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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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# Evangelical Friend

February 1985  
Vol. XVIII, No. 6

Church  
Planting:  
a concern  
of Friends





# ARE WE Dying?

BY LAUREN KING

I HAVE been reading about a little church of originally some 100 members. Somehow in 1980 they followed their heart and had the courage to sponsor a Vietnamese refugee family. And this started things happening in that congregation. They became known as a people who loved refugees. As a consequence they today have as many as 100 new refugee attenders from all around their region. And they have thus far—in three years—sponsored over 75 refugees after the first two. They have added one pastor and are looking for another; they hold as many as three services each Sunday. Beyond all this they operate a thrift store; conduct community dinners after Sunday services; maintain food pantries; offer meal tickets and counseling services; are actively engaged in ministries to widows, orphans, the sick, and the poor; actively contribute to World Relief. Oh, yes, their membership has climbed to over 200, doubling in three years.

Then I read of another congregation, in Seoul, Korea. This Presbyterian church has 30,000 members who maintain a daily congregational prayer meeting plus hundreds of small groups that meet all during the week. They have open-air services; military, industrial, and student outreach programs; literature, radio, and more. All this could be expected, perhaps, with such a membership. But since 1947 they have planted 177 offspring churches, an average of five a year. And yes, they were once a small congregation.

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*Contributing editor Lauren King, a retired English professor from Malone College, has been published in many periodicals. He lives in Norwich, Ohio.*

Another thing I met recently is the statement that congregations over 15 years old can rarely be counted on for much growth. Why? The principal reason given for this situation seems to be that they really don't want to grow: it's uncomfortable. You see, after a while affairs in a congregation begin to settle into a comfortable routine. Members know each other and have formed friendships and groups. Important members, especially the more wealthy, hold the offices and direct what is done. It is all cozy and comfortable.

Now, to bring in new people would require change and readjustment if they are really to be made part of the congregation. Even if the new members conform to the customs of the congregation and manage not to be different, these new people still require change. And change is painful to the older members. The natural effect of this pain is to cool the desire for any new members. And, of course, outsiders will feel that coolness.

There is likely another reason. Win Arn, the church-growth expert, says members of newer congregations average about 12 non-Christians whom they count as friends, members of average congregations about 8, and members of older congregations about 4. Evidently as members of a congregation go on they withdraw more and more into their little circle and no longer have many friends outside the congregation, their own little comfortable group. Of course, this is defended as keeping themselves pure and undefiled by the world. But Jesus seems not to have known about this idea, for He constantly associated with oppressive tax gatherers and prostitutes—and with Pharisees too. It makes one wonder what He could have had in mind acting like that, unless it was being a physician to the sick.

I keep wondering what *our* average of non-Christian friends is.

Win Arn reports another finding that is closely tied to the one I have just been speaking of. He says that 80-90 percent of church members (outside those born into the membership) come in by invitation from friends and relatives. They do not come in from evangelistic sermons and campaigns; they do not just wander in; they do not come in because of the preaching, or the building, or the music. They do not come in from "cold-turkey" visitation. The Mormons have found that their visitation gets about one response from 1,000 calls. These 80-90 percent of new members come in because they have seen in relatives and friends something that touches and attracts them, because out of these people flows a spirit that wins them, because these people invite them to "come and see."

That little church I spoke of earlier reaches out to minister to others, to refugees, and to their own community. What ministries are we carrying on? Many of our activities are little gatherings together among and for ourselves. They reach out to speak the good news of Christ to these to whom they minister. To whom, to what friends and relatives are we reaching out? The church that grows spends liberally for needs over the world; we spend most of what we give on ourselves. And they are growing; we are bit by bit fading away. On the wall of one of our classrooms is a motto: "The only sign of life is growth." If this is true, then we show the signs of dying, of death, if we go on as we are at present.

These are the symptoms of our ailment. But what is the cause, the disease?

Before I try to answer that question, however, there is a point to make clear. There is really no such thing as a dying congregation, a dying organization. Groups like clubs and associations and congregations exist only as the sum of their members, not as entities by themselves. If a club is dying, it is because the devotion of its members is dying. If a congregation is dying, it is because there is dying in its members as individuals. We are therefore not now thinking of some abstract body. Nor can we think of others, the "them" we often blame for what goes wrong. No, we are here and now to think of ourselves, of you and me, each of us, one by one.

The question, then, with reference to the dying of this congregation is, "How am I dying, or dead? What is the cause of *my* dying?"

I believe that in a passage from the Apostle John we find the answer. In 1 John 3:17 (NIV) he writes: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in

him?" John is writing here about one aspect of the Christian life, use of possessions, but he implies a principle that lies behind every part of our behavior as Christians. He reasons thus: if the love of God is in a person, then he will spontaneously, unhesitatingly help those in need; he will inevitably show that love. It is not a matter of having a duty, or of doing his duty, or doing something if he "feels led," or if he feels like it. It is hardly even a matter of conscious choice.

**T**HE love of God in a Christian is like a spring that gushes up, flowing out to others in acts of love. Now, suppose someone says to me, "There's a spring under that big rock up there."

And I think, if there really *is* a spring up under that rock, water will be flowing out. It is not a matter of perhaps or should be; it is a matter of fact: a spring produces water. Just as a healthy apple tree produces apples, automatically, because of the apple nature in it. Just so, John reasons, the love of God in a person brings forth acts of love—spontaneously, inevitably.

But what if up under that big rock there is no water flowing? What if the tree bears no apples? Then there is no spring, no healthy apple tree. And what if the acts of Christian love and life are not springing out of the heart of a professing Christian? Then, John says, there is no love of God in that heart, no matter what is professed. James concurs: "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed [that is, pretends to have the love of God for that person],' but does nothing about his physical needs, what good is it? In the same way, faith by itself [mere talk], if it is not accompanied by action, is dead." (James 2:15-17 NIV) In other words, a merely professed faith that does not issue in acts of love is a dead, useless faith.

John Wesley had the same belief, as he shows in a comment in his journal: "I began speaking severally to the members of the society, and was well pleased to find so great a number of them much alive to God. One consequence of this is, that the society is larger than it has been

for several years: and no wonder; *for where the real power of God is, it naturally spreads wider and wider* [my italics]." All of these men—the two Scripture writers and the great evangelist—agree on the proposition that real love of God issues in real and spontaneous acts of mercy and witness. Con-



"The only sign  
of life is growth."

versely, where such acts are missing, the life and love of God are missing—or at least sadly weak.

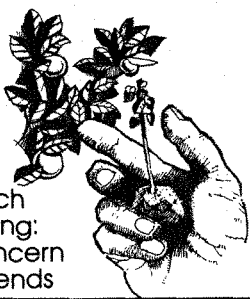
Dear friends, if this is indeed the diagnosis of our illness and dying, then the cure is obvious. We must really

and sincerely turn to the Great Physician to have renewed in us the love, that first love, we once had. We must go to Him earnestly praying—yes, and fasting—without rest until we are renewed in love. Oh, let us repent our complacency, our selfishness, our lack of love, our dying. Let us plead for an inpouring of the living, warming love of God, so that we may turn back from the way of death we are following

now. The sound of fervent, yearning prayer must rise everywhere—from our closets, our homes, our meetings—or no sounds at all will presently be rising from this place—or it may be the voices of another people than we.

If our church is not growing, let's immediately call a meeting of the officers of the congregation to plan and pray together for the renewal we must have.

Church  
Planting:  
a concern  
of Friends



*Azusa Friends Church,  
sold in 1976*

# The Glendora Experience

BY SHELDON JACKSON

**G**LENDORA Friends Church had its beginning as an extension meeting in the year 1950, when Jesse Drinen, Jr., a student at Azusa College (now Azusa Pacific University), began holding tent meetings in the growing southwest section of Azusa, California. The church prospered for awhile, but soon the area around the church building was populated largely by minority families. More and more of the church families drove in from neighboring communities.

The congregation sought to minister to the community around the church in numerous ways: outdoor concerts, reli-

gious movies, special speakers, brochures, weekend revivals, and visitation programs. They visited every home within several blocks of the church. It eventually became clear, however, that the Azusa Friends' program was not really serving the community, and that prospects were not good for a noticeable improvement in the near future.

The church was functioning with an average Sunday morning attendance of 60 and a part-time ministerial staff. There was a core of faithful, spiritually minded people, the fellowship was good, and services were interesting and productive. Still, they felt frustrated about the total mission of the church.

It was on a Tuesday evening in 1976 that the turning point was finally reached. There was called a special meeting of the Ministry and Counsel, together with the chairmen of all committees.

One reality was emphasized at the outset of the discussion in the meeting—it was up

to the church to pull itself out of the dilemma. The members could not depend on any outside agency to do it for them. After a wide-ranging and prayerful consideration of all the options, the group united in three recommendations to be made to the ensuing Monthly Meeting:

1. That we call a full-time pastor for the next pastoral year.
2. That we sell the church property and relocate in a new location.
3. That we hold a weekend retreat at Arrowhead Springs for all interested members of the congregation.

The recommendations were brought to the Monthly Meeting with some apprehension. "How will the rest of the meeting respond to such far-reaching proposals?" Actually they did not need to worry. Those present at the Monthly Meeting were unanimous in giving the three recommendations their enthusiastic approval.

*(Continued on page 6)*

*Sheldon Jackson, a Friends professor at Azusa Pacific University, is presiding clerk of California Yearly Meeting and also clerk of Glendora Friends Church. He is a former president of Friends Bible College, Haviland, Kansas, and has been an active leader and spokesman for Friends for many years.*

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"I think thee will find the balance in the building fund is \$1.23."

### COVER

"Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow. Whether they plant or water, they work as a team, though each will get his own pay for his own labour. We are God's fellow-workers; and you are God's garden." 1 Corinthians 3:7-9 NEB (*Illustration by Stan Putman*)

### ANTECEDENTS

Lauren King with the lead article and Roger Schoenals on the back cover provide the bread for this month's sandwich. Sheldon Jackson shares the history and vision for church planting of the Glendora, California, Friends Church. Buz Bloodgood tells of his call to be a church planter. Quentin Nordyke describes what it will take to reach new people for Christ and establish new churches.

Church planting, church extension, church growth—whatever name you choose—it is a major concern in each of the Evangelical Friends Alliance yearly meetings. As evangelical Friends we have reason to be encouraged. Good things are happening at Van Wert, Ohio; Homestead, Kansas; Paonia, Colorado; Post Falls, Idaho; and at many other Friends churches across the country.

Such growth should be the norm. Our faith should be expanded as we observe churches meeting needs, growing, and reproducing themselves.

But Lauren King doesn't allow us the luxury of just looking at the success stories. I imagine most of us are painfully familiar with a Friends church that is struggling to survive; some are experiencing it firsthand. I think of the church where I grew up that closed their doors during the past year.

What about the group that has worked, prayed, hoped, dreamed... and seems to be failing? Many factors enter into the no-growth situation—some are excuses, others are legitimate reasons. Whichever the case may be, we would do well to recognize the faithful service, offer a word of appreciation, and admit that inflicting guilt is not one of the methods that will create growth.

—D.L.M.

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(Continued  
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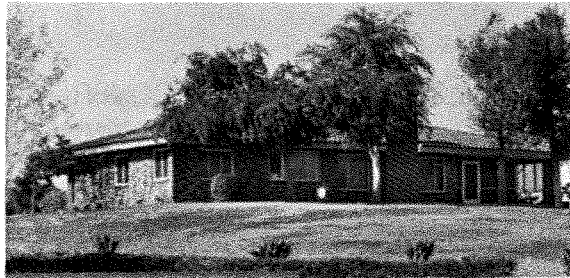
As the church proceeded from step to step in carrying out the recommendations, there were many times that their faith was tested. Joe Reece and family moved into the parsonage from Indiana to become their much-loved pastors. Then critics told them that they would never be able to sell their church property. They put it up for sale anyway, asking \$75,000 in cash plus a note for the remaining \$50,000. They were delighted that another church that promised to be able to serve the community in a much better way came forward to purchase the property at the price and terms proposed.

One small problem. The new church wanted immediate possession and Azusa Friends had nowhere to go. Still, they felt the Lord was leading them, so within five months after putting the property up for sale, they moved out and began meeting on the campus of Azusa Pacific College.

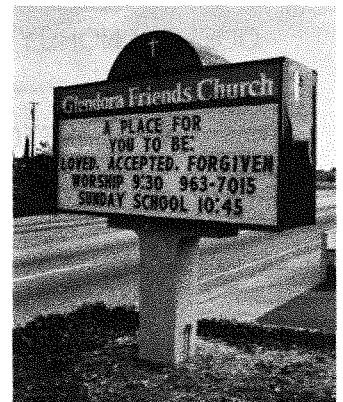
The next year really tested their faith. They were like the Children of Israel in the wilderness. Attendance averaged in the forties and only the dedicated core group continued.

Meanwhile, a committee searched for a new location. Just then, a Christian realtor showed them an attractive hilltop property in East Glendora. He told them how for years he had driven by that location and had dreamed of a church on that hill. Its 2.3 acres contained a nice brick house, a garage, and an apartment. It had just come on the market and sealed bids were soon to be received for its purchase.

The search committee visited the site and ardently recommended its purchase. The Monthly Meeting approved, and the committee entered its bid. When the bids were opened, it was disclosed that another church had entered a higher bid, but the decision was awarded to Friends because they had \$75,000 to pay as down payment! It seemed that this was another evidence of the step-by-step leading of the Lord.



*The Glendora Friends Church purchased the house pictured at left and 2.3 acres in 1978. Last September the congregation celebrated ground breaking for the addition of a modular building that serves as a 300-seat sanctuary. Pastor Don Ashley is shown on the right of the bottom photo.*



It took six months to obtain the required conditional-use permit and another four months for remodeling. On a happy day in 1979, the delighted congregation held their first service in their newly remodelled meeting house, feeling like the Children of Israel just arriving in the promised land after their wanderings. With this move, they adopted a new name—Glendora Friends Church.

Pastor Joe Reece moved back to Indiana. In their search for a new pastor, the Ministry and Counsel recommended a young graduate of Azusa Pacific University and Fuller Seminary—Don Ashley. Don had served as associate pastor of East Whittier Friends Church and Arcadia Friends Church. He and his wife, Kim, came with a challenging vision for the future of the church.

In his first message Don took our breath away by announcing that the Lord had called him to serve 40 years as their pastor, and that during that time the church would spin off 10 new churches while continuing to grow! This was exhilarating talk. But no one in the congregation objected, for they had moved to their new location with the expectation that Glendora Friends would be a growing congregation.

Growth was slow but steady. From an average of 75 in 1979, attendance increased to 88 in 1981, and soon passed 100. Sunday school attendance increased, also, from 44 in 1979 to 67 in 1981 and 70 in 1983.

While they were still small, the people had faith to believe that the future would demand larger facilities. A building committee was commissioned to develop a long-range building program that would provide adequate facilities for an expected attendance of 450. After a long study, the committee introduced a four-phase building program that would ultimately cost \$1,200,000—with the first phase to be underway within two years at a cost of \$400,000. Initial cash and pledges for the project amounted to \$100,000. This seemed to assure a good beginning on the first phase.

Just at this time, a new opportunity of ministry arose. California Yearly Meeting Board of Church Extension commissioned a vibrant young minister, Jeff Nagell, to search for a location for a new church extension point, and he found the place in Rancho Cucamonga, just 20 miles east of Glendora. Here was the opportunity for Glendora Friends to sponsor their first daughter church. Pastor Don Ashley presented the challenge to the congregation, with the proposal that several of the Glendora people go with the Nagells to help start the new church.

This was a hard decision for a small congregation of 114 people. On the one hand, they felt that they needed all the help they could get on their new building program, yet they remembered the challenge of their pastor—that they be involved in starting

new churches. In an impressive service in October 1983, the entire Glendora congregation commissioned Jeff and Mary Nagell and four other families. That same month Rancho Cucamonga Friends Church held its first services with an attendance of 56. Glendora Friends' first daughter church was off to a good start.

The Yearly Meeting Board of Church Extension paid Jeff Nagell's salary in full for a year and purchased 13 acres of land for location of a future sanctuary.

