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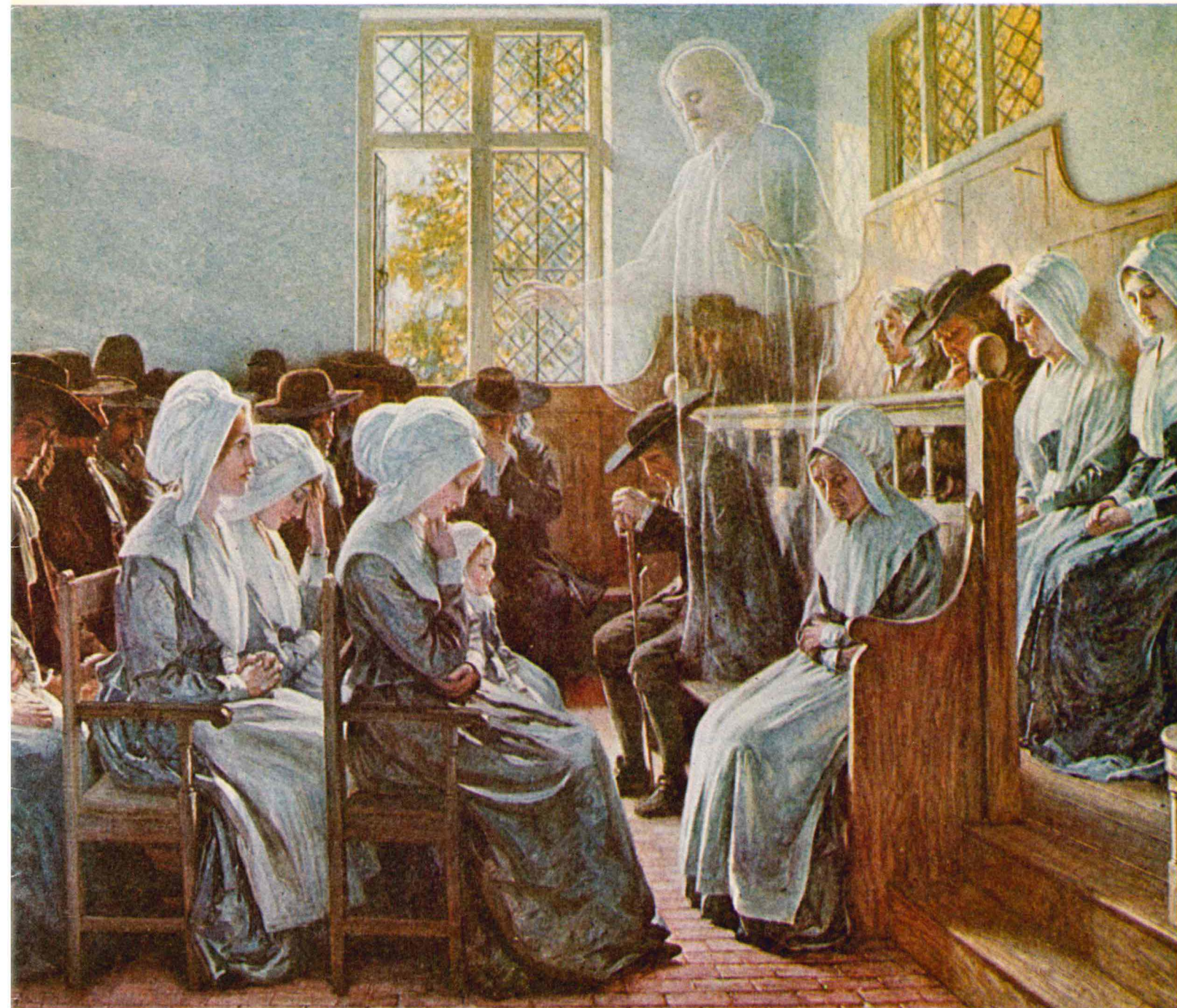
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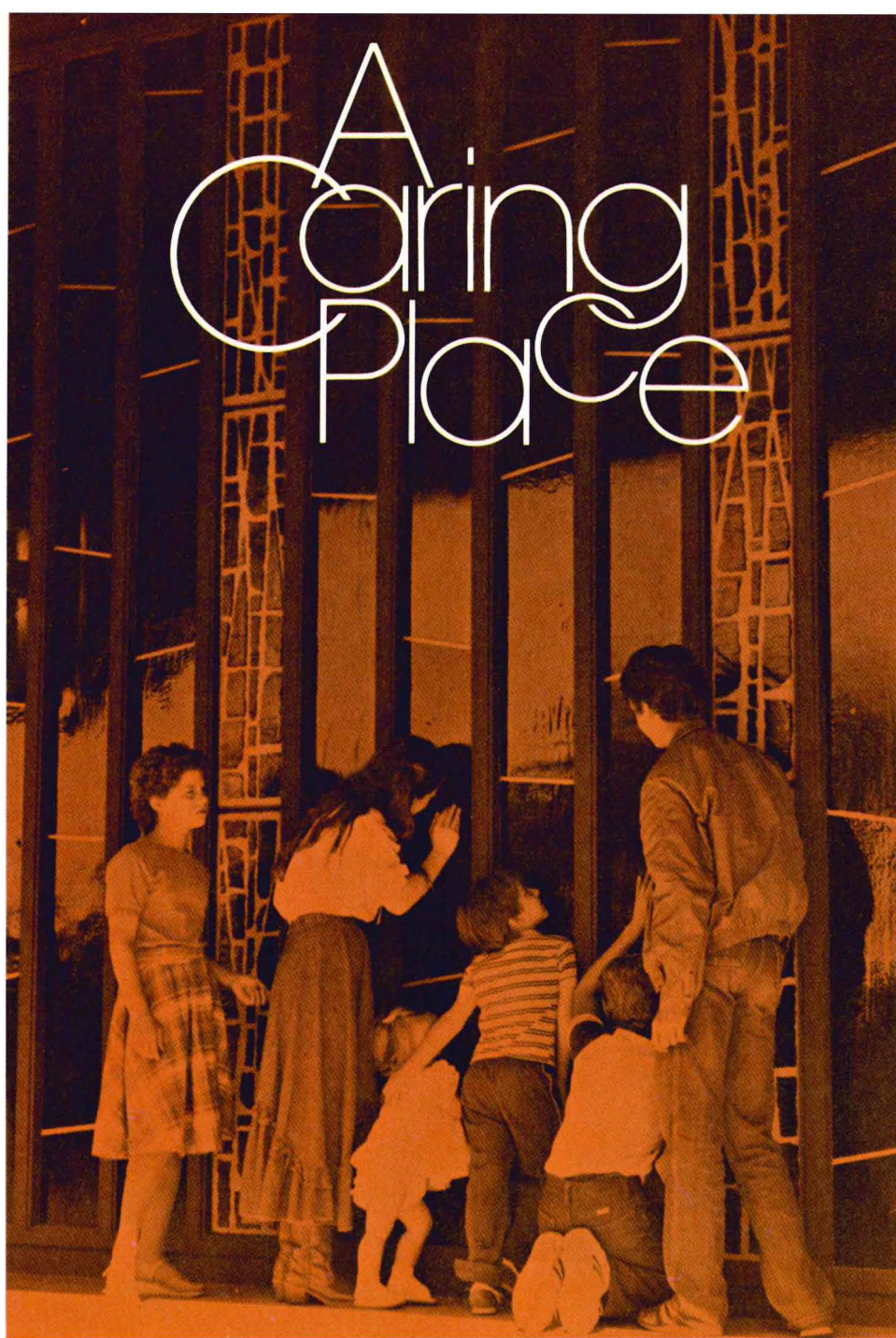
Evangelical Friend

October 1984

Vol. XVIII, No. 2



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BY NANCY THOMAS

PEDRO'S quiet ways are balanced by his cheerfulness and his spiritual stability. Long an elder in the Villa San Antonio Friends Church in La Paz, Pedro has served as a missionary evangelist to several villages north of Lake Titicaca. A whole new church district has opened up because of the team work of Pedro and others from this La Paz congregation. Pedro is also a skilled leather craftsman, and through his trade he supports his family of five young children. He's a hard worker, a Christian leader, an example to the community.

Nancy Thomas, missionary in Bolivia from Northwest Yearly Meeting, writes "A Certain Shaft of Light" as a regular column in EVANGELICAL FRIEND. This month her article moves up from the regular feature section to serve as an introduction to a look at the church—the Body of Christ.

We had dinner with Pedro's family last night for the first time since our return to Bolivia. The lights of the city glittered like a million cat eyes as we climbed the hill to his adobe house. We brought the chicken; Pedro supplied the soup. Our kids crowded with Pedro's five around the TV set while we adults talked together. We had enjoyed Pedro's fellowship many times before. But this time was different. We all knew that something was missing. Brigida wasn't there.

Three months earlier Pedro's wife had committed suicide.

The sharp edge of shock and agony has worn off by now, but the pain continues. And the questions. Why? Why Brigida? Why did this happen to such a strong Christian family?

Pedro recounted to us the series of little problems that had been adding up: the economic struggle and the strikes plaguing the whole country, shortages of staple foods, a theft in his leather shop. On the day of the tragedy the city was suffering a bread shortage, and Brigida told Pedro she couldn't serve him his afternoon tea. They then quarreled about their oldest son's poor school work. Pedro went back to his job irritated, and Brigida, in front of the kids, drank a liter of insecticide.

Why? A series of little things built up—but why to such a climax? There were undoubtedly deeper causes. Why didn't she tell anyone? The Villa San Antonio Church has always seemed like such a loving extended family. Why didn't anyone suspect?

The pastor of this church, a close friend of ours, is dealing with an acute sense of failure. Indeed, the whole church is struggling with hard questions. How could they have prevented this tragedy? What should they have been doing? This very hurting group of believers is working through its role in a world of pain. And well might every local congregation wrestle with similar questions, without the impulse of a tragedy like Pedro's.

Where is the church when people hurt?

Bob Munger, one of my husband's professors at Fuller Seminary, once said in class, "The church pew is often the loneliest place in the world." It's true. Too many times we become a company of the comfortably committed, needing to keep up appearances and offer a variety of activities. People take second place to programs. Expressed agony is inappropriate, embarrassing even. A hurting marriage, child abuse, loneliness, fear—Christians aren't immune from these problems. Yet we hesitate to talk about them.

I think of the inscription on the pedestal of the Statue of Liberty. The part I memorized as a schoolgirl reads:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, the tempest-tossed to me,
I lift my lamp beside the golden door!"

The United States hasn't lived up to this ideal, but what a perfect sign for the door to the Kingdom of God!

And I think of Jesus' difficult parable of the great supper where the servants are finally commanded, "Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame." (Luke 14:21 NASB; see also Luke 14:12-14.) As we regularly feast on the riches of God's blessings in our churches, where are they—the outcasts, the rejects, the hurting ones of our culture? And are we even able to recognize the poor, crippled, lame, and blind among us? Or do our disguises hide us all too well?

Madeleine L'Engle, in one of her young people's books, *Dragons in the Waters*, describes a fictional indigenous tribe in Venezuela. The Quiztanos are an idealistically good people, and in a central location in their village are two long structures called Caring Places. Here the ill and dying go and are eased into death or back to health. In these places of beauty, the "patients" receive not only rest and natural medicines, but acceptance, understanding, and compassion.

This image strikes a responsive chord in me. We all need a Caring Place at some time in our lives. And isn't this what the church should be?

Some congregations are very much Caring Places. Others are far from this ideal. What can we do to become bodies of believers who genuinely minister to hurting people? We need to ask ourselves these questions: Am I willing to share my own real needs in appropriate ways? Am I becoming more discerning and sensitive to other people in the church? Are people more important to me than pro-

grams? Am I available to listen, to spend time (quantity as well as quality) with people who need a friend? Am I open to being a channel of God's love and power in a healing redemptive ministry to hurting people?

God's Spirit longs to make each local congregation a place of caring and healing. He is among us

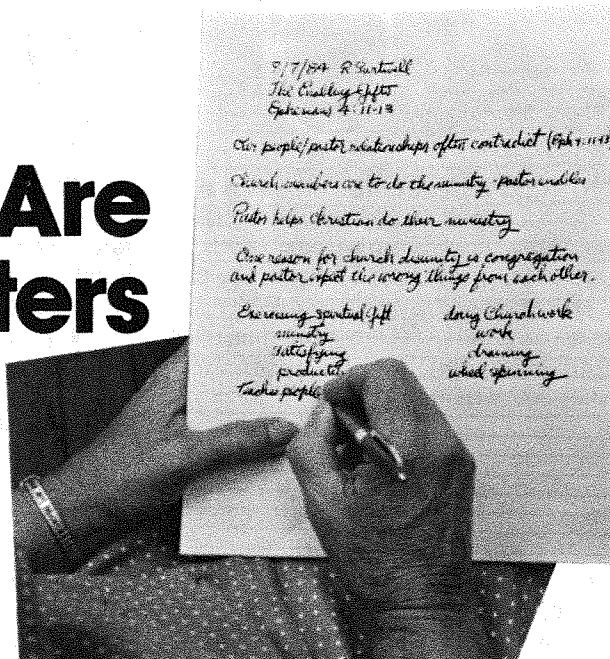
... to bind up the brokenhearted,
To proclaim liberty to captives,
And freedom to prisoners . . .
To comfort all who mourn . . .
Giving them a garland instead of ashes,
The oil of gladness instead of mourning,
The mantle of praise instead of a spirit of fainting.
(Isaiah 61:1-3 NASB)

The Villa San Antonio Friends Church is learning to be a Caring Place. Many questions can't be answered. Perhaps there was something more they should have been doing. Perhaps the fault lies mainly with Brigida for her reticence. Perhaps the fault lies with Pedro and his neglect of family for work and church. It was easy in the beginning to blame Pedro, and many sorrowing people felt they had to fix the blame on someone. But Pedro, more than anything, needs care and healing right now. He needs acceptance and compassion. He needs hope. He, and the whole church, need to know that all things (no matter how wrong or tragic) really do work together for good to those who love Him and are called by His name (Romans 8:28). Perhaps the church did fail where Brigida was concerned. But the Villa San Antonio Friends Church can be a Caring Place for Pedro.

Are we doing all we can to make our local congregations Caring Places?

Who Are the Ministers at Your Church?

BY RICHARD SARTWELL



Unfortunately, there are lots of ways believers manage to disrupt the unity the Lord has created in the church (see Ephesians 4:3-6). But one of the most tragic is seen when pastors and people come into conflict over who ministers and in what ways. Despite our claim as evangelical Friends to be “people of the Book,” we frequently practice our people/pastor relationships in direct contradiction of the clear teaching of Ephesians 4:11-13.

Paul makes clear that part of the Lord’s plan and provision for the church is the “enabling gifts,” which in fact are people, named in verse 11: apostles, prophets, evangelists, and pastors, and teachers. These are not offices, but functions. These people are not man-appointed, but God-called. Their special ministry is to equip and enable others to exercise their own ministry.

Verse 12 contradicts two very common views of what the church is about and specifically how pastors and “laymen” relate to each other. First, it shatters the view that “laymen” are passive individuals, while “professional clergy” minister *to* them and *for* them. We Quakers have developed our own variation of this mistaken view. Though quick to reaffirm our historic belief that every Christian has a ministry (the clear teaching of verse 12!), we often say, “But average church members are too busy with

their own jobs to spend time in ministry—that’s why we set pastors free to minister full time.”

