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September 1986

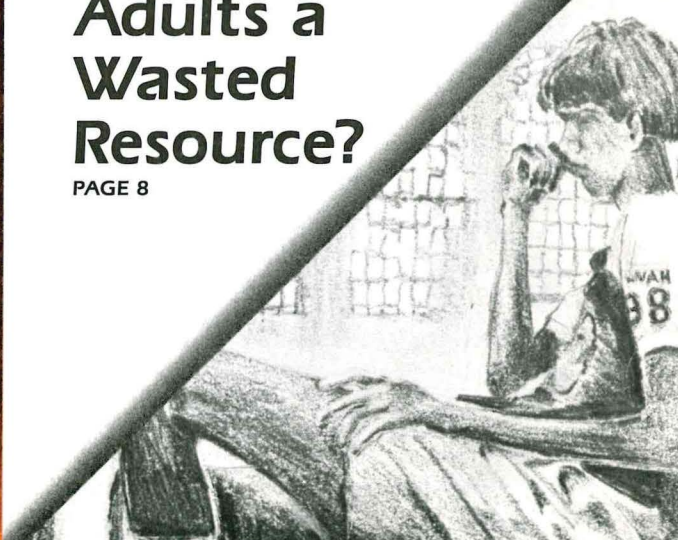
EVANGELICAL **FRIEND**

YOUTHQUAKE 86



**Are Young
Adults a
Wasted
Resource?**

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Youthquake '86:

a conference with impact

BY KAREN BOSSICK

WHEN Jennifer Friel first settled into the hard theater seats at Oaxtepec she, along with nearly 400 other American teenagers, watched curiously as translator Jose Pacheco interpreted the American speakers for the Latin American youth in the audience.

When Youthquake concluded five days later, the spunky blond-haired gal from Plainfield, Indiana, was on stage herself, translating a farewell message from her newfound Mexican friends for the English-speaking teens.

"I just bumped into one of the Mexican girls in the rest room and I knew 'Perdoneme' meant 'Excuse me,'" she said. "After that, we said 'Hi' as we passed each other in the hall. Then they started pointing at stuff like the rain and different books of the Bible and asking me the English equivalent. Bit by bit I learned a little more Spanish and now I can squeeze by in a conversation—just barely."

The highlight of the Youthquake conference came for Jennifer when the Mexican girls asked her for her address so they could write.

"That touched me right here," she said, touching her hand to her heart. "It was kind of hard to cross the barrier between Spanish and English, but my Spanish friends taught me you can never be too kind or too happy."

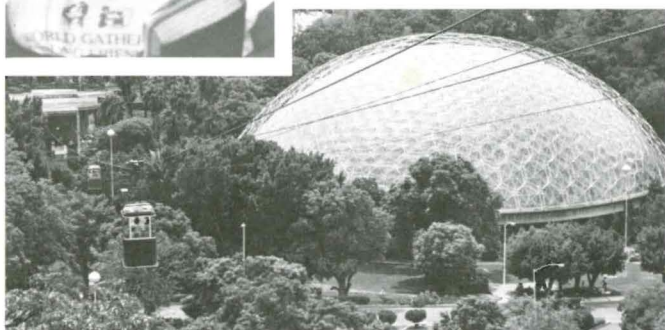
Making new friends and new commitments to Christ highlighted the five-day Youthquake conference held June 19 through 24 at the Mexican resort of Oaxtepec near Mexico City.

The adventure, which attracted about 400 Quaker youth from the United States, Mexico, Canada, Bolivia, Peru, Guatemala, Honduras, and India, featured a collage of experiences that tested many of the youth's preconceptions about the Third World and challenged them to think about how they might further Christ's kingdom on earth, particularly in underdeveloped areas.

When one group of teenagers left their box lunches on the side of a road to be deposited with other garbage, they were startled to see several Mexican youth eagerly snatch them up and devour their contents.



About 400 young people gathered in Mexico, June 19-24, for Youthquake '86. International delegates and the Mexico location offered United States attendees an expanded view of Christ's kingdom. Attendees enjoyed the pleasant



environment of the Oaxtepec resort illustrated by photos of the botanical garden dome on the resort's lower level, which is connected by a tramway to the upper level, where Youthquake events were held.

Other youth were shocked and saddened by the presence of elderly beggars huddled in the doorways of Mexico City's Metropolitan Cathedral, which they toured, in addition to the National Museum of Anthropology, the shrine of the Lady of Guadalupe, and the ancient pyramids of Teotihuacan.

The experience of stepping out of their own community and going "south of the border" seemed to plant seeds and expand the youth's horizons, enabling them to realize the world is bigger than their own community, said counselor Frank Engle, Jr., of Melba, Idaho.

Sixteen-year-old Shaun Eshelman,* of Boise, Idaho, agreed. "We're so rich and we take everything for granted. Down here they're lucky if they have hot and cold water, let alone money to buy things."

"The poverty struck the kids as extraordinary," said Louise Powell, a staff volunteer from Wichita, Kansas.

"They've never seen such a contrast between the wealthy and poor—literally right next door to each other,"

(Continued on page 13)

* On August 20, Shaun Eshelman was killed in a bicycle/truck accident in Boise. Sympathy and prayers are extended to his parents and loved ones.

Stained Glass Windows or Feeding the Hungry?

Youthquake's featured speaker, Tony Campolo, challenged participants with Christ's call to identify with the poor and oppressed



TONY Campolo gulped as he stared at the Haitian orphans before him—300 ugly, dying children whose black hair had turned rust-colored due to malnutrition, whose arms and legs were as spindly as his thumb.

His mission organization had room for only 50 of them. Yet, as he picked 50 to live, he knew he was picking 250 children to die.

As he made his selections, he recounted, the children stood peacefully singing "God Is So Good."

"God is not good. God doesn't care," he thought angrily to himself.

And then something inside him said, "God is good. God does care. These children starve and they

die—not because I'm not good and I don't care—but because there are thousands of people who call themselves by my name who do not care."

Indeed, Campolo told 400 youth at the 1986 Youthquake conference held near Mexico City, American churches spent \$140 billion last year to build church buildings, seemingly oblivious to the fact that 40,000 people "will die of starvation while we sit here tonight."

"If Jesus had the choice between buying stained glass windows and feeding kids in Haiti, what would He do?" he asked bluntly. "Jesus wants to be loved and He waits to be loved behind every human being.

"Jesus doesn't come to you in majesty and glory. He comes to you in the poor and oppressed and says, 'Here, come love Me here.'"

"Look for the lowliest of the low, the poorest of the poor, the least of the least and, when you find that person, listen to what Jesus says. He says, 'What you do for these people, you do for me.'"

As a boy, Campolo said, he thought the primary reason for becoming a Christian was so that he would go to heaven when he died. But, he told the youth, "Jesus wants to enlist you as one of His so He can change the world through you."

"If you really become a Christian, you become a radical agent of the revolution that God has called us to," he said. "The truth is, if you do become a Christian, chances are you'll upset most of the people in your church. When you become alive in Jesus, you'll become dangerous to the world; but you'll become dangerous only because you are becoming more and more like Christ."

Christianity is about the kingdom of God, doing things the way God wants them done, Campolo said. "At Eastern College we don't study the world in order to understand it, but to change it. Our mission is to train 'revolutionaries' to change the world."

One of his sociology classes, for instance, started a cottage industry program in the Dominican Republic to help 150 families.

Discontented that they were reaching so few, each of the 11 students purchased a share of Gulf Western stock. Each share enabled them to speak for five minutes at the company's board meeting, where they challenged the board to examine its own actions in the Dominican Republic in light of the parable of the vineyard and the stewards.

A few months later, Campolo told Youthquake participants, the company announced it had designated \$500 million to produce food for the natives, reduce the illiteracy rate, provide medical care, and make land available to the people at no interest. What's more, the company said it planned to pull out of the country within five years.

"The Gospel is not just about spiritual things. The Gospel is about everything," he said. "Jesus does not just want to get people into heaven; He wants to get heaven into people."

Campolo told the youth that they could sing a thousand verses of "Just As I Am" while they came down just as they were and went out just as they came.

"But why would anyone want to go where everybody's been to do what everybody's done, when God's calling us to go where nobody's been, to do what nobody's done?" he asked them. "God calls us to dream, to dream of what our lives would count for if we would will to will the will of God." ■



Although your doubts could be an indication of lack of faith, biblical evidence shows doubters as pilgrims toward certainty and conviction.

What About Your Doubts?

BY LON FENDALL

WHY is it that some of the greatest heroes in the Bible expressed strenuous doubts when first confronted with the nature of God and with His call on their lives? Because humans are not by nature inclined to understand and to believe when first encountering God's truth and His call.

The greater question is why the biblical doubters were not rebuked for their questions. Consider Abram's question in the midst of seeking to understand the covenant: "O Sovereign Lord, how can I know that I will gain possession of it?" (Genesis 15:8) His question did not come from disbelief, but sincere puzzlement and doubt.

Consider Gideon, one of the most determined of the Old Testament doubters. He asked repeated questions about God's commands. In Judges 6 we find that he questioned God three times in succession and then seemed to have arrived at a position of clarity and conviction. "Ah, Sovereign Lord! I have seen the angel of the Lord face to face!" (Judges 6:22)

But Gideon's conviction faded like old blue jeans when he was questioned by his family and neighbors. It was then that a loving and patient God responded to His requests for further evidence of the authenticity of God's call. Not once, but twice, God gave tangible evidence of His leading. Nowhere in Gideon's questioning and doubting

did God rebuke him for the weakness of his faith.

In the New Testament as well, there are several instances of people questioning Jesus as they struggled with their own honest puzzlement. There is no hint in these instances that they were rebuked for their doubt. John the Baptist's disciples carried his questions to Jesus about whether He was the Messiah, even after Jesus had performed numerous miracles and had taught and preached with unusual power (Matthew 11:3). One might have expected a hint of exasperation in the response, but there was none.

Martha questioned Jesus's emphatic order to remove the stone at the entrance to Lazarus's tomb. The response carried a hint of impatience, but no rebuke (John 11:39). Jesus simply assured Martha that she would see the glory of God if and when she dealt with her doubts and allowed her faith to function.

Thomas, the best-known doubter in Scripture, seems to have done the most to deserve a reprimand for his questions about Christ's resurrection. Jesus satisfied Thomas's demand for evidence and immediate experience, probably to the amazement of the other disciples. Jesus used the situation to commend those who didn't require such persuasive evidence, but did not slap Thomas on the hand at the same time, as most of us would have.

Why is it, then, that we have so much difficulty with people whose

route to faith and certainty is by way of doubts and questions?

The answer, I think, is to be found in the numerous New Testament passages that appear to condemn doubt. Christ rebuked Peter for his doubt and lack of faith that made it impossible for him to follow Jesus across the water (Matthew 14:31). In other passages in the Gospels, doubt is identified as a barrier to answered prayer (Matthew 21:21; Mark 11:23). In the passage in James on seeking God's wisdom, again doubt is cited as evidence of the absence of faith. Doubters are compared to helpless waves of the sea and double-minded persons (James 1:6-7).

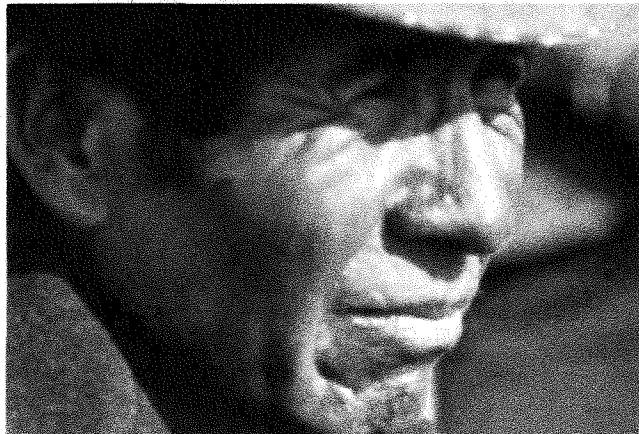
Why are doubts and questions accepted on the one hand and rebuked on the other? The difference, I think, is to be found in God's knowledge of the minds and hearts of the doubters cited above—Abram, Gideon, John the Baptist, Martha, and Thomas. Their doubt was not a rejection of God, but a step toward faith. Their trust was being shaped by the hard experiences of life. Their doubt was an expression of their desire to believe, not their unwillingness to be convinced.

THANK the Lord for the doubters among us, pilgrims toward certainty and conviction. Their eventual faith will be the means of reaching others whose intellectual makeup and personalities require greater evidence and persuasion. We who are not doubters by nature have a lesson to learn from God's dealing with the doubters. They were welcomed patiently and lovingly to the pilgrimage of faith. What right do we have to be more stringent than God with these who take longer to reach the point of conviction?

Thank the Lord for the doubters among us. The Kingdom needs them. Other doubters need them. **EF**

EVANGELICAL FRIEND

COVER: Latin American participants at Youthquake represented Mexico, Bolivia, Peru, Guatemala, and Honduras. The one blond head (top row, far right) is Rod Routon, Friends missionary to Mexico City. Getting a taste of life south of the border includes fresh coconut milk through a straw for Jon Brown, Newberg, Oregon.
(Photos by Jeff Stanfield)



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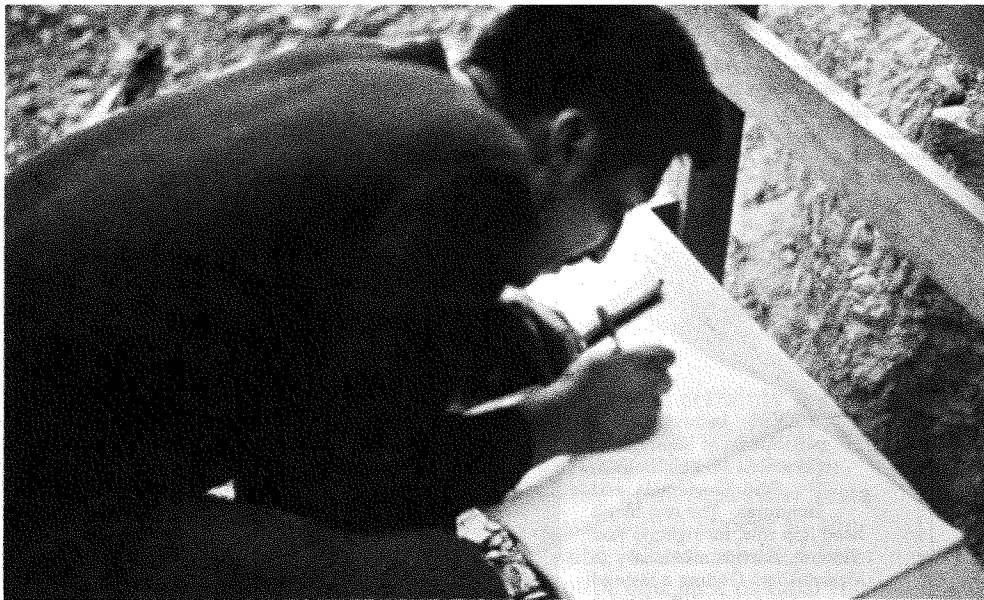
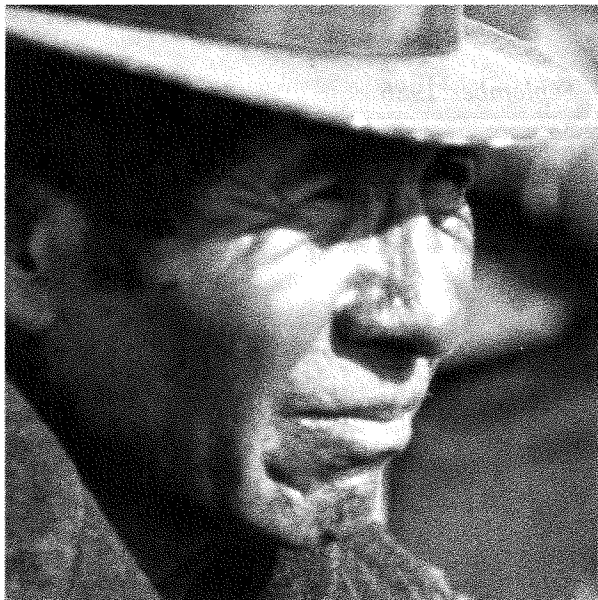
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PHOTOS BY HAROLD THOMAS

Wenseslao Mamani claims his age affects his memory and makes it hard for him to study. But he studied his Theological Education by Extension lessons every night for six years. And at age 63 Wenseslao graduated and was officially recognized as a pastor.