What was the effect on Glendora Friends? For three months, the loss of 14 members affected the attendance record. Their presence was missed in committee meetings, and their tithes were missed in the Sunday morning offerings. The congregation was forced to realize that there was some sacrifice connected to generosity, yet the enthusiasm for the church-planting project never diminished. Within six months, Glendora's attendance had passed its previous peak, and the growth continued.

There was something about an ambitious challenge that attracted people, and word got around that things were happening at Glendora Friends. Pastor Don Ashley continued to preach lively, inspirational sermons. Ministerial students from Fuller

Seminary and Azusa Pacific University wanted to go to Glendora Friends to do their internships. Quality musicians helped to bring a music ministry second to none for a church the size of Glendora Friends. Young couples with families were attracted to a church with a lively Sunday school and lots of good fellowship.

Pressure for more room for Sunday school classes and sanctuary seating became so urgent that the building committee found it necessary to modify the long-range development plan in order to provide more space at once. They purchased a prefabricated building that had served briefly as a bank building, and prepared to move it to the hill. It would seat 300.


What does the future hold? People attending Glendora Friends do not use the phrase "if we grow." They say "when we have increased." They fully expect to continue their building program, to sponsor other new churches, and to grow in numbers.

Glendora Friends do not hold themselves up as examples, nor do they consider themselves perfect. They have made their share of mistakes. To name two: soon after they moved to Glendora, they announced a revival meeting. On the first evening there were five people present! Needless to say,

that meeting was not a resounding success! On another occasion, they prematurely went to two services on Sunday mornings. They found that the total attendance at the two services was less than that in the previous one-service format. They soon went back to the one-service schedule. Each mistake and each failure was a valuable learning experience and they emerged wiser and more humble.

The Glendora experience suggests several considerations:

1. If a church is no longer really serving its community but still has a core of concerned members, it might be wise to consider moving to a new location.
2. One essential for growth is a faithful, full-time pastor.
3. You can't expect everything you try to work. You learn from mistakes.
4. A growing church attracts people. They like to be part of something that is alive.
5. A church does not need to be large to "mother" a new church. The rewards are greater than the sacrifices.

Glendora Friends do not feel that they have "arrived" in any sense of the word. But the Lord is blessing and they are having a good time along the way—and they plan to keep on sponsoring new churches. 



# I Want to be a Church Planter

BY CHARLES BLOODGOOD

*Charles (Buz) and Linda Bloodgood pastor the Post Falls Friends Church in northern Idaho, a congregation started less than 10 years ago and now with two services and a building addition started that will seat 315. They have started another church under Post Falls sponsorship.*

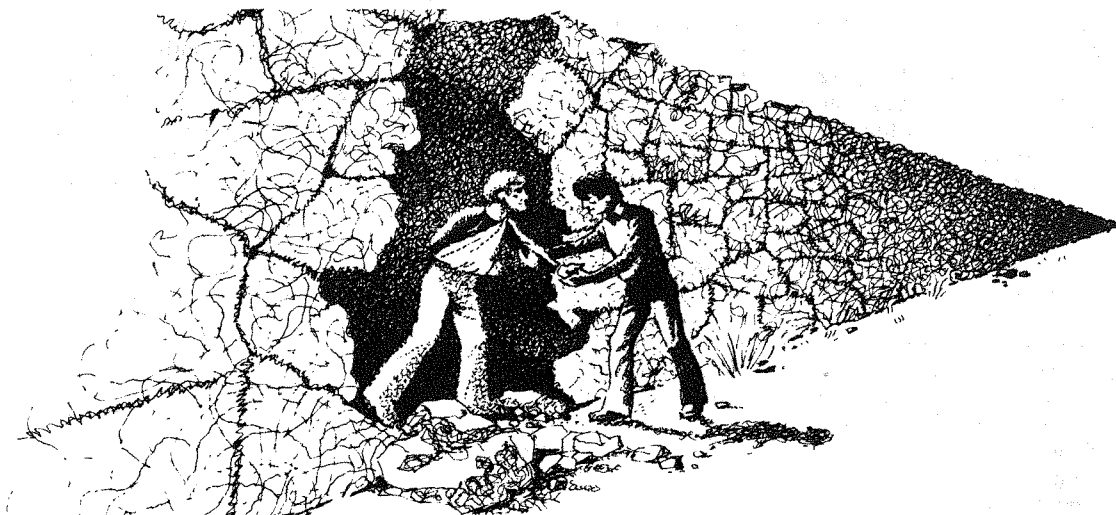
*"I always wanted to be a church planter!" Buz says. His vision, enthusiasm, and pastor's heart make him an ideal leader for this ministry.*

*The Bloodgoods have two children, Bret, 14, Tera, 9. He is a graduate of George Fox College and Asbury Seminary.*

**W**HEN I was 10 years old my fifth grade teacher made sport of challenging any of us who believed in God. "God was just an explanation people made up to explain what they couldn't understand." He showed no mercy, delighting in our frustration at his attacks. I still can hear his bursts of laughter as we tried in vain to defend ourselves and the Lord.

It was then the church became for me a kind of emotional hideout . . . a safe





refuge for a defeated and insecure boy . . . a place where this would-be-evangelist could retreat and find solace. Here, it was easier to speak out with boldness. I was of the majority! Here I was the one who could mock the foolish nonbelievers.

Yet there grew in me a discontentment with this "spiritual cold war" between church goers and nongos. I longed to come out of hiding. More than that, I longed to help break down the walls that divide the lost from the saved.

The years rolled by. High school, college, and the first two years of seminary came and went. Few were the attempts at reaching out to the unchurched. Uneasiness gnawed away within me, but I soothed my conscience by saying we were still in preparation—after seminary we'd get to that business of seeking the lost.

It was the summer of 1968. Linda and I were in Tigard, Oregon, doing a summer internship under Orville Winters in the Friends church. One day he handed me a list of some 15 or 20 young married couples who had at one time visited the church but who were not currently attending.

"What do you want me to do with these?" I asked, assuming that they were hopeless dropouts.

"We don't know why they visited or why they didn't keep coming, but why don't you try to get some of them together and find out," he replied.

I was petrified! Where do we begin? What do we say? So many questions bombarded my anxious mind. But in the midst of them all, I heard my mouth saying, "We'll get right on it!"

This set the stage for what would become a life-changing discovery for me—that not

all nonchurchgoers are antagonistic toward us. Beyond that, some of them are actually *looking for a way in!* They want to know us so they can find out about our faith in God.

Linda and I personally visited as many of these couples as we could locate and invited them to a get-acquainted fellowship evening at the church. What a delightful evening as seven or eight couples met for a crazy evening designed only to help us get to know each other! We formed some new friendships that night and, more importantly, some couples found their way into the church and into a life of faith that summer. And I was set free from hiding to begin an adventure in seeking—seeking out *those who want to be found.*

In Matthew 10:11-13 Jesus said to the Twelve as He sent them out, "Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you." They were sent to find "worthy" people and "deserving" homes. They were not asked to spend their time where they were not received . . . only where they *were* received. Now there is no reason to be afraid to go where we will be welcomed! The world will not receive us because it did not receive Him . . . but the fields are ripe unto harvest! There are many out there who want to receive us. They are the ones we are looking for. When we find them it will be a peaceful encounter.

Several years ago I was in the middle of a sermon (one of my early ones to a newly planted church at Post Falls, Idaho). I had

just told people to pray for eyes to see their God-appointed encounters with non-churchgoers. All at once I had to stop. For three nights in a row I had been awakened with a man's face before me. This man I had never met, but I saw him daily. He owned a record and tape store next to the building we were leasing for our church meetings. The man was young but had no hair. A scar ran down the back of his head and so I assumed he had undergone surgery and radiation or chemotherapy treatments. Now my own words stopped me as I confessed to the young congregation that I had not seen my God-appointed encounter. I committed myself to going Monday morning to see this man and asked for them to be praying.

Monday morning as I entered his shop, my greeting went something like this . . . "I don't know you but let me tell you what's been happening to me." I told him about my midnight visions and said, "I think God just wanted me to come to you and tell you that He loves you." A big grin spread across his face and he told me his story. Several years before, he was facing surgery for a brain tumor and cried out to God, "If you really exist and will see me through this surgery, I'll do everything I can to know You and serve You." "God did see me through that surgery and I had such peace," he said, "but I haven't done much to get to know Him and that peace is kind of fading away."

"That's why God sent *me!*" I said boldly. "He wants me to tell you about my Lord and Savior." And you know what? He knew that was true! Jim Bartmess and his wife came to the church. They gave their lives to Christ and they shared their new


faith with everyone. Jim lived only two years after that encounter . . . but his faith was strong, even to death, and his witness for Christ during that time produced fruit.

Steve Snell is part of that fruit! One of God's appointments for Jim. Steve, too, had been touched by cancer and came to visit Jim, a casual acquaintance. Jim told him about Christ his Lord, and invited him to attend Post Falls Friends. Steve and his wife, Edna, came and within the year made Christ Lord of their lives. Steve has since gone to be with the Lord also. Can you just imagine the time they're having together in His presence? We have lived through much sorrow with these two and their young families. But what if the appointments had been missed? There will be no more sorrow for these two brothers.

Now, what's all this got to do with church planting? Let me tie it together by focusing on the New Testament Church. The vision that motivated them was *Reaching the Lost*. They were "sent out ones"; sent out to find worthy people and homes.

In Acts 5:13-14 Luke describes that newly planted church: "No one else dared join them . . . Nevertheless, more and more men and women believed in the Lord and were added to their number." We exist to find people who will believe in the Lord; and if there are not new converts being added to our numbers day by day or at least year by year—our church doesn't need to exist. That's what excites me about newly planted churches. The numbers must be added! No comfortable fellowships retreating from evangelism here. All share

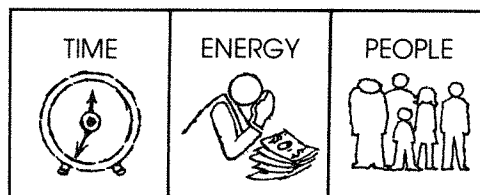
the call to go and find those the Lord will be giving us. And those not up to the vision soon move on to a more comfortable church that can "minister to the needs of our family."

Church planters have got to be people excited about what Christ has given them to share with the world. The focus cannot be on what the church can give to them. And what exciting people these are to work with—selfless, servant-minded people! These are the kind of people who stick with church planting. And you know what else happens? The new believers become that kind of Christians too . . . just like their elders: people called of God to find more people called of God to find more people called of God . . . Praise and thanks be to God, I want to be a church planter! 



## HARD BOLD PLANS

BY QUENTIN NORDYKE



**I**N HIS milestone book *Understanding Church Growth* published in 1970, Dr. Donald McGavran said we need hard, bold plans for establishing churches. Although he was writing at the time in the context of missions, his point has been picked up and expanded by others speaking and writing specifically about the U.S.A. Truly, hard, bold plans for planting churches are needed in our country today.

In October 1984, the Northwest Yearly Meeting Evangelism Department met in a

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retreat setting to do the work of planning. It was not easy, quick, or simple work. It involved hours and hours spread over three days. It included prayer, Scripture reading, tears, laughter, struggle, and lots of discussion. In the end, a skeleton outline of some hard, bold plans were down on paper.

The Department goal is to help plant within Northwest Yearly Meeting an average of at least one new church per area, per year, during the next five years. As there are nine areas in the Yearly Meeting, this means 45 new church groups.

Is this a hard, bold plan? I believe it is. It is hard in the sense of being firm, solid, strong, and powerful. Its strength and power come from the Holy Spirit and from being built on scriptural promises. At the

same time, it will be a complex and involved plan to put into effect and will take untiring, earnest endeavor on the part of many.

It is a bold plan in that it goes beyond our abilities, beyond anything we have done or are doing. It presumes on God's direction. It takes literally the Lord's statement that the fields are ripe. It depends on prayer for the sending forth of laborers.

Further boldness is demonstrated by the Department's brave and courageous willingness to put themselves on the line, believing this goal and plan come from the Lord and are attainable as He directs and leads. The Department has been daring and creative in the formulation of the plans to achieve the goal, and willing to spend funds to get the plan in motion. *(Continued next page)*

Northwest Yearly Meeting was founded in 1893. During these 92 years, scores of churches have been planted. Probably no one knows how many, and only a massive research project could determine the number as many have since withered and died. Presently, there are 57 churches in some stage of development or decline. The point is that every one of the 57, and the dozens that are only memories, were once new church plants.

To many, planting 45 churches sounds formidable. Yet the Yearly Meeting already has probably planted more than twice that number. Until now it has just taken longer. The difference is in terms of time, not number. The Department believes we should focus all our energies and resources to accomplish in the next five years what previously has taken many more.

A task, such as planting churches, takes a combination of time, people, and energy. If we desire to do the job in less time, then it takes more of the other two factors—in this case, *people and energy*.

ONE of the key elements in the plan is for existing churches to *sponsor new churches*. As, for example, the 34-year-old Hayden Lake church sponsored Post Falls church in 1975, or the 82-year-old Boise church sponsored East Boise in 1981, or the 9-year-old Post Falls church sponsored the Silver Valley church in 1984. Churches are not started by the Yearly Meeting, or the Yearly Meeting office, or the Department of Evangelism. They are started by concerned people who catch a vision. These people are now part of existing churches. They need to see the possibilities and ways they can become involved. This will increase the "people factor." To help people catch this vision, the Department of Evangelism has developed a multimedia presentation to be shown in churches.

The third factor, *energy*, will need to be increased and concentrated in several ways. The first of these is prayer energy. No other one element will play as significant a part in planting churches as prayer. New ways to focus prayer on the needs of new churches are being developed. Prayer requests and praise items will need to be circulated on at least a monthly basis. Some prayer chains will be needed for emergency requests. Prayer will make the difference in planting vigorous, strong churches.

Another needed form of energy is *money*. It simply takes money to plant churches. Yet as existing churches catch

the vision for sponsoring new churches, creative ways to help fund those churches will emerge. For example, some church planters will be bivocational for the first year or two. Others might have a small group of peers who will be willing to cut back on their own life-style to pool and average their incomes to support a church planter on an equal basis with themselves. Faith giving will increase. God is not poor and God's people are not poor. Dreams attract money, and motivation plays the biggest role in available funding.

Still another form of energy will be non-dollar support. Centers where food—canned, fresh, and frozen—and other usable household and personal items can be collected and then dispensed for church planters on limited budgets will be needed. I know of one denominational district where this has worked with good results, providing food, clothing, household necessities, and even cars without making the church-planting families feel they are relief recipients. This idea can be expanded to meet the demand and certainly provide a needed form of energy.

Where are the 45 church planters? It's not yet known. But neither are they yet needed. As existing churches catch the vision, as new communities are selected for new churches, as funds are committed, we believe God will call out and send forth laborers, *if we pray*. "Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Luke 10:2)

Who will they be? We don't know. God is presently using in Northwest Yearly Meeting a former schoolteacher, youth minister, building contractor, laborer with an unconventional life-style, and a former local church pastor. Certainly these represent a variety of backgrounds. Yet each is successfully leading a new church. As God calls these new laborers, we plan to help train and deploy them where each can be most effective.

Why the need for this hard, bold plan? Because God has commanded it. Because the lost are around us in ever-increasing numbers. Because our future as a denomination depends on it. Because the statistics show that although Northwest Yearly Meeting has grown in the last 40 years, that growth has not kept up by any means with the population growth of the Northwest. Yet, most of all because Christ died for us, and those around us. The most logical, efficient, practical way of reaching increased numbers of these lost is through planting new churches.

**S**TRESS is when the telephone company calls about the bill and you have only \$12 in the bank and payday is still a week away and your wife is expecting any day now.

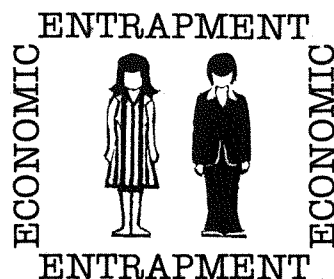
Stress is when your husband forgets your birthday and starts working overtime and talks a lot about the bright young woman in the next office and criticizes your clothes.

