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Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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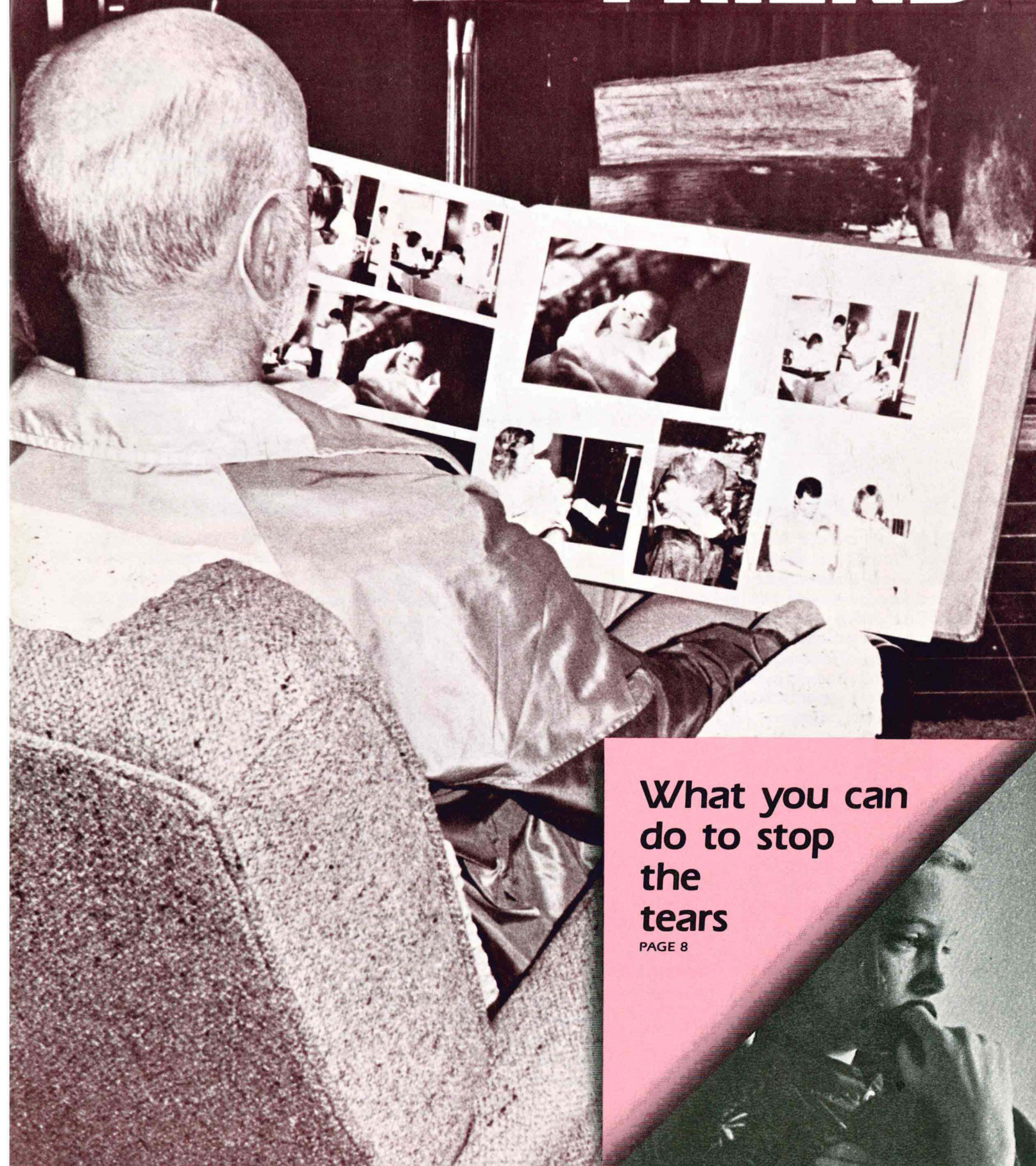
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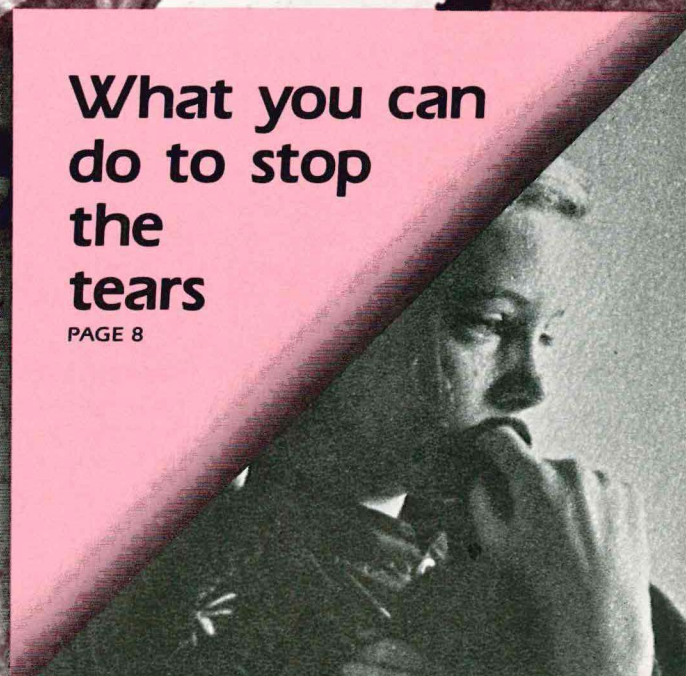
*December 1986*

# EVANGELICAL **FRIEND**



**What you can  
do to stop  
the  
tears**

PAGE 8





# Tough Issues in Facing

BY JEFF O'CONNOR, M.D.

# DEATH



**Y**OU murderer! You killed her! You killed my little girl!" The mother kicked at me and screamed. Finally, restrained by her husband and emotionally exhausted, she slumped to the floor of the Intensive Care Unit, curled up into a ball, and cried.

Her little girl couldn't hear her cries. She couldn't hear anything. Her brain had been dead for over three days. The only sounds in the Intensive Care Unit were those of the respirator, still attached to the little girl, and the sobs of her mother.

I walked over to the respirator, turned it off, and looked at the little girl's pretty, peaceful face. What did she look like when she was happy, playing with her friends? What had been her dreams and fears? Why did our lives cross like this, she dying at age two and I going on in life? Why all of this pain?

With the respirator off, the Intensive Care Unit grew quiet. As I watched the monitor, her little heart slowly gave up its task. When it did, I turned off the monitor and pronounced her dead.

I didn't kill her. A virus did.

\* \* \*

What brought us to our present dilemma over artificial life support, care of the terminally ill, death with dignity, and now euthanasia? As little as one lifespan ago there were almost none of the tests, medications, and machines that we have now. Insulin was first used in the 1920s, penicillin in the 1940s, and kidney machines, modern CPR, and life support in the last 20-30 years.

What once was routinely fatal, is now routinely cured. Appendicitis, diabetes, and pneumonia were frequently as fatal as some forms of cancer are now. Up until the 1940s, dysentery, diphtheria, measles, and childbirth were common causes of death. The last great outbreaks of polio were a little over 30 years ago, and in the early 1960s there was an epidemic of German measles that resulted in thousands of birth defects and miscarriages.

Overtime, with patient and perceptive research and application, we have come to a point where we can truly save lives and restore health far beyond the dreams of previous generations. This is a wonderful thing that benefits all of us.

And yet these same changes have brought us to an ethical crisis. Changes have come so fast that they have far outstripped our ability to morally cope with our medical capabilities.

The decisions in the past were simple. We could pray and bandage and soothe and cleanse and comfort. That was it. If death came, then so be it.

Now we have come to a point where prayer and comfort have been forgotten in the midst of machines and medications. The vital organ systems in the body can now be maintained for extraordinary lengths of time, even if there is no hope of recovery of any significant human activity. We must struggle with many questions, such as stopping respirators, I.V. fluids, antibiotics, and tube feedings—or whether to start these treatments at all.



Because of all our capabilities we feel curiously guilty if all we do is pray and comfort, and then the person dies. We are unsure which is better—to repeatedly hospitalize an elderly demented person for pneumonia, or keep them comfortable and allow them to die from the pneumonia.

Economics compounds the ethical problems. We as a society cannot afford all that we are capable of doing. Money, used to help seriously ill people, must come from somewhere. The urgency of illness and suffering has kept us from making basic decisions: should we use money to transplant hearts or feed the hungry, provide intensive care to the terminally ill or adequate housing to the poor. All of these needs have their claim on limited resources.

One further result of our newfound powers is the feeling that we have gained control over death. This has caused us to equate the allowing of death with causing death. This causes severe emotional strain on those in the position of having to make decisions about sustaining a life. Yet we cannot define death, nor can we stop it.

**F**AMILIES and individuals are being asked to deal with these weighty moral questions while in the throes of the illness of a loved one. Because of our capabilities and modern hospital systems, we have become isolated from death. It is seen as "unnatural" or a failure if someone dies. Many of this current generation have never seen a person die. They have never known what it feels like and they don't know how to react.

There is no emotional pain like that of the death of a loved one and it is normal to try to avoid such pain at all costs. The family may want to keep an individual on artificial life support just to avoid this pain. They may feel "at least Mom is still with us."

Because of very little contact with death or serious illnesses, families can feel a strong sense of unreality about the individual's condition. There is a feeling that "this can't be happening." The seriousness of the illness is denied. They feel there is always hope, even after all hope is gone.