Miracle in the Andes

BY NANCY THOMAS

Is it possible that more than 1,000 Aymara Indians are receiving theological education without a campus?

LATE afternoon sunlight slants through the windows, throwing shadows on the adobe walls. I sit in the back of the church while up front Pastor Enrique Tito leads a discussion on the Holy Spirit and evangelism. It's been a long day and the wooden slats of the bench cut into my back. But a spark of excitement fights off fatigue as I ponder what's happening in this room.

I'm sitting in on an extension Bible school center in the village of Tacaca. Located on the high Bolivian plain (altiplano), surrounded by peaks of the Andean mountains, this extension center serves students from six neighboring communities. The communities are all part of the Aymara culture, a people who have populated the altiplano of Bolivia and Peru for centuries. Most of the 16 students here in Tacaca are adult men, leaders in their communities and congregations. A desire to become better trained to serve God motivates them to walk or bicycle into the center once a week for classes. Some travel over 20 kilometers to get here.

The class has been covering the book of Acts this past month. At the beginning of

the class Enrique gave the test, followed by a review of the textbook chapter. Now the group is engaged in a lively discussion. How did the Holy Spirit work in the early Church? What is He doing today? How can we be the missionary Church on the Bolivian altiplano? What concrete steps can we take to put what we've learned into action? One student lay-pastor plans to preach a series of messages from Acts; several want to use the text to teach Sunday school classes. All sense a new urgency to witness and extend God's kingdom in their own communities.

Their excitement affects me, and I see the book of Acts in action, 20th century style. God is building His Church today. He is taking simple men and women, filling them, inspiring them, and training them. Here in Bolivia and Peru He's using a simple program known as Theological Education by Extension (TEE).

The story really starts 15 years ago. The church was growing rapidly among the Aymara peoples, across denominational lines. New congregations dotted the altiplano and the lowland valleys. Enthusiasm was high. But where were

the pastors to come from? Who would train them? And where?

In La Paz, Bolivia, residential Bible schools were meeting some of these needs. Young men and women from the city and outlying areas were coming into the Friends *Instituto Biblico Patmos* at an average of 20 a year. The good teaching and the fellowship and service opportunities undoubtedly influenced these young people positively. But a very small percentage of the institute's graduates became pastors. In many cases the excitement of city life discouraged a return to rural areas.

At the same time, the natural leaders, the older men the Aymara culture looks up to in its own decision-making and leadership patterns, had responsibilities to family and field that tied them to their own communities. Taking off three years to attend Bible school in the city was, of course, out of the question. Yet these were the men who should have been receiving pastoral and lay leadership training.

The problem was not confined to the church in Peru and Bolivia. National churches and missions the world over



Aymara Indian students in Bolivia discuss their TEE lessons among themselves whenever possible. From its beginning in 1970, the Aymara TEE program has grown to encompass approximately 75 extension centers training 1,120 students



In 1985. Most are leaders in their local churches and desire more training in order to be more effective. Some of the students travel more than 12 miles by foot or bicycle for the class.

were wrestling with the same dilemma, and some were finding an answer in the innovative TEE program. A simple concept, the extension Bible school, instead of requiring students to come into one central location to study, extends the school out into the rural or urban areas where the students live. Textbooks are programmed so that the students can study and check their work at home. Then one day a week all students in a given area come to a center to discuss the material and take tests.

It sounded good, certainly worth a try. So the Northwest Friends Missions started the *Instituto Biblico Por Extension* in Peru in 1969 and in Bolivia in 1970. The program in Bolivia quickly leapt denominational boundaries with the Bolivian Holiness (ECNA), the Church of God (Holiness), and the Central Friends denominations joining. As adequate materials for adults with an Aymara background were not available, the different denominations have shared responsibilities for writing, producing, and upgrading the 36 courses in the six-year plan of study. Formally, our educational co-op is known as ICTEE (Interdenominational Committee for Theological Education by Extension).

TEE in the Andes has grown from an idea to a vital program that in 1985 saw 75 extension centers training 1,120 students among all the cooperating denominations. Over half of those students are Friends. A cooperative teacher-training program meets in four weekend retreats a year to equip Bolivian and Peruvian pastors to lead the centers. Many of these teachers are TEE graduates themselves.

TEE has proved to be a moving force in church growth. In the early years of the

program in Peru, practical church-planting experience was a required part of the curriculum. A class studying pastoral theology or evangelism would spend a weekend evangelizing a market town and then discuss their experience in the following class. Much positive fruit resulted. Several years ago four young men from the Santa Rosa center on the Ilave Peninsula dedicated their time to planting churches in two neighboring villages. These churches are still functioning. This is but one example out of many.

In the last analysis, the success of a program like TEE depends not so much on statistics as on individual lives touched. Wenseslao Mamani's wrinkled, weathered face testifies to his 63 years living in the Jesus de Machaka area of the altiplano, where coaxing produce from the earth is a full-time job. Wenseslao claims that his age affects his memory and makes it hard for him to study. And it's true that he's had a rough time. But he persisted, lay pastoring a Friends church and studying every night for six years. One of the first graduates of the program in Bolivia, Wenseslao's face beamed as he was formally recognized before the denomination as the pastor he had long been in practice.

Eugenio Poma at 21 is one of the youngest TEE graduates. He did not grow up in a Christian home. When still a small boy his foster parents forced him to attend a Friends church as punishment for stealing at school. Eugenio continued attending out of habit, he claims, but understanding little. When he was a teenager, the extension center opened in his church, and he decided to enroll. That year he studied the life of Christ, and for the first time he understood who Jesus is

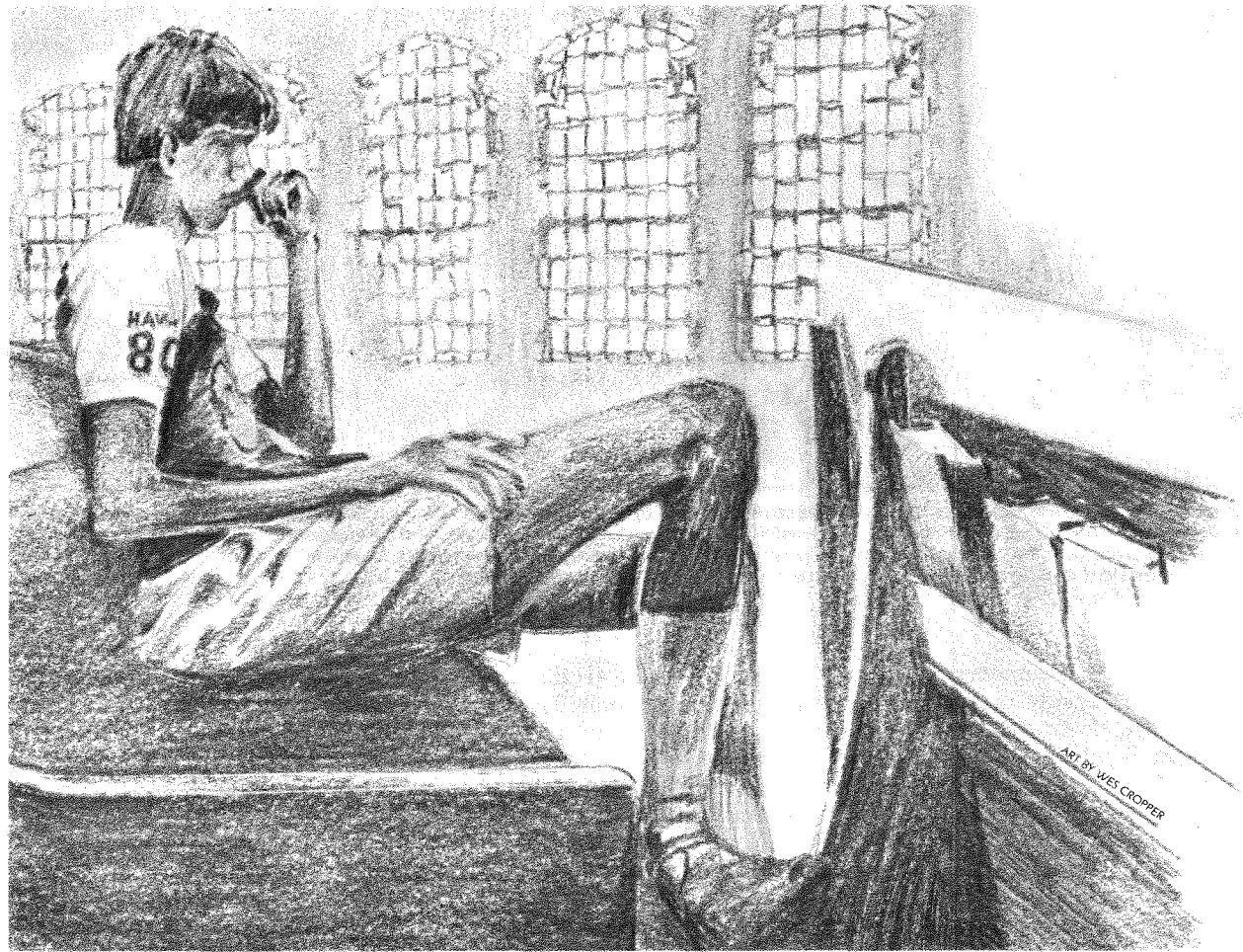
and what it means to be a Christian. He gave his life to Christ, and now his heart's desire is to teach God's Word to others.

In December 1985, the Peruvian Friends Church recognized their first TEE graduate, Teodoro Alanguia. Teodoro, a member of the church's governing executive council, was among the first men to join an extension center 15 years ago. But midway through the program, Teodoro felt he needed to drop out and finish his high school education. This meant walking six miles every night to classes over a period of several years. Finally, with high school diploma in hand, he rejoined the extension center and completed his biblical studies. For a man 48 years old with family and responsibilities, his tenacity and faith have encouraged many others to keep at it. Teodoro is the new director of the Peruvian Friends TEE program.

* * *

Class is over. The scraping of benches and closing of books awaken me from my reverie. The students are laughing and talking. It's been a good day, and now it's time to go home. What happened here today at Tacaca? Education? Discussion? Worship? Prayer? Yes, all this and more. God is answering the prayers of hundreds of people to raise up laborers for the work. He is feeding His sheep, equipping His Church, and spreading His kingdom. Beneath the Andean skies, behind the country faces, in the midst of the crude classroom, the miracle unfolds! **EF**

Nancy Thomas is a missionary from Northwest Yearly Meeting serving in La Paz, Bolivia. Her "Certain Shaft of Light" column regularly appears in EVANGELICAL FRIEND.



Are Young Adults Overlooked?

BY BETH LA FORCE

An age group with a high level of energy and displaying a great deal of mental and social competence often feels a little out of place at church. How can the church give opportunity for young adults to use their strengths? What responses should the church make to their unique needs?

IT IS Sunday morning and Phillip is getting ready for church. He is used to getting up at 6:30 to be at his new job by 8:00, so getting to church by 10:45 seems like a real luxury. Of course Sunday school hour was at 9:30, but Phillip doesn't feel like he fits into the high school class any longer and the adult class includes mostly couples his parents' age. He has always enjoyed Sunday school and realizes he should take advantage of the time for learning more biblical truth, but right now Sunday school just doesn't fit his needs.

In another state and town, Laura is also getting ready for church. She has just returned home after her second year at college. It is good to be home and back at her home church. She looks forward to seeing her family and friends. She had

thought about going to Sunday school, but doesn't know what has happened to the group her age. Several of her friends that used to be in the Sunday school have gotten married and she doesn't know the new group that has been promoted from the high school class.

Laura and Phillip are two of the many post-high school aged single adults ranging in age from 18 upwards who do not seem to be finding their place in the local Sunday school programs. The intent here is not to point a blaming finger in any direction but to provide some insight into developing this neglected human resource in our churches. What are the strengths of the college and career young adults? What are their needs?

First, many individuals in the college and career age group are in positions of responsibility during the rest of the week. Many of these young adults are successfully employed in various jobs. They make enough money to provide for the necessities of life and a few extras, too. They carry out responsibilities in positions with maturity and intelligence. As employees, they are capable of arriving at work on time, completing the work assigned, and making appropriate decisions.

Others of this group attend colleges or universities either part-time or full-time. They are required to complete assignments, take tests, as well as accomplish personal tasks like

Church can be one of the more difficult places to be single.

washing clothes or preparing meals. The majority of Christian college age individuals demonstrate capable, intelligent behavior as they care for the many tasks necessary to successfully complete course work and receive a degree. Whether working or attending college, these young adults demonstrate the ability to be responsible for many complex tasks and to compete successfully in the work or academic worlds.

Second, individuals at this age are in generally good physical health and seem to have unlimited amounts of energy. These young adults use large amounts of energy on the job and/or at school, but often have few home and family commitments to take further time and energy. The "extra" time is often used for recreation, such as sports, hobbies, traveling. Because of the time devoted to recreation, college and career age individuals often are characterized as just wanting to have fun. However, it is often the case that the additional time and energy they have provide many opportunities to be involved in other activities, along with recreation.

As the church looks at the college and career young adult and the strengths mentioned, it may wonder why the young adults don't just get involved in Sunday school and church ministries and use the resources they have in the church. There are probably as many reasons as individuals, but discussion of several general needs of the college and career young adult may be helpful in understanding the dilemma of this neglected resource.

First, as Christians we are all called to a life of service to others. However, in many churches, college and career young adults are not given opportunities to serve in significant ways while they are single. This is contrary to the words of Paul in 1 Corinthians 7:32:

"But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord." (NASB)

The college and career young adults in our churches need to be given opportunities to serve. Singles can be "concerned about the things of the Lord," but at times they are treated as less able to take positions of service and responsibility, such as teaching Sunday school, working with youth ministries, or community service.

The local church needs to be reminded of the young adults' maturity in accomplishing tasks in their workplace and to encourage them to use the same abilities to become involved in service within their churches as a part of their churches' service to the wider community. The college and career young adults need to be "allowed" to use their health and energy to put life into old programs of service or to create new service activities.

Second, as college and career young adults are challenged to use their God-given gifts and talents in their churches, they need to have an appropriate place to fit into Sunday school. Sunday schools, churches, even our yearly meetings place a great deal of emphasis on the family. This is important in our day of deteriorating families, but the family emphasis may make the single feel less important or inadequate.

For many Christian adults, college and career, or any age group, church can be one of the more difficult places to be single. They are often members of adult Sunday school classes that study the Bible and make applications that relate to the needs of the majority of the members of the class. Because most of the members of the class are married, the discussions often end up centering on family issues. It is often hard, especially for small churches, to provide a Sunday school class specifically for college and career individuals; however, an awareness of the needs of the individual and a willingness to use "nonfamily" examples from time to time in Sunday school may help the single individual feel included and appreciated.

For some churches, beginning a class or revamping the existing class may be helpful in finding a place for the college and career individual in Sunday school. The classes need to include a willingness to discuss biblical applications and truths for the issues faced by the college and career individual. The use of discussion can help these individuals feel more involved and able to use their intellectual resources.

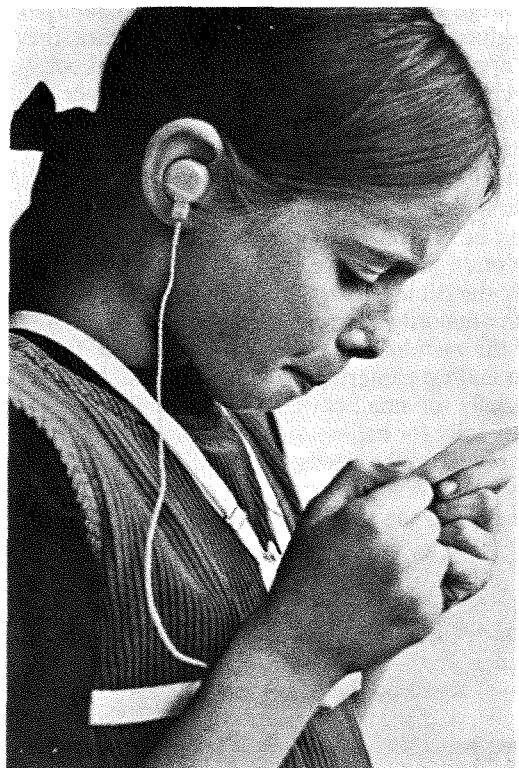
Another aspect of the college and career class should be an opportunity to work as a large group, small groups, or as individuals on service projects and interests. The class may sponsor a biweekly worship service at a local children's home or may do yard work for elderly individuals in the community.

