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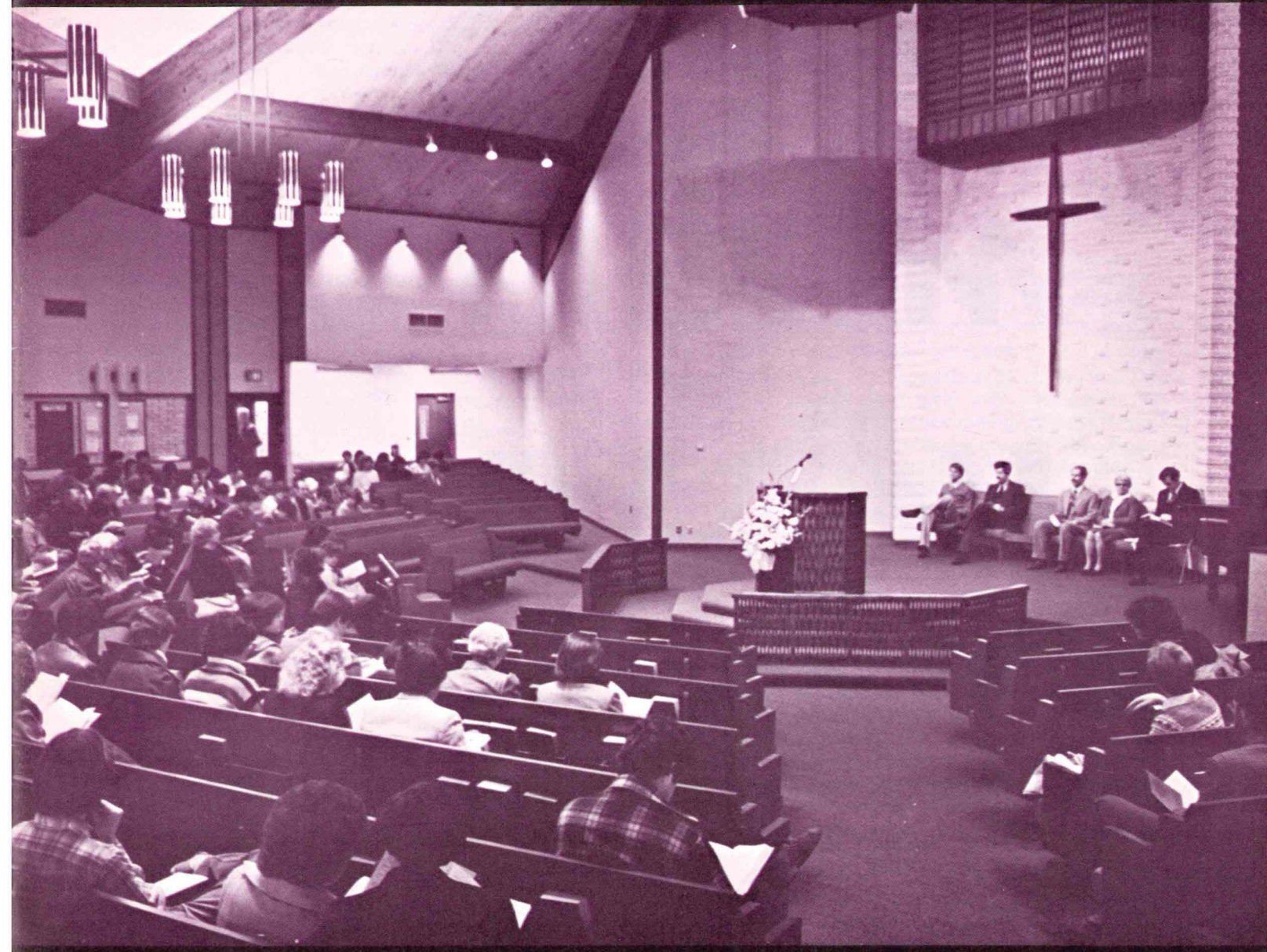
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# *Evangelical Friend*

March 1982  
Vol. XV, No. 7



## **WHO ARE THE MINISTERS?**



# THOUGHTS ON MINISTRY

BY ARTHUR O. ROBERTS



**W**E QUAKERS are baffling to outsiders sometimes. "You don't baptize?" they ask, and in reply we explain about the baptism with the Holy Spirit. Or they question our loyalty because we won't go to war or our evangelical theology because we oppose capital punishment. These questions we can handle. We are reasonably familiar with the logical and biblical grounds for them. Particularly perplexing to the outsider, however—and maybe to insiders, too—is the Quaker position about ministry. "Oh, you are the group that doesn't have ministers," says a casual acquaintance, to whom we reply, "Oh, but we do; at least some of us do, and all of us believe in ministry . . ."

At this point the friend interrupts, "Let me get this straight, some Quaker groups do ordain clergy and . . ."

"Not quite," we say, "most of our churches have pastors, although some do not, but none of us considers them *clergy*." We are about to explain how God ordains and we record that ordination when our new acquaintance suddenly discovers he is late for an appointment. We are left to mull over the matter.

It is hard to explain, this doctrine of ministry. It isn't that we are muddleheaded on an issue others see more clearly. At least we hope not. We think of our ministers as different from Protestant clergy, and certainly unlike Catholic priests. Throughout our history we have sought to uphold both the universal ministry of all Christians (to use Elton Trueblood's term) and the special ministry of some. But

*Arthur O. Roberts, much loved and respected "minister of education" as a professor at George Fox College, Newberg, Oregon, dares to probe the sensitive sides of the Friends ministry as well as confirm its validity.*

the concept is hard to hold, like a knife edge. Any fine edge gets dull and functions poorly. Knives need to be honed. So do doctrines, especially this one.

Good sense and some awareness of history tell us that Quakers have a handle on some vital Christian truths concerning ministry. Rather than to discard these truths or use them dulled, we want to sharpen them on behalf of the entire Christian community of faith. My purpose in writing is to suggest lines of clarification and to encourage others to do the same.

This article examines present practice and suggests some principles that seem to flow consistently from our heritage. One's active participation in a church tacitly, at least, affirms his conviction about the major tenets of

that church. One ought to take seriously, therefore, those doctrines and practices that find their way into our books of Discipline. These formulations represent the efforts by our spiritual forbears to be faithful both to the Scriptures and to the corporate guidance of the Holy Spirit. They were fallible; so are we. But the Holy Spirit is infallible.

## PRESENT PRACTICES

Look at the present scene. Most Quakers in America (and elsewhere) utilize some sort of specially funded ministry, pastors generally, but sometimes evangelists or missionaries. Those who do not utilize pastors feel their position is more consistent with early Quaker principle and practice. Nonpastoral Friends are especially critical of professional preaching and of pastoral dominance in worship, although they themselves may utilize professional ministry in areas of counseling, administration (meeting secretaries), and service or missions.

Pastoral Friends defend what a hundred years ago, at its outset, was called "the pastorate system." And on reasonable ground. They claim social and economic changes required this adaptation from the old traveling ministry that had nourished the church previously. As antecedents they point to the funding of early Quaker evangelists, the programming of their itineraries, and central organization. They point to the gains that have come to the Quaker movement in biblical exposition, doctrinal clarity, evangelistic outreach, and Christian discipling. They acknowledge, however, that these have come at the expense of participatory ministry in public worship. Professional preaching often mutes message bearing by others.

To experience worship in pastoral churches is an uneasy mix of two divergent parts of a common tradition. Periods of open, or silent, worship do not always yield significant spoken ministry. It takes work to make a good synthesis. (Of course, nonpastoral meetings have their troubles too—lack of continuity, empty silence, hazy theology, and narrowly selective ministry.)

Consider the range of activities labeled “ministry” in pastoral meetings. Begin with the roster of names in Sunday bulletins. Senior minister, minister of education, pulpit minister, bus minister, minister of grounds, team ministry. How far should such entitlement go? And is it universal or special ministry? Should we rename missionaries “ministers to the third world”? What about us tax-burdened middle-aged people? Do we deserve a special minister? Given the amount of detail necessary in a technological society, should there be ministers of finance, administration, or even computer? It might make sense. And should we call camp directors “recreational ministers”?

We overcame our Puritan caution and now include music as serviceable to worship, certifying ministers of music. How about drama? Should Nancy Thomas be certified as a minister of poetry? And what about the experienced primary Sunday school teacher (or loyal kitchen helper) laboring faithfully and effectively year after year? Might such a person ever feel some twinge of doubt about the propriety of referring to some young intern, hardly past pimples, as “minister of youth”? I wouldn’t be surprised.

The point is, in giving such a title to every useful salaried position in the church are we strengthening or weakening the meaning of ministry? Weakening it, I think. I am making no judgment about the utility of these positions or the persons chosen for them. I am merely asking how far we want to go with titles.

Like a stream, use cuts its own channel unless otherwise directed. What is our direction? Unless the word *minister* connotes clear and certain meaning it might be better to use other terms, such as director, or secretary, or business administrator.

Yearly meetings make it a practice to record certain men and women as ministers—not as pastors, or evangelists, or missionaries, or educators, though these terms may aptly describe the exercise of their acknowledged gift, but as ministers. Judged from a professional, insitutional standpoint giving titles according to useful, funded purposes has no principled limits, only utility. Perhaps that is good enough, and we should be pragmatic about it: professional staff equals ministry.

Committees on ministry have certainly pondered this question of limits. The most conservative course is to restrict recording to those who assume positions of pastoral leadership. Generally speaking, though, the practice is broadened to include full-time workers in Christian education and sometimes music, but the cutoff line is jagged

because other principles are involved beyond professional function and congregational funding.

It takes more than official appointment to a church office to make a minister. “Do not be hasty in the laying on of hands” advised the Apostle Paul (1 Timothy 5:22). In our context, paraphrase that to read: “Do not be hasty in recording ministers.” Purely pragmatic commissioning of church leadership, especially when combined with unworthy yearning for status, money, privilege, or power throughout church history is indicted as *simony*—the trading in church offices. The early Quakers labeled unspiritual church functionaries as “hirelings.”

I do not think our Quaker ministry, pastoral or otherwise, fits that indictment. On the contrary, there is much dedication and often sacrifice. We simply are warned not to stumble into abuses our Quaker forefathers protested.

Customarily an investiture ceremony is held during yearly meeting sessions. By this solemn act of worship the church “lays its hands” upon these men and women as ministers of the Gospel. It thus acknowledges those whom God has called and anointed. These specially called persons are not to replace the universal ministry but to equip it, as Trueblood has reminded us (see for example, “The Abolition of the Laity,” in *The Yoke of Christ*). It is a moment of high significance within the church of Jesus Christ.

## REVIEW OF PRINCIPLES:

From our heritage and the delineations of it in our books of Discipline we can identify the following principles.

**1** *All ministry, whether universal or special, affirms the centrality of Christ.*

George Fox’s “Letter to Barbados” significantly cites Peter’s sermon (Acts 3:17-23, drawn from Deuteronomy 18:15, 18) to the effect that Christ is the Prophet whose voice the church must listen to, as well as acknowledging him as Savior and Shepherd (as over against the hireling) and Bishop of our souls. Christ is not to be hidden in the past or postponed until the rapture. He is present in the Church to teach His people himself, now. Understanding this is basic to interpreting Quaker ministry. Neither the bindings of the Bible nor the vestments of a priest must be allowed to displace this immediacy. Christ is the Prophet whose voice we must heed. Worship provides an occasion for the people of God to hear that voice.



## 2 *To be a minister confers no special status.*

"Spiritual gifts, precious as they are, must not be mistaken for grace: they add to our responsibility, but do not raise the minister above his brethren or sisters." (Richmond Declaration of Faith) Following this principle our ministers do not seek out special clergy favors, and they avoid the use of status titles like "Reverend." Because of the presence in our culture of status hierarchies and professional roles adherence to this principle admittedly is difficult.

## 3 *Ministry occurs within the ordinary structures of society.*

It is claimed, with some merit, that Quakers made good on Luther's expectations regarding the priesthood of all believers, that is, that every one may serve as a means of God's grace to his neighbor through that vocation to which he is called. Ordinary honest occupations provide the usual settings for much ministry. We refuse a secular-sacred dichotomy. The diversity of gifts is designed to meet the needs "both of the church and the world."

One implication of this principle is that "full-time" service, although often a means for effective ministry, is not a fundamental criterion for it. It is subordinate to and conditional upon an acknowledged sense of divine calling. Our history records the faithfulness of many persons, both in short-term and long-term ministry. Their vocations provided a platform for ministry as well as for family sustenance. To cite one well-known example, it was John Woolman the tradesman who developed a strong witness against slavery. Contemporary examples include a letter carrier who combines local church ministry with a national ministry to his guild, and a group of physicians who contribute one of their members each year to service in a developing country.

## 4 *Women as well as men may be ministers.*

We believe it is the prerogative of the Head of the Church to select its ministers. One of our major documents (Richmond Declaration of Faith) reads: "As in the primitive church, so now He confers Spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, 'It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy' (Acts 2:17)."

Occasionally some demur. They are unduly influenced by Calvinist theology and cultural moods, and they do their exegesis backwards, starting from the Epistles instead of from the Gospels and The Acts. Given our experience with the Pentecostal mandate given in Acts, in missionary and evangelistic outreach as well as in pastoral service, I doubt that any "Richmond II" (1987 perhaps?) will deny the daughters of Mary Dyer a place among the prophets of the Lord.

## 5 *The Proclamation of the Gospel is central to the forms of ministry.*

Although synagogue and upper room may provide better models for the Quaker movement than the lecture hall and the pulpit, proclamation is central to our ministry. That proclamation has an apostolic character. A clear and bold witness to Christ and an enlistment to the truth of the Gospel links the contemporary church with the apostolic Christian community. In some ways the Quaker concept of apostolicity combines a charismatic emphasis upon the immediate calling with an organizational emphasis upon church investiture. These God-ordained ministers are expected to exhibit discernment and have a prophetic sense about how the Kingdom speaks to contemporary culture. It is expected that their proclamation of the Gospel, by whatever means, will bring people to Christ and establish them there. It is expected that they will be diligent students of Scripture and perceptive expositors of its truths in messages that press upon hearers the application of these truths.

## 6 *God bestows various gifts for ministry.*

Historically Friends have taken a functional approach to New Testament listings of the gifts of the Holy Spirit, not straining to distinguish ordinary talents from extraordinary endowments nor imposing rigorous organizational grids upon the various listings. The *Discipline* of Northwest Yearly Meeting reads: "It is not easy to draw a sharp distinction between the different types of ministry" and implies that efforts neatly to match person and gift may be unprofitable. This *Discipline* delineates gifts of "instruction and exposition," "exhortation," the prophetic gift of "speaking to needs" of individuals and groups, and the pastoral gift. The Evangelical Friends Alliance statement summarizes them as pastoring, teaching, evangelizing, and administration. (Continued on page 27)

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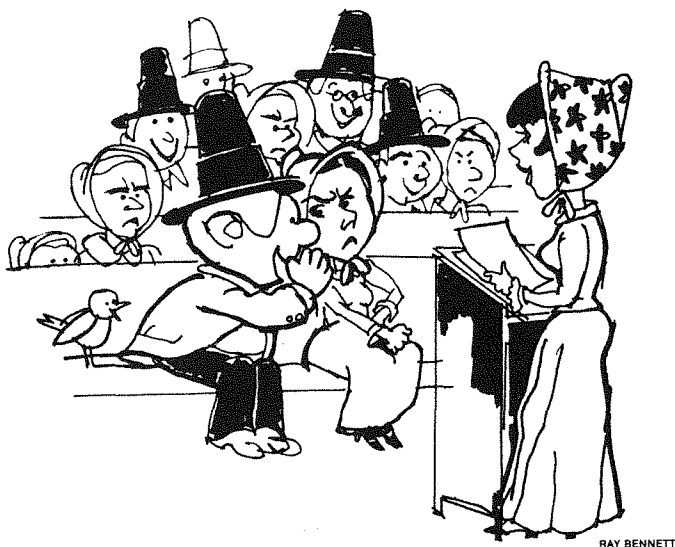
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RAY BENNETT

*"Isn't it wonderful to have a woman pastor!"***COVER**

A Quaker meeting waits upon the ministry of the Holy Spirit—the source for both *universal* and *special* ministry. (Photo taken at Reedwood Friends, Portland, Oregon, by Brad Rickey)

**ANTECEDENTS**

More than one half of this world's human potential is born female. And yet we sometimes find resistance to a woman's gifts being used in pastoral ministry. In some circles the roles of the sexes are tightly bound in fig leaves.