Guilt often is a motivation for family responses. In our mobile society, family units may be separated by great distances. Alienation can and does occur, even when relatives live in close proximity. Overreacting, unrealistic hopes, disruptive demands on medical personnel, profound denial, or pressure to maintain life support well beyond any possible viability are all ways that guilt is relieved. Conversely, inappropriately asking that life support or lifesaving therapy be stopped can be a vehicle for ending an unhappy relationship in an acceptable manner.

Some families or individuals possess almost no medical knowledge. They may see medical machinery as

assaultive and abusive and have no concept of its utility and lifesaving capability. Or they may see the technology as curative and resist all efforts to have futile therapy stopped. Too, they may have no knowledge of the natural history of a particular medical problem and feel that given enough time and help, the disease or injury will go away.

A profound fear of those making decisions is one of active participation in the fatal process. An individual may shy away from refusing further therapy because he or she is unsure whether that is akin to suicide. Similarly, a family may not wish life support stopped no matter how useless and painful the treatment because they may consider this to be the same as killing the sick person.

**M**ONEY can play a role in family decisions. There have been requests to have life end before or after certain dates because of clauses in wills or insurance policies.

Sometimes distrust of medical personnel causes families to disregard facts and information. They may see the staff as wanting to experiment on their loved one, extend their life so they can make more money, or conversely let the person die because the doctor doesn't care about a hopeless case, or the hospital needs the bed.

Helping the family or sick individual deal with death is touchy and complex. Those who help must be sensitive to the various strong emotions they encounter. The helping process must promote and allow the resolution of counterproductive emotions and family conflicts. Any final decision must take into account the family and individual's spiritual framework and view of life.

Recently, there have been changes in our legal system that have allowed individuals who may be healthy or ill to

give direction to their family and medical personnel should the person's health fail or their condition become terminal. These are legal documents that spell out in general terms which treatment or machines are to be avoided or stopped in case their illness is terminal. They are usually called "Living Wills" and must be prepared while the individual is mentally competent and not under

coercion. They are then notarized and copies provided to the individual's family and physician. They often can only be altered by the individual concerned and are not binding should the individual change his mind in the face of illness.

An otherwise competent person facing death can verbally refuse treatment or life support, even if a Living Will is not made out. The courts have ruled that informed competent adults can refuse treatment even if it is truly lifesaving or curative. These two processes—the Living Will and the right of refusal—allow the individual to maintain some control over decision making at a time when everything else about their life is out of control.

*(Continued on page 6)*

## **S**UGGESTED READING:

Genesis, Chapters 2 through 5  
Job  
Matthew, Chapter 6, verses 25-34  
Luke, Chapter 12, verses 22-40  
John, Chapter 11, verses 1-44  
Romans, Chapter 14, verses 1-12  
2 Corinthians, Chapter 4, verses 1-18  
Chapter 5, verses 1-10  
Revelation, Chapter 21, verses 1-4



# A Consistent Life Ethic

BY LON FENDALL



**I**SN'T it a little odd that some Christians are very concerned about the dangers of nuclear war, but are not particularly disturbed by the number of abortions occurring in our country? Doesn't it also seem odd that other Christians are working hard to reduce abortion but feel there is nothing they can or should do about those being killed in wars and the much greater numbers at risk in a nuclear war?

Earlier this year a group of Christian leaders organized a political action committee called Just Life PAC, to support candidates for national office with a consistent life ethic. To receive support, the candidate must be on the "pro-life" side of the issues of war, poverty, and abortion. In other words, they must be committed to such measures that would reduce the loss of life that results from unrestrained abortion, violent conflict, and unjust policies depriving people of the necessities of life.

Whether they consider themselves to be liberal or conservative on social issues, Christians are called to do God's



will as they understand it in the Bible and through the revelation of the Holy Spirit. There would probably be

greater agreement among Christians on these issues if there were specific passages in Scripture dealing with abortion and war. There aren't any passages that say, "Thou shalt not commit abortion." But that does not prevent me from maintaining a strong conviction that abortion is forbidden by the sixth commandment, "Thou shalt not kill."

With respect to both abortion and war we need to derive our convictions from our understanding of the character of God. God is both loving and demanding. He wants none to die without an opportunity to come to know and love Him. The victims of bombs and suction

tubes are the objects of God's love and we who serve God should be equally concerned about these victims.

Both war and abortion are the "easy" ways out of problems, but not acceptable shortcuts for the Christian. Abortion can be prevented by responsible behavior before or after conception. Sexual restraint makes abortion unnecessary, and adoption is a humane and loving way to care for a child that can't be raised by its natural parents.

Similarly, war can only be prevented by a great deal of effort, discipline, and responsible behavior. Certainly war will not be prevented by belligerence and toughness, but through developing greater understanding among people who otherwise would be enemies. War will be prevented by methods of settling disputes that offer alternatives to violence.

One of my son's classmates fainted as he watched a film portraying the process of taking an unborn life. It may be that people would faint if they saw an equally vivid portrayal of the taking of lives in war, yet war has been quite acceptable as a means of settling disputes. To some, it is not only necessary but a very exciting and adventuresome pursuit as well. This is the Rambo mentality.

**A** CONSISTENT life ethic is based on complete devotion to God, the Creator and Redeemer of humanity. It is a value system built around a high regard for other humans as the products of that same Creator. When faced with weapons designed to annihilate millions of people, we recoil in shock and commit ourselves to turn away from such life-threatening instruments. When faced with the staggering numbers of unborn babies "terminated" by surgical procedures we react with the same revulsion we feel against war and commit ourselves to do everything we can to end that brutality.

These words from Moses' farewell address emphasize the choice we must make:

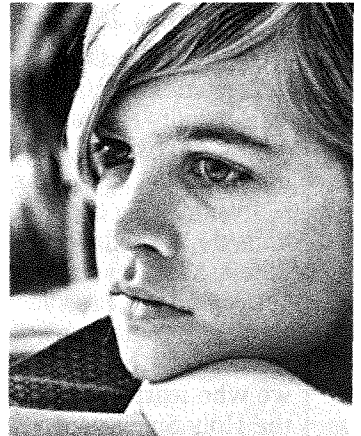
"I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live." (Deuteronomy 30:19) **EF**

# EVANGELICAL FRIEND

COVER: Family memories remind us that life is to be embraced with a high and holy esteem.  
(Photo by Mel McCracken)



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## **2** Tough Issues in Facing Death *By Jeff O'Connor*

What are the differences between causing a person's death and allowing death? Families and individuals will find it advantageous to consider the weighty moral questions regarding death prior to the critical illness of a loved one.

## **8** Stopping the Tears *By Grant L. Martin*

Sexual abuse of children is a tragedy that cannot be ignored. Grant Martin presents specific ways you can lower the level of damage.

## **12** Helping Persons Choose to Protect Life *By Rhonda Dragomir*

The woman with an unwanted pregnancy must choose between abortion or carrying the child to birth. What are the pressures that cause women to seek abortions? How can we assist in the search for alternatives?

## **15** Abortion—Not Just a Woman's Problem *By John W. Oliver*

What are the ways in which men are a part of the problem? How can they become a part of the solution?

## **16** Healing Ministry—Our Forgotten Heritage *By Rick Sams*

Why do some people feel uncomfortable when healing is mentioned? What are the three essentials found in Scripture and history of a healing ministry?

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# Tough Issues in Facing DEATH

(Continued from page 3)

When illness strikes a minor or someone incompetent, someone else must make the decisions for them. This usually is a family member but, if this is inappropriate or impossible, the court may appoint a guardian to make the decisions to support or stop treatment.

With these thoughts in mind, what can we as Christians do to shed God's light on these questions? Our role in these matters should be active and not passive. It is we who should know God's truth from the Bible. It is we who learn daily through the Holy Spirit; and it is we who should undertake to guide the rest of the world in the search for a godly answer to these dilemmas.

If we do not face these issues, we leave a lost and struggling world to decide for itself what to do. The world may follow the guidelines of cost-effectiveness and let the institutionalized or incapacitated die to relieve financial burdens. The world may apply its own false, superficial sense of quality of life and allow the lame, chronically ill, or those in pain to die because it doesn't see any use for them.

Conversely, the world may try to build its own Tower of Babel in the medical field, trying to stave off death at all costs and thereby try to gain mastery over death.

There are ways that we as individuals can help. First, we must realize that each person dies a different way. The proper role of medical help may be vastly different from person to person, so we should not seek to impose a blanket solution to the problem.

Second, we can participate by being there for the person who is sick, to listen to them, comfort them, pray with them, and to cry with them.

We can participate at the hospital level by becoming involved with ethics committees that are charged with resolving some of these dilemmas; or we can take training in pastoral care as lay help and work with the sick in the hospital or at home.

A fourth option is to become involved in the legislative process.

We must also teach the world and ourselves that there is a difference between allowing the person to die from an illness or injury, and killing them because they are dying or in pain (euthanasia). One is God ordained, the other is murder.

As Christians, we have a perspective on death that differs from that of the world. We acknowledge that death is the result of sin in all of us and we see death as the only way perfection can be attained.

As Christians we know that death is but a step into the future for all people. For those saved by Christ's blood, the sting of death is gone but not the pain of separation, nor the fear of death.

Jesus cried over the death of his friend Lazarus, even though he knew Lazarus would soon live again. Death is a painful subject. It is only through the work of the Holy Spirit that we can gain any kind of perspective on the ethical questions we have thrust upon ourselves. Any other teaching is false. We can rejoice that there will come a time that the dying and crying will end.