Stress is when your third grader keeps running away from school and you spank him in a fit of anger and your spouse defends the child and yells at you and you say something you instantly regret.

You know what stress is. Your heart pumps a little faster and your hands get wet and clammy and your muscles tense and you have the sense of standing close to the edge of a cliff but you can't see the edge.

Actually this is excess stress, which psychologists call *distress*. Stress, as you probably know, is a healthy part of life and adds a certain flavor and excitement to it. We all experience stress on the job, in school, at home, in church. Too much stress, however, can damage both our physical and emotional health. When the demands are too great, something has to give.

After years of counseling men, women,



and couples, I've found a number of areas that consistently cause distress in marriage. They're not the common ones so often cele-

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# STRESS

... why it turns  
to distress  
and how to handle it  
in marriage

BY CHARLES B. CURETON

brated in fiction and cartoons, i.e., sex, in-laws, and communication. The three I've found most consistent and that I want to talk about are economic entrapment, role dissatisfaction, and poor self-esteem.

Economic entrapment is, perhaps, the most obvious stress-related area in marriage today. Young couples building a home are sucked into the "buy now; pay later" syndrome. Credit pushers tempt newlyweds who are already conditioned by years of advertising. Soon they're addicted and trapped. (I sometimes think that if we re-established debtor's prison, practically every American family would be jailed.)

The result of this entrapment, of course, is continuous and painful distress.

In the *Affluent Society* John Kenneth Galbraith says that consumer demand is based on two propositions:

1. The urgency of wants does not seem to diminish appreciably as more of them are satisfied.

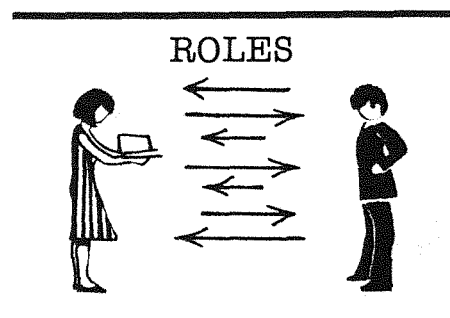
2. Wants seem to originate in the personality of the consumer.

Another social commentator, Vance Packard, wrote in *The Hidden Persuaders* that we have a strong defense against such persuaders (advertising): we can choose not to be persuaded. In other words, we can sharply reduce economic-related stress in marriage (unlike some other forms)—if we really want to.

The first thing we can do is take a good look at the economic system that binds us. Books such as *Small Is Beautiful* by B. F. Schumacher and *Rich Christians in an Age of Hunger* by Ronald J. Sider put the system in a little different perspective than we normally see it.

Next we can turn to the Scriptures and find a wealth (excuse the pun) of guidance to help us establish our economic outlook. *Freedom of Simplicity* by Richard Foster is a good guide to the Scriptures on this topic.

The second source of constant stress in marriage comes from the roles we adopt.



Who keeps the checkbook? Who disciplines the kids? Who initiates the social life? Who takes out the garbage?

While our subculture may dictate certain choices, there are no sacred cows here. There are no specified areas for all marriages that will result in stress if one or the other doesn't adopt a certain role. We learn what roles are best for each of us by looking at our own behavior, especially the types of things we enjoy doing and do well. We have to ask what motivates us, what abilities do we have, what patterns can we discern in our lives?

If you examine 20 or 30 things that you enjoy doing and believe you've done well, you'll find in most of them a particular kind of activity. Let's call this a *result*. For you this result may be serving others. For your spouse it may be building or developing

things. The trick is for couples to understand each other well enough to know what roles bring satisfaction or dissatisfaction and to adjust their relationship accordingly. Failure to do this brings distress.

The second factor to notice in that list of 20 or 30 activities you've done well is a *group of abilities* that continually reoccur. Each of us is highly motivated to use those abilities over and over again, and we'll attempt to do so in whatever position we find ourselves.

For example, if you have a strong desire to analyze, you'll do that if you're leading family devotions or planning your career or cleaning the bathroom sink. Some people are highly motivated to organize. Others feel the need to persuade. Still others want to nurture or reflect. Again, couples need to be aware of their abilities and adjust their roles accordingly.

Next, you'll want to take note of the *context* in which these 20 or 30 accomplishments took place. Some people, for example, actually seek stress situations. They thrive on the thrill of risk. They can even get addicted to the rush of adrenaline that goes with it. Others need calm, well-ordered situations. A husband may enjoy a down-to-earth argument over politics after dinner while a wife may find that threatening.

Finally, as you look at that list, try to find a *pattern of relationships* in which you enjoy working. Do you like to work alone or with others? Do you want your role clearly defined or left a little ambiguous? Do you prefer to be the leader or the helper?

Researchers have found that these motivational patterns emerge during childhood and remain constant throughout our lives. There is no evidence that we can learn new patterns or change them at will. So if we try to take on roles that don't fit those patterns, we're headed for trouble in the form of distress. The same is true if we try to change our mate to be something he or she is not. Marriage is a process of explore and understand, then give and take, to help each one find satisfying roles.

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## LOW SELF-ESTEEM

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Both research and my own experience indicate that the greatest source of stress in marriage is low self-esteem. We see the symptoms of it in such things as sloppy appearance, gross overweight, extreme shyness, boasting, compulsive drinking, or smoking.

People with low self-esteem see themselves as not worthwhile and having no love worth giving. Those with extremely low self-esteem have trouble loving themselves. So when it comes to marriage, these people have difficulty loving someone else and expressing it.

Low self-esteem also shows up in marriage with husband or wife or both dodging problems. Conflicts pile up. The check-book goes unbalanced. The house looks

like a battlefield. The person with low self-esteem shies away from trying because of a fear of failure or a fear of being put down by others.

This source of stress is also the most difficult to deal with and almost always requires professional help. Like the motivational patterns we mentioned above, low self-esteem has developed from childhood. Unlike motivational patterns, however, a competent therapist can help a person raise his self-esteem.

When both husband and wife come to a marriage with damaging childhood experiences and thus low self-esteem, it significantly raises the level of stress. Couples who recognize this and understand it have a good chance of eliminating the occurrence of these traits in their children. Typical sources of low self-esteem include rejection, overpossessiveness, overpermissiveness, and repeated failures.

What about a Christian marriage? Do Christians bring anything to a marriage that

protects them from distress? A good look at a lot of Christian marriages dispels that notion. Regenerate and unregenerate people are made the same and need to recognize the reality of stress.

The Christian does, however, possess some special tools and resources to help combat and relieve stress. A Christian therapist can help a person with low self-esteem recognize that he or she is a child of God, made in God's image, loved by Him, and blessed with the Holy Spirit. Often I can help a Christian in distress relax in the Lord. Scriptural promises are real. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." In a calmer state, as the person walks back through an experience, it becomes more obvious what provoked the anxiety and why it led to distress. A troubled person can learn to replace feelings of self-hatred and inadequacy and lack of personal fulfillment with promises from the Word of God. cra

# Friends Visit Asia Missions

BY ROGER WOOD



**L**ED BY Roger Wood of Christian Service International and Robert Hess, Eastern Region General superintendent, a group of 33 persons from four states and three yearly meetings completed on December 1 a 30-day visit to Friends missions in Southeast Asia.

The group had planned to spend several days in Central India visiting Friends in Chhatarpur, but revised its plans at the last minute because of disturbances in Delhi after Mrs. Gandhi's assassination. Instead,

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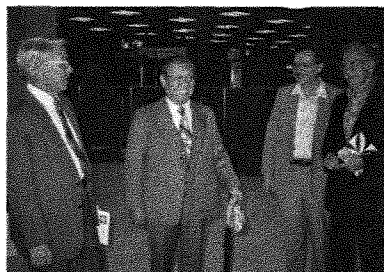
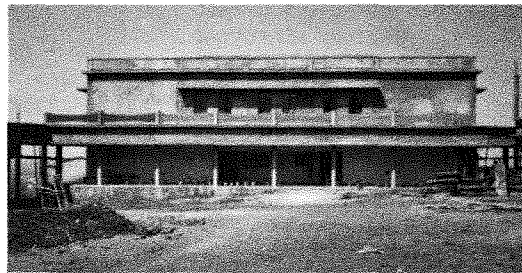
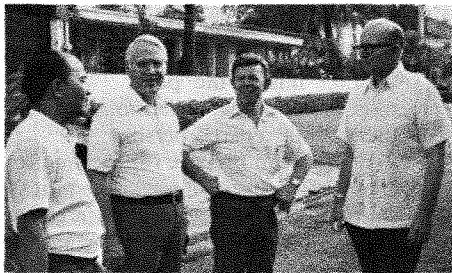
it toured most of a week in England, Netherlands, and Germany before flying from Frankfurt to Bombay. Highlights of London were the grave of George Fox and the church designed by John Wesley at Bunhill Fields. The Ann Frank House in Amsterdam and the Arnhem Cemetery made deep impressions upon some.

Arriving in Bombay November 10, the group enjoyed fellowship with Eastern Region missionary Norma Freer, who had come from Chhatarpur. The bus trip to Pune and the Union Biblical Seminary was a grueling one, but seeing the new campus and meeting the Solanki family, along with some students from Bundelkhand, was a rewarding experience.

Although David and Cindy Aufrance are now on furlough from their work in Hong Kong, the group was shown the United

Christian College where they work. Special briefings on mission planning in light of the 1997 transfer of the colony to China, along with a one-day visit to a rich rural region of that vast country, were other highlights of the Hong Kong visit.

Arriving at the new Chiang Kai-Shek International Airport in Taiwan was the beginning of a wonderful week of warm fellowship with both the missionaries and the people of Taiwan Yearly Meeting. The leaders had made careful plans so that almost every church would be visited by a small group. Likewise, the visitors were able to visit many Chinese homes in Taipei, Chiayi, and Kaoshiung. On Sunday afternoon, November 18, the people of the Northern District filled the 500-seat Big Forest Church for a rally with Robert Hess as the speaker. The same evening the pas-



tors hosted a Chinese feast for the visitors. Later in the week the Southern District held a similar feast and rally at the Westgate Church in Chiayi. A highlight of the week was a genuine American Thanksgiving dinner with the missionaries at the Taipei American School, including turkey and an account by Catherine Cattell of her recent return to Nanking and Luho.

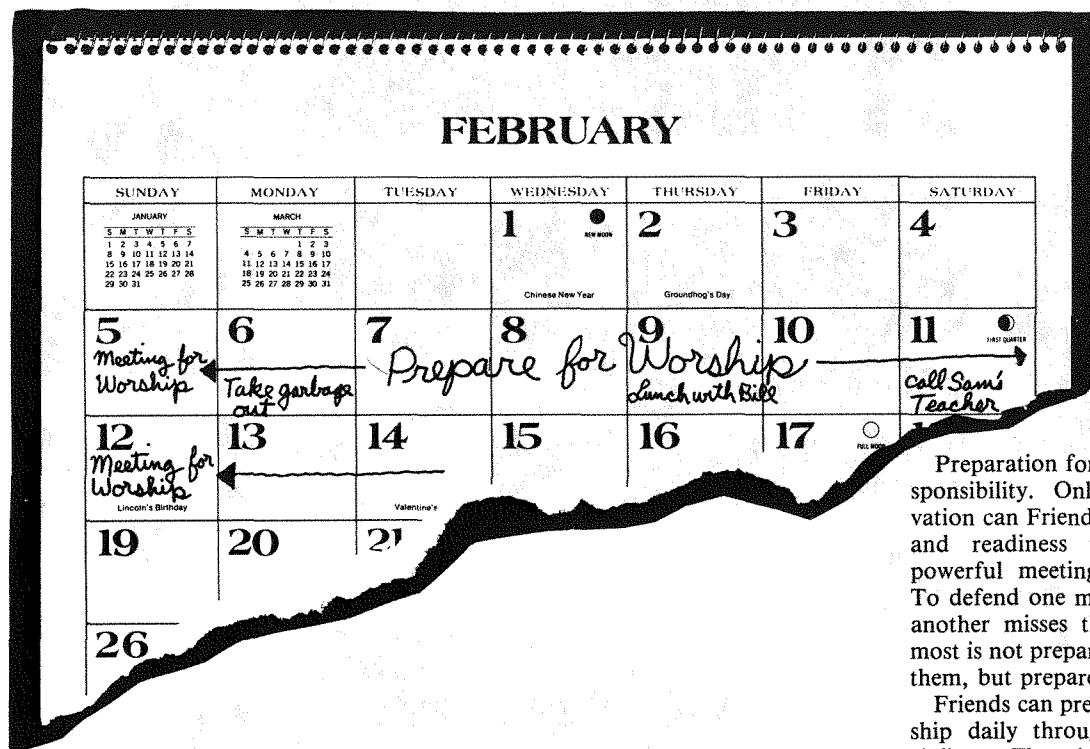
The Philippine visit was short but impressive. On Sunday morning, the 25th, the group divided to attend three churches: Pasig, Marikina, and San Paulo. Robert Hess and Roger Wood spoke in Pasig. Each church provided lunch and opportunity for fellowship. The evening rally at Pasig was a spectacular musicale prepared by the people of all the Friends churches and outposts of the area and performed to a full house.

Jaime Tabingo and Oscar Camua, our Friends pastors, and their families accompanied the touring group to other mission projects: Faith Academy, Christ for Greater Manila—with which the Cadds and Neffs work—the Asian Theological Seminary, and Far East Broadcasting Company. While touring Manila the visitors stopped at Santo Tomas University to see the place where Eastern Region missionary Anna Nixon was interned from 1942 to 1945.

A two-day visit to Hawaii enabled the group members to catch their breath and relax before the final tiresome journey back to Ohio, Kansas, Indiana, and Pennsylvania. Their understanding of missions had been increased, their vision of the harvest field had been enlarged, and their hearts were filled with new desire to spread the Gospel around the world.

**TOUR PHOTOS:** 1. Friends missionary Russell Zinn at visit to new church at Lower Lake in Taiwan. 2. Tour group poses in front of Hotel Horizon in Bombay. 3. Refreshments are served to the tour group at the Zinn home in Chiayi, Taiwan. 4. Catherine Cattell tells of her recent visit to China at a Thanksgiving dinner hosted by the Taiwan missionaries. 5. Friends pastor Jaime Tabingo, missionaries Howard Moore and Dick Cadd, and Dr. DeBoer, president of the Asian Theological Seminary in the Philippines. 6. Library building at Union Biblical Seminary in Pune, India. 7. Anna Cobbs of Damascus, Ohio, opens her gift from the missionaries in recognition of her many years of service to the missionary board as secretary. 8. Children in mainland China. 9. Friends Christian Church in Pasig, Philippines. 10. Howard Moore, Taiwan Yearly Meeting Presiding Clerk Titus Tung, Russell Zinn, and Eastern Region Superintendent Robert Hess at Chiang Kai-Shek Airport in Taiwan.





# PREPARE FOR WORSHIP

BY HOWARD MACY

## Let's Be Friends

Early Friends frequently testified to the power and winsomeness of their meetings for worship. Isaac Penington, for example, reported that Friends in worship were "like a heap of fresh and burning coals, warming one another, as a great strength, freshness and vigor of life flows into all."

Sometimes this is our experience as well, but not often enough. Though we may expect peaks and valleys in the life of worship (as there are in the life of private devotion), we still long for more richness than we experience. How can the life of worship be nurtured so that it more consistently fulfills our hopes?

The life of worship requires preparation. We cannot, of course, by force of technique compel Christ to meet us as if He were a genie required to appear whenever someone rubs the magic lamp. However, Christ is eager to make good the promise to be present with those who are gathered in His name. Preparing for worship means ordering our lives so that we come to the meeting for worship expectantly and receptively.

Both "programmed" and "unprogrammed" Friends tend to forget the importance of preparing for worship. "Programmed" Friends have too often adopted an audience mentality. Many rely too easily on the preparation of those designated to sing, pray, and preach as a guarantee of a meaningful worship experience. On the other hand, "unprogrammed" Friends too often have so feared preparation of any sort that it would seem irreligious to rely on anything but the inspiration of the moment in meeting.

