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## Evangelical Friend, February 1982 (Vol. 15, No. 6)

Evangelical Friends Alliance

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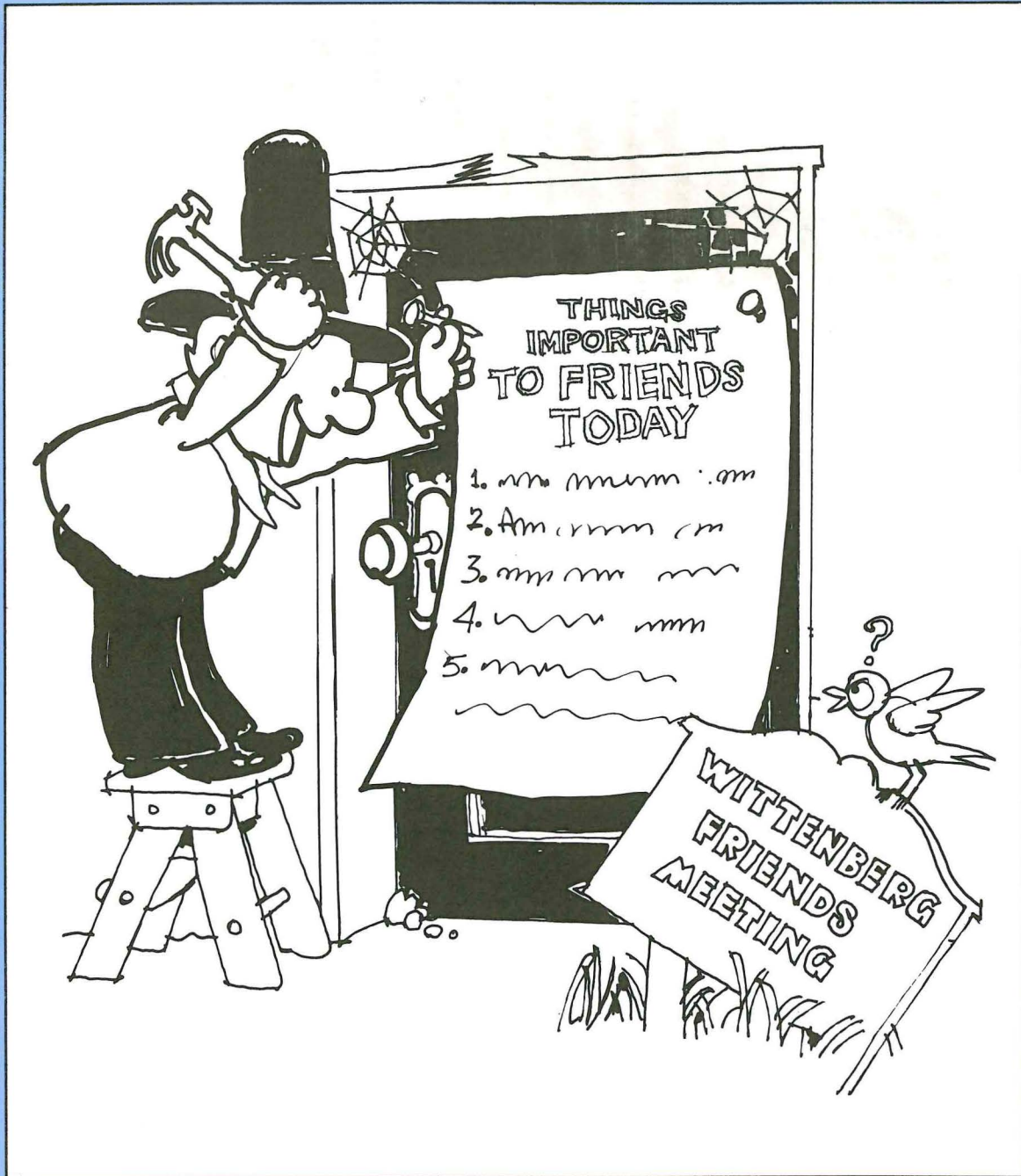
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# Evangelical Friend

February 1982

Vol. XV, No. 6





# THINGS IMPORTANT TO FRIENDS TODAY

**I** WANT US TO CONSIDER together the family of Friends as it is today. Obviously I can't tell you everything about the family of Friends; first of all, because I don't know everything, and second, because we don't have that kind of time and space. Then I want to speak of what I hope will be our vision for the future.

Today we find a family of Friends that is varied by theology, yes, but I think even more so by life-style and by interpretation and understanding of what it means to be Quakers and to be Christians. Perhaps even more are we varied in our worship styles and our worship desires.

Second, I think the family of Friends today is proud of our history—both our Christian history and our Quaker history. But as I get into discussions with individuals and with local meetings I find that basically we're quite illiterate about our history. We do Bible study, and yet I fear in many cases it has become a form. I think in many ways "the battle for the Bible" is a smoke screen to keep us from dealing with the real commandments Jesus made to us and that He expects us to live out.

Third, we are a worldwide community. My friends, we are growing in other parts of the world and we are not growing in our country. Now, lest we have a sense of guilt about that, that's true for nearly every denomination, so we're not alone. If "misery loves company," we have plenty of company. But also we must realize that this changes the face of Friends. It changes the centers of power and it changes our understanding of how we live out the Gospel.

We spend a great deal of time in study. Friends traditionally, and certainly in our day, are learners and

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*Kara Cole, administrative secretary for the Friends United Meeting, spoke at the Evangelical Friends Alliance Conference held in Canton, Ohio, last August. Basing her concern on the conference theme of the "family," she describes in this article adapted from her message what to her are "Things Important to Friends Today."*

educators, but we often learn and educate without doing, without living out our understanding. In a sense our religion has become an intellectual game. I heard an illustration recently of a young pastor who graduated from seminary and took a local pastorate. He was very excited and very well-prepared in presenting his first sermon. Afterwards he felt gratified because he was well-received and many people commented on his able delivery, good organization, and even the content of what he said. Much to the amazement of his congregation the following week he gave exactly the same sermon.

Some of you in local meetings can have some feeling for the dismay those folk must have felt when they were hearing word for word what they'd heard the prior week. But nobody had quite enough nerve to say anything to him, and so they were a little less enthusiastic, but nevertheless kind and gracious to him following his sermon.

Well, this went on for five weeks—the same sermon every Sunday. And the panic grew in that local meeting and finally one of the elders said to him, "Pastor, I have a question." He said, "All right, what is it?"

"You must realize," the elder said, "you've given us the same sermon five Sundays in a row. Don't you have any other sermons?"

"Oh, yes, I have lots of other sermons."

The elder was quite relieved to learn that but realized the pastor wasn't quite getting the point. "Uh, do you suppose you could give a different sermon next Sunday?"

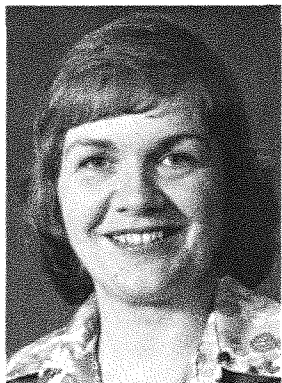
The pastor said, "No, I don't think so."

In dismay and amazement the elder said, "Well, why not?"

**W**ELL, I DON'T NOTICE that my first sermon has had any effect yet," replied the pastor, "so I intend to continue preaching that until some change occurs. Then we'll get on to the next one."

An intellectual game, a ritual, a form is not what Christ calls us to.

Another characteristic of Friends today is how we're seen in the larger Christian community and, in fact, in the world at large. We are well-known for our testimonies. We have an excellent reputation, and some of us find that we're



BY KARA COLE

a bit embarrassed about that because we know who we are and we sort of wish people didn't think so well of us sometimes, because we don't live up to that reputation. One of the things that I encounter often is our testimony about equality—equality with women, equality with the poor, equality with those who are of different ethnic origin. I find as I look over our congregations that it's something we believe in our heads, but somehow it's something we're not doing.

There are right now very many young women who have taken adequate and excellent seminary training who cannot find a pastorate in yearly meetings desperate for pastors. I find that a very great irony and something that we need to deal with. It's not the yearly meeting superintendents, by and large. It's the local meetings; it's often the women in the local meetings who don't want a woman pastor! That doesn't fit with our testimony or with our tradition.

**W**E HAVE A TESTIMONY about simplicity and we need to think about what that means in the world we're living in right now. What does it mean to be lean and disciplined and not dependent upon our things?

We have a testimony about peace. What do we do about that in our individual relationships as well as in the way we behave in our nation?

We have a testimony about honesty and letting our word be as good as our bond. But what does that mean within our communities of faith? Within our family of Friends, do we tell each other the truth and deal with the consequences together? We have a testimony to be publishers of Truth, and yet sometimes we have trouble about knowing the truth.

We have a testimony about every person being a minister, and yet in some areas of the family of Friends we find meetings that are totally dependent for leadership, for spiritual understanding, for spiritual guidance upon one person.

The last characteristic that I'm going to comment on about the family of friends is that we are a rural people. Many meetings we find in larger towns or cities are basically rural meetings that the town has grown around. The meetings have not changed their style nor their attitudes. They

really don't know what it means to be in, or a part of, the city, to minister in a city. That's true around the world as I've observed it.

Tom Mullen was speaking to a group of young adults of North Carolina Yearly Meeting recently and referred to what he called "Quaker hutzpah." If you know the yiddish term *hutzpah* it's sort of like nerve, aggressiveness. He gave this example of hutzpah: There was a young man who killed both of his parents. Now the fact that he was a murderer was evident, so he chose to throw himself on the mercy of the court simply because he was now an orphan! Of course this makes no sense, yet is a daring way to handle a problem. This is hutzpah, and he said Quakers have been known for that. We're not a large people. We're not a people who have developed large service institutions, great hospital chains, great educational institutions—there simply aren't enough of us and there never have been. We're about the same size we were within about 15 or 20 years after George Fox started preaching. And yet Quakers have the hutzpah to send four people to the Middle East recently to try to negotiate peace.

John Woolman had the hutzpah to say slavery is wrong and to stick with that testimony until the whole country came along with him. Recently seven Quakers waited on top people in our government and top people in the Russian government encouraging a lessening of the nuclear arms race. I've recently read Algie Newlin's new book about Charity Cook, who lived in the late 18th century, and I mean to tell you that woman had hutzpah in Quaker terms. She had many children, and yet the Lord called her to preach, and she went on a five-year preaching journey. Her husband also had hutzpah because he stayed home with the children, and her meeting had hutzpah because they helped care for those children while she was doing what the Lord called her to do.

**M**ANY OF YOU know the story of Levi Coffin, called the president of the Underground Railroad, who personally through his own home helped more than 2,000 slaves find freedom. I could go on and on with examples from our own history of people doing things to which God had called them that made no sense at





all. Now while we're not an institutional kind of an organization, denomination, or church, we are specifically a communal church—that is, we are dependent upon one another for support, for affirmation of our leadings that come out of our worship and our life together.

I also want to sort of slip in here a word, one with which we're more familiar with than *hutzpah*, the word *obedience*. Quakers through their history have been called to preach and to live the prophetic message of Christ, and I think we're being called to the same thing today. I want to call attention to Romans 12 from the *Good News Bible*. Paul is appealing to his community of faith and says, "Offer yourself as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good and is pleasing to him and is perfect."

**N**OW I WISH the people who are battling for the Bible would give me a clear way to get out of that edict. Because I find that is a very difficult teaching, yet it has the ring of truth in my own experience and I must take it seriously. We're called to be *transformed*, a word that indicates nothing short of radical discipleship, to live by a new set of values, a new standard. The family of Friends today, as I see it, is far too much influenced by the world's values and standards. We're not called just to clean up the world's ways a little bit and feel good about that, or to do things the world's way but just a little bit different. We're called to be transformed—very, very different.

#### A NEW WAY TO OBEDIENCE

How can we create a climate in which the family of Friends can build its future? By that I mean how can we learn a

new way to be obedient to God's call? The first thing I want to emphasize is that we must become literate, that is, we must know our history and know the roots from which we come. I think that's true for our Quaker history; I think it's true for our Christian history. We must know the whole

Bible. I believe in the Bible as the Word of God and I take it quite seriously and quite literally, and I find that often gets me into trouble. Mark Twain said one time, "It's not what I don't understand about the Bible that worries me, it's what I do understand." I think we could all find ourselves in that boat very quickly if we took the Bible seriously.

Second, I think it's important that we learn anew what it means to seek our own special leadings. What is God's call for me? Each of us needs to ask that question, and then the process is that we share that call with our family of Friends, with our community of faith, and we wait for the clarity and the empowerment that comes within that community. And in that process we learn patience, and out of that process we continue to develop our testimonies.

**A**THIRD CONCERN I have is how we do missions. We are in the 20th century, and missions work is different now, as you well know, from what it was 20 years ago, or 50 years ago, or 100 years ago. Cultural patterns are changing. It's no longer cheaper to live abroad than it is to live here. Christianity is growing everywhere in the world except in Western Europe and the United States. We know that the economy is going to affect tremendously the way we do missions, the way we cooperate with other denominations, as well as with other cultures. Our population in the world is becoming urban and we aren't. What does that mean for us? How do we do missions as effectively? We must think about that and we must find God's call for us as a mission people.

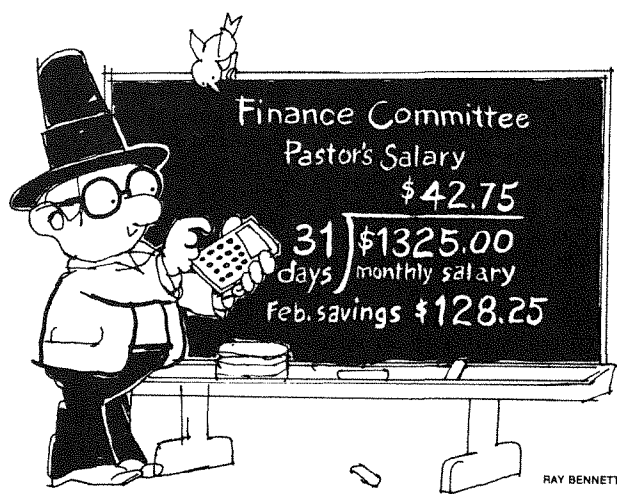
A fourth area that we must focus on and understand and receive clarity about is how we do family ministries.

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"This will be an easy budget cut for February!"

### COVER

They may not be as earth shaking as what Luther tacked on the chapel door at Wittenberg, but we Quakers need to pose those important things that could once again bind us together. The result? We may find the world knocking at our door. (Illustration by Ray Bennett)

### ANTECEDENTS

If there was a common thread woven into the fabric of January's EFA meeting in Oklahoma City, it was "Let's do things together as a family of Friends"—the purpose of EFA since its beginning. The difference is in the scope of our togetherness.

In 1963, learning to know and trust fellow delegates to the embryonic EFA meeting in Haviland was a careful, studied process that had to do only with Friends from Ohio, Oregon, Kansas, and Rocky Mountain yearly meetings. Fellowship in this sphere today is easy and natural—almost akin to that of a local meeting.

We've come a long way in these nearly 20 years. Lest we think otherwise, consider only some happenings last month in Oklahoma City: (1) Several invited guests attended from Friends United Meeting to explore specific areas of cooperation. (2) Plans were laid for Friends Ministers Conference III in 1985, an EFA-FUM venture. (3) Another YouthQuake was jointly planned for the last week of 1985 in Mexico City—EFA's cooperative mission site. (4) Official encouragement was given to concerned Friends who have a vision for marking the 100th anniversary of the Richmond Declaration of Faith in 1987. (5) Evangelical Friends Mission opened associate membership status to any local, area, or yearly meeting of Friends.