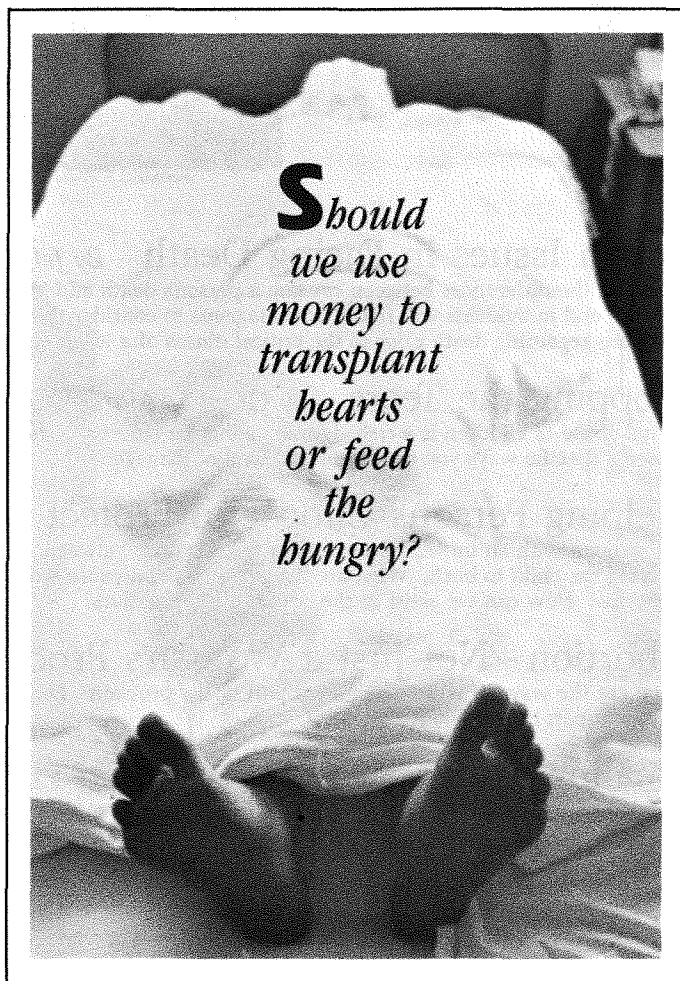
\* \* \*

I was called to the Intensive Care Unit one Saturday afternoon to see a patient who was a former neighbor and an old friend. He was an elderly man and had had a serious heart attack that morning. It was readily apparent that so much heart muscle had been damaged that he would only live a few weeks or months at the most, if he survived to leave the hospital at all. He was already on a powerful medication to keep his blood pressure up.

He, his family, and I discussed the options: Stopping the medication knowing he would probably die that day or using all we knew to try to prolong his life, fully realizing that he would be severely disabled and die soon after this heart attack.

He and his family decided to stop the medicine. That being done, the medical staff left the room. After an afternoon of hugging and crying and saying goodbye to grandpa and papa, children and grandchildren, he died in the presence of his family. **EF**

*Jeff O'Connor practices family medicine in Spokane, Washington, where he is a member of the First Friends Church.*





*Peacemaking motives . . . approaches  
to healing . . . justice and the death penalty*

**Follow the Year—A Family Celebration of Christian Holidays**  
Mala Powers  
Harpér & Row, 126 pages, \$14.95.

A delightful and beautifully illustrated book full of seasonal stories. This book is a collection of legends, folktales, and modern stories—everything from St. George to the Holy Grail! This is a wonderful book for families that read together.

—Jannelle W. Loewen

**The Morality of Capital Punishment (Equal Justice Under the Law?)**  
Michael E. Endres, Ph.D.  
Twenty-Third Publications, 147 pp., \$5.95

The author advances his thesis that capital punishment is immoral, and delves into histories, case studies, and other material to demonstrate that the usage of the death penalty has been both discriminatory and inconsistent. There would seem to be no denying that much.

The author's scholarship is impressive, but I felt that he did not present his case well enough for Christians (assuming that we are the intended audience). Except for a few brief allusions to the Fourth Commandment and the Hebrew *lex talionis*, the author has avoided Scripture entirely as being too ambiguous. He argues for the immorality of capital punishment, yet neglects what we believe to be the source of our understanding of morality and immorality.

This book is likely to be most appreciated by those who already favor abolition of capital punishment—and somehow, I don't think that is exactly the audience Endres intended to reach.

—John Pierce

**Way of Healing**

Hannah Hurnard  
Harper & Row, 210 pages

The author of *Hind's Feet on High Places*, and of other books in her earlier writings that have been of inspiration to Christians, perplexes us with this book attempting to "explain" the nonhealing miracles of Jesus, with this basis: "Jesus demonstrated only miracles that can be used by people who are becoming more holy, loving, and selfless." (p. 60) "Jesus had gone far, far, far on the plane of unself-consciousness where [miracles]

can be practiced with maximum power." (p. 75). However, we too can develop the "faculty of loving imagination that Jesus had and be able to transmit the current of healing power." (pp. 128-129)

Much that is good is hidden in a plethora of words. Some "prescriptions" border closely to mind games and psychological schemes, and others are explained by the fact that we can progress from one plane of consciousness to another. The emphasis on the close relationship of body and spirit seems valid until we come to the statement that "any sickness, blemish or disease appearing in your body is a manifestation of some unheavenly attitude . . . that you have been unwilling to relinquish . . ." (p. 125)

The different references to other existence before this "earth-life" repel us. And in a chapter about the healing of forgiveness we read: "Every human soul born into this earth-life comes here in order to correct some past failure or learn some lesson that they have failed to learn elsewhere." (p. 148)

This and other concepts cause us to urge that Christians be wary of this book.

—Phyllis Cammack

**Healing of Memories**

David A. Seamands  
Victor Books, 1985, 190 pages

This is a healthy treatment of a much-abused topic, blending biblical truth, psychological insight, and common sense. Written for lay people, Sunday school teachers, as well as pastors, the book is somewhat of a how-to book, but well safeguarded by biblical truth from gimmicks or magical formulas. The process of identifying hidden and harmful memories is always followed by deep prayer. Christ-knowledge, not self-knowledge, is what heals in the final analysis.

The author writes in summary, "Counselors are temporary assistants to the Holy Spirit. They should aim at putting themselves out of a job as quickly as possible. Husbands or wives, friends, or small share-groups should someday take their place, and ultimately, Christians should learn to take hurtful memories directly to the Great Counselor, the

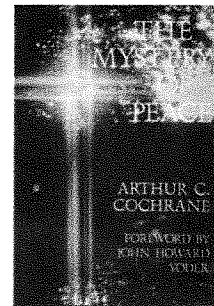
Holy Spirit, and receive His healing." (p. 187)

The book is recommended for all compassionate Christians who at one time or another will be counselors. It should help to learn God's healing power that can free one from the harmful memories that may be affecting present behavior and Christian growth. —Phyllis Cammack

**The Mystery of Peace**

Arthur C. Cochrane  
Brethren Press, Elgin, Illinois, 178 pages

"To confess the peace of Christ," states Arthur Cochrane, "is not the same as to confess pacifism." With this concept clearly in focus, Cochrane, a biblical theologian in the Reformed tradition, has formulated with fresh insight a theology of peace. He boldly calls the church to rethink both historic pacifism and the current peace witness, suggesting that the motives of the church's

