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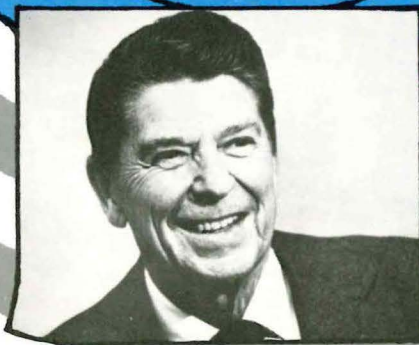
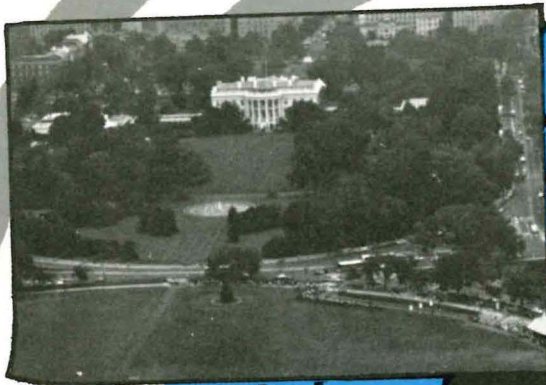
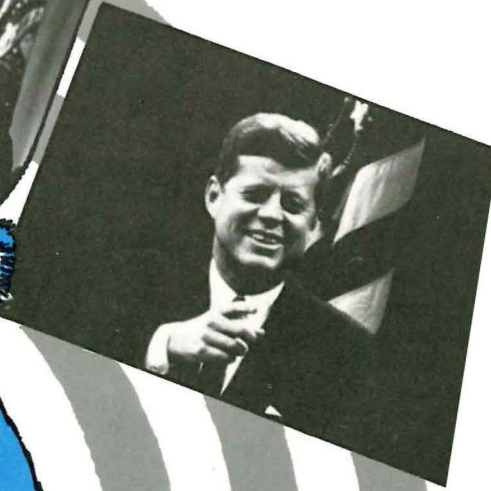
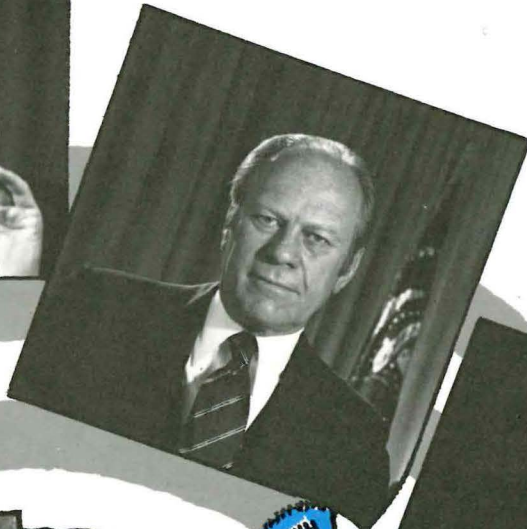
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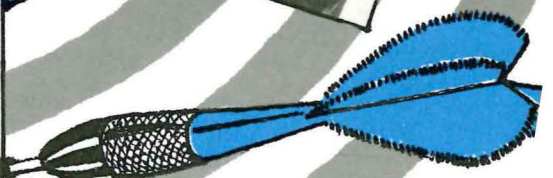
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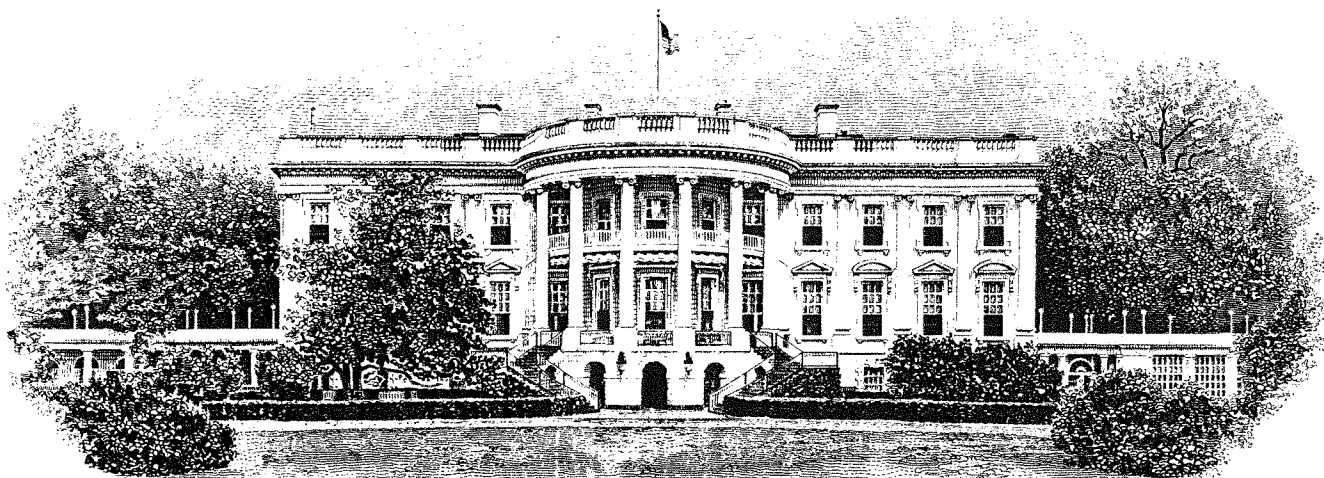
A blue, three-pronged, spiky object, possibly a stylized flower or a piece of jewelry, with a textured, cylindrical base. The object is shown in a close-up, angled view, with the prongs pointing upwards and outwards. The base has a cross-hatched or woven texture. The background is a dark, textured surface.

A black and white photograph of James Earl Ray. He is shown from the chest up, wearing a dark suit, white shirt, and a patterned tie. He has short, light-colored hair and is looking slightly to his left. His mouth is open as if he is speaking. His right hand is raised, with fingers spread, in a gesturing motion. In the foreground, there are several microphones on stands, partially obscuring the bottom of the frame. The background is dark and out of focus.



In Choosing a President





In Choosing a President

AN INTERVIEW WITH WES PIPPERT

As White House reporter for the United Press International during the Ford and Carter administrations, Wesley Pippert followed the ins and outs of Washington decision making from the nation's most powerful office, witnessing firsthand events that have molded the policies of a generation. After the Carter presidency, Pippert became UPI's senior Washington correspondent, where, until recently, he covered the maneuverings on Capitol Hill. (Pippert recently took the position of UPI chief correspondent in Israel.)

With a master's degree in biblical literature from Wheaton College and a faith that stretches beyond the corridors of academia to his boyhood days on an Iowa farm, Pippert knows evangelical faith and its impact on lives—individually and corporately. It was, he writes in the preface to *The Spiritual Journey of Jimmy Carter*, at his mother's knee that he came to accept Christ as his Savior. And so with a faith nurtured by parents “who exemplified in their personal lives and in concern for their neighbors the love and lordship of Christ,” Pippert has come to believe that God, through Christ, seeks to redeem not only people, but institutions and governments as well.

It was to this redemption, specifically the living out of morality in the White House, that *United Evangelical Action* magazine asked him to focus his remarks—remarks that offer fresh and valuable insight into the moral issues involved in the choosing of a president.

The following interview is reprinted by permission from *United Evangelical Action* (Nov.-Dec. 1983), official publication of the National Association of Evangelicals.

Q: The focus of our discussion comes from the fact that morality does have an impact on shaping public policy. Yet, prior to Watergate, morality received little attention by the media and the public. Why do you think this was so?

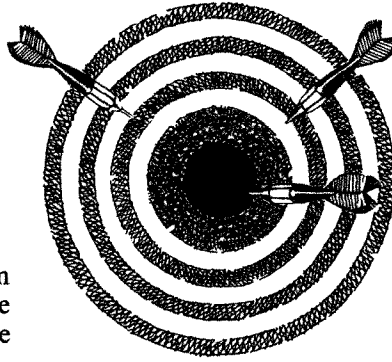
A: As a result of the Vietnam War, the Watergate scandal, and growing concerns about the misuse of our natural resources, the public—and especially biblical-thinking people like evangelicals—began to see that morality had something to say about public policy and about public figures.

Q: In other words, after Watergate we became less naive about the moral fiber of government officials?

A: I guess we became more critical. And as this happened, the media, which often mirror what the public is thinking, became more aware of morality and its importance in public and private life. Aspects that used to be off limits to the press suddenly became open to examination. And I don't think that is wrong either. As a symbolic figure of leadership for the people, a public official should have a life that is above reproach.

Q: In the wake of Watergate and this “moral reawakening,” what were we looking for in terms of a president and the presidency? Specifically, in 1976, what made the American public turn to Jimmy Carter?

A: I think in 1976 Carter represented a figure of hope after the dirt of Watergate. Initially, the public saw that winning



smile. Then they saw a man not from Washington who was untarred by all the wretched things that had been taking place there. They saw a new name, a new face—not somebody who was just another tired cliché on the whole political scene. They also saw a person who was articulate about his faith—and who lived it.

Q: But looking at the 1980 election and his landslide defeat, it doesn't seem that Carter fulfilled the expectations of the American people or the evangelical community. Did Jimmy Carter fulfill the public's desire for a moral presidency?

A: I like Jimmy Carter very much. But it is certainly not my role to be his advocate. And I want to make that clear. I believe he had a vision for the nation, a noble vision, but he failed utterly in motivating people to follow that vision. That was the great tragedy of the Carter administration.

Q: Would you call that incompetence or just an inability to articulate himself as a leader?

A: Not so much incompetency, as an inability to communicate.

Q: It's interesting to note that during the Carter years, groups like the Moral Majority came into prominence and started to mold some of the moral issues of the day into a specific agenda. So when Ronald Reagan got his campaign going in 1980, he was extremely open to addressing this agenda while Jimmy Carter was not. Didn't Carter turn off some of his constituency by this hesitancy?

A: Groups like the Moral Majority condemned Carter because they focused almost entirely on a handful of issues, one being abortion. Yet the curious thing is that during the Carter administration, for example, the number of federally funded abortions dropped by about 98 percent—from around 300,000 to about 3,000 a year. He was not pro-choice. He simply did not favor the passage of a constitutional amendment banning abortion. In fact, he was condemned at the other end because he opposed permitting the continuation of the federal funding of abortion.

But you see, Reagan has taken a much more active stand. Although, he hasn't lobbied as much against abortion as people apparently think.

Q: He's more vocal?

A: He's vocal when he talks to groups like the National Association of Evangelicals and the National Religious Broadcasters. But he isn't very vocal when he's talking to members of Congress where the legislative votes are. And that's a little like singing to the choir.

Q: It is evident that President Reagan has gained an enormous amount of clout with the religious community because he speaks their language, whether the subject is abortion or school prayer or whatever. As the various

candidates approach the religious community for support next November, how should we respond to their rhetoric when it seems on target with biblical morality?

A: We ought to respond biblically. If a candidate focuses only on a couple of things, such as abortion and the restoration of prayer in schools for instance, he is missing and perhaps even violating what the Scriptures have to say.

Now I do not quarrel with fighting abortion. I think almost every Christian would agree that abortion is wrong. I also don't quarrel with something like trying to reinstate prayers in the classroom. But I certainly wish that people who see these things as the bedrock of morality would open their eyes to see what the Bible has to say about other issues, like the proper administration of justice and mercy.

Q: Yet it seems easy for the Christian voter to make one particular moral issue paramount when looking at a candidate's platform. How do we avoid tunnel vision?

A: Last year I read the historical books of the Old Testament with this question in mind—What made a king right in the eyes of the Lord? Certainly much of righteousness has to do with purity of heart and devotion to God. But I also discovered that when the Old Testament writers discuss righteousness, they often bring in justice. It is like justice and righteousness are intertwined.

What that says to me is that the person who truly aspires to be righteous in the eyes of the Lord has to pay attention to some of the concerns of justice as defined by the biblical writers. And these concerns are spelled out quite clearly. Time and again there is the triad of the widow, the orphan, and the stranger—or sometimes the widow, the fatherless, and the alien. The way we treat these groups says a lot about how righteous we are. And I say that on the authority of Scripture.

Q: While we can't deny these teachings on justice and mercy, how do we balance them with another Old Testament idea of justice—"an eye for an eye"?

A: You want to be careful how you analyze that statement, because it might have been a maximum. In other words, the biblical writers might really have been saying that you shouldn't overdo your response. An eye for an eye doesn't mean that you take a life for an eye. That's important. For instance, if someone takes your arm, the response is not to murder that person. So when something happens that is an affront to us nationally, a president shouldn't overrespond.

When I was covering the White House during the Ford administration, the Cambodians seized the merchant ship *Mayaguez*. Within 48 hours Ford sent in the Marines—and in the process there were more Marines lost than there were lives saved. There was an overresponse.

Now in the case of the hostages in Iran, what Carter did may have been perceived as weakness. But the fact is,

the hostages came home alive. In that sense, both pragmatically and as a matter of principle, his policy led to success.

Q: You would say, then, that “an eye for eye” means to use restraint. Yet, Jesus took that a step further by saying to “turn the other cheek.” That’s a good principle for the average Christian to aspire to, but how does that New Testament ideal apply to matters of public policy and the moral use of power?

A: That’s where it gets knotty. It really does. How do principles of the Bible, which we often interpret as being principles for personal behavior, apply to nations? That’s the challenge. I personally think there’s not one set of rules for individuals and another set of rules for a nation.

While I don’t know how these principles work out, I have a hunch that a nation should always seek to use its power as an agent for good.

I think, further, that the first responsibility of a president of any nation is to use power in the pursuit of justice and righteousness among his people.

In fact, the 15 or so Hebrew words used for power in the Old Testament are used in the context not of force or violence, but rather in the context of caring and service.

And so I disagree with Carter, who claimed that the first responsibility of the president was to secure the national security. He, after all, was the one who raised the military budget more than Reagan has.

Q: This is certainly important, albeit weighty stuff—especially as we consider applying these principles of justice, mercy, and peace to the perspectives and platforms of the various presidential candidates. It seems, though, that the religious voter has a tendency to ignore these principles, and overemphasize the candidate’s personal qualities and virtues . . .

A: I was raised in a home where we did not go to movies or dances; there was no tobacco, and certainly no liquor. I was brought up to think that that was disciplined behavior. And still do.

My problem is not with the old don’ts. My problem is, that’s where we have stopped. We need to see that morality also has to do with some of the things we’ve discussed, like mercy, justice, and peace.

Q: But why do religious people have a tendency to look only at disciplined behavior when examining public officials?

A: They haven’t done enough Bible study. I don’t think anyone can seriously study all the Scriptures and come to other conclusions. Now mind you, I’m not saying there’s a specific political point of view taught in the Scriptures. I’m not saying that at all. There are, however, these broad principles against which every political system, party, and candidate ought to be evaluated and judged.

Bible study is where it all starts—surely. Then we further broaden our understanding by trying to live out those ideals in our personal lives. This would mean more open communication with those who differ from our point of view. It would also mean such practical things as practicing compassion to the needy.

Q: Getting more specific in terms of the 1984 presidential campaign, what are some of the issues that we should prayerfully consider when we evaluate the candidates?

A: Particularly in a nuclear age—a day when tensions in the Middle East are heightening and the cold war with the Soviet Union continues—I think we want to know how each presidential candidate would pursue peace. To be quite specific: What kind of a defense budget does each candidate propose?

We would also want to know how each candidate plans to deal with injustice in our own land.

Each of these questions, of course, has implications for the economy. After all, Malachi said that we ought not oppress the wage earner. But a couple of ways in which we do this is to tolerate high unemployment, high inflation, and high interest rates. Specifically we should ask what each candidate’s plans are for dealing with these economic factors. Then, along these

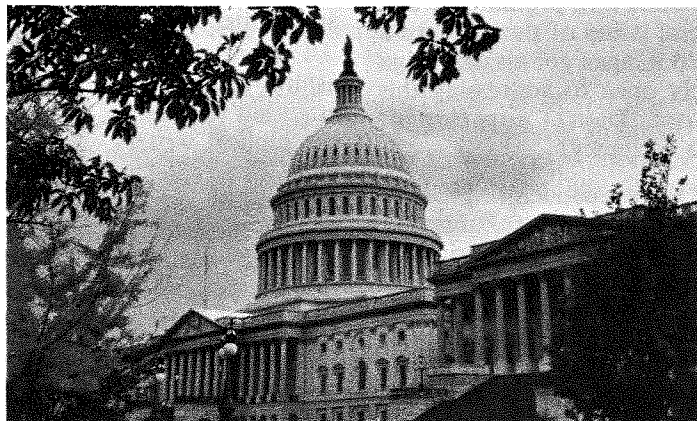
same lines, how would he deal positively with affirmative action and the hiring of minorities?

