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July/August 1983

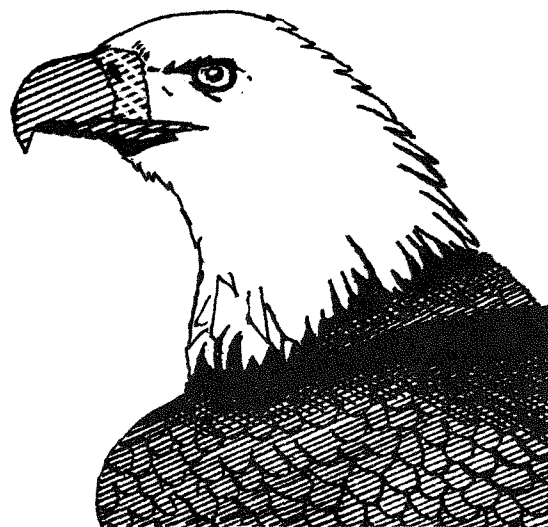
Vol. XVI, No. 11/12



Jannelle W. Fewer

GOD ISN'T AN AMERICAN

BY D. BRUCE LOCKERBIE



America is not now and never was a *Christian nation*, if by the word *Christian* you mean acknowledging that Jesus Christ is Lord.

This is precisely why I'm so troubled by those Americans—especially evangelical Christians—who seem to have exchanged their pilgrim calling in this world for Americanism. For many Americans, patriotism has been debased into chauvinism.

There are reasons for pride in being American—just as there are reasons for pride in being a Frenchman or an Australian or a Nigerian. In America's case, we hail the uniqueness of a nation enduring for two centuries under a system of government known as democracy, what President Lincoln called "government of the people, by the people, and for the people." Only the United States of America has been able to abide by its Constitution for more than 200 years. And that's something to be proud of!

But this record is not something to pervert into chauvinism. Not something to divest genuine patriotism of its critical edge, blunted by sentimentality and inaccurate accounts of our history. A swelling of homeland pride within an individual can be a beautiful thing; a noble virtue, if kept private, as all virtues must be. But when institutionalized, that same pride can become corrupted into blind nationalism, like the screaming obscenity of *Sieg Heil* at Nuremberg.

The American writer James Baldwin said, "I love America more than any other country in the world, and exactly for this reason I insist on the right to criticize her perpetually." But to many who glory in their love of country, Baldwin's statement is incongruous, if not disloyal. Among them are the throngs whose patriotism is, in reality, what Aldous Huxley rightly identified as "the religion of idolatrous nationalism." It is their civil religion.

For these righteous Americans, patriotism has been reduced into platitudes proclaiming the bumper-sticker dogma of jingoism: "AMERICA! LOVE IT OR LEAVE IT!" Or a pairing of rearguard slogans blending

chauvinism with spiritual superiority: "AMERICA THE BEAUTIFUL" and "MY GOD ISN'T DEAD. SORRY ABOUT YOURS."

This moral smugness derives from faulty interpretations of our national history, for the keystone to American civil religion is our alleged Christian heritage obtained from our forefathers. That the Christian Gospel had its influence upon certain—by no means all—explorers, colonizers, magistrates, and men of letters in the New World is undeniable. Writing in 1835, the French social critic Alexis De Tocqueville remarked on the strength the young American nation received from its churches. He also recognized a unity between "the spirit of religion and the spirit of freedom."

Yet these are broad generalizations that even a casual reader of American history soon realizes must also have their counterparts in secular concerns. Yes, the Massachusetts Bay Colony adopted as its motto and official seal the figure of an American Indian speaking the words of St. Paul's missionary vision, "Come over into Macedonia and help us." But that holy "errand into the wilderness" collapsed into racism, sectarian oppression, and greed too soon to give credibility to its claim. In Virginia, where there was almost no pretense of godly intentions in founding the colony, the business at hand was wholly secular.

So that, when we hear about America's godly beginnings, we must assume that the speaker has overlooked the age-old disparity between professed belief and personal action. Atrocities committed by English settlers upon both native Americans and each other—by French and Spanish, who also bore aloft the cross in conquest—contradict the claim that America's early history is Christian in effect.

But more to the point: While American civil religion mouths pious phrases, its principal tenet has never been more than "faith in *faith*." President Eisenhower is reported to have gushed on one occasion, "Our government makes no sense unless it is founded in a deeply felt religious faith—and I don't care what that faith is!"

Here is our vaunted "religious heritage"—the canonization of men as American saints whose own testimony discredits orthodox Christian doctrine. For example, Thomas Paine rejected the Bible as "heresy," Thomas Jefferson disparaged the Bible, citing "reason" as "the only oracle

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
given you by heaven." Benjamin Franklin was even more explicit in his denial. In a letter to President Ezra Stiles of Yale College, written shortly before Franklin's death, the wit of *Poor Richard's Almanac* overtook him:

As to Jesus of Nazareth . . . I have some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble.

Civil religion is at war with biblical Christianity, although some American Christians haven't heard the trumpet call to battle. Civil religion exalts the nation above the God who acts in history. Civil religion robs genuine faith of its integrity, dulling the keenness of prophetic criticism. "Thus saith the Lord" dilutes to "With all due respect . . ." As a result of this unhealthy union of Americanism with mere religion, a politicized amalgam of

the Judeo-Christian ethic prevails, though robbed of its spiritual dynamic, secularized beyond recognition.

Civil religion is *no* religion but a demagoguish fraud. A Christian in America, if he is true to the teachings of Jesus Christ, must expect to be in the minority; in fact, he'll almost always be unpopular to those in positions of authority. Not because he sets out to be obnoxious personally, but because the character of his life testifies against everything secular the power brokers represent.

It's time for American Christians to perceive that the idol known as "the American way of life" has crumbled in pieces like Dagon in Philistia. It's time we awakened to a realization, that God isn't an American and Americanism isn't godly. In quiet reflection we can praise God for all He has given us as Christians who happen to bear American citizenship, and in repentance dedicate our lives to serving out our pilgrimage here as citizens of another realm. 

THE BOOK THAT MADE AMERICA GREAT

BY ROCHUNGA PUDAITE



The greatest nation in the world today is the United States of America. But when I was a boy in India I didn't even know there was an America. Then during World War II a white soldier walked into our village and told us he was from America. I was puzzled. I thought all white people were British!

Six years after the war, while a student at the University of Calcutta, a mailman handed me a package. It was a beautiful leather-bound Bible with an inscription, "*From a friend in America who loves the Lord and the people of*

India." I felt so fortunate. I read through the book in a month. It totally changed my life.

In 1952 I was asked to arrange a meeting for an American evangelist and United Nations war correspondent, Dr. Bob Pierce, who had just flown in from Korea. He spoke to us as though we were the only people on earth who could make a difference in helping the suffering people of Korea. I gave everything I had and wrote in my Bible, "Little is much when God is in it."

Some months after this, Dr. Pierce arranged for me to come to America from Scotland, where I had been attending a Bible school. Eight months after I landed in America, Dr. Pierce sent me train tickets with a note: "Use these tickets to see America." Never had I dreamed I could take such a trip.

I eagerly set out by train from Chicago. In Philadelphia I visited Independence Hall. I stood in the very room where the Declaration of Independence and the Constitution were adopted. I saw the Liberty Bell with a verse from the Bible engraved on it, "Proclaim liberty throughout all

This article by Rochunga Pudaite is taken by permission from his book My Billion Bible Dream and is shared with EVANGELICAL FRIEND readers as a syndicated article of the Evangelical Press Association. Dr. Pudaite is the founder of Bibles for the World, Inc., a nonprofit organization that has distributed seven million Bibles worldwide. He has opened 75 schools and established 200 churches in northeast India, and has translated the Bible into the Hmar language. He attended the University of Calcutta in India, a Bible school in Scotland, and Wheaton College Graduate School and Northern Illinois University in the United States.

the land unto the inhabitants thereof." (Leviticus 25:10) I felt I was standing on holy ground.

In New York City I took a ferry to the Statue of Liberty. I saw the beautiful words inscribed in the pedestal:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free . . .
I lift my lamp beside the golden door."

Back in Manhattan, I took the elevator to the top of the Empire State Building and stared breathless at the great city. But what wonders awaited in Washington! I strolled through the Library of Congress. I gazed up at the big letters across the Supreme Court that say EQUAL JUSTICE TO ALL. I walked the hall of the Capitol where the Senators and Representatives pass. I took a tour of the White House. I stood reverently before the gigantic sculpture of Abraham Lincoln, the Emancipator. I read again his famous Gettysburg address with deep emotion.

Then I entrained for California and whizzed past great steel mills, through energetic cities and sleepy villages, beside fields of grain, and across the Rockies and into the desert. By the time I got to Los Angeles I had to stop and reflect on the wonders I had seen.

America was big, varied, beautiful, and wonderful.

Twenty-seven years have passed since my discovery of America. Never a day goes by without my thanking God for this beloved country, for its greatness and its freedom.

What made America such a great nation? Is it her courageous pioneers and architects of freedom? Her vast natural resources? Her genius in technology, science, and agriculture? Her diversity of immigrant-citizens? Her military might? Her colleges and universities? Her democracy and freedom? Her opportunity for economic success? Her helping hands of goodwill to the unfortunate?

These, I suggest, are only manifestations of the real greatness of America. To find the source of the nation's strength and power you must dig into the foundations and locate the taproot from which it grows.

The taproot of America is the Holy Bible. From infancy to maturity, America's greatness has been built upon the Bible. All the historical records I have studied show that America was born and developed as a biblical nation. Thomas Carlyle dates the "beginning" of the "soul" of America to the landing of the Pilgrims in 1620. This band of brave immigrants believed in the Bible and democracy with responsibility. In their "Mayflower Compact" they were "knit together in the body in a most strict and sacred bond and covenant of the Lord."

The documents of the colonies of the early America shout the primacy of the Bible. Delaware's Charter states

as the purpose of the founding: "The future propagation of the Holy Gospel." The Connecticut Constitution bound its citizens "to preserve the liberty and purity of the Gospel of the Lord Jesus Christ."

In 1892, the Supreme Court made an exhaustive study of the biblical connection with the government, laws, and culture of the United States. The Court noted that the state constitutions echoed the voice of the citizenry that biblical laws and ideas were part of the common law of America.

One of the most important books on the subject is *The Bible in America* by P. Marion Simms. Dr. Simms made a comprehensive study of the various European nationalities that settled in America. He consulted with historians at the University of Chicago, Yale, Harvard, Princeton, and many other distinguished institutions. He paged through the files of the Bible societies, the leading Christian denominations, and the earliest missionary agencies. He concluded that "No nation in all history was ever founded by a people so dominated by the Bible as America."

Some of the greatest scholars in America's universities were telling him essentially the same thing. Even those who believe the Bible is only a great book, not divinely inspired, acknowledge the Bible's influence. Sociologist Dr. Robert

Bellah of the University of California in Berkeley chides secularists for seeking to "eradicate from public life" traces of religious belief. "America's religious and biblical heritage cannot be denied," he declares.

There is no question that the greatness of America is woven with the pages of Holy Scripture. There is no

question that more Bibles have been printed and circulated in America than in any other country around the world. But what difference has the Bible made on America? How has the Bible molded the spirit and ideals of "America the beautiful"?

First, the Bible made America's founders believe that God had a great destiny for them and they were excited about being a part of God's great plan. *Second*, Europe was pulsating with spiritual resurgence due to the publication of new translations of the Bible. *Third*, many Bible-believing Christians in Western Europe were suffering severe persecution and were looking for refuge. *Fourth*, new political "radical" scholars and politicians were saying that government should be for the people and by the people.

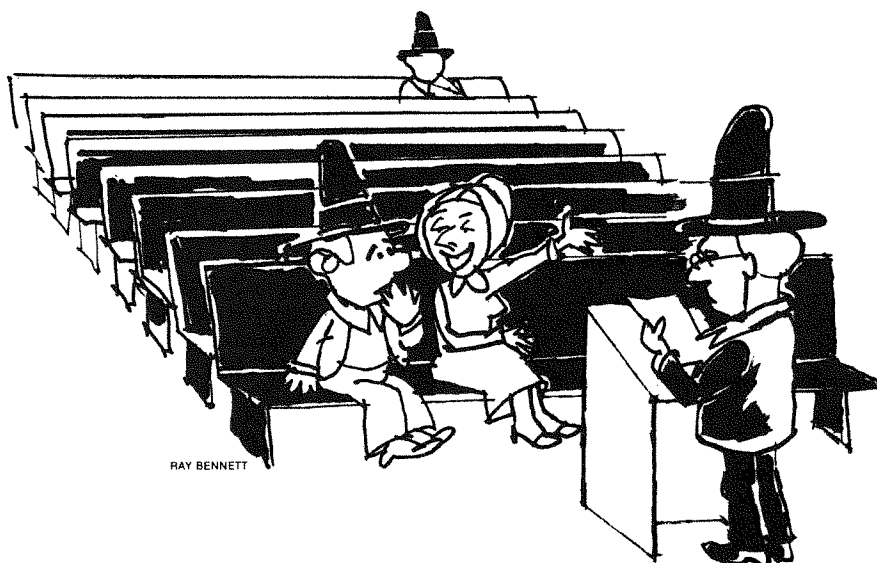
This idea was lying dormant in John Wycliffe's introduction to his translation of the Bible, four centuries before the American Revolution. Wrote Wycliffe: "The Bible is for the government of the people by the people and for the people." (Continued on page 25)

The taproot of America is the Holy Bible. From infancy to maturity, America's greatness has been built upon the Bible.

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"You know, OURS is a 100% Birthright Quaker Meeting!"

COVER

Summer is a special time for children. The sun, sand, and water are high on the list of summer-time favorites. (Painting by Janelle W. Loewen)

ANTECEDENTS

"In essentials—unity; in non-essentials—liberty; and in all things—charity." But how do we decide which things are essential?

This month's *Evangelical Friend* includes a variety of viewpoints. The two lead articles present two views of America. D. Bruce Lockerbie: "America is not now and never was a Christian nation." Rochunga Pudaite: "All the historical records I have studied show that America was born and developed as a biblical nation."

Harold O. J. Brown (page 6) suggests that God may use nuclear war to fulfill biblical prophecy regarding the destruction of the earth and even tells us we must recognize that nuclear weapons cannot be used except in the context of God's plan for the ages and with His permission. On the facing page, Ron Sider wonders how biblical Christians can follow a path that leads toward the destruction of hundreds of millions of innocent lives.

Abortion, infanticide, and euthanasia continue to be controversial and divisive issues. On page 8, Steven Valentine asks, "Should the Quaker peace testimony, as well as our enduring moral tenets, lead us to say 'never'? Or, should we say, however reluctantly, 'sometimes'?"

Diversity of opinion on these issues is found even within our homogeneous Evangelical Friends Alliance. Charity in all things is possible even when unity and liberty appear illusive.

Reading is often thought of as a fireside activity for days when the weather is bad and the sun sets early. However, books and magazines are quite portable and reading them can be a very refreshing vacation-time activity.
—D.L.M.

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TWO LEADERS PERSONIFY AT ARM'S

BY HAROLD O. J. BROWN

We must maintain a believable defense capacity based on nuclear armament.

—Harold O. J. Brown, professor,
Trinity Evangelical Divinity School

SHORTLY after President Reagan announced his determination to rebuild and strengthen the military capacity of the United States, there was a sudden, almost worldwide flowering of antinuclear protests and peace demonstrations.

Representatives of liberal Protestant churches, particularly in West Germany, attacked U.S. and West European rearmament plans throughout 1982. Their voice was echoed by Billy Graham, dean of American evangelical spokesmen, in a controversial trip to Moscow, and has most recently been joined by the pastoral letter of the National Catholic Bishops' Conference. Thus two major segments of the American public that have traditionally been advocates of a strong defense have begun to utter words of caution, indeed criticism verging on outright condemnation, of American defense policy as it relates to nuclear weapons. It seems to me that such criticism is either sincere but misguided, or else—perhaps unconsciously—dishonest.

There is, of course, a long and honorable tradition of pacifism in Christian circles. (My own understanding of this tradition comes, in part, from having taught with Mennonites in a seminary overseas; and from assisting George H. Williams of Harvard in writing his monumental history of the Anabaptist movement, *The Radical Reformation*.) And I have great respect for Christian pacifists who are willing to stand by their convictions, whatever the cost.

Most Christians, however, are not pacifists, but accept the principle that the use of force is admissible in legitimate individual

or national self-defense. So it is that many of those in the antinuclear movement accept the principle of self-defense (also called the just war theory), but seek to draw the line by rejecting nuclear defense systems.

