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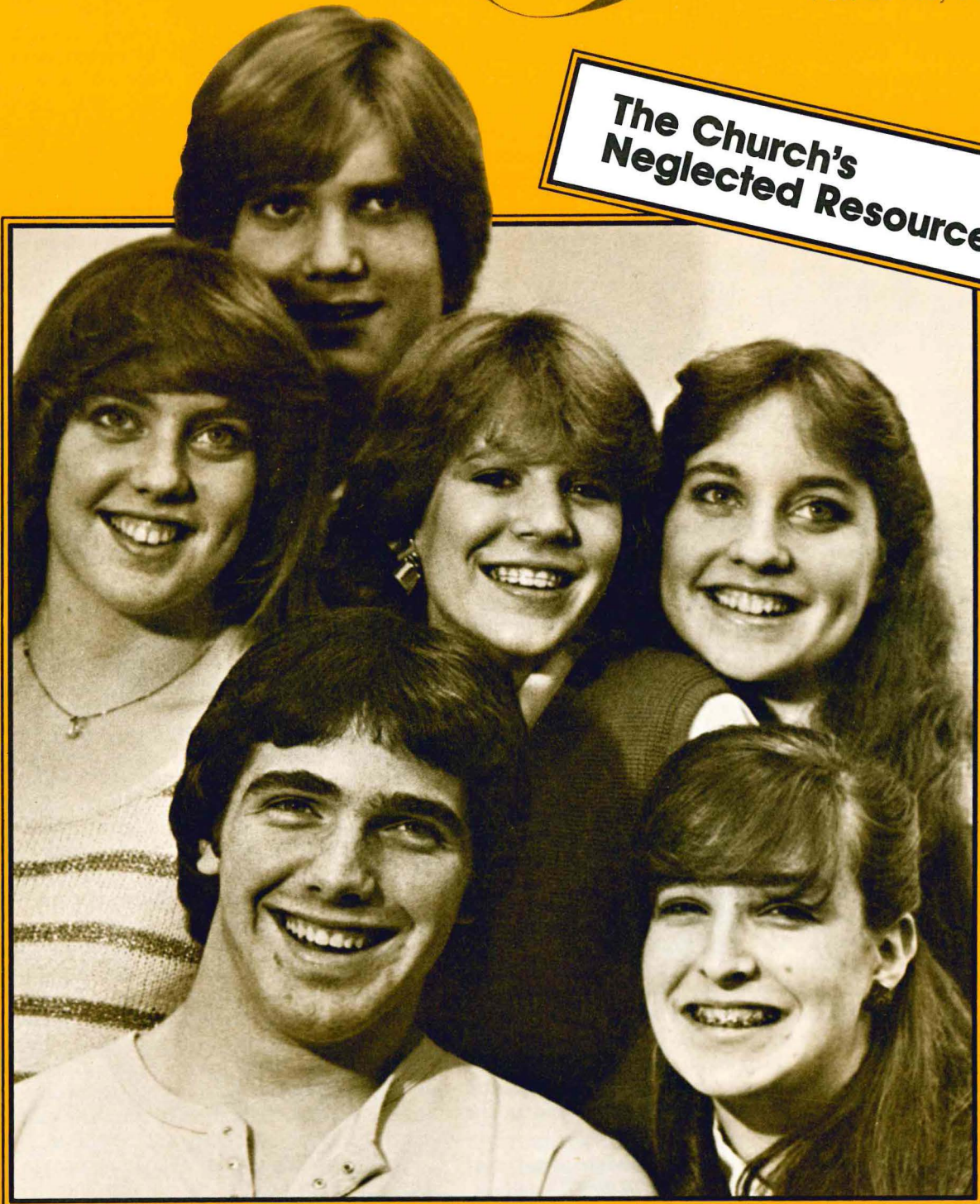
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Evangelical Friend

March 1984

Vol. XVII, No. 7

**The Church's
Neglected Resource**



The Church's Neglected Resource

By PAUL J. BOCK



this should be rounded out with a hilarious sense of humor that tickles the imagination. That's what we need, and that's what we have stirring in every steeplehouse, despite our current blindness.

I'm referring to our young people—those adolescent fireballs who first took an active part in our cradle roll departments, demanding with ear-piercing cries that we wipe their bottoms and noses and return fallen pacifiers to their proper positions. Now, a few years later they're sitting neglected in the programs of our ecclesiastical machinery.

Some of our youth didn't start attending church as young as others. There are those who have jumped with their families from church to church. Many of them are escorted with Mom and Dad, others with only Mom. Some tag along with a friend who invited them years ago, or they may just show up alone. When they started coming and with whom they come now doesn't really matter. They come. Week in and week out, they come. They are here to have fun, to talk with friends, and to learn. Many come simply to hang on to the thin threads of their Christian faith. They're wonderful people!

If you want to hunt them down, you might need some hints as to their whereabouts. On Sunday mornings and Sunday and Wednesday nights they can be found in the

WHAT the church needs today, as it always has, are people with unquenchable curiosity and tremendous creativity. Then mix in a generous portion of high ideals oozing over with overwhelming love. Add to that a high energy level. All



“youth room,” which is usually in some remote area of the church. If not there, you might find them in the very last pew of the sanctuary during a worship service, lined up in a neat little row, paying more attention to circulating notes than to what's going on up front. This brings us to a problem. Whenever you find youth in a church, they always seem to be clustered together and off by themselves. Why are our youth not a part of the larger church and not sprinkled through the entire life of our meetings? Why don't we find them active in the work of the total church?

Youth are developing toward adulthood as they grow in understanding and ability to interrelate, but intellectual and social clumsiness accompanies the physical clumsiness of all youth. Well-meaning adults decide to give them more time to grow up. Not only are the youth spared from



embarrassing, awkward interaction, but adults can get on to the “church” things that adults do. They don't have to figure out how to relate to someone in a completely different setting of life. When

these young people move into adulthood, then they can be easily moved into the mainstream of church life.

The problem is that many of our youth never stay around that long. Many go off to college, and as they begin to function smoothly as adults, other organizations draw their attention and commitment. These other organizations may include other churches, political organizations, hobby clubs, or a group of people who have similar occupational goals. Church ties do not survive this changeover.

This shouldn't surprise us. Our youth never really knew the importance of the church. Why? Because they never experienced the church beyond the boundaries of the youth group. When other organizations utilize their abundant energy by encouraging active involvement, our young people eagerly apply themselves. The church tries to store up this energy, but losses are inevitable.

We shouldn't forget the young people who don't go to college. They are like men and women without a country. Like Amy who knew the warmth and comfort of youth group, but when it was removed, there was nothing to fill the void. Most of her friends went off to college and left her behind with a church of unfamiliar adults. In those more fortunate situations these people can move on to a

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"College-Career Class." Of course, this is simply separation at a higher level. The road of separation comes to an end somewhere, or the group hangs together for their entire church experience, never venturing out of the lifeboat.

If the desire is to retain our young people, there must be a conscious effort to draw them into the broader life of the church.

This is done naturally in the small church. (By smaller church, I'm referring to churches of 200 members or less.) In the smaller church everyone is needed. Adults are quick to use those youth who are willing to be involved. It isn't unusual to see youth teaching children, in the kitchen at potlucks, ushering, cleaning the grounds, leading in worship, etc. I've met many good church leaders in larger churches who started their training out of necessity in a small church.



In the larger church the problem of youth involvement is often placed in the hands of a youth or associate pastor, but one person can't change the situation.

The entire church body must regear its thinking.

Let's begin in worship. How do we get the youth out of the back pew and into the worshipping community? The most used solution is a youth worship service. This is when we ask the young people to lead the church family in worship. Young people are paraded before us, leading hymns, praying prayers, taking the offering (an adult usually assists here), and singing solos. Then a guest speaker usually tells us how much potential our youth possess. In rare cases a youth rattles papers nervously through a sermonette. (I wouldn't ask the most troublesome young person to do that.) We all nod approvingly, and that's it until next year.

Another approach would be to first scatter the ranks in the back row. This could be done in two different ways. Send infiltrators into their midst. These should be adults that desire to worship *with* youth. If those adults can't be found, then encourage families to have their young people sit with them. This often brings up the concern from parents that young people think the worship service is boring. At that point please remind the complaining youth that at one time they thought the opposite sex was boring and that the worship service isn't meant for their benefit only but for God's!

As far as youth leading in the worship services, that's great. But instead of them doing it once a year, and all by themselves, why don't we spread it out through the year and have them do it *alongside adults*. Maybe once a month one or two young people should have a leadership role, varying the nature of that role.

Youth should also be learning with adults. During church we all basically face the front and say very little, if

anything, of significance to each other. This interaction hopefully occurs during the education hour. At that point we separate the youth from adults, putting the youth far away from us in a soundproof room.

Is it possible for youth to learn from adults interacting together and vice versa? Could interaction between adults and youth create a learning situation for both? Most of our church's education programs answer that question with a verbal yes, but a nonverbal no. Nonverbals always speak louder than verbals. Maybe someone should look into the possibility of mixed education classes. Two or three times a year classes could be offered on subjects of concern to both youth and adults. I believe youth and adults should dialogue *together* about the life of Christ, the purpose of the church, gifts of ministry, the world's political situations, sexuality in our society, the role of the family, abortion, denominational doctrine, and the list ends only with our creativity. This could be a good opportunity for youth to see adults disagree about beliefs and issues, but walk away from a heated discussion loving each other.

A church should look at all the teaching-learning experiences provided for adults, and consider how youth could be involved. No doubt there will be those times when teaching should be geared for adults only. My guess is that we rarely consider the participation of youth in our preparation of adult education, so going too far the other way doesn't appear to be a problem at this time.

Good teaching should lead to fruitful action. If adults and young people should be learning together, they should be ministering together. There are those young people among us who have been gifted for ministry by the Holy Spirit. They are ministering whether we recognize it or not. Is it time we recognize and encourage what the Spirit is doing? Some people are concerned with the lack of women




being recorded in our yearly meetings. It would be an interesting study to see how many people under the age of 21 have been recently recorded. Does the Spirit wait to gift a person until they are an adult? With the absence of rites of passage in our society, this could make the timing complicated.

Not only should youth be encouraged toward ministry, they should be ministering *alongside adults*. People have come to me from time to time asking if the young people of the church would like to be involved in a "special ministry." It often turns out to be a project that the young people will do alone. Maybe it is something that adults don't want to do, or no one else could be found to do it. Adults should rather look for opportunities to draw young people into their own ministries. An experience I had in high school was visiting new attenders' homes with adults. Everyone had something to contribute to the visit. Youth and adults

can work on committees together. The person chairing the meeting should be sensitive to drawing youth into the discussion. Teaching a Sunday school class can be shared. Traveling to a mission field together could broaden the experience for everyone. Community outreach could take on new dimensions when youth and adults labor together. Youth and adults should work side by side as they minister to the world for Christ.

This line of thinking is not meant to do away with ministries specifically aimed at youth. The concern is to bring adults and youth together in the total life of the church. The hope is that young people will be united with the body of Christ, and not only with a youth group. Then when youth group days come to an end, the experience in the church won't terminate simultaneously. Valuable resources of the

church will not be lost, but young people will make a smooth transition into more active roles in the adult community. We've heard it said many times that youth are the future of the church. We need to correct our thinking. When a person decides to follow Christ, they are not placed on a ministerial waiting list. They are directed to ministry. Our youth are not the future of the church, they are the church, now, together with adults. If adults don't encourage them to ministry, we could stand guilty of cutting off one of the hands of the body of Christ.

We are male and female, rich and poor, educated and uneducated, young and old united in Christ, all under the grace of God. May God grant grace that we might worship, learn, and serve together as we "grow up into him who is the Head, that is, Christ." 

Let's Be Friends

BY HOWARD MACY

Light for Learning

Just as one needs steps to take toward a cure when he is sick, so the diagnosis in our column "Fixing Education" is incomplete without a prescription for action. The common uncertainty about the future and about one's own worth can be met, we suggested, by the Christian message of God's concern and tenderness toward all of creation and the presence among us of God in power. Fortunately, these insights can be translated into effective action in our educational world. Friends have often led the way in this task, and they can again. What action, then, can we take?

The principal responsibility for teaching the Christian ideas that rescue us from the selfish melancholy of the age still lies in the home and in the church. Parents must consciously tend to the teaching task, nurturing their own lives to be examples that "adorn Truth" (as Fox put it) as well as seeking both casual and structured times for instruction at home. Meetings, too, must watch over their example and teaching so that their members will grow strong and have the vision to make a difference in the world. More than refuges, our homes and meetings need to be boot camps training us all for the Lamb's War.

Beyond homes and meetings, Friends schools at all levels can contribute substantially through applying freshly the best of our vision of education. What does it mean now to treasure integrity, community, simplicity, the life of worship, the importance of each individual, and other traditional values? One Friends college has demonstrated the kind of thoughtfulness we need by refusing to fall in blindly with the stampede to offer a computer major. Instead of being merely opportunistic, the college leaders have delayed in order to consider carefully the social and ethical implications of this new technology and how it would be appropriate to teach it in the context of Friends values. Friends schools can be islands of hope and sanity in a world gone mad if they let truth penetrate every aspect of their common life and if they guard against capitulating thoughtlessly to our culture.


Through observation and interest, Friends can also raise the level of public education. Even a few people who are thoughtful and actively involved can substantially influence public schools. Opportunities for involvement abound—personal conferences with teachers and administra-

tors, parent-teacher organizations, expressions of concern to school boards, and, of course, encouragement for Christian teachers whose leavening influence can profoundly shape the life of a school.

We should hardly expect that public schools will become hothouses for Christian values. They won't. But we can insist that they not be hostile to such values and, even better, that some of the best of our vision be reflected in the life of the school. For example, we should insist that the processes of education should be just and should guard each individual's worth. Procedures should not be arbitrary, discriminatory, or dehumanizing. Teachers should not be allowed the privilege of demeaning children (or each other) through verbal abuse or other means.

Similarly, we can show an active interest in curriculum. We can insist that teaching highlight the noblest and best of the human endeavor. Through literature, the arts, and the thoughtful reflections of many disciplines, students can come to see outwardly the potential that echoes inwardly. This in itself is not sufficient, but it is lifting to be exposed to the moments when we have approximated the best that we can be.

Perhaps these few suggestions about how to bring light to learning can help others begin to take specific action. Yet how much better it would be if Friends everywhere would dream of ways to influence for truth's sake the teachers and schools in their own communities! In this way, too, we can shine like beacons in our world.

Let's be Friends. 

PAUL J. BOCK

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"Oh, I don't know Give him another twenty years or so!"

COVER

With 32 percent of the United States population under the age of 20, the church must recognize its responsibility for the development of this renewable resource. Paul Bock recommends ways of incorporating "The Church's Neglected Resource" into the life of the church. (Photo by Shirley Putman)

ANTECEDENTS

Conferences, committees, commissions, consultations, boards, study groups, and the list of organizational meetings could go on. They fill the schedule of events in the local Sunday bulletin and demand space in the date books of people in denominational leadership. Are these meetings fine-tuned instruments through which the winds of the Spirit blow, or are they some kind of Rube Goldberg contraption that requires a flurry of energy to create a minimal result?

Combining this month and last, we have had five articles either reporting on Quaker gatherings or adaptations of messages from such meetings. These events, although important, are not the heart of the church. They aren't even the nervous system, or the muscles. They are the skeleton—a framework to which muscle and skin are attached and a protection for vital organs.

Without the flesh-and-blood participation in ministry and witness that takes place within your circles of influence, these meetings become little more than the rattling of dry bones.

Maurice Roberts reminds us on the back cover that the Evangelical Friends Alliance exists to serve the local church. Whether EFA, yearly meeting, or local church, our meetings and organizational structures are not our central purpose. They only exist to help us accomplish the mission Christ has given us.

—D.L.M.