Sitting in on an EFA Executive Committee session the final day in Oklahoma City, I was struck with this fact: Of the 10 men around the table, 4 of us were active in the first EFA meetings in 1963—and were now well into our 50s; the other six were in their 30s and 40s. There before me was a new generation of leaders! Times and methods have changed. And I thought, if my generation has been able to bridge some past prejudices, how much easier it may be for these to do so who barely know what the prejudices were! —H.T.A.

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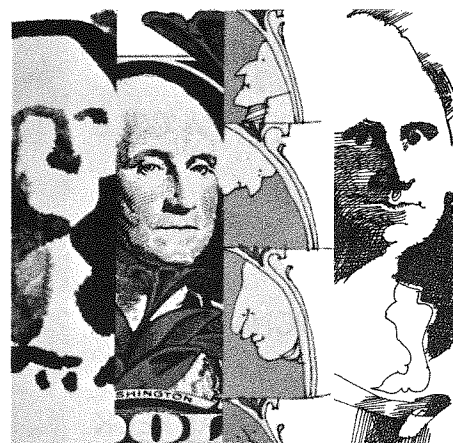
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# YOU AND YOUR FINANCES: CREDIT

BY MERL KINSER



**T**HE QUAKER Query, which was formerly included in many yearly meeting *Disciplines*, asked: "Do you frequently inspect your affairs and settle your accounts? Are you careful to live within your income and avoid involving yourself in business beyond your ability to manage?"

That question is a vital one, particularly in the light of our modern credit-oriented society. The problem has become so severe that many people are not making clear decisions about credit. Sometimes the only question that is asked is "What are the payments?" This is underscored by the fact that our government has established rather strict requirements for those who extend credit. These rules and regulations were enacted to protect the consumer because the consumer wasn't concerned enough to protect himself.

The use of credit in our society is so prevalent that many almost feel it is impossible to live without it. Further, many businesses encourage credit because they can make more profit on the interest received on credit accounts than they can on the profit from the sale of their merchandise. Because of the availability of "easy" credit, the use of credit has become a way of life for many people.

What is credit? The credit system is one in which the lender extends cash, merchandise, or services at the present time, to be paid by the borrower with an appropriate additional interest charge at some future specified date. The purpose of credit is to allow the borrower to purchase more goods and services than his current finances allow. In other words, you pledge your future earning power to pay for current obligations.

There are instances, such as the purchase of a home, in which credit may be a solid financial tool. There are other times when the use of credit is not just poor management, it is actually a destructive tool. There are many families who are so financially tied by their credit purchases that they cannot make all their payments and still have enough to live on the level they desire. Therefore, they borrow more money to meet those needs. Recent statistics indicate that the average American family is going into debt at the rate of \$1,000 per year.

There are several different types of credit. These can vary from 30-day cash accounts to 30-year mortgages. The terms of repayment and rate of interest can vary quite significantly. But all of these are methods of using future earning power to pay for current obligations.

The important factor is to know *when* to use credit. There is certainly a variety of opinions as to the appropriate use of credit. The use of a 30-day account, where no interest is charged, can be a very useful tool. It can also be very dangerous if the person does not have the funds available to make that payment. Personal discipline is vital in the use of such accounts, and there are some individuals who should never use them.

The use of credit in the purchase of a home, a business, or an investment may often be a solid financial practice. However, it is important to note that there must be some careful guidelines. The particular item must be a solid financial venture. For example, the purchase of a home on long-term credit in an area where real estate values are steadily declining would be a poor use of credit. In general, a person should never buy anything on credit that tends to be decreasing in value.

Perhaps some may feel that such a criterion is too restrictive. This eliminates the purchase of an automobile on credit. In these days of unpredictable economic changes, it might be well to observe this

more conservative stance in order to live within our income.

The Query asks: "Are you careful to avoid involving yourself in business beyond your ability to manage?" That is a very vital question. Each person has differing abilities in all areas of life, including the ability to manage finances. It may be permissible for one person to go into debt on a business venture but not for another person because of differing abilities.

There are people who have gone into debt to expand a business, a farm, or some other venture because a friend or neighbor was doing so and credit was easily available. Later they have found themselves deeply in debt and with financial involvements far greater than they were capable of handling. We need to learn to conduct our business on the level of our own abilities and not be caught up in the fallacy that bigger is better.

The following questions may be helpful in determining if your credit and finances are beyond your ability to manage: Do you have any payments that are past due? Do your liabilities exceed your assets? Have you had to borrow to make another payment? Have you had to use credit for basic necessities such as food and clothing? Do your financial affairs and credit involvement cause you to worry?

**I**F A PERSON must answer "Yes" to any of the preceding questions, then credit is out of control. It is time to take immediate and drastic steps to bring that credit into control. It requires discipline, careful planning, and determined effort to change habits and to reorganize to get out of debt.

There is a sense in which credit makes you a slave. You sell a portion of your earning ability to your creditor. The writer of the Proverbs noted: "The rich rules over the poor, and the borrower becomes the lender's slave." (Proverbs 22:7 NASB) Are you a slave?

CPA

*This is the third in a series on the subject "You and Your Finances" prepared by Merl Kinser, pastor of the Friends Church in Enid, Oklahoma.*



# THE BATTLE FOR SELF-RESPECT

BY MICHAEL ALLEN

**T**HE UNIVERSAL need for self-esteem (self-respect) does not end at retirement. A successful career, satisfactory employment, professional or otherwise, may maintain self-esteem up to time for retirement; but, what then? A plaque for commendable service, a gold watch, a special dinner, a citation for meritorious service is supposed to take care of everything. Says our culture, "now you can play golf or travel or do any of the leisure pursuits you have dreamed of."

**THIS IS GREAT!** To a point. Many, especially those who had to struggle during the thirties, were so "bogged down" by the needs of survival and the education of their children that they had no time for and never learned the enriching experiences of recreation and leisure. But is this the only end or goal for retirement?

And what about this myth, brainwashed into us by our culture, our society, that the new retiree is incapable of creative ideas that would be helpful to the organization for which he has worked? The myth says, "Your role is now to enjoy yourself and keep out of our way!"

Why this attitude? Is it justified? Sometimes yes, and sometimes no. Habit can be the enemy of professional growth, of intellectual development. Some teachers teach, some ministers preach, some physicians practice the same way year after year. They do not keep up, do not repackage or retool their skills, and wonder why the social order is so eager for them to retire. **BUT THIS NEED NOT BE!** For those who do

retool, do repackage, "65 and over the hill" is a sadistic lie. And society deprives itself of a wealth of ability by believing it. The self-esteem, the self-respect of this kind of a retiree can be demolished by this myth.

Avis Carlson makes the observation that the individual must create within himself that which will help maintain his self-respect. A big difference is whether he surrenders to the attitude of those who don't know any better—"I am just an old fog"—or whether he is willing to engage in those activities that will bring self-esteem—that will help him to realize that "I am a worthwhile person."

Vicariously, self-esteem is often found in the accomplishments of children or grandchildren, in the reminiscing of the productive years of one's vocational life.

*Michael Allen is associate professor of sociology at George Fox College, Newberg, Oregon. He takes the title for this article from a chapter heading in the book In the Fullness of Time (Avis Carlson, Contemporary Books, Chicago), which he recommends as an excellent book on aging.*

But there is a more dynamic way than this. One can declare, "I still have something to offer, I can still grow—intellectually, socially, psychologically, spiritually." Scientific studies verify this declaration. Again Carlson points out that there are human needs, unsolved—problems on our doorstep. We, more than any other group, have the experience, the know-how of doing something about them. Developing new interests and new approaches to problem solving await our discovery.

As Jesus taught us, "Who would be greatest? He who is a servant." The world is longing for the church to fulfill its mission in the servant role. What greater confirmation of self-respect than the approbation of our Lord?

For some specifics: The "second vocation" as propounded by the psychologist Tournier: Doing that which you have always dreamed of doing and doing it on your own; something you like and enjoy, but of equal importance, something that will benefit others. Senior volunteer services, going back to school so that you not only can learn but also can share your mature wisdom with the younger set, serving on committees, engaging in all kinds of civic affairs, becoming involved in church activities, giving a cheery smile or an honest compliment, writing letters of encouragement—the list becomes endless. Away with self-pity and look on this final season of life as one that has new guidelines, new goals, and great opportunities. Fight the myth! Colonel Sanders and Grandma Moses are not the only ones!





**S**HORT TERM service is said by some to be the most dramatic breakthrough in modern missions. Short term is a new category for many mission boards, since normal terms have often been four or five years. These terms have often followed one after another, making mission work a life career. This is in contrast to the short term of one or two years, often not succeeded by further missionary involvement.

Some indicators of continued growth in sort-term involvement are: the increasing ease of international travel and communication; the ever-increasing use of the English language; the greater frequency with which individuals are changing jobs and careers; the continued rise in specialization and the call of many Third World churches for specialized help; and the expanding initiative of national churches in evangelization in their own countries and cross-culturally.

In the accompanying article we are sharing the thinking of two mission executives. Royal Peck writes on the short term and asserts that it does not mean shortchanged. (Keep in mind that he shares from experience in Italy where missionaries are faced with a new language and culture, but not to the same degree as in Africa, India, or among the Chinese.) Michael Pocock expresses his views on the long-term missionary and points out that career service doesn't have to be a long haul.

While Friends may not be able to offer the short-term option as freely as other larger missions, due to limits set by resources on our particular fields, we should be open to growing possibilities of short-term service and how it can contribute to our missions programs.

—James E. Morris  
Executive Director  
Evangelical Friends Mission

## THE SPRINT

BY ROYAL PECK



SHORT-TERM missionaries can be a mighty tool in the hand of God.

Why am I so high on short-termers? It all began in 1969 when the Mormons sent squads of their short-term missionaries to my field of service, Italy. They quickly learned Italian, planted autonomous groups, and remained on the field only two years. Even without any career missionaries they were extremely effective.

Evangelical Christians have yet to use short-term missionaries to full potential; there are several reasons why we must put more emphasis on short-term missions.

*A short-term missionary experience will change your life. You'll return home test-*

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*This feature on short-term missionary service is reprinted by permission from Wherever magazine, a publication of TEAM—The Evangelical Alliance Mission of Wheaton, Illinois. Royal Peck is executive director of Christ's Mission. Michael Pocock is candidate secretary for TEAM.*

# RUN



ed, tried, wiser, more mature, and infinitely more appreciative and sensitive toward people of other cultures. If you leave home walking with God, you'll return knowing Him in a deeper, more intimate way.

*Short-term service greatly enlarges the pool of missionary resources.* The number of career missionaries hasn't kept pace with the expansion of world population. As field director for my mission in Italy, I went seven years without seeing even one new couple join our missionary force.

Then God enabled me to see the possibility of using short-termers as evangelist/church planters. Within four months we had 25 men and women who were ready to commit themselves to a two-year church-planting effort in Rome. These people worked successfully in cross-cultural church planting. And almost half of them continued to work in some type of cross-cultural missionary endeavor after their initial commitment.

*Short-term service reduces the per capita cost of missions.* Due to worldwide inflation, the cost of missions has skyrocketed in the past few years. Today a new career missionary family in Italy needs approximately \$2,800 per month support. A short-term worker on one of our church-planting teams must raise only \$762 per month.

Even if the short-termers aren't involved in church planting, by caring for essential living chores he can free the costly career missionary to engage in more productive people contact.

*Short-term workers are more mobile than career missionaries.* Career missionary families have a tendency to settle in larger cities where educational facilities are better. Smaller population centers often remain unevangelized or short of workers. Single short-term missionaries aren't as hindered by the inconveniences of smaller cities.

*Short-term work lends itself to well-defined goals.* "To win people to Jesus" is a worthy goal, but it is so nonspecific few can tell when it has been accomplished.

# THE RACE OF YOUR CHOICE


Measurable goals for career missionaries are rarely set. Short-termers, however, usually have a specific task. They know when the building is built or the church planted. Evaluation is more readily made, both by themselves and by those to whom they are accountable.

*Short-term missionaries may serve God despite their lack of formal Bible training.* Where special talents and professional skills are needed, short-term workers often detour the mission's normal requirements. But even in evangelism and church planting, short-termers can work around educational deficiency by serving alongside qualified leadership—career missionaries, nationals, or both.

*Short-term missionaries can accomplish the primary task of missions: planting new churches.* Short-termers aren't merely an "extension" of the career missionary's work. They themselves are capable of fulfilling Christ's mandate to make disciples.

Language barriers are the foremost impediment. But total immersion language courses can provide students with an ability to communicate after only a few months. They're more costly than conventional courses, so the missionary must raise more front-end cash. But the results more than justify the expense.

Our short-term church-planting teams are spending hours on the street in open-air evangelism after only six months of language study. They are hesitant and basic at first, but they are communicating as well as I was at the end of my first four-year term.

Some missiologists have estimated that 90 percent of the overseas missionary force is not directly engaged in evangelism and church planting. This trend of fewer and fewer church planters can be dramatically reversed and our generation reached with the Gospel if short-term missionaries will accept the sacrifice of total immersion language study and full days of people-to-people contact. Short-term workers can and must fill the gap. 

## THE MARATHON

BY MICHAEL POCKOCK



A YOUNG TEACHER was about to leave a Christian high school in Swaziland at the close of a two-year term. Many of the other teachers in that school had also taught there on a short-term basis. One Swazi student asked the departing teacher, "What's the matter with us? Can't anyone stand us for more than two years?"

If we are going to make an impact for Christ among the unreached, we have to take the job seriously. Short-term missionaries are tremendously valuable in missions today. When we talk of taking missions seriously, it isn't to disparage the efforts or motivation of those who serve short term. Many have done so because God led them to a short-term project, not because they were frivolous or less than committed.

At the same time, world evangelism needs the long-term effect of career commitment. Continuity is a key to effective missionary work. A lifetime devoted to one goal is a powerful statement of the serious nature of the cause. Sometimes evangelism is fruitless without this kind of devotion. Even though conversion is a spiritual miracle, often an unsaved person needs prolonged exposure to the Gospel before it takes hold of his life.

God no doubt would like to wrap up history, put an end to suffering, complete

the Body of Christ, and institute an epoch where His kingdom is fully evident worldwide. Peter tells us the only thing stopping God from drawing things to a close is His patience and mercy with the lost. He is "not willing that any should perish." (2 Peter 3:9) The salvation of an individual can happen in an instant, but world evangelization has taken 2,000 years, and the job is far from complete. It's difficult business; it's not a matter of instantaneous success.

Viewing the immense religious and cultural riches of St. Peter's Basilica and the Vatican several months ago, I was impressed by the apparent permanence of the Roman Catholic Church. Yet in spite of all these treasures, only 5 percent of the Italian population attends Mass.

What will it take to penetrate a country like Italy with the Gospel? If Italians aren't practicing Christianity after 2,000 years of church presence, what will a couple of years do to change things?

Wherever evangelism is being done today, it's carried on against entrenched forces of religion, culture, and the personal willfulness of men and women. What will it take to win this battle? More of God's people devoting their entire lifetime to the task.

A career in missions is the only proper response from those who are called to it by God. He doesn't ask of everyone a lifetime given to the cross-cultural spread of the Gospel, but those He does so direct must not respond with less.

God has made each of us, as believers, temples of the Holy Spirit (1 Corinthians 6:19). This suggests that we are models of His presence in the world. We are models of what God does to transform lives. For a more effective demonstration, we need to stay on the assignment for an extended period.

Does Christ help in times of personal crisis? Does He make a difference in rela-




tionships between husbands and wives? How do Christians face death and disappointment? These are all issues that can help remove blocks to faith for non-Christians. A faith that works must demonstrate its validity through the test of time.

A career in missions provides the time to learn the language and culture, to become thoroughly known by unbelievers, and to shepherd the newly converted once they believe.