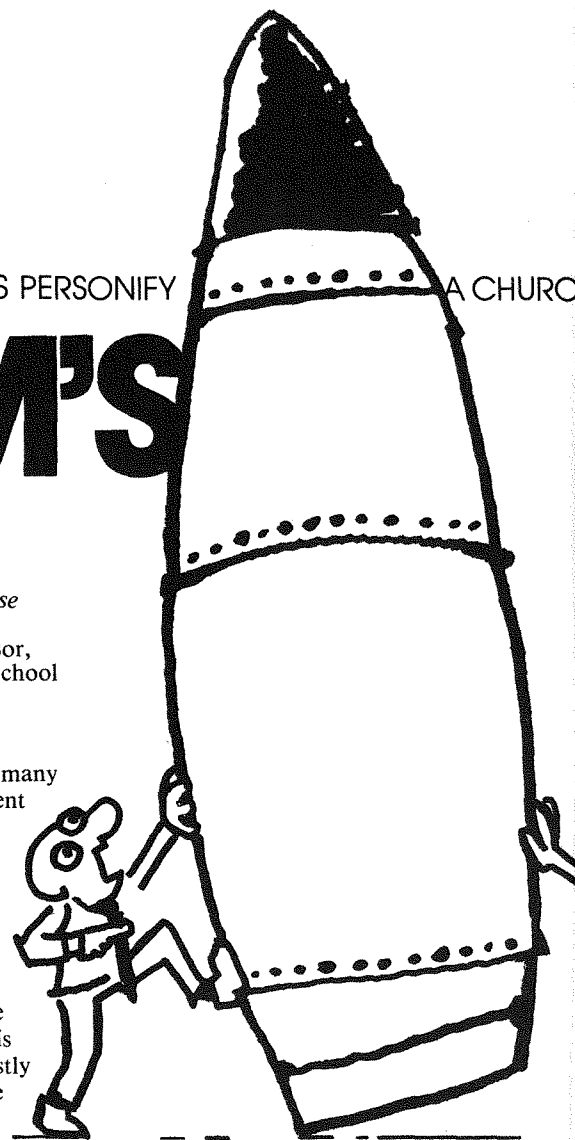
Realistically, if one believes in self-defense, it is necessary to have the weapons that make that defense at least potentially successful. To be armed, but to lack nuclear weapons, is simply to court nuclear attack by vastly superior adversaries. It is to promise to surrender in advance of being attacked.

While such a position is proper for a pacifist, it is an inconsistent stance for Christians who accept the just war theory. Either these individuals do not fully understand this inconsistency (in which case they are sincere but misguided), or else they are in fact advocating the "better Red than dead" position under the guise of concern

To be armed, but to lack nuclear weapons, is simply to court nuclear attack by vastly superior adversaries. —Brown

about mankind's most terrible weapons. Additionally, there is no doubt that the vigorous chorus of antinuclear voices has provided a very useful echo to the rhetorical arguments of the communists who are alarmed by the prospects of Western, particularly American, rearmament.

A popular case against nuclear armament is suggested in the pastoral letter of the Roman Catholic bishops. This argument states that a nuclear war could challenge the sovereignty of God by wiping out His creation. And it is surely true that the proliferation of nuclear weapons increases the



chance that someday they will be used again much more devastatingly than at Hiroshima and Nagasaki.

But we must also recognize that this eventuality cannot happen except in the context of God's plan for the ages and with His permission. The earth will be destroyed by fire, according to biblical prophecy. While we usually think of this in terms of direct supernatural intervention, it is not inconceivable that God could use a secondary means such as nuclear war. In any event, unless God calls us to not resist an aggressor armed with nuclear weapons, we must maintain a believable defense capacity based on nuclear armament. In this context, it can be argued that only a sufficient level of nuclear armaments has prevented a third world war up to this time.

It is my conviction that if one does not accept pacifism, then one must be prepared to maintain nuclear weapons. The Christian ought to be in a better position to support this than the non-Christian, for he can have confidence in the ultimate sovereignty of God.

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AT ODDS ON THE WAY TO PEACE

LENGTH

BY RONALD J. SIDER

I believe that nuclear holocaust is inevitable unless we reverse current policy.

— Ronald J. Sider, president,
Evangelicals for Social Action

The technical reasons for a freeze at this time are most compelling. Both the United States and the Soviet Union have rough parity. (Even Alexander Haig has acknowledged that the alleged Soviet nuclear superiority is a future projection, not a present reality. Haig said in September 1981, "Our systems are both more sophisticated and more technically sound.") Today each side can easily and accurately count the other side's submarines, B-52s, ICBM missiles, and launchers by satellite.

The proposed new weapons systems immensely complicate verification. For instance, the U.S. plans to build some 8,458 cruise missiles that are so small (20 feet high) that they can be concealed almost anywhere—even in semitrailers or fishing trawlers. Equally serious, the cruise missile (capable of flying at treetop level), along with MX and Pershing II missiles, are highly accurate counterforce weapons. Because they offer the possibility of a first-strike against the other side's weapons, they make a launch-on-warning policy more likely. And Russia, of course, is developing similar weapons.

Senator Hatfield says we stand at the crossroads. Either we seize a golden opportunity for disarmament or we enter a vastly more dangerous era.

When Admiral Rickover, the father of the U.S. Navy, retired in early 1982, he warned that unless the world rids itself of nuclear weapons we would destroy ourselves. In January 1983 I talked with Dr. Delmar Berger, director of nuclear weapons testing at Los Alamos, New Mexico. Berger said he believed that the probability of nuclear war in the next 10 to 25 years approached 100 percent unless there was fundamental change.


Billy Graham has also warned that neither history nor the Bible supports the naive hope that we will go on indefinitely possessing nuclear weapons without using them. Such naivete, in fact, seems based on an optimistic, secular humanistic view of human nature, rather than on the biblical conception of human sinfulness.

If it is almost certain that continuing the present path will lead eventually to nuclear war, if nuclear war will result in the destruction of hundreds of millions of innocent lives, and if the just war tradition (which most evangelicals endorse) unequivocally calls the targeting and killing of hundreds of millions murder, then how can biblical Christians continue to walk that path in the name of Jesus Christ?

Marxism says that whatever promotes the party is true and good. Christians rightly reject that ethical relativism. Yet American

Either we seize a golden opportunity for disarmament or we enter a vastly more dangerous era. —Sider

Christians have allowed their valid fear of Marxist totalitarianism to lead them to accept a public policy that the just war tradition declares is murder. If we allow our fears to force us to abandon our ethics, then the communists have already won.

I believe that nuclear holocaust is inevitable unless we reverse current policy. Christians must say no to nuclear genocide. And I believe that an immediate nuclear freeze would be a politically realistic, bilateral way to start to move toward that which Billy Graham so courageously promotes—Salt X: the destruction of all nuclear weapons. 



MANY prominent national leaders inform us that the growing sophistication of nuclear weapons will inevitably lead to a war capable of incinerating hundreds of millions of innocent people. I believe that Jesus, who commands His followers to be peacemakers, would have us change this direction. And a nuclear freeze is a good place to start.

That some have distorted the origins of the current nuclear freeze movement is a tragic commentary on the tenuous nature of our commitment to fairness and truth in public debate. The nuclear freeze movement began with evangelical Christians, not the KGB. Long before Brezhnev's February 1981 speech calling for resumption of the SALT process, evangelical Senator Mark Hatfield introduced a 1979 moratorium amendment to the SALT II treaty. This action marked the first public proposal for a total bilateral freeze on the testing and deployment of nuclear weapons.

ISSUES of life and death seldom lie dormant in a dynamic, pluralistic society. The battle over abortion policy continues to be waged in the courts and the legislatures of the nation. Concern over growing acceptance of the practice of infanticide against handicapped newborn children heightened last year when two courts allowed an Indiana couple to starve to death their newborn baby boy because he had Down's Syndrome. Discussion of other kinds of euthanasia, both voluntary and involuntary, proceeds unabated.

Friends must involve themselves in these vital debates over life and death. Quakers must be willing to stand on the edges of life—even to place ourselves in the position of an unwanted unborn baby, a defective newborn child, or a terminally ill old person—and come to a morally and intellectually consistent testimony about these pressing matters.

Abortion far outshadows eugenic infanticide, and other forms of euthanasia, as a controversial and divisive public concern. This is primarily because it is wholly legal, unlike the others, and because it occurs on a massive scale—about 1.6 million times a year in the United States. But all three issues should focus our attention on one central question. That issue is whether it ever can be acceptable for one human being to decide that another human life may be ended, because it is unwanted, burdensome, or considered to be “not worth living.” Should the Quaker peace testimony, as well as our other enduring moral tenets, lead us to say “never”? Or, should we say, however reluctantly, “sometimes”?

To be sure, most sensitive persons who are “pro-choice” on abortion do not consciously support abortion for frivolous, whimsical, or capricious reasons such as sex selection. Many favor a freedom of abortion for sexually ignorant or immature teenagers, physically and/or mentally exhausted wives and mothers, and the economically downtrodden. Socially minded pro-abortionists want to lower the birth rate in order to fight overpopulation, or to improve the health of poor women and their born children by removing the economic burden of more offspring. Many political conservatives see abortion as a means to keep welfare costs down.

Steven Valentine, who is a lawyer in Washington, D.C., is the chairman of the Friends Committee for Human Life. He is the author of All Shall Live (Friends United Press, 1980).



Can it be acceptable for one human being to decide that another human life may be ended, because it is unwanted, burdensome, or considered to be “not worth living”?

BY STEVEN VALENTINE

Friends on the Edges of Life

Certainly a great number of persons find abortion for most any reason to be quite distasteful, and even repugnant, but believe that it is a “privacy” right. Still others favor its legality only as an escape valve for the most extreme cases, such as those of rape or incest.

But no matter how benevolently motivated, all of the foregoing rationales for legal abortion are utilitarian in nature. Utilitarianism, of course, is the conceptual embodiment of Machiavelli's infamous maxim “the end justifies the means.” It is a way of thinking that Quakers have consistently rejected when it has been applied to rationalize slavery, to excuse war, to promote capital punishment, and a host of other moral evils.

Even legal abortion narrowly confined to rape and incest situations is utilitarian because it fails to take cognizance of the contravening value of human life in the unborn child. One cannot erase an ugly and violent act by committing another one. The ends of less economic pressure, or of greater personal freedom, or of the interests of “privacy” do not outweigh the enormity of the wrongness of the means involved in the taking of life.

The rejection of utilitarian thinking with relation to abortion might be more widespread among Friends, and in society at large, if we did not continue to insist that we aren't sure whether abortion results in

the killing of life because we don't know when life begins. But at a time when medical science is vastly improving its ability to treat the unborn child as a patient and is able to correct some of the health problems through intrauterine surgery, it is anachronistic, and even delusory, for anyone to cling to the notion that the unborn child is merely part of her mother and not an independent life of her own.

Science knows that by the end of the first trimester of pregnancy, the unborn child has a functioning heart and brain waves. Early in pregnancy, she reacts to light, moves under her own power, and almost certainly is capable of feeling pain.

While we may quibble about whether life begins when the sperm penetrates the egg, or when the fertilized ovum attaches itself to the uterine wall, there can be no reasonable doubt that the tiny human being several weeks into gestation is alive and growing—as much as a one-year-old infant. One can honestly argue about whether that life can be taken under any circumstances, but it helps matters not at all to try to preserve a convenient confusion about the true nature of life in the womb. Each of us once was alive in his mother's womb, and few of us would accept the idea that when we lived there, we had no right at all to live.

In rejecting unrestrained abortion on demand, it is not necessary to forget other social concerns. The stigma of unwed



motherhood must be lifted so that these troubled women will find it less painful to sustain life. Safer contraception, better and easier adoption procedures, incentives for day-care centers, more opportunities for working mothers, and other needed pro-

grams are essential for the fulfillment of a true "pro-life" ethic.

So too is the need for men to take greater responsibility for human procreation and to stop pressuring their girlfriends and wives into having abortions. And with abortion, the misguided idea of "wantedness" as a criterion for taking or preserving life also must be discarded. No unborn child is unwanted when thousands of childless couples wait long years to adopt a baby. And surely it is a rare child who is born wanted and who remains so every minute of every day of her youth.

The issue of the morality of infanticide, as practiced against handicapped newborns, is related to that of abortion not only because both fit into the broad category of "life and death." In a nation that permits the destruction of unborn life for virtually any reason until natural birth, it scarcely can be said that there is no connection between that fact and the taking of young life for *some* reason, however utilitarian, shortly after birth.

Two Yale University doctors named Duff and Campbell shocked the medical community when, in 1973, they documented dozens of cases of "involuntary euthanasia of defective newborns" at Yale-New Haven Hospital in Connecticut. Subsequent studies have found growing acceptance in the medical world of a number of methods, the most prominent of which remains starvation, to insure the quick death of young infants who are afflicted with Down's, spina bifida (exposed spine), and other birth maladies.

In the legal world, 1982 saw the first court decision in the nation's history in which parents were permitted to end the life of their child by denying him lifesaving surgery, as well as all food and water because he was handicapped. What made the celebrated case of "Infant Doe" all the more an ominous portent is that even the Supreme Court of Indiana refused to pro-

tect the life of the child. And the Quaker Chief Justice of Indiana, Richard M. Givan, voted with the court majority to let "Infant Doe" die.

In legal parlance, eugenic abortions and infanticide of defective newborns are justified under the theory of "wrongful life." This theory accepts the notion that some lives are better off not living—that to be born and to live with a debilitating illness or handicap is worse than no life at all. Yet who can say with any accuracy that a Down's syndrome child, who belongs to a class of children who are notoriously happy and good-natured, would rather die in an abortion or a post-birth infanticide than face life, however limited insofar as what the rest of us believe is important? It is beyond our power or right to make such judgments.

Eugenic infanticide is as utilitarian as abortion; there is no meaningful qualitative difference between them. The acceptance of both arises from the same way of thinking. Both can be rejected if we accept the principle that each human being, however young or old or undeveloped, has the right to live, and that that right cannot be alienated by the self-determined necessity or "rights" of another older, or stronger, or more "whole" human being.

The great fear of the "pro-life" movements is that the legalization of some form of involuntary euthanasia against the helpless old will be the next domino to fall in the onward march of a utilitarian ideology about human life at its edges.

"Right to die" court decisions that would allow "substituted judgment" for incompetents to die, as well as public sympathy for heart-wrenching "mercy killings," seem to many to be forebodings of a form of abortion for unwanted, burdensome life at the other end of the scale. How soon might the undisputed right to life of the very old go the way of that of the very young?

A RESPONSIBLE policy in this area would recognize both the inalienable right to life and the vital distinction between killing and letting die. Taking a Karen Ann Quinlan off of a respirator (extraordinary means) is surely an act of a vastly different character than refusing her food and water (ordinary care), or air, or giving her a lethal injection. Similarly, giving respect to a dying and comatose cancer patient's wish to pass away naturally, and with dignity, is no danger to the inalienable right to live. Ending the same person's life quietly with a fatal dose of medication for a good that we

say is *his own*, but which really might be for *our own*, would be irreverent to life.

Fortunately, involuntary euthanasia for the old, which is the most direct analogy to abortion and eugenic infanticide, does not seem to occur at a rate that is in any way close to that at which the other two are happening today. It is, however, no less important for us to face the prospect that the right to life movement's "slippery slope" argument, which holds that legal abortion and increased eugenic infanticide will lead inevitably to involuntary euthanasia for the old, may be wholly valid.

Quakers, as others in society, must face squarely the "life and death" concerns of abortion, infanticide, and euthanasia that compel our attention. In doing so, we must have respect for the differing views that inform any honest debate. But we will not serve each other, or the Society of Friends as a whole, to claim that there can be no correct answers to these moral and legal dilemmas. To do so ultimately is to assert that there is no real objective moral order, and no God who created it. Neither do we serve one another by encouraging or condoning others as they allow themselves to remain in a constant state of confusion about these controversial issues.

This Friend would suggest that we apply to abortion, infanticide, and euthanasia the fundamental Quaker testimonies of non-violence, simplicity, and equality. Can a true nonviolence fail to oppose the killing of the unborn, the handicapped newborn, or the helpless, diseased old, and still ask others to protest killing for punishment or in war?

Can a real simplicity allow men and women to imitate God by deciding which of His divine creations should be permitted a natural development of life or a natural end at death? Does the principle of equality permit us to distinguish between an unborn child and a born person, between a handicapped newborn child and a "normal" infant?