The exodus from the Garden of Eden notes a break between God and His human creation, humanity and the physical creation, and between male and female. The kingdom established with the death and resurrection of Jesus Christ calls us to restored wholeness in all these relationships.

Within the church and within society we find presumptions that imprison women in a subordinate caste. The nominating committee either says or presumes, *it would be better to have a man for that position*. The sermon on Mother's Day ties femininity and being a good mommy so close together that the nonmother might wonder if she is a woman. Some literature addressed to Christian women suggests that a woman's tool for initiating change is manipulation. Closely related is the thinking that in order to be accepted and non-threatening to a male-dominated society requires women to leave entire segments of intelligence and ability in dormancy. And then from almost every direction we are bombarded with the notion that conformity to a certain definition of feminine beauty is essential to be noticed.

I do not want my three daughters to live in a tiny *women's world* that is governed by these and other presumptions. Nor do I want my son to presume that God chose males to be the lords of all creation. I hope they will grow to understand that God's Spirit desires to cut through the tangled maze of tradition and misconceptions and find female hearts that are responsive to His call to both universal and special ministry. —D.L.M.

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# WOMEN IN

## GOD'S CALL TO MINISTRY ...FOR A WOMAN

BY RETHA McCUTCHEN



**H**OW THANKFUL I am for God's continued patience and calling! I well remember sensing His call upon my life as a teenager, and the excitement I felt. Along with that excitement, however, came an extreme sense of unworthiness. For many years the negative side won. I rationalized, rejected, and yes, tried to run away from God's call. But as we all know, God is patient—He doesn't give up. So after years of struggle I finally became obedient to him and "the peace of God, which surpasses all comprehension" is mine (Philippians 4:7 NASB).

The transition from a secular job to a ministerial role has not been an easy one, but was possible through the support and encouragement of friends, pastors, and Yearly Meeting "officials."

I want to especially express my gratitude for the support and encouragement I have received. I have been given opportunities to serve well beyond what I deserve. These opportunities have created more opportunities, and on and on it goes.

*Retha McCutchen is a young woman now enrolled at Western Evangelical Seminary, Portland, Oregon, and is director of Christian education at Clackamas Park Friends Church, Milwaukie. Her sense of call and courageous response to the ministry is an inspiration to those who know her. Hers is a contemporary example of how a young mother manages to organize her life according to God's callings.*

Ministry is a job that has no hours. The job is never done. We are working with people. People have needs, and there are always people. A minister must prioritize time in order to accomplish the most important tasks rather than being controlled by the urgent. A good motto is "People Before Paper." In fact, people before anything!

It has been my experience that God has created all the opportunities for ministry I can possibly handle at a given time. As I step out on faith in Him, He guides, lifts, and provides the support needed for each situation. If I were granted any more "rights" I don't know what I would do with them! (More rights usually lead to more work, you know!)

I am not saying I have never felt rejection or questioning of myself and my ministry. I have experienced criticism (even anger) about my presumption to assume God called me into the ministry. That is a reality.

Traditionally within the Christian church more men than women have been pastors and leaders. This is also true of leaders outside the church. It takes time to change tradition. I am thankful for the numerous women who are faithfully ministering in response to God's call. The example of their life and ministry is doing more to change this reality than they will ever know. I am also thankful for the many men who, from their more objective perspective, are actively trying to change this reality.

In the meantime, I am excited about the possibilities of ministry.

Walter and Gladys Cook  
(seated)

## ONE COUPLE TWO

BY GLADYS COOK

**W**HAT? Two preachers in one family? It will never work!" Such was the emphatic response of an older friend to the announcement of my forthcoming marriage 53 years ago. But it *has* worked for a lifetime of shared ministry.

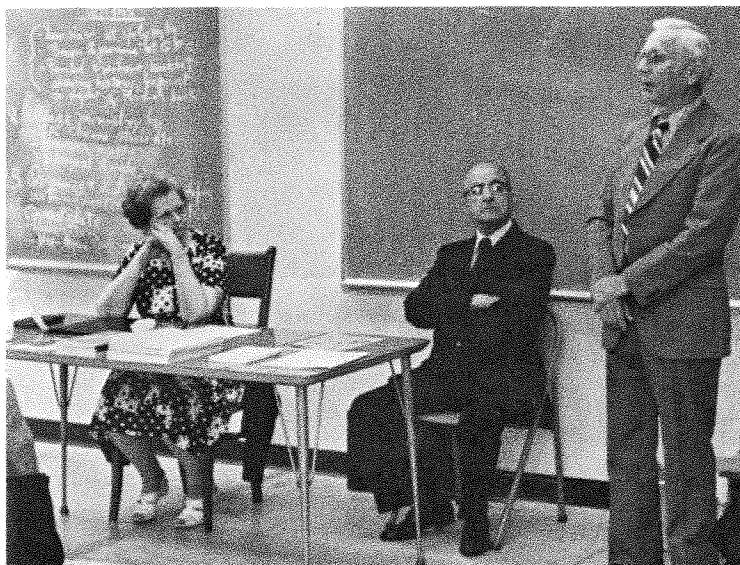
Two basic things contributed to the harmony in our working relationship: we both had a profound respect for each other's gift in the ministry and a deep desire to be supportive, and we had an equal confidence and commitment to the scriptural pattern of Christian marriage.

My call to the ministry came as a teenager, along with the deep conviction that if I were ever to marry, it would have to be to another minister. When Walter and I

*Walter and Gladys Cook have pastored together among Friends for about 50 years. Serving in church planting and with established congregations in Kansas, Oregon, Idaho, and Washington, as well as in staff ministries at Reedwood Friends, Portland, they have a wealth of experience. Loved, respected, and revered by Friends everywhere, they now carry on a ministry of prayer and helps in retirement at Friendsview Manor. Of special interest is how they shared their pastoral responsibilities.*



# THE MINISTRY



an ever-deepening conviction that this was of the Lord, I began my study. I said nothing to Walter, for I felt that, too, was part of "the rest" the Lord had promised to care for.

A day later, Walter said, "Gladys, I want you to get ready to go to Quarterly Meeting this weekend. I'll stay here and take care of the services, so you need not return until Monday." I immediately replied that I didn't want to go without him.

I knew he missed these times of refreshing as keenly as I did. But his next words silenced me. He said, "I feel this is of the Lord, and I want you to go."

And so I went. Of course, grandparents were delighted to baby-sit, so I attended all sessions of the Quarterly Meeting, made our report to the Ministry and Oversight, and had my cup filled to the brim with blessing. At the close of the Saturday sessions, two women rushed up to me and began talking at once. For some reason I no longer remember, their pastor was away and they had been commissioned to get someone to fill the pulpit. First one, then the other, told of their repeated efforts to get someone during the past week, but with total failure. Then with earnestness they asked if I would stay over Sunday and preach for them. I gladly answered "yes," then added that the Lord had spoken to me about this on the preceding Monday and I had been praying about it all week. Their amazed expressions are with me yet!

**I** LEARNED two lessons from this. The first was an underlining of the verse given to Walter and me just after our marriage, that the Lord would open the doors. But now it was applied to me more personally. My responsibility was to be ready for any service I was to perform, but it was the Lord's business to open the doors. (That has been a great comfort and assurance to me when some tactless comment has been made that "people don't really like women preachers.")

The second was that I needed to listen carefully to Walter's words, for the Lord would use him again and again to give me guidance in my public ministry. This has been true to a greater extent than any of our churches have ever suspected. There have been a number of times when my husband has suggested topics he felt I should handle, or some particular Scriptures he wished I would consider. These were never given as directives but were his views regarding the best use of my abilities, and I found them helpful.

Perhaps at this point I should share an outstanding illustration of the way Walter's guidance enabled me to minister. We had long desired to visit a neighboring Quarterly Meeting, but had been hindered. Now the way seemed clear, so we planned to go. Three or four days before we left, Walter came into the room where I was working and abruptly announced that he felt led that I should be prepared to preach at this Quarterly Meeting, and furthermore, that I should use the same message I had given the previous Sunday morning.

I do not recall my response, but I clearly remember my emotions. In the 10 years we had been married, I had learned that when my husband had prayed over a matter and then told me how he was led, he was usually right. But *this* time I fervently hoped he was wrong, for I was plain scared!

This was the only quarterly meeting I knew about that did not have a programmed meeting. The Quarterly Meeting superintendent would never ask visiting ministers or local pastors to speak; so if one had a concern, one was expected to rise at the proper time and give a message. This I felt I could not do! I also thought it would be presumptuous, for there would surely be older and more experienced ministers present who could speak more effectively.

My husband never argued a point like this, but the Lord did. I soon knew that, scared or not, I would have to follow through! That morning at Quarterly Meeting, there was a precious time of prayer and testimony. And then came a pause. My heart had been hammering as the pressure of the Holy Spirit increased by the minute. Yet, I hesitated. At that point, Walter's elbow gave me a couple of sharp digs. I rose to my feet and with the Lord's enabling, I delivered my message with great freedom.

Much later at home I told my husband facetiously that hereafter when he and the

## PASTORS

later met and eventually considered marriage, we shared openly our mutual concern for His work. We pledged that we would join in the ministry, a pledge from which we never wavered throughout the years.

At the time we got married no pastoral openings came to us in the Yearly Meeting. In this time of waiting we started our lives together with a promise: "Behold, I have set before thee an open door, and no man can shut it."

That became "our" verse in a very real sense, and the Lord did open a door in an unexpected way and place. Our first five years were spent in an "outpost" (extension church), a training period that was invaluable to us both.


I want to mention one incident during that time. One morning while my hands were in dishwater, the Lord spoke very clearly to me: "I want you to preach next Sunday morning at . . . on this text . . ." The place was some 60 miles distant. I had no expectation of being away from home then and had received no invitation from that meeting to minister. But the voice was clear and compelling, so I stopped my work to locate the verse. I asked the Lord how this could possibly be. "Your part is to be ready; I'll take care of the rest." So, with

Lord agreed together on something for me to do, I would not need his nudge to get me moving, so he could retire his elbow from further public duty!

Some have asked how we agreed on a division of duties. While this has varied according to circumstances, such as health, work, and so forth, we generally planned on each one having a service on a Sunday, rotating morning and evening services. However, this was flexible and never became a problem. As to committee work, we each had our special fields of interest. So much depended on whether Walter had to have outside work or not. It was often a necessity to have such work. I was always a homemaker and a mother and knew that no one else could fill these duties. I cannot honestly say that I felt many conflicts. One saying attributed to Abraham Lincoln's mother helped me greatly: "If two duties jostle one another, then one is not a duty." So when pressures built up, I would wait quietly (which was not easy with my nature), and I soon recognized the real duty.

As head of our family, Walter always took the lead with our family devotions. This was such a vital part of our relationship that I am saddened when I see men who fail to do this. Then at times to waken early in the morning and hear my husband's voice in earnest prayer and then to hear *my name* did something for me I cannot express in words. I respected his leadership in our family and thank the Lord for it.



Other instances might be presented regarding our shared ministry, but perhaps it can be summed up in the words to me of a young woman in our early days at Reedwood. She said: "I have been watching you and Walter, and it makes no difference which one of you is leading a prayer meeting or preaching, I can feel the other one pulling for, praying, and upholding the speaker. You just seem to share these things together." This was what we wanted. And this was the way it was. 

## COLD WATER

BY L. ESTHER WHITE



INTO the life of many there has come some unforgettable experience that has stayed with them through the years. One such experience recently came to me.

I was, under an unusual circumstance, permitted to attend the Women's Missionary Retreat at College Place, Washington, last fall. It was on the third day and I had been enjoying the fellowship of many friends whom I had not seen for some time. During the "break" we all went out onto the patio to enjoy the sunshine. I especially enjoyed it because in Seattle we have so little sunshine, as a usual thing. I was standing there talking and laughing when I became aware of a tall young woman standing by my side evidently waiting for a chance to speak. I turned to her and smiled.

"Could you possibly be the lady who was the evangelist at the youth camp at Quaker Hill [Idaho] in 1950?" she asked in a trembling voice.

"Why yes, I was," I answered her gladly.

"And your name is Esther White?" It was a statement rather than a question as she looked at my name tag.

*L. Esther Hendricks White is a "mother in Israel," not only to the woman she writes about in this article, but to many, many others across EFA. She with her late husband, J. Alden White, pastored and held revival meetings in Rocky Mountain, Mid-America, and Northwest yearly meetings. He was a song leader, Esther the evangelist. Forceful, tireless, compassionate, Esther has been a Friends minister influencing the character of Friends, and a personal as well as a professional evangelist.*

"Yes," I answered. And now it was my turn to look and feel puzzled.

"Well," the young woman continued, "I was at that camp. You spoke of Ruth and Naomi. I'll never forget that sermon." She paused reflectively.

Suddenly I could see again the lovely setting of tall pine trees and a log tabernacle; children filling the seats and myself there on the platform doing my best to speak God's message to those young ones.

The young woman was speaking again after her brief pause. "I came and gave my heart to the Lord that day, and you prayed with me right there by the piano."

I searched my memory, but could not recall the incident.

"I've searched for you all these long 30 years," she continued. "I did not know your name. I did not know where you lived. I went to all of the camps, but you did not come again. I looked for you, but could not find you."

She sounded so forlorn that I murmured, "I'm sorry," feeling that somehow I had failed her.

She spoke again, "But I kept busy working for Jesus, for I really found Him that day at Quaker Hill. I have gone out into places where there was no church and no Sunday school. I have taught and sung, and preached all of these 30 years. I thought I would never find you. Then suddenly there you were! Your hair is whiter and you are a little more wrinkled, but you are the same. Oh! I praise God I have found you," and with tears streaming down her face she folded me in her arms.

Be assured my arms were around her, too, tears also streaming from my eyes.

Then she drew back and said, "My name was Veva Tucker. I was only 10 years old,

but I have remembered you all these years and have longed to see and talk with you again."

"Veva Tucker," I cried. "Why, I found your name written on the fly leaf of my Bible and have prayed for Veva Tucker for years. I did not remember when I had written the name there. I could not remember who Veva Tucker was, but I prayed, for I knew that God knew."

Again we hugged each other.

So, the years of searching for each of us had come to an end. We had breakfast

together the next morning and told each other a brief history of our travels, some trials and victories. Our rejoicing and such fellowship could not have been possible any other way.

As we left the lovely campus and started home later that day, I lifted my heart in glad thanksgiving that the Lord had made it possible for me to go to that retreat. I was reminded of Proverbs 25:25: "As cold waters to a thirsty soul, so is good news from a far country."

Thank God for a time of refreshing. ☐

sitivity to the leading of the Spirit rather than the traditional all-male concept of ministers.

Galatians 3:28 provided a scriptural basis for the acceptance of women in Quaker ministries. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

**H**OW then did Quaker women of yesteryear exercise their gifts? I have been fascinated to read of Elizabeth Hooten, Mary Fisher, Ann Austin, Elizabeth Fry, Mary Dyer, Elizabeth Fletcher, Loveday Hamby, Lucretia Mott, Hepsibeth Hussey, Hannah Whithall Smith, Laura Haviland, and Elizabeth Haddon—to name a few.

These were women who dared to accept assignments that others regarded as either too difficult or "off limits" to women. Yet they had a deep resolve to use their talents in God's service, and they entered ministries that included pastoring, teaching, administration of schools, evangelism, overseas mission work, the practice of medicine, care of orphans, writing, founding homes for unwed mothers, and working for various social concerns such as the abolition of slavery, women's right to vote, temperance, and many others.

To bring it down to the last 100 years, I am sure each yearly meeting has its own list of outstanding women leaders who contributed greatly to Quaker ministries. Nineteen such women from Evangelical Friends Church—Eastern Region are listed with biographical notations at the conclusion of this article.

