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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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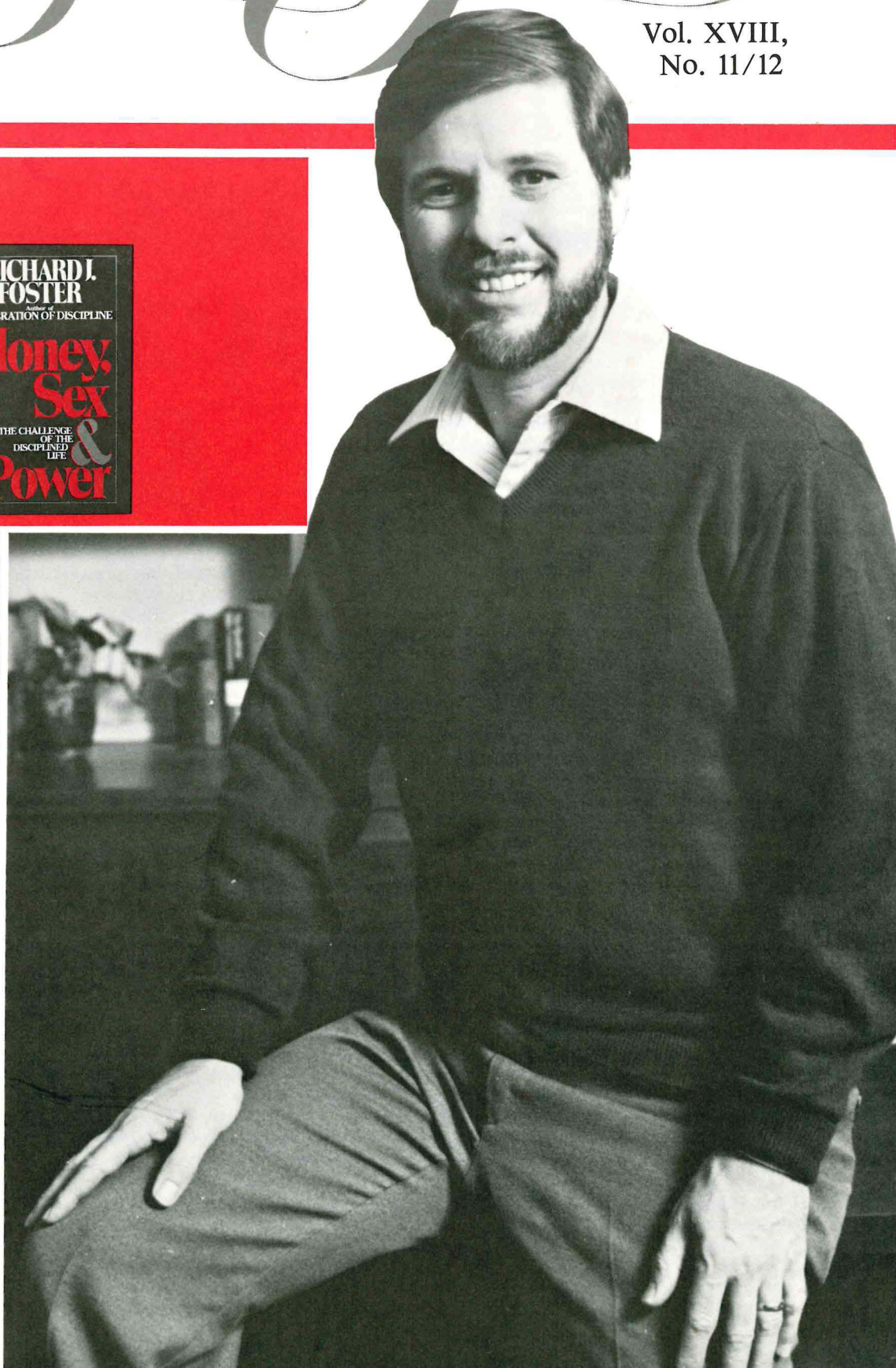
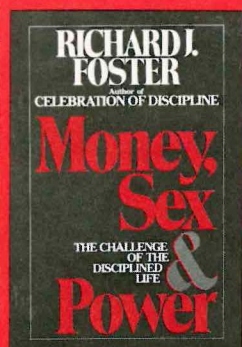
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# Evangelical Friend

July/August 1985

Vol. XVIII,  
No. 11/12



“To the popular mind . . . the themes of money, sex, and power sound terribly ‘secular’ at best. My longing throughout the writing has been to help people sense that as we come to these ‘secular’ issues we are treading on holy ground. To live rightly with reference to money and sex and power is to live sacramentally. To misuse and abuse these is to desecrate the holy things of God.”

— from the Preface of  
Money, Sex and Power  
by Richard J. Foster



# Money, Sex & Power

## The Vows of Simplicity, Fidelity, and Service

BY RICHARD J. FOSTER

**T**HE CRYING NEED today is for people of faith to live faithfully. This is true in all spheres of human existence, but is particularly true with reference to money, sex, and power. No issues touch us more profoundly or more universally. No themes are more inseparably intertwined. No topics cause more controversy. No human realities have greater power to bless or to curse. No three things have been more sought after or are more in need of a Christian response. The issues of money, sex, and power catapult us into the arena of moral choice.

*Richard J. Foster is Associate Professor of Theology and Writer in Residence at Friends University, Wichita, Kansas. This article is taken primarily from the first chapter of Money, Sex and Power, scheduled for release in July and his third book published by Harper & Row. The popularity of Richard Foster's Celebration of Discipline and Freedom of Simplicity assures a wide reading of this new manuscript offering a Christian perspective on three contemporary challenges. Material from Money, Sex and Power, copyright © 1985 by Richard J. Foster, is used with permission of Harper & Row, Publishers, Inc.*

Jesus gave considerable attention to the themes of money, sex, and power. Of the three, He spoke more about money and power than he did about sex, for the simple reason that sex was not the burning issue then that it has become in our day. Today, however, we must deal vigorously with the sex issue, for there is obvious misery in modern society from a lack of subordination of *eros* to *agape*.

### Why Money, Sex, and Power?

Throughout history, and in our own experience, these issues seem inseparably intertwined. Money manifests itself as power. Sex is used to acquire both money and power. And power is often called "the best aphrodisiac." We could discuss at length the interlacing connections. There is, for example, an important relationship between sex and poverty: sex is the poor man's holiday and the poor woman's disaster. Note also the connection between power and wealth: power is frequently used to manipulate wealth, and wealth is used

just as frequently to buy power. And on it goes. The truth is that it is not really possible (or even desirable) to unravel all the intricate ways money, sex, and power intertwine.

We have gone through upheavals in our culture with regard to each of these issues. The time is right for an attempt to respond to the money-sex-power question. Christians need a fresh articulation of what it means to live faithfully in these areas, and those who are considering the Christian faith deserve some indication of what they might expect if they become followers of Christ.

Historically, it seems, spiritual revivals have been accompanied by a clear, bold response to the issues of money, sex, and power. This is true whether we think of the Benedictine movement, the Franciscan movement, the Cistercian movement, the Reformation movement, the Methodist movement, the modern missionary movement, or any number of other groups. When these revivals occur in a culture, there is a renewal of both devotional experience and ethical life. We would all benefit from a modern-day renewal of spiritual experience that is ethically potent.



## Money and the Vow of Simplicity

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Money has many of the characteristics of deity. It gives us security, can induce guilt, gives us freedom, gives us power, and seems to be omnipresent. Most sinister of all, however, is its bid for omnipotence.

It is money's desire for omnipotence, for all power, that seems so strange, so out of place. It seems that money is not willing to rest contented in its proper place alongside other things we value. No, it must have supremacy. It must crowd out all else. This is, I say, the strange thing about money. We attach importance to it far beyond its worth.

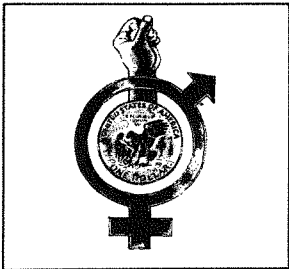
The issue of money would be much easier to deal with if it were all bad. Our task then would be to denounce it and withdraw from it. That, however, is the one thing we cannot do if we want to be faithful to the biblical witness. Though the Bible gives repeated warnings about the dark side of money, it also contains a stream of teaching on the light side of money. In this tradition, money is seen as a blessing from God and, even more startling, as a means of enhancing our relationship with God.

Martin Luther astutely observed, "There are three conversions necessary: the conversion of the heart, mind, and the purse." (Martin Luther, quoted in Edward W. Bauman, *Where Your Treasure Is*, Arlington, Va.: Bauman Bible Telecasts, 1980, p. 74.) Of these three, it may well be that we moderns find the conversion of the purse the most difficult.

\* \* \*

Money does not deserve our respect. It deserves to be conquered in the power of the Spirit. Once defeated and converted to the way of Christ, it can then be used without being served.

We who follow Jesus Christ are called to a vow of simplicity. This vow is not for the dedicated few but for all. It is not an option to take or leave depending on our personal preference. All who name Christ as Lord and Savior are obliged to follow what He says, and Jesus' call to discipleship in money can be best summed up in the single word *simplicity*. Simplicity seeks to do justice to our Lord's many-faceted teachings about money—light and dark, giving and receiving, trust, contentment, faith.



*The Historic Vows: Money*

Compulsive extravagance is a modern mania. The contemporary lust for "more, more, more" is clearly psychotic; it has completely lost touch with reality. The chasm between Third World poverty and "First World" affluence is accelerating at an alarming rate. And many earnest believers are at a loss to know what to do in the midst of these perplexing realities.

The monastic response to money is seen in the ancient vow of poverty. Intense renunciation was their way of shouting *no* to the prevailing values of their society. They were, however, giving far more than a negative word. They were saying *no* in order to say *yes*. They renounced possessions in order to learn detachment.

The lovable (and sometimes frustrating) Franciscan Brother Juniper had so learned the meaning of detachment that many thought he was a fool. On one occasion he came across an elaborate altar that had silver ringlets hanging from the frontal. He took one look at them and announced, "These ringlets are superfluous," and proceeded to cut them off and give them to the poor. The village priest, of course, was outraged. Poor Juniper simply could not understand the priest's anger, for he assumed he had done him a great service by freeing him from this "display of worldly vanity."<sup>1</sup> Saint Francis was so moved by the

spirit of detachment he saw in Brother Juniper that on one occasion he cried out, "My brothers, if only I had a great forest of such junipers!"<sup>2</sup>

We need to hear their word today: we who love greed more than we love the Gospel, we who live in fear, and not in trust. We need to hear their word today: we who define people in terms of their net worth, we who push and shove to gain an ever larger piece of the consumer pie.

The Puritan response to the issue of money is seen in their stress upon industry. The Puritans emphasized industry because they believed intensely in the sanctity of all honorable work. They completely rejected the ancient division between things sacred and things secular. For them, vocation was an expression of one's spiritual life. In *The Tradesman's Calling*, Richard Steele declared that it is in the shop "where you may most confidently expect the presence and blessing of God."<sup>3</sup>

Their vocation was a calling of God. Cotton Mather declared, "Oh, let every Christian walk with God, when he works at his calling, act in his occupation with an eye to God, act as under the eye of God."<sup>4</sup> Work was an opportunity to glorify God and to serve one's neighbor.

They also stressed moderation in work. They scorned the mentality of the workaholic as much as they did sloth. Since work was to honor God rather than to make money, too much work could be as evil as too little work. Richard Steele notes that a person should not "accumulate two or three callings merely to increase his riches."<sup>5</sup>

We need to hear their word today: we who find work meaningless and dull, we who are tempted by sloth and laziness. We need to hear their word today: we who are workaholics, we who take multiple jobs in order to move up the economic ladder.

We can be glad for the monastic vow of poverty and the Puritan "vow" of industry,

but we today need a new "vow" that responds creatively and boldly to the money issue. It must be a vow that will reject the modern mania for wealth without a morbid asceticism. It must be a vow that calls us to use money without serving money. It must be a vow that brings money into obedience to the will and ways of God.

### *The Historic Vows: Sex*

People today are hopelessly confused about their sexuality. For vast numbers the word *love* means nothing more than a tumble in some bed. Many look upon an affair as a badge of honor. All the old foundations for permanence and fidelity seem to have eroded away. Bewildered by the modern confusion, many sincere people today struggle to define their own sexuality.

The vow of chastity was the monastic response to the issue of sex. They were saying far more than a negative word. They renounced marriage in order to learn vacancy. Chastity arose as a witness for a holy empty space in a world overcrowded with interpersonal relationships. Thomas Aquinas called celibacy a *vacare Deo*, "a vacancy for God." "To be a celibate," notes Henri Nouwen, "means to be empty for God, to be free and open for his presence, to be available for his service."<sup>6</sup>

The vow of chastity also witnesses against unrestrained self-indulgence. It reminds us that discipline and denial are gospel imperatives. You see, our sexual intoxication is only representative of an all-pervasive mood of intemperance that dominates the world in which we live today. The Franciscan Brother Giles once said, "By chastity I mean to keep guard over all the

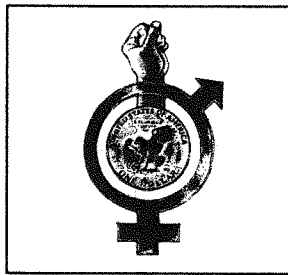
senses with the grace of God.” If we need anything today, it is to learn how “to keep guard over all the senses by the grace of God,” and if the vow of chastity can remind us of this need, it has done us an immense service.

We need to hear their word today: we who are desperately afraid to be alone, we who try to replace God with interpersonal relationships. We need to hear their word today: we who are caught up in the modern mania of narcissism, we who avoid discipline as if it were a plague.

Faithfulness was the Puritan response to the issue of sex. Unfortunately the wholesomeness of their approach has been obscured for us by complete distortions of their thought. In fact, the misapprehension has gone so far that the word *Puritan* can function today as a noun defining someone plagued with sexual taboos and unhealthy inhibitions. Actually, that definition fits better the more squeamish 19th-century Victorians than the 17th- and 18th-century Puritans. No rigid ascetics, these were people who knew how to laugh and how to love. In 1660 Fritz-John Winthrop commissioned John Haynes to buy a pair of garters for Winthrop to present to his fiancée. In a letter enclosed with the garters Haynes teased Winthrop that “you would be glad to have a Lady Leggs and all.”<sup>8</sup> In a wedding sermon in 1694 John Cotton told the story

of a couple who determined to live a contemplative life without sexual relations, and he assessed their decision as “blind zeal,” noting that it was “not of that Holy Spirit which saith *It is not good that man should be alone.*”<sup>9</sup>

They sought to think through to a serious Christian basis for marriage and family life. Perhaps their most radical departure from the Catholic-Anglican view was their conviction that companionship was the pri-



mary purpose of marriage and healthy sexuality within marriage was a vital part of this companionship. Francis Bremer has observed, “The stereotype of the Puritan as having been prudish and condemnatory about sex has no basis in fact . . . . As their diaries, letters, and other writings make evident, the Puritans were a good deal more

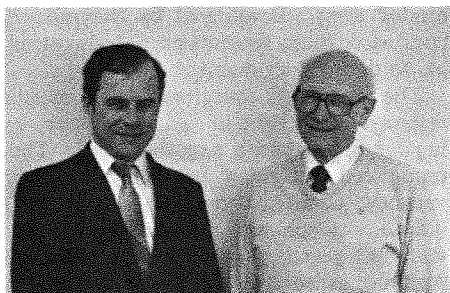
comfortable discussing sexual matters than many of their descendants.”<sup>10</sup>

They also labored to construct a Christian basis for divorce and remarriage. On this issue the Puritans were actually the liberals of their day. They rejected the medieval church’s ban on divorce on both biblical and practical grounds. William Perkins advocated divorce for infidelity, desertion, disease, and insanity, with equal rights for men and women.<sup>11</sup> John Milton argued for incompatibility as valid grounds for divorce, since Puritan theology placed companionship as the primary purpose of marriage.<sup>12</sup>

We need to hear their word today: we who flit from marriage to marriage with the greatest of ease. We need to hear their word today: we who lay impossible burdens upon people in our frantic zeal to stem the tide of divorce.

We can appreciate the monastic vow of chastity and the Puritan “vow” of faithfulness, but we today urgently need a contemporary “vow” that responds forthrightly and compassionately to the sex issue. It must be a vow that will affirm our God-given sexuality without encouraging promiscuity. It must be a vow that gives wholeness to the marriage experience without depreciating the single life. It must be a vow that defines the moral parameters of

(Continued on page 27)




## Lon Fendall New Associate Editor

The Evangelical Friends Alliance Publications Commission has named Dr. Lon Fendall of Newberg, Oregon, to the Associate Editor position of the *EVANGELICAL FRIEND*, starting July first. After six months in this responsibility, and regular meetings with the editorial staff of the *EVANGELICAL FRIEND*, Fendall will become editor-in-chief January 1, 1986. The appointment is in response to a request by current editor Jack L. Willcuts that he be relieved of the position.

