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Evangelical Friend

May 1985

Vol. XVIII, No. 9

There is no pulpit where I preach . . . just lots of need. **DAN NOLTA (PAGES 2-4)**

Christians have the important role of offering Christ's compassion and caring to those who have gone through abortion. **CHARLES MYLANDER (PAGE 28)**

Our greatest challenge is to minister effectively to the hurting, searching people of this area. **DUANE RICE (PAGES 6, 7)**



God is calling each of us to be a minister . . . a servant to the world. **JON JOHNSON (PAGES 8, 9)**

It is folly to expect conversions before we accept people. **DENNIS LOBACK (PAGE 4)**

Marriage, above all other human relationships, seems to offer us the greatest promise of finding the love we need and seek. **DAVID MACE (PAGES 10, 11)**

The church does not exist fundamentally to dispense personal happiness to those who honor the church with their presence. **HOWARD MACY (PAGE 14)**



Being a Neighbor in Times of Crisis

BY DAN NOLTA

OUR SWAT lieutenant called upstairs, "We have a suicide call at the Marski residence [all names are fictitious]. They are dispatching on it now."

My heart sank. I heard a little while later that Al was dead. One more fight with his new young wife on top of everything else and he just couldn't take any more.

Al had gone to his car, hooked a vacuum cleaner hose to the exhaust, and now he was dead . . . another addition to the Pierce County suicide statistics.

I had "met" Al a few weeks earlier, after an eight-hour, armed standoff inside his home, where he had threatened the lives of deputies and his own life as well.

Recriminations followed the news: "Why wasn't I there? What more could I have done for Al? Am I really adequate for this job?"

A couple of long walks, coupled with God's gentle words to me about the value of human life and our responsibility together, and I was ready to go back to work again as a chaplain for the Pierce County Sheriff's Department.

It hurts to see people whose lives are so twisted and pained that they are more afraid to live than to die. "Lord, what can I do to help them be different? What can make a difference in their lives?"

Dan Nolta became a full-time chaplain with the County Sheriff's Department in Tacoma, Washington, last year, after having been pastor of the Olympic View Friends Church for 14 years. Dan is Puget Sound Area superintendent and a member of the Northwest Yearly Meeting Department of Evangelism.

That plaintive cry echoed through my mind about 3:30 one morning, a few days after we had talked Al from his house. That incident, together with a guy named Ron, stirred me from sleep and made me toss and turn in the warmth of my bed.

Earlier in the day, the call had crackled over the radio, "178, 236, shot fired, possible suicide." Twenty minutes later I was standing in a trailer house. Deputies were efficiently going about their job, while an ambulance raced to the hospital with a critically wounded victim.

Ron's wife sat with ashen face, stunned by what she had just seen. We sat and talked quietly, as tears slipped down her cheeks, not knowing whether her husband would live or die.

Later we stood beside his bed hearing the "good news and the bad news." The good news was that he would live; the bad news was that he was paralyzed and would never walk again. The bullet had severed his spinal cord.

Alcohol, drugs, a term in the penitentiary, and no job for a long time had all brought him to the point where life seemed no longer worthwhile.

As I lay in bed that night, the answer to my question came from the Lord, plain and clear, "I died for them!" Jesus died for Al and Ron, as well as for this one who was tossing and turning in concern for them. Knowing what I must do, I slipped into sleep anticipating the next day.

That afternoon I walked into Ron's room with fear and trembling. As I looked down at his tattoo-covered body, I

wondered if he would listen or tell me to leave and never come back.

As I related God's words to him, tears began to well up in his eyes as he listened. He didn't throw me out! Instead, he told me of his godly parents, who were careful to have him in church and Sunday school, until at age 16 he rebelled and walked out to a life of drugs that led him into the penitentiary.

"I don't know why I did that," were words of remorse that came from him as he opened the door just a crack. Through the crack, he began to consider again, after 20 years, that perhaps God could make a difference in the second chance at life he had been given.

Ron and I are still talking, and by the grace of God he will one day experience the joy of God's complete forgiveness. *[About three weeks after this article was written, Ron accepted Christ as his Lord and Savior. He is now involved in a discipleship program at a neighborhood church.]*

The life of a pastor/volunteer chaplain began innocently enough for me some 15 years ago. By answering an ad in the paper, I entered into the world of cops, sirens, and pain.

Out of my early crisis-intervention training came a Police Chaplaincy Program in our city. The chaplaincy gave me a front-row seat with drunks, dopers, prostitutes, thieves, and murderers, and I loved it . . . just like Jesus did as he ate with the publicans and sinners. What a mission field, with me seated on the front row of life!

After seven years, I set about to walk away from chaplaincy and law enforcement. Even though I left the program, I could never leave the publicans and sinners, and about a year ago, God led me back. I would have to say, He fulfilled the desire of my heart . . . to feed the hungry, clothe the naked, visit those who are sick and in prison.

I now serve full time as field chaplain for the Pierce County Sheriff's Department. As field chaplain, it is my responsibility to recruit, train, and supervise volunteer chaplains in the 1,400-square-mile expanse of our county. That means, soon there will be pastors, who may have lost touch with "humanity," who will come in contact with pained people who are in crisis through death, accident, or other human tragedy.

CHAPLAINS will be equipped and ready to stand with the family of a suicide victim, or with the threatened suicide who wonders if there is any hope left or any reason to get up and try again. Perhaps that suicidal person will be wondering, "Is there anyone who cares?" Arlene was a person like that.

We found Arlene huddled behind the bathroom door, so emotionally upset she could not speak. She had been there for six hours. For two of those hours, she had aimed a shotgun at her stomach, not having enough nerve to pull the trigger. The gun was finally taken away from her.

As I quietly took my place on the bathroom floor beside her, I began to reassure her that I wanted to help.

Some of the first words that came from her were, "Everyone says they care, but nobody really cares. Everyone says they will help, but no one does."

Sitting on that bathroom floor, she challenged my motivation as a chaplain, as a person, and, most certainly, as a Christian. I went home that night with the question before me "Lord, do I really care? Is this just an exciting game for me? Why am I here, anyway?"

The answer came, of course. I *do* care. I do want to help by ministering the love of God and the "cup of cold water" that love inspires . . . Oh, yes, Arlene was brought to a relationship with Christ a couple of days later sitting in the psych ward of one of our local hospitals.

The need for the entire church to be involved on the front line ministering was graphically illustrated to me one day as I began to work on a case referred to me by our Civil Division. A local "bag lady" came each day to pester them with some story of lost funds and "stolen" Social Security checks.

I talked with her, got the particulars, and began my community search for the right resource to help. I was stymied and called a friend who is a social worker. After some description, he began to make more and more intensive inquiry, finally asking her address. He gasped and said, "That lady lives just a few doors down from me!"

The vast majority of the problems are left for Christians who care enough to do more than read the words of Matthew 25. If we became really serious about those words, we would solve many of those problems by the sheer power of God's love working through us.



I tell the stories because each of these people was somebody's neighbor—neighbor to someone who didn't want to get involved, or cared more about listening to Christian radio than being "Christian radio" to someone who had desperate need.

What a privilege God has given me to stand where I stand! There is no pulpit where I preach, no hymnals, and no offering plates, just lots of need.

I thank the Lord for allowing me to stand outside the doors of the church and to minister the love of Christ to those who stumble by as down-and-outers . . . or those who are walking tall and proud until they are brought low by crisis.

Police chaplaincy is summarized in my mind and heart by the words of Sam Shoemaker, taken from his poem "I Stand by the Door."

"I stand by the door,

I neither go too far in, nor stay too far out.

The door is the most important door in the world.

It is the door through which men walk when they find God.

Men die outside that door, as starving beggars die on cold nights,

In cruel cities, in the dead of winter.

Nothing else matters compared to helping them find it.

And open it, and walk in, and find Him.

So, I stand by the door" ☐

An Acceptance Of Equals

BY DENNIS LOBACK

NEARLY THREE YEARS ago I first came to the Lord, or the Lord first got my attention, which may be more accurate.

My wife and I had separated. She had enough of my drinking and of our way of life in general. I didn't understand then how she could leave me because I did not really recognize that life was so bad for us. At least we cared about each other. I understand better now.

We were going through the motions of getting a divorce—she in Idaho and I in Washington—when I received court visiting rights in Idaho. While there I attended a Friends Meeting pastored by Homer Smuck. I believe that Pastor Smuck's message that day on reaching out to others—those not under God's influence, those who are the most in need, those we would believe to be unworthy of God's mercy—was given to him by the Lord on this day just for me.

Dennis Loback, a member of Friends Memorial Church, Seattle, Washington, shares his testimony and concern for reaching out to others with love and acceptance.

I was truly overcome by God's love, mercy, and caring for me. For the first time in my life I knew the truth of His existence and His presence with me.

On this day, Homer Smuck preached everything that I inherently felt was truth, and because of what he said and because of what the other people in the congregation showed me at that time and place, I began to feel

that I had truly found a place for me "among Friends."

Because those Friends reached out to me in such a wonderful way, I very much hope there will be those in all our Friends churches who will do the same. It is easy to forget or fail to do this sometimes.

And, while I try to grow in my Christian life, I still depend on the understanding, encouragement, and openness of others in the church.

As I understand the character of early Friends, they reached out to everyone. They excluded no one. They were tolerant of those who did not know God. They tried in all ways to bring God to them, and to bring them to God. They were intolerant of those who had the Good News of Christ Jesus, yet did not consistently live by His teaching.

It takes God's love, personal courage, and discipline to be genuinely open with newcomers. It takes time and attention. It is easy to neglect this opportunity, even to become critical of those who are new or different as they search for God in our church. Some of these who come as visitors to our meetings, searching for acceptance, friends, God, and God's love and mercy are unattractive, dirty, discouraged. They come

with the smell of liquor on their breath. They come smoking and stomp out their cigarettes on our doorstep. Are we tempted to show disdain, disgust? Do we act aloof, making them feel inferior and unaccepted?

The Gospel is good news. Christ offers hope, forgiveness, and power to make everyone over. Are we the friends that they had hoped to find? (Mark 4:18-19)

Jesus' teaching is quite clear and challenging. "... 'Love your neighbor as yourself.' There is no commandment greater than these." (Mark 12:31) Failing this brings us under the condemnation of our Lord, "You have let go of the commands of God and are holding on to the traditions of men." (Mark 7:8)

This important truth of loving concern and acceptance of those new or searching may be a key to church growth as well as personal caring.

Having been helped personally, I ask myself if I am also reaching out to others, for everyone, new or older, needs understanding and love—none of us survives in isolation, nor does the church. Are you not in anguish over all the souls that we have failed to save? I am.

But what to do? How do we change our course?

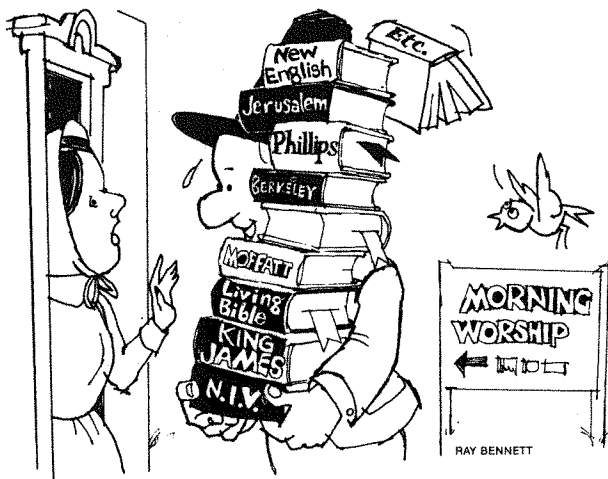
The answer is now clear to me. We must become like Jesus. We must accept all who come to us as equals. We must truly be *friends* to them. We must feast with them. We must love them because they are God's creation. We must socialize with them. We must share sorrow and laughter with them. We must do all of these things if we are to expect them to accept the Good News of Christ Jesus as truth. Yes, we must each become as Jesus, and above all, consistently "practice what we preach." (Matthew 12:7; 13:17; Luke 11:52)

It is folly to expect conversions before we accept people. It is the other way around.

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"I'm not sure which translation the pastor is using this morning."

COVER

Extending a helping hand to those in need is a part of our ministry to one another within the church as well as an extension of our concern and compassion for those who have not yet experienced Christ as Savior and Lord. (Photo by Will Toms, courtesy Sea and Summit, a Christian outdoor adventure program for teens, Santa Barbara, California)

ANTECEDENTS

"People don't care how much you know until they know how much you care."

This little gem was one of the things Jack Willcuts brought back from the National Association of Evangelicals convention. I heard it again a couple of weeks later in a film series on life-style evangelism. It also serves well as a touchstone for the articles in this issue.

Dan Nolte shares his work in police chaplaincy in the lead article. His ministry to people experiencing crises appears dramatic and unique, but he has a keen awareness that each of the people he deals with has a Christian neighbor somewhere in their community. Dan is concerned because a lot of people with deep needs are seemingly going unnoticed by the church down the street or the Christian neighbor, next door. When the major crisis finally comes, the police chaplain tries to serve as a spiritual safety net.

We recognize that Christ stretched the definition of neighbor far beyond the person next door. Some of us become so comfortable with a broad perspective on who our neighbor is that we become preoccupied with reaching out long distances and lose track of people right around us.

A fine example of a church that is meeting needs is Trinity Friends, Van Wert, Ohio (page 6). One illustration comes from the person who said, "The caring spirit the people demonstrate was like a magnet, drawing our family into the beautiful bond of Christian fellowship."

Christ calls us to show that we care. I trust the material in these pages will offer encouragement and a challenge in this aspect of Christian service.

—D.L.M.

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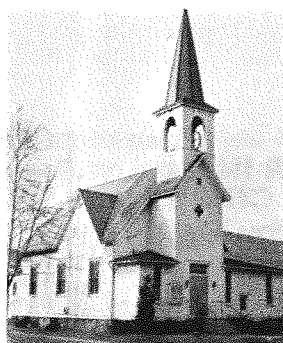
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For 57 years Trinity Friends, Van Wert, Ohio, held services in a meetinghouse on Sycamore Street (first photo) before building their present facility which they have been using since 1975.



Trinity Friends Church: A Profile

BY LUCY ANDERSON

TRINITY Friends Church in Van Wert, Ohio, is unique. It is one of the churches in Evangelical Friends Church—Eastern Region that is experiencing remarkable growth and some unusual happenings. In fact, I will call them miracles.

I had heard the reports, and I was curious to find out about the 300 percent growth in Sunday worship attendance over the past nine years. I wanted to see the new sanctuary completed 15 months ago, now with a capacity to seat 850 worshipers, to learn about the varied ministries to the community, and to meet the dedicated people involved.

The church is located in a small town of some 12,000 people. What had happened in this typical Ohio community made up of middle-class farmers, factory workers, and businessmen? I determined to find out, so I took the weekend off and traveled to Van Wert, 175 miles west of Canton on Highway 30, to try to find some answers.

The Early Years

I learned that Trinity Friends was founded in 1917. The first service was held in Gamble Chapel with Elizabeth Ward as the first pastor. On January 6, 1918, the first business meeting was held, and it was decided to buy a church building located on Route 224 and move it to Tyler and Sycamore. The next year attendance at Sunday school

reached 87. Friends remained at this location for the next 57 years.