As for administering these various tasks, we should want to know what kind of people each candidate would place in positions of responsibility.

Beyond that, and again I think it’s appropriate, what kind of family life does each candidate have?

Q: As we look forward to the November election, what should be our chief concern and consideration as we step behind the curtain to cast the ballot?

A: That the nation be righteous. That is, which candidate, in our own opinion, will best lead the nation toward righteousness—toward the pursuit of justice, peace, and the proper administration of mercy.



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"... and many of you have heard our
Yearly Meeting Superintendent speak before."

COVER

United States citizens have the responsibility of selecting a President every four years. This month's lead article offers some guidelines to help in making decisions during the presidential campaign. (Design by Stan Putman)

ANTECEDENTS

I would not want my children to have to wave a U.S. flag in order to get their teacher's attention. Neither am I distraught over the fact that their classes do not commence with a verbal prayer.

To put it more plainly, I approve of the separation of Church and State. Let me hasten to add that this does not mean I think a Christian should isolate himself from affairs of government. It does mean I believe that Church and State have distinct roles and appropriate and inappropriate ways in which the two interface.

Jesus was doing something more than just proving Himself to be more clever than the chief priests and scribes when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." I believe He made a statement about the separate nature of the affairs of State and the affairs of the Spirit.

Certainly we have been called to be leaven in our society. Architects to zoologists, Christians have an influence on their environment.

When we say Christian politician, *Christian* becomes an adjective. It meant the person is an obedient follower of the teachings of Christ. It does not define a political party affiliation or endorsement of a specific economic system. —D.L.M.

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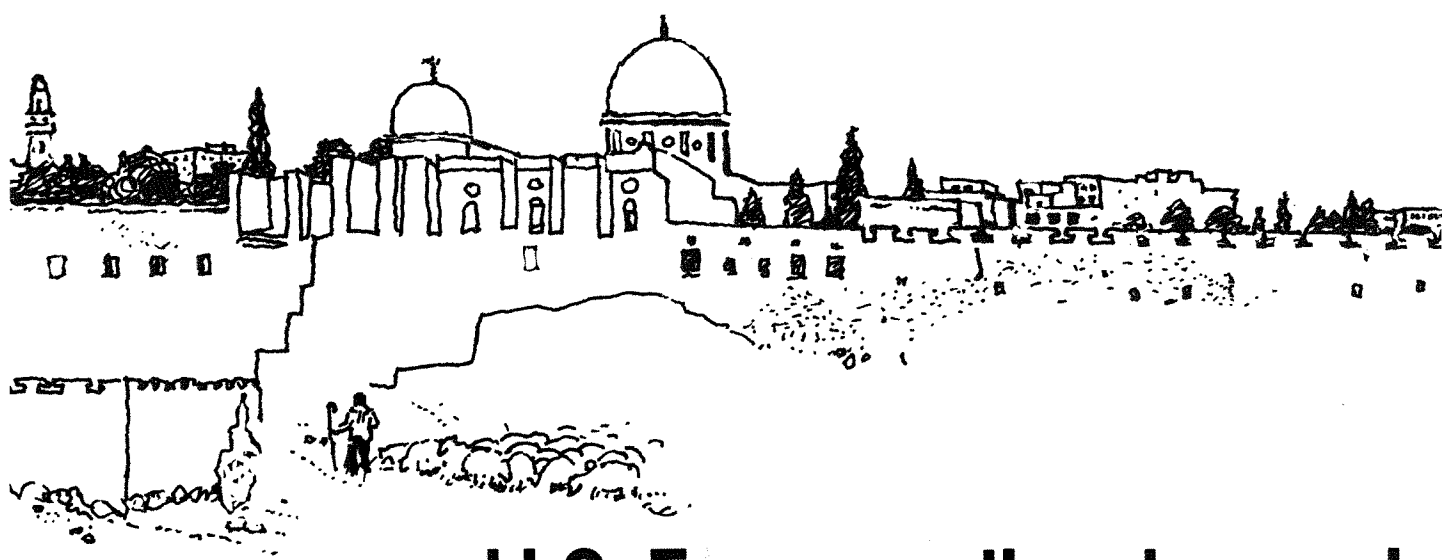
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U.S. Evangelicals and Middle East Relations

BY STEPHEN MAIN

THE MIDDLE EAST is of interest to the whole world in several unique ways. The energy crisis focuses worldwide attention on this area. Three major religions find their roots here. The area continues to gain headlines as political boundaries are drawn and redrawn. Opinions about this area are often based as much on emotion as on fact. The Middle East has often been the battleground of foreign armies. Now the potential U.S.-Russian confrontation is an ever-present threat to the people living in these battle-scarred countries.

These people have lived under the domination of many foreign governments, and now the American press and many American Christians talk as though these wars were the desire of the native people. In reality the desire of foreign governments to dominate this area has been so strong it is a miracle the local people have survived.

A visit to this land and its people over a year and a half ago has deeply impacted my life. I did not get to visit the whole area, only Jordan, Israel, and Lebanon, but I came away with a new appreciation for the quality of their culture and the precarious political sphere within which they must make their daily choices. I had the opportunity to visit with high-level leadership in government, business, education, and religion on both sides of the Israeli-Palestinian controversy. One must remember the state of Israel today is not just a continuation of the Old Testament Israel we are so accustomed to reading about. This is a land torn apart by war within and war without. The Jews and the Palestinians are both alternately upset and pleased by acts of their

respective governments. Often when violence is used by either side there are many within the perpetrators' own government who renounce such acts. Pain, fear, anger, and suspicion make living in this area like sitting on a powder keg.

To the Palestinians who have lived here for many many generations, the rule of the Israeli immigrants is a foreign domination equally as much as Roman law was to the Jews in Jesus' time. The power of the state of Israel to exert physical, psychological, and social abuse is very real to the Palestinian people. The Palestinian does not have a free press, cannot assemble at will, or even claim his own land if the government decides it wants the farm for an Israeli settlement. Fear of beatings, jail, and even rape were often spoken about in our meetings together. Most of the Palestinian people live in exile in Jordan, Lebanon, Syria, and other parts of the world. These exiled Palestinians are often denied the privilege of even returning to their homeland to visit family.

The Israeli soldiers were often fearful, suspicious, and anxious when around Palestinian people. They recognize their role as an occupation army and know that their own safety exists only as they move in numbers. The fear of one another sounded much like it must have been between the Romans and the Jews in Jesus' time. The only difference is that now it is the Jews that have the military might, and the Palestinians are the oppressed people.

There were in Jesus' day those Jewish zealots who formed revolutionary armies to carry out sporadic attacks on the Roman army. At times the leader of these rebellious groups would be identified as a messiah. These zealots were rarely able to accomplish much militarily. The Jewish revolutionary army attacks on the Romans and their buildings only strengthened the will of the Romans to keep a firm rule over the lives of the Jewish people. The same

result often follows the Palestinian terrorist attacks today. Retaliatory violence only increases the desire of the victims to keep their fists more tightly clenched.

This confrontation would be much more simple if it were only a political disagreement. Unfortunately, deep in the roots of all the people involved is a religious controversy. Zionism in Israel feels a call to reclaim the kingdom of David, even by military might if necessary, to possess this land for Jehovah. The Islamic people and the whole Arab world feel they have an equally strong divine claim upon the land through the call of Mohammed. The Christian world has a conflicting interest in the area. About 8 to 10 percent of the Palestinians are Christians. Thus Christians have spiritual brothers and sisters in the Arab world. We have a sense of heritage in this same land because Jesus lived and ministered here and the beginning days of Christianity were acted out on this very soil. The Christian sympathies are further complicated by recognizing our common heritage with the earlier years of Judaism. Their claim to history is coupled with our own sense of history. Sometimes our understanding or sympathy is more in line with a religious presupposition than with political reality.

I've often wondered how it happened that the Jewish leaders did not recognize Jesus as the fulfillment of prophecy. From my Christian heritage it seems such an obvious conclusion. Yet these Jewish leaders were probably as intelligent and committed and zealous as Christians today. How did they miss the obvious, or was it obvious? Most scholars tell us the Jewish leaders were looking for a messiah who would give national deliverance from the Roman oppression. This is validated by the number of rebels identified as "Messiah" just previous to Jesus' time on earth. To the Jewish leadership and many of the common people, the Messiah would deliver them na-

Stephen Main is superintendent of Iowa Yearly Meeting of Friends, Oskaloosa, Iowa. He was one of 15 evangelical leaders in the United States selected for a 16-day tour of the Middle East in January 1983.



tionally from the yoke of Rome. They probably thought that the national deliverance and success would also mean spiritual renewal.

Jesus had very little interest in their national aspirations. When they wanted to make Him king He was not interested in their support. In fact He said many things that were just the opposite of their dream of military deliverance such as: Give unto Caesar the things that are Caesar's, love your enemies, pray for them that despitefully use you and persecute you, and they that take the sword will perish with the sword. The nationalistic goals of the Jewish peoples had colored their understanding of prophecy. They were unable to recognize Jesus as a fulfillment of prophecy because of their own understanding of the prophets. They perceived the role of the Messiah to be a work of national deliverance rather than a calling forth of a worldwide people of God. They had so misunderstood prophecy that they actually thought they were doing God a service when they had Jesus crucified. They thought their salvation was in their nationhood rather than in faithfulness. They recognized their relationship with God through the state of Israel, rather than through a faith experience. Such nationalistic understanding of prophecy blinded their eyes until they thought Jesus was evil instead of being the Son of God.

ALL THIS is very important to help us understand what is happening in the Middle East today. Zionism is still the ongoing force of the state of Israel to nationalize those Old Testament prophecies. By such understanding the Jews were unable to recognize Jesus then. Now the same understanding of prophecy fuels their willingness to use military might to accomplish a national dream. Unfortunately, many in the evangelical Church have picked up on the nationalistic dream of the Zionists and are now interpreting the Old Testament prophecies the same way the Jews in Jesus' time were doing. It was misleading then and it is not now any more correct.

The military success of Israel is sometimes attributed to God's help. It would be more accurate to recognize the superior military equipment and training given to Israel by the United States. It is the intent of the United States to keep the state of Israel in military strength greater than the combined strength of all her Arab neighbors. The evangelical church in the United States is being used by Zionism to gain a U.S. military support for the state of Israel.

Unfortunately, often the evangelical church support is based on the same nationalistic understanding of the Old Testament prophecies.

The New Testament writers clearly recognized Jesus as fulfilling prophecy by establishing a spiritual kingdom. The book of Hebrews clearly emphasizes this kingdom is complete with spirit and does not need the old physical nation and ritual of the past. The New Testament is a covenant with people, not with a specific government. Jesus tells us His kingdom is not of this world. We in the evangelical church need to update our understanding of Old Testament prophecy in the light of the interpretation given in the New Testament. Jesus does not have another plan after the Church, and we are not going to return to the Old Testament law. The Church is now the spiritual Israel. God is spirit. Why would we possibly revert from the spiritual kingdom to the physical state that was only a shadow of God's plan? First the physical shadow, then the spiritual reality have been a repeated theme of Scripture.

We need to be extremely careful as evangelicals that we do not put on the same blinders that confused the Jews in Jesus' day. The spiritual kingdom is God's best. The whole New Testament rings with that which is better than the nationalistic faith of the Old Testament. Peter recognized the spiritual implications of these prophecies that were given a nationalistic flavor when he spoke of the church saying, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." (1 Peter 2:9) The popular teaching that somehow the state of Israel is supposed to be reestablished is repeating the erroneous understanding of prophecy that misled the Jews in Jesus' time.

As members of the kingdom of God, our voices need to cry out against injustice. Oppression of any people by any government must be recognized as displeasing to God. No nation is exempt from God's call for justice. Any government may be corrupt, including our own. God is not married to any national group or political system. The Old Testament prophets knew it was not national survival but spiritual uprightness that was the source of Israel's hope. No nation or people who takes the freedom to abuse their neighbors, steal their land, deny them freedom, should have the backing of the American evangelical Christians.

The time has come for us to reject the nationalizing of prophecy that is among us. I

sometimes fear that the American evangelicals have identified with Israel, not because they understand what that particular state is doing but because it serves their evangelical purpose of pointing up the urgency of our day and a possible soon return of Christ. This capitalizing upon the world theme is morally questionable. We need to deal with the New Testament call for a clear-cut decision to no longer see God as dealing only with the nation of Israel, but the fact that He has opened His kingdom to all people of all lands.

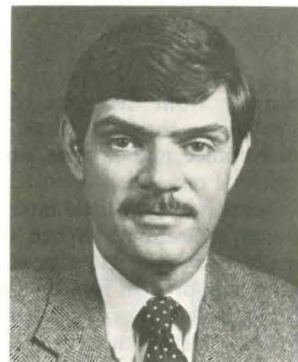
THIS RETURN to a nationalistic interpretation is fraught with many problems both in the political and religious future ahead of us. Many evangelicals, because of an interpretation that rejects the New Testament church as a new Israel, feel a political and religious affinity to the present state of Israel. This is a strong force in the politics of our country. Our government does give a major part of our foreign aid to the state of Israel. We make available to them our most sophisticated military equipment. Today they are a major world power militarily. Part of their political strength and support in the United States is the evangelical church. This erroneous understanding of Scripture has caused many to say we must not criticize the state of Israel because to do so is to oppose God. This same argument was used to silence the prophets of Israel in biblical times.

The new covenant God has given us is a covenant with *people*, not a *nation*. Let us allow the New Testament to teach us the proper understanding of who Jesus is and to accept the kingdom of God as a collection of faithful people rather than a national group. A question the Christian leaders in the Middle East often asked our delegation was "Why are you Christians against us Christians?" As Palestinian Christians they perceived the United States' support of Israel as a direct opposition to their national identity.

We're not only talking about our relations to a political nation that has somehow been given special status by evangelicals' misunderstanding of prophecy. We are talking about one of the major tenets of the New Testament that God is no longer operating with a special nation but with faithful people everywhere. This truth is too great to be lost to a popular evangelical eschatology. Let us proclaim God's desire to include in His spiritual kingdom all peoples rather than return to some nationalistic hope in a specific political group. [epi]

Conversation with an American Diplomat

Dr. David Rawson, U.S. State Department foreign service officer and Malone College trustee, shares his views on missions, economic development, politics, and Africa—the land he loves—with Dr. Gordon R. Werkema, president of Malone College, Canton, Ohio. David grew up in Burundi, where his parents, Perry and Marjorie Rawson, were Friends missionaries. This interview is reprinted with permission from the Malone Messenger.



Werkema: You're a Christian and a State Department officer. What effect has your overseas service had on your faith?

Rawson: I've served in three African countries as a diplomat. In Rwanda, as in Burundi where I grew up, a large part of the population was on church rolls. There was an overtone of Christian ethos in the social organization. One needed to understand what was happening politically to understand what was happening in the church, particularly the Catholic Church, since it represented the majority.

In Mali and Senegal in West Africa, a large number were Moslem. There were some Christian missions, but they found most of their converts among tribes hostile to the Moslems or marginal to the population. Working there forced me to question my ideas on the relevance of faith to society. It forced me to consider some presuppositions about my faith. I recognized first that it was important to me. It wasn't justified because it happened sociologically; it was justified because I had access to God through Jesus, because I had experienced His revelation in Christ and the Word, and had personally experienced His saving grace. So my faith was true.

Werkema: Are missionaries welcome in the areas of the world in which you've worked?

Rawson: Yes, indeed encouraged. Even in Moslem countries, the political authorities view the missionaries as a positive moral force and encourage them.

But there have been difficulties related to internal political conflicts. For example, one ethnic group may be more influenced by one mission than another, and the missionaries may get caught up unwillingly in the conflict. Because of this, they tend to stay away from the political arena. Indeed, they probably should. African political dynamics are so complex it's very hard for

non-Africans to survive in them, but willy-nilly missionaries sometimes are caught up in these issues and must leave the country.

Werkema: As a political officer for the State Department, you've been involved in economic development. Just what is it we're trying to accomplish in underdeveloped countries?

Rawson: Let's look at Mali and Senegal, which are part of the Great Sahelian Zone that experienced a severe drought in the 1970s. We as a nation first got involved in food relief efforts, and then developed programs to help the people improve their own food production so that they would be prepared for subsequent droughts. In many of these countries we've gone from almost no aid to sponsoring \$14 to \$25 million programs each year in agricultural and livestock development. I work with the Agency for International Development to make the programs effective.