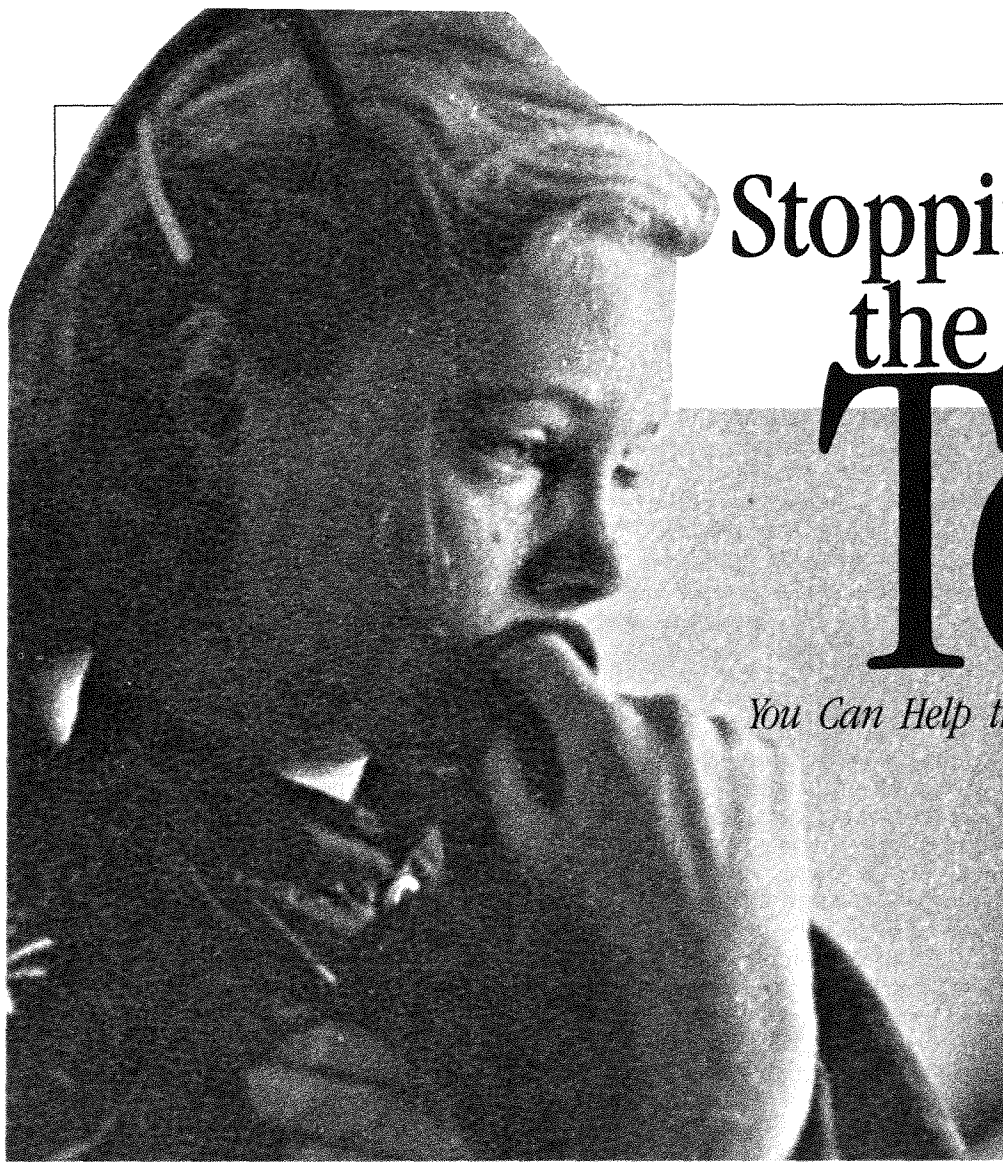


witness be evaluated in light of the resurgence of the church as peacemakers. He warns that without a proper understanding that it is not OUR peacemaking works that should be emphasized, rather, it is what

God has done, is doing, and will do through Jesus Christ that should serve as the foundation for any and all efforts. He presents a careful, thorough foundation of biblical texts; deals skillfully with incongruities of the Old and New Testament; and provides a lengthy treatise of confession as a statement about the objective reality of Jesus the Christ, rather than a mere consensus of views put on paper.

One is challenged to consider peacemaking methods and motives of churches today. He sounds a warning to beware of our anxious fears that characterize much of our strivings toward peace. Our fear must be placed in the living God and not in the consequences of a nuclear holocaust. With prayerful reading, this book provides opportunity to reconsider one's view and actions concerning peace. —Susan Willcuts Kendall





# Stopping the Tears

*You Can Help the Sexually Abused Child*

BY GRANT L. MARTIN

ans 16:11) when we are troubled (James 5:13).

*Take the child to a private place and ask the child to tell you what happened.* Do whatever is necessary to create a quiet place, without interruptions. In a matter-of-fact manner, ask the child to tell you what happened. Get the specifics of who, what, where, and when. Let children use their own words. Don't correct them, but be sure you know what they mean. Use their terminology in further discussion.

*Listen carefully.* Ask gentle questions. Avoid guilt-inducing questions such as, "Why didn't you tell me sooner?" The child may already feel guilty for not having told.

*Give reassurance.* First, convey to the child that she or he did well to tell you. In spite of any threats by the offender, they have chosen to tell. Let them know you understand it has been hard to say something bad about someone they liked, but it was important to tell.

**L**ET children know you believe them. They usually don't lie about sexual abuse. Unless there are obvious suspicious components in the child's story, convey your belief.

Make it clear that you are sorry this happened. They need to hear and see your grief. The child has been carrying the pain for days or months. It's important for them to know someone else shares their grief.

## Sacredness of Life



**F**AMILY violence is a serious threat to the sacredness of life. Child sexual abuse is a most traumatic form of that violence. Perhaps one out of three females has been sexually abused by the time she is 18 years old. As many as 250,000 children are being molested every year! Both boys and girls are abused, although the cases of male abuse are probably underreported. The incidence of sexual abuse is as high, or higher, among Christians as it is in the secular community.

Learning about the sexual abuse of your child can be one of the most painful events in the life of any parent. At the same time, the manner in which you respond is a crucial component in the child's level of damage.

The wrong kind of parental response will make a bad situation even worse.

Support, comfort, and encouragement, on the other hand, will ease the child's trauma and give him/her confidence. This article is intended to provide some specific guidelines for helping the child through the initial crisis.

### WHAT TO DO IF YOUR CHILD HAS BEEN ABUSED

*Pray.* The very first thing a shocked parent should do when they find their child may have been abused is to seek the wisdom and counsel of God. When we lack understanding, we should "...ask God, who gives generously to all without finding fault, and it will be given to him." (James 1:5) Christ has promised to give us help for all of life's battles. "For I will give you words and wisdom that none of your adversaries will be able to resist or contradict." (Luke 21:15)

Few of us will make all of the right decisions or have the proper words when confronted with a crisis such as trauma to our children. But we have God's promise that His wisdom is always greater than our own understanding (1 Corinthians 1:25). We should seek His strength (1 Corinthi-

Tell the child you will protect him or her. Don't make promises you can't keep. Be realistic about your statements. The child has had a trust violated. More broken promises are not needed.

Acknowledge that what the offender did was wrong. At some level, children know something was wrong with what they were asked to do or with what was done to them. This sense of wrongness needs to be validated. Be careful to point out that it was the offender who was wrong. The child is not to blame for what happened.

*Make sure the child is safe.* Take immediate action to assure the safety of the child. If the offender lives in the home, a difficult decision is necessary. It is usually far better for the offender to leave the home rather than the child. The sense of abandonment and guilt is far greater if the victim has to be dislodged. Do not confront the offender with your knowledge of the abuse until the safety concerns are satisfied.

*Medical exam.* If you suspect injury, have the child examined by a physician. Often disclosure does not occur immediately following the abusive incident. However, a medical examination is advised as soon as possible. Select a physician with whom the child will feel most comfortable. Be sure the physician is experienced in examining sexually abused victims.

If it is within 72 hours of the abusive incident, do not clean up the child or change his or her clothes. As hard as it may be to do, take the child the way s/he is. It is in the best interests of the child for the medical personnel to have access to all the evidence of the abuse.

*Be careful about confrontation.* If the child was abused by a staff member from a school, day-care center, or church, be cautious about going directly to the administrators of those programs. Unless you have reason to be very confident in the integrity of the person in charge, it is probably best to report the abuse to the proper investigative authorities. Too often a child's statements have been taken to church, school, or other authorities only to be whitewashed.

*Initiate a report.* The decision to make a report to Child Protective Services or the police is a difficult one to make. There is no question the reporting, documentation, questioning, and environmental changes are disruptive. The entire family is thrown into shock. The social, medical,

and legal systems are unpredictable. Much of the time, competent and caring professionals are available to deal with your child's trauma. But there is still a risk.

There are at least three considerations in deciding whether to file a report. You want to protect your child from further abuse, help your child recover from the effects of the assault, and protect other children from being abused by the offender.

The decision can be more difficult when the perpetrator is a friend, a well-known member of the community, or a family member. Remember, the total responsibility for the abuse lies with the offender. You do not share in that responsibility, even if the reporting is disruptive to the abuser's family.

## **T**he incidence of sexual abuse is as high, or higher, among Christians as it is in the secular community.

If you should choose to consult with someone prior to making an official report, it is important to understand the mandatory reporting law. In all 50 states, professionals such as teachers, doctors, nurses, counselors, social workers, and sometimes pastors, are required to report all suspected cases of child abuse and neglect. This means almost any professional person with whom you consult is bound by law to make a report.

During the investigation, request that as few people as possible interview your child. Ask that a specially trained officer, preferably the same sex as your child, be

made available. You know your child better than anyone else. Guide the process in the best interests of your child.

It is important for the parent to coordinate the various people or agencies who have contact with your child. Ask questions about what is going on, and write down the answers. Get the names of the police officers, caseworkers, nurses, doctors, and so forth. For a variety of legal and medical reasons, you may need to speak to some of these people again, and it will be a lot easier if you have good records.

*Don't blame yourself.* First of all, it doesn't do any good. Your child needs your best capabilities, not bogged down in self-pity. Second, the offender committed the crime, not you. Guilt is true when there is responsibility and accountability for actions. As a conscientious parent you had no idea your child was in danger. If there were lessons to be learned from the situation, go ahead and profit from the situation and apply those lessons to the future. But don't blame yourself.

*Draw on your support system.* You, as well as the child, need support and reassurance during this time of crisis. Don't try to take on the whole load yourself. Draw on those who love and care for you. For many this will be your husband or wife. For some it will include friends or extended family. Your child won't need you around every minute, so take some time to rest, meditate, and fellowship. Let your Bible study or prayer group know something of what is going on, so they can pray and support you.

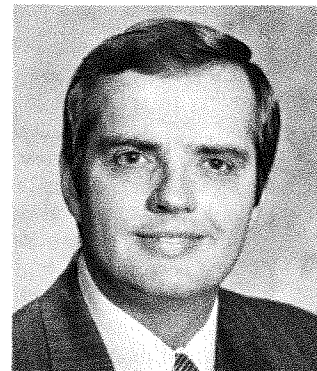
Sexual abuse of children is a serious and tragic event. It should not be ignored. Above all, take action to ensure the safety of your child, as well as the safety of others. Be prayerful, but diligent. Discerning but direct. Now is the time for a tough type of love for the offender and compassionate love for the victim. **EF**

*Grant L. Martin, Ph.D., is a licensed psychologist and marriage and family therapist currently on the staff at CRISTA Counseling Service, Seattle, Washington.*

*This article is drawn from Dr. Martin's forthcoming book entitled Please Don't Hurt Me to be released in May 1987 by Victor Books. The book deals with child abuse, spouse abuse, and abuse of the elderly, and is written for the victims of family violence.*

*A book for pastors and counselors will be published by Word Books in February 1987. It is titled Counseling for Family Violence and Abuse. Dr. Martin's most recent book was Transformed by Thorns (Victor, 1985).*

*Grant Martin will address abuse of the elderly and spouse abuse in subsequent issues.*





"Rise, shine;  
for your light has come . . ."