Through the years, the meeting has been blessed with faithful pastoral leadership, including Charles Haworth, John R. Bartow, Herbert Haldy, O. O. Lower, Chase McPherson, Lawrence Linton, Dallas McIntosh, Clark Price, Paul Ryser, John Morris, Don Herr, Jason Sherwood, David Roudabush, and the current pastor, Duane Rice, assisted by Watson Cosand, youth pastor, and Denny Peters, assistant pastor.

In 1972 the decision was made to purchase five acres of property on North Franklin Street at the edge of town. A new building was constructed, and David Roudabush, the pastor, invited General Superintendent Russell Myers to preach the dedicatory sermon on August 17, 1975. The service was an inspiration to all as the pastor expressed thanks to everyone who helped "by praying and giving your time and money so that this dream might come true."

Two Miracles

The next phase of Trinity's history is unusual because of two miracles that occurred—the first, a miracle of healing, and the second, a miracle of God's provision of funds for enlarged facilities.

Settled comfortably in their new sanctuary, the congregation accepted the challenge to pay off the mortgage in only eight years. This was five years earlier than the agreement called for. Meantime, real growth was noted—especially after a Lay Witness Mission was successfully held with many people helped. An average of 178 attended morning worship.

Then an accident happened that was to have a profound effect on the church families and the entire community.

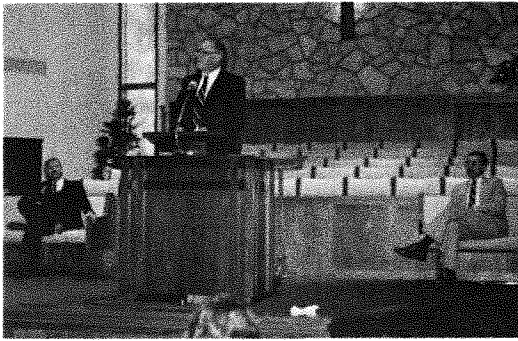
It was June 1981. The church had extended a pastoral call to Duane and Carol Rice, who accepted and moved from Virginia Beach (Providence Friends), where they had served for 10 years. The day after their arrival in Van Wert (June 26), two girls from Trinity returning home from a car wash for raising money for Camp Caesar were struck by a train and were severely injured. For many days the girls seemed to be at death's door. A prayer vigil was begun, and through the long months of waiting, the people of the church supported the anxious families and trusted God for the impossible.

The miracle came five months later when Chris Parsons and Beth Agler were able to come to the Thanksgiving and Praise Service attended by 495 people met to thank God for the lives of two girls He had given back to them.

THE INFLUENCE of this answer to prayer was widespread. Many in the community were saved because of it, and many more began inquiring as to how it happened. Attendance at church services was higher than ever; in fact, by 1982 the Administrative Council decided they had to enlarge the sanctuary since a schedule of two Sunday morning services would be only a temporary solution. The problem was insufficient space for the Sunday evening congregation. So—the pastor and elders began praying and trusting God for the solution.

Harold Murphy, who has attended Trinity all his life and is presiding clerk, was again chosen to head the Building Commit-

Lucy Anderson is a widely known leader among evangelical Friends. She serves on the staff of Evangelical Friends Church—Eastern Region, Canton, Ohio, and is a regional and contributing editor for EVANGELICAL FRIEND.



Duane Rice, pastor at Trinity Friends, is shown at the podium; assistant pastor Denny Peters is seated at right; Bill Barrow, who has been extended a call to join the staff as pastoral intern, on left. Kathy Baughman enables the deaf to understand a Sunday school class.

tee. "It was a big responsibility," admitted Murph (as he is affectionately called), "but it was also exciting because God was in it."

Dan McConahay recalled the discouragement and frustration the Building Committee had in trying to secure funds. "We know this building is of God. We had exhausted every source we knew to borrow money to build. We were faced with a deadline and every door seemed closed. Then, suddenly, the contractors notified us they would delay for three days. Well, in that short time, God brought in the money."

And so, the \$650,000 construction project was begun the first of May in 1983. Thanks to much hard work and careful supervision, the project was finished in December, three months ahead of schedule, and this cut the original estimate by \$150,000, making a total cost of \$500,000.

A significant fringe benefit was providing jobs for some of the unemployed men of the church as the work crew. What a joyful occasion it was when Superintendent Robert Hess dedicated the new enlarged sanctuary on December 11, 1983!

Now, with careful stewardship and prayerful planning, the debt has been reduced to \$300,000, owed to three Van Wert banks and the EFC—ER Development Fund.

Why People Choose Trinity

It was a privilege to meet the elders and committee chairpersons who were gathered for a supper meeting. As Pastor Rice introduced them, I quickly realized that this was a caring, prayerful group. What was unusual was that the majority were *new* to Friends. Out of 25 seated around the table, 12 have been attending Trinity for only five years or less; 8 have been involved for 10 years or more.

What brought them to Trinity Friends? What did they appreciate most about TFC? Some of their expressions are quoted in the sidebar—"People Find a Caring Place."

The testimonies were convincing. Trinity is composed of a group of changed people

People Find a Caring Place

"We had been searching for a church that would nourish us spiritually. I became so desperate, I prayed: 'Lord, send someone to help us out.' The next day, the Murphys came by and invited us to Trinity. We were tired of running around, and we knew this was the place for us."

—Denny Peters, now assistant pastor

"I was raised as a Catholic, but my life was empty with no real meaning. My husband was so dissatisfied that he quit going to church entirely. A friend invited me to go to a music concert at Trinity. That night God touched me, and I was converted. My husband began to come with the children, and we have been coming since then."

—Shelly Eberle

"These past two years, Trinity has become our church home. My wife and I praise God that He has answered our prayers, and although doctors said it would be impossible for Kathy to ever bear a child, she is now pregnant, and we joyfully anticipate the birth of our first baby."

—Joe Baughman

"I was saved in a home Bible study five years ago. I continue to support the work here because of the openness of the people and the altar calls. The church provides opportunity for people to find God."

—Larry Adam

"I am Mexican-American. My father had a restaurant in town and I helped there. One day my wife persuaded me to visit Trinity. Although I was tired from working late, I went. What a surprise! I felt warm love by caring people who welcomed me from their hearts. Their singing of 'Just As I Am' touched me, and I came to Jesus for forgiveness."

—Manuel Chevaria

"I came to TFC because the Bible was foremost. 'Look in the Bible and see what God says,' the preacher told me. I continue here because I am welcomed to participate. Anyone who wants to come and join the ministry of this church can do so."

—Dan McConahay

"God is in control in this church. I had bounced around from church to church for eight years, and I truly believe God brought me to TFC. The caring spirit the people demonstrate was like a magnet, drawing our family into the beautiful bond of Christian fellowship. We sense joyous freedom in this place!"

—Neil Hammons

Three-year-olds gather around table for Sunday school lesson and at far right pastoral staff member Watson Cosand and the teens he works with are together in a worship service.



who feel they have found what they were searching for, namely, a church home where they can worship God and find spiritual help from accepting, caring, praying people.

The Pastoral Team

At the Sunday morning service, I centered down in worship with gratitude to God for the 600 like-minded individuals gathered in His name. The service was a celebration of God's love through special music, prayers, hymn singing, the offering, and the message. An altar call concluded the service, and in awe I rejoiced with the 20 or more seekers who stepped forward to find God.

In trying to understand the dynamics of the situation, I asked Pastor Duane to summarize the main work of Trinity Friends. He replied: "We are a friendly place for families to worship. Our greatest challenge is to minister effectively to the hurting, searching people of this area. The statistics show there are 28,000 persons with no church home in Van Wert County. We feel a special call to reach them."


It took a step of faith to enlarge the team. Watson and Anna Cosand work with youth. The success of their efforts was evident when I saw some 100 teenagers all sitting together with Watson in the south section of the sanctuary. They entered into the spirit of the service with both reverence and enthusiasm.

Denny Peters directs the visitation program. With lay helpers, he regularly calls on elderly people in nursing homes and hospitals, visitors, and those requesting a call at home. Denny will travel to Florida this spring to enroll in the Evangelism Explosion program and return to supervise it at Trinity.

The ministries of the church include not only a live and dynamic Sunday school program, counseling, home Bible studies, and the usual men's and women's groups, but they include also a special Prayer Chain, a Single Parents Fellowship, Signing for the Deaf—both at Sunday school and at all services—a regular radio program *Reach-Out*, and the Agape Prison Ministry.

This effort to reach prisoners is because of the love and concern of one man—Charles Eberle, who himself is a former convict who was converted while in jail and has never forgotten how a caring chaplain helped change the course of his life. Last year Chuck reports that 34 were won to the Lord behind prison bars. He has a vision of what God can do through personal contacts, so he faithfully visits the prisoners each week. In Trinity's budget, \$1,000 is set aside this year to fund Christian literature for Chuck to distribute.

When I said goodbye to Carol Rice, the pastor's wife, I told her how I had enjoyed her Sunday school class, studying the book of Hebrews. Her response: "Oh, Lucy, pray for us. Duane and I have never pastored a place where there are so many hurting people. The opportunities are tremendous!"

I left Van Wert confident that here is a church that God is blessing because the people give Him the glory and because they truly love one another. 

Who: Me? A Minister?

BY JON JOHNSON

Some years ago there was a parody written to the tune of "Onward, Christian Soldiers." The second verse of that great hymn was changed to say, "Like a giant turtle moves the church of God. Brothers, we are treading where we've always trod."

That may be a humorous picture, but unfortunately, it is all too true of many churches. Perhaps it is true of too many of our Evangelical Friends churches as well! Dr. Howard Hendricks in his "Leadership Effectiveness Series" says, "If you do the will of God, it is absolutely impossible for you not to impact your world." What impact is your church having on your commu-

nity? What impact are you having on others?

Perhaps that question should be posed in another way: What keeps Friends from having a greater impact? The answer does not lie in greater numbers or in greater finances. We do not simply need better programs or better promotion. We need a universal ministry. That is, every believer must be personally involved in ministry in the Name of Christ. Friends have become like so many other denominations that rely on the "professionals" to do the ministry. Let us refresh our understanding of who is the minister!

The Role of the Pastor

The pastor is not the minister. Rather, he is only one of the ministers. Friends, in adopting paid pastoral leadership, never intended the pastoral system, as we have it today, to replace the ministry of every believer. D. Elton Trueblood has said,

"Payment simply represents 'liberation' in the sense that a person is set free from the financial struggle of the marketplace in order to do all that he can to 'arouse,' to 'incite,' to 'teach,' and to 'equip.'" (*People Called Quakers*, p. 121)



This idea of the role of the pastor is part of the great heritage of Friends. It is, however, not confined to Friends. Arthur Rouner, Jr., in his book *The Congregational Way of Life* says,

"It was the conviction of the early Congregationalists . . . that a minister was set aside only to do full-time the same things that the people of the church were to do part-time. Not a difference in function, but a difference in time." (p. 112)

This pastoral role is true, not because it is a part of the Friends history, but it is part of our heritage because it is a truth of Scripture. In Ephesians 4:11, 12, Paul states the principle that,



"He gave some as apostles and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service . . ." (NASB)

A pastor's leadership consists not in the fact that he is

hired to do the ministry but rather in the fact that he is hired to equip the congregation to do the ministry. Perhaps pastors need to be challenged to preach on this passage less and practice it more!

For many church leaders this would necessitate a radical shift in the focus of the congregation. It would be difficult, to say the least. However, we must ask, "Is it biblical?" not, "Is it easy?" It requires the pastor to raise the believers' hopes and aspirations as to what God would accomplish through their ministry.

The Role of the People

Trueblood observes of the early Quaker Robert Barclay that, "He recognized first

that there could not be any genuine Christianity without a ministry." Becoming a Christian involves a number of steps that result in the repentant sinner coming to trust Jesus Christ alone for salvation. It is a faith response to God's grace, but immediately good deeds flow out of this new relationship (see Ephesians 2:8-10). God does not save us to a life of inactivity, but rather, to a life of service. To be great in the Kingdom of God necessitates a servant's heart, for this is the example of Christ who "did not come to be served, but to serve." (Matthew 20:28 NASB)

A universal ministry, that is to say, every believer being active in ministry, is simply obedience to the commands of God as found in Scripture. This obedience, evident in a Christian walk or lifestyle, is particularly evident in the New Testament Epistles.

Perhaps it would be helpful to understand that the word used in the New Testament for "ministry" could be translated "service." Every believer can render a service either to the Body of Christ or to the world who needs to be brought to Jesus Christ. Ministers aren't simply preachers or teachers or missionaries. According to the New Testament they are simply the leaders of the ministers! Ministers can be day-care volunteers, Bible study leaders, adopted grandparents, Sunday school secretaries, ushers, choir members, pregnancy counselors, prayer warriors, printers, Welcome Wagon volunteers, coaches, neighborhood confidants, and the list is endless.



Yes, You Can Minister

If you have faith in Jesus Christ, then you are qualified to minister. In fact, you are gifted for ministry! That is the confident assertion found in 1 Corinthians 12. The Holy Spirit gives each believer a supernatural ability (or abilities) in order to become involved in service. "Each one has the manifestation of the Holy Spirit" (v. 7); spiritual gifts are distributed to "each one individually" (v. 11); each believer has a

vital, though different, role because "God has placed the members, *each one* of them, in the body, just as He desired." (v. 18)

Many committed Christians struggle at this very point, perhaps due to false humility or through a lack of biblical understanding. Being gifted for service is a result of Christ's work in us and not of our goodness or superiority. The Holy Spirit gives us the capacity to fulfill the needs of the Body, either as we minister to fellow believers or as we minister the love of Christ to those still in the darkness of sin. It is this work of the Spirit that prompted Paul to state, "I can do all things *through Him [Christ]* who strengthens me." (Philippians 4:13)

God is calling each of us to be a minister—a servant to the world. Have you personally discovered what is *your* purpose, *your* place of service? That discovery can open the door to an exciting and fulfilling obedience to Christ. Paul challenged both Archippus (Colossians 4:17) and Timothy



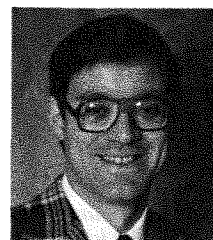
(2 Timothy 4:5) to fulfill their ministries. In the same way, God challenges us to fulfill our ministries. In those simple acts of daily obedience we will change our world.

What about you? Are you willing to be a minister? Only as the people of the church follow this biblical pattern can we again truly sing:

"Like a mighty army moves the church of God.

Brothers, we are treading where the saints have trod."

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LOVE Before & After Marriage

BY DAVID MACE

There is only one way to find out how couples experience love before marriage, and compare this with the way they experience it after marriage. I asked a number of couples to tell me—mostly happy couples, of various ages, who had been married from 5 to 40 years. The following is what I learned.

LOVE Before Marriage

The beginnings of love between man and woman among the couples surveyed followed two distinct patterns. In one, called love at first sight, the couple were immediately and strongly attracted to each other. The attraction was compounded of physical beauty, sex appeal, and personal charm or worth. As the man and woman became

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better acquainted, the original feelings of attraction were sustained, and led ultimately to marriage.

In the other pattern, the couple developed a friendship, which subsequently blossomed into love. Beginning cautiously, they came to like each other more and more as they became better acquainted, and finally were sure of their love for each other.

All of these couples experienced, in greater or lesser degree, three kinds of fulfillment as they looked toward marriage.

1. Glamour. My dictionary defines this word as "compelling charm, romance, excitement." The origin of the word is associated with enchantment and magic spells. Some new power seems to flow from one person to the other, and it is symbolized by dazzling lights, ecstasy, and a soaring sense of joy and excitement.