Preparation for worship is everyone's responsibility. Only through constant cultivation can Friends maintain the receptivity and readiness that make consistently powerful meetings for worship possible. To defend one manner of worship against another misses the point. What matters most is not prepared sermons or the lack of them, but prepared persons.

Friends can prepare for meeting for worship daily through various spiritual disciplines. These include the life-giving, life-consuming discipline of constant worship and praise, what Brother Lawrence called "the practice of the presence of God." They include the life of private prayer and the regular reading of the Bible and the literature of devotion. The daily disciplines also include the learning of little obediences. Hearing and obeying Christ as He prompts us in the little matters of daily living prepare us to hear our Teacher in the meeting for worship.

We can also order our lives so that we will help rather than hinder the meeting. Sleepy or snoring Friends give and receive little in worship. Perhaps Saturday night schedules should be consciously designed to allow adequate rest before meeting. Arriving at meeting in a state of readiness may include not arriving breathlessly late (try early) or not just turning from distractions such as a family feud or the Sunday morning newspaper. Having entered the meeting room, Friends can assist themselves and others in worship by avoiding distracting discourtesies such as catching up on the week's small talk, constant paper shuffling, and so on.

Friends throughout our history have rightly insisted on the central importance of the meeting for worship. It is the center of our common life, the time when we together encounter the source of our life and power—the Living Christ. Something so important commands our constant attention. Let's prepare for worship.



By JACK L. WILL CUTS

## What About Your Church Connection?

People don't choose church denominations. They choose churches. And some of those who are attracted to us because of Quakers' reputation or reading about them, when they start attending often ask, "Where are they? These people don't act or believe like their history."

It's not just a curious problem of Friends. "The latest fad is to rush from church to church. It is sad." This from Dr. Jack Sparks, chancellor of St. Athanasius Seminary. "Too many evangelicals see permanent church membership and commitment to a specific congregation as unacceptable options."

Martin Marty, University of Chicago Divinity School, finds, "Much religion in modern America is purely private, a matter of consumer preference. People pick a spiritual trajectory. To the degree that a denomination supports that course, they will welcome the denomination. Where it does not, they will not."

This choosing is based often not on doctrine, values, or a denominational heritage but on which is "the friendliest church in town," or "the church that meets your needs." Maybe TV has done some of this privatizing of religion. Don't like the preacher? Just turn the dial. If you don't get a blessing from this program, try another. That mind-set easily carries over to churches. Denominational identity has suffered.

Certain doctrinal distinctions are not important because Quakers hold them. Quakers hold them because they are important. They are thought-through Bible truth that controls our behavior and priorities.

In this "me-generation" (and that pesky TV again!) is the problem of little reading or teaching of our youth, new Christians, and others about what Friends believe the Bible teaches. A Gallup poll says that "77 percent of the Americans it asked had not cracked a book within the past year." Imagine a person who goes along month after month without "cracking" any books—any books at all—then think what this means if the same should be true with Friends. Probably the nonreaders among us aren't looking at this either. Nor those who, for whatever reason, have drifted or decided to go to another church . . . for awhile. Some other factors come into it too. City Quakers with a farming community background don't make the adjustments, or good Friends moving to a place where no Friends church is located prefer melting into another congregation than participating in a new church-planting effort.

We cannot underestimate the influence of parachurch youth and mission organizations who often plug young Christians into the closest church to which the leaders of these groups happen to belong. The influence of Christian schools, colleges, and interdenominational associations, while obviously often helpful, yet require a forthright, ongoing teaching program in the local church and Quaker homes if Bible truth important to us is understood and absorbed, if "permanent church membership and commitment to a specific congregation is acceptable."

As said before, it is not a uniquely Quaker phenomenon. The Assemblies of God hit a slump in membership in the 1960s. "We were losing sight of our original purpose," explains Superintendent Thomas F. Zimmerman. Some results of an intense self-study helping to turn the situation around were pinpointing certain tendencies. 1. "Things that start out to be valid become . . . institutionalized. Instead of remaining dynamic . . . they become impotent, mechanical . . ." 2. "Programs are continued that have lost their vitality . . . because it worked 30 years ago, we spin our wheels trying to make it work today." 3. "Self-continuity becomes the reason for being . . . over the desire to proclaim the message of the Gospel." 4. "Orthodoxy in belief is substituted for reality in experience." 5. "Quantity dominates at the expense of quality." Other reasons were given too as quoted in *Your Church* magazine, May/June, 1984.

Christian strength and witnessing power, as well as Quaker unity, will be renewed, not by abandoning one's authentic roots, but by deepening them and the discovering by each new generation and convert the kind of firm convictions that hold us—not that we hold—but which hold us. ☐

## Where to Start?

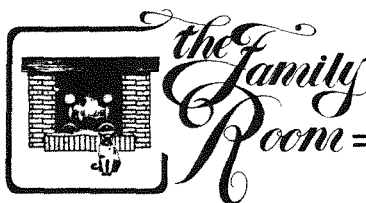
Any great task is difficult, but it is especially hard to know how to begin. We know the world needs Christ; we know Christ chose the church to convey this truth in proclamation, prayer, and demonstration; we believe Friends are also "chosen" to be a part of this. How?

May we catch a new glimpse of what a Presence-filled fellowship is to be. This true insight and vision is seen from time to time, not only historically, but in worship, waiting, and work—this motivating, spiritual dynamic. We feel ourselves being lovingly led by the Lord, not carried along by a religious contemporary kind of Christianity. Our youth, our neighbors, and the world listen and respond only to the Lord's anointed, and we are all ministering servants.

The church in Acts and early Quakers apparently did not worry as much as we about self-preservation. They were concerned about doing God's will. Finding God's will in every specific way possible is so important. This will shape our lives, our church, and our influence as lights and truth in a darkening world.

Let us move forward under a sense of God's power as well as His leading. This begins with the assurance of the witness of the Spirit within our hearts. This is our strategy, rather than evangelistic techniques or human energies. When God comes, nothing is impossible. More miracles will be happening this year and these must be recognized. We have a great God, greater than history, time, or space. Seeing Him, we will break out of our tiny complexes and selfish interests to attack the impossible, the personal and public problems, all in the authority of the name of the Almighty! Power is promised to us in avalanche proportions.

This will change our perspective for 1985 and beyond, eclipsing mushroom clouds with a cloud of glory! This will restore the unraveling family life, sanctity of the home, Sermon-on-the-Mount values, the pursuit of peace—"even so, come, Lord Jesus." ☐



## WILL YOUR CHILD SUCCEED AT LOVE AND DATING?

BY PAUL LEWIS

What are the odds that your son or daughter will succeed at marriage and family life? Not good when you consider our increasingly permissive moral climate, the failure rate of young marriages, and the power of peer pressure.

One of the biggest hurdles a parent faces is overcoming the notions about love and sex that permeate our culture through the media. The beliefs most often presented are that love at its best is a sentimental emotion coupled with passionate sexual feelings, and that sex is healthy when given unrestrained expression.

Amid bankrupt ideas like these, it's not hard to see why our kids find heartbreaking trauma in dating and their young marriages fail. The habits and patterns of relationships in dating are carried along into marriage. If love has been mostly a game, there's little hope it will be different after a wedding ceremony.

How, then, can you help your children as they discover "love" and begin dating?

- Morally responsible relationships in dating are deeply influenced by the strength of our children's *self-esteem*. Insecurity about their own worth and importance will lead to their looking for identity in prematurely close relationship with a boyfriend or girlfriend. The pull to express this sexually can be very strong. Since self-esteem is built largely by parents during early childhood, you can't begin too early to build toward success later.

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- An equally vital principle is *parental modeling*. The patterns of relationship your children observe between you and your spouse will be accepted as the norm in male-female relationships. A healthy marriage is your best shot at overcoming the artificial and distorted models they see on TV and in the movies.

- It's important that you begin *talking with your son or daughter* about actions and values in love, sex, and dating before these topics become red-hot among their peers. Your child needs to sense that you know what's going on and can be a source of helpful answers to questions. Point out that the answers their friends may offer are commonly rooted only in rumor and may be completely false.

- Establish some *objective criteria* for preparation that must precede your child's first date. This could include: 1. a demonstrated pattern of mature decisions in other areas such as home responsibilities and school work; 2. a study of reliable literature about love, sex, and marriage, and the consequences of abuse (try *Preparing for Adolescence* by Dr. James Dobson); and 3. a written philosophy of love and dating, including standards he or she is committed to maintaining about whom to date and limits for expressing physical affection.

- As you talk over your child's written philosophy and standards, discuss the difference between *external and internal controls*—that is, the limits you can set on their behavior as opposed to the self-restraint they must exercise. Talk about the positive side of curfews and other boundaries you will establish.

- While an increasing quest for independence will characterize your children's adolescence and dating, you can encourage a continuing healthy tie to your family by *making your home a magnet* for their friends. Plan fun events, adopt a recreational hobby they can join you in, gain their respect, and learn to talk easily with them about serious topics. It'll cost you something in food bills and a loss of privacy, but your reward will be peace of mind and closeness with your teenager.

Your children can succeed at love and dating, but they'll *need your help*. Their reward—and yours—will come as they find they can build a strong family and an enduring happiness. ☐

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## THE VALENTINE COOKIES

BY BETTY M. HOCKETT

All pink and red, the heart-shaped valentine cookies looked tempting. Each one lay on a white paper napkin with the name of its maker printed in black along one edge.

Some of the cookies were frosted very precisely with a neat layer of color. Others were done in a more helter-skelter fashion. The color on those tended to be thick at one edge and almost invisible on the other. However, to the eyes of the bakers and decorators, the valentine cookies were beautiful.

All of the regulars from the Saturday morning children's program at the Living Light Mission were having a wonderful time.

"Just look!" exclaimed Delia. She licked the pink frosting off her right thumb. Then she licked the other fingers just for good measure. After that she swiped both hands down the sides of her worn blue jeans. "Didja ever see anything like 'em before?"

Little Elena shook her head. "I never have!" she said softly. "We don't have nothin' like 'em at our house."

Anna Lee, whose little brother held tightly to her hand, smiled more widely than usual. She hardly knew how to put her joyful feelings into words. English was still a very new and hard language.

Delia bumped against Roberta and stepped on Ricardo's toes. She went around Maryanna, finally crowding close to Miriam. She looked up into the leader's face and said, "You sure got a nice house!"

Miriam and her husband looked at each other and smiled. Ray replied, "I'm glad you like it, Delia."

Juan, his white-toothed smile beaming from his brown face, said, "It's like a picture, your house is."

His sister, Margarita, smiled just as brightly. "I saw a picture of a house like this in a magazine my teacher had at school once."

"It's not like this along the alley by the mission," Delia said casually. "Here you look out and see trees and grass and that mountain over there. We don't see any of

(Continued on page 19)



# First Day News

## QUICK QUAKER COMMENTARY

**Joy Ridderhof**, well-known Friend who founded Gospel Recordings in 1939, passed away December 19. She had been ill since surgery last April. Under her leadership the mission made the Gospel known to people from more than 4,300 different groups.

**Gladys Cook**, a beloved Friends pastor who with her husband, Walter, served more than 40 years in Friends churches of both Northwest and Mid-America Yearly Meeting, passed away suddenly in her Friendsview Manor, Newberg, Oregon, apartment on December 12. Gladys was a member of the NWYM Board of Missions for 27 years, 18 years as secretary of the board. While pastoring at Fowler Friends in Kansas she wrote the missionary children's story about the Friends field in Burundi, "The Tondera Stories." While at Reedwood Friends, Portland, Oregon, they developed a ministry in local nursing homes, still carried on, and pioneered in the day care for the elderly program. Walter suffered a stroke more than six years ago leaving him unable to speak and now lives in the Manor health care unit. Their one daughter, Mildred Marie Powell, lives in Richmond, Indiana.

## FRIENDS FOCUS

### Twentieth Sessions of EFA Coordinating Council Held in Denver

Delegates from the four Evangelical Friends Alliance yearly meetings met at First Denver Friends Church January 14-17. Christian education, family life, missions, and publications were the cooperative ministries that received primary focus from Friends representing Evangelical Friends Church—Eastern Region, Mid-America, Northwest, and Rocky Mountain yearly meetings.

The appointment of **David and Joyce Byrne** as missionaries to Mexico City was announced. The Byrnes are presently pastoring the Urbana, Ohio, Friends Church. They have two daughters ages 3½ and 1½ years. It is hoped that the family will be present at each of the four EFA yearly meetings this summer. The traditional EFA Easter offering will be designated for a nonbudgeted \$15,000 needed to add these new missionaries to the existing Mexico City effort.

Arrangements are being made for an **International Conference of Evangelical Friends** that was initially proposed at last year's coordinating council meetings. The meeting is proposed for the fall of 1987 in a country other than the United States and is expected to draw 300 to 500 persons, more than half of whom will be from outside the U.S.

More than \$70,000 has been raised toward a \$100,000 goal for establishing a new mission field in **Rwanda**. The new work will be the 11th mission field within the EFA. Seven of these are directed by individual yearly meetings, four by Evangelical Friends Mission.

The Christian Education Commission announced the publication of a second book in a **missionary biography series** written particularly for children. What Will Tomorrow Bring by Betty Hockett tells the story of Ralph and Esther Choate, former missionaries to Burundi, and is scheduled for release in March.

Steps were taken to facilitate broader cooperation among Friends in youth ministries and family life. The appointment of a director for **family ministries** is anticipated within the year and a new board will be established. The reorganized ministry will be a cooperative effort of all Friends that have shown an interest in the program and that subscribe to a prepared statement of purpose. A possible restructuring of **Friends youth ministries** was endorsed by EFA representatives that would enhance existing cooperation of several yearly meetings in efforts such as the Youthquake conference that will be held in Mexico City, June 19-23, 1986. Funding for youth and family ministries will come through commitment by individual yearly meetings and other gifts.



**EFA Sunday** was set for September 15. The day will highlight within local churches the cooperative ministries of the Evangelical Friends Alliance. Present statistics indicate that the EFA encompasses 240 churches and a membership of 26,434.

**Maurice Roberts**, superintendent of Mid-America Yearly Meeting, was reappointed as president for a fourth term. The other officers are vice-president—Robert Hess, superintendent of Evangelical Friends Church—Eastern Region; secretary—Jack L. Willcuts, superintendent of Northwest Yearly Meeting; treasurer—Jack Rea, superintendent of Rocky Mountain Yearly Meeting.

**EFA commission officers.** Christian education: president—Steve Wood, Newberg, Oregon; vice-president—Jon Johnson, Salem, Ohio; secretary—Cora Burch, Alliance, Ohio. Missions: president—Ron Woodward, Newberg, Oregon; vice-president—Bud Van Meter, Brighton, Colorado; secretary—Quentin Nordyke, Newberg, Oregon. Publications: president—Dale Field, Haviland, Kansas; vice-president—Lucy Anderson, Canton, Ohio; secretary—Barry Hubbell, Newberg, Oregon.

Following a plan adopted three years ago of rotating meeting locations, next year the coordinating council will be hosted by Eastern Region January 11-15 in Canton, Ohio.

### **Houston School Offers M.Div.**

The Houston Graduate School of Theology has recently been granted the Certificate of Authority to grant the Master of Divinity degree by the Coordinating Board of Texas College and University System, according to Academic Dean Ron Worden. Delbert Vaughn is president of the school. Thirty-one students were enrolled for the fall semester.

### **The Radiant Cross**

Deeper Life Conferences for each district of Evangelical Friends Church—Eastern Region began in January and continue through February and March. The "Radiant Cross" is the theme for these conferences that emphasize the atonement. Speakers include Dr. Robert Coleman, director of School of World Mission and Evangelism at Trinity Evangelical Seminary; Dr. Gerald Oswalt, president of Asbury College; Rev. Henry A. Ginder, bishop, Brethren in Christ Church; Dr. Robert Buswell, professor of religion and Greek, Malone College. Also assisting will be Eastern Region Superintendent Robert Hess and Area Superintendent Duane Comfort.