**EVANGELICAL
FRIEND**

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ONE of the greatest concerns we have today within our Friends meetings is the changing life-style of the family. The traditions that have so long been the foundation of the church and community are gradually shifting into a whole new set of values. Marriage as an institution is in question. Broken homes are being accepted as a way of life. Multiple marriages no longer suffer a stigma; "experimental marriage" offers a way out without commitment.

The time has come for Friends to present with clarity the positive values of a Christian life-style wherein we can redeem a society that is crumbling at its foundation. Quakers are not the only ones concerned with the crisis in marriage and family.

The *Seattle Times* spoke to the issue, explaining, "The disintegration of the family may do more to harm a society than running out of its favorite energy."

The *New York Times* printed on page one a four-part series on "The Family in Transition" focusing on the upheaval that is reshaping American society.

In *The Futurist*, Schwartz, Teige, and Harmon published an article stating: "During the past decade the U.S. has seen a drastic increase in the divorce rate and in the number of single-parent families. Traditionally we have expected the products of broken families to exhibit undesirable social behavior. If true, society can expect increased delinquency, alienation, and mental illness. Perhaps as significant is a growing acceptance of the nonpermanent marriage and nonrelated family groups, which undercut older expectations of permanence and family stability."

According to the National Academy of Sciences, Washington, D.C., the divorce rate doubled in one decade; the number of children under 18 years living in a single-parent home has doubled since 1950; more than one in four parents under age 25 who are heads of a family are without a spouse.

No wonder Francis Schaeffer in his book *How Then Shall We Live?* said, "The choices we make in the next decade will

David Leach's insights and concerns regarding the family are reprinted from the October 1978 issue of EVANGELICAL FRIEND. The leadership of this Friends pastor who lost his life in a November 5, 1983, plane crash is part of the recent history of Friends family ministry.

mold irrevocably the direction of our culture . . . and the lives of our children."

There is every indication that at this point in history, even though we are living in an era of affluence, family life is being shaken to its very roots. Bigger houses, recreational vehicles, boats, vacations, travel, and spectator sports seem to be the bandages wrapped around family life to hold it from fragmenting. With all of this, members of families continue to search for intimate relationship and depth of experience. With seemingly no answer they turn to their "toys" in silent desperation.

Primitive Quakerism has a word to say to the dilemma facing marriage and family in our time. The reason is not that we have come up with newly defined solutions, but it is quite possible that historic values need to be reintroduced to speak to the needs of the meetings and to be a gift to our surrounding communities.

As one reads the journals, books, and manuscripts of early Friends, it does not take long to realize that the intrinsic Quaker life-style is focused on consistency in matching daily life with the teachings of Christ. This was not always easy, even for Quakers, but the desire to respond from a life immersed in Christ set the values much higher than the norm of the times. The unwritten values of historic Friends far exceed what could be compiled in a theological statement. Let us begin with seven as they relate to the Quaker Family Life-style.

I. Preparation for Marriage

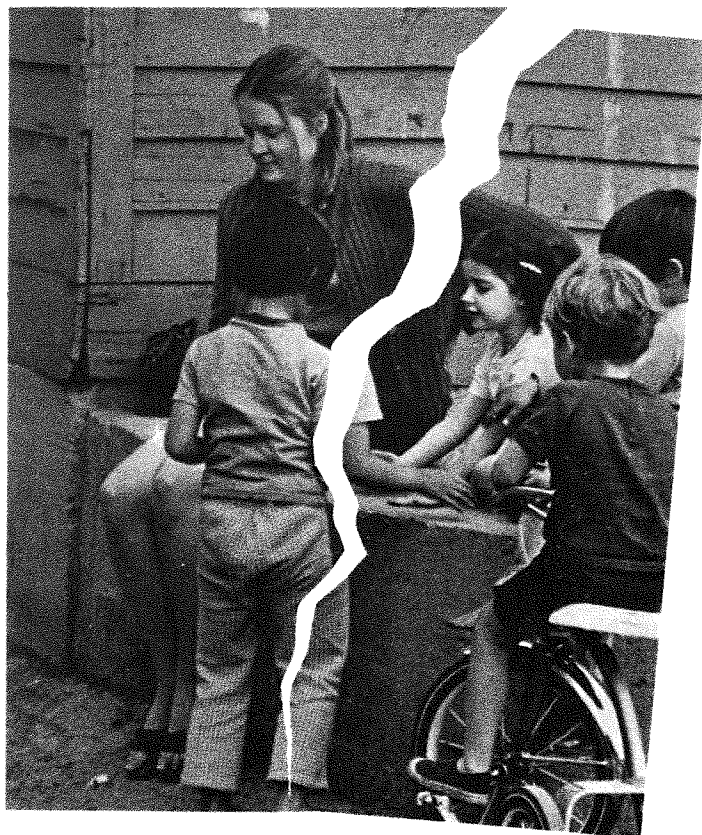
There was a premium on personal preparation for marriage. In 1690 London Yearly Meeting exhorted, "We earnestly advise and exhort Friends that, in the first place all seriously wait upon the Lord for counsel



Historic the Quaker

and clearness in this weighty concern before they make any procedure with any, in order to marriage . . . that they may not be led by any forward, brittle, or uncertain affections in this weighty concern, to their own hurt, with grief of their friends, and the dishonour of Truth." Early Friends were encouraged to make sure that they were making a life's decision in marriage.

Preparation for marriage was not just falling in love, seeking out a pastor, planning a ceremony and reception, and setting the date. After a young couple had found



Values for Family

BY DAVID M. LEACH

divine love to be the attraction, they sought parental counsel and approval of the local meeting. In those early days a "clearness committee" was appointed to counsel with the couple and to provide a recommendation for the local meeting's consideration. If there was not a "clearness" before either the committee or the monthly meeting, the matter was often tabled until there was security that the will of God had been discerned.

When our society is used to instant potatoes, automatic door-openers, and high-

speed elevators, it might do the meeting well to encourage slowing the pace of courtship and marriage. It just might be possible that the youth of our own time would respond with gratitude for the caring and the interest of the meeting.

II. Marriage Was a Commitment

The value of persons being and doing what they said was no less important to the early Quaker in the marriage relationship than in the business and community relationship. Love was generated in these commitments because of truth, and it grew between husband and wife. Christ whom they believed had united them together was the source of their continuing commitment. This does not mean that all Quaker marriages were "made in Heaven," but in general there was a commitment to work through adversities as they arose.

III. Family Was the Life-style

In contrast to our affluent, mobile society, much of life centered around family conversation and recreation in the front yard. The local meeting experienced a "family-ness" too. There was a neighborliness that helped those in need and a cooperative work force where families worked together

for the good of the whole community. Large families added to the enjoyment of close friendships, while in our time we struggle to catch a few moments of conversation between appointments. Meals then were a social time where the conversation was an exchange of ideas, ideals, and open communication.

We may not want to go back to the "good old days," nor live in a mentality of nostalgia, but we must face the fact that two cars in the driveway, a fast food restaurant down at the corner, and different

activities for each member of the family have not made it any easier to have a solid family life with open communication.

IV. The Quaker Home Was a Schoolroom

To experience was to learn. Quakers were extremely concerned about quality Christian education. This started in the home and overflowed into private education all the way from primary level through college. The Friends believed there was a close relationship between the *spiritual* and *intellectual* life. The reading of Scripture and Quaker literature became very important to the spiritual development of the home. Respect, integrity, honesty, and witness were so integrated into this way of life that it touched the children profoundly. This does not mean that all children followed in the light, but the consistency with which most Quaker homes functioned left little doubt that the values by which Christ lived were relevant to their day.

Preparation for life was not left to a public school system or to chance. Opportunities for work and ministry were taught and caught primarily through family experiences.

V. The Quaker Home Was a Community

One of the quality experiences of many Quaker homes was a support system of concern. There was a close surveillance of the *spiritual* life of the children. It was a regular part of the Friends life-style to worship on the Lord's Day and also midweek, even if it meant giving up a half-day's work to be in the meeting. Bible reading, a silent time, and family sharing seemed to be the order of every day. It was not uncommon for a father or mother to lay a hand on a child's shoulder and speak with concern regarding activities, spiritual devotion, or associations with others. The family was a community because of concern. Each time the family gathered for meals or conversation a *little meeting* was in session. No wonder the power of God fell as Friends gathered at the meetinghouse. Community had been experienced in the home.

VI. The Quaker Home Was a Sanctuary

The home was a holy place. It was more than a place for shelter from the weather. It was a retreat from the battle of life. It was more than a place to sleep. It was also a place to rest, to reflect, and to draw quietness and strength. It was more than just a place to get a bite to eat. It was a place to take nourishment for the soul. It was not only a place for the family to live, but it was also open to traveling Friends

who shared with the family so freely from their lives. This hospitality had a profound influence on the Quaker life-style. Rufus Jones, in his book *Finding the Trail of Life* stated:

Once a dear, saintly man, who was as graceful and courtly as though he had been a knight of Arthur's Round Table, and whose kindly face has been a benediction to thousands, came to visit us. He brought with him a young man who had run away from the Southern Army because he could not fight, and who afterwards became a Friend. They were both most unusual men, and I had hardly stirred while I was listening to their words, which fascinated me. I was then ten years old. He put his hands on my head and slowly announced his prophecy about me. What he said would ordinarily have made little impression. But I fully believed that he knew what he was saying, and the words remained with me as an inspiration long after the man himself had forgotten that he spoke them. They have since been fulfilled in every respect.

I am not now concerned with the influence of these itinerant ministers in the public meeting which they attended. That must wait for a later chapter. I am speaking only of the personal influence in the homes that they visited. They told us of life and work in far-off lands. They interested us with their narratives, and in our narrow life they performed somewhat the service of the wandering minstrel in the days of the old castles. They gave us new experiences, a touch of wider life and farther-reaching associations, and for me, at least, they made the connection with God more real. I got from them a clearer sense of what I might be, and it was largely because I believed that men and women had been sent from remote lands to visit us that I was so sure that we were a "chosen people."

VII. The Quaker Home Practiced Sacrament

To Friends, sacrament was more than ritual, it was a way of life. As they followed the teachings of Jesus, they presented their bodies a living sacrifice, holy and acceptable for His service. Faith and life were so intertwined that the children saw the miracle-working power of God transforming the events of their parents' daily lives so that there was no need for creeds or church law. This freedom of life allowed for the Spirit to flow freely as daily living became sacramental. This sacramental life took form in the love of Christ as He transformed the mundane to miraculous, the secular to sacred, and the common to uncommon.

The influence of the sacramental life is vividly depicted in the story of the "Children of Reading Meeting" in the book

Quaker Saints by L. V. Hodgkins. After the parents had been jailed for speaking the truth in meeting, the older children gently cared for the younger. On the First Day the children arrived at the Friends usual meeting place to find it locked and strongly guarded. They went on, undismayed, eventually to find a place to worship in an old granary . . . quietly the meeting began. Immediately they were interrupted by the Justice of the Peace and the children were punished for carrying on worship as their parents would have done. The story was concluded in these touching words:


It was certainly neither a comfortable thing nor a pleasant thing to be a Quaker child in those stormy days.

Nevertheless, pleasant or unpleasant, comfortable or uncomfortable made no difference. It was thanks to the courage of this handful of boys and girls that, in spite of the worst that Mr. Justice Armorer could do, in spite of the dread of him and his constables, in spite of his angry face, of his scented wig and loaded cane, in spite of all these things, still Sunday after Sunday, through many a long anxious month, God was worshipped in freedom and simplicity in the town by silver Thames. Reading Meeting was held.

Meantime, throughout these same long months, within the prison walls the fathers and mothers prayed for their absent children. Although apart from one another, the two companies were not really separated; for both were listening to the same Shepherd's voice. Until, at last, the happy day came when the jail doors were opened and the prisoners released. Then, oh the kissing and the hugging! The crying and the blessing! As the parents heard of all the children had undergone in order to keep faithful and true! That was indeed the most joyful meeting of all!

Thankfulness and joy last freshly through the centuries, as an old letter, written at that time by one of the fathers to George Fox still proves to us today: "Our little children kept the meetings up, when we were all in prison, notwithstanding that wicked Justice when he came and found them there, with a staff that had a spear in it would pull them out of the Meeting, and punch them in the back till some of them were black in the face . . . his fellow is not, I believe to be found in all England a Justice of the Peace."

For they might as well think to hinder the Sun from shining, or the tide from flowing, as to think to hinder the Lord's people from meeting to wait upon Him.

If we as Friends can impact our children with this kind of spiritual integrity, the future of our families is very bright! 

THE AND

BY MARK L. OCKER

THE VERY FACT that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers. (1 Corinthians 6:7, 8 NIV)

The issues concerning lawsuits among believers are many and varied. The history of litigation is long and, at times, sordid. The issues and history are scarcely mentioned in Sunday school classes, from pulpits, or in the classrooms of Christian colleges. Why is this subject so neglected while all about us lawsuits are affecting untold numbers of our intimate and not so intimate relatives, friends, employers, and clergy? Have "concerned" Christians been benumbed by the frequency with which lawsuits occur?

Was Paul speaking only to the litigious Corinthians? There is little doubt that the essence of the lawsuit goes far beyond the superficial, "I just want to get what is coming to me." That essence is what needs to be examined.

Looking at the church group in Corinth (1 Corinthians 6:1-8) one sees that they had two strikes against them from the start. Corinth was a trade city, a melting pot of people, cultures, and ideologies. Morality, by a Christian standard, was all but nonexistent. The second strike against this band

Mark Ocker, a Friends missionary to Alaska and a recent graduate of George Fox College, prepared the manuscript from which this article is condensed. His research, concerns, and counsel are helpful to all of us, particularly to local Friends meetings attempting to find ways of reconciling differences found within the church body.

CHRISTIAN JURISPRUDENCE



of Christians came with the inheritance of the Roman judicial system. It was in vogue to dispute, quarrel, and fight. This backdrop helped to set the stage for a church full of dissension and strife.

Thus, when Chloe's people had come to Paul bearing news of disputes over "property, finance or perhaps in some breach of contract" (from Bowie & Buttrick, *The Interpreter's Bible*), it, in all probability, did not really take Paul off guard as much as it hurt him to know that the Corinthians were incorporating pagan ways into their Christian ways. As we view the news of Chloe's people from a twentieth-century perspective, it is very tempting to ask, "What else is new?" We would more often than not agree that the courts of the land are where such disputes should be settled.

"When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints?" (1 Corinthians 6:1 RSV) Paul seems shocked and disappointed over the thought of

taking "brotherly matters" before pagans (unrighteous) to judge. One commentary attempts to clarify Paul's position like this: We can well imagine how detrimental to the best interests of Christianity it would be for the Christian communion, founded as it was on principles of unity and love, to be perpetually, through the hasty temper and weakness of individual members, held up to scorn of the heathen, as a scene of intestine strife. Repeated lawsuits before heathen judges could have had the further evil effect of practically obliterating the broad line of demarcation which then really existed between the principles of Roman jurisprudence, and the loftier conceptions of self-sacrifice and charity by which the followers of Jesus Christ should, in accord with His

teaching, control their life. (T. T. Share, *Handy Commentary*, 1890)

In stating that the "saints will judge the world . . . [and the] angels," (1 Corinthians 6:2, 3) surely the saints should now be better equipped to judge in comparatively trivial matters.

William Barclay (*Letters to the Corinthians*) suggested that Paul probably was drawing on his Jewish tradition and also from Daniel 7:22. Jews, he said, did not take legal matters to public courts but settled disputes before elders of a village or synagogue. Justice was to be settled in a "family spirit" rather than in a "legal spirit." Jewish law forbade going to law in a non-Jewish court.