Evangelism calls an unbeliever to cut his attachments to certain existing convictions and life-styles. A person considering such a radical change has a right to expect the one who causes so much pain—at the same time that he brings the joy of salvation—to remain to see him through the trauma.

Around the world, people are now accustomed to the short tenure of foreign business people. Some come, make their money, never integrate with the culture, and leave. What can missionaries do to

dispel the notion that they're no different from any foreign mercenary? They can stay to show that Christ's power in a believer's life doesn't fade. In fact, Christ should be seen more clearly as time goes on.

Short-term service is blessed by God and helpful to missions. It's the right thing for you if God is directing you into it. But if you know that what you really owe is a lifetime of missions service, don't cheat yourself or the lost by failing to give the full life that God has given to you. 

## Let's Be Friends

# THE THRESH- ING MEETING

BY HOWARD MACY



One of the first peculiarly midwestern festivals our family attended in Kansas was an antique steam thresher and tractor show. Accompanied by owners clad in striped denim overalls and caps, these lesser cousins of the old steam locomotive convene to puff and hiss, to spew ash, and to whistle shrilly, gloating, perhaps, that they have survived to recall the good old days.

Though they now harvest nostalgia and curiosity, these brawny threshers were surely welcomed with gladness as they relieved the arduous labor of separating wheat from chaff. Even now they stand as a reminder that for most of human history (and in many places still) the work of harvest has been hard hand labor.

The realities of the harvest call to mind the colorful language describing the work of the early Publishers of Truth. Friends Edward Burrough and Francis Howgill, for example, were said to have been "in the

general meeting place among the rude world, threshing and ploughing." (quoted in Brayshaw, *The Quakers*, p. 109) The harvesting image was common enough among early Friends that many of the meetings that were held publicly to preach the Gospel were called "threshing meetings." The old threshing meeting (I know of no place this name is still used) can still instruct and challenge us.


One of the essential features of the threshing meeting is that in it Friends set out to harvest new converts, not to nurture the faithful. Appointed meetings for worship were held in smaller groups at other places and times. The threshing meeting was for the curious, the seekers, and the hostile, and great crowds sometimes gathered. Several thousand people might travel to meetings in the orchards or open fields, and not infrequently up to a thousand jammed into the great Bull and Mouth

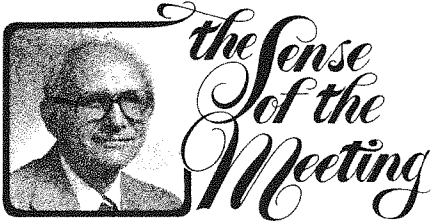
hall to hear, heckle, or argue with the up-country Quaker preachers.

"Threshing the heathenish nature" in these settings was strenuous work, and only the strongest and most mature ministers were entrusted with it. To many it did not even seem appropriately religious. Some opponents of Friends scoffed at their meetings at the Bull and Mouth, calling the rented hall the "new hired great tavern chapel." Yet the meetings went on there and elsewhere with great effectiveness.

Even though the particular format of these gatherings may have been peculiarly appropriate to its time (just as the "revival meeting" was to midnineteenth century America), the timeless concern to gather people to obedience to Christ still spawns the question: "Where is the threshing meeting today?" We should hardly be pleased when others, seeing our timidity in declaring the Truth, compliment us on our exceedingly fine religious manners. Nor should we be satisfied to proclaim the Gospel only in our meetinghouses or churches and only to the faithful. That's not threshing. It's only stirring stored grain.

Under the Spirit's guidance, Friends must discover ways appropriate to our time to plow new ground and to separate the wheat from the chaff in order to gather a harvest. Strong, mature Friends need to be charged with this work. Bold, probably unconventional, approaches will be required to send us into the fields that are, in fact, ready for harvest. Whatever the means, those who have never heard of the Living Christ present in power have a right to hear. Those whose life is Christ must be eager to tell them.

Let's reinvent the threshing meeting for our time. Let's be Friends! 



BY JACK L. WILL CUTS

## Some Thoughts on the Pastoral Question

"Chicago, Fifth Day, Second Month 20, 1890, Vol. XX, No. 5." That line was printed 92 years ago on Dearborn St., in Room 11, which was apparently the headquarters of the "Publishing Association of Friends," in the latest issue of a paper called the *Christian Worker*.

The lead article was part 1 in a series of four written by William P. Pinkham, A.M., regarding "Some Thoughts on the Pastoral Question." Friends were still adjusting to this innovation in leadership in the Society of Friends even though the pastoral "system" had been more or less going for at least the previous 92 years. One concern of Friend William P. Pinkham on this "pending question" was that "many ministers, leaving their wonted place of residence to sojourn for months—possibly years—in places whither the Lord leads them, find themselves unable to supply the temporal needs of their families by secular labor. This raises, at once, the question of ministerial support."

It is still a pending question (the supply of temporal needs), in spite of supply-side economics 92 years later. Pinkham refers to five "doctrinal objections" to the support of pastors he had heard among his 1890 Quaker peers.

"1. That a supported ministry is contrary to the example and teaching of the Society of Friends; 2. That such a ministry is not a free ministry; 3. That it is not provided for in the New Testament; 4. That the apostle Paul clearly teaches to the contrary; 5. That therefore any minister who believes himself called to abandon all secular business for the Gospel . . . is under a delusion."

Pinkham must have been a powerful debater, and also, a powerful supporter of supporting pastors. He took four consecutive issues of the *Christian Worker* to work through his answers to these five "doctrinal objections." Here are some condensed notes and quotes.

He started with Fox, who himself declared: "As for the maintenance and means of ministers, *leave that to the people*, and see if the preaching of that [the Gospel] will [not] so open the hearts of [the] people as to *lay down their possessions at the feet of the ministers* . . ." Then Pinkham quotes William Penn: ". . . the people called Quakers own . . . the ministry and the ministers that are according to Scripture, they both own, respect and delight in, and are ready to support in the service of God."

So much for his views of Friends earlier history. What about the problem of a "free ministry"? "True freedom in the ministry," Pinkham said, "lies in the *motive* which prompts it. If this motive is the *love of God, unmixed with the desire of any temporal advantage*, the minister preaches freely, even if he receives a support from those who recognize the value and importance of his labors."

Regarding whether or not the New Testament and the apostle Paul permit pastoral support, Pinkham equates full-time pastors with "pilgrims and strangers on the earth. They give up the thought—perhaps once fondly cherished—of a settled home with its 'thousand endearments.' They sunder all business relations which are found to antagonize the divine call. [This is a big point with him.] They go forth to labor in the ability which God giveth—whether with visible fruits or not—whether comfortably supported or not. And they hold themselves ready to pass at any time from one field to another, at the call of God as made known to themselves and the living Church. The Friends . . . seem to have caught a truer, grander, more scriptural conception of the whole subject of the ministry than any other branch of the Church."

He then quotes from 1 Corinthians 9:1-4, and Galatians 6:6, "which have been almost universally understood by Christians—early Friends included—as inculcating the right and the obligation of ministerial maintenance."

Friend Wm. Pinkham concludes his lengthy magazine series with this ringing challenge: "A somewhat careful investigation brings my own mind solidly to the conclusion that the conception held and largely realized by the first generation of Friends, respecting the nature, call, qualifications, commission, service and maintenance of ministry, did embrace every Gospel principle relating to the subject. And I am equally convinced that . . . in calling and sending ministers to certain fields, and the efforts of the Church to support the needs of those whose call is such as to 'hinder them from the use of their trades' . . . is simply a return to the doctrine and practice of our fathers and of the apostles."

We reach back almost a century to join the *Christian Worker* and William P. Pinkham, who was reaching back another century or two in stressing the concern to care adequately for the needs of ministers released in gospel service. However, he also protested "a superfluous and unnecessary maintenance . . . [or] a forced maintenance." And as a word of caution (or encouragement) to those sensing a continuing call to minister, we (respectfully) quote Robert Barclay:

"The ministers we plead for are such as having freely received freely given; who covet no man's silver, gold or garments; who seek no man's goods, but seek them and the salvation of their souls; whose hands supply their own necessities, working honestly for bread to themselves and their families. And if at any time they be called of God, so as the work of the Lord hinder them from the use of their trades, take what is freely given them by such to whom they have communicated spirituals; and having food and raiment, are therewith content."

Many Friends now are conscientiously, generously, and sacrificially responding to this "pending question." This year presents a new challenge to wait on the Lord for guidance in the matter of pastoral support. Those chosen of the Lord to minister will "bear fruit; fruit that will remain" if they are obedient to this calling. ☐





### Missionary Page Is #1

■ This communication is prompted because of my appreciation for The Sense of the Meeting—"Are Friends a Special Family?"—in the November issue. Friends need to know how they are different and attempt to explain their position and promote harmony.

The missionary page has been first with me since childhood, but I appreciate the magazine as a whole, especially current religious problems in news, Christian practice (home and foreign), and doctrinal teaching.

DOROTHY ETTA WILLIS

Minerva, Ohio

### Balancing Pride and Abasement

■ I disagree with Marcia Hadley Clinger's criticism of the interview with Richard Foster (October 1981). I think the interview was exceptional precisely *because* it challenged Richard's humility. Questions that get to the heart and the soul of Richard Foster the human being help all of us, however modest our role, as we struggle to find the precarious balance between pride and abasement. I loved the last question about who profited most from the books. I am pleased that in answering it and all the questions, Richard showed that "success" is nothing compared to obedience to God's will.

RALPH BEEBE

Newberg, Oregon

### Excellent, Unique, Good Representation, Helpful

■ When I opened my December issue of the EVANGELICAL FRIEND and saw that the lead article was yours [Jack L. Willcuts], I thought that you must be desperate for articles, since editors don't ordinarily write more than editorials. But when I read it, I knew that you weren't desperate at all. That was an excellent piece. Thank you for it.

LAUREN KING

Norwich, Ohio

■ I have greatly appreciated your publication: its spiritual/ethical content and its unique perspective on truth as it addresses

itself through Christ Jesus to society at large.

BRUCE SEDGWICK

Portland, Oregon

■ Thanks for what I consider a good magazine. I appreciate your leadership on the EVANGELICAL FRIEND. Since 1973 I have seen it improve. We feel it is a good representation of Friends.

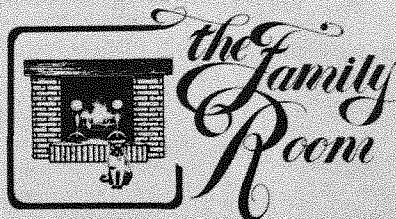
GEORGE BIGLEY

Topeka, Kansas

■ We find your magazine most helpful and informative and look forward to receiving it month by month.

KENNETH AND MADELINE HOBSON  
Northern Ireland

*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.*



Nancy Woodward begins a series of articles for *The Family Room* sharing practical insights from her own study and experience as the mother of two sons and a daughter. Nancy's husband, Ron, is pastor of Newberg, Oregon, Friends Church.

### VALUES

BY NANCY WOODWARD

Each of us as parents has certain values we want to teach our children. We do a lot of this teaching through daily modeling. A simple example of modeling is saying a prayer before each meal. By doing this we are teaching our children that we are recipients of God's goodness. God is the provider, and we are thankful for His provision.

Christian parents share biblical values that we want to teach in our homes. If we listed these they would read like a church's statement of faith. We want to teach the value of regular church attendance, praying, being honest, having a personal relationship with Jesus Christ, reading and studying the Bible. The list grows to include other biblical, Christ-centered values. A list like this can look very pious. But it won't do much good if we don't work ac-

tively on incorporating these values into our daily life.

Last summer I had the opportunity to attend the National Festival of Evangelism in Kansas City, Missouri. Bruce Grubbs, a Southern Baptist church growth specialist, spoke at one of the workshops I attended. He said theological beliefs must be followed by a *therefore*, not an exclamation point, period, or question mark. He was speaking in the context of church doctrine.

A body of believers will write in the creed, "We believe the Bible to be the Word of God." That's true. We all agree with it, but the point Mr. Grubbs made was that this statement does little good for that body of believers if it ends with a period. It should read "We believe the Bible to be the Word of God, *therefore* we need to teach people the word of God, *therefore* we need a plan to do this. This plan will be . . ."

As I've pondered this concept I've come to believe it applies to family life also.

(Continued on page 17)

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# First Day News

## QUICK QUAKER COMMENTARY

GENE PICKARD, former missionary to Guatemala under California Yearly Meeting, is under appointment to join the Friends Bible College faculty next fall. Gene is presently enrolled in doctoral studies at Trinity Seminary, Deerfield, Illinois. The Haviland, Kansas, college feels his field experience and academic qualifications will greatly strengthen their missionary preparation program.

EVERETT and ALDA CLARKSON, missionaries in the Evangelical Friends Mission work in Mexico City, did deputation in EFC--Eastern Region and Mid-America Yearly Meeting in late January and early February. They will be speaking in Northwest churches during parts of February and March, and then will be in Rocky Mountain Yearly Meeting for a short time in March before returning to Mexico City. ROD and BARBARA ROUTON, Clarksons' collaborators in Mexico, will be doing deputation during June, July, and the first half of August.

GAYLE BEEBE, Friends Youth field secretary for Northwest Yearly Meeting, was the speaker for North Carolina Yearly Meeting's Young Adult Retreat. The retreat was held January 29-31 at Quaker Lake Conference Center.

JEAN STAEHELI of Reedwood Friends, Portland, Oregon, was a special guest on the Phil Donahue show in December. Jean is coauthor of Unplug the Christmas Machine.

FRANCIS HALL, former director of Quaker Hill Center in Richmond, Indiana, and of Powell House of New York Yearly Meeting, died suddenly December 26, 1981, nine months after the passing of his wife, Pearl. Fran and Pearl Hall had endeared themselves to many Friends across Friends United Meeting and the Evangelical Friends Alliance in their leadership and writings on Quaker concerns.

HAL and ANN COPE of University Meeting, Wichita, Kansas, are in Kenya, Africa, for eight months serving as advance organizers and managers for the Friends World Committee on Consultation's conference on Friends International Witness. The conference will be held August 9-13, 1982, in Kaimosi, Kenya. Hal Cope, former president of Friends University, is volunteering his time for the FWCC event. (See "Copes Bound for Africa," page 21, for more details.)

## FRIENDS FOCUS

### EFA COORDINATING COUNCIL ACTION FOSTERS GRASS ROOTS INVOLVEMENT

Over 50 representatives attended the annual meeting of the EFA Coordinating Council held at the Center for Christian Renewal in Oklahoma City January 11-15, 1982. Delegates represented the four cooperating yearly meetings--Rocky Mountain, Evangelical Friends Church--Eastern Region, Northwest, and Mid-America. In addition invited guests from yearly meetings and the headquarters of Friends United Meeting were there to share in planning key Quaker events and to explore other areas of cooperation.

Among cooperative events planned at the meeting were FRIENDS MINISTERS CONFERENCE III to be held at a yet-to-be-named site April 18-22, 1985, and another YOUTH-QUAKE, this time in Mexico City after Christmas and through New Year's Day, 1985-86. The Coordinating Council also went on record "to encourage and cooperate with concerned individual Friends" desiring a joint conference of Friends in 1987 to celebrate the 100th anniversary of the historic 1887 Richmond Declaration of Faith.



The delegates endorsed a plan to foster EFA-sponsored INTERVISITATION, with a specific yearly meeting being host to any number of EFA guests each year at its yearly meeting sessions. Rocky Mountain is the host in 1982 (June 16-20), EFC--ER in 1983, Mid-America in 1984, and Northwest, 1985. Friends are encouraged to attend these yearly meetings much as they would an EFA general conference, thus broadening the possibility of interyearly meeting fellowship. And in another step toward more grass roots participation in EFA, preliminary plans call for the Coordinating Council to meet in various Friends centers for its annual January meeting, combining daytime business sessions with evening inspirational meetings open to all Friends. Mid-America will host the first of these in Wichita January 11-14, 1983, Northwest 1984, Rocky Mountain 1985, and Eastern Region 1986.