William Lyon Phelps has said that "the fear of life is the favorite disease of the twentieth century." Nowhere is this fear more evident than at life's edges. We fear the unborn child or the handicapped newborn because she threatens our narcissistic desires for personal autonomy and self-fulfillment. We transfer our fear of old age to a desire to unburden ourselves of its most frightening manifestations in the defenseless and ill elderly. We as Friends must not act from fear. Our traditional reverence for life, peace, simplicity, and equality compel us to act with courage. ☐



EFM Work Team Boosts Manila Church Building

BY ROGER WOOD

LIVING in the homes of the Filipinos was an eye-opening experience in hospitality! By some standards they had few of the creaturely comforts Americans are accustomed to, but they excelled in their efforts to provide for the team of Friends volunteers. Some had given up their beds, and others had purchased new mattresses or electric fans. Breakfasts in the hosts' homes were sumptuous—although strange to the Americans. But most of all, the Filipinos shared themselves. "Their expressions of warmth and love were unsurpassed; we shall never forget them!" the team says.

Spurred by rising costs and the impending rainy season, the Evangelical Friends Mission office recruited 14 people, representing

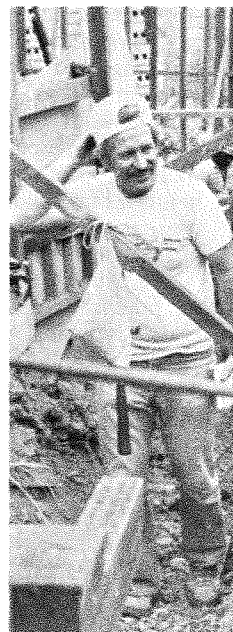
Roger Wood served as leader for the Evangelical Friends Mission work team that went to the Philippines in April. Roger is assistant director of Christian Service International, Muncie, Indiana, and is secretary of the Evangelical Friends Alliance Missions Commission.

each of the Evangelical Friends Alliance yearly meetings, to go help construct the new Friends Christian Church in Manila, Philippines, April 18 to May 1. Team members included Roger Cloud, Greenleaf, Idaho; Bud Van Meter and Larry McKim, Denver, Colorado; Tom and Mabel Hansen, Benkelman, Nebraska; Ed Roberts, Fowler, Kansas; Harold and Rubene Newby, Wichita, Kansas; Lawrence Ehinger, Adrian, Michigan; Don Coward and Rod Mick, Tecumseh, Michigan; Howard and Emma Blasiman, Alliance, Ohio; and Tom Laursen, Canton, Ohio.

Christian Service International of Muncie, Indiana, organized the trip. With CSI Director Eddy Cline, I had visited the scene five weeks earlier to lay plans for the work tour. CSI also enlisted the aid of a professional building contractor, Mike McKnight, and his wife, Donna, of Columbus, Ohio.

The 17-member team met in the Seattle airport April 18 to arrive in Manila late on

Top: Mabel Hansen, Benkelman, Nebraska; Rubene Newby, Wichita, Kansas; and Emma Blasiman, Alliance, Ohio, help with meal preparation as part of the Evangelical Friends Mission work team to the Philippines. Middle: Mike McKnight, building contractor from Columbus, Ohio, looks over church blueprints while Jaime and Lydia Tabingo converse with the project foreman. Bottom: Bud Van Meter, Denver, Colorado, prepares forms for cement foundation.



Impressions From a Work Team Journal

BY ED ROBERTS

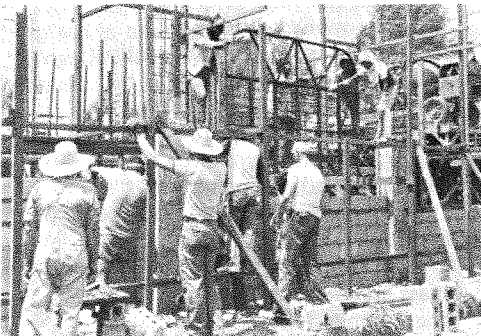
Ed Roberts of Fowler, Kansas, was one of the work crew members of the trip to the Philippines. It was his first time to travel overseas. The following are some of Ed's impressions that he recorded in his daily journal.

Tuesday—I'm in hot and stuffy Manila. Tom Laursen and I are staying with Mateo and Maria Tirado and their five children . . . I don't know whether to believe I'm in Manila. It's a bustling city, and the traffic is crazy. It was 91 degrees when we landed at 11:00 p.m., and gets up to around 100 degrees during midday.

Wednesday—Today has been long—it's hard to believe the Manila (Pasig) experience isn't even 24 hours old yet . . . This morning we gathered at Tabingos', where we learned about the Philippine culture and customs. It was very helpful and gave us a better idea of what to expect and how to respond. There wasn't any

work at the church today, so everyone rested to try to get over the jet lag. This evening was the church's Wednesday evening prayer service. We sang lots of hymns, but we sang in Tagalog, the Philippine language spoken here.

Thursday—We just finished a super time of devotions, sharing, and prayer here at Tabingos' . . . I feel overwhelmed by the simple fact that we are all here safely, no one has gotten terribly sick yet, and God is beginning the work both in the building of the church and His Church . . . We began working at the church site this morning. Lord, You're beginning to work in the building of relationships between us and the



Top: Don Coward, Clinton, Michigan, carrying mortar for block layers. Middle: Howard Moore, missionary to Taiwan, talks with Howard Blasiman, Alliance, Ohio; Ed Roberts, Fowler, Kansas; and Tom Laursen, Canton, Ohio, at the construction site. Bottom: The first window frame of the new church is set into place.

the night of the 19th. Met by Pastor Jaime Tabingo, Taiwan Missionary Howard Moore, AIM Missionary Dick Cadd from Northwest Yearly Meeting, and several others, they were taken to the Filipino homes where they were to live for 12 days.

The first morning they met for a briefing where AIM Missionary Forrest Holden shared some key concepts of Filipino culture such as "We Americans value accomplishment, but Filipinos value events; your coming is an event," and "Relationships are more important than achievements." These two concepts were to be recalled frequently as they began to face certain frustrations.

To begin with: How should they go about their task? At the church site they found a Filipino crew already at work, and it took time for the Americans to begin. They discovered equipment and building methods there to be quite different from those in the U.S. Besides, both the foreigners and the Filipinos were reluctant to work together. There were language barriers, methodological barriers, and psychological barriers to be broken down.

It became a matter of tactful intercultural communication to integrate the American and Filipino workers, but they became able to work effectively together as the days progressed under the 100°-plus sun of the Manila summer. Fortunately the team was patient, building relationships and controlling the desire for accomplishment. Gradually the men from America found themselves shoveling gravel, carrying sand, and pouring cement for the footing of the 30' by 70' two-story masonry building. Later they carried mortar and laid blocks, as the walls rose from the ground.

Meanwhile the four ladies who had come to help prepare and serve the noon and

evening meals at the Tabingo home were adjusting to their situation. Lydia Tabingo (who took time off from her job during the team's visit) had already arranged for two helpers at their house, while Mrs. Ho, who lives two houses away and has a larger kitchen, was preparing the food. So the American women busied themselves with helping in preparation of Oriental vegetables in Oriental style in Mrs. Ho's kitchen. At least one additional lady from the church would be there each meal to help serve the food, which was usually Filipino. Everyone seemed to enjoy the food, especially the tropical fruit.

The women on the team also engaged in any other useful activity they could find, as well as with an occasional shopping trip or excursion. Helen Cadd helpfully arranged a shopping trip one day during the second week.

By the final day of work the foundation was complete, pillars were poured to a height of eight feet, concrete block walls were laid up to some six feet, and the steel windows for the first floor were set in place. The team was able at last to see visible evidence of its hard work.

The last Sunday, May 1, was both a day of celebration and the sadness of farewell. During the morning service, Pastor Tabingo presented a beautiful plaque of appreciation to the team, and the host families brought the noon meal—a potluck of favorite Filipino foods. As departure time approached, tears were shed and the farewells were fervent as friends of only 12 days said goodbye.

Hong Kong Visit

From Manila the team (except for one member who joined his family for vacation together in California) proceeded to Hong

Filipino construction crew that is also working at the church. They are not Christians, and it is a great way to witness . . . 1:00 a.m.: We just finished an unexpected yet blessed time of sharing with some of the Tirados' friends. One of them had never read the New Testament. To see such hunger for more truth about the Word from the people is overwhelming.

Friday—I'm very tired—it's been a day of hard work. We poured foundation cement. It was very hot. By day's end we were wet from a refreshing water hose fight.

Saturday—This afternoon we all crowded into a rented bus, "Stairway to Heaven," and went sightseeing and shopping in

downtown Manila. People everywhere. I'm glad I don't have to fight traffic like this every day . . . Tom and I just finished another great time with our hosts. Maria spoke of all the neighbors who want to entertain us: these people are so nice.

Sunday—I must say that I now feel adjusted in most every way to the Filipino people and their customs. Today helped so much . . . There was a full room at the Tabingos' house for church this morning. It was so good to see American and Filipino Friends worshipping together . . . This afternoon was a wonderful time of worship and fellowship at the first anniversary service of the Tay Tay outpost church.

Monday—Today was a slow day on construction, and some frustrations began to show. Jaime finally was able to get the church's building permit.

Tuesday—Tom and I just finished a good time of sharing the Gospel with Tirados' neighbors. They had a barbecue for us at the Rodriguez house across the street . . . I'm moved by the continued hospitality of the Filipinos. Besides tonight's barbecue, the neighbors want to entertain us two more nights! . . . Work on the church picked up today. The foundation was finished and columns were poured.

Wednesday—The construction is finally moving at a better pace. Late this after-

Kong. The three-day Hong Kong visit included sight-seeing, tours, shopping (characterized as "out of this world"), and fellowship with Friends missionaries David and Cindy Aufrance.

On the final day the team traveled by jet foil to the Portuguese colony of Macau and toured the nearby special rural economic zone of the People's Republic of China. Accompanied by a Chinese guide from Macau, the team soon discovered that she had become a Christian last August through the ministry of an Australian missionary.

As the weary but happy team left a comfortable Hong Kong lodge on May 5 to fly home to the U.S. via Tokyo, all seemed to agree that the entire experience had been profitable far beyond the building project itself. Their coming to Manila had been a real "event" for Friends there, and team members had been enriched by fellowship with both Filipino and Chinese Christians.

Manila Team Impressions

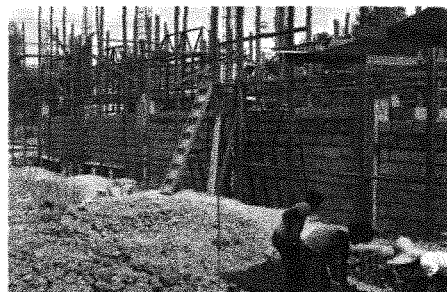
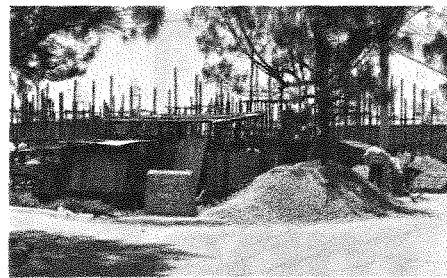
ASKED to jot down their feelings at the end of the time in Manila, the team impressions included:

"Several impressions I have received during these past two weeks (1) The friendly openness of the Filipino people, who readily give of their personal feelings and thoughts. As my host put it, 'It seems we have been friends a long time even though we just met last week.' (2) The willingness to discuss the Bible. They seem to truly hunger for the Word of God and thirst for His Spirit in their lives. (3) The Christians here are truly brothers and sisters in Christ, and I have been impressed that we are all one in the Lord. (4) The Christians here also feel a deep responsibility to spread the Gospel to their countrymen. (5) The prob-

noon, the cement block walls began going up. Larry McKim gave a good devotional today about not letting Satan take hold of our frustrations.

Thursday—I'm very exhausted physically, but all the energy has been worth it. It was another day of good progress on the church—probably our best yet. The cement block walls are now close to being finished on three sides, and all the columns are poured.

Friday—What an evening! So many of the Tirados' neighbors want to entertain us, so Maria scheduled two meals for us in one evening. I am full . . . Construction at the church continues to go well. Most of



The construction of the new Friends Church in the Philippines is shown as it appeared when the work team arrived (top) and when the team's work was finished (bottom).

lems of this society (drug abuse, alcoholism, premarital sex, homosexuality, violence, rioting) are the common symptoms of the diseases of Satan so prevalent in mankind worldwide."

"This trip has been a very good experience for me. I didn't know people could be so happy and eager to serve the American people . . . I was wondering if the American people would welcome the Filipinos with open hearts like they have welcomed us."

"I have been most impressed by the openness of the Filipino people and their sensitivity to our views and customs."

"The moving of the Holy Spirit throughout the homes here has been a real blessing to me. I think that in many cases the Filipinos in the church here are more in tune with God than many Christians in the U.S. I appreciated the simple, straightforward evangelistic messages here."

"I have been 'revived' by the many chances to witness to my hosts, neighbors, Filipino construction workers, and small children."

the inner walls on the first floor have been laid, and some of the window frames are now in place. One of the Filipino workers asked me for my hat; I said no, but I think I'll give it to him tomorrow.

Saturday—The food from both meals last night must have done Tom and me in, because we aren't feeling too well now. Early this morning, most of the group visited the home of the mayor of Pasig, Mr. Caruncho. He has been sympathetic to the church being built. Jaime gave a short but pointed sermon to him . . . This afternoon the work group went to the construction site for a group picture. It was an emotional time for me: tears came as I


"The warmth and hospitality of the Filipinos I will never forget. The small children have a special place in my heart."

ACCORDING to the architect's estimate, the cost of the new Manila Friends Church building will reach about \$80,000. Friends there have requested a \$50,000 loan from Evangelical Friends Mission to help finance the project. At the time of this writing, a total of almost \$46,000 has been received or committed toward this loan. We are deeply grateful for this fine response and want to heartily thank all who have contributed! But we would also ask Friends across Evangelical Friends Alliance to continue to pray that the balance of the loan may be supplied quickly.

And Friends in Manila greatly need our prayer support in the overwhelming task of planning and working together toward the completion of their church in the months ahead. It cannot be finished before next winter at the earliest, but is greatly needed to provide for the impressive middle-class congregation that overflows the Tabingo home every Sunday. Pastor Tabingo hopes to use the church as a Bible school for their young people as well as for a worship center. May we stand beside them in Christian concern and fellowship!

— The EFM Office Staff

took a last look at the product of our labor and then bid farewell to the construction workers. Many of us gave remembrances to the workers—I gave my hat to Sonny.

Sunday—We're on our way to Hong Kong. This Sunday has been filled with blessings, warm fellowship, and emotion. This morning at church the work crew was presented a beautiful plaque from the church . . . After we bid our hosts farewell, we all gathered at the church for the trip to the airport. It was certainly hard to leave those wonderful people. I have felt at home with these fellow Friends. I pray that this is only the beginning of a plentiful harvest for Friends in Manila. 



BY JACK L. WILLCUTS

Save the Summer

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22)

With all the unpredictable changes in our world, it is good to know of some predictable changes we can count on. Seasons, for instance. We all have our favorite seasons, usually it is the next one rather than the one now being experienced. But I especially like summer. If this page is read, it will probably take place in midsummer when we put the July and August issues together—not because of the heat, but to save money. It is somehow assumed that nothing much is as challenging in the summer as it is in the fall, spring, or New Year's.

But summer is special—harvesting, longer evenings, vacations. The pace is slower, and if it really isn't, it still seems like it. For Friends it is a time for special summer meetings . . . camp meetings, family camping, youth conferences, and of course, yearly meeting! Some will cynically sigh at this. But not I. I love summer meetings.

Long before air-conditioning was a luxury and then a necessity, even then I enjoyed Kansas summer meetings. Camp meeting on the creek, shielded by shady trees; the accommodations and "facilities" must have been terribly primitive. The benches were hard and given to tipping dangerously. One of our family favorite tales-of-long-ago was when Jim and Nora Copeland arrived late for an afternoon camp meeting and their precarious up-front bench rolled them unceremoniously in the straw before us all! Their Quaker dignity was bruised but not damaged; Jim rose to speak in the open meeting as though nothing unusual had happened.

Summer singing sounds awesomely different out under the trees. The world with open sky, occasional clouds floating leisurely by, the fresh feeling of worship out-of-doors, away from all else—it was a spiritual thing.

The silence of Quaker waiting in this sort of setting is spectacularly interesting for youngsters. Nature is noisy on a hot summer afternoon along the creek. Crickets rubbing their heels, a cacophony of cicadas, bees busy and buzzing, strange creatures crawling here and there, with lightning bugs surrounding the tent in the evening to provide indirect lighting. Worship was entertaining, and more real. God was not only present, He was creatively at work in ways seldom seen any other place or time of year.