In addition to those brief biographies, I would like to call special attention to one dear Quaker lady in our Yearly Meeting (EFC—ER) who to me represents this distinguished group of women whose godly lives and beautiful gifts nurtured and strengthened all who knew them.

On February 6 Elsie Matti observed her 91st birthday at her home in Sebring, Ohio. It was a quiet observance as close friends and family congratulated her and celebrated another milestone with her. For many Eastern Region Evangelical Friends, Elsie Matti, retired missionary to China and Taiwan (1925-1957), symbolizes Quaker pioneer women who were not afraid to step out and obey God wherever He led them.

What motivated these women—including Elsie Matti—to attempt such formidable tasks? I believe it was commitment—commitment first and foremost to God, to His call upon their lives, and then to God's enduring faithfulness whatever the cost.

Elsie was born into a Christian home in Beaver County, Pennsylvania, the fourth



Elsie Matti

## QUAKER WOMEN: REFLECTIONS FROM HISTORY AND EXAMPLE

BY LUCY ANDERSON

**F**ROM its beginnings in England in the 17th century, the Society of Friends has emphasized the equality of all persons before God and encouraged both men and women to participate in ministry to all people.

George Fox exemplified this belief both in his actions and in his writings. On one occasion he interrupted a preacher in order to defend a woman who had asked a question during open meeting and was told to keep quiet because of her sex. He wrote "An Epistle relative to the station of women in the Church" and affirmed his position approving the participation of women.<sup>1</sup>

Margaret Fell Fox continued this testimony and struck a blow to those who were using the Bible to justify their position that women were inferior because of Eve's role in the Fall. In the pamphlet "Women's Speaking Justified," she explained that the Apostle Paul's admonition that women keep silent in churches was aimed at a group of women who were not yet well instructed in their faith and that elsewhere Paul refers to women praying, prophesying, and helping in the early Church.<sup>2</sup>

This concept that *the power and spirit of God gives liberty to all* was really quite radical, considering the religious and sociological climate of 17th century England. One writer observes that "Apparently more people left the radical new religion because of their disagreement over the issue of female participation than from any other cause."<sup>3</sup>

Fortunately, the movement spread. Other denominations began to note the openness that Friends displayed in the recording of ministers, as they paid more attention to recognition of gifts and sen-

*Both Lucy Anderson's mother, E. Grace Clark, and grandmother, Laura Stanley Coppock, were recorded Friends ministers. Lucy serves Evangelical Friends Church—Eastern Region as a member of the staff in Canton, Ohio. She is editor of Eastern Region's Facing Bench and a contributing editor of the EVANGELICAL FRIEND.*



child of Stephen and Martha Lambright. When only 16, she experienced the loss of her mother, but she overcame the sorrow, took a job in the pottery factory, and managed to endure.

It was the next winter that Elsie found the Lord Jesus Christ as her personal Savior. Feeling the need to prepare for special ministry, she entered Cleveland Bible Institute and studied diligently to complete the requirements. After graduation in June 1919, she and Charles Matti married and together they began their first pastorate (1919-22) in New England Yearly Meeting at South China, Maine. It was here that they both experienced God's clear call to foreign missionary work.

Elsie was recorded as a Friends minister in 1920. She pastored the East Vassalboro Friends Meeting during the same time and was separated for six months from Charles, when he was called to serve Mt. Gilead Friends Church, until she would complete her agreement there.

During their stay at Mt. Gilead (1922-25) the call to foreign missionary service weighed heavily upon their hearts. Elsie describes it here:

"During quarterly meeting session, we attended a missionary rally. Myrtle Williams and Emily Moore, just recently back from China, were the guest speakers . . . Myrtle gave a stirring missionary message, telling of the shortage of workers and of souls dying in darkness. Elmer Wood, president of the Missionary Board at that time, was a member of Gilead. Neither my husband nor I had ever mentioned the fact of our missionary call while we had been his pastors. But at the close of the rally, I felt almost as if I were in a daze. When Elmer Wood left the church, he remarked that the message was very heart-searching. I answered: 'Yes, and if God would open the door, I would go.'"<sup>4</sup>

Events moved rapidly from then on. Applications . . . Interviews by the Mission Board . . . Immediate appointment to the field . . . Packing . . . Departure for Nanking, China, in October 1925 aboard a boat taking three months for the journey.

Fourteen months after the arrival of the Mattis, Charles and Leora DeVol joined them on the field. Walter Williams, in writing *These Fifty Years*, a history of the Mission, comments: "The coming of all these consecrated young people brought great delight to the older missionaries and Chinese Christians. The Mission which, in 1919, had but four missionaries, had in 1926, a dozen workers, most of them on the field."<sup>5</sup>

Language study with its intense demands was the next hurdle, and after exerting a

(Continued on page 26)



## Evangelical Friends Mission Announces

# 'ASSOCIATE MEMBERSHIP' STATUS

**T**HIS NEW relationship was officially adopted by the Missions Commission and Coordinating Council at annual meetings of the Evangelical Friends Alliance, January 11-15, 1982, in Oklahoma City.

Associate membership offers a way for other Friends to cooperate with EFM in its ever-increasing opportunities for world mission outreach. This partial involvement with EFM is open to any Friends group desiring greater participation in the

worldwide cause of missions through a Friends channel. For several years Iowa Yearly Meeting has been working with EFM in a similar relationship by providing missionary personnel for the Friends work in Mexico City.

The following Article IV from the EFM Constitution, as recently revised, describes both full and associate membership.

Any group of Friends interested in learning more about affiliation with EFM may contact the EFM Office, Box 671, Arvada, CO 80001.

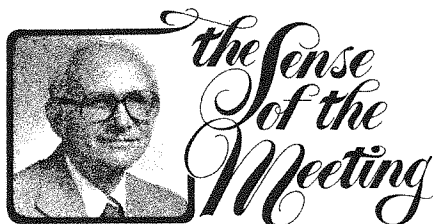
### Article IV EFM Constitution

"Membership in the Evangelical Friends Mission may be held in two ways by any Friends yearly meeting or group (i.e., quarterly meeting, area, district, or local meeting) which is in official agreement with the policies and statement of faith of EFM.

1) *Full membership* is open to those who wish to be fully involved with EFM on every level, and who agree to support EFM by assuming a proportionate share (Article IX) of the annual budget and to promote EFM and its mission fields among their constituencies. They may appoint representatives to the Missions Commission according to Article V. These representatives participate in discussion and have a full voice in all decisions made.

2) *Associate membership* is open to those who desire partial involvement with EFM and who agree to assist EFM and certain ones of its mission fields by encouraging their constituencies to support the work through prayer and an agreed-upon yearly contribution to EFM. They may appoint representatives to the Missions Commission according to Article V. These representatives participate in discussion, but have a voice only in matters pertaining to them and their particular involvement with EFM.

*Application for membership* must be in writing and bear the signatures of the clerks of the applying group. This application shall be sent to the chairperson of the Missions Commission at least three months in advance of a regular meeting. Approval of the application will be communicated in writing and accompanied by a request for the naming of representatives to the Commission in accordance with the requirements written in this Constitution."



BY JACK L. WILLCUTS

## Does Morale Require Money?

Budget cutting is a melancholy assignment. Everybody's doing it, reluctantly. Including Friends. "Unless we have more Yearly Meeting money to work with, I'm resigning from this board," someone exclaims in frustration.

Yearly Meeting money. What is that? It's the budget, of course, and budgets come from churches, and churches are made up of people, most of whom are into their own budget-cutting problems. If Christian Quakers are having to sell harvested grain at a loss, or are laid off at the lumber mill, or walking away from a plant that makes carburetor parts for Pontiacs that aren't selling, how do we handle it?

One can always blame the government. Cutting budgets is just fine until the priorities touch us, or our sense of justice. As this is written the President is talking of using some discretionary petty cash (\$55 million) to buy more military materiel for El Salvador. Imagine what that much would do in helping the real poor here who seem to be first victims of budget cutting; and, besides, it is too late and too little to salvage Salvador. That amount given earlier to help small business, little farmers, vocational schools, and dozens of other things could have probably prevented the peasants from becoming guerrillas. Glaring economic inequities are the real problem, not the lack of military hardware.

But budget-cutting mentality overshadows our own churches and homes. This may be a helpful experience if it develops greater dependency on God and a better sense of spiritual/material priorities. Another example comes from Friends missionary work.


Bolivia Yearly Meeting, in its growing maturity, has developed a concern and plans for their own missionary program. This is commendable and reassuring. But when all put together with selected target fields to enter, national missionaries to go, maintenance systems calculated, the Bolivian effort depended on the support coming from Friends in the U.S. And, why not? Every Bolivian knows, simply by walking by the local Sheraton Hotel, or thumbing through an American magazine (you don't have to read English to see ads picturing microwave ovens, RV equipment, air travel, etc.) that U.S. Christians have more money. We know, of course, that even if American Quakers cashed in all their microwaves, camping equipment, and a few other items, this ongoing principle of missions would not be right for the Bolivian church. Unless they (and we) learn to support their (and we our) own missionaries, at least partially, Bolivian Friends will remain a dependent rather than an independent Yearly Meeting. So budgeting again becomes a matter of priorities.

Reducing budgets and yet being able to match expanding opportunities in church planting in our home yearly meetings, Christian education ministries, the cost of operating colleges and other Christian schools, meeting the overwhelming social needs around us, plus just the plain problem of balancing the family budget—these are serious circumstances.

This brings us back to the Bible. Did Paul write the Philippian church: "If we can just get our share of the Jerusalem Yearly Meeting budget when Epaphroditus comes back with the gifts, then God will supply all our need according to His riches in glory"? Rather, Paul wrote: "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want." That is mature budget balancing and reasonable faith.

One problem of our times infiltrates the church—dependency upon someone else, some distant or "other" source of supply.

Morale does not come from money alone but from the promises and power of God. What could a committee or church board accomplish without more money? Or a family? Can we be "content," cope . . . survive without grumbling, blaming others, panic or anger when the shift is made from "other" sources of supply? "My God will meet all your needs according to his glorious riches in Christ Jesus." (Philippians 4:19 NIV)

Then comes this added morale builder: "To our God and Father be glory for ever and ever. Amen." 


## What Do Sensory Testers Say?

*Consumer Report* magazine squeezed out a story on how to choose oranges. "If you are choosing oranges for a fruit basket, pick those with unblemished, thick, golden-orange skin. If you are choosing oranges for making orange juice, the best comes from oranges that are often ugly. When you squeeze oranges by hand, you find not only the juice but a tiny bit of oil from the peel (the 'zest') . . . a whiff of the pungent aromatics sensed by your nose both before you sip and when it's in your mouth. Sensory consultants term this 'quality'."

There is more, much more. "The quality of processed o.j. is more affected by its processing than the particular orange used."

And, the kingdom of heaven is . . . like an orange. "The juice of those beautiful navel oranges turns bitter when left standing too long in the basket." H'mm. Beautiful, but bitter on the inside. "But storms toss the maturing oranges around on the tree, leaving little brown wind scars. This makes them sweeter, somehow, more flavorful, zesty." H'mm. "More important than an orange's looks is its feel. You want an orange that's loaded with sweetness and that has no rotten, soft spots."

While most people choose an orange on how it looks, the U.S. Department of Agriculture and discerning buyers grade the fruit on how much it weighs and how thin-skinned it is.

For the fun of it, Geraldine and I read aloud the orange story inserting the word *Christian* for orange, and got a "zesty" spiritual lesson. We could use more spiritual o.j. sensory testers! 



## ON BEING SUSIE

BY NANCY THOMAS

Several months ago I attended a meeting with representatives from other missions in La Paz. We were discussing a cooperative Bible school effort, and, as the Friends representative, I was the only woman present. In the middle of the meeting Jim W. came in with some visitors from the States. He proceeded to introduce his friends to all of us in the room. When he got to me he paused momentarily, and I could see that "I should know your name" look in his eyes. But instead of apologizing and asking my name, he breezily introduced me as "Susie" and skipped on to the next person.

"Susie"?! He could just as well have called me "Barbie Doll."

Hal later told me that Jim frequently refers to women as "Susies." The more I thought about it, the angrier I got. I have nothing against the name *Susie* in itself. But I felt Jim was indirectly making a statement about my value as a person. It was as though I didn't count enough for him to take the trouble to find out my name. This incident grew in my mind and assumed symbolic significance. I avoided Jim from then on. Since we normally had little to do with each other, it wasn't difficult.

Names matter. Knowing and using a person's name can be a way of saying, "You're important. You're a unique person. I value you." The Bible often directly

links a person's name to some unique aspect of his character.

But my struggle over the "Susie issue" went deeper than merely feeling bad because someone had forgotten my name. I felt stereotyped. In this case the category was "woman" (i.e. "Susie").

We all tend to stereotype people, to box them into their proper categories in our minds. Once we have the label, we're tempted unconsciously to think we know all about a person, be that person a woman's libber, an intellectual, a fundamentalist, a liberal, a black, a charismatic, or a pastor's wife.

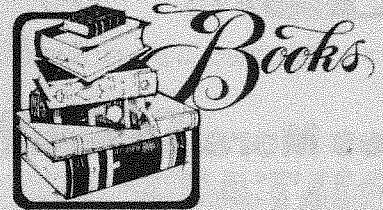
I've struggled at times in the confines of the box labeled "missionary." I've detected an "Aha, I know your type" attitude, as if by knowing my occupation that person now automatically knows also my taste in reading material, my brand of toothpaste, how I discipline my kids, what I feel about the U.S.A., my relationship to my husband, and the precise size and shape of my halo. No need now to ask questions other than the "How did you receive your call?" variety. No need, as it were, to know my real name.

I also recognize in myself this tendency to categorize and thus limit other people. For example, there was a time when it seemed to me that all evangelical youth workers looked alike (handsome, wholesome, well-groomed, smiley), acted alike (enthusiasm, energy, "Come on everyone, three cheers for Jesus!"), and evidenced the same level of creative thought (zilch), genuineness (zilcher), and depth (zilchest). I avoided the type at all costs. Then finally I came to know personally a young man who also happened to be youth director at his church. He shattered my box. I began to understand how unfair my attitude was. I've since asked God to enable me to see, not types of people, but unique persons, created in His image and full of possibilities and surprises. But it doesn't come automatically.

The story about Jim has a postscript. In May, Hal and I took a short course entitled Cross-cultural Communications. The teacher, a Christian anthropologist, divided the class into small groups for discussion, sharing and worship. He assigned Jim and me to the same group. As our group met every day to share needs and pray together, I was increasingly touched by Jim's capacity for caring. His prayers blessed me. I began to realize that I hadn't known him as a person at all, that I had categorized him (insensitive male chauvinist) as much as he

had me. I was wrong. One morning I surprised myself on discovering how much I liked him. In short, we became friends.

One other note of interest: he now calls me Nancy.



Karen Burton Mains, *The Fragile Curtain*, David C. Cook, 1981, 141 pages, \$9.95.

In the spring of 1980 Karen Mains traveled to several refugee camps in various parts of the world. In her words, "I went to interpret the pain and suffering of their world, and was overcome when I discovered that the refugee translated for me the meaning of my own pain and suffering."

This book is communication at its best, for the author succeeds in helping her readers understand better the plight of the world's refugees by letting us see how much we and they are *alike*, rather than different. Again and again, Karen Mains allows her mind to flash back to familiar scenes at "home" that parallel what she sees on her tour: the joy of a new birth, the sorrow and confusion of a father's death, the agony of separation, and more.

She reflects on what it would mean for her to leave family and friends; to have no "place" to call her own; to be a "refugee." Then she realizes that she—and we—are refugees. "Our souls are wanderers, never really at home . . . We are the displaced peoples of earth, filled with common longings. We are haunted with desire. We are all outcasts from Eden, and we have never forgotten. . . . Earth cannot satisfy us. We are ever alien."

The book is a special treat for those who care about a writer's style as well as subject content. The author gives us many sentences that are good enough to read again and to savor. She is especially adept at the use of metaphor as seen in the title she uses for her book. The "fragile curtain" is illusion, "illusion that all is well in my world."