Werkema: Is economic development used as a political tool to achieve political ends?

Rawson: National interests are always political. Even when we express national interest in helping other people, it is a political end. Thus a developmental project in which we express our altruistic goals becomes a political tool.

Our developmental projects should be related to our basic political interests, in any given country. However, they still should be effective and should be directed at things that we can do best.

But we can't escape politics. We just need to be aware of our own interests and then try to orient those interests to do the most good for the people involved.

Werkema: Have you given any thought to a biblical model of economic development? Does such a thing exist today?

Rawson: I've dealt with economic development in the very poor Sahelian Zone and, for the last two years, in an old industrial base of what might be called a post-industrial society. It involves the same thing: providing sufficient resources to let people live the way they want to live. The issue of resource distribution is fraught with questions of charity and love for one's neighbors—a fundamental part of the Old and New Testament. I don't have any quick answers on this one.

It's in the area of political economy that we have the most difficulty applying biblical norms. We can't begin to understand the difficulties and possibilities of development unless we see man as the sociable but fallen creature portrayed in the Bible.

Werkema: You talked about letting people live the way they want to live. From a biblical perspective, shouldn't we be more concerned about need than desire, or is that impossible in the political economic arena in which you work?

Rawson: Realistically, people get what they can and suffer what they must. Again the world is organized basically around nonbiblical principles of self-interest, or greed, if you will. People search for whatever they can get out of life. Should we dictate to them what their needs are? If they reach their need level, they will want even more.

The Christian message comes basically to Christians, who must understand that a majority of the world's population isn't Christian. We must ask ourselves: Are we being greedy? Are we meeting our needs? These are the questions that biblical standards demand of us as Christians, and it sets us apart from the rest of the world.

But we shouldn't think that by living certain life-style, we're going to redeem the

world. Our life-style may be a witness, but it may not be redemptive. If I deny myself a chocolate bar, I may indirectly hurt a cocoa farmer in Ghana who will get a lesser price for his cocoa bean. If I have two pairs of shoes instead of four, a Brazilian cobbler may be out of work. These are the realities we live with. By restricting our own intake, we don't necessarily help those in underdeveloped countries.

However, there is a place for modesty, simplicity, and decorum in a Christian life-style that can be a witness to the world.

One thing is becoming clearer. We cannot be saddled with or blamed for the world's poverty. We aren't the cause of Africa's food problems. But we are, nonetheless, instructed to care for the poor, feed the hungry, visit those in prison, and clothe the naked. Peoples of the third world are, by definition, "of the least of these, my brethren." When we minister to them, we minister to Christ.

Werkema: Do African Christians—after making that dramatic conversion—demonstrate a different, more distinct life-style?

Rawson: Yes. They pay more attention to how their houses are kept, live a more thrifty and more ordered way of life.

Werkema: Does it separate them from their community political and economic structures?

Rawson: I hate to generalize, but I know some people who came from an animistic society and were very definitely changed after they were converted. They are concerned, for example, about mental development, about better relations with their neighbors, spouses, and children. It's more difficult to determine how these changes affect large social movements; one must have a historical perspective on that.

Werkema: How must a missionary transcend his own culture to present the claims of Christ in an alien culture?

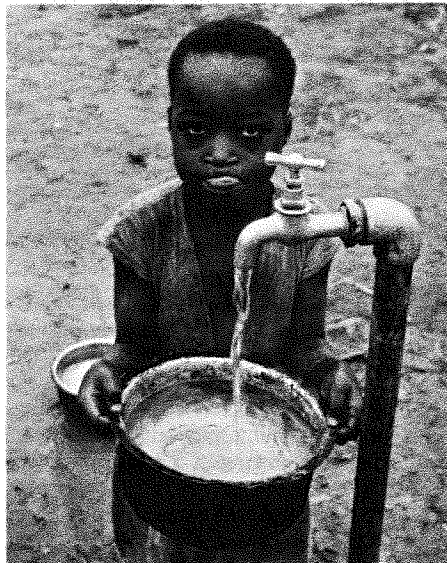
Rawson: A missionary must know who he is and understand that he can never get outside his own shoes. I am an American, an English-speaking American. I can't escape that. The transcendence comes in loving people who are other than you, and accepting their differences and sharing with them what you think is so significant about your life that it is important to them, namely, the love of God.

Some of the ways Moslems worship are considered non-Christian. For example, they prostrate themselves to the east, and open their hands in prayer instead of clos-

ing them. Missionaries working in Moslem countries have found that becoming flexible about these kinds of things, adopting some of these external forms of worship, have made the Moslems more open to the Gospel of Jesus Christ.

Werkema: How should a young person prepare, specifically, for a career in international relations or world missions?

Rawson: First, he must know as profoundly as possible the roots of his own culture. He should study Western civilization, church history. If he's a Christian, he should study Western philosophy and theology until he really knows who he is. Then, perhaps, head toward graduate school to study anthropology and linguistics, so that he has appreciation for the



diversity of human cultures and an intellectual way of getting outside the ethnocentrism typical of us all.

Werkema: It ought to bring a person to a much greater self-awareness, then?

Rawson: Yes. Area study programs at this level are, perhaps, misdirected. Students need to know more about themselves. They get this somewhat by studying African cultures, simply by negation and differentiation, but that's not sufficient. A short-term missionary tour or a year abroad is good, particularly in the latter years of an undergraduate program. They should learn language skills, and it doesn't matter which one. If you learn one language and train your mouth to say funny kinds of things, that flexibility stays with you and you're better adept at learning another.

Also, keep a broad mind about opportunities that are available. Missionaries serve on a short-term basis as teachers and village workers where language isn't a barrier. You can serve on a long-term basis with voluntary agencies like CARE, Food For The Hungry, World Vision, Peace Corps, Agency for International Development, and the State Department, or in international business.

Werkema: Does volunteer experience help someone looking for that first job overseas?

Rawson: For a government job, yes, very definitely! We look for someone who has demonstrated his capacity to survive in an international environment; and a year abroad or a summer in a difficult environment would be sufficient.

Werkema: What were the most significant events in your life that prepared you for foreign service?

Rawson: My parents were missionaries in Burundi and their influence on my life continues even now. Also, my college experience at Malone was critical in forming certain ideas.

Werkema: David, today many students have difficulty appreciating their parents. What qualities did your parents have that are worthy of emulation today?

Rawson: My mother was deeply involved in the lives of her children, in disciplining, story reading and devotional times. Once when I was having trouble in math, she simply told me that she knew I was better than my grades proved, and she was sure that I could prove her right. From that, I have a very strong sense of self confidence and self-worth.

Dad showed a willingness to adapt, to change, to experiment, to adventure. One of my strongest impressions of him is his willingness to say he was wrong.

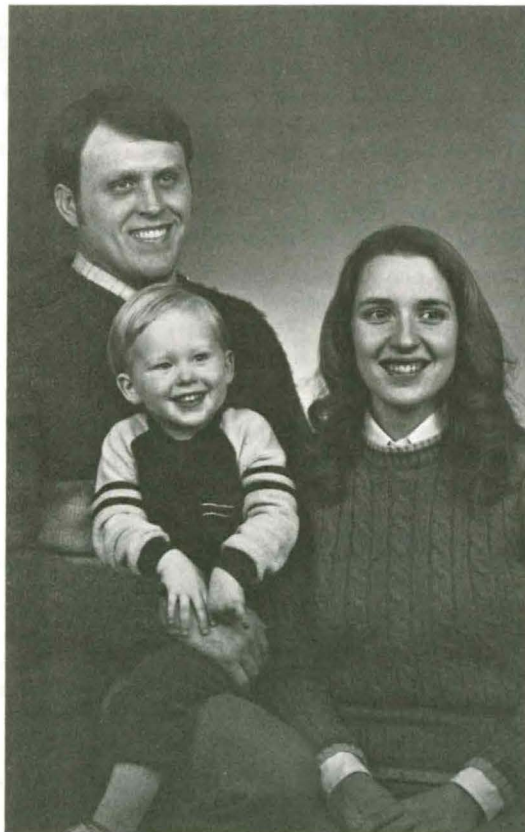
Werkema: Would you like to summarize the wide-ranging things we've talked about?

Rawson: I'd like to say this to Christian Americans who haven't had overseas experiences: When we say "Jesus is Lord," we mean He's Lord of our lives, but He's also Lord of the universe, Lord of the world and all the people in the world. If we really take that seriously, we have to wake up to the fact that there's a big world out there full of people in need of Christian love and Christian witness. We need to be involved in it, whether by a quick visit, a missionary connection, or contributions to the hungry. ☐



Preparing to

The following testimonies are from two couples currently in candidacy for missionary service at Rough Rock Friends Mission, Chinle, Arizona. Bob and Cheri Hampton are in language study at Flagstaff, Arizona, while working at the Mt. Elden Christian Conference Center. Fred and Sharon Jones, pastors of the Beaver Park Friends Church at Penrose, Colorado, are studying Navajo with Mary Gafford, missionary retired from Rough Rock.



Bob and Cheri Hampton, with son Justin

Bob and Cheri Hampton:

IT HAS BEEN a special time for us to reflect on our lives and how God has been at work long before we realized what He had in mind for us; we are thankful that He is in control. We were both brought up in Christian homes and attended church all of our lives, where we had opportunity to hear missionaries speak and to learn of God's plan to reach the world with the gospel message.

Through youth mission trips during high school, we were shown firsthand the work among the Indian people of Arizona. Bob went with Newberg (Oregon) Friends Church youth group to Rough Rock Friends Mission for a few days and got a glimpse of some aspects of mission work in general and at Rough Rock in particular. Cheri was able to go with Lynwood Friends Church (Portland, Oregon) youth group to Southwest Indian School in Peoria, Arizona. That group did cleaning around the grounds and got to meet Indian children who attended and lived at the school.

Neither of us had any thought at that time that we would be led to mission work.

The years following our trips were spent maturing and growing in our personal walk with the Lord.

As we contemplated marriage, we had a great desire to have a home where Christ was head and to follow His leading based on the Word. Our marriage was founded on that desire and on promises from God's Word that He would guide us along His ways. During our first years of marriage, it was confirmed again and again that if we would "trust and obey," we would find satisfaction and avoid many problems that seem to attack marriages and families. We thank the Lord for His goodness to us and His care for us as a family. We are also thankful for the lessons He has taught us so far.

While we were in Newberg, Bob worked as a pump mechanic, well driller, and welder. Cheri was a legal secretary for a private law firm in Newberg. We were high school youth sponsors at Newberg Friends Church the past six years. Bob also taught a high school Sunday school class and served on the Spiritual Life Committee.

We enjoyed our life in Newberg, our families, and our friends. We were buying our home and, after six years of marriage, in July 1981 were blessed with a little boy we named Justin. It seemed as though we had everything we could want, but the Lord had more in mind for us. He began showing us, in many different ways, His desire for the world to know Him and that we had a part to play in His plan through full-time service. We spent much time in prayer, seeking to know God's will.

In September 1982 we first made inquiry about the work at Rough Rock. Then in June 1983 we visited the mission at Rough Rock and attended Rocky Mountain Yearly Meeting sessions. Through correspondence and meetings with the Mission Board of RMYM before and after yearly meeting, we were approved as candidates for Rough Rock.

After becoming candidates, we prayed, telling the Lord that if we were supposed to move, we would have to do something with our house. Within a week we had a request to buy our house and finished the paperwork in November 1983. On February 6, 1984, we left Newberg for Flagstaff to begin training in Navajo language and culture.

The Lord also knew of all our needs for a house, job, etc. Many people prayed for us as we moved. When we reached Flagstaff, we learned of a campground where we could stay a few days while looking for a house and for work. We arrived at Mt. Elden Christian Conference Center on February 10 in a Ryder truck with our belongings. We visited with the directors of the camp and told them of our plans to get a job and to study Navajo. They felt they could use people with our skills, so the next day they offered us work and a place to live. Praise the Lord! We were elated at the Lord's provision and His confirmation that we were where we belonged for this stage in our preparation.

For three months we have studied Navajo with a professor at Northern Arizona University. We attended his class at the university one night a week, and also he came once a week to our house for another lesson. He is a Christian who had been a missionary on the reservation, but now is leaving this area. So we need to find another language teacher. There is a possibility that the university may hire another man who also has been a missionary on the reservation to replace Dr. Woodruff. We are praying that it will work out so that we can study with him at the university and have him tutor us on the side, and would

Serve at Rough Rock

appreciate your prayers in regard to this need.

Since we have been in Flagstaff, we have been attending the Indian Bible Church, where there are mostly Navajos, and part of the service is in the Navajo language. In the short time we have been here, we have learned quite a few things about Navajo culture that will be very helpful in relating to people at Rough Rock. We know that we have a lot to learn about many things but feel confident that God will continue to guide us if we are open to Him and let Him have His way in our lives. One verse that has been especially helpful is 2 Corinthians 3:5, "Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God."

We are trusting Him to prepare us for the task ahead of us.

Fred and Sharon Jones:

FRED'S hometown is Earlham, Iowa, where he grew up first on a farm and later in town. Sharon comes from Haviland, Kansas, where she, too, grew up on a farm. We met at Friends Bible College, where we were both students. Later Sharon transferred to Wesley School of Nursing in Wichita, Kansas, and Fred to Friends University. We were married in 1971; Sharon graduated from Wesley with an R. N. in 1972 and Fred from Friends University in 1973. Shortly after Fred's graduation, we enrolled in Moody Bible Institute's missionary aviation program, moving to Elizabethton, Tennessee, where Fred completed 16 months of training, receiving his pilot's and aviation mechanic's licenses.

Then in 1974 we moved to Kansas City, Missouri, where we pastored Willow Creek Friends Church for four years. Fred was recorded as a minister in 1976. After a year outside the ministry, in business and aircraft mechanics, we moved to Salem, Iowa, to pastor the Friends church there. We were there four years, and part of the time Fred also served as chairman of the Iowa Yearly Meeting Board on Missions. During our ministry at Salem, we were privileged to be part of a Gospel Music/Evangelism team that ministered to several Friends churches in Jamaica; Sharon sang in the church choir and Fred preached at various churches we visited.

For hobbies, we enjoy the outdoors together as a family—camping, fishing, hunting, etc. We also enjoy simply reading together, and Fred is a mechanic or carpenter whenever he gets opportunity.



Fred and Sharon Jones, with children (left to right), Melissa, Michelle, and Michael


Sharon likes to sew, and Fred says she is also famous (or should be!) for her homemade bread and other goodies. She enjoys her profession as a nurse, having worked off and on over the years whenever possible or necessary.

Both of us have been conscious for most of our lives that God was calling us into mission work. Although much time has been spent in prayer and waiting on the Lord, we have never before felt the freedom to begin specific preparation. We were invited to meet with the RMYM Mission Board as observers when they met at Rough Rock in February 1983. When we were approached about applying as candidates, we began to really sense the Lord's leading that this was what He had called us to do.

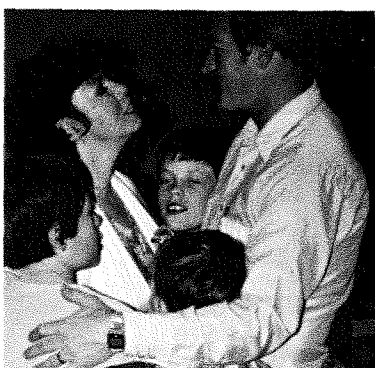
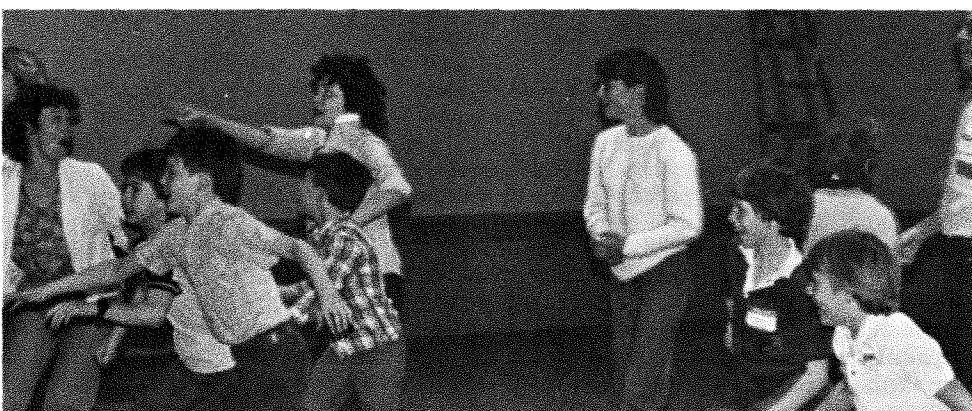
We had resigned our pastoral position at Salem several weeks before, knowing that God had something more for us and believing it would involve some type of mission work—but not being aware exactly what it might be. When we visited Rough Rock and applied for service there, it was as if this was what God had been planning for us all along—this was what He had been preparing us for in everything else.