Those summer camps offered a simple variety of programming. No media messages, no Dobson films, no puppets. An invited

"holiness evangelist" provided the preaching and often the entertainment without benefit of elaborate sound systems. A song leader was sometimes imported but also without sophisticated or impressive taped background orchestration or drums. They just sang and preached, again and again, with enthusiasm, skill, and often under the Spirit's clear anointing.

Some were better than others. The loving, persuasive, fervent preaching of Hubert Mardock, a perennial favorite, left a lasting impact on me and many others. Another man I remember may have exploited the hard depression times, the drouth conditions that wouldn't quit, and the looming threats of Hitler and Mussolini, to graphically warn of the believed imminent second coming, pinpointing the dates, which meant I would never make it to high school age. For weeks I was fearful (in terror, really) of being the one "left" while the other would be "taken" in the rapture.

Added to the listing of Quaker meetings were "children's meetings," held simultaneously in the afternoons under a cluster of trees at a suitable distance from the big tent. One important and vivid memory remains of those happy gatherings: the day I "gave my heart to Jesus." I wept. I prayed. I asked forgiveness for my sins. I felt better too, and told the whole family about it on the way home and was reassured when they were all pleased. In my family and our Friends Meeting, that was the very best thing one could do. Suddenly I felt quite grown-up and accepted. Mother took a noticeable new interest in our praying together, with helpful suggestions about how to do it, and some verses to use. A general higher expectation for me from my peers became apparent, making that summer special and memorable.

Summers can be spiritual. Especially with emphasis on family camping, conferences, retreats, in which all our children will be building the beginnings of their Christian faith and values. This in no way is a plea to return to the "good old days." Now, with today's programming, enlarged curriculum, and communication tools to be used, along with lakesides, beaches, mountains, and the beautiful accommodations now available in EFA yearly meetings, no family should miss these opportunities. And, I am sure the Kansas creeks are still there for camp meetings with those summer sounds and long evenings. God is near.

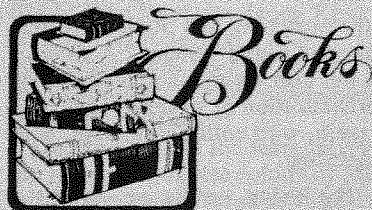
The urgency of this concern comes from Jeremiah's message to be heard again: "The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8:20) Summer is a gracious time for planting and for harvesting our children's faith in the Lord. ☞

Power for What?

" . . . you will receive power when the Holy Spirit comes on you." (Acts 1:8 NIV) Power for what? "And you will be my witnesses." Everywhere. Not *do* witnessing, just be Holy Spirit filled people.

To be Christlike, to be holy while still living with our own individuality, all the time—that takes supernatural power. That is the only way to glorify God by letting our "light shine before" others. Power is to be used, to serve, to love, to care, to be peacemakers.

It is a pity to be powerless when power is promised. ☞



Malcolm Muggeridge and Alan Thornhill, **Sentenced to Life**, Nashville: Thomas Nelson Publishers, 1983.

Set in Oxford, England, in the 1970s, *Sentenced to Life* is a drama in three acts that explores the horrifying implications of euthanasia (mercy killing). Gerald and Eileen Vickory, the main characters, are outspoken advocates of euthanasia. But when Eileen, herself a dependent invalid, asks Gerald to help her end her "non-existence," Gerald finds that his personal beliefs are very much in conflict with his public stance. Eileen appeals to his pride, however: "You're a coward and a hypo-

crite . . ." and Gerald eventually does her bidding.

Afterwards he reflects that he is "sentenced to life" with "no remission, no parole." He must live with the guilt of murder, he has meted out "death for a principle, out of pride." Finally, he realizes an even heavier burden: "I helped you to die, but I never helped you to live."

The German maid, Anna, provides the faith answers in this story. In her simple way she proclaims such thoughtful statements as "The right to die, will be, one day, I think, the right to kill. At the end, it is not so far separated," and "Nothing is useless if it helps someone to love."

Muggeridge and Thornhill have provided a unique sounding board for this timely topic. Much of the dialogue in the short drama appears shallow and simplistic at first reading. But further study and reflection reveal potent and skillfully understated meanings.

Muggeridge's introduction is valuable; it provides necessary background information and offers good preliminary discussion on euthanasia. The play, first performed at the Westminster Theatre, London, in 1978, is recommended for reading by adult discussion groups. Whether or not *Sentenced to Life* is the best study guide available on euthanasia is very much debatable. But the drama is easy to read and does provide thought-provoking material on this subject, a subject that needs to be approached by Christians today. — Paula Jean Ankeny

William L. Murray, **My Life Without God**, Thomas Nelson Publishers, 1982, 252 pages, hardcover, \$12.95.

This book reads like a case history of an ordinary American family caught in the turmoil of economic oppression of the 1920s and 1930s. Madalyn Murray O'Hair emerges as the forceful member of the household when she finds a reason to live. She energetically throws all her talents and efforts into pro-Communist causes, at the same time declaring herself an atheist. William L. Murray writes detailed accounts of his mother's quest to destroy Christian influence in America even to the point that she used her own son as a plaintiff of record in the 1963 Supreme Court decision banning prayer from public schools.

My Life Without God is a devastating story of exploitation involving the misuse of power, physical and emotional abuse, greed for financial stability in order to promote Madalyn M. O'Hair's cause. In 1977 the author tried to break all alliances with his

mother, but it was difficult to escape her influences and threats. He was converted to Jesus Christ at the age of 33 in 1980. Since then he has formed the Murray Faith Foundation to warn others of the dangers and influence of atheism.

Writing this review was difficult because so little space was given to the author's conversion. Maybe he wrote this book too soon after his break with his mother. Then I recall that everytime this family ran out of funds they returned to their only means of gainful employment, that of publishing and soliciting for money. So each time I felt constrained to write I had to remember the conversions of Matthew and Zaccheus. I recommend that Friends read this book.

— Marjorie Teague

Family Life Resources

Reviews by Arden and Janet Kinser

John C. Souter and James O'Brosky, A **Family Hour Fun Book—With Devotional Guides**, Eugene, Oregon: Harvest House Publishers, 1978, 79 pp.

The *Family Hour Fun Book* is biblically accurate, creative, and exciting. Varied activities include Bible work, stories, games, and discussion times. Even younger children, aged three and above, will enjoy the "good time" experiences.

Darlene McRoberts, **Family Fare—Christian Activities for Every Season of the Year**, Minneapolis, Minnesota: Augsburg Publishing House, 1981, 78 pp.

Many of the projects and "things to do" are geared toward older children—probably 10 years and up. Some projects will end up
(Continued on page 18)

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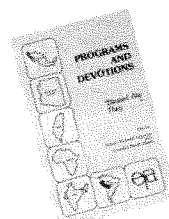
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First Day News

QUICK QUAKER COMMENTARY

MAURICE ROBERTS, superintendent of Mid-America Yearly Meeting, was in Africa in June on an administrative visit and study of new mission opportunities. Evangelical Friends Mission Executive Director JAMES MORRIS together with KAMANA KIGWEBWA, former Burundi national, left with Roberts June 8 as a survey team considering the outreach opportunities in Zaire. They were joined in Zaire by representatives from Burundi Interim Yearly Meeting and the Burundi mission staff. Following the survey in Zaire, the MAYM superintendent spent approximately 10 days on an administrative visit to Burundi while the other two did further survey work in Rwanda.

DON DAVIS, coordinator of Friends Disaster Service in Mid-America Yearly Meeting, met DEAN JOHNSON of Eastern Region FDS in Indiana to receive a gift of a 20'x8' tool trailer. The Eastern Region group donated the trailer to assist the MAYM group as they develop their ministry to victims of natural disasters.

KARA COLE, administrative secretary of Friends United Meeting, was invited to be the single U.S. representative on a fact-finding trip to the Marshall Islands. The group will meet with local church representatives there to discuss the impact of nuclear testing in the Pacific on the whole region and especially on the Marshall Islanders.

FRIENDS FOCUS

QUAKER QUILTS

The Summit County Fair in Ohio has created a new category--Quaker Quilts. Quilts made for the annual Friends Disaster Service auction will be displayed and judged at the July 26-31 Fair. Friends Disaster Service will also operate a display area exhibiting a wide variety of items that will be sold at the auction. This will be excellent publicity for this year's FDS auction, which will be held September 10.

QUAKER VOLUNTEER WITNESS COMPLETES FIRST YEAR

The Wilmington, Ohio, community has been served by a Friends United Meeting Quaker Volunteer Unit for a year. The volunteers have served the elderly, the handicapped and children, and have worked in the local meetings. Almost everyone in Wilmington either knows about, or at least has heard of, the "Quaker Volunteers." People often call and request assistance with the developmentally disabled, teaching Sunday school, leading a worship service or Bible study, driving an elderly person to the doctor, or helping someone through rough terrain. The Wilmington Volunteer Unit will continue next year, and other meetings are considering sponsoring volunteers. Richmond, Indiana, will be sponsoring a unit to begin in the fall.

NEW YEARLY MEETING INITIATED

The Honduran Yearly Meeting of Friends was officially begun April 1, 1983. Activities of the day included a parade, recognition of missionaries and pastors, and an evening service with 800 people attending. The decision that the Friends churches of Honduras should form their own Yearly Meeting was made last November by Central America Yearly Meeting.

POSITIONS FILLED FOLLOWING RUMSEY RETIREMENT

Friends World Committee for Consultation, Section of the Americas, has announced the appointment of two new field staff to work in the Midwest and Far West regions of the United States. Johan Maurer of Richmond, Indiana, has been named to the Midwest position. He began his service with FWCC in June, following the retirement of Robert and Margaret Rumsey after 16 years of representing FWCC in the Midwest. Appointed as FWCC Field Representative in the Far West is Clara Hurn. She will begin her work with Friends World Committee in September after completing her current work at Pendle Hill, Wallingford, Pennsylvania.

QUAKER LEADER SERIES REPRINTED

A series of eight mini biographies of Quaker leaders has been reprinted by California Yearly Meeting. The people included in the series are Stephen Grellet--Citizen of the World; Amos Kenworthy--Man of Discernment; D. Elton Trueblood--Quaker Philosopher; John Woolman--Quaker Social Prophet; Joseph John Gurney--Quaker Evangelist; Elizabeth Fry--Quaker Reformer; Margaret Fell Fox--Quaker Activist; George Fox--Quaker Founder. These are available from California Yearly Meeting, P.O. Box 1607, Whittier, California 90609.

CREATIVE FUNDING OF CAMP ASSISTANCE

Special fundraisers for camp scholarships have included an arts and crafts fair and a slave auction. A total of \$1,083 was netted from the Camp Arts and Crafts Fair held at Northridge Friends, Wichita, Kansas. Fifty crafters from Wichita and the surrounding area participated in the event. At Medford, Oregon, Friends, the second annual slave auction offered a wide variety of skills and products including everything from yard work to an un-birthday cake complete with song. All proceeds from the June 5 auction went to camp scholarships.

CANS BUY READING MATERIAL

The first through sixth grade Sunday school classes at Hayden Lake, Idaho, Friends have been collecting aluminum cans. Profits will be used for reading material for missionary children.

FCNL ANNIVERSARY COMMEMORATED

Forty years ago in June a national committee of Friends met at Quaker Hill in Richmond, Indiana, to launch the work of the Friends Committee on National Legislation in Washington, D.C. The anniversary of that event was commemorated June 26 at Quaker Hill Conference Center with a dinner and address by Raymond Wilson, the founding executive secretary.

QUAKER VOICES

American literature by and about Quakers will be the study course offered to Elderhostel participants at George Fox College's Tilikum Retreat Center September 18-23. The nationwide Elderhostel program is a short-term residential, educational experience for persons 60 years and older. The profound impact that Quakerism has had upon American literature will be presented by English professor Ed Higgins.

The Quaker Voices course will examine selected writings from such early Quaker writers as William Penn, John Woolman, and Thomas Chalkley, as well as later nineteenth century writers, including John Greenleaf Whittier, William Sewel, Walt Whitman, Sara Oberholtzer, Rufus Jones, Jessamyn West, James Michener, and Jan

deHartog. Non-Quaker writers who use Quaker material either thematically and/or through central characters will include St. John Crevecoeur, Nathaniel Hawthorne, Herman Melville, Ralph Waldo Emerson, Mark Twain, and Theodore Dreiser. The focus of the course will be to explore both the literary merits of those works selected and to examine the effectiveness with which various writers struggle with and confront traditional Quaker values.

Additional information is available from Gary Fawver, Director of Tilikum, Route 3, Box 462, Newberg, Oregon 97132; 503/538-2763.

YOUTH PILGRIMAGE

Friends in Philadelphia, Pennsylvania; Washington, D.C.; North Carolina; Ohio; Indiana; and Chicago, Illinois, can expect Friends World Committee for Consultation Youth Pilgrims in their areas between July 7 and August 7. Twenty-eight young Friends from the Section of the Americas and Europe will be tracing the routes of early Quakers in this country. They will visit the Friends Committee on National Legislation (FCNL) in Washington, they will attend a session of North Carolina (Conservative) Yearly Meeting, and they will work on an old schoolhouse with the Chicago Fellowship of Friends at the Cabrini Green Housing Project. Plans are underway for a 1984 Quaker Youth Pilgrimage in the western United States.

PRAYER COMES FIRST

"You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." This quote is found in a new study guide titled Building Christian Communities to Pursue Peace with Justice published by World Peacemakers of Washington, D.C.

THREE FRIENDS UNIVERSITY PROFESSORS RETIRE

John Freedlum, Jerry Highfill, and Kjersti Swanson have retired from the faculty of Friends University, Wichita, Kansas, and received professor emeritus status. John Freedlum developed the agribusiness and agriscience degrees during his 15 years at Friends University. Business administration professor Jerry Highfill had taught at FU for 14 years; Kjersti Swanson taught mathematics, physics, geology, and astronomy during her 37 years of service.

BIBLICAL APPROACH TO HUMAN SEXUALITY

Pastor Wayne Ickes of East Richland Friends, St. Clairsville, Ohio, presented an all-day Saturday seminar at the church on a biblical approach to human sexuality. Announcement of the seminar noted that surveys indicate that "less than one third of our children have been given adequate sex education by their parents. Since God is the creator of sex and the author of sexual morality, the church should find itself in a better place than any other institution for training parents to assume responsibility for the sex education of their children."

NEW DIRECTORY PUBLISHED

The 1983-84 Friends Directory published by the Friends World Committee for Consultation is now available from FWCC, 1506 Race Street, Philadelphia, Pennsylvania 19102. The directory lists meetings for worship in the Western Hemisphere and Friends information centers, Quaker schools and colleges, Friends Homes, some Friends organizations, bookstores, and reference libraries. Friends Directory is published to encourage communication among Friends.

(Continued from page 14)

being constructed solely by parents because of detail and difficulty. The expense, number of objects for the lessons, or time required for many projects will exclude the use of this source for some families. But the nature lessons are good, and the book helps families discover more about God.

Ginger Jurries and Karen Julder, **Fun Ideas for Family Devotions**, Cincinnati, Ohio: Standard Publishing, 1981, 176 pp.

A book that will help children (and parents) with self-esteem. Over half the book is made up of removable activity sheets.

Some assets of the book are (1) no lengthy preparation is required, (2) the average time for each "celebration" is 10 minutes, (3) materials required are usually on hand and inexpensive. With these factors in its favor, families are more likely to have regular devotions.

Edward C. May, **Family Worship Idea Book**, St. Louis, Missouri: Concordia Publishing House, 1973, 63 pp.

This is a book to *encourage* and *stimulate* devotions in the family. It is not a book of devotions. It includes good ideas for family worship times to cover one fourth of the days of the year (especially holidays).

Especially impressive is the guidance offered for returning to the true meaning of Christmas and Easter. Responsive prayers, litanies, and suggestions for Scripture memory are integral parts of each section. It is most suitable for families with children eight years and older.

Bobbie Reed, **Christian Family Activities—For One-Parent Families**, Cincinnati, Ohio: Standard Publishing, 1982, 95 pp.

This book is part of a four-volume series titled *Christian Family Activities*. It pro-

vides ideas for 52 family nights; each plan includes topic, goal, and several suggested activities. Recommended reading for one-parent families!

Lois Seifert, **Our Family Night In—A Workbook of Family Covenant Living**, Nashville, Tennessee: The Upper Room, 1981, 156 pp.

The major theme of the book may appear to some parents like a difficult concept to communicate to young children. Lois Seifert, however, does a good job in making this simple through her explanations, her questions to use in family discussions, and activities. Parents looking for assistance in starting weekly family devotions will appreciate what this book has to offer.