# Dark Blobs &

BY NANCY THOMAS



**A** MYSTERIOUS blotch hangs on the outer edge of the solar system. A cold cloud of blackness. An unknown orb. What is it? Where did it come from?

Several years ago I read an article in the *Portland Oregonian* about a new discovery in space. A satellite telescope that sees heavenly bodies too cold to be spotted by other telescopes had located a strange dark mass beyond Pluto, that "could be as close as 50 trillion miles from earth." (That's close?) The telescope recorded its temperature as  $-459.67^{\circ}$  F. (That's cold!)

Scientists have several postulations as to what this cold mystery might be, among them: a new planet in our solar

system, a giant comet, a "protostar" that never got hot enough to become a real star, a distant galaxy so surrounded by dust that its starlight cannot penetrate the shroud, or a distant galaxy so young that its stars have not yet begun to shine.

These explanations fascinate me. Imagine a flopped star! One that just didn't make it, that never received its name. What happens to a stillborn star? Does it dissolve? Or does it just float through the universe? Why did it fail? What went wrong?

Or think of a galaxy so surrounded by dust that its light can't break through. How terrible for the darkness to be greater than the light! To defeat and shroud the stars! A black galaxy. How?

Why? What kind of awful dust could do that?

I love the last postulation: "a galaxy so young its stars have not yet begun to shine." That intrigues me. Of course the stars really are shining. The starshine just hasn't been around long enough to reach earth. But it's out there, it's real, and it's coming our way.

This fall (1986) the *Astrophysical Journal Letters* published a study giving what may be proof of a long-held theory of how stars are born. According to the explanation given in *Time* magazine, a star comes into being when "one of the huge, tenuous clouds of gas and dust that pervade the galaxy collapses under its own weight, heats up dramatically and bursts into nuclear flame."<sup>1</sup>

Astronomers claim to have detected such a dust cloud in the process of collapse. Its proximity of "only" 520 light years from earth has enabled them to measure both the outer temperature and detect increasing density, activity, and heat at the core of this cloud, estimated to be 400 billion miles in diameter. They report "evidence of gas falling inward." In only 100,000 years, after stellar winds manage to blow away the outer dust, this new star will burst into view. I'd sure like to be around to see it happen.

This excites me and sets my poetic wheels spinning. Metaphors are bursting in my brain, like so many infant stars.

God, who "dwells in unapproachable light,"<sup>2</sup> who covers Himself "with light as with a cloak,"<sup>3</sup> is also known as the "Father of lights."<sup>4</sup> We are His children, the "children of light."<sup>5</sup> We are born into this shining Kingdom when the cloud of sin and darkness that surrounds us grows too heavy and begins to collapse inward. As we submit to the process, the Holy Spirit's fire ignites us at the core, and new life flames into being.





In spite of the reality of this new life, I'll have to admit that some days I feel more like a flopped star. Lost opportunities, failures, dreams grown stale—these flit past my inner telescope, so many errant comets. I feel the coldness, and the universe seems too big for me to cope with.

Sometimes the darkness appears denser than the light. The starlight won't break through, and I'm bored by my own dullness.

I reject these perceptions. Stillbirth? No! I have been born into His Kingdom. I'm more than a dark blob floating through space. His Word assures me that "the darkness is passing away, and the true light is already shining,"<sup>6</sup> that the light of God within me is greater than the surrounding darkness, that as I learn to live in love with my brothers and sisters and in obedience to His

Word, the light grows and overcomes. I affirm these truths.

Speaking of the end times, the prophet Daniel proclaims that, "those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."<sup>7</sup> Isaiah, also prophesying the Day of the Lord, commands, "arise, shine; for your light has come, and the glory of the Lord has risen upon you."<sup>8</sup> What a brightness will then fill the universe when the children of light are revealed!

In the meantime, I think I'm a galaxy so young that my stars haven't yet begun to shine. Oh, some of them are twinkling a bit, at least beginning to sit up and glow.

Does anyone else see? Maybe. Sometimes. I have hope. I'm a young galaxy, but I have an eternity to learn how to shine. My Maker is the source of my light. And it's growing. Just wait. Someday I'll burst into flame.

So will you. **EF**

1. Time, Sept. 1, 1986, p. 27.
2. 1 Timothy 6:16.
3. Psalm 104:2.
4. James 1:17.
5. Ephesians 5:8.
6. 1 John 2:8.
7. Daniel 12:3.
8. Isaiah 60:1.

**W**HEN I read Lee Nash's article in the October issue entitled *Extremism and Its Antidote*, I could not believe it was allowed to be used in your magazine, let alone be placed as the lead article. I was shocked at the amount of blatant malice and bias that seems to ooze from each paragraph.

First let me clarify my viewpoint. I am a lifelong Quaker, and I don't ascribe to any of the theories that Mr. Nash seems to be so frightened of. I am a born-again Christian saved by grace through the shed blood of Christ. (That sounds pretty extreme.)

I sincerely believe that a true Christian can support a strong national defense in the real quest for peace. Noticeably absent from Mr. Nash's list of dangerous extremist groups were the Christians who constantly demonstrate for disarmament, isolation in foreign affairs, and more socialism in our government.

Apparently Mr. Nash believes it is all right for Christians to take a political stance, as long as it agrees with his. I, for one, believe *all* these groups have a right to speak their views without being judged somehow less spiritual.

As for Mr. Nash's support for the concept of "unity with all our Christian brothers at all costs," I believe we should strive for unity, but not at the cost of sound doctrine. Specifically, in regard to his comments on those individuals who questioned Richard Foster and Tony Campolo, my objection comes not from the philosophies of these two men, but rather with Mr. Nash's assertion that we should never question our leaders or the doctrines they espouse. Questioning

doctrines preached against the standard of the holy Scriptures is our right, and moreover it is our responsibility and duty.

True Christianity is an extreme lifestyle. We should stand out from the "norm." Jesus said, "I am the way, the truth, and the life. No man cometh unto the father, but by me." Is this an extremist statement made by an extremist? You can bet your life on it—I have.

DAVID A. CRISP  
Haviland, Kansas

**I** AM troubled by your publication (just prior to our national elections) of Lee Nash's sweeping condemnation of the "Religious Right" ("Extremism and Its Antidote," October 1986). A more balanced article would have similarly deplored the extreme elements of the "Religious Left" such as: "pro-choice"-to-kill, condoning homosexual practice and sexual permissiveness, Bible-warping theological evolution, and God-neutering Bible translations.

It is most regrettable that this article's only association of the Christian Right to the abortion issue was its implied tie to abortion "clinic" bombing.

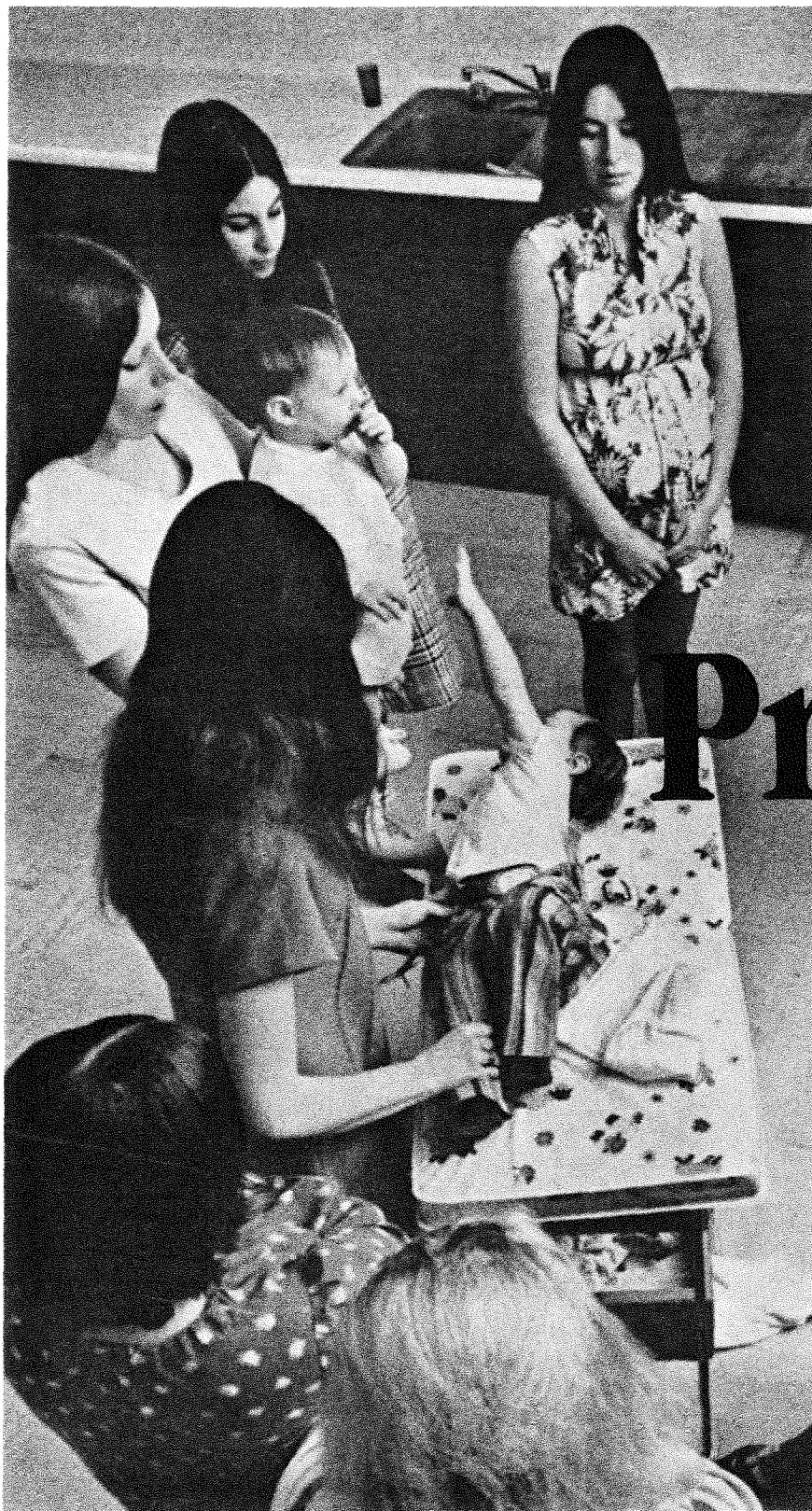
In fact, while much of the Christian world silently watches the methodical slaughter of the innocent unborn, it's the Christian Right that labors to restore their Right to Life.