Paul takes the tone of sarcasm. He was deliberately exhibiting a righteous indignation. He calls to the carpet anyone who would even consider a lawsuit against a brother. "The very fact that you have lawsuits among you means you have been completely defeated already." (6:7 NIV) What could he have meant by this? Of several options, one major interpretation comes from the essence of law as jurists see it and have always seen it since the time of Plato or before. Ronald Anderson, in his book *Social Forces and the Law*, gives the following progression of logic in formal secular law:

- A. Definition—What is law? "Laws are the rules that society adopts to govern itself."
- B. Laws are "made by man for man."
- C. If we accept the fact that law is made by man, we eliminate the concept that the law is in any sense divine.

Paul understood that secular law, if carried to its extreme, would ultimately nullify the law of God, the law of the Spirit. The

Corinthian believers who had previously, as the Romans, glorified the laws of men, were in danger of missing the meaning and power of the gospel message of love, forgiveness, grace and mercy, not cheating and doing wrong.

The Greeks also were notorious for going to law. It was an entertainment for them, a national pastime. According to Athenian law, arbitrators were chosen first. These were all Athenian citizens, no younger than 60. If they failed in arbitration, a court was held in which a jury was composed of 201 citizens for smaller offenses, and 401 citizens if the offense was large. Juries could even reach from 1,000 to 6,000 in size! (Barclay) To Paul, this was a travesty of the true justice a Christian could experience through arbitration among the brothers. He apparently assigned a very high status to the brothers in Christ.

There is some disagreement among Bible scholars and theologians as to whether or not Paul was intending for verses 9-11 to fit together with verses 1-8 of 1 Corinthians 6. There are those who, as evidenced by their translation work, have sectioned off these verses dealing with serious vices. "Do you not know that the wicked will not inherit the kingdom of God?" (6:9) At first look this passage does seem rather disconnected from the first part of the chapter. But, why do some manuscript translators place this paragraph in the same section as the paragraph on lawsuits? Is there a shadow of doubt here? These questions bring us to another phase of this study—the nature of disputes, quarreling, arguments, and wars within the body.

Contained within the first 12 verses of James 4 are found some foundational statements regarding the essence of any type of battle or warring.

Verses 1 and 2 clearly state that the desires that battle within the individual are the cause of disputes. At the root of these desires is a deeper problem, that being greed. Verse 2 says that these desires spring from the base of wanting something one cannot get or have. Why, then, are the felt rights not fulfilled? Verses 2 and 3 give the somewhat simplistic answer: One does not get because one does not ask God and, if one does ask and does not get, the asking was with the wrong motives. This implies that, even though one asks, the thing asked for may not be within the framework of God's plans for his/her life and, thus, may be denied.



As in the Corinthian chapter 6, the author of James emphasizes the fact that quarrels and greediness would indicate love of the world rather than love of God (6:4). I John, of course, would support this statement, for how can a man say he loves God if he despises his brother; and that is how the watching world perceives it. The quarrelsome man loves more of the world than he loves God.

Barclay comes down on disputes possibly a bit harder than Scripture does. "To take vengeance is always an unchristian thing. A Christian does not order his dealings with others by the desire for recompense and the principles of crude justice. He orders them by the spirit of love; and the spirit of love will insist that he live at peace with his brother, and will forbid him to demean himself by going to law."

John Calvin uses even stronger words. "For the ungodly, at the instigation of Satan, are always eagerly on the watch for opportunities of finding occasion of calumny against the doctrine of godliness." He goes on with these ideas:

- To bring a brother to court is to harass him through means of unbelievers even though it is in one's power to go by another more satisfactory route.
- In taking a brother to court one is giving testimony to the world that man's ways are higher than God's ways.
- Contention and lawsuits among the brethren is a "fault" or weakness of the mind (*Commentary on the Epistles of Paul the Apostle to the Corinthians*, pg. 198).

The author of James further clarifies the nature of disputes in chapter 4, verse 4, when he calls the quarrelsome people "unfaithful creatures" or "adulteresses," which would indicate that those whose desires are not Spirit-controlled spend their time and energies whoring after the gods of this world—not a pretty picture at all. It is not difficult, then, to cross-reference with 1 Corinthians 6:9, 10, where it is made clear that adulterous people, among others, will not inherit the kingdom of heaven. Of course, in Scripture there is release for the truly repentant, but there is little excuse for those who practice these sins.

There is a Christian alternative. Some scholars have been convinced that the message concerning lawsuits was only for the Corinthians of Paul's day. There is one author who, in one statement, has summed up the thinking of not only some theologians of the twentieth century, but also of the Christian populace. Shore writes, "In


Paul's day things were different. His teaching has nothing to do with the adjudication of the courts of a Christian country." It would appear to me that Shore makes a grave misjudgement here and has not learned a solitary lesson from the Israelites.

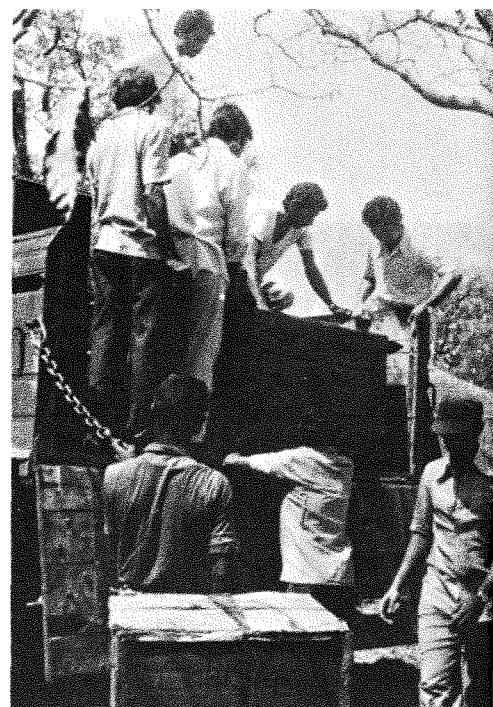
What was Paul really saying then about the nature of his complaint against the actions of the Corinthian brothers? Buttrick in the *Interpreter's Bible* writes that Paul had the mission of the church in mind. "If the unity of the peace and fellowship of the church cannot be preserved in the spirit of Christian love and forgiveness, how can it fulfill its mission among the nations of the world?"

So, what options are left to the Christian person? Paul states in 1 Corinthians 6 that judges should be appointed within the body to judge such matters. What is Paul implying here? Paul is suggesting the arbitration principle. Of course this principle only works most effectively when the disputing parties are Christians committed to solving matters within the body and accepting the judgments made there. The carnal Christian or pseudo Christian will not usually be willing to commit that much to the cause of Christ. Then, Paul suggests, the true Christian must be willing to suffer wrong for the sake of Jesus Christ. It is all a matter of depth of commitment to Jesus Christ.

Jesus set forth arbitration principles for the body and we find these in Matthew 18:15-20.

- Principle One: "If your brother sins against you, go and show him his fault, just between the two of you." Many disputes could be remedied at this level.
- Principle Two: "But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses."
- Principle Three: "If he refuses to listen to them, tell it to the church."
- Principle Four: "... and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

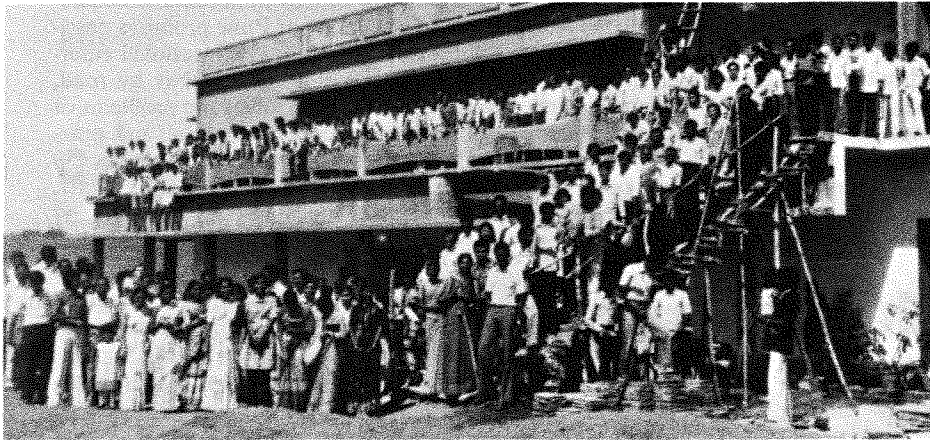
It is very apparent that in Scripture we do have the principles of arbitration set before us. How those principles are used is not always easy to decide, but we do have the Holy Spirit to guide us if we will but listen. Buttrick writes that Paul's overriding love was for Jesus Christ and His Church and, because of that, thought it "better to lose the case than dim the splendor of the cause." Most true Christians would agree that it is far better to walk in the way of Jesus Christ, cross and all, than to grieve Him through strife. 



UBS at

Union Biblical Seminary was started in 1953; the Mission of the Evangelical Friends Church—Eastern Region was one of eleven founding sponsors of UBS and still cooperates with other missions today in this important ministry. Robert and Esther Hess were on staff there a number of years, with Robert as the second UBS principal. Anna Nixon, now retired, also served there for several years. This article was adapted from material supplied by Helen Kornelsen of the General Conference Mennonites, who is presently on the UBS faculty. We urge evangelical Friends everywhere to pray earnestly for God's blessing upon UBS in their challenging relocation project, which still needs very substantial support.

WHERE is the banyan tree?" asked Narzary wistfully, letting his gaze sweep over the new campus in Pune upon his arrival in March with the first truckload of household goods. The move, originally scheduled and actually started in March after graduation, had to be postponed for several months. The wide-spreading activity-centered banyan tree that dominated the Yavatmal campus of Union Biblical Seminary in India had



Relocated Last

BY HELEN KORNELSEN

been an important part of student life. The harsh glare of the summer sun on the many incomplete concrete buildings situated on a bare, treeless hill in Pune enveloped this student from the Northeast with nostalgia.

But by October this initial impression changed. After the move the comments were, "The cool climate and healthy environment remind me of the hills of northeast India," "The place is like Kathmandu, the capital of Nepal, because it is surrounded by hills," and "The hills welcomed me so warmly that I thought I was in Jerusalem, the city of David."

Dedication

October 1, 1983, was I-DAY (Invasion Day for UBS in Pune). Shouts of "Hallelujah" and "Praise the Lord" floated up the hill as students invaded the new campus *en masse*. Posters soon appeared on the library walls declaring, "The Promised Land: Where Is the Milk and Honey?"

A dedication service on October 10, 1983, marked the official opening of the new campus. Mr. Archie McMullen, director of relocation, warmly welcomed everyone and handed over to the principal, Dr.

Saphir P. Athyal, a key to symbolize turning over the campus to him officially. Dr. Athyal fittingly characterized the relocation process of the past eight years as a series of God's miracles. Mr. Victor Manogoram, Youth for Christ International director for Central Asia, challenged teachers and students from Matthew 28:18-20 with keeping alive the vision, recognizing the mission entrusted to us, and becoming actively involved.

Classes began to function immediately following the dedication service. There are, of course, "campus cramps" and also building hazards to overcome. Until the offices are completed, makeshift offices are set up in the library, guest bedrooms, and personal homes. The spacious library (shown in photo) is able to offer temporary room also for the chapel and classrooms. Food for the nearly two hundred students is being cooked over open fires outside because of the official delay in installing the gas connections in the kitchen. Unfinished stairways, broken pieces of scattered glass, protruding iron rods, rusty nails, and open tanks of water present dangers to venturesome toddlers of studying parents.

Moving Adjustments

Shopping for necessities poses a problem to faculty, staff, and students for whom the city is new and strange, and transportation is expensive. Domestic help, when available, must spend much time in travel and is also very expensive. For some there is the "battle of the bedbugs," where workers had slept before the Seminary moved in.

The children of those on campus have long distances to go into the city for their various schools. They have to be transported by car at different times. This is both time-consuming and expensive, as well as chaotic at times. One evening when a student's children did not return on time, he panicked and called the police. In the confusion, other children were forgotten and more parents became alarmed.

Having developed into an intimate, closed community over the years, the Seminary family must now adjust to the necessity of dispersing into different churches on Sundays. This is somewhat unsettling.

Construction Continues

Even as classes meet, construction work is proceeding at great pace. Open windows carry the sounds of saws laboriously slashing through teakwood, the planing of door and window frames, mixing cement, pounding hammers, rumbling trucks hauling construction materials, whirring machines polishing floors, the steam roller crushing stones to smooth roads, and workers shouting to each other.

Each day marks progress. However the work will go on for a long time to come. The 300 workers and 200 students will continue to mingle as they crisscross the campus, pass each other on footpaths trodden out over sand and gravel mounds, skirt around stacks of bricks and slabs of stone, and jump across ditches or gingerly step over teetering boards in an endeavor to get to their places of work or study on time.


Why is this so? Dr. Athyal pointed out, "We still have a long way to go. We are still having to complete one-third of the core buildings of the campus, and, including the endowment buildings, we still have to complete 50 percent of the total buildings planned." On a more hopeful note, he said, "God who led us thus far through a series of wonderful deeds will continue to lead us forward."

Although we are now relocated at Pune, and the initial apprehensions and inconveniences are gradually disappearing, Yavatmal is not forgotten. Trucks continue to

bring chapel benches, office furniture, and personal belongings as daily reminders of where we have come from. The 30 years in Yavatmal form an important chapter in the story of UBS. They were years of fruitfulness in many areas, and also years of preparation to enter into a wider involvement in the work of the Church in India and in the world. It was this that brought us out of Yavatmal into Pune.

Reasons for Relocation

Although Yavatmal is situated in the very center of India geographically, its inaccessibility by train, air, or road has always been a cause for concern. It became one of the several reasons for relocating to Pune. The lack of practical work opportunities for a major section of the student body was another important factor. Limited facili-

ties for children's education and student research were equally important considerations. The climate of Pune promises possibilities for a year-round educational enterprise. Pune is close to Bombay by road, train, and air. This solves the problems of transportation, communication, and practical work outlets. There are over 30 churches in Pune to which faculty, staff, and students relate. 

Consultation on Membership

BY CELIA MUELLER

COULD more than 50 Quakers from 27 different yearly meetings representing every branch of Quakerism agree on anything?

That question came to mind more than once as I participated in the "Consultation on Membership" cosponsored by Earlham School of Religion and the Quaker Hill Conference Center in Richmond, Indiana, this past December. Men and women from the Evangelical Friends Alliance, Friends United Meeting, Friends General Conference, Conservative Friends, and several from independent yearly meetings together sifted through the theological, the theoretical, and the very practical concerns that face each of our meetings when we consider membership. Across the board we felt a common concern that membership be meaningful and that membership rolls be accurate reflections of those truly committed to a local meeting. But as we discovered in a variety of ways throughout the consultation, the issue of membership is only "the tip of the iceberg" in terms of the problems facing Friends today.

To Tom Ewell (executive secretary, New England Yearly Meeting) and me, who were given the task of summarizing the findings of the consultation, it appeared that the problems related to membership in our local meeting were mere symptoms of the larger problem of not knowing clearly who we are as Friends and what we are about. Our sense was that there is an underlying feeling of fragmentation among Friends; a feeling of being so diffuse that we have lost a clear identity. We saw this as evidenced

in the dissatisfaction of many of our active and caring young members in our meetings who are growing into leadership positions. We saw this evidenced by the age gap in many of our meetings where we find young adults and older adults but few in between, and further evidenced by the fact that many of our members are frustrated, apologetic, and impeded in speaking about Friends both within and without our meetings. There is a defensiveness found on both the evangelical and the liberal side of the Friends spectrum due to our insecurity and lack of conviction of deep solidarity with others in the family of Friends.

Judging from our observations of the dynamic and process of this consultation it was our conclusion that the Religious Society of Friends must come to terms with those faith assumptions that are basic both in our witness to one another and in our witness to the world. That is to say we must be able to spell out the common denominators around which we are willingly united.