College and career young adults need to be given opportunities to serve.

Small groups or individuals may be interested in working with area-wide groups in antipornography campaigns. Others may want to spend time one-to-one with a child from a single-parent home. All types of service opportunities should be encouraged, so that college and career young adults are able to use their potential in time and ability.

In conclusion, whether a church is large enough to provide a college and career class or if a church only has one or two college and career young adults in attendance, the key to capitalizing on this neglected resource is service. College and career individuals need to be challenged as capable adults and given responsibilities in the church and community that use their gifts to further God's kingdom. They need to be appreciated for the time and energy they are able to expend in service to others. This neglected human resource—the college and career young adult—may just be the energy source needed to revitalize the very Sunday school program that today has difficulty providing for them. ■

Beth La Force is a Ph.D. student in teacher education at Michigan State University in East Lansing and an instructor in teacher education. She is a member of the Eastern Region Christian Education Board and a member of Battle Creek Friends Church.



Ministry in a World Without Ears

BY ANNE E. NEWTON

WE stared at one another, our eyes penetrating, trying to determine what the other was thinking. That night I told my mother about the girl in my new school who had only one arm. "She stared at me all day in class," I said. My mother replied, "Maybe she just wants to be your friend." And so friends we became, best friends. It was through that and many experiences that God taught me that we all are different from one another, yet we all have the same spiritual needs.

I have often been asked if I had deafness in my family and if that is why I am working with the deaf. I don't, nor does my interest come from some kind of pity or curiosity. It comes from a call from God to work with His people.

For any person to work with the deaf they must first gain an understanding of the deaf culture.

God's love for the deaf is found throughout the Bible and by God's actions. But unfortunately, in many cultures deaf persons have been considered as animals or of even lesser value than animals. They were often killed at birth or left to beg on the streets. Due to the language barrier the deaf were considered to be uneducable.

Monks who had taken a vow of silence developed a language of signs to communicate, so a Spanish king's deaf child was sent to these monks to be educated. It was through sign language that the deaf could now learn and communicate. A

minister in the United States, Rev. Galaudet, went to France to learn the language of signs, and so education for the deaf began in the colonies. Alexander Graham Bell, who was married to a deaf woman, taught the "oral method." Deaf were taught to lip-read and to speak.

The biggest problem facing the deaf is the lack of acceptance. Instead of the hearing person realizing God made the deaf and loves them and they are not of lesser value, the hearing person tries to make the deaf into hearing people. The deaf must find their value in a culture where they may never be fully accepted. A deaf person cannot become a hearing person.

Since 90 percent of the deaf are born into a hearing family where they are the only deaf person, unique problems arise. Parents are often filled with guilt and anger. Not only do they generally not have any knowledge of deafness, but they usually have never even met a deaf person. Since communication is so difficult (unless sign language is used early) the situation becomes increasingly difficult. Sad statistics result. More than 90 percent of homes with a disabled child of any kind end up in divorce. Between 80 and 90 percent of deaf children are physically or sexually abused. Emotional abuse is even greater. Only 10 percent of hearing fathers learn to sign to their kids—most of those only learn one- or two-word sentences or commands such as sit, go, stay here.

Mothers, on the other hand, tend to learn more. Fifty percent of the mothers learn to sign. Most of them however will only learn simple communication, such as, clean your room, go to bed, time to eat dinner. Only 10 percent of mothers can communicate intimately with their own child. Siblings do better with communicating but even then only about one in five siblings will learn effective communication.

One finds these statistics to be borne out in meeting and sharing with deaf individuals. It is not surprising to find that the deaf culture is one full of alcohol and drug abuse, sexual promiscuity, and a strong mistrust and anger toward the hearing. Recently, as with other cultures, the deaf are finding a new pride. They are making social advances as well. Recently, sign language became recognized as a true language and is now the fourth most used language in the United States. Legal rights, employment rights, and social acceptability have all given the deaf a new esteem.

Unfortunately, the deaf's spiritual needs are still not being met as they should be. In the United States there are about 200 denominations, but fewer than 10 have ministries with the deaf. Again it is lack of the hearing person's education that creates the problem. When talking to pastors who have a ministry to the deaf in their own church I have been shocked at some of the responses. One pastor didn't know why we needed deaf churches,

because the deaf don't sin. Another pastor told me that the deaf need to be healed before God will work with them because it is unconfessed sin that has prevented their healing. Once they confess it and are healed there would be need for ministries to the deaf. Another pastor admitted the deaf sin but said that the deaf weren't capable of understanding the Gospel so were saved through a "special grace" and didn't need to know about Jesus because they could never understand that.

The biggest problem facing the deaf is the lack of acceptance.

One pastor said that the deaf don't need counseling because deaf don't have problems. One church didn't have Sunday school classes that the deaf could attend and that pastor said the deaf didn't need to go to Sunday school because they get everything they need from the Sunday morning sermon. But the saddest response I heard was that the deaf didn't need anything special because they could come to church and by reading their Bible and through lip-reading they would get it all. Yet an expert lip-reader under excellent conditions will get only about 40 percent of the conversation. The Gospel is too important to guess what 60 percent or more of it says. Yet because only 10 percent of the deaf population is being reached by our churches, many are left as helpless prey for the cults.

When ministering among the deaf, two types of churches have emerged. Some churches have an interpreter translate the regular message into sign language. This is certainly better than nothing, but these churches reach only a few deaf people and lack many of the basic services needed such as counseling and Christian education as well as marriage and funeral services for the deaf. The other type is the deaf church, which is ideal. The church has deaf leaders, usually a deaf pastor, and uses the deaf language of ASL (American Sign Language). The main drawback to this type of church is that the hearing family members usually feel more comfortable worshipping elsewhere. Since most deaf marry another deaf person but usually have hearing kids, the spiritual concerns of the deaf person's child become a frustrating dilemma.

With Christian education materials, several factors come into play. First there is almost nothing written geared to the special needs of the deaf. Uses of English

idioms are often misunderstood and even repulsive to the deaf person. For example the concept of "being washed in the blood" is frightening to many of the deaf. The deaf learn better through the use of visual materials, such as flannel boards and dramas. Also the deaf need more break times, especially children, because to watch signing is very tiring on the eyes.

Basic concepts take longer to convey. This is due mainly to the limited experiences the deaf person has. The hearing child playing in a room is like a sponge absorbing all that is said and building concepts from that information. The deaf child who has hearing parents is rarely being spoken to and misses all the background information. So basic concepts are often missed.

One girl I work with who is nine years old is just now learning there are good and bad people. She had no concept of who the devil was. I would have a hard time showing you a hearing child of age three that hadn't gone far beyond that basic concept.

Another problem in Christian education for the deaf is conveying abstract concepts such as the Holy Spirit. Many of the same problems faced by a parent trying to explain things to a two- or three-year-old are amplified in the deaf child. This is not from lack of intelligence or from inability to learn; it is directly due to the communication problem.

Because reading is so crucial to a deaf person, it often is forced on them too quickly and they rarely learn to enjoy it. Pronouns are really hard for the deaf because the ASL rarely uses them. Special translations of the New Testament have been written for the deaf, but the Old Testament, study guides, Bible dictionaries, Sunday school materials, etc., have yet to be developed and made available. There are a few study materials, a daily devotional for the deaf, local bulletins and missionary reports, but even these are so limited that usually the local pastor or teacher must write his or her own. Since many pastors for the deaf work full-time to support themselves, time is limited to develop quality materials. There is really no one central place coordinating what has been developed, so many pastors are preparing the same kinds of materials that others have developed.

Most churches for the deaf are independent and small, so again it is difficult to find the resources to do many of the things that a larger church or denomination could assist with. Since 1.7 percent of the population in the world needs specialized deaf services, we are faced with a tremendous task. It is easy to be overwhelmed by the challenges that are

before us. Many people feel that they cannot be of assistance in such a specialized area without special training. While the training is crucial, there are still many things the untrained person can do.

Above all we can pray. We need to pray for more laborers. We need to pray for the workers currently ministering. We need to pray for deaf individuals and for their families. We need to pray for churches and missions to the deaf. We need to pray for educational facilities that are Christian such as colleges with programs for the deaf. There is a program currently at Western Evangelical Seminary, Portland, Oregon, that needs your prayers. We need to pray for deaf camps like Northwest Christian Camp for the Deaf, which meets annually at Twin Rocks Friends Camp, Rockaway Beach, Oregon. The prayer list goes on. Pray as the Lord leads you.

Second, you can give other types of support. Encouragement is greatly needed for the deaf workers as it is for any missionary type work. Support with finances always seems to head the list, and for the workers in deaf ministries this is often a great frustration. Most pastors among the deaf work full-time in another area for support, and do the Lord's work on the weekend. A ministry will not improve with exhausted, frustrated leaders. You can also support a deaf person training for the ministry.

Finally, we need to develop additional resources. We need to develop Christian

Between 80 and 90 percent of deaf children are physically or sexually abused.

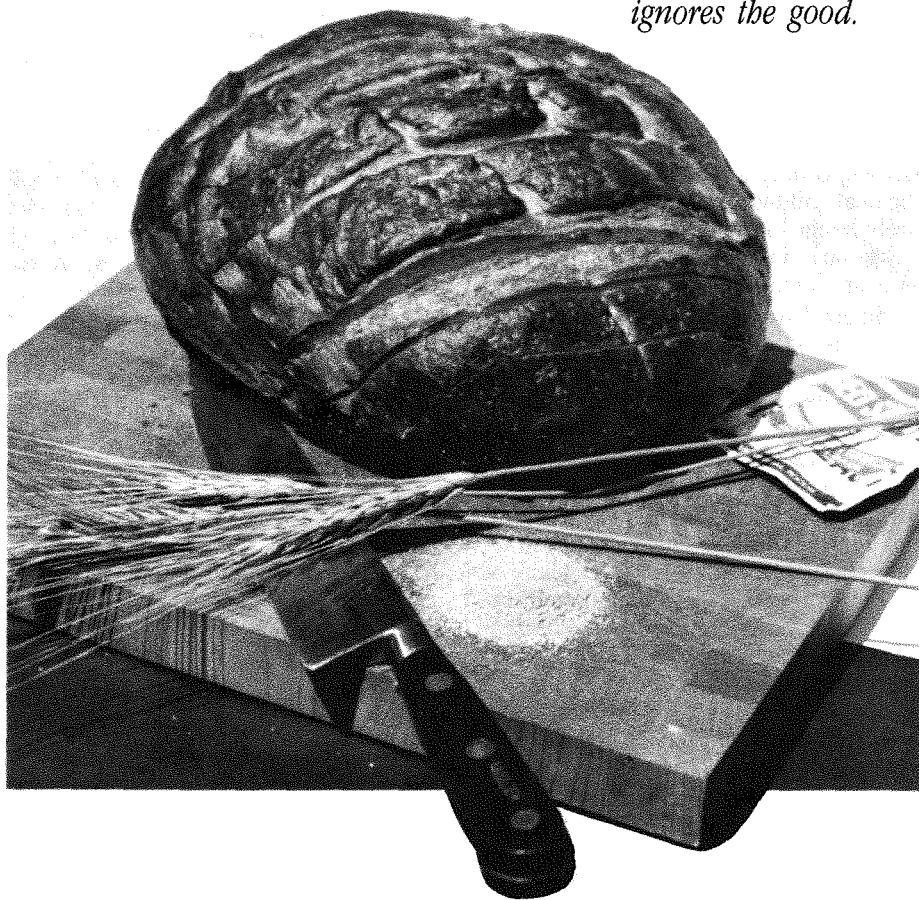
education materials for the deaf and provide a center of distribution for these materials. We need to develop churches where the deaf can use their gifts in service to God. Our yearly meetings should have provisions for the deaf as well as the hearing, such as having TTY's (a deaf telephone) and interpreters and deaf speakers at our meetings. We need to work with hurting families and show God's healing for them.

What are we as Quakers going to do? What price will we pay? **EF**

Anne Newton is a member of First Friends, Vancouver, Washington, where she is active in a ministry to the deaf. She is a recent graduate of Western Evangelical Seminary, Portland, Oregon.



*The human memory often notices
or remembers the bad and
ignores the good.*



The Powerful Minority

BY JACK L. WILLCUTS

WHO knows how many Excedrin capsules are made, packaged, and ready for swallowing, but the company that makes them had its own big headache when someone died from one pill believed to have been "laced with cyanide." The whole industry started pulling that product off the shelves, as the Tylenol people had to do not long ago.

Then there were the watermelons. Some people still won't buy them at a roadside stand, even the sweet, juicy, thumping ripe ones because over a thousand miles and more than a year ago away a few melons in California were

found to be contaminated. To blame were a few growers who had used illegal pesticides that made their melons unsafe to eat. Something done by a tiny fraction spoiled things for the rest.

A small minority had tarnished an image and poisoned the well of trust.

The human memory often notices or remembers the bad and ignores the good. I found myself griping about a certain airline that "always loses your baggage." Actually they lost my suitcase only once. On the other trips my baggage came through as planned. But what stuck in my mind (and conversation) was the one lapse on one trip.

We know of a friend who is misdiagnosed by a physician, but overlook the many who are helped or healed. We blast the media or local paper for yesterday's goof, yet for every error a thousand facts are reported accurately. Church bulletin errors make great stories, like leaving the "r" out of Friends and making "fiends," or "we all kissed Bill Winslow last week" when actually he was merely "missed."

Such things represent the mighty power of a mini-minority few.

The classic comment is often repeated as to how we size up fellow pilgrims of The Way: "We have 'this treasure in earthen vessels' . . . and most of them are cracked."

How easy it is. An offhand, thoughtless comment about a sermon, a committee meeting, a decision, or an impulsively written letter or phone call—any number of careless or casual conjectures soon balloon into rumors, negative, unfair distortions that embarrass or damage a character or church. A stereotype label is made and sticks or is carried along the coffee conversation connection or parking lot loitering like an epidemic.

What sometimes happens to fairness, compassion, honesty, or plain Quaker speech in truth making? Or the church's public image, or even its inside integrity? But can the principle work in reverse and be turned to good advantage?

A dear friend I know responds to these kinds of questionable comments with, "Well, isn't that strange? I've found (the person or group being criticized or laughed at) to be so trustworthy, so faithful. I wonder if there could be a mistake? I hope so."

Others I know spread complimentary stories all the time, "A good report" about almost every sermon, fellow Christian, congregation, or committee.

Conversational stuff has enormous power for good, too. It is a habit to cultivate.

Jesus said a morsel of yeast leavens a whole loaf; a tiny mustard seed grows a tree so big that the birds nest in it.

In other words, there is much positive power in the hands and comments of a few. **EF**



Family Sunday School

BY ED BALOGH

Sunday school for most people is generally the time when families are split up in several directions throughout the church. They often study a variety of different topics that have little in common with each other. By the time everyone finally gets home and gets Sunday dinner over they have forgotten their lesson or have become frustrated in attempting a discussion about several different topics.

Sunday school teachers are often also frustrated because they were selected as a short-term volunteer but have become a long-time fixture.

One summer recently we tried to address both of these problems by trying what we called Family Sunday School for the summer. First of all we told the teachers of all the children's classes they had the summer off. Some for the first time in years had an opportunity to talk to adults.

We then worked on a program for families, who would be together for the entire Sunday school hour. Lessons were designed to be basically independent of each other because families often miss Sundays because of vacations or family reunions. Lessons also were designed to require family communication and participation by all members, no matter what their age.

There is always some resistance to something new, but over the summer the resistance lessened. Even some of the critics later asked about doing it again the next summer.

Our class was basically the adult members who were parents of the nursery, beginners, and primary classes. We used the basement of the church so we would have room to move into separate family groups to allow some privacy or to have enough room to form a big circle for singing or a lesson.

One of our most popular sessions was when each family was given the assignment to pick a fairy tale and pantomime it for the group and then describe its theological meaning, and give a Bible verse illustrating it. Even years later, now, people still occasionally refer to that Sunday and what it meant to their family. Our family tried *Sleeping Beauty/Lazarus*.