It has been an exciting, and humbling, experience. Exciting in that we can see God's hand at work so plainly in our lives, both in the present and in the past. Hum-

bling in that we are increasingly aware of our own inabilities and unworthiness to serve Him in this way. We have placed our lives anew under our heavenly Father's loving control, and are conscious that all we have, all we are, and all we ever will be, is because of Him.

We covet your prayers as we continue to prepare. Pray for our work at Beaver Park Friends Church; already there are signs of new life and growth, for which we praise the Lord. May these years of preparation be profitable, both for the precious folks in Penrose and for us as well. Pray as we study the Navajo language under the capable teaching of Mary Gafford; it is very difficult study, but is also enjoyable and rewarding. We have been told that no white person has yet "mastered" the language, but we feel it is important to learn as much as we can, to affirm that value of our Navajo brothers' heritage and mother tongue. As expressed by the title of one of our books, *God Speaks Navajo*. 

CORRECTION—Photos of Judy Nutt and Ruth Johnson on page 11 of the June issue were transposed. We wish to apologize for our incorrect identification of the photos that accompanied their reports on short-term service in India.



Family interaction from the Family Encounter Weekend held in Denver, Colorado, include (top row) the Jack Rea family, Colorado Springs; Phil Burgi family, Denver; (second row) Allan and Sheryl Kirkendall, Boise, Idaho; Shawn Brawner signs "graffiti wall"; John Brawner family, Arvada, Colorado; (third row) line forms for closing meal; Larry Mardock family, Colorado Springs; Dave Summers and daughter, Jane, Salem, Ohio; (fourth row) families participate in lunch-time recreational activity; (at left) Bud Van Meter family, Brighton, Colorado. Brittney Williams and her father, Buddy, Arvada, Colorado, are pictured on page 14.

Weekends Offer Family Life Enrichment

Family Adventure Weekend

BY CARL AND BETTY GORDON

Carl and Betty Gordon are members of Northridge Friends, Wichita, Kansas.

THE FAMILY has historically been a vital concern in the ministry and life of Quakers. In recent years the emphasis on family ministries has been revitalized among Friends with the emergence of the Friends Center on Family Living, Friends Marriage Encounter, Engaged Encounter, Recovery of Hope, family camps, and special family programs in many local meetings. The Evangelical Friends Alliance Family Life Task Force was spawned in 1982 for the purpose of exploring family programs that could be used by member yearly meetings.

Dr. Sheldon Louthan, psychologist and founder of Friends Center on Family Living, carried a deep, long-term interest and concern for the family concept and specifically for Christian family life. Sheldon, along with David and Marcile Leach, gave Friends across America a visionary beginning for family ministries. Among his dreams, Sheldon envisioned a weekend family event with a concentrated program designed to appeal to people of all ages and family status.

At the time of the sudden death of Sheldon and David (EVANGELICAL FRIEND,


November 1983), a pilot Family Adventure Weekend was scheduled for February 24-26, 1984, at Northridge Friends Church in Wichita, Kansas. Sheldon was carrying out his dream as a member of the Northridge Family Life Board and the EFA Family Task Force. Maurice and Peggy Roberts were selected as coordinators for the weekend. By providence, Sheldon had shared many of his ideas and dreams with the Robertses in planning meetings, the last of which was held the day before the fatal plane crash. With this legacy, the Northridge Family Life Board voted unanimously to proceed with the weekend as scheduled.

Fashioned in part after the United Methodist lay witness model, the Family Adventure Weekend goal was to speak to the needs of the total family. People of all ages, members of the traditional family (father, mother, and children), singles, blended families, and the extended family (grandparents, aunts, and uncles) were included. The preparation workload was shared among the Northridge membership in the form of 10 different committees.

The weekend was staffed with a total of 36 guest presenters who traveled at their own expense. (Three yearly meetings sponsored presenters with the hope of reproducing the weekend in other yearly meetings.)

General sessions and small groups were led by the directed sharing of presenters. Local meeting attenders had the opportunity to involve the whole family in small-group and large-group activities. Special children and youth activities were planned to coordinate with the adult topics. Time was allowed for the entire family to share their findings together and to make new commitments. Meal times were special fellowship events, with the Saturday family brown-bag lunch giving family members the opportunity to eat and share in family groupings.

The weekend theme was "God's Gift to Us . . . Our Family." In specialized sessions the youth dealt with "Living Our Faith at Home"; career singles—"Finding God's Will"; older singles—"Live All Your Life"; and marrieds—"Enriching the Marriage." A special emphasis on "Healing in the Family" was shared on Saturday evening.

The Family Adventure Weekend has been viewed as successful by the Northridge Family Life Board. Follow-up plans center around periodic mini sessions in which specific family interests and needs could be treated. It is felt that this pilot weekend should be only the first of many such happenings in other Friends churches across America. 

Family Encounter Weekend

BY KAREN MCKIM

Karen and Larry McKim, Henderson, Colorado, are members of the Peace Meeting of Friends.

FAMILY ENCOUNTER: that sounds like serious business, doesn't it? Ministering to families in the 1980s is just that. Christian families everywhere are confronting the pressures of being in a world whose values, priorities, and life-styles conflict with those we know to be scriptural, those that are conducive to healthy, close family relationships. It's a battle we can't afford to lose!

In 1982 the Evangelical Friends Alliance decided to address that concern, forming the EFA Family Task Force under the di-

rection of Sheldon Louthan. (Jack Rea, superintendent of Rocky Mountain Yearly Meeting, assumed leadership of the task force in November 1983.) Friends Family Encounter is one part of the vision for family ministry that grew out of subsequent meetings of the task force. Rocky Mountain Yearly Meeting has accepted the challenge of developing a ministry tool that can be utilized by Friends across the country.

Jack and Celesta Rea, David and Lestia Brantingham, Bud and Judy Van Meter, and Larry and Karen McKim, along with their

families, have formed the first presenting team, adapting material from a *Family Weekend Experience* manual and resources developed by the originator of Marriage Encounter. The first weekend was held at First Denver Friends Church, March 23-25, 1984, with nine families in attendance, including three from other yearly meetings.

A Family Encounter Weekend provides an opportunity for families to take time out from their hectic schedules. Setting aside a whole weekend gives them time to get in touch with one another, time to have fun together, to grow, time to review family priorities and work out a new commitment to one another. The weekend does have some very serious goals:

- to establish a strong sense of family identity
- to open family communication with special emphasis on the need to realize and express appreciation for each family member's special contribution to the family unit, the need to recognize and acknowledge the loving acts that happen often in a family but often go unnoticed, and the need for active forgiveness within the family
- to establish an awareness of those attitudes that build bridges to bring families together versus those that build walls that separate them
- to emphasize the importance of committing regular, quality time to the nurture and growth of the family, encouraging each family to make time together a top priority.

However, the "serious business" of the weekend is accomplished within a very positive framework, as the family shares together in a variety of projects, discussions, filmstrips, music, and games. The key is "family dynamics." At the end of the weekend, participants should also feel close to each other, more understanding, able to be more open about expressing their love for one another. A sense of oneness is encouraged as each family constructs their own "homestead," creating an environment and atmosphere in which they can concentrate on each other.

THE OPENING session Friday evening includes a short film titled *Families*, a discussion of feelings, and the creation of a family identity poster. Togetherness is the theme. The weekend



of our own Kirkendall family. We were reminded that our love for each other in our family has to be carefully guarded, like the flame of a candle. God made us a family and it is because of Him we can let our unique 'family love light' shine."

—Allan and Sheryl
Kirkendall, Boise Friends
Church, Boise, Idaho

"The weekend was very beneficial to the specific ages of our children (5 and 13). Rarely can we find activities that hold the

interest of such a wide age span. It was good to be away from the telephone, home repairs, activities that keep families apart, and spend some quality time together. The chance to see how each family member plays an important role in the family unit and how we all have different personalities and qualities that make us unique was revealing. Every family should take time to experience each other and grow in love through this type of program."

—David, Judy, Jane, and Chip Summers,
First Salem Friends Church, Salem, Ohio

Did our goals line up with what actually happened on the first weekend? Let me share with you some of the responses of families involved:

"A favorite part of our family weekend experience was having the afternoon off so we could do something together. We found out about the 5:30 showing of *Pete's Dragon* just in time to grab a quick bite at the Burgi's and make it to the cinema before it began. What a treat! Ralph laughed most of the way through it. The kids were so glad we shared their fun. The exercises at the church showed us some new ways of approaching each other in love. The poster and family tree crafts helped us notice each other's strengths. I feel our awareness of each other has increased and we are communicating better as we deliberately spend more time together. We have been praying for help in creating some new family patterns and we thank the Lord that concerned Friends made this weekend happen when we needed it so much."

—Miriam Beutler, New Hope Friends
Church, Hay Springs, Nebraska

"Families are God's wonderful idea and what a special gift to us! Our weekend at First Denver Friends was a very rewarding one. As a family we shared together our uniqueness and how each member (Andrea, 4 years, and Geoffrey, 2 years) is so very special. Each one of us is an important part

of our own Kirkendall family. We were reminded that our love for each other in our family has to be carefully guarded, like the flame of a candle. God made us a family and it is because of Him we can let our unique 'family love light' shine."

—Larry and Glenna Mardock, Colorado
Springs Friends Church

"Our family appreciated the luxury of setting aside a weekend just for us. It emphasized to each of us the priority our family holds. Especially enjoyable for us was concentrating on our family as a special, unique unit separate from all other families."

—Phil and Kay Burgi, First Denver
Friends Church

"The weekend helped us realize that each of us is individual, with our own special interests and abilities. It was very worthwhile because it helped us to establish new family goals and gave us new ideas. It was great to take time to remember some really good times. Having the weekend gave us a frame of reference for dealing with attitudes and problems that develop; we can remind each other of the things that were discussed. It was good for the children to be able to express their feelings, and for us to realize how aware they are."

—Buddy and Valerie Williams, Northwest
Friends Church, Arvada, Colorado



BY JACK L. WILL CUTS

Are you going to vote in this presidential election year? That is surely an appropriate question to ask evangelical Friends. Whom are you going to vote for? How are you going to decide?

As the problems of the world grow along with the population and the promotion of candidates running for offices penetrates our homes through media saturation, while one's sense of hope and trust struggles with the suspected hypocrisy of many politicians and the plain enormity of national difficulties, is there anything one person, or a tiny church, or even Christianity itself can do?

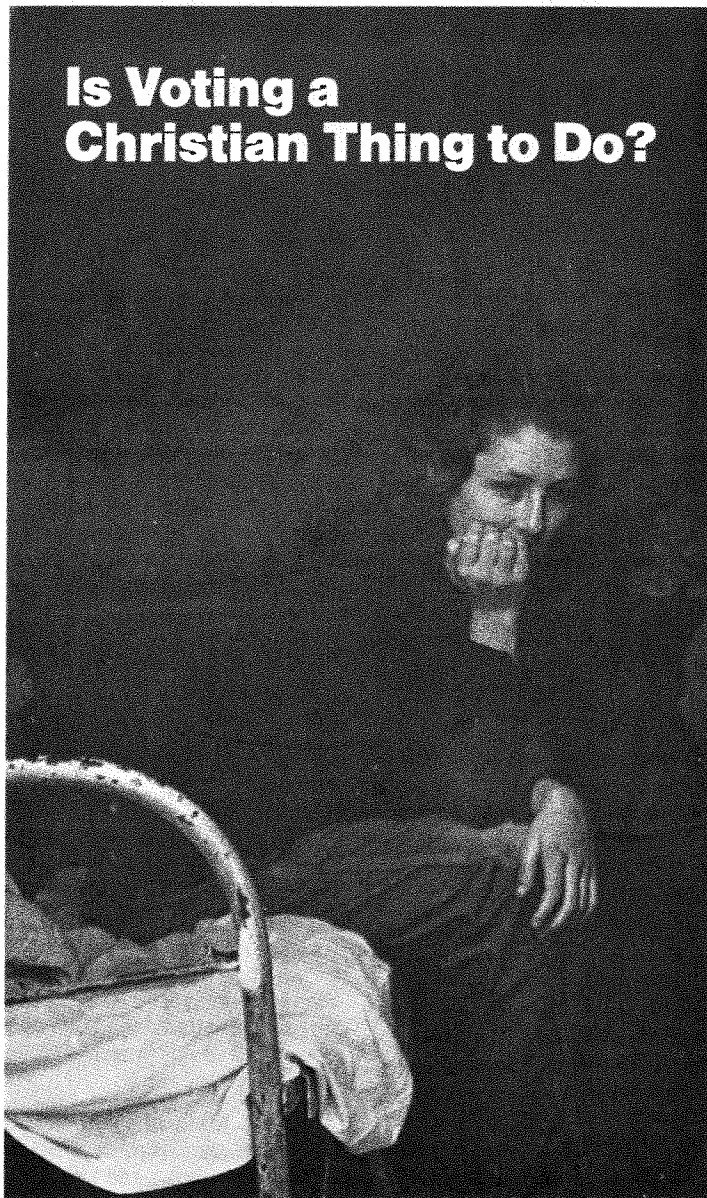
Are these the right questions to be asking? If not, what are?

It is this feeling of futility, of our smallness, our confusion, our fear that *no one* can really do much to help, in or out of office, that paralyzes our enthusiasm for this year's election. Again, is this a Christian way to look at things?

Not really. Our faith calls us to seek God's will for our country, examine the values that are guiding our culture, to find a word from the Lord and His Holy Spirit within and without that will speak to the condition of our times. In our democracy, the values and commitments of the nation rest fundamentally with the people. The corporate effect of the people's thoughts and actions eventually influences the shape of society.

As Christians, our basic responsibility is to express the values and truths that we have acquired through our faith in Christ. Therefore, one of the urgent avenues for personal action is to do what we can to influence public attitudes and values. This is more than New Testament teaching, it is actually confirmed by *megatrends* in pinpointing the significance of each tiny segment

Is Voting a Christian Thing to Do?



of society in shaping the whole.

So we must be diligent and responsible in the expression of our views regarding the state of our nation. We must attempt to mold public attitudes so they will become attuned to God's purposes. The leaven of the kingdom of God, our individual "salt and light" influence, must continually make its entry in the life of our nation; it can do so only through the witness of our lives.

The meaning of our faith and a practical expression of our walk with God is to acquaint and involve ourselves with not just "the issues," which seem somehow so detached from our personal involvement, but to consider how we are a part of the human absorption with materialism . . . the things we buy, want, and go in debt for, the selfishness, greed, and corporate gain with little regard to the values and qualities of human life everywhere.

By thoughtfully, prayerfully working our own way through the implications of being stewards of the nation's and

world's resources, the best use of these in growing food, for ourselves and the hungry without it, and getting through the maze of international government "infrastructures" that prevent the distribution of our national abundance, this may be a positive step toward deciding how to vote.

Which candidate for office, which policy considered, which issue being analyzed most nearly represents our perception of a Christian answer? Does a national debt stemming from excessive military buying give any national security in a world surrounding us with people who fear poverty more than tanks and bombs? For too long the artificial polarization between those who preach the truth of individual conversion and the activists who proclaim



some form of a "social gospel" has prohibited a full understanding of the Gospel's meaning in our world. Christ calls us to express His love through all we do. We are to meet the needs of others—spiritual and physical. Whether we are relating the reality of Christ's life or giving a cup of cold water in His name, we are bearing witness to that love.

Just as we can't relegate this to some agency, Christian or governmental, we also have an obligation and privilege to take personal responsibility by voting for those persons and supporting platforms that provide a bridge to, rather than just an insulated shelter from, the trauma of the world.

To be antipolitical is not a Christian posture. "The way to be a successful politician in this country is to deny that you are one," someone cynically says. A subtle stretching of that cynicism is assuming that to be a Christian is to distance oneself from all political matters. Jesus taught otherwise. We are to be "in the world," but not "of the world." He prayed that we be kept from "the evil one" in it. How often and in how many ways have those in the church been seduced by the appeal to personal piety and sincerity, to the total neglect of political philosophy, competence, and experience!