We would do well to join the Christian Right by wholeheartedly expanding our Quaker resolve against war to include the continuing war in the womb; just as we would do well to embrace those values of the Christian Left that are truly sound biblically.

One final thought: Extremism has its counterpart. It's apathy—a far more pervasive malady of Christendom and perhaps even more deserving of condemnation. It's not the cold nor hot that God will spew from His mouth—that's reserved for the lukewarm.

JON WOLLANDER  
Eugene, Oregon

*Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably less.*



# Helping Persons Choose to Protect Life

BY RHONDA DRAGOMIR

with an unwanted, unplanned pregnancy has only one alternative to abortion: she must carry the child in her womb until it is born. Once the child is born, she then has the choice of rearing the infant herself or giving up the baby for adoption. The crisis point for a woman considering abortion is not the selection of the best among many alternatives, but the choice of the only alternative to death—life. The efforts, then, of the person whose desire is to prevent abortion must be directed toward helping women with crisis pregnancies make the decision to choose life.

One of the primary needs that must be met is the need for accurate information and loving counsel. In abortion clinics across our country, many women are being misinformed by people who refer to their babies as "products of conception" or "body tissues." They are improperly informed about the actual surgical techniques involved and the risks they may incur. Concerned Christians must be able and willing to provide factual, unbiased information

in a nonjudgmental way. Love for the mother and her baby must be communicated by creating an atmosphere of trust and confidence. Moralistic tirades succeed only in alienating the woman and compounding her confusion. While we must not neglect the admonitions of Scripture (Jeremiah 1:5; Psalm 139:13-16; Proverbs 6:16-17; Exodus 23:7), we must be careful to present them in the context of godly love.

The woman with an unwanted pregnancy faces enormous social pressures, especially if she is unwed or is a teenager. These pressures must be eased in order for the mother to freely choose life. Often abortion is touted as the only

**I**"M pregnant." Normally this announcement is greeted with exuberance and joy. But for some women the discovery of pregnancy is the first of a series of events that leads ultimately to the tragedy of abortion. Many Friends, believing in the sacredness of life, have embarked upon the mission of saving the unborn from death by abortion. Thoughtful people from every corner of our nation are asking, "What can be done? What can I do? There must be alternatives."

The search for "alternatives" is misleading. We would like to think there are lots of options that may be chosen instead of ending the life of the unborn child. In actuality the woman



reasonable choice by parents, friends, or the baby's father. Unwittingly, churches also exert social pressure upon the unwed mother. Rather than face the embarrassment of revealing their pregnancy, even young Christian mothers will choose abortion. Certainly we do not condone sexual immorality, but the taking of an innocent life does not right the wrong. Christ forgives the repentant sinner; and so the church as His Body must meet the unwed mother with acceptance and forgiveness, not with baleful stares and whispers.

Social pressure also figures prominently in another cause for the rising rate of abortion in our society. One of the most obvious, yet often overlooked ways, to prevent abortion is to prevent unwanted pregnancy. Theological opinions on birth control are many and varied, but there is one point on which we all should agree. We must work to improve the determination of our young people to abstain from immorality. They are bombarded on every side by those who advocate free sex—their peers, the media, and society as a whole. All Christian parents must take seriously their responsibility to talk with their children and youth about sexual matters and to uphold scriptural principles of morality.

The sad truth is that while the world is using every means available to indoctrinate our youth with its own standard of sexual conduct, we as churches or Christian adults tend to avoid sexuality as embarrassing or not a "fit" topic for open discussion. We must

overcome our reticence and speak loudly and clearly without being ambiguous. What should our message be? Sex is for marriage only. Virginity is to be a source of pride, not embarrassment. It is acceptable to say "no" to premarital sex. It is possible to resist the temptation of sexual immorality with the help of God. If we do not cultivate moral purity and give open, honest answers to their questions, our youth will seek the answers elsewhere—in school, from their peers, from television and movies, or from society in general. Lack of moral values often leads to premarital sex, premarital sex may lead to unwanted pregnancy, and unwanted pregnancy can lead to the abortion clinic.

**S**OMETIMES the only escape from social pressure is for the prospective mother to get away from her family for a time. Although we do not advocate the breakup of the family, at times it is imperative for the pregnant woman to get away if the baby's life is to be saved. One way Christians can become involved in the struggle against abortion is to open their homes to pregnant women whose circumstances are such that they must flee demanding parents, threatening husbands or boyfriends. If the woman is not a Christian, this is an excellent opportunity to witness and share with her God's love and His plan of salvation. This type of intervention may lead the mother not only to a safe haven, but ultimately to the safety of heaven.

Often financial obstacles make it impossible for a woman to keep and rear her child. The decision to carry a baby to term and then give it up for adoption is a difficult one. It demands courage and emotional strength. Even though she

loves the child, in her agony sometimes the mother will choose abortion rather than face the prospect of carrying the baby to term and then going through the trauma of adoption. In other instances the mother simply does not care and does not want to suffer the inconvenience of nine months of pregnancy. In either case a loving counselor must assure the mother that many childless couples would be delighted to love and rear her baby. Many Christian adoption agencies exist, and every effort should be made to see that no children are lost to the scalpel of an abortionist simply because their mother does not want them or cannot provide for them.

**A**NOTHER force that drives women to seek abortion is economic pressure. While a homeless teenager is easily perceived as having economic problems, we must also realize that financial distress will sometimes prompt a married mother of three to consider aborting an unwanted baby. Help for these mothers may be provided in many ways.

Offers of housing, medical care, baby clothing and furniture, legal assistance, or even adoption and foster care referrals can mean the difference between life and death for an unborn child. We should not fail to give abundantly of our financial resources in so urgent a mission.

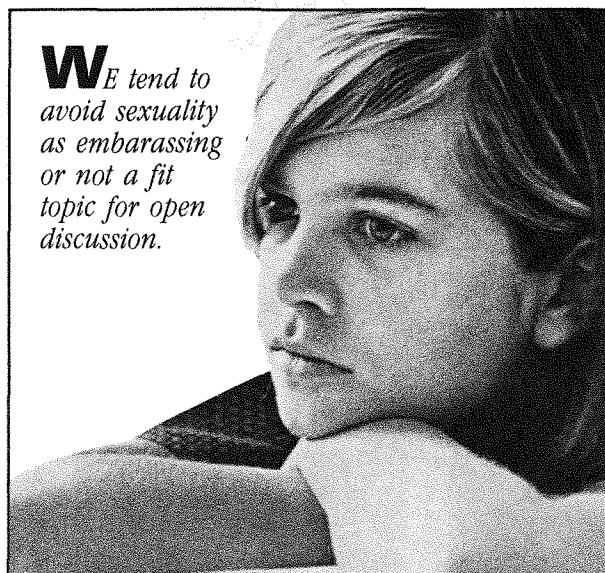
An excellent organization, whose programs incorporate all of the preceding principles, is the Crisis Pregnancy Center, sponsored by the Christian Action Council of Washington, 422 C. St. N.E., Washington, D.C. 20002. Their ministry is locally organized, funded, and staffed by trained volunteers. They operate a 24-hour hotline, offer free pregnancy testing, educational materials, childbirth classes, and many other services. Each woman is counseled individually, and a clear Gospel message is presented to her along with concrete help in working through the details involved in carrying her

baby to term. If a Crisis Pregnancy Center is already located in your community, you may contact it about becoming a counselor or volunteer. If no Crisis Pregnancy Center exists in your area, the Christian Action Council has materials available with information about how to organize one.

As we read the statistics that report staggering numbers of unborn children being killed every day, we must not become immobilized by the enormity of the problem. Millions of Americans are working to stop abortion on a national level through the channels of legislation, protests, and picketing. Friends have often been on the forefront of social change. Notable examples are in the areas of prison reform and the abolition of slavery. Many Friends have taken this heritage to heart and are involved in the process of trying to prevent abortion through changing the legal system. They also work locally to expose the hidden agenda of groups that would trivialize abortion and teach it in our schools as an acceptable form of birth control.