In his keynote address, outgoing EFA president, STAN PERISHO, pastor of the Medford, Oregon, Friends Church, called for a new commitment to obedience to God "that we might be characterized as a people who went where God said because He said it." Perisho shared six personal concerns with the EFA delegates: (1) Build longer pastorates, (2) That leadership be servanthood--Christ's model, (3) Take pride in who we are and what we stand for, (4) Grow "ministries," not just "congregations," (5) Grow beyond the prejudice of the past and join hands with evangelical Friends outside EFA, (6) Join together in Christ to do something we have never dreamed possible. The new EFA president is MAURICE ROBERTS, 45, president of Crest Realty Co. in Topeka, Kansas, a 1958 graduate of Friends University and presently clerk of Mid-America Yearly Meeting.

The CHRISTIAN EDUCATION COMMISSION will continue to emphasize Sunday school growth and evangelism through the work of its full-time consultant, Dorothy Barratt, a Christian Education Calendar, pastoral communication, and workshops. Three videotapes in the "Creative Christian Teaching Series" have been completed, and two more will be developed this year. This program is in demand from other denominations. Publishing and distributing Sunday school literature through the George Fox Press is a primary thrust of this commission, and in light of the declining market of International Lessons Series, Friends United Meeting representatives met with the commission to discuss possible levels of cooperation.

The delegates approved continuation of the "Miss-a-Meal-a-Week" program for world hunger, instigated by the SOCIAL CONCERNS COMMISSION, which produced \$4,260 the past year. This commission also provided funds for the Polish citizens, as well as to other areas, through World Relief Corporation. The Friends Disaster Service is active in Eastern Region and is expanding in Mid-America and others. Prison and cross-cultural ministries and promotion of peace are taking place in the EFA and are being emphasized this coming year in greater scope. A New Call to Peacemaking meeting will be held June 17-20 in Elizabethtown, Pennsylvania.

The EVANGELISM COMMISSION approved funding for 30-second TV commercials and public service announcements, methods for planting and financing new churches and renewal projects, recommended a joint issue of Evangelical Friend and Quaker Life be devoted to Friends church growth over the past 10 years, is encouraging local churches to grant pastoral sabbaticals to prevent "burnout," reaffirmed the equal place of men and women in public ministry, asked yearly meetings to develop a true internship program for young persons to train for the ministry, and appointed a committee of three to develop a model for an outreach to the family. They will also coordinate a vacation exchange among EFA pastors whereby pastors will be several weeks in the home of another pastor, perhaps taking over Sunday morning services.

Highlighting the MISSIONS COMMISSION business was the adoption of a new associate membership status that provides for partial involvement in Evangelical Friends Mission. This is open to any Friends yearly meeting or group (area, district, quarterly, or local monthly meeting) that is in official agreement with the policies and



statement of faith of the EFM and which agrees to assist EFM in its growing opportunities. James Morris, EFM director, plans a four-to-six-week trip to India on behalf of EFC--ER, studying possible urban outreach in cities such as Bombay or Delhi. Reta Stuart, EFM administrative assistant, is soon to distribute a survey to test mission knowledge and attitudes in the EFA. The commission heard reports on the possible opening of new work in southern Mexico, the proposal for the new Christian University in Santa Cruz, Bolivia, the progress of the new work in the Philippines, and possibilities of other new fields. The commission discussed ways to meet the increasing interest being shown in summer work groups on our mission fields. A new audiovisual presentation of the Mexico City work, "Grapes in Summer," was shown.

A special Summer Ministries Event was announced by the YOUTH COMMISSION--a coast-to-coast Bike Hike and Evangelism Tour. A team of about 20 participants will bicycle from Twin Rocks Camp on the Oregon Coast to Virginia Beach, Virginia, June 15-July 30, 1983. During the coming year the commission will begin a project to list topically available youth material. The commission will continue its Pen Pal program, an effective tool in helping youth of EFA to form friendships, and is taking steps to help a dream become a reality--the sponsoring of an EFA Singles Singing Group to sing year round in Friends churches across America.

One of the most costly but effective ministries of the EFA is its magazine, the Evangelical Friend, a project of the PUBLICATIONS COMMISSION. The most significant change for the coming year is a reduction to 10 issues per year rather than the present 11. This was due to budget problems brought on by an unexpected government-imposed second class postal increase to a rate not expected to be in force until July 6, 1987--an increase of over 100 percent put in force in January. The addition last year of an assistant editor, Dan McCracken, as a part-time position, has proven to be "a lifesaver, for the magazine and for me," according to Jack Willcuts, editor, who was appointed to a new three-year term ending June 30, 1985. McCracken was appointed to another one-year term joining Harlow Ankeny, managing editor, whose three-year term ends in 1984. Ankeny and Willcuts met with others in a day-long Editorial Board meeting prior to the EFA sessions.

--Harlow Ankeny

#### FIVE YEARS AND 4,000 ENCOUNTERS

During the five-year history of Friends Marriage Encounter, 4,000 couples have been involved in marriage renewal weekends. These continue under the leadership of executive couple David and Marcile Leach, the involvement of 14 pastoral couples, and 50 lay-presenting couples who have extensive training. Twenty-seven Friends Marriage Encounter weekends are anticipated during the current year.

#### HIGH SCHOOLERS OFFER SERVICE PLUS FUNDRAISER

During the busy days before Christmas, the high school youth group at First Friends, Salem, Ohio, offered child care service at the church. Children from birth to third grade were cared for and the service was available from 9:00 a.m. to 10:00 p.m. the four days before Christmas. The project provided valuable assistance for parents, and the youth group encouraged financial assistance with an announcement stating, "We are trusting you for a generous donation for this service."

#### KIT FURNISHES CHURCH GROWTH IDEAS

Life on the Growing Edge is the title of a workshop kit developed by Charles Mylander, associate pastor of Rose Drive Friends, Yorba Linda, California. The kit shares church growth ideas that have been used successfully at Rose Drive. More information can be obtained by writing Growth Resources, 17371 El Cajon, Yorba Linda, California 92686.



100 DAYS OF CONTINUAL PRAYER

From January 1 through Easter, Friends United Meeting is conducting a prayer chain. Local meetings take a 24-hour period to have someone in prayer throughout the entire day. Meetings in Friends General Conference are also cooperating in the continuous prayer venture.

NEW PROGRAM INITIATED IN PRISON WORK

Project Talents, a prison ministry of Wilmington College, Wilmington, Ohio, continues to grow with the receipt of a four-year, \$580,000 grant from the Armco Foundation. The project, started in 1967 and expanded in 1975, provides educational and vocational training for residents at the Lebanon Correctional Institution. With the new funding, Project Talents will establish a new program of volunteers working with inmates to develop social and employment performance expectations similar to the demands they will encounter when released.

UNPROGRAMMED ALTERNATIVE OFFERED MONTHLY

Once a month First Friends, Topeka, Kansas, holds an unprogrammed meeting prior to the usual schedule of Sunday school and programmed worship. The service from 8:45 to 9:15 a.m. offers a time for church attenders to experience what is sometimes referred to as traditional Quaker worship.

CHURCH DATA PRESERVED FOR SUCCEEDING GENERATION

The adult Sunday school class at Alum Creek Friends, Marengo, Ohio, prepared a time capsule that was sealed on New Year's eve. Items of current church-related business and documents and pictures that typify our present society were gathered for the capsule, which is to remain sealed until after the year 2000.

QUAKERS PASS OUT COOKIES AT COUNTY FAIR

Free oatmeal cookies at the Quaker booth were the hit of Highland County Fair on "pastors' day." Six meetings of Wilmington Yearly Meeting sponsor the booth each year and distribute Bible portions and information about Friends. More than 400 dozen cookies were baked for the special day--using Quaker Oats, of course.

DIVORCE PREVENTION

Recovery of Hope is a new program being developed to reach couples who are contemplating divorce. Developed by the Friends Center for Family Living, the new program will involve couples who have been able to restore their marriages after seriously considering divorce sharing their experiences with couples who are disillusioned with their marriages. These couples will be assisted to build a Recovery of Hope plan for the restoration of their marriages. Floyd and Nelda Coleman, formerly Friends Marriage Encounter National Training Couple, are working half time this year to train couples and develop this ministry. People interested in being involved in Recovery of Hope are encouraged to write Floyd and Nelda Coleman at the Friends Center for Family Living, 2100 University, Wichita, KS 67213.

BREAKFAST DEALS WITH EMPLOYMENT PROBLEMS

"How to Survive in Tough Times" was the topic at a men's breakfast meeting in January at Hayden Lake, Idaho, Friends Church. Speakers addressed issues such as what employers look for in hiring, how to create jobs, and moving to a new area.



# FREE BOOKLET



If much of what you know about wills is "common knowledge," you may not know as much as you think you do. Research has shown that many ideas commonly accepted as facts about wills are false, exaggerated, outdated, or apply only to certain states.

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(Continued from page 12)

Each Christian family could make a list of biblical principles they want to teach their children. Instead of these principles ending with periods we need to add the *therefores*—our plan of action. Examples are "We believe regular fellowship with other Christians to be important, therefore our family will attend worship services each Sunday." Or, "We believe memorizing Scripture to be important, therefore our family will memorize a verse of Scripture each week." I know of one mother who has left a pertinent Scripture verse on each of her children's pillows every time she washed and changed the sheets on their beds.

Each family has also a set of general values we want to teach our children. These values tend to be more individualized according to current needs in our children's lives and their ages. A list would include the value of creativity, work, perseverance, kindness, hospitality, caring, respect, humor, fairness, and curiosity.

When our second son was three we didn't concern ourselves with teaching him the value of work. We were more interested in teaching him respect for property—ours and others'. We would say, "Mark, you can't throw blocks because it will break a lamp or something else."

Now that Mark is eight he needs to learn other values. One we are currently concentrating on is the value of work. As parents we could define this need by saying, "We believe Mark must learn the value of work." But we must continue the sentence with "therefore Mark must clean his room weekly, he must help in the kitchen each night, he must dust the furniture."

Each family will use different methods to teach values according to their talents and interests. My husband enjoys backpacking in the mountains. This is an activity he'd done before our marriage. As a family we've been doing this for four years. Our youngest started down the mountain trail when she was only two years old. We started doing this because of my husband's zeal for backpacking. But we're learning this activity is teaching our children important values. Among them are endurance, working together, and respect for God's creation.

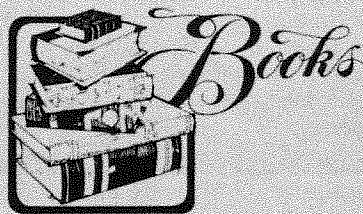
Several families we know are very musically gifted. Their children play instruments. Practicing teaches these children perseverance. One family in our church is teaching their children caring and hospitality by frequently having overnight guests. Other friends of ours invite people

of different ethnic and racial backgrounds into their home so their children will learn tolerance and acceptance.

As parents we sometimes go about teaching values haphazardly. We cannot afford to be careless about this. I'd challenge each parent reading this to make a list of 10 values you believe are important to teach your children. Next add a personal *therefore* after each value you list. Now for the fun part: see if your plan works.

*Helpful resources for teaching values are Family Values Workshop by Gospel Light Publishers; Values Begin at Home by Ted Ward.*

*The Value Tales, a series of books by Spencer Johnson, M.D., published by Value Communications, Inc., Publishers, La Jolla, California. Each book is about a famous person. The Value of Believing in Yourself is the story of Louis Pasteur. The Value of Courage is the story of Jackie Robinson. Since these books cost over six dollars each and the series includes about two dozen, they are a good investment for church libraries.*



Tom Sine, *The Mustard Seed Conspiracy*, Word Books, 1981, 246 pp., \$5.95.

*The Mustard Seed Conspiracy* is not an international spy thriller. It is not a story of political intrigue. It isn't even a Christian mystery/romance using the Holy Land as its setting.

"*The Mustard Seed Conspiracy* is about faithful Christians who are willing to seek His kingdom above all else," says Senator Mark Hatfield of Oregon in the foreword. The author summarizes *The Mustard Seed Conspiracy* saying, "The parable of the mustard seed depicts the exciting reality that the insignificant and the unexpected can silently change the world. Small acts of kindness, small projects of hope, small struggles for peace and justice in the name of Jesus are mustard seeds of the kingdom, and these seeds will grow into vast trees under which all the people of the world will discover the sheltering love of God."

From his profession as a futurist, Tom Sine shares the challenges we will likely face



in tomorrow's world. He combines his study of the future with his study of the Bible and his Christian convictions to describe an appropriate response to global needs both present and future. Then he adds imaginative and practical examples gleaned from his involvements in Christian relief and development work among the poor, of how God is already working through His people.

Along with a schedule of speaking, conducting seminars, and serving as a consultant, Tom Sine directs research and planning for World Concern, a Christian relief and development organization headquartered in Seattle, Washington. Some Friends in the Northwest remember Sine as dean of students at George Fox College, Newberg, Oregon, from 1966 to 1968.

The book chooses to focus on the positive, offering a refreshing breeze of hope particularly regarding justice issues where the church receives an often-deserved rebuke. Sine calls for action but is never bitter about the shortcomings of the past.

A glossary for *The Mustard Seed Conspiracy* would include terms and phrases such as Religion of America, acquisitiveness, American Dream, the party is over, turning the world right side up, One-third World, Two-thirds World, chronic randomness, passive availability, and active redistribution.

The use of dates, current statistics, and references to recent events will make portions of the book outdated before the end of the decade. The book is written for *now* even though some sections are changeless in their biblical message.

The subtitle, "You Can Make a Difference in Tomorrow's Troubled World," suggests we will still be here on planet earth for a while. How does a Christian who has chosen a career as a futurist respond to the present emphasis on eschatology found in many churches? "We need to abandon our fixation on figuring out the chronology of the last days," writes Sine, "and earnestly strive to discern God's intentions for the human future."

Discussion questions at the end of each chapter are an aid in using the book for small group study. If you are concerned about the poor and want a ray of hope and a sense of direction for meaningful involvement without a guilt trip, this is the book for you.

— Dan McCracken

John William Zehring, *Preparing for Work*, Victor Books, Wheaton, Illinois, 159 pages, \$2.95, paper.

Take an expert career counselor who writes well and ask him to produce a book on choosing a career and the result probably will be useful. If, however, the author is

John Zehring, the book becomes something special—*Preparing for Work*.

John Zehring, formerly director of Career Planning and Placement and now special assistant to the president at Earlham College, asks us in his fifth book to consider *vocation* (calling), not just jobs. His perspective is explicitly formed by the Christian faith. It is for "people who march to the tune of a different drum." He calls us to identify the "cause, value, ideal, or belief" we want to commit ourselves to "and then plug in vocationally."

He writes: "This book is really a manual on how to become a good steward of your talents, by design, not by default. It will guide you in preparing for work, the right way. For His sake. And yours."

It is different from most other such manuals, therefore, in its Christian perspective. *Preparing for Work* provides biblical teachings about labor and its place in God's scheme of things. The chapter "Careers and Christianity" focuses on how to manage our talents.

The book, however, is not merely a philosophy (or theology) of work. In fact, persons who may not share its Christian perspective will still find enormous quantities of practical, down-to-earth advice on developing careers, writing letters of inquiry, creating resumé's, or preparing for job interviews. Zehring's chapter on "Tools of the Trade" will help any job-seeker.