One wonders what benefits might have come about in our present and through history if earlier Friends in Pennsylvania and the colonies had been faithful to their Christian vision of social justice rather than withdrawal in holy detachment (or worse, getting caught up in the nationalistic spirit and greed of their environment). It takes time and effort to meaningfully participate in genuine dialogue, the choices involved, and take organized responsibility for the conduct of government.

But as Christians we must support, encourage, and pray for those whom God leads to do so in bringing a ministry of reconciliation, of repentance, a useful blending of diverse interests allowing a Christian influence in the matters of abortion, in racial, ethnic and occupational problems, in peace and war. To bring together and to empower together such social and even ideological diversities in one community of action, at least partially devoted to the common good, is a high and almost holy achievement. Whom do we perceive in the election options as representing most clearly this possibility?

These are some questions to ponder in our deciding to vote. There is no way one can master all the implications of the national debt, genetic engineering, a Latin America policy,



parts of our government, to mention a few challenges. But we do well to try by giving priority time to reading, reflection, listening, and praying—rather than assuming they are beyond or beneath us. Our own youth need to become politically involved as Christians, gaining the education in places where a Christian philosophy can be built.

The character of the politicians running for office says as much as their rhetoric. Those who "wear their religion on their sleeves" are more suspect when their private lives evidence no consistent Christian behavior. Given the relentless exposure by the press to those entering national politics, this kind of judgment is not hard for any of us to detect. The so-called "small" things like divorce, drinking, business ethics, Christian involvement really loom large in our evaluation of a candidate's qualifications for office.

Today our situation is much like that confronting the primitive church. As a small band, the first Christians faced a pagan world. But they did not choose to remain in Jerusalem, fortifying themselves against their enemies. They became the church dispersed, the church on mission. Brave, creative, courageous, small groups and individuals infiltrated all levels of society throughout the known world. The impact was revolutionary, changing the course of civilization as the message of Christ spread throughout the Roman Empire. They did more than preach, although preaching is more than proclamation once a week inside a church.

We, then, cannot be conscientiously bound by our comforts, disinterest, cynicism, or even our spiritual security blankets. We must seek to bring the kingdom of God to every need, every situation, to bring peace to every conflict. Changed lives must implement the mission of peace and hope through the changing of society. We are not to fold our hands in detached piety, nor frantically expend all energies in a religious circle of activities, oblivious to social and civic responsibilities.

Our God is great. He has all power in heaven and *in earth*. That power is most often poured out through those who have grasped a vision of what God can do. We have the certain hope that He can impart new life—new life to individuals, to nations, and to all creation. That hope is based on the risen Christ. Let us decide on all the issues and electable candidates on the basis of their understanding and commitment to this truth, as we can best discern it. ☐



Churches Question Morality Of North Carolina Tobacco Trade

CRISP, NORTH CAROLINA—Rufus Stark and Collins Kilburn did not intend to cast themselves as prophets, but that is how they are regarded by some people here in the low tobacco lands.

Mr. Stark and Mr. Kilburn, like the Old Testament prophets, are saying things that people don't like to hear. They are talking about tobacco and morality.

Mr. Kilburn is executive director of the North Carolina Council of Churches, a Raleigh-based organization that represents most of the major Christian denominations in North Carolina. Mr. Stark heads the council's committee on tobacco. Last fall the committee, compelled by scientific evidence that cigarette smoking is harmful, undertook a study that addressed the question: If tobacco harms people, is it Christian to raise and sell it? The committee's tentative answer—that the state's farmers, on moral grounds, should consider switching from tobacco to other crops—poses an exquisite dilemma for the state's churches.

There are more than 10,000 Christian churches in North Carolina, and religion is a powerful force in the state. But tobacco pays the bills. Last year tobacco brought more than \$1 billion to the state's economy, and the crop accounted for nearly one third of the state's agricultural income. An estimated 150,000 North Carolinians earn their livelihoods directly from tobacco.

"They [members of the church council] are not stopping to think," said Bonnie Allen, 26, who farms tobacco and runs a farm-supply store in Crisp with her father. "The money that goes into the collection plates at our church comes from tobacco."

Religion, for the most part, has co-existed peacefully with tobacco here in a sort of covenant of expediency. Some preachers condemn tobacco use, but in the matter of production, churches usually have followed the lead of North Carolina politicians and tobacco manufacturers, who promote tobacco.

Then last year, a group at the state's annual Methodist convention took up the issue of world hunger. One question that was posed: With people starving, should

farmers dedicate their fields and efforts to tobacco, a crop that can't be eaten? That led to the creation of the Council of Churches' tobacco committee, which concluded that world hunger was more a distribution problem than a production problem. But the essence of the question remained: Should Carolina farmers, as Christians, continue to produce a crop that is hurting people?

— *Evangelical Press Association*

A Glimpse at the 21st Century

"If illegal immigration and Hispanic fertility rates remain at their present levels," writes Enrico Deaglio in the Italian news-magazine *Panorama*, "the U.S. will be a predominantly Latin nation within 15 years. Of its 280 million inhabitants, 35 million will be of Mexican, Puerto Rican, Central American, or Caribbean ancestry. More than 29 million will be 'Anglo'; more than 25 million will be great-great grandchildren of Germans; more than 33 million, descendants of African slaves."

We saw this item in *World Press Review* ("America's Latin Future," February). The lesson we draw: If you want to minister in the year 2,000, learn Spanish.

— *Evangelical Newsletter*

Attempted Suicide Is Bigger Problem Than Thought

SEATTLE—Suicidal behavior "can almost be called the rule instead of the exception," according to a report released by the psychology department of the University of Washington.

Of 2,000 people surveyed in a three-year study, 10 percent to 12 percent admitted they had attempted suicide, and 42 percent admitted they had seriously considered it.

Dr. Kirk Strosahl, a clinical psychologist at the university, called the 10 percent to 12 percent figure "staggeringly high," surpassing what anyone expected.

— *E.P.A.*

Colson Predicts New Course For U.S. Evangelism

WASHINGTON—Charles W. Colson told members of the Evangelical Press Association that he feels dramatic changes are in store for evangelism in America. Speaking at the association's 36th annual convention here, Colson, president of Prison Fellowship, said that when Billy Graham

stops preaching—Colson said he hoped that would be a long time off—it will "mark the end of the era of mass stadium evangelism in this country."

Colson also predicted that the "honeymoon" for Christian television, in which it has seen such remarkable growth, may soon be over. "So many TV evangelists are being forced to plead evermore stridently for funds to remain on the air, which becomes a self-defeating cycle," Colson said. Another recent element in the growth of evangelism, the charismatic explosion, may also be tapering off, according to Colson, as it becomes institutionalized and large numbers of charismatics settle into the mainstream of the church.

"To meet the challenge of the eighties and nineties" Colson told the evangelical editors and writers, "we will have to emphasize life-style evangelism, demonstration in addition to proclamation, discipleship, battle with secular minds, and strengthening of the local church. We have reduced evangelism to verbal formulas; just utter these simple phrases and you'll be part of the club," Colson said. "But Jesus' command was that we be witnesses. Understood in this way, evangelism becomes the totality of our lives."

— *E.P.A.*

Worldwide Drug Problem Worsens

WHEATON, ILLINOIS—Around the world, drug abuse is becoming more common and alarming than ever before. Rough estimates from Malaysia, for example, show that 1 out of every 36 people there is addicted to drugs. Bumper crops of opium in Southeast Asia's "Golden Triangle" (Burma, Thailand, Laos) have made heroin cheap and easy to come by

Accommodation available Summer 1984. Double room and separate sitting room in charming cottage, Long Crendon (20 minutes Oxford, 55 minutes London).

Write: J. Feeney
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Jordans Buckinghamshire
Telephone: 0844-208464

in that area. The effects of the drug are now gravely influencing those countries.

In Colombia, which supplies the U.S. with 90 percent of the cocaine used here, drug addiction is occurring more frequently among the middle class. Heroin use in Europe is growing faster than it did in the U.S. in the 1960s. Although the number of heroin addicts in the U.S. has gone down from 700,000 to 500,000 in the last 10 years due to the drug's reputation as a killer, a glut of cocaine has made that drug readily available and popular.

The U.S. would like to see the producer countries crack down on the growing and dealing of dangerous drugs. But many countries feel they can't afford to police drug traffic too rigidly. In a nation like Colombia, where cocaine and marijuana sales account for 10 percent of the gross national product, there is some doubt that leaders want to rid themselves of the illicit industry. On the Andean slopes of Colombia, 30,000 to 40,000 acres of coca-leaf bushes (the origin of cocaine) grow unmolested.

The United Nations Fund for Drug Abuse Control (UNFDAC) has a woefully small \$9 million budget to work with. Much of this money goes to promote growth of other crops by farmers. In Pakistan, the UN is persuading farmers to grow sugar cane instead of opium poppies. Poppies grow well on dry land, so the UNFDAC often has to provide irrigation if farmers are to abandon growing poppies. Pakistan is part of the "Golden Crescent," Asia's second major producing area, which includes parts of Afghanistan, Iran, and Pakistan.

Another angle to stopping drug traffic lies in arrests of smugglers and seizures of drugs. The South Florida Task Force in the U.S. is one of the most effective drug-

policing forces in the world. Through September 1983, the task force had seized almost half the cocaine intercepted nationwide, a total of 11,871 pounds—worth \$5 billion on the street.

The U.S. would have a lot easier time of persuading other countries to eliminate drug traffic if U.S. law enforcement agencies could only get rid of the problem here. Many smaller nations in Asia and Latin America complain that their drug problem is worsened because of the man-made drugs from the U.S. that flood their countries.

—*Missionary News Service*

Partnership Formed To Purchase House Where C. S. Lewis Lived

A limited partnership, called Kilns Ltd., has been formed by a group of Christians seeking to purchase the home of C. S. Lewis in Headington Quarry, just outside Oxford, England. Spearheading the effort is Robert P. Cording, president of Omega Films, who has obtained an option to purchase the Kilns, as the Lewis property is known. The Kilns will be open to visitors, and a limited number of students will be permitted to live there while working on research projects, if the deal goes through.

—*Evangelical Newsletter*

Nearly Every Fifth Missionary Comes from the Third World

OSLO, NORWAY—The number of missionaries from the Third World is on the rise. The English expert on missions, Patrick J. Johnstone, informed the German Evangelical Alliance that it can be assumed that today nearly 20 percent of Protestant missionaries come from the Third World. Their total figure amounts to about 88,000. The Norwegian Dr. Dayfinn Solheim (Oslo), missionary in Japan, added that Christians in the Third World are especially interested in missions because they themselves have been evangelized by Western missionaries not long ago. Of the 333 Korean missionaries in foreign countries in 1982, there were 50 working in West Germany and 2 in Norway. By the year 2000 the Koreans want to send out 2,000 missionaries. Seventy-three percent of the Asian missionary agencies came into being within the last 25 years.

—*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



ON LEARNING THE VALUE OF THINGS

BY PAUL LEWIS

What parent hasn't become upset upon finding toys flung across his or her child's bedroom floor, or an expensive new sweater dumped in a heap with the dirty socks and underwear? Instantly you're ready to lecture for the 45th time on the importance of taking care of one's things.

High replacement costs and the limited natural resources of this planet both dictate that things should not be wasted or abused. But even more basic is one's fundamental attitude about possessions.

Let's review some important principles and then look at the ways they can be implanted in the lives of your children.

- In a society as loaded with material wealth as ours, gaining a perspective on the value of things is difficult. For most of our children, "easy come, easy go" is a functional reality. And we've all met or heard of people who've become deceived and blinded by the lure of riches.

- Consumer advertising is sophisticated at creating "felt needs" within us. This consumer attitude, combined with immaturity and intense peer pressure among children, makes it difficult for them to understand and practice a balanced sense of the real value of things.

- Since values are better caught than taught, modeling proper use and care of possessions is essential.

- Most items have an inherent life span. With proper care they should be useful the full length of this time. A pattern of ruining possessions before their life span reflects a poor sense of values.

- Unfortunately many items (including toys) are so poorly made that they break or wear out long before they should. Children should not feel guilt or undue frustration over a toy that breaks more from poor engineering than from abusive treatment. As parents we should exercise quality control and good judgment in selecting the toys and things we buy.

- People are always more important than things. The preservation of your child's feelings, self-esteem, and personhood is far more important than the preservation of his things or yours, no

(Continued on page 21)

FWCC QUAKER YOUTH PILGRIMAGE

announces
1985 Pilgrimage to Europe
July 8-August 8.

To be a Pilgrim (ages 16-18)
or a leader, write:

FWCC, P.O. Box 1797
Richmond, IN 47375.

First Day News

RMYM Offers Missions Tour

Rocky Mountain Yearly Meeting is sponsoring a missions tour to the Orient. The tour will include visits to Friends mission sites in Manila, Philippines; Hong Kong; and Taipei, Taiwan. The October 4-18 trip will be hosted by Jack Rea, superintendent of Rocky Mountain Yearly Meeting. Firsthand exposure to Friends ministry in the Orient will include worship with both a Filipino and a Chinese congregation on successive Sundays. Additional information is available from the RMYM office, 29 North Garland Avenue, Colorado Springs, Colorado 80909.

Recovery Program Two Years Old

"Recovery of Hope" has become the name for a plan of helping marriages that are in deep trouble. Begun in 1982 by Sheldon Louthan with the help of Floyd and Nelda Coleman, the program is now run by Prairie View Mental Health Center in Newton, Kansas. Following Louthan's death in an airplane crash last November, the Colemans became directors of this marriage rescue venture.

"When people lose hope for their marriages," says Nelda Coleman, "that's the point at which they get a divorce. People can go through a great deal as long as they have hope that things will be better."

In two years time, 60 couples have come to "Recovery of Hope" seminars, which are held every other month. Two thirds of these people who were on the brink of breaking up made an agreement to spend up to six months working out a plan that might restore their lives together. Of those who make such a commitment, two thirds have mended their marriages or are working to heal their brokenness.

—excerpt from Mennonite Central Committee News Service

What's New with You?

The Eastern Region Facing Bench paper recently carried a story about unusual or special programs in local churches that have been successful. They mention a "Call-a-Story" ministry to children, a wedding vow renewal Sunday, church retreats, and others.

You can share with Friends across the Evangelical Friends Alliance your unique, innovative programs or ministries that God has used. Send a brief description with photos, if available, to the Evangelical Friend, P.O. Box 232, Newberg, Oregon 97132.

Mother's Day Innovation

The Fifteenth Street Monthly Meeting in New York City wanted to commemorate Mother's Day in an enjoyable and meaningful way. To do so they held a fund-raising fair on Sunday, May 13, and sent the proceeds to an organization that will help mothers and children who are suffering from armed strife in their homeland.

FAHE Holds Conference in Wichita

Friends University, Wichita, Kansas, hosted the fifth annual conference of the Friends Association for Higher Education June 22-26. Keynote address for the conference was delivered Friday, June 22, by Arthur O. Roberts, chairman of the division of religion at George Fox College. Saturday evening the musical drama Children of the Light, written by Roberts, was presented by 15 of the "Singing Quakers" of Friends University. J. Phil Speary and Cecil J. Riney of the Friends University faculty were dramatic and musical directors respectively.

Seven workshops were offered at the conference. Among the workshop leaders were Alvin Anderson from Malone College; Norman Bridges, president of Friends Bible College;

and Stan Brown of Friends University. Maurice Roberts, superintendent of Mid-America Yearly Meeting, was one of the panelists for a Sunday evening session. Conference attenders were given the opportunity for a field trip to Haviland, Kansas, to visit Friends Bible College.

RMYM Meets at Quaker Ridge

Rocky Mountain Yearly Meeting held their annual sessions June 9-14 at Quaker Ridge Camp, Woodland Park, Colorado. Charles DeVol was the principal speaker for the sessions. The veteran missionary and botanist was honored with the release of his life story, From Here to There and Back Again, written by Betty Hockett as the first in a series of missionary biographies for children, published by George Fox Press.

Decisions at the annual sessions included the adoption of a new method for raising the Yearly Meeting budget that will include faith promise, faith giving, and incremented tithing. The mission board included in their budget Rough Rock staff salary beginning July 1985 for Bob and Cheri Hampton. The executive council extended a two-year call to Superintendent Jack Rea for July 1985 through June 1987.

