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Evangelical Friend

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The Return of the Prodigal Son. Drawing by Rembrandt

*"This is how we shall know that we are children of the truth and can reassure ourselves in the sight of God, even if our own conscience makes us feel guilty. For God is greater than our conscience, and he knows everything."
(1 John 3:19-20, Phillips)*

Confessions Within A Guilt-denying Society

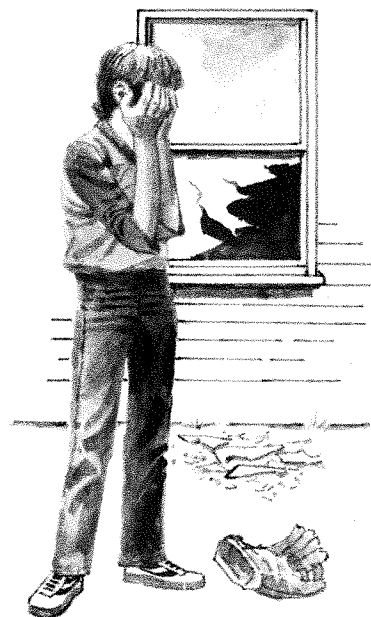
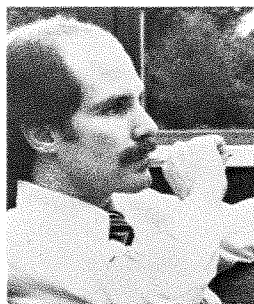
BY PAUL ANDERSON

WE LIVE in a guilt-denying society. "No-fault" auto insurance limits the cost of an accident to the paying of bills rather than the assessing of blame. A disillusioned spouse bends the ear of a sympathetic listener as to the problems that the *other* partner causes within the marriage. The habitually late student explains to his teacher, "But it wasn't my fault!" We live in a society that seems to demand success over failure and rightness over wrongness. Therefore, the tendency is to deny anything that would make us look wrong or in any way inadequate.

The result then is a generation of people who are all too willing to display their merits and far too uneasy with themselves to be truly authentic. We wear masks for acceptability, and only take them off in sharing groups or other contexts in which doing so is "expected."

But the Gospel of Jesus Christ cuts across all this. Or, at least it should. The Christian practice of confession frees us from the binding power of guilt. It helps us come to truth, real truth within ourselves. And through the healing power of forgiveness, it restores us to right relationship with God and others.

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"Without guilt we wouldn't recognize the need for change—let alone be motivated to do something about it."

The Redemptive Function of Guilt

Not all guilt is bad. In fact, guilt functions within our emotional selves much like pain functions within our physical selves. It warns us that something is wrong and that it needs our attention. If we didn't feel pain when a blister appeared on our heel, we would do ourselves further damage without even knowing it. And if we didn't feel guilt about destructive behaviors or damaged relationships, society itself would crumble. Guilt can help us recognize an area in need of change and motivate us to do something about it.

On the other hand, guilt can be destructive. This is usually a result of guilt being out of balance. In many cases, people feel guilty over things that they shouldn't. This is *inappropriate* guilt. The only things worth feeling guilty over are those things that can (and ought to) be changed. Past experiences about which we feel uneasy do not deserve guilt feelings unless there is something that can be done to remedy or to compensate for those experiences. The whole purpose of spiritual conviction is repentance. If there is no opportunity for repentance, or change, then one need not bear the burden of feeling guilty.

In some cases, people feel more guilt than they should, given the situation. This is *disproportionate* guilt.

Guilt feelings should be in proportion to the impact of the event upon important relationships. Contrasting two experiences as a child, Dr. Arthur Becker says:

"Trampling the geraniums was not as grave as the rebellious assault of direct disobedience. I felt this in my heart, and I felt much more guilty about refusing to go to bed (contrary to my father's order). Guilt feelings occur in proportion to how damaging our behavior is to an important relationship."

1. Arthur H. Becker, *Guilt: Curse or Blessing?* (Augsburg Publishing House, Minneapolis, Minnesota, 1977), pp. 17-18.



"Without confession we would avoid the very truth that would set us free, both inwardly and outwardly."



"Without forgiveness we would not experience wholeness between ourselves and God and between ourselves and others."

The more direct and destructive the assault upon the relationship, the more profound our guilt feelings.¹

This is why disobeying God's ways involves more than mere nonconformity to a series of do's and don'ts. It involves rebellion against the very safeguards God has given us for our own good. Thus, failure to keep one aspect of the law involves a breach of the entire covenant with God (see James 2:10-11). What is needed, then, is a restoration of the damaged relationship. This is what forgiveness is all about.

Guilt exists as a life-preserving signal. It can show us what needs our attention, and it can also produce the motivation to work on restoring important relationships; but if we totally deny its existence, those benefits will be lost. Here's where confession comes into play. Through confession, we agree that something is wrong—in need of change. In doing so we are confronted with truth—life-producing truth, which brings healing to our innermost selves.

Confession and Truth

Carl Rogers observed that there is a link between our emotional health and coming to truth within ourselves. Anxiety and feelings of uneasiness arise within us because what we think or perceive about ourselves is different from what we experience. The greater the difference, the greater will be our anxiety. And, the greater the similarity (or congruence) between the two, the greater will be our sense of well-being. We cannot remain healthy emotionally and physically without maintaining "congruence" between our perceived and our experienced selves.

For instance, if I consider myself to be a good golfer, and yet my average is two or three strokes above par per hole, a conflict will develop between my perception and my experience. To deny it would cost a lot of energy, and even-

tually my health (especially if golf is important to me). What will most likely happen is that I will either say to myself, "Well, I guess I'm not *that* good a golfer" or, I will go to the practice range and try to improve my game.

The denial of any aspect of truth about ourselves, no matter how unpleasant, always leads us to inward self-estrangement. Only as we open our eyes to who we really are and take full responsibility for that which we have done can there be any peace or harmony within. Here's where confession plays a miraculous role. As we stop running from our faults and confess them openly and honestly to God, we find that we are liberated from the shackles of inward alienation. It's not surprising that Jesus prefaced the healing of the paralytic with the words, "Your sins are forgiven!" Then and now, He meets our first needs first.

When we confess our sins, this is not an exercise in self-flagellation. It is merely the exposing of our souls to the penetrating and healing light of God's love and truth. When something that needs correction is revealed, we merely agree with truth and pray, "This is what I am, Lord, except for Your helping spirit." Then the same spirit who reveals to us the truth about ourselves also gives us everything we need to walk in that truth. This is where human transformation happens most powerfully. Through the confession of sins we come to truth and harmony within ourselves, and through confession of our need before God we are liberated to live as we'd always wanted, but humanly speaking, never could.

Another liberating factor about the ministry of the Spirit is that we do not have to spend all of our time and energies looking inward, searching out our sins and incongruities. Jesus promised that the Helper, the Spirit of truth, would do this.

"And He, when He comes, will convict the world concerning sin, and righteousness, and judgment . . . He will guide you into all the truth . . ." (John 16:8, 13a NASB)

Instead of feeling overwhelmed by guilt or struggling to know what needs to be confessed, we need merely wait on the Lord openly and trust Christ's spirit to convict us of what needs to change and what has been done right. This liberates us from both the tendency to wallow in self-blame and the temptation to give in to selfish pride. Confession, then, is the means by which we agree with God about our true condition. When we come to truth within ourselves, our lives become renewed and renewing for others.

The Process of Forgiveness

Confession serves a pivotal role in the process of forgiveness. Through confessing our sins, we own up to our responsibility for our actions. In doing so, not only are we restored to well-being inwardly, but we are also restored into right relationship with God and others.

The biblical understanding of forgiveness involves the *releasing* of a person who has become indebted to another. When forgiveness is complete, it involves removing the offense or indebtedness from sight so that the relationship is restored. A theme that emerges quite clearly is that the "releasing" of another also sets free the one who forgives. Now let's look at that process. It involves seven elements.

1. *Indebtedness.* If something is to be forgiven, there must be a need. This usually involves some kind of offense or sin. Whether it be an act of transgression, a trespass, an insult, or missing the mark, all sin has both pragmatic and relational consequences. The pragmatic consequences are the natural fruit of our behavior. Despite full forgiveness from God, we still reap what we sow in at least some sense. But the worst consequence of sin is the damaging of personal relationships. If a brother strikes a brother, the physical wound will heal. But the deeper wound is the gulf that develops between the two persons. For relational gaps to be bridged, the process of forgiveness must continue.

2. *Conviction.* Unless we recognize our fault or need to make things right, the process could be ended before it begins. Our awareness of fault may come from a variety of sources, but ultimately it is the work of the Holy Spirit that confronts us with this truth about ourselves.

3. *Remorse.* If we agree with the Spirit's conviction of truth, this produces a feeling of sorrow, or remorse. Without sincere sorrow for a wrong committed there can be no restoration to right relationship. True *metanoia*, or repentance, involves the reversal of one's attitude as well as one's actions. It is within this stage of the process that we are



motivated by feelings of guilt to seek forgiveness and to make things right.

4. *Confession.* Confession occupies the pivotal position within the process of forgiveness. In recognizing that we have been at fault and that some changes need to be made, we are set free inwardly. We can be truly authentic and look at ourselves as we really are, not fearing or dreading what we might discover. Confession also prepares us to be able to receive forgiveness from another.

5. *Releasing.* Forgiveness takes place only as the one who is owed releases the debt of the one who owes. In doing so, once-estranged relationships are healed. This healing transforms our relationships with God, with others, and with ourselves. Each of these relationships affects the other two. Jesus said, "And whenever you stand praying, forgive, if you have aught [anything] against anyone; so that your Father also who is in heaven may forgive you your trespasses." (Mark 11:25) Often, we are hindered from experiencing God's forgiveness either because we have not forgiven ourselves, or we have not forgiven others. It is interesting to note that the passage of releasing and binding on earth and in heaven (Matthew 18:18) is bordered on both sides by Jesus' teaching about forgiveness. Unless we "release" others, they remain in bondage and so do we.

6. *Restitution.* Sometimes in this process, we become aware that there is something we can *do* to make matters right. This may involve the expression of an apology, or it may involve the replacement of a damaged or stolen item. Restitution is the healthy result of realistic guilt.

7. *Restoration.* The goal of all forgiveness is the restoration of right relationship between once-estranged persons. When two parties have been restored into loving fellowship, the relationship rests on a deeper level than it had ever known before. Trust is more firmly established because the two have weathered tough times. And feelings of appreciation and love are rekindled because the two parties have reconfirmed their caring for and commitment to one another. We also learn from such experiences, and in most cases, we are further prepared to be better persons, having emerged successfully through the process of forgiveness.

Guilt, confession, forgiveness—they're all interrelated. Without guilt we wouldn't recognize the need for change—let alone be motivated to do something about it. Without confession we would avoid the very truth that would set us free, both inwardly and outwardly. And without forgiveness we would not experience wholeness between ourselves and God and between ourselves and others.

The whole purpose of Jesus' ministry involved the reconciling of such relationships. As His friends, He has called us to join Him in the ministry of reconciliation, ". . . namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation." (2 Corinthians 5:18-19 NASB)

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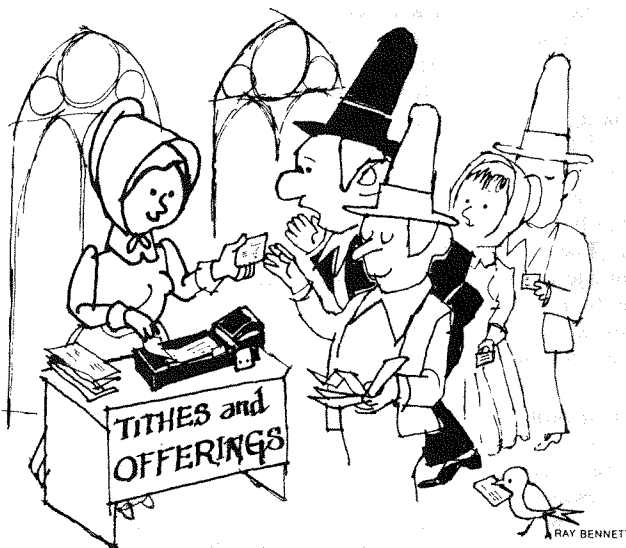
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"Does thee accept cash?"

COVER

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said . . . this my son was dead, and is alive again; he was lost, and is found." Luke 15:21, 22, 24 (Drawing by Rembrandt—The Return of the Prodigal Son)

ANTECEDENTS

My word associations for *confession* start out a long way from home. The first image that pops into my mind is the sacrament of the Catholic Church. I see a booth with a confessor addressing an unseen priest: "Father, I have sinned . . ."

The next image comes from my evangelical Quaker upbringing and the recognition that confession is very much a part of our tradition. I see an altar lined with kneeling seekers. I hear the pleading tones of "Just As I Am, Without One Plea."

Then I think of the confession I discovered one Sunday in the hymnbook: "O Lord, that we dare confess anything at all to You before our brothers and sisters here in this church today is proof that we believe that You already know us as we are; that we believe that You are able to do something about it; and that we are willing to step from our worlds of pretense, fantasy and illusion into a kind of 'facing-up-to-things-as-they-are' where You can touch us, and forgive us, and love us, and accept us and make us new. This is hard, Lord, but here we are. Amen." (Howard Childers, used with permission)

It reminded me of the liturgy I have experienced when visiting an Episcopal or Catholic church. But this is much more than a ceremonial act. It is a cry of the heart to Christ and to His body of believers. I believe we Friends could benefit from a corporate admission of falling short of the mark.

Finally the word *confession* reminds me of last week when I had to ask my nine-year-old daughter to forgive me for speaking harshly to her about some spilled water and the resulting stains on the furniture. Her carelessness and the value of the buffet had been thrown out of proportion as I allowed other frustrations to affect my response. She forgave me, and some of the tension of guilt and blame was diffused. A couple of hours later I pointed out to her that the stains had disappeared.

—D.L.M.

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Spiritual Disciplines: Confession

BY ARTHUR O. ROBERTS

"Confess your sins to each other and pray for each other so that you may be healed." — James 5:16

REFLECTING upon the spiritual discipline of confession, during 40 years as a Friends minister, it appears I have received more confessions than I have tendered, although some of the latter remain fresher in memory than the former. Among confessions of sin heard, however, whether spoken in public or in private, some do come to mind and can be quickly categorized, if not tabulated.

There are the sinful attitudes: hate, lust, and jealousy directed toward family, friends, or enemies; pride or pity toward oneself; indifference, anger, or defiance toward God.

There are the sinful actions: In respect to self and others I categorize physical or verbal violence, sexual infidelity, theft, slander, cheating, and dishonesty; in respect to

God, some form of idolatry in which the created world is served more than the Creator.