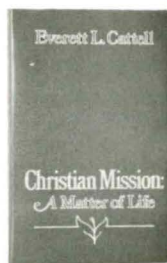
This book should be required reading for all guidance counselors. Pastors and youth workers should have copies for reference. It would make an excellent gift for either high school or college graduating seniors. It would be useful as a discussion book for small groups.

An old saying goes: "Pray to God, but row to shore." John Zehring takes both sides of that advice seriously. Read it. For your sake. And His.

— Tom Mullen

## **CHRISTIAN MISSION: A Matter of Life**

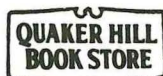
by Everett L. Cattell  
(former president of Malone College)



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*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*

### Congressional Commission Calls for Creation of U.S. Peace Academy

VALLEY FORGE, PENNSYLVANIA—George W. Hill, pastor of Calvary Baptist Church in Washington, D.C., and prominent American Baptist leader, has hailed the recommendations of a major bipartisan congressional commission that called for the creation of a U.S. Academy of Peace funded by federal appropriations and private donations. Hill, chairman of the National Peace Academy Campaign, declared in a report from the American Baptist News Service, "Today, the only true national security lies in our ability to keep the peace."

The nine-member commission was appointed by President Jimmy Carter in 1979 on the basis of a resolution of the 97th Congress to study proposals for a National Academy of Peace and Conflict Resolution. On October 20, after a year and a half of study and public hearings, the commission presented its report to President Ronald Reagan in a special White House ceremony. Present at the ceremony, in addition to the nine members of the commission, were two congressmen, Senator Mark Hatfield of Oregon and Senator Jennings Randolph of West Virginia.

The commission recommended the establishment of the Peace Academy to serve as a national research, resource, and training center in the field of conflict resolution and third-party mediation techniques.

—E.P. (Evangelical Press Association)

### Survey of Women Clergy Finds Most Are Satisfied

HARTFORD, CONNECTICUT—A new study on Protestant women pastors shows that while many receive small beginner's wages, "on the balance" the women feel satisfied by their gains and congregations are generally supportive. "Clergy-women have arrived," the Ford Foundation-sponsored study

said in a summary of its major conclusions reported by the Religious News Service.

The researchers interviewed a random sampling of 635 clergywomen and 739 clergymen from nine mainline Protestant denominations as well as 373 laywomen and 335 laymen. The study found that women clergy are generally paid less than men, women feel a greater sense of accomplishment than men in the same denominations, and churches with liberal theological views are more likely to appoint women to church positions.

Survey responses showed laity have a relatively positive view of clergywomen, rating them equally or higher than their male counterparts in areas such as preaching, leading worship, counseling, and pastoral care. One "notable exception" was managing church finances, Dr. Carroll said, in which women pastors were judged not as effective as male clergy.

As evidence of growing interest in women's ordination, enrollment of women in seminaries of the nine Protestant denominations increased from some 3,500 in 1972 to 10,000 in 1978, seven times greater than the increase for men. Women now comprise some 22 percent of the clergy population.

—E.P.

### Christian Orientation Needed for Survival

GETTYSBURG, PENNSYLVANIA—A warning about three interrelated and dangerous trends in today's "discontented society" were voiced by the controversial Swiss theologian, Dr. Hans Kung, in a lecture at Gettysburg College here. The trends cited by the Roman Catholic theologian, whose teachings were rebuked in 1979 by the Vatican, were the loosening of morals and mores, a loss of confidence in authority figures within the family, government, business and church, and a growing focus on self-gratification.

The well-known theologian, author, and professor of ecumenical theology at the University of Tübingen in West Germany, said Christ would not criticize those who break the rules as much as those who place intolerable burdens on the Christian community by the imposition of rigid dogma. He argued that Christ—the Man who talked with and blessed adulterers, who had apostles who were married, and who was often supported by women—would not stress exacting rules for His followers.

"This spirit of Jesus Christ is able to convey to us a fundamental orientation," he said, "a new conscience, new attitude to

life, new motivations . . . new actions for the humanization of human persons and societies, and a new horizon . . . which permits us to live our present earthly life."

Kung applied the same "Christian orientation" to the churches—Catholic, Protestant, and Orthodox—in order for them to become "freshly open and truly credible" in order to solve their critical internal problems. He added, "Only a truth-oriented, and not a happiness-oriented, society can exist . . . only a truth-oriented society can survive."

—E.P.

### Fuller Cooperates in New Chinese Studies Program

PASADENA, CALIFORNIA—The trustees of Fuller Theological Seminary, in cooperation with the China Graduate School of Theology (CGST) in Hong Kong, have approved the establishment of a "program of Chinese Studies and Evangelism" to begin in September 1982. Dr. Tan Che-Bin, a key leader and scholar of the CGST faculty and former missionary of the Overseas Missionary Fellowship, has been appointed director of the program.

Dr. Tan has been commissioned to launch a program that will involve the faculties and facilities of both Fuller's School of World Mission in Pasadena and the China Graduate School of Theology in Hong Kong.

—Fuller

### NAE Announces Nationwide 'Save the Family' Campaign

WHEATON, ILLINOIS—To mark its 40th year as a Bible-based instrument for cooperative evangelical action, the National Association of Evangelicals has launched a nationwide campaign calling for a strengthening of marriage relationships and healing within America's homes. Under the banner, "Save the Family," NAE will be working to raise the awareness of evangelicals to the multiple challenges facing the family today while

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offering practical programs and professional resources specifically designed to counter its erosion. Among the campaign highlights will be NAE's 40th annual convention, scheduled for March 2-4, 1982, at the Arlington Park Hilton in Arlington Heights, Illinois.

—E.P.



## WITNESSING, WITH A SMALL "w"

BY NANCY THOMAS

As the plane nosed its way into the air, I glanced at the man seated next to me. By coincidence, he happened to be simultaneously stealing a glance at me. We grinned and began a conversation that lasted from Portland to San Diego. I don't always click with strangers, so this brief friendship pleasantly surprised me. A half hour away from our destination, my new friend asked me, "Just what do Quakers believe?" I had the joy of telling him about Jesus. I descended from the plane with a glow of satisfaction. I had Witnessed, with a capital W. After all, isn't this what Christians are supposed to be doing continually?

My brother met me at the airport and drove me to my parents' home, where I spent the next two months caring for my father as he slowly died of cancer. Those months now blur in memory to a series of small acts: washing him in the morning, emptying the urinal, cleaning his false teeth,

cooking, feeding, rubbing feet and back, timing the morphine shots, etc.—all very menial tasks requiring no special talent. I spent hours just sitting beside him, praying, reading aloud, or keeping a silent vigil.

It's interesting. God seemed to be saying to me that between the two events, the latter had infinitely more value in His eyes. Witnessing to the man on the plane was good and in obedience to God's prompting, but as I ministered to my father I was right at the very heart of God's place for me in His kingdom.

This is witnessing with a small "w," quietly proclaiming the lordship of Jesus by caring for other people. Small ordinary acts of service. Taking a meal to a sick friend. Regularly visiting and encouraging an older person. Writing a letter. Mowing a lawn. Giving away a possession to someone who needs it more than we do. Taking the time to express our love in small but very specific ways. This is kingdom life.

James says, "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress . . ." (James 1:27) John asks, "But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?" (1 John 3:17) Jesus, above all else, demonstrated the servant at-

titude as he knelt and washed his disciples' feet, then instructed, "I gave you an example that you also should do as I did to you." (John 13:15)

Witnessing with a small "w" has certain characteristics. It's often spontaneous rather than planned because it flows from a perpetual attitude of service and love. It's not necessarily part of our official Christian job description and may or may not have anything to do with being on a "sunshine committee." Therefore, this type of service is usually secret, unannounced, unreported, often unappreciated. Furthermore, opportunities for witnessing with a small "w" abound. We don't have to wait for them because real people with real needs surround us. And finally, this witnessing by service begins at home. If we can't lovingly serve our husbands or wives, children, parents, or grandparents, we're in no spiritual condition to contribute much to starving people in Africa.

Verbal proclamation of God's love and plan is necessary. Many Christians have the gift of evangelism, and God desires all of us to use the opportunities He gives. But let's let our proclamation be backed by lives that respond habitually, specifically, and lovingly to the needs next to us. That's kingdom living—witnessing with a small "w."

CE

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19-21 SPOKANE	19-21 WICHITA	
19-21 OHIO		
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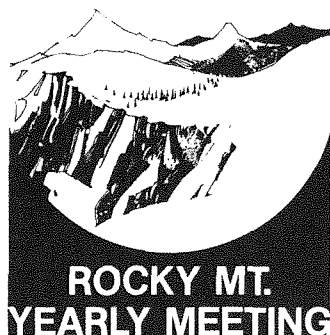
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# FRIENDS CONCERNS



## RMYM Briefs . . .

COLORADO SPRINGS, Colorado—Jack Rea is the new superintendent of Rocky Mountain Yearly Meeting. He succeeds Olen Ellis, who continued in the duties until a replacement was found.

Rea comes after finishing a missionary term in Taiwan. Earlier he pastored churches in Northwest and Eastern Region yearly meetings.

Rea and his wife Celesta have two children—Darlene Sue and Samuel David.

FORT COLLINS, Colorado—Church members retreated recently to Covenant Heights Camp in Estes Park, Colorado. Larry Vance and Byron Nielsen led the meetings. The time was spent studying the tape "Tired Christians" and the booklet "My Heart, Christ's Home." Child Evangelism provided a program for the children.

PAONIA, Colorado—Pastor Eldon Cox reports church attendance in November averaged 140 a week, up 25 people from the two previous months.

The church is making it possible for the Cox family to move into their own home.

ROUGH ROCK, Arizona—Members from the three Denver area Evangelical Friends churches recently traveled to Rough Rock, Arizona, to work on the Ellis's home. The workers installed a solar unit on the house. Travelers from Denver included Doug Holcomb, Northwest; Bud, Judy, and Jeff VanMeter, Peace Meeting; Sherry Allen and David Cordova, Denver.



Left to right: Doug Holcomb, Bud and Judy VanMeter, Sherry Allen, Jeff VanMeter, David Cordova.

## Brighton Meeting Travels to Conduct Special Services

Eighteen members from the Brighton Friends Meeting traveled east to the South Fork Friends Meeting in Kansas for a special service.

While the South Fork members sat in the sanctuary, the Brighton members conducted a special service. The worship hour consisted of Scripture, songs, and exhortation. The singing was accompanied by instruments.

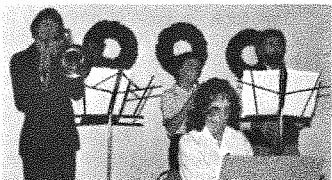
After the service members of both churches enjoyed a joint potluck.

"Thanks to the Brighton Peace Friends for their thoughtfulness as they encouraged us to 'keep on keeping on,'" wrote the South Fork news reporter.

—Compiled from South Fork report



Larry Kind (right) plays the guitar while Beth and Devon Unruh sing.



The Jim Ellis family instrumental ensemble does a number for church members.



Bud and Judy VanMeter, along with their three sons, Jeff, Nathan, and Jason, perform.

## Hiawatha Area Meeting Gathers in Benkelman

Hiawatha Area Meeting of Benkelman and South Fork met recently in Benkelman, Nebraska. The emphasis was on missions. Speakers were Willard Ferguson of Burundi, Africa, and Reta Stuart of the Evangelical Friends Mission office. The speakers talked about the blessings and problems mission workers face. The time included slides of the Burundi and South American Friends missions.

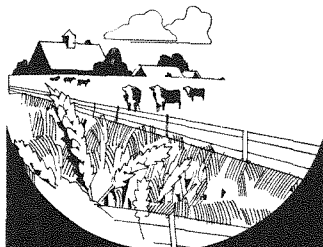
## Yearly Meeting Prayer Opportunities

1. Prayer is requested for a Brighton, Colorado, family that has

had contact with the Brighton Meeting. The family is going through many crises and needs stability. Pray also for the family to find Jesus as Savior and Lord.

2. Pray for new RMYM superintendent Jack Rea as he assumes his duties. Pray for wisdom and discernment and God's guidance. Ask also for God's help to Olen and Martha Ellis as they enter into new pursuits.

3. Pray for the ministry in Rough Rock, Arizona. Ask for new laborers for the spiritual harvest and for more Navajos to assume spiritual duties within the mission.



## MID-AMERICA YEARLY MEETING

## Family Ministry Conference Planned in Wichita

"Church Ministries to Families in the 1980s" is the theme of a conference to be held in Wichita, Kansas, February 24, 25, 1982, according to Director Sheldon Louthan, Ph.D. Sponsored by the Friends Center on Family Living at Friends University, this year's event features a group of outstanding speakers and presenters. Dr. Charles Sell of Trinity Evangelical Divinity School and author of the new Zondervan book *Family Ministries* will keynote the conference and make additional presentations.

A special section of programs of interest to pastors and their families will feature Dr. Raymond Brock, "Burnout in Pastors' Families" and "Integrating the Family into One's Own Ministry"; Dr. Virginia Molgaard, pastor's wife, "Stress and Satisfaction of Clergy Wives"; and Dr. Larry Sonner, "Issues Clergy Bring to Their Marriage Counselor." Other topics related to practical ministries to families are scheduled in the two-day conference. Housed in the new Airport Hilton Inn in west Wichita, the conference is expected to attract 200 pastors and church leaders of several denominations.

## Midwinter Retreat

Again this year the high school and college and career age young people traveled to Eagle Nest, New Mexico, for a week of skiing and an opportunity to share with other young people from across Mid-America Yearly Meeting.

The week of December 28-January 1 more than 100 high school youth spent each day skiing, and each evening Royce Frazier, MAYM youth superintendent, and Larry Mendenhall led a devotional time. Chad Cox and Jim Towne led singing for the group. Other sponsors for the high school week were Gary and Janelle Townsend, Larry Conant, and Alan Weinacht.

By the following week the skiing conditions were perfect for 40 college and career age young people as they had a great time of fellowship and a Bible study on Mark, Chapter 1, each evening. Sponsors for this week included Barb and Keith Whitney, Clark McQuigg, Randy Binford, and John Causey.

"Midwinter is the time when we have the best cross section of MAYM youth together for real fellowship," said Royce Frazier, who directed both weeks. It was a fun, safe, inspirational week for both groups, with only one sprained ankle out of the 150 total from both groups.

## Friends Students in Haiti

Five Friends University students spent two weeks working on a mission in Haiti. Tony Weber (pictured), from Fowler Friends, organized the mission trip, which includes college credit for their work. He, along with Charles Pretzer from Homestead Friends, Steve Louden from Greenleaf, Idaho, Karen Cordova from Denver Friends, and Barb Wheeler from Pratt Friends, experienced, firsthand, the impact of one of the most poverty-stricken countries on earth. Their work included repair and construction on an orphanage and hospital and distribution of food and clothing.



## Copes Bound for Africa

January 25 Hal and Ann Cope of University Meeting in Wichita, Kansas, left the United States, and after three days in London and five days in Cairo, Egypt, arrived in Nairobi, Kenya, in east Africa. They will spend eight months in Kenya as advance organizers and managers of the Friends World Committee on Consultations' international conference on Friends International Witness, the specific theme of which is "The Transforming Power of the Love of God," to be held in Kaimosi, Kenya, August 9-13, 1982. The 16th Triennial Conference "for delegates only" convenes the following week, August 16-19, 1982.

"This will be the largest international gathering of Friends since the 1967 World Conference in Australia, with 600 Friends plus unknown numbers of Africans," Cope said before leaving Wichita.

Hal Cope, former president of Friends University, is serving voluntarily, without pay (only travel and

living cost provided), because he is inspired, challenged, and excited by this tremendous opportunity.