It was our *personal* judgment that to be true to our biblical and our Quaker heritage these assumptions must include the following:

1. Recognition of the lordship of Christ in our lives individually and corporately.
2. The expectation, experience of, and responsiveness to the Spirit of Christ present and active in our midst.
3. Christian community that nurtures, develops, and holds its members accountable personally and corporately both in love of God and in tangible expressions of sacrificial love toward others, especially the poor and oppressed.
4. Testimonies such as that of peace, simple living, and equality of persons as ex-


pected outcomes of Spirit-led living demonstrated in visible, meaningful ways.

To leave out any one of these elements is to diminish the viability and credibility of the Religious Society of Friends.

From our experience in contemporary leadership in two quite different branches and areas of Friends, we both sensed a strong and apparent renewal of the Spirit among Quakers that embraces the whole gamut of the Society and transcends its historical divisions and differences. We found in each other and among various Friends gathered at this consultation, for example, a common yearning for a Religious Society of Friends born anew, focused and potent to continue the task of ministering to a broken world and to each other.

Perhaps the question that faces us as evangelical Friends in the mid 1980s is whether we will trust the Spirit of God to do a new work among all branches of Friends. This will mean a laying down of judgments about others and a reexamination of our own expression of the Christian faith. It will involve an examination of the ways we have added to the basics of the Christian faith, an exploration to discover where we are perpetuating unexamined or emotion-charged traditions in the name of vital faith.

MANY of our brothers and sisters in the other branches of Quakerism have dynamic personal relationships with Christ and are leading lives under His lordship. To trust God to do a new work will involve ministry to each other across many traditional boundaries so that together we can strengthen our ministry to the world in the name of Christ Jesus.

I went to Richmond looking for simple and practical solutions to some of the practical problems that face so many of our meetings in regard to membership. I came away with a new vision for Friends in the United States. Simple—probably not, but practical? In God's economy it may be the only practical solution. 

Celia Mueller, a member of the pastoral team at Reedwood Friends Church, Portland, Oregon, shares this report from the Friends Consultation on Membership held at Richmond, Indiana, in December.



BY JACK L. WILL CUTS

Catty Christians

Conflicts among Christians are not new. Paul had to deal with them. After restating the ideal (the norm, really) for Christian relationships: "Love others as you love yourself" (Galatians 5:14), Paul in the next line in his letter must have taken a firm grip on the pen, "But instead of showing love among yourselves you are always critical and catty, watch out! Beware of ruining each other." (*Living Bible*)

The King James and NIV are more drastic. "But if ye bite and devour one another, take heed . . ." Biting Christians? Character cannibals? Using this biblical imagery, have you ever been chewed up in meeting? I'm not sure *The Living Bible*, with its nicer wording, has done us a service. Just being a little critical or catty is okay it seems . . . after all, it happens all the time. But under the spiritual searchlight of the Spirit, it is a serious sin. Only boys fighting on the playground, or children who are undisciplined and selfish, bite. And devour, that is not a pretty picture either. *The Living Bible's* softer wording, "ruining each other," NIV, "destroying each other," or the no-holds-barred King James hanging right in there with a bone-crunching finale of a full meal, "consumed one of another," are graphic.

Ever been in a meeting like that? It is enough to turn your stomach or break your heart. Raised eyebrows, smirks, knowing looks, grimaces, whispered comments, strident voices accompany such a biting, devouring congregation, or committee meeting, or business session. Paul, again, has tougher words: "hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy." (v. 19) Sophisticated fighting is no more spiritual than bare knuckles.

Galatians chapter five is our favorite passage, it lists the fruit of the Spirit. "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other." (Galatians 5:22-26)

It is well-known, of course, that genuine, sincere Christians equally committed to God and His church often differ in their opinions. Paul and Barnabas did. That there are differences in judgment on how things should be done, what is best and what is not, this is not surprising. The whole world is like that. The beauty of the Gospel of Jesus is that with His help, and only with His help, can we as fellow Christians find unity and loving fellowship in working through differences.

Our oneness, togetherness, love one for another come from Jesus in our hearts. It does not come from our all attending the same church, or being related in family connections, or in being a part of the same denomination . . . or in an election year, the same political party. We are drawn and held together in the church by the power of the Holy Spirit and the bonds of love. This is renewed every day as we "keep in step with the Spirit."

Conflicts arise. How they are resolved is what matters. When a spirit of criticism or distrust is planted, and unresolved, it can grow rapidly. There is always plenty of material to draw from. Pastors are not perfect, neither are elders. Of course, new Christians aren't, especially those who expect and respond to a loving fellowship.

The whole subject of confrontation, encountering, reconciliation are terms in vogue today and we are glad they are. These are bridges to understanding, far better than fighting whether internationally, in marriages or business. But among Christians in the church, why is it necessary to give major attention to conflict resolution? But it is. In the New Testament church a form of government is shown that resulted in difficult situations being resolved in a way that "seemed good to all and to the Holy Spirit." The Holy Spirit guides a church body as well as individuals. When differences, divisions, or deceptions appeared they learned that they were not only sinning against each other but against the Holy Spirit. Remember Ananias and Sapphira? ". . . you have lied to the Holy Spirit," Peter said (Acts 5:3). They thought they were just dealing with others.

To speak of revival, church growth, or effective witness is to assume the church has the qualities and characteristics of love that allow worship and work to harmoniously happen. Any breakdown in this damages everybody, and grieves the Spirit. Involvement in the church is more than a matter of human differences and possible hurts; eternal destinies of our own souls as well as of our children, and of those whom God intends for our church to reach for Him in years ahead—these are at stake. Conflict resolution cannot really take place by command, or by church organization authorities. Love, not power, is the more excellent way. Hurts can be healed, even if scars remain. Revival can follow repentance and reconciliation.

"If someone is caught in a sin, you who are spiritual should restore him gently . . . Carry each other's burdens, and in this way you will fulfill the law of Christ." (Galatians 6:1, 2). What is that law? "Love others as you love yourself."

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." ☐

The Church Is a Family

When we are born again it is not into an orphanage but into a family. Everett Cattell developed this thought in his book *Life in the Spirit* (Eerdmans, 1963). Two words used often in the New Testament, *ecclesia* and *koinonia* describing the church, mean both an identity with an organization and the spiritual fellowship. To build and maintain a fellowship is more costly than building a building or an organization. But have we a right to call a church a church without a true fellowship? In the chapter on "The Unity of the Spirit," this truth is helpfully developed. Fellowship is the very spirit and character of the Body of Christ. Strife and divisions are the pattern of the world. But our minds are to be "renewed" to prove God's good will. ☐



Manila Campaign Seeks to Reach One Million in 1985

MANILA — The goal of Manila '85—a one-year campaign of evangelism and discipleship—is to see one million people won to Christ and established in churches. That's 10 percent of the projected 10 million population of the city by the end of 1985.

Spearheaded by Action International Ministries, the effort envisions more than 400 Manila churches holding monthly evangelistic meetings of three to five days. World Home Bible League is providing New Testaments for evangelistic study courses.

Other avenues of outreach will include radio and television spots, tracts, magazine and newspaper ads, billboards, telephone and street ministries, and open air evangelism. Luis Palau will be in Manila for a crusade in November 1985.

— *Missionary News Service*

Capitalism Next Target Of U.S. Catholic Bishops

SOUTH BEND, INDIANA — The nation's Roman Catholic bishops, who waded into a political controversy last spring when they issued a statement condemning nuclear arms, are now preparing a letter that will scrutinize the morality of capitalism and recommend changes in U.S. economic policy.

The major church document that is taking shape through a committee of five bishops and their advisors appears to be a highly controversial analysis of U.S. employment, welfare, trade, and industrialization policies, with a view toward making these policies more beneficial to workers and the poor. According to comments made by some committee members, the letter is almost certain to call for the creation of jobs for the unemployed as a national moral imperative, and may well criticize some aspects of capitalism.

Economic injustice has been an increasing concern, both at the Vatican and among Catholic hierarchies at the national level. In 1980 the U.S. bishops took sharp issue with some Marxist ideology in light of Catholic teachings, and the pending letter on capitalism was commissioned then as a companion piece. The first draft won't be released until November 1984, and the final version will not be voted on until a year later. But the issues

the letter will address already have touched off fears among conservative Catholics and others that the bishops are meddling in nonspiritual affairs and that the letter may sound like an endorsement of the Democratic Party.

— *Evangelical Press Association*

Survey Shows Conservative Support for Prison Alternatives

WASHINGTON — There is surprising support among conservatives for alternatives to imprisonment for nonviolent offenders, according to a mail survey conducted by Prison Fellowship, a prisoner assistance organization based here.

The approval of only 35.3 percent of the 434 survey respondents for imprisoning nonviolent offenders was the most surprising finding of the survey. More than 51 percent were against imprisonment for nonviolent offenders; 13 percent weren't sure. The groups polled included members of two groups of political conservatives, the readers of evangelical Christian publications, and donors to prison and overseas ministry causes.

"We have sensed through our contacts in our national prison work that there is growing support in all parts of the political spectrum for alternatives to imprisonment for nonviolent offenders," said Charles Colson, president of Prison Fellowship. "These findings seem to support that belief. We encourage additional and in-depth public opinion research on these issues."

The survey was mailed to 44,000 people. Results were based on 434 questionnaires randomly selected from 1,823 respondents.

— *E.P.A.*

Black America Set Adrift, KC '83 Speaker Says

KANSAS CITY, MISSOURI — Crawford Loritts, traveling speaker and director of Campus Crusade's Here's Life, Black America ministry, in a seminar for KC '83 participants likened "Black America" to an ocean liner set adrift.

Loritts told some one hundred students attending a seminar "Which Way, Black America?" that black Americans have drifted from their moral and spiritual heritage. "We are in one of the most critical moments in 'Black America,'" he said, "and what is particularly dangerous is the illusion of black progress."

Loritts cited an increase in self-centeredness and secularization and the

rise of black middle-class values as contributing to the confusion of direction and purpose many black Americans experience today. "We have made materialism our 'Golden Calf,'" he said.

He accused special interest groups of muddying the waters of social justice. He added that Black America is not politically one-dimensional and that no one black politician speaks for Black America.

Loritts pointed to the black church and a personal relationship with Jesus Christ as the only source of stability and direction for Black America.

— *E.P.A.*

Past Chinese Missionary Endeavor Vindicated

TORONTO, CANADA — Protestant missionary endeavor in China was certainly no failure, according to Dr. J. Hudson Taylor III, general director of Overseas Missionary Fellowship and great grandson of J. Hudson Taylor, founder of China Inland Mission, predecessor of OMF. Even though foreign missionaries have been barred from mainland China since 1951, recent reports indicate that mis-

(Continued on page 18)



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First Day News

QUICK QUAKER COMMENTARY

Duane Comfort, pastor of the Metolius, Oregon, Friends Church, has been appointed area superintendent for Central and Western Ohio and Michigan districts in Eastern Region. Duane and wife, **Sherrill**, have lived in the central Oregon town since 1978; the Comforts served under Northwest Yearly Meeting missions in Peru from 1971 to 1978.

Two Friends writers were featured in the February issue of *Eternity* magazine: **Lon Fendall** wrote "Submissive Opposition," and **Richard Foster** was featured in an article titled "Hearing God in a Noisy World." Fendall currently serves on the Salem staff of Oregon Senator Mark Hatfield. Until December he was an area representative for World Vision, International. Foster is currently writer-in-residence at Friends University, Wichita, Kansas; he was the subject of a three-page interview in the national magazine.

Edward Stevens, newly appointed president of George Fox College, Newberg, Oregon, will be inaugurated March 31. Oregon Senator Mark Hatfield will be special speaker at ceremonies that day.

Robert Hess, superintendent of Eastern Region, and **Roger Wood**, Christian Service International Ministries, Muncie, Indiana, will be leading a tour for Friends to southeast Asia in November of this year. The tour will focus on visits to Friends missions and missionaries in Hong Kong, India, the Philippines, and Taiwan.

Charles DeVol, former missionary to China, is writing a continuation of Walter Williams's book *These Fifty Years*, a history of the Friends mission in China up to 1947. Dr. DeVol is picking up where Williams left off and recording the events in sequence that led up to the departure of all missionaries from China. Dr. DeVol will be speaker this year at Rocky Mountain Yearly Meeting at Quaker Ridge Camp, Woodland Park, Colorado, the second week of June.

Juan Carlos Ortiz will be speaker for Northwest Yearly Meeting July 28 to August 3 at George Fox College in Newberg, Oregon. Ortiz is an Argentinian pastor and author of *Disciple* and *Call to Discipleship*.

Richard Sartwell, pastor at First Friends in Salem, Ohio, will be the speaker for Mid-America Yearly Meeting. Sessions will be held August 4-8 on the campus of Friends University, Wichita, Kansas.

Bruce Burch, **Milton Leidig**, and **Duane Comfort**, the three area superintendents for Eastern Region, will be the morning speakers for the annual sessions of Evangelical Friends Church—Eastern Region. Evening speaker for the August 11-16 sessions at the Malone College campus in Canton, Ohio, will be General Superintendent **Robert Hess**.

Alfred and **Ruth Miller**, missionaries to Burundi from Mid-America Yearly Meeting, returned to the States the last of January after being suddenly informed by the Burundi government that their work responsibilities had been completed in the country.

FRIENDS FOCUS

Pastors Hold Annual Gatherings

Richard Foster of Friends University and Jack Willcuts, general superintendent of Northwest Yearly Meeting, will be speaking to Mid-America Yearly Meeting pastors April 2-5 at the Stonecroft Conference Center near Branson, Missouri.

Eastern Region pastors will meet at a new location April 30-May 3. Rev. and Mrs. Walter Albritton of the Richards Memorial United Methodist Church, Pensacola, Florida, will be guest speakers. The conference will be held at the United Methodist Assembly Center, Blackstone, Virginia.

Glenn McNeil, Bible professor at George Fox College, and Jack Willcuts will be the primary speakers for Northwest Yearly Meeting Ministers' Conference at Twin Rocks Friends Camp, Rockaway, Oregon, April 30-May 4.

Camp Gideon Development

An every-member canvass campaign will be held in Eastern Region from May 7 to 25. Under the direction of Sid Boyd, volunteers will be making contacts for Camp Gideon's proposed Memorial Retreat Center. The goal is to raise \$400,000 for the construction of the facility designed for a capacity of 80 for overnight use and 100 for daytime use. Camp Gideon is located near Mechanicstown, Ohio.

EFA Easter Missions Offering

For many years evangelical Friends have collected a special Sunday school offering on Easter for missions. This year's project calls for raising \$7,500 to bring national representatives of evangelical Friends mission fields around the world to the United States to visit churches and to meet with other Friends to plan an international conference for evangelical Friends in 1987. Details of the project and suggestions for preparation for this annual offering are being sent to each local church. Local churches should send their Easter missions offering to EFA Treasurer Jack Rea, 29 North Garland Avenue, Colorado Springs, Colorado 80909.

RMYM Begins New Publication

Rocky Mountain Yearly Meeting recently published volume one, number one of a new quarterly communication, The Traveling Minute. The 16-page paper includes news of missions, board information, camps and conferences, and other ministries of the yearly meeting.

FUM Conference Focuses on Faith and Money

Friends United Meeting has joined the Christian Church in sponsoring a weekend conference focusing on the impact of money on the lives of Christians. Called "Ministry of Money," the workshop will be held May 4-6 at Quaker Hill Conference Center, Richmond, Indiana. Richard Foster's Freedom of Simplicity is used as a resource for the weekend.

First Mideast Gathering Hosts Four Yearly Meetings

The first annual Friends Mideast Regional Conference will draw together Friends from Indiana, Wilmington, Western, and Eastern Region yearly meetings for a one-day conference at Marion, Indiana, Friends Church in April. Theme for the day-long event is "Committed to Commitment," with seminars on spiritual gifts, evangelism, being equally yoked, and the development of mature men and women.

Taiwan Friends Fund Relief Program

Evangelical Friends Mission reports that Friends in Taiwan have sent \$2,280 for relief for Friends in Bolivia and Peru who have been victims of serious and prolonged drought conditions.