Wayne Rickerson, **Christian Family Activities—For Families with Teens**, Cincinnati, Ohio: Standard Publishing Co., 1982.

The book acts as a source from which the parent(s) build a devotional, including a statement of the objective toward which the lesson is focused, a listing of resources that will be helpful in preparing the lesson, and activities for the family that give opportunity to exercise the truth of the lesson.

The author suggests having these devotions weekly rather than daily. This will give the parent(s) time to prepare a lesson that teenagers can look forward to with eager anticipation.

William Coleman, **My Magnificent Machine—Fifty-two Unusual Devotions for Families with Small Children**, Minneapolis, Minnesota: Bethany House Publishers, 1978, 130 pp.

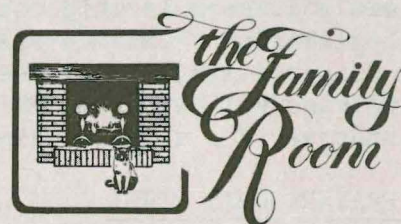
One plus in this book is the length of each devotion—about three to five minutes. The devotions are well-rounded and interesting, but *not* for small children. It is essentially an anatomy and physiology textbook broken into small sections with a spiritual application at the end of each section—much too technical for a 5-year-old, but perhaps suitable for children 10 years and older.

Lois Bock and Miji Working, **Happiness Is Family Time Together**, Old Tappan, New Jersey: Fleming H. Revell Company, 1975, 160 pp.

Brief lessons are aimed at (1) building the sense of self-worth in each family member, (2) deepening each family member's appreciation for the family, (3) relating our

Christian faith and practice to everyday living, (4) instilling the importance of God's family in the thinking of each person, and (5) showing how God is a most important part of the family's and individual's future.

Materials for the family times are minimal. Preparation for each family time is not difficult or time consuming. The lessons can be easily adapted for families with young children. epi



PHYSICAL EXERCISE

BY NANCY WOODWARD

Children are by nature very active. A two- or three-year-old never walks anywhere; he runs! It seems that God created us to be physically active. In early civilizations, just meeting the basic needs of food, clothing, and shelter forced people of all ages to do much physical labor. This is still true today in many cultures. In our industrialized, computerized American society, being physically active involves making a conscious choice for most of us.

A popular term used today is *wellness*. When we think of wellness it usually involves four specific areas: spiritual, emotional, nutritional, and physical. Well people have these four areas of their lives in balance. Bruce Larson, a pastor and Christian author, stated that many people are not sick because of what's wrong with them but they are sick because *nothing is right in their lives*. Developing patterns of wellness starts in childhood. Encouraging your child to be physically active will help him start habits that often transfer to adult years. The physical activities in which your children or teenagers are involved now are the ones they will most likely enjoy during their adult years.

As parents we often view our children's recreation as just another activity that forces us into more taxi service. A better view would be to see this as the beginning of developing lifetime habits that will keep their bodies physically fit.

Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 12:00 noon on the 2nd Sunday of each month; Bible Study at 5:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

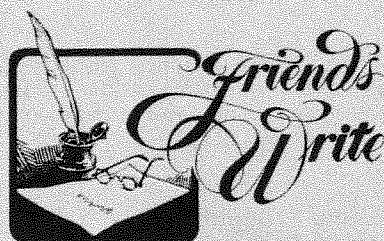
When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.

In his book, *Hide or Seek*, James Dobson writes about athletic ability and its relationship to a child's self-esteem, especially in the teenage years. Dobson writes that helping your child excel in a particular athletic skill will help him compensate for a low self-image during teenage years. He shares the following story about his own life.

"My own dad decided when I was eight years old that he was going to teach me to play tennis. I was not at all enthusiastic about this offer, because it meant hard work. My dad didn't mess around when he decided to teach me something. I knew it meant drill and sweat and blisters. I would much rather have been playing cowboys and Indians with my friends in the neighborhood. But my dad wanted me to play tennis, and I respected him too much to turn him down. So we spent several agonizing Saturdays on the court. He would hit me a ball and I'd whack it over the fence, and then have to go get it. I couldn't have been less motivated, but I tried to act involved. 'You think I'm gettin' it, Dad?' I said, as another ball flew straight up.

"About a month later, however, things began to click. I started to feel good when I hit the ball right. One afternoon a little fellow my age came up and asked if I'd play him a game. Well, I'd never thought about it, but I didn't see why not. So we played a set of tennis—and I beat him—and I liked that! I slowly began to realize what this game had to offer me. The spark of enthusiasm turned into a flame that still burns. All through high school and college it was my source of self-confidence. If asked to write, 'Who am I?' during the trials of adolescence, I would have begun, 'I am the number-one tennis player in the high school.' If my dad had not planted his thumb in my back, urging me to try something new, I'd have never known what I missed. I am thankful that he helped me compensate. Have you done as much for your child? *Succinctly stated, compensation is your child's best weapon against inferiority.*" (From *Hide or Seek* by Dr. James Dobson © 1974 by Fleming H. Revell Company. Used by permission.)

Our eight-year-old was so proud one evening because of a long bike ride. To be able to say, "I rode my bike six miles," was a big boost to her self-esteem. Helping your children be physically active not only helps them become healthier but also enhances their self-image. Learn to consider physical exercise and recreation as well-invested family time.



Friends Ecumenism Criticized

■ It is with no light concern that I share what, I trust, will be constructive criticism of the *EVANGELICAL FRIEND*.

The April issue contained some excellent articles on prayer, such as those by Richard Foster and Reta Stuart. These two speak the mind of most evangelical Friends across Quakerdom. But other writers, however, negate these solid evangelical writings by what they say, or more specifically, what they do not say. I refer to Sanders, Urner, and Boulding. Although some of their statements sound beautiful, they are missing truth as found in Christ as Savior and Lord.

It is impossible to condense in such short space all that needs to be said. We at Empire Friends have been disturbed by encouraging readers of the *EVANGELICAL FRIEND* to subscribe to other Friends magazines, namely, the *Friends Journal*. The May issue of the *Journal* contained only one reference to Christ, which was derogatory. The content of the "Eldest Brother" is too vulgar to be quoted. The gay life-style is accepted, even sanctioned, when "two young women members asked to be married in a Friends ceremony . . . in a deeply moving celebration of commitment."

I am among many Friends who are disturbed by the trend toward the ecumenical movement of all Friends. To assume our people should discern between the evangelical and liberal statements is being extremely presumptuous. Many of these readers are babes in Christ, and others are very naive. The use of the word *Quaker* or *Friend* does not make us one in the Body of Christ. I consider even such fellowship with liberal Friends contrary to scriptural instruction given to the Church.

As I observe the dialoguing with Friends who deny the fundamentals of our faith, this is actually dividing Friends who have been committed to the doctrinal and organizational position of the Evangelical Friends Alliance, as well as other Friends of like precious faith. By such dialoguing with liberals we may be gaining more communication and fellowship among Quakers at

large, but we are bringing serious division within the EFA.

There is a common ground upon which we meet, and that is at the foot of the cross, Christ, and Him crucified (1 Corinthians 2:2).

LLOYD HINSHAW

Vale, South Dakota

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.



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

'Hour of Decision' Broadcast into Russia

WHEATON, ILLINOIS—The *Hour of Decision* radio program is now being broadcast into the Soviet Union. Produced cooperatively by the Slavic Gospel Association, Mennonite Brethren Communications, and the Billy Graham Association, a 15-minute Russian-language version of the program is now aired twice a week.

A Russian pastor recently reported that 80 percent of all newly baptized believers first encountered thoughts about God while listening to gospel broadcasts. These two facts, coupled with the recent coverage of Billy Graham in the Soviet Union, indicate that the audience for this program will be large and diverse.

— *Evangelical Press Association*

Solzhenitsyn Scolds Graham, His New Country

LONDON, ENGLAND—Exiled Soviet writer Alexander Solzhenitsyn received the \$170,000 Templeton Prize for Progress in Religion on May 10. Prince Philip, husband of Queen Elizabeth, made the presentation at Buckingham Palace.

In a rare public appearance before an international audience of 500, the author spoke scathingly of Billy Graham, last year's Templeton prize winner, and

Western Christian churches. Speaking in Russian, Solzhenitsyn accused Graham—whose comments on his May 1982 trip to the Soviet Union sparked controversy—of lending “public support to Communist lies by his deplorable statement that he had not noticed the persecution of religion in the U.S.S.R.”

The 1971 Nobel laureate described how in his view the Western world was sinking “toward the abyss” of materialism—a frequent theme since he settled into a reclusive life with his family in Cavendish, Vermont.

—E.P.A.

Watt Gets in His Licks On Friendly Turf

LYNCHBURG, VIRGINIA—Interior Secretary James Watt warned almost 600 graduates of Jerry Falwell's Liberty Baptist Schools in Lynchburg, Virginia, that they are inheriting a “hurting country” in danger from “the one force that could snuff out spiritual freedom—excessive government.”

“We have seen government used by the enemies of liberty and freedom right here in America—God's chosen place.” Watt also said the forces that would rob Americans of their “political liberty and spiritual freedom” are among those who “want to disarm America unilaterally.”

—E.P.A.

National Convocation to Form On Evangelizing Ethnic America

WHEATON, ILLINOIS—Responding to a need observed in the planning for the American Festival of Evangelism in 1981, the North American Lausanne Committee is sponsoring a National Convocation on Evangelizing Ethnic America. This meeting will be held in Houston, Texas, April 15-18, 1985.

The convocation will focus on the 18-20 different ethnic families in the United States whose language and culture is not English. An attendance of approximately

700 is expected, representing a wide spectrum of churches and denominations within the United States. The consultation theme will be “Let Ethnic America Hear His Voice.”

—E.P.A.

Occult Still Prospers But Growth Slows

TORRANCE, CALIFORNIA—America's fascination with the occult continued to grow in 1982 but did not experience the rapid growth as in previous years, according to a survey conducted by Infomat, Inc., a Torrance, California, direct-marketing advertising agency. The results of the survey conclude that 7,961,712 Americans have purchased occult books, magazines, charms, voodoo pendants, and other assorted occult paraphernalia. This is up from 7,707,593 in 1981, a 3.3 percent increase; 1980-81 had shown a 201.5 percent increase.

Most marketers of occult products are small companies, though some large book publishers are active. For example, Bantam books will launch a supernatural/occult books series for young adults called Dark Forces.

—E.P.A.

'No Tax on the Cross' Schuller Warns California

GARDEN GROVE, CALIFORNIA—Television evangelist Robert Schuller of the church that lost its tax exemption status over its money-making concerts, vowed to fight the decision and warned it was “contrary to the future of churches in America.”

“I will never allow the pulpit, the cross, the altar, the choir loft to be taxed,” Schuller said of his three-year-old Crystal Cathedral.

On May 3, California's Board of Equalization lifted \$400,000 in property tax exemptions on the soaring, \$18 million glass structure because concerts and other money-making events were held there. “I question [the board's] motives,” Schuller told his congregation. “This move is unprecedented in the United States. It is contrary to the future of the churches in America.”

The tax board cited repeated use of church property by profit-making groups and nonprofit organizations that don't qualify for the exemptions. It noted there were at least 15 concerts and musical performances at the Orange County landmark in the past two years. Seats cost as much as \$150 each. A 12-concert season planned this year was scrapped when the tax issue arose.

—E.P.A.



Why does a woman need a Will?

For all the same reasons a man does: to be sure her property is distributed the way she wants it to be; to save her heirs needless time and expense; and to include a gift for the Lord's work if that is her wish. If she has children, she needs a will to name the most suitable guardian for them in case they should lose both parents.

The amusing little booklet offered below explains why every adult who owns anything at all and cares what becomes of his/her property at death needs a valid will prepared by an attorney. Just use the coupon below to request your free copy.

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

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

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

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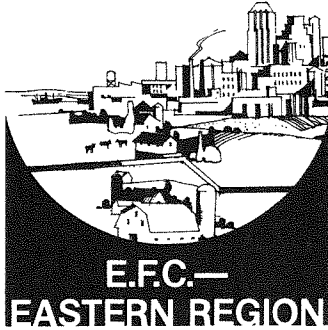
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FRIENDS CONCERNS



EFC—ER Happenings

OUTREACH CONFERENCE PLANNING—This year the Steering Committee chose the new theme "Together, Nothing Is Impossible" to promote commitments to the Missionary Outreach Budget for 1984. Appeals for Faith Promise on an individual basis and local church budgeting will be made during the fall months, culminating in Commitment Sunday, October 30.

CALIFORNIA PASTOR TO SPEAK AT YEARLY MEETING SESSIONS—C. W. Perry, senior pastor of Rose Drive Friends Church in Yorba Linda, California, will be the guest speaker at both morning and evening services during the week of Yearly Meeting sessions August 13-18, at Malone College.

Perry is the founding pastor of Rose Drive meeting, which he founded 20 years ago when 25 people met regularly in a home. Now, the congregation has grown to over 1,000 gathering in worship service on Sunday mornings.

He is a graduate of Pasadena College and Fuller Theological Seminary. While attending school he served as assistant pastor of Arcadia Friends Church for two years, and then for three years was youth superintendent of California Yearly Meeting of Friends Churches, in charge of summer camps and other statewide youth activities. Prior to starting the Rose Drive Church he was associate minister at East Whittier Friends Church.

"A Christ-Centered Message for our Time" is the theme of his ministry, with a strong emphasis on the application of Christian principles to daily living.

A full program of activities at the EFC—ER annual sessions includes the following highlights:

—Saturday, August 13, evening banquets scheduled for the following groups: Women's Missionary Celebration of WMF Centennial, Men in Missions, Singles, Youth, and Children's Pizza Supper.

—Sunday, August 14, morning worship in Osborne Hall and the summer ministries youth concert at 3:00 p.m. in the afternoon.

—Monday, the 15th, the report of former Superintendent Russell

Myers and the installation of the new superintendent, Robert Hess.

—Tuesday, the 16th, a trip to Camp Gideon to celebrate the building of the new retreat lodge, which hopefully will be erected by that time.

—Wednesday, the 17th, the recording of new ministers.

Gary Kasler, assistant to the president of Malone College, will be the coordinator for the week, assisted by Doris Dagy, registrar. Tim Keen will again coordinate the children's program, and Fred Clogg is planning the youth program, which this year features Youth Yearly Meeting.

Brochures that include the detailed program of Yearly Meeting activities are available at the EFC—ER Office, 1201 30th St. N.W., Canton, Ohio 44709. Those desiring room reservations on the Malone campus should send in the completed forms to Doris Dagy, YM Registrar, Malone College, 515 25th St. N.W., Canton, Ohio 44709.

Banquet tickets can be secured by contacting each banquet group at the address listed in the brochure.

PASTORAL CHANGES—Eastern Region Friends Churches are completing arrangements for pastors for the 1983-84 year beginning July 1.

New pastors joining EFC—ER include John E. Young at Pelham Friends Church, who formerly pastored in the Brethren in Christ Church in Welland, Ontario; Stephen Savage at Raisin Center Friends Church, who transferred from Greenville Church in Iowa Yearly Meeting of Friends.

These pastoral arrangements had been finalized by press time:

—Russell Myers, Morningside Friends at Port St. Lucie, Florida.

—Bruce Bell, Goshen Friends Church, Zanesville, Ohio.

—John Ryser, Charity Friends, Marietta, Georgia.

—John Young, Pelham Friends Church, Fenwick, Ontario, Canada.

—Stephen Savage, Raisin Center Friends Church, Adrian, Michigan.

—Brian Cowan, Barberton Friends, pastor, and Douglas Burch, youth pastor.

—Ron Ellyson, Alliance, Ohio, Friends Church, as full-time assistant (summer).

—Dennis Mote, pastor at Trinity Friends Church, Martinsville, Virginia.

—Randall Neiswanger, pastor at Westgate Friends, Columbus, Ohio.

Two pastors are retiring this year—Paul Brantingham of Martinsville, Virginia, and Harold Johnson of Goshen Friends.

ZINNS BEGIN FURLOUGH—Russell and Esther Zinn together with their son Ronald, EFC—ER missionaries to Taiwan, arrived at the Dayton, Ohio, airport May 29 to begin their nine-month furlough.

They have taken an apartment in Springfield, Ohio, in order to live near her parents, Lloyd and Cath-

arine Snyder, and his father, Lewis Zinn, residing in Richmond, Indiana.

The first weeks in the U.S. were spent in reunion with their children. Edward graduated from Asbury College on May 30 and hopes to spend the summer studying in China. On June 4 Diane married Mike Hein in Gate, Oklahoma, and on June 9 Carolyn (married to John Hixson) graduated from Ohio State Medical School. Ronald hopes to enter LeTourneau Tech in Longview, Texas, in the fall.