Lon Fendall, age 43, is director of the Center for Peace Learning, a new program on the George Fox College campus, where he is a faculty member. A graduate of George Fox College with a Ph.D. in History from the University of Oregon, he taught at the college for three years before joining Senator Mark Hatfield’s staff in Washington, D.C., where he served for eight years. Lon was director of Hatfield’s successful reelection campaign last fall in the State of Oregon.

Dr. Fendall and wife, Raelene, a school librarian, and their two children, Mark, 14, and Joyce, 13, live in Newberg and are active in the West Chehalem Friends Church where he is choir director and an elder. He is Assistant Presiding Clerk of Northwest Yearly Meeting and has chaired a Yearly Meeting Long-Range Planning Committee the past three years. He served with World Vision, U.S., for two years, and is a former youth secretary of the Yearly Meeting and assistant editor of the *Northwest Friend* magazine. In the latter two positions he worked with Jack Willcuts, whom he will replace as the *EVANGELICAL FRIEND* editor next January. He has written a number of articles published in *Eternity*, *Christianity Today*, and other publications.

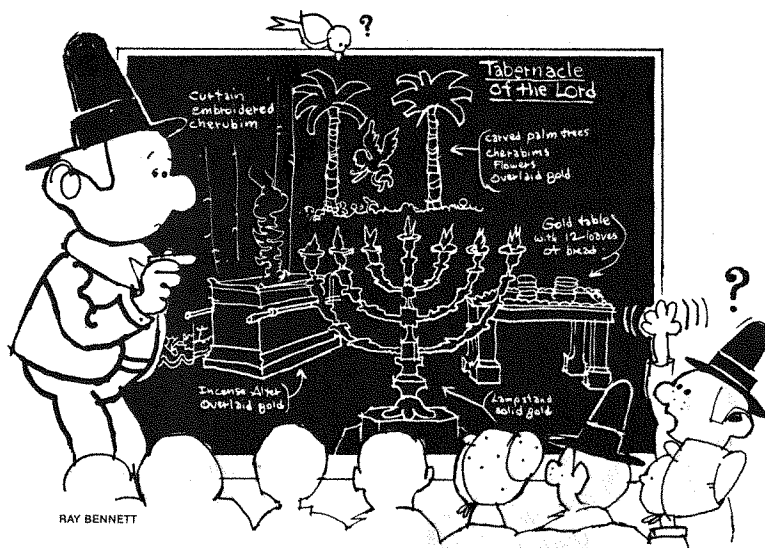
Lon is scheduled to visit the sessions of Mid-America and Eastern Region yearly meetings to become better acquainted, even though his active leadership in EFA for several years has made him a respected and loved friend among Friends. 



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"Didn't God know about Quaker simplicity?"

### COVER

Richard J. Foster is known to Friends as a pastor, professor, and author. This month's lead article is taken from his new book, *Money, Sex and Power*. (Photo by Steven Ledell)

### ANTECEDENTS

When an evangelical writes a book about money, sex, and power my first assumption is that the author is going to tell us how bad these things are. Since I have an attraction to all three of these, I wondered if Richard Foster's new book was going to make me feel guilty.

Money, sex, and power each have their dark, destructive side and Richard is faithful and forthright in presenting the dangers of an undisciplined life in these areas. It is a bold prophetic word to a society (and church) that is being seduced by money, sex, and power.

Richard is not mad at sinners, but he has some righteous indignation at sin. He knows that Christ combined condemnation of evil and compassion for people.

Dealing with money, sex, and power is not as simple as just condemning them and telling Christians to steer clear. Nor does Richard offer the approach that these things are bad, but they are a part of our human nature and okay for the Christian as long as they are taken in small doses.

Richard addresses the fact that although money, sex, and power can bring death, they are intended to bring life. He beautifully paints the kingdom uses of money, the biblical glorification of sexuality, and the resolution to the paradox of power through service.

He points out areas where abstinence is a life-giving force. But he also prescribes and describes the antidotes that move the Christian into the frontiers of positive response.

Whether by deliberate effort or by the nature of the topics and Richard's perspective, the family is held in high regard throughout the book. It seems that Richard implies that the family is the primary staging area for learning and living the vows of simplicity, fidelity, and service.

Friends will be interested to note the tribute that appears on the dedication page to the leader of Friends Marriage Encounter and pastor of Northridge Friends, Wichita, Kansas, at the time of his death in a plane accident in November 1983: "In memory of David M. Leach, faithful minister of Christ and dear friend to our family." —D.L.M.

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# A Revival of Holiness

BY CHELLE HEGER

**F**OR AS LONG as I can remember, I've heard people express their dreams, their visions, and desires to "see Satan defeated," to "get the victory," to "really see God work," or "to really be on fire." I've had those dreams and desires, too. There have been times when I've been so hungry for God and so thirsty for His Spirit that I've thought I would just break apart. But there have also been times that I've felt so far away from God that I didn't want Him at all. I guess you could say I didn't have any appetite for Him; I just wasn't hungry.

I can tell you the times I'm healthiest spiritually are the times I'm the hungriest and the thirstiest for more of God. I have more joy and love; I'm more at peace with myself and others; and I *know* God can use me and work in my life more. So I've come to the conclusion that a life of total surrender and total commitment is the only choice I can make. God has called every Christian to make that choice: to come to the point in his life where God is more important than anything or anyone else. Jesus loves us that much, doesn't He? He knows everything about us—He can see our shallowness, our lack of devotion, our selfishness, all our weaknesses and all our failures. But He still loves us more than anyone else ever can. The question I'd like to ask is: How are we responding?

Jesus Christ is unique, and pulls each person from behind his mask, exposing each of us for what we really are.

You may think you're wonderful until you stand in the presence of the One who is purity itself. It is the pure light of God that pierces a person. You can keep up your pretense of being holy until you stand in that light. Then, immediately, there is nowhere to hide, all masks are torn away, hollow smiles fade. Revival means to be exposed for what we are. The presence of the Lord is revealing.

It is possible to be religious on the outside but lacking purity of heart; to learn all *about* God, but remain lifeless and powerless because we don't really *know* Him. God has called us to be *pure*, to be *sinless*, to be *holy*! 1 Peter 1:14-16 says,

As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called

you, be holy yourselves also in all your behavior; because it is written, "You shall be holy, for I am holy."

Holiness is a direct result of knowing, loving, and obeying God. It is thinking as He thinks, and willing what He wills.

There are two aspects to holiness. On the one hand is the holiness God provided for all Christians through Christ's death on the cross. Because Christ died to sin, all who are united with Him are dead to sin. This means that Christ's atonement has created the *potential* for us to be holy. Before we trusted in Jesus for our salvation, we were in the kingdom of Satan and sin that every person who has ever lived since Adam (except Jesus) has been born into. So the first aspect of holiness is the provision God made for us; He delivered us from the reign of sin.

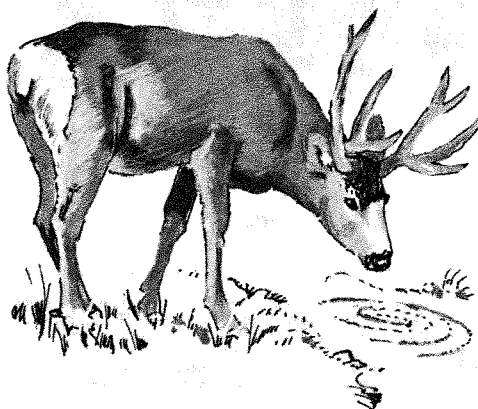
The second aspect is our privilege to accept and exercise the potential God has provided to be free from sin. We need to cultivate in our hearts the same hatred of sin God has. As we grow in holiness we grow in hatred of sin; and God, who is infinitely holy, has an infinite hatred of sin. We often say, "God hates the sin, but loves the sinner." This is true, but too often we quickly rush over the first half of the statement to get to the second. We cannot escape the fact that God hates our sins. We may trifle with those sins and excuse them, but God hates them. Therefore, every time we sin, we are doing something God hates. He hates our pride, our jealousy, our bitterness, our critical and unforgiving spirits,

our lustful thoughts, our "little white lies," our petty stealing, our outbursts of temper, and our rationalization that the end justifies the means.

In the deceitfulness of our hearts, we sometimes play with temptation by entertaining the thought that we can always confess and later ask forgiveness. This thinking is exceedingly dangerous. God *never* overlooks our sin; He *never* decides not to bother since the sin is a small one. No, God hates sin intensely, wherever and whenever He finds it. When we come to the place where we see our sin as an offense against a holy God instead of a personal defeat, when we see His holiness, His absolute purity, and His moral hatred of sin, when we're willing to call sin "sin," not because it's big or little, but because God forbids it, when we truly see how awful sin is to God, we've made the first step in our personal pursuit of holiness.

After we've consecrated ourselves to God and accepted His provision for our holiness, we then allow Christ to live in us. There is quite a lot being said these days about winning the victory and claiming God's promises, but not very much about obedience and discipline.

We're more concerned about our own victory over sin than we are about the fact that our sins grieve God. We cannot tolerate failure in our struggle with sin chiefly because we're success oriented, not because we know sin is offensive to God. God wants us to walk in obedience, not victory. Obe-



*"As the hart panteth after  
the water brooks, so panteth  
my soul after thee, O God."*

*Psalms 42:1*

*Chelle Heger, a student from Bethel Friends Church, Hugoton, Kansas, presented this message in chapel at Friends Bible College, Haviland, Kansas. It has been adapted for publication.*

dience is oriented toward God; victory is oriented toward self. Until we face this attitude and deal with it, we won't consistently walk in holiness. This doesn't mean God doesn't want us to experience victory; it means that victory is a natural by-product of obedience. When we come to realize the horribleness of sin, when we become so well-acquainted with God and His Word that we know His laws, when we come under the submission of the majesty of the Lawgiver and discipline ourselves to obey Him—forsaking *all* sin and *all* our evil desires, as we consecrate, commit, and concentrate on living an obedient, holy life, we will certainly experience the joy of victory over sin.

We're all familiar with the saying, "Love is a decision." Well, it's the same way with obedience. We say we love God. John 14:15 says, "If you love me, you will keep my commandments."

While true revival movements have always fostered holy living, the deep search for holiness by the few has times without number ignited revival. It is when God's people "get right," when they pursue "peace with all men . . . without which no one will see the Lord" (Hebrews 12:14), when they die out to self, and filled with the Spirit are set ablaze with holy love for God and souls—it is then that revival fires become mighty conflagrations, purifying the church and reaching sinners with new power.

"Seek the Lord while He may be found;  
Call upon Him while He is near.  
Let the wicked forsake his way,  
And the unrighteous man his thoughts;  
And let him return to the Lord,  
And He will have compassion on him;  
And to our God,  
For He will abundantly pardon.  
"For my thoughts are not your thoughts,  
Neither are your ways My ways, declares the Lord.  
"For as the heavens are higher than  
the earth,  
So are My ways higher than your ways,  
And My thoughts than your thoughts."

(Isaiah 55:6-9)

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## Teacher & Students Put Love in Action



*Wanda Weeks helps students pack clothing for Honduran refugees in what is becoming an annual February love project.*

**W**ANDA WEEKS tries to teach her students values in addition to academics. For two years at Winds West Elementary School in Oklahoma City, where she teaches sixth grade, she has coordinated Love Projects "to build bridges of love to those in need."

"I started these projects because I believe these students are our future leaders," says Wanda. She felt they needed a hands-on approach to learning compassion for people everywhere.

History lessons took on new meaning when the entire school became involved in collecting clothes, toys, and blankets for

Honduran refugees in 1984. After 198 boxes were collected and sent to Honduras through Feed the Children, Inc., Wanda made a visit to the country and brought back slides and new insights, which she shares in an assembly for students and parents.

This year over 1,850 blankets and sheets were collected for Ethiopia. "Feed the Children" will ship the blankets to Ethiopia, follow up, and bring back film and news to the students.

"Hopefully, our building of bridges of love to Honduras last year and Ethiopia this year will make a difference with the young

people in the future," Wanda reports. She feels the projects involve a total concept approach. Self-images of some students were improved after helping others. Motivation for learning about the countries was also higher.

Because Wanda's husband, Jim, is a coordinator for Feed the Children, she knows where the collected items are going and is able to get reports back to the students. Jim and Wanda Weeks are former pastors at Winona Friends Church near Salem, Ohio, and Jim also served as director of development for Evangelical Friends Church—Eastern Region.

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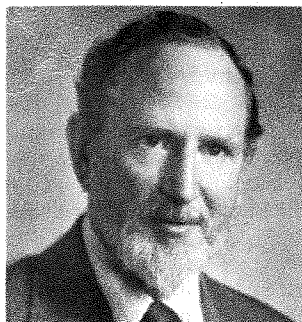


# Friends and the U.S. in Central America

BY ALVIN ANDERSON

**C**ENTRAL AMERICA seems to be a problem that won't go away. Night after night we see reports in the evening news about guerrilla attacks by leftists in El Salvador and by Contras in Nicaragua, and corresponding reprisals by government forces. The question that comes to many people's minds is: "What should we do about it?" as though the solution were up to the United States. Indeed, the U.S. has intervened repeatedly in Central America during the past century.

*Alvin and Lucy Anderson's experience includes eight years of U.S. government service in Latin America and more recently a summer teaching at the Evangelical University in Santa Cruz, Bolivia. During Christmas break, Alvin led a Malone College work/study tour to Bolivia and Peru. Alvin is professor of education and psychology at Malone College, Canton, Ohio.*



So often it has seemed the only answer our country typically knows is to send in troops.

Despite the geographical proximity of Central America to the United States, the average North American knows distressingly little of that region. Even worse, few really care.

Almost any educated person in Latin America can name the present president of the United States, the previous presidents, and probably identify other significant U.S. personalities. But ask even an educated

group in our country to name presidents or national leaders of more than one Central American republic, and the response is likely to be embarrassing.

Friends have been involved in Central America in a number of significant

ways, though, and as a result should be both better informed and more concerned.

Guatemala Yearly Meeting was founded by missionaries from California Yearly Meeting early in this century. Two young men from California, Thomas Kelly and Clark Buckley, arrived in Guatemala in 1902, starting a work in Chiquimula. They gave their lives there—both men died about a year later—but others followed, and they were joined by Guatemalans who had caught a vision of the Lord's leading in their midst. In his book *Friends in Central America*, Paul Enyart describes how Pedro Leiva planted 22 churches in the area (p. 52). For over 40 years Ruth Esther Smith led the mission and saw it grow from 12 believers in 1906 to nearly 5,000 in 1947 (Enyart, p. 53). The work now is independent, operated entirely by Guatemalan Friends. Centered in Chiquimula, there is now a school, Bible school, and projects reaching out to tribal areas. (When the Malone Chorale sang there in 1972, they were impressed with the vitality of the

Guatemala Friends Church.) From Guatemala there has been outreach to Honduras and El Salvador.

Another group of Friends is located at Monteverde in Costa Rica, a colony of North Americans who migrated there in the 1950s as pilgrims seeking a land of peace. They chose wisely, for Costa Rica is one of the world's most peace-loving nations, with no standing army, and a police force that is smaller than the number of teachers in the country. But the delightful prospect of a democracy such as Costa Rica is in stark contrast to conditions in many neighboring countries. Perhaps the first illusion that should be shattered is the assumption that the various minicountries of Central America are all alike. Nothing could be farther from the truth!

Several factors have to be kept in mind in order to understand the dilemma of hemispheric relations. First, there is the problem of the gap between rich and poor in so much of Latin America. In El Salvador, for

cleared up with military solutions. Bullets and machine guns are seldom effective in bringing peace to any part of the world, and certainly not in Central America! What the people of that region want is the same conditions that people everywhere crave: freedom to worship, freedom from outside intervention, and the dignity of being able to resolve their own national problems. The traditional Friends testimony of peace and service is not only morally right for that region—it is also pragmatically more likely to bring about the kind of world we want than merely seeking military solutions to problems that have roots in social and international inequities.