Who Is a 'World Christian'?

Have you considered what the term "World Christian" means? The news media remind us constantly that we are now world citizens. As such, our responsibility extends beyond our local situation to both the national and international scene; what happens elsewhere affects us daily. In like manner, we Christians should have an enlarged vision in order to act responsibly to the level of world involvement that God has shown us in His Word. This is

what is wrapped up in the meaning of World Christian; it should be the norm for Christian living—not the exception.

A world Christian is one who . . . knows that God is concerned about global evangelism . . . keeps up with world events and relates them to God's overall plan for the world . . . prays for the spread of the Gospel . . . is aware of the unique strategies needed to reach today's world, and who commits himself to active involvement in reaching the unreached. (from EFM World, James E. Morris.)

World Peace Tax Fund Annual Seminar / Workshop

Supporters of the World Peace Tax Fund bill from across the U.S. will gather in Washington, D.C., on April 5-7 to participate in workshops and to lobby members of Congress to provide a legislative solution for conscientious objectors to the payment of taxes for military use. The World Peace Tax Fund bill also provides a fund for alternatives to military force. Participants in past years have found these programs educational, inspirational, and an effective way to gain more support in congress for the tax bill.

Calendar of Yearly Meetings Available

The 1984 Calendar of Yearly Meetings listing yearly meeting dates, locations, and contact persons is currently available at no cost from Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, Pennsylvania 19102.

Chapman College to Host FUM Triennial Sessions

Friends United Meeting will hold its 1984 Triennial Sessions July 12-18 at Chapman College in Orange, California. As has been the tradition of the past, the Triennial Sessions will include both business meetings and times for fellowship and worship.

The Bible Half Hour study periods will be led by Howard Macy, chairman of the Division of Religion and Philosophy at Friends University, Wichita, Kansas. Attenders will participate in worship sharing groups following the Bible Half Hour sessions.

Inspirational evening sessions will feature a number of speakers, including Norval Hadley of World Vision International; Elizabeth Watson, noted Quaker author and lecturer; and John Perkins, President Emeritus of Voice of Calvary Ministries. William Rogers, Quaker President of Guilford College, will present the Johnson Memorial Lecture on July 17.

Quaker Internships with United Nations Offered

Each year the Quaker UN Office in New York City offers two one-year internships (in March and September) for Quaker and like-minded college graduates in their 20s. These internships provide an opportunity to study and become acquainted with the character and functions of the UN and Quaker work in international affairs—especially in the areas of disarmament, right sharing of world resources, and human rights. Application materials can be secured through the New York office, 777 U.N. Place, New York, New York 10017.

Malone Athletes Form Ministry Team

Athletes in Ministry (A.I.M.) is a newly organized group of 25 students who are active in various sports and who share a common concern to serve Christ. The athletes are involved in active community service, teaching Sunday school classes, visiting schools and nursing homes, sharing in churches. They anticipate involvement in summer outreach programs overseas as well.

Adopt-A-Child Program Initiated

Friends in Silverton, Oregon, have initiated a new program called "adopt-a-child" in their fellowship. Participants are encouraged to "remember your adopted child with a card or note or gift. A special 'hello' each time you see your child is most appropriate and very welcome." Adoptive adults are reminded that they can be a vital, loving influence in the life of a child.

Uncle Charlie Never Wrote A Will . . .



and it only took two years to settle his estate.

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

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Evangelical Friends Church—
Eastern Region
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Really So" without cost or obligation.

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(Continued from page 14)

sionary labors of the past provided a base from which a vibrant church has developed, he maintained.

Taylor, speaker at a missionary convention here, paid tribute to the group of 14 missionaries that left from Toronto in 1888 as the first band of North Americans to go to China under the China Inland Mission. His great-grandfather accompanied that group of two Americans and twelve Canadians who left 95 years ago to be the first of a great company of missionaries from this continent to serve under that agency. Critics of missionary and evangelization endeavors have sometimes suggested that the years of Protestant work in China had yielded few enduring results and that the Chinese church had quickly folded after the Communist takeover in 1949.

The Chinese government concedes, Taylor pointed out, that there are now four times as many Protestant Christians in China as there were 35 years ago. He added that government estimates of their number were obviously far too low. Reliable estimates, he maintained, placed their numbers from 25 to 30 million.

—E.P.A.

International Prayer Assembly Taking Shape

LONDON—The International Prayer Assembly for World Evangelization in Seoul, Korea, will feature prayer for a different continent each day during the assembly June 5-11, 1984. In addition to inspirational and theological teaching from plenary speakers from a different continent each day, there will be groups of people meeting by continent and by country in small group prayer sessions.

"History reveals that evangelism alone seldom results in revival, but revival always produces evangelism," states Mrs. Vonette Bright, who chairs the Lausanne Committee's Intercession Advisory Group. "Spirit-directed prayer that meets God's conditions can produce revival. Christians from all over the world have poured their energies and finances into evangelism and discipleship efforts often with spectacular results. Yet in looking at world conditions today, we might ask why we as Christians are not making a greater impact."

The International Prayer Assembly will climax with a Pentecost Sunday celebration with thousands of people gathering in

Seoul, Korea, on June 10, 1984, to unite in prayer for world evangelization.

—E.P.A.

Urban Conference Focuses On Needs of the Cities

SAN FRANCISCO—"If you look at a map of where the needs in this nation are and where the Christians are," futurist Tom Sine told 1,650 delegates at Inter-Varsity Christian Fellowship's urban conference here recently, "you'll wind up with two different maps. Christians are holding each other's hands in the suburbs and letting the cities wither and die of neglect."

Students at the conference, the second in a series of urban conferences sponsored by Inter-Varsity, heard Sine and other main speakers talk about the dearth of Christian influence in cities today. They also participated in briefing and experience forays into the Bay Area and listened to seminar leaders pound home the concentrated and intensified realities of the urban situation in the United States.

For close to two decades, collegians have been striving for jobs that provide money and prestige. Evangelicals have claimed that their faith has made a difference, but they've focused on witnessing to co-workers and practicing an on-the-job life-style of personal piety. The focus of San Francisco '83 was that those in the Kingdom of God must also have a corporate concern.

—E.P.A.

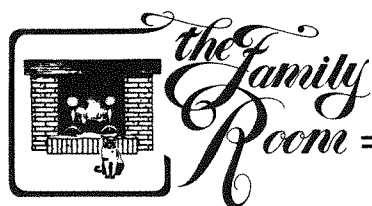
The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors

POSITION OPENING

The American Friends Service Committee seeks, in Philadelphia: 1) Associate Executive Secretary for Information and Interpretation and, 2) Associate to the AES/Information: to give oversight to AFSC publications, mass media contacts, interpretation of AFSC programs. Require commitment to philosophy of Religious Society of Friends; experience with AFSC (on Board, staff or committee); strong interpretation and interpersonal skills; experience in administration, public relations, electronic and print media; excellent judgment, ability to work under pressure. Send resume by April 5:

Karen Cromley, AFSC 1501 Cherry,
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OUR SPIRITUAL FAMILY AND OUR BIOLOGICAL FAMILY

BY PEGGY ROBERTS

I thought it would be good before completing my time here in "The Family Room," if we could think together from a biblical point of view on a few issues in both of these realms of living together.

Origins—As I think through the origins of our spiritual family, the Church, and our biological family, I am *astounded* to realize in a fresh way that, as God created man—Adam and Eve—in His own image and brought them together, our biological family was established at the very beginning. Our spiritual family, the body of Christ, was not really established as an "institution," as we read in Acts 1, until Jesus ascended back to the Father and sent His Holy Spirit upon the 12 disciples to empower them and others to carry out His will upon earth!

After man was created and God made Eve from Adam's rib, He brought her to Adam as his helpmate and it was established that a man would leave his father and mother and become united with his wife in one flesh. Shortly after these two sinned, God let them know that there would be pain in childbearing. Then, after they were banished from the Garden, Eve did conceive and in her words, "With the help of the Lord I have brought forth a man." (Genesis 4:1)

Soon another son, Abel, was born. As we follow this first biological family's history it is sad because the first son killed the second one. In Psalm 127:3-5, we discover God's blessing not only upon the marriage union but upon children born to it. "Sons are a heritage from the Lord, children a reward from him."

Destiny—How then do these two kinds of bodies, the spiritual and the biological, have opportunity to come together to be a united heritage? One by one, individually we make this choice, offered us in Ephesians 1:13-14, "and you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are

God's possession—to the praise of his glory." The inheritance and destiny, then, of each in the spiritual body of Christ is what is explained in Ephesians 1-3. As each individual biological family member makes a choice to be also added to the spiritual body of Jesus, our destiny is eternal—not as a family unit, but as individuals. God loves us each enough to make us alive with Christ, though we were once dead in our sins. He then saves us by grace because of Jesus' work and seats us, too, with Christ in heavenly realms. Our destiny then is to be God's workmanship, created in Christ to do good works that God prepares in advance for us to do. We are now members of God's household built upon the foundation of the apostles and prophets with Christ as the chief cornerstone. We, joined together with Jesus, rise to become the holy temple that is built together for a dwelling where God lives by His spirit! Ephesians 3:20, 21 assures us of His Church's destiny, and ours as we become members of that body. "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen."

Life Together—concerning forgiveness and healing. There are plenty of Scriptures that give instruction in the process of forgiveness. One of the most helpful so far as having the elements of confession, forgiveness, cleansing, and restoration, is 1 John 1:9. "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." (NIV) This is a good personal promise as well as a way of corporate behavior. We were told recently of one Mid-America Yearly Meeting congregation who held a Reconciliation Banquet in celebration of renewed and healed relationships within that part of God's family—what a neat visible sign of God's forgiving and healing power!

Then, let these Scriptures from *The Living Bible* be our hallmark of living together in both of our families—"Don't let the sun go down with you still angry . . . If a brother sins against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother . . . Sir, how often should I forgive a brother who sins against me? Seven times? 'No!' Jesus

replied, 'seventy times seven' . . . Be kind to each other, tenderhearted, forgiving one another, just as God has forgiven you because you belong to Christ." (Ephesians 4:26; Matthew 18:15, 21, 22; Ephesians 4:32).

Life Together—concerning discipline and care-giving. Discipline and care-giving are two other essential parts of these two realms. Hurt is a part of all lives, but only scarred lives can really help others. We cannot escape discipline—that is, the mark of discipleship. Our lives are not all hard times. Remember gold only stays in the crucible until it is refined. These things that hurt change us into the real, eternal imperishable selves. After these times we can claim 1 Peter 5:10, "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast." (NIV) When we go through trials in the Body of Christ and in our biological family, let us remember "to speak the truth in love" . . . so that we "may grow up into him in all things, which is the head, even Christ."

William Penn is quoted as saying these things about the relationship parents need to have with children. "If God gives you Children, Love them with Wisdom, Correct with Affection! Never strike in Passion, and suit the Correction to their ages as well as Fault." ☐



FRUIT OF THE VINE

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What Would You Do?

John H. Yoder
Herald Press, 111 pages, paperback.

The Mennonite scholar here takes seriously the age-old question (What would you do if a man were to attack your wife?) often posed to those who hold the historic peace position of Mennonites and Friends.

The book is in three sections: a theoretical examination of the question by Yoder himself; samples of answers by others; a group of accounts of occasions when nonresistance succeeded. Yoder's analysis of the question and possible answers is thorough and penetrating, and uncovers more answers to the question than two. The answers by others vary in strength, the narratives of events are often moving.

Perhaps the gist of the book can be found in this quotation: "I do not know what I *would* do if some insane or criminal person were to attack my wife or child, sister or mother. I know that what I *should* do would be illuminated by what God my Father did when his 'only begotten Son' was being threatened." I wish one point had been more fully developed: that the philosophy involved in the question is pragmatism, the abandonment of absolute moral principles, and the measuring actions by their results; that is, whatever gets me the results I want is proper to do. And I wish it had been pointed out that the poser of the question also faces a question, "To what lengths of injury would you go to protect your wife—to rape of her attacker's wife?" But this is the most solid and extensive treatment of this subject I know. Recommended.

—Lauren King

Home-Spun Schools

Raymond and Dorothy Moore
Word Books, 181 pages, \$8.95, hardbound.

If you are a parent who has been frightened by some of the reports you've heard about the public schools (increasing peer pressure for drugs, sex, and obscenities, displacement of God, inadequate pupil performance, etc.), and yet (for whatever reason) don't find the church school a viable alternative, then perhaps this is the book for you.

The authors/editors, pioneers in the home-school movement, offer here a sequel to their HOME-GROWN KIDS. Dr. Moore, a developmental psychologist, and his wife, a reading specialist, believe that any caring parent, even without college training, can "train up a child in the way he should go." The home, they say, was the original learning center, and even when schools did develop, it was customary for youngsters to begin around ages 10-12, after they were ready. They list some outstanding leaders (including William Penn and Franklin Roosevelt) who were educated at home.

This book, however, is not a "how-to" volume but rather is designed to encourage parents who are disturbed about the possible negative effects of formal schooling. The Moores turn the book over to 10 parents who present their own experiences with a great deal of candor. They don't gloss over encounters with the law or courtroom experiences (though the

Moores are careful to point out that most home-school operators are not harassed, except perhaps by neighbors and friends). Single-parent experiences are included in a separate chapter.

"But what about music? Foreign languages? Art?" I wondered as I began reading. Amazingly, all of these can and have been included in home schools.

Addresses for advice, curriculum materials, and further information are included. Parents, I recommend you read this book.

—John Pierce

Psychological Seduction

William Kirk Kilpatrick
Thomas Nelson, 1983, 239 pages, \$14.95.

Chapter one declares there is a "Wolf in the Fold." But deteriorating eyes accept it as just another sheep. "Christians have let their faith become tangled in a net of popular ideas about self-esteem and self-fulfillment that aren't Christian at all." With that, the psychologist-author proceeds with corrective surgery in order to restore blurry eyes to their God-given function.

Kilpatrick's memorable analogies will sharpen your attention. Timeless insights from G. K. Chesterton, C. S. Lewis, and George MacDonald add strength to the fresh, jargon-free flow of the book. Psychology's cataracts of "incantations and mumbo jumbo" are cut away by the light of biblical truth.

This surgery provides some surprises. Do you know why evangelicals are "particularly susceptible to [psychological] imitations"? Why Christians have more in common with pagan ancestors than with today's secular seducers? What methods of the secular mind cross the "unguarded borders" of Christians? Beware! "There are traps laid for the unwary Christian."

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One trap is of special concern for parents. In a school world governed by teachers trained in "values clarification," psychology "has transferred the language of Christianity to its own uses." If parents cannot discern and describe the differences, what happens to the children?

This book will equip Christians to expose the "counterfeit Christianity." And it will equip Christians to minister to those who have been seduced by this "intoxicating, vine-clad Bacchus" of popular psychology. —Michael Snow

Jesus and Paul: Places They Knew

F. F. Bruce

Nelson, 127 pages, hardback, \$12.95.

Colored pictures of 20 cities prominent in the lives of Jesus and Paul, plus colored pictures of archeological finds, plus excellent commentary by the well-known British scholar—an illumination for Bible study, a mine for sermons. This is next best to a Holy Land and Mediterranean tour, and much less expensive.

—Lauren King

Answers to the Cultist at Your Door

Robert and Gretchen Passantino

Harvest House Publishers, 205 pages, paperback, \$4.95.

Strange Gods

David G. Bromley & Anson D. Shupe, Jr.
Beacon Press, 244 pages, paperback, \$8.95.

Unholy Devotion

Harold L. Bussell

Zondervan, 125 pages, paperback.