Until these efforts effect change, the reality is that abortion occurs individually—babies are killed one by one. Our heavenly Father also sees this immense problem in our world and He cares about each individual. Just as God redeemed us one by one, so we must save these babies one at a time by helping their mothers choose life. It is the only alternative. **EF**

*Rhonda Dragomir of Greensboro, North Carolina, is a member of the Friends Action Board of Evangelical Friends Church—Eastern Region. Her husband, Dale, is pastor of Hunter Hills Friends Church.*



**W**E tend to avoid sexuality as embarrassing or not a fit topic for open discussion.





BY STEVE BARON

## Why a Missionary Builds

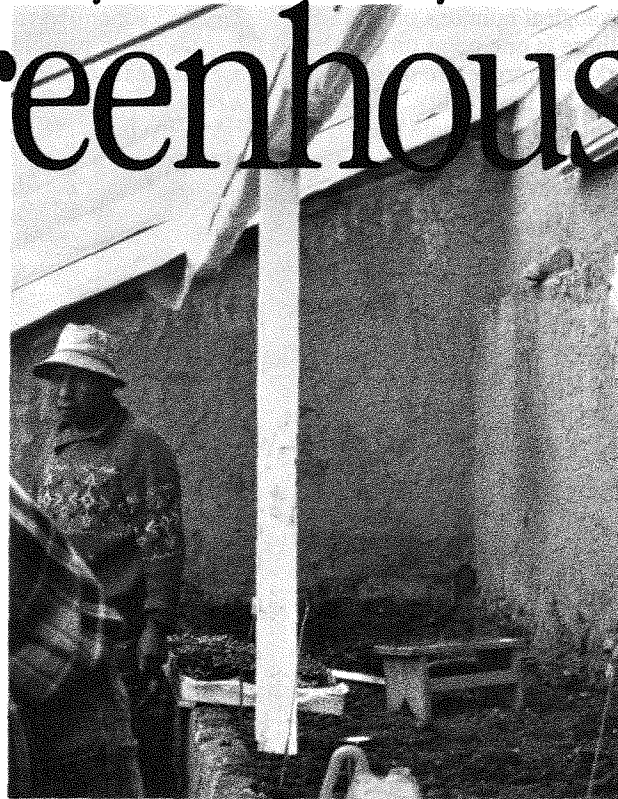
**T**HE first "experimental" greenhouse was done. Located in the upper part of the city of La Paz, Bolivia, in an area called Rio Seco (Dry River) at nearly 13,000 feet elevation, it was ready to be put to the test. It passed with flying colors producing beautiful lush cabbage, cauliflower, broccoli, peas, tomatoes, and a host of other nutritious vegetables.

This took place nearly two years ago when we arrived in Bolivia after 15 weeks of language study in Costa Rica. Our dream of providing greenhouses for the people of Bolivia and Peru who needed nutritious supplements to their diets was becoming reality. Yet our dream had a glaring problem. Cost!

That first greenhouse cost around \$425. Although not prohibitive by our standards, it was clearly out of reach of the average country person we had come to help. Going back to the drawing boards, we developed a new design—a large, modified cold frame—and found that this functioned as well as the larger first greenhouse and could be built for less than half the cost, still expensive for the average person we wanted to help, but a step in the right direction.

During this time I had been meeting with a committee composed of Friends Church leaders, and we determined that our goal would be to build one centrally located greenhouse in each of the six Friends Church districts located on the high windswept plains of Bolivia called the Altiplano. As work and instruction began in these districts, it quickly became apparent that some type of manual was needed, including instruction on building a greenhouse, gardening techniques, and nutritional information. This would serve as a reference book for people as they received oral instruction as well as later when they needed to know how to prepare and cook the produce. Such a manual was produced in 1985.

As 1986 began, our family moved across the border to Peru to begin instruction



and demonstration to Friends Church families and others who were interested in this new technology that's really as old as the sun.

**B**Y now, we were beginning to see that the lifestyle of these people tends to continue in the same patterns and cycles as it has for ages. The people eat the same types of things and cook in the same manner as they have for as far back as anyone can remember. It's a part of their culture. They have little knowledge of their nutritional needs. They don't place much value on things we see as important, such as fruits and vegetables.

Our work in Peru during 1986 consisted of building a demonstration greenhouse, which is going well, and holding a few seminars on nutrition and greenhouse construction. So far the people haven't got past the "I'd like to build one for myself" stage.

This lack of progress seems to fall into three basic categories. (1) Many don't want to spend money on something they

aren't convinced has merit. (The cost for a small greenhouse is

now down to less than \$30.)

(2) People are waiting for a "free" greenhouse because of the precedent set by many agencies that have passed through the area "giving" one type of help or another. Yet, we're convinced that unless the people make their own investment in this project it is doomed to the same fate as most of the others once the agency support is taken away—failure. (3) The people don't recognize the need for changing anything.

**M**ANY who have expressed interest in a greenhouse have seen it as a hopeful additional source of income rather than as a way to better their health and avoid sickness for them and their children.

Our hope is that people will begin to see the nutritional advantages as more vegetables are available. We realize we can't expect to see a lot accomplished before returning to the United States sometime during the spring of 1987. However, our prayer is that we can quite literally say that the seed has been planted and that in the years to come more and more greenhouses will sprout up on the altiplano of Bolivia and Peru. These can be a practical witness to the betterment that Christianity brings as limited finances are redirected from fiestas and drinking to a simple sun-powered greenhouse that can produce essential vitamins and minerals. What a beautiful way to give long-term, life-changing help to the poor and the needy! ■

*Steve Baron is a horticultural specialist from Northwest Yearly Meeting who has been working with the Aymara people in Bolivia and Peru the past two years.*

# A · B · O · R · T · I · O · N

## It's Not Just a Woman's Problem

BY JOHN OLIVER



**A**CCORDING to our courts, abortion is a woman's right, to be settled between a woman and her physician. In this private domain, men are, at best, intruders.

According to our culture, abortion is a feminist issue. Women have a right to control their bodies. In this political sphere, men are oppressors.

These are powerful arguments, for they appeal to reason and emotion. They affirm freedom of choice and call women to resist sexist domination by men.

In response, I am driven to critically examine my feelings about being a man, and to confront the issue of sexism. Why do I feel good, but also grieved, to be a man? Is it sexist and unjust for men to blame women for violence and abortion? What can we all do, women and men together, to promote peace and affirm human life? And finally, what is my reason for opposing these killings and choosing life?

I feel good to be a man because of my father, who was a man of gentle but rock-ribbed integrity. Father lived by principles of justice, scholarship, and honor, loved my mother with sensitivity and humor, and taught his sons to treat every person with deference and respect. Because of my father, I am proud to be a man.

Father's regard for justice was learned from his father, Lucius Clay Oliver, who, as a boy, was educated by Professor James Kerr in Fruitland, Missouri, to see slavery as an "accursed institution," and to reject sexism as "a relic of barbarism . . . founded

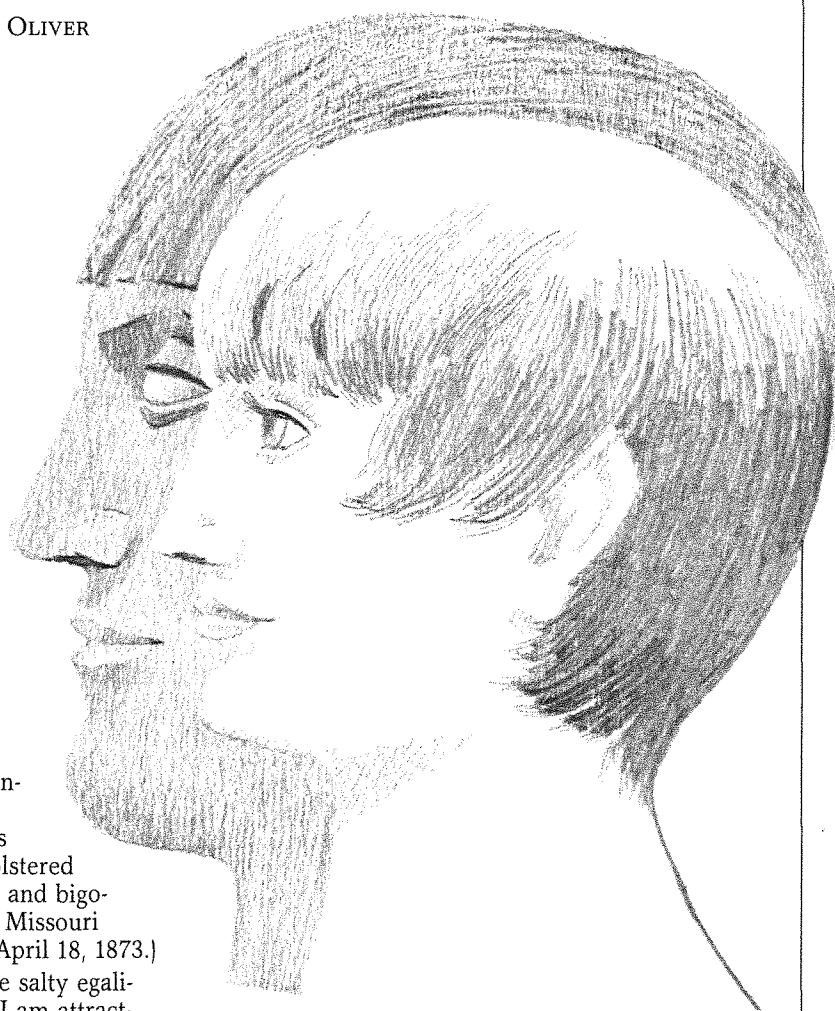
upon the principle that 'might makes right' and bolstered by prejudice and bigotry." (See the Missouri Cash-Book, April 18, 1873.)