The deputation schedule for Russell and Esther is being arranged through the EFC—ER Office, and all requests should be addressed to the Canton headquarters.

WMF to Observe Centennial in 1983-1984

This year marks the 100th anniversary of the beginning of missionary work by Ohio Yearly Meeting (now EFC—ER), and it was an outreach started by Quaker women.

One hundred years ago at the August Yearly Meeting sessions, the women appointed a committee to promote missions. In 1884 the Women's Foreign Missionary Association of Ohio Yearly Meeting was officially organized to oversee the sending of the first missionaries.

Sarah Jenkins of Mt. Pleasant was the first president, serving until her daughter Elizabeth Jenkins took over from 1895 to 1913.

Women's auxiliaries were organized, beginning in Cleveland at First Friends, Adrian, Salem, and Alum Creek. The committee responsible for the first constitution included Esther Tuttle Pritchard, Elizabeth Butler, Jane Satterthwaite, Susan Harrison, Emma Malone, and Anna Green.

All missionary interests of the Yearly Meeting were placed under the direction of the Women's Foreign Missionary Society. In 1887 Esther Butler was sent to China, and until the 1950 Communist regime came in, 40 missionaries served the Lord in Nanking and Luho in the China Friends Mission. Since 1953, when Charles and Elsie Matti and Ella Ruth Hutson opened the work, 18 missionaries have served the Taiwan Friends Mission.

In 1892 Ohio Yearly Meeting sent Delia Fistler, Esther Baird, Martha Barber, and Mary Thomas to India. Since that time 45 missionaries have served in that field.

The Executive Committee of our current Women's Missionary Fellowship has designated 1983-84 as a time for special celebration of this centennial, according to Audrey Dudley, president. The August 13 yearly meeting banquet will center on this theme.

FDS Assists Other Regions

Supporters of Eastern Region Friends Disaster Service observed Mid-America Friends becoming increasingly involved in disaster relief

efforts. After discussion among FDS and auction supporters, it was decided that we could give great encouragement and impetus to their organizational efforts by donating them a tool trailer. This trailer was turned over on May 26 when Dean and Freeda Johnson, Eastern Region FDS coordinators, met Don and Charlene Davis, Mid-America FDS coordinators, in Indiana and exchanged the trailer from one towing vehicle to another. It also provided opportunity for the two coordinators to share with each other up-to-date information and experiences.

Storms that battered the California coastline in late winter also created hardship and suffering for our Navajo brothers in Arizona.

Upon learning of their plight, Eastern Region Friends Disaster Service conferred with Rocky Mountain Yearly Meeting to try to find some way to respond to the crisis. As it was lambing season and the mother sheep were unable to graze and thus produce milk, it was decided that a semi load of hay could possibly help save the newborn lambs.

Prior to the 1981 auction, the Friends Disaster Service Board of Directors decided to begin tithing each year's auction proceeds, the tithe to go to a national or international crisis. The tithe in 1982 amounted to \$2,000. A semi load of hay purchased in Colorado and transported to Rough Rock cost \$2,010.

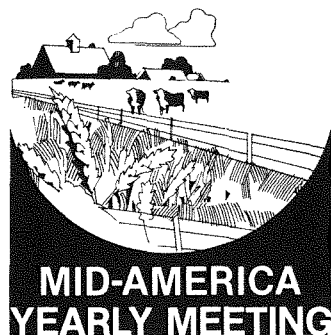
In a letter of appreciation from Vern Ellis to FDS, Vern reported that 40 families received hay according to their need. In the same letter a quote from Vern Ellis, "This is one of the greatest ways to show Christian love we've ever had the opportunity to help with." He also stated, "Just wish you could have been here and heard all the words of appreciation."

Focus on Malone

Dan Hoskins, exchange professor from Malone at Hong Kong Baptist College, returned to Canton after spending a very meaningful year teaching in Hong Kong.

"Spirits of Praise" has been reorganized to include Valerie Stoffer, alto; Janelle Mountford, soprano; Mike Brown, tenor; and Ed Roshong, baritone. Kim Kuhlman will accompany at the piano. This musical group will be ready to accept invitations to churches and community groups by August.

Donald and Dorothy Murray will be leaving Canton on June 28 and will be gone until July 25 on a dual-purpose mission. Don, as president-elect of the Canton Kiwanis Club, will attend an International Kiwanis Meeting in Vienna, Austria. Then he and his wife Dorothy will visit Germany, Switzerland, and England for Malone College, looking for opportunities for foreign service as an intern program for Malone students.



Mid-America Yearly Meeting—August 1-5

The principal speaker, Ron Woodward, pastor of Newberg Friends, will be bringing messages on the theme of the 1983 sessions, "Reach Out in Love." Ron comes with a broad background of experience in youth ministries, missions, and family ministries.

The annual banquet, with Youth Yearly Meeting also in attendance, will be held on Tuesday evening, August 2. The speaker is Stan Thornburg, pastor at Plains, Kansas. Stan is a popular resource person for youth and adults alike. The banquet offering will go to establish a church-planting fund for the next new extension church program. The offering goal is \$10,000. Because the Yearly Meeting has declared church planting to be a priority and because the budget reduction eliminated this item, the special offering will be a valuable asset in establishing another new church.

Several "parable church" reports will be presented by various churches, as they share their current version of a significant happening that has caused their people to become challenged. Discussion workshops covering many diversified subjects will be offered.

There will be fresh news from Burundi, as the youth work tour group will arrive in Wichita in time for Yearly Meeting. General Superintendent Maurice Roberts will have updated reports from his administrative visit and survey trip to investigate new mission opportunities in Zaire and Rwanda.

Each evening will conclude with a social time following the worship service. Consider spending some time on the Friends University campus in Wichita, for inspiration and fellowship as well as to learn from the business process.

Youth Yearly Meeting

"Out of the Salt Shaker and into the World" will be the theme for Youth Yearly Meeting August 1-5, at the Ramada Inn East, Wichita. We are centering our sessions and activities around missions and evangelism. Our speaker will be David Leach, pastor of Northridge Friends, who will be challenging us to do some-

thing with our commitment to the Lord. Some of the highlights will be attending the Tuesday night banquet with the adults and listening to the experience of the youth that will be going to Burundi this summer through the Operation Salt Shaker program. A formal concert will be presented by John and Vicki Jo Witty, who are a comedy team from Tulsa, Oklahoma. On Monday night we plan on spotlighting some youth groups in the Yearly Meeting. Youth Yearly Meeting will be one event that no youth will want to miss.

—Paul Romoser, Director

114th Annual Meeting of ACFIA Rated Outstanding

One hundred fifty enthusiastic Friends representing 14 yearly meetings and as many states saw and felt the evidence of historic progress for Friends work among the Indians at the 114th Annual Meeting of the Associated Committee of Friends on Indian Affairs. They converged on the Kickapoo Friends Church grounds to help them observe the 100th anniversary of Friends work at Kickapoo and to help them dedicate their new meetinghouse.

The Kickapoo community did much of the work and raised a significant portion of the finances for the new building. However, the project could never have been carried to completion had it not been for the support of generous Friends across the country.

The sessions of the 1984 Annual Meeting will be held at White Plains Meeting in North Carolina on April 6-7.

Friends Bible College

Two hundred and eighty-three alumni attended the annual Alumni Banquet at the end of the spring semester. Among the honored guests were nine members of the Academy graduating class of 1933. This was 100 percent participation of those members still living. Their spouses and the class sponsor also helped celebrate their 50th anniversary.

The thirteen 1983 graduates were also special guests.

Professor Roscoe B. Townsend was named as the Professor of the Year by the Alumni Association at their annual banquet. Roscoe Townsend, an assistant professor, has been at FBC in the Bible department since 1968. He is currently chairman of the department of missions and was the sponsor for the student trip to Mexico City this year.

Professor Townsend has graduated from Friends Haviland Academy; Friends Bible College; Northwest Nazarene College, Nampa, Idaho; and Asbury Theological Seminary. He taught in Idaho and has had pastorates in Oregon (now Northwest) Yearly Meeting, Rocky Mountain Yearly Meeting, and Iowa Yearly Meeting. Professor Town-

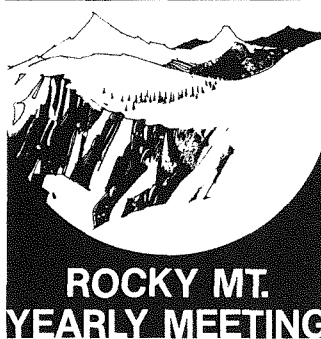
send was presented with a check for \$500 and an engraved plaque.

Robin and Janet Johnston were selected by the FBC Alumni Association as Alumni of the Year at the annual banquet. They were honored with a small ceremony and an engraved plaque recognizing this achievement.

Janet graduated from the academy and junior college in the late fifties and completed her B. S. degree in 1974. Robin received an associate of arts degree and a Bible diploma from FBC and graduated from George Fox College, Newberg, Oregon, and Wheaton Graduate School in Illinois. Robin and Janet have pastored in Colorado, Oregon, South Dakota, and Kansas.

Robin is currently chairman of the Christian education department and Janet is director of public information and drama instructor. Both of the Johnstons have been active in church and community activities, and Robin is currently presiding clerk of Mid-America Yearly Meeting.

Nine students enrolled for a three-week mini term on Inner-city Ministry held in May. Under the leadership of professor Robin Johnston they spent 10 days in Chicago with Steve and Marlene Pedigo and the Chicago Fellowship of Friends. They visited juvenile court, legal aid offices, tutoring programs, and several churches and housing complexes. One and a half days were spent helping with the building projects for the Friends work. As a culminating project the students wrote a paper on the philosophy of inner-city ministry and the personal insight gained from the trip.



New Pastors Join RMYM

Four new pastors have recently joined forces with RMYM. They will take over posts in Penrose, Hasty, Las Animas, Grand Junction, and Ordway (all in Colorado).

William Seabert takes over the Grand Junction post from the late Ken Kinser. His family includes wife, Janet, and Jackie, Cindy, and Billy. Seabert comes to Colorado from California Yearly Meeting.

Steve L. Harmon with his wife, Marjorie, from Hugoton, Kansas, will

assume the Hasty and Las Animas pastorates.

Fred Jones from Salem, Iowa, is the new pastor at Penrose. His family includes wife, Sharon, and Michelle, Michael, and Melissa.

The new Ordway pastor is Larry Glassco from Peyton, Colorado. Glassco's family includes wife, Joyce, and sons, Randy and Dwight.

RMYM Prayer Opportunities . . .

1. Thank God for some difficulty you have been facing recently. "Rejoice always; pray without ceasing; in everything give thanks, for this is God's will for you in Christ Jesus." (1 Thessalonians 5:16-18 NASB)

2. Ask God to give President Reagan wisdom and guidance as the leader of the United States. "First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity." (1 Timothy 2:1, 2)

3. Praise God for who He is. "Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen." (1 Timothy 1:17)

4. Rough Rock, Arizona—Rough Rock missionaries Vern and Lois Ellis, Ruby and Marilyn Reddy, and Diane Hutson recently completed deputation throughout RMYM.

Parson to Person

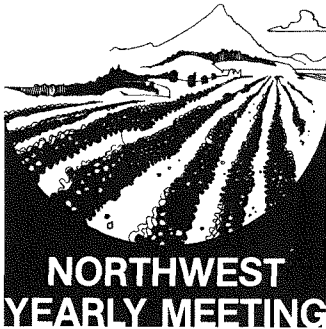
"Shepherd to lost sheep! Shepherd calling to lost sheep! Come in, lost sheep!"

These words are spoken often on one of the most popular "chase-em-bang-em-up" TV programs; they are often an urgent request for help or communication. Of course, most of the time those being called have their CB radio turned off, or it is disabled by the "bad guys" with all sources turned off, or not working, so the call goes out in vain with no one to hear and respond. Have you heard Jesus call, "Shepherd to lost sheep, shepherd to lost sheep?"

We know Jesus calls us to Him, yet sadly our receiving equipment is turned off or damaged through interference from external forces; until we answer, He calls in vain! Praise God, our wise and all-knowing Lord knows us well, so He does not stop with just calling! "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me." (Revelation 3:20)

Jesus goes that extra step and bangs on our heart. When we don't answer His call, He offers to be our help and comfort and to open the lines of communication between us and heaven. Where do you stand with Jesus today? In CB terms, "Do you have your ears on?" Hear the voice? Feel the knock? Come!!

—Springbank Friends Newsletter



Around Northwest Yearly Meeting

"OUTWARD BOUND" has been selected as the theme for the 1983 Friends Youth Yearly Meeting sessions at George Fox College July 23-29. Dr. Ezra DeVoi, former missionary to India, will be guest speaker.

Youth activities begin Saturday with a barbecue featuring "Inter-Mission," a drama troupe from George Fox College. "A Day in the Mountains" replaces the traditional beach outing Wednesday, July 27.

Class teachers include Arthur Roberts (Quaker History) and Ron Crecelius (Personal Evangelism), both faculty members at George Fox College. Keith Vincent, Newberg Friends Church youth pastor, will be in charge of a community outreach project on Thursday, July 28.

Sutton Hall has been designated "youth dorm" for the week; registration begins there on Saturday. The young people will join adult attenders in Bauman Auditorium for the performance of *Children of the Light* and missions rally on Sunday, and for evening services throughout the week.

JOHN WILLIAMS, JR., pastor of First Friends Church, Canton, Ohio, will be featured speaker for the sessions of Northwest Yearly Meeting July 23-29. Other highlights will include banquets Saturday evening with missionary Nancy Thomas speaking to women and George Fox College president Ed Stevens speaking to the men. Sunday morning worship service will be held in Bauman Auditorium on the George Fox College campus. At 3:00 p.m. the musical drama *Children of the Light* portraying the life and ministry of George Fox will be presented. The missions rally will be held Sunday evening and will include a condensed keynote presentation from Superintendent Jack Willcuts. Workshops offered throughout the week have become a well-attended and important part of Yearly Meeting along with board meetings, business sessions, and inspirational services.

THE ANNUAL FOCUS CONFERENCE for pastors and spouses will be held September 20-22 at

Umatilla, Oregon. The theme this year will be evangelism.

PASTORAL CHANGES in Northwest Yearly Meeting include the following new pastorates: Steve Fine—Caldwell; Roger Knox—Friends Memorial; Retha McCutchen—Ontario; Paul Meier—Medford; Celia Mueller—Reedwood; Stan Perisho—North Valley; Jim Settle—West Chehalem; Jim Teeters—Kent; Earl Tycksen—Silverton; David Whitcomb—Sprague River.

OVER 60 YOUNG ADULTS were challenged and refreshed by the ministries of "elders" at the second annual Young Adult Friends Conference held May 20-22 at Twin Rocks Friends Camp in Rockaway, Oregon. Young adults from as far away as Spokane, Washington, and Greenleaf, Idaho, enjoyed interacting with Catherine Cattell, Kent Thurnburg, Arthur Roberts, Alan Kolp, and Jack Willcuts as each presented dreams for young adults in Northwest Yearly Meeting. Obedience emerged as major theme of the weekend. Conferees expressed a desire to be obedient to God's callings to holiness, and to ministry.

RALPH CHAPMAN, Friends Missionary Literature Service editor and missions business manager, retired in May after some 40 years of continuous service in Northwest Yearly Meeting.

Ralph and his wife, Marie, began their ministry in 1943 at Entiat Friends Church in Entiat, Washington. A year later they went to Bolivia as missionaries, where they served until 1958. Upon returning from the mission field Ralph managed The Barclay Press in Newberg, Oregon, and since 1962 has been editor of the FMLS. In 1963 he and Marie returned to the Bolivian field for a two-year term, and returned again in 1968 for a few months.

While continuing with the FMLS work as needed, Ralph will no longer serve as missions business manager, and Marie retired from her secretarial job in the George Fox College Admissions Office in June.

George Fox College News

George Fox's historical museum is to be named the John C. Brougher Museum in honor of its founder and curator. The college's Board of Trustees has named the museum for Brougher, who died January 6 in Newberg at 81. He had been a member of the college's board for 30 years, until 1976, then continued as an active honorary member while developing the museum.

Closed for nine months for relocation, the museum reopened in a new home with its new name and now is on a summer schedule. It is located in Brougher Hall on campus, across the street from the new William and Mary Bauman Auditorium. The

museum specializes in local area pioneer and Quaker materials.