An easy temptation is to assert that our country will help the "good guys" in Central America. The problem is complex, however, for it is not always possible to be sure who the good guys are. In the case of the Somoza regime in Nicaragua, the Somozas were widely viewed as the "bad guys." Even peace-loving Costa Ricans

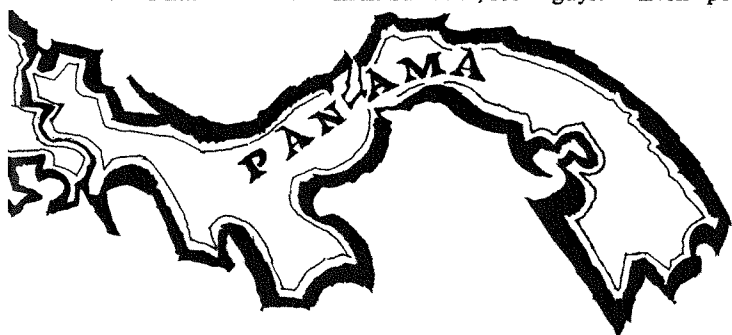
taken formal positions opposing military aid to the Contras. The Methodists, Roman Catholics, Episcopalians, Presbyterians, American Lutherans, Unitarians, and some Baptist and some Quaker churches oppose such aid, while Jerry Falwell and Tim LaHaye claim support for Reagan administration policies. Most churches favor humanitarian aid (food and clothing) and support the efforts of the Contadora countries—Panama, Mexico, Colombia, and Venezuela—in seeking peaceful solutions to conflicts in Central America.

Meanwhile, refugees from oppressive police squads continue to seek protection (and opportunity) in the United States. Many church groups take part in the Sanctuary Movement, disobeying the law by harboring illegal aliens, some of whom would face possible death or imprisonment if they returned to their homeland.

What position should Friends hold toward Central America? Definitely not the easy answer of "U.S. get out of Central America," for that would imply that we don't care enough to give the help that is needed. Friends have been involved in constructive projects in Central America, and now is not the time to abandon our brothers and sisters there. Rather, a more helpful posture would be to support and work for the three following considerations:

1. Increased educational, social, and economic aid for Central America, recognizing our responsibility for the welfare of our neighbors to the south;
2. An end to military intervention, either direct or covert aid, both in personnel and weapons, recognizing that military solutions in Central America miss the root of the problem; and
3. Sensitive treatment of Central American countries, recognizing their dignity as sovereign neighbor states.

The problems in Central America are complex, defying easy solutions, exacerbated by intervention by Cuba, the U.S.A., and the U.S.S.R. What can we as individuals do? First, let us pray, for many of the problems are truly spiritual in nature. Second, let us try to be good neighbors by being as well-informed as possible about Central America. Third, we can communicate our perceptions to congressional leaders and other decision makers. Above all, let us uphold Friends in Central America. Although they live in other countries and speak a different language, they are truly our brothers and sisters in Christ! ☐



example, a small group of 13 families held the lion's share of arable land, while the vast majority owned only 6 percent of the land. President Duarte's efforts to bring about land reform deserve all the support our country can give, and his initiatives for talking with guerrilla leaders appear courageous in dealing with the intractable problems that generations of inequity have spawned.

A second problem in some Central American countries has been oppression from rightist totalitarian governments. In Nicaragua, for example, the Somoza regime ruled with an iron hand for 43 years. Worse still, it was through U.S. intervention that Somoza came into power in the first place. Many U.S. citizens do not realize that their country has intervened with military forces in Nicaragua 11 times. No wonder the Sandinista government fears an imminent U.S. invasion! It would merely be U.S. intervention No. 12.

A third problem is the fallacious belief that Central America's problems can be

applauded the overthrow of Somoza by the Sandinistas (though they are now disillusioned by the oppression of the Sandinistas). The present Nicaraguan government, it is true, follows the Communist line and restricts religious and other freedoms. On the other hand, the average peasant farmer is probably better off under the Sandinistas than under Somoza, and it is no wonder that the present leaders—despite their economic failures and inept policies—can count on the fierce loyalty of their backers. For the average Nicaraguan, picking the "bad guys" would be easy: they are the Yankee Imperialists!

In criticizing or praising the Nicaraguan Contras, it is helpful to indicate which group of Contras we refer to. Some are idealistic supporters of a democratic, free society, while others were among Somoza's henchmen. Many in both Nicaragua and El Salvador simply want to gain political power rather than fight for some idealistic principle. A recent Associated Press release indicates that several church groups have



# WHO IS THE REAL PAUPER?

BY RON FERGUSON

Lord, one of the hardest things about this place for me has been the cups. Though I've been reluctant to talk with You about them, I've seen them—everywhere, it seems:

- the blind man who sits in the same spot every day, holding out his cup and uttering a plea for help in Swahili I don't even understand;
- the little children too young to even speak, much less understand what begging is all about, darting through the crowd with dented tin cups, following their parents' instructions;
- the crippled man scooting along the ground, legs no thicker than my arms folded grotesquely under himself, holding forth a dirty cup and crying, "Help me, help me";
- the lepers, whose fingerless hands prevent their holding anything, instead sitting quietly with cups on the ground in front of them, a blank stare their only plea;
- the drifting beggars, who don't bother with cups, using instead an outstretched hand and a slick story to play on the sympathy and guilt of Western tourists.

I shouldn't be so bothered by the cups, I suppose. After all, Your Word speaks of them often:

- the cup of water, given in Jesus' name;
- my cup runneth over;
- can you drink of the cup from which I drink?
- Father, if it be Your will, take this cup from Me. (Somehow, Lord, I suspect that last one would be their prayer, if they knew any Scripture.)

Perhaps what troubles me is that I see my own spiritual condition all too clearly in the faces of these people. After all, isn't my position like theirs when I humbly ask for Your grace, even when I've done nothing to deserve it nor am worthy of it?

Yet every time I ask, You transform me from the roadside pauper to a guest at the King's banquet table with cup running over. You never fail me; You never pass me by.

Lord, I again raise my empty cup to You. I long to help these, Your children, who have so little of life's necessities, but I don't even know where to begin. I hunger for the righteousness that brings Your vision to every situation; I thirst for a heart of compassion like Yours.

Fill my spiritual cup with the life and wisdom of Your Spirit. Teach me to respond to individuals like You do—not always giving what is requested, but always giving love and affirmation and always enhancing the dignity of the seeker. Enable me to best use energy and resources to hasten the day when these cups I see all around can likewise overflow.

Amen.



*Ron and Pam Ferguson are working in Sudan, Africa, with Mennonite Central Committee. They have previously served for six years as pastors of Fowler, Kansas, Friends Church.*





# Hard Hats in a Friends Church

BY NANCY THOMAS

**S**OMETHING was different. That much was obvious as soon as I stepped into the church compound Wednesday night, a little ahead of the time my seminary class was to begin. Many people were milling around in the church yard, but I didn't recognize any of them. I did recognize their hats, though, the hard insignia of Bolivia's most vociferous workers, the miners. What were they doing in the New Jerusalem Friends Church? I asked a few questions. It didn't take long to find out that they were all waiting for a bowl of soup.

Let me back up. Unrest had been steadily growing in Bolivia since our return nine months previously. Political instability, runaway inflation (predicted by *Newsweek* to reach 40,000 percent in 1985), food shortages, and weekly workers' strikes had combined to form a combustible situation. And then, in March, the central workers' union declared a general protest strike of all workers in the country. A special call was issued to the miners, ordering them to leave their mines and converge on La Paz.

*Nancy Thomas and her husband, Hal, are Friends missionaries from Northwest Yearly Meeting serving in La Paz, Bolivia. She has published a collection of her poems, Of Deity and Bones, and her column "A Certain Shaft of Light" regularly appears in this magazine.*

From all directions they came, from the tin mines to the north and south, from the gold and wolfram mines to the east. Wearing their hard hats like a flag, 16,000 miners marched the streets of La Paz for two weeks, chanting slogans, blocking traffic, setting off dynamite caps. Explosions reverberated throughout the city, doing little more than breaking windows and frightening people, but voicing a deeply felt protest.

I'll have to admit my thoughts toward the miners weren't always charitable. How were marching, chanting, and scaring people going to help solve the complex problems of Bolivia? Every day of the strike cost the country several million dollars she could ill afford to lose. My stomach drew itself into a hard knot when I saw a group of the helmeted men walking down the street. I felt fear.

The miners of Bolivia have a long and sad history. Bolivia's mineral wealth, from the earliest days of the Spanish occupation, has been her greatest source of income. In the peak period, 1550-1650, the mine in Potosí alone produced over half of the Americas' silver and was acknowledged as the single most important source of the mineral in the world. In order to profit more from the mines (the construction and maintenance of a single shaft cost as much as the building of a cathedral), the Spanish Viceroy Toledo initiated the "mita" system.

This system required indigenous men (mostly of Aymara and Quechua background) to give one year out of every six to labor in the Empire's mines. Working conditions were abysmal, wages minimal, and many were not able to survive even one year. Since that time, mine history records many abuses. Conditions today are certainly better, and miners are among the more well-cared-for of the lower-class workers. But four centuries of injustice weigh heavily, and modern miners have responded by firmly aligning themselves with leftist politics. They form perhaps the most volatile political entity in the country.

But how did we get from exploitation to a soup line at the New Jerusalem Friends Church? The idea originated with young Friends leader, Felix Huarina, a member of the Social Development Department of the Bolivian Friends Church. Felix didn't react with fear, as I had done, but he saw the miners as men far from their homes, most of them forced to La Paz by the union, hungry, perhaps a little lonely. Their strike allowance barely supplied them with one meal a day.

Felix saw an opportunity to minister and suggested to other Friends leaders the idea of giving a meal to the miners. Reaction was mixed. A former president of the church said perhaps they could manage to give one meal to 50 miners. But Humberto Gutierrez, current president of the Bolivian Friends Church, countered, "Let's add a zero to that number and feed breakfast and lunch to 500 miners. And let's do it tomorrow!" Audacious as it was, God's Spirit moved behind his words. I asked Felix later if they had sufficient money at that time to feed 500 miners. He replied, "No, we didn't have any money, but we knew it would come in, so we went ahead with plans."

**B**Y TUESDAY night, resources on hand included one kerosene burner, several large pots belonging to the local church, a donation of cocoa bars from a Quaker cooperative chocolate factory, and the assurance that God was with them. Before going home, Felix wrote up a radio announcement inviting workers from four specific mines to come to the church for breakfast and lunch the following day. He also asked that individual Quakers donate whatever they could to make the project successful. Felix's in-laws are

bakers, and that night Felix and his wife stayed up baking bread for the breakfast.

Wednesday morning 700 miners entered a Friends church, most for the first time, and received two pieces of bread and a large mug of hot chocolate. As the morning progressed, many Friends believers responded to the need, the first being a widow from the upper part of the city who had walked several miles with a sack of bread on her back. Others came bringing food, plates, pots, money, and time. By 10:00 a.m., a crew of workers was busy peeling potatoes and carrots for the soup that was slowly cooking on the eight borrowed kerosene burners. At noon the brethren served two bowls of a thick vegetable-rice soup to each of the same 700 grateful miners. Several confirmed, "This is the best meal we've had all week."

I'm reminded of Jesus and the 12 baskets of leftovers, because after everyone had eaten his fill, Felix was able to announce, "We have so much food left over, we'd like to invite you to come eat with us again tonight." The miners broke out in spontaneous applause.

During that afternoon, Friends president Humberto Gutierrez met with four of the union leaders. Before becoming a Christian, Humberto had been a communist, committed to the point that he was preparing to study at a university in Moscow. He understands the intensity of the miners'

struggles for social justice. That afternoon Humberto shared the story of his conversion, emphasizing in his low-key way his own discovery that real justice exists only within the context of the Kingdom of God.

**A**FTER SUPPER in the evening, the miners gathered in the church sanctuary for a movie on the crucifixion, a short message by Pastor Francisco Mamani, and a time of testimonies. The miners' spokesmen expressed much gratitude, one saying, "I never thought something like this would happen in a church."

Many brethren later commented on how orderly everything had been. Each miner had been issued an identification ticket, and the church and union leaders together organized everyone into soup lines. The miners all behaved quietly, and the lines functioned smoothly. Everyone was reverent during the saying of grace, and each miner voluntarily removed his hard hat during the worship service. Frankly (and fortunately) it upset my image of the Bolivian miner.

Wasn't it risky? Certainly. A few Friends leaders (by far the minority) opposed the project for fear it could be mistaken as a political statement of the church. Their fear has grounds in a country where incidents like this are remembered with each change of government. Reprisals are possible. Others feared that the miners would be

unruly, perhaps damage property, maybe even steal. As a matter of fact, not one of the borrowed soup plates was missing at the end of the day, something fairly common at the end of a church conference!

Yes, it was a risk. But love takes risks. President Gutierrez says, "We weren't making any political statement in favor of the strike. We just wanted to show Christian love to the miners, recognizing their human needs. We were expressing the fruit of the Spirit, and there's no law against that." (Galatians 5:22-23)

Results? Other denominations gained courage from the Friends' example, and the following day saw more soup lines in different parts of the city. Seven hundred hungry people were fed three good meals; 700 people, with hungers other than physical, heard, saw, and tasted the fact that Jesus cares for all their needs. Each of the four mines has invited the Friends Church to come and preach the Gospel at the mining camps, something that will probably take place in the near future.

I feel proud to be part of a church that sees human needs on all levels and seeks to meet those needs. I feel proud to be part of a team of leaders that takes seriously Jesus' words, "To the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." (Matthew 25:40) I'm glad I belong to a church that takes the risk to love!



# Color Me Green

BY FLORENE NORDYKE

*Florene and Quentin Nordyke of Newberg, Oregon, are former missionaries to Bolivia and Peru. Her colorful article describes a new project among the Aymara people that is being developed under the leadership of Steve and Janelle Baron.*

Color me green if you have your imagination handy. I'm an idea whose time has come. And, like a lot of good ideas, I was creatively born out of prayer and concern. I never thought I'd land in a place like this, but here I am and there are many Aymara people pretty excited about me. I know a lot of you Friends in Northwest Yearly Meeting know about me (you're the ones

who have prayed and given money), but many other Friends haven't heard yet, so here's my story.

You really have to sit down beside me on the drab, cold/hot, muddy/dry altiplano dirt to understand how frustrating it is to try to grow things here. The season is so short and any night it can freeze any plant trying to grow (people too!). Everyone has

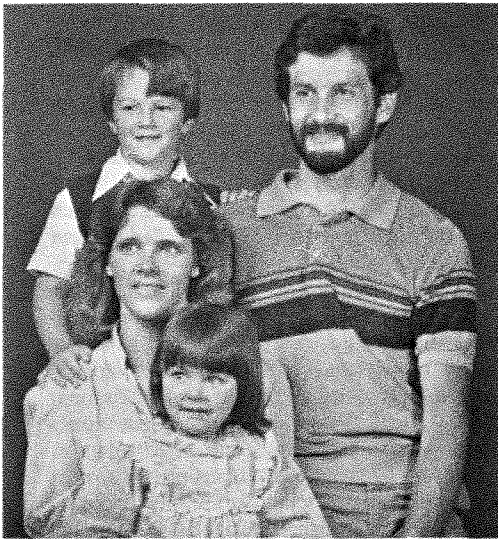


to depend on the rains for irrigation, and you never know when there will be enough or when there will be too much. In recent years people have prayed for rains during droughts and then wondered if they overdid it when floods wiped out their crops. In 1983-84 there was a critical shortage of food with famine in some places and lots of you gave money to see that people here had food to eat and seed to plant the next year.

For some time Northwest Yearly Meeting has felt a need to minister to physical needs in Aymaraland in a creative way (besides spiritual needs). A decision was made to build lots of small family greenhouses to solve future food shortages. Some experimental greenhouses have been constructed and lots of talk and planning done. Then

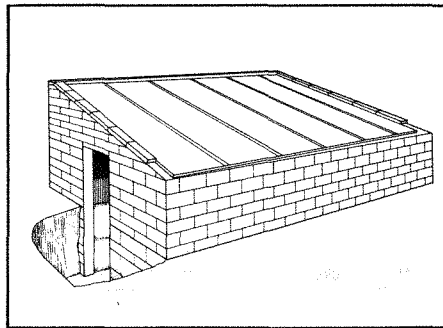
longer but is expensive. Glass costs about half as much as fiberglass and hopefully will not get broken as easily as you might think—we'll just teach those kids learning to use their slingshots NOT to aim at a greenhouse! It is hard for price estimates to be made for any length of time because the inflation changes so quickly. Recently everything went up 800 percent! Imagine balancing your budget when that happens.

Friends people to plan many others here and in Peru. They have to learn my construction, decide on the plants to be grown, soil preparation, how and when to plant the seeds, the watering (which can come from water holes or shallow wells), and when to harvest. Janelle shows the people how to cook the vegetables and ways to preserve some of them by drying and storing. And the whole idea is to train people on the com-



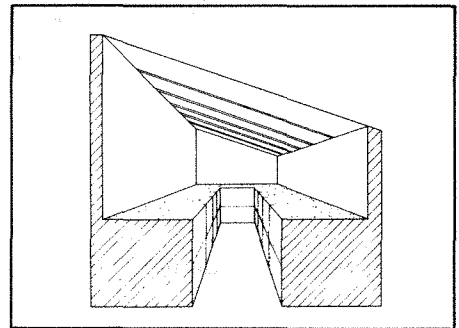
two months ago Steve and Janelle Baron and their children, Landon and Kelsey, came just to see that I got constructed and maintained. Steve is a horticulture major and has worked in nurseries. Janelle worked for a States greenhouse and nursery and is also a florist.

