God through prayer can make a difference in our world. The congregation has approved proceeding with the plan to build an educational multiple-use facility as soon as possible. Volunteered time and abilities will help keep costs down.

#### **GRAND JUNCTION, Colorado**

Plans are underway to begin a drama and music presentation in local nursing homes. Nancy Loucks is the director.

#### **HUGHESVILLE, Pennsylvania**

An assortment of various articles was made by the women for Friends Disaster auction.

Twenty-three boys and girls gave their hearts to the Lord during the Day Camp Program held at Hughesville Camp Grounds. Average attendance was 107.

Christa Johnson and Michelle Fye were involved in the King's Kids summer ministries, with their closing concert held at Hughesville.

#### **LEAGUE CITY, Texas**

Pastor Jack Pierce writes, "What a joy, what blessings flow when we are involved in things of the Lord. God has blessed us with very good attendance these past months."

A series of messages centering on information pertaining to questions often asked about the Quaker Church is planned for November. We hope to present a clearer picture of who, what, and why we are Quakers.

#### **MARION, Ohio**

September 13, 1981, the Marion Friends Church welcomed their full-time pastor, Joe Graham, and his wife, Sherre, and family. The congregation recognized them with a dinner and a special program, and presented them with a gift. As a newly founded church in the Marion area, we are praising the Lord for what He is doing for the people and the church.

A special thank-you to Bruce Burch and his wife, Cora, for coming to the Marion Friends Church and ministering to us in evangelism.

We also want to praise the Lord for the King's Kids ministry. This past summer there were four girls from our youth group that attended. They were Erin Seiter, Susan Graham, Mincie Deffinger, and Mona Cermak.

#### **MEDFORD, Oregon**

Stan Perisho has joined Jim Teeters on the pastoral team at Medford Friends Church. Stan and his wife, Shirlene, come to us from Denver First Friends, where they have been for 10 years. They have three children: Bruce, who is a sophomore at Friends University in Wichita; Renae, a high school sophomore; and Janette, a fifth grader, at the Phoenix schools in Oregon. Stan is president of the Evangelical Friends Alliance.

A going-away reception was held for Clynton and Marjorie Crisman when they left Medford Friends to join the pastoral team at Hayden Lake, Idaho.

Steve and Phyllis McKinney have left Medford Friends to be a part of the pastoral team at Greenleaf, Idaho.

The church will be having a retreat at Fir Point. This will be a time of sharing and seeking ways to develop long-range plans and programs to enhance the ministry of Christ.

There has been extensive remodeling done to Ross Memorial Chapel and redecorating of Harmony Hall.

#### **MORNINGSIDE Port St. Lucie, Florida**

Special speaker recently was Rev. Herbert Agee, chaplain of the Stuart Police Department.

After a period of thinking and sharing together of the congregation, a written statement of purpose was drawn up to be presented to the Congregational Meeting for adoption and subsequent implementation and publication.

#### **MT. AYR, Kansas**

Pastors Joe and Florence Cox recently celebrated 40 years of marriage and 25 years in the ministry. The church and the Cox's children honored them with a special worship service and reception following the service.

#### **NORTHBRANCH, Kansas**

Pastor Lester Snyder has had some unique Sunday evening services, which have been a blessing. In one service he asked us all to write a letter to God, then he read them back to us. Another time we each wrote our own version of the 23rd Psalm.

Many hours have been spent in painting the sanctuary and Sunday school rooms. New curtains, bulletin boards, and a flannelgraph were added to the Sunday school rooms.

#### **NORTHRIDGE, Wichita, Kansas**

Women's Ministries is a new program for women of all ages led by Verna Riney. Women's Bible study groups, exercise classes, and special events such as Fall Festival for Women, which will feature a special speaker, holiday decor tips, music, food, and friends, are all part of the plan to minister to women in our community.

Wilbur and Edith Binford celebrated 50 years of marriage recently and were honored in the morning worship service. Pastors David and Marcile Leach presented them with a bouquet of red roses in appreciation of their dedicated service to the church and to each other.

A book of memories shared by family and friends was compiled and presented to them at a reception given by their children. A Quaker Certificate of Marriage was signed by all attendees and presented to them as a memento.

#### **OKLAHOMA CITY, Oklahoma**

Pastor Sheldon Cox has asked those who feel led to fast and pray each Wednesday evening for the special meetings with Max and Kathleen

Huffman and son Keith. This Holy Living Conference is for our spiritual growth as believers and to stimulate a deeper commitment to Christ.