A seven-member group representing George Fox College is on a six-week tour of five states this summer. The group of four women and three men is singing in Oregon, Washington, Idaho, Montana, and California on a 5,000-mile tour.

Called Dayspring, the group performs at church conference camps and churches, more than 35 in all.

Referring only briefly to matters of the nation's capital, the Chaplain of

the United States Senate told a commencement audience of 2,100 that there is often too much distinction between secular and sacred activities.

Richard Halverson, who became the U.S. Senate Chaplain in 1981, told George Fox College graduates and their audience that it is not a "biblical definition" and is a "false distinction" to describe organizations and events as sacred and secular when Christians are involved.

"Everywhere you are as a child of God you are a disciple of Jesus Christ," Halverson told the 131 graduates.

FRIENDS GATHER

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

Special Services and Events

A select group of adults at PLAINS, Kansas, (Stan Thornburg) participated in a moving dialogue on the events of Passion Week. The pastor concluded the service with challenging thoughts on the Resurrection. Bob and Connie Shaffer were guest speakers for Men and Boys' Night Out, including slides and recorded narrative in their presentation.

"Dayspring," a music group from George Fox College, visited TALENT, Oregon, (Paul Miller) in June.

At MT. CARMEL, Mingo, Ohio, (Fred Clogg), Mrs. Sylvia Henson Drum presented a variety of Bible stories in an evening service with Scene-O-Felt. The Mother's Day Program was organized by Norman Kennedy, Mike Rucker, and Rodney Wilkins. It included the first viewing of a friendship quilt that was done by the senior citizen ladies of the church.

Over 100 women and girls of WEST PARK, Cleveland, Ohio, (Mark Engel) attended the Mother-Daughter banquet, with Vi Milota and Betty Brown heading the planning committee. Program included a demonstration by Arlene Drier of an edible centerpiece, made up of raw vegetables; a vocal trio by Nancy Burchem, Peg Leonard, and Judith Truffin; and a monologue "Whosoever's House" by Jean Shirkey.

URBANA, Ohio, (David Byrne) had a time of real spiritual growth when three couples from the WILLOUGHBY HILLS Friends Church conducted a Lay Witness Mission.

Over 200 from HILLTOP, Oregon City, Oregon, (Bob Mardock) gathered to celebrate the Cambodian New Year on April 10 at Camp Tili-kum outside of Newberg. Hilltop Friends sponsored the community-reaching event under the direction of new associate pastor Samuel Fung.

Games, lots of fine food, and some great preaching were enjoyed by all.

COLORADO SPRINGS, Colorado, (Arden Kinser) has initiated a special summer Thursday evening service. The time begins first with a meal and is followed by a worship service. Members recently had the opportunity to attend a family financial seminar. Two church members Fred Davison and Darryl Harrison, with William Patton, were the speakers. Topics covered in the seminar included personal budgeting, risk management, types of savings, tax planning, gifts, and estate planning.

At WESTSIDE, Kansas City, Kansas, (Dan Frost) mothers present for our May 8 service received two carnations—a double token of appreciation! Clark Pickett and Jim Frost assisted in the special service honoring mothers by providing selected readings and special music.

McKEES CREEK, West Liberty, Ohio, (Richard Johnson) had an excellent number of mothers and daughters turn out for the salad supper held at the Green Hills Community Center. Using the theme "Grandmother's Garden," one corner of the room featured a garden of flowering plants and houseplants, which were given away as gifts.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) had an average attendance of 90 who viewed the Marriage Enrichment Film Series with Dr. Carl Brecheen and Dr. Paul Falkner. Programs for children were conducted by Kitty Everitt, DEERFIELD, Ohio. Eighty mothers and daughters attended the Mother-Daughter Banquet.

SMITHFIELD, Ohio, (William Waltz) had as recent Sunday morning guests "Woody Reed and Friends," who provided ministry in music, and Dr. Charles Cureton from Malone College, who also has a private practice in counseling. The church will be hosting the community DVBS, with Mrs. William Waltz serving as coordinator.

ORANGE ROAD, Westerville, Ohio, (Thomas Crawford) held a

Women's Spring Fellowship Luncheon at the Imperial House in Columbus with Ruby Guy, mother of the pastor's wife, speaking on "Harmony."

DEERFIELD, Ohio, (Christopher Jackson)—Charles Swindoll's series of six films, "Strengthening Your Grip," has been very helpful to the congregation. Prayer teams and community outreach have helped to bring rewarding attendance.

ALUM CREEK, Marengo, Ohio, (Dane Ruff) held the Abundant Life Mission, the third lay witness mission of the church, recently with Jim and Mary McMillen coordinating. All witnesses for the mission were from the local congregation.

The first annual Quartet Festival was held in the **BOISE**, Idaho, (Harold Antrim) church Sunday afternoon, May 22, with quartets from several Friends churches and other neighboring churches.

WINONA, Salem, Ohio, (David Smith) church held a day of prayer to pray for members of the congregation, projects, world concerns, and church concerns.

BETHEL, Poland, Ohio, (John Woods) had Sandy Kulkin, a "completed Jew" and a highly successful businessman, for six consecutive Wednesdays as guest speaker as part of the Family Night Services. He was also speaker for the Teacher Appreciation Dinner.

Missions

FIRST DENVER, Colorado, (David Brantingham) recently donated their bus to the Rough Rock Mission.

Recent missionary speakers at **WINONA** have been Owen Glassburn, Neil Orchard, and Dr. Charles DeVol.

PLAINS held a benefit auction sponsored by the Outreach Committee. They gave around \$800 for playground equipment and to help Ed Roberts of Fowler, Kansas, make his mission trip to the Philippines.

At **NORTH OLMSTED**, Ohio, (Neil Orchard), men attending the Men in Missions retreat reported their activities during a Sunday evening service. "Silent intercessory prayer" takes place each Sunday morning after the worshipers are seated. The bulletin lists a different missionary person or couple to remember in prayer that day.

OKLAHOMA CITY, Oklahoma, (Sheldon and Elda Ann Cox) observed March as "Month of Missions." The theme was "You Are My Witnesses."

BOISE church was privileged to have Ben and Gen Fitch, members of their meeting under appointment to Peru, in the service Sunday evening, June 5. The Fitches have recently completed their studies at Western Evangelical Seminary.

FERRY ROAD, Danville, Virginia, (C. T. Mangrum) held a missionary conference. Speakers were laymen who had visited Jamaica, Colombia, Haiti, Africa, and India. The local

Good News Mission was represented. On Saturday evening an international banquet was held, with the children giving the program. During the conference money was raised to help build the church in Manila.

BOOKER, Texas, (Lynn Shreve) hosted the Tri-quarterly Mission Conference. The theme was "What Is in Thine Hand?" Table decorations carried out the theme. Debbie Kellum and Ralph and Esther Choate were speakers and special guests for the day. Around 50 attended.

CANTON, Ohio, (John Williams, Jr.) held a special time of prayer for Alvin and Lucy Anderson as they departed for two months of service in the Bolivian Evangelical University in Santa Cruz, Bolivia, where they will serve as teachers and advisors.

Ben and Gen Fitch will be leaving **HILLTOP** to serve on the mission field in Peru. Over the past four years they have served as directors of Cross-cultural Ministries, working mainly with the 60 plus Cambodian refugees that are a regular part of Hilltop now.

Community Outreach

At **WINONA** a visitation program is being developed and a food pantry for needy and unemployed families has been started.

An April Fellowship Supper was enjoyed by the **WESTSIDE** church family at the home of the pastor.

TALENT Outreach Committee is working together with a local community food bank. This plan gives us more opportunity to meet the needs of local people.

OKLAHOMA CITY praised God and were much encouraged by the attendance on Easter Sunday—102 were there for the service.

At **HILLTOP** Marion Nolan is training over 40 Cambodian refugees how to knit wool sweaters to be sold in Canada. This worthwhile project will give these people much-needed extra income as well as a new skill.

Spiritual Growth

MORNINGSIDE, Port St. Lucie, Florida, (Russell Myers) had Nevin Williams, missionary evangelist, for a week of meetings. Many were led to the altar, some experiencing salvation, with others responding to the call to holiness through sanctification.

NORTHRIDGE, Wichita, Kansas, (David Leach) has just completed a seven-week series on "Celebrate the Church." The series ended with a 24-hour prayer vigil. Around 100 people committed themselves to a half hour of prayer during the 24-hour period.

The impact of the Lay Witness Mission on the **PLAINS** congregation includes many new or deeper commitments. People are discovering their God-given gifts and reaching out into the community with greater love and caring. New Bible study groups have been added

to the traditional ones. Stan and Cathy Thornburg have accepted the call of Plains Friends for a two-year term. Much prayer was spent in preparation for a week of revival services with William Mayo. God spoke to us through His servant and lives were changed and rededicated to the Lord.

BOOKER held a Holy Life Conference with Max and Keith Huffman. It was a time of spiritual renewing and growth. Attendance has been increasing in the past year.

Youth

NORTHRIDGE children had charge of the adult worship on Mother's Day under the leadership of Betty Gordon, children's minister, and Danette Radcliff, choir director. The children served as ushers, announcers, read the Scripture, presented the special music, and one young man even gave the message. The Arts and Craft Camp Fair held this year has been termed a success, enabling 17 junior campers to attend camp this summer free, as well as pre-registration paid for 5 junior highers and 8 senior high campers. Judy Parker and Karen Schmidt, two concerned lay persons, initiated and planned the fair, which drew around 50 crafters from Wichita and the surrounding area.

At **ALLIANCE**, Ohio, (Frederick Sams), Anita Jorney was named outstanding sophomore/junior physical education major at Kent State University.

New **HILLTOP** youth sponsors, Kim and Joy Smith, have planned an exciting summer of activities and Bible studies for the youth at Hilltop Friends. They will be ministering to the Cambodian youth as well.

Doug and Pam Chambers, Jana and Craig Ginerich, Norman and Deloris Coxwell are sponsors of **BOOKER** young people. They took a large group and enjoyed a ski trip to New Mexico.

Twenty **BOISE** young people recently participated in a full day and night famine. They report a profit of around \$100 from the Friday night meal they served, and nearly \$400 came from adult sponsors of the famine. About \$500 was sent to World Vision to be used for food for the hungry. "Dayspring" from George Fox College presented a concert in the church Wednesday evening, June 22. Our own Jeff VandenHoek is a member of the group.

DAMASCUS, Ohio, (Joseph Kirby) gave special awards to members of the AWANA Club at their Awards Night. Clubbers of the year were Lori Landsberger and Richard Brendlinger. Leader Linda Peterson won the Bronze Memory Packet Award. The Timothy Award was presented to Kevin Crawford, who earned it by memorizing over 300 verses, completing handbooks, crafts, Bible reading with definitions, sportsmanship, and Sunday school attendance.

Tim and Nancy Filp, commanders of AWANA for eight years, were given a silver plaque upon their retirement from that position. When meetings resume in the fall, Rick and Cathy Brendlinger will be the new commanders. The AWANA program this year averaged 160 students and leaders each week.

SOUTHEAST, Salem, Ohio, (Kenneth Hinshaw) children presented a special program on Mother's Day. The church had three youth graduating from Malone: Jeff Dudiak, Scott Hinshaw, and Betsy Hinshaw. The youth bake sale netted \$100 toward the retreat at Quaker Canyon.

ORANGE ROAD, Westerville, Ohio, (Thomas Crawford) Friends Youth used the facilities of the Columbus YMCA for an evening of fun, including pizza as well as sports.

Christian Education

ALLIANCE hosted the District Christian Education Seminar featuring Dorothy Barratt, Marjorie Landwert, Betty Hockett, Royce Frazier, and Jon Johnson. The Wednesday evening elective program sponsors the Joyce Landorf film series, "His Stubborn Love."

WEST PARK church hosted the District Christian Education Seminar recently.

Church Building and Improvement

NEW HOPE, Hay Springs, Nebraska, (Paul Moser) Friends have added to the front of their church facility. The expansion includes a new entrance,



rest rooms, a classroom, and a different stairway to the basement. Other improvements include new paint to the sanctuary and new carpeting.

A new Allen organ has been purchased at **ALUM CREEK**.

"Purchase a Chair" project at **DEERFIELD** is geared toward the purchase of 160 chairs to replace the pews in the sanctuary. This will allow more seating capacity for the new growth in attendance.

A new library annex has been added to the **WINONA** church.

CANTON held a Celebration Sunday recently as new pledges toward the new building were received. Following the worship service nearly 500 people enjoyed a delicious chicken dinner, after which slides were shown taken the past several years portraying new facilities, new ministries, and people that God has brought into the fellowship.

FRIENDS RECORD

BIRTHS

ANTON—A son, Luke Andrew, to Mark and Nancy Anton, April 9, 1983, Fowler, Kansas.

BALES—A son, Micah Martin, to Dorlan and Donna Bales, April 29, 1983, University Friends, Wichita, Kansas.

BARDO—To Les and Paula Bardo, a son, Joshua Earl, May 4, 1983, Damascus, Ohio.

BAYLESS—To Gordon and Debbie Bayless, a son, Michael Robert, May 7, 1983, Boise, Idaho.

BELL—To Bruce and Judy Bell, a daughter, Jennifer Lynn, April 21, 1983, Martinsville, Virginia.

BINEHAM—To Jeff and Jeanette Bineham of North Valley Friends, Newberg, Oregon, a son Christopher Ryan Myers Bineham, May 21, 1983, in Indiana.

BRANTINGHAM—To William and Ann Brantingham, a daughter, Jennifer Lyne, March 8, 1983, Winona, Ohio.

BUCHMANN—To Jim and Connie Buchmann, a daughter, Jessica Lyne, February 4, 1983, Winona, Ohio.

CHANCE—A son, Jordan Anthony, to Lynn and Jane Chance, April 21, 1983, Fowler, Kansas.

CUTLIP—To Jeff and Jennifer Cutlip, a daughter, Jessica Marie, April 18, 1983, Canton, Ohio.

DOWELL—A son, Jared Juarez, to Jerry and Tonya Dowell, April 26, 1983, Fowler, Kansas.

DOWNS—To Michael and Julie Downs, by adoption, a daughter, Jessica Riley (two years), May 5, 1983, North Bend, Oregon.

DYCK—A daughter, Jennifer Jo, to Harold and Karen Dyck of University Friends, Wichita, Kansas, April 14, 1983, in Rome, Italy.

ELDER—To Greg and Cheryl Elder, a son, Chad Eric, April 24, 1983, Pikesville, Maryland.

EWING—To Tim and Sharon Ewing, a son, Kyle Adam, April 13, 1983, Canton, Ohio.

FRAZIER—A son, Jeffery Paul, to Gale and Patti Frazier, March 15, 1983, Fowler, Kansas.

GREER—To Randy and Mary Greer, Boise, Idaho, a daughter, Kristen Fay, May 3, 1983, Boise, Idaho.

HARRISON—A son, to Tom and Alanna Harrison, Matthew Thomas, March 30, 1983, Nashville, Tennessee.

HINDS—A daughter, Joni Marie, to John and Paula Hinds, March 30, 1983, Great Bend, Kansas.

HOOVER—A son, Brock Kenneth, to Joe and Dianna Hoover, January 11, 1983, Plains, Kansas.

HUBBARD—To Dennis and Judy Hubbard, a daughter, Brittany Nicole, May 1, 1983, Ashley, Ohio.

KIBLER—To Dennis and Connie Kibler, a son, George Matthew, February 3, 1983, Winona, Ohio.

MANN—To Richard and Deanna Mann, a son, Matthew Lee, March 17, 1983, Medford, Oregon.

MARDOCK—To Bob and Carol Mardock, pastors, Hilltop Friends, Oregon City, Oregon, a daughter, Chrystie Jean, February 28, 1983.

MATEA—To Kevin and Brenda Matea, a son, Aaron Benjamin, May 4, 1983, Canton, Ohio.

MONAGHAN—A son, Adam Michael, to Ron and Jill Monaghan, February 27, 1983, Great Bend, Kansas.

PIATT—To Randy and Kristi Piatt, a son, David Matthew, May 21, 1983, Boise, Idaho.

PITTS—To Doug and Bobbie Pitts, a daughter, Kelley Louise, January 12, 1983, Winona, Ohio.

POWELL—To Jim and Patti Powell, a daughter, Michelle Ann, March 9, 1983, Winona, Ohio.

RAY—To Jim and Deanna Ray, a son, Lucas Dean, March 23, 1983, Winona, Ohio.

RINARD—To John and Shirley Rinard of Boise, Idaho, Friends, a son, Matthew Fisher, April 25, 1983, in Salt Lake City.

ROBINSON—To Charles and Rebecca Robinson, a daughter, Ashley Anne, May 5, 1983, Poland, Ohio.