"My fragile curtain has been torn," she writes. "The world is not well. I am not safe. I know that I, and the ones I love, are only a breath, an exhalation away from not

(Continued on page 17)

### The Evangelical Friends Fellowship of Washington, D.C.

meets in the Tower House, a beautiful mansion on the Potomac River near Mt. Vernon. Morning Worship is at 12 noon on the 4th Sunday of each month; Bible study is at 5:00 p.m. on the 1st, 2nd, and 3rd Sundays of each month.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.



# First Day News

## QUICK QUAKER COMMENTARY

JAMES MORRIS, executive director of Evangelical Friends Mission, left on February 12 for a visit of Eastern Region's missionary work in India. On his return he will be stopping in London for a couple of days and then will be meeting with EFC--Eastern Region's mission board in Ohio before returning to his office in Arvada, Colorado, on March 19.

ELFRIDA VIPONT FOULDS, Quaker writer from England, has recently been a featured speaker at three U.S. Quaker colleges. Her lecture series included George Fox College, Newberg, Oregon; William Penn College, Oskaloosa, Iowa; and Friends University, Wichita, Kansas.

J. EARL GEIL has been named the new general superintendent of California Yearly Meeting. Earl leaves the pastorate of Vancouver Friends, Washington, where he has served the past 12 years, to take the position in Whittier, California. His term of service will begin July 1, 1982, but he anticipates being in California prior to that time for a period of orientation. Earl and Mary Elizabeth Geil have pastored in Northwest Yearly Meeting except for a period of four years at Westgate Friends, Columbus, Ohio. J. Earl Geil will succeed KEITH SARVER, who has served as general superintendent of California Yearly Meeting for more than 24 years.

E. RAYMOND WILSON, executive secretary emeritus of Friends Committee on National Legislation, conducted a west coast speaking tour in February. The 85-year-old Wilson is quoted as saying, "I want to see a world without wars, without walls, and without want." Wilson was one of the founders of FCNL and served as its executive secretary from its establishment in 1943 until 1962. He is currently a full-time volunteer with FCNL focusing on efforts toward world disarmament.

ROBERT HESS will be the guest speaker at North Carolina Yearly Meeting's Mid-year Conference of Elders and Pastors. The theme for the March 13 meeting will be "The Deeper Spiritual Life." Robert Hess is professor of religion and philosophy at Malone College, Canton, Ohio, and former director of Evangelical Friends Mission.

MARGARET H. BACON, assistant secretary for information and interpretation for the American Friends Service Committee, and FRANCIS G. BROWN, general secretary of Philadelphia Yearly Meeting, were interviewed by ABC's Herb Kaplow for the national program Directions. The program, featuring a discussion on Quakerism, was telecast in February. A transcript of the program is available from Directions, 1926 Broadway, New York, NY 10023.

## FRIENDS FOCUS

### ALASKA FRIENDS APPROACH LANDMARK IN DEVELOPMENT

California Yearly Meeting anticipates reaching its goal of total indigenouseness for Alaska Yearly Meeting this year. Turning over the last mission-owned property and the withdrawal of the last missionary couple is planned for June. California Yearly Meeting first began the work in Alaska in 1897. In 1970 Alaska Yearly Meeting was established. The most recent step in this process of development took place in December when the Bible Training School was turned over to Alaska Yearly Meeting.



MALONE OFFERS CHINA TOUR

A study tour of the People's Republic of China through Malone College is scheduled for July 23-August 10. James and Carol Stanley will be tour leaders.

VOCAL MINISTRY SELECTED AS CONFERENCE THEME

Lewis Benson, Dorlan Bales, and others will present papers at the 1982 summer conference of the Quaker Theological Discussion Group. The July 13-16 meeting will be held at Olney School, Barnesville, Ohio, and deal with the theme of the vocal ministry among Friends. Additional information is available from Quaker Theological Discussion Group, Route 1, Box 549, Alburtis, PA 18011.

FRIENDS INITIATE INTERFAITH WITNESS EFFORT

A citywide interfaith witness to be held during Yearly Meeting is being planned by Philadelphia Yearly Meeting. Enthusiastic support has been received in Philadelphia for a March 27 witness to oppose the current escalation of the arms race. Tentative plans call for preparatory worship at a number of church locations, to be followed by candlelight "feeder marches" to Independence Mall. The witness will include a significant period of silent worship, singing, and some brief statements from Philadelphia religious leaders on the topic of the arms race.

INDIAN AFFAIRS COMMITTEE SPONSORS MEETING IN INDIANA

April 16 and 17 are the dates for the 113th Annual Meeting of the Associated Committee of Friends on Indian Affairs. Friends will gather at Danville, Indiana, Friends Church to learn of Native American concerns. Four Friends centers are located in Oklahoma: Council House, Wyandotte, Hominy, and Kickapoo.

NATIONAL BLACK EVANGELICAL ASSOCIATION CONVENTION IN KANSAS CITY

Aaron Hamlin, executive director of the National Black Evangelical Association and pastor of Piedmont Friends Church, Portland, Oregon, announces the dates of April 12-16 for the 1982 NBEA Convention to be held in Kansas City, Missouri. Information about the National Black Evangelical Association or this year's convention is available by contacting Aaron at 5736 N. Albina, Portland, OR 97217; 503/289-0143.

YOKEFELLOW INTERNATIONAL HOLDS 29TH GATHERING

The twenty-ninth Yokefellow conference is being held March 19-21 at Earlham College, Richmond, Indiana. Richard Foster, author and Friends University faculty member, will be one of the speakers for the weekend conference.

EASTERN REGION CONTINUES SUMMER MINISTRIES PROGRAM

Evangelical Friends Church--Eastern Region is offering again this summer an extensive program of summer ministries for young people. Eastern Region teens are making application for the following ministry opportunities: King's Kids Choir--a maximum of 20 junior highers. Young Believers Choir--a senior high singing team of 8-12 young people. Orchestra--20-24 instrumentalists and about 8 vocalists who plan to tour among Mid-America Yearly Meeting churches. Cumberland Mountain Team--includes service to elderly mountain people in Tennessee for 14 young people. Navajo Indian Team--8-10 teens working with Navajo Mission, Inc., in New Mexico. Jamaica Music/Evangelism Team--ministry on the island of Jamaica under the leadership of Eddy Cline and Christian Service International. Honduras Service Team--construction work in cooperation with World Gospel Mission.



GATHERING OF FRIENDS AT SLIPPERY ROCK

"Living Our Faith Together" is the theme for the 1982 Gathering of Friends at Slippery Rock State College, Slippery Rock, Pennsylvania, July 3-10. The Friends General Conference event will include presentations from Kara Cole, Bill Taber, Arlene Kelly, and Nancy Brock Beck.

TUTORS SOUGHT FOR VIETNAMESE CHILDREN

University Friends Meeting, Wichita, Kansas, is making plans to offer conversational English lessons for nine weeks beginning March 27 to Vietnamese children attending schools in their area. Although most of these children have had some English language classes, they still have difficulty with their schoolwork since only Vietnamese is spoken at home. Volunteers are being sought to respond to this need.

FRIENDS ASSOCIATION ANNOUNCES CONFERENCE, SEEKS TO DEVELOP ROSTER

The third annual conference of the Friends Association for Higher Education will be held June 25-29 at Earlham College, Richmond, Indiana. Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching, will be the keynote speaker. Quaker writer and educator Elise Boulding is also scheduled to address the gathering.

The Association is presently seeking names and addresses of Friends in higher education at Quaker colleges and other campuses for the purpose of forming an up-to-date and continuous roster of Quaker educators.

Requests for more information about the annual conference or names and addresses of college professors and administrators may be sent to Anne and Nate Shope, executive secretaries, 1209-A Nathan Hunt Road, Greensboro, North Carolina 27410.

GFC STUDENTS FALL ASLEEP IN CHAPEL

Sleeping in chapel is nothing new on a college campus, but a group of about 10 men students decided to lay claim to the title of being first to fall asleep in the new Bauman Chapel/Auditorium at George Fox College, Newberg, Oregon. Before the roof was even on the structure, they held their own late-night service and then crawled into their sleeping bags and spent the rest of the night "sleeping in chapel."

WORLD PEACE PLEDGE

"In light of my faith, I am prepared to live without nuclear weapons in my country." This is the simple pledge available from New Call to Peacemaking that thousands are responding to. Signed pledges will be presented to world leaders at the time of the UN Special Session on Disarmament in May. Copies of the pledge are free, but a contribution for postage is requested. Requests may be sent to New Call to Peacemaking, Box 1245, Elkhart, IN 46515.

THREE YEARLY MEETINGS COOPERATE IN FWCC REGIONAL

Evangelical Friends Church--Eastern Region is joining with Ohio Yearly Meeting (Barnesville) and Philadelphia Yearly Meeting for a weekend of dialogue centered on the theme "The Immediacy of the Holy Spirit." The March 12-14 retreat is being sponsored by the Friends World Committee on Consultation as one of several regional conferences. Robert Rumsey of Plainfield, Indiana, is chairing the planning committee with Alvin Anderson, Edward Mitchell, and Galen Weingart representing EFC--ER on the committee.



TRADITIONAL AUCTION BENEFITS FRIENDS SCHOOL

Friends Academy, Greenleaf, Idaho, held its 31st annual benefit auction and dinner Saturday, February 6. The annual event holds a significant place in raising funds for the school, which serves grades K-12. This year's sale grossed about \$31,700.

LET IT GROWL

Many churches across the Evangelical Friends Alliance are doing some type of planned famine to help identify with world hunger and raise funds for disaster relief. Churches who have recently conducted such a program include Sherwood in Oregon; University Meeting in Wichita, Kansas; Salem, Ohio; and Orange Road, Westerville, Ohio. Often the emphasis is conducted as part of a program outlined by World Vision and may include a dinner illustrating the imbalance in food distribution in the world in which a very few receive a bountiful supply of food while the majority receive a cup of soup.

VIDEOTAPES AVAILABLE

Northwest Yearly Meeting Friends Men announce the availability of videotaped messages by Stanley Tam from a previous men's retreat. More information about the presentations dealing with stewardship and personal evangelism by this businessman and missions administrator is available from Russell Baker, Friendsview Manor, Newberg, OR 97132.

MORE FRIENDS IN HAITI

A recent issue of OMS Outreach included an article about Forrest Cammack building a road for a much-needed communication and transportation link in a mountainous region of Haiti. Forrest is a member of Rosedale Friends, Salem, Oregon, and has served on Northwest Yearly Meeting's Bolivian mission field. At age 73 he has been operating roadbuilding equipment for the Men for Missions project.

Linda Anderson of Alliance, Ohio, Friends spent February 8-18 with Project Partner workcamp in Haiti.

One work group has recently returned from Haiti and another is making plans to go is the report from Mid-America Yearly Meeting. Seiling, Oklahoma, Friends have been helping establish a church in that country and will be gaining insights from firsthand exposure to the needs there. (See "Haiti--Before and After," page 22.)

Ten high schoolers and two adults from Reedwood Friends, Portland, Oregon, will be making a summer mission trip to Haiti June 20-July 3. The group will be working in cooperation with Christian Service International. Preparations for the trip include a seven-week class dealing with cultural considerations and Bible and teacher-training studies.

CREATION SEMINAR OFFERED IN LOCAL CHURCH

Orange Road Friends, Westerville, Ohio, recently held a three-day seminar on creation. Charles McGowen, M.D., member of Poland-Bethel Friends Church, conducted the conference. He is author of In Six Days, a treatise on evolution and creation. In his case for creation, Dr. McGowen covered three points: 1. The fossil record, 2. The second law of thermodynamics, 3. The improbability of spontaneous evolution of life.

Another success at Orange Road has been limited-size supper/Bible study groups. These groups of not more than 10 people meet monthly during the fall through spring, with new groups formed the next fall. Members are encouraged to invite visitors, and everyone contributes to the meal. The program promotes deeper spiritual bonds and provides an effective means of outreach.



(Continued from page 12)

being. The bittersweet beauty of knowing this makes living rare."

This is not the first book about the world's hurting people. But, it is one that will help us understand who they are, and who we are.

— Richard Sartwell

John Scanzoni, *Love and Negotiate*, Word, 1979, \$6.95.

Love and justice. Try a moment of free association with those two words. Perhaps thoughts such as "opposite," "God," "the Bible," or "social work" came to mind. Did the words "marriage," "relationship," or "family" occur to you?

John Scanzoni maintains that love and justice can best be incorporated in a marriage through negotiation, as opposed to the hierarchical model of marriage in which the man is the final decision-maker to whom the woman submits. His premise is that mutual submission is an equally credible biblical basis for relationships and more accurately proclaims the Gospel. Jesus Christ frees us to love and serve Him and to encourage others to do the same.

From this, one concludes that the hierarchy model unfairly places man in a position of power above the woman. Unfair for whom? For Jesus, because only His power should prevail; for the man, because he is fallible and made to answer for too large a responsibility; and for the woman, because she denies her own responsibility to God as a person. This model teaches that if a woman submits to her husband's decision, believing him to be acting wrongly, she is absolved of all responsibility since she is following her God-ordained "head."

The author claims that confronting each other demonstrates love and helps us grow to be the persons God wants us to be. Man and woman can act as "iron sharpening iron" in this process. He offers a fresh ap-

proach to conflict resolution in which fair play, maximum joint profit, and flexibility are the key concepts. To the argument that bargaining seems cold in a relationship supposedly guided by love, he asserts that love promotes fairness, and bargaining is a good tool to achieve a fair compromise.

This book presents freeing ideas for both men and women and contains practical, valuable tools for creating fairness and fulfillment in relationships.

— Beth Benefiel

Dennis R. Kuhns, *Women in the Church*, Herald Press, 1978, 80 pp., \$2.50.

The question "What is the church?" is seldom asked by those who seek to discover the role of women in the church. A Mennonite pastor, Dennis Kuhns, begins his exploration of the subject here.

The essential church, he concludes, is not a people bound together by social conventions and ordinances (Ephesians 2:14-16). Rather, it is the visible body of Christ, interdependent believers bound together by love and maintained by the Spirit and its gifts.

The church is the community of people redeemed to be God's own, a people fulfilling those purposes and promises prophesied of old and extending from Pentecost to our present day (Joel 2:28).

The church is transformed by the renewal of the mind, becoming a new creation, following Christ in sacrificial love, suffering as a servant in the way of the cross.

Kuhns recognizes that our definition of the church is a vital key to our interpretation of biblical passages on the role of women. He directs the reader to basics of Bible study, that is, reading and interpreting in the context of chapter themes and overriding themes found throughout the whole Scriptures. The nature and purpose of the church as outlined is one such major theme that must be brought to bear on the interpretation of any isolated passages instructing the body of believers.

With clear documentation and notes, Kuhns demonstrates how Peter's and Paul's specific instructions to households and meetings regarding women are based on their underlying purpose to call believers to behaviors in keeping with their calling as "the church"—the "suffering servant."

All Christians still bound by cultural and temporal institutions, customs, and relationships of authority (especially slaves, women, and children) are asked in various passages (1 Corinthians, Timothy, Ephe-

sians, Colossians, and 1 Peter) to subject themselves in sacrificial love so as not to offend and for the sake of the Gospel. Such subjections as veiling and silence are not encouraged because of an eternal hierarchy nor because this is the "order of creation" but because this is the example of Christ the suffering servant to His disciples (Luke 22:24, Philippians 2, John 13:13-15).

Those Christians holding positions of power and authority, on the other hand, are called to the same. They must live in the world yet not become of it. They are not to conform to their culture's definitions of their status and rights but, like Christ, are to lay down their rights and power voluntarily giving preference to the needs and desires of others.

Through mutual subjection (Ephesians 5:21) in all relationships, divisive social roles disintegrate. Life by law and ordinance is gradually overturned and replaced by life led by and in the Spirit (Galatians 5). Divisions between men and women,

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young and old, slaves and masters, all disappear as we are permeated by the mind of Christ and experience interdependence as the body of Christ.