Our parsonage addition is progressing nicely, thanks to good help.

We honored our Senior Saints with a "Special Treasures Day" based on Malachi 3:17. We wanted them to know how much we appreciate them by honoring them with a special service and dinner.

#### **OLYMPIC VIEW Tacoma, Washington**

The month of September has seen two important anniversaries. On September 3 Pastor Dan Nolte and his wife, Judi, celebrated 21 years of happy marriage, and Sunday, September 13, was the anniversary of the first worship hour in the new building now known as Olympic View Friends Church. For many years Friends met in a small white building that over the years became inadequate to accommodate the increasing congregation. In September 1969 the new building held the first morning service and Pastor Dan can look back over 13 years of successful ministry in Northeast Tacoma. How successful can be seen in the steadily increasing numbers attending both worship hour and adults' and children's Sunday school, and we are still growing! There is an extension plan scheduled to be started in October 1981.

A Young Adult Friends group (YAF) has been formed under the direction of Pam Frank. This group is designed to bring together young adults for fellowship and social activities. They opened their group in fine style with a potluck dinner followed by music and sharing. Their first Sunday school began with a continental breakfast. They plan to start a Bible study in October.

In today's Christian churches there is a great need for trained lay people to help minister with pastors, also for disciples of Jesus Christ to help with this ministry. Such a program is beginning at our church this fall under the direction of John Skeith, former member of the Navigators staff.

A speaker from the North American Indian Mission spoke to the WMF at the September meeting. The speaker told of the many difficulties, mainly cultural, he had encountered in his work among the North American Indians.

#### **PEACE, Brighton, Colorado**

We have started one couple's Bible study and are making plans to start another one for couples and singles. We hope to use these studies as an outreach tool to families in the area. We have a youth Bible study meeting after school once a week, and it has all the signs of growth to reach out to their friends to join us. We are making contacts with various families whose children attended our Bible School in July.



**PENROSE, Colorado**

Beaver Park Friends youth members have been busy the last few months. Nineteen traveled to Las Animas, Colorado, to hear the Continental Singers perform last summer. In September the youths joined those from the Colorado Springs church to participate in a goose chase. Youths from Grand Junction also participated. During the Apple Day celebration in Penrose, youths ran a booth.

**PLAINS, Kansas**

The dedication service for our Rodgers organ featured a recital by John Bybee of Overland Park. A reception followed.

Electives added to our adult Sunday school curriculum this fall are "Positive Parenting," taught by Jim and Sheila Ratzlaff, and "Unlocking the Bible," taught by Ed Rush.

**RAISIN VALLEY  
Adrian, Michigan**

Rev. Owen Haifley from Bible Literature International spoke recently. Rev. Lawrence Cox preached Yearly Meeting Sunday evening.

Rev. Dale Chryst was surprised when at the close of Sunday school two young men rode a homemade bicycle-built-for-two carrying a purse of money—all given to him for his birthday.

Several members have been busy scraping a house and getting it ready to be painted for one of the church family.

**ROSE HILL, Kansas**

August 30 marked the day of celebration and dedication of the new addition to the church plant. Former pastor Alden Pitts was the guest speaker for the morning worship hour, which was followed by a fellowship meal at noon. Pastor Tom Decker, assisted by key members of the congregation, led in the dedicatory exercises. Superintendent John Robinson extended congratulations and greetings on behalf of the Yearly Meeting. The new unit provides Sunday school rooms, nursery, pastor's study, expanded fellowship hall, and rest rooms.



Left to right: Nancy and Tom Decker and Alden and Rolena Pitts

**SEILING, Oklahoma**

Pastor Royal Runyan and the Seiling, Oklahoma, congregation beautifully hosted the all-day celebration on September 20 that served the dual purpose of marking the 75th anniversary of this vibrant Friends

church and the dedication of their new major construction.

Former Pastor Lloyd Hinshaw ministered in the morning service. The noon lunch and afternoon Dedication Service were the scene of many visitors. The special day closed with Associate Superintendent Gerald Teague ministering. The rich music from the congregation's members—individually and in choir—highlighted the gatherings.

The new construction was started in December of 1979 during the pastorate of Warren Hendershott. The sanctuary was extended 14 feet and new carpeting and pews were added. Additionally, a 50 by 60 foot fellowship hall was annexed containing a kitchen, classrooms, rest rooms, and storage, as well as a connecting ramp for the disabled, and a completely paved parking lot. The \$96,000 cost was fully met by Dedication Day.