The categories could be expanded, of course, but these help me recall my own short and unofficial chapter in the history of Christian confession. Although this chapter contains a few paragraphs detailing religious exploitation of neurosis or false guilt, my testimony bears out the wisdom of James's admonition. To "confess your sins to each other and pray for each other" is sound spiritual discipline and does indeed bring promised effective results: access to divine power, saving the sinner from death, and the breaking of sin's cycle. Mutual accountability facilitates divine grace and power. By listening well to another's confession of sin one does not become the means of grace but rather accessory to the divine means. The confessor helps the penitent find courage to answer the One who stands at the door and knocks, to discern the voice of the Shepherd from the voice of the thief, to return home to the joyous feast within.

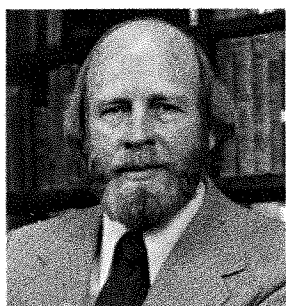
The Gift of Discernment. Most of us are so gregarious we want to share with *someone* our deepest feelings—our joys, our griefs, our successes, our failures. And our sins. We want to be found, if not directly, like children who cannot wait in a game of hide and seek, but call out quickly, "here I am," then indirectly, scattering clues in a thousand oblique ways, each of which invites discovery by those who care enough to look. Unfortunately, the "wolves" wait to prey upon the weak and wounded, upon

those who "wander from the truth," to use James's phrase (5:19). So vigilance becomes a test of love for those who care.

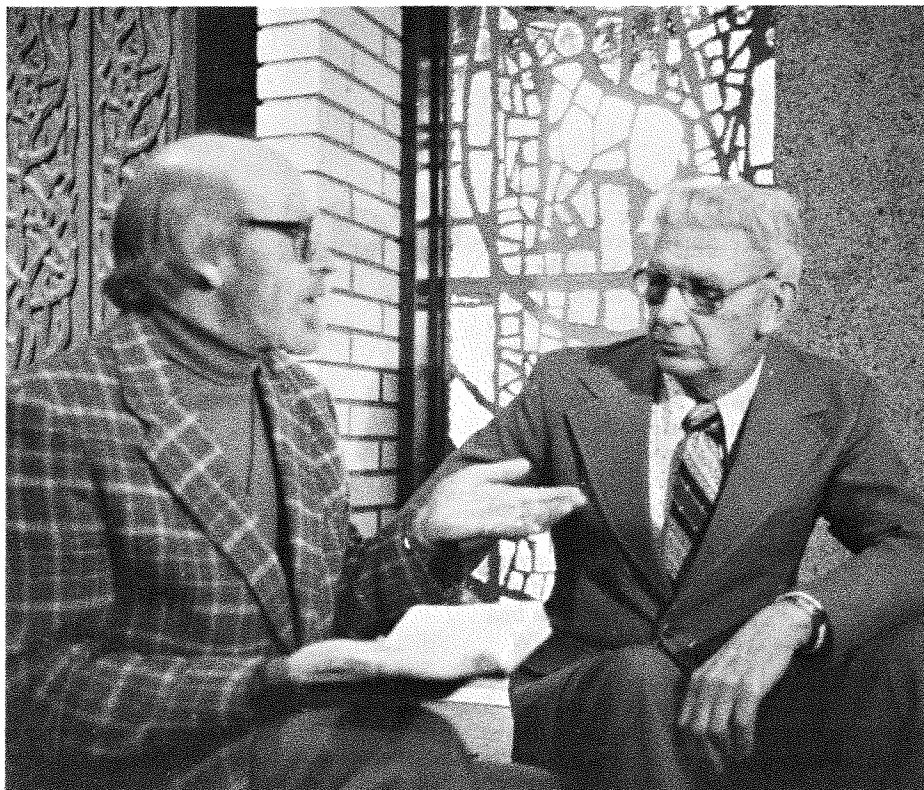
It is a pastoral function of elders to listen to those who call, whether clearly or cryptically, from their hiding places of guilt. In a more intuitive age Quakers spoke oftener than we do now of a *gift of discernment*, and they appointed elders on the basis of this Spirit-imparted gift. At times I have been the recipient of such gifted listening, and sometimes I have been the trusted listener. That I have bared my soul to an ungifted listener or have myself been a "miserable counselor" to a disappointed penitent in no way lessens my conviction about the strength and power of discerning eldership. The genuine exposes the counterfeit.

Although from time to time Quakers have sought to separate moral and spiritual discipline (e.g., elders and overseers), in general they have concluded that sins do not so easily admit to a neat division of pastoral concern. The Christian "care of souls" by elders admits no sharp distinction between spiritual and moral failure, especially in an age given to holistic interpretations of the self.

Public and private confession. I grew up in the revival era, in which public confession became the test of penitence. This generally occurred at the end of a meeting although sometimes during a period of open worship. Usually the altar, and the call to come forward, symbolized the sacrificial character of confession and of God's forgiveness. Although there were negative



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features of public confession, such as manipulation, ritual, and emotional excess, there were also positive features, such as candor, brokenness of spirit, and demonstrated accountability to the body of Christ.

I experienced both the good and the bad features of revivalist confession, sometimes confusedly. In rural America anonymity was difficult. Faults were public, so was confession. Elders prayed over the faults and sins of those dear to them, in their homes and in their meetings of Ministry and Oversight, and they continued supportive prayer and informal counsel after the public confessions. In a neighborhood one's person is preserved, if not one's privacy.

In my religious milieu, confession tended to go private sometime in the sixties for reasons sociologists of religion have surely analyzed.

Perhaps it was in reaction to the exploitive commercializing of the public mode. Maybe the change just reflected upward social mobility. In any case one-on-one counseling within the religious community increased along with an emphasis upon psychological training. Public declarations of faith, if offered at all, tended to be *post facto* reports on spiritual commitments to Christ rather than admissions of spiritual failure. There was concern to guard rather than crush the ego. Persons living in technological society seemed to need stroking, not flogging. Tears may have been shed in the study but not at the altar. The church could share the ecstasy but not the agony of spiritual travail, which was tastefully screened from public view.

There is much to be said for this more private mode of confession. On the one hand there can be reduction of religious voyeurism, preservation of personal dignity, and greater constructive pastoral support for the spiritually renewed person. On the other hand private confession can lack the therapeutic force of the more public discipline and is also subject to manipulation and ritual dependence.

For elders this move toward religious privatism enhanced the need to discern spiritually troubled persons. As suburbs supplanted neighborhoods and counseling replaced revival meetings this task became more difficult. It seemed easier to call in the professionals. But this has had its perils. So, elders have had to learn to be elders all the time, not just at meetings or among the families of the church. They have learned to listen for the cry of penitent persons, to offer them the reassurance of divine forgiveness, and to help them in some way make public witness to their new life in Christ.

Some Insights. Here are some observations drawn from my own experiences in handling confessions of sin. Some of my experiences reflect ministry as a pastor or elder, but many of them reflect my years as a professor of religion and philosophy, mostly at George Fox College. I am grateful for the trust represented by those who came to me with burdens of sin and guilt. Often I wondered whether I had been a help or a hindrance. I like to remember best those penitent persons for whom I may have served as an ear of the Lord.

My experiences may not parallel yours, but the insights drawn from those experiences have general validity and thus may be useful to you. I hope so.

1. *It is an emotional burden to hear another's confession.* Emotional transference does occur and one should be prepared to cope with sequential depression, guilt, and temptation.

2. *Confidentiality has seductive characteristics.* It can lead to psychological colonialism—the rich feeding off the poor. Watch out for it!

3. *Grace differs from therapy.* Penitence goes beyond remorse for social failure. A truly penitent person, whatever the sin, cries with the psalmist, "Against thee, thee only, have I sinned." (Psalm 51) Good therapy draws upon good theology. Christ is both the sacrifice and the high priest of our salvation. Accountability to such divine transcendence offers a good antidote to cheap grace and shoddy therapy.

4. *Some confession is best handled by a council of elders, some by one spiritual guide.* Which is the right way seems to depend upon the needs of penitent persons. I have known young people who valued a public confession and others who resented disclosures of moral failure. Discernment is required.

5. *Restitution has value if understood as a sequel to grace and not its condition.* The principle of making things right enables a person to act out remorse and repentance. Some sins such as theft permit direct reparation; other sins permit only indirectly compensatory actions. That a medieval system of indulgences exploited restitution is no reason to reject it.

6. *Confession of sin is prompted by faithful worship.* The Light of Christ judges before it liberates. Therefore Spirit-led exhortation and preaching will provide a call to righteousness as well as a proclamation of grace. And reverence in worship will foster true rather than false guilt because it shows that the Christian community is authentically God-centered. This supports true spiritual conviction.

7. *Prayer prepares us to receive another's confession* in such a way that our humanness does not hinder divine grace. To learn belatedly, and sorrowfully, that one should have listened with greater discernment makes one seek divine forgiveness for being a careless agent of reconciliation. A few such experiences prompt us to find that prayer the apostle described as "without ceasing." ☐



Confessing One to Another

BY DAVID WOLFE

*"The prayer of a good person has a powerful effect."
James 5:16 TEV*

WHAT WOULD an early group of Christians have been like if we could step into their fellowship? I have often wanted to pay them a visit. The author of James describes a community for which I find myself hungering and yearning—a community in which sins were confessed “one to another.” A community in which the elders were called to the bed of the sick to pray, anoint with oil, and act as God’s instruments for the forgiveness of sins. A community where the group prayed when trouble sprang up. A community that most certainly met the needs of its people in health-producing ways.

In the past few weeks, I have lived with the fifth chapter of James, particularly the verse, “*So then, confess your sins to one another . . . so that you will be healed. The prayer of a good person has a powerful effect.*” (TEV) The question that is most intriguing for me is “What kind of a church would be receptive and available for the kind of practical instruction given in this chapter?”

In my life and in my ministry I find myself seeking wisdom to deal with sin and how it affects the church. I also seek to

understand the *power* that is offered through God’s grace and our faith to be an agent of reconciliation and healing. I would like to share my concerns on the issue of confession of sins as is presented in the fifth chapter of James.

The Story of the Early Church

In James we gain a glimpse into the thinking and action of the early church—a practical application of the life of faith. Two things were tied together—the confession of sins to one another, and the forgiveness of these sins. What seems apparent is that the church believed that forgiveness of sins is one gift of the church. Just as with other gifts some are called to a ministry of forgiveness.

For this to happen the congregation is called to confess their sins. It seems that the leadership for this resided in the elders. At the same time confession was not directed to them alone. I sense no exclusivity to confess to a priest or a special leader. Perhaps confession was in a group activity.

Confession seemed important to the life of the body for several reasons. It was a prerequisite for effective prayer. It was a

prerequisite for forgiveness of sins, and it was necessary for healing the sick.

We have the clearest picture of this as we picture the elders being called to the sick bed of a believer. Seemingly the elders knew what to do. They prayed for him or her. They anointed the person with an oil in the name of the Lord. Prior to the prayer, a confession seems likely to have been made. Any barrier that existed between the sick person and another was cleared up. My guess is that the elders searched themselves and confessed any shortcoming for which they felt burdened. To be that “good person” James writes about and have a powerful effect even unto the healing of the sick, one had to have a clean relationship with God and with others. So we see that the power of prayer was linked to confession and forgiveness.

In Luke 5:17, we have an interesting phrase: “*The power of the Lord was present for Jesus to heal the sick.*” In Acts 2:33, 34, we see Peter telling the audience in Jerusalem that Jesus received the Holy Spirit from God as promised. This same gift was poured out on the disciples. Lloyd Ogilvie states it well when he interprets this to mean that we witness in this chapter *the Holy Spirit changing “the believers’ hearts and giving them the power to be to each other what the Lord had been to them.”* From this we have a foundation for the authority by which the early church availed itself in forgiveness of sins. The early church had the audacity to forgive sins and to believe that this release came from God. The church we see in James gives us a particularly clear vision of how they witnessed the lifting of their burdens through confession and forgiveness.



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Your Sins



To us who see ourselves as living in "a modern age" we ask, how did this power and authority work? My first thought is that the forgiveness of sin is proven by the power to heal as Jesus points out in healing the paralytic. The healing power experienced in the early church could not have been a mirage, like the hypnotic suggestion of a passing miracle worker. No. In the early fellowships members had to live with one another and would have seen any deception in a person's or group's power to heal. The healing taking place was real and was linked to the forgiveness of sins.

The healing of the body and mind and the need for reconciliation drew the early church to a position of God's power to heal and reconcile.

The Moravian Story

Are there any examples of this congregational setting of confession since the Protestant Reformation? Yes, among the Moravians, as Count Zinzendorf helped organize them upon his domain in Germany in the 1720s. John Wesley borrowed from the Moravians this idea of group sharing and confession as he formed his early Methodist class meetings.

The Moravians were just one of many Protestant groups forced to flee persecution in those early decades of the 1700s. Many including the Schwenkfelders and the Lutheran Pietists, the Reformed Church, and of course the Moravians came to find sanctuary on the estates of Count Zinzendorf. It soon became evident that these groups were of different stripes of religious opinion and could not get along. It was decided that they would form the people into "banden" or small groups who could tolerate each other. These groups were to

share their religious concerns. The group was led by a friendly advisor or helper. Their role was one of facilitation and support rather than one based upon an authoritarian hierarchy where rules were laid down. People met daily for devotions, to share problems, and to provide encouragement for those under burdens. Imagine the burdens of life that come with fleeing religious persecution and setting up in a new and strange kingdom with others whose only link was a common persecution for religious conviction. These groups must have been helpful and edifying, for they were incorporated into the "choir" system that the Moravians brought to England and to America.

What strikes me is the wisdom necessary to take the only thing these people had in common—a loyalty to Christ and the example of the early church—and incorporate that into a new form of church organization, based not so much on an unquestioned hierarchical authority, but based upon the privilege of the believer to walk in the loving fellowship of the Savior. There was a deep sense of Christ's redeeming power to sanctify all of life in its every act. It would seem natural to want to continuously remain open to the Spirit of Christ through the act of common confession to one another.

The Future Story of Friends

Having looked at the early church and now at the Moravians, I wonder what this can say to us as we seek to walk in the light and power of the Living Christ?

The fire has been kindled and left burning (as the motto states over the mantle of the fireplace at Earham Hall in Richmond, Indiana). Friends still have a fire that is aglow and one that flares up on occasion as the Spirit moves where it will. But I am concerned that more logs be put on the fire, for it burns fearfully low at times. The fuel may perchance come from a great awakening that sweeps through our midst, or it may come as we rededicate ourselves to the discipline, the wisdom, and the organizing power of the Spirit.

To flesh out this theme I would say that three things must be realized. First, the church is a community set up for healing and for service. Just as in the book of James, the healing of our physical and mental maladies is the central task of the fellowship. The power for this activity comes through the life of prayer, celebration, and service. Where the power is, we go. Our whole lives are to be caught up in the quest for this power. If we do not have faith that

we can be healed or can heal those who are in bondage, we remain impotent.