SCHROM—To Gary and Gaye Schrom, a daughter, Lydia Brianne, April 12, 1983, Winona, Ohio.

SELL—To Ray and Sandy Sell, a son, Bradley Adam, December 2, 1982, Salem, Ohio.

SMITH—To Kim and Joy Smith, a daughter, Christie Jean, February 28, 1983, Hilltop Friends, Oregon City, Oregon.

SMITH—To Mark and Denise Smith, a daughter, Amy Christine, May 5, 1983, Urbana, Ohio.

THORNBURG—A son, by adoption, Max Cody, to Stan and Cathy Thornburg, pastors, April 23, 1983, Plains, Kansas.

TIMSON—To Mike and Betty Timson, a son, Anthony Michael, April 29, 1983, Boise, Idaho.

TUNING—To Ron and Lori (Beebe) Tuning, a son, Joel Charles, May 24, 1983, Newberg Friends, Oregon.

WHITNEY—A daughter, Jerae Leigh, to Keith and Barbara Whitney, April 21, 1983, Fowler, Kansas.

WIRTH—A son, John Clay, to Mr. and Mrs. Ron Wirth, May 8, 1983, New Hope Friends, Hay Springs, Nebraska.

ZEPERNICK—To David and Denise Zepernick, a son, Michael Aaron, April 15, 1983, Damascus, Ohio.

MARRIAGES

BALES-WARD. Dorothy Bales of Newberg Friends and Robert Ward, April 10, 1983, in Arizona.

CLINE-BARANYK. Christine Cline and Nick Baranyk, April 30, 1983, Alliance, Ohio.

CRAWFORD-WEBER. Lesley Crawford and Tim Weber, March 12, 1983, Winona, Ohio.

EATON-ROSSI. Jan Eaton and Adam Rossi, April 16, 1983, Canton, Ohio.

FRANKS-COBBS. Renae Franks and David Cobbs, April 16, 1983, Damascus, Ohio.

HOUT-BIERBAUM. Sandy Hout and Greg Bierbaum, March 19, 1983, Booker Friends, Texas.

LEWITZKE-FERDINAND. Debbie Lewitzke and Ron Ferdinand, April 23, 1983, Canton, Ohio.

SKELTON-BUSBY. Robin Skelton and Arden Busby, June 11, 1983, Northridge Friends, Wichita, Kansas.

THOMPSON-FRANSEN. Shelly Thompson and Michael Fransen, May 28, 1983, Glen Elder, Kansas.

TIMSON-ADAMS. Patty B. Timson and James W. Adams, June 12, 1983, Boise, Idaho.

WEESNER-KING. Cathy Weesner and Rob King, June 25, 1983, Newberg Friends, Oregon.

WHITE-MALKIN. Molly White and Brian Malkin, of University Friends, Wichita, Kansas, October 30, 1982, in England.

ZMUDA-JONES. Delores Zmuda and John Jones, April 16, 1983, Alliance, Ohio.

DEATHS

CRAMER—Ed Cramer, May 2, 1983, Wichita, Kansas.

HOWARD—Wilford Stephen Howard, 62, February 10, 1983, Booker Friends, Texas.

LOGAN—Harry Logan, 83, June 2, 1983, Boise, Idaho.

McMILLIN—Jan and Matt McMillin, May 6, 1983, Pasadena, California.

RITCHIE—Dee Ritchie, May 15, 1983, Bartlesville, Oklahoma.

SEYFERT—Carrie Seyfert, April 26, 1983, Beaver, Kansas.

STEPHENS—Iva Stephens, May 13, 1983, Ramona, Oklahoma.

WRIGHT—John Wright, April 16, 1983, Tonganoxie, Kansas.

THE BOOK THAT MADE AMERICA GREAT

(Continued from page 4)

In many ways, our world today parallels those revolutionary times when America was born. There has been a new proliferation of Bible translations, even a *Reader's Digest* Bible. Christians are being persecuted in Eastern Europe, in China, in Iran, and in other parts of the world. New political powers are on the horizon, this time with nuclear weapons at their disposal. We need to know our destiny. We need to be convinced of our place and purpose in history.

In a Joint Resolution, approved October 4, 1982, the Senate and the House of Representatives authorized President Ronald Reagan to proclaim 1983 as "The Year of the Bible." Already, plans are underway to use 1983 as the year to emphasize "our national need to study and apply the teachings of the Holy Scriptures." Let us rediscover the

book of which President Woodrow Wilson observed: "Every time you open the Bible, some old text that you have read a score of times suddenly beams with new meaning." The book President Andrew Jackson considered "the rock on which the Republic rests." The book on which poet Samuel Coleridge reflected: "In the Bible there is more that finds me than I have experienced in all other books put together." The book Dr. Charles Malik, former President of the United Nations General Assembly, asserts: "... is the source of every good thought and impulse that I have."

Truly the Bible is the book for humanity, the book for every man of every race, culture, and nation. It speaks to men and women, young and old, educated and uneducated, factory workers and millionaires, to those of every class and every vocation. All can find it a precious guide for life, a light along the dark paths, and a sure anchor in stormy weather.

The Bible is the book that abides, for in it Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35)

The Bible is the book that made America great.





Blending Families

BY SHELDON LOUTHAN

“YOU are not my mother and I don’t have to do what you say!” Eleven-year-old Gregg expressed his determination not to accept his new stepmother. After all “with her actually married to Dad, Mother and Dad will never be able to get back together,” he reasoned.

The remarriage should not have surprised Gregg. It wasn’t that Rudi and Laura, his dad and stepmother, had not tried to talk with him. He had just refused to talk about any future that did not involve bringing his dad and “real” mother back together. Then too, Laura had never had any children and found a rebellious 11-year-old required understanding and patience she at times simply didn’t have. It had helped when Rudi talked with her and seemed to understand without blaming her for the problems she was experiencing with Gregg. More than once she would have given up—on Gregg, her marriage to Rudi, on everything.

Sheldon Louthan is a counselor and consultant in church ministries to families. For six years he was the director of the Friends Center on Family Living at Friends University, Wichita, Kansas. Sheldon and Lillian are members of Northridge Friends Church in Wichita.

But little by little the problems began to decrease.

This did not come easily! Many differences resulted in explosions that had to be worked through as Rudi, Laura, and Gregg talked about each incident. A family counselor was helpful to the family during one three-month period. New routines during the holidays, birthdays, and other special times were worked out. Monthly visits by Gregg and his sisters to their mother, so disruptive to the household during the first year, gradually became less upsetting. After two years Gregg and Laura have made genuine progress in accepting each other, and with continued effort this new “blended” family unit should not only survive but thrive.

Actually, Rudi, Laura, and Gregg are not real people but are typical of nearly 50 million persons who are currently in one way or another involved in a stepparent relationship.

The terms *blended*, *reconstituted*, and *stepfamily* all refer to households composed of parts of at least one separate original family. This occurs where death takes one spouse and the surviving spouse remarries. It also, and today more frequently, occurs

when divorce divides a family and one parent remarries and with some of the children from the previous marriage forms a new family unit. This remarriage can be to one who has never been married or to one who was formerly married. In either case, they become a blended family.

Such families are different in many ways from so-called “intact” families. Members of blended families are aware of those differences and sometimes fear not being accepted by others. This leads them often to conceal their “step” identity and the past this involves.

We can very easily, in the church, put members of such families in a position of being judged. “After all, they knew what they were getting into,” we reason. Such a judgmental attitude makes it very difficult for blended families to feel accepted and to associate as equals. This is especially true in reaching out for help. Where a traditional set of parents can freely talk about parent-child problems, stepparents hesitate to discuss the very complicated issues they face.

The time and place for discussing whether or not the Bible allows for divorce, and if divorced allows for remarriage, should be elsewhere. Since space is limited here for the examination of the theological questions, one or two observations will hopefully provide an adequate basis for continuing the description of the special needs of blended families without slighting the larger issues.

Without ignoring the sin involved in the failure of any earlier marriage(s) and/or the remarriage, can we not view the blended family as in need of and as recipients of God’s grace? Whom God has accepted is my brother or sister and should I not show acceptance by trying to recognize the difficulties they face, and where possible, become a part of a healing process in such a family? For a teenager it may involve taking on one of the children as a little brother or sister or for someone older taking on a child as a “grandchild.” It may be to accept them into the social group of families within which we associate closely. When we look we find many ways to become “healers” with such families.

In one of three churches where I serve as a family counselor and consultant in ministries, there is an adult Sunday school class of 20-25 couples all of whom are remarried, that is, at least one of each pair has been in an earlier marriage.

In a recent teaching series of four Sundays with this class I asked them to share

with me and with each other the kind of things they had found helpful in dealing with five critical areas unique to blended families. The subjects we covered were obviously important to them and they shared openly and at times with great intensity. Their experiences and insights are included here as helpful suggestions to readers who are now in blended families. They are also included to help all in the church relate more carefully and sensitively to those in blended families.

1. Establishing our coupleness in the marriage. The first order of business is to develop for the new husband and wife the security of the marriage. In a blended family this is accompanied by the need to simultaneously develop the stepparent, stepchild relationships that come into being. The class members indicated that a certain amount of time was required for this sense of coupleness to develop no matter how carefully they discussed the impending marriage with the children. Of course, careful discussions helped, but time was still needed. They mentioned Marriage Encounter and other enrichment experiences as helpful.

Some cited the development of common goals and of spending regular times with each other as strengthening to the couple bond. Settling differences in religious or church preferences was mentioned. For some, working carefully through financial priorities was an important factor. Others spoke of the help they had found in being in the same Sunday school class with others who shared similar life situations. For most it was very helpful to establish their need for time together as a couple in the minds of their children. Where this is carefully done and the time committed to the marriage is reasonable, children do not feel they are being shortchanged.

2. Establishing leadership as parents. Next to the marriage relationship is the need for competent leadership in the family. For most families this is a leadership shared between the father and mother. The long period of development of parents as leaders in the intact family is not possible in the blended family. The leadership pattern must be quickly developed and is most certain to face early testing by the children. In fact some couples reported having to adjust in the face of open hostility (especially from teenagers). Sometimes the solution was to allow such a teenager to live for a time with grandparents or others acceptable to the parents. Some felt including children in the

wedding ceremony laid the basis for their commitment to making the new family work. Others counseled remarrieds with children to expect respect, not love. Respect was due while love should be freely given.

Establishing clear responsibilities from the very start for teens and young adults who joined the family after it began (i.e. moving to live with dad) was most important. A willingness to take charge as a parent worked well when one observed certain limits with one's stepchildren in the beginning. The principle most cited as absolutely essential was to seek and maintain agreement between parents on all important issues.


3. Handling special days. A remarriage may double or triple the number of people who need to be consulted when scheduling vacations or family gatherings at holiday time. Some reported children trying to get through as many as three or four Christmas dinners and gift exchanges each year. For them Christmas approached the level of a super ordeal! What had the class learned?

Don't rush through the various celebrations, stretch them out over several days if possible. Work out systems of rotation from season to season and year to year. It sometimes works, they said, to develop plans early. They indicated that custodial parents usually have priority in scheduling their family times, with other families working around their schedule. Most felt it was important to celebrate when you can even though your first choice of times is not possible. Some spoke of allowing freedom to let things change from year to year. *Most found vacations the most difficult to coordinate and plan.*

4. Dealing with the "hurting" hurting person. Sadly, some resist the marriage and family that results. This can and does include former spouses as well as children, both those living in the blended family along with other children who just "visit" periodically. Our class of remarrieds urged attempts to seek a healing of relationships but reported that in some cases the healing can be a long time coming. It may be important in some cases to challenge revenge-seeking behaviors, pointing out how such actions hurt everyone involved. Of course, sometimes the child or children in the role of saboteurs can break up the newly formed marriage. With younger children it may work to ignore attempts at revenge and wait until the child is sending a positive message to which the parent can freely respond (reinforcing desirable behaviors). They

also reported that dealing with the "hurting" hurting person may be more upsetting to the parent who has never before experienced direct personal attacks.

5. Giving others space and time to change. The first marriage and family took time to emerge, and it is unrealistic to expect a second marriage with children involved to take any less time. It helps to thoroughly discuss the impending marriage with all the children involved. This reduces potential problems that can come when sudden change is forced on anyone of any age! The class members indicated that some adolescents may have to grow through the problem. That is, reconciliation may be 10 years in coming but is still a great blessing when it comes. With children who are for whatever reason *not* teachable, time and space may be important. They did agree that parents still must establish some limits within which time and space could be extended to a given child. They also noted that parents as well as children need space and time to change.

Where do we stand in the church today as we relate to blended families? The scene is one of mixed responses. Some churches subtly communicate the message to such families, "You've blown it. Don't expect our compassion or our help. Maybe you should consider another church." Other congregations have recognized that special needs require special ministries. They have initiated family clusters to which blended families are invited and from which they gain much-needed strength to deal with the stress they face. Still others form stepparent groups where the special problems of stepfamilies can be explored in depth. New curriculum materials and other helps are available for the congregation motivated to support the blended families in their midst. As families attempting new beginnings are aided in specific helpful ways, our churches will be strengthened and we may possibly help break the cycle of divorcing families that would otherwise continue into the next generation. 

SUGGESTED READINGS:

- Berman, C., *Making It as a Stepparent: New Roles/ New Rules*. New York: Doubleday, 1980.
 Capaldi, F. P., and B. McRae, *Stepfamilies: A Cooperative Responsibility*. New York: New Viewpoints, 1979.
 Felker, E. H., *Raising Other People's Kids: Successful Child-Rearing in the Restructured Family*. Grand Rapids, Michigan: Eerdmans, 1981.
 Lewis, H. C., *All About Families: The Second Time Around*. Atlanta: Peachtree, 1980.
 Noble, J., and W. R. Noble, *How to Live with Other People's Children*. New York: Hawthorn, 1977.
 Reed, B., *Stepfamilies: Living in Christian Harmony*. St. Louis: Concordia, 1980.

Family Resemblance

BY HOWARD MACY

"What difference does it make from whom anyone is descended?" William Penn asked impertinently (*No Cross, No Crown*, Selleck ed., p. 71). Obviously a first-generation Quaker, Penn would blindly slight the importance of standing seven generations deep as a Starbuck, Coffin, Newlin, Hinshaw, Roberts, or other gray-gilded family.

We must admit, of course, the seamier side of the heritage game. For example, some folk use genealogical blackmail. "If you don't do it my way, I'll prove we're related" can be a genuine threat. Lack of lineage poses problems, too. In some meetings more recently convinced Friends can remain newcomers for several generations.

The larger Quaker family has also struggled with genealogy. One group will debate with another over whose lineage is purer, even libeling the dead by charging that each other's spiritual grandfathers had illicit affairs with "heathens," whether biblicists or deists, and that their spiritual grandmothers wore army boots.

Such quarreling has not been productive, of course, but does raise again the question,

"Who, indeed, are the true Quakers?" Were Penn living today, he surely would care little for lines of descent, whether of family or faction. Neither would John the Baptist, who warned some roots-conscious Jewish contemporaries, "Do not think of telling yourselves, 'We have Abraham for our father,' because, I tell you, God can raise children for Abraham from these stones." (Luke 3:8, JB)

Many years ago Friends quit recognizing individuals as "birthright" members because they wanted to say clearly that secondhand religion is not good enough. Birthright religion is equally fraudulent for a people. True Quakers are not necessarily those whose ancestors knew God.

The inheritance and mantle of Friends rightly falls only to those who live in the same life and power in which the first Friends lived. It belongs to those who know Christ for themselves, to those who know by experience that Christ still is powerfully in the world, calling out a daring people, renewing what is lifeless and broken, and advancing the influence of the kingdom of God. Authentic Quakers in any generation care more about firsthand religion than "old-time religion." Anything

less mocks the great spiritual legacy that Friends cherish.

Not long ago I read of a young woman who "had some hesitation about becoming a Quaker for fear that she could not live up to it." She felt, as many families do, that there is a certain standard or spirit that family members must meet. Not a few parents have sent teenagers off for an evening with "Now remember, you're a Jones (Brown, Thornburg, etc.)."

In a way, our Quaker ancestors call after each generation, "Now remember, you're a Friend." For us that requires more than merely dusting the old family photographs or despising the voice as it calls. It asks instead for a living up to the best we have known. The finest treasures in the inheritance can be neither invested nor spent, for they are lives lived beautifully and wholly for God. We become Quaker sons and daughters by living with the same eager devotion.

To patriarch Penn we grant the last word: "God neither likes nor dislikes by heredity. Nor does he regard what people were, but what they are." (*No Cross, No Crown*, p. 83)

Let's be Friends.