**SMITHFIELD, Ohio**

The Norma Freer Missionary Society has been making a quilt and other crafts for an autumn bazaar. A "beginning of the year" dinner was held for all women of the church.

Edna Koles hosted a weiner roast for the junior church. Young people provided a program, and Don and Joyce Jahnke from Massillon provided a puppet show.

**SPRINGDALE, Kansas**

Our annual bazaar and supper was a huge success, thanks to all those who helped in so many ways. The proceeds will be used to put a new ceiling in the sanctuary.

**TOPEKA, Kansas**

An unusual suggestion for participation in the World Hunger Project of World Relief comes from Topeka. Give the amount you gave or would have given as a tip when you were out this past week.

Pastor George Bigley announces the beginning of a five-year course of Christian studies sponsored by Yokefellow Institute, founded by D. Elton Trueblood. The purpose of the institute is to train leaders.

**TRINITY, Martinsville, Virginia**

Five young people were part of a group of 17 serving with Youth Pastor Bruce Bell and his wife, Judy, on the Cumberland Mountain Service and Discipling Team. The team was based the first week near McMinnville, Tennessee, where they did manual labor for the needy. The second week they were in the West Virginia Mountains for Bible study, prayer, games, and river rafting.

Lori Bowman went on tour with the Young Believers; they spent 12 days in Jamaica, then held services in Florida and Ohio.

Randy Ziglar went on his third tour with the 31-member orchestra, playing trumpet.

Each youth had the responsibility of earning money for his own ex-

penses. One of the projects undertaken was cleaning local streets for pledges paid by friends and passersby.

**WESTGATÉ, Columbus, Ohio**

An Old Fashioned Ice Cream Social was held at the church the last of August.

Mr. and Mrs. James Bond celebrated their 50th wedding anniversary with a reception at the Christian Conference Center.

Two new classes will be taught during the Sunday school hour: "The Heritage of Friends and Why We Believe as We Do" by Paul Langdon, and "Not by Bread Alone" by Peg Weber.

## FRIENDS RECORD

**BIRTHS**

BAER—To Dan and Laurie Baer, a son, Thomas Jeffrey, July 31, 1981, Mt. Gilead, Ohio.

BALLARD—A son, Morgan Gail, to Earl and Linda Ballard, August 21, 1981, Haviland, Kansas.

BOYLE—To Doug and Jill Boyle, a daughter, Christa Marie, August 18, 1981, Damascus, Ohio.

CARPENTER—A son, Bradley Daniel, to Bruce and Donetta Carpenter, Northridge Friends, Wichita, Kansas.

CORNFORTH—A son, Jacob Abram, to Dean and Sharon Cornforth, August 31, 1981, Enid, Oklahoma.

ETO—A daughter, Tracie Tamiko, to Mr. and Mrs. Stan Eto, September 23, 1981, Caldwell, Idaho.

FARQUHAR—A son, Daniel Eugene, to Barry and Jody Farquhar, September 1, 1981, Wichita, Kansas.

FOLWELL—To Ron and Karen Folwell, a daughter, Kari Anne, September 9, 1981, Boise, Idaho.

FULKERSON—To Ron and Joyce Fulkerson, a daughter, Casey Lynn, September 12, 1981, Boise, Idaho.

HATHORN—A son, Joseph Wade, September 12, 1981, to Johnny and Elizabeth Hathorn, Friendswood, Texas.

HEAD—A son, William Stewart, to Bill and Myrna Head, September 16, 1981, Medford, Oregon.

LINNABARY—To Keith and Ruth Ann Linnabary, a daughter, Abigail Ruth, August 12, 1981, Mt. Gilead, Ohio.

MCQUIGG—To Dr. Clark and Janie McQuigg, a son, Addison Clark ("Mac"), August 19, 1981, Miami, Oklahoma.

ROBINSON—To James and Lisa Robinson, a son, Andre Lee, October 17, 1981, Olympic View Friends, Tacoma, Washington.

SNYDER—A daughter, Danielle Kay, August 11, 1981, to Derrick and Reta Snyder, University Friends, Wichita, Kansas.

WEINACHT—A son, Joel Alan, to Alan and Marj Weinacht, July 22, 1981, Haviland, Kansas.

WESTCOTT—To Kerry and Lisa Westcott, a daughter, Allison Marie, July 13, 1981, Milan, Ohio.