My walls are adobe bricks, which are made of dirt taken from the excavation mixed with straw. The building is partly below ground level to conserve heat and gain protection from the surrounding earth. Planting beds are reached from a trench dug in the center of the building (see diagram). Doors and frame are wood. Roofing is two layers of plastic or fiberglass or window glass. Steve Baron is still puzzled about what to use for the roof. Plastic, when cold, tends to break (and it does get cold here). And you've heard about the hail storms on the altiplano. Fiberglass lasts




Mainly cold-weather plants are chosen because the elevation here is 13,000 feet and over. Some of the plants are cabbages, endives, spinach, onions, carrots, beets, radishes, turnips, snap peas, haba beans, and some of the biggest, nicest potatoes these people have ever seen! Marigolds, shallots, and garlic are grown to keep the bugs away. Fertilizer is mainly alpaca and llama droppings (lots of these around) plus animal bones, lime from dry riverbeds, and here's a neat one—ground cocoa husk meal from the Quaker chocolate factory in La Paz.

Several greenhouses have been built in Bolivia, and Steve is working hard with



plete process so that when Barons go back to the States in 2½ years the greenhouse program will continue successfully. The Aymara people need these nutritious crops in their diet and the income from selling the surplus. The missionaries are working also on receiving some funding from relief organizations. Individual greenhouse owners would then make payments back into the fund so others could build.

Because I'm made from the altiplano dirt, I'm not very colorful. I'm not really green. It's the fruit of the "people-labors" that is green (sort of like it is spiritually). People do the work. God colors the green. I'm just the house. What a project! 






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## Let's Be Friends

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BY HOWARD MACY

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The Christian tasks of peace and evangelism often are set at odds with one another. For example, the rejection of discussions of peace by planners of a world conference on evangelism led to the beginning of the New Call to Peacemaking. When Billy Graham announced his disapproval of nuclear weapons, American Christianity was startled. Surely this was not the business of a prominent evangelist! Even among Friends, tension between these two concerns is often found. Many local and yearly meetings have identifiable sub-

groups of peace people and evangelistic people. Sometimes they even fight each other.

Recognizing this traditional difficulty, Friends have in recent years given some attention to the importance of resolving the tension. Peace and evangelism belong together. To keep them together may affect both our basic understandings and our methods.

To understand clearly, one must see that peace is not peripheral to the Gospel. In fact, it is so important that the New Testa-


ment often uses the phrase "the gospel of peace." At the heart of the Christian message is Jesus Christ, who is the best peacemaker (or reconciler) of all. This message undeniably includes the call to repentance, the reconciliation of individuals to God. However, Christ was also God's way of reconciling the whole world—the whole creation—to Himself. Jesus made peace by His death on the cross (2 Corinthians 5:19; Colossians 1:20).

Not only did Jesus make peace through His own obedience to God, He also called His disciples to live peaceably and to be peacemakers. True repentance includes the resolve to follow Christ in all that He taught, including the practice of peace.

It is the combination of personal renewal in Christ and obedience to Christ's commands that gives such strength to George Fox's classic statement in refusing to gain his freedom from prison by becoming an army captain: "I told them I lived in the virtue of that life and power that took away the occasion of all wars . . . I told them I was come into the covenant of peace which was before wars and strifes were." (*Journal* [Nickalls], p. 65)

Holding peace and evangelism together should also affect our methods. For example, those who evangelize (by whatever means) must not be satisfied with an appeal that merely calls people to save their own skins. Evangelists must call people not only to be liberated from sin but also to be enslaved to Christ. Part of evangelism must be training in enduring discipleship, "Teaching them to observe all the commands which I gave you." (Matthew 28:20) Evangelizing for discipleship includes evangelizing for peace.

Meanwhile, those actively serving peace must recognize that it is the transforming power of God in Christ that makes peace possible, even though a variety of methods and structures may create favorable conditions for peace. We cannot call for peaceful living and at the same time belittle repentance. Indeed, part of the work of peacemaking must be to call individuals and groups away from their pride, greed, and misguided sense of self-sufficiency. Peacemaking includes calling people to resolve their war with God.

The world is dying—perhaps killing itself—for lack of a whole Gospel. If Friends have a message for this age, it must be the complete story—peace with God and peace on earth. In such desperate times only this can truly be Good News. 



BY JACK L. WILLCUTS

## A Ministry of Reconciliation

Have you ever noticed that sometimes people, even in church, don't get along with each other? Shattered relationships in a local congregation bring hurt to those involved and to the witness of the Gospel in the community. Conflict resolution has become a common expression, almost as though conflicts are expected, inevitable, normal. Yet, we as Friends are to quietly and consistently respond to Jesus' command: "Love one another." "God was in Christ reconciling the world unto himself." This good news touches our condition and experiences.

Rather than pointing to the problems of apartheid, the tragedies of Iran, Ireland, or Palestine, or being glad that at last the U.S. Congress recently established a \$4,000,000 budget for the new Peace Institute (including at least 25 percent for funding private ventures at peacemaking), let's confront the healing needed in the condition of brokenness and alienation found here and there in local churches. "As followers of Christ do you love and respect each other? Do patience and consideration govern your interactions; and when differences arise, do you resolve them in a spirit of forgiveness and mutual understanding?" This is the way a newly revised *Faith and Practice* query reads.


The clear instructions of 1 Corinthians 6 and Matthew 18 envision the church as a powerful healer in exercising the gifts of reconciliation. Nevertheless we often find conflict situations that haven't yielded to reconciliation, where the "healers" have actually become the victims of the very persons to whom they are trying to minister. Too often the pastor, elders, persons, or committee trying to "labor" with the problem and people enmeshed in differences become, instead of being helpers, the objects of hostility, scapegoats! One welcomed initially as a spiritual friend becomes perceived as a meddler, even sometimes the "cause" of the problem. So instead of healing, more hurting people are added to the situation. The would-be reconciler becomes the "target" of pent-up frustrations and hostilities. These feelings seem to grow where the reconcilers become privy to the sort of embarrassing or human details of the conflict. As a possessor of secrets, he or she may be a focus of sudden coolness, gossip, or anger. So those who seek to be the healers, hoping and praying for the joy of seeing reconciliation, experience instead the agony of defeat, becoming themselves the wounded. A vicious cycle of antagonism enlarges, invading even close-knit family circles.

Unfortunately, it is to be observed that those who speak out most urgently or often about the need for biblical reconciliation, restitution, confession, and forgiveness may often be the most vigorous resisters when judgment begins at home. What they apparently sought was really vindication—not reconciliation. Reconciliation was, they thought, a process by which the other would be judged and forced to confession, rather than any acknowledgment of personal responsibility.

Writing on this general subject, Lynn Buzzard of the Christian Legal Society warns that serious reconciliation efforts are usually

unproductive, even counterproductive, if naively attempted as a simple matter of reading the Scripture and briefly praying about it. There are few instant mediators or arbitrators, especially in the emotionally charged local church setting. Such hands-on action may actually aggravate the problem, even subvert a true healing process. The peacemaker who is effective learns to wait, to listen, to allow and expect the Holy Spirit to bring His wisdom and conviction rather than trying to schedule a conflict resolution session or setting to match our calendar or datebook.


Healing of broken relationships takes more time investment than is usually initially contemplated, partially because such wounds are often deep. Sometimes generations deep. No "quick fix" will work, although God is able to forgive as soon as we are willing. But to truly identify in loving concern is costly. It is Henri Nouwen who insists that (in conflicts) the real healers are the wounded, not the whole. What happens is that rather than a nice, simple resolution of broken relationships by mutual agreement, reconciliation often raises new and troubling questions about values, motives, spiritual commitments, forgiveness, and accountability that go far beyond the first perceived scope of the dispute or issue. Unless healers are willing to assume this risk, learning there always are two sides to the matter, attempts at conflict resolution should actually be avoided. It is so easy for those looking on from the outside to trivialize, criticize, or shrug off the hidden hurts in the brokenness of others as though all "they" need is a trip to the altar to care for it all. Certainly this may be a beginning; at least serious submission to the Spirit is always a beginning step, no matter where it happens.

To return to the beginning truth expressed in this all-too-familiar difficulty in many churches and lives is the reminder that God is in Christ reconciling the "world" to Himself (and conflict is a worldly, not a righteous trait). It is a central theme of the Gospel. It has to do with all of us in all of our relationships; the process of reconciliation will mirror the way in which it is gained—in Christ. Dying to self is never easy, but it is the purchase price of reconciliation. 

## How Was That Again?

This title for stories sometimes used in the *Reader's Digest* happens at times also in Quaker correspondence and gatherings. Here is a quote from a letter recently received: "We continue to pray and believe that things have not looked better than the present situation." Or in a business meeting when someone decided: "I'm not sure we really need to understand what we're talking about." Or the church treasurer who reluctantly reported to the meeting: "Friends, I am afraid this is the hardest report I have ever had to make. Last month was the best month we've ever had."

That comes quite close to the reflective comment: "I feel more like I do now than I did when I got here." Or the clerk who fervently exhorted: "Let your yeas be nays and your nays be yeas or I won't know what to decide."

Are all minds clear? 



### **A Worldly Spirituality, The Call to Take Care of the Earth**

Wesley Granberg-Michaelson  
Harper and Row, 210 pages, hardback,  
\$12.95.

Serious problems face the inhabitants of the earth: depletion of the land, pollution of the air, poisoning of the water, and consumption of nonrenewable energy sources. Add to these the possibility of total destruction via nuclear war, or the changing of life forms via genetic engineering, and we approach disaster.

Wesley Granberg-Michaelson argues that while Christianity is not to blame for the present condition of the world, yet Christians, as people in right relationship to God, should be concerned. We should be caring for the earth not only because it

is essential to do so to sustain human life, but because God cares for it and says it is good.

This book made me pause and rethink my attitudes toward the earth and its resources and the distribution of wealth. Granberg-Michaelson's ideas of practical ways to contribute toward the preservation of the world should be considered by everyone, and especially by Christians. It is well-researched and biblically based, and is an important book for our times.

—Mildred Minthorne

### **Idols of Our Time**

Bob Goudzwaard  
Inter-Varsity Press, 115 pages, paperback,  
\$4.95.

Do today's Christians have idols? As one reads this thought-provoking book, it becomes evident that Christians today can be, and in many cases are, idolators.

As Goudzwaard leads the reader through a discussion of the goals of prosperity, security, might, and nation, giving historical and practical illustrations of how these all affect us, it is evident that ideology can subtly overtake the thinking of even well-meaning Christians.

In modern ideologies that involve technology, national security, and materialism, love comes through in various distortions, all in the name of good, though not true love as Jesus Christ lived it. The picture of what these goals-become-idols are doing to the world is dark.

Is this a book of doomsday thinking? The author says not. "Doomsday thinking offers no spark of hope . . . it drowns out all hope." The book does offer hope: the one true hope, Jesus Christ.

—Betty M. Hockett

### **Christianity in the New World**

Martin E. Marty  
Winston Press, 127 pages, hardback,  
\$12.95.

This book is not exactly what I expected from a Distinguished Service Professor of the History of Modern Christianity of the University of Chicago. I expected a large, scholarly tome with copious footnotes.

But it's not. It is short, in relatively simple language, and full of illustrations. It turns out, also, to be part of a series of such books giving the history of the Church from the beginning.

This book, as part of a series, covers the history of the Church in North America from 1500 to 1800. Church

libraries ought, with a little publicity, to find a good number of interested readers. It is a clear picture of the rise and nature of the religious pluralism already in this country by 1800.

—Lauren King

### **Making Peace with Your Past**

H. Norman Wright  
Revell, 186 pages, hardback, \$9.95.

A self-improvement book based on psychiatric insights supported by biblical citations, rather than a biblically based book supported by psychological insights. Full of tests, suggestions for self-analyses, devices, and programs for overcoming various psychological weaknesses seen as rising out of one's past.

—Lauren King

### **The Carolina Quaker Experience, 1665-1985: An Interpretation**

Seth B. Hinshaw  
North Carolina Yearly Meeting and North Carolina Friends Historical Society, 342 pages, \$14, plus \$2 shipping costs.

A well-researched and written history of Friends in North Carolina, as well as southern Virginia and South Carolina. Traces carefully the developments among Friends in this area in their efforts to be faithful to Truth, and shows their influence upon the times, especially in education and farming.

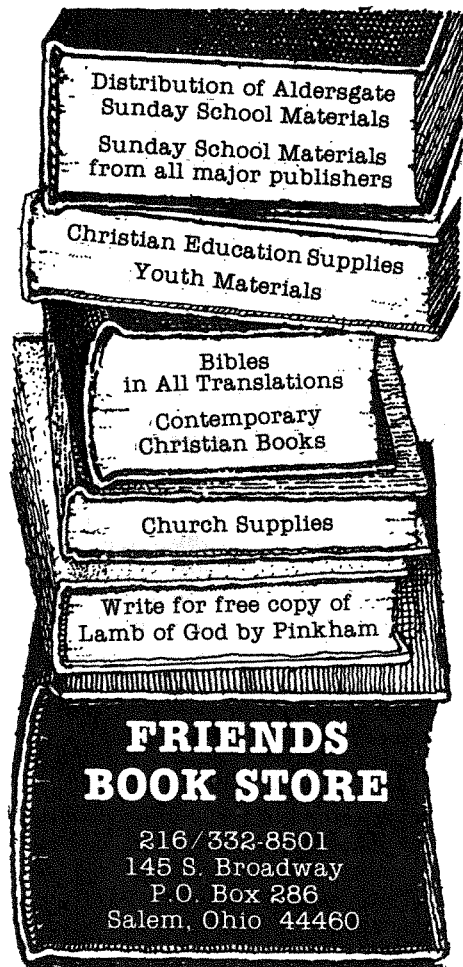
—Lauren King

### **Who Is for Life**

Mother Teresa, Francis A. Schaeffer and others  
Crossway, 63 pages, paperback, \$2.95.

This is a group of short articles derived from a conference in Great Britain (John Stott is one of the writers). None of them is profound or lengthy, but they are clear and well done and make their points. The most emphasized idea is that soon after

(Continued on page 19)



### **Position Announcement: Administrative Secretary**

Newberg, Oregon, Friends Church is seeking a person with strong clerical skills and ability to relate well with people for the administration, supervision, and management of the church office. Interested candidates should submit a letter of application as soon as possible. All inquiries and applications should be sent to Newberg Friends Church, P.O. Box 487, Newberg, Oregon 97132; phone 503/538-8381.



# First Day News

## QUICK QUAKER COMMENTARY

**Dorothy Barratt**, Christian education consultant for the Evangelical Friends Alliance, is the 1985 Alumnus of the Year from Western Evangelical Seminary, Portland, Oregon. Dorothy has served as a pastor, public school teacher, and minister of Christian education. She has served in her present position for 17 years.

**Charles and Sammye Vore** will retire at the end of 1985 after 40 years of missionary service in Guatemala under California Yearly Meeting.

**Joyce Sams** is executive director of the newly formed Alliance Area Crisis Pregnancy Support Center. She will coordinate services provided to clients and be the center's spokesman. Her husband, Rick Sams, is pastor of First Friends Church, Alliance, Ohio.

**Alvin Anderson**, professor of education and psychology at Malone College, has coauthored with Dr. Edet Okon a college textbook entitled *The School and Nigerian Society*. The manuscript was written when Anderson was a Fulbright Professor in Calabar, Nigeria, from 1977 to 1979 and has been published by University Press Limited of Ibadan. It is the first book of its kind on the sociology of Nigerian education. American libraries wishing to add this book to their African collection should correspond with Dr. Anderson at Malone College, Canton, Ohio.

## FRIENDS FOCUS

### George Fox College Establishes Peace Center

George Fox College, Newberg, Oregon, has announced the establishment of a Center for Peace Learning. The new college program was formally started with a dedication program June 1.

Center Director is Lon Fendall, former legislative director for the Washington, D.C., staff of Oregon Senator Mark Hatfield, and chairman of Hatfield's last reelection campaign. He is a 1964 George Fox graduate and has a doctoral degree in American diplomatic history from the University of Oregon. Fendall, who was a member of the George Fox history faculty prior to joining the Hatfield staff, also was assistant director of the Northwest office of World Vision in Portland for two years before directing the Hatfield campaign.

For two weeks in April and May, Fendall was with a small group selected to be part of a Christian Leadership Seminar trip to the Middle East. The itinerary included time with academic, religious, and political leaders in Jordan, Syria, Israel, Gaza, and the West Bank. He hopes to arrange a similar study experience for students, faculty, and others to focus more specifically on ways of bringing about peace in the region.