Here are three helpful books about cults. The purpose of the first is clear from its title; it is a clear discussion at an understandable level (even the theology). For each cult discussed, the few basic points of difference from Christian faith are outlined and answered simply and clearly. It is argued that most cult members join out of some personal need not met by their churches. They desperately want to know and serve God. They are to be met with love: "If you cannot love him, and show him the love of God in you, your time is wasted in talking to a cult member. In love show him/her how Jesus meets your needs and can meet his/hers." Cults treated are Jehovah's Witnesses, Mormons, Moonies, Hare Krishnas, Way International. A

final chapter discusses what to do about a loved one in a cult. Finally, there are sources of help and a bibliography. Altogether a clear, simple, usable book constantly emphasizing love as basic.

The second book, quite different, is a study of six cults by two sociologists whose subtitle (*The Great American Cult Scare*) gives their thesis: the cults are not nearly as threatening as we may have feared. They argue that (1) these cults are not large and are declining, (2) they do not use mysterious brainwashing methods, (3) these cults and their leaders are not becoming enormously wealthy, and (4) deprogramming is not a bona fide method nor highly successful.

The third book, most disturbing of the three, by the dean of the chapel of Gordon College, argues for marked likenesses between cults and evangelical Christians that make evangelicals vulnerable to the cults. Evidence? overemphasis on pleasant results of conversion; on leadings; on group sharing; on devotion to charismatic, charming leaders; on cultural taboos; on legalistic standards; on the "health and wealth gospel." I disagree with his Reformed interpretation of 1 John 1:6-10 in Chapter 5. But this is a sobering book with a salutary warning.

—Lauren King

Meditation "A Practical Guide to a Spiritual Discipline/Quiet Times for 40 Days"

Thomas McCormick and Sharon Fish
InterVarsity Press

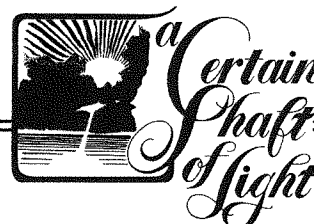
Interest in meditation has again been revived in our times, and this little book has a treasure trove of *scripturally* based ways to help you learn and experience meditation. Each one of the 40 daily studies will provide insights to "wisdom and understanding." Some of the meditative processes are remembering, memorizing, studying, contemplating, seeing, doing, hearing, reading, and many more—an enthusiastic introduction for a lifetime of meditation.

—Jannelle W. Loewen

The Practice of Prayer "A Guide for Beginners"

David Allan Hubbard
InterVarsity Press

A small, inexpensive, paperback—this book is easy to read and easy to understand. A good book, especially for junior higher, teens, and new Christians on a limited reading diet. —Jannelle W. Loewen



A COMPANY OF CLOWNS

BY NANCY THOMAS

Nothing went as planned. Or maybe lack of a plan was the problem, although we thought we knew what we were doing. But, no. We arrived at different times. No one was sure who the leader was or just how we were to begin. Yes, we all agreed on our goals. We were going to minister to our friends. We were going to pray together, worship the Lord, and go home full of joy.

I guess it turned out okay. We bumbled through and laughed a lot. The blessings were incidental but definitely there. Why, then, did I go home disappointed?

"What a clown act," I mumbled to myself, when a light flipped on and I saw the truth of my thought. What a clown act! A troupe of clowns tumbled through my brain, some with smiles, some with frowns plastered on their faces. I leaned closer to the picture and discovered that one of the funny faces was my own.

I am a clown. Why have I not seen this before? I am a clown, a bumbling, stumbling, joking, clumsy, loveable clown.

Furthermore, I'm surrounded by clowns, lots of them. My husband's a clown (a very nice one). My pastor's a clown, along with a troupe of elders, clinging desperately to the sides of a speeding fire engine. My fellow missionaries and even the members of the Department of Missions juggle oranges and chase greased pigs. You're a clown, too. In fact, the whole Body of Christ is a company of clowns.

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We have these acts we put on for the people. Sometimes we pull off a rather polished performance and the crowds clap. Sometimes we have so much going on spectators don't know which ring to watch. But the circus tent is packed, the atmosphere jolly, and no one wants to go back outside where the wind howls and the night deepens.

Usually something goes wrong. We mix up our cues, come in at the wrong time, slip off the kneeling elephant, and trip over the loud speaker's cord.

Annie Dillard, in *Teaching a Stone to Talk*, describes the clergy as a bunch of clowns trying to form a human pyramid on a floe of polar ice: "It is a wonderfully funny sight, because they have put the four smallest clowns on the bottom, and the biggest fattest clown is trying to climb to the top. The rest of the clowns are doing gymnastics; they tumble on the ice and flip cheerfully. Their crucifixes fly from their ruffled necks as they flip, and hit them on their bald heads as they land."

I'm painfully aware of the clown routine entitled "Missionary on Deputation." Trumpets blare. Lights flash. The ringmaster bellows, "Here she is, folks, straight from the wilds of Bolivia—your very own MISSIONARY!" Applause. Cheers. I step into the limelight, poised and (almost) ready.

But it doesn't always come off. As I juggle my slides and maps and quaint tales, a sense of the absurd assaults me. Why am I here, doing this? Who do these people think I am? What if no one claps? Dreadful thought!


But the show goes on. With or without the hoopla and the cheers, the Kingdom comes. We're all a part of it, part of the Greatest Show on Earth, a reality bigger than our small bumbling acts, our brave intentions, our flops and failures. The Show goes on and carries us with it. We will, in the end, triumph.

In the meantime, here are some observations about clowns: (1) We're laughable. That's good. We need to relax and enjoy the show. It's not as though our

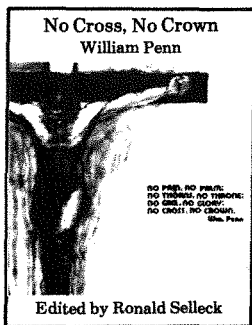
small performances are pivotal, that the ultimate success of the Kingdom depends on us. Not at all. Let's do our best, but take ourselves less seriously and join in the laughter. A good clown knows how to weave his stumbles into the whole fabric of a good show.

(2) We're all rather fragile and clumsy. Scratch a clown's painted smile and see pain. Sad-faced clowns don't even try to hide it. There's something very vulnerable and pitiable about us all. We break easily. Saint Paul calls us "clay pots." We need to treat each other with mercy and gentleness. Like God treats us.

(3) We're loveable. In spite of our flaws and failures and fallings, God cherishes us. He watches over all our antics with pity and compassion. He sees (beneath the paint and the polka dots) the image of God struggling to be reborn. The clay pot holds a treasure! What an amazing joke!

From some remote corner of the universe comes (do you hear it?) laughter. 

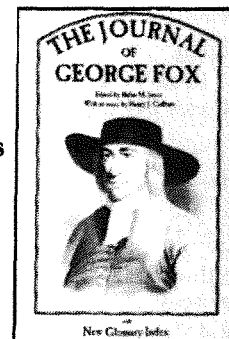
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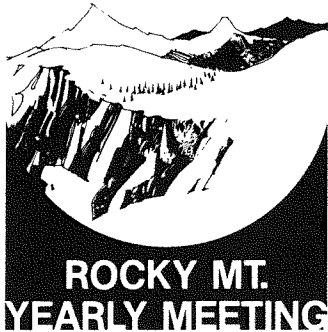
Journal of George Fox
edited by Rufus M. Jones
new glossary-index
by Howard Alexander
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FRIENDS CONCERNS



Karen Cordova Assumes RMYM Youth Director Job

Karen Cordova of Denver, Colorado, is the new Rocky Mountain Yearly Meeting youth director. The Yearly Meeting's Christian Education



Karen Cordova

Board made the appointment at Midyear meetings.

The position requires recruiting and training of volunteer directors and counselors for the youth camps at Quaker Ridge. In addition, Karen must be familiar with Colorado regulations and do paperwork associated with the camps.

Karen said she views the annual junior, junior high, and senior high youth camps as more than a vacation.

"I see camp as teaching spiritual growth since it is an intensive time without the usual distractions of home," she said. In addition, Karen has the goal of youth camps helping campers to develop a Christian lifestyle, so that youths would not go home and be "Christians in name only."

Another goal Karen has is of campers becoming more familiar with nature and how God works through nature.

Karen graduated from Friends University with bachelor's degrees in music and religion and philosophy. She brings three years of camp experience from Camp Quaker Haven in Kansas, and two years from Quaker Ridge Camp in Colorado. She has background in counseling all three age groups and once served as a program director.

—Mike Henley

Upcoming RMYM Events For Your Calendar

COUPLES RETREAT—The annual couples' retreat will be May 4-6 at Quaker Ridge Camp. Those interested should either contact their pastor, or write Harold Mastin at Quaker Ridge Camp, Star Route, Box 1208, Woodland Park, Colorado 80863.

WOMEN'S RETREAT—The annual women's retreat will be September 14-16 at Star Ranch near Colorado Springs. For further information, contact your pastor.

YEARLY MEETING—The 27th annual Yearly Meeting session is planned for June 9 to 14 at Quaker Ridge Camp. Plan to attend!

RMYM Briefs . . .

GOLDEN, COLORADO—More than 40 youth from various RMYM churches attended the 1983 Youth Tremor. Thirteen came from Benkelman, Nebraska. They joined youth from Iowa and Mid-America yearly meetings. The Youth Tremor is a prelude for the Youth Quake planned for Mexico City in 1985. Among those attending the tremor were youth from Rough Rock Mission in Arizona.

COLORADO SPRINGS, COLORADO—First Friends held a Family Financial Seminar in January. Subjects covered at the seminar included personal budgeting, risk management, types of savings, tax planning, gifts, and estate planning.

DENVER, COLORADO—Rocky Mountain Yearly Meeting will hold a Family Encounter Weekend at First Denver Friends in March. The program is a pilot of what hopefully will expand both within RMYM, EFA, and

other parts of Quakerdom. The weekend includes relationship building and communication.

OMAHA, NEBRASKA—Max and Kathleen Huffman of Muncie, Indiana, spoke on the "Deeper Dimensions of Prayer" in January.

KUMECHURFRNS (Come Meet Your Friends) was held recently. Church members divided among several host homes for a carry-in dinner. Through the program there was the opportunity to visit within different homes and possibly meet someone new.

Rough Rock Notes

BIBLE CLASSES—Bible classes began with the school year, and Diane Hutson is again leading Good News Clubs. Other Bible studies are also underway.

SERVING PROJECT—A work group from Ohio under Friends Disaster Service and a couple from California came and helped with repair and painting mission buildings in late September. Other helpers came from Denver, Colorado, and Friends Bible College to finish that work and cut wood.

CHRISTMAS GIVING—Churches from RMYM and other parts of Evangelical Friends Alliance sent many boxes of gifts for the holiday season.

Summer Approaches For Youth Camps

The dates for youth camps at Quaker Ridge Camp near Woodland Park, Colorado, will be from June 24 through July 13. The individual dates for each camp are not known at press time.

Karen Cordova, RMYM youth director, has several personnel needs

for 1984 camps. She is looking for a nurse, water safety instructor, and counselors for each camp. Paul Moser of Hay Springs, Nebraska, will be the junior (9-12 years) camp director; however, directors for both the junior high and senior high camps are still needed.

Individuals interested in any of the above positions should contact Karen Cordova at 8652 Kendall Ct., Arvada, CO 80003, or call at (303) 423-8206.

RMYM Prayer Opportunities . . .

1. Pray for President Reagan and our other national leaders. Ask God to guide and direct them. In particular also ask God to raise up national political leaders who believe in moral absolutes of right and wrong and who are willing to attack such evils as abortion, pornography, homosexuality, and divorce, which threaten our nation from within.

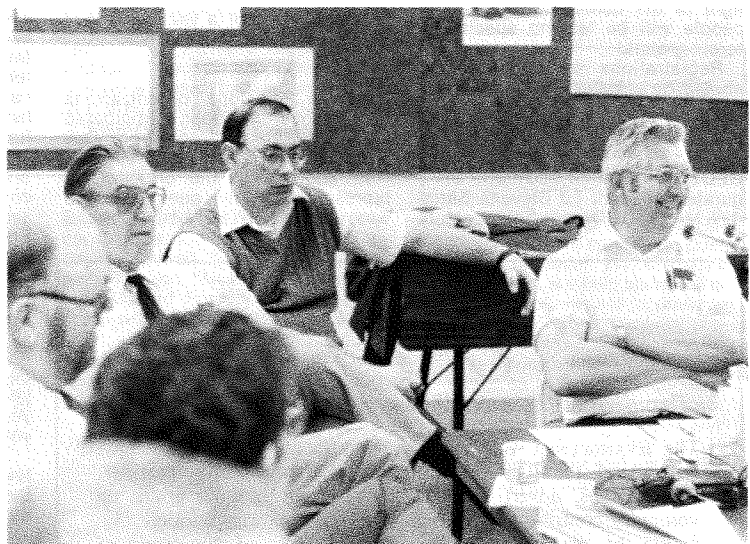
2. Pray for the Sunday worship services in your church. Ask God to use those corporate times to bring a revival within the RMYM and EFA. Ask God to help make those times pleasing to Him.

3. Pray for the church outreaches in Colorado Springs, Pueblo, Northglenn/Thornton (all Colorado), Hay Springs and Benkelman (both Nebraska), and St. Francis, Kansas. Ask for the Holy Spirit's power and conviction to come upon those places.

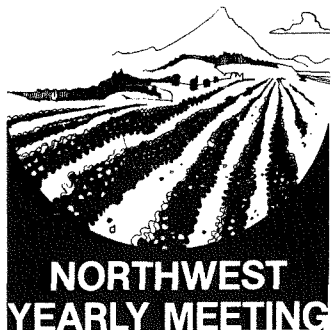
4. Pray that God would mightily use an evangelistic Bible study in Denver to bring non-Christians to the saving knowledge of Jesus Christ. Ask that Satan be bound and that the power of the Holy Spirit be deeply felt.



John Sommers makes a point during the recent RMYM Midyear sessions in Denver, Colorado.



Darryl Harrison, Jack Rea, John Sommers, Curt DeLancey, and Harold Mastin (right to left) participate in the Stewards Board at the RMYM Midyear sessions. The 27th annual Yearly Meeting sessions will be at Quaker Ridge Camp June 9 to 14.



Around Northwest Yearly Meeting

FRIENDS YOUTH will meet for their annual volleyball tournament April 13-14 at George Fox College. More than 30 teams participated last year, making this the most widely attended annual gathering of Northwest Yearly Meeting Friends Youth.

MINISTERS' CONFERENCE is slated for April 30 through May 4 at Twin Rocks Friends Conference with Glenn McNeil, Bible professor at George Fox College, as guest speaker.

YOUNG ADULTS will gather for their third annual spring conference April 27-29 at Twin Rocks Camp. The 1984 conference will focus on ministry with the theme from James 1: "Not hearers only...." Roy and Karen McConaughy from Spokane, Washington, will be guest speakers. A Saturday workshop led by Jane Vanderploeg of Reedwood Friends (Portland) will have a practical approach to discovering individual ministries.

Small group sharing will be a highlight of the conference. Resource people will be leading special interest groups.

Registrations and/or questions should be directed to Ardis Ostrin, 7197 SW Montauk Circle, Lake Oswego, OR 97034, 503/620-2209.

GEORGE FOX COLLEGE will inaugurate President Ed Stevens Saturday, March 31. Oregon Senator Mark

Hatfield will speak at ceremonies that afternoon in Bauman Auditorium.

A NEW SUMMER MISSIONS PROGRAM is drawing interest from ministry-minded young people throughout NWYM. More than a dozen high schoolers have applied for summer mission service opportunities in Bolivia and Peru (through NWYM) and in Africa (through Teen Missions).

Boyd Morris, missions coordinator for the Friends Youth Exec, is director of the new program called YCEW (pronounced Y-Q), "Youth Consecrated to Evangelize the World." Boyd has a burden for missions and evangelism, and together with the Exec and advisor Clyde Thomas, developed the program that will be initiated during the summer.