**MARRIAGES**

BARRIER-WADDELL. Susan Ellen Barrier and John Charles Waddell, August 29, 1981, Cleveland, Ohio.

COOK-HENRY. Sandra K. Cook and Donald G. Henry, August 22, 1981, Mt. Gilead, Ohio.

DAVIS-OTTAVIANI. Diane Davis and John Ottaviani, September 12, 1981, Tulsa, Oklahoma.

GILES-CANTWELL. Jamie Giles and Kevin Cantwell, August 15, 1981, Commerce, Oklahoma.

HALL-CASE. Leslie Hall and Jeff Case, September 5, 1981, Medford, Oregon.

OBRENOVICH-PARKER. Gail Obrenovich and Steve Parker, August 15, 1981, Milan, Ohio.

PUSEY-JACKSON. Melissa Pusey and Marvin Jackson, August 1, 1981, Waterville, Ohio.

RAHENKAMP-HOWARD. Sharon Rahenkamp and Clinton Howard, September 6, 1981, Haviland, Kansas.

SMITH-PULLINS. Jeanette Smith and Ronald Pullins, September 12, 1981, Alliance, Ohio.

SMITH-WILLERS. Sheryl Smith and Mark Willers, September 19, 1981, Lynwood Friends, Portland, Oregon.

TAHARA-PLASTOW. Mari Tahara and Al Plastow, July 25, 1981, Alliance, Ohio.

TIFFANY-ZELLAR. Carolyn Tiffany and Kelley Zellar, August 22, 1981, University Friends, Wichita, Kansas.

WEINERT-BLASIMAN. Lynette Weinert and Ronald Blasiman, July 25, 1981, Alliance, Ohio.

YAGER-DeBOER. Jackie Yager and Henry DeBoer, July 18, 1981, Medford, Oregon.

YOUNG-KENDALL. Debbie Young and Bryan Kendall, August 22, 1981, Haviland, Kansas.

**DEATHS**

BEALS—Nelle H. Beals, 75, October 3, 1981, Newberg, Oregon.

EPPELSON—Dorothy Votaw Epperson, September 19, 1981, Hesper Friends, Eudora, Kansas.

HEACOCK—Rayner Morris Heacock, May 30, 1981, Seattle, Washington.

KEMP—W. Chester Kemp, August 29, 1981, Wichita, Kansas.

LAWSON—Curtis A. Lawson, 71, August 8, 1981, Port St. Lucie, Florida.

LEE—Collins Lee, 23, June 28, 1981, Williamsport, Pennsylvania.

SHAFFER—Dale Shaffer, July 22, 1981, Mt. Gilead, Ohio.

TISHER—Scott Tisher, 18, July 16, 1981, Alliance, Ohio.

ZIMMERMAN—Robert Zimmerman, 76, August 25, 1981, Milan, Ohio.

# TWENTIETH CENTURY PILGRIMS

(Continued from page 4)

Conversation about leaving Vietnam often began like this as I moved among the refugees of Camp Songkhla in Thailand and tried to understand their situation. Their reasons for leaving, summarized in the following paragraphs, represent the specific perspective of the Vietnamese refugees—not of Indochinese refugees in general.

They come from many sectors of Vietnamese society: professionals, university students, ex-military men, fishermen, business people. There are complete families, single parents, and unaccompanied children. Most come from cities and towns, with very few village peasants.

During our conversations people often reflected back on 1975, when South Vietnam's government fell. At first they were very much afraid of what the new government would do. But, since they saw no

signs of massacre or torture, they began to place some hope in the new government. In fact they spoke about looking forward to rebuilding a new United Vietnam.

At present, however, many people feel let down by their government because of the

serious economic crisis, food shortages, ongoing military conflicts, the new ideology, and the Western countries' refusal to recognize the government.

All the people that I talked to, except a few very wealthy ones, mentioned the food

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shortage as part of their reason for leaving. "We eat better here than in Vietnam," some women told me, in spite of the fact that the food provided in the camp is enough for only one meal a day.

Over the past three years, agricultural production has been very poor because of drought and floods, and people see little hope for improvement over the next few years without more aid from Western countries.

Some people said that they could no longer bear the suffering caused by separation from family members who had left Vietnam earlier. "We left because we thought our family could all be together in one place again." Family plays a central role in Vietnamese culture, and family separation is a continuing gnawing tragedy for many Vietnamese.