This is the stuff of fairy tales, of poetry, of old folk songs that never go out of date. It is a blending of sex appeal and a deep inner response to beauty in another person.

Matter-of-fact people tend to dismiss this kind of love as mostly froth and bubble, and regard it as an unreliable prognosis for

marriage. True, its intensity is too great to enable it to last, and if it is the *only* basis for entering into marriage the result may be disastrous. Yet, it can also be interpreted as a highly spiritual experience in which two people perceive in each other, and consequently in themselves, all that they are capable of becoming.

2. Completeness. This aspect of love concerns the gratification of a deep human need—perhaps the deepest of all our needs. It is the awareness that our personhood only gains its full meaning when we achieve intimacy with another person—when we are both "fully known and deeply loved." This is the only secure basis for a true sense of identity. Without it, the curse of loneliness constantly haunts us and we can never be fully secure emotionally. Deep down, this is the fundamental meaning of marriage—to unite two human beings in a depth relationship.

Of course, premarriage couples only see this as a distant goal, and their experience is little more than a reaching out toward it. Couples describe it as "Being with you makes me happy and secure"; or "Our relationship gives me a feeling of being a whole person" or "In finding you I feel I have something very valuable and very precious in my life"; or "It's very satisfying to feel that I belong to you, and you belong to me."

Like the feeling of glamour, this is not likely to endure, though for a very different reason. Glamour is essentially a function of the *newness* of the experience, and dies away in time. By contrast, the sense of completeness is a *promise of something yet to come*; and for too many couples, it never does come because they lack the resources to achieve it.

3. Security. This element in premarital love was once very strong, even dominant, but today this is rapidly changing. Basically, it is expressed as: "Now I am OK, because I have found a marriage partner." This has always been viewed as evidence that you have passed a vital social test.

The man says: "I now have a woman of my very own, so my manhood is affirmed. I can now establish a new unit of human society—a family of my own, which will give me status in the wider world. My children will bear my name, care for me when I am old, and carry their remembrance of me into the future. My food will be cooked, my home cared for, my clothes washed and mended. My sex needs will be met. I will be cared for when I am sick, and comforted when I am discouraged."

The woman says: "Now I have found a man who loves me and wants to marry me. He will provide me with a home of my own. He will earn the money to make us secure, to buy the necessities for comfortable living and a few luxuries as well. He will give me assurances of his continuing devotion through our shared sex life, and will enable me to fulfill my womanhood by becoming the mother of children, whom I can enjoy and care for till they are ready to live independently and who will then care for me if and when I am in need."

Most of the couples I questioned referred to this as an element in their love for each other before marriage, but there was a distinct difference between the older and younger couples in the importance they attached to this factor of security. The greater sexual freedom now in evidence, and the practical possibility and social acceptance of singlehood, have changed the picture for many men today. For women, likewise, economic security, single parenthood, and freedom of association between the sexes have largely eliminated the censure that failure to marry once implied.

LOVE After Marriage

One interesting finding of my inquiry was that although there are similarities between the feelings of men and women before and after marriage, the relationship between the two states is not really very close. The glamour fades, the expectation of completeness is not quickly or easily fulfilled, and the need for security is, in our present culture, greatly diminished.

Indeed, the traditional concept seems to have been almost reversed. The view in the past was that finding a partner, achieving the level of economic independence necessary to establish a home, and getting ready for the new way of life represented extensive and often protracted effort. But then, the difficulties all successfully overcome, the married couple could relax and settle down to enjoy the rewards for which they had successfully striven.

By contrast, it is now relatively easy to meet, select each other, plan a wedding, and find a place to live. But after marriage, the real work begins—the complex interpersonal adjustments; the meshing of two careers; the meeting of sophisticated standards for sexual interaction; the successful management of a two-vote system,



with all the complex adjustments involved, not to mention the inevitable interpersonal conflicts that ensue.

Three basic characteristics of the love that developed after marriage were represented in the responses of the couples interviewed.

1. Fulfillment. This is related to the earlier feeling of completeness in the unmarried couple; but the relationship after marriage, if successfully achieved, represented the transition from aspiration to realization. The couples now saw marriage as bringing fuller development of the self by expanding horizons and acquiring new resources.

The marriage experience revealed that there is a limit to the process of expanding selfhood by acquisition, and that love really means *fulfilling the self by sharing it with another self*. This concept was well described by John Bunyan in an illuminating couplet:

"There was a man, though some may count him mad; The more he gave away, the more he had."

This elemental truth reappears today in the definition attributed to Harry Stack Sullivan, that when the well-being of another person becomes just as important to you as your own well-being, the state of love exists. The concept was echoed by Rollo May when he said: "We define love as a delight in the presence of the other person and an affirming of his value and development as much as one's own." (*Man's Search for Himself*, New York, New American Library, 1953, p. 206).

This obviously was the experience described by many mature married couples—a sense of deep fulfillment achieved by turning outward in a joyful and caring identification with the partner. Often they described how this led to loving relationships with children, with other relatives, with friends, and with all needy persons.

2. Companionship. The development of *mutuality* in marriage partners, which grows out of their love for each other, produces a feeling of *togetherness*—a sense that they want to share as far as possible their joys and sorrows, their hopes and fears, their triumphs and disasters. They discover that life is much more meaningful when they explore each other's thoughts and feelings, work together for common goals, and support each other in personal growth.

Unfortunately, this kind of love-in-action is denied to many married couples today be-

cause we live in an era that proclaims loudly the doctrine of individual autonomy as the way to a full life. But this prevents many of us from perceiving a deeper truth—that it is only when we invest our autonomy in in-depth sharing of ourselves with others whom we love, and who love us in return, that we can grow to our full stature as persons.


3. Maturity. I should explain that this quality in love after marriage was not claimed by many of those to whom I talked. But when they spoke of the meaning of their fulfillment in the companionship relationship, they conveyed in authentic terms the maturing of their own personalities that had come to them through their experiences together. Nurtured and sustained by the loving climate in which they lived day by day, these people were obviously growing steadily and showing all the signs of unfolding maturity.

What *are* these signs? One was a sense of contentment, of being at peace with the world. Some of them were working hard, but there was no compulsive anxiety, no restless dynamism about them. They did what they had to do, even suffered frustrations and setbacks, with a serene sense of quiet assurance that all would be well in the end. They were charitable and kind in their judgments of others and optimistic about our human future. This was based on their deep sense of assurance that the rich reward, which they themselves found in life, can be made available to others, and that this will ultimately be achieved.

CONCLUSION

Loving and being loved are the most rewarding of human experiences and represent a goal toward which we all strive, even if our striving is cruelly frustrated until we almost abandon hope and turn wistfully to other rewards.

Marriage, above all other human relationships, seems to offer us the greatest promise of finding the love we need and seek. Although marriage is not the only way to achieve this goal, it is the way taken by most of us.

Throughout history, marriage has had other objectives—the nurture of the young, the containment of errant sexual urges, the maintenance of social order. But always, in our folklore and in our dreams, there has endured and will endure a faith and a hope that marriage at its best can meet our need for love and for the maturing that makes loving persons. 

Tentmaker: Missionary



True or False? The answers can be found in the following interview with James Morris, Executive Director of Evangelical Friends Mission.

1. A tentmaker missionary is any Christian working overseas in a secular occupation.
2. Since the cost of supporting professional missionaries has become so high, they should be replaced by self-supporting tentmaker missionaries.
3. Tentmaker missionaries need a strong spiritual base from a church in the homeland.
4. There are now one hundred North Americans working overseas in secular occupations for every professional American missionary.
5. The idea of missionary tentmaking is a new one developed in the twentieth century.
6. Half the world is unreachable—except by cross-cultural witness—and half the unreached live in restricted areas where traditional missionary approaches cannot be used. This means that the only way to reach people in these restricted areas is through tentmakers.

We understand that your office recently received a letter from a constituent who asked why a new missionary couple was put under appointment in January for Mexico City when it would have been less expensive to use tentmakers. What was your answer to this person who had read your article on tentmaking in the October EFM World?

MORRIS: I responded that, as pointed out in my article earlier, missionary tentmaking is only part of the answer for world evangelization. It is not a matter of "either/or"; rather, we need *both* regular career missionaries *and* tentmakers.

While tentmakers may witness in ways and places career missionaries cannot, they are limited because of full-time secular employment and also, frequently, brief terms of service. There is a need for both kinds of Christian witness. Qualified tentmakers can complement and enhance the work of professional missionaries, but in no way do they replace those committed to service that is long enough to learn about the people, their language and culture in order to establish a high level of rapport and confidence. On the other hand, on-the-job tentmakers, even in unrestricted areas, may reach a strata of people not readily accessible to the professional missionary; also they can be models to national believers on how to integrate faith into everyday living. Each type of witness has its particular strengths and weaknesses.

Well, exactly what IS a tentmaker; isn't every Christian working overseas in a secular context in this category?

MORRIS: No, not really, though this is a common misconception. Basically, a tent-

maker is a "trained, experienced Christian worker with missionary motivation who is led by God into cross-cultural ministry to make Him known, at his own expense, in the context of secular employment or study." Many sincere and dedicated Christians are employed secularly in other countries and may even witness to their faith, but still do not have a definite sense of call and commitment to the missionary purpose or contribute positively to it.

Some say there are 100 North Americans working overseas in secular occupations for every professional American missionary. Others project that of four million Americans employed outside the U.S., maybe 400,000 are believers with probably not more than 1 percent of them tentmakers. Whatever the statistics may be, in light of world need, this vast resource should be tapped by the Church.

Then is a definite call the main qualification for a tentmaker, or are there other specific requirements?

MORRIS: A call is only part of the picture. In consultation with experienced tentmakers, EFM has developed the following criteria for screening candidates for missionary tentmaking:

1. They must be genuinely committed Christians with a solid grasp of Bible truth.
2. They must have both expertise and experience in a marketable skill.
3. They must have a God-given conviction that missionary tentmaking is for them.
4. They must have demonstrated a close discipleship walk with Christ.

5. They must have proven abilities in how to sensitively share their faith in a hostile environment.
6. They must have a strong tie to their local home church—both for prayer and moral support, as well as for accountability.

Besides these qualifications, the potential tentmaker must realize the necessity of adequate orientation for effective cross-cultural work and be willing to acquire such a background before beginning to serve in another culture.

Since EFM has outlined criteria for screening tentmaker candidates, does this mean that you encourage interested persons to apply?

MORRIS: Definitely so. The governing board of EFM (EFA Missions Commission) has adopted missionary tentmaking as one of its approved methods of world evangelization. In so doing we intend to challenge our constituents about this opportunity and to receive and screen preliminary applications. Then those who qualify will be referred to one of the Christian organizations engaged in matching applicants with job openings all over the world.

What is the reason for making preliminary application through EFM when one can apply directly to one of these organizations?

MORRIS: The reason is twofold. First, these organizations need and appreciate the assistance of recognized mission agencies in preliminary screening of candidates. Second, by going through EFM a candidate will be able to have a relationship with and be a representative of evangelical Friends.

Substitute or Supplement?



Does EFM's policy include anything beyond helping qualified persons find jobs through tentmaking organizations?

MORRIS: Yes, EFM is committed to work with tentmaker missionaries in developing strategies for evangelism, church planting, and/or other valid types of ministry once the tentmaker has established himself in the place of his employment. Beyond that, EFM will consider providing financial assistance for such agreed-upon ministries as may result from the work and witness of tentmaker missionaries.

And, in countries where EFM already has established mission work, we will strive to develop any relationship possible or necessary for the tentmaker missionary and any new work that may develop from his efforts. If he is close enough to be involved with a going Friends mission/church work, he can relate to EFM as an affiliate missionary.

In countries where EFM does not have mission work, we will work with the tentmaker missionary in developing relationships with other established missions or church groups if it is not wise to establish a Friends group there. When the tentmaker missionary comes home on vacation or furlough, EFM can schedule deputation appointments for him.

Are there any tentmaker missionaries now working on EFM fields?

MORRIS: We have one couple, John and Barbara Brantingham, in Taiwan, and another, Mike and Cindy Briggs, in Mexico City. The Brantinghams were formerly professional missionaries, but now support themselves in secular employment while still ministering very effectively in various ways among Friends of Taiwan Yearly Meeting

Is the tentmaking option a new one in missionary strategy? Seems that the Apostle Paul has often been called a tentmaker.

MORRIS: You're right on target—Paul did supplement his missionary ministry by making tents on the side to help support himself, though he was more missionary than tentmaker. Even in the Old Testament, we see Abraham moving his cattle business from country to country as God's representative. In more recent times, William Carey, "Father of Modern Missions," supported himself as an indigo planter and professor in India while witnessing, translating the Bible into six languages and the New Testament into 23, and doing other missionary work.

But among current mission trends there is renewed and strong emphasis on tentmaking, especially in closed or restricted areas where full-time professional missionaries are not permitted, such as Muslim or Hindu countries, or China. Some estimate that as high as 60 percent of the world is closed to conventional missionary work. Put another way, half the world is unreachable, except by cross-cultural witness, and half of the unreached live in restricted areas where traditional missionary approaches cannot be used. Yet those called by God to go to those areas to work in secular positions can witness for Him there if they are open to sharing their faith sensitively in an unfriendly environment.

What are some of the signs of this new emphasis on tentmaking?

MORRIS: There are books, such as *Today's Tentmakers* by J. Christy Wilson, and *The*

as well as in other groups. This illustrates the fact that "once a professional missionary, one is not necessarily always one," or vice versa. People may be led from one category to another at different times in life.

The Briggses, from Barberton, Ohio, are employed with General Tire Company, but also assist greatly in our Mexico City work and have recently made formal application as affiliate missionaries of EFM.

Overseas List by Beckman and Donnelly, devoted to this topic. Missions leaders discuss it at high-level conferences for study and strategy, and well-known evangelicals such as Carl Henry and Waldron Scott make reference to this trend, even predicting that it is "the next great creative movement that God's Spirit is going to bring into existence in missionary effort."

Also, new organizations have been formed specifically for the purpose of facilitating tentmaking. One, founded by former tentmaker Ruth Siemens and based in California, is Global Opportunities; another is called CRISTA, located in the Seattle area and affiliated with Intercristo.

Can you give examples of options open to potential tentmakers?

MORRIS: Options are numerous and varied; almost any kind of career is needed. We have computer printouts including all sorts of positions in scores of fields in 130 countries of the world. People with skills, from teaching to typing, managing to mechanics, nursing to nutrition, flying to farming (to name only a few), can find jobs in places from Kuwait to Kenya, Alaska to Argentina, China to Cameroon, Italy to India.

Most positions require a degree and several years' experience, as unskilled jobs are protected by governments for their own people. Salaries range from modest but adequate to very high, with a range of benefits. Contracts are usually one to three years and renewable. Often there are fully paid vacations.

Ruth Siemens of Global Opportunities says that "even one year overseas can be fruitful, but most of us don't do our best missionary work until we have had longer than that to learn the culture. We need tentmakers to make long-term commitments."