#### INSPIRED

Inspired because, reported Cope, "The conference is to be held in the heart of the largest Friends Yearly Meeting, East Africa Yearly Meeting, with 40,000 members, the result of missions under Friends United Meeting (FUM) and is the first such meeting conducted in the Third World. This unique opportunity to minister to Africans seems to me to be especially significant in the light of world conditions.

"Inspired, also," he continued, "because the Africans themselves asked for our help." Such conferences are usually managed by the host Friends, but at the planning



Hal and Ann Cope

meeting in London a few months ago, East Africa Yearly Meeting planning committee asked FWCC to provide the expertise for such an awesome task. Cope senses this is an important factor—that they are serving at the invitation of the Africans and are not there to impose themselves.

#### CHALLENGED

Hal and Ann are challenged "because of the scope of the operation," he said. "Kaimosi, where EAYM's Friends College is located, is 275 miles from the nearest major transportation center, Nairobi, the modern capital of Kenya. Transporting people, supplies, and equipment over that distance—with few paved roads (none in Kaimosi)—will be challenging," said Hal. He continued, "Then to house and feed the attenders for that week when we get them there is challenging, indeed! The Africans, themselves, are already planting gardens, growing crops, and raising herds in preparation for that immense logistical task. It will be an African operation all the way—including the housing of attenders in the college dormitories, which are not quite like our dorms. Even most of the travel at the conference site will be African style—walking!"

Mid-America Yearly Meeting, which is affiliated with the Friends World Committee on Consultation, headquartered in London, England, is hoping to have several delegates at the Kaimosi conference. At present, Howard and Eva Ellis of Haviland, Kansas, are planning to attend

and are named representatives. Any other Friends in MAYM who can and will attend should notify MAYM clerk, Maurice Roberts, or the MAYM office. Special designation as delegates will come from the Executive Council.

#### EXCITED

While he shared his upcoming ministry with some of the staff in the Yearly Meeting office in Wichita, Hal Cope reflected the excitement usually found in young men facing a great adventure. As his face lit up, he said, "This is the fulfillment of a dream nearly 10 years old. In 1973 Ann and I had serious plans underway to visit Africa. Then my life took a different turn. Now, we are finally going, not just to visit, but to live there for an extended time—and not just as tourists but to work among the Africans for a meeting of Friends that I trust will be a ministry to Africans."

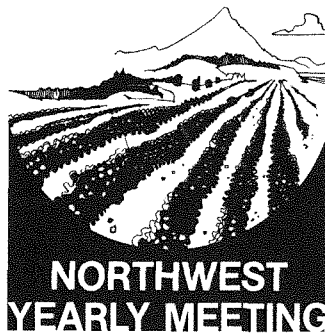
He further stated, "There will be several especially exciting events at the conference. The opening address will be made by Donald Green, pastor of Reedwood Friends in Portland, Oregon, of Northwest Yearly Meeting, who has roots in Evangelical Friends Church—Eastern Region. Then on "Kenya Day" of the conference, it is expected the Prime Minister of Kenya and other government dignitaries will be present, as well as many Africans, with special national ceremonies. Finally, however, as an outstanding treat at the close of the conference, there are plans for a special visitation of the Europeans to the Africans' homes and villages nearby. What a great time for bridging cultural barriers, as well as bridging the time between the two conferences!"

#### SMALL MATTERS?

When asked about the personal elements of his undertaking, Hal said, "Now that's complicated! How do you pack for an eight-month absence from home, especially with several stops planned along the way and with varying climates and seasons involved as well as the cultural factors? For instance, pants suits on women are not acceptable there."

"They tell me their temperatures range between 55 and 85 degrees," he continued, "and, although it's right on the equator, the elevation is 6,000 feet—so it should be beautiful. We will be 30 miles from Kisumu, apparently a moderate size town, for the shopping is done there. That's located on beautiful Lake Victoria, near the headwaters of the great Nile River, so our climate and geography should be pleasing."

"So we won't be cut off from the world, we've acquired a good short-wave radio receiver. We, of course, need some good cameras. We've already received our international driver's license and our visas for all the countries we'll visit. Yes! It's been a complex matter just to get ready. But it'll be worth it!"



#### Midwinter Youth Conference

In spite of the severe winter storms covering the Northwest, young people from Idaho, Washington, and Oregon traveled to Twin Rocks Conference at Rockaway, Oregon, for the annual midwinter Friends Youth Conference the last of December. Jim Settle, director of admissions at George Fox College and NWYM youth coordinator, was guest speaker centering his messages on the conference theme, "I Make My Life a Prayer to You." Paul Bock, Ken VandenHoek, Scott Chambers, Harry Selby, and Jack Willcuts taught class sessions.

Time took on special meaning for the campers when it was "time out" for all alarm clocks, wrist watches, and other clocks; these were all taken away so that sessions changed only at the ringing of a bell. The schedule changed completely each day and included surprises such as a 7:30 a.m. singspiration, when campers staggered out of bed assuming they were heading for breakfast. Ken Beebe and Tim Lynch created the new "time," including an unusual recreation program. Gayle Beebe, field secretary, was kept busy keeping up with both programs and people. Gayle will be speaking for a young adult retreat of North Carolina Yearly Meeting this month.

#### Did You Know . . .

. . . that Everett and Alda Clarkson are in the States for a short furlough and are traveling in deputation? They are in the Northwest Yearly Meeting Friends churches January, part of February, and first part of March. The Clarksons are veteran missionaries serving Evangelical Friends Mission in Mexico City.

. . . that Eugene Coffin is the guest speaker for the annual Men's Conference to be March 12-14 at Twin Rocks Conference? Coffin has pastored a number of years and is currently on the staff of the Garden Grove Community Church; he is a graduate of George Fox College and has served a number of years on the college board. He is a forceful, sensitive speaker with a pastor's heart. More than 200 men are expected to attend.

. . . that Tim Ankony and Randal Nordyke have been accepted by the

NWYM mission board as short-term missionaries and are now in Bolivia and Peru? They are helping in the construction of the new Friends church building in Santa Cruz, Bolivia, in the preparation of a rental home in Peru for Duane and Becky Williams in Ilave, and numerous repairs, painting, electrical installations, and cleaning and inventory work in shops. Tim is the son of Harold and Betty Ankeny and Randy's parents are Quentin and Florene Nordyke; both young men are donating their time, skills, and travel and living expenses during the ten-week experience. They expect to return April 15.

. . . that a new program is under way at Silverton Friends Church? Called "Agape Ministries" it involves "lay pastors" to provide encouragement within the fellowship, to reach out to newcomers and help each one find a meaningful place in the church, to host fellowship times and provide opportunities to build friendships, and enable each in the Body to become involved in praying for others.

. . . that Olympic View Friends in Tacoma, Washington, are enlarging their sanctuary as their attendance is nearly 300? The addition will move both side walls out; much of the work has been donated by church members.

. . . that the Quaker Hill board in Idaho has approved a new direction, with the Quaker Hill camp leadership to take more responsibility in camp programming as opposed to being a rental camp? Jon and Kathy Koch are camp directors, assisted by Tonya Miller. The camp facilities are presently valued at \$1 million, with a Capital Improvement Campaign now launched for new additions.

. . . that there are 16 Friends students enrolled at Western Evangelical Seminary this year, and recently 47 Friends students, spouses, and Friends faculty attended an evening fellowship?

. . . that NWYM Education Board has approved the recommendation by Jim Settle, Friends Youth coordinator, that a Friends Youth Coordinating Council be established to meet the growing needs of working more closely together in all directions of youth programming throughout the Yearly Meeting? Membership of the council will include representation from the various camp committees, the FY Executive Committee, the EFA youth representative, Yearly Meeting youth coordinator, field secretary, and representative youth sponsors and ministers.

. . . Cascade Friends at Bend, Oregon, released more than 100 balloons in a downtown park on their first anniversary? Each balloon carried an invitation to their church. Attendance that day was 71, compared to 18 the first Sunday a year earlier.



... that Aaron Hamlin, pastor of the Piedmont Friends Church, with Ernest and Katrina Cathcart, who are involved in this inner-city ministry, along with members of the Social Concern Department and Friends Action Board, are conducting seminars throughout the Yearly Meeting this month? Panel discussions and presentations on subjects relating to how black and white Christians can work together, pluralistic ministries, and other aspects of the work at Piedmont are presented.

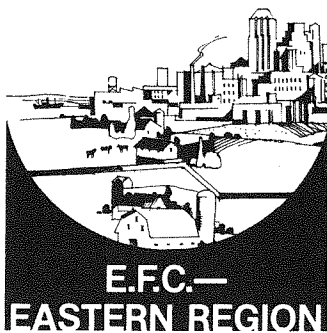
... The youth group of the Portland Korean Church held a "winter camp" during the Christmas holidays, at Harbor Villa Retreat Center, Rockaway, Oregon.

#### Around George Fox College—

■ George Fox College has been granted accreditation as an associate member of the National Association of Schools of Music, effective immediately. Acceptance by the association helps assure current and prospective George Fox music students that the College's music curriculum, facilities, and faculty have been closely examined by an outside national agency and have been determined to be of high quality, according to Dennis Hagen, Music Department chairman. The GFC music division offers courses in music and music education leading to a bachelor's degree, and the program is certified by the State of Oregon for teacher training. There are currently 17 music faculty members, including five full-time. GFC is the smallest college in Oregon to receive the designation and one of the smallest in the nation.

■ The George Fox College Auxiliary reports it will equal its largest gift ever—\$2,500—to the College this year. Project Committee Chairman Virginia Millage says the 120-member organization has raised that amount through its 16th annual Holiday Bazaar. The money will be used to provide reception service for the greenroom in the College's William and Mary Bauman Chapel / Auditorium, now under construction. The greenroom is the public reception area and performers' relaxation room.

■ George Fox President David LeShana has issued a challenge to Newberg to raise \$1 million for its College, declaring partnership must be a two-way sharing. Citing from a list of 10 benefits to the city and its residents of having a college in its community, LeShana called for the funds to be raised over a 10-year period ending with the College's 100th anniversary September 9, 1991. Newberg businesses already contribute nearly \$30,000 each year through the city's Project SHIP (Student Help Investment Program). He also cited other large pledges for construction and capital campaigns by area banks, utilities, and corporations.



#### Eastern Region Happenings

TRINITY FRIENDS in Van Wert, Ohio, started a ministry to deaf persons last month. Carol Rice coordinates the program, and Kathy Baughman assists by teaching. In order to prepare the congregation for this new ministry, Sign Language Classes were started at the church for anyone interested in learning to communicate with the deaf. The instruction began on January 5 and will continue for 10 weeks.

EFA MISSIONARIES to Mexico, Everett and Alda Clarkson, were able to travel during 10 days to 11 of our Eastern Region churches and Malone College to present the challenge of Mexico. From January 24 to February 3 the Clarksons shared about the excitement of seeing the Elektra Friends Church built and dedicated last summer. They are presently on a three-month furlough before returning to Mexico.

RUSSELL and MARJORIE MYERS visited our Georgia and Florida Friends churches during January. From his office in Newport News, Virginia, Russell edits "The Southern Link," which is a newsletter acting as a link among southern Friends churches for prayer concerns.

CAMP CAESAR in Cowan, West Virginia, will be reserved for:

*Junior High Camp*—June 28-July 3 with John Williams, Jr., and James Brantingham as main speakers.

*Senior High Camp*—July 5-10 with Charles DeVol as the morning speaker and Coach Dan Manley (of Malone) as evening speaker.

*Mickey and Becki* will provide music at both camps.

The 1982 EFA meeting was January 12-15 at the Center for Christian Renewal in Oklahoma City (see "First Day News"). Representing EFC-ER were the following: Joe Roher, Galen Weingart, Marjorie Landwert, Bill Lockwood, Lynn Shreve, Bruce Burch, Ivar Johnson, Joe Kirby, Charles Robinson, Roger Wood, Cora Mae Burch, Lucy Anderson, and Dean and Freida Johnson.

## FRIENDS GATHER

#### ALLIANCE, Ohio

To celebrate Rally Month, a Children's Crusade was held Wednesday through Friday with special guests Mopsy and Derby, a clown and a bear from Michigan. On the Saturday night of the crusade, a Fall Party was held with children wearing Bible costumes.

Also during Rally Month, a contest was held with Salem First Friends. The committee set goals for each class or department.

Youth weekend saw youth from Marion, Mt. Pleasant, and Raisin Center, Michigan, joining the youth at Alliance. After a time of getting acquainted and lunch, Saturday afternoon was spent in the black community of Akron informing the people of the Akron Community Friends Church. Returning to the church, they enjoyed a chicken dinner, they saw the film *Ordinary Guy* and Dan Manley, Malone College basketball coach, was guest speaker. The weekend closed Sunday with Coach Manley teaching the youth Sunday school class.

At a "different" kind of missionary banquet, each person was given 25 cents to buy his meal. Ten pennies bought a small piece of meat, five pennies bought a scoop of rice or a potato. P. K. Sam of India spoke of his evangelistic ministry and stated there have been 3,000 saved, with 12 new churches started.

#### BELLEFONTAINE, Ohio

A Thanksgiving supper was enjoyed, with tables attractively decorated by Cheryl Armentrout. Paul Ober sang and P. K. Sam from India spoke to the 80 people present.

New things that have been instigated recently are a Wednesday morning prayer meeting led by Pastor Taylor and a new choir directed by Isabell Kinsler.

Wilma Phelps, daughter of Earl and Lena Phelps, has been named district representative by FHA-HERO organizations. Wilma is a sophomore at West Liberty-Salem High School.

#### BELLEVILLE, Kansas

Belleville Friends had a New Year's Eve watch service. After a time of fun and lunch, our pastor, Beth Shapiro, had a candlelight service at midnight.

Beth Shapiro has a very interesting and informative teachers' Bible Study every Saturday morning.

Our church is in the process of being remodeled, with new paneled walls, lowered ceiling, and new carpet being installed.

#### BYHALIA, Ohio

A celebration dinner was held on Faith Promise Sunday after Ethel Mae Glassburn of Hampton, Virginia, gave an inspiration report of

Friends mission work. Generous promises were received.

Earl and Catherine Smith and "Foxie" conducted special services. The children's meetings were conducted by Catherine, with children responding to the invitation for prayer.

#### CANTON, Ohio

"Friends of Jesus" from Westgate Friends sang in a morning service and in a special evening concert at Malone College.

Pastor Napo Etienne from Haiti recently shared his country's needs.

Pastor John Williams is leading the Women's Tuesday morning Bible study for five weeks using the topic, "Marriage and the Family."

A "Friends in Need" bulletin board located in the fellowship hall is being used to help make known needs and services available.

Dennis Hennis directed a "Thanksgiving of Praise" vespers service. The children's choir was under the direction of Diane Thompson.

The new sanctuary is now under roof, and construction of the entire addition is moving along well.

#### COLLINSVILLE, Oklahoma

Our church is feeling the pinch for room and has been discussing ways to add another 6,400 square feet of sanctuary space. Attendance of 200 now fills our present facility. Plans call for a total addition of about 12,000 square feet and will allow for nursery, office, classrooms and rest rooms, recreation area, and storage space. The sanctuary will include built-in taping facilities. The new unit will be erected in stages on a pay-as-you-go plan.

#### DAMASCUS, Ohio

A dozen senior high FY members and sponsor, Watson Cosand, and wife, Anna, held a retreat at Camp Aldersgate over a weekend. This was a special time of renewal, rededication, and fellowship.

The High School Girls' class held a slumber party at the home of their teacher, Kay Cobbs with co-teacher Judy Stanley assisting.

The AWANA club girls had a "sleep-over" at the church and the boys camped out at Quaker Canyon recently. The AWANA Clubs are reaching boys and girls from the community and surrounding area. Attendance is at an all-time high.