Fendall said the center will "draw significantly on the example and teaching of Christ as emphasized by the historical peace churches and shared by many other Christians." The center will provide courses, seminars, workshops, retreats, and study/work trips, both for college credit and on a noncredit basis. Format and content of the programs will be arranged to accommodate various age and interest groups. In its first year, the Center for Peace Learning will sponsor 13 credit hours of classes including a September 23-27 "mini-term" on conflict resolution.

### Church Planting Interns

Mid-America Yearly Meeting has five people involved as interns at the church planting locations of Westside Friends in Kansas City and at Austin, Texas. Dawnita Ferguson, daughter of Burundi missionaries Willard and Doris Ferguson and a senior at Friends Bible College, is one of two interns at Westside Friends Church under pastor Dan Frost. Along with Dawnita



is Tony Wheeler, an FBC sophomore from Boise, Idaho. Franz Jerry Pickett is an intern in Austin, Texas. Jerry is 52 years old and a freshman at Friends Bible College. He has spent the last nine years as director of several abuse rehabilitation centers. Last year Jerry found Christ and enrolled at Friends Bible College to be trained in the fundamentals of the Scriptures. Also serving as interns at Austin under pastor Paul Thornburg is a married couple, Craig and Debbie Davis. Craig is a spring graduate of Friends Bible College in the Christian education major. Craig and Debbie will return to Haviland at the end of the summer for Debbie to complete her college education.

Other interns serving at places that are not church-planting locations in Mid-America Yearly Meeting include Tim and Lynnea Vance with Frank Penna at Alva, Oklahoma, and Kevin Mortimer with David Brown at Topeka, Kansas.

### **Series Responds to Great Questions**

This summer, people from the congregation at First Friends, Salem, Ohio, are naming the sermon topics. The pastors will be preaching a series of messages on "Great Questions" of the Bible and of the Christian life. Topics have been selected from the suggestions submitted. Richard Sartwell, Gerald Teague, and Jon Johnson will be responding to questions such as "How can I increase the effectiveness of my prayers?" "Why do some people suffer and others not?" and "Do I really have to tithe?"

### **Friendship Exchange**

Friends in Iowa Yearly Meeting are being given an opportunity to host a young person from inner-city Chicago. The 9-12-year-olds (a vanful) are scheduled to be guests in Iowa Friends homes July 22-25 as a part of "Friendship Exchange" sponsored by Iowa Yearly Meeting Social Concerns Board. Families are volunteering to host a child during the visit. Level of interest among Iowa youth for a weekend excursion to Chicago this fall is being explored.

### **Choctaw Center Newest ACFIA Work**

More than 200 people from 12 states and 14 yearly meetings gathered at Russiaville, Indiana, in April for the 116th annual meeting of the Associated Committee of Friends on Indian Affairs. Special appreciation was extended for the contributions of money, materials, and volunteer services during the past year for the establishment of the Choctaw Friends Center, McIntosh, Alabama. The center in Alabama is in addition to the four existing centers in Oklahoma—Kickapoo, Hominy, Council House, and Wyandotte.

Mid-America Yearly Meeting's Friends Disaster Service organized a trip in November to the Choctaw Center taking donated items and contributing a week of labor. Harold Hinshaw from Miami, Oklahoma; Charles Armstrong from Haviland, Kansas; and Don and Charlene Davis from Timber Creek, Atlanta, Kansas, made the trip.

Phil and Lee Herr are directors of the Choctaw Friends Center. The following report is excerpted from their newsletter:

"The center is on 10.43 acres of sandy soil on which we have placed three buildings. They are in varying stages of completion, but all still need work.

"The main building (dubbed Quaker Lodge) is a striking old farm house which was purchased, moved here, and renovated. The downstairs contains a large meeting room, office, classroom, kitchen/dining area, and two bathrooms, as well as large family room and rear porches. Upstairs are six bedrooms, a large family room, and two bathrooms. Our family [Herrs] lives in Quaker Lodge, sharing it with occasional guests and most public functions.

"The first light industry which we set out to establish is pottery. This is made possible through the generous offer of an experienced potter that offered to contribute up to a year of his time for the purpose of developing a pottery business, including a market structure."

### **Readers' Input Sought**

A random sample of *Evangelical Friend* readers has been sent a questionnaire soliciting opinions about the content, appearance, and general reaction to the magazine. Readers' desires and concerns shown in the survey will be used in future planning for the ministry of the magazine among Friends. Prompt response is much appreciated.



(Continued from page 16)

legalized abortion will come legalized infanticide and legalized euthanasia for handicapped and aged persons. A final chapter suggests actions to be taken, gives organizations active in the area, and suggests further reading. This is a good introduction to the subject and useful in a church library.

—Lauren King

#### Living in a Nursing Home

Sarah Greene Burger and Martha D'Erasmus

Seabury, 121 pages, hardback, \$8.95.

Two experienced workers in nursing homes give a clear picture of the problems from selection to last days, without jargon or technicalities but with helpful appendices. Not especially Christian in emphasis, the authors do not neglect religious aspects of the matter. An excellent book for all concerned in such a situation. —Lauren King

#### No Golden Agers Here

Blaine Taylor

Crouse Printing of Champaign, Illinois, 101 pages, paperback.

More than 26 million people in the United States are over 65 years of age, and this number will increase for at least the next 30 years. The percentage of such persons in the church is even higher. There they constitute an untapped resource, whereas often they have been treated as a problem group. Why should this be?

There has been little, if anything, in the minister's seminary training to prepare him for ministry to those in this age group. It has taken people like Blaine Taylor to discover this and to give others the benefit of their experiences. Taylor discovered many things "in a hurry" on moving to a new charge in 1967. One was that "Golden Agers" did not need to be

ministered to as much as they needed to be allowed to minister to others.

There is an extensive discussion regarding areas where the elderly can serve, both in the church as community and in allied areas of social and cultural concern. But while they need to minister and can do it well, such persons also need to be ministered to. Ways to do this are given, varying from physical to mental and spiritual ministries. Many of these can be provided by their peers, but pastoral care should also be provided.

An interesting book, of greatest value to those of us involved with ministry to older persons.

—Philip E. Taylor

#### A Place to Live in Your Later Years

Paul B. Maves

Augsburg, 116 pages.

#### Home Care

Florine DuFresne

Brethren Press, 127 pages, \$6.95.

Maves, former director of Mid-America Resource and Training Center on Aging and an expert in gerontology, here gives a careful, easily understood survey of the options for older people. After pointing out the inevitability and elements of change in life and giving general counsel on dealing with it, he deals with the decisions about where to live and whom to live with, with nursing care and hospices. There are an extensive bibliography and a list of helpful organizations. If you are coming close to these decisions or have someone coming close or counsel such persons, this book can be of real help.

One of the options mentioned by Maves, home care for the elderly person needing nursing care, is taken up in this book, *Home Care*. This is an imposing effort on two counts: (1) It gives an extensive and detailed set of directions for every element of home nursing care. (2) This extensive handling shows the very considerable task involved in such care. Written by a widow who gives us the results of her experiences in caring for a brain-damaged husband over a period of three years, this book manages to show clearly not only the physical but also the psychological elements involved. She would do it again, she says, and besides the psychological rewards, points out the much smaller cost as compared with care in a nursing home. Any family facing a decision about nursing care would do well to get this book.

—Lauren King

#### Responses to Abortion

The editorial in the May EVANGELICAL FRIEND, "Some Consequences of a Concern," and the letter, "Outrageous Crime," prompt this letter.

During the August 1984 session of Iowa Yearly Meeting, several of us felt concerned that Iowa Yearly Meeting had never taken an official position regarding abortion. About a dozen of us met in the prayer chapel to pray for the passage of an antiabortion minute.

The following minute was approved: "Iowa Yearly Meeting of Friends believes abortion to be contrary to the will of God. Friends are urged to work to develop compassionate alternatives to abortion such as adoption, moral education and counseling, and supportive social structures for education and counseling, and supportive social structures for parents."

JIM RAHENKAMP  
Muscatine, Iowa

I want to respond to the editorial appearing in the May issue of EVANGELICAL FRIEND concerning abortion. My heart has ached these past few months as the papers are filled with news of antiabortion demonstrations in Spokane [Washington]. Some women, leaving their children, are even going to jail for "the cause." It's been awful.

I have a special concern for this since I myself was an unwanted child and yet allowed to live and be adopted by two very dear people. Yet, my perspective is twofold. When I was 15 I became pregnant, and being very goal-oriented an abortion was the "easiest" way out—a decision I'll carry with me all my life.

The church needs to be challenged and motivated into action. We need to be ready to involve ourselves. The editorial expressed not only concern but compassion.

SANDY WILD  
Kellogg, Idaho

[Editor's note: As Sandy Wild shares her experience and concern, she also desires to make herself available to anyone dealing with a critical decision regarding abortion. Her address is P.O. Box 11, Kellogg, Idaho 83837; phone 208/783-4601.]

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.

#### FWCC FIELD STAFF OPENING

Friends World Committee for Consultation, Section of the Americas seeks ½ time Field Staff to serve the High Plains Region (the Mississippi River west to the Continental Divide) beginning January 1, 1986. Duties include visitation, interpretation, program work, fund raising. Inquiries or applications including resume and names of three references should be addressed to Executive Secretary, FWCC, 1506 Race Street, Philadelphia, PA 19102 by October 15, 1985.





## FOR KEEPS

BY NANCY THOMAS

As I gave Kristin a new pencil on the first day of school, she asked me a question I'd heard before: "Do I have to give it back, Mom, or is it for keeps?" *For Keeps*: a childish expression denoting both ownership and permanence. "Yes, Kristin, it's now your very own pencil. You don't have to give it back. It's yours for keeps."

I've been impressed with how many things in my life are not for keeps. A missionary lifestyle emphasizes nonpermanence. We eat, sit, and sleep on mission furniture and drive mission vehicles that change hands every term. I type my manuscripts on the mission typewriter.

Our clothes belong to us, but the hole in David's sock reminds me that these certainly aren't permanent. Kristin's pencil isn't destined to last long. In fact, I can't think of many possessions that I can label "for keeps."

I've discovered that often friendships aren't permanent either, that time, distance, and change can erode intimacy. And as the kids enter their teenage years and begin to look toward college, career, and marriage, I realize that even these relationships aren't for keeps, at least this side of heaven.

Is anything, then, permanently mine?  
Of course.

A study of the Bible reveals a wealth of "forever words." The word of the Lord (Matthew 24:35), His truth (Psalm 146:6), His kingdom, and His dominion (Psalm 145:13) all endure forever. The redemption He won for me (Hebrews 9:12) and the inheritance He's preparing for me (Psalm 37:29) are both eternal. In Psalm 136 the poet repeats 26 times: "His lovingkindness is everlasting."

When Jesus tells us to "lay up for yourselves treasures in heaven" (Matthew 6:20), He's telling us to invest in things that are for keeps. How do we do this? How do we know that our works, our investments, are "gold, silver, precious stones" rather than "wood, hay, straw" (1 Corinthians 3:12-15)?

Let me suggest two ways of laying up treasure that's for keeps. The first is praise.

We know that praise is to be an eternal assignment. David sings:

"I will extol Thee, my God, O King;  
And I will bless Thy name forever  
and ever.

Every day I will bless Thee,  
And I will praise Thy name forever  
and ever." (Psalm 145:1-2)

We will always praise; the job is eternal. But I also like to think of the praises themselves as being eternal. God inhabits the praises of His people (Psalm 22:3); He lives among them, surrounded by them, delighting in them eternally. His house is built of praise. I imagine our heartfelt songs of adoration rising, growing visible, putting on rainbow colors and, slowly, imperceptibly, becoming solid. This song becomes a gold brick on the north side of His temple. That look of worship solidifies into a pane of crystal. Grateful

prayers join, swirl, and elongate into a marble pillar. My tears turn into wind chimes outside His window. And the sounds, the vibrations, the music! The temple itself sings. What a house we're building!

Another eternal investment is love. Paul writes, "Now abide [a good forever word] faith, hope, love, these three; but the greatest of these is love." (1 Corinthians 13:13) Love lasts forever, not as an abstract nor as a sticky-sweet emotion, but as specific acts of kindness and mercy. An unmerited forgiveness, a decision not to spread a rumor, a shared look of understanding, a word of appreciation—these usually aren't accompanied by a lot of fanfare, but they may have more eternal significance than completion of a big project or even work in a church-related program. It's possible to do a lot of busy work "for the Lord" with wrong motives and wrong attitudes. Perhaps this is building with wood, hay, and straw. But our loving relationships with the other people involved in the same activities comprise the raw materials of eternal riches.

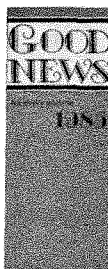
I visualize these small acts of love also winging upward, taking on form and color—and turning into the flowers and trees that surround His house: acacias in yellow bloom, elms and oaks, the formality of a rose garden, the spontaneous but ordered wildness of Queen Anne's lace, trilliums and spring beauties, fragrant, glowing with the light only love bestows.

It's good to look back on a day and ask, "Did anything real and eternal happen?" I spent yesterday working on the mission's financial accounts, not one of my favorite tasks. It took up most of the day, and I'm still looking for the errors! Did anything eternal happen? Yes, I spent a few minutes in the morning listening to my three-year-old friend Kelsey; I let her pet my new puppy. At midafternoon, I took a walk and prayed, "Lord, You know I don't enjoy being mission treasurer. But someone has to do it. I offer this job up to You as a service of love." Later that evening, as the kids were quarreling over some little nothing, Hal and I exchanged a very brief look that said, "I love you. I even love these noisy rascals, and I know they'll grow up in God's hands." There were other golden moments during the day (and undoubtedly some of straw), but I know I planted at least three flowers in the Lord's garden.

And yes, Kristin, they're for keeps. ☐

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### North East India General Mission Celebrates Its 75th Anniversary

CHURACHANDPUR, INDIA—Several thousand members of the churches served by the North East General Mission assembled in the city of Churachandpur (Manipur State) to thank God for the Gospel that came to them 75 years ago.

A commemorative time, planned by six cooperating churches, included a thousand-voice choir, the dedication of a large stone marker, and guest speaker Dr. Ben Wati, a well-known Indian Christian leader.

The date was selected because it was on May 7, 1910, that Watkins Roberts, a missionary from Wales, hiked for 14 days to respond to an invitation to explain a gospel book that had reached the chief of the Hmar Tribe in the hill country of Manipur. A school was organized, and one by one people turned from paganism and headhunting to devout Christianity. The organization founded now boasts more than 70,000 church members.

—Evangelical Press Association

### MCC Denied Licenses for Work in Vietnam

AKRON, PENNSYLVANIA—In April the Menonite Central Committee received notice from the U.S. State Department that three MCC applications for licenses to provide development assistance in Vietnam had been turned down.

The licenses would have enabled MCC to send supplies for several community-based irrigation systems that would help increase rice production.

"Vietnam's rice production capabilities are still badly crippled after decades of warfare," noted Earl Martin, MCC's cosecretary for East Asia. "MCC believes we should assist the people of Vietnam. We should not add to their hardships by denying aid."

Pat Hostetter Martin, MCC cosecretary for East Asia, wrote to the Secretary of the Treasury asking him to reconsider MCC's request to ship irrigation supplies to Vietnam. "Naturally we are very disappointed with your decision to deny developmental assistance to the people of Vietnam at this time," she wrote. "MCC, as a humanitarian organization, finds such strictures contrary to our convictions as religious people that we are called to

respond to our fellow human beings when they are in need.

"The U.S. government," she continued, "is in a position to give a gesture of goodwill to the people of Vietnam who are so desperately looking for an end to their isolation and extreme hardship. Therefore we would appeal to you, in this 10th anniversary year of the end of that destructive war, to use this opportunity of approving licenses for community irrigation systems to signal an openness for a new beginning in U.S.-Vietnamese understanding."

—E.P.A.

### Graham Says Christians Should Be Involved in Politics

VIRGINIA BEACH, VIRGINIA—Evangelical Christians should get involved in politics and take control of the government, evangelist Billy Graham said in a recent interview for *The 700 Club* television show.

"I'm for evangelicals running for public office—and winning, if possible, and getting control of the Congress, getting control of the bureaucracy, getting control of the executive branch of government," Graham said in an interview with Pat Robertson, *700 Club* host and president of The Christian Broadcasting Network.

"I think if we leave it to the other side, we're going to be lost and I would like to see every true believer involved in politics in some way, shape or form," he said. "Today is the day of the evangelical and the day of revival. This is, by far, the most spiritual and the most evangelical period [in national history], including the founding of America."