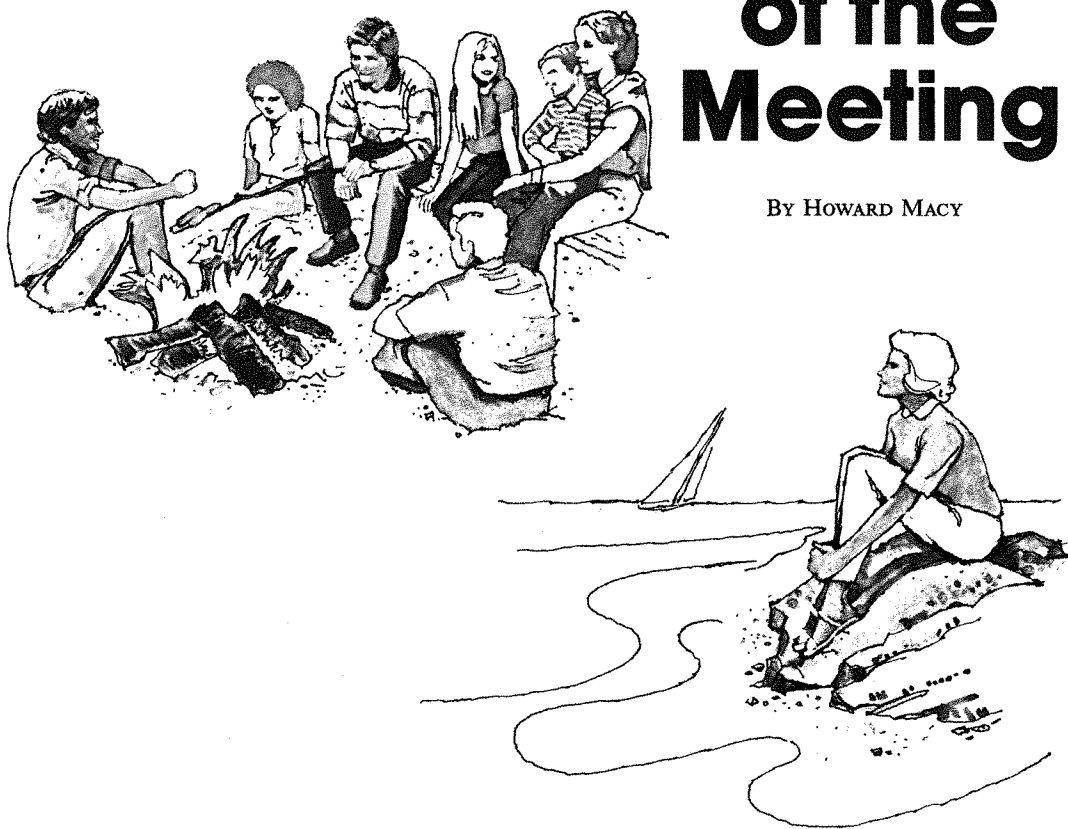
Tell me, what approach do you recommend for an evangelical Friend who feels called and otherwise qualified to become a tentmaker?

MORRIS: I suggest that they contact our office (P.O. Box 671, Arvada, CO 80001) for a preliminary application. After learning of their level of experience and expertise, we can offer further counsel and, if they seem ready, put them in touch with a tentmaking organization equipped to match them up with available opportunities.

For those interested in tentmaking but uncertain about whether they qualify or how to prepare, we would be happy to hear from them and to offer helpful advice. ☐

In the Care of the Meeting

BY HOWARD MACY



Let's Be Friends

Several commentators have described contemporary American culture as self-seeking. Motivated by desires for self-fulfillment, self-realization, self-discovery, and other self-satisfaction, Americans have clamored to be analyzed, encountered, and fulfilled, have devoured books on how to take care of "Number One," and in almost every conceivable way have pampered their "selves."

This contagious self-centeredness has also infected the Church. For example, it is not uncommon to hear people complain that they "don't get anything out of" various church programs or that they wished the church would "do something for me" or,

only a bit less unselfishly, "for my kids." Though the church should nurture and encourage individuals, such complaints often have a decidedly self-centered tone. The church does not exist fundamentally to dispense personal happiness to those who honor the church with their presence.

Another expression of self-centeredness in the lives of churches and meetings is an unguarded insistence that each Friend should be completely free to follow his or her "own light." This is not only theoretically wrong in making each individual the absolute judge of what is true, but it also produces an anarchy that belies Truth and compromises our witness to the world.

Because the call to selfishness is so pervasive and so subtly persuasive in our time, Friends need to commit themselves anew to building the community of faith.

Christ's teaching clearly directs His followers away from selfishness and toward mutual concern and servanthood. Jesus' "new commandment" was that His disciples should love one another. Indeed, this mutual love was to be the identifying mark of the new Christian community.

The earliest Church took Jesus seriously as Christians committed themselves to one another not only in the life of the Spirit but also economically. This led later to the great teachings in the Epistles emphasizing oneness and mutual concern in the Christian fellowship. "Give way to one another in obedience to Christ." (Ephesians 5:21) "Teach each other, and advise each other, in all wisdom." (Colossians 3:16) "Each of us should think of his neighbors and help them to become stronger Christians." (Romans 15:2) Such teaching throughout the New Testament clearly opposes self-centeredness of any sort in the life of obedience.

Our Friends heritage has, for the most part, also encouraged this community concern. When joining Friends, individuals put themselves "in the care of the meeting." Friends together are to "watch over one another for good." The extent to which we now retreat from such ideas may reveal how infected we are by modern self-centeredness.

Building the community of faith is very practical. For the individual, to commit oneself to the community of faith is a continuing witness to the fact that one is not self-sufficient. To deny self-sufficiency is to admit our humanness. It is the first act of faith, an act perpetually renewed in committing oneself to other Christians.

Not only is faith renewed, but in the give-and-take of mutual support, encouragement, teaching, and correction, Christians also mature in faith and in their ability to serve in the Church and in the world. Tremendous energy is released when the faithful dedicate themselves to each other's growth and success.

The effect of this growth however can hardly be confined to the Christian community itself. Individuals mature to live more Christianity wherever they may be, and the community itself discovers ways to serve in the world together that no individual alone could sustain.

Though American self-centeredness may continue, Christ's call still challenges us. What a remarkable example if Friends were consciously to deny self-centeredness and were to commit themselves to one another in the love of Christ!

Let's be Friends.



BY JACK L. WILL CUTS

Some Consequences of a Concern

It is time to say something here about the subject of abortion. With all the evidence, the pictures, the indescribable ways it is done, the when-does-life-begin discussions, it is certain: Abortion is killing. Of innocents. Even those who justify killing people in "just wars" surely cannot shrug off abortion as an irrelevant issue. The National Center for Health Statistics estimates there are about 1.25 million abortions in the U.S. annually.

But saying that abortion is wrong immediately confronts us with a challenge to be willing to share in the consequences that our conviction brings. "Christians who adhere to the truths of the Bible . . . are to be compassionate about people's needs," Francis Schaeffer writes. (*Whatever Happened to the Human Race?*) "Merely to say to a married or unmarried woman, 'You must not have an abortion,' without being ready to involve ourselves in the problem—is another way of being inhuman."

If God loves the tiniest unborn person as much as the toughest adult, He especially loves the poor, the rejected, the injured, the victims of injustice, poverty, and sin. The Bible tells us so again and again. Taking the time to establish a Spirit-led personal and church position on this specific subject is required of us. Waiting until the "problem" arises in our family, our congregation, our Christian school or college, our neighborhood, then trying for some speedy solution that will be less embarrassing or costly, is not a sensible or moral way.

Some of the mothers are children themselves, not yet capable of mature motherhood. They need our loving help. We must think of the children who are abused, or even killed, by mothers who are incapable of accepting them. We must also think about those children who grow up and reject themselves throughout their lives because they have always felt rejected. We can see that unwanted babies born, not only to the unmarried youth we know well, but to those many mothers who are poor or victims of rape or incest, almost all who choose abortion are faced with either rejection, deprivation, poverty, or unending social stigma. These factors are what bring about such desperate, unconscionable decisions—even to parents, schools, and government authorities.

What can we do? In the power of the Lord we can continue our serious study of the issue in church classes, at youth camps, in our family worship. Simply taking the prayerful time to talk these things out in the home, maintaining consistent Christian family discipline of both ourselves and our children, is a most effective "prevention." Then, even when an unwanted pregnancy is discovered, continuing this compassionate communication relationship will lead to better solutions than desperate, cover-up, quickie responses.

Openness is imperative on the part of all of us in the church in a willingness to accept the young people who are "caught." Becoming involved with the family in a genuinely helpful and under-

standing way rather than awkward judgmentalism may save not only the life of a baby but the potential of the mother. It is difficult for us to empathize beyond our experience, but some readers who have passed through bitter sorrows may be able to grasp what it means to be miserable and wretched every hour of every day, as the meaning of life merges with death. When any one of us is in trouble, we look about us with wistful eyes to see "who cares?"

Unwanted children *will* be born. Some will suffer a double setback of poverty and rejection. Here, too, we must face the consequences of our position. Either we find ways to take care of these children after they become rejected, abused, antagonistic, and perhaps even criminals, *or*, we take care of the mother and children so as to prevent this kind of result. Moved by conscience to demand that every woman carry her baby to birth, we find ourselves also urged by the same motives to help that woman and child find life of some quality. The wrong of the aborter is no worse than ours if we are indifferent to the ways we can be responsibly involved in this dilemma.

There are special ways Christians can help. We can look at the rudimentary needs of mothers and their children, basic things like medical, educational, and nutritional needs. Medically, mothers require adequate nutrition to produce a properly formed, intelligent child. Prenatal and postnatal clinics are often available. Psychological counseling and child-care classes are also available, but many are understaffed. Caring Christians might see to it that not only mothers-to-be are taken to these classes, they might also help staff them. (The average age of girls in one prenatal clinic is 15.) A wisely developed relationship in these situations may allow either an uninformed child-mother to become more responsible as a parent, or encouraged to place the baby for adoption by others better able or more eager to rear the youngster on their own. I have seen this plan work beautifully for all involved.

Financial help must supplement medical and educational help. The welfare system is a patchwork of local, state, and federal plans that is hard to use. How fine if Friends could provide direct assistance to "case loads" we know or could know about—visiting in homes and neighborhood clinics and becoming *concerned* Christian social workers!

There are many ways to help. How about some short terms working in the city, to connect with people who have no one caring for them? Become sensitive to the special problems of single parents. One girl reports working for a businessman who was prominent in the church and who upon learning she was pregnant, told her, "You get an abortion, or you get another job!" While that is illegal, it is not uncommon.

Often needed, more than money, is a compassionate love that permits one to say to a hurting person, "You are important to me." We can become friends in Christ. It is God who loves the poor and broken. He seeks to work through His people reaching into the ghetto, and outside, to nurture those in need. Not all are called to a direct ministry of this type, but surely more are than now observed. ☐



Outrageous Crime

I feel it has become necessary that we Christians take an active stand opposing abortion. Most of us are aware of what an abortion is, that it is the method of terminating an unwanted or dangerous pregnancy. Yet, I believe that few people are really aware of what abortion really is: *murder*.

This outrageous crime is a blemish on our nation. And we have tolerated it far too long. I have committed myself to doing all that I can to get it stopped and I hope every Christian will commit themselves to getting it stopped. It is not that I want to single out any one particular "sin" as being worse than others, but how low we have stooped by allowing helpless, innocent babies to be senselessly slaughtered. And all simply for the "convenience" of the mother.

Jesus calls us to help the helpless, in fact He commands it! (Matthew 25) We have a great deal of concern for the potential destruction of millions of human beings by nuclear warheads, and this is good. Yet we don't seem to have a concern for the murder of millions of human beings that is occurring right under our noses in American hospitals and doctor's offices. I believe God is going to hold this generation accountable for what we are allowing to happen.

My concern is that I have yet to see an official statement by our Yearly Meeting (or the Evangelical Friends Alliance) concerning our stand on abortion. I believe that as Christians we must take a stand against this atrocity. People need to be informed of what is really going on. They need to see that it must be stopped and get involved in stopping it.

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We, as Friends, need to inform our "body" of what is happening and we need to make an official statement against it. It is not an issue for the doctors or health officials to decide, or for the courts or legislatures to decide. In a small way it is the lawmakers who decide, but really it is we the people who must decide. It is our responsibility to get it stopped.

GARY GETTING
Greenleaf, Idaho

Selfish Churches

I write in reference to the article entitled "Your Church Needs You" by Roger Schoenals (February 1985). It is difficult to refute this well-intentioned and thoughtful article. However, being well-intentioned and thoughtful doesn't make it right. The problem is not so much "self-centered Christians" (an oxymoron?) but self-centered churches. The danger in paraphrasing President Kennedy's classic statement: "Ask not what your country can do for you, ask what you can do for your country" is that churches already have an institutional tendency to use people to fuel their own programs. In other words, churches can easily become selfish when they are not focused on defining and meeting needs, particularly of the unchurched.

It is natural for us to criticize people "looking for the best deal" in a church—people should. What makes us think people should come to our church simply because *we need them*? As a church's ministry to a person meets their needs they, in turn, will be released to minister their gifts effectively.

We know that we are living in a "consumer-oriented society." It is, therefore, up to us to seek to determine the needs of those around us and to minister to those needs.

Ironically, a spirit of selfishness infects many churches simply because they are more interested in being ministered to than to minister. The church that will draw and develop selfless Christians is the one that fine tunes its ministry to effectively give itself to its community, as Christ has given Himself to His Church.

MICHAEL W. GROGAN
Fort Myers, Florida

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 less.



Although Strong, Evangelicals Have Problems In Latin America

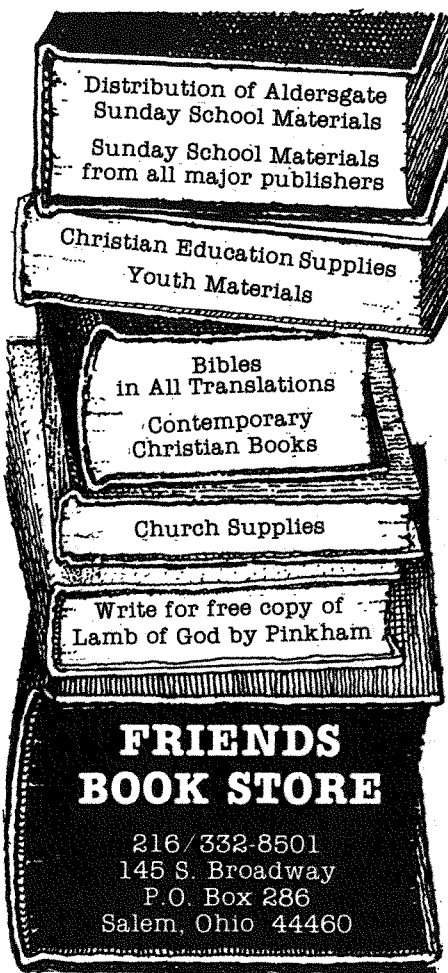
SAN JOSE, COSTA RICA—Although numerically strong and growing dramatically, evangelicals in Latin America face a number of problems, says William Cook, general director of the Latin American Evangelical Center for Pastoral Studies (CELEP). Among those he cites are:

Lack of theologically trained leaders. The majority of church leaders are peasants, craftsmen, and a handful of high school and university graduates.

Poverty. The majority of the churches are poor. Many of them feel neglected and put upon by their better-equipped big-city sisters and brothers.

Indian churches. They want their own style of worship, theological training, and

(Continued on page 20)



First Day News

QUICK QUAKER COMMENTARY

Robin Johnston, professor of Christian Education at Friends Bible College, Haviland, Kansas, since 1969, has been named president-elect. He will replace Norman Bridges whose resignation last fall is effective at the end of the schoolyear. Robin Johnston is also clerk of Mid-America Yearly Meeting.