Second, it is the ministry and counsel, the elders in a Quaker meeting, that are the heart of the fellowship. They pump the lifeblood throughout the body. As James points out, it is the elders who are called to pray over the sick, to forgive sins, and to be the "good person" whose prayer has a powerful effect. This power to act and to lead does not come from an authoritarian or hierarchical-type position. No, it comes from the desire to participate in the "loving fellowship of the Savior," such as the early Moravian fellowships. It comes as a meeting becomes aware of its own vision and potential. It comes as elders are given the chance to grow in wisdom and in stature with God and man. It is with a renewed sense of purpose and responsibility that the body of elders begins to permeate and affect the body of the meeting.

Third, it is time for Quaker meetings to take a good hard look at our programs and structure. Do we provide an opportunity of reasonable comfort for people to confess their sins one to another? In many meetings barriers of long standing hold down the activity of the Spirit. Before we are able to be forgiven of our sins, we need to seek confession. Before we have the power to effect healing, we must be open to sharing what have been our sins of pride, impatience, greed, judgment, prejudice, lust, and hate. This is no small task. The reward must be clear. Perhaps God must make us so uncomfortable that we are willing to risk confessing.

DO WE have times for small groups that are seedbeds for the congregation as a whole? These small groups are to work out their healing and then minister to the whole congregation. Do you believe this is possible for your meeting? Isn't the alternative slow death through suffocation of the Spirit?

I realize that great awakenings come where and when they will. The movement of the Spirit is in God's hands. Our task is to be prepared. No, that sounds too much like Pentecost has never come. Our task is to begin to strengthen the life of our fellowship or meeting. This begins as we find ways to trust enough to confess our sins to one another. It begins as we open our lives to seeing new possibilities and to being willing to risk to reach them. We are assured that God wants these for us even more than we do. We are assured that God wants us to be agents of healing and reconciliation. Are we available for the task?

Bridges and Barriers to Spiritual Growth

BY DONNA BALES



*"Obey now. Use what little obedience you are capable of
Begin where you are." — Thomas Kelly*

A SMALL GROUP of us at University Friends in Wichita, Kansas, have spent a morning together twice monthly for four months. Each morning time is spent in study, reflection, guided meditation, sharing, and worship. In the group are persons who desire spiritual growth and are willing and able to share this desire and seek growth with one another.

Spiritual growth is enhanced when we ask Christ to make us more conscious and awake in our lives and to teach us how to be open and responsive in growing more like Him. God's grace is evidenced in the power that He gives us to become all He intends us to be. As you read and reflect on the bridges and barriers this group considered, remember that no bridge is ever completed nor any barrier ever so strong but that Christ's power can still penetrate. Bridges and barriers are opposites that either enhance or block spiritual growth. Let us examine some of those bridges and barriers:

Listening, Waiting, and Solitude Versus Undirected Activity and Uncentered Busyness

"Be still and know that I am God," Psalm 46:10 commands. Jesus withdrew regularly for prayer, even when it meant leaving some good deeds undone. In my own life I have learned to pay particular attention when I am not finding time for solitude, when centering is hard, and when I have a sense of dread of being still. I have discovered that I often run from solitude when I most need to listen and be still.

Christian Community and Worship Versus Individualism

Worship has always been a central activity of the Christian church. One in our group recalled that as her family began to spend more time together in camping on the weekends, they missed worship and other church activities. Only a crisis brought a realization of how this had blocked spiritual

growth. When we worship with others, we experience power for spiritual growth. Lack of this worship experience impoverishes us.

Confession and Forgiveness Versus Lack of Confession and Forgiveness

If we would be growing spiritually, we will ask the Spirit of Christ to show us any place where we need His power more fully in our life. One group member had experienced a broken friendship, which she did not understand. Her hurt was deep. She felt, in retrospect, that she added to the blockage of spiritual growth by not dealing with her anger at God for allowing such hurt. Only when she began to confess her pain did any healing and forgiveness begin to occur. This is not an easy way, and we may discover our desire to hold on to our hurt or our hardness. Wherever we carry anxiety, guilt, and pain, we find indicators of where we need confession, forgiveness, and healing.

Loving Tenderness Versus Critical Spirit

Our giving of love or criticism colors every aspect of our lives. We need to experience firsthand Christ's love for us and give our hearts to Him for continuing reformation. I have discovered only too clearly the depth of my critical spirit. For some months I have attempted to fast from criticism one day a week. It is hard work. But every critical feeling and expression blocks our full reception of God's love. We know we are growing when we pray for Christ's love



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to bless those we have a difficult time loving.

Openness Versus Rigidity and Manipulating God

As we remain flexible and open, God can shape and teach us. Where we become hardened, we block spiritual growth. How subtle is the temptation to see a wonderful plan or to have a grand idea and inform God as to what He is to do! God gives power to do *His* will and direction, not ours.

Growing Intimacy with Christ Versus Limiting Jesus

I love our Quaker testimony about a living Christ! We build bridges in spiritual growth when we are open to this real and dearest friend. We erect barriers when we come to Jesus with limited availability to Him. We grow as we allow Jesus to show us who He is rather than telling Him who He can or must be.

Scripture Study and Meditation Versus Ignoring or Limiting the Scripture

The Scripture stories have new life and power for us today. One person encountered Christ saying, "Follow me." "Why do you want me?" she asked again and again. "Because I love you," Jesus answered each time. She encountered new power! The transforming power of the Scripture is alive when we study the texts and when we enter the Scripture imaginatively.

Praise and Thanksgiving Versus Thanklessness or Demanding Hearts

Praise opens us for growth. Lack of thanksgiving blocks us. When we thank our loving God for all He does and is, we are open for spiritual growth.

Obedience Versus Disobedience (Service versus Self-centeredness)

Thomas Kelly says it simply. "Obey now. Use what little obedience you are capable of. Begin where you are." (p. 60 *Testament of Devotion*) Every act of obedience opens us for spiritual growth; every act of disobedience blocks us.

Warm and Loving Human Relationships Versus Isolation and Hurt

We each need friendships where we share our love, our joys, our trials, and our sorrows. We need a place to share our spiritual journey with someone. When we lack meaningful relationships or have broken

relationships, our relationship with God is also broken.

Valuing Imaginative Learning Versus Discounting or Dismissing Imaginative Learning

The use of imagination in centering, praying, reflection, and meditation opens us to a spiritual reality that is to be valued. For me, this way of opening and learning has been life-changing and life-giving.

ONE of the discoveries that seemed true over and over in our group experience is this: barriers in our spiritual lives have potential to become bridges, and bridges in our spiritual lives can become barriers if we begin to rely on our own strength or fail to stay closely in touch with God's direction. One person shared how a broken relationship eventually opened a new path to her. Another shared how physical pain was slowly converted to yield compassion. Barriers can become bridges through God's power.

GOING DEEPER

What are *your* bridges and barriers to spiritual growth? You can reflect on the bridges and barriers listed in the article and add your own. The bridges and barriers are like a continuum, and we each change as our lives change. You are invited to ask Christ's Spirit to teach you about your own spiritual life.

Centered before the living Christ, reflect and ponder about each bridge and then the corresponding barrier. Ask the Lord how you are helping to build each bridge. Ask the Lord where you may be participating in building each barrier. Seek the Lord's direction for you.

How am I building bridges of:

Listening, waiting, solitude
Christian community and worship
Confession and Forgiveness
Loving Tenderness
Openness
Growing Intimacy with Christ
Scripture Study and Meditation
Praise and Thanksgiving
Warm and Loving Relationships
Valuing Imaginative Learning

Where may I erect the barriers of:

Undirected activity and uncentered busyness
Individualism
Lack of Confession and Forgiveness
Critical Spirit
Rigidity
Limiting Jesus
Limiting the Scriptures
Thanklessness or Demanding Heart
Isolation and Hurt
Discounting or Dismissing Imaginative Learning

Another member shared how her gift of hospitality can be diminished when she becomes frustrated about having too little to work with. Another shared how her enjoyment of humor can be a block to deeper listening and caring. So avenues of spiritual growth can become blocks.

Spiritual growth involves much more than passive waiting. Wanting to grow spiritually is a good thing—indeed a gift of God. But the next step is ours! We must choose to respond. We cannot *make* anything happen in spiritual growth, for this happens in, through, and by God's Spirit alone. But we can, by obedience, open ourselves to Christ's penetrating and transforming power. The picture of Christ standing at the door knocking is applicable to spiritual growth. Christ waits and longs to empower us and make our lives more complete and full. But spiritual growth is not magical. The bridges and barriers shared here or the many that can be added will mean little unless time and reflection are given to one's own life and to Christ's desire for growth.

What Is Our Power?

BY MAURICE ROBERTS



FOUR MEN who shared a similar experience were meeting together in the back room of the Temple Cafe. Because they were each so moved by what had happened to them, they began discussing plans to form the Organization for Sight and New Vision (OSNV). The Temple Cafe was located in Jerusalem, about three blocks from the Temple. The date was A.D. 32.

These four men had received their sight after having been blind since birth. They recognized the extreme stress and adjustment that came in their lives after receiving vision for the first time. Other persons were skeptical of their ability to see, even doubting whether they could actually see.

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These men even reflected sometimes that it had been easier when they were blind. Others used to wait on them. They had no responsibilities. This new condition of sightedness brought with it accountability, it required productivity, going someplace, becoming something. As a blind beggar it wasn't necessary to become something or to go places. These men wanted to develop through OSNV a method for training and preparing newly sighted persons to enter into the world of sight with the least possible adjustment problems.

There was no disagreement among the men as to the purpose and objective. However, they suddenly found themselves at odds when it came to determining the qualifications for membership. The first man was strongly of the opinion that new vision is available when the person submits to a procedure that would be somewhat humiliating. It should require one to yield to the power and authority of another. Specifically, his recommendation as to the qualification for membership was that a person with blinded eyes must be plastered with a mud made from clay and spittle.

This was essential and these elements, while not magical or holy, should be a part of the required process. Then, a second step was for the blinded person to wash his eyes. This was the step of faith to expect to be able to see as soon as the mud was washed off.

John 9:1-7: "As he went along, he saw a man blind from birth. . . . he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 'Go . . . wash in the pool of Siloam.' . . . So the man went and washed, and came home seeing."

It is obvious that this is the prerequisite for membership in OSNV because that is the way it was for the first man. The second man, who was from Bethsaida, was quick to respond. This business of using mud was merely an unnecessary tool. It was not the mud at all, but the humbling process of allowing the healer to apply spittle and touch the eyes. Then, by faith new vision comes.

Mark 8:22-25: "They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. . . . When he

had spit on the man's eyes and put his hands on him, Jesus asked, 'Do you see anything?' . . . Once more Jesus put his hands on the man's eyes. Then his eyes were opened, and his sight was restored."

Because the man from Bethsaida had received his sight without the application of mud, that proved to him that it would not be necessary like the first man had said. Membership in OSNV needs spittle and the touch of the Healer, but not mud.

The third man smiled at both of these guys, amused at their emphasis on physical applications. The mud, and even the spittle, were unnecessary. In fact, this fellow was strongly of the opinion that the use of such physical crutches would get in the way of new vision. By simple faith and the touch of the Healer, his sight came. Reflecting on his new vision, he concluded that if he would have been asked to submit to the mud treatment, he would still be blind today. Faith is the answer, touch is the process.

Matthew 9:28-30: "When Jesus had gone indoors, the blind man came to him, and he asked them, 'Do you believe that I am able to do this?' 'Yes, Lord', they replied. Then he touched the eyes and said, 'According to your faith will it be done to you'; and their sight was restored."

Bartimaeus jumped to his feet, spilling everyone's tea in the process. He rebuked all his companions for putting so much emphasis on physical techniques. He told them the mud and the spittle and even the touch were crutches. There is absolutely no prerequisite to membership in OSNV other than to be healed of blindness by faith. Faith alone is necessary, and any other membership requirements could soon cause the organization to become splintered.

Mark 10:46-52: "As Jesus . . . was leaving the city, a blind man, Bartimaeus . . . was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, 'Jesus, Son of David, have mercy on me!' . . . 'What do you want me to do for you?' Jesus asked him. The blind man said, 'Rabbi, I want to see.' 'Go,' said Jesus, 'your faith has healed you.'"

Late into the evening they tried to agree on the requirements for membership. All four men had experienced new vision at the hand of the same Healer, but they were never able to agree on how others should gain their sight.

How do we evangelical Friends carry out our vision without getting trapped in the mud and spittle, so to speak? I want to tell you about some new winds that are blow-

ing. Ten years ago was the first National Friends Ministers' Conference. In spite of some prejudices against pastors from other yearly meetings, attendance was good and new awarenesses were discovered. Pastors from across many yearly meetings were discovered to be preaching Christ in the language that we are able to accept. Thus began a discovery in Dallas in 1976 that the family is broader than we had first perceived.

More and more during recent years, cross-fertilization has been taking place in terms of yearly meeting speakers and conference leaders. Many are discovering that we in the EFA are not as stereotyped as earlier perceived. At the same time, it has been discovered that Christ is alive and well over there—wherever "over there" is. The interchange of pastoral leadership is broader than perhaps at any time in our history as pastors transfer from yearly meeting to yearly meeting.

The time is ripening for a much broader foreign missions program among Friends. Identifying new doors of opportunity or new methods of missiology is a current concern among Friends across the country who preach and teach the salvation message. Cooperative ventures such as Mexico City, which began several years ago, are relevant possibilities today. In Mid-America Yearly Meeting we have some two dozen young people who want to accept a call of service in some form of missions outreach.

My friends, there is a new wind blowing. If the Friends Church—the evangelical Friends church—is going to survive, it will not be by relying on our history and having more Friends babies. It will be by reaching others. What is our vision?

YOUTH ministries have seen an upsurge in participation that is not limited to individual yearly meetings, or even to EFA. With a stated purpose to help young people come to a personal relationship with Christ and to develop their life of discipleship, young people from beyond EFA are asking to participate in Quaker Wheels and other special ministries.

The concern for Family Ministries, which began with Sheldon Louthan's vision some five years ago, was a concern that reaches beyond EFA. Friends can make a difference in ministry to families all across our country.

The four men at the Temple Cafe had a commonality in the healing touch of the Master, but they each had predetermined judgments on how the healing can come


about for others. We, too, can easily keep our eyes on the structure instead of the results. The spirit of God is at work throughout Quakerdom. I have been witnessing it myself and I want to continue being a part of it.

Division comes about because of either positive or negative influences. Divisions are planned (1) so that more participants can become involved. An example is a band or orchestra, which has many sections. (2) So that more people or more projects can achieve success. An example is that there are several athletic conferences where each one has a first-place finisher. (3) So that better organizational and management control can function. Businesses structure departments and specialties with each one having a group leader. (4) Because growth causes divisions, such as going to two Sunday morning services.

Division also comes about because of the negative aspect of discouragement and misunderstanding. While some can look upon such as an agreement to disagree, it still comes about because of the inability to remain in harmony. Division comes about also because of differing goals and purposes. The objectives simply are not the same.