*Women in the Church* provides Friends with a concise (80-page), well-written, and documented resource. Pastors, teachers, and all who want to "be prepared to give an answer" for the role of women in the Quaker church do well to read this book.

—Deborah Portis-Cathers

Lois Ellen Olson, *Meeting Him in the Wilderness*, Doubleday & Company, 1980, 237 pages, \$9.95.

Could "wilderness" living fill the unnamed void in the lives of Tom and Lois Olson? To find out, the Olsons moved with their two young daughters from Columbus, Ohio, to Stehekin, Washington, in the north Cascades. There Tom became the teacher in a one-room school.

Wilderness living did not fill the void, but God did. The Olsons found Him in the midst of their adjustment to rough and simple living, in their confrontation with a medical crisis, and in the beauty and order of the forest.

There was no organized church in the mountain community, but spiritual growth came through a weekly Bible study that was passed from home to home. Eventually God led the Olsons out of the wilderness and into preparation for the Methodist ministry.

Lois Olson's true account of their spiritual pilgrimage is inspiring and faith challenging. The account is filled with amusing and joyful incidents that most readers will be able to relate to the experiences of their own families. This is light reading, but encouraging and enhanced by lovely descriptions of the beautiful Northwest.

—Richard Sartwell

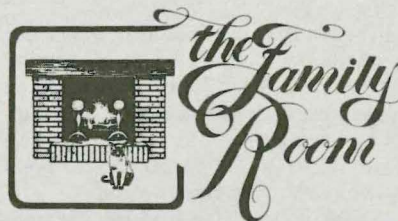
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## DISCIPLING OUR CHILDREN

BY NANCY WOODWARD

At the American Festival of Evangelism in Kansas City, Missouri, last July I attended a workshop led by Walter Hendrichsen. It was entitled "Principles of Discipling Our Own Children." The workshop was a gold mine of practical, helpful principles and ideas for Christian parents. Many of the ideas expressed in this month's column are from this workshop.

As Christian parents we all desire that our children grow up to love the Lord. We anticipate the time when our individual children tenderly invite Christ into their lives. Yet each child, teenager, and adult exercises freedom of his/her will. Despite the many prayers and best efforts of Christian parents, some children will decide to reject the Christian faith. The daughter of Hannah Whitall Smith (author of *The Christian's Secret of a Happy Life*) married Bertrand Russell (philosopher and author of *Why I Am Not a Christian*).

As we raise our children we wonder why each child of some Christian parents has a vital, growing relationship with Jesus and why one or more children of other Christian parents seem to have "chucked" the Christian faith. Walter Hendrichsen, who works for Navigators, has noticed along with leaders in other parachurch organizations that most eager turned-on young people today come from a non-Christian life and home. It is frightening to think that the children of us who are Christians could be *inoculated* instead of *addicted* to Jesus Christ.

There are three things that change an individual: (1) The Holy Spirit, (2) The Holy Bible, (3) The Holy Life. This third area is where we as parents fit. Our modeling of the holy life gives off strong messages to our children. God expects us to view life with Jesus Christ as a great adventure.

So how do we avoid the trap of boring our children with the Gospel? Mr. Hen-

drichsen asked this question of nine families whose children had grown up to view life with Jesus Christ as a great adventure. This is the list of their answers.

1. We had very few rules. As Martin Luther said, we told our children to love God and do as they pleased. We tried to think positively. We said yes whenever we could.

2. Avoid snap decisions. Whenever our children asked us about controversial issues we'd say, "Give us time to think about this." It avoided showdown confrontations.

3. We always "showed how." We'd teach our children how to do a job correctly. We helped them succeed in the little areas of life.

4. Be a learner. We were excited about learning from our children.

5. Focus on the strengths of each of your children. We concentrated on helping them do their best in the things they liked best.

6. Spend time with them. We "bought up" our children's time and loved them to Jesus. Our kids never knew what was happening.

7. We invested in memories. Things wear out, but memories last forever. One of our memories was a family trip to Europe.

8. We helped them build convictions while in our home. We allowed them to test out ideas and principles with which we did not always agree. We wanted them to do this while they had the security of us as parents.

9. We avoided career slavery. The development of our children was more important than our careers. We did not always take the promotion or make the move if we believed it would hinder our job as parents.

The relationship between a disciple (our child) and the discipler (we parents) is one of sharing. There is no remuneration. Discipleship deals more with the inner quality of life than with an outward performance. A discipler is always a link between God and the disciple. By the grace of God for approximately 18 years of their lives we serve as that link between God and our child. Our ultimate goal as Christian parents is for our children to think less and less of us as parents and more and more about Jesus.

*Recommended reading on this topic: How to Disciple Your Children by Walter Hendrichsen*





*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*

### Graham Challenges Every Church To Aid Ten Poor Families

URBANA, ILLINOIS — At a press conference at Urbana '81, evangelist Billy Graham said that if every church in America would help 10 poor families, poverty could be eliminated and the holes caused by the federal government's budget cuts could be filled. Graham spoke at the 13th Student Missions Convention sponsored by Inter-Varsity Christian Fellowship.

The evangelist said he believes President Reagan has taken some unjustified criticism because of his budget cuts. He admitted that the country is in a recession and the cuts will hurt some innocent people. "That's where we as the church ought to be," he said. A compassionate response by the church would cause onlookers to respond to the Gospel, he said.

— Evangelical Press Association

### Catholics Protest Cardinal's 'Morally Tolerated' Nuclear View

NEW YORK — In an unusual protest, a group of priests, brothers, nuns, church officials, and members of the laity of the Archdiocese of New York have openly criticized Cardinal Terrence Cooke for asserting that nuclear deterrence can be "morally tolerated if a nation is sincerely trying to come up with a rational alternative."

The critics said in a 1,000-word statement being circulated for signatures that the cardinal's views were "clearly contradicted by the developing position of his fellow bishops" on the issue of nuclear weapons. They referred to a statement by the 1976 Conference of Bishops condemning both the stockpiling of nuclear weapons and the threat to use them. They further admonished the cardinal for implying that a limited nuclear war could be waged.

Rejecting as "fiction" the cardinal's inference that the United States is making sincere attempts to reduce nuclear arms, the

statement accused him of providing theological legitimacy for the current increase in military spending. "We, the undersigned, wish to separate ourselves from this teaching," the statement said.

— E.P.

### Requirements of Student Conduct A Distinctive at Christian Colleges

WASHINGTON — Committed Christian colleges "are still quite specific and structured in regard to student conduct and thus at quite a distinct difference in perspective from secular institutions," a survey reveals. The survey of 49 Christian colleges was conducted for deans of students of the 63-member Christian College Coalition by Dr. John Cumber, dean of students at Covenant College, Lookout Mountain, Tennessee.

Other conclusions Dr. Cumber has drawn from his survey include the following: The use of sports facilities and libraries are generally curtailed on Sundays at Christian colleges. Christian colleges universally practice corporate worship activities though there is considerable variance in the length and frequency of services and in how much attendance should be required of students. Most commonly one would find chapel services being held

about three times per week for about 30 minutes, with students required to attend about 75 percent of scheduled services. Christian colleges do not necessarily see their rules as biblical absolutes but more commonly as what is necessary and proper for their time and place. Restrictions against alcoholic beverages and tobacco products, either on or off campus, are very common at Christian colleges. Social dancing is still restricted or prohibited at most. Movie and theater attendance is not prohibited at all Christian colleges.

— E.P.

### U.S. Military Training of Salvadorans Opposed

PHILADELPHIA — The American Friends Service Committee has voiced opposition to the Reagan Administration's decision to train 1,500 Salvadoran soldiers and officers at military bases in the United States.

"This is a clear indication that the U.S. government is not serious about a negotiated settlement in El Salvador, but sees the conflict more in terms of a military solution," says Jack Malinowski, AFSC national coordinator for Human Rights, who is based in Philadelphia.

"This training plan is especially alarming in light of recent reports of massacres by

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Salvadoran military and paramilitary units," he said. "According to church sources in El Salvador, government repression is responsible for the deaths of more than 30,000 people in the last two years."

—A.F.S.C.

### Day of Prayer for World Evangelization

LONDON—The Lausanne Committee for World Evangelization has issued a call for Christians around the world to set aside Sunday, May 30, 1982, as a Day of Prayer for World Evangelization.

The LCWE international office here is coordinating the call for global intercession. In announcing the date, LCWE executive secretary, Gottfried Osei-Mensah, stated that in previous years the Day of Prayer on Pentecost Sunday has been widely observed.

Speaking of the Day of Prayer, the chairman of the Lausanne Committee, Dr. Leighton Ford, has stated: "Calling for the Day of Prayer, the Lausanne Committee for World Evangelization is stressing the indispensable relationship between world evangelization and fervent prayer." In addition to prayer for evangelization of the earth's unreached peoples, Christians are asked to remember in prayer the plight of those who are being persecuted for their faith in Jesus Christ.

—E.P.

### Roman Catholics Establish More 'Positive' Film Guide

WASHINGTON—Roman Catholics now can receive moral guidance about movies under a new system that will recommend films as well as condemn them. Movies no longer will carry "B" ratings for "morally objectionable in parts for all" or "C" ratings for "condemned." Instead the two categories

will be lumped under "O," defined as "morally offensive."

The "A" categories will remain basically the same: A-1 for general patronage, A-2 for adults and adolescents, A-3 for adults, and A-4 for adults—with reservations. A new feature is "recommended," which will be placed in parentheses for films of unusual merit in their categories.

Catholic officialdom began rating movies in 1934. "In a film, if such things as sex and violence occupy too prominent a place so that they distort the theme of a film or are put in for obvious exploitative purposes, then we consider it offensive," said Mike Gallagher, coordinator of film and television reviewing for the United States Catholic Conference.

—E.P.

### Hoover Criticizes Reagan Decision to Continue Draft Registration

WASHINGTON, D.C.—Dr. Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, today criticized President Reagan's decision to continue draft registration saying, "This confirms what many informed people have suspected for some time, that the President would break his campaign promise and make draft registration a fact of American life."

"There is no question," Hoover asserted, "that continuing draft registration sends a signal—not to the Soviets, but to America's youth—that their lives and their bodies are now an integral part of Reagan's rearmament program."

"No one should be fooled by this action," Hoover warned, "registration is part and parcel of the draft. Even though the President says he is opposed to the draft, his decision gives encouragement to those in Congress who are pushing for the peacetime conscription of our youth." —NISBCO

### Pentagon Official Claims Europe's Churches Building Membership Through Antinuclear Protests

LOS ANGELES—A Pentagon official instrumental in formulating arms-control policy says the European antinuclear movement is being used by church leaders to swell dwindling congregations, it was reported. In an interview published in the Los Angeles Times, Assistant Secretary of Defense Richard N. Perle commented, "It's a remarkable thing that the churches in countries where organized religion has suf-

fered a decline in recent years should be revitalized over the issues of disarmament and neutralism. I had a Dutch friend tell me that the disarmament campaign has been good for the membership drive in the church." He also said he believes church-led demonstrations have played into the hands of communists seeking to turn European opinion against deployment of U.S. nuclear weapons.

—E.P.

### Salvation Army Prepares to Heat Up Soup Kitchens

PHILADELPHIA—As the number of unemployed workers reaches its highest total in 41 years, the Salvation Army is preparing to revive the "soup kitchen" program it ran during the Depression, *The Bulletin* reports.

So far the need for soup kitchens has only been discussed, the newspaper said. But because nine million people are unemployed—the highest number in 41 years—and 687,000 families are due to lose all or part of their benefits under the Aid to Families with Dependent Children program, the Salvation Army's national leadership has ordered regional offices to ready themselves for a national emergency, *The Bulletin* said.

"The territories and divisions should form a group to develop practical responses to [the needs of] the poor—victory gardens, food cupboards, clothing distribution, soup kitchens, etc.," the task force's minutes said.

—E.P.

### BWA President Calls Refugee Detention Center a Concentration Camp

RIDGECREST, NORTH CAROLINA—Addressing the current detention of Haitian refugees in the Krome Avenue Federal Detention Center near Miami, Florida, by the U.S. Immigration and Naturalization Service, Dr. Duke McCall, president of the Baptist World Alliance, said recently, "What is being done is contrary to every moral impulse."

Dr. McCall stated that "while we Americans have never had concentration camps, the Krome facility is essentially such a camp."

The Krome detention facility is currently housing 2,900 illegal Haitian refugees who have attempted to enter the U.S., many by frail ships. The U.S. government has refused to recognize these Haitians as legitimate political refugees and, consequently, will

### POSITION OPEN

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not grant them resident alien or immigrant status.

"I know these Haitian refugees are illegal," McCall said, "but aren't refugees always illegal?" He then added, "Our concept of legal is sometimes immoral." —E.P.

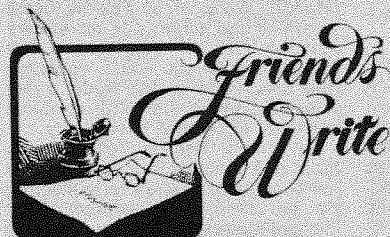
### East Germany Plans Huge Observance of Luther's 500th Birthday in 1983

MINNEAPOLIS—Plans of the East German government to observe the 500th anniversary of Martin Luther's birth were shared here with staff members of The American Lutheran Church by Klaus Wolff, cultural attache of the East German embassy in Washington, D. C. Wolff pointed out that the event, to be observed in 1983, has significance for both the church and the state in East Germany.

"Luther's place in history must include an understanding of the fact that he began a revolution," Wolff said. He said that while at the beginning the revolution was chiefly religious, it had far-reaching implications that paved the way for later political revolutions.

Wolff explained that a large number of Americans are expected as tourists in East Germany during the 1983 observance of "Luther year," and that attempts would be made to ease the manner in which they can obtain visas.

Many of the important places associated with Luther's life are in East Germany, such as Wartburg Castle; Wittenberg, where Luther taught at the university; Eisleben, where he was born; and Erfurt, where he attended the university. The Lutheran Church of East Germany, with assistance from other churches in Europe and North America, is restoring the Augustinian monastery that Luther attended. —E.P.



### Time for Simple Things

■ Congratulations to Jack Willcuts on his December 1981 article "What Christmas Is All About." I work for a volunteer agency and have lived on a limited budget the past year. Yet, I've learned to be much more

creative and have enjoyed more than ever the simple yet beautiful things around me that I seldom before took time out to notice. It was such a nice feeling as Christmas approached to avoid the hustle and bustle of the commercialized Christmas and instead spend valuable time contemplating why Christmas is celebrated.

It is never too late to examine financial priorities and responsibilities and resolve to make the most of what the Lord provides. This phrase states it well: "Live simply, that others may simply live."

ED ROBERTS

Washington, D.C.

### Truth from a Cat

■ Nancy Thomas's "cat" story is the greatest! ["A Certain Shaft of Light," January, 1982] What profound spiritual truths she could get from a litter of cats!

I also want to express appreciation for your editorials. The current one [January, 1982] is extra good. Thank you for letting the Lord use you wherever you are and for your untiring efforts in the cause of evangelical Friends.

GWEN WINTERS

Newberg, Oregon

### Friends to the Muslim World?

■ As a Christian burdened for the lost souls of this world, I was disturbed to read the piece "Every Fourth Person a Muslim Before Long?" (November, 1981, "The Face the World") It stated that Islam with its more than 700 million adherents presents the greatest challenge to Christianity as it threatens to be the largest religion in the world. Whether we as evangelical Friends will accept this important challenge, or sit idly by, is yet to be determined.

It is time for EFM [Evangelical Friends Mission] to consider prayerfully starting a new field in one of the many Muslim nations. Though it is true that there are those Islamic governments that are presently closed to the gospel message, we cannot ignore countries like Bangladesh and Indonesia, which do permit missionary activities.

As our [EFA Conference] motto goes, let's "extend the family of Friends" . . . to the Muslims!