T. Eugene Coffin will be the Sunday morning speaker and give the morning Bible meditations at Wilmington Yearly Meeting July 24-28 in Madisonville, Tennessee. Eugene has served pastorates in California Yearly Meeting and was Secretary of Evangelism and Church Extension for Friends United Meeting. Since 1976 he has been on the ministerial staff at the Crystal Cathedral, Garden Grove, California.

Curt Ankeny has been appointed director of Iowa Yearly Meeting's Quaker Heights Camp near Eldora, Iowa. Curt has been serving as administrative aide for Tilikum Retreat Center, Newberg, Oregon. He begins the new position in May.

Dean Johnson, known to many Friends for his leadership of Friends Disaster Service, has retired from his job with East Ohio Gas Company after 28 years with the firm. Dean organized Friends Disaster Service in 1974 when Zenia, Ohio, was devastated by a tornado. He is also president of the Friends Action Board of Evangelical Friends Church—Eastern Region and he and his wife, Freeda, operate a landscaping business in Peninsula, Ohio.

Geraldine Custer, Mid-America Yearly Meeting missionary in Burundi, will be returning to the States this summer concluding 37 years of service in Burundi. She will be retiring following deputation. Her missionary career began in 1948 with study of French and tropical medicine in Belgium, and the following year she joined the staff at the Kibimba Hospital in Burundi.

FRIENDS FOCUS

EFA Receives Certificate of Appreciation

At the National Association of Evangelicals Convention held in Los Angeles in March, Eastern Region Superintendent Robert Hess, representing the Evangelical Friends Alliance, was awarded a certificate of appreciation from World Relief. Jerry Ballard (right), executive director, made the award "in recognition for your denomination's special contribution to World Relief's Africa Famine Fund." World Relief is the relief, development, and refugee service arm of NAE.



California Friends Initiate Graduate Training Program

California Yearly Meeting has announced plans for the establishment of Friends Center—a place and program of training for Friends ministers integrated into the Graduate School of Theology of Azusa Pacific University. A Friends Center Board appointed by the Yearly Meeting has signed an agreement with Azusa, and Glenn McNiel has been called as the director of Friends Center and Professor of Practical Theology at the Graduate School of Theology. Glenn is a graduate of Malone College, Asbury Seminary, and Princeton Seminary. He has pastored and/or taught with Eastern Region, Mid-America, California, and Northwest Friends.

Goals for Friends Center include the integration of Friends courses and emphasis into the curriculum; resident Friends faculty; Friends lecturers, adjunct professors, and seminar leaders to teach in their area of expertise; Friends professors of field education; and Friends students serving their supervised ministry under the direction of Friends pastors.

Taiwan Friends Youth Visit Eastern Region

A group of Taiwan Friends Youth will visit the United States during July and August. The group is composed of eight university graduates and two pastors from Taiwan Yearly Meeting. They will attend Camp Caesar, the Young Friends Gathering in Greensboro, North Carolina, visit several churches in Eastern Region, and the Yearly Meeting sessions at Malone College, Canton, Ohio.

Ellises Receive Tribal Commendation

Special recognition was given to Vern and Lois Ellis at a Rough Rock School staff dinner. Appreciation was expressed for the many ways these Rocky Mountain Yearly Meeting missionaries have served the Rough Rock, Arizona, area since they arrived in 1955. Navajo Tribal Chairman Peterson Zah sent the following tribute:

"It is with great pleasure that I acknowledge our sincere gratitude for your on-going investment of almost thirty years in the Rough Rock community. Your dedication to individual and collective human services, not only to the people of Rough Rock, but to the Navajo Nation as well is to be commended.

"Since your arrival at Rough Rock on August 25, 1955, your dedication and devotion to our people has been evident. You have made yourselves totally available on a round-the-clock service. Whether assisting in obtaining educational or health care; road improvement; home-site acquisition; or such intimate emergencies as the provision of funeral assistance to the bereaved family of the deceased; you have been there for people—all people. Above all, your life-long work in spiritual studies and outreach which has influenced countless adults and students is one of your greatest gifts to our people.

"It is all too rare to find individuals such as you and your wife, Lois, who come to our land and stay to serve us selflessly for so long. On behalf of the Navajo Nation and the people of the Rough Rock community, I take great pleasure in extending an official commendation to you both."

Friends University Hosts Family Life Conference

Speakers, workshops, and clinics were featured at the Family Life Conference hosted by Friends University April 24-26 in Wichita, Kansas. Featured speakers included Dolores Curran, author of *Traits of a Healthy Family*; Dennis Guernsey, director of the Institute for Marriage and Family Ministries at Fuller Theological Seminary; and Paul Faulkner, featured speaker in the "Christian Marriage Enrichment" film series.

Friends in Central America Are Church Planters

Charles Mylander, superintendent of California Yearly Meeting, recently spent 11 days in Guatemala, Honduras, and Costa Rica. One of his impressions is quoted from a report in the *California Friend*.

"Our Lord Jesus Christ is working actively through His people in these countries. And He has not forgotten Friends. . . . One of my strong impressions is that Friends in Central America know how to plant churches. Most every organized Monthly Meeting (approximately 160 of them in all three countries combined) shepherds a string of 'daughter congregations' of 10-25 people located in surrounding villages. No one seems to know how many of these small Friends congregations exist, but I heard estimates of over 300. Simple math tells us this is an average of two daughter congregations for each organized church. We have much to learn from our brothers and sisters in Christ in Central America."

FWCC Considers War Tax Concerns, Triennial

Action taken at the 1985 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, held in Ann Arbor, Michigan, from March 15 to 17, gave birth to a new acronym, FCWTC. Sponsorship of FCWTC, Friends Committee on War Tax Concerns, followed two broad-based consultations FWCC initiated in 1984 on questions of conscience raised by the use of Friends' taxes for war and war preparations. The meeting received a report from COAL (Comite Organizador de los Amigos Latinoamericanos) on plans for the FWCC Triennial, scheduled August 1-9, 1985, in Oaxtepec, Mexico.

Insights from a Visitor to Bolivian Friends

Gordon Browne, executive secretary of Friends World Committee for Consultation, Section of the Americas, shared the following comments in the FWCC Newsletter following his visit with Bolivian Friends last November.

"Bolivian inflation and poverty are desperate. Bolivian Friends are independent, resourceful, energetic, and deeply committed to their faith and the humane concerns arising from it Northwest Yearly Meeting missionaries have wisely nurtured and encouraged the self-reliance of the Bolivian Friends and tried to avoid creating the material expectations and dependencies which have characterized some mission fields."

Discussion Group Will Feature Atonement

The topic of "Atonement" is the theme of the 1985 summer conference of the Quaker Theological Discussion Group, July 15-18, at Olney Friends School, Barnesville, Ohio. There will be three papers presented for discussion: "Atonement: A Biblical Study," by Robert C. Buswell, professor of religion and Greek, Malone College, Canton, Ohio; "Atonement from the Perspective of Historical Theology," by Dean Freiday, editor of *Quaker Religious Thought* and author of a recent book, *Nothing Without Christ*; "Atonement and Transformation: What It Means to Be Reconciled to God and to One Another," by James R. Newby, executive director of Yokefellow Institute and Academy, Richmond, Indiana.

Also there will be a closing panel consisting of Hugh Barbour, Sandra Cronk, Canby Jones, and Kenneth Mammel. For further information write to Quaker Religious Thought, Route 1, Box 549, Alburtis, Pennsylvania 18011.

Let Our Lives Speak

The World Gathering of Young Friends is expected to draw 250-300 young Friends ages 18-35 from approximately 35 countries representing more than 50 yearly meetings. The gathering will be held July 19-26 at Guilford College, Greensboro, North Carolina. An innovative program includes a variety of corporate worship experiences, five major addresses, music ministry, Bible study, and several small-group opportunities.

Rose Adede from Kenya will give the keynote address—"Let Our Lives Speak." Jan Wood, Seattle, Washington, will be speaking on "Our Roots in Christ." From London Yearly Meeting, Jonathan Fryer will speak on "Unity in Diversity." Heinrich Bruckner, from the Religiose Gesellschaft der Freunde (Quaker) in East Germany, will speak on "Peacemaking." Tentatively confirmed for the final address, "Friends in the Developing Nations," is Arturo Caranza who ministers near the Mexican-U.S. border under California Yearly Meeting.

Manila Missionaries Produce Television Show for Women

A weekly half hour television program "for women only" was conceived by its producer, Helen Cadd, along with her director husband, Dick Cadd, long-time missionaries to the Philippines and members of Newberg, Oregon, Friends Church. The show includes drama, cooking, Bible discussions, household hints, fashion, music, and interviews. The first show was aired in early December. Programs deal with such subjects as abortion, self-acceptance, jealousy, depression, loneliness, handling money, and others. As a followup to the television program the World of Women Center, a tearoom ministry, provides a further contact for women who need help and counseling.

David Scull Memorial

David Scull was a clerk of Baltimore Yearly Meeting and one of the founders of the Partners for Productivity program in which Eldon and Virginia Helm of Northwest Yearly Meeting were involved for several years. Following his death in September of 1983, Langley Hill Friends Meeting, McLean, Virginia, created the David Scull Memorial Fund. Through this fund a memorial book is being prepared that will include a biographical essay about David's life; a collection of photographs, news clippings, and other visual materials; and a selection of David's writings. Friends are asked to share special memories, anecdotes, or letters. Such material or contributions to the memorial fund can be sent to David Scull Memorial Fund, Langley Hill Friends Meeting, P.O. Box 118, McLean, Virginia 22101.

(Continued from page 16)

witness, free from outside imposition, Cook explained.

Politics. Cook finds evangelical churches polarized by political differences. He called for "equitable treatment, compassion, and healing."

Cook explained that although Protestants are now a force to be reckoned with in Latin America, their influence is limited by the fact that many of them are poor and "do not have a voice in most countries, either in national or church policies." He also noted that "the greatest growth is happening where there are more national leaders and fewer foreign missionaries."

—*Missionary News*

Task Force 'Dismayed' Over Family Survey

The NAE Task Force on the Family is "dismayed" over its recently conducted "individual pastor survey," Ted Ward, professor of curriculum research for the College of Education at Michigan State University, told over 400 participants at the National Association of Evangelicals convention held March 4-7 at Los Angeles.

Ward, who has been chairman of the Task Force since its inception in 1982, said that 58 percent of evangelical pastors were aware of an increase in family breakdown in their churches. However, they seem satisfied with their own ability to handle the problems of their parishioners and seldom seek out other pastors or professional counselors in meeting needs in their congregations. They seem to feel, Ward said, that the problem is not grave.

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore.

Responsible for overall administration, program operation, personnel and budget administration, interpretation of AFSC activity in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC; strong administrative, supervisory, communication skills; experience in program development; experience with AFSC (staff or committee) or similar organization. Application deadline: Aug. 30. Position starts Jan. '86. Contact: Search Committee, AFSC, 317 E. 25 St., Baltimore, MD 21218.

Few pastors were willing to take time to respond to the survey. Because of the slim response, Ward concluded, the Task Force was forced to ask, "Does this pastor (represented by the survey response) really want help?"

—*N.A.E. News*

Melvin Cites Evangelical 'Resurgence'

Evangelical Christianity has experienced a tremendous "resurgence," said Billy A. Melvin, executive director of the National Association of Evangelicals. Although NAE cannot take full credit, said Melvin, "I do state . . . that NAE has been at the center of that resurgence."

Melvin cites the following problems ahead for evangelicals: "theological indifference, growing ethical relativism," and individualistic approach to faith that "removes religious convictions from the public arena, and an uncertainty about authority in religion."

Although Melvin encourages evangelical involvement in the political process, he stated emphatically, "Partisan politics have no place in our churches or NAE, and if perchance it has taken root someplace, it must be rooted out with all diligence."

The emphasis, said Melvin, must be on individual Christians in the political process.

—*N.A.E. News*

The Best of Times?

Americans are more optimistic about life in these United States than they've been for years, according to a *New York Times*/CBS poll. Asked to rate how "things are going" on a scale of 1 to 10, those surveyed gave an average 5.97. Asked to rate the situation they expect five years from now, they said 6.48. Both are the highest responses those questions have received since they were first asked in 1979.

Democrats are significantly less optimistic than Republicans, men slightly more than women. Blacks are not only less optimistic than whites, they also rate the present and the future significantly lower than the situation five years past.

—*Evangelical Newsletter*

Catholic Bishops Considering Role of Women in Church

WASHINGTON, D.C.—Women debated their role in the Roman Catholic Church at closed-door meetings that begin official

hearings that will lead to a pastoral letter on the role of women and the church.

Groups addressing the bishops ranged from the conservative Catholic Daughters of America to the liberal National Coalition of American Nuns. Issues addressed included abortion, male language in liturgy, wife abuse, and the feminization of poverty. The Woman's Ordination Conference also questioned church policy barring women from the priesthood.

Some observers have dismissed the bishops' efforts almost before they've begun. Sister Marjorie Tuite, one of 24 nuns facing expulsion for signing a pro-abortion newspaper ad, said, "I don't think it's possible for the bishops to write a pastoral letter on women with any integrity."

—*E.P.A.*

Fighting Intensifies Along Thai Border; Christian Groups Send Aid to Refugees

WHEATON, ILLINOIS—Vietnamese, who have been fighting Khmer Rouge rebels for six years, recently have stepped up fighting in Kampuchea, forcing more than 200,000 Kampuchians to flee into Thailand.

As a result, medical and camp facilities along the border have been captured by the Vietnamese, reports Andy Bishop, director of CAMA Services, the relief and development arm of the Christian and Missionary Alliance Church.

World Relief has rushed aid to CAMA Services workers serving among Kampuchean refugees just inside Thailand. More than 40,000 refugees now crowd the camp along the border where CAMA Services is working.

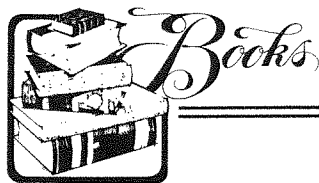
—*E.P.A.*

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

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Praying with Power

Lloyd John Ogilvie
Regal Books, 140 pages.

The unique emphasis of this book is that prayer starts with God and not with man. Ogilvie applies this thought to such aspects of prayer as overcoming our worries about other people, the problem of unanswered prayer, prayer for healing, etc.

I especially enjoyed the last chapter, about how the Lord provides for us in each phase of life through consistent prayer, using the example of the Old Testament saint Nehemiah. If we are honest, how often have many of us been tempted to give up on someone else or even on ourselves. But we do not have to despair. Since God is the initiator of all that happens to us, He will take care of us in all of the happenings of life, if we allow Him to do so.

I found this one, like Ogilvie's books in general, to be challenging and well worth reading.

— Philip E. Taylor

Women in the Bible

Mary I. Evans
InterVarsity Press, 160 pages, \$5.95.

I picked up this book with a sigh of "another Christian women's lib book," but after reading two pages I was picking up insights I had not realized before. This book is very well written, fully researched, and full of common sense thinking.

— Jannelle W. Loewen

Evangelism in the Early Church

Michael Green
Eerdmans, 280 pages, paperback.

Here is a heartwarming book. It is both scholarly and stirring, as one would expect from Green, who is both theologian and evangelist.