We felt comfortable creating our own materials. But curriculum is available for Family Sunday School programs from many publishers and for many different leadership styles. The most important prerequisite is a willingness to participate and a love for families, and in our case a love for Sunday school teachers who needed a Sabbatical. ■

Ed Balogh is pastor of Cincinnati, Ohio, Friends Meeting in Wilmington Yearly Meeting. This experience in family Sunday school took place at Leesburg, Ohio, Friends Church.

Youthquake '86 (Continued from page 3)

she said. "It was real evident one girl from a wealthy background was having to deal with her own circumstances in a world that has such poverty."

Linda Rule, 19, of Chicago, agreed: "This conference has instilled in me the desire to help other people. When I was walking the streets, I saw the little children running out and I thought that we can't just sit here and say, 'I'm a Christian,' we have to do something about being a Christian."

The third Youthquake since 1975, this was the first international one and the first to be held outside the United States.

But, even though the conference was held in Mexico, only 12 youth from Mexico City were able to attend. Twenty others who had planned to participate were unable to because the earthquake that devastated parts of Mexico City nine months earlier lengthened the school year.

"There were a lot of kids crying because they couldn't come," said Rod Routon, chairman of the Evangelical Friends Mission Council in Mexico City. "Those who could come are eating this up because they're part of a big group. As Christians, they're used to smaller numbers, being outnumbered in school and society. Here, they feel more sense of size."

Even though the Latin American students missed out on some of the jokes speakers told—how do you convey the meaning of a hayride to Latin Americans, for instance—they appreciated being part of the conference.

"It was really good to be with the fraternity, to hear the sermons and attend the classes so I could take what I learned back to my people," said Florentino Montalico of Tacna, Peru. "We have learned to become one at this conference," added Marion Maquero of Puno, Peru.

With the aid of a translator, Esteban Ajnota of Santa Cruz, Bolivia, echoed his Peruvian brothers' sentiments:

"It was pleasing to hear the sermons and be in unity with others from around the world. Even though it was hard to get across the language barrier, through expressions and language translators we have become closer."

In between bites of black beans and sips of Pepsi in plastic bags, the teenagers learned to barter pesos for colorful Mexican blankets, sombreros, and other trinkets in the colorful marketplaces of villages near Oaxtepec.

They learned to sing, "I Have Decided to Follow Jesus" and several other well-known Christian songs in Spanish under the enthusiastic tutelage of song leaders Larry and Shirley Mendenhall, who rocked Youthquake with minor musical tremors.

And they partook of seminars of their choice, exploring such subjects as creative worship, improving personal devotions, the Christian view of sexuality, spiritual gifts and music, movies, and Monday night football.

As a group, they were challenged by Elizabeth Newby, whose book *Migrant With Hope* tells of her childhood as

the daughter of a Mexican migrant worker, having to resist prejudice.

And author-speaker Tony Campolo dared them to move beyond just believing in Jesus to loving God by loving and caring for His people.

When all was said and done, the youth—many of whom had spent months washing cars, holding bake sales and other fund-raisers to pay for their trips—praised the conference for bringing together so many of like mind and for the impact it had already begun to make on their lives.

"What the kids seemed to enjoy most was the interaction with other kids from across the country and through out the world," said

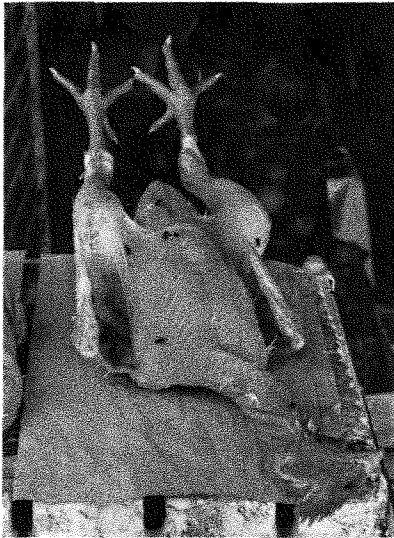
"It's hard to narrow down just what meant the most to me," said 16-year-old Boisean Jonathan Maurer. "I was challenged about the way I act with people different from me, whether they're from the slums or people I just don't like to associate with. And I was challenged to hold daily—not sometimes—devotions. The family group was really a neat thing, too—I met people in a much closer way than you usually do."

John Hart, 20, Xenia, Ohio, said Campolo talked to him when he emphasized loving people—that when you love people you love Christ.

"I have a hard time with that because I'm such a shy person, but I think I'm growing that way," he said.

Gordon Anderson, Gaithersburg, Maryland, said he understood better now why people have given up their lives to follow Jesus Christ.

"I'm not a Christian—yet—but I got a whole new outlook on the whole God-Jesus thing," he said. "I understand



Sightseeing in Mexico for Youthquake attendees included both the majestic and the morbid. Sidewalk merchants offer items such as chickens—complete with heads, feet, and flies. On the grounds of the Oaxtepec resort, statues of significant people in Mexico's history illustrate the country's legacy. A day of touring included sights such as the Metropolitan Cathedral in Mexico City.



PHOTOS BY JEFF STANFIELD

Royce Frazier, who chaired the Youthquake Planning Committee for the past few years.

"Campolo was a trip for all of them, too. They couldn't wait to hear him each night. Put those things together and how can you have a bad conference?!"

Comments from the kids themselves simply underscored Frazier's assessment.

"Meeting the Indian people was great—they were awesome," said Melanie Weidner, 15 of Boise, Idaho, who sat with Alka Brown, one of two Friends from India, during part of the conference. "And I'm going back with a commitment to follow Christ—not just as a believer or an agreeer but as a true disciple."

now that people are willing to give up so much for Jesus because He gave up His life for them."

Evaluations from those responsible for putting Youthquake on were just as glowing.

"The question I asked a lot was, 'Was it worth it?' " said Ken VandenHoek, a member of the planning committee. "And, after it was over, I had to say, 'yes, it was.'"

"The personal commitments I saw kids making and the thinking through of the things Tony spoke of, the thinking through of the priorities was all worth it." **EF**

Karen Bossick is a reporter for the Idaho Statesman and a member of the Boise, Idaho, Friends Church.

A Baptist Spokesman for George Fox

An interview with Tony Campolo by Karen Bossick

When Tony Campolo took the stage at Youthquake, one hardly needed a Richter Scale to tell that the popular author and youth speaker was shaking up the status quo among the 400 youth sitting at his feet.

With the same rolling, booming voice that brought you "It's Friday, but Sunday's Coming," Campolo upset comfortable definitions of Christianity as he challenged youth to enlist as revolutionary agents of change in God's army.

But away from the spotlight Tony Campolo is more subdued, absorbed with a myriad of questions that tug at his conscience, wrestle with his intellect, and stretch his faith to its limits.

"The thing that concerns me the most is the direction of America—not that I'm one of those persons alarmed about the new left or the new right—I just have a feeling something very precious is slipping away, and I'm not sure what it is or what can be done to prevent it," the chairman of Eastern College's Sociology and Youth Ministries Department rattles off the top of his head.

"I worry we may become too secular or too 'Christian.' I worry about the ACLU on the one hand and Pat Robertson on the other. I worry about the overly permissive direction much of our society seems to be heading toward and I worry about those who, if they gained control, would not be opposed to putting gays and other undesirables in concentration camps.

"I'm a confused person in a confused world, and the more I seek to understand

it the more I realize how little I understand, and that scares me," said Campolo, whose latest book is aptly titled *Partly Right*.

One alarming trend Campolo can put his finger on is what he calls "a breakdown of consensus." "There was a time," he says, "when there was consensus as to what was decent and right, no



Quakerism is losing its distinctiveness because so few are willing to remind other Christians of its teachings.

matter what label was put on it. Now, even Quakers are all over the place, some extremely evangelical, some slightly to the right of Hitler. There's no unanimity on anything."

Many times, Campolo said, God seems so real to him that people around him seem unreal by comparison. Other times, God seems so distant, the sociologist wonders if his faith is a delusion.

"I believe, but I'm always standing back and asking why I believe," he said. "There was a time I was afraid to do that because I

was afraid questioning my faith would destroy it. Today I believe that unquestioned faith is not strong enough to withstand some of the major trials that come our way."

While Christians cannot be dogmatic on issues like abortion, the church cannot avoid being political, either, because every social statement is a political statement, Campolo said. If the Christian church is to be effective in today's modern world, it must listen and it must resist the use of power, he said.

"The church must not only speak but it must listen—not just polite listening, either, but the kind of listening that assumes the other person has something the church needs to hear."

Once the church has listened, it must seek to carry out what it believes to be God's will with authority, not power, said Campolo, who lives in St. Davids, Pennsylvania.

"Nothing is as dangerous as a powerful people who exercise power in the name of Jesus.

When Jesus came into the world He refused to come with power. You change the world with authority, not power."

While Ronald Reagan has a lot of power to coerce the world into doing what he wants, Mother Teresa exemplifies the biblical use of authority that motivates others to do as she wishes, Campolo said.

Such authority is achieved by the kind of sacrifice Paul writes of in Philippians 2, he said.

That same authority could be demonstrated very easily, Campolo said, if every church in America agreed that God wants them to feed the hungry and then mortgaged their buildings to do it.

"If we did that, I think we'd have authority. People who haven't been listening would stand up and listen," said Campolo, who heads an organization that provides educational, medical, and economic programs to developing nations such as Haiti and the Dominican Republic.

What keeps churches from doing this is the insecurity mankind feels without power, Campolo said. "Taking up our cross leaves us vulnerable—being a Christian is vulnerable—and I don't think most of us are up to it."

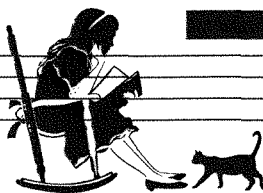
The biggest failure of today's church, Campolo said, is in reading the Sermon on the Mount, knowing exactly what it means and not doing it.

"You can ask what some of Paul's writings mean and what the beast in Revelation means, but you can't say that about the Sermon on the Mount. What else can 'give to the poor' mean? It's pure unmasked simplicity."

Despite this, Campolo said, the church has feared offending people by preaching the radical message of the Sermon on the Mount. Just in the past 10 years, however, groups like the Sojourners have begun calling believers to live out the radical Christianity the Sermon calls us to, he said.

Quaker theology, which has traditionally railed against racism, sexism, and militarism and espoused compassion, love, and gentleness, should be at the forefront of this revival, he said. Unfortunately, however, Quakerism is losing its distinctiveness because so few are willing to remind other Christians of its teachings.

"It's a scary thing to me that a Baptist like myself has become the prime spokesman for George Fox. Why? Because maybe Quakers aren't trying to say what George Fox tried to say." EF



Creative Teaching Methods

(Be an Effective Christian Teacher)

Marlene D. LeFever

David C. Cook, 320 pages

Directed to Christian teachers, whether in Sunday schools or Christian schools, this book contains a wealth of material. It is not a basic course in education; rather, it strives to encourage Christian teachers to try a variety of methods, which include art, drama, mime, role play, case studies, choral readings, musical composition, simulation, parable writing—in short, to be creative and to encourage creativity in their students. Although some of the material can be used at almost any level, much of it is best suited for junior high grades through adult. Teachers should find this book stimulating and challenging. But beware—you just might uncover hidden talents in both your students and yourselves!

—John Pierce

Home Education and Constitutional Liberties

John W. Whitehead and Wendell R. Bird
Crossway Books, 143 pages, \$5.95

A growing number of parents are choosing to educate their children independently of public or private schools. Home schooling, an alternate form of education, is discussed by the authors in depth, both historically and constitutionally.

Both attorneys, Whitehead and Bird have researched and prepared exhaustive legal briefs on the subject of home schooling. They do not give their personal opinions, only judgments that have resulted from documented study.

Footnotes accompany each chapter. A reading list as well as names of organizations that can furnish further information are also included. The reader senses that the writers are qualified.

Facts are stated plainly indicating that in many cases, public education is not yielding the fine returns people have a right to expect. On the other hand, Whitehead and Bird report that "The statistical analysis of nearly eighty separate studies indicates that a pupil taught individually achieves about thirty percentile higher on standardized tests than a pupil taught in a standard class of twenty-five students."

Many court decisions are cited that prove that parents have the right to home-educate their children. The writers point out that "home education is a constitutionally protected and educationally effective means in terms of educational quality."

Other relevant topics such as the socialization question, teacher certification, and practical suggestions for home education are also discussed.

The book will help inform the uninformed, as well as assist those biased against such an educational alternative to become tolerant and understanding, if not convinced.

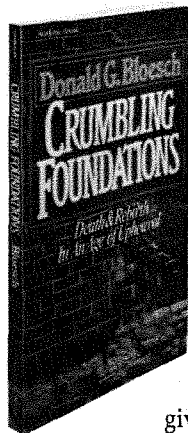
—Betty M. Hockett

Crumbling Foundations

Donald G. Bloesch

Zondervan, 140 pages

The title of this book is somewhat enigmatic; the subtitle gives a bit more help: *Death and Rebirth in an Age of Upheaval*. As the back cover informs



us, the author "offers a well-documented, reasoned and penetrating analysis of the fallen state of our culture, theological fads and religious institutions. Though seeming to emit an overwhelming pessimism, the analysis should more properly be regarded as an expression of Christian realism; for it is

given in the context of the good news of Christian hope."

In other words, Bloesch is writing like the Old Testament prophets: a dark view of the present and immediate future, a more distant future bright as God's promises.

He uses six sections for his diagnosis, four for his prescription. Those familiar with Os Guinness's *The Gravedigger File* will find much the same diagnosis as they found there. But Bloesch goes beyond Guinness in offering prescription and hope of recovery.

Bloesch feels that religious conservatives are generally blind to the encroachment of secular culture upon their faith, of the rising hostility of a humanistic

ideology and society in general to the overt proclamation of the Gospel in its full power. He foresees the likelihood of a "confessional" church arising; that is, in a time of pressure or persecution a gathering together of Christians across denominational lines in loyalty to some confession of faith crafted for the times, as the confessing Christians did in Nazi Germany.

His prescription is discipleship under the cross—proclamation of the Gospel, training in discipleship, doing of works of mercy, doing works of justice (declaring to the states of the world the law of God). But he warns that all of this must be grounded in personal relationship to God cultivated by worship, prayer, meditation, devotional reading, fasting.

This is an earnest, thoughtful look at, and prescription for, our disease.

—Lauren King

Taking Discipleship Seriously

Tom Sine

Judson Press, 79 pages

When Jesus was here, he didn't call "part-timers" to be His disciples. Now that He is gone, His methods haven't changed. He wants *all* of us *full-time*. So says Tom Sine in this book.

—Philip E. Taylor

Two Friends in Love

Ed and Carol Neuenschwander

Multnomah Press, 194 pages, \$6.95

If you can overlook the sexist, cutesy, idealized, and redundant way the authors have treated the issue of marriage in this book, you might find a few helpful ideas about developing relationship in marriage.

—Jannelle W. Loewen

The Good News of the Kingdom Coming

Andrew Kirk

InterVarsity Press, 164 pages, \$5.95

The subtitle of the book, *"The Marriage of Evangelism and Social Responsibility,"* well describes its thrust. While Christians must be actively doing things for God, this must not be at the expense of being what God would have them be. This marriage is elusive and must be held together to prevent separation or divorce.

—Philip E. Taylor



**OUR
FRIENDS
IN THE
EVANGELICAL
FRIENDS
ALLIANCE**

**EFM Rep Shares Vision in
Mid-America, Eastern Region**

Roscoe Knight, church representative for Evangelical Friends Mission, will be dividing his time between Eastern Region and Mid-America Yearly Meeting this fall. His recent visit to Rwanda provides a firsthand view of the ministry opportunities in that African country.

Roscoe will be in Eastern Region September 25-October 27 and in Mid-America Yearly Meeting September 12-21 and October, 31-November 9.



Roscoe and Tina Knight

**Appreciation Expressed for
Sixteen Years of Service**

An evening service during Northwest Yearly Meeting sessions was used as an opportunity to give public recognition to Betty Hockett for her service as preschool curriculum specialist for the Evangelical Friends Alliance. A plaque presented to her by EFA Christian Education Commission President Steve Wood



read in part: "In recognition of 16 years of outstanding service to Christ and the 'little ones' of the kingdom."

Although she is still doing preschool and primary writing, Betty Gordon of Wichita, Kansas, now serves as the preschool curriculum specialist.

Betty Hockett's Christian education and writing ministries have included extensive involvement in the creation of videocassettes produced by the EFA Christian Education Commission, and she is also the author of the "Life-Story from Missions" books that are published by George Fox Press.