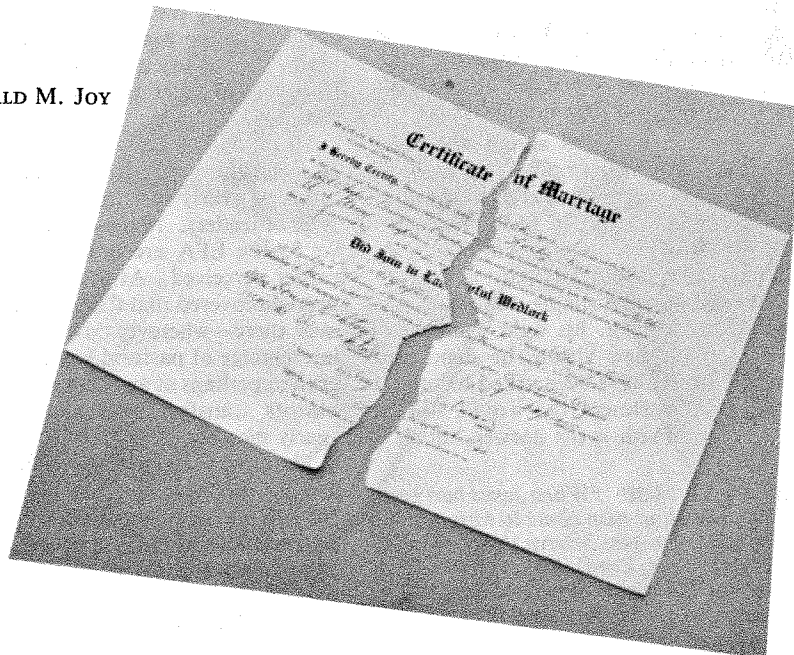
I recently attended a meeting consisting of members from seven yearly meetings. I was the only member of an EFA yearly meeting in our small group. It took less than 20 minutes of sharing around the group to learn that there were certain common denominators: a personal relationship with Jesus Christ; a belief that the Scripture is the inspired Word of God; and an acceptance that the Spirit still teaches us today, never in opposition with the Scripture but always in the form of leading and insight in our walk with Christ.

Many of you are far more familiar than I with the history of Friends in terms of its divisions over the years. I do not suggest for a moment that we begin a procedure for restructuring. I am not suggesting that EFA has served its time. I am suggesting, however, that there are far more important goals than the survival of EFA per se. One of those more important goals is to pray not only that a new wind blow, but that we on this side of the tracks be totally open to be moved by the wind of the Spirit.

The mud and spittle are neither to be required nor forbidden as a part of healing and membership for the Organization of Sight and New Vision. Let us be flexible to die to that which *is* negotiable and be firm in that which *is not* negotiable. 

Grounds for Divorce? Jesus Revisited

BY DONALD M. JOY



EVERYBODY KNOWS the biblical grounds for divorce: Adultery.

Since everyone agrees, the congregational and ecclesiastical problem is clear: gather the evidence. If there is a "smoking gun" entered at the legal bar of the church, one will be convicted, and the other will be acquitted. One may remarry, the other must wear the "scarlet letter." If there is no tangible evidence, no "smoking gun" to satisfy our ecclesiastical thirst for justice, we will likely deliver a life-long sentence that has the equivalence of designating one or both partners as "leper."

For 55 years of my life, I never questioned the matter. I suppose it was Bob and Marie who first confused my "clear-cut thinking" on the issue.* Bob came home one winter night and broke the news to Marie. He confessed to six months of adultery—first told his good wife, then later confessed to his married and other teenage children. Amazingly, the marriage is not only still intact, but the marital bond has been remarkably healed and invested with a quality many of us would envy. And their children, brought low by the affair, never wavered in their own sense of identity. Honesty was the healing agent, along with the tender, yet tough resilience of the hearts of husband and wife.

Adultery: Adulterating the Bonding

Adultery adulterates. But it is still relational, still holds persons in high regard, holds the self in high regard, hence the hook has been put into the very core of life itself. When the bond between a bride and a groom is "adulterated" by being spread over another bond that is forming, there is only grief and agony that can follow. But the marriage need not be declared dead. Indeed, it is the depth of the pain that may be the best indicator of "hope for the marriage." Where there is little attachment, there is little grief when the relationship is lost.

So long as there is pain, there is hope for a marriage. It is clear that there are no "biblical grounds for divorce." None. Any relationship may be redeemed, trans-

formed. But what Moses "permitted" and what many of us have sometimes had to come to terms with is that human hearts are sometimes hardened. Whether it is from the apparently hopeless, helpless fornicating spouse, or from years of abuse, the tragedy is always enormous, and in the wake of one tragedy, somebody's former bond tends to get ripped apart and one or more are "caused to commit adultery" and to have to deal with the ghosts of an old "one-flesh-bond."

When you add the Matthew 19 teaching on marriage and divorce, Jesus corrects the hecklers who have suggested that "Moses commanded us to divorce." Permitted. There is grief and agony in the circumstance. But even here there may be the most significant agenda for us and for our congregations and our policymakers: We are in the business of (a) making hearts tender, (b) keeping tender hearts alive, and (c) bringing healing to brokenhearted people!

Porneia: Unleashing the Tiger!

Recently I have been helping the young to find their way in protecting sexual purity in a pornographic age. In writing curriculum for my students to use with junior high and

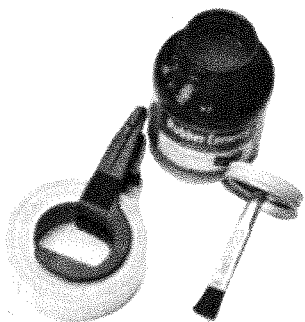
high school people, I dug through the Greek texts on *porneia*. *Porneia*, of course, is the root for our word "pornography." But I had failed to connect pornography with the King James word "fornication." I found it interesting to read the New Testament passages substituting "porning" for either. Twentieth-century pornography, everybody knows, is limited to pictures on paper or film. And King James Version fornication, everybody also knows, is what happens between unmarried people when they become sexually intimate. Imagine my surprise to find out that both "pornography" and "fornication," as we commonly misunderstand them, get in the way of understanding what *porning* is all about.

Fornication refers, consistently, to "living as if all of life depended on getting an orgasm for oneself." You can see how the pornographic literature fits in with that definition. *Porneia* has its entire focus on "getting the pleasure wherever you can." It is "antirelational," and therefore, "antisexual" in any creation sense. You could ask whether the young couple headed toward the wedding are indulging in *porneia* when they fail to "make it to the church on time." According to Webster, they are. According

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to the Judeo-Christian understanding, we cannot be sure. If they are in fact simply running ahead of legal schedule on an otherwise exclusive and permanent "bond" that is bringing "two into one flesh," it clearly is not *porneia*. Promiscuity—the pattern of seeking sexual pleasure with a series of partners—is the sign of *porneia*. Forced intercourse, making the coupling act the price of continuing the relationship, is a clear sign of *porneia*. *Porneia* is addictive sexual pleasure: the use of one's body and any other object or "person as an object" for self pleasure.

It was Jesus' use of *porneia* that stopped me, finally. It has slowed down translators, but rarely has caused priests, preach-



ers, or religious policymakers even to pause to reflect. Jesus says, straight out:

Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Matthew 19:9, KJV

A similar statement appears in Matthew 5:32. And more recent versions tend to translate "fornication" as "marital unfaithfulness," sliding us along toward equating fornication with adultery. By *porneia*, a selfish spouse might sin against the innocent bond of a husband or wife, and that can make a single event both "fornication" and "adultery." It is fornication in that the self-centered person is using yet another person or object to get satisfaction. But it is also adultery because a faithful spouse has been defrauded and an innocent bond has been violated. Paul cautioned that we are "overbuilt" for mere "casual sex" or "fornication," because even there, somebody is going to get a permanent attachment that will haunt all future searching for intimacy (1 Corinthians 6:16). A fornicator cannot possibly commit adultery against the "self," because adultery implies a bond with another person. But a fornicator often commits adultery *against* the spouse who

depends on faithfulness, now broken. *Porneia* is consistently egocentered: harlot, whore, whoremonger, and fornicator are the various forms it takes, and they are all preoccupied with the self, never with a relationship.

Mary had been to bed with a dozen men or more before she met Tim.* But she knew she now "wanted to be married." So she intentionally seduced Tim as she had learned to do, partly to retaliate against men: she had been sexually abused as a five-year-old. Tim felt enormous guilt and tried to end the relationship. For six months she met his efforts to break up with yet another seduction, and "since you have done this with me you've got to marry me!" But Mary was not altered by the altar. She continues her trek from bed to bed with "lovers." Hers is clearly a case of *porneia*, but Tim is bonded to his only lover. So both *porneia* and adultery come crashing down around that marriage.

Porneia refers to a human choice and condition in which one person, wrapped up in self-centeredness, seeks out sexual stimulation as an "end in itself" without regard for persons, relationships, or effects even on the self. It is pure (or impure!) sexual "functionalism."

When a man lays down three dollars for a *Playboy*, or a woman buys the necessary stylistic material to "turn the head" of the newest object to which her *eros* magnet has turned, both are not only indulging in the *porneia* Jesus names, but they are also reducing their own value to the mere cost of the "objects" they use to buy their sexual arousal.

If the lifestyle of *porneia* seems sexually arousing and attractive, or even "normal" in the present pornographic culture, consider the long-term effects: the loss of the capacity to bond and to enter into an exclusive, monogamous, affection-based relationship. Marriage, after all, is the fusing of two lives, not simply the merging of two sets of genitals. The glue is gone when *porneia* has come to harvest. Hence, Jesus notes that where fornicating is, it continues. And where fornicating continues, there is no marital bond. It is as if there never was a bond "which God joined together," so the fornicator experiences no visible grief, because the relationship was malformed. Grief goes with one side only, and the ego-maniac rolls on, blaming past partners for the present unhappy circumstances.

What of Sexual Purity?

All of this leaves us asking, "What of sexual purity, anyway, if fornicating and adulter-

ating are its enemies?" Here are some possibilities:

1. All of us begin as "virgins" sexually pure. Any relationship that bonds in an exclusive, life-long commitment brings "two persons" to "one flesh," hence they remain "virgins," complete and pure as "one." It may become a chief and sensitive task of the church to surround its young with protection that is "inclusive" rather than "expelling" when the fires of first love are blazing and the cultural values, generally pagan, insist that financial security and age are the first criteria to determine when marriage is possible. Broken intimacies tend to turn both partners out into trajectories of serial romances and high probability of patterns of promiscuity—down the path to *porneia*.

2. We will do everyone a favor to abandon the popular culture's incorrect definitions of "fornication" as describing sexual intimacy between unmarried persons and "adultery" as applying to sexual indiscretions between married persons. Both categories are too narrow, and we are likely to commit additional sins against persons if we lock ourselves to them instead of to the teachings of the Bible.

3. The Judeo-Christian values always go toward protecting any developing bond that is not violating another previous bond. When we label young love as "infatuation" we may be opposing the biblical endorsement of "first love" and "the bride of thy youth." Bonding that is holy and foundational for permanent fidelity always begins with playful exchanges. Even among older lovers we may expect to observe some "no fool like an old fool" behavior. If we want bonds to last a lifetime, we may want to take another look at what "mature relationships" look like. But we will also be willing to look the other way while the "foolish" first steps in younger or older lovers are put in place.**

4. Take another look at our categories by which we tolerate or justify divorce. Except in those relatively rare cases of bed-hopping-fornicators, we might marshal our first energy to rescue and sustain the tender-hearted. That would include, among other things, unpacking the facts about how alien bonds begin and how *eros* must be reinforced by unconditional, deliberately targeted love.

*Names are fictional.

**For further discussion of "pair bonding" and "alien bonding," see the author's new book, *Bonding: Relationships in the Image of God*. Waco: Word, Inc., 1985.

Family Adventure Weekend: A Biased Report

BY DAVID JAQUITH

The second Family Adventure Weekend was held at Newberg, Oregon, Friends Church January 18-20. Led by Maurice and Peggy Roberts who directed the first at Northridge Friends in Wichita, the experience is an excellent development of the Family Life Ministries of the Evangelical Friends Alliance. It is a dream being fulfilled of Sheldon Louthan and David Leach, who had envisioned this as a development of both the Marriage Encounter and Lay Witness Mission concepts. If you are interested in information about having a Family Adventure Weekend in your church, write your yearly meeting office in care of the Department of Family Life.

The report is written by an attender, David Jaquith of North Valley Friends, Newberg.

"MY father never hugged me." It was a grown man who spoke, a pastor whose father was a pastor. "We would shake hands now and then. Other than that, we never touched each other."

A woman, mother of eight, with 20 grandchildren: "I can't remember my grandmother ever saying anything directly to me. I felt cheated."

A young mother: "One day my husband told me he didn't want to be married to me anymore. And he left. I still don't know why."

A father, at the idea of his young unwed daughter becoming pregnant: "Kill!"

A pastor's wife: "It can get lonely. I wish some of the women would call on the

phone just to say, 'Hi! Want to go shopping with us?'"

So went the kind of heart-felt, gut-level sharing that dominated a remarkable three days at Newberg, Oregon, Friends Church January 18-20.

Family Adventure Weekend is clearly more than another routine church event. It's a flat-out miracle all its own. Having just now emerged from this miracle adventure, I confess to being much too far off the ground to pretend any kind of objectivity.

The openness and honesty, the sharing together of joys and sorrows, trials and triumphs, was accompanied by evidence shown throughout the weekend that for many the healing processes were well underway. The Reconciler was there!

In the general sessions as well as in the smaller sharing groups there was a rich blend of spiritual insight, practicality, and humor. Tears flowed and laughter rippled as we all too easily saw ourselves reflected in the experiences of others.

A husband-and-wife pastoral team were both smiling broadly as the wife confided from the platform that "a thorn in her flesh" was her husband's way of using baling wire to fix anything around the house that was broken. He grinned and replied with a shrug, "It always worked."

Another young wife had us all laughing as she described the cultural shock at having been raised in a nonhugging family and marrying into a family of dedicated, exuberant huggers.

As challenging and uplifting as the personal interaction was, equally impressive was the spirit of caring displayed by those in positions of responsibility for the event.



ILLUSTRATION BY PEGGY HANSON

The directors and coordinators were energetically and prayerfully supported by some 30 tireless volunteers from the host church and others in Northwest Yearly Meeting.

Transportation, housing, food, activities for children, clerical work, correspondence, artwork—nothing, it seemed, was uncared for. It was truly a witness to inspired cooperation in the service of our wonderful Lord.

Being a pilot program and still on its shakedown cruise, there are adjustments that are being made. An evaluation questionnaire filled out by those of all ages who attended has given valuable feedback as to which parts of the program worked best and where improvements might be made.

A teenage boy enthusiastically endorsed the small sharing groups as being the part he liked best. Another boy concurred, saying it was by far "the most unborring."

In general there was high praise for the concept and the contribution to family integrity it strives to make. One mother put it clearly, "This is just what our family has needed."

As for the curriculum—themes and printed matter for the various sessions—I can only say it is a monumental creative achievement. Evident throughout is a most genuine concern by the designers that each person attending will have an immediate sense that he or she has been provided for. Parent, grandparent, child, single, married, widowed, divorced—you have a place. Everyone matters.