In this thorough study Green tells of the helps and obstacles to evangelism met by the Church, the message preached, the evangelism of the Jews and of the Gentiles, of what conversion meant then. Any Christian with the slightest concern for evangelism—and is one a Christian without such a concern?—would find this book thought provoking and stirring. Get a copy, study it, pass it to others—be moved by it.

— Lauren King

Wind and Fire:

Living Out the Book of Acts

Bruce Larson
Word Books, 168 pages, \$8.95.

This is the latest of 17 books written by Bruce Larson, pastor of the University Presbyterian Church in Seattle, Washington. Don't expect to read the book in one sitting. A commentary on Acts, brief as commentaries go, it is still a commentary, enlivened with personal illustrations, invigorating language, and solid conviction, aimed at encouraging life renewal. This is no verse-by-verse exposition or even chapter-by-chapter, but rather story-by-story, subject-by-subject.

The writer insists that it is possible for the church today to have Pentecostal power. He urges, "Expect new insights, new strategies, new power and new courage to follow where He leads."

The closing sentence highlights the emphasis on the power of the Holy Spirit

in the life of the Christian and in the Church: "Can we in the Western world, without the pressure of opposition and persecution, still be empowered and motivated by the wind and fire of the Spirit to be ambassadors for the Kingdom? With God's help, of course we can."

— Phyllis Cammack

When the Aardvark Parked on the Ark

Calvin Miller
Harper & Row, 184 pages, \$12.95.

Grade school children and older will get a lot of laughs from these crazy and silly poems. Bible stories, moral lessons, and rhymes are packed into this book, all illustrated with eye-catching drawings by Marc Harrison.

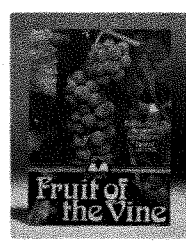
Children will understand that a glutton can't button his shirt and it doesn't help to help a chick . . . and more.

— Jannelle W. Loewen

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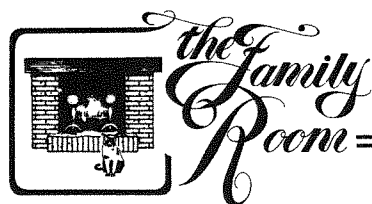
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Jenny Crackenberg of North Valley Friends Church, Newberg, Oregon, shares her life and parenting concerns this month and next in the Family Room column.

WHY I HATE HOUSEWORK

BY JENNY CRACKENBERG

I don't like being a housewife. I enjoy being a mother—but I hate housework. The two roles are not the same but they seem to go together. As long as I'm home tending the baby I might as well clean house, shop, and cook. From the standpoint of efficiency the roles are very compatible. From an emotional standpoint they aren't.

Childcare and housekeeping share one major drawback—the work never stays done. Whether I've just finished dusting or diapering, I'm pretty much guaranteed the next time I check it'll need doing again. I get so I don't feel like I've accomplished anything all day. But as my husband reminds me, "It's not that you don't do anything, it's that what you do has to be done so many times." Nothing stays done for longer than a day, usually not for that long. There's little time left over for achieving anything permanent.

I didn't mind housework all that much before I had a baby to tend. Sometimes I even enjoyed it, especially when I was in college. After a time of sitting there studying, it felt good to move around and let my mind have a rest while I cleaned up or got dinner going. Now after I've changed diapers, washed sticky fingers, gone for a walk, and listened to the baby repeat his newest word 23 times in the last half hour, I'd rather do something a bit more lasting and thoughtful than the dishes.

Mothering has its own rewards. In spite of the seemingly endless routines, I still love it. It's well worth all the trouble to have a part in these exciting first few years. Hearing little Peter start to talk is thrilling even if I *have* heard him repeat the same word 23 times in the last half hour. That's where childcare and housework differ. With childcare there is measurable progress even if it is very slow and long-term. With housework there's no long-term progress—it's all maintenance.

If I were working at a paid job I could put in my specified number of hours or

complete my assigned task and it would be done. I'd get a paycheck that would tell me I'd accomplished something worthwhile. There is something insidious about a job that can never be completed. When can I ever say I've done it well?

I tried for awhile to get all the housework finished while my husband was at work so the rest of the time I'd be "off," but it didn't work out. Peter often demanded my attention while I was trying to get things done, and I'd always leave the housework because Peter really is my first priority. That's why the traditional feminist prescription for frustrated housewives, "get a job," is no solution for me.

If I won't put Peter off to get my mending done, I won't want to put him off to go to work. To do so might provide me with the feeling that I'd achieved something, but it would negate my first priority. I could leave Peter at a day-care center or make some other arrangement for him and I'm sure he'd get by, but I don't want him to just get by! I want him to thrive. I want to offer him whatever security he seems to need right now. I want to bathe him in my love. And I want to teach him the things of God the way Moses commanded the Israelites to teach their children, "And you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up." (Deuteronomy 6:7)

That's not just what I feel God wants me to be doing, that's what I *want* to do. As I said before, I enjoy being a mother. Taking a job would only keep me from the part of being at home I really love.

How does it help me to know it's the housework and not the mothering I dislike? First of all it reminds me it's not my baby's fault when my days seem uncreative or boringly routine. Second, it's not my husband's fault. When I feel harassed, it seems like I should be able to point out someone who's harassing me. But there is no one. It's just the nature of the work. Knowing that, I can at least make it a little better.


1. I can use what time I do have to do things that seem to last. It might be sewing, refinishing furniture, writing, anything I can point to and say, "Look what I've accomplished."

2. I can arrange regular times away from home, and even family. Time that's

really free (though it may take me a few tries to remember how to use it!).

3. I can keep a reasonable perspective when all the little details of life start seeming too urgent. (Does it *really* matter if the carpet needs vacuuming?)

4. And most important, I can take things slowly so I have time to enjoy my little one. I can take him to the park, visit other mothers, even grocery shopping can be exciting for a one-year-old. But only if there's no hurry. It would be really foolish of me to take time out of my life to stay home with my child and then get so busy or frustrated I don't enjoy him.

I need to remember why I have chosen to stay at home. I'm not trying to be anyone's ideal of the perfect domestic woman. I'm not here because I love housework. I'm here to raise my son. 



MARANATHA

BY NANCY THOMAS


Behind closed doors we crouched,
our fear, a festering sore,
no words to ease the agony
of a lost cause

when suddenly
unhoped for and unheard of
He simply
was there

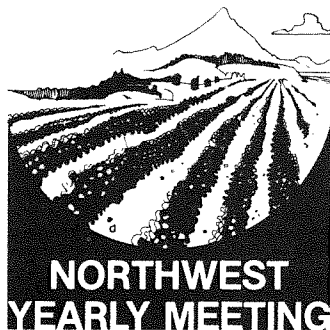
alive
and love
and really God

and still
His death lies dead

His life
(defying all doors and doubts)
is ours

Glory! 

FRIENDS CONCERNS



Around Northwest Yearly Meeting

A TEAM OF FIVE from Northwest Yearly Meeting will be going to Alaska this summer for the YCEW (Youth Consecrated to Evangelize the World) project. Four young people and one adult leader will spend two months working with Friends in Kotzebue and Noorvik, Alaska.

Nancy Perisho, Hillsboro, Oregon; Stephanie Osborne, Kamiah, Idaho; Derric Watson, Portland, Oregon; Thomas Armstrong, Portland, Oregon; and Sandra Wilson, Youth Field Secretary of NWYM, will leave June 8 for Kotzebue. The team will be involved in the summer camping program, vacation Bible school, and some construction projects.

YEARLY MEETING SESSIONS, July 28-August 2, will begin with the annual banquets for the Friends Women Missionary Fellowship and for Friends Men on Saturday evening. The 93rd sessions will be held in Bauman Auditorium on the George Fox College campus, Newberg, Oregon.

Guest speaker this year will be Dr. Dennis Kinlaw, a spokesman for the Christian Holiness Association, whose preaching is both inspirational and entertaining. He is a former president of Asbury College. His ministry will start Monday evening.

Sunday afternoon at 4:00 p.m. the Missionary Rally will feature recently returned missionaries Ron and Carolyn Stansell, Wayne and Beverly Chapman, and others. Superintendent Jack Willcuts will bring the keynote message Sunday evening with a special emphasis on church planting.

All are welcome to all the sessions throughout the week, including many workshops and various departmental presentations. Special rates for housing and meals will be available this year for those coming from a distance. A full program for young people and children, child care, and parking space for mobile homes or tents will also be available.

WOODLAND, IDAHO, FRIENDS CHURCH has built a 1,860-square-foot addition to their building for

classroom space. A Share Call has been issued by the Department of Evangelism to assist with costs of finishing this project. A \$20 Share will help Friends at Woodland complete the classrooms and kitchen that they need.

GREENLEAF FRIENDS ACADEMY has announced a search for two important positions in the school: Superintendent/Principal and Business Administrator. Additional information is available from the chairman of the Academy Board, Glenn Koch, Route 7, Box 50, Caldwell, Idaho 83605; evening phone, 208/459-7623.

GIVING TO THE Great Commission Budget of the Yearly Meeting is greater than in previous years, but additional support between now and June 30 is yet needed to close the year in the black. The Great Commission Budget is the pooling of our resources to fulfill our commitment and vision for missions, church growth, and the various ministries of Northwest Yearly Meeting.

MISSIONARY TRANSITIONS this summer include the Stansell, Chapman, and Roberts families. Doing deputation during the coming year will be Wayne and Bev CHAPMAN, living in Newberg, Oregon, and James and Gail ROBERTS, who will be living in Nampa, Idaho. Ron and Carolyn STANSELL will be concluding their missionary service as they come home this summer. They have ministered as NWYM missionaries since 1968. Duane and Becky WILLIAMS and their children will be going to Santa Cruz, Bolivia, for their second term of missionary service.

George Fox College News

There's an academic renaissance underway on the George Fox College campus, says Academic Vice President Lee M. Nash.

Nash, who became dean of the College in August, said the new emphasis, visibility, and encouragement to scholarship is apparent.

As the "seven expressions of this scholarly GFC Renaissance," Nash cites the following:

1. A major "internationalizing or globalization of our campus outlook."

2. A new May session to provide a three- or four-week additional period for creative short courses of experimental nature.

3. A record response in faculty recruitment efforts that "helps us realize our school is attractive to scholars and that our faculty will continue to be strengthened."

4. A new Student Academic Committee that is addressing a variety of ways in which thoughtful scholarship can be stimulated.

5. A Dean's Council study of standardized achievement testing pro-

grams "that will help us assess student learning progress at GFC compared to other schools."

6. A weekly Dean's Tea in which students share their thoughts and questions with the academic dean.

7. An informal emphasis among students and faculty on loving God "with all your mind."

Nash said: "Collectively, we hope and believe that all these concurrent trends and activities will help George Fox College to deepen its ministry in the lives of young people. And that just can't help but bless the future, and encourage us all."

George Fox College, which earlier announced a new plan to offer all students a trip abroad after their junior year, will beat the start of that program with a European Study Tour this summer.

Open to students, alumni, and friends, the 32-day tour will take participants through eight countries starting August 26.

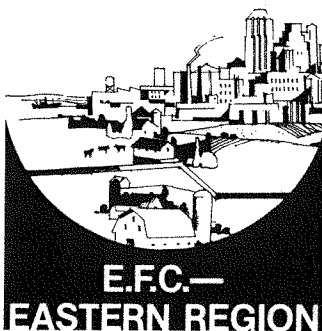
The tour will include England, Belgium, France, Germany, Austria, Italy, Switzerland, and Ireland, with possible excursions into Holland, Scotland, Wales, and Luxemburg.

The tour is \$1,690 for air, land, and sea transportation, housing (hostels and pensiones), and continental breakfasts.

Participants also will pay a \$200 audit fee for a required minimum of four quarter hours, or full credit rate of \$100 per hour for up to six hours of credit. Another \$400 is suggested for meals and incidentals.

Tour leaders will be George Fox music professor John D. Bowman, and writing and literature professor Mike E. Williams. Bowman has led several previous European tours. Williams has traveled in England and Scotland and studied at the University of London.

More information is available by contacting Bowman at George Fox College.



EFC—ER Happenings

THE ALENA CALKINS MEMORIAL FUND has been established by the Missionary Board in honor of the late Alena Calkins, who died February 2 in Adrian, Michigan. A missionary nurse, Alena served from

1927 to 1950, ministering to the medical needs of those in the India mission. Those wishing to contribute to the Fund should send designated checks to the Friends Foreign Missionary Society, c/o the YM Office in Canton. A suitable project in India will be selected to honor this beloved missionary.

MILAN FRIENDS CHURCH has invited Mike Brown, a Malone senior, to be youth pastor and minister of music beginning this month (May). Mike traveled with "Potter's Clay" during the past two years, and he looks forward to joining Pastor Norman Voltz in his new duties.

EAST GOSHEN Friends set aside six Sunday evenings the last of March and all of April to hear Rev. Willis Miller, retired Friends pastor and evangelist, in a Prophecy Conference. According to Charles Bancroft, it was a highlight in this year's planning.

QUAKER CANYON will be an exciting place this summer! Ron Ellyson, camp director, reports that Owen and Ethel Mae Glassburn of Hampton, Virginia, will be camp evangelists this year, featuring Bible magic in their fascinating presentations.

Here is the camping schedule for July and August:

July 11, 12—Counselor training
July 15-19—4th and 5th graders
July 22-26—6th, 7th, 8th graders
July 29-Aug. 1—2nd and 3rd graders
August 5-9—Day Camp: Kinder and 1st graders

For registration materials, contact Ron Ellyson at Alliance Friends Church, 1307 State St., Alliance, OH 44601.

TWO RECOMMENDATIONS were made by the E. P. & E. Board at the recent meeting of the Executive Board—(1) That EFC-ER establish a new district called the Florida District; and (2) That Horizon Community Friends Church in Ft. Myers, Florida, become a full, established church. Mike Grogan, pastor, who originally went to Ft. Myers as a bivocational church planter, will now receive at least part of his support from the Horizon Church. "We are excited here," said Mike, "because our church is close to a big development project called Westinghouse Gateway Community. Eventually it will have 46,000 residents, and it is now approved by the Zoning Board. What a wonderful opportunity for Friends!"

THE TAIWAN FRIENDS YOUTH TEAM will visit the United States during July and August this summer. This group is composed of eight university graduates and two pastors from Taiwan Yearly Meeting. They are versatile young people—some studying in seminary for fu-

ture ministry. With their puppets, music, and drama, they will arrive in Cleveland July 1, spend a week at Camp Caesar, and then embark on a six-week tour of visiting Eastern Region churches, concluding with Yearly Meeting sessions at Malone College. Ella Ruth Hutson, on home assignment from Taiwan April 1985-January 1986, will be traveling with the group.

For information regarding their itinerary, contact Lucy Anderson at the YM Office.

FRIENDS YOUTH went over their goal to raise \$10,000 for Endeavors for Christ in 1984. Actual giving amounted to \$12,100. Awards were presented to the top three youth groups—East Goshen, first with \$2,100; Alliance, second with \$1,705; and Beloit, third with \$700.

The 1985 goal is to raise \$6,000 for the support of David and Cindy Aufrance in Hong Kong, \$1,000 for the Engels in Taiwan, and the remaining \$4,000 divided among Camp Caesar, Youth Program during YM week, Summer Ministries, and EFM projects.

Connie Bancroft, treasurer of the Friends Youth Board, coordinates Endeavors for Christ.