### **Higher Education Association to Gather at William Penn**

Joe Elmore will be the keynote speaker for the sixth annual conference of the Friends Association for Higher Education. Elmore is president of the Texas United Methodist Colleges Association in Austin, Texas. Prior to going to this position in 1983 he was at Earlham College, where he served from 1957 to 1981.

The theme of the conference to be held June 21-25 at William Penn College, Oskaloosa, Iowa, is "Quaker Education as Ministry of Reconciliation and Peacemaking." T. Canby Jones, professor of religion at Wilmington College, and Harold C. Cope, the new executive director of Friends Association for Higher Education, are also presently scheduled to address the meeting.

### **Friends United Meeting Establishes Peace Tax Fund**

The General Board of Friends United Meeting, Richmond, Indiana, has taken action to support FUM members who, for conscientious reasons, must decline to pay the portion of their taxes designated for military purposes. The action establishes an escrow account into which a war tax resister who is a member of Friends United Meeting may deposit taxes withheld from the government.

The money held in the escrow account, known as the Friends United Meeting Peace Tax Fund, is available to the depositor for a period of seven years. Should the Internal Revenue Service take action against the depositor during that period, the depositor may withdraw the principal amount only from the fund. All income from the account is the property of Friends United Meeting, as well as any principal deposits remaining at the end of seven years. Income generated from the fund will be used to finance peace and justice work within the FUM program.

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(Continued from page 16)

that from where we live down there." Then she sighed heavily. "Wish we did, though."

The children all lived close to the Mission in the center of the downtown slums. Pretty views and colorful cookies were not part of their daily lives. Cold, hard, and dirty cement, unpleasant smells, and harsh language were far more familiar.

"Well," said Ray, clearing his throat. "I think it's time we made the hot chocolate and ate our cookies. Don't you think so, Miriam?"

Miriam bustled to the stove while Ray assigned jobs to everyone else. The kitchen was filled with happy chatter and the pleasant clinking of dishes and spoons.

When everything was ready, Ray announced, "We'll go and sit in front of the fireplace fire. Put your cups of hot chocolate on your tray and pick up your own cookie as you go past the table."

Delia hung tightly to her tray with both hands. She walked ever so carefully. It would not do to have even one drop of hot chocolate slop over the edge.

When everyone was seated, Delia accepted the invitation to thank God for the food. "God, these cookies are the prettiest things I've ever seen. And I think they'll taste awful good. The hot chocolate will, too. Thanks, God!"

She took a tiny bite off one side of the pink cookie. "It's too bad to spoil it," she thought. She slowly sipped the hot chocolate, determining to make everything last as long as possible.

Pretty soon Delia said, "I'm gonna save this top part for baby Hughie." She carefully wrapped the rest of the cookie in the wrinkled white paper napkin. "He's my little brother and he's never had anything special like this before."

Miriam smiled. "You're special, too, Delia." She looked lovingly at each of the white, brown, yellow, and black faces. "Actually, you're *all* special."

"My dad says I'm stupid!" Ricardo said in a matter-of-fact tone of voice.

Ray stood up and stirred the crackling fire. "But we think you're special!"

The fire hissed and sputtered as new flames jumped high. Ray sat back down on the red brick hearth. "As you finish your beautiful valentine cookies, remember that you really are special to Miriam and to me. But better than that, each one of you is special to God. Just like you

are. It doesn't matter where you live or what you look like or who you are. No matter what, you're special to God."

Delia sat up straighter. She shivered ever so slightly. The warmth of the fire surrounded her like a soft blanket. The idea that she was special to God made her feel warm way down deep inside.

"I've never been special to anyone before," she thought. "Not to my mother, I know. I'm in her way a lot and she tells me I talk too much. Teachers at school treat me okay but I'm nobody special to them."

All of these good feelings nearly made her want to cry. Instead, she put the tray down carefully and wound her way through the others to sit close to Ray.

Delia pressed against his right arm. She looked into his face and smiled. "I like being special to you. But I guess I like being special to God even more!"

Ray patted her shoulder and began to sing. Elena and Maryanna, along with Roberta and Ricardo sang along. Juan and Margarita joined in, too. Anna Lee and her brother, still holding hands tightly, looked from face to face, hoping for some words they knew.

But the loudest voice of all was Delia's. "Jesus loves me, this I know . . . Yes, Jesus loves me! Yes, Jesus loves me . . ."

The valentine cookies had helped Delia feel totally wrapped up in the wonder of God's love. This knowledge had lifted her for a little while out of the worrisome things in her life. It did not matter who she was or where she lived. "I am special to God!" she thought once more. She knew already that those words would make a big difference.

Life would never quite be the same for Delia, ever again. ☐

### Friends Insurance Group

The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast to coast are members. Write or call for information:

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### Michael Novak Points to 'Bigotry Against Evangelicals'

NEW YORK, NEW YORK—The "least understood and most painful bigotry" in America today is that directed against evangelicals, according to Michael Novak, a leading American philosopher and theologian.

In an article prepared for the ADL Bulletin, the national publication of the Anti-Defamation League of B'nai B'rith, Novak said that the recent U.S. elections "revealed more bigotry against evangelicals—without anybody leaping to denounce it—than against any other group."

Asserting that America is a pluralistic society, and that pluralism means being "uncomfortable and finding that one's own categories of thinking and feeling are not matched by others," Novak said.

"Jerry Falwell, in particular, has been accused as a person and as a member of a group violating the American way," Novak said. The attacks against the head of Moral Majority, he added, were made without "introducing evidence, often by association. A whole string of names of evangelical ministers, some of whom have nothing in common with Jerry Falwell, except that they're called evangelicals, is listed in one great massive stereotype."

Novak added, "Code words without the existence of evidence and a string of associations are techniques used to engender fear and to elicit hatred and contempt. What would happen if that set of procedures was used against any other religious body or group of religious leaders in the United States? I think it would be perceived as an outrage."

—*Evangelical Press Association*

### Too Many Short-Termers Fail to Become Long-Termers

COLORADO SPRINGS, COLORADO—Mission agencies are determined to do a better job of turning short-term workers into long-term missionaries. That was a major outcome of the fourth Short-Term Missions Leaders Consultation.

"We must cooperate more to follow up the 'alumni' of short-term programs," said Bill Goheen, associate missions director of InterVarsity Christian Fellowship. "We must do a better job of keeping them moving and growing until they find their long-term role in world evangelization."

Conferees were told that according to one estimate, 250,000 people have had short-term assignments over the past 10 years, but apparently relatively few of them have gone on to career missionary service. One of the prime reasons for this fallout rate, mission representatives agreed, was that the mission agencies themselves are not doing enough to encourage further participation in missionary work. —*Missionary News Service*

### One in Ten High School Students in New York Hooked on Alcohol

NEW YORK, NEW YORK—One in 10 high school and junior high school students in New York State described themselves as "hooked" on alcohol in a recent survey. The survey, which was conducted for the state's Division of Alcoholism and Alcohol Abuse, estimated that of the state's 1.5 million secondary-school students, 53 percent had been drunk at least once in the last year. One student in 10 reported getting drunk weekly; 13 percent said they had attended classes while drunk.

—*E.P.A.*

### Cuba Imports Bibles

HAVANA, CUBA—The Cuban government has authorized the Cuban Biblical Commission to import 12,000 Spanish Bibles and 900 Bible dictionaries. These will be given to leaders and pastors of Cuban churches. This is the fourth shipment of Bibles Cuba has allowed since 1970.

—*E.P.A.*

### Eerdmans Plans to Publish Controversial I-V Book

GRAND RAPIDS, MICHIGAN—The William B. Eerdmans Publishing Company will take over publication of the book *Brave New People*, which InterVarsity Press dropped in response to protests from many who believed the book advocated abortion.

Written by medical biologist D. Gareth Jones, the book was written to serve as a textbook for medical students, seminar-ians, and others interested in issues such as test tube babies, embryo transfers, cloning, and genetic engineering. Franky Schaeffer, son of the late Dr. Francis Schaeffer, led opposition to the book, charging that it condoned abortion as a means of avoiding problems of handicapped or unwanted children.

Jon Pott, Eerdmans' editor in chief, said that those who opposed the book

treated it simplistically, and called the decision by InterVarsity to drop the book a blow to "thoughtful evangelical Christianity."

Wm. B. Eerdmans is also the American publisher of South African archbishop Desmond Tutu. When Tutu was named the 1984 Nobel Peace Prize winner for his antiapartheid activism, his newly-released second book, *Hope and Suffering*, was changed from paperback to hardcover, and the print run was upped from around 5,000 to around 8,500. Eerdmans has published many books on South Africa, including Tutu's first book *Crying in the Wilderness* (1982).

—*E.P.A.*

### Religious Persecution Continues in Peru

LIMA, PERU—Violence against Christians has continued in Peru, but despite terrorist threats, evangelist Luis Palau's crusade in Peru was the most successful in the two-decade history of his international ministry.

"Peru is in very bad shape," Palau said, "and the situation is far more serious than what the international press has conveyed." He cited plummeting buying power, chronic poverty, and deteriorating government services as contributing factors, as well as the terrorism.

Yet Peru's troubles failed to blunt responsiveness to the Gospel. Combined attendance at Palau's crusades was 275,000, of whom 21,000 made commitments to Jesus Christ; one single crusade had a response rate of 25 percent, the highest in Palau's career.

—*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*

### Positions Available at FCNL

Three positions available assisting FCNL's lobbyists with legislative work. Assignments include research; writing; monitoring issues, hearings, and legislation; maintaining clipping and issue files.

Application period closes March 15 for 11-month positions beginning September 1.

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### Justice for the Unborn

Randall J. Hekman  
Servant Books, 183 pages, paperback.

Subtitled, "Why We Have 'Legal' Abortion and How We Can Stop It," this is not a reading-for-fun book. However, it discusses the subject of abortion thoroughly, informatively, and authoritatively.

Judge Hekman, a probate court judge in Michigan, presents the cause from a firm antiabortion stance. He begins with an account of the time he put his job on the line and appealed for the life of an unborn child, and won. This is perhaps the most readable part of the book.

He then goes deeply into the effects abortion has on the mother, child, and medical personnel. This chapter, although not pleasant reading, presents convincing arguments against abortion.

Several chapters deal with the legislation that has brought about "abortion on demand," and what ordinary citizens can do to rein in this injustice. Judge Hekman states, "I am personally convinced that if every Christian in our country does what God wants in this area, abortion on demand will soon be abolished."

*Justice for the Unborn* will serve to help people, who because they are not really informed about the abortion issue are undecided about it, to be able to make a rational decision based on facts.

—Betty M. Hockett

### FWCC Associate Secretary

Following the nomination of Val Ferguson as FWCC General Secretary, her present post of Associate Secretary, World Office, is likely to fall vacant toward the end of 1985.

The associate secretary's duties involve administration and travel, with specific emphasis on interpretation of FWCC and responsibility for FWCC publications.

Obtain details from and send applications to (by 28th February, 1985, if possible)

Joseph P. Haughton, Chairman  
Friends World Committee  
For Consultation  
Drayton House,  
30, Gordon Street  
London, WC1H OAX, England

### Rachel Weeping

James T. Burtchaell  
Harper & Row, 381 pages, paperback  
\$10.95.

I have read many books and articles on the subject of abortion, but none of them were as clear and objective as this work by James T. Burtchaell. This book consists of five essays and a sequela.

In *Rachel Weeping*, the first essay exposes the deep human hurts and incoherence of those involved with abortion. The second essay reviews the argument for abortion. These two essays could have been shortened with no loss.

Essays III and IV compare the abortion issue in its development and present legal status with the Holocaust and with slavery in America. These essays are a challenge to shallow thinking.

The last essay examines the worth of a child and shows the ease of sliding from abortion to infanticide.

The sequela reveals clearly where the author stands on this issue of abortion.

For those who are seriously interested in this subject, this book is a must.

—Edward L. Mitchell, MD

### Quaker Spirituality: Selected Writings

Douglas V. Steere, editor  
Paulist Press, 315 pages, paperback.

Is it possible to identify a spirituality that is "Quaker," distinguishable from other Christian groups? Is it possible to select from the many volumes of Quaker writings a central core that would satisfy the varieties of Friends? Those were the tasks assigned Douglas Steere when the editorial board of *The Classics of Western Spirituality* asked him to prepare a volume on the spirituality of Friends.

To my satisfaction, at least, Steere succeeded, in spite of two self-imposed limitations: none of the authors included in *Quaker Spirituality* are living and none represent pastoral, programmed-worship Friends.

In these selections from George Fox, Isaac Penington, John Woolman, Caroline Stephen, Rufus Jones, and Thomas Kelly two themes stand out, which could be called listening and obedience. All Christian groups seek to be directed by the Lord, but these writings brim with confidence that Jesus can be and indeed is being heard: what is required is that we listen to His voice. Connected to that, especially in Fox and Woolman, is an ab-

solute obedience to directions received, even if obedience costs hardship, suffering, or loss.

From listening and obedience flow other emphases sometimes thought to be particularly Quaker: silence in worship, the meeting for worship for the conduct of business, unpaid ministers, eldering visits, and others.

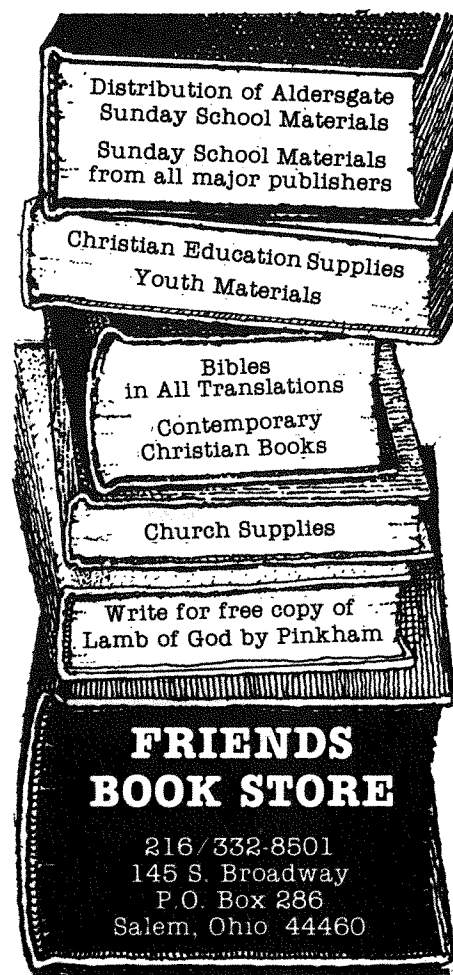
These writings call us to attend to Christ and obey Him. They catch well the flavor of Quaker spirituality when it is healthy.

—Phillip Smith

### Portrait in Grey

John Punshon  
London: Quaker Home Service, 264  
pages, paperback.

This is, as the subtitle says, "a short history of the Quakers" written by a British Quaker and giving the bulk of its attention to British Quakerism, especially





London Yearly Meeting, the mother meeting of Quakerdom. Yet inescapably American Quakerdom must also play a very considerable part in the story.

Of course any brief history of anything is likely to be a bit dry, but Punshon manages to lend interest by writing of a good many persons and by offering some opinions, which, he warns us, involve "certain risks."

He speaks of birthright Quakers "distinguished by adherence rather than commitment"; of the Queries being an instrument of control because they implied what a monthly meeting ought to be like; of how the closing of the ranks against the Methodist influence in the 18th century "missed the opportunity of a great influx of new life"; of how the fear of "creaturely activity" and contamination from the world inhibited organized philanthropy, especially in concert with non-Quakers; of how in 1860 in Indiana Yearly Meeting a hymn was sung for the first time in a Quaker meeting in 150 years. Of evangelicals he observes that one of their strengths is that their loyalty to Christ has always outweighed denominational loyalties, and that it was evangelicals, "against all the expectations," who played an important role in the movements for renewal and reconciliation in the late twentieth century.

Any Friend at all curious about origins and developments will find this portrait worthy of study, and interesting.

—Lauren King

### Attractive, Appealing

The December/January issue of EVANGELICAL FRIEND is both attractive in appearance and appealing in content. I commend you for a particularly fine issue, one which I enjoyed reading from front to back.