Any church or group of churches who would like to host a Family Adventure Weekend will be given tremendous support. Packets have been prepared that give detailed information and curriculum guidelines for every phase of the program. This packet of material is based on the two pilot programs hosted by Northridge Friends, Wichita, Kansas, and Newberg Friends.

Maurice and Peggy Roberts of Mid-America Yearly Meeting served as general coordinators for this experience of the outpouring of the love of Christ as we shared with our Savior the inheritance of sonship in the family of God.



BY JACK L. WILL CUTS

A Time to Laugh

Laughter, a bubbling sense of humor, having a really funny time, is not usually among the list of truly spiritual experiences. To be very spiritual is somehow assumed to be very serious. Somber, grim countenances seem to be essential for saints. Smiling portraits were unknown less than a century ago. Especially among Quakers. There are accounts of witty ones, but not too many are pictured or described laughing uproariously, or doing anything uproariously. Isn't that funny?

There is a time for being serious, for agonizing, for burden bearing. There is also a time to laugh. The Bible says so (Ecclesiastes 3:4). Let's not kid ourselves, we all enjoy laughing. The *Reader's Digest's* "Laughter, The Best Medicine" is a theological observation as well as being therapeutically accurate.

One of the blessed benefits of a ministers' conference (or even Yearly Meeting) is the exchange of the latest good jokes and hilarious stories, blunders in preaching, faux pas breaking up a committee or even a church meeting.

God intends us to laugh. It's one of those special human characteristics that sets us apart from the animal kingdom. It makes life, preaching, even worship, more interesting. It puts people at ease. It releases tension. A sour meeting can be sweetened with a sprinkle of humor. Laughter is a conduit for bringing in spiritual truth, helps bridge probing, serious lessons. Humor is attractive. It has drawing power.

Just recently a Friends pastor where my wife and I attended started his message right off with a funny story that had an inescapably clear application. It was a perfect introduction to an unfunny fact—that people resist useful changes in church customs. "A wife decided to move the furniture around to see how it would look. She moved the bed from one side of the room to another. Her cranky husband was so disturbed by this he slept three nights on the cedar chest where the bed 'was supposed to be.'" Everybody laughed and were much more ready for some "disturbing" thoughts about changes revival brings in church life.

Jesus apparently used the same approach, using ridiculous comparisons with people chuckling about them while seeing serious truth in the lessons. Elton Trueblood's book *The Humor of Jesus* lists a number of these.

But like any of God's gifts, laughter can be misused. Sarcasm, or plain foolishness, can cheapen real humor. Paul warns about "foolish talk," or silliness and shallowness that might accurately describe much of the TV type of commercial, and too often, off-color humor. It is possible to misuse laughter through overuse. We can carry a joke too far. Excessive humor can be annoying and sometimes obnoxious. Laughter can also be misused as an expression of disbelief or ridicule. Laughter can be a weapon to hurt someone, to make them feel inferior or unappreciated. Laughter can sometimes be a cover-up for true feelings, like

fear, ignorance, nervousness, and hurt. It is sad, not funny, when Christians laugh at crudeness or vulgarity.

But blessed is the person who can tell a good joke well. It is worth practicing as a skill. State-of-the-art story telling is close to godliness. We need to laugh. We were made to laugh. Even our facial expressions and features get all out of shape without smiling and laughing a lot. Most of us take ourselves too seriously.

For most of us, the easiest place to see something really worth laughing about is a glance in the mirror. It has also been said that anyone who can look at his bare foot without laughing has no sense of humor.

Actually, laughing is not sinful at all. So go ahead, laugh. "There is a time for laughter," too.

Reflections on Confession

As we join this month with *QUAKER LIFE* magazine in shared articles on various aspects of "confession" in our faith, my own early experiences with confessions remain a vivid memory.


It was the camp meeting, revival meetings era. As a shy, immature small boy my journeys "to the altar" proved to be mostly awkward, self-conscious efforts. Told to "confess my sins" left me frantically searching for something that would fit. So, still fearful and heavyhearted, I tried confessing prayers alone (in the hayloft, out in the field, anywhere) but still with little relief.

Listening in one day on others doing it, I heard of 1 John 1:9, "If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness." Using that promise, making it personal, I clung to the belief it was true, even for me. It was. Later I found the second part of the verse is also true, for me—the cleansing part. Then, I have found it is more than an act a long time ago, it is a kind of way of life, both the confessing and the cleansing. My part and God's part.

The relational aspect of confession was also learned early when a close friend startled me by asking for forgiveness due to having said something unkind about me. It was a very small thing really, but I sensed the depth of that person's desire to be completely honest and right with the Lord and everyone, including me. That was impressive.

Put as simply as possible, most of Christian living is tied to these two things: confession of sin and forgiveness, keeping the right relationships open with others, again, through confession and forgiveness.

Jesus prayed in showing us the way: "Father . . . forgive our trespasses as we forgive those who trespass against us."

Most of my relationship problems, and those in every church, connect to this truth. 



Group Will Address Global Concerns of Evangelical Women

ELBURN, ILLINOIS—A new commission of the World Evangelical Fellowship, the Commission on Women's Concerns, has been created "to meet the unique needs of women around the world."

The group's formation is based on groundwork laid last November by a steering committee of women from six continents and the Caribbean. Led by Beatriz de Zapata of Guatemala, they drafted a statement of purpose and singled out priority projects for the commission's first year.

The committee approved the following initial projects to begin realizing these objectives: compilation and dissemination of resources for training women in such subject areas as their biblical role, leadership, time and money management, and health and nutrition; providing resources for training women in basic counseling skills to enable them for ministry in such areas as child abuse, drug abuse, homosexuality, domestic violence, incest, depression, rape, and divorce; and establishment of a quarterly newsletter for communication within the commission's membership. —E.P.A.

A Growing World Church

"The center of gravity in the Christian church is moving away from the northern hemisphere, away from white people, and away from the so-called 'first world.'" This is one of the trends observed by Kenneth B. Mulholland, missions professor at Columbia, South Carolina, Graduate School of Bible and Missions, and points out some "Megatrends in Mission" (*Living*

Faith, Spring-Summer, 1984). Where do you find the world's largest Presbyterian congregation? Not Scotland, but Korea. The Assemblies of God have more members in Brazil than in the U.S. There are more C&MA members in Indonesia than in America. —*Evangelical Newsletter*

U.S. Center Develops Long-range Missions Plan

PASADENA, CALIFORNIA—The U.S. Center for World Mission is working on a 15-year plan, called "Mission 2000," to chart the course of cooperative missionary effort. Director Ralph Winter called it a "gargantuan plan" that will require both local church renewal and mission agency support.

"Working together is the key," he told "Missionary News Service." "This is not something we can do, or impose on anybody. But we feel the U.S. Center can be the catalyst to get the job done."

—*Missionary News Service*

World Gospel Mission Marks 75th Anniversary

MARION, INDIANA—World Gospel Mission marks its 75th anniversary this year.

Begun in 1910 by two China-bound missionary couples of the Wesleyan Arminian tradition, the interdenominational missionary organization now has 340 missionaries and homeland staff, serving in 18 areas of the world. —E.P.A.

Harold John Ockenga Dies at 79

HAMILTON, MASSACHUSETTS—Harold John Ockenga, noted evangelical leader, died February 8. He was 79.

Ockenga was a founder and first president of the National Association of Evangelicals and was still a member of the NAE Board of Administration at the time of his death. He was also first president of Pasadena's Fuller Theological Seminary, which he cofounded with Charles E. Fuller. He served in that role from 1947 until 1954, and again from 1960 to 1963.

Pastor of Boston's historic Park Street Church for 33 years, he became president of Gordon College and Gordon-Conwell Theological Seminary in 1969, and continued in that capacity until retirement in 1979. —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



The Coming Great Revival

William J. Abraham
Harper & Row, 125 pages, \$12.95.

There is considerable talk today about a coming great revival in the world. Some see the revival as having already started. Others see no evidence of it.

Abraham is very concerned to see a revival within the various divisions of the church that would claim the heritage of "evangelicalism" as opposed to "fundamentalism," although both movements are concerned with the fundamentals of the evangelical faith.

His thesis for renewal hinges upon the modeling of John Wesley. In many ways Wesley has been the "Cinderella" among the leaders of revivals of the past, even though the revival led by him was one of the greatest in history. Wesley was not so much an academic theologian as he was the common man's interpreter of the Word of God. Using him as a model and following his emphases on renewal, Abraham believes, we can see come to pass what the church so desperately needs.

—*Philip E. Taylor*

In the Gap

David Bryant
Regal Books, 322 pp., paperback, \$6.95.

This book, subtitled "What It Means to Be a World Christian," is a ringing call to enlarge one's vision to encompass the entire globe as a mission field. It is a plea, as one section is entitled, to break out of our "Boxes of Pea-Sized Christianity" and to enter into "the Gap"—that great gulf that separates those of us who

(Continued on page 21)

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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First Day News

Robert Medford Appointed Director of Friends Ministries to Families

Dr. Robert L. Medford, Ph.D., of Greensboro, North Carolina, has been appointed by the personnel committee of the Friends Ministries to Families Task Force as the new director of this ministry. Robert Medford lives in Greensboro with his wife, Pauline. They have two children ages 21 and 23. Medford will plan to be at the Third National Friends Ministers Conference in Chicago, as well as being available to be present at as many yearly meetings during the summer of 1985 as possible.

Friends Ministries to Families was initiated by Dr. Sheldon Louthan, who served as director and leader of this movement until his untimely death in a plane accident in November 1983. Jack Rea has been acting as coordinator for Family Ministries since January of 1984. His office has served as a liaison for the ongoing work of the committee and ministries. His responsibilities and the committee's will be phasing out as a new board of administration is appointed to work with the new director.

Dr. Medford received his B.R.E. degree in Bible from Cleveland Bible College, now Malone College. Later he received his B.A. degree in Religion and History and his M.A. degree in Religion from Guilford. He received his Ph.D. from the University of North Carolina in 1975. Dr. Medford has done pastoring and pulpit supply work in North Carolina Yearly Meeting. His experience includes extensive service as a professor and a counselor.

The Friends Ministries to Families program has as its goal to be open to all Friends constituents across North America. Dr. Medford will continue to live in Greensboro and will be available to yearly meetings as well as monthly meetings to help them assess their needs and to develop specific programs for their constituents. Funding for the programs will come from various yearly meetings that choose to participate in this ministry.

Third Ministers Conference Features Speakers, Workshops

In a cooperative effort of Evangelical Friends Alliance and Friends United Meeting, Friends ministers will gather in Chicago May 2-6. This will be the third such conference. The previous meetings were at Dallas in 1976 and at St. Louis in 1980.

Speaker for the keynote dinner on Thursday, May 2, will be John Williams, Jr., pastor of First Friends Church, Canton, Ohio. "A Risk-taking Faith for Our Future" will be his topic.

"The Small Church as a Christian Culture" is the title of the Friday evening address by Carl Dudley, professor of church and community at McCormick Theological Seminary, Chicago.

Charles Sell, director of the School of Christian Education, Trinity Evangelical Divinity School, Deerfield, Illinois, will speak about "Intimacy Dynamics," as one of three speakers on Sunday.

Speaker for the Sunday meeting for worship will be Mary Cosby of Church of the Saviour in Washington, D.C. She will also give the final address on Monday—"Sent Forth to Minister."

Richard Foster, associate professor of theology and writer in residence at Friends University, Wichita, Kansas, has selected the topic "Toward a Quaker Renaissance" for his message at the Sunday evening banquet.

A Bible study and worship time each morning will be led by Alan Kolp, faculty member at Earlham School of Religion, Richmond, Indiana. He will deal with aspects of "Spiritual Formation."

An excellent selection of workshops is being offered. Workshop leaders are Paul Anderson, Ed Balogh, Dorothy Barratt, Bob Beck, J. Brent Bill, Keith Briggs, David Brock, Ron Bryan, Cora Mae Burch, David Byrne, Sam Caldwell, T. Eugene Coffin, Kara Cole, Dave Co-

nant, Eldon and Gayle Cox, Rod and Judy Dennis, Diana Dille, Gerald Dillon, Carl Dudley, Paul Enyart, Virginia Esch, Bob Farris, Bob Garris, Aaron Hamlin, Phil Harmon, Tim and Freda Henley, Robert Hess, Merl Kinser, Jack Kirk, Marcile Leach, Stephen Main, Frank Massey, Barbara Mays, Bryan McClelland, Lloyd McDonald, Glenn McNiell, Mark Minear, James Morris, Tom Mullen, Chuck Mylander, Tom Palmer, Peet Pearson, Steve and Marlene Pedigo, C. W. Perry, Dorothy Reichardt, Ben Richmond, Maurice and Peggy Roberts, David Robinson, Joe Roher, David Runyon, Charles Sell, Ron Selleck, Edith Shepherd, Tom Spainhour, Dwight Spann-Wilson, Stan Thornburg, Lloyd Lee Wilson, and Orville Winters.

Missionary News Notes

PHILIPPINES. James Morris, executive director of Evangelical Friends Mission, scheduled to arrive in Manila March 30, spoke at the annual Friends family camp there the first week in April. The trip includes an administrative visit to the cooperative mission work of evangelical Friends in that area. James will also visit Taiwan Friends from April 12 to 19.

A 23-minute videotape from the spectacular musicale presented by Manila Friends on November 25, 1984, to the Eastern Region tour group is available. Contact the Eastern Region office in Canton, Ohio, or the Evangelical Friends Mission office, Arvada, Colorado, for a copy.

ALASKA. From March 11 to 20 Earl Perisho of Hillsboro, Oregon, returned to Alaska to continue dialogue begun with Alaska Yearly Meeting in November when he, his wife, Janice, and James Morris of EFM visited there. Possibilities of a formal relationship between Alaska Yearly Meeting and EFM, and options for cooperative mission outreach, are being explored.

MEXICO. During his visit to Mexico City January 25-February 4, James Morris was able to present a crisis management seminar for Friends missionaries and to update strategy with them for the mission work there. He was encouraged by signs of growth and maturity among Friends and good construction progress on the new church at Elektra. Since Elektra Friends had already raised their \$10,000 for the building project, EFM has forwarded all the promised matching funds, although it has not yet received that much in contributions. About \$2,300 is still needed to reimburse other funds used.

BOLIVIAN EVANGELICAL UNIVERSITY. During February documents needed for the Bolivian government to grant official permission were revised and resubmitted to the President. Prayer is requested that this permission be granted so the university can continue to operate and issue recognized diplomas to the upcoming first graduating class.

Friends in Higher Education Meet at William Penn College

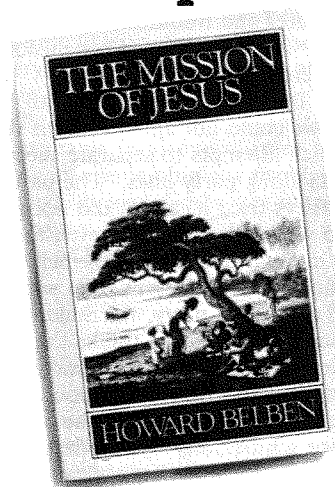
William Penn College, Oskaloosa, Iowa, will host the sixth annual conference of the Friends Association for Higher Education. Friends with a concern for education at Quaker-related colleges will gather there June 21-25, 1985.