ALAN W. SCHROEDER

Willoughby Hills, Ohio

*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.*

## Uncle Charlie Never Wrote A Will . . .



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# FRIENDS CONCERNS



## The Frontiers Program

Somehow the task of serious adult Christian education never stays done. Even under the best conditions, adult education always demands more attention. Over the last several years, Friends University, through the leadership of the Division of Religion and Philosophy, has tried to wed the unique resources of a Christian university with this continuing need of the church. The result has been the successful lay education program, FRONTIERS, now in its fourth year. FRONTIERS courses are open to all persons in Wichita and the surrounding areas. The classes meet on Monday evenings for six consecutive weeks during the winter months. This year 16 different churches were represented with well over a hundred participants. The courses that were offered this year include:

"Is There a Family in Your House?" taught by the Friends Center on Family Living staff, "Bible Lands and Sites Today" taught by Leroy Brightup, "Paul and His Letters" taught by Verlin Hinshaw, "The Effective Use of Hymns in Church Worship" taught by Cecil J. Riney, "A Spiritual Journal Workshop" taught by Donna Bales.

## Haiti—Before and After

"We've just come back!" "We're planning to go!" Within seven days I visited on two occasions with those who made the above statements regarding missionary visits to Haiti.

### Just Returned

Tony Weber, of Fowler, Kansas, Friends, led a group of five on a two-week working missionary visit to Haiti, January 5 to 22, 1982. He and Karen Cordova, of Denver, Colorado, Friends Church, one of the five, reported that this life-changing experience has resulted in a change of values—an altering of priorities.

"I realize how spoiled and selfish we Americans are, generally! We complain in spite of having so much," Karen said.

Tony stated that "the human suffering and deprivation everywhere in Haiti has made me take serious steps toward a simpler life-style."

For \$700 each (plus other personal costs) the group flew to Port-au-

Prince, the capital of Haiti. Then, via pickup truck drove to Combaropolis, locally called Bombard, only 167 miles into the Northwest Region of this Caribbean country located on the tropical island of Hispaniola, just east of Cuba.

There, in "Bombard," after the 10-hour, bone-shaking drive over "unbelievable roads," the group ministered for two weeks helping in the facilities operated by International Missionary Fellowship. They worked in the clinic—two beds, a delivery room, and a T.B. lab manned by one doctor, part-time dentist, and two nurses. They repaired two wells. They painted—anything and everything. They hauled sand and rock and helped in some construction. They did housework, prepared meals, worked on engines. "We went to be legs and arms for whatever needed to be done," Tony and Karen said.

These two young people, upper classmen at Friends University in Wichita, Kansas, spoke with fervency of their satisfaction at being a part of this Christian ministry to needy humans, for Haiti is a country marked by severe poverty and disease. The government-prescribed minimum wage is \$1.50 per day for a laborer. Seventy percent of the population suffer from T.B. The most heartbreaking tragedy is the high infant mortality rate—40 percent of the infants die before their first birthday, and an additional 20 percent die before they reach five years old. Malaria is common, typhoid epidemics not unusual, and body lice so prevalent and severe that falling hair and infected eyes are almost universal among the children, according to each of them.

Showing an eagerness to return someday, Tony and Karen revealed that most of the group paid their own way. In addition they took with them as gifts clothing, medicines, and money for food. They concluded by affirming they went "for the good we could do for them, but came home benefited by what it did for us."

### Planning to Go!

"It's a fact-finding trip," said pastor Royal Runyon of Seiling (Oklahoma) Friends Church, in response to my phoned inquiry about his upcoming trip to Haiti.

Willard Redinger, member of Seiling Friends and a local medical technician, has made four trips to Haiti—each trip was to have been his last. But the need he found there for Christian ministry, especially for medical assistance, has taken him back again and again to serve and to carry medical supplies—some \$20,000 worth by now—supplied by local firms and doctors.

After the second trip, Willard challenged his home church to share in the ministry in Haiti. Seiling responded warmly with funds to build a church building there, which is now called "Friendswood."

That endeavor, of course, led to other needs such as a full-time pastor (they've outgrown their part-time man), a teacher in their school (they already have 40 students), a parsonage that can be built for \$6,000, and a needed orphanage.

Quite wisely, Seiling meeting has decided it needs a firsthand, on-site report before it continues to participate on a heavy scale. It is worth noting that Seiling presently shares in MAYM outreach, has \$5,000 in a Haiti fund, gives regularly and substantially to the Kickapoo Indian Center, and has committed itself to 24 shares in the support of David and Annie Riley, former MAYM missionaries to Burundi now under appointment to Haiti.

In order to obtain this firsthand report the Meeting has appointed pastor Runyon and former pastor, Lloyd Hinshaw, now pastor of Empire Friends Church in Vale, South Dakota, to visit Haiti on a "fact-finding trip." The costs of this evaluation visit have been cared for by local Friends. One can once again see what a flame can be kindled from one burning heart!

—Gerald Teague

## Friendswood and Continuing Adult Education

"How does one deal with the issues of today?" "Where are our biblical and ethical roots for believing what we do?" "How can we communicate Christian standards to unbelievers in a positive manner?"

Because these questions—and others—continue to be asked, twelve Monday night classes, starting in January, are being conducted on "Contemporary Issues and Christian Thought" at Friendswood Church, Friendswood, Texas, by Michael Nixon of the staff.

In response to requests for serious, concentrated study, and believing that it is important to continue "learning while maturing," Friendswood has established a Continuing Adult Education program that, in addition to the above subject, also includes courses in "Early Church History" led by N. L. Payne, and a "Study in Romans" led by Jerry Louthan.

## Focus on Friends University

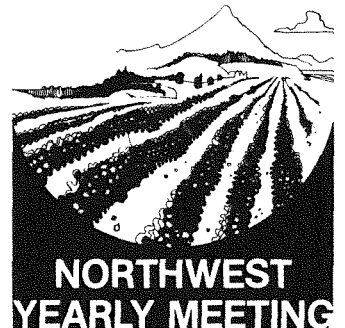
The Friends Center on Family Living announces the beginning of a new program to reach couples who are contemplating divorce. This program, called *Recovery of Hope*, has been designed with the aid of consultants during the past two years, reports Sheldon Louthan, director of the Center. Floyd and Nelda Coleman, who have been Friends Marriage Encounter National Training Couple, are now directing *Recovery of Hope*.

Couples who have been at the point of divorce themselves but who have discovered a way to renew their marriages will share their experiences with the couples who are cur-

rently experiencing difficulties. These couples who have lost hope for their relationship will be encouraged to commit themselves to a six-month *Recovery of Hope* plan for the restoration of their marriages. This commitment may be renewed as needed after their six-month time period. They will be assisted by specially trained counselors who can acquaint the couples with the resources available in the community to support their efforts at renewal.

Each couple will develop their own unique plan including help wherever it may be needed. Such things as financial advising, parenting skills, small group support, marital counseling, etc., may be included. An intensive follow-up and evaluation program is also included.

Couples may be referred to the program by pastors, lawyers, judges, or friends. Sessions are scheduled for February 6, March 6, and April 3. They may register by calling the Friends Center on Family Living office, 316/261-5890.



## Around Northwest Yearly Meeting—

**Friends Youth Plan Famine**—Northwest Yearly Meeting Friends Youth joined with other youth across the EFA in a voluntary "Planned Famine" (fasting for 30 hours) and gave money normally spent on food toward their project for the year. The "famines" held in local Friends churches frequently featured the Planned Banquet of Famine/Feast in which the majority of tickets are for the Famine meal and a few tickets are for the Feast, depicting the conditions in the world where malnutrition and starvation continue while other peoples have plenty.

Northwest Friends Youth have a goal of \$1,350 for this year, with 60 percent going to the Yearly Meeting to be used for Extension Bible School materials and assistance on airfare costs for the Dwaine Williams family now in Peru. The remaining 40 percent goes to World Vision International to provide food and supplies for people in need.

A yearly meeting-wide event of Friends Youth scheduled for April 17 is the annual Volleyball Tournament to be held at Wheeler Sports Center, George Fox College. Last year over

200 participants enjoyed a day of volleyball and fellowship. Questions may be directed to Gayle Beebe at the Yearly Meeting Headquarters in Newberg, P.O. Box 190.

**Olympic View Enlarges Sanctuary**—Olympic View Friends in Tacoma, Washington, dedicated a newly decorated and enlarged sanctuary February 14 to meet the needs of a growing congregation. Quentin Nordyke, executive secretary of Northwest Yearly Meeting, gave the dedicatory message. Two new windows are prominent features of the new church building and honor two former pastors and leaders of the church—Howard and Mary Harmon and Fred and Melva Baker. The Harmon family gave the window as a memorial to Howard, who died in January, and friends across the Yearly Meeting gave funds for the window honoring the Bakers.

**Hayden Lake Seminar on "How to Find a Job"**—Hayden Lake Friends Church, following a regular Saturday morning men's prayer meeting, held a class on how to apply for work for those who are unemployed. Closure of the Kellogg mines and lumbering mill shutdowns have hit this community with disastrous unemployment. The spiritual encouragement and fellowship, along with practical assistance in working in the job market, was appreciated.

**Ministers Conference Speaker Is Scheduled**—Ponder Gilliland, senior pastor at the Church of the Nazarene of Bethany, Oklahoma, will be the guest speaker at the annual Ministers Conference to be at Twin Rocks Conference Center April 19-23. Gilliland ministers effectively to retreat sessions through exposition of God's Word and through dialogue with participants.

**Piedmont Hosts Black Christian Education Conference**—Ernest Cathcart of the Piedmont Friends

Church staff is in charge of a week-end workshop designed to provide training for more effective Christian education ministries in the black community. A number of local congregations with guest speakers from Seattle will be in attendance. Topics include "Developing a Curriculum for the Black Congregation," "How to Lead Children to Christ," and other subjects related to the Christian home and family.

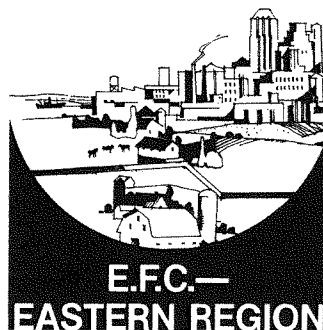
**Yearly Meeting Speaker**—Dr. Myron F. Augsburg, a bishop in the Mennonite Church and well-known author and evangelist, will be the guest speaker for the yearly meeting sessions of Northwest Yearly Meeting July 24-29, 1982. A former president of Eastern Mennonite College, Augsburg has recently resigned to begin a church-planting effort in Washington, D.C. He is a frequent lecturer at the Mennonite Seminary in Elkhart, Indiana.

### Around George Fox College

March 14 is George Fox College Sunday in Northwest Yearly Meeting. College representatives—students, faculty, staff and administration—will be in churches throughout Washington, Idaho, and Oregon, sharing reports and challenges from the college, and opportunity for investment in the GFC program will be given. The day is coordinated by George Fox Church Relations Director Gene Hockett and is the first time in recent years a Yearly Meeting-wide GFC Sunday has been held.

George Fox College has joined with more than two dozen other colleges nationally in the publication of *Christian Scholars Review*, a quarterly journal seeking to provide a forum for the discussion of the theological issues of Christian higher education and the encouragement of communication and understanding both among Christian scholars and between them and others. George Fox is the only Oregon college involved and has named religion and philosophy professor Arthur O. Roberts as the first GFC representative to the editorial board.

Representatives from 13 worldwide missions organizations were on the George Fox campus to participate in the college's annual Missions Awareness Week conference. Main speaker was Robert Woodruff, on furlough from the World Missions organization of the Church of the Nazarene, who is serving a one-year interim appointment as director of the college's mathematics lab. Woodruff, a 1971 GFC graduate, has been in Australia and New Guinea involved in college teaching and church planting. Missionary participants were involved in daily chapel programs, evening sessions, displays, panel discussions, workshops, and classes.



### EFC—ER Happenings

**Praise the Lord** for answered prayer regarding the needed cement (65,000 bags) to build the new Union Biblical Seminary facilities in Poona, India. Paul Miller reports that he has finally succeeded in getting the permit to import the cement from South Korea. . . . Now, let us pray for the construction workers and for progress in the total project.

**Receipts** for the 1981 Missionary Outreach Budget amounted to \$636,614. Although it was short of the goal by \$89,585, it did represent \$69,811 more than the previous year.

**A youth sharing team** from Damascus and Beloit left Cleveland February 5 bound for Hong Kong and Taiwan. Led by Watson and Anna Cosand, the young group played basketball, shared through a puppet ministry, spoke in school chapels and churches, and shared through music. Those who went included Ron and Rick Ellyson, John Steer, Mike Butcher, and Mark Winn from Damascus; Rick Brendlinger of Beloit. Anticipated return date was February 23.

**Norma Freer** writes from Chhatarpur, India, that all is going well at the Christian English School. They now have some 280 children enrolled and are thoroughly enjoying the use of the new building. Already they are outgrowing it. "I teach a class on the verandah," she writes, "and it



Norma Freer (center) is the guest of honor as Christian English School students and the headmistress, Miss Suman Singh, congratulate her on her birthday in Chhatarpur, India.

looks like we will need at least a couple of more rooms by July—or else.

For Norma's birthday last November, the students and teachers surprised her with a special celebration.

**Horizon Community Church**, pastored by Michael Grogan, is moving to new quarters this month. Having started services in Cape Coral, Florida, they are now worshipping in Fort Myers at 1913 Dana Drive. Friends visiting the area are invited to call the Grogans at 813-549-7799 to receive directions to the meeting place.

**Ministers Conference** date has been changed one week earlier than previously announced. Eastern Region Friends pastors and spouses will meet April 19-22 at Massanetta Springs, Virginia, according to David Roudabush, chairman.

### Focus on Malone

Tina Savant, a senior, was crowned Homecoming Queen. Included in her court were Pam Fenton and Martha Noble, seniors; Ruthann Betz, junior; Sylvia King, sophomore; and Regina Zifzal, freshman.

At the Alumni Dinner on Saturday evening, President Gordon Werkema spoke on the topic of "Covenants." He concluded by saying: "Here at Malone we covenant with you to be faithful to God's Word and to God's World. Strength in our heritage will provide for us faith in our future."

Diane Schuring, a 1980 Malone graduate, has been named the Assistant Director of Public Relations. A *summa cum laude* student, Diane graduated with the B.S. degree in elementary education and history. Her new assignment will include publications, printed pieces, and sports information.

At the 1982 Malone College Homecoming, Russell Taft sang a special concert at the January 28 kickoff performance held in Osborne Hall. Taft is the former lead singer with the Imperials, who were Grammy winners and whose music has been a favorite with college youth for several years. The Homecoming theme this year was "Silver Jubilee" celebrating 90 years of Christian education for Malone College, with 25 of those years in Canton, Ohio.

Twenty Malone students have been named to the 1982 edition of *Who's Who Among Students in American Universities and Colleges*. These students were honored at the winter Convocation held at the beginning of the term and include the following: Mary Armstrong, Mandy Clark, Joe Donnelly, Scott Freer, George Fryberger, Jeffrey Gantz, Patti Hoffman, Sandra Host, Nancy Jackson, David Murray, Brett Niver, Randall Pipes,

### Coming Events

#### MARCH

- 12-14 Friends Men's Retreat, Twin Rocks Conference Center, Rockaway, Oregon
- 14 George Fox College Sunday throughout Northwest Yearly Meeting Friends churches

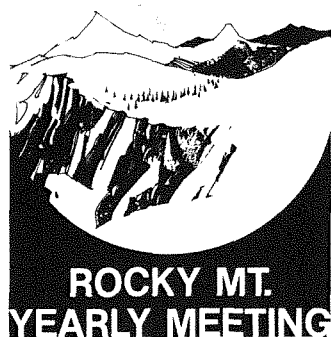
#### APRIL

- 17 Friends Youth Volleyball Tournament, Wheeler Sports Center, George Fox College
- 19-23 Northwest Yearly Meeting Ministers' Conference, Twin Rocks Conference Center, Rockaway, Oregon



Arnold Shetler, Lyndon Thomas, Richard Unrue, Dean Guscott, Treva Jorney, Kenneth McIlwain, Kathleen Graening, and Laban Coblentz.

"An Evening with Shakespeare: Soliloquy and Song" was presented by the Language and Literature Division January 26. Written and produced by Robert Lair, the performance also included songs directed by Charles Sims.