Friends Represented at Prayer Assembly

Five members of the Evangelical Friends Alliance attending the International Prayer Assembly in Seoul, Korea, included Cindy Aufrance, missionary in Hong Kong from Eastern Region; Oscar and Ruth Brown, from Northwest Yearly Meeting representing Evangelical Friends Mission; James Roberts, missionary in Bolivia from Northwest Yearly Meeting; and Jaime Tabingo, national Friends pastor in the Philippines.

The gathering had been designed to bring together church leaders from throughout the world to pray for revival and world evangelization and to mobilize movements of prayer, especially on the national and local level. Sixty-eight countries of the world were represented by 3,300 delegates, with sessions held in the Young Nak Presbyterian Church. Running simultaneously with the assembly was a Mass Fasting/Prayer Rally, which took place in Seoul's Dook Seom Park and reached an attendance of approximately 300,000.

Are You a Quaker Pilgrim?

As preparations begin for the 1985 Quaker Youth Pilgrimage in Europe, Friends World Committee for Consultation is receiving names of possible participants and leaders. Fourteen pilgrims from the Americas, 16 to 18 years of age, will join 14 European pilgrims for one month of travel to Quaker sites, visitation, a work camp, and growth in knowledge of self, others, and the Society of Friends. The approximate dates in 1985 will be July 8-August 8.

Friends wishing to be leaders or pilgrims on the 1985 Quaker Youth Pilgrimage in Europe should write to Johan Maurer, FWCC, P.O. Box 1797, Richmond, Indiana 47375.

An Idea Becomes a Place

The Woolman Peace Institute of Wilmington College, Wilmington, Ohio, seeks to provide students with practical opportunities to put into practice the theories and philosophy behind peace and social issues. In early spring this year, Wilmington College purchased 24 acres that adjoin the southwest corner of the campus. The farm, which encompasses woodlands, fields, and a small stream, also has a small house, a barn, and two rather aged sheds. Eventually the house will be used as seminar and lecture center, in addition to having a small library. The Woolman Institute invites students and other interested persons to share their ideas, knowledge, and experience in a cooperative learning process.

FDS Responds to Needs Near Tulsa

Mid-America Yearly Meeting Friends Disaster Service, under the leadership of Don and Charlene Davis, took a group of 11 people to lend their services for two days in an area southeast of Tulsa, Oklahoma, following devastating tornadoes in late April. The workers came from churches at Timber Creek, Rose Hill, Wichita, Chandler, Miami, and Tulsa. They headquartered in the Tulsa Friends Church, and members of that congregation provided meals for the crew. The involvement of Friends Disaster Service helped a number of people begin their quest for recovery from the severe damage. Homes were cleared of debris, roofs made more secure from rain, and salvageable possessions were stored for safekeeping.



GFA Youth Shares

An Investment In the future

Greenleaf Friends Academy, one of the oldest Friends schools in the Evangelical Friends Alliance to have continuous operation, has in recent years enlarged its program to include grades kindergarten through high school. With the increasing costs of tuition and to care for debt retirement, GFA Youth Shares will be sold at \$10 per share per month. The goal is to sell 8,000 shares, which will enable a lower tuition for students and provide for debt retirement.

Respond today by mailing the coupon below to:
Greenleaf Friends Academy
Greenleaf, Idaho 83626

YES, I am interested in the Youth Share program! I understand that it is designed to provide (1) an investment in youth, (2) a tax deduction, (3) and ultimately lower tuition so that more students will have the opportunity to attend Greenleaf Friends Academy.

I wish to make a commitment to purchase Youth Shares as indicated below:

- ☐ 1 share at \$10 per month
- ☐ 2 shares at \$20 per month
- ☐ 3 shares at \$30 per month
- ☐ ___ shares at \$___ per month

Name _____

Address _____

City _____

State, Zip _____

(Continued from page 18)

matter how hard you may have worked for them. It's easy to come down hard on a child when he or she breaks or loses a toy, all the while forgetting that the loss is really his or hers. A better approach would be to deal with the sense of loss instead of focusing so much on your own frustrations. Balance at this point is difficult but essential.

To help your child develop an understanding about the value of things and to build good habits with possessions, try these ideas:

- Limit the number of things small children have to be concerned with. When overloaded with toys, it is impossible for them to see each one as valuable. Rotate their toys, putting some away for a while so that they are "new" when brought out again.

- Help your children work to earn some of the possessions they want. When they understand the effort it takes to acquire an item, they'll tend to value it more highly.

- Talk with your children about our earth's natural resources and help them understand where plastics, metal, and paper come from. Talk about the meaning of "nonrenewable" resources.

- If your child is old enough to understand and, after a warning, continues to be abusive or careless with something, suspend his or her use of it for a period of time. Enjoyment of things is a privilege, not a right.

- If toys, clothes, and other possessions are constantly left lying around, create a Saturday box—anything found out of place goes in the box and can't be retrieved till Saturday. It'll seem a bit cruel, but a week or two of this practice will work wonders in changing habits.

- Through books, *National Geographic* articles, news stories, and some family outings expose yourselves to people who have a lot less. Consider how each of your family can share some of your abundance with those less fortunate.

- If you're simply laden down with too many things, clean house. Give some of it away, or have a garage sale and contribute the proceeds to a worthy cause.

Hold your possessions in an open hand. They can support, but never create, a truly rich life. ☐

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Appreciation

We were greatly impressed with the latest issue (May) of the *EVANGELICAL FRIEND*. We don't write often but we find your articles always outstanding, but this editorial (on divine healing) was exceptional. It spoke to us, for not only physical hurt but also mental and emotional agony come to all of us from time to time. I guess if faith was the only thing needed to make us well, we would never die, but that isn't the way it works.

I have copied your article for some friends of ours. Thank you for sharing your thoughts and experiences, and also for using your talents to present them so clearly.

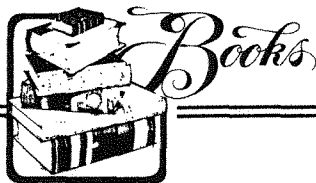
BILL AND RUTH FIELD
Sunnyside, Washington

I want to take this opportunity to tell you how much the *EVANGELICAL FRIEND* means to me and my ministry. Though "officially" not of the Quaker faith (yet there are some Quakers in my maternal grandmother's family, in the Greensboro/Guilford Co., North Carolina area), I have for many years enjoyed the articles and news of your denomination. I find more "practical, usable" information and meat than any other publication I subscribe to at this time. Keep up the good work.

DR. EDWARD E. HEFFINGTON, SR.
Zebulon, North Carolina

Christian Unity Sought

I am disappointed to read Dean Friday's statement that he feels Friends are "scattering" and losing the focus on Christ. That has not been my impression. As a younger Friend, only associated with the Society for a little over 10 years, I have been most encouraged by the growth toward unity I have seen. I am a Christian member of Multnomah Monthly Meeting of North Pacific Yearly Meeting, one of the more liberal and "universalist" groups within the Society. When I first began attending Meeting, evangelical Friends were real "untouchables" for unprogrammed Friends, and the name of Jesus almost unheard in meeting. Those who were earnest Christians and minis-



tered as such in meeting did so with considerable trepidation, knowing that it would arouse controversy.

While I cannot claim that we have become a biblically Christian yearly meeting, it is certainly true that the name of Jesus is heard much more often, and increasingly can be spoken without fear of hostile reaction. The growth of communication and interaction between Multnomah Meeting and Reedwood Friends Church has been almost miraculous. I recently attended Quarterly Meeting and was delighted to find that 10 randomly gathered unprogrammed Friends were united in feeling that our children should have more biblical and Christian education. Friends World Committee meetings in Kenya and Latin America do much to bring the simple Christian message to the fore.

We, as a Society, are a long way from Christian unity, but the seeds of that unity are among us; planted, perhaps, by the Faith and Life movement. The whole message of Christ, as understood so clearly by Fox and early Friends, has been lost. Each subgroup of Friends has a piece of it, but our sum does not equal the whole. I cling to the hope that by coming together, the unity may be restored. I see many hopeful signs in that direction. There are certainly forces working in the opposite direction . . . but "the Lord's power is over all." All He needs is for us to be obedient to His call.

JOSEPH SNYDER
Myrtle Point, Oregon

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

Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 11:00 a.m. on the 2nd Sunday of each month; Bible Study at 4:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

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

If This Be Love

Calvin Miller
Harper & Row, 131 pages, \$10.95.

In this book, the author of the well known *Singer* trilogy gives the reader an autobiography of his love, written with characteristic openness.

While done in prose, the language is wonderfully poetic and each chapter is introduced with a poem. The love he portrays springs from deep commitments to marriage, family, and ministry.

Everyone who enjoys Miller's thoughtful style will find this book touching, but those who have been a part of public ministry will likely identify most with his candid self-disclosure of his life as pastor at the Baptist Church in Omaha, Nebraska.

He affirms marriage and family in a warm, personal way with every page.

— Celesta Rea

The Death Decision

Edited by Leonard J. Nelson
Servant Books, 179 pages, paperback.

Eight essays deal with issues covering the new biology of human life, ranging from reproduction and its control (including amniocentesis and abortion) to euthanasia. Beliefs of the past are described with emphasis on the teaching of Scripture, since the contributors are all committed Christians. Present-day practices are explored and questions about the future are posed, e.g., who decides when it's time for someone to die? How do you decide? Will someone someday make that decision for you?

Decisions have already been made in the legal arena on abortion (Roe vs. Wade) that are having far-reaching implications in our society. Decisions are being made daily in the medical community involving the death of defective neonates, terminally ill, and aged persons. These often "hidden" decisions pose great moral and legal problems.

The emerging nature of the issues is suggested in the final chapter subtitled "Reflections on Bioethics in our Civic, Religious, Historical, Professional Context." These issues are among some of the most complex and determinative for the future of mankind that exist today. Decisions made now will determine the direction and quality of human life for generations to come.

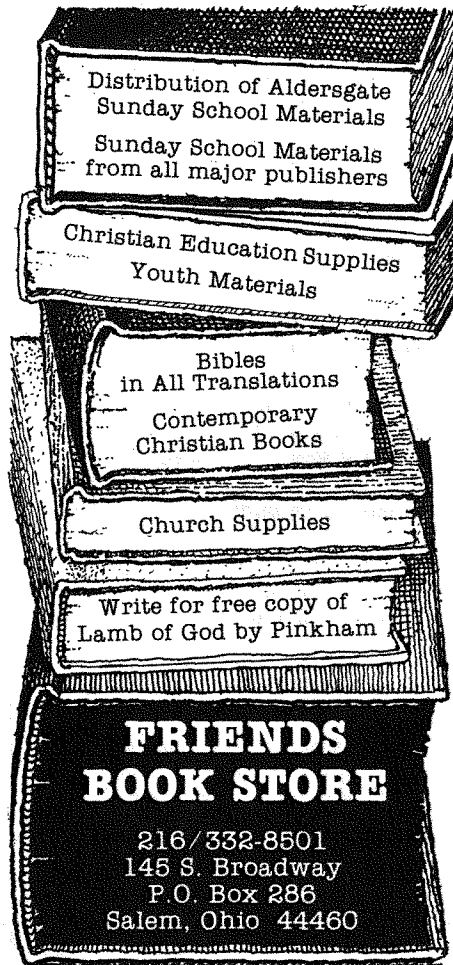
Good reading for anyone who wishes to be informed about such issues; one might say almost required reading for those who wish to be informed well enough to become movers and shakers in preventing drift from our moral and religious moorings.

— Philip E. Taylor

Beating the Break-up Habit

Dick Purnell with Jerry Jones
Here's Life Publishers, 140 pp., paperback, \$5.95.

Why do dating or engaged couples break up? The authors advance several valid reasons for this. Although the book is intended primarily for nonmarried couples, even folks who have been married for a short while might profit from a reading of it. Mainly, however, it is a book that those in the process of dating need to read. In addition to discussing how to maintain relationships, the authors recognize that at times breakups are



necessary, and give solid advice on how to go about this in the least painful way. The style of the book is such that even teenagers could easily follow it. Youth groups might want to give some time to the study of this book and some of the others it recommends. — *John Pierce*

Meditations for the Expectant Mother

Helen Good Brenneman

Herald Press, 79 pages, \$5.95, paperback, \$3.50.

Expectant mothers worry. They are subject often to whirlwinds of emotion ranging from awe and wonder to uncertainty and fear. This collection of 30 inspirational messages addresses some of the basic feelings that especially first-time mothers experience. It aims at alleviating some of the natural anxieties by fostering positive attitudes about the childbirth experience and first steps of parenthood. Each reading includes poetry, Scripture, an inspirational story, and a prayer selected by Brenneman and is organized to offer gentle advice and encouragement for the mother-to-be. A companion volume to Brenneman's *Meditations for the New Mother* (1953), this volume supplies lessons in preparedness for motherhood the doctor cannot give. It can be a thoughtful gift for a young, first-time mother-to-be. — *Karen Bozman*

Growing in the Fruit of the Spirit

John Blattner

Servant Books, 156 pages, paperback.

One of a series, *Living as a Christian*, this book is about growing in grace and in Christian character. Written in a clear, informal style, it is carefully scriptural and filled with wise, feet-on-the-ground insights. Let me offer a sample—writing of self-control: "A man without self-

control is like a city broken into and left without walls (Proverbs 25:28) That is what we are like without self-control: we have no defense against the world, the flesh, the devil; against temptation, unruly emotions, disordered desires, addictions. We are easy prey for our enemies. James observes that anyone who can succeed in governing his speech will find self-control in other areas easy by comparison (James 3:2). I call self-control 'the enabling virtue' because it is the quality that makes possible our growth in all the other virtues."

The principal line of thought: God makes us His children and wants us to grow to be like Himself. A leader's guide is offered for discussion groups. — *Lauren King*

An Eye for an Eye

Christopher J. H. Wright

InterVarsity Press, 212 pages, paperback, \$5.95.

What has a body of laws and teachings from 3,000 to 2,000 years ago to say to us today? How is the Word of God to God's people then the Word of God to us now? Do you feel that laws of that time cannot have any relevance for our vastly different times? Or do you select certain

laws (the prohibition of women's wearing men's clothes like slacks) as relevant and binding?

Wright's position is "that if God gave Israel certain specific institutions and laws, they were based on principles which have universal validity. That does not mean that Christians will try to impose by law in a secular state provisions lifted directly from the laws of Moses. It does mean that they will work to bring their society nearer to conformity with the principles underlying the concrete laws of Old Testament society, because they perceive the same God to be both Redeemer and Law-giver of Israel, and also Creator and Ruler of contemporary mankind."

His method is to demonstrate that the Old Testament laws must be seen in a background of three basic considerations: they are centered upon God; they concern Israel as a society, a people who are to be a model to mankind; they concern life on a land, and are down-to-earth practical. Wright spends the rest of the book demonstrating the principles involved in such areas as economics, politics, justice, the legal system, culture.

This is a good introduction to an important question, and recommended to thoughtful Christians. — *Lauren King*

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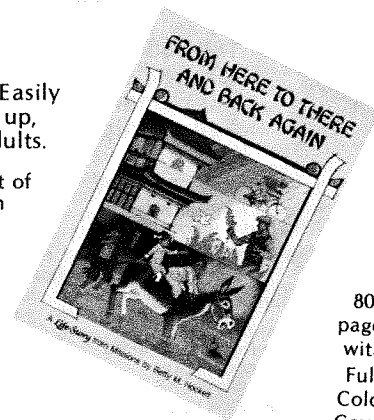
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THE LIGHT SIDE OF A TERRIBLE CALLING

BY NANCY THOMAS

A few weeks ago Hal and I participated in a missions conference at a theological seminary. As we arrived the last day to take down our display, we observed that the chapel service was drawing to a close. We stepped into the hall to listen.

The speaker had just reached the climax of his appeal, and in the hushed, highly charged atmosphere, he asked that those who were willing to consider becoming missionaries stand. I watched as here and there throughout the chapel students slowly rose to their feet. I detected struggle, even agony, as some pushed up through invisible layers of spiritual resistance. These were the ones who finally were "willing to be made willing," who were ready to say, "Even this, Lord," in spite of fears that He might actually someday send them to Africa, China or utter oblivion (which sounds strangely like "Bolivia"). Some of these decisions undoubtedly came after weeks, perhaps months, of painful wrestling with the ultimate question: "What if the worst should happen? What if God should call me to be a missionary?"

While admiring the willingness to endure "even this," I felt pity for those students, and a bit of amused wonder at the evangelical hoops we seem to put each other through to prove our consecration.