In this mistaken view, when the ministry of the local church is inadequate, incomplete, or unsatisfactory, it is because the pastor isn’t doing “it” properly. He or she doesn’t visit enough, or isn’t a good counselor—or wastes too much time in counseling—or whatever. But if we read the Scriptures with our eyes open, we must see that it is the typical church member who is to be doing the ministry—not the pastor. We probably do have reason to blame pastors for failed ministry, but we blame them for the *wrong* reason!

A second view of the pastor/people relationship is just as wrong. This view is exemplified by those who say, “The pastor can’t do all the ministry alone, so let’s help the pastor do his (her) ministry.” These folks are fond of quoting Bud Wilkinson’s definition of a professional football game: “Fifty thousand people in desperate need of exercise sitting in a stand watching 22 people on the field who are in desperate need of rest.” “Yes,” they say, “let’s help the pastors do their ministry.”

No! That’s not what the Scriptures teach. Ephesians 4:12 does not say average Christians exist to help pastors do their ministry. It says the opposite: pastors exist to help average Christians do their own ministry.

Despite what we say we believe, in practice too many Friends congregations are trying to function under one of these mistaken views. We look to the pastors as the sole explanation for either success or failure in the local church. We want pastors to make big waves, when the Lord instead wants us

together to move the waters by each making our own little ripple.

I believe in strong pastoral leadership. After all, Paul says pastors are a gift of God to the church. But we too often judge pastors with the wrong criteria and evaluate “strength” incorrectly. Have you ever heard people bemoan the loss of a pastor with words like these: “When Pastor Jones was here, our church was really on fire for the Lord, but after he left we’ve just fallen apart?”

I submit that rather than being the “success” this pastor is credited with, there has been a failure. If Pastor Jones had been doing his biblical task, that local congregation would still have its ministry after his departure. Instead, the ministry has apparently gone with him.

One of the reasons for disunity in some of our congregations is that the pastor and people are expecting the wrong things from each other. I am convinced that if we will look again to the Word and follow the Lord’s pattern for His Church, both pastor and people will find ourselves set free to experience the joyful satisfaction of fulfilling our own God-given ministry. And we will move toward the goals Paul mentions: “. . . that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness in Christ.” (Ephesians 4:12b-13, NIV) The short-range goal is building the body of Christ. The longer-range goals are unity, maturity, and conformity to Christ.

The experience of finding one’s spiritual gift and learning to exercise it is an entirely different matter from doing “church work.”

(Continued on page 6)

Richard Sartwell is pastor of First Friends Church, Salem, Ohio. This article is adapted from one of five messages taken from Ephesians 4:1-16 given at the sessions of Mid-America Yearly Meeting in August.

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"Seems like I can remember when we only needed ONE pastor!"

COVER

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ANTECEDENTS

The church is people. People who care (Nancy Thomas, page 2). People who exercise their gifts (Richard Sartwell, page 4). People who are accepting of others (Gary Wright, page 6). People who have found a place and other people with whom to worship and serve (Kathie Willcuts, page 8). People ready to give of themselves in meaningful ministry (Roy Gathercoal, page 9). People of all ages reaching out to each other across generation gaps (Alvin Anderson, page 11). People from other countries and cultures (Reta Stuart, page 13). People nurturing and commissioning other people for ministry (Jack Willcuts, page 15).

I hesitate to mention that we as editors did not plan this issue; it happened. If I hadn't told you, you might think we did a fine job of coordinating articles around a particular theme.

Normally we consider a topic that needs to be addressed, select writers to respond to that theme, and make specific assignments. These human efforts, although important and a sacred responsibility, do not represent all the dynamics that go into the creation of the magazine. Divine intervention takes these pages beyond our shortcomings.

One article was an unsolicited manuscript sent for our consideration. Another was a testimony we might use "sometime." A concern was transformed into an article at an opportune time. These were scattered pieces that began to fit together. Then we told Richard Sartwell what our theme was and asked if his messages to Mid-America Yearly Meeting related to that topic. His response was another evidence of God's direction.

Nancy Thomas didn't know she was writing the lead article when she did her regular column, "A Certain Shaft of Light," for October. But when it came, it seemed like the obvious introduction to the other articles about the Body of Christ.

Although not listed among the staff, we often find the Holy Spirit to be the most significant member of our editorial team. —D.L.M.

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One is ministry, the other is work. One is satisfying, the other is draining. One is productive, the other is, at best, wheel-spinning. One touches the people served in their innermost being, the other brings a polite "thank-you."


Are we saying that some of the church's necessary activities are drudgery while others are exciting, therefore, find the exciting things to do? No! The difference we feel here is not in what gets done, but in the perception of the ones doing it. Too many of the church's members are doing what they do in the church out of obligation or guilt or the desire to please others or to be pleased by others. If these same persons could be led to find God's gift to them for ministry and begin to really minister in their "doing," the results would be different both now and eternally. The same "jobs"

would be done, but "job satisfaction" would be remarkably improved.

Gordon Cosby has described the effect on people of finally discovering their potential to minister. He says that there is, first of all, a feeling of "Eureka . . . I've found it." In other words, there is a joy in both finding one's ministry and in doing it. There is enormous satisfaction in feeling, *This is what God wants me to do and He has enabled me to do it.*

Second, those who have this understanding can't help but think about it and make plans. Rather than struggling constantly to know what to do or how to do it, God's creative Holy Spirit is at work in them and their mind is active in pursuit of this ministry. Third, these God-equipped, self-discovering ministers can't help but talk about their ministry. They automatically bring it into their conversations—not to

complain about drudgery, but to share with others what has become so much a part of their identity.

Are we as Friends moving toward the scriptural goals? Are we growing numerically and spiritually? Are we moving toward unity, are we growing toward maturity, are we becoming more like Him? If not, perhaps it is because pastors and people are each waiting for the wrong things from each other. How much better to wait on the Lord that He might fully enable us each to perform our own ministry! Pastor, are you doing ministry *for* the people, or helping them find and do ministry themselves? Christian, are you waiting for your pastor to perform miracles for your congregation, or are you finding your spiritual gift and exercising it in a way that builds the body of Christ? God help us to find His way and joy in pursuing it. 

Would We Have The Apostle Paul?

BY GARY WRIGHT

TRADITIONAL evangelical churches seem willing to accept the worst of sinners if they are (1) one of the children of the congregation, or (2) a community person who has been prayed for by the church and turns to Christ. However, the problem comes with an outsider, such as Saul, who comes in to the church, and even though the conversion has taken place, he may find the reception of God's people less than overwhelming. Oh, true, most of the congregation will give the normal welcomes and "glad to have ya," but most new converts both need and deserve much more.

The problem seems to arise when the congregation realizes that this "newcomer" may have some excess baggage left over from the world—maybe some bad habits that sancti-

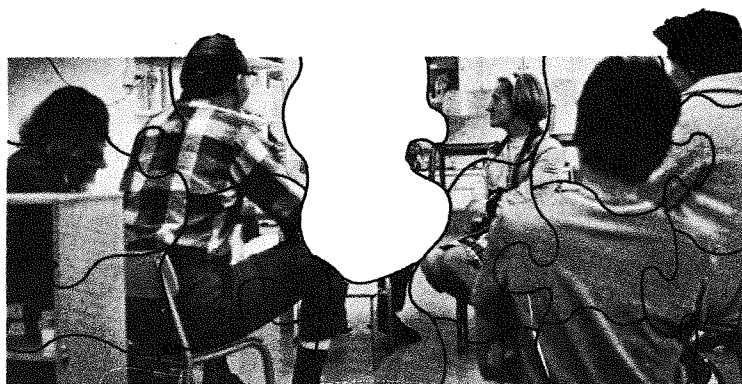
fied Christians just don't permit. Cultural differences, even in the United States, can somehow cause the new Christian to not "fit in." The real test is social acceptance within the body of believers. Obviously, many of the new converts can't spend time with the "old crowd" since the "old crowd" may no longer be comfortable with their new life-style and beliefs.

Sociologists tell us that most people can only be close to about 20 people. Most are not able to be intimate with that many. Therefore, as believers make friends in the Body of Christ, there are circles of friendship formed. Those circles are home—those we feel comfortable with, those who know and understand us, and we, them. We find comfort and security in such arrangements. When one looks at the total picture of a congregation, he can pick out those little circles of friendship that have formed over the months, years, and yes, decades. These allow for deeper fellowship within the faith.

The problem occurs, however, when the circle becomes too tight and exclusive and becomes what is called a "clique," and most churches have at least one. The too-tight friendship circles can be disastrous to the new convert. He or she will come bouncing through the front door of the church with the joyful zeal of the newborn. They soon will try to fit in with one of the circles of friendship. All too frequently they find they don't quite feel accepted, so they try another circle. I've watched them go for a year bouncing into and out of one group after another never really being accepted, never feeling comfortable until they finally bounce right out the back door and often out of the faith.

Chapter 9 of the book of Acts introduces us to a new convert in the Christian faith. His conversion is dramatic and quite unusual. The rest of his full life would follow this same unique pattern and would change history. However, Saul might never have become the Apostle Paul if it had not

Gary Wright is pastor of the Haviland Friends Church, Haviland, Kansas, where Friends Bible College is located. He is a leader in Mid-America Yearly Meeting and the Evangelical Friends Alliance.



been for the occurrences found in Acts 9:26-29a (*Amplified*).

And when he had arrived in Jerusalem he tried to associate himself with the disciples, but they were all afraid of him, for they did not believe he really was a disciple. However, Barnabas took him and brought him to the apostles, and he explained to them how along the way he had seen the Lord, Who spoke to him, and how at Damascus he had preached freely and confidently and courageously in the name of Jesus. So he went in and out [as one] among them at Jerusalem, preaching freely and confidently and boldly in the name of the Lord. (Acts 9:26-30 *Amplified*)

Saul was chased out of Damascus because of his bold preaching. You will remember that only days after his conversion Christian brethren lowered him over the outside wall of the city in order for him to escape to Jerusalem.

However, upon arriving at Jerusalem this young convert found a cold reception. The Jerusalem church did not accept him. Unfortunately, this resembles a contemporary occurrence in many of our traditional churches. New converts too often find it hard to "fit in." Why, like Saul, are these new converts not received? It would seem that since traditional church statistics show a famine in attendance and memberships, a new convert would be welcomed with open arms. Nevertheless, so many find that they are not really received.

Saul might have remained Saul except there was a Barnabas in his life. What is a Barnabas? Barnabas was one of the spiritual elders and leaders in the early church. Scripture says, "Barnabas took him and brought him to the apostles, and explained to them how along the way he had seen the Lord." The next verse says of Saul, "So he went in and out [as one] among them at Jerusalem."

It seems that Barnabas took Saul "under his wing." He became involved in this new believer's life. This involved risks to his own reputation. It would probably involve time answering questions, and new believers ask a lot of questions—sometimes at odd hours of the night and morning! Barnabas

took the risk and became involved, and because he did, the Jerusalem church really received Saul. He was able to move comfortably in and out of their circles and was one of them.

On the west coast, sociologists conducted a survey of what successful leaders had in common. One ingredient that proved to be a common denominator in these successful leaders was that they all came from homes where they were accepted by family. It seems to me that new converts need the same kind of acceptance in the family of God if they are to become successful leaders in the church. Our circles of friendship must be consciously flexible enough to accept where they are in their faith.

Another important factor in Saul's Jerusalem experience was the guidance the acceptance made available while he was "preaching freely and confidently and boldly in the name of Jesus." All young converts (in particular, but certainly not exclusively), need this kind of "on the job" experience of sharing their faith while experienced brothers and sisters are close by to provide guidance and accountability. This is the same pattern Jesus used with His disciples. (See Robert Coleman's *The Master Plan of Evangelism*.)

Finally, Saul's acceptance meant he had the protective love of the body of believers. Saul was a zealous preacher who upset the traditional Jewish leaders, so again they sought to kill him. "And when the brethren found it out, they brought him down to Caesarea, and sent him off to Tarsus." Saul was the kind of Christian who may not have left on his own accord. Later, after he had been stoned by a hostile crowd at Lystra, the disciples thought he was dead.

"But the disciples formed a circle around him, and he got up and went back into the town." Saul just seemed to have this kind of determination.

The protective love of a mature body of believers is needed for new Christians. Satan has destroyed many who did not have such acceptance. Saul then disappeared into the desert and returned as the great Apostle Paul we love so dearly. Both the circle of acceptance and the desert of spiritual communion and refining are essential to produce this hour's desperately needed "Pauls."

It seems there are five areas of consideration in regard to the "postnatal" care of converts:

1. Every new believer needs a Barnabas, a knowledgeable, Spirit-filled elder of the faith to introduce him to the people and the things of God. This may even need to be an organized ministry in the local church, a Barnabas Ministry for new believers.

2. Acceptance by a local body of believers is essential. This will be realized when one of the circles of friendship causes them to feel comfortable, loved, and part of the body. (See Lyle Schaller's *Assimilating New Members*.)

3. Acceptance by the local Body of Believers should provide encouragement guidance while the new believer "tries his or her wings" at sharing the faith, which is so motivated by that surge of zeal with all its freshness that seems to inhabit babes of the faith.

4. When true acceptance has taken place, love will encourage the needed protection of spiritual newborns. Zeal and innocence sometimes equal vulnerability. The enemy is always watching for an isolated attack on the isolated and wobbly-legged newborn. Let's face it; they need us, and we need them.

I shudder to think of how different our early church history might read if there had not been a Barnabas in the life of Saul that enabled him, with time, to become the Apostle Paul. Who knows? You may have a Saul in your congregation too!

BY KATHIE WILL CUTS

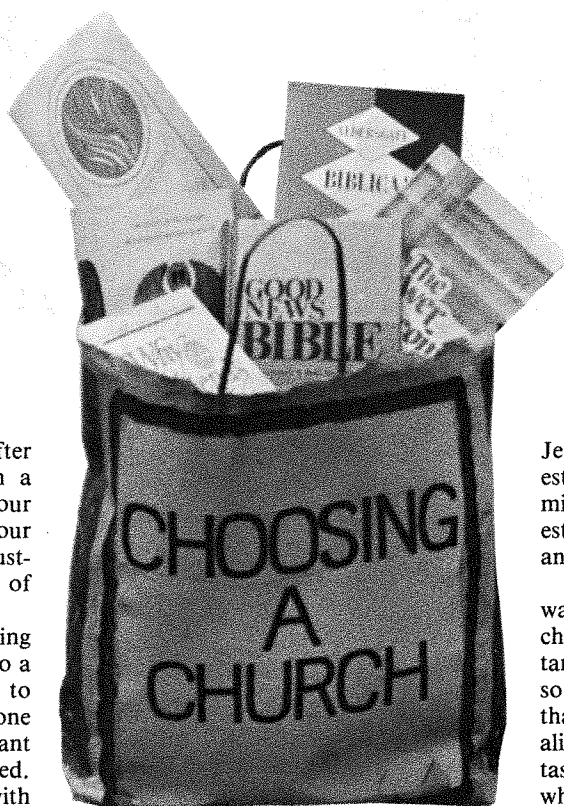
MOVING to California after nine years overseas presented us with a myriad of adjustments. We found our "culture shock" here to be greater than our three overseas assignments! One adjustment we had not anticipated was that of selecting a church home for our family.