I enjoyed reading "Innkeeper Syndrome." I have been personally challenged to make the appropriate Christian response in many situations similar to the ones described.

VINTON DEMING

Philadelphia, Pennsylvania

### Trusting God

After reading the "Audacity of Faith" [December/January], I need to say a loud "Praise the Lord!" What a timely message for me and also for the church!

We have become so comfortable with the world that we do things on our own rather than having faith in God that He will see us through our problems.

My wife and I are involved in a ministry where people whose spouses have decided they don't want to remain married are standing in faith that God will heal their marriages.

What Duane said in the last part of his article is true, the only way their spouse can be saved and their marriage healed is by having faith in God and trusting His will to be done.

Trusting in God and giving Him our problems isn't always easy. We look ahead at all the circumstances with our narrow eyes and can't see how God can work through them. So we get discouraged and take matters into our hands.

I know God can do anything as long as we are obedient and live by His Word. When we allow God to work with us the rewards are far greater than if we do it alone.

STEVE COMFORT  
Newberg, Oregon

### Responding to Israel

We were really quite disturbed by some of the comments that came out in the July/August EVANGELICAL FRIEND (which was received here in Chiquimula, Guatemala, in September), in the article on U.S. evangelicals and Middle East relations.

In the six weeks we were in Jerusalem and Israel, we had the opportunity to hear

and observe many things. Our belief in the fulfillment of prophecy was strengthened. After observing many biblical sites of the area—from the Lebanon border to Sinai—the *reality* of Old Testament history is very real.

We are not trying to contest Stephen Main's impressions, but feel there are certainly some other viewpoints that need to be considered.

It is miraculous that Israel has survived . . . Through research and development, the Israeli nation has made remarkable progress. People living there (Arabs and Moslems) admit that they themselves are better off working for Israel—"but we don't want them here."

There would have been more massacres and holocaust for Jewish people if they had not had a homeland to go to in Palestine. Immediately, countries around them came in on them to destroy the new nation. But Israel has survived.

There is lots of land and territory all around them for Arabs, Moslems, Jordanians, Syrians, and so on. But the Jewish people do need a homeland and we feel this has been accomplished in direct fulfillment of prophecy.

ESTHER MAY AND WILLIAM THOMAS  
Chiquimula, Guatemala

### Abortion and the Gospel

A couple of months ago I read a letter from one reader of EVANGELICAL FRIEND who wrote about abortion, saying that he believed our country would incur strict judgments because of this crime of killing babies. He went on to say, however, that when told to write his senator or congressman about his belief that he did not believe this was the Gospel.

It is obviously not "good news" that our "Christian nation" has become so corrupt and that we are characterized by "passive Christians and activist barbarians," as Franky Schaeffer stated it.

The good news, however, was that God cared enough about our suffering to come down to this world of woe. In a sermon, someone said, "mercy is a passive thought, but love is to be acted on."

How can we rationalize that helping pre-born children having rights is not the Gospel when innocent victims are thrown in trash cans and meat grinders while living.

James says, "to one who knows the right thing to do, and does not do it, to him it is sin." (4:17)

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So, let's stop practicing intellectual gymnastics about the sufferings of others, and instead ask for the spirit of David, who took the initiative against Goliath, "that all . . . may know that there is a God in Israel."

ERIN STRAIT  
Newberg, Oregon

### Humanism Defined

The word *humanism* has four quite different meanings. (1) The study of the humanities, especially the Greek and Latin classics; (2) Capitalized, the movement among the 13th-16th century scholars to study matters concerned with human interests rather than metaphysics and theology; (3) The attitude that values, concerns and rights of people rather than those of politics or economics, the feeling that people are more important than profits; (4) Capitalized, a religious philosophy which bases its confidence and concerns upon strictly human potentialities rather than God.

Is it likely that a man from Minnesota, brought up in the parsonage of an old-fashioned Methodist pastor, was referring to the third meaning when he professed to have had a "rich diet of humanism"? [Friends Write, November 1984]

My observation is that when attacking a person, whether publicly or privately, one should be sure of what that person meant by his statements.

LAUREN KING  
Norwich, Ohio

### Friends Are a Family

I have now served almost three years as a pastor in Iowa Yearly Meeting, a member of Friends United Meeting. Formerly I had membership in Mid-America Yearly Meeting and served as a pastor for five years in Northwest Yearly Meeting; both are members of the Evangelical Friends Alliance.

I would like to share some of my observations from this transition.

(1) By and large, the people of FUM are more conservative politically, morally, and doctrinally than I expected. They are even more homogeneous than the two yearly meetings I had been involved with. I believe that this is true because most of the people of FUM are located in traditionally conservative geographic areas.

(2) The leadership of FUM and each yearly meeting is unapologetically evan-

gelical. This was not universally true 10-20 years ago. I realize that the term *evangelical* enjoys no consensus of meaning, but if we mean a faith founded on the historical person of Jesus Christ and eternal life coming only through accepting Him as Lord and Savior, they certainly are evangelical. I do find synonymous concepts that are expressed with different terms. Occasionally I hear "my meeting" rather than "my church," or "Christ-centered" rather than "Bible-believing."

(3) I have genuinely appreciated the wider family of Friends. The geographic isolation of the West disappears among many of the FUM yearly meetings. Iowa, Indiana, Western, Wilmington, and North Carolina yearly meetings frequently exchange guest speakers, evangelists, and

missionaries, and they visit one another's yearly meetings.

What does the future hold for FUM and EFA? While it is true that the conditions that caused the split are no longer with us, I cannot envision a merger in the foreseeable future, even though we are traveling on parallel courses. Whatever the organic structure, there needs to be a fresh effort to bridge the gap and behave like Friends of the same Lord and Savior, who died that all may be saved.

BRUCE BRAY  
Carlisle, Iowa

*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.*

## 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,  
Alan Kolp 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

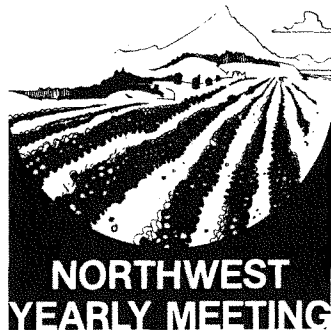
include Field Museum, Magnificent Mile shopping street, Water Tower Place, Chicago Cubs, White Sox, Theatres, Adler Planetarium, Museum of Science and Industry, and the Shedd Aquarium. For further information please write: 1985 Ministers Conference, 101 Quaker Hill Dr., Richmond, IN 47374.



A cooperative effort of Evangelical Friends Alliance and Friends United Meeting



# FRIENDS CONCERNS



## Around Northwest Yearly Meeting

A CHRISTIAN EDUCATION CAMP will be held at Twin Rocks March 1-3, and Boise Friends Church will be hosting a Christian Education Conference March 9 for the Idaho area. The theme for both conferences will be "Making Good Teachers Better." There will be classes for teachers of all ages as well as classes for administrators.

The Evangelical Friends Alliance Christian Education Team—Betty Hockett, Newberg; Marjorie Landwert, Salem, Ohio; Paul Romoser, Haviland, Kansas; and Dorothy Barratt, Newberg—plus Steve Wood and Jack Willcuts—will be leading classes at both conferences. Retha McCutchen will also be teaching classes at the Idaho conference.

Other leaders confirmed for the Christian Education Camp at Twin Rocks are Celia Mueller, Greg Enns, and Sandra Wilson. The inspirational speaker for the camp will be Stan Thornburg, chairman of the pastoral team at Reedwood Friends Church.

TILIKUM, center for retreats and outdoor ministries near Newberg, Oregon, has completed the first phase of expansion of the Illahee retreat building. Construction during December and early January included the rebuilding of kitchen facilities and the enlarging of dining room space, including a solarium.

During the year, among other things, the meeting room will be doubled in size, additional sleeping space provided, road paved, and silo tower completed. Nearly \$50,000 of the \$150,000 needed has been pledged or given. Support of this project will dynamically affect this already exciting retreat program.

The completed retreat facility, renamed Bakers' Illahee, will permanently honor the gift of the Baker family.

SPIRITUAL RESOURCES FOR PEACEMAKING is the theme of a gathering of Friends, Mennonites, and Church of the Brethren to be held at Reedwood Friends Church, Portland, Oregon, April 19-20. Featured speaker will be Dorothy Friesen, a Mennonite leader and well-known writer and lecturer who has

served in the Philippines and the Orient as well as with inner-city ministries in Chicago. Ralph Beebe will chair the sessions.

A CHURCH-PLANTING SEMINAR for all pastors and other interested people is scheduled at Western Evangelical Seminary next September 16-19, with a roster of impressive speakers and leaders on the program. This will be a valuable resource to assist the Department of Evangelism goal of planting at least 45 new Friends churches in the next five years.

STEVE AND JANELLE BARON have completed one term of Spanish study and have moved to La Paz, Bolivia, to begin their work in the Greenhouse Development Project. JAMES MORRIS, executive director of Evangelical Friends Mission, and his wife, Doris, were with missionary staff from Bolivia and Peru for a retreat between Christmas and New Year's Day.

FRIENDS MEMORIAL CHURCH, Seattle, Washington, invites Friends to a two-day celebration of 80 years of ministry. The event will be held July 6-7.

FRIENDS MEN will hold two retreats this year. Robert Hess, superintendent of Evangelical Friends Church—Eastern Region, will be the speaker at Twin Rocks March 8-10. Speakers at Quaker Hill, McCall, Idaho, March 22-24 will be former missionary Ezra DeVol and George Fox College President Ed Stevens.

## George Fox College News

Students who attend George Fox College will be provided a three-week study/tour to the Orient, Europe, or Latin America under a new plan announced in December by President Ed Stevens.

Stevens said the program, approved by the college's Board of Trustees with curriculum details being worked out by the college's faculty, will begin with the current freshman class. Members will have 50 percent of their way paid as the program is phased in.

Members of next year's enrolling class will have 100 percent of their transportation paid, if they maintain full-time enrollment through the spring of their junior year.

Developed over a period of months by academic officials, the program has the goal of "enriching intercultural and international awareness of our campus community," according to Stevens.

A new play about one of the Northwest's most important women's rights leaders in the nineteenth century will have a George Fox administrator as one of its historical consultants.

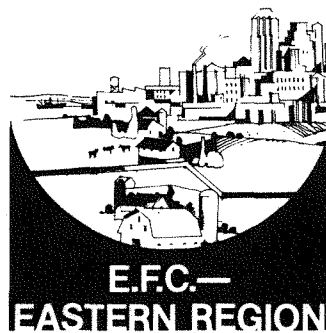
Lee Nash, vice president for academic affairs, will assist in the preparation of *Abigail and Harvey*, a play about Abigail Scott Duniway, a life-long battler for women's suffrage in Oregon, and her political duel with her brother, Harvey Scott, editor of *The Oregonian* and said to be one of the region's leading opponents of women's suffrage.

The play is scheduled for production by Northwest Touring Theater with performances scheduled between August and October in 10 Oregon cities, including Newberg.

"Mobey Dick and Quakerism: Some Speculations" was the topic for the Fall Faculty Lecture at George Fox. English professor Edward F. Higgins discussed Herman Melville's classic, emphasizing the spiritual struggles of some of the central characters as they wrestle with religious contemplation of free will and predestination.

Higgins's topic was the outgrowth of doctoral research and partly through a summer 1984 faculty research grant in which he studied the style of William Penn's maxims and of Quaker literature.

Doug Gwyn, pastor of Berkeley Friends Church, will be the featured speaker at the ninth annual "Quaker Heritage Week" at George Fox College, February 10-13, lecturing on the theme "The Kingdom of God." An organ recital of Ned Rorem's *Quaker Reader* by Professor David Howard on Sunday afternoon, and a Tuesday evening performance of Ben Dobbeck's peace play, directed by Jeral Ellsworth, are special features this year.



## EFC—ER Happenings

THE SAFE RETURN of the 33 persons from the "Around-the-World Tour" during November was cause for rejoicing. Led by Roger Wood and Robert Hess, the group left New York November 2 for London and spent three extra days in Europe due to the unrest in India following the death of Indira Gandhi. Although the group could not travel into Bundelkhand, Robert Hess was able to take a side trip and meet with Vijay Prakash and other church leaders in Chhatarpur. Meantime, Norma Freer

had traveled to Bombay, where she spent three days with the tour group.

Hong Kong was the next stop, followed by a week in Taiwan. They were able to travel to Chiayi and Kaoshung in the south of the island and visit Friends churches of that area. Howard Moore accompanied them on to Manila, where they visited Jaime Tabingo. (See also Missionary Voice, pages 12-13.)

AKRON COMMUNITY FRIENDS have purchased the building formerly known as the Serbian Orthodox Church in south Akron, located at 216 Lake Street, and had their first service there on November 18. The sanctuary will seat some 200, and included in the purchase is the large manse next door. It will be used to house offices, a library, youth lounge, guest room, and a distribution center for food and clothing. Pastor John L. Glenn foresees great opportunity for ministry among the residents of that community. Both Canton and East Goshen Friends have responded to help with painting and improving the new facility.

DEEPER LIFE CONFERENCES are being held in each of our nine districts. "The Radiant Cross" is this year's theme, with emphasis on the Atonement. Last year there was excellent response to the topic "Christian Holiness—in Experience and Life." Guest speakers for the conferences include Dr. Robert Coleman, director of School of World Mission and Evangelism at Trinity Evangelical Seminary; Dr. Gerald Oswalt, president of Asbury College; Bishop Henry A. Ginder, Brethren in Christ Church; Dr. Robert Buswell, professor of Religion and Greek, Malone College; Dr. Robert Hess, EFC—ER general superintendent; and Duane Comfort, Western Area superintendent.

CONTRIBUTIONS to relieve the current famine in Ethiopia, Sudan, and other African countries have amounted to over \$24,000 from Eastern Region Friends churches. The response was to Friends Action Board President Dean Johnson's letter urging churches to join him in supporting World Relief's efforts at this time. The title from the 1984 Friends Disaster Auction proceeds amounting to \$2,000 was included in the donation.

ONE HUNDRED PRAYER WARRIORS are urged to volunteer in support of the E. P. & E. Board Extension Program of the Yearly Meeting. George Robinson, president of the board, recently called for 100 Friends to step forward "and join our board in daily intercession for our extension churches." Volunteers for this "Valiant 100" project should send names and addresses to: George Robinson, P.O. Box 183, Mechanicsville, VA 23111. You will be

placed on the mailing list to receive regular newsletters focusing on prayer needs.

TRAILBLAZERS Alicia Morris and Sharon Lauffenburger have both found jobs in Sarasota and have now moved to their own apartment. Sponsored by the E. P. & E. Board, they stepped out in faith that God would open doors for them and enable them to assist Pastor Charles Ruiz-Bueno in ministry at our extension church in Sarasota. Your prayers in their behalf will be appreciated.

EFA COMMISSION MEETINGS in Denver last month were attended by the following from Eastern Region: Robert Hess, Joe Kirby—Executive; Jon Johnson, Cora Burch—Christian Education; Roger Wood, John Williams, Sr.—Missions; Lucy Anderson—Publications.

RUSS NUTT began his duties as the new administrative assistant at Providence Friends Church in Virginia Beach last month. Named to assist Pastor James Kilpatrick, Russ is a 1982 graduate of Malone College.

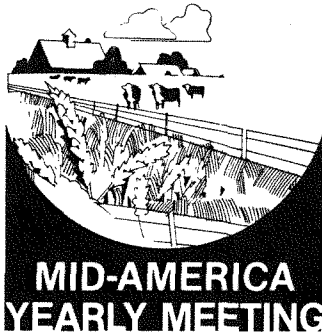
### Focus on Malone

'WHO'S WHO' recipients for 1985 from Malone College were 16 students, chosen for their academic achievement, service to the community, leadership in extracurricular activities, and potential for continued success. Those selected: Charles Bancroft, Lori Blyer, Kelly Ann Corbit, Kerry Crahan, Tom Finney, Traci Gardner, Carol Hazen, Beth Higham, Margaret Huffman, Shawneen Kritchbaum, Tom Lentz, Richard Merrin, Jeff Miller, Cathy Ann Nessar, Tim Parsons, and Barbara Speck.