**E.F.C.-
EASTERN REGION**

Pastors and Places

Phil and Sandy Baisley moved to Springfield, Ohio, in July to pastor the Friends Church. Phil

has completed two years at Hughesville Friends Church as director of children's ministries.

Charles and Bessie Kernodle have agreed to help out with pulpit supply at Longview Friends and continue the work at Ferry Road.

Bret Cogan, who recently graduated from Emory School of Theology in Atlanta, Georgia, has joined Pastor Charles Robinson as intern at Gilead Friends Church in Mt. Gilead, Ohio. For the past three years he has worked with John Ryser at Charity Friends as youth pastor.

Joe Kirby with his wife, Mary, and family, have moved to Cape Coral, Florida, as a bivocational church planter. The E.P.&E. Board has encouraged this new thrust, since Florida has the greatest growth potential on the east coast. Horizon Community Friends

Church in Ft. Myers, pastored by Mike Grogan, will help support the efforts.

New Frontiers

"New Frontiers for Friends—in Discipleship . . . in Stewardship . . . in Outreach" is the theme for the Missionary Outreach emphasis during the fall months. The promotion of support for the 1987 budget is the goal of the campaign.

Special guest speakers include Roscoe and Tina Knight of Newberg, Oregon; Mark and Wilma Roberts of the Mexico Friends Mission; Bruce Burch, Duane Comfort, Eddie Lockwood, Roger Wood, and various pastors and board members who have consented to help.

Lucy Anderson, who coordinates the project, has provided a special slide presentation with taped narration entitled



RAY BENNETT

"This looks like a refreshing new flavor!"

"New Frontiers" that is available to show in local churches. This 22-minute presentation gives a bird's-eye view of the current Missionary Outreach program of EFC-ER. Contact the YM Office if you would like to schedule it in your church.

Harvest Begins in Cardington

Cardington, Ohio, has a new Friends Church. It is called Harvest Friends Church and is pastored by Joe Graham (at left in photo), who resides in Cardington but has served Marion Extension Church since it began in 1978. This new church was started by Friends



who had a real concern for reaching out to young people in the Cardington community. The first service was held on July 6 with 85 in attendance in the morning worship hour.

They have already purchased a building on the south side of Cardington and are optimistic about plans for ministry in Morrow County.

WMF Annual Retreat

Women's Missionary Fellowship Retreat will use the theme "Models of God's Message" at their September 26-28 annual retreat. Winnie Christensen is guest speaker, and Tina Knight is missionary representative. An excellent group of workshops and seminars has been planned. Some 500 women are expected at the Cedar Lakes, West Virginia, conference grounds for the retreat.

Sessions of EFC-ER Feature Three Speakers

The 174th Yearly Meeting of the Evangelical Friends Church-Eastern Region was held August 9-14 in Canton, Ohio, with good attendance at all services. This was the first

year for business sessions to be held in the air-conditioned sanctuary of Canton First Friends Church and the third year for evening services to be held at First Church of the Nazarene.

The main speaker during the first three days was Sam



Kamaleson, Vice President of World Vision, originally from Madras, India. His messages centered on reconciliation, how to over-

come fear, and the New Covenant as God's remedy for sin.

Jan Ream, co-founder of New Source Counseling Centers, focused on the Christian family at the Wednesday night service; and at the closing service on Thursday



night, Donald Joy, professor of human development from Asbury Theological Seminary, spoke on the perils of instant gratification, as illustrated by Esau.



Three were recorded as ministers—Duane Houser, C. Wesley Sheldon, and Royal Runyon, the latter two by transfer of credentials. Those honored as they retired from active ministry included William Wagner, Robert Dye, and Norman Voltz.

The following are highlights from the business sessions:

- Delegates approved the proposed 1987 Missionary Outreach Budget amounting to \$923,484 and the Appropriations Budget of \$287,243. Per member apportionment for next year remains at \$33.70.

- Next year's 175th Anniversary of our Yearly Meeting will center on the theme "A Heritage to Save . . . A Future to Serve." Yearly Meeting in 1987 will be August 1-6.

- Friends Disaster Service reported on a very active year with volunteers helping the Mexico Mission; rebuilding of Peaceful Valley Friends Church in Lynn, Indiana, after a tornado in March; traveling to Rough Rock to help install a missionary's trailer; and rebuilding Bill Murphy's barn at Deerfield, Ohio. In July, workers helped replace roofing at Friends Bible College in Haviland, Kansas, and this month some Christian farmers are sending hay to drought-stricken areas of Georgia.

- Church-planting efforts will be in the area of Richmond, Virginia, and Port St. Lucie, Florida, as both Hanover and Morningside Friends each seek to plant a new church every year for the next five years.

- The Camp Gideon Development Committee announced that the camp will be available for small-group bookings this fall. Donald and Georgia Kensler have moved from Virginia to assume duties as caretakers.

- Friends Youth will focus on increased attendance at Camp Caesar in the summer, the sending out of two work teams, plus planning and promoting the 175-voice Youth Celebration Choir at the Sunday afternoon anniversary service, August 2, 1987.

- Malone President Gordon Werkema reported that enrollment figures are moving forward and this is the third year in a row without deficit.

- The Mission Board urged special prayer support for three missionary couples who are engaged in intensive language study this year—the Engels, the Byrnes, and the Aufrances.

- Friends Book Store closed 1985 in the black. This is most encouraging, considering the negative figure of \$6,027 at the end of 1984. The Publications Board plans to reprint *The Rich Heritage of Quakerism* during 1987, the year of our 175th anniversary and also the centennial of the Richmond Declaration of Faith.

The Discipline Committee suggested corrections and addi-

tions to the *Faith and Practice*, which were approved.

Although Superintendent Robert Hess was not present due to illness, Milton Leidig, southern area superintendent, was in attendance and testified to God's touch upon him physically.

We face 1987 with our Missionary Outreach theme in the forefront: "New Frontiers for Friends—in Discipleship . . . Stewardship . . . and Outreach." —Lucy Anderson



MID-AMERICA YEARLY MEETING

Growth Experienced and Anticipated

To God be the glory, great things He hath done. The Yearly Meeting sessions were filled with inspiration, the sharing of exciting plans, and much praise to the Lord.

Maurice Roberts, our general superintendent, challenged the assembled representatives and attenders in his keynote message by reviewing the state of the church. He noted that, in their annual reports, the local churches evaluated the state of local meetings to be an "8" on a scale of 10. Spiritual life throughout MAYM is cause for much rejoicing.

The superintendent reviewed the progress that is being made on the goals that were adopted as a part of the long-range planning study of 1985. There is a sense of challenge and accomplishment as we see the Lord working among us.

Following the theme, "Growing in Faith," Walter Albritton, pastor of the United Methodist Church in Pensacola, Florida, stirred our hearts as he opened our understanding on ways that growth takes place. Circumstances do not control a

Christian. Rather, "inner-stances" give us strength to go through difficult times and our faith grows abundantly.

Some of the highlights include:

- Approval was given to begin a MAYM Friends Foundation. Funds can be either given or loaned to the Foundation, all of which will be used for ministries within the Yearly Meeting. One of the main reasons for establishing MAYM Friends Foundation is to secure finances for church planting.

- Linwood Park Friends Church in Wichita begins services September 7 with Norman and Janice Bridges as pastors; Dawnita Ferguson will be an intern-assistant. A Hispanic ministry has begun in Wichita, and work is progressing toward beginning a new church in the Houston area.

The Yearly Meeting reaffirmed its desire to keep church planting as a high priority and to adjust future budgets to reflect this decision.

- The Education Board presented many exciting programs. From a team of 16 people being made available, any of the Yearly Meeting churches can invite assistance in teacher-training classes from nursery to adult, or share on other areas of the education program.

Youthquake and Camp Quaker Haven were two highlights in the youth ministry of this past year. Royce Frazier, MAYM Youth Superintendent, was honored for the outstanding job he has done.

- Nine college age young people have ministered in our churches as interns this past year. This program has proven to be a time of blessing for the local church as well as providing on-site guidance for the interns.

- Four ministers were recorded. John Lehman, Steve McKinney, and Paul Romoser were present for the recognition and special time of prayer. The fourth, Willard Ferguson, is serving on the EFM missionary staff in Rwanda.

- MAYM approved the sending of fraternal representatives to the next Triennial Sessions of Friends United Meeting, which will be held in 1987. This will be exactly 100 years since the conference was held that resulted in the historic Richmond Declaration of Faith, of which our Yearly Meeting was a part. This declaration was reaffirmed as a part of our *Faith and Practice*.

- One of our young people was introduced as a short-term missionary who will be serving



for a few months in Mexico City. He is the son of Sheldon and Elda Ann Cox and enjoys the rich family heritage

of Thornburg and Cox, from which a great many pastors and missionaries have come. Chad will be filling the gap that was caused by the medical leave of Rodney and Barbara Routon, and he will return in time for his final semester in college at Friends University.

- The Foreign Missions Board approved a \$10,000 gift to the International Friends Conference on Evangelism, which is scheduled to be held in Guatemala in 1987.

- Finally, a special highlight was the presence of Emmanuel Sibomana from Burundi. As Legal Representative, he shared his people's appreciation for the 50 years that MAYM sent missionaries to his country. He reported that revival continues, that new churches are being planted, and that membership is increasing significantly. They have begun a form of missionary work by establishing new churches in neighboring Zaire.

Yes, to God be the glory! Great things He hath done and we are anticipating great things in the coming year.

Burundi Missionaries Take New Positions

Gerry Custer, retired missionary from Burundi, Africa, has accepted a position as a nurse

at the Steven County Hospital in Hugoton, Kansas.

Connie and Gary Young, missionaries whose visas were refused to Burundi, will be living in Haviland, Kansas, where Gary is employed by the school system.

Hot Night at Westside

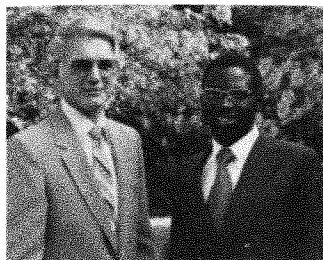
It was a hot Saturday night in Kansas City and the air conditioner wasn't making any difference on the temperature in Westside Friends Church. The problem was discovered—the exterior air conditioner unit had been stolen. Worship service the next morning included a time of prayer for those who had taken the unit.

Mid-America Notes

The pastoral families of Central Oklahoma gathered near the dam at Salt Plains Lake for a time of fun and fellowship. This was a relaxing time for the 16 people who attended.

On June 15 the MAYM churches in Kansas were given opportunity and encouraged to support the "Kansas for Life at Its Best" movement. This group is fighting legalizing public liquor by the drink, state lottery, and pari-mutuel gambling. Kansans will have opportunity to vote on these issues this fall.

Emmanuel Sibomana, legal representative for the Burundi Friends Yearly Meeting, Burundi, Africa, arrived in Wichita to spend several weeks visiting MAYM, speaking in some of the churches, and attending the Yearly Meeting sessions. Emmanuel attended the International Conference in Amsterdam the early part of July.



Emmanuel Sibomana (right) with Foreign Mission Board President Gary Fuqua.

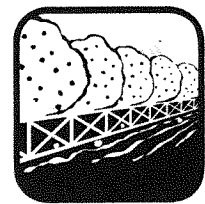
Area Rally News

Texas Area Rally was held June 22 with Dr. Leon Spivey as the speaker. Dr. Spivey is from the Life Ministries at Houston. This is an inner-city ministry.

Tri-State Area Rally was held at Collinsville on July 20. Lynnette Jones and Margie Macy of Wichita were guest speakers.

Northeast Area Rally was held at Emporia on July 19. Gary Fuqua, president of the Foreign Missions Board, was the guest speaker.

Superintendent Maurice Roberts was guest at the Central Area Rally on July 19.



NORTHWEST YEARLY MEETING

Prayer Sparks Obedience at YM Sessions

For the 94th consecutive year Friends gathered from throughout the Northwest to worship, conduct business, to fellowship, and receive encouragement. Meeting under the theme, "For you shall go out in joy and be led forth in peace" (Isaiah 55:12), the week of July 26-August 1, on the campus of George Fox College, Newberg, Oregon, was filled with over 1,000 attenders.

Prayer was not only a frequent theme, but a spontaneous activity. The Spirit of the Lord answered prayer as people gathered at various times of the day and attended daily prayer workshops.

General Superintendent Jack Willcuts's keynote message was on "Reaching Out with Joy." Joy is the heartbeat of a Christian, a family, and the church. Because of the joy set before Him, Christ endured the cross—the center of our faith.

Likening the Christian life to a journey, Rick Hunt, church-

planting consultant, challenged Christians not to "linger in the waiting room," but to be committed to becoming "travelers." Equipped and empowered by the Holy Spirit, travelers aren't content to linger at the oasis, but obedient to the call of the Spirit, to travel ahead to new frontiers of faith. This powerful allegory was used by the Spirit and led people to repentance, confession, restitution, and renewal. Two mornings the business was postponed to allow the freedom of God's Spirit to minister. Friends spoke out of great concern and the altar was filled with seekers. The seed of prayer was producing a harvest of obedience.

Charles Mylander, superintendent of Southwest (formerly California) Yearly Meeting, spoke each evening with clear anointing of the Lord. He challenged Friends to deep spiritual growth by allowing Christ's victory to be applied in our place of greatest temptation. He challenged parents and grandparents to give a faithful witness, a commitment to Christ. Forgiveness, and specifically, forgiving oneself, was Mylander's clear challenge. Seekers at the altar each eve-

ning were evidence of obedience to the Holy Spirit's call.

A variety of activities filled the week, beginning with banquets. The women heard Gen Fitch from Peru and Geraldine Custer (36 years in Burundi) and gave monies for purchase of a furlough vehicle for missionary families. Men became partners with Steve and Janelle Baron by underwriting their salary this year, thus ensuring continuity in the building of greenhouses, agricultural aid, and in animal husbandry.

Missions international focus was further clarified by Fitches from Peru, Roscoe and Tina Knight presenting the new work in Rwanda, and Anna Nixon, who provided updates from Evangelical Friends Mission around the world.

Approval was given to the new *Faith and Practice* that will update the previous *Constitution and Discipline*.

Ministers recorded were Paul Bock, Marq Box, John Beck, Dick Edmundson, Ron Friedrich, Gary Getting, Retha McCutchen, Jim Settle, and Phil Smith.

Workshops supplied crucial information and inspiration on prayer, revival, missions, prison ministries, ministries to deaf, and urban needs. Abortion, peace and war, and challenges in church planting were among the many areas studied.

George Fox College President Ed Stevens reported the launch of a capital expansion campaign, Century II, which includes the expansion of the library. He also presented plans for a new Human Resources Management Program for working adults; and Juniors Abroad, a three-week overseas study tour for full-time students.

Friends filled offering plates through obedient hearts to the Lord, giving over \$24,000 in cash and pledges, approximately 90 percent going to missions and evangelism.

Youth Yearly Meeting (high school) experienced activities to enhance spiritual growth and minister to specific needs

about them. In addition to attending seminars, they ministered to rest home residents through visiting, reading, and giving encouragement. Going door to door, in twos, they served practical needs like weeding flower beds or helping with a digging project. Teens grew in their understanding of commitment to Christ and gained insights into the role of community, as an encouraging tool, further equipping the Christian for ministry.

No one had more fun than the day campers at Tilikum. Ninety-five campers (grades 1-6) benefited from this outdoor setting full of adventure, fun, and learning.

Superintendent Jack Willcuts received an appreciation cash gift for his years of service to the church. He will be purchasing a computer to assist him in his writing ministry.

This was a week in which the presence of the Spirit of God was evidenced and the blessing of His Spirit experienced. —Wendell Barnett

Willcuts Leads Israel Experience

Jack L. Willcuts, superintendent of Northwest Yearly Meeting, will be tour leader for "The Israel Experience" October 13-27. Offered by the George Fox College Alumni Association, the tour will provide exposure to the area's unique culture and insight into the various ethnic, political, and religious groups.

Focus Conference

Frank Tillapaugh will be the featured speaker for the Focus Conference September 15-18 in Umatilla, Oregon. He is author of *The Church Unleashed*, and is a pastor in Denver, Colorado. The Focus Conference is an annual event for pastors and spouses sponsored by the Department of Evangelism.

Tilikum Anniversary

Tilikum: Center for Retreats and Outdoor Ministries, is celebrating 15 years of ministry. At this milestone they

have invited friends to "Spend a Day with Foster, Medema, and Fawver." Teaching sessions and a concert will be held September 13 on the George Fox College campus, Newberg, Oregon.