Living overseas in non-English-speaking countries, we had become accustomed to a very limited choice when it came to churches. There was usually only one English-speaking, evangelical, Protestant church—and that is where we attended. We generally found a congenial group with whom we worshiped and served; no denominational lines were drawn. Our commonness was in our Savior, and doctrinal differences were put aside for the sake of unity. It was a precious experience and increased our appreciation for other Protestant practices in worship.

I must admit, however, to an increasing desire to worship and fellowship with those of like mind, other Friends. As we began to look for a church I was, however, unprepared for the veritable smorgasborg offered here. Unless one has a clear idea of what one is looking for, finding the right church can indeed be overwhelming.

We began "church shopping" seriously after we had already bought our house. I now wonder if it should have been the other way around. Does one get established first, then look for the church family, or vice versa? If you plan to be involved in the body life of the church, as we are, you must consider distance as an important factor. Living in a large metropolis, as we do in Los Angeles, we had a wide variety of options within a half-hour drive. We drive 20 minutes to church. Round trip, three or more

How do Friends select churches when moving? Kathie Willcuts, whose husband, Stu, works for World Vision, International, shares their experiences in church "shopping." They have lived in Asia, Central America, and spend time in various other areas of the world. They have two children, Jeremy, 6, and Jennie, 4. They now reside in Monrovia, California.



times weekly, is costly. At this point it is a sacrifice we will make, since the benefits outweigh the cost in time and money.

In the early years of our married life overseas, I don't think we considered the Friends testimony and teaching in the church to be essential, as Stu and I both felt firm in our personal convictions. As our children are reaching school age, however, it is increasingly important to us that the Friends distinctives, the faith in practice that we feel so deeply, be reinforced in church and Sunday school. Hence, it was important for us this time to find a church home that reflected those distinctives. We want our children to know their identity and heritage as Christians in the Friends Church.

Another factor, which had increasing importance to us, was the children's program and curriculum. Several churches we visited (smaller, older congregations) had very few, if any, children in attendance. This would limit fellowship and friendship for our children and also indicated the lack of young families in the church with which we could fellowship.

We also wanted real teaching from the Bible, not just glorified baby-sitting. One very large church we visited (not Friends) had a wonderful facility, lots of toys and organized play, and even paid staff! But the lesson was a tiny capsule of information, washed down with the morning refreshments. We want our children to know that we are all at church to learn about

Jesus and to worship Him. We were interested in teachers who shared a real sense of ministry to children, who do not underestimate the ability of a preschooler to learn and understand about God's love for us.

One very important consideration for us was finding avenues of ministry in the church. Service in the church is as important to me as program, maybe even more so. We wanted a church that recognizes that we are all ministers, men and women alike. Several churches we visited had fantastic programs, such as concert choirs (for whom one auditions to join!) and paid staff for most positions of ministry.

I wanted to be needed—as a hand or foot or ear is to the body. I do not go to church to be entertained, but to be an integral part of the teaching/worshiping/loving process. For Stu, the need for ministering was not so great, as he is involved in full-time Christian service. Thus, we needed a balance: a place to be ministered to and a place to minister.

This brings me to another consideration when hunting for a church: size. I realize there is no perfect-sized church for everyone. An overlarge church, however, can lead to anonymity and nonparticipation. One church we visited for four weeks (the preaching was great), but we never once were greeted and invited to a Sunday school class! There was even a classification called "regular visitor" on the registration card! One can attend a very large church forever and never commit oneself or be accountable to another member of the Body of Christ.

A very small church can, on the other hand, demand so much from the eager servant that it leads to burnout. There must be a balance in the congregation—not a few willing workers serving the rest, but co-laborers serving and building up the whole.

A church should have room for the practical use of a person's gifts—music, administration, teaching, etc., and encourage the use of those gifts. The church body must also be responsive to the individual's needs. To do either of these functions the members must know one another through fellowship and genuine friendship. The church can

provide opportunities for the membership to encourage fellowship through growth groups, coffee hours, or potluck dinners.


Do the members, particularly the church leaders and elders, practice Christian hospitality, that is, to visitors and other people, other than their immediate circle of friends? Are people "too busy" to get to know you as a person, content with a superficial greeting Sunday after Sunday? To the visitor, even one person's warmth and genuine greeting can bring him or her around again to "test the waters" and see if this is indicative of the church as a whole.

With all these factors to consider (doctrine, size, program, and ministry), a per-

son might look forever for the "perfect" church. Indeed, I have a friend who is still looking after more than a year. Someone has said that there is no perfect church, because there are no perfect people. One must not make one's goal that of finding the perfect church, but rather that of finding the church most conducive to worship and service. To be overly selective may be an indication of a judgmental attitude, or reluctance to commit oneself to the body of believers.

When children are involved, I think it is particularly important to prayerfully consider the alternatives, then choose a church so that the whole family has a sense of be-

longing and, more importantly, to get on with the business of *being* the church. "Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some but encouraging one another; and all the more, as you see the day drawing near." (Hebrews 10:24-25 NASB)

Our search for a church and the feelings we felt as visitors have been a very real incentive to us as members of our local church. Even after a year of being settled, we have a vision for what the church should and can be, and are excited to be a part of the Body of Christ at Glendora Friends Church. 

Volunteers Are People!

BY ROY GATHERCOAL



Some people have a natural impatience to discover the answer to a problem, without first understanding the problem. Our bookstores are loaded with titles offering "How to . . ." "The Key to . . ." or asking

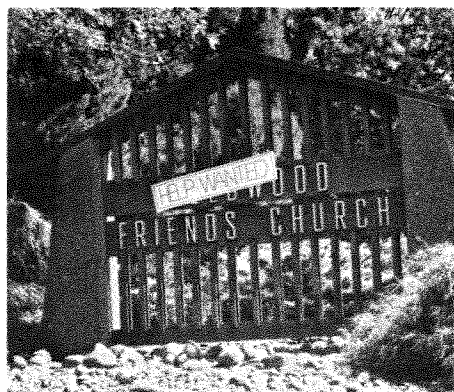
Roy Gathercoal, a member of Tigard, Oregon, Friends Church, is currently doing graduate study at Purdue University, West Lafayette, Indiana. He is a member of the Northwest Yearly Meeting Publication Board.

"Do you want to . . . ?" We want to be able to fix our problems without taking the time to understand them.

As we examine our monthly meetings, one of the first and sharpest cries that emerges is, "How do we recruit *and keep* our volunteers? How do we find the people to do the jobs that need to be done?" This is a call for a new understanding of our monthly meetings as organizations, our people as volunteers, and of their interaction.

A New Look at People

It is too easy to impersonalize, seeing people as machines—predictable, mechanical, consistent. We act as though each individual will respond and react as every other individual would. This leads us to believe that in order to "manage human resources" we simply need to find the right formula, the right combinations of "buttons to push" in order to achieve desired results. After finding the buttons that work with one set



of people in one situation at one point in time, we believe the same combination should work the same in another instance, and are hurt and perplexed when it doesn't.

It makes sense—biblically, practically, and in the light of Quaker thought and practice—to think of people as living, vital, creative, interdependent, unique servants of God. This view of people renders inadequate the “let's find the right buttons” approach. Our goal becomes not to categorize and manipulate individuals' actions, but to understand and interact with other people.

A New Look at Communication

Communication is often talked about in today's organizations. It is common to hear ourselves state that we need to communicate with someone. The sad fact is that many times we mean communicate “to” someone, for the process envisioned is not a two-way street of interaction or a mutual changing through transaction, but rather a one-way “I hope you understand what I want you to know and do.” If we are truly involved in communication, we will be changed by the process. Communication is not handing out, it is exchanging.

A New Look at Organization

Our churches are comprised of the interactions, the communication between the people in the meeting. While the organizational whole is certainly greater than the sum of its parts, the whole is constantly changing *because* each part is a part. Each member of the church adds something to the church, not simply by adding himself but by adding all the interactions to be enjoyed with others in the meeting.

This way of looking at our churches is an affirmation of the concept of spiritual gifts. Each individual is seen as a unique contributor, equipped to add to the organization—the body—in a unique way. To draw from Paul's analogy, the hand, as a part of

the body, is not simply a hand. Its very existence affects all the other parts of the body. In fact, it is a hand only because of the relationships, the interactions it enjoys with the other parts of the body. It gains its identity from the body, and if separated from the body, even though it might look the same, it would not be the same hand.

In the same way, an individual in the body gains identity from the body, and is part of the body. The individual whom God created as unique cannot simply walk away from the organization and then calmly pop back without significantly affecting everyone through complex interrelational changes.

A New Look at the Problem

The usual way of defining the problem of too few people doing too much of the work centers on recruiting, training, and keeping volunteers—what kind of motivation, support, encouragement, or training is necessary to keep your volunteer work force volunteering. On top of this then lies the complicating factor of control. There is a need for measures that will ensure that the monthly meeting's interests (not necessarily those of the volunteer) will be protected. Yet attempts to enforce meeting directives or to protect meeting interests seem to run against the efforts to retain volunteers.

There is a critical need for an alternative view of the problem. The unique individuals who are already part of the church, whose relationships make up the church, need to be nurtured so they will grow in areas that will be of benefit to them as part of the church. We need to help each other realize our belonging to each other, as members of the same body.

The need is to create a situation in which the hand wants to be a hand because that is what he is meant to do and is what he does best. This hand, then, will desire to be a part of, to grow with the rest of the body. *Identification* refers to the situation in which members of the organization think of themselves as part of the organization, rather than as spectators or observers.

Identification

Identification is a measure of the intensity with which persons see themselves as part of the whole. An individual willing to pour himself into helping the church improve, to make sacrifices for the good of the rest of the body, and make decisions based on the good of the meeting instead of on personal interests, who sees the group's highest interests as more important than his own, is better identified with the church body.

Identification is *not* overt control, standing over people to ensure they perform correctly. Identification is *not* reliance on guilt or a sense of duty to pressure people into doing what we perceive needs to be done in the church. Identification is *not* a new name for the ability of managers and church leaders to “use” people for the good of the church. Identification is not any of these positions that come from the rejected view of people, communication, organization, and of the problem.

Identification *is* what happens when people get excited about their interactions with other people, when they rejoice in communicating with God and with His other servants, when they voluntarily engage in becoming even more interconnected with each other in order to grow. Identification comes from within an individual—even though we may be able to do some things to create a climate favorable to identification, we can't just push a button and create it.

Results

As we modify the way in which we think of our volunteers, the volunteer process, and our organization of volunteers, several positive changes will result. First, it will be easier to see people as people, to affirm their uniqueness as God's unique creation, and to encourage their development and growth through the exercise of their spiritual gifts.

This new way of thinking about our friends will help us see a goal in the church as including people, growing with them, and helping them, seeing them as part of us. We will be less likely to think in terms of “using” people. This will lead us to find ways in which we can develop a climate in which people can grow rather than attempting to discover ways in which to convince people to do something. Finally, this modification in the way we think about volunteers will create in us a new awareness of people, their influence on each other, and the unique contribution each of us is equipped to make to the spread of God's kingdom.

This article has not laid out “buttons” to push or steps to take to improve our volunteer situation. It has called for something more universally useful, and more basic. Until we are able to think about our people—our friends—in new patterns, we will repeatedly face the same discouraging results. It is not as easy to change the way we think as it is to introduce a new program, but sometimes new thought patterns have to precede new breakthroughs in programs or plans.



BY ALVIN ANDERSON

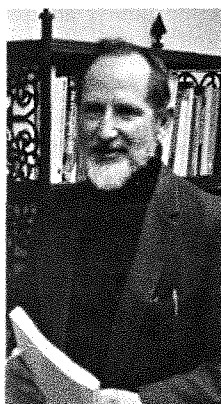
"Your old men shall dream dreams, and your young men shall see visions." Joel 2:28

How much both young and old have to contribute to each other! The enthusiasm, vigor, innocence, and ideals of youth inspire us; the wisdom, judgment, and understanding of age instruct us. In a very real sense, we all need meaningful contact with people of varying ages in order to achieve a sense of completeness. Instead, our society tends to group people by age, so that in this part of the 20th century, young and old are less likely to have close contact than in previous generations.

Nuclear vs. Extended Families

The typical modern American family is nuclear, meaning a husband and wife and their children. By comparison, in earlier generations it was more common to have extended families, which included grandparents, aunts, uncles, cousins, and others living together. That is the way it still is in many other societies even today, though the limitations of urban dwelling have made inroads on the pattern of extended family life in developing countries. In the extended family, children grow up with a number of adults present, each of whom can be potential caretakers in a nurturing relationship.

Alvin Anderson is professor of education and psychology at Malone College, Canton, Ohio. Along with his academic preparation to address this subject, Alvin has the experience of being husband, father, and grandfather. He is also elder of education at Canton First Friends.



Ironically, it is in our society of nuclear families where two conditions exist that reduce even more the contact of growing children with adults: (1) in our society, both parents are more likely than in many other societies to be gainfully employed, thus away from growing children for predictable times each day, and (2) in our society the divorce and separation rate is higher than in many others, so that many children grow up in single parent families. The lack of opportunity for contact affects both young and old, for old people are enhanced as much by contact with young as young people can be edified by being involved in the lives of older people.

Age vs. Youth Cultures

Ours is a youth culture, admiring youth, fearing age. Just watch TV commercials to see the way companies cater to the public's desire to remain youthful looking and to avoid signs of age. One product helps hide "those ugly age spots" while another adds youthful color to graying hair. Like Ponce de Leon, who set about to discover a marvelous fountain of youth in Bimini, many others spend much attention to doing whatever they can to elude the inexorable age clock that seems to be built into each of us.

In other societies there may be greater respect for age, thus less need to hide its effects. When we lived in Africa, for example, my white beard gave me a status advantage because it made me look older. It was white, which indicated age, and their belief is that only those God blesses survive to an old age, so the old must really be good persons. It is the elder members of their families whose opinions are most respected. On the other hand, even our society gives certain recognition to age. The term *elder* in our churches carries the connotation of one who is a spiritual leader with responsibilities in church administration. Isn't it funny that we don't have "youngers" on our administrative councils?

Stages of Life

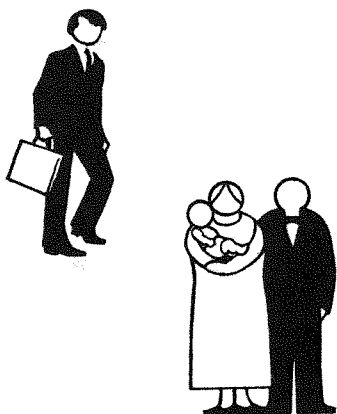
The Scandinavian psychologist Erik Erikson outlined eight stages of life, each of which has a developmental task to be accomplished. If the developmental task is not achieved at the proper time, it is likely that problems will occur in later stages. Following is an analysis not only of Erikson's stages but also the value of having people of various ages together to help achieve the developmental tasks.

1. **INFANCY**—Task: to establish a sense of *basic trust*. Babies need to develop a sense of trust that their needs will be met, that someone will love and care for them. If this is not established in the first year of life, it will be harder for the growing person to achieve a sense of autonomy and to develop intimate relationships in adulthood. Having grandparents in the home, for example, can help infants become trusting through additional affection and care.

2. **TODDLERHOOD**—Task: to establish a sense of *autonomy*. Learning to walk, talk, and toilet training are necessary, and a sense of *shame* is the consequence if autonomy is not achieved. To an extent, the child is on his or her own to establish this sense of autonomy, yet having people around to support tentative steps toward independence can be a positive factor.