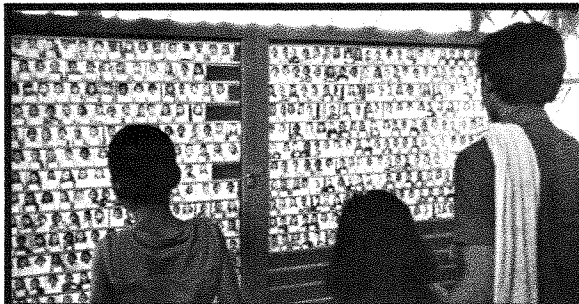
In spite of this family solidarity, some parents have chosen to send their children off unaccompanied since they could not afford passage charges (around \$2,000 per person) for their whole family. Said 12-year-old Hung, "My parents wanted me to have a good future, so they put me on a boat and told me to hang onto the others wherever they went."

University students and other youth complained about the new educational system. "The present education does not lead to liberation; it forces us to think and respond in one specific way. And not everyone has a chance to go to the university, either. Priority is given to the children of government officials. Why should we stay and let our minds go to waste?"

Many parents in the camp also mentioned their children's education as their main reason for leaving. "We left for the sake of our children's future. We want them to have a good education."

Wealthy Vietnamese business people were not willing to go to work in the new economic zones in rural areas and were irritated about "being watched and followed by the cadres all the time." "We got tired of hiding our wealth, and yet we did not want to hand it over to the government. So we used it to buy our way out."

Some remarked that had their wealth been taken and distributed to the poor, it



*Refugees in a camp in Thailand look at photos of unaccompanied minors trying to find their relatives. (MCC photo by Annie Krasker)*

would have been different. But they were afraid that "it would end up in somebody's pocket somewhere along the line."

And so the reasons were varied—food shortages, limited personal freedom, the educational system, family separation, and more. But it seemed that most of them left because they no longer had hope that things would improve. Adjustment to the new way of life proved too difficult, and there were always the fishermen's boats as a way out.

Many refugees are facing serious disappointments and even depression since life in the new countries is much more difficult and complex than they had expected.

Almost everyone I talked to referred to the new countries as a place of freedom: freedom to move around, to speak, to earn, to study, and to develop oneself. These people were not able to accept various aspects of life in Vietnam, but their strongest motivation for leaving lay in high expectation that they could find what they were looking for in the West.

Those who were disenchanted with the educational system look forward to pursuing their educational dreams. But many are not aware of the high cost of education and assume that they can get a scholarship or work full time to support themselves as they study. University education is not expensive in Vietnam, and they naturally assume that it will be the same in the West.

Some were not able to adjust to restrictions on private enterprise and to the present economic crisis in Vietnam. They see the West as a place of prosperity where they can earn high salaries and establish themselves.

Refugees who have been resettled abroad and have jobs write letters that tell of owning cars, televisions, and other things that were symbols of wealth in Vietnam. Movies and the living standard of Westerners who have lived in Vietnam—diplomats, business people, missionaries—reinforce this expectation.

Unaware of the unemployment problems in the sponsoring countries, refugees with professions and specialized skills expect no difficulties in finding work. Some with no skills said that they had risked death at sea to find a new life and would therefore be willing to take any kind of job. Others felt that their jobs must not make others look down on them.

Many refugees who still have family members in Vietnam expect to get work immediately, earn enough to support those staying behind, and finance their departure from Vietnam if possible. For those who have family members already resettled abroad, the main hope is to rejoin them and rebuild their life together.

Some still speak of a strong commitment to Vietnam even though they have left. Some speak of learning skills that will be useful in Vietnam in the future. Others refer to the new countries as a "temporary period of time until Vietnam changes." Still others want to keep their Vietnamese customs and traditions alive even if they stay permanently in the West.

What about the 52 million who are in Vietnam today, living with the difficult circumstances that the others have fled from? A tiny percentage of the people have left; they had lost hope. Is there anything we can do to bring hope and encouragement to the millions who are still there? Vietnam needs partners in its struggle and at present it needs food. But the U.S. government has refused to recognize Vietnam and is discouraging other countries from providing any kind of assistance.

We must not let governments determine for us who our "enemies" are. We know in North America that we have been a major cause of the present suffering, and we have resources available to help. This is an opportunity for the church to help heal the broken relationship with the people of Vietnam and to give concrete evidence of this through providing carefully coordinated assistance to people in deep distress. ☐