Individual participants are asked to raise their own support, with churches throughout the Yearly Meeting contributing to an ongoing matching scholarship fund. "We want this to be a Yearly Meeting project," says Clyde Thomas, "so we're encouraging the students' home churches to support them, and then asking other churches to contribute through the matching fund."

George Fox College News

Rehearsals are underway for a community Easter evening presentation of Handel's *Messiah*. Newberg residents have been invited to join with combined George Fox College music groups to perform the oratorio for the first time in the spring.

The oratorio performances by the combined college/community musicians began 18 years ago, with the *Messiah* sung every third year because of its popularity. Previous productions, until a year ago, were held in the Christmas season.

Nineteen missions organizations from across the nation participated in the 18th annual George Fox College Missions Awareness Week.

In addition to the organization representatives, five guest speakers were scheduled for both morning

and evening programs, all open to the public.

Featured speakers were John Grant, former show business performer in England and now a singing evangelist; Don Richardson, author of *Peace Child*; Norm and Muriel Cook, for 16 years missionaries in Taiwan, with O.C. Ministries, formerly Overseas Crusades; Jerry Long, former missionary to Peru with Wycliffe Bible Translators; and Reid Jepson, western representative and minister-at-large with Slavic Gospel Association, La Habra, California.

Nine George Fox students, all seniors, will be listed in the 1983-84 edition of *Who's Who Among Students in American Universities and Colleges*.

The students were selected on the basis of scholarship ability, participation and leadership in academic and extracurricular activities, citizenship, service to the school, and potential for future achievement.

Chosen for the national honors volume were Paul Almquist, Deborah Arnoldi, Daniel Cammack, Mari Kay Evans, Scott Kwasnitza, Richard Lentini, Timothy Morland, Cori Settle, and Nora Thompson.

The students were chosen by a committee of faculty, administrative staff, and students.

William D. Green, George Fox College vice-president for academic affairs and dean of the college since 1972, will leave his position at the end of the current school year.

George Fox College President Edward Stevens said Green, who was interim president of the college in 1982-83, has submitted his resignation, effective June 30.

Green, 62, said he is leaving because "I am fulfilled with this role and would like a change of pace for a few years." He plans to continue teaching, perhaps on a half-time basis, for a few more years. He said he wants "at least a change of pace" from almost 30 years of college administration.

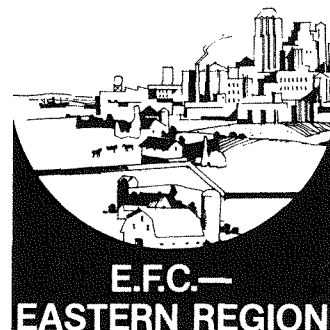
Green said he and his wife are considering some type of Christian service. He has been a recorded Friends Church minister for nearly 40 years. His wife, Mary, also will leave her position as associate professor of mathematics.

In June Green will have completed 40 years of Christian service, including 22 years as an academic dean at Christian colleges, seven years as a dean of students, six years as a Bible professor, and five years as a pastor.

The newly formed search committee has been instructed to present three names to Stevens for his final selection by mid-April.

Named to the search committee by the faculty are four representatives: Arthur Roberts, professor of religion; Paul Chamberlain, professor of chemistry; Michael Allen, professor of sociology, and Michael

Graves, professor of communication arts. Representing the Friends Church is Northwest Yearly Meeting Superintendent Jack Willcuts, Newberg. The student representative is Brett Barbre, a junior from Yorba Linda, California and president of the student body. Alumni are represented by Kathy Bodin, a teacher at West Linn High School. Gerald Dillon represents the academic affairs committee of the college's Board of Trustees. He is pastor of the Vancouver, Washington, Friends Church and a former professor at Western Evangelical Seminary, Portland.



EFC—ER Happenings

A SEMINAR ON PEACE is available to local churches. It is offered by two concerned Friends—David Byrne, pastor of Urbana Friends Church, and David Conant, Willoughby Hills Minister to Singles. The presentation includes slides, Bible study, and dialogue, all arranged to help participants get a clearer understanding of what the peace testimony involves in this 20th century. "Walking in His Love" is the theme, and interested persons should contact David Byrne at 458 Gwynne, Urbana, Ohio 43078.

TEN VOLUNTEERS traveled to Chicago in January to spend the week-end helping Steve and Marlene Pedigo, FUM workers in the inner city. Friends Disaster Service sponsored the trip, and all agreed that it was very rewarding to help the project by doing odd jobs improving their facility.

MARCH 10 is the date for Russell and Esther Zinns' departure for Taipei, Taiwan. They have visited EFC—ER churches during the past nine months of furlough, speaking in some 90 services. Russell's father, Lewis, of Richmond, Indiana, will accompany them to Taiwan for a visit.

MINISTERS' CONFERENCE for our Yearly Meeting will be held April 30-May 3 at the United Methodist Assembly Center in Blackstone, Virginia. According to Joe Kirby, planning chairman, special speakers will be Rev. and Mrs. Walter Albritton.

Evangelical Friend

Tax-deductible contributions help make it happen.

The EVANGELICAL FRIEND is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132

This will mark the first time the Conference has been held at the Blackstone location, which was chosen because of its improved facilities.

It is hoped that each local church will enable their pastor and wife to attend this outstanding conference.

DEEPER LIFE CONFERENCE speakers include Dr. Ora Lovell of Circleville, Ohio; Dr. Darius Salter of Jennings Lodge, Oregon; Dr. William Coker of Wilmore, Kentucky; Willis Miller of Beloit, Ohio, and three special lectures of Dr. Paul Rees on videotape. In addition Superintendents Robert Hess, Milton Leidig, and Bruce Burch are also participating. Don't miss the conference planned for your district!

ELMER RUPP, 43, died January 15 due to a cerebral hemorrhage. Funeral services were held three days later in the church he pastored, Ypsilanti, Michigan, Friends Church. His wife, Norma, and two sons, Nathan and Bradley, survive. Besides Ypsilanti, Elmer pastored the Rollin



Church from 1978 to 80. He also started the Trenton Hills Christian School in Adrian, and then in 1982 moved to Ypsilanti. Before transferring ministerial credentials to EFC-ER in 1980, he pastored churches in the Missionary and the Evangelical Mennonite churches.

THE SINGLES' RETREAT will be held April 13-15 at Salt Fork Lodge. Dr. Robert Hess, general superintendent, will be the Friday evening speaker, and David Conant will be the seminar leader on Saturday. Rich Hordinski of Malone College will provide special music. The cost for the weekend is \$35, and registrations should be sent to Kim Knowles, P.O. Box 1136, Barberton, OH 44203.

A GIFT OF \$2,000 was sent to the Bolivia/Peru Friends Mission to help with drought relief in assisting stricken communities suffering from hunger. The gift was the tithe from Friends Disaster Relief auction funds received last September, ac-

cording to Dean Johnson, FDS Coordinator.

CALENDAR

April 13-15—Singles Retreat, Salt Fork
April 30-May 3—Ministers' Conference, Blackstone, Va.
May 4-6—Friends Men In Missions Conference, Cedar Lakes, Ripley, West Virginia
August 11-16—Yearly Meeting EFC-ER
September 15—Friends Disaster Auction
September 28-30—Retreat for Friends Women, Cedar Lakes, Ripley, West Virginia.

Focus on Malone

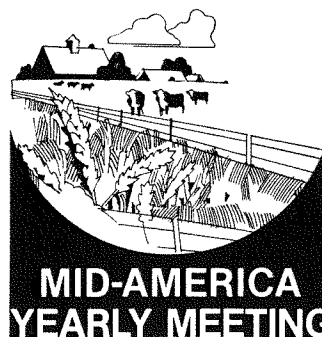
Eight Malone students, accompanied by Professor John Oliver, traveled to Washington, D.C., to participate in the Right to Life March in January. Dan Ring, senior, was interviewed by an ABC reporter and was able to share his views against abortion on network news.

Malone College is sponsoring a spring tour to Charleston, South Carolina, May 29-June 3, to attend the 1984 Spoleto Festival of the Arts. The group will not only tour the historic city of Charleston, but will attend four major performances of drama, opera, ballet, and chamber music. Dr. Robert Lair is coordinating the tour and will be glad to answer any questions readers might have.

The Social Work major received accreditation by the Council on Social Work Education, and Malone College was officially notified of the approval in January. "This was good news for Malone students," said Lawrence Ressler, who heads the Social Work program, "because it will allow entrance into graduate school and it will also improve opportunities for jobs which are restricted to certified social workers." Malone is now one of 13 colleges and universities in Ohio to offer the accredited Social Work major.

Robert Starcher, baseball coach and associate professor of physical education, was named as the Area VI NAIA 1983 Baseball Coach of the Year. In his 11 seasons at Malone, Starcher's teams have captured 8 Mid-Ohio Conference titles and 10 of 11 District #22 titles. His 1983 team compiled a regular season record of 22-9-1.

Men's basketball coach Hal Smith is optimistic for his pioneer team because of winning the Otterbein Tournament after Christmas. However, the stiff opposition from arch rival Walsh College keeps the team motivated to improve. At press time, their record is nine wins and seven losses.



MAYM News Notes

MISSIONS—The transition of Burundi to full Yearly Meeting status is progressing. A celebration of this turnover is scheduled for the week of August 19, 1984, when representatives from MAYM will be present to recognize the Burundi Friends Church and its people. Plans are being organized for a tour group who would like to make a visit to the field at the time of the celebration. If enough interest is shown, there might be a 10-day tour at a cost of approximately \$1,700, and a 21-day tour at a cost of approximately \$2,100. This latter group would have sight-seeing stopovers both enroute and returning.

Missionaries Alfred and Ruth Miller were suddenly informed by the Burundi government that their work, responsibilities had been completed in the country, and they returned to the States the last of January. We are thankful for the leadership in the Burundi church and their commitment to the carrying on of the work of the church.

As a result of a survey trip made to central Africa in June 1983 by Superintendent Maurice Roberts, Evangelical Friends Mission Director James Morris, and Kamana Kigweba, the Executive Committee of the Foreign Missions Board has recommended that a new mission field be opened in Rwanda by EFM. We see this as an opportunity to be obedient to God's leading.

PASTORS' RETREAT—This annual conference will be held April 2-5 at the Stonecroft Conference Center near Branson, Missouri. Two speakers, Richard Foster and Jack Willcuts, will be providing the leadership. They will be speaking on "Practicing the Presence of God" and "The Pastor as Leader." Program chairman is Dan Qualls.

YEARLY MEETING SPEAKER—Richard Sartwell, pastor at First Friends in Salem, Ohio, will be the speaker for the 1984 Yearly Meeting sessions, scheduled for August 4-8.

TRIBUTE—Todd Edwards, the 16-year-old son of Larry and Becky Edwards (and grandson of John and Betty Robinson) died January 21, a

few days following open heart surgery. One of six children of Larry and Becky, four had preceded Todd in death as a result of a car-train accident in their community of Clements, Kansas, in 1976. Two additional children of the Homestead Friends Church community lost their lives in that accident.

Todd was an inspiration to all who knew him. He had lived with a heart defect and made up for that physical limitation by having an active involvement in music and other student activities. Only recently, he had attended Youth Tremor in Denver, being with the young people he loved.

FINANCIAL REPORT—The 1983 budgets came within 1 percent of being fully funded, and this allowed for all budgeted programs to be completed for the year. We rejoice because of this kind of faithfulness by the churches and the special gifts that were received.

Friends Bible College News

A Personal Evangelism Seminar will be held March 26-29 with Don Mardock as speaker. Don is the regional field director/Northern States for Youth for Christ International. He will have five chapel services, an evening service, and speak in some individual classes during the week.

OPEN LOOK '84 will be April 13-15. Highlights of the weekend for prospective students will be guest speaker Paul Aldrich, a banquet, and a Christian musical presented by FBC students.

COMMENCEMENT will be Sunday, May 6, and the Alumni Banquet will be Saturday, May 5.

Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 275 Christian periodicals, is vitally interested in the future of religious journalism.

The Association annually provides at least two \$500 scholarships to deserving college students committed to a career in Christian communications. Applicants must have completed their second year of college.

Further details and application forms are available. (Forms must be completed and returned by April 1.)

Write now to:
Executive Secretary
Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204

epa

FRIENDS GATHER

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

Special Events

Helen Hansen of **BENKELMAN**, Nebraska, (Bob Sanders) received the Meritorious Award from the Benkelman area 4-H for 13 consecutive years of being a 4-H leader.

At **SPRINGDALE**, Cadiz, Ohio, (Craig Henry), attendance for the Christmas program was 115. Twenty-two young people together with a few adults went Christmas caroling in the community. At the annual bake sale and bazaar, \$360 was raised. Money was used for giving baskets to those in need and poinsettias for shut-ins. The junior church Christmas party saw 24 excited children surprised with Santa Claus making an appearance.

URBANA, Ohio, (David Byrne) class No. 11 enjoyed their class supper, with bountiful food in the gaily decorated Fellowship Hall. The program was presented by the class members.

NEWBERG, Oregon, (Ron Woodward) is in the process of starting monthly "Fellowship Dinners," a gathering of eight adults in a home with everyone in attendance providing part of the dinner. About 130 people have signed up to be a part of the dinners, and Mary Post will arrange who will gather in each group—with different people in each group each month.

Syd Huston of the Fellowship of Christian Athletes spoke at **NORTHWEST FRIENDS**, Arvada, Colorado (Tom Bousman).

Greg Wilson from Malone College led a one-day church music seminar at **ALLIANCE**, Ohio (Frederick Sams). Topics covered were "Planning a Church Music Program," "Leading the Congregational Singing," and "Directing the Choir."

At **SMITHFIELD**, Ohio, (William Waltz) "Love Sent a Child" was the name of the Christmas cantata hosted by the church with six other con-

gregations of the community participating. The love offering taken will be used for DVBS this summer.

At **ALVA**, Oklahoma, (John Causey and Frank Penna) Sunday evenings are becoming more of the total plan for the church. Given the name Sunday P.M.'s, and established for the purpose of fellowship, there will be a time to be together, experiencing lots of different sights, sounds, and places. The format will include Family Night, concentrating on the church family as well as individual families; Special Night Out, an evening to leave the church building and experience each other's homes, other Friends churches, or a variety of places; Film Nights, sometimes including popcorn; Friendship Night, when the meeting will divide into groups to minister to shut-in friends. One Sunday P.M. a month will feature an all-church potluck and business meeting.

TULSA, Oklahoma, (John and Betty Jean Penrose) presented the Sunday School Christmas Program as a "Birthday Party for Jesus," followed by birthday cake and fellowship for all ages. Each family participated by giving a "gift" to Christ on His birthday of some creative expression of their appreciation and joy.

The **WESTSIDE FRIENDS**, Kansas City, Kansas, (Dan Frost) Christmas service on December 18 was especially unique. Highlighted in the service was an original skit, the "brainchild" of one of our couples, Randy and Robbyn Dolubski. Teens in our congregation were part of a modern-day department store discussion on the meaning of Christmas. Our children, then, dramatized the true meaning of Christmas in pantomime scenes of biblical events related to the birth of Christ. Costumes added to the effect of the presentation.

At **NORTHBRIDGE**, Wichita, Kansas, once a month the women are invited to meet for Saturday brunch and fellowship with different program features each month. In Jan-

uary a review of the book *The Richest Lady in Town* by Joyce Landorf provided good inspiration for beginning the new year. The group meets under the name "Women Who Care."

UNIVERSITY FRIENDS, Wichita, Kansas, (David Kingrey) enjoyed Tom Mullen, a professor at Earlham School of Religion and author of several books including *Where Two or Three Are Gathered*, *Someone Always Spills the Milk*, who led a workshop for the meeting in February on "Humor: It Hurts and Heals." Humor is Tom's specialty, and he helped us grow in our understanding of humor as a constructive or a destructive force. Humor and faith were also explored.