Joe Elmore, formerly of Earlham College and now serving as president of the Texas United Methodist Colleges Association in Austin, Texas, will give the keynote address, speaking to the theme of the conference: "Quaker Education as Ministry of Reconciliation and Peacemaking." William Rogers, president of Guilford College; T. Canby Jones, chairman of the Department of Religion at Wilmington College; and Harold C. Cope, executive director of the Friends Association for Higher Education, will also be speaking to the gathering.

Iola Cadwallader, a member of Iowa Yearly Meeting, has composed special music for the occasion—"Come Ye to the Mountain"—with text taken from the book of Isaiah. Nelson Bingham, professor at Earlham College, is coordinating a panel that will include Dorothy Craven, a member of the ministerial team at University Friends, Wichita, Kansas; Mark Minear, pastor of First Friends, Des Moines, Iowa; and Shirley Dobson, field secretary of the Peace Committee of Philadelphia Yearly Meeting.

For more information and registration materials contact Anne and Nathaniel Shope, administrative coordinators of FAHE, P.O. Box 18741, Greensboro, North Carolina 27419; phone 919/852-2028.

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NAVPRESS 
HELPING CHRISTIANS GROW

(Continued from page 18)

have the Gospel from those who do not. Bryant helps to make us aware of the gap(s), and how we can play a part in their bridging.

Bryant gives a multitude of suggestions for individual Christians, small groups, and churches for involvement in the cause of world missions. Every objective is tangible, reachable, and carefully outlined. The appendices contain a small group study guide, a personal strategy guide, a lengthy list of organizations, books, and other resources.

This book issues a great challenge to all of us to become world Christians.

— John Pierce

At Peace with Failure

Duane Mehl

Augsburg, paperback, 112 pages.

This is the story of how the author survived after repeatedly failing himself and others. He never planned to become a failure, much less an alcoholic, a catastrophic problem in his career as a pastor and a seminary professor with an earned doctorate and many academic honors.

His struggle to find answers in a culture that regards failure as unacceptable and in a society that often allows no space for God to help one who is supposed to be successful, but is not, is graphically portrayed.

He was at last able to accept forgiveness, confronted as he was day and night in the rehabilitation center with his hopelessness, and to find Christ.

This well-written account has a message for everyone who has experienced failure and its depression. God loves the one who fails even while calling him to a costly excellence.

— Arlene Moore

ORLANDO— GISNEY HOUSE

Cisney House, next to Orlando Meeting, offers one long term sojourning apartment (minimum stay two weeks); and two short term rooms (minimum stay five days) for Friends and kindred spirits. Contact:

Outreach Committee
Orlando Friends Meeting
316 E. Marks Street, Orlando, FL 32803
305 / 425-5125



MY INHERITANCE

BY NANCY THOMAS

"A patchwork quilt" would be the best way to describe it. Or "a jigsaw puzzle." The high plains outside La Paz reveal a mosaic of shapes, colors, and textures. Stone walls divide the land into irregular parcels that spread over the ground and climb up even the steepest slopes. Some of the patches are brown with new plowing. Others glow light green with the first shoots of the barley crop. Others show the varied colors of different plants in different stages of growth. This quilt is beautiful in its irregularity, but it's also impractical from a production standpoint. It reveals a part of Aymara culture that probably will never change—the inheritance customs.

When the father dies, the family territory is divided among the children. The more kids, the smaller the parcels of land. You can imagine what happens after a few generations of such divisions. Actually not all of the children possess their land. The parcels are too small and too scattered. Sometimes one brother will sell out to another and move to the city. Sometimes brothers and sisters will consolidate and agree to work the land together. But this is the exception. More often, land title disputes provoke division, bitterness, and years of feuding.

Possessing an inheritance is not easy. I remember, after my father died, going into the empty house with my brother to decide how to dispose of his goods. (He left a will, but there were still many small decisions to be made.) I took the rocking chair and the collection of old books.

Tom wanted the stereo and the electric typewriter. We reserved the terrarium and the vacuum cleaner for Becky, and then made small piles of stuff to go to various aunts, uncles, and cousins. We all wanted the large oval portrait of Dad at 12 and almost quarreled over it. The whole process turned my stomach. I felt like a booty grabber in an ancient war. Then the Lord reminded me that my father's treasure had been redefined, and I could envision him healed, whole, and completely joyful in God's presence. That restored my perspective.

Recent political tension in Latin America where I live has caused me to think a



lot about possessions, inheritances—and how unstable all my material “assets” really are. Thieves broke into our property twice last week, stealing a tire off the jeep the first time. (We scared them away the second time!) We haven’t slept too well since then. This morning we’re giving in to a Bolivian custom we’ve long resisted—putting rows of barbed wire along the top of the wall that surrounds our home.

At a recent missionary seminar on the topic of crisis management, the speaker asked us to make a list of the possessions we would take with us if we had to leave the country in a hurry (documents, photos, etc.). I’d done this exercise before in small groups and found it interesting, but it was more than a game this time. This possibility continually faces those of us who live in a foreign country.

I’ve been thinking about stability and permanence—and wondering about the inheritance the Bible says is waiting for

me. I read that I will inherit a place among mansions (John 14:2-3), eternal life (Matthew 19:29), a blessing (1 Peter 3:9), and the earth if I qualify as one of the meek (Matthew 5:5). Frankly, I find all this a little hard to grasp. It’s so ethereal, so spiritual, so future. Where is this earth, and what does it look like? What is the blessing?

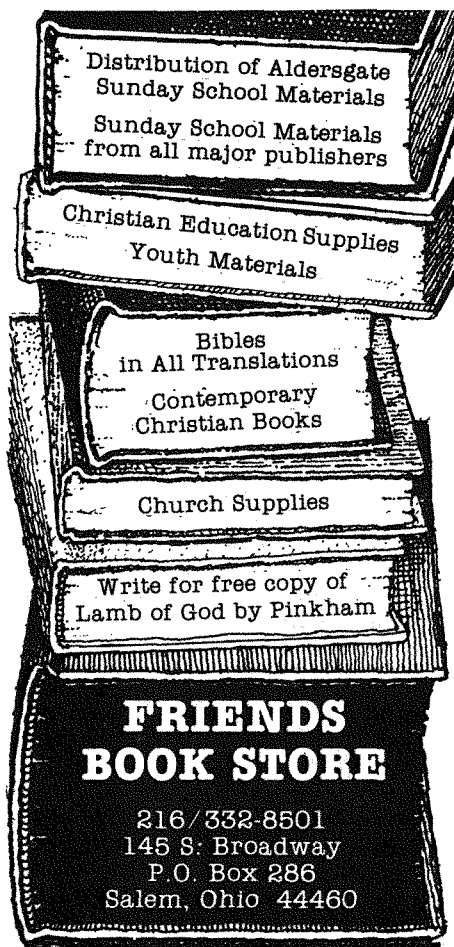
Recently I read a verse on my inheritance that made me sit up and take notice. David says in Psalm 16:5, “The Lord is the portion of my inheritance and of my cup.” I will inherit the Lord? Not just His blessings, His promises, His presence—but the Lord God Himself? How can this be?

Perhaps it means that the greatest treasure I own, here, now, and forevermore, is my relationship with God. The psalmist reflects this thought again when he asks, “Whom have I in heaven but thee? And besides Thee I desire nothing on earth.” (Psalm 73:25)

Usually, before we possess our inheritance, the one giving it has to die. That happened almost 2,000 years ago, and I have already begun to claim my inheritance. But maybe I need to possess it more dearly, to realize with more clarity that the Lord Himself is my treasure and that the more I am able to receive, the more of Himself He will give me.

This puts everything in a clearer perspective and allows me to be at peace in the middle of turbulence. I may lose a tire, my books, my guitar, even my house. But no one will ever rob my real inheritance. It’s sure. Eternal. How rich I am! With David I can sing,

“The lines have fallen to me in pleasant places; indeed, my heritage is beautiful to me.” (Psalm 16:6) ☐



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Political Perspectives

As members of the Democratic Party and as Christians of the Quaker persuasion we were, quite naturally, offended by Dick Henry’s letter to the editor [November, page 20] in which he accused us Democrats of being “anti-God, antilife, anti-moral” and “satanic.” It is difficult to respond charitably to such invectives. We, too, had studied the political issues, the parties, and the candidates, as well as the Scriptures and traditions of our Christian faith. And we reached conclusions quite different from those that he reached. But even if we agreed with his politics, we could not agree with his religion, which attempts to separate sheep and goats along party lines. The party of the Pharisees tried it, and it did not go over too well with our Lord, even though He was more sympathetic with their theological and ethical concerns than with those of their rival party, the Sadducees.

We don’t mind that he thinks that the Republican Party is the better party. That’s what democracy is all about. But we *do* mind that he sacrifices the integrity of historic Christianity by identifying God’s agenda with the Republican Party. He seems to claim to have discovered *the* political and economic policies to which *every* “biblical” Christian should adhere. Gospel values must not be reduced to the agenda of either party, Republican or Democrat. As one of the more astute Republicans, Charles Colson, recently observed, “My real worry about church and state in the 1984 campaign is not whether the republic is subverted [by politically active religionists], but whether the church is co-opted [by the Republicans or Democrats].” Query: Has your religion been co-opted by your politics?

WARREN AND MARSHA CLINE HOLLEMAN
Houston, Texas

Concerning Divorce

Ever since my youth I have heard the term “biblical grounds for divorce.” I accepted the term as being authentic because mature members of the church used it.

But, as the years went by I saw more and more couples getting divorced. I saw children frustrated, torn by divided loyalties plus many hardships and evils of broken homes. Then came the shocker, I

saw this taking place in increasing numbers in what I was sure were Christian homes. Does God's Word actually give an okay to all this?

Through recent months I have been looking at God's Word to see if I can get a better understanding of "biblical grounds for divorce."

I find Jesus saying in Matthew 19:6-8 and Mark 10:4-6 that Moses granted divorce because of the "hardness of your hearts but it was not so from the beginning."

I find Jesus saying in Matthew 5:32 that it is permissible to divorce in cases of adultery but making the wrong of remarriage in those cases very plain.

God's Word as a complete unit indicates available forgiveness, grace, and strength in overcoming any problem the devil might bring. God's way is really better. May we all grow in love and understanding of His best for us.

LAWRENCE MCCrackEN
Ontario, Oregon

More than Preservation

After reading and thinking about the February issue on church planting, something disturbs me. I support the vision to go beyond what we think we can do, for I believe that anything is possible with God. What concerns me in this vision of church planting is a recurring motivation of "preserving the Friends denomination."

In the "preservation of the Friends denomination" I want to make it clear that I am not "anti" denominations. I feel that each denomination has a personality of its own and that we are richer for the diversity. Jack Willcuts, in his editorial "What about your church connection?" implies that choosing a "church" instead of a denomination is wrong. I am a person who was led to a Friends meeting and realized that God brought my family there because we *were* Friends. I believe that Friends have an important, rich heritage to contribute to the life of the Christian church and that we would be poorer if it were lost.

At the same time, I believe that the motivation of "preservation of the Friends denomination" is a faulty reason for planting a church and moreover that a church planted "to preserve the denomination" will be a dead church.

I do not mean to put a damper on the vision—I am trying to *preserve* it. I am attempting to remind us that our *only*

motivation for planting a church must be a desire to tell others the good news about Jesus Christ and that the only means of spreading the Gospel is from person to person.

Until all Christians are prepared, spiritually, emotionally, and practically, to tell the lost what Christ has done in their lives and can do in the lives of others, any "logical and efficient" church-planting effort will produce "numbers" of institutions, not Spirit-filled meetings of believers.

Let's strive for more than planting institutions!

KATHRYN G. PAUW
Tacoma, Washington

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.

NEW FOUNDATION GATHERINGS IN 1985

These will be opportunities to consider in depth the Christian message of George Fox and what resulted from it. We have found that this message can change peoples' lives today and speak to the needs of our present age.

May 9-12
Ben Lomond Center, California

Speakers: Douglas Gwyn, Teresa Hobday of England, and Max and Lorraine Skinner of Canada.
Information from: Cherilyn Larsen,
2947 Grinnel Drive, Davis, CA 95616

June 29-July 1
Camp Neekaunis, Waubaushe
Ontario, Canada

Speakers: Dean Freiday and Terry Smith Wallace.
Information from: Fritz Hertzberg,
966 Finch Avenue, Pickering,
Ontario, Canada L1V 1J5.

NEW WAYS TO HELP EFM HELP YOU . . .



a new program of deferred giving has been designed by qualified financial consultants to help you manage your resources in a way that honors God in Friends world mission outreach.

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- ☐ Trusts, Revocable
- ☐ Trusts, Life Income
- ☐ Life Estate (Retained Interest in a Home or Farm)
- ☐ Life Income Agreement (Pooled Investment Fund)
- ☐ Other _____

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FRIENDS CONCERNS



EFC—ER Happenings

DEEPER LIFE CONFERENCES have been held in all but two of the districts. Because of extreme winter weather, the Western Ohio Conference was postponed from January 19 to April 27, and the Central Ohio meeting was changed to March 2. The two Rhode Island churches will have their conference on April 19-21, with Duane Comfort and George Robinson as guest ministers. Other speakers have included Robert Coleman of Trinity Divinity School in Deerfield, Illinois; John Oswalt, president of Asbury College; Henry Ginder, Bishop-Emeritus of the Brethren in Christ Church; Robert Buswell, Malone professor of religion and Greek; Robert Hess, Dan Manley, and William Bear.

Exploring the various aspects of the doctrine of the Atonement, the conferences have focused on "The Radiant Cross" as the theme.

A RETREAT for Sponsors of Youth (SOY) was held at Trinity Friends Church in Van Wert, Ohio, the first weekend of March. Watson Cosand was chairman of planning, and Kent Fishel, founder and evangelist for Discipleship, Inc., of Ft. Wayne, Indiana, was the speaker. This was the third year the retreat has been held, providing much help and encouragement for youth sponsors.

ROBERT HESS has been invited to Taipei as one of the guest speakers for the Taiwan Missionary Fellowship Conference July 15-20. The other speaker is Dr. Edwin Blum, former professor at Dallas Theological Seminary. Dr. Richard Moline, dean of Rosemead Graduate School of Psychology, will be on hand as counselor. Many denominations will be represented at the conference.

According to Russel Zinn, who acts as chairman of planning for the conference, Hess is invited to stay over to speak to the Friends Pastors Conference, meeting July 22-26.

FRIENDS MEN IN MISSIONS announce their Retreat will be held May 3-5 at Cedar Lakes Conference Center in Ripley, West Virginia. David Mitchell, president, urges Quaker men to register for the weekend and "come to enjoy some great Christian fellowship." The

theme "No Other Way" has been chosen. Dr. Burnis Bushong of World Gospel Mission and Robert Hess are the speakers. Jim Finefrock of Canton will bring special music, and seminars will be led by Dr. Edward Mitchell, Bruce Montgomery of "Christian Athletes," and Bernie Powdell on "How to Reach the Muslims with the Gospel."