### Jack Rea Assumes Reins of Rocky Mountain YM

Jack Rea is the Rocky Mountain Yearly Meeting's new superintendent. Here are some questions recently posed to Jack and his responses to the questions.

**Q:** Tell us about your family.

**Rea:** I was born and raised in Salem, Ohio, where I was a member of Salem First Friends in Evangelical Friends Church—Eastern Region. My wife, Celesta, is from Piedmont Friends, Portland, Oregon, in Northwest Yearly Meeting. Our children are Darlene Sue, 12, in the seventh grade, and Samuel David, 7, in the second grade.

**Q:** What is your previous work experience prior to coming to Rocky Mountain Yearly Meeting? What unique talents, abilities, or experience do you bring to this job?

**Rea:** In 1970 I graduated from George Fox College, received an M.Div. degree from Asbury Theological Seminary in 1973, and a D.Min. from Ashland Theological Seminary in 1977. I have spent two summers as an associate pastor, four years as a pastor, and four years in missionary service.

**Q:** What attracted you to apply for the superintendent's job in RMYM?

**Rea:** I have a basic love for the Church and the Holy Spirit directed my attention to RMYM through two people that at about the same time encouraged me to look at the opportunity and pray earnestly. Then from that point the chain of events fell into place, with the Holy Spirit giving affirmation along the way.

**Q:** How do you assess the "state of the Yearly Meeting" now? During

your time as superintendent, what changes would you like to see?

**Rea:** It is far too soon for me to offer any analytical judgment about RMYM. However, as I have met with people and traveled to some local churches, there seems to be an optimism in people's attitudes. Also everyone speaks with a real sense of appreciation for heritage and history in RMYM.

During my term as superintendent I would like to see spiritual gifts used to help RMYM realize its potential in ministry and outreach.

**Q:** What challenges face RMYM?

**Rea:** RMYM faces a challenge of priorities. We must continually identify cooperatively what deserves the most of our time, energy, and resources.

**Q:** Are there new ministries you would like to see the RMYM become involved in?

**Rea:** I do not bring with me a package of programs that I want to see RMYM endorse. But rather I want RMYM to evaluate itself in its own context and develop those programs that are right for itself.

**Q:** How can RMYM churches better become involved in discipleship and reaching non-Christians?

**Rea:** Biblical principles of discipleship and outreach have not changed. But, there are some new materials on methods and strategies that may aid local programs. Perhaps with prayer the best results are found by simply "going on going on."

**Q:** How can yearly meeting members help you in your job?

**Rea:** Certainly there needs to be a mutual base of prayer support and cooperation on all levels of RMYM. I also want to have an "open door" policy to see all people and hear all views concerning the ongoing life and work of RMYM.

**Q:** Do you have any concluding statements for readers of Evangelical Friend?

**Rea:** Yes, I am privileged to be here serving you in the capacity of general superintendent. It is my heartfelt desire to be at one with you and to see God mightily use Rocky Mountain Yearly Meeting in His Kingdom.

### Prayer Corner

1. Continue to pray for Holy Spirit action in the Rough Rock, Arizona, Friends Mission.

2. Pray that Yearly Meeting programs would raise up new learners of Jesus Christ (disciples) and men and women capable of helping young believers to develop a deep desire to follow and serve Christ.

3. Pray for Jack Rea as he begins his duties as superintendent.

4. Pray for Mark Thompson as he and his family take over the Center Friends meeting pastorate.

5. Pray for the Wiggins Friends Church that a spiritual renewal will occur in that town.

### New Youth Director

Mark Thompson is the Rocky Mountain Yearly Meeting's new youth program director. He hopes to "rock the Rockies." Further details were unavailable at press time, but keep your eyes and ears open. Thompson will work with the youth and camping programs in RMYM. He is also the new pastor of the Center Friends Church.

## FRIENDS GATHER

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

### Friends Functioning!

Outreach, through varied methods and different avenues, is a general theme running through the work and efforts of the churches of the Evangelical Friends Alliance as reported in this issue of the *Evangelical Friend*. Following is a list of these effective functions:

### Outreach Through Physical Aid and Spiritual Service

**OLYMPIC VIEW**, Tacoma, Washington (Dan Nolita) sponsored a Vietnamese family, who in turn, after becoming established, hosted a dinner for Friends who had given help when it was needed so much. **PEACE EVANGELICAL FRIENDS**, Brighton, Colorado (Bud VanMeter) gave special help to the physical and spiritual needs of a family of their community a year ago. This family has now joined their church. **UNIVERSITY FRIENDS**, Wichita, Kansas (David Kingrey) are working on the project of teaching English to Vietnamese children. **SOUTHEAST**, Salem, Ohio (Lynn Shreve) reports a spiritual awakening, with many being won to Christ.

The Friends Women's Fellowship of **ROSE VALLEY**, Kelso, Washington (Roger Sargent) furnished gifts for 20 nursing home patients who otherwise would not be remembered by anyone. **ALLIANCE**, Ohio (James J. Kilpatrick) and **ALUM CREEK**, Marengo, Ohio (Dane Ruff) sent fruit and other goodies to shut-ins and elderly people. **GILEAD**, Mt. Gilead, Ohio (Charles L. Robinson) raised \$725 to help alleviate world hunger by conducting a "crop walk."

### Outreach Through Foreign Missions Aid

In **BELLEFONTAINE**, Ohio (Earl L. Kelbaugh) the Women's Missionary Society made and sold 100 pounds of candy to raise money for missions. **ALUM CREEK**, Marengo, Ohio, sent \$200 to missionaries. **GILEAD**, Mt. Gilead, Ohio, Missionary Circle raised over \$1,100 for missions. **RAISIN VALLEY**, Michigan (Dale E. Chryst) provided funds to bring Howard Moore home from Taiwan at the time of illness and death of his father. **ALVA**, Oklahoma (Francis McKinney) reported their Missions Conference to be the highlight of the year. Only six weeks after the conference, the Faith Promise pledges were nearly 50 percent paid. Around 50 ladies met for their annual Salad Supper, with guest speakers missionaries Ruth Miller and Doris Ferguson.

**SMITHFIELD**, Ohio (Norman Anderson) Ladies' Missionary Society sent money to the missionaries for Christmas. **WESTGATE**, Columbus, Ohio (Galen P. Weingart) presented a slide-cassette program "That Everyone May Hear" stressing the responsibility of all Christians to share the Good News. They also packed missionary boxes. The Daisy Borton Missionary Union of **BATTLE CREEK**, Michigan (John O. Grafton) held a bazaar-auction-social as a fund-raising project.

### Outreach Through Christian Education

**NORTHWEST**, Arvada, Colorado (Tom Bousman) enjoyed the "Creation Series" filmstrips recently on Sunday evenings. **FOWLER**, Kansas (Ron Ferguson) conducted a Christian education seminar, led by Robin Johnston, which was attended in its entirety by all teachers, committee members, and youth sponsors. **BELLEFONTAINE**, Ohio, at adult breakfast meetings, held a class "Knowing What We Believe, and Why." **GILEAD**, Mt. Gilead, Ohio, are enjoying special "Studies in Prayer," led by Priscilla Casto. **DERBY**, Kansas (Dan Qualls) showed the Dobson film series "Focus on the Family." Pastor Dan has been holding teacher-training classes for Derby and also for Rose Hill Friends.

**SMITHFIELD**, Ohio, is conducting an elective class "What Did Jesus Say About That?" The Family Life Board of **NORTHBRIDGE**, Wichita, Kansas (David Leach) is sponsoring a series of classes on "Self-Image and Depression" taught by Mark Hicks, with exceptional interest and attendance. **WESTGATE**, Columbus, Ohio, is conducting a creation seminar by Walter Brown entitled "In the Beginning." **ROSE VALLEY**, Kelso, Washington, church is sponsoring a project "Read the Bible Through in 1982." **BATTLE CREEK**, Michigan, is seeing attendance increase and spiritual gains as a result of Bible study groups Mondays through Thursdays, and men's breakfasts, resulting in fresh enthusiasm.

## Outreach Through Special Services

**GILEAD**, Mt. Gilead, Ohio, held a revival in their church, with evangelist P. I. Liddell. Many sought a new start in their Christian life. In **LA JUNTA**, Colorado (Robert Storms), four new people recently joined the church. **SMITHFIELD**, Ohio held four-day special services. In an attendance contest for this event, the women beat the men. In the accompanying picture, Lamont McCoy, Spiritual Life chairman, and Richard Boyd, recording clerk, serve the



beverages, while Norman Anderson serves a snack to Don Esch.

**BATTLE CREEK**, Michigan, holds a gym night each week for fun and fellowship. **BOISE**, Idaho (Harold Antrim) is cooperating in the Billy Graham Crusade to be held there in August 1982. **MORNINGSIDE**, Port St. Lucie, Florida (J. Daniel Frost) enjoyed a musical evening at their monthly fellowship supper when students from Hobe Sound Bible Aca-

demy ministered to them. They also enjoyed special Christmas and New Year's services. **NAMPA**, Idaho (Homer Smuck) held special meetings with artist-musician Herschel Thornburg as evangelist.

## Youth Outreach

**BOISE**, Idaho, youth minister Ken VandenHoek recently returned from the EFA Coordinating Council in Oklahoma City and announced exciting things ahead for the youth. Some of the high school youth attended Midwinter Conference at Twin Rocks, Oregon, at Christmas vacation time. "Snow Blast" was enjoyed by a number at Quaker Hill Retreat Center, McCall, Idaho. At **ALUM CREEK**, Marengo, Ohio, the Young Couples' Sunday school class prepared a "Time Capsule" to be opened after the year 2000. Pastor Dan Qualls of **DERBY**, Kansas, was selected "Pastor of the Week" by the local radio station and received several useful prizes.

## Outreach Through Physical Plant Improvement

**ROSE VALLEY**, Kelso, Washington, held a special Christmas Bazaar and raised \$3,634, making it possible to repair the George Bales Gym, which was severely damaged in a heavy snowstorm. Jim Budd is shown in the accompanying photo making delicious hot rolls and donuts that



were the hit of the weekend bazaar. Looking on is Roy Jabusch.

**ALUM CREEK**, Marengo, Ohio, purchased an electric range and flatware for the church kitchen. **OLYMPIC VIEW**, Tacoma, Washington, has experienced church growth, necessitating additional Sunday school rooms and sanctuary space, with the goal of a debt-free building dedicated February 14. A recent fundraising event for able-bodied participants was a two-mile run in bitter weather, completed by 180 entrants, netting \$793 for the building fund. **RIVERTON**, Kansas (Sheldon Tucker) reports that many improvements have been made on the church building this past year, and attendance has been exceptional. **NAMPA**, Idaho, gave their church building a "new look" with a new paint job.

## Other Methods of Outreach

**RAISIN VALLEY**, Adrian, Michigan, released balloons sometime ago containing information and an invita-

tion to attend their church. They are now receiving some responses from other states. **NAMPA**, Idaho, has initiated a "prayer chain," a special "caring" group, and has started a men's breakfast group. **RAISIN VALLEY**, Michigan, sponsored a hayride for children. **ROSE VALLEY**, Kelso, Washington, held a progressive dinner as a special time of fellowship. Robert Pringle, pictured, is youth director at **BEAVER PARK**, Penrose, Colorado (David C. Mercer). As a member of the Pueblo Chorale, Robert will be touring Europe this summer.



**ALLIANCE**, Ohio, enjoyed a concert by their own quartet, "One Accord." **GILEAD**, Mt. Gilead, Ohio, received commitments for over \$33,000 through Faith Promise giving.

## Outreach at Special Seasons

Almost every church reporting told of special outreach at Thanksgiving time, Christmas, or New Year's eve, through a variety of programs, musicals, social times, and help to those in need. What a wonderful time to think of others and extend God's love to them through word and deed!

—Compiled by Ruth Brown

# FRIENDS RECORD

## BIRTHS

**ALBERT**—To John and Marie Albert, a son, Daniel, December 1981, Haiti.

**ANKENY**—To Curt and Kris Ankeny of Newberg Friends, Oregon, a daughter, Ariana Lynne, January 21, 1982.

**BRAY**—To Bruce and Brenda Bray of Maplewood Friends, Portland, Oregon, a daughter, Kristen Joy, January 6, 1982.

**BURKE**—To Stan and Cheryl Burke, a daughter, Christie Ann, October 26, 1981, Trinity Friends, Van Wert, Ohio.

**DURAN**—To Victor and Mary Bel (Cam-mack) Duran, twin boys, David Paul and Daniel Joe, December 6, Aloha, Oregon.

**LEMMONS**—To Deanna and Dale Lemmons, a son, Derrick Wayne, December 1, 1981, Kelso, Washington.

**MORTON**—To Walter and Suzanne Morton, a son, December 18, 1981, Wadsworth, Ohio.

**PHILIPS**—To Don and Diane (Hester) Philips, a daughter, Jeanine Marie, January 12, 1982, Portland, Oregon.

**POLLOCK**—To Rex and Chris Pollock of Trinity Friends, Van Wert, Ohio, twin daughters, Erica Lynn and Andrea Sue, December 18, 1981.

**PUCKETT**—To Mike and Julie Puckett, a son, Adam Michael, December 29, 1981, Longview, Washington.

**ROGGENKAMP**—To Terry and Bonnie Roggenkamp, a son, Aron Matthew, September 13, 1981, Camas, Washington.

**ROSENAU**—To Lance and Sue Rosenau, a son, Michael Paul, December 9, 1981, Newberg, Oregon.

**SHELL**—To Dan and Barbara Shell, a son, John Cory, November 26, 1981, Trinity Friends, Van Wert, Ohio.

**SMITH**—To Morris and Kay Smith, a son, Allen Eugene, January 16, 1982, Haviland, Kansas.

**SMUCK**—To Homer and Lois Smuck, a daughter, Jacquelyn Arlene, January 12, 1982, Nampa, Idaho.

**TAYLOR**—To Don and Marge Taylor, a son, Donald Eugene III, December 16, 1981, Trinity Friends, Van Wert, Ohio.

**WARNER**—To Larry and Debby Warner, a daughter, Alicia Victoria, December 30, 1981, Portland, Oregon.

**WHITE**—To Barry and Edee White, a daughter, Brenda Jolene, September 30, 1981, Meridian, Idaho.

## MARRIAGES

**ADAMS-VIRDEN**. Nancy Adams and Gerald Virden, Jr., November 21, 1981, Alliance, Ohio.

**BIGLEY-WALLACE**. Amanda Bigley and Gregg Wallace, January 1, 1982, Topeka, Kansas.

**FORNEY-NEWELL**. Danita Forney and Todd Newell, June 6, 1981, Meridian, Idaho.

**FRANCO-WALLACE**. Cindy Franco and Brian Wallace, December 27, 1981, Burr Oak, Kansas.

**GROVE-MITCHELL**. Beth Grove and David Mitchell, November 28, 1981, Alliance, Ohio.

**HINKLE-KRUECK**. Cheryl Ann Hinkle and David Brian Krueck, November 21, 1981, Beaver Park Friends, Penrose, Colorado.

**JONES-MOSHER**. Patricia Jones and Brian Mosher, November 14, 1981, Mt. Gilead, Ohio.

**MATHIS-SOMMERS**. Kim Mathis and Marc Sommers, May 2, 1981, League City, Texas.

**PERISHO-JOHNSON**. Lesta Perisho and Steve Johnson, September 18, 1981, Talent, Oregon.

**PERISHO-WINN**. Arlene Perisho and Preston Winn, July 17, 1981, Talent, Oregon.

**RUCAS-SELMAN**. Kemberly Rucas and Michael Selman, February 6, 1982, Northridge Friends, Wichita, Kansas.

**ST. LAWRENCE-WEBER**. Melissa St. Lawrence and Doug Weber, December 19, 1981, Fowler, Kansas.

**SCHULZ-RHODEN**. Pam Schulz and David Rhoden, December 5, 1981, Fort Riley Chapel, Fort Riley, Kansas.

**WILLCUTS-RASMUSSEN**. Carolyn Willcuts and Norman Rasmussen, January 24, 1982, Newberg, Oregon.

## DEATHS

**BAKER**—Olean Baker, January 12, 1982, Ramona, Oklahoma.

**BARRATT**—Audrey Barratt, January 21, 1982, University Friends, Wichita, Kansas.

**BIESHAAR**—Nellie Bieshaar, November 3, 1981, Denver, Colorado.

**BODDY**—Eva Boddy, 85, Newberg Friends, Oregon, January 20, 1982.

**CLARK**—Ione Clark, November 5, 1981, Fort Worth, Texas.

**FAULKNER**—Mary Faulkner, August 1, 1981, Camas, Washington.

**FITZPATRICK**—Edna Mae Fitzpatrick, December 20, 1981, Bellefontaine, Ohio.

**HARMON**—Howard S. Harmon, 73, January 13, 1982, Stanwood, Washington.

**HENSHAW**—Erma Henshaw, November 25, 1981, Denver, Colorado.

**LAWRENCE**—Wilfrid Lawrence, December 24, 1981, League City, Texas.

**LUSK**—Clifford Lusk, November 24, 1981, Penrose, Colorado.

**MAYO**—Dorothy Mayo, December 27, 1981, Wichita, Kansas.

**MAYO**—Ord Mayo, December 20, 1981, Wichita, Kansas.

**MCDAVITT**—Mertie McDavitt, October 27, 1981, Pilot Point, Texas.

**MOORE**—Willis L. Moore, November 6, 1981, Adrian, Michigan.

**NEIFERT**—Mildred Neifert, December 23, 1981, Wichita, Kansas.

**STOUT**—Eva Ghand Stout, November 20, 1981, Osawatomie, Kansas.

**UNRUH**—Doland Unruh, December 1, 1981, New Raymer, Colorado.

**WINTERS**—Ora Winters, January 4, 1982, Wichita, Kansas.

**WITHROW**—Mary Withrow, 78, November 6, 1981, Talent, Oregon.

# QUAKER WOMEN: REFLECTIONS FROM HISTORY AND EXAMPLE



*Elsie Matti with Alliance pastor Rick Sams, whose friendship dates back to his growing up years at Beloit, Ohio, Friends Church.*

(Continued from page 10)

great deal of patience in mastering Mandarin, both Elsie and Charles assumed their responsibilities in helping administer the mission program at Luho and Nanking. Charles served as superintendent of the Mission Council from 1933 to 1947 and as superintendent of the Mission from 1948 to 1950.