The evening concert will feature recording artist Ken Medema. Richard Foster, author and professor at Friends University, Wichita, Kansas; Tilikum Director Gary Fawver; and Medema will be teaching during the daytime.

Friends and WES

Friends involvement at Western Evangelical Seminary, Portland, Oregon, through the teaching faculty includes Darius Salter, chairman of the pastoral ministry division; Mary Morse, teaching fellow in biblical languages; and adjunct faculty Ron Mock and Gerald Dillon.

Dorlan and Donna Bales from the pastoral team at University Friends, Wichita, Kansas, will be teaching two classes winter quarter. They will also be involved at Reedwood Friends Church during that time.

Football, Food, and Funds

Football players from the past 15 years are going to suit up again September 13 at Greenleaf Friends Academy in Idaho. An alumni football game will match graduates from odd-numbered years against players from even years. Participants

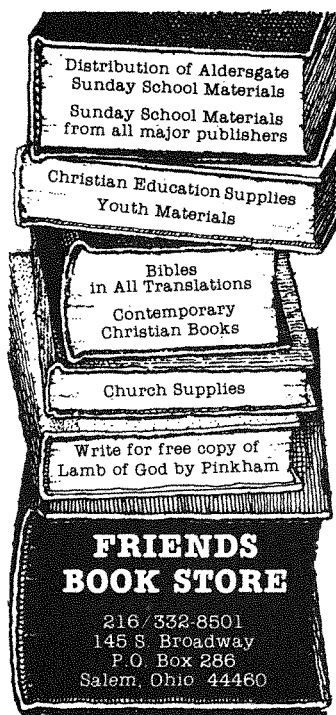
FWCC FIELD STAFF OPENING

Friends World Committee for Consultation, Section of the Americas, seeks 1/2-time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast) beginning January 1, 1987.

Duties include visitation, interpretation, program work, fund raising.

Inquiries or applications including resume and names and addresses of three references should be addressed to:

Executive Secretary, FWCC
1506 Race St.
Philadelphia, PA 19102
by October 1, 1986.



are scheduled to come from as far as Texas, California, and Kansas.

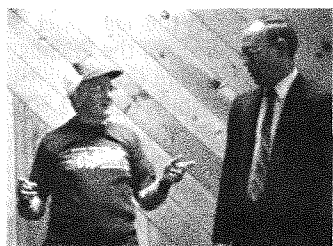
The alumni-sponsored event is being organized by Larry Choate, Jr., with proceeds to go to the Academy general fund. A pizza feed in the dining hall will follow the game.



ROCKY MT. YEARLY MEETING

Yearly Meeting Offers a Kaleidoscope of Images

How can you capture the spirit of the Yearly Meeting sessions in one short article? Yearly Meeting is a kaleidoscope of images packed into a few short



Jack Rea (right) and Robert Hess modeling Colorado T-shirt

days on top of a ridge in the pine-scented mountains of Colorado. It's the pleasure of seeing old friends and the joy of making new ones, of watching the play of light and shadow on Pike's Peak as you enjoy the delicious meals prepared by the Quaker Ridge staff. It's seeing children and young people grow and mature year by year as they begin to assume responsibilities in the Yearly Meeting. It's watching the Spirit of God move across a meeting for business and turn it into a meeting for worship as the clerk opens the altar for a time of prayer.

The theme of Rocky Mountain Yearly Meeting, June 7-12, "Partners in the Gospel: Continuing and Completing Christ's Good Work," was carried out in

the commissioning service for new Rough Rock missionaries—Fred, Sharon, Michelle, Michael, and Melissa Jones; the service honoring retiring missionaries Vern and Lois Ellis for their 30 years of service at Rough Rock; and the excitement created by hearing of the new church begun at Woodland Park and pastored by Larry and Melita Kinser.

In his keynote address, Superintendent Jack Rea reminded us that "growth is a characteristic of God's kingdom." Steve Harmon, chairman of the Outreach Board, questioned our commitment to growth when few churches have a program for evangelizing those around them. Robert Hess, speaker for the sessions, built his messages around the marks of a growing Christian: an experience with Christ, being active in the local church, involved in missions, immersed in the Word, and developing intellectually.

Too soon it was time to come down from "the Ridge." Each one, however, came away refreshed, encouraged, chastened, and determined to be people of the kingdom.

—Marcia L. Ash

RYM Briefs

OMAHA, NEBRASKA: Evangelical Friends held their second annual Labor Day family camp at Camp Moses Merrill near Linwood, Nebraska. Other churches in the Springbank Area were also invited.

Other Labor Day camps were held by Albuquerque Friends and the Denver and Northwest (Arvada, Colorado) meetings.

COLORADO SPRINGS, COLORADO: Five RYM youths attended the 1986 Youthquake in Oaxtepec, Mexico, with Judy VanMeter. The young men and women were Shannon McKim, Byrne Wright, Darrin Kerns, Jonathan and Karen Burgi.

Four women from First Friends taught vacation Bible school at Rough Rock, Arizona, in July. The volunteers were Cecilia Hutson, Sue Rea, Carrie Green, and Sharlene Martin.

They were accompanied by Mr. and Mrs. Mearl Richard from Benkelman, Nebraska, and Mr. and Mrs. Harvey Hutson of Las Animas, Colorado.

South Fork Closes After 100 Years

South Fork Friends celebrated its 100th birthday June 1 with approximately 150 attenders from New Mexico, Colorado, Kansas, Washington, California, and Nebraska. The service also marked the official closing of the rural church, which has served the northwestern corner of Kansas. After the service, there was a meal, followed by an afternoon meeting.

The South Fork Meeting began as a Sunday school and prayer meeting. Will and Henry Stewart were the first pastors, serving between 1886 and 1896. Another 37 pastors have served the church. Between 1897 and 1925 circuit preachers served the church. The last pastor, Bill Leach, ministered from 1964 to 1986.

For his final sermon, Leach spoke on the topic, "Achieving the Goal!" He reviewed challenges faced by the South Fork Meeting, while challenging listeners to win the spiritual race set before us (2 Timothy 4:6).

RYM Prayer Opportunities

1. Pray for the missionaries at Rough Rock—Fred and Sharon Jones, Diane Hutson, and Bob and Cheri Hampton. Ask God's protection on the children—Michelle, Michael, Melissa, and Justin.
2. Pray for the success of your local meeting. Ask God to

use it as one way He expands His kingdom.

3. Take time to praise and worship God. Acknowledge the goodness and blessings that flow from Him.

4. Intercede before God for these churches in RYM: Denver, Northwest, Lamar, and Woodland Park (all Colorado), and Hay Springs, Nebraska.

OUR FRIENDS COLLEGES

Working Adults Offered Second Chance at Degree

George Fox College, Newberg, Oregon, will begin serving non-traditional students with a new degree-completion program that allows older students to complete their college education in 15 months while continuing with their jobs.

Seen as a way to adapt to a changing student market, the new program is designed to serve the "baby boom" generation, now in their 30's and 40's. Studies show there are more potential students in that group who want and need degrees than there are in the traditional 18-22 age group.

To be admitted to the program a student must have two years of transferable college credit (60 semester hours) and be at least 25 years old.

Classes will meet one night a week with six Saturday

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A concern of Friends

seminars over the two semester program.

The program is built around a "portfolio assessment" format that allows up to 32 credit hours (equivalent to a third or junior year) to be granted for "experiential learning," giving credit on life experience. The core of the program is a Human Resources Management Curriculum, totaling 34 semester hours of college credit.

Mitchell Begins Latin American Studies

Janice Mitchell, daughter of Dr. and Mrs. Edward Mitchell of Alliance, Ohio, has been selected as one of the first participants in the new Latin American Studies Program sponsored by Malone College and the Christian College Coalition. A sophomore at Malone, Janice will live and study in San Jose, Costa Rica, during the fall semester. The study program enables students to obtain a better understanding of the economic, political, and missionary realities of Latin America. She will study Spanish and get firsthand knowledge of life outside the United States.

FU Alumnus to Open Recital Series

Edward Sooter, vocalist, will open this season's Miller Recital Series at Friends University, Wichita, Kansas, with a performance on October 2, 1986. Sooter is a native of Kansas and a graduate of

Friends University. His American debut was with the Metropolitan Opera in 1979. Mr. Sooter has also appeared with opera companies in New Orleans, Montreal, and Seattle, where he sings regularly, both in the winter season and the Pacific Northwest Wagner Festival each summer. Mr. Sooter continues as a member of New York's Metropolitan Opera Company.

The series continues with a performance by Carol Vaness, soprano, on November 10, 1986. Brass Ring will perform on February 3, 1987. Closing the season March 1 will be the Frankfurt Radio Symphony with Minoru Nojima as piano accompanist.

Trips Include Germany, Czechoslovakia, and Holland

Two overseas tours are planned for the fall, sponsored by Malone College, Canton, Ohio. The first is a trip to East Germany (including East and West Berlin) and also Czechoslovakia, October 13-24. This tour will explore the legacies of Martin Luther and John Huss and will be led by Rev. Tom Homrighausen, retired pastor of Zion Lutheran Church, and Paul Snyder, of the Malone Development Office.

The second tour is December 1-8 to Amsterdam, Holland, and is led by President and Mrs. Gordon Werkema along with Dr. and Mrs. Carl Lundquist, in cooperation with the Christian College Consortium.

OUR WIDER FAMILY OF FRIENDS

CYM Becomes SWYM

In Yearly Meeting sessions July 9-13 at Rose Drive Friends Church, Yorba Linda, California, California Yearly Meeting approved changing their name to Friends Church: Southwest Yearly Meeting.

With the centennial of the Richmond Declaration of Faith approaching, the Yearly Meeting reaffirmed the statement and is encouraging all Friends yearly meetings to do likewise.

Editor Will Return to Pastorate

Jack Kirk, editor of *Quaker Life* and field secretary of Friends United Meeting, will become pastor of Bakersfield, California, Friends Church April 1, 1987. Jack and his wife, Janet, currently live in Richmond, Indiana. He has served churches in Western, North Carolina, and Mid-America yearly meetings.



Ideas for Outreach

Philadelphia Yearly Meeting has developed an *Outreach Idea-book*. The notebook style volume compiles suggestions for attracting and nurturing newcomers and enriching Quaker meetings. This aid in Quaker outreach is designed primarily for unprogrammed Friends. The production of the book has been a two-year project that began when Philadelphia Yearly Meeting initiated a focus on outreach.

Global Workshops Proposed by FWCC

Plans are being made to hold three global workshops that might replace the Friends World Committee for Consultation Triennial in 1991. Worship,

work, and witness would be given equal emphasis in the workshops. A connection between the three workshops might be provided through common speakers or subject matter.

FWCC's next triennial will be held at the International Christian University in Tokyo, Japan, August 19-27, 1988.

QUIP Facilitates Cooperative Effort

Quakers Uniting in Publications (QUIP) will be meeting at Quaker Hill Conference Center, Richmond, Indiana, September 26-28. The primary focus of this cooperative effort in publishing is the production of a catalog that will include the offerings of all the cooperating agencies.

College Offers Sunday Night 'Faith and Practice' Class

A six-week class on Quaker faith and practice is meeting Sunday nights this fall under the sponsorship of the Friends Center at Guilford College, Greensboro, North Carolina. Six faculty members will make presentations as participants consider Quaker themes, unifying metaphors, and experiences. The class is open to community participants, Guilford students, faculty, and staff.

Brock Welcomed at Indiana Yearly Meeting Sessions

David Brock, new superintendent of Indiana Yearly Meeting, and his family were welcomed with a Sunday afternoon reception during the yearly meeting sessions August 8-13. David



was the Sunday morning speaker. Noted *Lutheran Hour* radio minister Oswald Hoffman was devotional speaker Monday and Tuesday. "The Dynamics of Transformation—Activating the Passive Quaker Meeting" was the topic of the Quaker Lecture given by James R. Newby.



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**OUR
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**Solution to Women
Ordination Controversy:
Don't Ordain Men**

Unley Park, Australia—"The simplest answer to the problems surrounding the ordination of women is to stop ordaining men," according to Dr. Barry Chant, principal of Tabor College, located here.

"I don't know any New Testament evidence for either the ordination of men or women in the way we do it today," he told the audience at an orientation night. "What we do see in the New Testament is a recognition of gifts and a willingness to see those gifts expressed for the benefit of all, regardless of sex."

Chant objected to the idea of ordination as elevating a leader and distinguishing a clergyman from the rest of the congregation, and called that idea foreign to the Scriptures.

"There is no known example of solo leadership in any first century church—it was always a team of elders who led," he continued. "Words like 'bishop' and 'pastor' are job descriptions, not titles. The word 'reverend' has no New Testament authority at all."

—Evangelical Press
News Service

**More Mennonites
Are Returning to Canada**

Ottawa, Canada—Over the past 65 years, there have been Mennonite movements from Canada to Mexico, Paraguay, Bolivia, and Belize. Recently there seems to be a mini-exodus of Mennonites moving back from Latin American countries, according to the Mennonite Central Committee in Canada.

Throughout the past decades, Mennonite families have returned to Canada. But it is

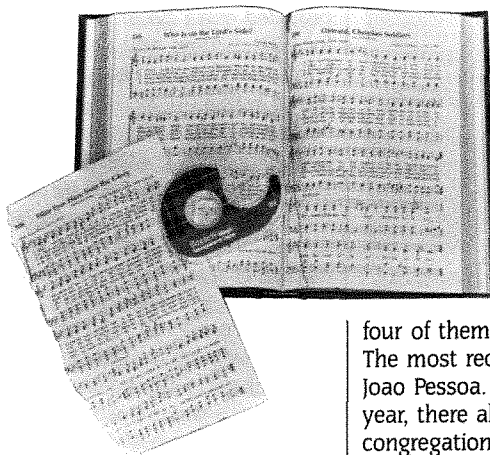
estimated that at the current rate, between 500 and 1,000 Mennonites will emigrate from Paraguay. The number coming from Mexico this year might be even greater.

Many immigrants cite the poor economic situation in southern countries as their main motive for moving. Others are trying to get away from a strictly controlled way of life. Another factor is uncertainty of the future of privileges of freedom from conscription given to Mennonites by special agreement with the governments of Bolivia and Mexico. It is becoming more difficult for younger Mennonite men in Mexico to obtain a passport without first signing the "military card."

—E.P. News Service

**Methodists Reverse Ruling
on Including Hymns in Book**

Nashville, Tennessee—"Onward Christian Soldiers" and "Battle Hymn of the Republic" will remain in the United Methodist hymnal after all. The church has reversed an earlier decision by a hymnal committee to delete the hymns because of their military references.



Response to the panel's decision was overwhelmingly in favor of retaining the hymns in the songbook of the nation's second-largest Protestant denomination.

More than 8,000 cards, letters, and petitions poured into the church's Nashville headquarters denouncing the panel

as anti-American and "soft-headed." Church officials said only 40 people wrote to support the change.

—E.P. News Service

**California Pastors Will
Enforce Wedding Standards**

Modesto, California—Minimum standards for couples who seek weddings will be adhered to by 63 pastors in Modesto, California.

The standards require a four-month minimum waiting period, during which at least two counseling sessions must be completed by the engaged couple. Modesto clergy signing the agreement explained that this was because "couples who seriously participate in premarital testing and counseling will have a better understanding of what the marriage commitment involves."

—E.P. News Service

**'Marriage Encounters' Used
to Plant Churches in Brazil**

Joao Pessoa, Brazil—Northeast Brazil has a rather dubious claim to fame. Its people, the poorest in Brazil, suffer under lengthy droughts and, occasionally, devastating floods.

The Northern Diocese of the Episcopal Church of Brazil ministers to this area.

Although not yet 10 years old, the Northern Diocese already has nine churches,

four of them in state capitals. The most recent of these is in Joao Pessoa. There, after only a year, there already is a vibrant congregation.

How did it happen in just one year? The answer lies in turning Marriage Encounter Weekends into an instrument of evangelism. In Brazil, they are called "Couples' Encounter with Christ" or "Couples Meet Christ." As well as being aimed at "making good marriages great," they draw in non-Christians too.

Four Marriage Encounters, each reaching about 50 couples, have already been held in Joao Pessoa. One "Youth Encounter with Christ" weekend reached 100 people, about 50 of whom have remained in the church.