FRIENDS SINGLES will be meeting again at Salt Fork for their April 12-14 annual retreat. Duane Comfort, Duane Houser, and Robert Hess will be guest speakers. Judy Nutt and Paul Jablonski are coordinating arrangements.

SID BOYD is the new associate pastor at Richmond-Hanover Friends Church in Mechanicsville, Virginia, assisting George Robinson. The Boyd family moved in January from the Boston Heights community, Hudson, Ohio, and Sid began his duties on February 1.

EDDIE AND MARY LOCKWOOD, retired Friends pastors from Gloucester, Virginia, are spending several months in Kenya, East Africa, serving the World Gospel Mission at Kericho in a speaking and preaching ministry.

SCHEDULE FOR MISSIONARIES during the next few months will be as follows: Ella Ruth Hutson will come to the U.S. for nine months' home assignment, arriving April 22 in California. . . . David and Cindy Aufrance will be studying during the next year to prepare for leadership classes with Hong Kong Christians when they return in July 1986. . . . Norma Freer expects to come for a brief furlough and deputation the end of July, returning after three months in the States. . . . Mark and Terri Engel plan to leave for Taiwan either in late summer or early fall.

ALENA CALKINS, 86, died February 27 in Adrian, Michigan, after an extended illness. Funeral services were conducted by Stephen Savage, pastor of the Raisin Center Friends Church, and burial was in the family plot at Palmyra, Michigan.

A retired Friends missionary under the EFC—ER Missionary Board, Alena served 23 years as a nurse in India (1927-1950). She graduated from the Toledo Hospital School of Nursing and immediately went to India, where she labored faithfully, carrying out many assignments.

Focus on Malone

CHRISTIAN LIFE WEEK was observed on campus February 18-20 with Rev. Harold L. Bussell, dean of the chapel at Gordon College, as the Staley Foundation Distinguished Scholar lecturer. He is the author of

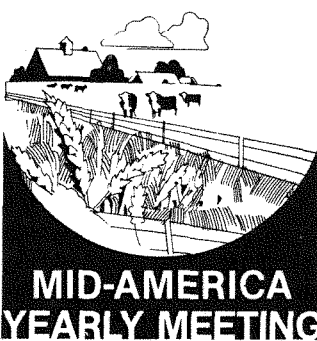
several books, including *Unholy Devotion: Why Cults Lure Christians*.

JAMES SKILLEN, noted lecturer and writer, spoke at the annual Malone Conference on Faith and Learning on February 25. Currently, he is executive director of the Association for Public Justice and is also adjunct professor of political science at Dordt College (Iowa).

A SIX-DAY TOUR of Charleston, South Carolina, will occur May 27-June 1 when Dr. Robert Lair, professor of English at Malone, will lead a group to the 1985 Spoleto Art Festival. Persons interested in joining the group should contact Dr. Lair at the Malone Language and Literature Division.

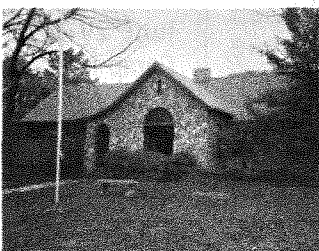
Calendar

May 10 Malone Baccalaureate,
First Christian Church, 7:00 p.m.
May 11 Malone Commencement,
First Christian Church, 10:00 a.m.
May 13-June 14 First Summer
Session
June 17-July 19 Second Summer
Session
Aug. 10-15 EFC—ER Yearly Meeting



MAYM News Briefs

THE AUSTIN FRIENDS COMMUNITY CHURCH is now leasing two and a half acres of property in the city that has been purchased by an interested friend for their use. It is in a good location on one of the main streets. Paul Thornburg, the pastor, and family are now living in the house on this property. The Austin group is looking forward to the time when they



Austin Friends pastor's home on recently purchased property

can develop this property for worship use. The group is presently renting an office space for their services. With attendance now in the sixties they will soon outgrow this facility. Prayer is requested for wisdom in finding a larger place to meet.

THE HAVILAND FRIENDS CHURCH is planning a One-Hundredth Anniversary Celebration on Sunday, May 26, 1985, Memorial Day weekend.

Plans are being made to set up a display of pictures and items depicting the history of the church. Attendees are invited to feel free to wear clothing that was typical of early Quaker dress.

Activities will include an inspirational worship service in the morning, a basket dinner at noon provided by the local congregation, and a special anniversary program in the afternoon. The evening will be spent visiting and renewing acquaintances.

The church would be happy to provide housing if you will let them know the number needed. Contact Esther Johnson, Carol Binford, Norma Kendall for further information.

Notes from Friends Bible College

Under the leadership of professor Robin Johnston, students from Friends Bible College will be participating in an inner-city study program in Chicago. The FBC students will be headquartered near the Cabrini Green development, where Steve and Marlene Pedigo operate the Chicago Fellowship of Friends.

Students will be comparing cultures and studying the court and social services programs as well as becoming acquainted with the youth advocacy program. The Inner City Practicum is a part of the Spring Miniterm at FBC.

The Alumni Banquet at Friends Bible College on May 4 will feature as special guest and master of ceremonies former FBC President Sheldon Jackson. Dr. Jackson is currently a professor of history at Azusa Pacific University in California.

Also featured on the program are Ralph and LeAnn Fry and their children Cam and Laura. Ralph is currently pastoring a new church in Bothell, Washington.

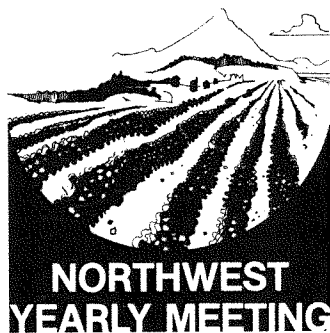
Notes from Friends University

Friends University conducted its annual alumni telethon from January 21 through February 7. More than 3,200 people were contacted. Each night alumni, students, faculty, and staff, including University President Richard Felix, raised funds through the telethon. These funds are used for current operating expenses and scholarships.

F.U. Community Symphony Orchestra commemorated the 399th

anniversary of Handel's birth. The concert was held February 12 in Alexander Auditorium of Whittier Fine Arts Center on the F.U. campus. Dr. William Wade Perry was conductor and musical director. The orchestra performed many fine selections, including Handel's *Prelude and Fugue in D Minor*.

Fellowship of Christian Athletes sponsored Roger Cooper in concert on February 21. A large part of Roger's ministry involves youth, and as such he works closely with Fellowship of Christian Athletes, Campus Life, and Youth for Christ.



Around Northwest Yearly Meeting

KEN AND TONYA COMFORT will be going to Peru to fill in on the mission staff for this summer. They will be serving in the Altiplano area. Ken and Tonya have been living in McCall, Idaho, where Tonya has been on the staff at Quaker Hill Camp. Ken grew up in Bolivia, where his parents were missionaries. He also worked in Peru during the summer and fall of 1982 in short-term missionary service.

GEORGE FOX COLLEGE SUNDAY is being observed throughout Northwest Yearly Meeting for the fourth year. Rather than designating a single Sunday, churches are selecting a Sunday that will best meet their schedule. Representatives from the college provide part or all of the service, and special music may be available in some cases. A bulletin insert also shares what Christ is doing through the ministry of George Fox College.

THE GREAT COMMISSION BUDGET for the 1985-86 fiscal year is being presented in each area of the Yearly Meeting. Four meetings were held in Idaho and Washington in late March for questions and counsel from pastors, clerks, treasurers, stewardship committees, and anyone interested. Four meetings are being held in Oregon during the first part of April. Jack Willcuts and Quentin Nordyke conduct the meetings.

A MULTIMEDIA PRESENTATION about church planting has been prepared under the auspices of the Department of Evangelism. The presentation shares some of the exciting church-planting experiences in NWYM and gives a challenge for more involvement in initiating church-planting projects. The first showing was at midyear board meetings and it is now being shown in local churches.

NAMPA, IDAHO, FRIENDS CHURCH will observe their 50th anniversary June 9. All previous pastors are receiving special invitations to attend and charter members will be given special recognition. All interested friends are invited to attend. A former pastor will bring the morning message, which will be followed by a potluck dinner and a time in the afternoon for recognitions and fellowship.

STAND IN THE GAP is the theme for Women's Missionary Fellowship Spring Rallies being held at nine locations throughout the Yearly Meeting. WMF President Beth Bagley is speaking at each rally. An offering is being taken for Ken and Tonya Comfort's transportation costs as they go to Peru for the summer while Ed and Marie Cammack are home. Rallies in Washington and northern Idaho were held in March. Remaining rallies are:

April 13—Greenleaf-Boise Areas
April 16—Newberg Area at West Chehalis
April 20—Southern Oregon Area at Klamath Falls
April 27—Portland Area at Hilltop
May 5—Salem Area at South Salem

CAMP DATES QUAKER HILL McCall, Idaho

June 30-July 4—Kids Camp 1
July 7-12—Junior High 1
July 14-18—Kids Camp 2
July 21-26—High School Conference
July 28-August 2—Boys Basketball
August 4-9—Girls Basketball
August 11-16—Junior High Camp 2

TWIN ROCKS Rockaway, Oregon

July 8-13—Junior Girls
July 15-20—Tween Camp
July 22-27—Junior Boys
July 22-27—Wilderness Trek I
August 5-10—Wilderness Father/Son Trek
August 11-17—Surfside
August 19-24—Wilderness Trek II
August 30-September 2—Family Camp
September 13-16—Adult Fellowship

George Fox College News

The Northwest premier of American composer Ned Rorem's *A Quaker Reader* was held on the George Fox College campus February 10. Composed in 1976, the work of 11 move-

ments reflects the composer's birth-right Quaker heritage. It is named after a book of the same name by Jessamyn West.

Featured was George Fox music faculty professor David Howard at the organ.

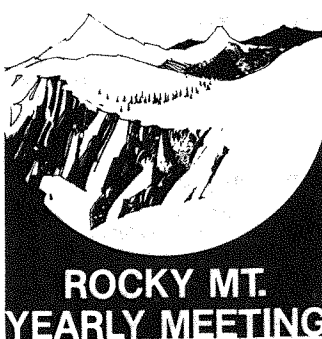
Each movement was headed by an epigraph, written by or about different early Quaker leaders. In the program, readers quoted from these passages—most being augmented with additional material provided by George Fox religion and philosophy professor Arthur Roberts.

Doug Gwyn, clerk of the national Quaker Theological Discussion Group, was the featured speaker for the ninth annual George Fox College "Quaker Heritage Week" series February 10-13. The week is designed to discuss Quaker history and issues. Gwyn is pastor of the Berkeley, California, Friends Church.

"Women in Perspective" was the theme of the 1985 George Fox College Women's Awareness Week program. The three-day conference, sponsored by the Student Life Office, was designed to "draw attention to issues that relate to women."

George Fox College celebrated national Foreign Language Week March 4-8 with a variety of events. A different language was highlighted each day. Throughout the week, cases of artifacts and memorabilia from other nations were on display.

The Home Economics Department had a food sale at noon, and each day the college's SAGA Food Service featured foods coordinated with the language emphasized that day. Conversational language tables were held each noon hour.



RMYM Briefs

COLORADO SPRINGS—First Friends viewed a creation filmstrip series for two weeks recently called "The Miracle of It All!" They portrayed the accuracy of the Bible in both the physical and biological sciences.

The multimedia drama presentation "From the Manger to the Cross" also was shown recently during a

Sunday morning service. The program by Joyce Lamb of Waynesboro, Virginia, presents the life of Christ from birth to resurrection through pantomime, music, and projected visuals.

PAONIA, COLORADO—Several church families from Paonia, Colorado, attended a "Preventative Marriage Maintenance Seminar" led by Leland Griffin in Delta, Colorado.

VALE, SOUTH DAKOTA—Pastor Elmore Blain is promoting more careful Sunday morning attention through incomplete sentence outlines of his sermon each Sunday. Children and teenagers are encouraged to hand in corrected outlines the next Sunday. Parents may help complete the outlines and there are also Bible references given. Bi-monthly there is a party and everyone gets awards. Twelve young people participated in the last party.

Summer Youth Camps Are Coming!

Summer will soon be here and so will the annual camps. The time will be filled with Bible study, nature hikes, games, and singing. The dates and cost for each camp are: Junior—June 28-July 2, \$47; Junior High—July 2-7, \$55; and Senior High—June 23-28, \$55. A pre-registration fee of \$15 is required by June 15. For more information, consult your pastor.

Rough Rock Prayer Opportunities . . .

1. Ask God to provide new opportunities for the missionaries to share the Gospel of Jesus Christ (Ephesians 6:18-20).
2. Pray that Satan would be bound from the people at Rough Rock—both the missionaries and natives (James 4:7-11).
3. Pray that the love between Christians at the mission would increase (John 14:34, 35).
4. Ask God to make the missionaries sensitive to what is on God's heart for the people in this area and to plan accordingly.

RMYM Prayer Opportunities

1. Pray for your pastor and his preparation for each Sunday worship service.
2. Begin right now to regularly prepare your heart for Sunday worship services. Stop. Imagine the living Jesus has a special appointment to worship with you this coming Sunday. Possibly as special preparation you will want to go to bed earlier and meditate on Scripture. Remember, this coming Sunday you will not simply meet with family and friends, but with the living God.
3. Pray for the ministry of churches in these places: Colorado—Denver, Lamar, and Chivington; Kansas—St. Francis; South Dakota—Wessington Springs and Vale; and Nebraska—Omaha and Benkelman.

FRIENDS GATHER

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

Youth and Christian Education

A trophy was presented to the **EAST GOSHEN**, Beloit, Ohio, (Charles Bancroft) youth as winners of overall contributions to Endeavors for Christ. This is the second time out of the last three years they have received the trophy. The youth are proud of the way the adults support their efforts.

"An Enchanted Evening" was the theme of the Valentine Banquet prepared and served by the youth of **NORTHRIDGE**, Wichita, Kansas, (Duane Hansen) on February 16. The evening included valet parking and an excellent meal served in a beautifully decorated room with musical entertainment. Donations were given to help the youth attend camps and the 1986 Youthquake.

During the children's time at **EMPIRE**, Vale, South Dakota, (Elmore Blain) preceding the Sunday sermon, Phyllis Blain reads a story from J. Calvin Reid's *Bird Life in Wington*. Each story contains a humorous moral lesson for children and adults.

BOISE, Idaho, (Harold Antrim) junior high and high school young people attended a Ski Blast at which Al Menconi talked with the kids about their music, backing up each positive aspect or fact with Scripture. He admonished them to fill their minds with good words and music. A recognized expert in the field of entertainment media, Menconi later explained rock music (secular and Christian) at a local church.

At **BETHANY**, Wadsworth, Ohio, (Walter Morton) the youth group has been very active recently. They presented to the church a program presenting the facts on abortion, provided a Thanksgiving dinner for a family, and had an enjoyable time Christmas caroling and passing out Christmas baskets.