3. **PRESCHOOL**—Task: to establish a sense of *initiative*. This involves learning to do things for oneself, such as eating, dressing, and playing. The child needs attention for what the child can do. A child swinging, running, jumping, calls out "Look at me!" Old people in the environment can give a child needed attention, so vital to a child's development.

4. **SCHOOL AGE**—Task: to establish a sense of *industry*. Learning to read, to ride a bike, to throw and catch a ball, to count, add, write, and spell—all these are examples of industry. The child who fails to



achieve a sense of industry will experience the deficit sense of inferiority. Children need to be reassured of parents' unconditional regard so that even if they fail in some of these areas, they can *trust* their parents to still love them.

5. **YOUTH**—Task: to establish a sense of *identity*. Teenagers base much of their self-esteem on acceptance by their peer group. But their identity must be deeper than that or, according to Erikson, the problem of role confusion or identity diffusions robs an adolescent of real identity. Having grandparents around helps establish an understanding of one's roots, which is essential in the development of identity. At the same time, wise parents give their teenagers space to grow on their own.

There are two kinds of status a young person may have. One kind is *derived* status, which comes from parents. If the father is a doctor, for example, the son is known as the son of a doctor, no matter what the son does. If the father is a hobo, or if there is no father, nothing the son does can change that status very much. If parents ask their teenager to do something, obeying or not does not change the young person's status.

By comparison *earned* status is based on what a person does. A young person earns status in the peer group by being a member of the group. No wonder teenagers are so eager to conform to the expectations of their peer group! They have nothing to gain by meeting their parents' expectations, but everything to gain by pleasing their peer group. Wise parents who recognize the importance of their young person's standing in the group can help strengthen ties instead of widening the generation gap during these crucial years.

6. **ADULTHOOD**—Task: to establish *intimacy* in relationships, and to avoid isolation. Intimacy is possible only if trusting relationships have been established in ear-

lier stages of development. Intimacy allows authentic self-disclosure, avoiding phyness and superficiality. Examples of older adults who have achieved genuine and intimate relationships can be helpful.

7. **MIDDLE AGE**—Task: to establish and maintain a sense of *generativity*. Instead of getting stuck in a rut, middle-aged adults need to maintain a sense of new challenges. For example, many adults go back to college after their children are in school, and others return to the job market. The church and Sunday school can offer opportunities for service and involvement for people who don't want to sit by idly.

8. **OLD AGE**—Task: to maintain a sense of *integrity* instead of despair and degeneration. One of the best ways for old people to maintain a sense of integrity is to be around young people. Equally important is for them to have responsibility for doing things that need to be done. Baby-sitting, for example, may have a good effect on the children, and it may help the parents; it may be even more beneficial for grandparents to have meaningful responsibility. Incidentally, a new term is sometimes used: instead of baby-sitting, some prefer to use the terms "parenting" and "grandparenting" or "great-aunting" when those relationships apply. After retirement, many are unsure of their role. One thing is certain, though: everyone needs to feel needed. Feeling needed is one way of maintaining a sense of integrity.

Information Each Age Provides the Other

Americans shield their young from the problems of age. Death and illness are seldom discussed with children, yet they need to gain a realistic understanding of mortality. Having old people around can help children comprehend the process of aging and to appreciate the meaning of life. At the same time, old people respond positively to children.

Daddy Graves, a youth evangelist even after he passed the age of 80, when asked how he kept so youthful, replied, "Well, I learned years ago, the best way to stay young is to be around young people; and I learned years ago that the way to get old in a hurry is to try to keep up with them!" He was right on both counts. Adults who try to keep up with young people just look silly. But we are all more complete persons as we relate meaningfully with persons both younger and older than ourselves.

The Quaker Life Center in Philadelphia provides living facilities for people of different generations in order to provide con-

tacts among people of different ages that will be mutually beneficial. The project is based on the assumption that people of differing ages need each other in order to be whole persons.

What Churches Can Do to Increase Contacts Across Generations

People of all ages attend church. The church can offer the advantages of an extended family for couples whose own parents may live far away. Some churches actively promote intergenerational involvement by "Adopted Grandparents," in which older couples in the church become surrogate grandparents and are invited to the couple's home for dinners and fellowship in order to provide contact across generations for their children. Adopted grandparents take the same interest in the children's school successes as the real grandparents would. Such adoption eases the loneliness that many older adults experience.

Doing things together is the best way to help diminish age gaps in the church. Instead of always having the youth group separate, some churches intentionally have occasions when nuclei of old and young are mixed together on committees and at potluck dinners. Much of the church business is conducted by people of the "command generation"—middle-aged adults who are decision makers. Church nominating committees might well consider including both young people and older adults on committees to conduct the work of the church. It would not only bring the generations together, but by working together, people gain an increased appreciation for the contribution of each other.

How important it is for us to realize that each age is ordained and blessed by God! The world may take a different view. Disraeli charged that "Youth is a blunder; Manhood a struggle; Old Age a regret." For Christians, youth is a time of unlimited opportunity, adulthood a time of service, and age a time when, according to Proverbs 4:18, "... the path of the just is as the shining light, that shineth more and more unto the perfect day." Whatever our age, we need to develop the trust of infancy, the achievement of childhood, the identity as part of the family of God, the authenticity of intimacy, the self-renewing of generativity, and integrity instead of despair. We need each other.

Most of all, we need to see living examples of the transforming power of Christ in people of all ages. That is what truly brings generations together!



BY RETA STUART

Visiting Friends/ Visible Fruit Of Friends Missions

This summer a strong international flavor highlighted annual sessions of three EFA yearly meetings—Northwest, Mid-America, and Eastern Region—which had the uncommon privilege of hosting several guests from faraway places. The visitors came at the invitation of the Evangelical Friends Alliance, to help plan an International Conference of Evangelical Friends. These visits were made possible primarily by the EFA Easter offering.

While not all eight of those invited to attend the Planning Committee meeting, held August 6 and 7 during Mid-America Yearly Meeting in Wichita, Kansas, were able to also attend other yearly meetings, six of them were at Northwest Yearly Meeting and four at Eastern Region sessions. These Planning Committee guests represented Friends churches in India, Taiwan, Bolivia, Burundi, Alaska, and Central America (Guatemala).

The presence and ministry of these Friends from faraway made a significant impact. The maturity and concern of Friends from yearly meetings born through years of faithful missionary effort is gratifying. These Friends are making a significant contribution not only to the worldwide

body of Friends, but also to churches in the U.S.A. that sponsored those mission fields.

We would like to share a bit about these representatives on the planning committee—their personal ministries, impressions about the U.S.A., concerns they carry for their home churches, and how they feel about the proposed International Conference of Evangelical Friends.

An Engineer from Africa

Kamana Kigweba, formerly of Burundi and representing that new yearly meeting in central Africa, was not actually a “guest” as he now resides in Ft. Smith, Arkansas, where he works as an engineer in chemical research. However, he maintains close contacts with Friends at home, where he last visited during the summer of 1983. Mr. Kigweba taught at Mweya Bible School before coming to the States the first time in 1962 to study at Friends Bible College and Friends University in Kansas. After graduation, he returned home to teach at Kibimba Normal School until it became necessary to leave the country.

Mr. Kigweba is well qualified to represent his people, who were unable to send someone directly to the meeting due to the time

proximity of the August “Celebration” in Burundi that marked recognition of full yearly meeting status for the Friends Church there. He now serves on the Mission Board of MAYM, providing valuable insight to the continuing work of Friends in his native country. Having been a resident of the U.S.A. for the past 12 years, he was able to bring a unique perspective to the Planning Committee. One of his expressed concerns was that Friends should learn to lead others to a true knowledge of Christian life and experience. Another area Kamana felt an International Conference should address was the need for Friends around the world to develop a Quaker theology and ethic and be willing to reach out in new ways of ministry in contemporary society.

A Guatemalan Teacher

From Central America Yearly Meeting in Guatemala came Lily Elizabeth (Betty) Cuevas, a single woman who was graduated from Azusa Pacific University in the early 1960s. Betty, who serves her local church in several ways, is secretary to the Permanent Commission of Central America Yearly Meeting. She works as a full-time English teacher in a government secondary school and also teaches part time at the Berea Bible Institute in Chiquimula. Betty sees the need for continuing growth as a top priority of Friends in Guatemala, who now have 130 churches with 3,000 active members. While they are cooperating with the nationwide church growth program known as DAWN, they also have their own program called “Vision Abraham” with a goal of 10,000 active members by 1990. A very keen and capable person, Betty was obviously enthusiastic about the prospect of joining other evangelical Friends in an international conference, especially in the area of sharing and learning about methods of church growth.

An Alaskan Team

Walter Outwater, superintendent of Alaska Yearly Meeting, and his wife, Ruth, came from Kotzebue in northern Alaska. During travel in the contiguous states, they noticed with interest the huge crowds in airports and around fields as seen from the air. They were pleased to find other Friends interested in Alaska and commented about meeting many warmhearted Christians. Those who got to meet Walter and Ruth also experienced their genuine warmth.

International Conference Planned For Evangelical Friends

The Planning Committee for an International Conference of Evangelical Friends held their first meeting July 6-7 in Wichita, Kansas.

According to Robert Hess, chairperson for the committee, members representing Friends yearly meetings in Alaska, Burundi, Central America, Bolivia, Taiwan, and India were brought together by the Evangelical Friends Alliance.

After two days of prayerful discussion and planning they will make recommendations to the EFA Coordinating Council, which meets in Denver January 14-18. There are two possible dates for the International Conference: either the first week of November 1986 or March of 1987. As to location, the possibility of meeting in Chiquimula, Guatemala, at the campus of the Friends School was favored, although

four other places will be researched—Taipei, Taiwan; Mexico City; Manila, Philippines; and Kigali, Rwanda.

The basic reason for such a conference was acknowledged because leaders of Third World Friends feel their needs are not being ministered to in other conferences. “Such a conference is long overdue; otherwise evangelical Friends are faced with the possibility of becoming ‘an endangered species,’” said Kamana Kigweba, representing Burundi Friends.

Robert Hess explained what the program would emphasize. “There are three points of emphasis that will be the framework for planning the Conference: (1) Bible studies on all aspects of discipleship, (2) principles of church growth and evangelism, and (3) Quaker distinctives.”

The Outwaters were happy for the opportunity to observe two different yearly meetings in session. They expressed special concern for reaching their young people, saying there is a high rate of suicide among them. Also, Alaska Yearly Meeting needs to train leaders and wants to resume their Bible School. At an International Conference of Evangelical Friends, the Outwaters and other Alaskan Friends would desire to learn about Friends from other parts of the world and how to serve as Friends in the present world. They would hope also to be inspired and challenged by Bible study and preaching.

Bolivian Friends

Another couple, Francisco and Juana Mamani, represented Friends of Bolivia and also nearby Peru. While they are not currently serving Bolivia Yearly Meeting in an official capacity, Francisco was a Friends pastor for 18 years and has worked with the Bible Society the past 12 years. He

rhododendrons!), and by prayer in our churches.

Francisco and Juana enjoyed seeing many former missionaries. They had played with their children, some of whom are now missionaries themselves. Concerns the Mamanis share for their own people include their need to be strong in Christ, to emphasize the Bible as the basis for Friends doctrine, and to make it a priority in teaching. They especially requested prayer for their country's political situation and its leaders during these uncertain, critical times. Francisco stated that an International Conference of Evangelical Friends would help evangelicals discover one another, and that it would bless his people to see other Christians who also endure suffering and to know how churches are growing in other countries.

A Chinese Pastor


Frank Wu, assistant presiding clerk of Taiwan Yearly Meeting, represented Chi-

gelism and preaching the Gospel—even during business sessions of Yearly Meeting. He also mentioned the unity witnessed here among Friends.

When asked about the value of an International Conference of Evangelical Friends, Frank said it would be helpful to Taiwan Friends, a minority at home (about 3,000 members), to see that there are Friends around the world and they are not alone but share common beliefs, as well as concerns and problems, with many others. He commented that since the Friends system is basically the same around the world and the experience of Taiwan Friends comparatively brief (30 years), they could learn from others with more experience, especially in missions. He mentioned that two young Chinese at home had recently expressed personal concern for mission work, possibly in Africa. Frank spoke of his people's need for training and of their good progress toward the goal of full self-support by 1985, while requesting prayer about problems to be overcome in meeting that goal.

An Evangelist from India

A member of Bundelkhand Yearly Meeting in central India, Vijay Prakash has been the official representative of the Evangelical Friends Church—Eastern Region Missionary Board in his home area of Chhatrapur since January 1984. During the 20 years previous to this new assignment, he served the Church in India on a broader basis in various capacities, with special emphasis on evangelistic work and in organizing and leading lay evangelism seminars. After his first few weeks in the U.S.A., he observed that this is a "well-planned country where people have surplus and a luxurious way of life," and "a guideline is provided everywhere." "A stranger feels at home," he said. He spoke appreciatively of the concern Friends here have for overseas work and for those involved in it.

As for his home church, Vijay listed the following needs: revival in the church and in Christian institutions, concern for souls and evangelism, unity and maturity among believers, and coordination of mission-supported agencies. He is of the opinion that the proposed International Conference of Evangelical Friends should deal with the relation of evangelism to social action. While he feels that evangelical Friends would benefit from the fellowship of such a conference, he stressed that delegates chosen to attend it must be those who could be prepared to make a contribution afterwards, taking home to their churches the concerns and spirit of the conference. 



International Conference Planning Committee (first row, left to right): Howard and Mary Evelyn Moore, Taiwan missionaries; Ruth Outwater, Alaska; Juana and Francisco Mamani, Bolivia; Kamana Kigweba, Burundi representative; (second row): Robert Hess, chairman; Vijay Prakash, India; Walter Outwater, Alaska; Betty Cuevas, Guatemala; Frank Wu, Taiwan; James Morris, EFM director.

has been involved in translation the last eight years; in April he and Juana came to the U.S.A. to help proofread the new Aymara Bible.

The Mamanis noted that people here, even non-Christians, often seem ready to help one another. Other observations made, after four months here, were that there is great facility in travel, a high degree of organization and communication, ready accessibility and amazing frequency of marketing outlets, a wealth of literature, and much tranquility and freedom to carry on daily life. Juana was impressed by the variety in nature here (especially Oregon

nese Friends at the Planning Committee meeting. He has been pastor since 1976 at Kaohsiung, southernmost Friends church on the island of Taiwan. Previously he served 12 years with the Lower Lake congregation of the Chiayi area, where he began part time during seminary training. This was not Frank's first visit to the U.S.A.; right after high school graduation he traveled in a 12-member choir for four months in about 30 states. He spoke of the kindness of U.S. Friends and their acceptance of those from other cultural groups and nations. He was glad to observe the common concern of Friends here for evan-



BY JACK L. WILLCUTS

Has Your Church Laid Hands on Anyone Lately?

There are few things more satisfying in church life than youth reporting a "call to the ministry" . . . or mission field. While a few clever or hungry-for-approval kids may exploit this idea with half-honesty, we still all feel good about the announcement especially in a public, daring declaration. If said with tears, we are all misty-eyed and moved. But really, when this happens, those who should spring into action are the local church elders.

This is the first exercise in sorting wheat from chaff. A more critical metaphor might be open-heart surgery. Discouraged youth, or those simply put down by neglect, can drift right out of the church forever, or become sidelined, uninvolved adults. Girls and boys reporting a Christian calling should be carefully cultivated. Eli-like responses, "Go back to bed, Samuel," are, unfortunately, more common than ever. The settings for spiritual callings are unpredictable. "How can that child hear from God? Look how he behaved last Sunday!"