A NEW MAXI-VAN has been purchased by Friends Disaster Service for volunteer work crews to have transportation to areas needing emergency help. This roomy 1981 Dodge vehicle will seat 15 people—or 12 with equipment.

Focus on Malone

RICK MERRIN has been reelected president of the Malone student body. A music major from Findlay, Ohio, Rick recently gave his senior piano recital. He also studies mathematics with a computer science option. He sings in the Chorale, plays in the Pep Band, and was a member of "Potter's Clay," and was named to *Who's Who* this year. In his second term as student body president, Rick will be assisted by Scott Asplund, vice president.

JOHN OLIVER, associate professor of history, was named president of the Right to Life Educational Foundation of Stark County. This group is dedicated to the goal of heightening awareness of the preciousness of every human life, born and unborn.

LAUREN A. KING, professor emeritus, returned to campus the end of March to deliver three lectures during Founders Week at Malone. "The Christian Facing 2000 A.D." was the theme for the week and Dr. King chose as his topics: "Freedom of Learning in the Christian College," "Learning as Vocation," and "Apologia for Liberal Education." Since his retirement from Malone in 1974, he lives in Norwich, Ohio, and has been

active as a free-lance writer with articles published in *Christian Century*, *Eternity*, *Christianity Today*, *Friends Quarterly*, *Christian Life*, *Evangelical Friend*, and *Gospel Herald*. The Thomas F. Staley Foundation sponsored the lectures as part of the Distinguished Scholar Series.

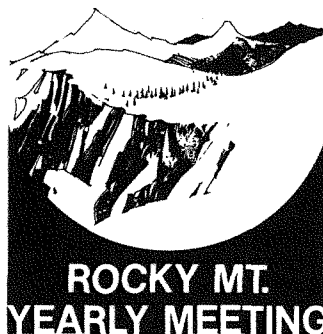
BASKETBALL season ended with the Malone Pioneers chalking up 22 wins and 9 losses. This is the best season in 10 years. What was unique about this season was four games against cross-town rival Walsh, with the first won by Malone and the last three games won by Walsh by a margin of one point in each game. "I know I never in my career played three one-point games in one season with one club," said Malone coach Hal Smith. Walsh came in second in the MOC with a record of 25-6, and Rio Grande went to Kansas City with a 30-4 season.

LADY PIONEERS finished a fine season with a tally of 18-8, losing to No. 1 Defiance in the District 22 play-off game. Tammy Bailey was the team's leading scorer, averaging 22 points per game. With only two seniors graduating, next year looks very good.

THE MALONE CHORALE traveled on the east coast during spring break for their annual tour. Leaving Canton March 8, they appeared first in Salem, Ohio, then went to Newport News, Virginia Beach, and back to Washington, D.C., where they gave a concert in the rotunda of the Russell Building, sponsored by Senator John Glenn. The next day they sang on the steps of the Capitol under the sponsorship of Congressman Ralph Regula. In Maryland they appeared in concert sponsored by five different denominations, according to Greg Wilson, chorale director. There were 49 singers who made the trip.

A **SIX-DAY TOUR** of Charleston, South Carolina, is planned by Dr. Robert Lair as he leads a group to the 1985 Spoleto Art Festival May 27-June 1. Persons interested in joining the tour should inquire at the Language and Literature Office of Malone College.

VARTAN GREGORIAN, president of the New York City Library, was on campus March 21-22 as the McKinley Scholar Lecturer. Serving as chief administrator of one of the five most extensive library systems in the world, Dr. Gregorian spoke on "Twenty-five Years After Eisenhower and C.P. Snow." He is an Armenian, born in Iran, was the first dean of the faculty of arts and science at the University of Pennsylvania. He was also provost of the university and was professor of Armenian and Caucasian history from 1972 to 1984.



1985 Yearly Meeting Sessions

Annual sessions of Rocky Mountain Yearly Meeting will include several special speakers. Featured speaker for the Sunday morning service and each day throughout the sessions will be John Williams, Jr., pastor of First Friends, Canton, Ohio.



Williams



Medford

Yearly Meeting will be held June 8-13 at Quaker Ridge Camp near Woodland Park, Colorado. Bob Medford, recently appointed director of Friends Family Ministries, will be speaking Sunday afternoon.

The Sunday evening missionary service will feature Ella Ruth Hutson, veteran missionary from China and Taiwan. She is a native of RMYM and has recently returned from the mission field for furlough.

Men's and women's banquets on Saturday will hear the current challenges at Rough Rock Mission from missionaries Vern and Lois Ellis. Also, Bob and Cheri Hampton will share concerning their preparation to begin mission work at Rough Rock later this summer.

RMYM Briefs . . .

FORT COLLINS, COLORADO—Fort Collins members hope to collect a mile of pennies (84,480) for missions projects. A container is placed in the sanctuary Sundays for members to place extra pennies.

LAMAR, COLORADO—Faith Friends sponsored a series of three Zig Zigler movies in March.

COLORADO SPRINGS, COLORADO—The annual Rocky Mountain Friends Women retreat will be September 20-22 at Star Ranch near Colorado Springs, Colorado. The guest speaker will be Ruth Collins Server, who will speak on self-image and how we relate to God. The pre-registration fee is \$55, while late registration is \$60. Consult with your local Friends Women group or

write Terry Jamison, 23 N. Brentwood Dr., Colorado Springs, CO 80909.

RMYM Prayer Opportunities

1. Is your heart right before God and man? If you have a sin that is unconfessed, tell God and turn from it. Also, is there somebody you have a bad relationship with? Then take steps today to begin turning from it. "If I regard wickedness in my heart, the Lord will not hear." Psalm 66:18

2. Pray the Holy Spirit would work mightily among the campers at Quaker Ridge this summer.

3. Ask God to encourage your pastor's heart.

Omaha Holds Communications Retreat

Omaha Friends recently had a week-end retreat with Michael and Darlene Graves, professors of communication arts at George Fox College. The sessions started with a time of spiritual exercise and church members learning to trust each other, likening that to trust in God.

Inclusive Fellowship

Friendliness. It is a word that stirs up positive connotations of smiles, warm people, hugs, handshakes, and concern—for both outsiders and insiders.

Friendly people are concerned about the needs of all people who attend a church. In fact, such individuals will go out of their way to meet the quiet, timid, or more introverted personalities. Further, true friendliness impels a person to notice and then positively respond to newcomers.

The picture presented of Jesus Christ in the Scriptures is not of one who isolated Himself or restricted His contacts. Consequently, neither must we if our lives are growing in Christlikeness.

We have two imperatives—one is to tell the unsaved the good news of Jesus Christ, while the second is to create an atmosphere of Christian fellowship that is inclusive, not exclusive.

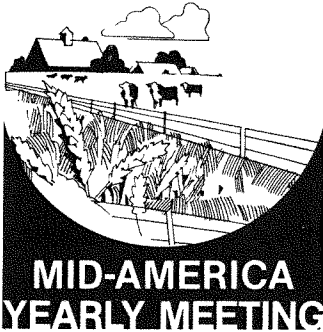
Therefore, are you a warm, concerned, outgoing person and is your church a gathering that welcomes all? Further, do you personally make it a project to develop new friendships? Or, are you established in a "rut" of restricted associations and is your church characterized as a gathering of cliques and loners?

More to the point, is your church community one where certain people are ignored because they are "dull," have "menial" jobs, are less "attractive"? And what about when outsiders visit? Do they leave wanting to return to your warm friendship or is your church one they never come back to?

I write this out of concern that far too often we believe a church's growth results from good programs

and great pastors. Both are important. However, a cold exclusivity will never bring true growth, despite a topflight program and pastors. Before blaming the pastor and church programs, examine yourself. Have you befriended someone new lately or talked to a quiet person others ignore? If not, start to get your own life in order.

In closing, consider Christ's interaction with others. After making a new friend in Zaccheus, Christ said to His disciples: "For the Son of Man has come to seek and to save that which was lost." (Luke 19:10) Chapter two of James and First John are two other Scriptures that offer excellent thoughts on this subject. —Mike Henley, regional editor



Camp Quaker Haven '85

Senior High Camp—June 1-6, will be directed by our Youth Executive Council. David Bridges, Alicia Mercer, Kim Jacks, Brockie Harvey, Greg Greer, and Shawn Ammons, along with Dan Whitcomb and Royce Frazier, have cooked up a SAFARI. Tony Campolo's series "You Can Make a Difference" will be shown as part of the program.

Junior High Camp—June 6-10, will feature John and B. J. Penrose. They will help you discover that IT'S YOUR MOVE now!

Junior Camp—June 10-14, is led by "Brutus" with the help of Paul Snyder. The theme is HIS PRIDE, OUR JOY.

Christine Bigley Certified as Professional Chaplain

Christine R. Bigley, a chaplain at Stormont-Vail Regional Medical Center, was recently certified as a professional chaplain by the College of Chaplains at its 39th Annual Convention in Boston, Massachusetts.

Chaplain Bigley came to Stormont-Vail in September 1983. She is a recorded minister in the Friends Church and has two masters degrees. One is in nursing from the University of California in San Francisco, and the other is a divinity degree from the Nazarene Theological Seminary in Kansas City, Missouri. George and Christine Bigley are former pastors of the Topeka Friends Church.

FRIENDS GATHER

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

Spiritual Life and Growth

LONE STAR, Hugoton, Kansas, (Gary Routon) was challenged by the ministry of Loren and Marilyn Dyke from Great Bend, March 6-10.

Beginning March 24 and lasting six weeks, **ALUM CREEK**, Marengo, Ohio, (Duane Ruff) church had a combined Bible study/fellowship hour before Sunday evening service, exploring "Turning on the Christian Ignition." This year's Lenten devotional booklet was entitled "Lest We Forget," with devotionals written by a present or past church member, former pastor, or missionary.

Twenty of the **BOISE**, Idaho, (Harold Antrim) congregation have been involved in a rigid teacher-training program for the past 15 months to prepare themselves for the task of teaching the Bethel Bible Series. The first unit of study will begin Wednesday evening, September 11.

The people at **BETHEL**, Hugoton, Kansas, (Jim Pitts) were in meeting with John Hinshaw from Homestead Friends, March 17-20.

Holy Week services were held March 31-April 4 at **HAVILAND**, Kansas, (Gary Wright) by Paul Thornburg from Austin, Texas.

PELHAM, Ontario, Canada, Pastor John Young with his wife, Mary, attended the Annual Friends Holiness Conference at Willoughby Hills, Ohio. An Elders and Wives Leadership Seminar, with Area Superintendent Bruce Burch, was held.

Benny Mevey led a seminar on "Forgiving, Inner Healing, and Guidance" at **UNIVERSITY FRIENDS**, Wichita, Kansas, (David Kingrey) during the month of April.

FULTON CREEK, Richwood, Ohio, (Charles Fye) held a week of revival services with Earl Bailey from Canton, Ohio, as evangelist and music provided by the "Churchmen" from Marion, Ohio. Many sought help and guidance as the Holy Spirit worked.

At **BETHEL**, Poland, Ohio, (John Woods) a one-day ladies' retreat "Spring Break-A-Way" was an inspiration to the ladies of the congregation. The theme for the day was "Family Communication," with guest speaker Edna Pincham and video workshops by Dr. James Dobson.

Holy Life Conference at **BOOKER**, Texas, (Francis Ross) was April 7-11, with Max and Kathleen Huffman as speakers.

Ron and Beth Clymer, new members at **ALLIANCE**, Ohio, (Rick

Sams) open their home one Friday night a month for a praise gathering for all who care to attend. Brief prayers and Scripture reading are followed by old-fashioned hymn singing around the piano.

AUSTIN, Texas, (Paul Thornburg) Friends enjoyed the ministry of Herschel Thornburg during Easter week.

Youth and Christian Education

FORT COLLINS, Colorado, (Lowell Weinacht) youth group had a progressive dinner at the homes of four church members.

Upon return from a Youth Leaders Retreat in Ohio, Darlene Proveau of **PELHAM** was emcee for the Talent Night, which featured combo, duets, piano solos, great violin, the Golden Rule Class ladies in song, a skit with a bit of magic that appealed to the children, and a lot more. Fellowship and refreshments followed. The youth recently attended a Christian concert at Centennial High School. They also conducted a retreat at Minden Manor Motor Inn, Simcoe, Ontario. Included was the use of athletic complex, group sessions, then shopping. Terry and Darlene Proveau were in charge.

At **TRINITY FRIENDS**, Van Wert, Ohio, (Duane Rice) a new series of elective classes for the adult Sunday school department has begun. It includes "A Study in Hebrews," "A Study in Ephesians," "Clearing Life's Hurdles," and "How to Manage Your Money." There has been a great response in the Sunday school concerning the elective classes. The youth of the church are selling shares at a cost of \$10 each to help send Pam Peters, wife of the assistant pastor, to the Holy Land. Shares purchased will entitle the holder to a banquet and presentation by Pam of her experiences on the trip.

A basketball game between the youth and adults of **BETHEL**, Poland, Ohio, was held on April 12 as a fund-raiser by means of "a pledge per basket made." The fund-raiser was held to help finance a summer weekend retreat for the youth group.

The annual Sweetheart Dinner was cooked and served by the teens of **CHARITY**, Marietta, Georgia, (John Ryser) under the direction of the pastor and his wife, Phyllis. They tastefully decorated the room and provided a comedy sketch for entertainment.

DENVER, Colorado, (David Brantingham and Chuck Orwiler) church held their 30th annual pie social. The event, sponsored by the high school youth, featured entertainment, pie auctions, and pie contests.

ALLIANCE, Ohio, (Rick Sams) seventh grader Mark Galbreath was a participant in the first National Junior High Choir. One of 245 chosen out of 1,300 students, Mark flew to Salt Lake City, where the choir per-

formed at the National Choir Directors' Convention. Thirty-eight states were represented in the choir.

ALUM CREEK children's church, under the direction of Sally Ruff, had an interesting visitor recently. Pontius Pilate told his story and answered the children's probing questions. Other scheduled visitors were Simon Peter and Judas Iscariot, all portrayed by men of the church.

TRINITY, Lisbon, Ohio, (Donald Murray) Friends are trying to encourage growth in Sunday school. Once a quarter they meet for full class participation in Sunday school with inspirational speakers or special programs. Recently Earl and Catherine Smith shared their message of Jesus with a blend of puppets, audiovisuals, and inspirational choruses. Two programs have also been started in the Sunday school. The first is a program in which classes accumulate points in attendance, Bibles, and visitors brought in, memory verses, and perfect attendance. The second program is the giving of certificates for perfect attendance during a quarter, topped off by a special program quarterly to acknowledge those who have excelled.

Missions

Mission weekend at **OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) included emphasis on the Kickapoo Mission presented Friday evening and EFM missions presented on Saturday; Sunday the City Rescue Mission presented a program. Faith Promise giving followed.

NORTHBRIDGE, Wichita, Kansas, (Duane Hansen) "World's Fair" was a fun time for all, and it gave an opportunity to help raise the church's mission budget. Friday evening the conference was kicked off by cottage meetings. Former missionaries and others involved in some form of missions were guests at different homes for a potluck meal and evening of fellowship about missions. A youth program was planned and led by some of the women from **DERBY** Friends. Saturday evening the senior high youth participated in a mission program with Kamana Kigweba as speaker, and Sunday Robin Johnston spoke in the morning service and at the "World's Fair" in the evening. The evening started with Jim Morris and Maurice Roberts emphasizing "EFM Missions." Following the service, everyone went to the fair in the multipurpose room. It offered a "midway" assortment of games, including a Bible trivia tournament, a basketball toss, missionary cake-walk, pictures in native costumes with the snakes, and many other things. Of course the food booth was one of the most popular ones. Along with the games, display tables from EFM and Burundi were available as well as videos from the different countries. Over \$2,000 was raised for missions.