Graham said he does not take part in partisan politics, but added that he is "very involved in politics because the things I say I hope will influence people to vote for people who believe the things that I'm trying to get over."

—E.P.A.

### Hanna-Barbera Will Produce Bible Stories for Children

LOS ANGELES, CALIFORNIA—The company that popularized Yogi Bear and Huckleberry Hound is trying something new: animated Bible stories on video cassettes. Hanna-Barbera will spend about \$20 million over the next five years on *The Greatest Adventure: Stories from the Bible*.

Already in production, the first six stories in the series include "David and Goliath," "Noah and the Ark," and "Sam-

son and Delilah." The 30-minute tapes should be available in video stores by October, and are expected to sell for approximately \$20 each.

Joseph Barbera, president of Hanna-Barbera, said he tried to sell the series to network television 17 years ago, without success. "They felt there wasn't an audience," he told the *New York Times*. "The Bible stories have violence, deceit, treachery, plagues. But that wasn't good enough for the networks. I guess they were afraid the shows could turn out ponderous and preachy, but we've tried to avoid that."

Well-known actors will provide voices for the characters. Hanna-Barbera has also hired a priest, a minister, and a rabbi to insure faithfulness to the biblical record.

—E.P.A.

### \$35,000 Honeywell Settlement Will Provide Shovels for Laos

ST. PAUL, MINNESOTA—A \$35,000 out-of-court settlement with Honeywell Corporation, maker of antipersonnel weapons used in the war with Indochina, will provide for shovels to help farmers in Laos dig up many of those same weapons.

A \$70,000 settlement, approved here by U.S. District Judge Donald D. Alsop, stipulated that the \$35,000 will go to the American Friends Service Committee for its shovels project. The shovels allow Laotian farmers to cultivate their fields with much less risk of detonating the weapons in the ground.

The AFSC already has sent 11,000 of the especially selected American-made shovels to Laos, which is one of the most heavily bombed areas of the world on a

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per capita basis. More than two tons of bombs per person were dropped there during the war. Some 1,800 persons had died in one province in 1982 because of unexploded weapons. More shovels will be shipped soon, aided by this settlement.

Honeywell, manufacturer of the "Pineapple," "Guava," and other antipersonnel weapons, was involved in an FBI counterintelligence program in surveillance activities against antiwar activists who were protesting Honeywell's actions. Paid FBI informants reported back to Honeywell. The lawsuit by antiwar groups was the first to tie a major corporation into the FBI's massive operations against the antiwar movement. —E.P.A.

### Christian Artists Produce Record for African Famine

NASHVILLE, TENNESSEE—Following a trend established by a gathering of British pop stars, Christian gospel artists have banded together to produce a benefit song that will raise money for African hunger relief.

The song, titled "Do Something Now," has been released by Sparrow Records. Written by Steve Camp and Phil Madeira, "Do Something Now" was recorded by a "supergroup" featuring leading performers in contemporary Christian music. The group is known collectively as "The CAUSE," an acronym for "Christian Artists United to Save the Earth."

Artists making up The Cause include the Imperials, the Bill Gaither Trio, Amy Grant, Larry Norman, Second Chapter of Acts, Steve Taylor, Sheila Walsh, Sandi

Patti, Jesse Dixon, Dana Key, Mylon LeFevre, Evie, Kathy Troccoli, Russ Taff, Scott Wesley Brown, Michelle Pillar, Al Green, Shirley Caesar, and others.

The Cause follows a number of secular "supergroups" that have recorded benefit songs for African relief. "Band Aid" recorded a single "Do They Know It's Christmas?" which was a number one hit in Britain during the Christmas holidays and has raised millions of pounds for hunger relief.

American pop stars calling themselves "USA for Africa" followed with a number one single and top five album titled "We Are the World." Latin music stars calling themselves "Hermanos" have produced a single to aid the hungry and homeless in Latin America.

British reggae and pop artists have recorded an updated version of the Pioneers' reggae song "Starvation." African pop stars gathered in Paris to record a benefit song. And members of heavy metal rock bands have agreed to contribute songs for an upcoming benefit record to be titled "Hear 'N' Aid." —E.P.A.

### Evangelicals Experience Growth in Troubled Bolivia

COCHABAMBA, BOLIVIA—While economic woes and political upheavals continue in Bolivia, evangelicals are experiencing a surge of spiritual growth, according to Sudan Interior Mission (SIM). "At least 2,000 people came to Christ last year through outreach prompted by our involvement in New Life For All," reported Ron Wiebe, SIM director for Bolivia and Peru.

New Life For All encourages believers to witness to their neighbors, and sponsors evangelistic campaigns. "One example is a week of meetings addressed by a Bolivian evangelist in a local church," explained Wiebe. "One hundred and nine people responded to the gospel, and 45 of them were back the following week for discipleship classes." —E.P.A.

### Charitable Giving Sets Record

NEW YORK—U.S. charitable giving in 1984 jumped 11 percent over 1983 to a record \$74.2 billion, according to the American Association of Fund-Raising Counsel.

The Counsel's story shows that charitable giving has steadily increased over the last five years. Individuals contributed \$61.4 billion last year, 82 percent of total charitable giving.

The study cites publicity on federal cutbacks, increased disposable income, and intensified fund-raising efforts as factors in increased giving. A demographic shift, with more Americans in the prime giving age bracket (35 to 65), is also cited as a factor. —E.P.A.

### Conference to Explore 'Third Wave'

PASADENA, CALIFORNIA—A number of mainline churches now include ministries of the Holy Spirit in their normal worship and fellowship times. Unusual? No, most observers of revival in the 20th century would explain this as another example of the "Third Wave." To explore the current revival atmosphere in evangelical and mainline protestant churches, a conference entitled "The Third Wave: Developing and Managing Ministries in the Local Church" will be held in Los Angeles December 2-5, 1985.

C. Peter Wagner, professor of church growth at Fuller Theological Seminary and the conference presenter, explains. "The first outpouring of the Holy Spirit, the first wave, caused the pentecostal movement at the beginning of the century, and the second wave resulted in charismatic renewal in the late 1940s. Churches in the third wave affirm the ministry of Pentecostals and Charismatics, but choose not to be either; the Holy Spirit is working in great power through them."

"Most observers agree," maintains Wagner, "that the 20th century is witnessing the greatest outpouring of the Holy Spirit since the time of the apostles. Courses on signs and wonders have recently attracted national attention. Many pastors and denominational executives are saying, 'We want you to share with us what you have discovered. We want to learn how to minister healing and engage in spiritual warfare, but we want to do it in a way that fits our own tradition.'"

This conference will introduce pastors and lay leaders to both the theory and practice of the third wave ministry. They can also discover how to manage third wave change in their churches so that minimum conflict and maximum growth can result. The conference is sponsored by Leadership for Ministry.

—Leadership for Ministry

*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*

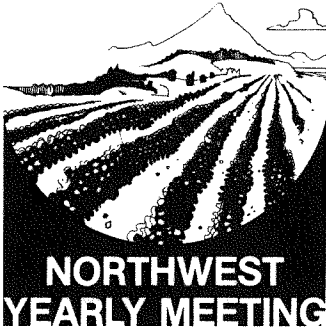
### FWCC 1985-1986 FRIENDS DIRECTORY

Lists of Friends meetings and churches with yearly meeting affiliations; Friends information and study centers, schools, colleges, reference libraries, U.S. retirement homes and communities; names and addresses of some Friends organizations.

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Philadelphia, PA 19102-1498

# FRIENDS CONCERNS



## Around Northwest Yearly Meeting

YEARLY MEETING SESSIONS July 28-August 2 will feature as guest speaker Dr. Dennis Kinlaw, a former president of Asbury College, Wilmore, Kentucky. The gathering on the George Fox College campus, Newberg, Oregon, will include several other guests. Dr. Robert Medford, director of Friends Ministries to Families, will be present. He will be speaking Sunday morning at Newberg Friends Church and will lead a workshop on Monday.

David and Joyce Byrne, missionaries under appointment to Mexico City, will be involved at Yearly Meeting. Also present will be Evangelical Friends Mission Executive Director James Morris and Administrative Assistant Reta Stuart. Missionaries returning to the States this summer from Bolivia and Peru will be available and include Ed and Marie Cammack, Wayne and Bev Chapman, James and Gail Roberts, and Ron and Carolyn Stansell. Jamie Tabingo, national Friends pastor from the Philippines, plans to attend if a visa can be obtained for his trip to the States.

FRIENDS IN ROSEBURG, Oregon, have begun Sunday evening meetings in a local high school. This new church-planting concern is sponsored by South Salem Friends, and Dan and Tami Cammack will be giving leadership to the meetings during the summer. It is hoped that an extension church with Sunday morning worship services and a founding pastor can be initiated in the fall.

PASTORAL CHANGES in Northwest Yearly Meeting include Earl Gell as new pastor at Cherry Grove, Battle Ground, Washington; Dick Benham to Entiat, Washington; Gayle Beebe to Sherwood, Oregon; Roger Watson to Whitney, Boise, Idaho; and Marq Box will become associate pastor at Vancouver, Washington. Glenn Lepert will join the staff at Friends

Bible College, Haviland, Kansas, as registrar and a professor in the Bible department. Two pastors will be taking pastorates in other yearly meetings. Bob Sweat is moving from Sherwood to Derby, Kansas, and Mark Kelley is going to Oskaloosa, Iowa, from Cherry Grove.

FOCUS CONFERENCE this year will be a seminar on church planting, growth, and evangelism that is being sponsored by Western Evangelical Seminary September 16-19. The Yearly Meeting Department of Evangelism is urging all pastors, and others wishing to participate, to attend this church-planting seminar, which will include a number of outstanding resource leaders.

DR. LEO THORNTON will retire as president of Western Evangelical Seminary effective June 30, 1986. He has been president of the school for 10 years and served as vice-president prior to that, beginning in 1958. Northwest Yearly Meeting has representatives on the Board of Trustees, and approximately eight Friends students attend the seminary.

## George Fox College News

George Fox College will change to a semester calendar of operation in 1986.

President Edward F. Stevens said nearly a year of study has resulted in a faculty and board of trustees decision to make the change after 21 years of operating with a term or quarter system.

The school's calendar and curriculum will be converted to a 4-4-1 or early semester system of two 15-week semesters. The first will be completed prior to Christmas break; the second will end in April or early May. It will be followed by an optional May term of special courses, "creative curriculum development and implementation of study tours."

George Fox Academic Vice President Lee Nash said the 15-week semesters, rather than 10-week terms, will spread out the academic and many necessary nonacademic elements of college life "over a more tolerable period."

Maurice Chandler, George Fox College's longest-serving administrator, has left his position as vice president for development. He had been a GFC administrative officer for 19 years, starting in 1966 as associate director of development, named director in 1969, and given the title of vice president in 1983.

Chandler has assumed a position with Don Pinson and Associates, headquartered in Portland. He is being assigned to the Midwest in July.

George Fox President Edward Stevens said a one year's sabbatical is being given Chandler, with the opportunity for him to return to the col-

lege as assistant to the president for planned giving.

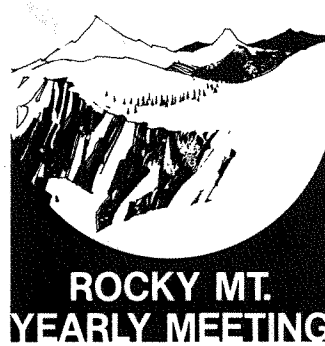
When Dean Morse received his degree from George Fox College June 1 he continued a family tradition believed longer than any other for the college.

Morse, 23, followed in the footsteps of his brother, Doug, his father, Paul, his grandfather, Curtis, and his great-grandfather, Asa.

Paul, a Tigard junior high science teacher, received his degree in 1959. Curtis, a former educator now retired in Newberg, graduated in 1933, and the first generation Morse attended in 1903. The family can count nearly two dozen members who have or are attending the college.

"Possibility and Actuality: The Economy of Chile Since 1970" was the topic for the spring Faculty Lecture at George Fox College.

GFC business and economics professor Thomas Head delivered the address, part of a series founded in 1955. This was the 34th lecture.



## Jesus Is Lord

By David Brantingham,  
First Denver Friends

Whatever or whoever controls our life is lord. Several things come to mind that could control us: power, popularity, security, money (the good things money brings), sex, fear, resentment, ideologies, philosophies . . .

As Christians, we should want to grow to where we reflect Jesus Christ and obey Him. Our motivation comes from who Jesus is and from what we become as believers. For the Christian, God has put His very nature into us. Oswald Chambers has said, "Jesus is ruthless in His demands and uncompromising because He has put into us the very nature of God."

God's purpose for human beings according to the Westminster Shorter Catechism is that "we are created to glorify God and enjoy Him forever." If we are living with any center other than Jesus, we are less than

complete. This is why Jesus desires for people to see who or what it is that controls them.

I am constantly challenged in my own life by the words of R. M. Pipert, "Christianity is not a narcotic that dulls you into obedience. It involves battle—it is excruciating to give up control. But that is why we must not feel despair if we are struggling. To struggle does not mean that we are incorrigible. It means we are alive!"

A disciple says, "I hear you. It is the nuttiest thing I have ever heard of. It is risky. I will look like a fool; but I will do it, because my life is no longer committed to doing my thing but Your thing." She concludes by saying, "Heaven will not be filled with innocent people, running around saying, 'Oh, was there another way? I guess I never noticed.' Rather, they will say, 'You bet there were other options that begged to control me. But by God's grace and my struggle, Jesus is my Lord.'"

The hymn writer reminds us that truly "The Way of the Cross Leads Home!"

## RYM Briefs . . .

OMAHA, NEBRASKA—The area meeting of the Omaha, Plainview, and Allen churches was May 5. The session included a meeting, supper, and evening concert.

DENVER, COLORADO—The Denver Friends Women have collected \$1,519.35 for the Evangelical Friends Mission's effort to start a new church building in Mexico City. Of that amount, \$809.23 comes from a "Kingdom Seed" project.

CHICAGO, ILLINOIS—Six couples from Rocky Mountain Yearly Meeting attended the National Friends Pastors' Conference May 2-6. RYM representatives were David and Lestia Brantingham, Eldon and Gayle Cox, Steven and Marjorie Harmon, Arden and Janet Kinser, Jim and Doris Morris, and Jack and Celesta Rea.

## RYM Prayer Opportunities . . .

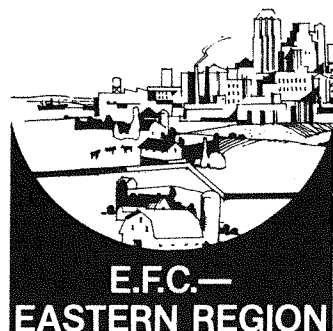
1. Pray for the ministries in these places: Woodland Park, Colorado; Albuquerque, New Mexico; Pueblo, Colorado; Beaver Park, Colorado; Plainview, Nebraska; and Hay Springs, Nebraska.

2. Ask God to continue working in the hearts of the unsaved people living at the Rough Rock, Arizona, Mission.

3. Pray for the persecuted Christians in communist-bloc countries. Ask that they would be strengthened and would boldly proclaim the Gospel in the midst of satanic opposition from their governments.

4. Pray for the new Christians from the summer youth camps. Ask God to continue the good work in them that has begun (Philippians 1:6).





### EFC—ER Happenings

THE FRIENDS YOUTH BOARD is sponsoring a project to compile a master list of all junior high youth, senior high, and post-high school persons, complete with addresses and year of high school graduation among EFC—ER churches. This is an effort to improve communication with Quaker youth and to increase participation with Yearly Meeting activities and Malone College.

"A DAY WITH ELLA RUTH HUTSON" was celebrated on Saturday, June 22, at Barberton Friends Church. All the women of Northern Ohio District churches were invited to attend, and Sue Shafer was coordinator for the event. Ella Ruth described her work in Taiwan and the challenge she feels in helping write Sunday school lessons, which her colleague translates into Chinese. During her furlough she will make her headquarters in Damascus, Ohio (P.O. Box 33), and will be in deputation during the fall months.

THE TASK FORCE on Church Planting is completing their assignment from the E. P. & E. Board to provide a booklet on "Guidelines for Church Extension" in Eastern Region. The publication is expected to be made available to all churches by August at Yearly Meeting time.

MARK AND TERRI ENGEL spent the month of June at Missionary Internship in Farmington, Michigan. The first week of July they attended Camp Caesar, where Mark was evening evangelist, and then traveled to Virginia for vacation. They plan to live in Canton until departure for Taiwan to begin missionary service around September 15.

#### IN MEMORIAM:

##### CLIFTON J. ROBINSON

Friends all over the world were saddened to hear of the death of Clifton J. Robinson, beloved missionary, minister, and servant of God, on May 12, 1985, in Bethesda, Maryland, due to cancer.