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I never fought being a missionary. In fact I never thought much about it at all as a young person. But I did find myself gradually becoming interested in what God was doing in other parts of the world. Slowly, almost imperceptibly, my interest grew, until one day I just asked, "Lord, do You think I could ever do something like that?" He said, "Yes."

My "call," if that term fits, was subtle, gradual, and most undramatic. Yet I've no doubts that this is what I'm supposed to be doing. While being a missionary certainly entails a certain amount of hardship, if that is God's plan, He enables and brings satisfaction. I can't think of anything else I'd rather do. Bolivia is not "oblivion"; it's the very center of what God wants for me now.


Of course God doesn't call everyone to be a missionary. But each local congregation should, in some way, be participating with the Church's mission in the world. People should be raised up and sent out of each local body, representing both that body and the denomination in the world. This should be normal—a part of being the Church.

Perhaps we've made the "missionary call" too personal, too dependent on an individual's struggle with his own consecration. Perhaps a more biblical way would be for the local congregation to actively recognize and name those God is calling to carry His message across cultural barriers. We read in Acts 13 that the Holy Spirit spoke to the local church at Antioch about the work He was calling Barnabas and Saul to. This congregation then fasted, prayed, laid their hands on the new missionaries and sent them away.

I'm not suggesting we do away with the yearly meeting mission boards. Not at all! But local congregations need to exercise a stronger role, in both the calling and sending processes.

At any rate, I would like to see the fear and dread be taken out of the missionary call. It's a privilege and a joy to be the Lord's co-worker, wherever the location, whatever the job!

I picture Jesus inviting us to work alongside Him, in His mission in the world. His hands are outstretched. He smiles and beckons:

"Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light." (Matthew 11:29-30 NASB) 

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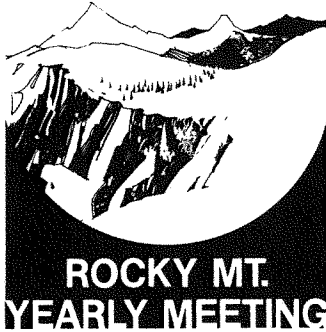
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FRIENDS CONCERNS



ROCKY MT. YEARLY MEETING

Truck Stop Chaplain Performs Many Tasks
By Ronald W. Miers
Pastor, Omaha Evangelical Friends Meeting

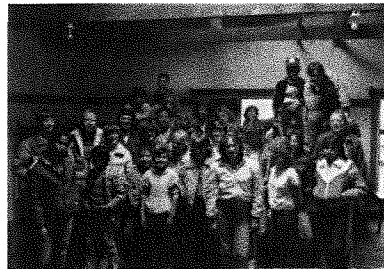
Chaplain at a truck stop? Who ever heard of such a thing? Indeed it is quite unique. Bill Sapp and his brothers have provided a chapel at the Sapp Brothers Truck Plaza southwest of Omaha, Nebraska, along I-80.

What does a chaplain do at a truck stop? He holds a Sunday morning worship service and a midweek Bible study in the chapel for employees, truckers, travelers, transients, or anyone else who would like to come. He talks with persons about Jesus Christ. He counsels with those who have spiritual needs. He gives premarital counsel, performs marriage ceremonies, and conducts memorial and funeral services for employees. He provides pastoral care to those who otherwise may not have any. He visits the hospital, calling on employees and family members. He feeds the hungry and clothes the destitute. He also provides free New Testaments at the Truck Plaza.

Bill Sapp provides the funding for this ministry. How do I know the chaplain does all these things? I am the chaplain.

—from The Traveling Minute

Albuquerque Youth Retreat with Mesa Presbyterian Youth



Youth from the Friends and Presbyterian churches in Albuquerque at their retreat. The youth studied spiritual truths and had recreational activities as well.

RMYM Briefs

FORT COLLINS, COLORADO—The junior high youth sponsored the film, *The Lion, the Witch, and the Wardrobe*. Members from the church viewed the film based on the book by C. S. Lewis.

WOODLAND PARK, COLORADO—Dr. Charles DeVol spoke at the Rocky Mountain Yearly Meeting sessions June 9-14. Chuck Orwiler, assistant pastor at First Denver Friends, was recorded at Yearly Meeting.

ALBUQUERQUE, NEW MEXICO—"Meet a Missionary Night" featured David and Mae Kellum, recent missionaries in Burundi, Africa. They presented a slide program and talk about the Friends work in this African nation.

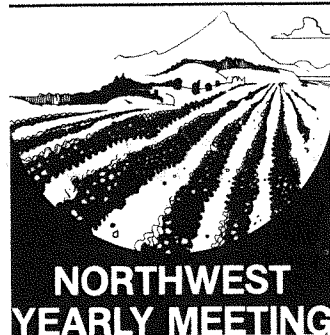
South Fork Reenacts Pioneer Trek

South Fork Friends recently joined in a community celebration of the 125th anniversary of a pioneer trek in its region.

Leavenworth-Pikes Peak mail and passenger service started from Leavenworth, Kansas, to Denver in 1859. Historical societies across northern Kansas used horses, stage coaches, buggies, carts, and wagons to retrace the original trail and to carry a mail pouch to Denver.

The station used near South Fork was located near the Friends Church. Evidence of the structure can still be seen.

On May 12 the stage coach and caravan arrived at the South Fork Community Building near the Friends Church. That Sunday there was an open-air church service. South Fork pastor William Leach led the service.



NORTHWEST YEARLY MEETING

Around Northwest Yearly Meeting

INTERNATIONAL VISITORS from other Evangelical Friends Alliance missions are anticipated at the Yearly Meeting sessions July 28-August 3. Frank Wu, clerk of Taiwan Yearly Meeting, and missionary Howard Moore will be guests from Taiwan. Vijay Prakash from India will be present; also Francisco and Juana Mamani from Bolivia. Guest speaker for the week is Argentinian evang-

list and author Juan Carlos Ortiz. The Yearly Meeting Missions Service will be held Sunday, July 29, at 4:00 p.m.

YOU CAN MAKE A DIFFERENCE is the theme for this year's Youth Yearly Meeting. Don Staples is coordinating the program for junior and senior high youth, which will include a Tony Campolo film series by the same title as the theme for the week.

EVERETT AND ALDA CLARKSON, recently returned missionaries from Mexico City, will be at Yearly Meeting sessions. **HAL AND NANCY THOMAS** have concluded their furlough year, departing June 24 to return to Bolivia. **DWAINE AND BECKY WILLIAMS** began their furlough, returning from Peru in June. **DENNY AND SUE ANDERSON** began their first term of service in Peru, having completed language study in Costa Rica.

TERRI BOWEN joined the Yearly Meeting office staff in June. She will be assisting Beth Bagley and Beatrice Goldsmith. Terri will be replacing Beth, who retires at the end of the calendar year.

VOLUNTEERS ON WHEELS (VOW) is the name adopted by NWYM recreational vehicle owners who want to use their RVs in Christian ministry. Nearly 50 people came to the initial gathering May 18-20 at Umatilla, Oregon, for a weekend of worship and discussion. A board of directors was named, and Bill Loewen of Newberg will serve as coordinator. The new organization anticipates being able to serve the church with a wide variety of assistance ministries. People interested in this program can write the Yearly Meeting office, P.O. Box 190, Newberg, Oregon 97132.

George Fox College News

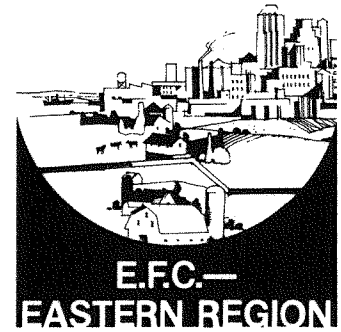
M. Gene Hockett, George Fox College's Alumni Association director for 12 years, is the college's 1984 Alumnus of the Year. The award was presented at the Alumni Banquet June 1.

Hockett, at the college since 1969, had been the college's Director of Church Relations for the last three years.

A 1951 GFC graduate, Hockett came to the college from the pastorate. He pastored West Chehalis Friends Church near Newberg from 1962 until joining the college staff. Previously he was pastor of the Metolius Friends Church.

Hockett is president of the Newberg Optimist Club. He is active in the Newberg Friends Church, where he previously was Sunday school superintendent and a member of the pastoral team.

He is president of the Board of Education of Northwest Yearly Meeting and of the Evangelical Friends Alliance Christian Education Commission.



E.F.C.—EASTERN REGION

EFC—ER Happenings

THE FIRST BOOK IN THE CHINESE LANGUAGE about Quakers, their background, and their beliefs, has been published under the title *The Light of Christ Within*. According to Howard Moore, Taiwan field superintendent, it is a hardback edition, beautifully bound, with a two-color cover featuring the picture *The Presence in the Midst*. The project was started several years ago when Charles DeVol served as coordinator and invited 26 Quaker writers to submit manuscripts on assigned topics related to the history of Friends. Two years ago the English version was published under the title *Focus on Friends*.

PASTORAL CHANGES that have been completed include: Sarasota, Charles Ruiz-Bueno; Portsmouth, Virginia, Frank Carter; Byhalla, Duane Dickson; West Mansfield/Somersville, Greg Grigsby; Salem First, John Johnson, associate; Canton, Stan Hinshaw, youth; North Olmsted, Philip Taylor, minister to retired; Morningside, Tom Crawford, associate; Ypsilanti, Charles W. Sheldon, Jr.; East Richland, David Rough, assistant pastor and administrator of New Covenant Academy; Orange Road, Tim Kelley; Bellefontaine, Royal Runyon; Eden, Larry Grigsby. Churches undecided include Peniel, Grinnell, Fiat, and Saxapahaw.

CAMP CAESAR is always a highlight of the summer for Friends Youth. This year marks the 32nd year Eastern Region has used the facility located at Cowen, West Virginia. Fred Clogg and Glenn Althouse are serving as codirectors and "Potter's Clay," Malone's music group, is performing at both camps. Evangelists for Junior High Camp are John Williams, Jr., Dennis Mote, Walter Morton, David Byrne, and Allen Richardson. Evangelists for Senior High Camp are Robert Hess, Dale Chryst, Jerry Wenger, Frank Carter, and Joe Kirby.

THE DEAN JOHNSONS AND BOB OLMSTEADS represented EFC—ER at the dedication of the three-story building that is the center for the Chicago Fellowship of Friends. Steve and Marlene Pedigo minister

in the Cabrini Green area, especially to black youth. The April 29 dedication was attended by over 200, including Chicago Mayor Harold Washington.

VIDEOTAPES are now available from Friends Book Store in Salem. Besides the three "Deeper Life" tapes by Dr. Paul Rees, we now have "The Lighthouse," sermon by Dr. Charles DeVoi; "The Light," sermon by Dr. DeVoi; and music by Earl and Catherine Smith. Cost is \$25 to buy; \$10 to rent (each). Copies may be viewed in the YM Office.

RETREAT FOR FRIENDS WOMEN is scheduled for September 28-30 at Cedar Lakes, Ripley, West Virginia, with Sally Roher as speaker.

ROD AND CORLISS MICK together with their four children will be spending a year living in Japan. Members of the Tecumseh Friends Church, Rod is a teacher and Corliss is a clinical psychologist. He will take a sabbatical from his school, and the family will locate in Tokyo to serve at the Christian Academy, which is sponsored by Oriental Missionary Society. They will leave the week after Yearly Meeting closes.

CHERYL BAILEY, a nurse who attends North Olmsted Friends Church, left Cleveland the middle of June to be gone three months on a short-term missionary assignment to India. Working with the Missionary Board, she planned to serve two months at the Landour Christian Hospital in Mussoorie, and the remaining month at Chhatarpur giving physical examinations and inoculations to the children enrolled in the Christian English School.

JAMAICA was the destination for five EFC—ER Quakers during the summer months. DAVID and PAM BURCH of Morningside Friends, MARY ELLEN SHIELDS of Canton, MARTHA DAVIS of Sebring, and CURT THOMPSON of Mt. Pleasant traveled as part of the tour group with Christian Service International. They assisted in school teaching, vacation Bible schools, and youth projects in Friends churches of Jamaica Yearly Meeting.

YEARLY MEETING banquets scheduled for August 11 will feature: Corliss Mick—Women's Banquet Howard Moore and David Aufrance—Men in Missions Earl Bailey and Master's Singers—Youth Thom Douglas—Singles

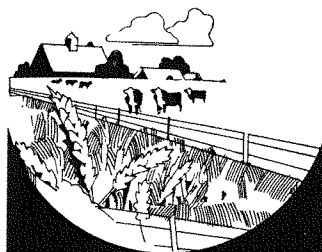
At the morning services, our area superintendents will be speaking, and Robert Hess will speak at the evening services. On the concluding night (Thursday) Robert Dugan, NAE director of public affairs in Washington, D.C., will be guest speaker.

Focus on Malone

QUAKER VOLUNTEERS traveled to the Malone campus from area Friends churches for three days in June to help out. Kenny Cobbs, director of the physical plant at Malone, supervised painting, landscaping, furniture repair, and miscellaneous jobs the workers did.

WINNER of the 1984 Faculty Forum is Dr. Lauren King, professor emeritus of English. His manuscript entitled "Dante's Paradiso: Light and Love" will be presented in September at a special program.

REPRESENTATIVES from Malone to the Friends Association for Higher Education conference in June at Friends University were Dr. Alvin Anderson and Dr. Herbert Dymale.



MID-AMERICA YEARLY MEETING

Yearly Meeting Planned

A different format is forthcoming for the 1984 sessions, which will begin with the boards meeting all day Saturday, August 4.

Those present will attend worship services on Sunday in the Wichita Area churches, and there will be an afternoon presentation of *Children of the Light* with Phil Speary directing. Sunday evening the annual banquet will be held with the youth joining in attendance. Dr. Norman Bridges, president of Friends Bible College will be the speaker.

Principal speaker for the sessions beginning on Monday will be Richard C. Sartwell, senior pastor of First Friends Church in Salem, Ohio. His messages will follow the Yearly Meeting theme "One in Christ Jesus."

We invite you to spend time with us on the Friends University campus in Wichita August 4-8.

Recovery of Hope

The *Recovery of Hope* program was begun under sponsorship of Sheldon Louthan and the Friends Center on Family Living and was written and developed by Floyd and Nelda Coleman.

During the fall of 1981 work was begun in Wichita, Kansas, on a new program called *Recovery of Hope*. The program was for people who had

severe problems in their marriages and for people who were separated and/or divorced who want to reconcile their differences.

The unique features of the program are (1) the use of volunteer couples who have had severe problems in the past and worked out a reconciliation, (2) the combination of prayer and professional counseling, and (3) intensive follow-up in addition to ongoing counseling.

February 1984 marked the second anniversary of the first session. Preliminary results show that 60 couples had attended and 40 of them had made a commitment to a plan of reconciliation. Half of the 40 couples were living together and one third of the 40 couples reported improvement in their relationship.

After evaluating the past, there are plans for the future. In addition to maintaining the program in Wichita, there is a desire to make the program available to other areas throughout the country. Two efforts are currently under way: publication of a manual so others can duplicate the program, and training sessions so new people can learn from the experiences of the people who have brought *Recovery of Hope* to life.

Friends University

Excerpts from the books of Richard J. Foster, associate professor of theology and writer-in-residence at Friends University, are now available on cassette tape. *Practicing Simplicity* and a four-tape series, *The Liberty of Discipline*, are available on audio tape.

On September 21, 22, Foster will present some teaching sessions based on *Celebration of Discipline: The Path to Spiritual Growth*. The sessions will be videotaped and will be available in late October in both videotape and 16mm formats.

The series will be presented in Wichita's Century II Convention Center, and tickets will be available beginning August 1 for \$5.00 each.

Friends Village, an adult community living together in the spirit of Christianity, is scheduled for completion in 1985. An agreement between Friends University and Casado-McKay, Inc., of Wichita provides for a first-phase development of approximately 50 one- and two-bedroom apartments to be built as a retirement housing complex.

Recently a group of students and staff from Friends University returned from a leadership retreat at Rockcleft, located 20 miles west of Colorado Springs. Rockcleft is a camp facility on approximately 120 acres given to Friends University in 1976 by the Mott family.

Friends Bible College News

This summer several FBC students and staff are involved in unique opportunities of travel and ministry. Seven students and professor Gene Pickard and family spent a month in Mexico City with the Evangelical Friends Mission staff there; Dawnita Ferguson is with her family in Burundi, Africa; Rick Garrison is under an MAYM internship in League City, Texas; two students and Dr. and Mrs. Fred Johnson will be in Israel for two weeks; Rachel Johnston is working with Campus Crusade for Christ in Tokyo, Japan; two students will be with Quaker Wheels for a month; and Eric Riley is interning with Paul Thornburg in Austin, Texas.