DURING CHRISTMAS BREAK, Jim Davis took a group of students to Mississippi to work on the Choctaw Indian Reservation, while Arnold Fritz led a study tour to Costa Rica, and Alvin Anderson took 25 tour members to Bolivia and Peru. In this group were "Potter's Clay," who gave several concerts during the trip, Pastor John Grafton of Battle Creek, Michigan, and three Friends from Northwest Yearly Meeting.

Dr. Robert Lair sponsored a group to New York the week after Christmas to take in theater and cultural highlights. He will also conduct another tour March 11-15.

FATHER AND SON alumni were chosen to head the 1985 Roll Call Fund Drive. Rev. Charles L. Robinson, Class of '53 and pastor of Gilead Friends Church, is teamed up with his son, Dr. Charles L. Robinson, Jr., Class of '74, who practices osteopathic medicine in Folkston, Georgia. This year's goal is \$70,000.



### Leadership Conference Held

It was billed as a time for the leadership of all the local churches to be gathered together for the purpose of focusing again on the responsibility as a designated leader. The Spiritual Life Board hosted the MAYM Leadership Conference on October 26-27, inviting all people who hold positions of "authority" through the nominating committee process. This included clerks, treasurers, chairpersons, and Yearly Meeting representatives. The pastors were also invited.

About 70 persons, representing 20 churches, were challenged by the principal resource person, Carl Osterburg. He serves as finance chairman of Rose Drive Friends Church, is the program coordinator for Charles Fuller Institute in Pasadena, and has served in pastoral capacities through Campus Crusade for Christ. Other program participants included Loyde Johnson, Spiritual Life Board president, Assistant Superintendent Howard Harmon, and Superintendent Maurice Roberts.

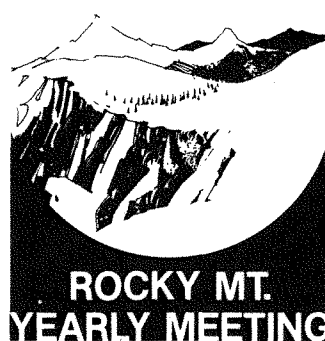
Osterburg led the group to a better understanding of the dynamics in pastor-people relationships, ways to minister to one another, and to see ministry within the church as a team responsibility. He illustrated how people can easily come to see their positions as that of power rather than responsibility. Harmon presented the challenge that, for prayer to change things, it must begin first *within* and *among* those who are called to be leaders.

The vision for a leadership conference was brought into focus at the time of MAYM's loss of leaders in the tragic deaths of Delmer Day, David Leach, and Sheldon Louthan in November 1983. Three persons generously underwrote this basic conference expense. We were grateful for the Lord's ministry among us.

### MAYM Women's Retreat

Three hundred and thirty-three women from all over the yearly meeting booked in for the TWA—"traveling with the Almighty" trip that was held at the Holiday Inn Plaza in Wichita, Kansas, October 12-14. Our Flight Crew Supervisor Ann Fuqua,

dressed in her snappy stewardess outfit, welcomed us to the flight. Our Flight Captain Benny Mevey led us in challenging workshops on *Inner Healing—The Healing of Memories*. The highlight of the flight was the banquet on Saturday evening with our "in-flight concert" by Karen Drummond from the Derby Friends Church. Our president Mary Young, along with the other women who made the trip to Burundi in August, gave us a slide show of the Day of Celebration and their visit to Burundi. During the retreat we were reminded that "Eagle" Christians have flexibility of mind and heart. They have teachable spirits, they renew themselves, they know when it is time to destroy old ways and regrow the new. It was a time to renew and to grow.



### RYM Extends Superintendent's Call

The Rocky Mountain Yearly Meeting executive council extended Superintendent Jack Rea's call to an "open-ended" call with a four-year minimum at Midyear Meeting in early December in Denver.

Rea became superintendent in late 1981 after serving as a missionary in Taiwan with the Evangelical Friends Missions. The new call contains an annual review process by the RYM Spiritual Life Board.



Rocky Mountain Yearly Meeting secretary Bonnie McCarty (top) does paper work at Midyear Meeting in Denver; Stewards Board considers business.

Yearly Meeting officials are also considering plans to expand via church planting in Denver. Initial plans call for Bible studies with couples and individuals in the areas. The Outreach Board hopes to see new churches develop in the southern parts of the metropolitan area.

Several churches in the Yearly Meeting are searching for pastors, including New Hope Friends, Hay Springs, Nebraska; Ordway, Colorado; and Springbank Friends, Allen, Nebraska.

Executive board members hope to see the RYM offices move from the yearly meeting parsonage into a Colorado Springs office building. The RYM will receive office space and utilities free in exchange for supervising the building. The contract is with Galley Office Building Association. The new mailing address for the Yearly Meeting office is P.O. Box 9629, Colorado Springs, Colorado 80932; new phone number is 303/570-1267.

The Stewards Board also recommended that Rea seek to sell the Wiggins, Colorado, church property.

### Couples Retreat May 3-5

Quaker Ridge Camp will hold a couples retreat May 3-5, 1985. The cost is \$35 a couple. Registrations should be sent by April 15 to Harold Mastin, Star Route 1208, Woodland Park, CO 80863.

### Summer Camp Dates Are Set

Fort Collins pastor Lowell Weinacht will be the 1985 summer camp director at Quaker Ridge. He was recently appointed to the position by the Rocky Mountain Yearly Meeting Education Board.

Dates and costs for each camp:

- Senior High—June 23-28, \$55
- Junior—June 28-July 2, \$47
- Junior High—July 2-7, \$55

### RYM Briefs

BENKELMAN, NEBRASKA—Keith and Mary Williams from Midwest Ministries of Watertown, South Dakota, recently held evangelistic services here. One morning the evangelists had a brunch, where they presented their mission work in the Philippines.

WOODLAND PARK, COLORADO—Midwinter Camp was December 26-30 at Quaker Ridge Camp. Galan and Mary Burnett were directors of the camp for teenagers.

DENVER, COLORADO—Church members recently had their pictures taken for a new pictorial directory. Olan Mills will print the directory.

FORT COLLINS, COLORADO—Ferne Cook spoke at the recent Fort Collins missions conference. She showed slides from Burundi, Africa, when it became an independent yearly meeting.

# FRIENDS GATHER

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

## Special Events

**PAONIA, Colorado**, (Eldon Cox) held an all-church Thanksgiving Dinner and participated with a Community Union Thanksgiving Service.

**BENKELMAN, Nebraska**, (Bob Sanders) and **OMAHA, Nebraska**, (Ron Miers) had speakers discuss faith promise giving. Fred Davison and Jack McCarty were at Benkelman, while Bud and Judy Van Meter spoke at Omaha.

The **RAISIN VALLEY, Michigan**, (Dale Chryst) church honored their senior citizens with an "Over 60 Luncheon" on a Saturday noon. Thirty people attended the luncheon. Another special occasion saw eight couples who have celebrated 50 or more years of marriage honored with a special service and dinner. Honored guests and years married were Mr. and Mrs. Pierson Rathbun, 53; Rev. and Mrs. Lawrence Cox, 50; Mr. and Mrs. Waldo Johnson, 50; Mr. and Mrs. Frank Mills, 63; Mr. and Mrs. Roland Horton, 60; Mr. and Mrs. Roland Miller, 55; Mr. and Mrs. Marilyn White, 50; and Mr. and Mrs. Elmer Witt, 52.

At **SHERWOOD, Oregon**, (Robert Sweat) an all-church caroling and tree-trimming party, a Women's Night Out at a shopping mall, a Men's Night Out at a hockey game, and a New Year's Eve party were some of the social events that occupied the church folks in December. In addition, the youth group had a Christmas party and a snow outing at Mt. Hood.

The **BOISE, Idaho**, (Harold Antrim) annual Thanksgiving dinner was held November 18 at Capital High School with over 400 attending. The Salvation Army Band and Choir provided an enjoyable concert. Retha McCutchen organized an Advent Sunday evening November 25, with families making Christmas decorations from available materials. Many interesting ornaments were made and hung on the Advent tree.

During Faith Promise Month at **URBANA, Ohio**, (David Byrne) the theme "Partners in the Harvest" was used and many inspirational speakers were heard. Among them were Area Superintendent Duane Comfort, Mark and Terri Engel, Glen Alt-house, Oscar Brown, and Alvin and Lucy Anderson.

**WEST PARK, Cleveland, Ohio**, (Mark Engel) observed November as "Building the Family Month." Among the various features were a seminar on "God's Principles of Handling Money" and two films, *A Father, a Son and a Three-mile Run* and *Treasures of the Snow*. A wedding vow renewal service was held in which 22 couples participated with marriages ranging from 2 to 44 years, and a child dedication service in which 10 children were dedicated to the Lord.

The ladies of **McCALL, Idaho**, (Homer Smuck) enjoyed a tea party at the home of Carolyn Forsyth. They brought Christmas projects to do and shared an evening of fellowship.

Sunday evenings at **DEERFIELD, Ohio**, (Christopher Jackson) recently have been a special blessing with members of the body exhorting one another in the Word and through personal experiences as a different individual each week shares what the Lord has laid on his heart.

**LONGVIEW, Danville, Virginia**, (Alvin Walden) held an "Appreciation Day" for Ricky and Robin Hundley, who are being used of the Lord in an unusual way among the local congregation. Praise goes to God for the Homecoming with 100 in attendance. The weather was beautiful, permitting an outside picnic.

The women of **McKEES CREEK, West Liberty, Ohio**, (Richard Johnson) congregation sponsored its first Christmas bazaar, which proved to be very successful. Monies will be used for yearly meeting projects as well as local projects of the women's society. Alvin and Lucy Anderson were speakers at the annual Thanksgiving dinner. A record attendance was realized for the Christmas program, "Five Little Fingers of God," directed by Joanna Watt.

At **NORTH OLMSTED, Ohio**, (Neil Orchard) the emphasis for a month recently was on "Biblical Prophecy." Ten video tapes were presented during the Sunday and Wednesday evening services. Sunday morning messages by the pastor were also centered upon the theme of prophecy.

In the Thanksgiving Sunday school closing exercises at **DAMASCUS, Ohio**, (Joe Kirby) the pastor and family were given surprise Thanksgiving baskets from the classes. Each class chose a meal course, which was presented by a representation of the class with a Bible verse or words of appreciation.

## Youth/Christian Education

The entire **SHERWOOD** Sunday school, beginners through adults, was involved in the Christmas program "Once upon a Star" presented December 23, under the direction of David Schlarbaum.

The junior and senior high of **NORTHBRIDGE, Wichita, Kansas**, (Duane Hanson) hosted a September youth rally, "The Big Event," for about 70 youth and several college students. It was an action-packed 24 hours, with Brent Hofer, youth minister of Wichita Central Community Church speaking and a late night concert by Dennis Loewen from Lawrence, Kansas.

At **FORT COLLINS, Colorado**, (Lowell Weinacht), "The Dowry" was presented by the youth group at the annual Christmas program.

The Friends Youth of **DAMASCUS** collected enough donations of food and money for eight baskets at Thanksgiving. AWANA students—37 of them—and eight leaders enjoyed a handbook time and memori-

zation work at Quaker Canyon, followed by a pizza party.

Gary and Debbie Bonsal, youth ministers at **PLAINS, Kansas**, (Sheldon Tucker) attended the National Youth Workers Convention at Portland, Oregon, October 9-12.

The **HAVILAND, Kansas**, (Gary Wright) Sunday school was challenged by their Sunday School Olympics. The closing ceremony began with a fellowship dinner followed by the flag parade, displaying the flags from each country made by the classes. The average attendance for the contest was 258, an increase over last year.

The Little Friends Day Care at **MIAMI, Oklahoma**, (Merl Kinser) is part of their ministry to the community. This year 52 are enrolled with six workers.

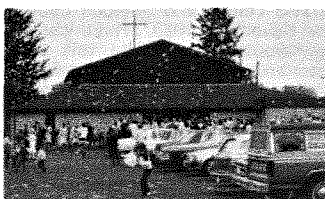
**UNIVERSITY FRIENDS, Wichita, Kansas**, (David Kingrey) feel very fortunate to have three Friends University student leaders working in intern positions this year. Jackie Drummond and Kirk Hinshaw are involved in the music program, and Kent Walkemeyer is assisting in pastoral care and calling.

At **ALLIANCE, Ohio**, (Rick Sams; Ron Ellyson, youth) "The Olympics" was the theme of the annual junior FY fall contest. Games included arm wrestling, 50-yard dash, discus throw, song race, Bible quiz, memorization of the books of the Bible and Hebrews 12:1-2. Points were also given for attendance. Robin and Tracy Hall and Jennifer Jones were the three top winners.

Members of the senior FY presented a skit on Faith Promise to the congregation. "A Night to Remember" was held to usher in the Christmas season. An early evening supper, skits by the youth groups, a family film, *A Father, a Son, and a Three-mile Run*, was shown. Concluding the evening, decorating was done throughout the church.

## Building Improvements

At **BETHEL, Poland, Ohio**, (John Woods) paving the parking lot in "gold" was the idea of the youth group as they sought a way to help complete the \$34,000 parking lot project. "Victory Sunday" was designated to celebrate the completion of the project, and the lot was covered with 30,000 real coins, and thousands of Bethel Bucks (imitation dollar bills), representing the amount donated. They were dropped from a



helicopter onto the congregation standing in the new parking area.

In memory of Myrtle Munden, a beautiful lighted cross was dedi-

cated in the **STAFFORD, Kansas**, (Jack Roe) church. The cross was made possible from memorial donations. Myrtle Munden was a nurse in the Stafford District Hospital and a member of the church.

The recent application of acoustical material to the ceiling in the fellowship hall of **SHERWOOD** Friends Church has markedly reduced an echo and sound problem. An unexpected bonus has been the added thermal insulation the acoustical material provides.

The new **ROSE VALLEY, Kelso, Washington**, (Roger Sargent) church sign has been completed. Those



who have asked for directions, only to be told "you can't miss it," will appreciate this new landmark.

## Spiritual Life and Growth

The **NORTHBRIDGE** church family had the opportunity to share the ministry of Karen Burton Mains, author, lecturer, and communicator of Wheaton, Illinois, while she was in Wichita for Friends University Spiritual Emphasis week. She shared in our Sunday evening service and with the women at a "Brown Bag Luncheon" on October 31.

**McCALL** Friends welcomed the ministry of Max and Kathleen Huffman from Holy Life Ministries of Muncie, Indiana. The conference climaxed on Thanksgiving day with an all-church Thanksgiving dinner.

At **OMAHA, Nebraska**, (Ron Miers) Michael and Darlene Graves from George Fox College, Newberg, Oregon, presented a special series of meetings January 25-27, 1985.

## Missions

The Friends Women Missionary societies of **ALVA, Oklahoma**, (Frank Penna) hosted their annual "thanks-offering" supper November 18. An offering was taken for the missionary emergency fund. Gary Mills, **BOOKER, Texas**, and Eric Riley, **HAVILAND**, provided the evening program. They shared about their involvement in evangelism and discipleship as they worked with Paul and Leona Thornburg at Friends Community Church in **AUSTIN, Texas**.

**NORTHBRIDGE** hosted the Haviland-Wichita Regional Missionary Conference December 1. The ministry of Alfred and Ruth Miller, along with missionary children, Dawnita and Sue Ferguson and Susan Young, was greatly appreciated.

**MIAMI** enjoyed a Thanksgiving supper November 16. This was the kickoff for their Faith Promise and Missionary Conference weekend

with Alfred and Ruth Miller, missionaries from Burundi.

**BOISE** WMF sponsored a bazaar and auction (to benefit missions) December 1 at the church. This is a "first," and it was a fun-filled day.

Tom Hartenstein of **ALLIANCE** is in Hawaii doing street evangelism under Youth with a Mission.