There were joys and there were sorrows in the work—joys over having a small part in extending God's Kingdom in the Orient and sorrows over the failures, hardships, and persecution they encountered. The "Nanking Incident" occurred March 27, 1927, which stands out as crucial for its loss of life and property. Miraculously, the lives of Walter Williams, Charles DeVol, and Charles Matti were all spared, although they had to hide in an empty cistern for 20 hours.<sup>6</sup>

Although periods of unrest and strife were frequent and political change seemed almost "a way of life," there were steady gains. By 1940 there were 1,000 members in the Friends meetings of the Nanking-Luho Mission.

After Pearl Harbor, the Mattis were held as house prisoners in Nanking for six months. Then they were transferred to Shanghai and after 18 days confinement were evacuated to Singapore and then to Portuguese East Africa, where they were exchanged for Japanese prisoners of war held by Americans. They finally were able to board the *H.M.S. Gripsholm* and embark on the final leg of the journey home.

When World War II ended, Elsie and Charles returned to China in 1946, finding rampant inflation and spiraling living costs. More troublesome times were on the way as the Communists invaded Nanking. The Mattis, together with Ella Ruth Hutson, continued their work for a year and seven months, but it became increasingly impossible to remain, so they began to pray that the Chinese Church would be reconciled to their leaving. Elsie wrote:

"One morning in the fall of 1950 our dear Pastor Li and several of the workers came to call and said of their own free will that they thought the time had come for us to return to our homeland. How we praised

the Lord for helping them to see this point of view! We had been convinced of it ever since the take-over."<sup>7</sup>

Charles was then able to secure permission from the government officials for them to leave. Surprisingly, the request was promptly granted and they left via train for Canton, China, and on to Hong Kong. Eventually, they traveled to Singapore, Penang, Colombo, Bombay, Aden, the Suez Canal, Gibraltar, London, and home to the U.S. They arrived in New York January 16, 1951.

What next did God have in store for Elsie and Charles Matti?

While waiting for clear leading, they decided to accept the pastorate of the Urbana, Ohio, Friends Church. Then in October 1953 they sailed for the island of Taiwan, accompanied by Ella Ruth Hutson, to open a new Friends Mission in Chiayi.

For three and one-half years they labored, Charles serving as superintendent of the new work. Ill health forced him to return to the States in 1957, and so the Mattis moved to Beloit, Ohio, to retire and yet to be active in deputation work among Ohio Yearly Meeting churches. This they continued until Charles's death in January 1968.

In her later years, Elsie Matti remains actively interested in the work and through her letter writing and prayer life ministers to many people. Now as she looks back over her eventful life, she first gives thanks to God for His leading, the doors He has both opened and closed, and the opportunity to share the good news of salvation.

For those of us privileged to know Elsie Matti personally, we thank the Lord for her dedicated example and pray: "Lord, raise up more young women in Quakerdom who are committed to Jesus Christ and His faithfulness—just as Thy servant Elsie Matti has exemplified."

## HONOR ROLL OF SERVICE: QUAKER WOMEN IN EVANGELICAL FRIENDS CHURCH—EASTERN REGION

*Esther Baird*—Founder of the India Friends Mission (with Delia Fistler) in 1892. Served as superintendent 1916-1937. Retired in 1938.

*Esther Butler*—Founder of the China Friends Mission; superintendent from 1893 to 1921.

*Isabella French DeVol*, M.D.—medical Missionary to China 1897-1920. Wife of Dr. George F. DeVol; mother of Charles, Ezra, and Catherine (Cattell).

*The Ecroyd Sisters*—Sarah, Mary, Eleanor, and Susan traveled by horseback through central Pennsylvania conducting meetings from 1904 to about 1915. Started the Camp Meeting and Friends Church at Hughesville, Pennsylvania.

*Delia Fistler*—Founder of the India Friends Mission (with Esther Baird). Served from 1892 to 1916. Superintendent 1896-1916.

*Lucy Gaynor*, M.D.—Medical Missionary to China 1892-1912. Died of typhus, contracted while ministering to suffering.

*Elizabeth L. Hill*—First woman clerk; from Mt. Pleasant; chosen along with Edward Wood in 1887 when Ohio Yearly Meeting approved the holding of joint men's and women's sessions.

*Mary A. Hill*—Also from Mt. Pleasant; recorded minister for 55 years; served 34 years in China under an interdenominational board; in 1899 helped establish Azusa College in California.

*Margaret Holme*—Missionary to China 1894-1930; superintendent of the Friends Mission 1921-1930.

*Sarah E. Jenkins*—First president of the Women's Missionary Society of Ohio Yearly Meeting, serving from 1884 to 1894. Founded OYM's foreign mission work in 1884.

*Elisabeth M. Jenkins*—Succeeded her mother, Sarah Jenkins, as president of Friends Foreign Missionary Board (1895-1913) and was a member of the board for 66 years.

*Judith Johnson*—Organized the East Richland Friends Church and served as its pastor. Also opened the Springdale Mission, now Springdale Friends Church.

*Emma Brown Malone*—Cofounder with her husband, Walter Malone, of Friends Bible Institute and Training School in Cleveland 1892 (now Malone College).

*Rebecca Pickering*—Started Short Creek Friends Church in eastern Ohio.

*Evangeline Reams*—Founded the Friends Home in Columbus, Ohio, in 1905 as a ministry to unwed mothers.

*Lenna Stanley*—Missionary to China 1891-1920; headed the Friends Seminary for Girls.

*Caroline Talbott*—Evangelist on both sides of the Atlantic; known for her strict obedience to the leadings of the Lord; 1826-1894.

*Rebecca Taylor Updegraff*—(1790-1868) Leader in promoting evening services for young people during the great revival of the 19th century. Visited most yearly meetings twice.

*Elizabeth Ward*—Taught in Cleveland Bible Institute and Portland Bible Institute; pastored several churches including Salem Friends Church (Ohio).

<sup>1</sup>Hope Elizabeth Luder, *Women and Quakerism*, Lebanon, Pa.: Pendle Hill Pamphlet 196, 1974, p. 5.

<sup>2</sup>Hugh Barbour, *Margaret Fell Speaking*, Lebanon, Pa.: Pendle Hill Pamphlet 206, 1976, pp. 27-30.

<sup>3</sup>Luder, *op. cit.*, p. 6.

<sup>4</sup>Elsie V. Matti, *Events in Old Cathay*, Friends Book Store, Damascus, Ohio, 1980, p. 10.

<sup>5</sup>Walter R. Williams, *These Fifty Years*, Ohio Yearly Meeting, Damascus, Ohio, 1940, p. 150.

<sup>6</sup>Matti, *op. cit.*, pp. 14-17.

<sup>7</sup>Matti, *op. cit.*, p. 54.

# THOUGHTS ON MINISTRY



(Continued from page 4)

There is wisdom, if not convenience, in this imprecision. It acknowledges the freedom of the Holy Spirit to raise up ministry from faithful persons. It guards against priestcraft, for gifts cannot be regarded as proffering favored status either through psychological imprinting or professional training. Mystery does not deny the validity of human effort. It does acknowledge limits.

I'll suggest another set of categories: pastoral, evangelistic, expository, prophetic, and mission/service. In each of these modes of ministry proclamation is, or should be, central. The pastoral mode utilizes preaching, teaching, counseling, and administration in the context of the local church. A major aim is to equip Christians for their own witness in the world. The evangelistic mode more directly exhorts hearers to believe the Gospel, seeking for their conviction whether in the marketplace, through media, or in the meetinghouse. Since the 1950s one-on-one evangelism has largely supplanted mass campaigns. There are few full-time evangelists; the task has devolved upon pastors to some extent but also upon the ministry of Christians generally. Perhaps that is for the good, but we may again need a new "Valiant Sixty." I think there are young people whom God would raise up if the church would send them forth.

The expository mode brings scholarship to the service of biblical understanding. The knowledge of history, philosophy, and literature clarifies the theology of the church, cleansing it of cultural accretion and cultic distortion. Often local churches are enriched by the expository preaching of visiting ministers during specially appointed meetings. In recent years the emphasis upon fellowship and entertainment has diminished somewhat this practice. But there is a hunger for truth, as well as for love. Good expository preaching satisfies that hunger.

The prophetic mode proclaims the righteousness of Christ for the church and the world, lifting up the meaning of the Kingdom in our times with particular urgency. Historically, the traveling ministry provided a format for this mode of proclamation. Perhaps it will again, for the practice constituted a vital aspect of the primitive church and serves as a continuing model for the church today. In many ways our colleges sustain this prophetic function, as do conferences that embody special concerns, such as The New Call to Peacemaking. That this movement made hardly a ripple in many local churches indicates a significant neglect of that mode of proclamation that has been one of our major contributions to the Church universal.

The mission/service mode involves cross-cultural witnessing. Whatever the means, whether medical, technical, educational, or economic aid, Gospel proclamation can occur, although ministering outside one's own culture requires special sensitivity. The message of the Gospel may be spoken by acts of love as well as by sentences. How to combine words and deeds is a continuing concern of the mission/service conferences, the next one slated for Nairobi, Kenya, this summer.



**Worship is the  
center from which  
ministry flows.**

This is true, or should be, whether it is the immediate prompting of the Holy Spirit that causes someone to rise from silence to exhort fellow worshipers, or the occasion in which the Spirit settles truth into conviction and conviction into gospel living. Whatever is preached or said or prayed or sung becomes ministry because of the awesome presence of Christ meeting with His people. Ponder with me statements drawn from the section on "Worship" in the Richmond Declaration of Faith:

"Worship is the adoring response of the heart and mind to the influence of the Spirit of God . . . it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted. . . . The Lord Jesus has graciously provided

spiritual offerings . . . suited to the several conditions of all who worship in spirit and truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart . . . the simple exercise of faith, the self denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God."

Friends cherish solemnity of worship as thus described and feel uncomfortable with inappropriate levity, psychological mood manipulation, discordant announcements, and the like. No Quaker meeting for worship, whether small or large, needs to lack dignity in worship, for its joyous mystery does not depend upon architecture, liturgy, and vestment to suggest divine presence.

Worship nurtures ministry. What kind of ministry do you want? Look at worship. If worship is perceived as a well-managed show, showmanship is elicited; perceived as an efficient procedure, management leadership arises; as a classroom, lectureship is forthcoming; and so forth. Our biblical model is the body whose parts need each other and are directed by the Head, Christ. "Every member is serviceable," wrote George Fox. Is this the case in our worship, or does performance supplant participation?

## CONCLUSION

Significant evaluation of our ministry requires a close look at our principles. It also requires a significant evaluation of worship. Indeed, this process has begun. (See, for example, Faith and Life publications such as *The Church in Quaker Thought and Practice* edited by Charles Thomas, and *Quaker Worship* edited by Francis B. Hall.) It is timely for us to do this. There is manifest hunger for more authentic Quaker ministry. Pastoral and nonpastoral forms have been serviceable, but we are ready to look at these patterns afresh. Let us gather our thoughts and prayers on behalf of new insights. Let us do so, not with a sense of failure, but with a sense that we build upon good foundations.



## Let's Be Friends

BY HOWARD MACY

## SANCTUARY

Though meeting for worship had barely ended, conversation had already centered on life's daily routines. One man nearly fell into his routine vocabulary. A quick "I can't say it here" barely stopped a vulgar or profane word while his face betrayed a mixture of relief, self-amusement, and embarrassment. He was glad not to have said such words in the "sanctuary," assuming, I suppose, that coarse words offended God less if they are not uttered in sacred space.

The idea of sanctuary is very common. Most religious traditions, ancient to modern, sophisticated to simple, hold that some places and times are holier and have more effective power than others. The ancient Hebrews were eager to go to the Temple though they were excluded from its holiest rooms. Soldiers have often objected to killing on Christmas or other "holy" days. Johnny and Susie are repeatedly warned against rowdy play in "the sanctuary." Sacred space is not merely an antique notion.

Our experiences in some measure justify holding to special times and places, but we are the poorer for seeing sacred space and time too narrowly. Certainly we can rightly be grateful for meetinghouses and appointed hours for worship in which we have encountered God together. But we deceive ourselves if we think that God comes to us only in those places and times.

With a rather foreboding view of the divine nearness, some proclaim that God is present in all times and places, but mostly as a cosmic spy. Since we are inescapably

under God's scrutiny, we are told, we had better keep the commandments and pursue righteousness—or else. This view cannot stand alone, of course, but the profound truth in it goes far beyond a churchy version of "making a list and checking it twice, trying to find out who's naughty and nice." God is indeed present with an active concern for justice, peace, and right living. To scoff at this is perilous.

Still there is a more welcome way of seeing all times and places as sacred. In fact, to establish a habit of being conscious of

God's presence in each moment and circumstance can be utterly life-changing. It was to this habit that Brother Lawrence devoted himself at prayers and in the kitchen peeling potatoes. It was this that Frank Laubach sought with his "game of minutes," seeing how many minutes in each hour he could consciously think of God.

In a sense, one's whole life can become a sanctuary, a time and space wholly filled with God's presence. When through our devotion, our spirits and our moments become transformed into rose windows, vaulted ceilings, flying buttresses, and altars to invite God's presence, a wonderful new way of living emerges. Simply the awareness of the God of unfailing love buoys us up into joy. Worship and prayer become natural and spontaneous. One's ears seem better tuned to God's leading in very particular circumstances. It enables one to live a life of discipline and strength. More than ever before, we can join with God in redemptive

acts of comforting, releasing, and helping others to come to know God for themselves.

The Quaker lives of joy and power we admire grew out of such a keen awareness of the presence of God. When Friends denied holy days and seasons, it was not to demean them, but to lift up all of life as equally a place of God's life and power. The ordinary idea of sacred space and time, then as now, was much too small. We would do well to imitate early Friends by letting our lives become sanctuaries as well.

Let's be Friends.