Memorial services were held at Fourth Presbyterian Church, with Dr. Richard Halverson presiding, and in Newport News, Virginia, where Dr.

Robert Hess spoke at a graveside service.

Affectionately known to Eastern Region Friends as Cliff, he served with his wife, Betty, for 19 years as a missionary to India under the Mission Board of Ohio Yearly Meeting. His life verse was John 12:24: "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Clifton J. Robinson was a man of vision—a vision that embraced a worldwide fellowship of people meeting to pray for their own spiritual development and for the release of divine power in and through the leadership of the world. His life echoed the tremendous challenge issued by Dr. Abraham Vereide, father of the Prayer Breakfast Movement, when he said, "Let us go forth as God's men—seeing the invisible, believing the incredible, doing the impossible!"

Dr. Robinson was the director of Leadership Ministries International, and president and chairman of the Board of National Foundation, Inc.

Born in Baltimore, Maryland, Cliff Robinson grew up in Newport News, Virginia. He was an alumnus of Malone College, Canton, Ohio, from which he received an honorary doctorate in 1973. He was a minister of the Evangelical Friends Church with headquarters in Canton, Ohio.

From 1946 to 1965 he and his wife, Betty, served as missionaries of their church in India. The first seven years were in the jungles and villages of Bundelkhand and the last years in New Delhi in India where he established Youth for Christ and International Christian Leadership, now known as the Prayer Breakfast Fellowship, in the parliament and also in more than 30 cities of India, and later throughout the capitals and key cities of Southeast Asia and the Far East.

During this 18-year period of intensive third world identity, Dr. Robinson not only brought secular and religious leaders together in unprecedented national conferences, but he also actively promoted programs to alleviate human need in these countries. He made more than 14 visits to the Soviet Union in order to further friendship and understanding between our countries and especially to encourage and support the churches.

For five years he was International Director of Bibles for the World, which was able to send over 600,000 New Testaments to Eastern European countries and thousands more to Asia and Africa.

Since 1965 Dr. Robinson and his family have lived in Washington, D.C.

His immediate family includes his wife, Elisabeth Osborne Robinson, three daughters, Judith Stinchcomb

of Wilton, Maine; Anne Robinson of Karnal, India; and Ruth Turville of Brunswick, Maine; and one son, Bryon Randolph of Wheaton, Maryland; and two brothers, Rev. Charles L. Robinson of Mt. Gilead, Ohio, and Rev. George E. Robinson of Richmond, Virginia; and two sisters, Eleanor Peck and Audrey Huckins, both of Hampton, Virginia, as well as six grandchildren.

The Robinson Memorial Fund has been established to enable Betty to write the story of Cliff's life and worldwide ministry. Contributions can be made to Leadership Ministries International Memorial Fund, 7725 Beech Tree Rd., Bethesda, MD 20817.

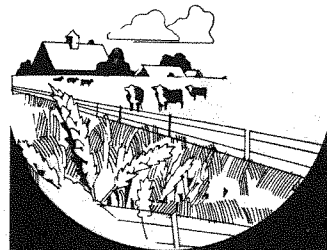
### Focus on Malone

Recipients of 1985 Alumnus of the Year awards were Edward Kuehnle and David Van Valkenburg. Kuehnle, who is a 1927 graduate of Cleveland Bible College, lives in Dade City, Florida, where he retired. He graduated in pastoral psychiatry from Hawthornden State Hospital and during active years was pastor of six churches. Van Valkenburg graduated from Malone in 1964 and is now president of Cox Cable Communications, an Atlanta-based company. He also serves Malone as a trustee of the College.

New officers for the Malone Women's Advisory Council were named as follows: president, Jean Thompson; vice president, Jean Anne Smith; treasurer, Shirley Lundstrom; secretary, Jane Lesh.

Malone Student Senate officers for 1985-86 include Rick Merrin, reelected as president; Scott Asplund, vice president; Jim Shaffer, director of student life; Terri Turner, director of communications; Ryan Dunn, director of spiritual life; Dan Erb, director of finances.

Scott Carpenter is senior class president; Heather Queen, junior class president; and Kerry Huffman, sophomore class president.



### MID-AMERICA YEARLY MEETING

#### Friends University News

Approximately 1,200 alumni, friends, and parents attended the activities during Alumni Weekend. The three-day schedule of activities started with a dinner for the Fifty-Year Reunion Class. Many activities were planned including a Twenty-five-Year Class Reunion and the annual awards banquet.

May 12, 1985, one hundred sixty-four graduates received degrees in the 85th commencement. Dr. Warren B. Armstrong, president of Wichita State University, presented the commencement address.

Richard Felix, president of Friends University, announced that the Board of Trustees has accepted the challenge of a \$2,000,000 gift to be matched equally through efforts of alumni (\$1,000,000) and supporters of the university (\$1,000,000) by June 1987. An anonymous donor has designated that the funds be used primarily for the endowment of student scholarships.

A major kick-off dinner in October or November will launch the official campaign.

#### Notes from Friends Bible College

Connie Jo Edwards of Haviland, Kansas, died May 12 at the age of 37. She was born at Norfolk,

*Evangelical Friend*

*Tax-deductible contributions help make it happen.*

The EVANGELICAL FRIEND is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132

Nebraska, the daughter of Reece and Florence Edwards. She graduated from Friends Bible College, Haviland, in 1978, *summa cum laude*, with a bachelor of arts in religion, and from Wheaton, Illinois, in 1985, with a master's in New Testament theology.

In 1977-78 Connie was listed in *Who's Who in American Colleges* and also on the National Dean's List. In 1979 she was asked to join the Delta Epsilon Chi honors society of American Association of Bible Colleges, and in 1981 was named in *Outstanding Young Women of America*.

While living in Haviland, she was a registrar and Bible teacher at FBC and also served on several commit-

tees including administrative council, curriculum committee, discipline committee, and library committee. She was named favorite teacher of the year in 1982-83 and 1983-84 by the students.

She was a member of Haviland Friends Church, American Association of Bible Colleges, Kansas Association of Collegiate Registrars and Admissions Officers.

Survivors include her mother, Florence Edwards of Creighton, Nebraska. She was preceded in death by her father and a half-brother.

Funeral services were held May 15 at the Haviland Friends Church and May 17 at Plainview Friends Church in Nebraska.

The **MIAMI**, Oklahoma, (Merl Kinsler) congregation enjoyed hearing about the work of Brenda Kinser as volunteer with the Quaker Volunteer Witness Program in Wilmington, Ohio. Brenda is the daughter of Merl and Eunice Kinser.

**DENVER**, Colorado, (David Brantingham and Chuck Orwiler) graduates from high school were Marc Anisimow, Tony Bryant, Jeanne Clanahan, Carola Kunst, Sean McKim, and Lori Ray; college—Traci Crockett, Natalie Jenkins, Shawn Jenkins, Andy Bertsch, and Ron Brening.

The **CANTON**, Ohio, (John Williams, Jr.) youth enjoyed an overnighter, including bowling, with a pizza party at the church.

Three youth from **UNIVERSITY**, Wichita, Kansas, (David Kingrey) have been accepted to participate in the Quaker Youth Pilgrimage—David Kingrey, Elizabeth Perkins, and Kembra Howdeshell. A workshop in "Teaching Peace to Children and Youth" at the church was sponsored by Churches United for Peacemaking.

## Missions

**MT. GILEAD**, Ohio, (Charles L. Robinson) placed a large glass container at the door entering into the sanctuary. The congregation was encouraged to put their pennies to work. Over \$200 was collected to be used for Christian literature in China. Dr. Charles DeVoi will direct its use.

The **SPRINGBANK** Missionary Union sponsored a garage sale to raise funds for special projects.

Tim and Bonnie Jacobson McGill from Taiwan spoke May 8 at **BENKELMAN**, Nebraska (Robert Sander). The couple served as dorm parents to young high school boys in Taiwan.

Rough Rock missionaries Vern and Lois Ellis visited both **BENKELMAN** and **SPRINGBANK** churches in May and presented slides and shared about the work.

Milton and Wynona Ross of **HAVILAND**, Kansas, (Gary Wright) shared some slides and a video of a musical that was presented by the EFA church in Manila, Philippines. They visited the EFA mission last November.

Dave and Cindy Aufrance, assisted by several ladies, served a full-course Chinese meal to the Friendship Class and guests numbering over 60 at **ALLIANCE**. The church raised \$1,000 for David and Joyce Byrne, missionary candidates to Mexico.

April 19 and 20 the **WHITNEY** Friends Women's Missionary Fellowship held a garage sale at the home of Carson and Blanche Valentine. Proceeds were used for projects of the group.

Galen and Cordelia Hinshaw, pastors at **EMPORIA**, Kansas, attended the annual conference of the Associated Committee of Friends

on Indian Affairs. The group administers the five Indian missions—four in Oklahoma and a new mission near McIntosh, Alabama, among the Choctaw Indians.

## Mothers and Daughters

A Mother-Daughter Banquet was sponsored by the Fellowship of Friends Women of **WESTSIDE**, Kansas City, Kansas, (Dan Frost) and **WILLOW CREEK**, Kansas City, Missouri (Gary Damron). Twenty-six enjoyed the program based on the theme "Pattern for Living." Some of the girls presented a humorous fashion show, and some sewing tips were given. Mary E. C. Harrison of Topeka was the guest speaker.

The "Women Who Care" ministry of **NORTHBRIDGE** sponsored a Mother-Daughter Banquet May 9.

At **CHARITY**, Marietta, Georgia, (John Ryser) "Friendly Persuasion" was the theme for the ladies' luncheon. Jan Medford, local resident and member of Wildwood Baptist Church, was the guest speaker. It was a time of reflection on how influential our lives are for God and how our lives affect other people.

At **PAONIA**, Colorado, (Eldon Cox) Gayle Cox and DeAnna McNickle hosted a Mother-Daughter Luncheon with Karen McKim of Denver as guest speaker.

At **SMITHFIELD**, Ohio, (William Waltz), Joyce Pipes of New Philadelphia spoke on "Love in the Home" as she addressed the Mother's Day worship services. The Norma Freer Missionary Society sponsored the Mother-Daughter Banquet for the ladies of the church.

## Spiritual Life and Growth

On Easter Sunday **McKINLEY HILL**, Tacoma, Washington, (John Retherford) received six new members into their fellowship.

One Sunday morning the **MT. GILEAD** congregation participated in "Have Your Say" Sunday by completing a 45-minute church development survey. It is hoped the church will become more effective through this self-evaluation.

**WESTSIDE** was host to the church-planting class of Friends Bible College. The students participated in a canvass of area homes, touching approximately 400 houses. They shared in some clean-up work around the church building and led the worship service.

Friends at **VILAS**, Colorado, (June Worden) enjoyed the ministry of Herschel and Esther Thornburg and John and Judy Knaupp.

May 19-22 **WHITNEY** Friends held revival meetings with evangelist Gary Wright, who is the son of our recent pastor, Eugene Wright.

**GOSHEN**, via VCR, spent April and May evening services viewing the James Dobson films.

**GILEAD** Friends showed Dr. Charles Swindoll's *Strengthening Your Grip* on six successive Sunday evenings. Tom Harrison, Nashville,

# FRIENDS GATHER

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

## Youth and Christian Education

At **WEST CHEHALEM**, Newberg, Oregon, (Jim Settle) an "Old-Fashioned Sunday School Experience," sponsored by the Women's Missionary Fellowship and the Christian Education Committee, was held May 17 honoring some long-time Sunday school teachers. In charge of the evening's program were Jan Thompson and Joan Butler. Snapshots of special events in the church year were displayed, such as Bible school, Camp Tilikum, missions, youth, and church families. Several readings were given by adults and children. The following long-time Sunday school teachers and workers were honored: Verna Baker, Irene Baker, Russell Baker, and Dave Clark, all having given years of faithful teaching service.

Jay Jones, son of Wayne and Mirna Jones, of **SPRINGBANK**, Allen, Nebraska, (Roger Green), graduated from Allen High School. Jay received several awards for his participation on the school football team and in bands and choirs. He will attend Westmar College, Le Mars, Iowa.

**ALVA**, Oklahoma, (Frank Penna) Friends Church is participating in the summer intern program. Tim and Lynnea Vance from FBC are working with Frank in the specific area of youth. Tim has worked on the youth staff at **HAVILAND** Friends Church.

The kids at **OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) Friends were entertained by Joy Belle, the clown, during the Kids Crusade.

Eleven teens from **GOSHEN**, Zanesfield, Ohio, (Bruce Bell) spent 24 hours in a simulated "refugee camp" to raise money for missions. Pledge support was asked of the adults. Robert and Esther Hess visited the church recently and he performed the dedication of the pastors' son, Jonathan David Bell. Robert Hess also taught the combined adult classes, sharing happenings of Eastern Region as well as teaching a lesson on the importance of being sympathetic and understanding of those who are questioning their faith because of extreme suffering or heartache.

The Seekers Sunday School Class of **WHITNEY CHURCH**, Boise, Idaho, (Eugene Wright) under the direction of Richard Craven began a study series on Genesis during the month of April and invited any Sunday school attendee to participate.

**ALLIANCE**, Ohio, (Rick Sams) youth starring in the local high school musical *Fiddler on the Roof* and giving excellent performances were Janice Mitchell, John Phillips, Michelle Sutcliffe, Ray Wayt, Scott Jones, and Paul D'Eramo. Jim Lackey coached his debate team at West Branch High School to second place in the Ohio State Tournament. Dawn Wayt, fifth grader, won first place trophy at a talent contest at a local mall. Dressed as the Statue of Liberty, she sang "God Bless America." The contest was held to raise money for refurbishing the Statue of Liberty.

The Family Life Board at **NORTHBRIDGE**, Wichita, Kansas, (Duane Hansen) sponsored the film *A Father, A Son and a Three Mile Run*.



Tennessee, presented a concert in testimony and song and shared his family plans to accept a pastorate in Kansas.

### Community Service

Eileen Hartenstein of **ALLIANCE** recently resigned as a nurse at Alliance City Hospital after 43½ years; during that time she raised six children. Her favorite job there was teaching new mothers to care for their infants. Presently Eileen helps the church people keep tab on their blood pressure by taking blood pressures between Sunday services each month. A Crisis Pregnancy Center is opening in Alliance, and Jerri Paxson is to represent the local congregation. Joyce Sams has been named executive director.

### Church Building and Improvements

A room in the **McKINLEY HILL** church has been remodeled and furnished for the pastor's office. Telephones have been installed there and in the Sunday school complex.

The final push is underway at **DEERFIELD**, Ohio, (Chris Jackson) to complete the last \$15,000 of the new parsonage without the assistance of the local lending institution. The effort has been symbolized with a "Deerfield Rocket," and they are weekly adding "pounds of thrust" through the pledge dollars to see it land on Planet Parsonage.

A new organ was dedicated at the **ARGONIA**, Kansas, (Clarence Lanier) Friends Church.

The ladies at **RAMONA**, Oklahoma, (Lowell Thornburg) purchased a microwave oven and a mixer for the kitchen.

**NORTH OLMSTED**, Ohio, (Neil Orchard) has a new address—without moving. Construction of the long-awaited four-lane highway is progressing well in front of the sanctuary and should be complete by fall.

### Other Special Events

**FRIENDSWOOD**, Texas, (Joe Rohrer) families enjoyed a family campout at Camp Mohawk in Alvin the last of April. On May 5 the annual church picnic was held. The theme focused on the 90th anniversary of the first meeting of Friendswood.

The **CANTON** Singles Group sponsored their annual dinner theater featuring a meal of ham and chicken and an enjoyable program of music, drama, and professional magician Mike Lair, member of the congregation.

Lloyd Miller, a lay speaker and teacher at New Philadelphia, was guest speaker for a morning service at **SMITHFIELD**.

On March 9 Alvin and Floy Campbell, charter members of **WHITNEY** Friends, celebrated their 50th wedding anniversary with an open house at the church.

Albert and Edith Kelbaugh, members of the **ALLIANCE** church since 1935, celebrated their 70th wedding



anniversary May 8. Both taught Sunday school many years, with Albert just retiring from his class two years ago. He was active on Ministry and Oversight, the choir, Building Committee, and Trustees for many years. Albert Kelbaugh worked as a stationary engineer from 1926 to 1972, retiring at the age of 76. The Kelbaughs are the parents of four children—Burton, Earl, Thelma Stiveson, and Martha Marie Reeve. They were honored on TV station WDLI when they appeared on the program *Plus or Minus 60*. Dr. Edward Mitchell represented the Evangelical Friends Church—Eastern Region at the National Holiness Convention in Bethany, Oklahoma.