The FBC Singers and professors Robert and Marilyn Ham will be in charge of the music for Mid-America Yearly Meeting in August.

FRIENDS GATHER

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

Youth

The BETHANY, Wadsworth, Ohio, (Walter Morton) youth group, celebrating their first anniversary, served cake and other refreshments to the church. Other activities included an all-church Family Feud game.

GLEN ELDER, Kansas, (Ken Roe) youth held an introduction to a study of Love and Marriage, sponsored by Linda Hoffman, inviting the church to be guests at a "mock wedding" in which each of the young people participated.

Randy Rice of ALLIANCE, Ohio, (Frederick Sams) was named "stock-

ader of the month" in the Boy's Brigade program.

At NORTHBRIDGE, Wichita, Kansas, Tim Thornburg has recently been named to the position of Youth Coordinator. Son of Paul and Leona Thornburg, Tim was born in Burundi, Africa, while his parents served as missionaries.

RIVERTON, Kansas, (Paul and Linda Snyder) reports that the last Sunday of April was Kids Sunday, when several of the young people had a part in the morning worship. In the afternoon, Grady Miller, pastor of the BOLTON Friends Church, arrived with his "Give the World a Smile Puppet Company" to work with the young people in forming a puppet troupe. His company presented a

musical entitled "Antsylvania" at the evening service.

Community Outreach

At **ROSE VALLEY**, Kelso, Washington, (Roger Sargent) Friday, April 13, was the date for a "Hamburger Feed and Fun Night" sponsored by the Outreach Committee. Everyone in the community was invited. Cakes, salads, snacks, and hamburgers, with all the trimmings, were served to approximately 150 people. Cost was on a donation basis. A total of \$465 was received. After paying the cost of the meat (other foods were donated) \$237 was sent to Northwest Yearly Meeting for the relief of famine in Bolivia; \$150 was given to the youth who helped to be used toward expenses of the 1986 Youth Quake in Mexico City.

After a time of prayer Wednesday evening at **McKINLEY HILL**, Tacoma, Washington, (John Retherford) some members of our congregation are visiting folks in the area. Our pastor will be having revival meetings in our church June 8-10. A skit June 13 depicted the seven years of rearranging furniture and setting up chairs for our services at the home of James and Lydia Nottage, who after the skit were presented with a rose bush.

Missions

BOISE, Idaho, (Harold Antrim) reports their Missionary Conference included singing, puppet program, Hal Thomas, slide show, and ice cream social on Friday; Saturday a Father/Son breakfast with Hal Thomas, Mother/Daughter luncheon with Lena Rice, and music by the "Quaker Notes." Sunday morning Hal Thomas spoke. That evening the Young Friends Choir gave the musical *That All May Hear*. There were also messages from Francisco and Juana Mamani (native Bolivians).

The **GLEN ELDER** Friends Women hosted the Area Missionary Conference with David and Mae Kellum as guests and a luncheon with Mrs. Max Huffman as special speaker.

At **HAVILAND**, Kansas, (Gary Wright) David and Mae Kellum, missionaries on furlough, were guest speakers at a banquet on April 8. The tables were decorated with African violets and African souvenirs, and a 24-foot-long salad bar provided the meal.

BELLEVILLE, Kansas, (Norman MacGregor) had Alfred and Ruth Miller take charge of the Sunday morning session May 13. Then on Sunday evening Alfred Miller had part of our union service with all the churches in town.

Spiritual Life

In March **GLEN ELDER** people were challenged by the *Dynamic Laity* film series produced by Win Arn Associates. The Day of Prayer for World Evangelism was observed on June 10 with a special morning worship service.

Other Special Events

WEST CHEHALEM, Newberg, Oregon, (Jim Settle) Women's Missionary Fellowship met with 30 mothers and daughters in attendance. Lorraine Clark was in charge of the main feature, using nursery rhymes and their origins, which were especially interesting to the children present.

The **OKLAHOMA CITY**, Oklahoma, (Sheldon and Elda Ann Cox) Outreach and Spiritual Life Committees feel the Sunday evening services are just as important as the morning worship service. To help encourage attendance during the summer months, special programs are planned for the entire family, called super Sunday evenings. These activities began June 6 and will run through August 26.

"Now I Am a Parent" is a group at **WESTGATE**, Columbus, Ohio, (Randy Neiswanger) that has been organized to offer opportunities for new parents and/or expectant parents to get together to share ideas and perhaps learn new ideas about nurturing their children. The first meeting was a combination pizza party/idea session.

At **AUSTIN**, Texas, (Paul Thornburg) Resurrection Day services were highlighted by *eye witness accounts* from people who have proof that Christ is alive and well today. Another highlight recently was a family camp-out April 13, 14. Twenty-eight were able to attend the potluck meal camp fire Friday night at McKinney Falls State Park. Twenty-one spent the night and enjoyed breakfast, sharing and prayer time together followed by a lively volleyball game and lunch.

A sunrise service was held at 5:00 a.m. on April 22 in the yard of Willard and Hallie Jordan of **SPRINGFIELD**, Colorado. The pastor, Glenn Hawthorne, brought the message.

DEERFIELD, Ohio, (Christopher Jackson). Congratulations to the pastor's wife, Nancy, on her graduation from Malone College. Approximately 60 mothers and daughters enjoyed an evening of fellowship at a banquet.

TRINITY, Van Wert, Ohio, (Duane Rice) had a seminar on "Stress" led by Dr. Charles Cureton, a Christian psychologist in Canton. The workshops covered stress in the home, on the job, and in the church. Jerry Graham, Sacramento, California, shared concerning his life of crime and his conversion. Jerry was brought to Van Wert by the Agape Prison Ministry.

BOISE reports that Steve Perisho and his wife, Kim, have accepted the call to become their youth pastors; they began their ministry May 15. Retha McCutchen accepted the call to serve as associate pastor beginning June 1. Their second annual Quartet Festival was held May 20 in the afternoon, featuring the John Coleman family and 12 quartets.

FRIENDS RECORD

BIRTHS

ALBERT—To Lyn Albert, a son, Andrew Mark, March 26, 1984, Canton, Ohio.

ANDERSON—To Terry and Robinson Anderson, a daughter, Traci Elizabeth, April 1, 1984, Van Wert, Ohio.

BAUMAN—To Carl and Kathy (Antrim) Bauman, a son, Jeremy Antrim, May 1, 1984, Okinawa, Japan.

BECK—To Terry and Marcia Beck, a son, Simon Anthony, October 9, 1984, by adoption from Korea, Clackamas Park Friends, Milwaukie, Oregon.

BLOYD—A son, Caleb Michael, to Mike and Cindy Bloyd, April 26, 1984, Ramona, Oklahoma.

BOYD—To Troy and Donna Boyd, a son, Scott Adam, May 4, 1984, Clackamas Park Friends, Milwaukie, Oregon.

BROWN—A daughter, Andrea Yvonne, to Jamie and Cindy Brown, April 16, 1984, Friendswood, Texas.

BUCKINGHAM—A son, Jon Michael, to Greg and Teresa (Riley) Buckingham, April 15, 1984, Haviland, Kansas.

DAVIS—A daughter, Amber Rene, to Kent and Judy Davis, April 11, 1984, Haviland, Kansas.

EBENHOH—To David and Debbie Ebenhoh, a daughter, Denise Rose, March 31, 1984, Cleveland, Ohio.

FOUSE—To Dennis and Pam Fouse, a daughter, Rachel Lynn, April 19, 1984, Canton, Ohio.

GARROTT—To Steve and Patti Garrott, a son, Aaron Joseph, May 10, 1984, Canton, Ohio.

HILL—To Thurlow and Christine Hill, a son, Michael Allen, April 12, 1984, Cleveland, Ohio.

KING—To Bill and Marciana King, a daughter, Jacquelyn Ericka, May 17, 1984, Pouisbo, Washington.

MEYER—A daughter, Savannah Nicole, to Dan and Dannie (Davis) Meyer, March 31, 1984, Haviland, Kansas.

PETERS—To Bill and Pam Peters, a son, Christopher Thomas, April 3, 1984, Columbus, Ohio.

ROUSH—To Rick and Lisa Roush, a son, Nathan Andrew, March 23, 1984, Columbus, Ohio.

RUCHTASCHEL—To Dave and Rebecca Ruchtaschel, a son, Nathan Emerson, March 28, 1984, Canton, Ohio.

SARGENT—To Dave and Nancy Sargent, a daughter, Courtney Marie, April 3, 1984, by adoption, Clackamas Park Friends, Milwaukie, Oregon.

STANAGE—A daughter, Hannah Rae, to Ken and Jana Stanage, May 5, 1984, Haviland, Kansas.

TEAGUE—To Phil and Jayne Teague, a son, Matthew Carl, May 11, 1984, Canton, Ohio.

MARRIAGES

BILL-BUCK. Cynthia Sue Bill and Brian Buck, April 28, 1984, Columbus, Ohio.

BRIGHTUP-STRATTON. Linda Brightup and Gene Stratton, May 19, 1984, Northridge Friends, Wichita, Kansas.

BURBICK-DEPASQUALE. Deborah Burbick and Dan DePasquale, April 7, 1984, Canton, Ohio.

BURGESS-HUFFMAN. Grace Burgess and Bill Huffman, March 31, 1984, Cleveland, Ohio.

ELY-STAYTON. Sandy Ely and Leonard Stayton, April 14, 1984, Columbus, Ohio.

HANSEN-BELFIELD. Vonda Hansen and Jon Belfield, February 18, 1984, Willow Creek Friends, Kansas City, Missouri.

HOUSTON-JENKINS. Natalie Houston and Shawn Jenkins, June 3, 1984, First Denver Friends, Colorado.

HOWELL-BOROFF. Beverly Howell and Rick Boroff, April 13, 1984, Van Wert, Ohio.

LADD-BEINING. Debbie Ladd and Ron Beining, March 9, 1984, Van Wert, Ohio.

LEONARD-BEATTY. Carol Ann Leonard and David Beatty, April 17, 1984, Marietta, Georgia.

MACIEJESKI-VANCE. Marji Maciejewski and Lawrence Vance, May 20, 1984, Fort Collins, Colorado.

PIERCE-CARTER. Renee Pierce and Dennis Carter, June 16, 1984, First Denver Friends, Denver, Colorado.

PIERCE-MEANS. Terri Sue Pierce and James Darryle Means, June 30, 1984, University Friends, Wichita, Kansas.

SMITH-EBENHOH. Mary Smith and Thomas Ebenhoh, April 14, 1984, Cleveland, Ohio.

SMITH-MULLIKIN. Sheryl Smith and Alan Mullikin, May 19, 1984, League City, Texas.

STILLE-NICHOLSON. Esther Stille and Frank Nicholson, April 29, 1984, Boise, Idaho.

TAYLOR-ELLYSON. Darla Taylor and youth pastor Ronald Ellyson, May 26, 1984, Alliance, Ohio.

DEATHS

BLACK—Gaylor Black, minister, March 19, 1984, Van Wert, Ohio.

BITTNER—Edna Bittner, 86, April 20, 1984, Milan, Ohio.

BROWN—Charlotte Brown, May 18, 1984, Haviland, Kansas.

DEERFIELD—Robert Deerfield, May 5, 1984, University Friends, Wichita, Kansas.

HANSEN—Jack Hansen, Sr., May 1, 1984, University Friends, Wichita, Kansas.

LONG—Sadie B. Long, 82, April 6, 1984, Glen Elder Friends, Beloit, Kansas.

MILLER—Geraldine Miller, April 29, 1984, Newberg, Oregon.

MILLER—Peg Miller, April 2, 1984, Van Wert, Ohio.

MORGAN—Naomi Morgan, March 17, 1984, Van Wert, Ohio.

NELSON—Earl Nelson, April 28, 1984, Newberg, Oregon.

SNYDER—Clarabelle Snyder, March 22, 1984, Van Wert, Ohio.

STEPHENS—Thelma Stephens, April 15, 1984, Ramona, Oklahoma.

STUART—Ruth Stuart, 88, April 22, 1984, Glen Elder Friends, Beloit, Kansas.

A Concern for a World Gathering of Young Friends

BY PAUL ANDERSON

At the Kaimosi World Conference in 1982 some hopes and dreams of another world gathering emerged. Young adults met together often for discussion and prayer about this matter. Subsequently, two committees were formed: a European group and an American group. Each would have representation from major bodies of Friends.

Guilford College in Greensboro, North Carolina, was chosen as the site (July 19-26, 1985), and "Let Our Lives Speak!" was adopted as the theme.

Yearly meetings are being asked to appoint up to five delegates (prorated, depending on size) this summer so they will have a year to prepare for the gathering. Yearly meetings are also being



asked to help raise some of the financial means by which their delegates might attend.

There are also applications available for attenders at large if a yearly meeting has already filled its quota. Those attending should be roughly between the ages of 18 and 35(+); and they should be men and women who have an interest in the future directions that Quakerism may take, an ability to share clearly and humbly regarding their religious experience, and a willingness to listen openly and acceptingly to the experiences of other Friends. Paul Anderson represents the EFA on the American committee. He has served as pastor at Reedwood Friends Church in Portland, Oregon, and plans to pursue doctoral studies in the near future.

THE SPIRIT of God moves within the chapters of time, uniting the inward seasons of the soul with the outward measures of calendar time. After much prayer and deliberation, it is the feeling of many that the time is right for a world gathering of young Friends. A world gathering of any sort is a gigantic undertaking! The expenses in terms of travel, time, and coordinative efforts are immense. However, in light of the values of such a gathering, the expenses seem minimal. The following are but a few values that could result from such a gathering.

1. *The Cultivation of New Leadership.* The task of cultivating future generations of leadership is a never-ending task. If ever a society fails to equip its young to carry on the vision of that society, its future vitality will be severely crippled. So it will be for Friends if we do not actively cultivate forthcoming generations. Jesus spent 30 years preparing for 3 years of ministry, and it is hoped that such a gathering would at least play some role in the encouraging of young Friends in their emerging ministries.

2. *The Gaining of Valuable Insight from One Another.* The Society of Friends may be one of the most theologically diverse groups for its size, and this has been a great source of both joy and pain. We often find it difficult to appreciate the experiences of

others that are different from our own. Yet through these very differences, more people are reached by God's love than would have been reached otherwise. What is needed is prayerful and tender interaction among Friends who are mature enough to listen to another's sojourn, and then to offer humbly one's own learnings about the life of the Spirit.

The greatest temptation is to assume that God will work in others the same way God has worked in our lives. But the Scriptures remind us to be mindful of our limitations as well as our certainties. While in one breath we affirm the bold statement that "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8) we must in the next breath agree with the same Scriptures, "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." (2 Corinthians 4:7)

Indeed, one of the greatest values of such a conference would be the enriching insights we could learn from one another. Our greatest source of pain is also our greatest source of joy. We can react against our diversity, considering it a foe; or we can respond to it as a friend, seeking to gain enrichment through loving interaction. As different parts of the body, there is a lot to be gained through appreciating one another. In doing so we will experience

the freedom that comes with being "humble learners together in the school of Christ."

3. *The Empowering of Quaker Witness and Ministry in the World.* Upon reflecting over world gatherings of Friends earlier this century, one Friend has well said that "the Society of Friends . . . has rediscovered, neither easily nor quickly, the truth that it exists not for itself, but for the world's healing."¹

While the strengthening of future leadership and mutual appreciation could indeed result from such a gathering, the greatest value will be measured in terms of the furthering of ministry: the meeting of human needs, energized and empowered by the transforming love of God. Young adults are not only the church of tomorrow, they are also the church of *today*. Consider, for instance, the witness of the "Valiant Sixty." Many Quaker martyrs and missionaries in the first generation of Friends were young adults in their teens and twenties. Past gatherings of young adult Quakers have also produced great dividends in terms of added vitality and renewed vision for the rest of the society.

QUAKERISM has a good deal to offer the rest of the world. But, no tradition, no matter how memorable or quaint, deserves to exist in and of itself. Only as Friends are active and effective in the healing, redeeming, and transforming work of God is their existence justified. Such a movement cannot rest on its past laurels or learnings. Just as the manna in the wilderness had to be gathered daily, so must each generation of Friends be cultivated anew to carry on the ministry of Christ. Our prayer is that our lives might indeed become healing love for others . . . and that such a gathering would further that process.

1. A. Neave Brayshaw, *The Quakers*. (William Sessions Ltd., London, 1969) p. 348.