Anna Cosand is director of the children's choir, which performed for the Christmas musical. The adult choir under the direction of Beth Grim presented a Christmas cantata and the junior high FY presented a pantomime drama entitled *Noel, Jesus Is Born*.

#### EAST GOSHEN, Ohio

The congregation received a real blessing from the film series "Focus

on the Family" by James Dobson, which were shown on Sunday and Wednesday nights. Ida Mae and Connie Bancroft provided children's meetings while films were being shown. They participated in the closing service, which was followed by a "family night" social hour.

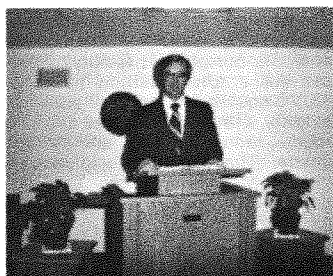
The following infants were dedicated recently in a morning worship service: Nathan Curtis, son of Art and Delma Lora; Robert Brent, son of Elwood and Carol Woolman, and Nicholas Jon, son of Bill and Diane Jackson.

#### FORT COLLINS, Colorado

Women in the meeting held their annual bake and craft sale in December at a local shopping center. Proceeds from the sale go toward Rough Rock and home missions.

#### FRIENDS COMMUNITY Wichita, Kansas

Much enthusiasm has been generated as the congregation looks toward securing their own meeting-house. News that an existing facility nearby might be placed on the market has intensified both prayer and stewardship interest. Two new members, on the night of their organizational meeting, contributed \$1,000 each as seed money for the building fund. The accompanying picture shows Pastor Hickman



behind the beautiful memorial gift of pulpit and platform stands, given in time for Christmas, and the adornment of poinsettias.

#### HANOVER Mechanicville, Virginia

On November 22 the new Sunday school and church building were dedicated with the \$100,000 needed for the new building provided. Pastor George Robinson led the dedication service, with 460 in attendance. "The Explorers" singing group shared in the service.

The Christmas program theme this year was "A Birthday Celebration for Jesus." Everyone had the opportunity to give a gift such as caring, love, happiness, themselves, or anything they desired to give to Jesus. The children wrapped boxes that contained a smile, love, a kiss, or whatever might be stimulated by a child's imagination. After the program a light dinner was served with a birthday cake.

#### IMMANUEL Eden, North Carolina

An appreciation dinner was given for Woodrow Weadon, who is to enter a Veterans' Hospital. Woodrow has been an active member of the church, serving on many boards. He has also been the treasurer for 16 years. During the dinner testimonials were given in his behalf. He has been much loved and appreciated by the congregation.

#### MARION, Ohio

The weekend of November 7 the youth went to Alliance for a retreat. Special speakers included a basketball coach from Malone College. The youth did some witnessing in the Akron area, passing out literature door to door. While in Alliance they stayed in Quaker homes. The same group also participated in witnessing in the Marion area, passing out literature that concerned Jesus Christ, the Marion Friends Church, our location, and what we believe.

On December 13 our youth gave a Christmas program directed by Ruby Clevenger, Sharon Rife, and Marlene Mason. The children recited poems, played instruments, and sang.

The same week the 26 adults and youth went caroling in three nursing homes in the Marion area.

#### McKEES CREEK West Liberty, Ohio

A church family Thanksgiving dinner held at a local grange hall was well attended with good food and fellowship enjoyed. Devotions were led by the pastor. Games were planned by Margaret Heater.

Pastor and Lois Johnson held open house at the parsonage on a Sunday afternoon during the Christmas season.

The Christmas program was directed by Evelyn Heater.

#### MORNINGSIDE Port St. Lucie, Florida

Recent missionary emphasis included the films *Beyond the Horizon* produced by Bibles for the World and *Mountain of Light* presented by Wycliffe Bible Translators. In addition, there was an all-music service with each participant choosing songs that had to do with others or missions. A Friends Missions Seminar was held on a Saturday night. The program included a slide set "That Everyone May Hear" produced by MARC. Three classrooms were devoted to pictures and information relative to Eastern Region missionary outreach. A World Missions Parade in which the children carried placards noting the various Eastern Region outreach ministries was a highlight of the Sunday morning service.

A water baptism service in the Atlantic Ocean was held recently with three people requesting this Christian rite.

A total of 126 persons attended the fourth annual Thanksgiving sup-

per. The Christianaires, a gospel singing group from Orlando, furnished an inspiring program.

Faith promises for 1982 Missionary Outreach giving totaled over \$14,000.

#### MT. CARMEL, Mingo, Ohio

For some time the congregation has seen the need for a new parsonage. A few months ago the hill just west of the church was leveled and there now stands a beautiful new parsonage. Open house was held November 1, and on November 7 Pastor Clogg and family moved in.

#### NEWBERG, Oregon

Holes are being knocked in walls, doors are being covered up, and new rooms are being "made"—all a part of Newberg Friends' renovation program. The church library has been more than doubled in size—and the larger part of the room will also be used as a narthex area, a place for fellowship following worship services. The nursery has also been changing in size and shape.

In addition to the indoor remodeling projects, a new lower level entrance has been added to the education wing, with a street-level ramp that will accommodate both wheelchairs and people who cannot climb stairs, allowing them access to the social hall.

Perhaps of even more importance to the life of the Body is the fact that our pastor, Ron Woodward, has returned from a six-month sabbatical in Iowa, where he spent his time in study, taking classes, and in research. One of the unique weekends of Ron's time away from NFC was spent in a retreat at the New Melleray Trappist Abbey near Dubuque, Iowa. He reports that the highlights of that experience included singing Psalms with the monks, attending "church" seven times daily, and spending extended times in meditation and prayer. Although we missed Ron, we delighted in preachers like David LeShana, Gerald Dillon, Jack Willcuts, William Green, and Wayne McCown in his absence.

#### NEW HOPE Hay Springs, Nebraska

New Hope Friends joined with members from St. Peter's Lutheran Church for a Thanksgiving service. Included in the time was open sharing, musical specials, and a time of fellowship.

#### NEW POINT, Virginia

On December 8 the Young Adult Class visited Walter Reed Convalescent Center. We had a devotional service in which the patients joined us in prayer and singing. After an inspiring time of goodwill, refreshments were served by the class.

The Grinnell Memorial Bible Class held their annual Christmas supper at the home of George and Gladys Owens December 12.

The Young Adult Class had their annual Christmas supper December 19 at the home of Roger and Lois Ann Carmine.

The choir presented the cantata *The Great Light*, directed by our pastor, Byrd Puffenbarger, and his wife.

#### NORTHSIDE, Grinnell, Iowa

Pastor Brian Cowan has just finished seven sermons on the seven churches in Revelation.

Bruce Burch spent a weekend at Northside, and his sermons were very uplifting and encouraging.

#### PAONIA, Colorado

The Education Committee is setting up new standards for Sunday school and the teachers. Included is regular teacher training.

Youths from the church recently participated in a progressive dinner. The three parts of the meal were eaten in different places. Leaders of the young people are Dave and DeAnna McNickles.

Paonia youth did a special Christmas program in 1981. Youths



posed for pictures ahead of time. The slides were shown during the program. Photo shows costumed participants "on location."

#### PELHAM, Ontario, Canada

"Worship in Music" was the theme when Mrs. Mildred Harris from Cleveland presented a musical program recently; this was a great blessing to all of the congregation. After the service, potluck dinner was held in the new fellowship hall with 100 in attendance.

Twenty-five young people from Ypsilanti met with Pelham youth for a retreat. They formed a choir and sang Christmas hymns.

#### PLAINS, Kansas

John Robinson, superintendent of MAYM, spoke words of encouragement to our congregation recently during the absence of our pastor.

"Hanging of the Green" featured worship, decorating for Christmas, and fellowship. It was enjoyed so much many said, "Let's do it again next year!"

Prize money for third place in the "Christmas in Plains" parade was applied on furnishings for the modular classrooms, as were funds from the Christmas Wreath Project.

"Wow! It's Christmas," a musical play by Wes Smith, was presented by our children's Sunday school classes under the direction of Diana

Hoover, to a full house. The stage setting was built by Gary and Debbie Bonsall.

### STANWOOD, Kansas

The junior and senior high classes recently refinished church pews, and the men in the church have added a new furnace and a new public address system.

Homecoming was a joyous occasion at Stanwood. The burning of the mortgage on the new addition to the sanctuary was the highlight of

the day. A seven-year contract being completed in five years testifies to the faithfulness of the meeting. The ground west of the meetinghouse has been leveled and seeded in preparation for a parking area and recreational park. The new shelterhouse and picnic table had been completed and were used by 130 people for a basket dinner at noon. Future plans for the park include an outdoor oven, volleyball court, and an arbored meditation area. The target date for completion is the Centennial Homecoming Celebration in October 1983.

### TOPEKA, Kansas

A gift to provide outside lighting in the front of the church was given by one of our families. This is greatly appreciated, as is also the fence that was put up between the church building and the nursing home by the men of our congregation.

### WESTGATE, Columbus, Ohio

Speakers for October Outreach Month were Joe Cattell, who was on

a summer ministry to Hong Kong; Richard Gessling from the Missionary Board; Malone College representatives Herb Hallman, Patty LeRoy Little, and Dr. Robert Buswell; and Bruce Burch, administrative assistant to the superintendent.

Brent Hill, formerly of Westgate, has accepted the position of director of Christian education for Western Yearly Meeting at Plainfield, Indiana.

The Friends Youth participated in a paper drive and had a hayride at the Klever Farm at Fredrickstown, Ohio.

Members of the "Valiant Sixty" from Earlham School of Religion ministered in a Sunday evening service. Members of the team were Wilmer Cooper, Don Crist, Patrice McDaniel, and Greg Swope.

The Frances DeVol Missionary Circle held their annual prayer breakfast with Mrs. Dorothy Hsu, mother, author, and school teacher, as guest speaker.

A group called "Signs of His Coming" comprised of deaf individuals and interpreters who meet weekly

for in-depth Bible study joined one of the morning worship services.

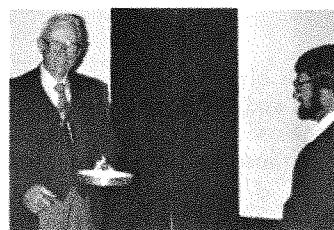
### WINONA, Ohio

Pastor John and Maxine Leedy and Jim and Nadine Sturgeon led in the devotional "Encounter with Self" as approximately 52 adults enjoyed a retreat at Atwood Lake. John Brantingham, who joined the group unexpectedly, gave information concerning his family. Other weekend activities included swimming, golfing, hiking, and games.

James Dobson's film series "Focus on the Family" was shown recently on Sunday evening. Attendance averaged 150.

### YPSILANTI, Michigan

The tenth anniversary of the new church building was celebrated November 1 with Bruce Burch, son of former pastor Herbert Burch, as guest speaker. The morning service was followed by a fellowship dinner and an informal afternoon service with music, reminiscings, and dedication of a new memorial gift organ.



Pastor Fred Leimkuhler and Ronald Forshee burning the mortgage, October 5, 1981.

## FRIENDS RECORD

### BIRTHS

ANGIONE—To Larry and Metta Angione, a son, Michael Joseph, October 27, 1981, Canton, Ohio.

AUFANCE—To David and Cindy Aufance, a son, Joshua David, November 2, 1981, Hong Kong.

BARTON—To Mr. and Mrs. Ron Barton, twins, Brandy Leigh (daughter) and Jesse Scott (son), August 4, 1981, Winona, Ohio.

BELLINGER—A daughter, Rebecca Jeanne, to Joe and Joetta Bellinger, Stanwood Friends, Tonganoxie, Kansas, August 13, 1981.

BLISS—A son, Tyler Clayton, to Ed and Pam Bliss, November 22, 1981, Crawford, Colorado.

BOLINGER—To Mr. and Mrs. William Bolinger, a daughter, Alison, November 13, 1981, Winona, Ohio.

BUCHMANN—To Mr. and Mrs. James Buchmann, a daughter, Emily Jo, September 11, 1981, Winona, Ohio.

BURRELL—To Jim and Faye Burrell, a daughter, Jessica Marie, September 1, 1981, San Antonio, Texas.

CAMPBELL—To George and Julie Campbell, a son, Andrew George, November 9, 1981, Canton, Ohio.

CARNES—To Gregory and Carol Carnes, a son, Adam Gregory, November 10, 1981, Canton, Ohio.

DOYLE—To Mr. and Mrs. Daryl Doyle, a son, John Andrew, July 27, 1981, Winona, Ohio.

DOYLE—To Mr. and Mrs. Duane Doyle, a daughter, Nichole Marie, October 13, 1981, Winona, Ohio.

DUNCAN—To Don and Kim Duncan, a son, Christopher, August 15, 1981, Ypsilanti, Michigan.

EDMONDS—A daughter, Crystal Marie, to Jay Dee and Terri Edmonds, October 18, 1981, Stanwood Friends, Tonganoxie, Kansas.

ELLIS—A son, Jason Michael, to Robert and Betty Jean Ellis, October 3, 1981, Stanwood Friends, Tonganoxie, Kansas.

HOUSEKNECHT—To Clarence and Lillian Houseknecht, a daughter, Mary Louise, October 17, 1981, Hughesville, Pennsylvania.

LANTZ—To Nich and Susan (Michael) Lantz, a daughter, Rachel Erin, November 9, 1981, Bellefontaine, Ohio.

LAWSON—To Jack and Larie Lawson, a daughter, Latricia Sue, November 21, 1981, Ypsilanti, Michigan.

LITCHTENBARGER—To Rich and Judy Lichtenbarger, a son, Kevin Joseph, November 18, 1981, South Bend, Indiana.

LOFLAND—A daughter, Laura Rose, to Greg and Janice Lofland, November 15, 1981, University Friends, Wichita, Kansas.

LOUIS—To Matt and Gail Louis, a son, David Ryan, November 17, 1981, Canton, Ohio.

McKEEN—To Roger and Sharon McKeen, a daughter, Lee Cathryn, October 18, 1981, Canton, Ohio.

MILLER—To John and Cheryl Miller, a son, Jack Ryan, July 25, 1981, Cable, Ohio.

POWELL—To Mr. and Mrs. Bob Powell, a son, William Allen, July 28, 1981, Winona, Ohio.

SCHREFFLER—A daughter, Carrie Lynn, to Francis and Merlin Schreffler, August 26, 1981, Brighton, Colorado.

SCHROM—To Mr. and Mrs. Gary Schrom a son, Dustin Garrett, September 2, 1981, Winona, Ohio.

WILKINS—To Mark and Doris Wilkins, a daughter, Amy Nicole, December 15, 1981, Nampa, Idaho.

WILLARD—To Lee and Tami Willard, a son, Michael Patrick, October 13, 1981, Ypsilanti, Michigan.

WILLIAMS—To Joe and Ann Williams, a son, Steven Lawrence, September 4, 1981, Westland, Michigan.

### MARRIAGES

AGNEW-CASPER. Mae Agnew and John Casper, December 5, 1981, Ramona, Oklahoma.

BAILEY-MARDOCK. Marilyn Bailey and Keith Mardock, December 27, 1981, University Friends, Wichita, Kansas.

BIGLEY-WALLACE. Mandi Bigley and Greg Wallace, January 1, 1982, Topeka, Kansas.

BRITTON-HUNTER. Betty Jo Britton to Vince Hunter, November 27, 1981, Hay Springs, Nebraska.

BROWN-USSERY. Carol Brown and Dann Ray Ussery, September 12, 1981, Stanwood Friends, Tonganoxie, Kansas.

COX-KAMPFER. Diane Cox and Chris Kamper, November 27, 1981, Damascus, Ohio.