In our (Quakerly) system church leaders, pastors, missionaries, or those gifted for a specially targeted ministry are not appointed by the yearly meeting offices, or selected through aptitude tests. They show up first at home, in Sunday school, summer camps, evening worship, or just out of the blue. Great pastors have come from those about whom we sometimes had grave doubts; they made us edgy in the earliest days. A key to survival in nurturing a call is often the serious, discerning attention given by local church leaders.

What is meant by "coming under the care of the meeting"? It means several things for both the one called and the elders. In the early church, as recorded in the Acts of the Apostles, it was the local body of believers who set Christians apart for leadership ministries. God surely speaks directly to some, but he seems also to frequently follow the general New Testament pattern and to speak through His Body. A low view of the Body and of the Spirit's direction through its leaders may contribute to the church's failure at times to affirm spiritual gifts and initiate a call. Those individuals impatient, or with condescending attitudes about their local church, or who simply unthinkingly bypass the body of believers from which they come, or who are only casually connected, may spend a lifetime out of step with the church. Or they may become tempted to discouragement or bitterness that "doors do not open."

Or it may be the local body's lack of concern with developing leadership for the future that causes it to neglect this responsibility. If local churches were actually limited to their own members for filling future pastoral or missionary openings, they might get down to business in this matter of encouraging and developing gifts.

This matter of affirming a call to the ministry, of counseling and supporting those needing help and guidance in their preparation, ought to be an ongoing, specific concern. "Pray ye the Lord of

the harvest to thrust out laborers," is an exercise in which we should all be regularly responsible. Those of us in pastoral or missionary work look back with profound, humble gratitude for those who prayed for us (perhaps prayed us *into* the work). Expressions of commendation, of encouragement, of patient caring, often of actual financial support in scholarship assistance or in personal gifts—these are some of the practical ways to be helpful.

Then there is a place for discernment in not placing human guilt trips on youth who may have impulsively or experimentally mentioned a possibility of being missionaries or ministers. Sometimes the Lord leads them in other directions; through the wise counsel of mature Christians their gifts may be evaluated, leading those called into paths not originally anticipated. In either case, someone is needed to stand with those searching for or sensing a call.

It is apparent that God is faithful in calling out those whom He will. Each generation has those so designated. As important as the call itself is the gift of discernment to "lay hands" spiritually, if not literally, on those perceived to be gifted. ☐

Gardening Preachers Or Zucchiniology

In my pastoral work I've found it more productive to cultivate gardeners rather than gardens. Anyone who is really into gardening always grows more stuff, i.e., zucchini, tomatoes, squash, etc., than they can use. An attentive pastoral call at the right season brings a good harvest. It is common knowledge that the grace of receiving gifts is the way to lasting friendships.

There are other reasons why I am an observer when it comes to the garden. Unless pushed very hard, I don't have anything to do with it. The store has everything I need and they put it in bags. Two blessings have saved me: 1. Most of our pastorates have had tiny or inhospitable garden plots. 2. My wife is a splendid, and more energetic, gardener than I. So, when I got the light on how much good gardeners like to bring pastors good things, it was a joyful relief. In one four-year pastorate we kept tab on how many eggs, pounds of meat, quarts of milk, boxes of fruit, sacks of everything everyone brought in and reported it at the end of our 1400 days there and everyone was blest—and pleased with themselves.

Imagine how much they would have missed if I'd spent all that time hoeing, weeding, working! Preachers who spend too much time in the garden have their reward. Those who don't have theirs. ☐



Disaster Response

John C. Bush, Herald Press, 171 pages, paperback \$4.95.

This is a "how to" handbook for church groups interested in ministering to persons and communities affected by disaster. It is "must" reading for those developing this type of ministry.

Comprehensive listings of governmental, denominational, and private resources available to support interchurch response to disaster victims will be most valuable to disaster coordinators on every level.

Another informative book that reads easily is Katie Funk Wiebe's *Day of Disaster* (Herald Press). It is a history of the Mennonite Disaster Service.

—Dean Johnson

Worship Old and New

Robert E. Webber
Zondervan, 205 pages, hardback.

Have you ever given really serious thought to the "worship" services in your meeting? Are they for evangelism, teaching, meditation and communion, worship (that is, dialogue with God), or what? Webber suspects that many of us haven't the foggiest idea of real worship and he regards this as a most serious lack. Especially if it is in worship that the church is most truly the church and if worship is the first duty of the church.

He first gives a history of worship, beginning with the Old Testament sources

and going through the New Testament developments to the historical development up to the Reformers and modern worship.

Then comes a theology of worship—Christ-centered, an enactment of a meeting with God embodied in forms and signs (Friends have their forms and signs even in unprogrammed worship). Next is detailed description of the order of worship as it has developed historically. Part IV discusses the contribution made by space, time, and sound, and the effect worship should produce in the church's life in the world. Finally there is "Evangelical Worship Tomorrow."

Unprogrammed Friends could use this book to understand what they reject of historical worship and perhaps why. Pro-

grammed Friends could find ways to make their services of worship better.

—Lauren King

Human Rights: A Dialogue Between First and Third Worlds

Robert A. Evans and Alice Frazer Evans
Orbis Press, 264 pages, paperback, \$9.95.

This is one of those rare books whose title captures the essence of its content. The authors bring to us eight moving accounts of individuals facing moral dilemmas. These come from six continents, and all involve decisions that have religious, economic, and political implications.

The authors' intent, however, goes beyond sharing some good stories. Their
(Continued on page 20)

THIRD FRIENDS MINISTERS CONFERENCE

May 2-6, 1985 Chicago, Illinois Bismarck Hotel

A SPECIAL EVENT FOR FRIENDS — IT MAY CHANGE YOUR LIFE!

Guest speakers will be Mary Cosby, Carl Dudley, Richard Foster, Charles Sell, Elizabeth Watson and John P. Williams, Jr.

Featuring over 40 workshops — you can choose those that suit your needs.

In a unique service, Mary Cosby will lead Sunday worship.

This event happens only every 5 years.

The Bismarck Hotel is an historic, charming hotel in downtown Chicago with 535 guest rooms, large meeting rooms and small conference rooms. It is within walking distance of The Loop, the Art Museum, Sears Tower, the Opera House and many shopping opportunities. Other sightseeing areas



include Field Museum, Magnificent Mile shopping street, Water Tower Place, Chicago Cubs, White Sox, Theatres, Adler Planetarium, Museum of Science and Industry, and the Shedd Aquarium. For further information please write: 1985 Ministers Conference, 101 Quaker Hill Dr., Richmond, IN 47374.

Position Openings

Applications sought for two, possibly three, positions at Twin Rocks Friends Camp and Conference Center on the Oregon coast.

Kitchen Assistant: Full-time at least nine months of the year.

Wilderness Program Director: Plan and lead treks for "Sunrise Expeditions."

Grounds/Maintenance/Construction Assistant.

Positions require adaptability to others' needs, sense of ministry, and variety of skills in serving guests and maintaining quality facilities operating almost daily.

Salary, housing, other benefits. Positions to be filled by February 1, 1985. Request applications, information, send resumes:

Harlow Ankeny, Executive Director
Twin Rocks Friends Camp
18705 Highway 101 North
Rockaway, Oregon 97136
Telephone 503/355-2284

First Day News

Foster Films Discipline Series

A teaching series by Richard Foster on the spiritual disciplines presented in his book Celebration of Discipline was filmed September 21 and 22. Four sessions were conducted at the theater in Century II Convention Center in Wichita. The films by Friends University's Associate Professor of Theology and Writer in Residence cover the following: Spiritual Discipline: Door to Liberation, The Inward Disciplines, The Outward Disciplines, and The Corporate Disciplines.

Samuel School at Quaker Hill

If someone mentions Samuel School at Quaker Hill for junior highers November 23-25, you better ask which one. There are two Quaker Hills and there are two Samuel Schools. In Indiana and in Idaho junior highers will gather on the same dates. Northwest Yearly Meeting's second Samuel School will be held at Quaker Hill Camp, McCall, Idaho. The other Samuel School is sponsored by the Quaker Hill Conference Center, Richmond, Indiana.

Philadelphia Is Breaking the 'Hat Barrier'

Since the statue of William Penn was placed on top of City Hall in 1894, an unwritten agreement has ensured that no buildings would be taller than Penn's hat. A developer's plan to erect two buildings that would dwarf City Hall has sparked controversy.

Author and Social Historian E. Digby Baltzell suggests that "buildings equal in height were simply the physical manifestation of the dim outlook Quakers took toward overweening individuality." Baltzell's viewpoint, along with the developer's musing that Penn himself might well wonder what he was doing up there all alone and "looking down on everybody," has won the day: the buildings will go up. (Friends Journal)

Myers Speaks in RMYM

Russell Myers, former superintendent of Evangelical Friends Church—Eastern Region, visited Rocky Mountain Yearly Meeting in September speaking on the theme of faith giving. Russell spoke at First Denver, Paonia, and Colorado Springs, Colorado; and in Nebraska at Benkelman and Omaha. Messages were also videotaped for use in other local churches along with the presentation of the Rocky Mountain Yearly Meeting budget. Russell and Marjorie live in Port St. Lucie, Florida, where they pastor the Morningside Friends Church.

Friends Superintendents and Secretaries Meet

Executive secretaries and superintendents of U.S. yearly meetings met at Pendle Hill, Wallingford, Pennsylvania, September 28-30. The group gathered at Friends Center in Philadelphia and toured Quaker sites before going to Pendle Hill, where activities included business, fellowship, worship, and small-group discussion.

Fourteen Make First Quaker Wheels Tour

A group of 4 adults and 10 young people bicycled 1,420 miles this past summer in the first Quaker Wheels tour. The tour left Kansas City, Missouri, June 17 and arrived in Virginia Beach, Virginia, July 7.

Philadelphia Quakers Respond to Membership Decline

Responding to a 25 percent decrease in size during the last 25 years, Philadelphia Yearly Meeting is launching a five-year program to reach more potential members through radio, print advertisements, and the Yellow Pages. Richard Bansen, associate secretary of the 13,000-member Yearly Meeting, says they now realize that "maybe we've been hiding our light under a bushel." An aging congregation, a modest birth rate, and the falling away of young adherents have been blamed for the continuing decline.

Church Develops their Own Cards

East Richland Friends Church, St. Clairsville, Ohio, wants to send hospitalized and shut-in friends something a little more special than a "store bought" card. So they are asking for a volunteer with artistic talents from the congregation to prepare some originals that will be duplicated on 4" x 6" postcards.

Brochure and Book Feature Christian College Coalition

"Have You Considered a Christian College?" is the title of an attractive free brochure produced by the Christian College Coalition, a national association of over 70 Christ-centered liberal arts colleges. The brochure describes the distinctives and benefits of attending a deeply committed Christian college, lists majors available at the Coalition member colleges, and provides mailing addresses for every member college.

The Christian College Coalition also offers A Guide to Christian Colleges (Wm. B. Eerdmans, \$12.95), a 170-page publication designed to assist college-bound young people interested in attending a Christ-centered liberal arts college or university.

Accurate and up-to-date information covered on each of the 73 member colleges of the Coalition includes history and distinctive characteristics, spiritual emphases and denominational affiliation, major fields of study and special academic programs, student life information, athletics, and a summary of annual expenses and financial aid options.

The Guide is available at Christian bookstores. Anyone unable to obtain a copy locally is encouraged to order a copy for \$12.95 (postpaid) through the Christian College Coalition, 1776 Massachusetts Avenue, N.W., Washington, D.C. 20036.

Fellowship Available for Quaker Research

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1985-86. Fellows spend one or two semesters at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The Fellowship is usually awarded to mature scholars and the stipend is \$8,000. Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041. Deadline for application will be December 31, 1984.

Tykes with Trykes

Northridge Friends, Wichita, Kansas, held their second annual tricycle rodeo in the church parking lot. The August event was for children three years through kindergarten, and included races, obstacle course, and lunch.

Malone Conducts Missions / Service Tour to Bolivia and Peru

A study/missions/service tour is scheduled by Malone College, Canton, Ohio, for December 26-January 12 to Bolivia and Peru. Dr. Alvin Anderson, professor of education and psychology at Malone, will direct the tour. He and his wife, Lucy, taught at the Bolivian Evangelical University in Santa Cruz during summer 1983 and had lived in Latin America for eight years before coming to Malone College.

Leaving the Malone campus on Wednesday, December 26, the group will drive to Miami, giving concerts and testimonial programs enroute. After arriving in Santa Cruz, Bolivia, on December 29 they will take part in a citywide youth rally, then take part in the Sunday morning worship at Santa Cruz Friends Church. After traveling by jet to La Paz, Bolivia, they will charter a bus to Puno, Peru, crossing Lake Titicaca by hydrofoil. New Year's Eve will be spent with the young people of the Puno Friends Church. January 2-4 will involve three days' work helping construct houses for families in Puno with the Habitat for Humanity program. Sunday, January 7, they will attend the Max Paredes Friends Church in La Paz and then receive briefings at the American Embassy the next day. They will spend one day in Cochabamba, where they will meet missionaries with Wycliffe and New Tribes missions.

The cost of the tour is \$995 including all travel, meals, and accommodations. Two hours college credit are available but not required. First preference is given to Malone College students, but others are invited to participate on a first-come, first-served basis.

FERVENT PRAYER FOR OUR ENEMIES IS A GREAT OBSTACLE TO WAR AND THE FEELINGS THAT LEAD TO IT



'New Call' Poster Calls for Prayer

New Call to Peacemaking has produced a 17" x 22", three-color poster urging prayer for our enemies. The quotation is from Jim Wallis and the design by Kathy Kline. The poster sells for \$1.00, or \$1.50 if shipped rolled instead of folded. The poster and a packet of materials on prayer and peace is available for \$2 from New Call to Peacemaking, Box 1245, Elkhart, Indiana 46515. New Call to Peacemaking is a cooperative program of Brethren, Friends, and Mennonites.

A black-and-white poster produced by the Mennonite Central Committee proclaims: "Let the Christians of the world agree that they will not kill each other." The poster can be ordered from the Mennonite Central Committee, U.S. Peace Section, Akron, Pennsylvania 17501. One copy sells for \$1; 8 copies, \$5; 25 copies, \$15.

Notes from FGC Gathering

Friends General Conference held their annual gathering June 30-July 7, 1984, at St. Lawrence University, Canton, New York. Quotes from three of the speakers are excerpted from Sandra Beer's report to Southeastern Yearly Meeting.

Sam Caldwell, general secretary of Philadelphia Yearly Meeting: "For Christians the Cross is the only condition for being a disciple. If we follow Jesus Christ it is with a Cross on our backs or not at all. How about you who are non-Christian Quakers? It is just as difficult to ignore the Cross, as Quaker writings through centuries are replete with references to the Cross. Quakerism preaches radical obedience to divine leadings despite the cost, and this is usually put in terms of the Cross."

Quaker author Leonard Kenworthy notes: "Among Quakers we seem to have increasing activity at the circumference but we are getting weaker at the center. I have three wishes for Quakerism: (1) that we continue to search for our identity; (2) that we get a clearer idea of our messages; (3) that we develop message-bearers."