Church Building and Improvement

The **SPRINGFIELD**, Ohio, (Robert Dye) church has been covered with vinyl siding, the windows and the church annex painted, and the bell tower roof completely redesigned. Also, the parsonage has been renovated and improved, making it more attractive and comfortable, and, thanks to Glenn and David Althouse, a new gas furnace replaces the old coal-gas furnace that was so costly to operate. Glenn is pastor of **MARYSVILLE**, Ohio, church. The people of Springfield church have been in unity during this much-needed "face lifting," giving the property a new look, showing good stewardship in maintaining it, and increasing their testimony and effectiveness in the community.

Crowded conditions and lack of needed classroom space have necessitated **CHARITY** church purchasing property for building. Prayer is needed in regard to zoning variances and other obstacles of outside opposition.

There was a spring workday at **CLACKAMAS PARK**, Milwaukie, Oregon, (Paul Anderson) church April 27.

At **NORTH OLMSTED**, Ohio (Neil Orchard), in recognition of continued growth a Long-range Planning Commission has been formed to study the implications of that growth as it pertains to future facilities, staff, and programs. John Somodi has been elected chairman of this commission and will submit a final report by August 1.

Outreach

TECUMSEH, Michigan, (John Williams, Sr.) midweek services on Wednesday nights during the coldest part of the winter were held in homes, especially homes of new Christians of the congregation. In addition to conserving energy by not heating the church, the "house church" meetings enabled par-

ticipants to visit the homes of new families. (Paul wrote, "Greet the church that meets at their house!" Romans 16:5) Tecumseh also welcomes each spring more than 20 senior citizens who return from winter residences in Florida and the southwestern United States.

Other Special Events

Twenty men from **BOISE** attended the Men's Retreat at Quaker Hill. Many good reports were given upon their return.

The evening of March 14, **NORTH-RIDGE** Senior Citizens presented the musical *The Time of Our Lives*, written by Joe E. Parks. It is one of the few written for senior citizens. People from the Maple Garden Retirement Home were special guests. After the musical a reception was held in the fellowship hall.

BAYSHORE, Baycliff, Texas, (Mahon Macy) celebrated their 50th Jubilee March 30 and 31. Howard Harmon, assistant superintendent, was the guest speaker.

Pastor Duane and Carol Rice of **TRINITY**, Van Wert, will host a trip to Israel. A group of 34 will leave for a 10-day tour of the Holy Land. Through the Thanksgiving offering, \$14,607 was received to be applied to the building debt.

The **FORT COLLINS** Outreach Committee recently showed the film *Chariots of Fire*.

The Fishermen Quartet from Clyde, Ohio, was featured recently in a gospel concert at **FULTON CREEK**.

Easter week **CLACKAMAS PARK** followed the devotions on "An Experiment in Love" and on Wednesday evening had a special film *The Parable*. On Thursday evening all joined in celebrating the Passover with an authentic "Seder" meal at the church.

Consecutive Bible study sermons at **TECUMSEH** by Pastor Williams this winter and spring have featured the Gospel of John. During the summer of 1984 the Parables of Jesus were featured, while earlier series dealt with Bible characters, the book of Revelation, and New Testament Epistles.

The Friends Bible College concert choir presented sacred concerts March 17 at **COLORADO SPRINGS**, Colorado, (Arden Kinser) and **DENVER**.

A World Day of Prayer service for local churches was held at **DAMASCUS**, Ohio (Joe Kirby). A sacrificial lunch was served to the adults with sack lunches for children. Dr. Charles Cureton recently held a Stress Management Workshop, which involved both lecturing and small-group seminars.

Many hours of practice went into the preparation of the Easter music *The Witness*, which was given at **BOISE** by their three combined choirs Friday, Easter, and Monday evenings. This is a dramatic musical presentation of the life of Christ.

UNIVERSITY Friends presented the musical *No Greater Love* by John Peterson during the morning service on Easter Sunday.

LAS ANIMAS, Colorado, (Steve Harmon) church members gathered at Bill Mariman's home February 10 for a Valentine supper. Marilyn Ham, a Friends Bible College professor, presented a concert of sacred music and love songs. Walter and Irene Patterson were crowned as "Sweethearts for the Evening." They have been married 57 years.

At **DEERFIELD**, Ohio, (Chris Jackson) a recent emphasis has been on inner-family communication beginning with a Sunday school teachers' seminar centered around Dr. James Dobson's film *Discipline in the Classroom*, and continuing for the next seven weeks with Dr. Dobson's film series "Focus on the Family."

FULTON CREEK church recently had a special offering for a young family in the community who lost everything in a fire with the husband having been burned severely.

... To the Third Generation

The **TECUMSEH** Friends' Easter worship morning included the musical *Beyond the Tomb*. The choir was directed by tenor soloist Tom Huber. His wife, Nancy Hayden Huber, a granddaughter of Perry and Elizabeth Hayden, served as accompanist. The Hubers are in Ann Arbor for graduate study in music at the University of Michigan. Both are graduates of Wheaton College, where Tom was assistant director of the Men's Glee Club.

Nancy Huber's grandfather, Perry Hayden, was one of the half dozen persons who met in Colorado Springs over 35 years ago in informal sessions that led to the development of the Evangelical Friends Alliance. Known as "The Quaker Miller," Hayden promoted the Dynamic Kernels project, which is portrayed in the 45-minute film titled *God Is My Landlord*. Copies of the film are available for use in churches from the Communications

Department of Malone College. The film stresses principles of tithing and Christian stewardship, illustrating John 12:24 by developing a wheat-planting and harvesting project in the early 1940s.

Elizabeth Hayden, former clerk of Tecumseh meeting, now resides in Swiss Village, a retirement center in Berne, Indiana.

FRIENDS RECORD

BIRTHS

ANDERSON—To Bruce and Leanne Anderson, a daughter, Erika Lee, February 23, 1985, Emporia, Kansas.

BECKER—To Ron and Traci Becker, a daughter, Ashley Renee, February 17, 1985, University Friends, Wichita, Kansas.

COX—To Rick and Patti Cox, a son, Kelli Lynn, March 14, 1985, Wichita, Kansas.

CRISSUP—To Dale and Lurissa Crissup, a daughter, Latina Lurissa, February 14, 1985, Gate, Oklahoma.

DANIELSON—To John and Vicki Danielson, a son, John Taylor, March 18, 1985, Boise, Idaho.

DOYLE—To Steve and Diana Doyle, a son, Adam Lynn, February 26, 1985, University Friends, Wichita, Kansas.

FAIR—To Mr. and Mrs. Terry Fair, a son, Ryan Patrick, February 15, 1985, Van Wert, Ohio.

HAYDEN—To Mr. and Mrs. Ward Hayden, a daughter, Erica Rose, February 19, 1985, Omaha, Nebraska.

HESS—To Dan and Sheryl Hess, a daughter, Brittany Lawrence, February 26, 1985, Boise, Idaho.

KIEHL—To Mr. and Mrs. Jerry Kiehl, a daughter, Nashea Ann, February 20, 1985, Van Wert, Ohio.

KLEINKE—To Bill and Bonnie Kleinke, a son, William Jacob, February 3, 1985, Travis Air Force Base, California.

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a. Total number of copies sold	b. Total number of copies distributed	c. Total number of copies sold	d. Total number of copies distributed
11,389	11,389	11,389	11,389
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a. Total advertising revenue	b. Total advertising revenue	c. Total advertising revenue	d. Total advertising revenue
154	154	154	154
10. STATEMENT OF OTHER REVENUE			
a. Total other revenue	b. Total other revenue	c. Total other revenue	d. Total other revenue
11,743	11,743	11,743	11,743
11. STATEMENT OF EXPENSES			
a. Total expenses	b. Total expenses	c. Total expenses	d. Total expenses
567	567	567	567
12. STATEMENT OF NET INCOME			
a. Total net income	b. Total net income	c. Total net income	d. Total net income
11,389	11,389	11,389	11,389

Evangelical Friend

Tax-deductible contributions help make it happen.

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MURPHY—To Tim and Debra Murphy, a daughter, Jessica Lynn, March 3, 1985, Alliance, Ohio.

NELSON—To Dennis and Jan Nelson, a son, Eric Lane, March 12, 1985, Northridge Friends, Wichita, Kansas.

NEWVILLE—To Jeff and Sandee Newville, a daughter, Andrea Carmen, March 11, 1985, Portland, Oregon.

THOMAS—To Clyde and Carol Thomas, a son, Joel Alan, January 25, 1985, Newberg Friends, Oregon.

MARRIAGES

BIDLACK-COLTER. Danielle Bidlack and Paul Colter, January 12, 1985, Van Wert, Ohio.

CARELOCK-KUSHNER. Pearl Carelock and Scott Kushner, December 25, 1984, Clackamas Park Friends, Milwaukie, Oregon.

CLARK-STAPLES. Miriam Clark and Don Staples, March 16, 1985, Newberg Friends, Oregon.

COOK-DUFIELD. Sandra Cook and Steven Duffield, February 3, 1985, Plains, Kansas.

DAVIS-MONAGHAN. Ronda Davis and Glen Monaghan, October 27, 1984, Haviland, Kansas.

EVANS-RICE. Debra Evans and Shawn Rice, November 24, 1984, Van Wert, Ohio.

HANDY-BRINTON. Meta Handy and Mike Brinton, December 29, 1984, Plains, Kansas.

McCLUNG-CHADWICK. Mary McClung and Ron Chadwick, February 14, 1985, Newberg, Oregon.

PATTERSON-SMITH. Dawn Patterson and Jamie Smith, March 16, 1985, Zanesville, Ohio.

TAYLOR-SUTTON. Terrie Taylor and Joel Sutton, December 29, 1984, Van Wert, Ohio.

THATCHER-JENKINS. Deb Thatcher and Carroll Jenkins, February 1985, Van Wert, Ohio.

WALLACE-BURCH. Theresa Wallace and Jon Burch, March 2, 1985, Alliance, Ohio.

DEATHS

BEVAN—Ethel Bevan, February 25, 1985, Haviland, Kansas.

BOSCHULT—Charles Boschult, November 22, 1984, Omaha, Nebraska.

DREYER—Margaret Dreyer, 80, February 25, 1985, Richmond, Ohio.

EBERT—Ruth Ebert, 52, March 17, 1985, Haviland, Kansas.

HAWORTH—Francis Elwood Haworth, February 7, 1985, Seattle, Washington.

NEWBY—Elizabeth Newby, 84, January 31, 1985, Gate, Oklahoma.

REED—Norma Jean Reed, March 16, 1985, Ramona, Oklahoma.

SHELL—Jessie Schell, 88, February 21, 1985, Plains, Kansas.

SEARS—Walter Sears, February 16, 1985, Ramona, Oklahoma.

SHERRICK—Ruby Sherrick, March 12, 1985, Ramona, Oklahoma.

WILKINS—Burleigh Wilkins, 62, February 28, 1985, Cable, Ohio.

WILLIAMS—Randle Williams, February 15, 1985, University Friends, Wichita, Kansas.

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PASTOR, I've done something awful. I know God forgives me, but I have a hard time forgiving myself."

My heart goes out in compassion to the woman, often a Christian woman, who has undergone an abortion. Years later, it often happens, she feels guilt, remorse, and regret. It is not uncommon that after finding Christ's forgiveness and cleansing (1 John 1:9), she still struggles to forgive herself. There may be exceptions to these painful emotions, but the usual pattern is that sooner or later the inner torment begins. Mildred Jefferson, M.D., speaks with compassion and power. The woman who has been through an abortion has, in Jefferson's words, "already paid the maximum penalty by allowing her body to be used as the death chamber for a child. You can't create a greater penalty. She has to live with it. She can suppress it for any number of years, but she's not going to suppress it forever. She lives with her own punishment."¹

While many feel compassion for the woman, few understand what agony men go through as a result of abortion. True, some men are cold and uncaring, telling their girlfriends, "That's your problem." Underneath the surface, however, most men cannot suppress their guilt either. Sociologist Arthur Shostak spent almost 10 years studying the impact of abortion on men. His findings: "Abortion is a great, unrecognized trauma for males, perhaps the only major one that most men go through without help."² Although most men hide their emotions from everyone, including the woman involved, the inner pain does not go away. During interviews for the study, many men broke down and cried. Arnold Medvene, a psychologist at the University of Maryland Counseling Center, said, "Abortion is one of the major death experiences that men go through."³

*Charles Mylander is superintendent of California Yearly Meeting. Before assuming that position in November of last year, he was associate pastor at Rose Drive Friends Church, Yorba Linda, California, for 10 years. He is author of the book *Secrets for Growing Churches*. This article is reprinted from the California Friend with permission.*



ABORTION AND COMPASSION

BY CHARLES MYLANDER

Christians have the important role of offering Christ's compassion and caring for both women and men who have gone through abortion. The old saying, "Love the sinner, but hate the sin" fits well here. The Bible is absolutely clear that life begins in the womb, not after birth.

"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be." (Psalm 139:13-16 NIV)

What if the virgin Mary had conceived by the Holy Spirit during an age of rampant abortion? What if her parents had felt concerned with her mental health, her "delusions" of hearing voices and seeing angels? What if they had talked her into an abortion? If this seems




as repulsive to you as it does to me, then please recall that every unborn baby is made in the image of God.

Even those who do not read the Bible know that life begins in the womb. Photographs of the unborn child in popular magazines are convincing enough. Scientifically it is a fact that the unique genetic pattern of each person begins at conception.

Let us be certain of our convictions. To destroy human life, to kill the unborn, is clearly wrong and sinful. Many Scriptures shed light on God's view of abortion and deserve careful reading and prayerful obedience: Genesis 1:27; 9:6; Exodus 20:13; 21:22, 23; Numbers 35:33; Deuteronomy 5:17; Job 31:15; Psalm 106:38; Proverbs 6:16-19; 24:11, 12; Ecclesiastes 11:5; Isaiah 5:20, 21; 49:1; Jeremiah 1:5; Matthew 19:14; Luke 1:41-44; Galatians 1:15, 16 [Greek: "from the womb of my mother"].

Interesting, isn't it, that when the unborn child is wanted he/she is "our baby." If she/he is unwanted then "it" is "just a fetus." A natural miscarriage when parents desire a child is often lamented with the words, "We lost our baby." But a planned abortion bypasses the moral issue by calling it "terminating a pregnancy."

If there were ever an issue that all churches and all Christians should unite on, it is opposition to abortion. But let us never forget that we are less than fully Christian if we do not show compassion in the process. This kind of practical caring is beginning to happen. "Save-a-baby" clinics are emerging in some churches and communities. In fact, it is estimated that two million families in America want to adopt a child.

Friends have always opposed killing and have supported those who tried to preserve life. Let us stand by our convictions, but in the process let us also show compassion to the victims of sin. In fact, the Good News of the Gospel is that even the victimizers can be forgiven in Christ and find a fresh start. 

¹"Two Women and the Passions of Abortion," *The Register* newspaper, Santa Ana, California, Sunday, September 21, 1980, pp 18-19.

²"Sharing the Pain of Abortion," *Time* magazine, September 26, 1983, p. 78.

³*Ibid.*