—Missionary News Service

**Coalition of Forms New
Political Action Committee**

Washington, D.C.—A coalition of Christians is challenging political candidates to "be consistent on issues that affect life." JustLife, the newly formed political action committee, will endorse candidates who share its pro-life views on abortion, arms control, and poverty issues.

"Organizations of the Christian right often focus on the life of the unborn and ignore many other problems that also threaten life, such as poverty and militarism," explains JustLife President William Leslie, pastor of LaSalle Street Church in Chicago. "Organizations of the Christian left make the opposite mistake: They ignore the unborn."

JustLife's advisory board has 29 members including Evangelicals for Social Action President Vernon Grounds, Fuller Theological Seminary President David Alan Hubbard, Inter-Varsity Christian Fellowship President Gordon MacDonald, author Richard Foster, and popular speaker and professor of sociology Tony Campolo.

—E.P. News Service

**Kinlaw Named Asbury
President . . . Again**

Wilmore, Kentucky—Dr. Dennis F. Kinlaw has been selected the new president of Asbury College. Kinlaw previously served as president of the college from 1968 to 1981. Under his leadership the college achieved the highest student enrollment in its 96-year history.

—E.P. News Service

The Evangelical Friend neither endorses nor necessarily approves subject matter used in Our Worldwide Church Family, but simply tries to publish material of general interest to Friends. —The Editors

**OUR
FRIENDS
IN
LOCAL
CHURCHES**

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

Youth and Christian Education

The folks at **NORTH OLMSTED** Friends, Ohio (Neil Orchard), are proud of their eight young people who took part in the Summer Ministries program of EFC-ER: Chris Clark, Joyce Dotson, and Kerri Orchard in *King's Kids*; Grace Huang with the *Orchestra and Singers*; Kris Sheffield and Glenn Somodi with the *Music and Drama* group; and Jon Dotson and Mike Rosen with the *Georgia Team*. To assist with their expenses, a \$20 check was presented to each from the Quaker Ladies group.

The youth group at **ORANGE ROAD** Friends, Westerville, Ohio (Timothy Kelley), is being led by Chuck and Renee Davis. They meet each week and average 25-35 in attendance. Vaca-

tion Bible school was June 8-13 with Stan Butcher.

WESTSIDE, Kansas City, Kansas (J. Daniel Frost), have begun a young adult fellowship in which they are taking responsibility for spiritual nurture through fellowship, sharing, and praying together.

With help from their summer interns, Brian Hauk, a senior at Friends Bible College, and Vickie Young, a sophomore at Friends University, they are working to establish a senior high Friends youth group.

Youth participating in summer ministries from **ALLIANCE** Friends, Ohio (Rick Sams), include Dan Rice, *Orchestra and Singers*; Lorena Jones, *King's Kids*; Scott Jones, *Music and Drama* team. Jerry and Nancy Virden were assistant leaders of the *King's Kids*, and Stephen Adams was driver and male voice for the group.

In the Teacher Spotlight for June at **ALLIANCE** were Eddie and Jean Benedetto, who have taught second and third grade boys together for the past eight years. This completes 21 years of teaching the boys for Eddie, while Jean served as a substitute teacher prior to their combined effort.

The *King's Kids*, a summer ministry group sponsored by Eastern Region, had its premier at **WEST PARK** Evangelical Friends, Cleveland, Ohio (Chris Jackson), with a concert on July 11, 1986.

HANOVER Friends, Mechanicsville, Virginia (George Robinson), held a concert June 4, 1986, featuring *Odyssey*. This group consisted of selected youth to perform pop, Broadway, and gospel music. Two of their own youth, Keith Lutton and Dallas Grubbe, are members of the group.

Vacation Bible Schools

For Bible school this year **MARION** Friends, Oregon (Ron Watson), is having six weeks of one-day-a-week school. There has been good attendance, and the children and teachers liked the experiment.

NORTHBRIDGE, Wichita, Kansas (Duane Hansen), reported that their children traveled around the world as they studied about the different Evangelical Friends Mission fields. Several Hispanic students attended, and Hector Martinez helped with the teaching.

BAYSHORE, Bacliff, Texas (Mahlon Macy), reported over 125 children registered for VBS. Agnes Lane served as director.

At **RAMONA**, Oklahoma (Lowell Thornburg), Betty Foster from Independence, Kansas, was leader. The children were challenged to "Dare to Be a Daniel."

"Walking with Jesus" was the theme of the VBS at **MIAMI**, Oklahoma (Merl Kinser). Susan Daughtery and Janie McQuigg were the directors.

WESTSIDE enrolled 36 children in their first vacation Bible school.

Bible school at **FULTON CREEK** Friends, Radnor, Ohio (Charles Fye), was July 7-11, with a program on Sunday, July 13.

July 7-11 was VBS week at **CANTON** First Friends, Ohio (John Williams, Jr.). The newly completed Family Center provided extra classroom space for 100 children and an air-conditioned gym. Peak attendance was 374.

Vacation Bible school was held June 9-13 at **GOSHEN** Friends, Zanesfield, Ohio (Bruce Bell), and directed by Cheryl Armentrout. The guest speaker/leader was Marcia Michael of West Liberty, Ohio. The high attendance was 102 (82 children, 20 workers). The children all bombarded the pastor on Friday with water balloons, their reward for having over 100 in attendance. Their offerings went to assist Dave and Joyce Byrne.

NEW HOPE Friends, Hay Springs, Nebraska (Norman MacGregor), held their annual vacation Bible school June 9-13 with the theme, "The Whole Armor of God." Twenty children and 50 guests attended the concluding program.

NORTHWEST Friends, Arvada, Colorado (Bill Pruitt), had a "Five Day Club" through Child Evangelism.

VBS at **COLORADO SPRINGS**, Colorado (Arden Kinser), averaged 68 attenders in sessions that included evangelistic services by Luke and Stacy Wehner.

GATE, Oklahoma (Richard Buck), joined with the community in vacation Bible school. An average of 79 kids and 29 workers participated.

"Be a Witness" was the theme for VBS at **ALUM CREEK**, Marengo, Ohio (Dane Ruff), directed by Bev Deel. Pastor Dane and Sally Ruff coordinated and taught the chapel times, which featured a different missionary country each night. During "Peru Night," a video tape was shown of former missionaries Duane and Sherrill Comfort explaining a little of the culture of the Aymara Indians. On another evening Danielle Orchard of **NORTH OLMSTED** Friends related her recent visit to India. Several children made commitments.

BARBERTON Friends, Ohio (Brian Cowan), had an interesting VBS under the leadership of Jill Murphy and Marilyn Freer. The front of the church was decorated to represent Sonlight Mountain, which highlighted lessons concerning God's wisdom. Average attendance was 97. Missionary offering for the Byrnes' children in Mexico City was \$302.

BOOKER Friends VBS, under the direction of Dorothy Ross and Ruth Howard, was well attended with an average attendance of 84 children. The offering of \$201.06 will be forwarded to David and Joyce Byrne for furniture at Mexico City.

Spiritual Growth and Outreach

Home Bible study and prayer groups have been taking place each Wednesday at **ORANGE ROAD** Friends. One group was involved for seven weeks in the Dobson tapes, *Focus on the Family*. The church also has

**SEEKING
THE LIGHT**

Essays in Quaker History in honor of Edwin B. Bronner

Edited by J. William Frost and John M. Moore

Chapters ranging from Quakerism's first century to our own times are fresh and lively. Margaret Bacon's meticulous account of the integrity of Henry J. Cadbury in critical moments of his Quaker witness is superb. A matchless letter of Thomas Kelly's, written in 1938, bares the soul of a widely loved contemporary Quaker.

—Douglas V. Steere

Available from Pendle Hill, Wallingford, Pennsylvania and Friends Historical Association, Haverford College Library, Haverford, PA 19041. \$16.00

supper groups that gather one Saturday each month for dinner, study, and prayer.

MARION Friends Church is happy to welcome 19 new members into their fellowship during the past church year.

The Young Adults Bible Study Group at **WEST PARK** Friends presented a Christian video tape series from Last Days Ministries, beginning June 6, 1986, and ending in September.

CHARITY Friends, Kennesaw, Georgia (John Ryser), has formed a softball team with the objectives of fellowship and outreach.

Since May 4 **DEERFIELD** Friends, Ohio (Wayne Evans), has had two morning services to alleviate the "happy problem" of insufficient seating space and to encourage participation from campers enjoying nearby camps and lakes.

Sunday evening, June 8, was the first of a series of "Vesper Services on the Church Lawn" during the summer months at **NORTH OLMSTED**. The evening begins with a potluck meal.

Several of the men of **FULTON CREEK** Friends had three great days of woodcutting for the parsonage and also for a lady of the church.

WESTSIDE has participated in a public bowling league near the church. It is hoped that the witness will be an attraction for Christ. They also hosted a free car wash and gave pens with the name and address of the church.

The members of **PRATT**, Kansas (John Haven), will be uniting with area churches in evangelistic meetings August 31-September 3.

Missions

Edith Ratcliff, missionary from the Friends work in Kenya, was guest speaker at **DERBY**, Kansas (Robert Sweat), the evening of June 22 and ministered to some of the Sunday school classes at **UNIVERSITY** Friends, Wichita, Kansas (David Kingrey), that morning.

The Alena Caulkins Missionary Group of **SOUTHEAST** Friends, Salem, Ohio (Kenneth

Hinshaw), held their Mother-Daughter Banquet at Quaker Canyon. Margaret Lippiatt was honored for her years of faithful service to the Lord.

John Wagner of **SALEM FIRST**, Ohio, spoke on his work with Prison Ministries to the Men in Missions group of **ALLIANCE** Friends.

HANOVER Friends Men and Women's Fellowship participated in a local Strawberry Festival. The men made and served over 1,000 strawberry slush drinks. Money was sent to Wycliffe Bible Translators and to George Dunn, who is serving in Alberta, Canada, for Northern Evangelical Missions. The ladies group won first place for homemade strawberry shortcakes. Money was sent to Norma Freer to support her school and to an area "Cross Walk," ministry for street people.

Farewell messages by David and Cindy Aufrance were given in the morning services July 6 at **ALLIANCE** First Friends. Following an evening service, the Aufrances were honored with a farewell reception. They left July 31, with Becky and Joshua, for a third term in Hong Kong.

Gerry Custer and Connie and Gary Young were busy as they finished their year of deputation. They participated in the Mid-America Yearly Meeting camps and visited several churches. **WESTSIDE** reported they spoke at their mission banquet.

The Ladies' Spring Banquet of **ALUM CREEK** Friends featured speaker Judy Ruff Orchard, wife of Pastor Neil Orchard of **NORTH OLMSTED** Friends, who brought the absorbing story of the adoption of their daughter. Shareen Noelle was born in India, and Judy told of God's many miracles in bringing this little one into their lives.

Every month the Sunday school teachers at **SOUTHEAST** Friends introduce a different missionary family to their classes using pictures and information so the class can pray for them and write letters.

Scripture memory verses are stressed, with a reward at the end of each month to those who have learned them.

Church Building and Improvement

KLAMATH FALLS Friends, Oregon (Greg Lamm), is expanding and remodeling its building. The 3,300 square foot expansion will include new classrooms, rest rooms, office space, a foyer, and an enlarged sanctuary.

Cedar siding will be put on both the new and the present buildings. The original two-story cement block structure was built in the early 1940s as a Free Methodist Church. It was purchased by Klamath Falls Friends Church in 1969.

Volunteers on Wheels have been working at the job site since June 1.

NEWPORT NEWS First Friends, Virginia, broke ground on Big Bethel Road property



Sunday evening, May 25. Pictured (l. to r.) are Ed Peck, chairman of Trustees, C. R. Creed, pastor at the time of the groundbreaking, and Roland Stall, Jr., presiding elder. The sanctuary and educational building is budgeted at \$650,000. To date \$510,000 has been raised in cash for the project and an additional \$32,000 has been pledged.

Twenty-four men, including some from **BOSTON HEIGHTS** and **BROADVIEW HEIGHTS**, assisted **BARBERTON** Friends in putting a new roof on their church.

SPRINGFIELD Friends, Ohio (Robert Dye), adult Sunday school class has been saving pennies. They have purchased a rug runner, a vacuum sweeper, a mat for the hall, and a weed trimmer.

Other Special Events

ROSE HILL, Kansas, welcomed their new pastors coming from LeGrand, Iowa. They are Charles and Carla Neifert and children, Mike, a student at Friends Bible College, Jon at William Penn College, and Pamela, a junior in high school.

Friends Bible College Singers and Mark Wade, professor of Religious Education, FBC, ministered to members of **GATE** Friends Church Sunday, March 23, 1986. "Sunday with Friends" was observed March 30, 1986. Mark Troyer, a student of Friends University, was present to share in the morning worship hour.

Jane Mitchell, a senior at Malone College, and Bill Anderson, a graduate of Malone, both members of **ORANGE ROAD** Friends, were in concert during the months of June and July in various Ohio churches.

The **CLACKAMAS PARK**, Oregon (Gil George), Church had a camp-out August 15-17 on the Molalla River.

Sunday, July 13, a church potluck was held at **VANCOUVER**, Washington, to welcome their new pastor and family, Roy and Karen McConaughy, Shawn and Mike. Members also presented them with a "pounding" for their pantry.

BAYSHORE Friends were challenged by two excellent films, *A Father, a Son and a Three-mile Run*, and *Two for a Penny*.

ALLIANCE First Friends met in a local park for a family night evening service. Gospel magic by Dan Weaver and Faith Gibbens preceded a concert by "The Ascensions," a Friends musical group. The CYC Club Honor Council followed, as boys and girls were presented awards for various activities completed in recent months.

Four-year-old and great grandmother walk for pregnancy center

URBANA Friends, Ohio (James Chess), enjoyed hearing the Miami-Shelby Melody Men in the morning service June 22. In the evening, Harold and Mildred Young played several instrumental numbers.

A six-part film series entitled "The Counterfeits" discussing the cults of our day was shown at **EAST GOSHEN** Friends, Beloit, Ohio (Charles Bancroft), on six consecutive Sunday evenings.

OKLAHOMA CITY, Oklahoma (Sheldon Cox), Friends held a Silver Anniversary Tea in honor of the 25th year of the church and Friends Women.

The **NORTHBRIDGE** Friends FOCAS (Fellowship of Christian Adult Singles) enjoyed a week-end of fun and fellowship in Colorado over the 4th of July.

Pastor Wayne Evans of **DEERFIELD** Friends recently graduated from Ashland Theological Seminary, Ohio, and Larry Sapp graduated from John Brown University in Arkansas. Larry, wife Susie, and daughter Rebekah are returning to Deerfield, where Larry will serve as the youth pastor.

CANTON First Friends Singles and Rebuilders Groups combined for the film series "One is a Whole Number" with Harold Ivan Smith during the month of June. This same group hosted Mickey and Becki Moore in concert June 7.

The women of **CHARITY** Friends had a special "Ladies' Day," May 17, 1986. The

theme for the day was "Mirror Reflections—the Inward-Outward Beauty of a Woman."

UNIVERSITY Friends enjoyed fellowship in an all-church camp on June 27-28.

Charles Alan McQuigg from **MIAMI** Friends received his DDS degree and will practice in Nowata, Oklahoma. He was named to the Pediatric Dentistry Honors Program at the university and received an award for Outstanding Achievement in the field of Endodontics. Alan's wife, Lisa, received her degree in elementary education with a Reading Specialist Certificate from Central State, Edmond, Oklahoma.

The singing group "Oasis" from **WESTGATE** Friends, Columbus, Ohio (Randy Neiswanger), traveled to New Jersey to record their new album. Their most recent album was *True Love*, recorded in Nashville.

The summer ministries *Drama Team*, under the leadership of Randy and Cindy Neiswanger, performed for the evening service July 20 at **WESTGATE**. Westgate's choir director, Thelma Broadway, has been touring with a youth singing group she directs, "Sound of Celebration."

Several from **ALLIANCE** Friends participated in the local Walk-A-Thon for the Alliance Women's Pregnancy Center. Sara Binkley, a 70-year-old grandmother, was accompanied by her four-year-old great grandson, Christopher Knipp,

on the walk. Over \$1,500 was raised for the pregnancy center.

The **LAWRENCE**, Kansas, Friends Church (David Hallenbeck), and **WESTSIDE** Friends joined together in Kansas City for fellowship, games, and refreshments.

A surprise 40th anniversary was held June 4 for pastors Francis and Dorothy Ross of **BOOKER** Friends Church, Texas.