Mary Cosby from the Church of the Saviour in Washington, D.C., says: "Thomas Merton said that in our Western affluent society we have lost our hearts. We are afraid that if we find our hearts we will feel too much pain. But we must transform that pain into creative force and peace. The Cross signifies that the pain stops here and that we must absorb it without passing it on. In our world it is pathological to live as though pain doesn't exist. The way of the Cross means letting that pain carve life into a channel through which the healing stream of the Spirit can flow to a world of need."

Campus Guests October 11

Calvin Miller will lead a series of four presentations at the conference for ministers sponsored by the Religion and Philosophy Division at Friends University. The noted author, speaker, and pastor from Omaha, Nebraska, will speak October 11 on "Art and Zeal in the Sermon." This will be the 30th year that Friends University has held the conference for ministers.

October 11 begins a four-day conference at Malone College, Canton, Ohio. Guest speakers for Shalom '84 are Michael Gorman, Ronald Sider, and Fr. Richard McSorley. The conference will affirm that justice is related to peace and will present a holistic view of the sanctity of every human life.

Lupton Women Hold Annual Retreat

The Lupton Friends' Women are holding their 5th annual retreat at the New Life Resort at Rose City, Michigan, October 12 and 13. The speaker will be Iris Murphy and her theme is Disciplined Endurance. They are anticipating a very spiritually uplifting time in the Lord.



(Continued from page 16)

purpose is to promote, provoke, and facilitate small group discussions. Each story is presented with such integrity and balance that sincere disagreement is guaranteed to occur. The reader/participants are challenged to apply their biblical, economic, and political knowledge and experiences. To assist in this process, the authors provide a summary of the issues, discussion questions, and a selected bibliography for each situation. In addition, two commentaries per account are presented.

I am convinced that this book will make a valuable contribution to many Christian education programs. It will be most useful in adult classes that are comfortable with a discussion format and are accustomed to a certain degree of ambiguity.

—Dave Schmidt

Children Without Childhood

Marie Winn

Penguin Books, Ltd., 224 pages, paperback, \$5.95.

The hard facts of what is wrong with child-raising techniques in America today are well stated, if not over-stated, in this book by Marie Winn. Winn states that due to marital distress, divorce, return of women to the work force, and other minor factors, parents are giving over the nurture and protection of their babies, toddlers, and older children to other adults, the child's peers, TV, or to no one in particular.

Marie believes the myth most widely held by parents of our day is that instead of wanting to preserve the innocence and purity of children, the best way to raise children is to expose them earlier and earlier to adult experiences and pressures in order for them to survive in an increasingly complex and uncontrollable world.

Instead of being willing as a society to sacrifice for children, to consider their care a *primary* duty, adults (fathers and now mothers, too) have transformed the very image of childhood from one that deserves protection to one that justifies their monstrous abandonment of children.

I liked Winn's discernment of basic failings of parents in our times, but I had to muddle through so much rhetoric on morbid stories and a sense of despair that is depressing. Winn has done considerable research of the historical parenting perspective.

—Jannelle W. Loewen

Alcohol Often Substitute for God, Says National Safety Expert

MINNEAPOLIS, MINNESOTA—Most experts consider alcohol the major cause of traffic deaths and injuries, but one national authority on safety maintains that alcohol is just one symptom of many people substituting things for God in their lives.

"People drink because they want to be someone other than themselves," says Vernon L. Grose, a member of the National Transportation Safety Board in Washington, D.C., a federal agency that investigates major accidents in all forms of transportation and helps formulate policies on transportation.

Drinking, the use of drugs, buying expensive clothes and sports cars, or taking fantasy vacations can all be attempts to change or improve one's role in life, said Grose. People are driven to do this, he said, because of an innate desire to be just a little better, brighter, smarter, older, younger, or better looking than they are at the present. They are not totally satisfied. As a result they suffer from despair, disappointment in life, and expectations that can't be attained.

"We have turned to created things instead of the Creator," said Grose in referring to Romans 1:20-24.

Without legal or moral grounds to curb alcohol usage, Grose maintains that the "right" to drive and the "right" to drink will make it impossible to keep drinkers from driving. He feels that raising the minimum drinking age will only save about 1,200 lives a year. He suggested that the higher drinking age be linked with a ban on advertising alcoholic beverages. "Otherwise we're stepping on the brakes and the accelerator at the same time."

When asked about the recent rash of Burlington Northern railroad accidents, Grose said they should be looked at very carefully with respect to drugs and alcohol. "Working conditions which require employees to work at all hours without regard to sleep, family considerations or recreation can drive people to find a form of release in drugs or alcohol. All of these must be considered in determining the cause of an accident and how to prevent it."

An active Christian, Grose said he wanted to make clear the spiritual issues

underlying the problems we face in traffic safety. "A shift in perspective from moralistic condemnation to one which reduces or diverts the stimulus for universal disappointment would benefit everyone, not just the drinker," he said.

—Evangelical Press Association

Seminars Offered On Resolving Conflicts

To help churches and Christian organizations deal with problems of conflict, the Mennonite Central Committee is offering special seminars on conflict management and resolution. Workshop leaders examine the role of conflict in church life and effective ways of responding to work out the problems peacefully. Another seminar provides practical skills in mediating between individuals. Their purpose is to help settle differences without going to court.

—E.P.A.

National Conference On Reaching Ethnic Americans Planned for 1985

HOUSTON, TEXAS—The National Convocation on Evangelizing Ethnic America will be held in Houston, Texas, April 15-18, 1985. The conference will focus on the 20 ethnic groups in the United States whose language or culture is not English. The Houston '85 meeting is sponsored by the North American Lausanne Committee.

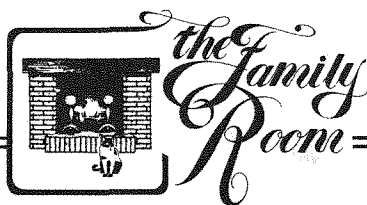
The Houston conference, whose theme is "Let Ethnic America Hear His Voice," will deal with evangelization of such groups as Asians, Caribbeans, Europeans,

ASSOCIATE SECRETARY FOR ADMINISTRATION

Friends Committee
on National Legislation,
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Responsibilities: program and personnel administration, fiscal and office management, staff and committee support. Qualifications: appropriate skills and experience including computers, strong motivation, personal integrity, commitment to FCNL policies and testimonies of Society of Friends. Needed early 1985. Write or call:

FCNL, 245 Second Street, N.E.,
Washington, D.C. 20002.
202-547-6000.



Gypsies, Hispanics, international students, foreign visitors, Middle Easterners, Native Americans, Pacific Islanders, refugees, new immigrants, and the deaf.

"We're seeking to evangelize, not Americanize, these ethnic groups," said Dr. Oscar I. Romo, director of the language mission division of the Southern Baptist Convention's home missions department, who will serve as conference chairman.

"The different cultures that are represented in America have a dignity of their own, and it is not our function to force them to become like Anglo-Americans," stated Dr. Peter Wagner, professor of church growth at Fuller Theological Seminary and vice chairman of the conference. —E.P.A.

Evangelical Women's Caucus Seeks Biblical Basis for Equality

WELLESLEY, MASSACHUSETTS—More than 300 women from all over the country, and a few men, met here for the conference of the Evangelical Women's Caucus.

Stating their premise, "We believe the Bible, when properly understood, supports the fundamental equality of the sexes," they grappled with issues relating to the place of women in the church and in society at large.

While working to achieve equality of the sexes just as other feminist groups, they sought to arrive at an understanding of biblical teachings that all are equal before God, but which also declare that women must be submissive in church and at home. The discussions made frequent references to scholars from psychology, sociology, history, and other fields.

But most participants stressed the biblical roots for their views. —E.P.A.

Christian Publishers Sell Third of All Books

ANAHEIM, CALIFORNIA—A new study released by the Christian Booksellers Association at their convention in Anaheim, California, indicates that one third of all books sold in the U.S. are from Christian publishers. The association expects the increase in sales from 1981 to 1986 to be 57 percent. Their convention was termed the "biggest ever" and had 350 companies displaying their publications. —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

TEACHING KIDS TO FOLLOW THROUGH

BY PAUL LEWIS

Children play games "to the finish." So why do they find it hard to follow through with day-to-day tasks—a key to successful living?

Sticking with a task or skill until it's mastered isn't very popular today. We have a cultural bias toward the "instant fix" in foods, appliances, personal wants . . . even morality. Add to this the prevailing notion that society owes us a living, and it's obvious why kids aren't committed to perseverance.

How can you help your child learn to follow through? Keep in mind these motivational principles:

Preschoolers are primarily motivated by rewards or punishments and can't under-

stand that a job must be completed because it's the "right" thing to do. When they're failing to finish an assignment, it's best to pitch in and help. This modeling communicates your support and the importance you attach to finishing the task. It also avoids the discouragement and tension nagging brings.

Low expectations won't challenge your child to reach his or her potential. Expectations set too high generate a devastating fear of failure. One way to emphasize the right principle is to read popular children's stories that reinforce the value of persistence, like *The Little Engine That Could*.

In elementary years, your child's motivations will reach more of a reciprocal "back-scratching" stage. Increase both your support and your expectations. Introduce him or her to mottos like "If at first you don't succeed, try, try again."

Remain lavish in your praise and reward outstanding efforts. When your

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President, Western Evangelical Seminary since 1975. He has served WES for 25 years, has been a pastor for 14 years and has 30 years evangelistic experience.

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
child fails to finish, make clear both your disappointment and your total support and love. And a consistent example in keeping your own commitments to your children is most important.

In teen years, your children's motivations for following tasks should begin reflecting a more conscious and mature appreciation for the necessity of order in life. Expect them to become consistent at basic chores, homework, taking care of possessions, and keeping promises. When they fail, don't shield them from the resulting consequences. But don't remove your understanding, love, and support, either.

Sooner or later, all of us must give up on some things that we find to be beyond our abilities, overly demanding, or simply not enjoyable. So how does a child quit without becoming a "quitter"? Here are some principles to consider:

- Is there a natural quitting time? Can your child hold out until then, rather than quitting at the moment of greatest stress, when difficulties are obscuring the end goal?
- Whose idea was the activity in the first place? If it wasn't your child's own choice, then abandoning it should be allowed more easily. If your child had begged to do it, be tougher.
- Was the commitment casually made? Help your child become fully aware of what may be involved in following through on a decision.
- Are there exceptional circumstances in this case? Situations can change mid-stream. Ask lots of noncritical questions and listen "between the lines" for the factors discouraging your child.
- Ask yourself, "Would it be called quitting if an adult were taking this action?"

Children need permission to back out when they've simply made a wrong choice, just as adults do. When we don't allow it, they adopt other undesirable behaviors, such as "forgetting" to cope. It's better to help children behave responsibly while committed and then make a clean, honest break.

Your child can learn the discipline of following through. Few traits will be more important to his or her success as an adult—so don't neglect to follow through on this one! 

Israel's Place

The article (July/August), "U.S. Evangelicals and Middle East Relations," I feel needs a reply and is too misleading in its total content to many who are not familiar with the real Middle East situation. It is too anti-Israeli and too pro-Arab.

It is impossible to understand the Middle East problem without some knowledge of God's great prophetic program for Israel and the coming of the great world crisis soon to break up in the Middle East with the Soviets involved and with their allies the Arab Nations. This is all so clearly outlined in the great prophetic revelations of the Bible. Unless we start here we have only man's opinions, and a distorted picture.

H. F. CRING
Norwalk, Ohio

Just a note to thank you for the continued high quality magazine you edit for evangelical Friends across America.

I especially appreciated the article by Stephen Main, general superintendent of Iowa Yearly Meeting. Having traveled into the Middle East several times during the last few years, I have come to appreciate the complexity of the problems many of us have simplified beyond reason to match our particular eschatological positions. It is too bad when we tend to politicize theological perspective, especially when our perspective is not a universally accepted theological understanding within the Christian community—let alone within the evangelical community.

I appreciate Main's point of view and sensitivity in helping the rest of us gain new insights and understanding into the very serious and complex issues regarding the Middle East.

FRED GREGORY
Seattle, Washington

The Middle East article in last issue left me wanting to say a word for Israel and for holding to a literal interpretation of prophecy where possible.

Within Israel's borders respect for the civil law has been so violated that there is at this point no "right group" with which we can consistently side. But to compare her, one of the most humane of the nations of the world, to the Roman war

machine that rolled over the Jews in A.D. 70 seems an injustice.

The partition of territory in Palestine, approved by the United Nations in 1947, was not acceptable to the Arabs nor pleasing to the Jews—who ended up with a concentration of Arabs in the center of their country in control of their natural capital city and strategically located to terrorize and sabotage government. Encircled by the strong nations of the Arab League, members of which have continually attacked her in open warfare and border clashes, little Israel has retaliated, miraculously gained territory, and always been open to peace talks, which are rejected because her enemies will be satisfied with nothing less than her annihilation.

The "cup of trembling" that Israel holds will be taken out of her hand, the bitter dregs of God's fury given to the world in the Day of God's Wrath. We wonder

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how close we may be to that time, whether we are seeing in Israel a "type" of her last desolation, a shadow of its approach, or the rumble of it at the door. But Israel and how we treat her are important issues.

The New Testament church is a "new Israel" in the sense that a tree being "grafted in" becomes a partaker of the strength of an established root—in our case we (the church) are grafted into the place of the cast-off Jews and receive privileges and benefits in their stead. In Romans 11 we read, "Boast not against the [broken-off] branches lest He also spare not thee, but continue in His goodness. They also, if they abide not still in unbelief shall be grafted in again."

God has not negated the covenant He made with them concerning the future (Isaiah 60:21-22). He will see them in the land, a holy nation (millennial glory), though they are not that now. It is well to remember the judgments God spoke against Israel's unfriendly neighbors when she was, for her apostasy, made a captive in Babylon.

MARY BLOODGOOD
Coeur d'Alene, Idaho

Abortion Concerns

I've never been more disgusted as when I read Mr. Pippert's article "In Choosing a President." [July/August 1984]

Mr. Pippert said the first responsibility of a President is to use his power in the

pursuit of justice and righteousness among his people. I would like to ask him what justice and righteousness the murdered 16 million human beings get to pursue. Is it justice that we kill these babies in such hideous ways. Is it more righteous that we seek peace with the Soviets while we kill over 4,500 babies a day?

Mr. Pippert said we have tunnel vision if we vote on one issue. Is a man or woman really fit to govern in righteousness while they condone the killing of 16 million human beings.

Mr. Pippert said our chief concern and consideration should be that our nation should be righteous and we should pursue justice, peace, and the proper administration of *mercy*. Yes, mercy! What mercy are we giving the unborn!

SALLY HANDRYCH
Alliance, Ohio

A number of prominent preachers have been prophesying that the abortion of a million and a half babies each year in this country is going to bring down God's wrath upon America. They exhort us to do political things relating to law and Constitution.

Now I tend to believe this prophecy. But I do not believe that the preaching has been evangelical. I deny that the exhortation is Gospel.

The babies killed have gone to our Father. Of that I have no doubt. For original sin, they paid the full price. They did not sin further. They each one are with Jesus. I cannot mourn them. I have no cause. The murderers need my sympathy. The deceived mothers need my tears. They don't need any more condemnation. Woe to the lawyers that pile up burdens and don't lift a finger to help.

The true victims of abortion are the living. They need the gospel story of redemption, the knowledge that Jesus can take away their sin. They need to hear how they may be washed in His blood. They need a prodigal's welcome from other repentant sinners, not to be made scapegoats for America by a pack of Pharisees.