CROUSE-CARPENTER. Audrey (Chenoweth) Crouse and Raymond Carpenter, January 1, 1982, Greensburg, Kansas.

EICHENBERGER-IGLI. Nancy Sue Eichenberger and Kevin Igli, December 5, 1981, Canton, Ohio.

FLUGAN-GARLOCK. Jenny Flugan and Doug Garlock, September 5, 1981, Winona, Ohio.

HASELMAN-NIELSEN. Martha Ruth Haselman to Byron William Nielsen December 19, 1981, at Kenneville Bible Church, Kenneville, Illinois.

LEININGER-SKELTON. Ruth Ann Leininger and Gary Skelton, December 30, 1981, Haviland, Kansas.

LEMMON-KRAMER. Myra Lemmon and Dale Kramer, December 19, 1981, Ramona, Oklahoma.

PATTERSON-THEROFF. Lisa Patterson and Luke Theroff, December 5, 1981, McLouth, Kansas.

POWELL-ALEXANDER. Wendy Powell and Joe Alexander, October 17, 1981, Winona, Ohio.

TORNEDEN-PAVOR. Wanda Torneden and Michael Pavor, December 11, 1981, Stanwood Friends, Tonganoxie, Kansas.

WAKEMAN-WILLIAMS. Carol Wakeman and Mark Williams, October 24, 1981, Canton, Ohio.

WALLER-BARTHA. Marlyn Waller and Gilbert Bartha, October 24, 1981, Winona, Ohio.

WARNER-GREGORY. Donna Warner and Viri Gregory, November 27, 1981, Mt. Ayr Friends, Alton, Kansas.

### DEATHS

BOLITHO—Walter Bolitho, 83, December 31, 1981, Nampa, Idaho.

BRIGHT—Elizabeth Betty Bright, 71, Vilas Friends, Colorado, November 6, 1981.

ELLIOTT—Pearl Elliott, December 23, 1981, Haviland, Kansas.

HODGE—Lela Hodge, December 26, 1981, Ramona, Oklahoma.

KNIGHT—Sheryl Knight, August 5, 1981, Paonia, Colorado.

REETZ—Viola Reetz, December 7, 1981, Hesper Friends, Eudora, Kansas.

SHAHEEN—Chuck Shaheen, December 5, 1981, Canton, Ohio.

SMILEY—Mary Smiley, December 10, 1981, Ramona, Oklahoma.

VALYER—Glen H. Valyer, December 24, 1981, Emporia, Kansas.

WATKINS—Mina Watkins, 88, September 20, 1981, Columbus, Ohio.

WILSON—Edith A. Wilson, December 3, 1981, Osage City, Kansas.

WINSLOW—Tedford "Ted" H. Winslow, 97, January 6, 1982, Nampa, Idaho.



# SIGHTS AND SOUNDS: THE CREATION AND HUMAN INVENTION

BY MIKE SNOW

**P**ICTURE this scene: a village nestled between a tiny lake and mountains in the Rockies; a Sunday sun intermittently eclipsed by growing thunderheads; a slow, dusty street; a boardwalk and rough bench fronting a tempting ice cream parlor. Two preschool boys struggle up onto the bench and plunge into their cones. In two seconds, noses and fingers are bathed in chocolate. A few paces away, five teenagers hover like hummingbirds among summer flowers.

With fire in my eyes, I strode toward the teens and fired my words point-blank: "I'd appreciate it if you'd watch your foul language. Don't you care what those children hear?"

The same scenery and sounds clash the next day and all work-week long. Whatever their age, fellow workers spit out the same vulgar epithets. Age, however, determines a sharp difference. Jake, the foreman, and his peers suddenly choose new adjectives when working near visitors in the national park. This abrupt change is absent in my age group. Without inhibition, they spew out any exclamation.

Do my peers reflect an "honesty" that their elders lack? Is the older generation displaying "hypocrisy"? Or are they acting out of "charity"—caring for others—by their unwillingness to offend?

We need to explore these questions. Today, profanity surrounds us. As a student, I even hear it in the halls and corners of my seminary. Popular explanations contend, "Hey, everyone uses it," profanity is "no problem." Does no one listen to Jesus? "You can be sure that on the Judgment Day everyone will have to give account of every

useless word he has ever spoken." (Matthew 12:36 TEV)

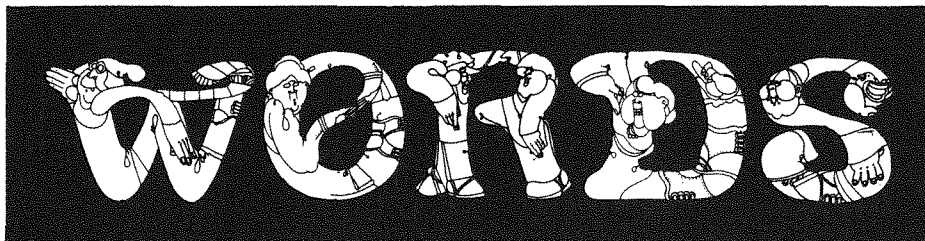
How many pray with the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer"? (Psalm 19:14) Is this just a Sunday morning tidbit, or are we able to learn from Paul that our prayers should be unending?

The psalmist recognized the connection between words and thoughts. Our words reflect our thoughts, and words used by habit affect what we think about. It is no accident that Jake, my boss, is both upset by cussing in the coffee shop and embarrassed by one-track minds that jest about his daughters. Language permissiveness and sexual lust feed each other. Jake has

known his words offend some people. He cares about that and about the image of the National Park Service. He spares others.

What about those who do not control their language? *Are* they, as is claimed, more "honest"? Such a claim stands on shaky ground. "Honesty" implies being open and frank, but we can talk openly and frankly without profanity. Honesty's Latin root comes from "honor." Webster describes their synonyms as "strictly regarding what is morally right." Claiming "honesty" as a virtue when using profanity distorts the meaning.

People offer mixed claims to justify profanity. Confront some teens and they respond, "What's your problem? . . . You don't like it? Close your ears." More



not abandoned control; my generation nearly has.

So, is Jake a hypocrite? Of course he is, but so am I. A four-year sentence in a men's dorm and three years in the military weren't exactly a seedbed for "clean" language. I chose to use "damn" and "hell" regularly. But I would never have used them, say, at worship, except in their true sense. I've never heard, "Oh, what the hell," in a sanctuary.

Using these words made the next step easier. Right around the corner, "B.S." lay waiting. I would never have uttered that in several places, including home. Slips from an attempted control led me to review the first step.

It is this attempted control, or lack of it, that makes Jake considerate and others inconsiderate (at this particular point). Jake

sophisticated college types defend these words as being "part of life" that helps to get authentic feelings across.

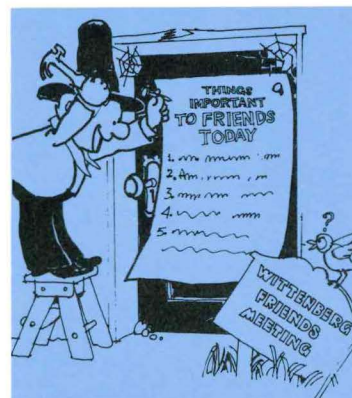
Here, two different claims defend profanity: (1) It's not important, and (2) It is important—helping people express themselves. Both claims are self-centered. The first displays indifference to people who are hurt by vulgar words and misuse of their Lord's name. The second claim actively says, "Me first, others second." Both positions offend other people and therefore lack "charity"—that self-giving love that the Greek New Testament calls *agape*.

The Christian life is not self-centered but Christ-centered. Our Lord says, "By this all men will know that you are my disciples, if you have love for one another." (John 13:35 NASB) Christ moves our focus from our self toward others. Both concern for

*Michael Snow is a 1981 graduate of the Earlham School of Religion in Richmond, Indiana. His first book, Christian Pacifism, is being published by Friends United Press.*

# CLASH OF

## THINGS IMPORTANT TO FRIENDS TODAY



others and obedience to Christ (recall the double commandment—Matthew 22:37-39) rule out profanity from a Christian's words.

The excuses uttered in defense of profanity parallel a meditation on household garbage: "no big deal"—but it must be thrown out; "so what?"—but you don't carry it around in your pockets; "it's more expressive"—would you eat it? "It's natural"—Amen!

Most Christians listen to, "you shall not take the name of the Lord your God in vain." (Exodus 20:7) But many forget that "what comes out of the mouth proceeds from the heart, and this defiles a man." (Matthew 15:18 RSV) Jesus says, "Let what you say be simply 'Yes' or 'No'; anything more than this comes from the evil one." (Matthew 5:37 RSV) James also warns about this and describes the danger of the tongue (3:6).

Simple speech gives an important testimony. Our words witness to our Foundation. Being like our peers in language does not advance our witness. Vain language destroys. Words become useless. Our words should show purpose. They should point beyond ourselves. They should reflect the image of God. When our words are self-centered, those around us cannot see God through us.

Our world needs to recover a purpose for its wandering words. Each Christian is called to minister to this need, to be a beacon, to shed light, to not walk in darkness. This is a hard task, for as Carl Henry has noted:

"The modern world of words has toppled from its divine intention . . . *free, good, true, holy, love*, and others—have yielded to cheap and carnal imitations. Only by restoring human speech to the Word of God can the present futility of words be canceled . . . ."

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(Continued from page 4)

The truth is that our culture is changing. We must recognize the fact of singleness, of single parent homes, of second marriages, of the pain of broken relationships. And we must leave the judgment and the forgiveness to God and build programs for developing whole persons where they are, where they're coming from. And the church can become the extended family for everyone, not just for those of us who are normal and right and do everything as we ought.

A fifth thing that I think is important is that we must get to know one another. I think the time for distrust and separation must be over. It is a terrible witness abroad what we've done within our own denomination in our country. I find that worrisome, as I'm sure you must. I think we can come together in conferences and learn to know each other. Let me give you an example. Last December a small conference met at Quaker Hill in Richmond, Indiana, with people from all of the different branches of the family of Friends participating. As a result of that Dean and Frieda Johnson of Eastern Region, directors of the Friends Disaster Service, were invited to attend and speak at Baltimore Yearly Meeting this year, and they were a "smash!" Now that gives us a sense of pride and a sense of enthusiasm. That wouldn't have happened if we had not come together from all the different parts of the family of Friends. The other side of that, lest you feel smug, is that two of the people who are doing Bible study effectively in our country among Friends right now, both women from unprogrammed traditions, are Elizabeth Watson and Ann Thomas. If you ever have a chance to hear them, it's well worth a long drive. They are scholars, they are Christians, they are deeply committed, they know the Bible; and they know how to communicate it.

### LEARNING TO LISTEN

Get to know one another. Trust one another. Realize that we are going to live

out our faith in different ways, that we can continue to worship in different ways, but that we can trust one another to carry out the leadings for the family of Friends.

And then I think it's extremely important that we get over our fascination with buildings. We're not going to be able to afford them in the future and that's not just a sad note; it may be an exciting note. The house-church movement is one that is very legitimately and likely to invade Friends. We need to know what that is.

And we need to get over our fascination with pastors as the "be all" and the "end all." Pastoring is a gift of the ministry, legitimately so. Evangelism is a gift of ministry. I heard no less an evangelist than Billy Graham say that to a group of Christian leaders a little over a year ago. He said, "I'm called to be an evangelist. I'm doing it the best way I know how, but that's only one of the gifts. We're not all called to be evangelists and we must know that." Each of us is a minister and there is a special call and a special responsibility, and we must rely on our family of Friends to help us affirm that and know that.

And last, I think it's extremely important that we learn to listen. Listening is a lost art. And when I say learn to listen I mean listen to our spouses, listen to our children, listen to our fellow believers in our communities of faith, but I also want us to learn to listen to God. I know from personal experience that God speaks through Scripture, He speaks through preaching, He speaks through friends, but He also speaks directly. We can know that but we must make time and space and silence in our lives if we are to learn this in real ways and be the beneficiaries of His leading and His guidance directly. We are told in the 46th Psalm, in the midst of an extremely bombastic Psalm, "Be still and know that I am God." In another translation it says, "Stop fighting and know that I am God." Let's take time to listen to God.

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\*Carl F. H. Henry, *God, Revelation and Authority* (Waco, Texas: Word Books, 1976), vol. 1, p. 28.

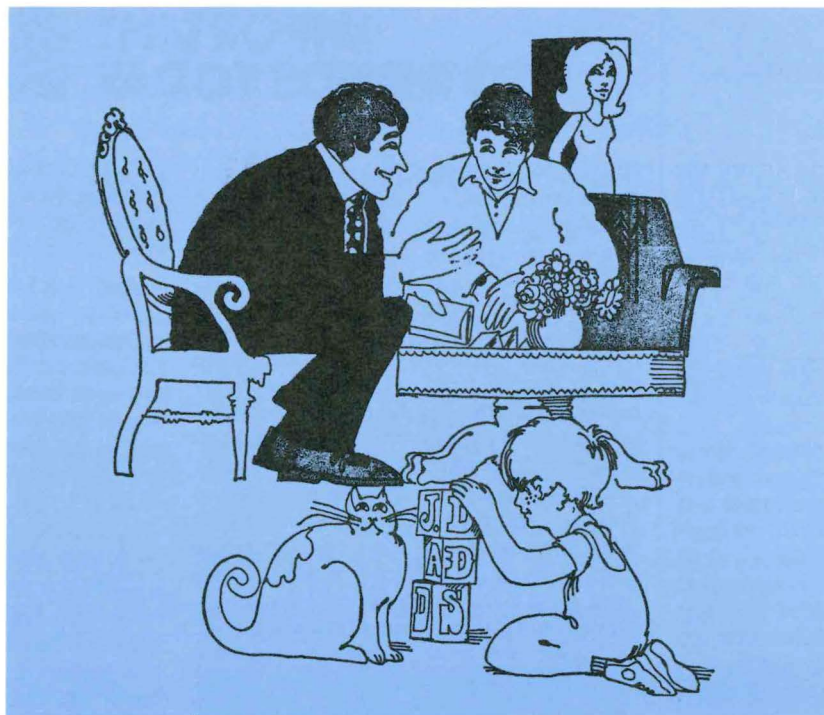


# CHRISTIAN HOSPITALITY IN A HURRIED LIFE-STYLE

BY MARCILE LEACH

In the hurried self-centered life-style that is the norm of modern day life, the call to the Christian to be open to hospitality cuts across the grain. To those encountering such hospitality for the first time it is a refreshing, welcoming refuge. Webster defines hospitality as "receiving and entertaining guests or strangers generously or kindly."

The fulfillment of this definition is modeled many places in the Bible. The patriarch Abraham was visited by heavenly messengers. He and his wife Sara prepared a meal for them and offered them refreshment. Jesus practiced the effectiveness of this regularly. He ate with the tax collectors. He went home with Zacchaeus to eat. He and His disciples often arrived at the home of His friends, Mary, Martha, and Lazarus, to rest and enjoy a meal, and it was at a meal with the disciples whom He loved so much that He spent part of His last evening before His trial and death. By example, Jesus was saying that something important happens to people as food is shared



anger when people sit down to share a meal. Sharing food produces a new spirit.

Also, the spirit of openness in a home that welcomes people from many walks of life is a valuable part of hospitality. Scripture expresses, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2) The "angels" are the unexpected, unplanned, unlikely ones who are offered care and kindness. They bring blessings to a home in surprising ways. Many

people have blessed our home, and our children have had the privilege of sitting around the table with them, experiencing different cultures and new ideas and learning the commonness of greatness. This is a part of our legacy to our children.

Jesus said, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." "... Lord, when saw we thee hungred and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? ... And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:35-41).

*Marcile Leach and her husband David serve as the executive couple of Friends Marriage Encounter and as pastors of Northridge Friends Church, Wichita.*

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