Pak-a-pew Sunday at **FULTON CREEK** Friends resulted in an attendance of 173.

June 29 was a day of praise and thanksgiving for **WOODLAND** Friends, Idaho, as they met to worship and to dedicate a new Sunday school wing. With the generous giving of members, friends, the "Share Call," the skilled labor of "Volunteers on Wheels," and a number of local people, the 1,680-square-foot addition was dedicated debt-free.

The invocation was given by Wayne Piersall. He and his wife, Willa, scheduled to come as new pastors in August. A church history, dating back to 1900, was read by Lefa Williams, oldest member and also a member for the most years. Rob King, outgoing pastor, read a Psalm of Praise and Thanksgiving, and reviewed the special events of the five years he and Betty had lived at Woodland. Letters from former pastors, members, and friends were read.

Superintendent Jack Willcuts brought a challenging message from Ephesians 8:16-21. The new unit and the organ given by Leon Williams and his family in honor of his parents, were then dedicated. The closing prayer was offered by former pastor Laurence Wright.

A love offering and a cake were presented to the Kings, who were leaving to become new pastors of **HOMEDALE**, Idaho, Friends Church.

SMITHFIELD Friends, Ohio (William Waltz), held a Father-Son Banquet with Dr. Henry Winkler, professor in academic psychology at Ohio University and teacher at **EAST RICHLAND** Friends, St. Clairsville,

Ohio (Wayne Ickes), as guest speaker. The ladies of the Christian Education Committee cooked the meal for the men. "In His Footsteps" was the theme of the dinner. Pictured



from left: Gene Zifal, Scripture readings; Dr. Winkler; Darin McCoy, youth welcome; Lamont McCoy, father response; William Waltz, pastor.

On Sunday, June 15, the congregation at **MORNINGSIDE** Friends, Port St. Lucie, Florida, turned out 200 strong to honor Russell and Marjorie Myers who have been caring for the Lord's people and property for over 40 years, the last three of those years pastoring at Morningside.

There was a potluck dinner with pictures of the Myerses through the 40 years displayed throughout the hall. The history was told of how the Myerses came to Florida under the plan "Operation Strawberry."

For the finale Pastor Myers was called upon to say a few words. He spoke of the joy of his years of service, of the farm in Indiana where his journey began, of the struggles to live on the meager pay of a young teacher and preacher, and of the ever-present love of Christ in his life. As a gift from the congregation the Myerses were given the title to the church car they had been using.

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**OUR
RECORD
OF
FRIENDS**

Births

ANDERS—To Mr. and Mrs. Lee Anders, a son, Darin Lee, April 5, 1986, Haviland, Kansas.

BAXTER—A son, Tyler, to Steve and Karen Baxter, Paonia, Colorado.

BORSCH—To Joe and Lucille Borsch, a son, Gregory Kyle, March 22, 1986, Sherwood, Oregon.

BOWLES—To Michael and Gaye Bowles, a son, Brandon Michael, May 23, 1986, Bakersfield, California.

BRINKMAN—To Mark and Libby Brinkman, a daughter, Bridget Anne, May 10, 1986, Goshen Friends, Zanesfield, Ohio.

BUCK—To Brian and Cindy Buck, a son, Andrew Rhett, May 14, 1986, Westgate Friends, Columbus, Ohio.

BYLER—To John and Connie Byler, a daughter, Erin Lynn, July 9, 1986, Canton, Ohio.

CARY—To George and Beth Cary, a daughter, Ashleigh Elizabeth, August 21, 1985, Hanover Friends, Mechanicsville, Virginia.

CHIDESTER—To David and Karen Chidester, a son, Derek Andrew, July 1, 1986, Canton, Ohio.

COX—To Terry and Susie Cox, a son, June 1986, Goshen Friends, Zanesfield, Ohio.

DAVIS—To Chuck and Renee Davis, a daughter, Jenay Michelle, June 24, 1986, Orange Road Friends, Columbus, Ohio.

DEAN—To John and Kathy Dean, a son, Ryan, March 23, 1986, East Goshen Friends, Beloit, Ohio.

DUNN—To Mr. and Mrs. Gary Dunn, a son, Clint Robert, June 20, 1986, Gate, Oklahoma.

DUNN—To Mr. and Mrs. James Dunn, a son, James Isaac, June 20, 1986, Gate, Oklahoma.

**FWCC QUAKER
YOUTH PILGRIMAGE**

FWCC Quaker Youth Pilgrimage announces 1987 Pilgrimage to Europe for five weeks in July-August 1987. For information on being a Pilgrim (ages 16-18), or an adult leader, write to:

FWCC Midwest
P.O. Box 1797
Richmond, IN 47375

DYCHE—To Sid and Becky Dyche, a son, Anthony Wayne, June 1, 1986, Sherwood, Oregon.

ELKINS—To Butch and Patti Elkins, a son, Ryan Farley, June 13, 1986, Canton, Ohio.

FOUND—A son, Daniel William, to Brenda Found, April 2, 1986, North-west Friends, Arvada, Colorado.

GETTING—To David and Tina Getting, a daughter, Courtney Janelle, May 1, 1986, Ramona, Oklahoma.

GRANT—A daughter, Abigail Leona, to David and Norma Jean Grant, May 28, 1986, Carrollton, Texas.

GRAVES—To Phillip and Brenda Graves, a daughter, Amanda Renae, January 13, 1986, Hanover Friends, Mechanicsville, Virginia.

HARLAN—To Paul and Lori Harlan, a daughter, Elizabeth, February 11, 1986, Marion Friends, Oregon.

IVES—To Scott and Marcia Ives, a daughter, Kelli Joy, December 24, 1985, Raisin Valley Friends, Adrian, Michigan.

JOHNSON—To Rick and Shirley Johnson, a son, Reid, June 22, 1986, Vancouver, Washington.

LANE—To Mark and Claire Lane, a daughter, Valerie Ann, May 26, 1986, Canton, Ohio.

LOESCH—To Delmar and Karen Loesch, a son, David Wayne, April 29, 1986, Booker, Texas.

LUPTON—To Mr. and Mrs. Kent Lupton, a son, Kalie RayKirk, June 16, 1986, Wichita, Kansas.

MALMSBERRY—To Terry and Lynne Malmsberry, a son, Nathan Jon, May 8, 1986, East Goshen Friends, Beloit, Ohio.

MARSH—To Don and Linda (Pribbenow) Marsh, a daughter, Karen Louise, April 29, 1986, Emporia, Kansas.

MINTHORNE—To Dwight and Karla Minthorne, a son, Brady Ray, November 26, 1985, Sherwood Friends, Oregon.

NEISWANGER—To Darren and Linda Neiswanger, a daughter, Amanda Revell, May 29, 1986, Westgate Friends, Columbus, Ohio.

NUTTER—To Scott and Lori Nutter, a son, Kevin Lee, May 13, 1986, Milan, Ohio.

PARENTEAU—To Roland and Jennifer Parenteau, a daughter, Jocelyn Anne, July 6, 1986, Newberg Friends, Oregon.

PARK—To Dan and Laurie Park, a son, Benjamin David, June 5, 1986, Goshen Friends, Zanesfield, Ohio.

PEABODY—To Scott and Cindy (Richey) Peabody, a son, Jacob Scott, July 8, 1986, Vancouver, Washington.

RADCLIFFE—To Bruce and Danette (Littlefield) Radcliffe, a son, Ric Littlefield, May 6, 1986, Mount Prospect, Illinois.

ROWE—To Mr. and Mrs. William Rowe, a daughter, Julie Lauren, May 31, 1986, Lexington, Kentucky.

SCHOOLS—To Curtis and Kathy Schools, a daughter, Natalie Dawn, April 16, 1986, Hanover Friends, Mechanicsville, Virginia.

SELMAN—To Michael and Kemberly Selman, a son, Cameron Michael, May 14, 1986, Kansas City, Missouri.

STAHLMAN—To Jane Stahlman, a son, Jacob Allen, May 13, 1986, Wichita, Kansas.

WHEELER—To Troy and Tawnee Wheeler, a daughter, Charissa Alyson, July 7, 1986, Marion, Oregon.

WHITE—A son, Andrew James, to Phil and Terry White, April 29, 1986, Colorado Springs, Colorado.

WILSON—To Dan and Sherry Wilson, a daughter, Megan Lynn, June 20, 1986, Newberg, Oregon.

WINE—To Mr. and Mrs. James Wine, a daughter, Allison Leann, June 5, 1986, Flagstaff, Arizona.

Marriages

BETZ—CASTELLUCCI. Eunice Betz and Paul Castellucci, June 21, 1986, Alliance, Ohio.

BRASILL—FORAKER. Michelle Brasill and John Michael Foraker, June 28, 1986, Canton, Ohio.

CROCKETT—CHAMBERS. Traci Crockett to Chris Chambers, August 2, 1986, Denver, Colorado.

CUMMINGS—BLASIMAN. Avone Cummings and Greg Blasiman, May 31, 1986, Southeast Friends, Salem, Ohio.

DENTLER—RENTSCH. Elaine Dentler and Todd Rentsch, June 14, 1986, Canton, Ohio.

FERGUSON—HAYS. Susan Ferguson and Robert Hays, June 7, 1986, Haviland Friends Church, Kansas.

FRIESEN—EASH. Jeretta Friesen and Joseph Eash, June 7, 1986, Wichita, Kansas.

GARDNER—WHISENHUNT. Lyn Gardner and Douglas Whisenhunt, May 24, 1985, Gate Friends, Oklahoma.

HAMILTON—LISTON. Leasha Hamilton and James Liston, May 31, 1986, University Friends, Wichita, Kansas.

IVES—CORY. Lisa Marie Ives and Jeffrey Lynn Cory, June 14, 1986, Raisin Valley Friends, Adrian, Michigan.

JAMES—SMITH. Kathleen James and Clyde Smith, June 14, 1986, University Friends, Wichita, Kansas.

JOHNSTON—McLAUGHLIN. Rachael Johnston and John B. McLaughlin, May 31, 1986, Haviland Friends, Kansas.

KIMZEY—SMITH. Melody Kimzey and Wes Smith, June 21, 1986, Independence Friends, Kansas.

LYNN—ZIMMER. Joyce Lynn and Robert Zimmer, May 17, 1986, Alum Creek Friends, Marengo, Ohio.

MILLER—VAN NATTA. Vicki Miller and Rob Van Natta, June 28, 1986, Canton, Ohio.

NEWTON—MANN. Donna Newton and Joel Mann, June 26, 1986, Lynwood Friends, Portland, Oregon.

PANSEGRAU—JOHNSON. Neidi Pansegrau and Ken Johnson, May 31, 1986, North Olmsted, Ohio.

PELOSO—HARRISON. Susan Peloso to Kevin Harrison, May 24, 1986, Colorado Springs, Colorado.

RHODES—BAKER. Cathy Rhodes and Kevin Baker, May 10, 1986, Independence Friends, Kansas.

SCHWARTZ—MENDENHALL. Debora Schwartz and Roger Mendenhall, April 27, 1986, Wichita, Kansas.

SNOW—CROPPER. Elaine Snow and Wesley Cropper, June 21, 1986, Newberg Friends, Oregon.

Deaths

ARBAGUST—David Arbagust, June 11, 1986, Canton, Ohio.

BARKER—Adelaide Barker, 92, July 18, 1986, Newberg Friends, Oregon.

BILLINGS—Lela Billings, April 19, 1986, Gate, Oklahoma.

BIRDWELL—Arthur A. Birdwell, June 18, 1986, Bayview, Texas.

BURNS—Nora Lee Burns, 67, April 28, 1986, Pleasant View Friends, Eagle Springs, North Carolina.

CATTELL—Catherine DeVol Cattell, 80, July 3, 1986, Newberg Friends, Oregon.

CLARK—Trevor Clark, April 19, 1986, Annapolis, Maryland.

DAVIS—Clara Davis, 95, March 2, 1986, Gate Friends, Oklahoma.

DAVIS—Clarence Willard Davis, 73, March 13, 1986, Longview Friends, Danville, Virginia.

FEASEL—Margaret Feasel, May 20, 1986, Westgate Friends, Columbus, Ohio.

HOWELL—Norma Howell, 61, of Alliance Friends, June 26, 1986, Scottsdale, Arizona.

KASPER—Lydia Kasper, 83, April 12, 1986, Gate Friends, Oklahoma.

KELLY—T. Russell Kelly, Sr., March 13, 1986, Salem First Friends, Ohio.

KURTH—Kenyon Kurth, 63, July 4, 1986, West Park Friends, Cleveland, Ohio.

LOWTHER—Estella M. Rittenhouse Lowther, 82, February 10, 1986, Springfield, Ohio.

MCGINNIS—Jane McGinnis, 56, July 4, 1986, West Park Friends, Cleveland, Ohio.

MILLER—Don Miller, May 30, 1986, Goshen Friends, Zanesfield, Ohio.

NEWMAN—Marie Newman, May 27, 1986, Tacoma, Washington.

NICHOLS—Elsie Nichols, March 25, 1986, Vilas, Colorado.

REPPERT—Josephine Mary Grody Reppert, June 18, 1986, Bayview, Texas.

SLAGLE—Todd E. Slagle, May 17, 1986, Southeast Friends, Salem, Ohio.



The Greatest

BY MAURICE ROBERTS

SOCIETY tells us it is better to be the best, the biggest, the greatest. As records are set, they become a challenge to others. *Guinness Book of World Records* can tell you how many raw goldfish to swallow, or how many days to sit at the top of a flagpole, or how long to filibuster if you wish to break the record.

Methusaleh still holds the record for longevity (969 years), and you likely won't set a new one. F. D. Roosevelt holds the record of 13 years as President. Muhammad Ali told the whole world he was the greatest boxer, in case the whole world wanted to know this information.

So why is our society driven to one-upmanship (or is it one-uppersonship)? Is it a bad characteristic to be goal-oriented? The Apostle Paul said he "presses toward the goal..." (Philippians 3:14), "...in a race all the runners run, but only one gets the prize. Run in such a way as to get the prize." Do not run aimlessly (1 Corinthians 9:24-26 NIV).

The good news about the Good News is that there's not a lone prize winner.

For God loved the world so much that he gave His only Son, that whoever believes in Him will have eternal life. *Each one* is a winner when Christ is followed because He will lead each one along the best pathway for that individual's life.

Yet, would you believe the disciples asked Jesus who is the greatest in the kingdom of heaven? What did they expect Jesus to say? The Jews are better than the Gentiles? The Disciples are better than the Pharisees? John is better than Peter? Or were they expecting Jesus to rate Himself as the greatest in the kingdom?

In reply, He brought everyone's focus on a little child and said, "Unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven." Jesus goes on to say that whoever welcomes a little child in Jesus' name welcomes Jesus Himself. Further, if anyone causes a child to sin, that would be an act justify-

ing serious punishment (Matthew 18:1-6).

If the little child is the greatest in the kingdom, it then becomes terribly important how the church designs and develops our ministry to them. The Christian Education Committee has a mission field to serve. Each Sunday school teacher is a missionary, as is the youth sponsor, the nursery worker, and the day-care worker.

Sunday school attendance can be reviewed for the purpose of projecting the future growth of the local church. That, however, is only for the ongoing of the structured worship group. Jesus places the importance of children much higher than perpetuity of the church on earth. The church exists because of the kingdom; the kingdom does not exist because of the church. We are to build the kingdom, and our failure to teach and train the children, and worse, our contributing to the cause for a child to sin, carry a heavy penalty.

As a footnote, what will be the punishment for adults who have involved themselves in immoral and sinful acts of child pornography? This is rapidly becoming an issue of major concern in our society. Complacency had best be replaced by an awareness and call for action. It is reported that of all pornographic materials, 70 percent ends up in the hands of children.

A story was told about a boy who was being closely scrutinized by a country preacher. "Boy, don't I know you? You look like... You're a child of... Yes, you're a child of... a child of God. I see a striking resemblance." And with an encouraging swat on the bottom, he continued, "Go claim your inheritance."

Dear church, your vacation Bible school or your children's attendance at youth camps may be far more important than the "special services" you schedule each fall and spring. "Train a child in the way he should go, and when he is old he will not turn from it" (Proverbs 22:6) Your staffed nursery, Sunday school teachers, and youth workers have *the greatest* under their care. I beseech you, therefore, to be faithful prayers for each child because they are the greatest in the kingdom of heaven. **EF**

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