W. A. JEFFERY
Portland, 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.

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FRIENDS CONCERNS



EFC—ER Happenings

FRIENDS PASTORS from the Piedmont District met in their first annual retreat September 7-9 at Camp Hawthornburg near Bennett, North Carolina. Milton Leidig, Area Superintendent, invited pastors and spouses "to come apart lest you come apart." Terry Knighten led the campfire sessions each evening, and Dale Dragomir, Jack Tebbs, the Leidigs, and the Crowders led the worship hours. Renewal, inspiration, and relaxation were the purposes of the weekend.

BILLY MELVIN, executive secretary of NAE, was in Canton for two days during September to meet with the Yearly Meeting administrative staff in evaluating regional management. District superintendents and the Executive Committee of the Executive Board were also called upon to assess the system that was initiated a year and a half ago.

VIJAY PRAKASH of Jhansi, India, spent six weeks in the United States, returning to his home on September 5. During his stay, he visited three yearly meetings—Northwest, Mid-America, and Eastern Region—besides participating in a Planning Committee meeting for the International Conference of Evangelical Friends to be held sometime during the next three years. Highlights of his trip were visits with the Milton Colemans and Clifton Robinsons, former missionaries to India. He was guest speaker at Sarasota, Port St. Lucie, Damascus, East Goshen, Alliance, North Olmsted, and Gilead Friends churches.

SALLY ROHER of Friendswood, Texas, was guest speaker at the annual Retreat for Friends Women held at Cedar Lakes Conference Center September 28-30. "Healing and Freedom in Obedience" was the conference theme. Diane Herris of Canton was guest soloist, and Cindy Aufrance and Mary Evelyn Moore were missionary speakers.

ROBERT HESS attended the Conference of Executive Secretaries and Superintendents of Friends yearly meetings held at Pendle Hill.

PELHAM FRIENDS CHURCH celebrates its 185th anniversary on Sunday, October 21. Supt. Robert Hess will be guest speaker at the afternoon service, speaking on "The Legacy of Friends." Pastor John Young is host for the special occasion.

LUCY ANDERSON traveled to Oregon last month to meet with the editorial staff of the *Evangelical Friend* in Newberg and then to speak at the Women's Retreat at Pasco, Washington, September 27-30. The theme of the retreat was "New Horizons for Friends Women."

MIDWINTER RETREAT will be different this year! In fact, the Friends Youth Board has decided to arrange three area "Close Encounters of the Winter Kind." David Smith is scheduling Eastern Area Midwinter at Niagara Falls December 28-31. Bruce Bell will plan Western Area's date for February '85, and Terry Knighten will head up a Southern Area weekend sometime next spring. More details later.

CALENDAR

November 2-4—Friends Marriage Encounter, Ramada Inn, Lima, Ohio
November 2-December 1—"Around-the-World Tour: Friends Missions in S.E. Asia" led by Robert Hess and Roger Wood

Focus on Malone

WELCOMING DAYS for freshmen and new students were held the weekend of August 24-26. An old-fashioned ice cream social marked the Friday night events as parents came to campus to bring enrolling students. On Saturday a huge outdoor barbecue was held at noon, and the day concluded with a concert by the Stan Hinshaw Band. The campus residences were filled this year, with very positive prospects for the year.

NEW FACULTY AND STAFF at Malone include: Dan Cormany—Associate Dean of Students; Dave and Andrea Schrader—Directors of the Men's Residence; Gary Phelps, Shelly Loewen—Admissions Representatives; Mike Hieronimus—Director of Recruitment; Kim Phipps—Assistant Professor of Communications; Jane Hoyt-Oliver—Instructor of Social Work; Jack Cole—Sports Information Director and P.E. Instructor.

MARTHA COOK is heading up Teacher Education at Malone this year after the resignation of Jane Hazen.

NEW LOCATIONS include the Academic Affairs Office moved to the administrative wing of the main building. Also Gary Kasler has moved to M-22 as head of College

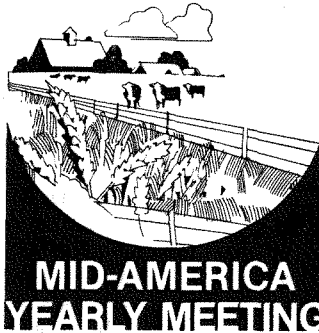
Personnel, sharing the office with Scott Armstrong, and Doris Dagy as secretary. Paul Snyder and the Development Office have moved into Gary's former location.

PRESIDENT GORDON WERKEMA left September 19 with a group of 24 persons to tour Europe. The tour includes East and West Germany, Switzerland, and the cities of Berlin, Leipzig, Erfurt, Nuremberg, Augsburg, Munich, and Lucerne. Perhaps the highlight of the entire trip was the opportunity to see the Oberammergau Passion Play, which is presented every decade. They returned home October 2.

FACULTY WOMEN held their first meeting of the year September 6 at the Werkema home, enjoying an outdoor barbecue. Mary Regula, wife of Congressman Ralph Regula, was guest speaker.

"SHALOM '84," scheduled to begin October 11, is a four-day conference involving Michael Gorman, Ronald Sider, and Fr. Richard McSorley. The Malone conference supports a holistic view of the sanctity of every human life, affirming that justice is related to peace—thus "Shalom."

A detailed program is available at the Malone Public Affairs Office.



MAYM News Briefs

(Churches are often seeking effective ways of developing small groups within their Body to foster fellowship and learning. Here is a program that is proving effective in many churches.)

2:7 Series Effective for Small Groups

"Keep in mind that anything truly worthwhile will be costly in some way."

This is one of the general comments found in the literature accompanying the leader's notebook for the Navigators study called the Colossians 2:7 Series, "Rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness."

Each of the six courses in the 2:7 Series has 12 class sessions. The

groups are small, 8 to 12 people is the recommended size, and there are certain requirements to "graduate." There is opportunity to participate in every session.

Here are some of the areas of training that each student receives: (1) developing a vital devotional life, (2) solid, basic Bible study, (3) quoting the Scripture memory verses, (4) effectively leading small group Bible studies, (5) extended prayer times, (6) meditating on Scriptures, (7) using evangelistic Bible studies, (8) preparing and giving a clear personal testimony, (9) principles and methods for presenting the Gospel, (10) applying Christ's lordship.

This series originated in the Denver area, and the Denver Friends Church was one of several churches that served as a pilot and helped bring it to its final form. It is now being used at the Friendswood Friends Church as a tool for an introduction to Christ and the Bible for some and as a way to deeper commitment for others. Two couples took the initial leadership training required by the Navigators. At the end of one year 80 people have completed Course I; one group is completing Course III. In a recent survey of church members this program received completely positive feedback.

Margaret Cline
Friendswood Friends
Texas

Friends University Notes

The Fall Minister's Seminar was held on October 11, with well-known author Calvin Miller. He has served effectively as pastor of the Westside Baptist Church in Omaha, Nebraska, since 1966, where his strong emphasis has been on missions and evangelism. Perhaps Calvin Miller is best known nationally for his books, *The Singer*, *The Song*, and *The Finale*.

Christian Emphasis is October 29-31 featuring Karen Mains, author of *Open Heart, Open Home*; and *Key to a Loving Heart*. Mrs. Mains will be speaking at convocation each day.

Notes from FBC

Friends Bible College began the fall semester with a small increase in overall enrollment and a substantial increase (20 percent) in the size of the freshman class.

The FBC Concert Choir is invited to perform for the opening banquet of the American Association of Bible Colleges in Kansas City on October 25.

Robin Johnston, professor of Christian education and clerk of Mid-America Yearly Meeting, with his wife, Janet, participated in the ceremonies marking the establishing of Burundi Yearly Meeting. He returned to his classes on August 27.

Jerry Stanfield of Child Evangelism Fellowship in St. Louis, Missouri, will conduct a seminar on the evangelism of children for FBC students November 6-8.



ROCKY MT. YEARLY MEETING

RYM Briefs

ALBUQUERQUE, NEW MEXICO—Albuquerque Friends combined Sunday school with vacation Bible school during the fall. Each Sunday for 10 consecutive weeks one lesson from a VBS program was used. One reason for the different approach was to reach out and introduce new people to the church and its Sunday school.

BENKELMAN, NEBRASKA—Russell Myers, former Eastern Region superintendent, spoke here about faith promise giving and God's ability to provide the resources. In addition to Benkelman, Myers spoke at several other RYM churches.

COLORADO SPRINGS, COLORADO—Max and Kathleen Huffman conducted a five-day conference at First Friends. The theme for the week-long program was holy living. Mr. and Mrs. Huffman also did a similar conference at First Denver Friends at the end of September.

ESTES PARK, COLORADO—The annual RYM Men's Retreat took

place at the YMCA Camp of the Rockies in early October. The annual Women's Retreat occurred near Colorado Springs in September.

Plainview Church Develops Discipleship Program

When I first became a pastor, I began to wonder how I could be most effective and fulfilled in the ministry. I am now convinced that for me the answer lies in applying the principle found in 2 Timothy 2:2—training faithful men who will be able to train others also. I personally believe that the best way to apply that principle is through one-on-one relationships.

Let me share briefly how we got one-on-one discipleship going here in Plainview, Nebraska. The first step was to find faithful men who desired to grow as Christians, to be used of the Lord, and who were committed. To do that, an accountability group was started that met once a week. An accountability group is five to eight men who are committed to meet together for study, prayer, encouragement, reproof, and who hold each other accountable throughout the week by keeping in close touch.

One of the things we studied was Jesus' method of reaching the world by training His disciples. After several months, the men really began to get a vision for discipleship, and the Lord laid several men on my heart to challenge to one-on-one relationships.

My goal for getting together with those men was to have a set meeting with each man for about an hour each week and then to spend as much time as possible with them doing other things—sports, witness-

ing, family time, etc. My goal for their lives was to see them having a consistent quiet time, a deeper study time every week, memorizing Scripture, reading worthwhile and profitable books, and praying for God to send them a faithful man.

Since we began, each of those original men has disciples at least one other man. Also, the women have caught the vision.

Here are some of the benefits:

- Stronger leadership as men grow spiritually
- Men excited about shepherding their families
- Church functioning more as a body as individuals develop gifts and ministries
- Greater potential for outreach as evangelism and discipleship become a way of life.

—Guy Robinson, Jr., pastor

RYM Prayer Concerns

1. Ask God to bless someone who is an "enemy" in your life. (See Matthew 5:43-45.)
2. Ask God to reveal some way your life needs to change, and to give the strength and ability to do so.
3. Pray for a spiritual revival to occur within your church body.
4. Ask that God's blessing would rest upon your pastor.
5. Praise God for some attribute of His, such as power, strength, beauty, holiness . . .

IN HIS STEPS will be the theme for the Friends Youth Midwinter, December 26-31, at Twin Rocks Friends Camp, Rockaway, Oregon. Bruce Bishop is coordinator for the conference.

THE GEORGE FOX COLLEGE CHRISTIAN EDUCATION CONFERENCE will be held November 8, 9, 10. The conference features workshops, exhibits, and guest speaker Rodney Toews, a national leader in Christian education.

CALENDAR

Oct. 5, 6—Stewardship Board
9-11—Focus Conference
11-13—Education Board
19-20—Social Concerns Department
22-24—Department of Evangelism
Nov. 23-25—Samuel School

FRIENDS GATHER

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

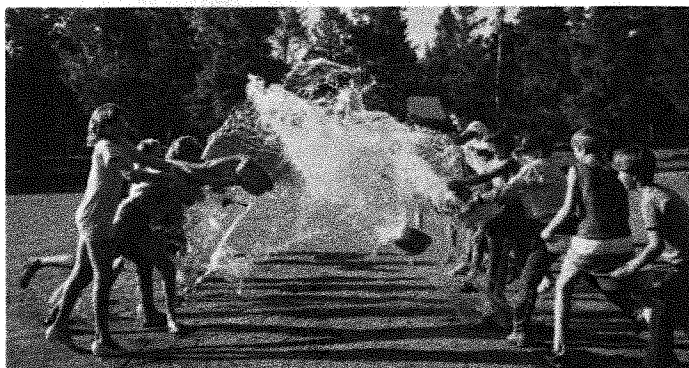
Special Events

PELHAM, Ontario, Canada, (John Young) reports 12 families enjoyed camping at Chippawa Conservation for several days. On Saturday afternoon, the church picnic was held with a pig roast, salads, and desserts. The evening featured a fellowship around a camp fire with skits and a sing-a-long, followed by a marshmallow roast around the fire. The men sponsor a men's fellowship prayer breakfast at a local restaurant once a month, with a different speaker each month. There is a good turnout. Recent speakers during Pastor Young's vacation were Gordon Schaubel and Don Badger.

Fiftieth Anniversary celebration plans are underway for **ROSE VALLEY**, Kelso, Washington (Roger Sargent). If you have items of interest or know of people who may have moved from the area or might wish to be informed of the celebration, please send the names to Mrs. Lola M. Weber at the Rose Valley Friends Church, 1455 Rose Valley Road, Kelso, WA 98626.

On a recent Sunday at **ROLLIN**, Addison, Michigan, (Wayne Evans) 21 people were baptized at a local pond. A picnic and gathering of well wishers was enjoyed afterward.

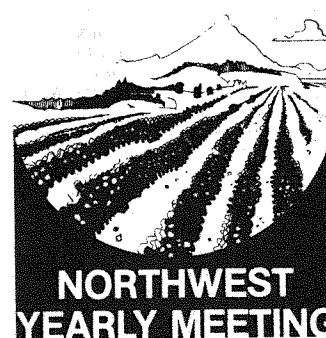
At **LYNWOOD**, Portland, Oregon, (Glenn Armstrong) a Potpourri Ministry for Women will begin a weekly interdenominational Bible study and elective classes of interest to women September 19 from 9:00 a.m.



Summer Camp Scenes

Junior boys and girls, above, face off in a water fight during break at Junior Camp at Quaker Ridge near Woodland Park, Colorado.

Terry Ash talks with three girls at Junior High Camp. (Photos by Karen Cordova)



NORTHWEST YEARLY MEETING

Around Northwest Yearly Meeting

FRIENDS MARRIAGE ENCOUNTER is conducting three weekend experiences this fall in Northwest Yearly Meeting. The first will be in Boise, Idaho, October 19-21 with additional information available from Neal and Deloras Rusco (Box 363, Greenleaf, Idaho 83626; phone 208/459-6784). October 26-28 are the dates for Marriage Encounter in Portland; contact Gary and Patti Lewis (5006 S.W. Buddington, Portland, Oregon 97219; phone 503/245-1029). Gordon and Clea Crisman (2924 Barclay Road, Medford, Oregon 97501; phone 503/776-0863) are the contact couple for a November 16-18 weekend at Grants Pass, Oregon.

to 12:00 at the church. Gwen Congdon, mother of 12, will be the Bible lecturer, with Jeannie Selleck as director. Lynwood Men's Ministries began functioning during the summer, assisting members of the church or community in monthly projects. Bill Kreuger, teacher at Centennial High School, leads the ministry. Pastor Glenn Armstrong received the Doctor of Ministry degree from Western Evangelical Seminary in May. His dissertation was a study of principles used in four growing churches.