Spiritual Growth

At **GREENLEAF**, Idaho, (Paul Goins) *Good News Is for Sharing*, a six-part film series based on Leighton Ford's book by the same name, was shown during Sunday evening services in December and January. These films portrayed a natural approach to evangelism that works for ordinary people. A discussion time was held after each film.

At **BOISE**, Idaho, (Harold Antrim), our pastor has begun Bethel Bible Series, and many other Bible studies are held weekly in the church and individual homes. The Lord is blessing.

With deep concern for families, **DERBY**, Kansas, (Dan Qualls) set January to be "Family Emphasis Month" with the pastor sharing a sermon series on family concerns, a five-minute feature comment during morning worship on "Family Reflections" by Wynne Corbin, and special music from a different family each Sunday. During the Sunday evenings of the month the Joyce Landorf films *His Stubborn Love* were shown. A children's program for grades 1-6 was provided at this same time. This was a time when the congregation committed themselves to serious prayer that hurts could be healed, torn relationships mended, and homes become places of peace, of joy, of fulfillment, of growth.

At **PLAINS**, Kansas, (Stan Thornburg) after a year of planning and praying, the Spiritual Life Committee presented a symposium on Eldering and will proceed with plans and recommendations from thoughts gleaned at this meeting.

Youth

Once a month the single youth of **RAISIN VALLEY**, Adrian, Michigan, (Dale Cryst) visit the elderly and shut-ins of the area on Sunday evening after the regular church service.

Mark Blasiman and Debbie Moore of **ALLIANCE** were honored by the American Legion for rating first in their high school junior class in the Annual Americanism and Government test. Ron Ellyson accompanied 27 youth to Clear Fork Ski Resort for a recent Friday and Saturday outing.

Missions

The **HUGHESVILLE**, Pennsylvania, (Ernest Lauffenburger) church mailbox for Christmas cards yielded \$60.10, which will be used for missions.

In spite of the cancellation of the Saturday Mission Workshops due to icy streets, the recent Missions Conference at **VANCOUVER**, Washington, (Gerald Dillon) was very good. Speaking to us were Richard Wild, chaplain's assistant at Oregon State Penitentiary, who has been working with the Yearly Meeting Friends of Prisoners; Hal Thomas on furlough from Bolivia; and Harry Lee from mainland China, who is attending Western Evangelical Seminary in Portland. The Wycliffe film *Mountain of Light* was also enjoyed. At the close of the Sunday morning service the following young people interested in becoming involved in missions were dedicated: Greg Buchan, Dan Cammack, Susie Dillon, Robyn Johnson, Tami Magee, Terry Moore, and Boyd Morris. We praise God for their commitment and for the \$20,000 our church has given to the great commission the past year.

MIAMI, Oklahoma, (Jerry Mercer) enjoyed David and Mae Kellum, missionaries from Burundi, who participated in their Mission Conference in November and were guests at their Thanksgiving dinner.

Church Building And Improvements

Since receiving full occupancy of the former First Christian Church building, **NEWBERG** has been renovating that large facility for further use. Several workdays have been scheduled to allow and encourage volunteer work in cleanup, painting, and several larger projects.

NORTH OLMSTED, Ohio, (Neil Orchard) reports that as a result of the recent sale of church property for highway construction, the present mortgage on the parking lot will be paid off, then a finishing layer applied to seal it. The organ will also be paid off. New purchases include divider curtains to accommodate additional Sunday school rooms, a ladder for high places, and an up-to-date tractor for grass-cutting and snow-plowing purposes.

FIRST FRIENDS, Springfield, Ohio, (Robert Dye) has had a face lift this past year. New aluminum siding on front and both sides have been added and the bell tower has been reconstructed. The church rental property next door has been painted outside and newly redecorated inside; also the parsonage has been painted outside and redecorated inside. A new outside bulletin board was given in memory of Mr. and Mrs. Sylvester Dubbs by their children, Shirley and Dean. A new schoolhouse clock has been given by Mrs. Virginia Zickefoose in memory of her husband and her mother, Ruth Kunkle.



Participants in the Smithfield cantata included: (seated) Janet Carson, rehearsal pianist; Elizabeth Wald; Justin Burdick; (standing) Anita Carson, children's choir director; Jack Wald; Ann Wald; Mary Lou Scott, choir director; Elizabeth Waltz.

FRIENDS RECORD

BIRTHS

BAER—To Jeffrey and Barbara Baer, a son, Jackson Paul, September 1, 1983, Marietta, Georgia.

BAKER—To Dale and Phyllis Cook Baker, a son, Luke Franklin, November 13, 1983, New Concord, Ohio.

BOSCHULT—To Ron and Kim Boschult, a son, Aaron Michael, January 23, 1984, Omaha, Nebraska.

BURTON—A daughter, Lacey LeAnn, born to Ed and Lyn Burton, December 27, 1983, Fowler, Kansas.

CHENOWETH—A daughter, Amanda, born to David and Liz Chenoweth, November 22, 1983, Colorado.

COPPOCK—A daughter, Cora Leigh, born to Brent and Patti Coppock, December 1, 1983, Stillwater, Oklahoma.

DOUGLAS—To Mr. and Mrs. Kevin Douglas, a daughter, Carolyn Kay, December 29, 1983, Napoleon, Michigan.

FERGUSON—A son, Benjamin Robert, born to Richard and Theresa Ferguson, December 19, 1983, Northridge Friends Church, Wichita, Kansas.

GOODWIN—A daughter, Kimberly Kay, born to Larry and Nelda Goodwin, December 19, 1983, Northridge Friends Church, Wichita, Kansas.

HANSEN—To Deb and Mikey Hansen, a daughter, Amanda Marie, December 16, 1983, Benkelman, Nebraska.

HOLTON—To Brad and Laura Holton, a girl, Jennifer Rose, December 6, 1983, Caldwell, Idaho.

HUFFER—A son, Jonathan Collins, born to Gordon and Shirley Huffer, November 27, 1983, Albuquerque, New Mexico.

JABUSCH—To John and Shelly Jabusch, a daughter, Allison Marie, July 4, 1983, Longview, Washington.

LANSFORD—To John and Julie Lansford, a son, Joshua Edward, December 8, 1983, Edwards Air Force Base, California.

McNIER—To Charles and Betty McNier, a daughter, July 16, 1983, Springfield, Ohio.

MARCH—A daughter, Laura Danette, to Louis and Nina March, December 20, 1983, Northridge Friends, Wichita, Kansas.

RICHEY—To Michael and Robin Richey, a son, Michael Shawn, January 23, 1984, Vancouver, Washington.

ROACH—To Stan and Jerry Roach, a daughter, Katherine Louise, October 19, 1983, Marietta, Georgia.

SHADWICK—A daughter, Jennifer Lee, born to Robert and Dorothy Shadwick, December 21, 1983, Ramona, Oklahoma.

SIGLEY—A son, Owen Burgess, to Steven and Frances Sigley, December 29, 1983, Northridge Friends, Wichita, Kansas.

SMITH—To Gaylen and Priscilla Smith, a girl, Natalie Joy, January 16, 1984, Caldwell, Idaho.

STREET—To Mr. and Mrs. Mark Street, a son, David Michael, December 29, 1983, Addison, Michigan.

STRUTZ—To Jonathan and Sheryl Chandler Strutz, a daughter, Brittanie Noel, December 27, 1983, Portland, Oregon.

MARRIAGES

BERNARD-BEALS. Myrtle Bernard and Ellis Beals, Newberg Friends, Oregon, January 22, 1984.

CARSON-HANNEN. Darla Carson and James Hannen, December 10, 1983, Smithfield, Ohio.

FITCH-MARTINDALE. Linda Fitch and Rusty Martindale, December 22, 1983, Boise, Idaho.

HAGEN-GEISSLER. Hilda Hagen and Larry Geissler, December 24, 1983, Newberg, Oregon.

HAMMOND-WIANT. Ruby Hammond and Terry Wiant, October 15, 1983, Springfield, Ohio.

JACOB-BAKER. Kathryn Jacob and Jack Baker, January 7, 1984, Northridge Friends Church, Wichita, Kansas.

JOHNSON-ORR. Sandie Johnson and Boyd Orr, December 16, 1983, Meade, Kansas.

MacMAHON-ERICKSON. Charlene MacMahon and Gary Erickson, January 6, 1984, Tacoma, Washington.

MAY-LEMAIRE. Margaret May and David LeMaire, December 10, 1983, Zaire, Africa.

MOGLE-SWADLEY. Kelley Kay Mogle and Joe Swadley, December 16, 1983, Miami, Oklahoma.

NEWTON-JURY. Cynthia Newton and Ben Jury, August 13, 1983, Lynwood Friends, Portland, Oregon.

SCHHELP-JOHNSON. Diane Schelp and Ron Johnson, December 17, 1983, Seattle, Washington.

SMITH-COLEMAN. Gertrude Smith and Avery Coleman, December 17, 1983, Wichita, Kansas.

STOUT-NORDYKE. Gale Stout and Richard Nordyke, December 31, 1983, Cherokee, Oklahoma.

THOMPSON-SHANKS. Christy Jo Thompson and Carl David Shanks, February 18, 1984, Seattle, Washington.

WALKER-STANDS. Jackie Walker and Gordon Stands, December 30, 1983, Cherokee, Oklahoma.

WILLCUTS-PETERSEN. Lori Willcuts and Doug Petersen, December 3, 1983, Newberg, Oregon.

YOUNG-CUSTER. Pat Young and Jack Custer, December 24, 1983, Cherokee, Oklahoma.

DEATHS

BORTO—Jessie Borto, November 30, 1983, Hughesville, Pennsylvania.

BOSTON—Vivian Boston, December 11, 1983, Cherokee, Oklahoma.

BROWN—Floyd Brown, Sr., January 2, 1984, Friendswood, Texas.

BROWYER—Troy Browyer, January 8, 1984, Cleveland, Ohio.

BURTON—Bill Burton, December 10, 1983, Fowler, Kansas.

CARROLL—Stearl Carroll, November 11, 1983, Damascus, Ohio.

CASEY—Ruth Casey, December 21, 1983, Ramona, Oklahoma.

CATRON—Carl Catron, December 6, 1983, McPherson, Kansas.

FREDRICKSON—Bob Fredrickson, December 20, 1983, Bayshore Friends, Bacliff, Texas.

GEARIN—Maude C. Gearin, December 29, 1983, Atlanta, Kansas.

HESTER—Ralph W. Hester, 79, November 25, 1983, Palm Springs, California.

JONES—Bessie Jones, 80, December 12, 1983, Adrian, Michigan.

MILLHOUSE—George Millhouse, December 29, 1983, Ramona, Oklahoma.

MIRT—Dora Mirt, 84, December 31, 1983, Alliance, Ohio.

PARTON—Ruth Parton, January 7, 1984, Beaver, Kansas.

PUCKETT—Elzora M. Puckett, 70, January 28, 1984, Bethany, Kentucky.

SMITH—Herman Smith, December 16, 1983, Meno, Oklahoma.

STEER—Frank Steer, 81, December 26, 1983, Damascus, Ohio.

UNZICKER—Ora Unzicker, December 17, 1983, Fowler, Kansas.

VOTAW—Millie Votaw, March 2, 1983, Springfield, Ohio.

WILLIAMS—Jessie Williams, December 19, 1983, Ramona, Oklahoma.

WOOD—Jack Wood, January 29, 1984, Tacoma, Washington.

WORK—Harold Work, December 31, 1983, Ramona, Oklahoma.



Quaker Wheels will be making a bicycle trip from Kansas City, Missouri, to Virginia Beach, Virginia, June 16-July 14, 1984. The 1,200-mile trip is a unique opportunity sponsored by the Evangelical Friends Alliance Youth Council.

Quaker Wheels is planned to be a spiritually enriching experience as well as seeing points of interest such as the St. Louis Arch, Monticello (home of Thomas Jefferson) and Colonial Williamsburg to name a few. Mel Landwert of Salem, Ohio, is director of the trip. Plan now to make the Quaker Wheels tour part of your summer.

Specific information can be obtained by sending the coupon below to Royce Frazier, Superintendent of Youth, Box 88, Haviland, Kansas 67059.

Please send me information about the Quaker Wheels bicycle tour.

Name _____

Address _____

City, State, Zip _____

Age _____ Sex _____ Phone _____

Personal Involvement an Imperative

BY MAURICE ROBERTS

ONE of the hot items on the bookshelf last year was John Naisbitt's book *Megatrends*. Perhaps reference to the 10 trends he has forecast for the rest of this century have been repeated and referred to all too often. We can talk about implications to the church in the shift from an industrial society to an information society, where telephone and computer make almost every conceivable bit of information available instantly.

With this new age of information at our disposal there is also the new emphasis for personal involvement, and that certainly must be addressed by the church. This is nothing new to the Christian society, but in a way it is, because personal involvement becomes more imperative. You will soon be able to shop by computer, handle your banking without a teller, even pay your traffic ticket to a machine. Society will soon be void of hands-on involvement, but the church must become ever more personally involved in the lives of one another.

We could talk about the greater emphasis for planning ahead. Where do we want to be in five years? Why do we want to be there and what do we plan to do when we get there? We have always known that

long-range planning was essential, but it is becoming even more critical. We shouldn't shy away from this process thinking that such plans when made will become lodged in concrete. Plans are changeable and can be modified, but it is much easier to modify and update plans once they are made than to try time and time again to start from scratch.

We can talk about the trend from centralized authority and responsibility to a decentralized society. Life insurance companies no longer enact all policy and administrative services from their ivory towers on Wall Street. Things do not begin happening in Washington, D.C., anymore, working their way down to state and local governments and finally to you and to me. Action starts at the local level of involvement and works its way up to top levels of administration. Decentralization and participatory involvement in policy and services are something about which the church must be aware. It has much to say about the way policies are established.

I fear that the programs and budget initiated by the Evangelical Friends Alliance Coordinating Council may be only modestly consequential to the heartbeat of the local Friends Church. The programs and emphasis and budget will be looked upon as legislation and taxes *unless* (and here's where our task gets heavy)—unless we can present EFA and its commissioned ministries in such a way that your local churches and the people there will take ownership of those ministries and see them as *theirs*.

We are talking about family ministries and the possibilities about how to establish such an outreach for the benefit of our hurting people back home. If we build from the top down, without allowing the

grass roots to see it as a process in helping to implement service and ministry to them and for them, we do not need another commission.

We are talking about new mission fields for Evangelical Friends Mission. Unless our churches back home accept the call to own and support the new work, it will be taxation and legislation.

I believe the local Friends church needs

1 spiritual revival and a prayer life that is both taught and experienced, then shared;


2 a vision for outreach beyond its own walls, from needs of society in the community to evangelization at home and around the world;

3 an understanding of the priesthood of believers so that pastors and laity alike can be both leaders and servants, even simultaneously;

4 a biblical understanding of sharing our resources, which includes the stewardship of tithing, but far more than that. It includes caring for the widows and orphans and homeless and helpless.

Spiritual revival, a vision for outreach, learning and practicing as a priesthood of believers, and sharing our resources—as the local churches take this as their own goal and responsibility, our yearly meetings can provide administrative assistance rather than legislative policy.

Where does EFA fit in as an alliance of yearly meetings rather than removed from Punkin Center Friends Church? We must seriously look at how we can best be of service to our yearly meetings and the ministries they are directing. EFA was never intended to be a policy-making body or an administrative office with hierarchy.

We are very conscious about structure and budget. We must again be looking at our long-range objectives and must be asking our member yearly meetings about what ways we can more adequately represent them and assist in the fulfillment of respective ministries. Let's ask the God of grace to complete us according to His will; to help us release EFA so that He can direct in what it ought to be; if in fact it needs to chart other courses of pursuit; to establish and ground us; to strengthen and to settle us. 

This article is adapted from the keynote message at the Evangelical Friends Alliance Coordinating Council at Boise, Idaho, in January. Maurice Roberts is president of the Evangelical Friends Alliance and superintendent of Mid-America Yearly Meeting.



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