Mike Brown, member of **BYHALIA**, Ohio, (Duane Dickson) and student at Malone College, gave a special concert. He received a generous gift to help him on his trip to Bolivia with the "Potter's Clay" singing group. A fellowship dinner was held for Polly Coons, who will be going to South Wales, Australia, during 1985 as an exchange student. The senior youth

held a 36-hour "Rock-a-thon" to raise money to assist them to attend youth camps next summer.

**DERBY**, Kansas, reports that Susan Riley, daughter of David and Annie Riley, who served with the MAYM Burundi mission and are now in Haiti with World Gospel Mission, has gone to Haiti to teach music in the missionary school. Susan is sponsored by WGM and is teaching K-12 grades.

### Outreach

**McCALL** Friends Church was challenged to incorporate friendship evangelism as a means of outreach by Retha McCutchen from their mother church, **BOISE**. The church

hosted a Harvest Party and invited guests from the community. Seventeen new faces enjoyed the evening.

**SOUTHEAST**, Salem, Ohio, (Kenneth Hinshaw) has agreed to help furnish a free nursery at Kent State University, Salem Branch, to enable mothers to attend the university and have free baby-sitting available.

**TECUMSEH**, Michigan, (John Williams, Sr.) set the goal of \$3,000 for the offering Thanksgiving Sunday. Using the theme "As Much for Others as for Self," half of the offering was to be used by local ministries and the other half given to others.

**TULSA**, Oklahoma, (John Penrose) with the help of Tri-State Area

Friends provided a rest area for Fair attendees, with a diaper-changing table, soft sofa, and cool water to drink. Our pastor put together a set of slides on the history of Quakers. The video ran 12 hours for the 10 days of the fair. A brochure listing all Friends churches in the area was distributed from the booth. A table with crayons and color books for children kept the little ones busy while mom and dad rested.

Sally Garra is director of the **ALLIANCE** Crafts Class this year. All completed items are donated to the Friends Disaster Service Auction. New skills are learned, Christian fellowship enjoyed, and the FDS profits from it.

## FRIENDS RECORD

### BIRTHS

**ALLEN**—To Bruce and Jan Allen, a son, Eben David, November 11, 1984, Seaside, Oregon.

**ANDERSON**—To Paul and Carla Anderson, a daughter, Sarah Grace, December 13, 1984, Portland, Oregon.

**ANKENY**—To Curt and Kris Ankeny, a son, Jordan Scott, December 6, 1984, Newberg Friends, Oregon.

**BARANYK**—To Nick and Chris Baranyk, a son, Michael, October 30, 1984, Alliance, Ohio.

**CONWAY**—To Aron and Laurie Conway, a son, Justin Alexander, October 12, 1984, Canton, Ohio.

**COTE**—To Dean and Jan (Palmer) Cote, a son, Anthony Ryan, November 5, 1984, Seattle, Washington.

**CRILE**—To Lloyd and Onalea Crile, a daughter, Caitlin Elizabeth, October 24, 1984, Northridge Friends, Wichita, Kansas.

**DAWSON**—To Larry and Susan Dawson, a son, Jacob William, November 19, 1984, Boise, Idaho.

**ELMORE**—To David and Lori Elmore, a daughter, Stephany Nicole, October 12, 1984, Northridge Friends, Wichita, Kansas.

**ERICKSON**—To Charlene and Gary Erickson, a daughter, Nicole Jean, December 1, 1984, McKinley Hill Friends, Tacoma, Washington.

**EVANS**—To Tom and Cheryl Evans, a daughter, Christa Lynn, October 17, 1984, Cherokee, Oklahoma.

**FANKHOUSER**—To Darryl and Sandy Fankhouser, a son, Aaron James, October 6, 1984, Homestead Friends, Cedar Point, Kansas.

**FARMER**—To Gary and LaRene Farmer, a daughter, Shannon Joi, October 10, 1984, Silvertown, Oregon.

**FODGE**—To Paul and Becky Fodge, a daughter, Stacy Lynn, October 5, Newberg Friends, Oregon.

**FORTNEY**—To Dave and Marie Fortney, a son, Michael Andrew, July 6, 1984, Beloit, Ohio.

**FREDRICKSON**—To Peter and Cindy Fredrickson, a son, Robert Paul, May 14, 1984, Silvertown, Oregon.

**GALLAMORE**—To Larry and Rhonda Gallamore, a son, Brian Lee, October 19, 1984, Ramona, Oklahoma.

**GLASSCO**—To Dwight and Debbie Glassco, a daughter, Kristi Lee, November 6, 1984, Colorado Springs, Colorado.

**GUTENDORF**—To Gus and Lollie Gutendorf, a son, Matthew, November 6, 1984, Boston Heights, Ohio.

**HASKINS**—To Mike and Sheryl Haskins, a daughter, Tiffany Marie, September 9, 1984, Columbus, Ohio.

**KENDALL**—To Jerry and Susan Willcuts Kendall, a son, Jonathan Eric Hanson Kendall, October 16, 1984, Falls Church, Virginia.

**LESTER**—To Dennis and Kathy Lester, a daughter, Mary Rachelle, September 25, 1984, Omaha, Nebraska.

**LOGANBILL**—To Mike and Denise Loganbill, a daughter, Amy Nicole, November 25, 1984, Northridge Friends, Wichita, Kansas.

**McLINDEN**—To Kevin and Nancy McLinden, a daughter, Erin Rae, October 10, 1984, Canton, Ohio.

**MALMSBERRY**—To Scott and Cheryl Malmsberry, a daughter, Stephanie Dale, February 10, 1984, Beloit, Ohio.

**MILL**—To Rick and Carley Mill, a son, Eric William, November 16, 1984, Boise, Idaho.

**MORRIS**—To Paul and Susan Morris, a son, Jonathan Wesley, June 21, 1984, Spartanburg, South Carolina.

**MOSS**—To Missy Moss, a daughter, Bethany Byrnn, November 4, 1984, Columbus, Ohio.

**PITTENGER**—To Ken and Sandy Pittenger, a son, Andrew Kenneth, December 3, 1984, Alliance, Ohio.

**PROK**—To Matthew and Barbara Prok, a son, Joshua, November 5, 1984, Cleveland, Ohio.

**ROWLAND**—To Spence and Becky Rowland, a son, Kyle, October 12, 1984, Columbus, Ohio.

**SCHWINN**—To Mr. and Mrs. Johnny Schwin, a daughter, Jennifer Marie, October 19, 1984, Springdale Friends, Leavenworth, Kansas.

**SMITH**—To Kurt and LaDonna Smith, a son, Scott Fletcher, November 18, 1984, Columbus, Ohio.

**STILLION**—To Franklin and Marsha Stillion, a son, Tyler Jay, April 18, 1984, Beloit, Ohio.

**THOMPSON**—To Jim and Gay Thompson, a daughter, Kathleen Elise, October 9, 1984, Canton, Ohio.

**TURNER**—To Harley and Connie Turner, a son, Harley Phillips, Jr., August 6, 1984, Beloit, Ohio.

**WESTOVER**—To Mike and Miriam (Antrim) Westover, a daughter, Bethany Rachel, November 15, 1984, Boise, Idaho.

**WHEELER**—To R. Craig and Judy Wheeler, a daughter, Jessica Lynn, November 6, 1984, Damascus, Ohio.

**WHITE**—To Phil and Terry White, a daughter, Alyssa Joy, August 22, 1984, Colorado Springs, Colorado.

**WILLIAMS**—To John and Carol Williams, a daughter, Christy Lynn, by adoption, March 17, 1984, Canton, Ohio.

### MARRIAGES

**BANEY-SHORMAN**. Mary Jane Baney and Darcy Shorman, November 24, 1984, Benkelman, Nebraska.

**BOORN-LANZER**. Michelle Boorn and David Lanzer, August 18, 1984, Canton, Ohio.

**BREINING-KELLY**. Darla Breining and Bryan Kelly, May 19, 1984, Marietta, Georgia.

**BURGESS-PETERMAN**. Pam Burgess and Ben Peterman, September 15, 1984, Canton, Ohio.

**COLEMAN-FRITZ**. Tina Coleman and Tom Fritz, October 27, 1984, Damascus, Ohio.

**FORSYTHE-BAKER**. Teri Forsythe and Eugene Baker, September 29, 1984, Canton, Ohio.

**FULTZ-PERKINS**. Peggy Fultz and Ronald Perkins, October 27, 1984, Beloit, Ohio.

**GARROTT-CLARK**. Angela Garrott and Raymond Clark, October 13, 1984, Canton, Ohio.

**GODAGITIS-GENTILE**. Jan Godagitis and Andre Gentile, September 1, 1984, Canton, Ohio.

**HANSON-HOYER**. Paula Marie Hanson and Rick Ryan Hoyer, December 7, 1984, Rose Valley Friends, Kelso, Washington.

**HUNTER-LYNN**. Michele Ann Hunter and Charles Randal Lynn, September 28, 1984, Marengo, Ohio.

**KEBBLE-WESTBROOK**. Tamara Lynn Kebbelle and Grant Allen Westbrook, October 27, 1984, Marengo, Ohio.

**METZGER-DENNIS**. Joyce Metzger and Jon Dennis, June 9, 1984, Marengo, Ohio.

**MOORE-PURSLEY**. Karen Moore and Daniel Pursley, August 25, 1984, Canton, Ohio.

**PAINTER-LaFORCE**. Sue Painter and Bert LaForce, August 4, 1984, Marietta, Georgia.

**REARICK-CORNELL**. Beth Rearick and Craig Cornell, September 5, 1984, Canton, Ohio.

**RICHEY-POFF**. Beverly Richey and Wesley Poff, October 6, 1984, Vancouver First Friends, Washington.

**WELLS-FRY**. Kathy Wells and Allen Fry, August 18, 1984, Boston Heights Friends, Ohio.

**WHITEHEAD-YARTY**. Crystal Lee Whitehead and Arley Wayne Yarty, Jr., August 18, 1984, Salem, Ohio.

### DEATHS

**COOK**—Gertrude Cook, 92, November 11, 1984, Newberg Friends, Oregon.

**COOK**—Gladys Cook, a minister, 78, December 12, 1984, Newberg Friends, Oregon.

**CROW**—Red Crow, 65, November 14, 1984, Boise, Idaho.

**DICUS**—Lena Dicus, 98, November 10, 1984, Newberg Friends, Oregon.

**DIEHL**—Hazel H. Diehl, 79, August 20, 1984, Northbranch Friends, Burr Oak, Kansas.

**FLYNN**—Evelyn Flynn, November 2, 1984, Friends Memorial, Seattle, Washington.

**GLOVER**—Verda N. Glover, 87, September 24, 1984, Northbranch Friends, Burr Oak, Kansas.

**HUDSON**—Goldie Hudson, 70, May 10, 1984, Springdale Friends, Leavenworth, Kansas.

**MOOR**—Warren Wells Moor, 87, June 22, 1984, North Valley Friends, Newberg, Oregon.

**NEWBY**—Ruby Newby, 81, November 3, 1984, Boise, Idaho.

**PICKERING**—Clyde W. Pickering, 93, October 26, 1984, East Richland Friends, Ohio.

**PICKERING**—Olive M. Pickering, 93, July 7, 1984, East Richland Friends, Ohio.

**RAMSEY**—Elizabeth Ramsey, 94, October 29, 1984, Alliance, Ohio.

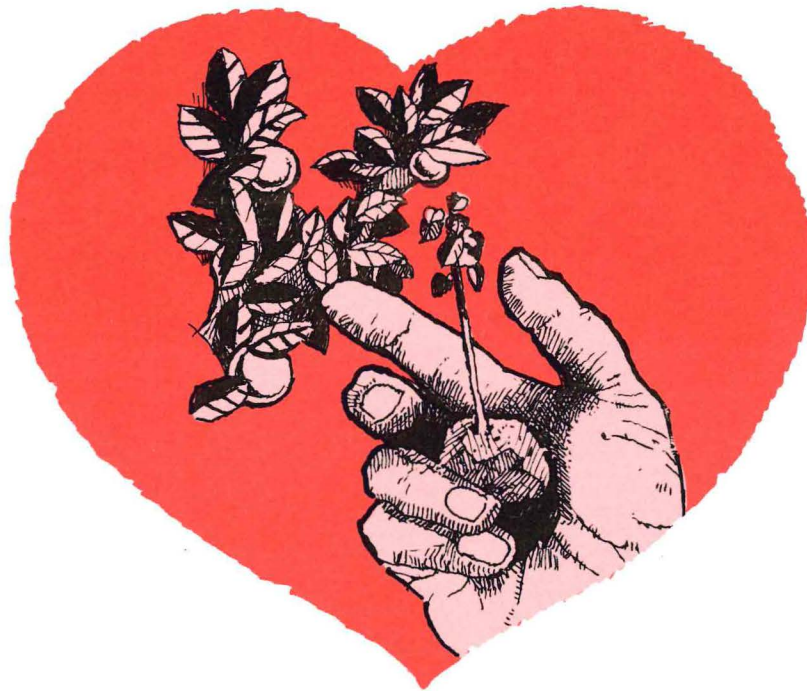
**SMITH**—Alta Smith, September 16, 1984, Canton, Ohio.

**STEELE**—Hilda Steele, September 30, 1984, Canton, Ohio.

**TULLIS**—Leonard Tullis, September 13, 1984, Springdale Friends, Leavenworth, Kansas.

**WALLACE**—Edgar Wallace, August 11, 1984, Canton, Ohio.





# YOUR CHURCH NEEDS YOU

BY G. ROGER SCHOENHALS

**H**IS EYES danced as he told me about his newfound church. "There must be fifteen hundred people there every Sunday morning. And the music is spectacular. And we sing praise choruses and prayer choruses and lots of easy stuff. The words are flashed on the wall by an overhead projector."

He said the preacher was enthusiastic and entertaining and that he taught more than preached. "He speaks at least 45 minutes and everyone hangs on his every word. He has us flipping through our Bibles looking up the references. He makes everything so clear, so orderly."

He said the church began only a few years ago with a handful of people. Its phenomenal growth has come mainly from folks who have flocked there from other, less exciting churches. They appear to have lots of money and they are planning a mind-boggling building program.

"I really get a lot out of the church," he said. "When I leave, I'm fed and ready to begin a new week."

I could see the comparison coming as he completed his description. Sure enough, he proceeded to point out the flaws of his own

denomination and the small local church he had been attending for many years. "We never have enough money or people or the right kind of leadership. We just plug on year after year."

As my friend droned on with his unsympathetic analysis of the smaller church, I began to see more clearly what he was really saying. It made me think of something President Kennedy once said, only with a reverse twist: "Ask not what you can do for your church, but what your church can do for you."

Unfortunately, we are living in a society bent on seeking satisfaction for self. The historian Christopher Lasch captured this spirit a few years ago in his book, *The Culture of Narcissism*. He wrote: "To live for the moment is the prevailing passion—to live for yourself . . ."


We see this same self-seeking spirit seeping into the church where worth is measured by personal reward: the self-centered Christian tramps from church to church looking for the best deal. "I'll come if you can meet my needs and the needs of my family better than the church down the street."

This same spirit has infected the Christian home causing unprecedented conflict and divorce. Each spouse seeks personal satisfaction from the other. They begin to

measure the worth of the other by his or her ability to meet the other's need. "Ask not what you can do for your spouse, but what your spouse can do for you."

To expect something from your marriage or your friendships or from the church is, to a certain degree, healthy. We all have legitimate needs. But making the satisfaction of these needs our primary objective causes us to deny the very Gospel we profess to believe. Indeed, the Spirit of Christ is diametrically opposed to the diabolical spirit of selfishness. We are sons and daughters of Him who gives and gives and gives again.

The central question for the Christian is not what can I get from the church, but what has God given me to give to the church and how can I best give my gift for the glory of God. We find fulfillment not in chasing after the church that can best meet our needs, but in giving our gifts to a local body of believers. It is in giving that we receive. Yet, we give not to receive, but to fulfill the will of God for us and to express our gratitude for His unspeakable Gift to us.

Your brothers and sisters in Christ are incomplete without your gift—handicapped, as a man without a foot or an arm or an ear. Your church needs you. 

*Roger Schoenals is a free-lance writer living in Seattle, Washington, and a former editor of Light and Life.*

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