At MCKINLEY HILL. Tacoma, Washington, (John Retherford) Elisha Wakube, presiding clerk of Elgon Yearly Meeting, Kenya, East Africa, was a guest in the home of our pastors, John and Julia Retherford, July 25-27. He brought the message at our Wednesday evening Bible study July 25 and was an inspiration to all. Elisha was a student at Friends Bible School in Kenya when John was yearly meeting superintendent there.

A large number of people from **BYHALIA**, Ohio, (Duane Dickson) had a campout at a local campground with an outdoor worship service on Sunday morning followed by a picnic dinner.

WOODLAND, Kamiah, Idaho, pastors, Rob and Betty King, and Jean Aitken attended the sessions of Yearly Meeting and brought back good reports that were a blessing.

The congregation of **UNIVERSITY** Friends, Wichita, Kansas, honored their pastors, David and Carol Kingrey and sons David and Scott on the completion of 10 years of ministry among them. In a surprise close of worship on August 6, their family was presented with a large money gift and a notebook containing many letters of love and appreciation from their friends.

SPRINGDALE, Cadiz, Ohio, (Craig Henry) enjoyed former pastors Fred Clogg and Chris Jackson as speakers at the homecoming recently, with record attendance for the church. A potluck dinner was served after the morning service.

Pastoral Changes

New pastors at **WHITNEY**, Boise, Idaho, are Eugene and Barbara Wright from Chesapeake, Virginia. They arrived in Boise August 4, 1984. The congregation of Whitney is enjoying fellowship with the Wrights. Richard Craven was interim pastor at Whitney from June 10 through July 29. Our thanks to Richard for his ministry during this time. Former pastor, Ron Rittenhouse, is now pastoring at **OLYMPIC VIEW**, Tacoma, Washington.

After 19 wonderful years, **CLACKAMAS PARK** near Portland, Oregon, will be losing their pastor, Howard Harmon. He has been called to be assistant yearly meeting superintendent in Mid-America Yearly Meeting. His job responsibility will be to "pastor the pastors" and help plant new churches.

NAMPA, Idaho, had three helpful and interesting social and spiritual gatherings. A watermelon feed on the church grounds to have a time of fellowship with our new pastor, Ron Friedrich and his wife, Beverly, and family. Another gathering to specially welcome them included a time of friendly fellowship, devotion, and reception. Friends also brought gifts of foods. Another evening was enjoyed as an ice cream social and devotion in a nearby park. The pastor brought a message on "Who and What is a Christian." Then the church body went out to Sunny Ridge Manor, and just east on a vacant area took some donkey and wagon rides. Roy Dunagan and a friend furnished the teams and wagons. Also Roy gave us a good message. We look forward with enthusiasm and God's blessing on our church with the Friedrichs.

CANTON, Ohio, (John Williams, Jr.) recently welcomed Stan Hinchaw as director of youth ministries. Stan and his wife, Betsy, have been junior high and senior high Sunday school teachers and have worked with youth in other capacities. Stan is a graduate of Malone College.

Youth and Christian Education

Each of the **NORTH OLMSTED**, Ohio, (Neil Orchard) 13 college-bound students received a "love box" from the ladies' missionary group, Quaker Ladies. This consists of essential items such as toiletries, stationery, stamps, and laundry helps, plus a few nonperishable goodies. Free transportation is being offered to students at nearby Baldwin-Wallace College to encourage church attendance.

The **LYNWOOD** Friends Youth, with Youth Minister Lloyd Melhorn, went to Quaker Hill, Idaho, for a week of Summer Missions Ministries. This was their sixth summer of ministry and work in which they pay all their own expenses.

The **BETHANY**, Ohio, (Walter Morton) youth group enjoyed fun activities that included an all-day trip to Cedar Point and an outing to play miniature golf. The youth sponsored a "reach out and touch someone" program, when they invited older people of the community for a program that included singing, "wheel of fortune" game, and refreshments. A special teacher appreciation night was held for all Christian education workers.

WOODLAND, Kamiah, Idaho, (Rob King) reports a very rewarding day camp was held in June with a good number in attendance. In July our pastor was the speaker at Twin Lakes Camp in north Idaho. Eight junior high age members of our church were there with him. Several other children and young people attended various camps at Alacca and Quaker Hill.

Vacation Bible School at **DEERFIELD**, Ohio, (Christopher Jackson)

was a huge success with classes meeting everywhere, including the parsonage garage, to make room for the record-breaking attendance. Attendance at Yearly Meeting and a youth canoe retreat at Cooks' Forest, Pennsylvania, highlighted youth activities.

Marcia Michaels conducted DVBS at **MT. CARMEL**, Mingo, Ohio, (Fred Clogg); there were 99 children registered and 25 workers.

ROLLIN, Addison, Michigan, (Wayne Evans) held a "Kiddy Carnival" on the Saturday before DVBS for a "kick-off."

September 9 was Promotion Sunday at **WHITNEY**. Realizing they were a year older, all the Sunday school children looked forward to promotion to a new class.

Church Building And Improvements

At **MT. CARMEL** a mortgage burning for the parsonage loan was held recently, with the loan being paid off in two years and 10 months.

The people of **WHITNEY** spent most of the month of July renovating the parsonage. It was in very good condition when the new pastors moved in.

A nursery and additional rest rooms will soon be added to the sanctuary at **MCKINLEY HILL**.

The men of **WOODLAND** have been busy building an addition to the church; this will add a number of much-needed Sunday school rooms.

Missions

Bennie and Winifred Puckett left **LYNWOOD** August 6 to work in the Christian Learning Center of World Gospel Mission in Santa Cruz, Bolivia. They were commissioned in the morning worship at Lynwood, with the charge given to them by Rev. George Hays, Northwest director of World Gospel Mission, and prayer given by the elders of the church. It was exciting and challenging to have Francisco and Juana Mamani of Bolivia and Howard and Mary Evelyn Moore and Frank Wu of Taiwan Yearly Meeting minister at our church this summer. A dinner was held for Francisco and Juana, at which opportunity was given for an exchange of Bolivian and Aymara culture.

PLAINS, Kansas, (Sheldon Tucker) enjoyed Mark and Nancy Anton of Fowler, Kansas, as they presented an informative narrative with their slide presentation of visits to Indian and Mexico missions.

Betty Mulvitch of **CANTON** organized a "flea market for missions," with the \$657.25 going toward missions and the Stark County Jail Ministry.

ALBUQUERQUE, New Mexico, (Terry Ash)—Sixteen young Friends from other parts of the United States came to Albuquerque last summer for a pilgrimage. Church members

hosted them during their New Mexico stay. The youths visited New Mexico and Colorado Pueblos (Indians), and started construction on a dormitory at Corona, New Mexico.

Outreach

At **PLAINS**, Cliff Loesch of **BOOKER**, Texas, Friends, who graduated this spring from Fuller Seminary, shared information on church planting, including his plans for beginning a new work in Austin, Texas.

FRIENDS RECORD

BIRTHS

ARMSTRONG—A daughter, Monica Mae, to Steve and Charlyn Armstrong, August 7, 1984, San Diego, California.

DEAN—To Rick, Jr., and Robin Dean, a daughter, Adrian Lynn, May 29, 1984, Be-
loit, Ohio.

DIEPENBROCK—A son, Daniel Edward, to Dan and Paula Diepenbrock, June 15, 1984, Lawrence, Kansas.

FEHLMAN—To John and Pat Fehlman, a daughter, Brittany Joy, July 30, 1984, Canton, Ohio.

GAGAN—A daughter, Elizabeth Lee, to Burr and Kietha Gagan, July 11, 1984, Ramona, Oklahoma.

GEORGE—To Rich and Georgia George, a daughter, Mara Claire, August 3, 1984, Canton, Ohio.

GOPLIN—A daughter, Kimberly Joy, to Doug and Doris Goplin, July 11, 1984, by adoption, Clackamas Friends, Milwaukie, Oregon.

HARRIS—To Walter and Jane Harris, a son, Joseph Morton, June 29, 1984, Canton, Ohio.

HENRICHs—A daughter, Jordon Turner, to Kurt and Debbie Henrichs, February 16, 1984, Craig, Colorado.

HOOPES—To Clark and Marva Hoopes, a daughter, Krisi Kay, August 1, 1984, Canton, Ohio.

JOHANSON—To Glenn and Debbie Johanson, a son, Evan Michael, July 2, 1984, Canton, Ohio.

KELLER—To Mark and Carolyn Keller, a daughter, Allison Gray, June 21, 1984, Canton, Ohio.

KELLEY—To Patrick and Patti Kelley, a daughter, Annie Joy, June 24, 1984, North Olmsted, Ohio.

KNIGHTEN—To Terry and Donna Knighten, a son, Justin Tyler, May 4, 1984, Robbins, North Carolina.

METTEE—A daughter, Naomi Joy, to Scott and Jane Mettee, July 11, 1984, University Friends, Wichita, Kansas.

NELSON—(Correction) To Keith and Annette Nelson, a daughter, Brooke Leigh, September 2, 1983, Robbins, North Carolina.

OLMSTEAD—To Tim and Sandi Olmstead, a daughter, Gwyneth Grace, July 16, 1984, Newberg Friends, Oregon.

REMPEL—To Evan and Rachel Rempel, a daughter, Cynthia Marie, June 20, 1984, Newberg Friends, Oregon.

RILEY—To Mike and Wanda Riley, a daughter, Elizabeth Maureen, July 17, 1984, Scio, Oregon.

ROBINSON—To Tim and Frances Robinson, a daughter, Ashley Michelle, May 9, 1984, Robbins, North Carolina.

ROGERS—To Wes and Shelley Rogers, a daughter, Stephanie Nicole, July 1, 1984, Newberg Friends, Oregon.

ROSS—A son, Travis Eugene, to Gary and Tammy Ross, July 12, 1984, Haviland, Kansas.

SMITH—To Mark and Bobbie Smith, a girl, Cassandra Elena, June 29, 1984, Newberg Friends, Oregon.

SPROUL—A son, Ross William, to Bill and Peggy Sproul, July 16, 1984, Lompoc, California.

TALUCCI—A daughter, Nicole Renee, to Gary and Terri Talucci, June 30, 1983, University Friends, Wichita, Kansas.

THOMAS—A daughter, Mary Alice, to Dr. and Mrs. Merrill Thomas, July 7, 1984, Miami, Oklahoma.

TUCKER—To Tim and DeAnn Tucker, a son, Tory Branden, July 13, 1984, Canton, Ohio.

WEST—To Tim and Debbie West, a daughter, Heather Nicole, June 11, 1984, Canton, Ohio.

WINE—A daughter, Jennifer Rose, to Jim and Lindy Wine, August 8, 1984, Flagstaff, Arizona.

WRIGHT—To Richard and Robin Wright, a daughter, Erin Danielle, July 20, 1984, Robbins, North Carolina.

MARRIAGES

ALLRED-WILLET. Vicki Lee Allred and Tony Keith Willet, May 26, 1984, Pleasant View Friends, Robbins, North Carolina.

APPOLLO-ANKENY. Frances Appollo and Timothy Ankeny, August 19, 1984, Newberg Friends, Oregon.

DAVIS-MEYER. Vicki Davis and Christopher Meyer, June 23, 1984, Myrtle Fillmore Chapel, Unity Village, Missouri.

DAVIS-SARACINA. Rebecca Lynn Davis and Tony Saracina, August 4, 1984, Canton, Ohio.

DEAN-BLAKE. Robin Dean and Melvin Blake, June 30, 1984, Beloit, Ohio.

ERB-FOSTER. Becke Erb and Paul Foster, July 28, 1984, Northridge Friends, Wichita, Kansas.

GROENEVELD-McMASTER. Melody Groeneveld and Jim McMaster, August 25, 1984, Newberg, Oregon.

LAMM-RUMANN. Barbara Lamm and Ronald Rumann, August 4, 1984, Woodland Friends, Kamiah, Idaho.

LISTER-FRIESEN. Lisa Lister and Philip Friesen, June 2, 1984, Quaker Acres, Wichita, Kansas.

LYTLE-QUEEN. Nancy Lytle and Randall D. Queen, June 9, 1984, Whitney Friends, Boise, Idaho.

MARKS-KREUTZ. Donna Marks and John Kreutz, July 28, 1984, Newberg Friends, Oregon.

NEWKIRK-McQUIGG. Lisa Newkirk and Alan McQuigg, July 28, 1984, Miami, Oklahoma.

NORDYKE-FRIESEN. Laurel Nordyke and Gary Friesen, August 4, 1984, Newberg Friends, Oregon.

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

QUAINTANCE-GRIMMELL. Helen Quaintance and Bob Grimmell, June 30, 1984, North Olmsted, Ohio.

RILEY-WALTERS. Wendy Riley and Steve Walters, May 27, 1984, Beloit, Ohio.

ROKOSKY-LAURSEN. Jayne Rokosky and Tom Laursen, July 7, 1984, Canton, Ohio.

SHREVE-TOWNSEND. Linda Shreve and Jim Townsend, June 2, 1984, Beloit, Ohio.

SWARTZ-STADLER. Karen Swartz and Joseph Stadler, July 28, 1984, Damascus, Ohio.

TAPIA-MEIREIS. Josie Tapia and David Meireis, August 18, 1984, Newberg Friends, Oregon.

WALLACE-KLEINKE. Bonnie Wallace and Bill Kleinke, May 19, 1984, Lodi, California.

WHEELER-MANN. Barbara Wheeler and Jerry Mann, July 28, 1984, Northridge Friends, Wichita, Kansas.

DEATHS

ARMSTRONG—Genevieve Armstrong, 83, July 22, 1984, Nampa, Idaho.

COX—Clifford Cox, August 6, 1984, Lawrence, Kansas.

DAVIS—Ellis Davis, August 2, 1984, University Friends, Wichita, Kansas.

McBRIDE—Foster McBride, 77, Damascus, Ohio, July 29, 1984.

MOORE—George Moore, 77, July 6, 1984, Newberg, Oregon.

WATSON—Helen Watson, June 26, 1984, Stanton, California.



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OCTOBER 1985

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		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
	William Penn, 1639			Ann. Baptists, 1702		Edin. Friends, 1729
20	21	22	23	24	25	26
27	28	29	30	31	NOVEMBER 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	NOVEMBER 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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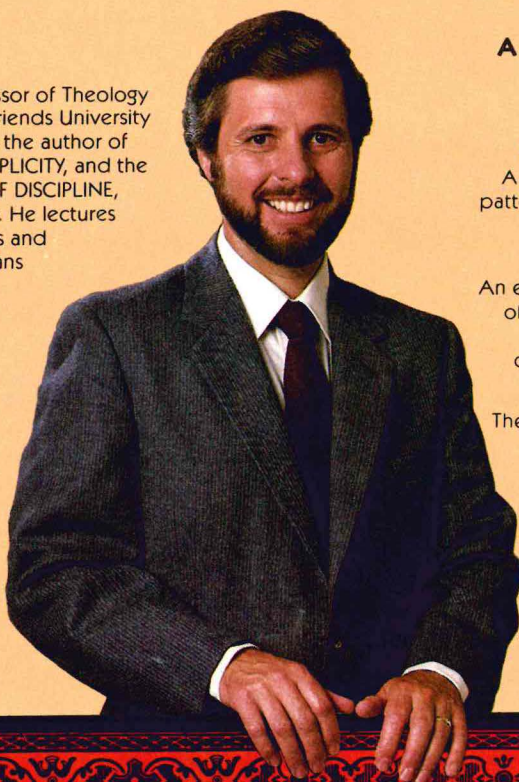
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