Connie Bancroft of the **ALLIANCE**, Ohio, (Rick Sams) Youth Board presented \$2,100 to David and Cindy Aufrance in a recent Sunday morning service. This was the amount the EFC—ER youth raised above their budget for 1984. Janice Mitchell, president of the Alliance Friends senior high youth, received a plaque for her group from Connie that designated them as second-place winners in the amount of money raised last year. Larry Grove was awarded a full NCAA athletic scholarship from Mid-America Conference. He plans to continue his football career at Kent State University.

A church membership class is being taught at **DAMASCUS**, Ohio, (Joe Kirby) by the pastor during the Sunday school hour.

Missions

A mission conference was held March 8-10 at the **OKLAHOMA CITY**,

Oklahoma, (Sheldon Cox) church. The theme is "Hearing Your Call." A goal of raising \$12,000 for the conference year has been set.

Missions Weekend at **BOISE** with Roscoe and Tina Knight included a Father/Son breakfast at Mr. Steak, with Roscoe speaking. Tina spoke to 40 women at a luncheon there. In the evening the Outreach Committee met with the Knights at a member's home. At both services Sunday morning they gave challenging messages. That evening, Area Rally was held with more inspiration from the Knights and music by "Daybreak." The Marathon Sunday School Class was treated to an authentic Aymara reception at the home of Nick and Alice Maurer February 22. The eight-course dinner was served by two of their children, Jonathan and Ruthanna, in native dress.

Spiritual Growth

NAMPA, Idaho, (Ron Friedrich) church hosted Oscar Brown February 17-24 in a "Conference on Prayer." This was a time of in-depth prayer growth, and highlighted "Teach us to pray." The members who attended and others who came were drawn together in the bonds of love and unity. Four young couples attended a weekend Marriage Encounter the first of March.

HOMESTEAD, Cedar Point, Kansas, (John Hinshaw) Friends sponsored a "Spiritual Fitness Center" on February 3. This was an afternoon of concentrated Christian learning with topics such as "Our Quaker Heritage" and "How to Be a Creative Sunday School Teacher."

Stan Scott, a former anti-God TV Newscaster-Director-Producer who turned from journalism to Jesus, held a revival at **BAYSHORE**, Baycliff, Texas, (Mahlon Macy) February 21-24.

MT. CARMEL, Cable, Ohio, (Fred Clogg) held special revival services with Nelson Perdue as evangelist and Larry and Pat Neff, song evangelists. Attendance was good, and many spiritual blessings were received.

Community Outreach

Alden and Rolena Pitts of **NORTHRIDGE** are giving leadership to the new chaplaincy ministry that the church has become responsible for at Maple Gardens Retirement Home.

NORTH OLMSTED, Ohio, (Neal Orchard) operates a "Friends Co-op" at the church, not only for those who attend but for their friends and neighbors also. Every other week orders are placed for fresh food at wholesale rates. This includes fruits and vegetables, some meats, dairy products, bakery products, etc. Several days later items are picked up at the church. Each one brings his own containers, then weighs and packs. While providing help to those within the congregation, others in the community have been attracted to attend

services, Bible school, and other activities.

For the fifth year in a row, the **SMITHFIELD**, Ohio, (William Waltz) church has sponsored a community Christmas cantata, under the guidance of the Smithfield Church Council, with offerings used for Community Bible School in the summer. The council is comprised of members of six churches in the village.



Principal members of the cantata are: seated, Janet Carson pianist; standing (l. to r.) Frank Cibulka, soloist; Carolyn Pietrangelo, choir director; John Domenick, narrator; Elizabeth Waltz, soloist.

Special Events

DENVER, Colorado, (David Brantingham) and several other Rocky Mountain Yearly Meeting churches including **COLORADO SPRINGS** (Arden Kinsler), **NORTHWEST**, Arvada, (Bill Pruitt), and **PAONIA** (Eldon Cox) held Valentine Day banquets.

EMPIRE has a new church bulletin whose cover is a picture of the Empire church building drawn by the pastor and his wife.

DAMASCUS Monthly Meeting accepted with regret the resignation of Charles Ellyson, who served faithfully as presiding clerk for 19 years. He was honored during a morning worship service, receiving a letter of commendation and a plaque from the congregation.

Several former pastors and many friends gathered at **BOLTON**, Independence, Kansas, (Grady Miller) to celebrate their centennial on January 27. In the morning service Maurice Roberts, superintendent of Mid-America Yearly Meeting, spoke emphasizing the message in Acts 2:4. He stated that MAYM is richer because of the faithfulness and service of Bolton Friends. Former pastors who attended were Leta Needels, 1937-1944; Lowell Thornburg, 1942-1956; Jerry West, 1968-1976.

TOPEKA, Kansas, (David Brown) hosted the Northeast Area Rally February 24. Workshop choices were area choir; Prayer Is the Key to Great Living; Leading an Evangelistic Home Bible Study; Friends Missions Among American Indians. The evening was wrapped up with a rally service featuring Howard Harmon, assistant superintendent of Mid-America Yearly Meeting, as speaker.

NORTHRIDGE enjoyed the *Celebration of Discipline* film series by

Richard Foster during their Sunday evening services the month of February.

The **ALLIANCE** congregation participated in a candlelight memorial service in front of the Arlington Road Abortion Clinic in Akron. The service was for all babies who lost their lives to abortion last year. Ray Adams, president of Akron Area Right to Life, gave the welcome; Dr. John Oliver, professor at Malone College, led in prayer; Joyce Sams served as moderator and led the singing, and Pastor Rick Sams spoke. Some of the group also attended the pro-life march and rally in Washington, D.C.

The history of **GATE** Monthly Meeting prepared by Wayne and Mary Catherine Lewis will be available the end of March. If you are interested in a copy send \$5 to Gate Friends Church, Gate, OK 73844.

CLACKAMAS PARK, Milwaukie, Oregon, (Paul Anderson) has started a Marriage Support Group with 15 couples participating. They divide into four groups for a time of prayer and sharing and committing their lives to each other. They will meet each Sunday for four months, and longer if interest continues. They have also started a single mothers' group.

Idea Bank

EMPIRE Friends have a new program within their church to develop a community spirit within the church body. Pastor Elmore Blain has mapped an area 20 miles square, with the church building in the center. He has located each residence and named the people who live there and plans to visit each home and invite those without a church to attend the Empire Meeting.

Mike Henley, Rocky Mountain reporter, suggests that too many church members rely on their pastor to do all the visitation. Instead, why not have several people divide up a particular territory in and around the church for visitation purposes? There are at least three possible benefits. First, you can meet some exciting new people. Second, maybe God will provide the opportunity to share the Gospel. And finally, perhaps some new people will begin visiting the church.

The **WEST CHEHALEM**, Newberg, Oregon, (Jim Settle) Christian Education Committee, facing the challenge of securing teachers as well as maintaining high morale among the teachers, has introduced two programs: a coteacher for every class and a quarterly in-training workshop. The coteacher regularly teaches once a month and shares in the class responsibilities. The workshops are held each quarter during the Sunday school hour. One workshop is for the regular teacher, the following Sunday the identical workshop is held for the coteacher and other interested individuals. A series of 12 workshops are to be held. Those who complete the pro-

gram will receive a Recognition of Achievement Certificate for Sunday school teachers.

Continental breakfasts are being served at **BOISE** on various Sunday mornings before the 9:30 service. About a fourth of the congregation is served at once. These provide extra fellowship times and have been well-attended.

FRIENDS RECORD

BIRTHS

ALLEN—To Lee and Melinda Allen, a son, Charles Matthew, December 13, 1984, Seville, Ohio.

ANSON—To Wayne and Patty Anson, a son, Kory Drew, January 19, 1985, Earlham, Iowa.

BECKER—To Steve and Stacy Becker, a son, Nicholas Jay, February 4, 1985, Spokane, Washington.

BELL—To Bruce and Judy Bell, a son, Jonothan David, December 10, 1984, Zanesfield, Ohio.

BRADLEY—To Mark and Jenny Bradley, a son, James Mark, January 29, 1985, Spokane, Washington.

CANTER—To Glenn and Karleen Smith Canter, a daughter, Christina Alene, February 3, 1985, Forest Grove, Oregon.

CHAPMAN—To Rick and Robin Chapman, a daughter, Machele Rene, January 10, 1985, Paonia, Colorado.

CHILDS—To Randy and Mindy Childs, by adoption, a teenage son, Tim, February 1985, Spokane, Washington.

CHRISTMAN—To Phil and Linda Christman, a son, Jason David, January 10, 1985, Gable, Ohio.

CURTIS—To Cletus and Jane Curtis, a son, Jacob David, February 10, 1985, Damascus, Ohio.

FULLER—To Brian and Sandy Fuller, a daughter, Evie Kay, May 30, 1984, Spokane, Washington.

GRIFFIN—To Wayne and Pam Griffin, a daughter, Courtney, February 14, 1985, Boise, Idaho.

HARDY—To Don and Jane Hardy, a son, Timothy David, February 4, 1985, Damascus, Ohio.

HAZEL—To Ted and Jeanne Hazel, a daughter, Emily Elise, September 24, 1984, Scotts Mills, Oregon.

HUTCHISON—To Robert and Trudy Hutchison, a daughter, Katrina Margaret, January 13, 1985, Bayshore Friends, Bacliff, Texas.

LONERGAN—To Pat and Terri Lonergan, a daughter, Hannah Kay, February 1, 1985, Northridge Friends, Wichita, Kansas.

MARTINDALE—To Rusty and Linda Fitch Martindale, a son, Tyler Ray, October 29, 1984, Boise, Idaho.

McGRAW—To Rick and Marlene McGraw, a son, Zachary Blake, January 24, 1985, Martinsville, Virginia.

MILLER—To Laura and Jim Miller, a daughter, Megan Lynn, November 10, 1984, Wadsworth, Ohio.

MORTIMER—To Gary and Maricella Mortimer, a daughter, Mandy Alicia, December 8, 1984, Haviland, Kansas.

MORTON—To Walter and Suzanne Morton, a son, Timothy Mark, January 24, 1985, Wadsworth, Ohio.

O'CONNOR—To Jeff and Maureen O'Connor, a daughter, Carrie Lynn, June 19, 1984, Spokane, Washington.

PIATT—To Randy and Kristi Piatt, a son, Nathan Daniel, February 2, 1985, Boise, Idaho.

ROBERTS—To Craig and Cris Roberts, a son, Jonathan Craig, January 31, 1985, Spokane, Washington.

SLUSS—To Charles and Cindy Sluss, a son, Bradley Charles, January 28, 1985, Damascus, Ohio.

WATTS—To Tony and Marilee Watts, a daughter, Holly Christine, December 20, 1984, Norman, Oklahoma.

WIANT—To Steve and Becky Wiant, a son, Tyler Paul, December 26, 1984, Cable, Ohio.

WIEDRICK—To Jack and Vicki Wiedrick, a daughter, Holli Elizabeth, February 9, 1985, Boise, Idaho.

YEAMAN—To Joe and Shirley Yeaman, a son, Christian Louis, December 28, 1984, Paonia, Colorado.

ZOSEL—To Mike and Sherry Zosel, a daughter, Brittany Summer, January 12, 1985, Spokane, Washington.

MARRIAGES

BAUBLIT-BROOM. Peggy Jean Baublitz and Stephen N. Broom, February 14, 1985, Tyler, Texas.

GORDON-HART. Marita Rae Gordon and Robert Eugene Hart, October 20, 1984, Wadsworth, Ohio.

JAEGER-CAMPBELL. Mary Jaeger and Harold Campbell, February 2, 1985, Willow Creek Friends, Kansas City, Missouri.

PENN-SIPE. Letitia Anita Penn and Theodore Van Sipe, April 28, 1984, Mt. Gilead Friends, Ohio.

ROSENFELD-ROYLE. Lorri Rosenfeld and Eric Royle, January 19, 1985, Friendswood, Texas.

ROSS-BORCHERS. Lynne Ann Ross and Steve Borchers, February 16, 1985, Haviland, Kansas.

WISNER-HUTSON. Leslie Wisner and Bob Hutson, February 2, 1985, Northridge Friends, Wichita, Kansas.

DEATHS

ALLEN—E. Wilbur Allen, 80, Boise, Idaho, February 15, 1985.

BROWN—Lois Jean Brown, January 19, 1985, Friendswood, Texas.

DAVIS—Thelma Davis, January 11, 1985, Ramona, Oklahoma.

EMERT—Bob Emert, January 10, 1985, Bayshore Friends, Bacliff, Texas.

GIDEON—Florence Gideon, December 28, 1984, Spokane, Washington.

HARPER—Bill Harper, February 12, 1985, Liberal, Kansas.

HARTER—Evelyn Harter, February 7, 1985, Wadsworth, Ohio.

JUSTICE—Myrtle Justice, February 10, 1985, Paonia Friends, Colorado.

PERRY—Paul Perry, April 10, 1984, Spokane Friends, Washington.

PERRY—Velma Perry, November 5, 1984, Spokane Friends, Washington.

RANSOM—Wayne Ransom, 67, January 30, 1985, Ramona, Oklahoma.

SANDY—Belva Sandy, February 11, 1985, Lone Star Friends, Hugoton, Kansas.

STANLEY—Homer Stanley, 99, January 15, 1985, Damascus, Ohio.

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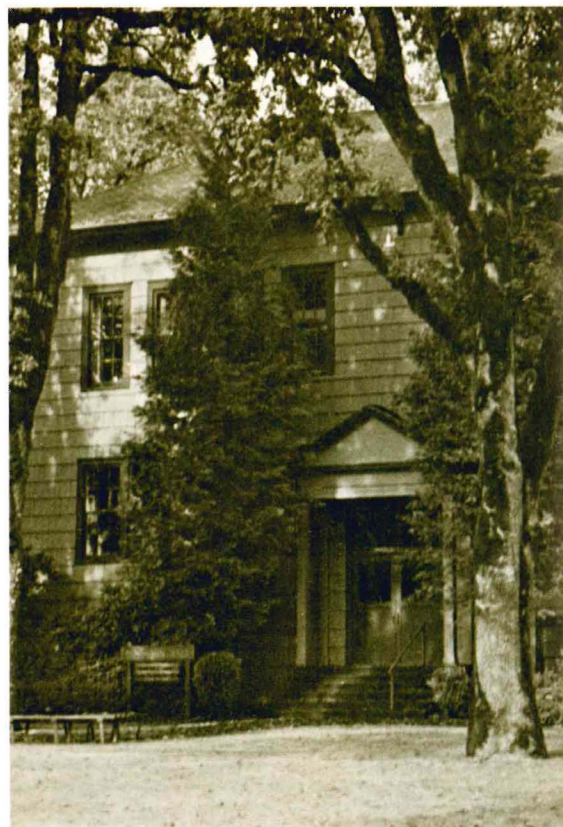
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Edward F. Stevens, President
George Fox College, Newberg, OR 97132



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