## FRIENDS RECORD

### BIRTHS

**BAER**—To Dan and Laurie Baer, a daughter, Joni Nicole, May 9, 1985, Mt. Gilead, Ohio.

**COLEMAN**—To Phil and Dona Coleman, a son, David Philip Wight, May 3, 1985, Northridge Friends, Wichita, Kansas.

**CURTS**—To Steve and Joanna Curts, a daughter, Rebecca Lee, December 18, 1984, Marion, Ohio.

**DEARBORN**—To David and Julie Dearborn, a son, Jordan David, May 7, 1985, Bayshore Friends, Bacliff, Texas.

**DIGIASOMO**—To Frank and Anita DiGiasomo, a son, Nathan Joseph, May 11, 1985, Canton, Ohio.

**GERIG**—To Mr. and Mrs. Leon Gerig, a son, Adam Leon, April 18, 1985, Canton, Ohio.

**HANCOCK**—To Galen and Cynthia Hancock, a daughter, Christy Lauren, April 22, 1985, Northridge Friends, Wichita, Kansas.

**HECKMAN**—To Tommy and Kim Heckman, a son, Christopher Lee, April 16, 1985, Mt. Gilead, Ohio.

**HUDNELL**—To David and Victoria Hudnell, a daughter, Emily Ann, April 19, 1985, Mt. Gilead, Ohio.

**JOHNSON**—To Paul and Linda Johnson, a son, Phillip Richard, April 29, 1985, Canton, Ohio.

**MAST**—To Dennis and Rhonda Mast, a daughter, Christa Lorraine, April 14, 1985, Cherokee, Oklahoma.

**MCQUIGG**—To Clark and Janie McQuigg, a son, Carter Michael, April 12, 1985, Miami, Oklahoma.

**NELSON**—To Rick and Becky Nelson, a son, Mark Edwin, May 2, 1985, West Liberty, Ohio.

**NIELSEN**—A daughter, Margaret Mae, to Byron and Marty Nielsen, May 1, 1985, Fort Collins, Colorado.

**PARKER**—To John and Karen Parker, a daughter, Sadie Marie, April 14, 1985, Ramona, Oklahoma.

**REITMAYER**—To Doug and Sue Reitmayer, a daughter, Morgan Ann, May 1, 1985, Northridge Friends, Wichita, Kansas.

**ROWE**—To Jeff and Sue Rowe, a daughter, Amanda Sue, April 28, 1985, Canton, Ohio.

**SCHWINN**—To Mr. and Mrs. Danny Schewinn, a son, Rick Matthew, April 7, 1985, Springdale, Kansas.

**SINCLAIR**—To Terry and Nancy (Hyman) Sinclair, a daughter, Stephanie Michelle, February 22, 1985, Kirkland, Washington.

**WENGER**—To Tim and Sue Wenger, a son, Brian Doyle, May 1, 1985, Columbus, Ohio.

**WILLARD**—To Lance and Sue Willard, a daughter, Tarima, April 6, 1985, Springfield, Missouri.

**WILSON**—To Jason and Marjorie Wilson, a son, Richard Duane, March 12, 1985, Parks, Nebraska.

**ZIMMERMAN**—To Mr. and Mrs. Gary Zimmerman, a son, Bradley Lincoln, April 9, 1985, Springdale, Kansas.

### MARRIAGES

**D'AGOSTINO**—**RALSTON**. Trina D'agostino and Jeffrey Ralston, May 11, 1985, Canton, Ohio.

**FARMER**—**MILLIKEN**. Deborah Farmer and Greg Milliken, April 30, 1985, Alliance, Ohio.

**PETRACK**—**HODOUS**. Deborah Petrack and Daniel Hodous, April 27, 1985, Canton, Ohio.

**RUTH**—**McCONNELL**. Joyce Ruth and Gary McConnell, April 20, 1985, Canton, Ohio.

**SOLOMON**—**BRADY**. Barbara Jean Solomon and Harry James Brady, May 4, 1985, North Olmsted, Ohio.

**STABLER**—**DENTLER**. Susan Stabler and David Dentler, May 11, 1985, Canton, Ohio.

**WELLING**—**COOK**. Jocelyn Welling and Gerald Cook, Jr., December 15, 1984, Montpelier, Indiana.

**ZINN**—**CROWE**. Debbie Zinn and Derrick Crowe, April 6, 1985, Mt. Gilead, Ohio.

### DEATHS

**BLACK**—Jay Black, 69, May 5, 1985, Ramona, Oklahoma.

**EDWARDS**—Connie Edwards, 37, May 12, 1985, Haviland, Kansas.

**GAGAN**—Louie Gagan, April 15, 1985, Ramona, Oklahoma.

**HEIN**—Elizabeth Hein, 95, April 12, 1985, Gate, Oklahoma.

**JACKSON**—Frank Jackson, 82, February 10, 1985, Mt. Gilead, Ohio.

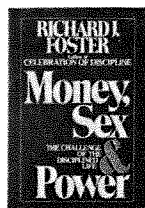
**JONES**—Charles Clifford Jones, April 29, 1985, Northridge Friends, Wichita, Kansas.

**LAUSCH**—Peggy Lausch, May 12, 1985, Bayshore Friends, Bacliff, Texas.

**ROBINSON**—Clifton Robinson, 66, May 12, 1985, Washington, D.C.

**SHANNON**—Roy Shannon, April 25, 1985, University Friends, Wichita, Kansas.

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## Power and the Vow of Service

If money hits us in the pocket-book, and sex hits us in the bedroom, power hits us in our relationships. Power profoundly impacts our interpersonal relationships, our social relationships, and our relationship with God. Nothing touches us more profoundly for good or for ill than power.

Power is a genuine paradox to believers. We love it and we hate it. We despise its evil and appreciate its good. We would like to do without it, but we know it is part and parcel of human life.

Our ambivalence about power is resolved in the vow of service. Jesus picked up a basin and a towel and, in doing so, redefined the meaning and function of power. In the everlasting kingdom of Christ, low is high, down is up, weak is strong, service is power.

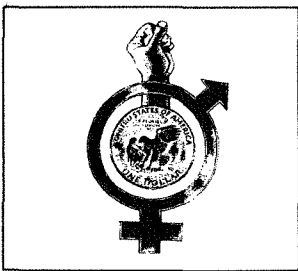
Power can destroy or create.

The power that destroys demands ascendancy; it demands total control. It destroys relationship; it destroys trust; it destroys dialogue; it destroys integrity. And this is true whether we look through the macrocosm of human history or the microcosm of our own personal histories.

The vow of service means to see that solitary individual. This is the way of Christ. This is the path of obedience. And I have discovered that regardless of where this path leads us or whatever difficult decisions it thrusts upon us, it is the path of life.

(Continued from page 4)

our sexuality and also calls us to joyful expression within those parameters.



The Historic Vows: Power

The idolatry of today is the idolatry of power. Books by the score appeal to our Machiavellian passions. Today, by and large, political leaders give more energy to jockeying for position than to serving the public good; business executives care more for keeping on top of the heap than for producing a useful product; university professors seek sophistication more than truth; and religious leaders care more for their image than for the Gospel. And in the midst of this power-crazed society many Christians wonder how to live with integrity.

The vow of obedience was the monastic response to the issue of power. They renounced power in order to learn service. Now, if the vows of poverty and chastity are incomprehensible to modern men and women, the vow of obedience is utterly reprehensible. The very idea of somebody—anybody—having any kind of say in our lives runs so counter to everything in our society that anger, and even hostility, is our almost automatic response.

The monastics, however, were trying to learn service through the vow of obedience. Obedience was an intense way of confessing their corporate life. They were accountable to each other and responsible for each other. Through obedience they sought to be receptive to the rightful rule of God

through others. On one occasion Saint Francis asked Sister Clare and Brother Masseo to seek the mind of the Lord regarding his ministry. When they returned, Saint Francis knelt and said, "What does my Lord Jesus Christ order me to do?"<sup>13</sup> You see, he did not ask for their opinion or their counsel but for his marching orders. Under "holy obedience" he let go of his way in order to hear Christ's way, and on this occasion at least he learned to hear it through others.

Leonardo Boff put it well when he said, "Obedience is the greatest free decision one makes for God."<sup>14</sup> Perhaps the vow of obedience can help us see more fully that to lose ourselves is the only way to truly find ourselves.

We need to hear their word today: we who want to be accountable to no one, we who want to be responsible for no one. We need to hear their word today: we who lust for power and status, we who find serving others demeaning.

Order was the Puritan response to the issue of power. In the church, order was built around their concept of "the Visible Covenant," which was a mutual commitment of support and accountability. The purpose of this mutual responsibility and

care was to give "Church-power over one another mutually."<sup>15</sup> And when the purpose of this "Church-power" was to stir one another to love and good works, it helped immensely.

In government, order was built around the idea of "the Holy Commonwealth." The vision was certainly ambitious: a government based upon the Bible with magistrates to execute the will of God. To their credit, the Puritans sought to use the power of the state to bring moral fiber to public as well as private life.<sup>16</sup>

We need to hear their word today: we who reject all order and all authority. We need to hear their word today: we who love our own way more than we love the divine fellowship.

Clearly the monastic vow of obedience and the Puritan "vow" of order can teach us many things, but the crying need today is for a new "vow" that responds creatively and positively to the issue of power. It must be a vow that is able to harness the good side of power without being obsessed by its shadow side. It must be a vow that will bring authority and submission into proper balance. It must be a vow that models leadership within the context of servanthood. (Continued on page 28)

## NOTES

1 Brother Ugolino di Monte Santa Maris, *The Little Flowers of Saint Francis*, trans. Raphael Brown (Garden City, N.Y.: Image Books, 1958), p. 227.

2 *Ibid.*, p. 222.

3 Leland Ryken, "Puritan Work Ethic: The Dignity of Life's Labors," *Christianity Today*, 19 Oct. 1979, p. 15.

4 *Ibid.*, p. 16.

5 *Ibid.*, p. 18.

6 Henri J. M. Nouwen, *Clowning in Rome: Reflections on Solitude, Celibacy, Prayer, and Contemplation* (Garden City, N.Y.: Image Books, 1979), p. 45.

7 *Ibid.*, p. 274.

8 Massachusetts Historical Society *Proceedings*, vol. 21, p. 123, as quoted in Edmund S. Morgan, *The Puritan Family: Religion & Domestic Relations in Seventeenth-Century New England*, rev. ed. (New York: Harper & Row, 1966), p. 64.

9 Morgan, *Puritan Family*, pp. 62-63.

10 Francis J. Bremer, *The Puritan Experiment* (New York: St. Martin's Press, 1976), pp. 177-78.

11 M. M. Knappen, *Tudor Puritanism: A Chapter in the History of Idealism* (Chicago: The University of Chicago Press, 1939), pp. 459-61. This chapter in Puritan history is really quite interesting and not without its

controversies. An interesting sample of the debates that raged over this issue can be seen by reading John Rainolds, *A Defence of the Judgment of the Reformed Churches: That a Man May Lawfully Not Only Put Away His Wife for Her Adultery But Also Marry Another* (1609) and the response of Edmund Bunry, *Of Divorce for Adultery and Marring Again* (1610).

12 Bremer, *Ibid.*, p. 177.

13 Brother Ugolino, *Little Flowers*, p. 75.

14 Leonardo Boff, *God's Witnesses in the Heart of the World* (Chicago/Los Angeles, Manila: Claret Center for Researches in Spirituality, 1981) p. 149, as quoted in Francis J. Moloney, *A Life of Promise: Poverty, Chastity, Obedience* (Wilmington, Del.: Michael Glazier, Inc., 1984), p. 152.

15 Thomas Hooker, *The Cambridge Platform*, chap. 4, par. 3, as quoted in Herbert Wallace Schneider, *The Puritan Mind* (New York: Henry Holt, 1930), p. 19.

16 The Puritan vision of order also had very negative consequences. When this "Church-power" was turned toward routing out heretics, as in the Salem witch trials, we see a Church-power gone sour. We can, of course, discover many of the same shortcomings in the monastic vows. Money, sex, and power are very seductive things, and even in religious garb, the temptations to manipulate and control, to suppress and oppress are very great.



## Sex and the Vow of Fidelity

One of the real tragedies in Christian history has been the divorce of sexuality from spirituality. This fact is all the more lamentable since the Bible holds such a high celebrative view of human sexuality.

Intimacy is one facet of our human sexuality that singles should nurture. The giving and receiving of love is essential; in fact, people have literally died from its absence. We need to find friendships that are caring and life-giving. Loneliness is epidemic today, and many singles suffer from it because they have tended to equate intimacy with coitus. But the truth is that many intimate and affectionate relationships can be cultivated without sexual intercourse.

The sex issue demands a new and vigorous response. It cannot be a negative or reactionary response; rather, it must be active, creative, positive. We need a response that bears witness to the rich, positive attitude of Scripture toward human sexuality. We need a response that is for all Christians and can be experienced in ordinary life. And we need a response that deals compassionately and forthrightly with our distortions of sexuality's God-given functions. That response is best crystallized in the vow of fidelity.

Fidelity is not a static set of regulations; it is a vibrant, living adventure. It is not so much a way to suppress lust as a way to orient our lives toward a unifying goal.

(Continued from page 27)

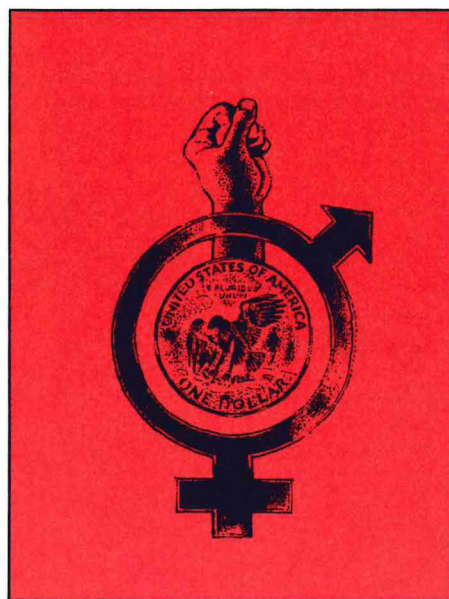
There is, of course, a proper place in Christian life and experience for money, sex, and power. When properly placed and effectively functioning, they have the ability as nothing else does to enhance and bless life. Money, for example, can enrich human life in wonderful ways. Food, shelter, education—these are things that money can help us acquire. More than once I have watched students literally jump for joy when a way has been found to finance their education. Or in the area of sex, I have counseled and prayed with young couples who have been wonderfully transformed by the inner healing of an old sexual hurt or by a new insight into their sexuality. Power can be used by individuals of genuine spiritual authority to bless and liberate virtually everyone around them. I have witnessed people whose very presence was enriching.

### A New Call to Obedience

How do we live faithfully today with regard to the issues of money, sex, and power? This is *the* question that demands an answer today. The answer will not come quickly or easily; it will require our best thinking and our greatest devotion.

The monastic movement, with its vows of poverty, chastity, and obedience, was an attempt to answer this question within the context of one culture. The Puritan efforts to bring monastic conviction into common life through their concerns for industry, faithfulness, and order was an attempt to answer this question within the context of a quite different culture. The issue that we must now face is how to answer this question within the context of our own culture.

We can learn much from the many groups in the past who have sought to live obediently, but we cannot deal with the issues of money, sex, and power in precisely the same way they did. We live in another era. We face many problems that did not even exist for them. New situations demand new responses. And so we are faced with the necessity for framing a contemporary



response to the issues of money, sex, and power.

Today we need a new articulation of Christian "vows." Such vows will constitute a new call to obedience to Christ in the midst of contemporary society. The need is great. The task is urgent. Our century longs for a new demonstration of joyful, confident, obedient living. May we be just such a demonstration.

### Living the Vows

The vows of simplicity, fidelity, and service are for all Christians at all times. They are categorical imperatives for obedient followers of the obedient Christ. They are the beginning point from which we explore the depths of the spiritual life and discover our mission in the world.

The time is now for a great new movement of the Spirit of God. Such movements have emerged in the past. Think of Abba Anthony and the desert fathers, Bernard of Clairvaux and the Cistercians, Francis of Assisi and the Friars Minor, Martin Luther and the Reformers, George Fox and the early Quaker evangelists, and John Wesley and the Methodist circuit riders.

It has happened before: it *can* happen again. Such a movement must be disciplined, evangelistic, socially relevant, and unapologetically Christian. It must take with utter seriousness the need for spiritual power to sustain the life of faith and overcome evil with good. It must combine courageous action with suffering love.

Perhaps the vows of simplicity, fidelity, and service could form the common commitment of such a movement. The Church could spearhead such an effort by including the vows as the minimum basis for membership. And the churches, if they are willing, could provide a context for the living out of the vows.

May a new wave of earnest prayer sweep across the community of faith to petition God for the emergence of such a movement of the Spirit. May powerful servant leaders of the apostolic mold rise up to lead us into new avenues of faithfulness. May we be willing to be in the vanguard of such a new movement toward Christ in our day. 