I love these salty egalitarians, and I am attracted to their tradition.

**N**EVERTHELESS, I also feel grief because I carry a corporate guilt for prejudice and violence. Men, not women, are the principal purveyors of sexism and slaughter.

In ancient times, men ruled the sexist states of Greece and Rome. It was men who executed lethal prejudices, whether through war, homicide, infanticide, or abortion.

In our time, male leadership in China has legislated the biggest bloodbath in human history, which has claimed 50 million unborn and newborn children in the past four years.



In our country, an all-male Supreme Court legalized the killing of 18 million unborn children between 1972 and 1986, which is 180 deaths for every man, woman, and child in Canton, Ohio. In addition, our predominantly male medical establishment is the financial beneficiary.

It is easy for men to be careless about conception and apathetic about abortion. A man is biologically removed from the birthing of his child, and the abortionist does not enter the male body to kill the baby.

In sum, men are the principal executioners of the born and unborn, and men

## A·B·O·R·T·I·O·N It's Not Just a Woman's Problem

are less sensitive than women to the pain of abortion. It is sexist and unjust for men to blame women for past and present violence.

What can we do, women and men together, to combat a court that legalizes killing and a culture that cheapens human life? Legal carnage has already spread from the unborn to the handicapped, for some state courts no longer protect handicapped newborns. "Baby Does" are legally starved to death in some American hospitals.

Our best strategy for opposing violence is educating the public to respect every human life. In addition, I recommend three additional avenues for justice and change.

As citizens, we can support programs to assist parents to nurture and raise their children. In addition, we can work for a Human Life Amendment that will give legal protection to every human being. If it is wrong to discriminate on the basis of race or sex, then it is equally wrong to discriminate on the basis of age or physical handicap.

For Christians, we can support Christian organizations that stand with mothers and children. These include Birthright, Crisis Pregnancy Centers, and Women Exploited by Abortion, which is a post-abortion reconciliation and support group.

As evangelicals, we can invite our leadership to stop supporting violence. Major denominations are reexamining their support for many past wars. Perhaps it is time to broaden their inquiry and rethink Protestant support for the present war against children.

In the last analysis, we do have two choices, for science and technology have brought us to that point in history where all human life is threatened with imminent and total destruction. We may choose to cheapen human life, but cheapening life at any point is to threaten human life itself. Or, we may choose the example of Mother Teresa, who respects every human life, born and unborn, because she sees the face of Jesus in every slain and starving child.

For God, and for human life itself, we must stop the killing. ■

*John W. Oliver, Jr., is an associate professor of history at Malone College, Canton, Ohio.*

# Healing Ministry: Our Forgotten Heritage

BY RICK SAMS

Prayer  
Power  
Purity

**G**EORGE Fox is reported to have raised the dead.

John Wesley laid hands on his lame horse and the horse was healed.

Healing ministry is part of our Quaker and our Christian heritage! Yet some Friends are uncomfortable when the healing ministry is mentioned because (1) Humanism has infected us with the false idea, "If medicine can't heal, certainly prayer can't." (2) We've overreacted to the circus atmosphere of some extreme "faith healers." (3) We've been turned off by all charismatic-pentecostal practices fearing they will be divisive in our Friends meetings. (4) Some of us have clung to an unbiblical theology, believing certain gifts died out after the early church was established. (5) We have come to believe that God sends all sickness to refine or discipline us.

This fifth reason is the prevailing attitude toward God all through the Old Testament. But Jesus came to save us from our false ideas about God. Many Old Testament saints thought God was cold, harsh, and punitive. Jesus re-

vealed that God was indeed a close, personal, loving Healer. James, His brother, instructs, "Don't be deceived, my dear brothers. Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth . . ." (James 1:16-18). *Satan* is the one who seeks to destroy us! (1 Peter 5:8)

*New life and purity was breathed into the church with the coming of the Protestant Reformation, and miraculous healings began to increase so much that Martin Luther changed his mind about healing.*



James teaches us so much about healing ministry in chapter 5 of his epistle, verses 13-20. We can get hung up on methods here and miss some more important, larger truths. There seem to be three essential ingredients in



healing ministry: (1) prayer (mentioned here seven times); (2) power six times; and (3) purity (five times).

The first-century church had all three ingredients and many were miraculously healed. But heading into the fourth century A.D., one church leader, Cyprian, remarked, "The church lacked strength in her prayer because it was growing more worldly and so giving power to the enemy.<sup>1</sup> What had happened?



*George Fox knew the power of God to heal miraculously and sometimes instantaneously and recorded it in a straight-forward way all through his published Journal.*

In 313 A.D. the Roman Emperor Constantine issued The Edict of Milan, which made Christianity the official religion of the Roman Empire. Morton Kelsey, a church historian, explains, "The church was now flooded with nominal Christians, who found that membership brought them favor rather than disfavor. This was hardly the climate for militant enthusiasm, commitment, or works of healing... but where vitality of faith and dedication were found [that is *purity*—still found in the monasteries] the record shows that healing continued as in the preceding age."<sup>2</sup>

The record also shows that miraculous healings were almost nonexistent for the next twelve hundred years of church history because of immorality and impurity in the church. But new life and purity was breathed into the church with the coming of the Protestant Reformation (1500s), and miraculous healings began to increase so much that Martin Luther changed his mind about healing.

Early in his ministry he taught: "We have the Word of God, no special revela-

tion or miracle is necessary." But near the end of his life, after seeing his best friend, Melancthon, supernaturally healed, he even wrote an order of worship for a healing service based on James 5, a text he had earlier called "an epistle of straw."<sup>3</sup>

**J**OHN Wesley, from whom we received so much of our holiness heritage, had an experience with the Holy Spirit at Aldersgate. That divine encounter gave him a hunger for *purity* he had never known before and a new power for ministry.

Wesley told of many healings through his own prayers in his *Journal* and wrote a popular book on the healing of the sick that had 50 editions and reprints by 1850.<sup>4</sup> In his *Journal* he reports he laid hands on his lame horse on the way to an important preaching mission and the horse was well by morning.<sup>5</sup>

There are also about 50 separate entries in his published personal *Journal* that describe numerous miracles of God's healing.<sup>6</sup>

George Fox knew the power of God to heal miraculously and sometimes instan-



*John Wesley wrote a book on the healing of the sick that had 50 editions and reprints by 1850.*

taneously and recorded it in a straight-forward way all through his published *Journal*. Even more thrilling and revealing is his *Book of Miracles*, which was never published, but which Henry J. Cadbury compiled from miraculous accounts in Fox's *Journal* and from other letters.<sup>7</sup>

**O**NCE Fox and his friend, John Jay, were traveling to preach the Gospel at Shrewsbury when Jay's horse threw him "... and broke his neck as they call it. And the people took him up dead and carried him a good way and laid him on a tree ... I took him by the hair of the head, and his head turned like a cloth it was so loose ... I took his head in both my hands ... his neck began to be stiff ... then rattle ... then breathe, and the people were amazed ... I bid them get him

to bed ... the next day we passed, and he, with us pretty well about sixteen miles to a meeting at Middletown."<sup>8</sup>

Like Luther, John Wesley had early misgivings about miracles, signs, and wonders. But later he changed: "At a revival service at Huntingdonshire they shrieked, swooned, and babbled senselessly. In response to his own sense of danger to regard extraordinary circumstances too much, Wesley said, 'Perhaps the real danger is to regard them too little.'"<sup>9</sup>

Dr. John White, Christian psychiatrist and author, has researched and observed many of the healings reported by churches all across America today and echoes John Wesley's words, "The danger is *not* that you will be hooked up with something phony. The danger is that you will miss being with the movement of the Spirit."<sup>10</sup>

**T**HE dean of the prestigious School of World Mission at Fuller Seminary responded this way to the numerous signs and wonders being reported in the Third World today, "An increasing number of missiologists are beginning to believe and teach that the great future breakthrough to the Buddhists, Hindus and Muslims will be accompanied by signs and wonders,

New Testament style. And if that's what God wants to do, we in the School of World Mission do not want to be mere spectators, but participants."<sup>11</sup>

Do we as Friends want to be spectators, just watching what the Spirit is doing? Or do we want to rediscover our healing heritage as Christians and as Quakers and be participants in some of the

miraculous things our supernatural God is doing? God is looking for partners!

But remember this lesson from church history: we will not rediscover the power unless we also restore the purity and the prayer.

Let's be Friends, with a heritage to save and a future to serve. **EF**

*Rick Sams is senior pastor at First Friends Church, Alliance, Ohio. January-April he will be on sabbatical leave for continued studies at Fuller Theological Seminary, Pasadena, California.*

1. Cyprian's *On the Lapsed*, found in Morton Kelsey's *Healing and Christianity* (Harper and Row), p. 155.
2. *Ibid.*, p. 158.
3. *Ibid.*, p. 22.
4. *Primitive Physick, Or an Easy and Natural Method of Curing Most Diseases* by John Wesley.
5. Kelsey, p. 235.
6. *The Journal of Rev. John Wesley*.
7. Henry J. Cadbury, ed., *George Fox's Book of Miracles* (1948), p. 65f. and 39f.
8. *The Journal of George Fox*, Cambridge: 1911, p. 227, vol. II.
9. *Christian Life* magazine, Oct. 1982, p. 25.
10. *Christianity Today*, August 8, 1986, p. 22.
11. *Christian Life*, Oct. 1982, p. 49.



## ROCKY MT. YEARLY MEETING

### Friends and Brethren Start Newspaper Outreach

Albuquerque Friends and Sandia Brethren in Christ and Mennonite Church have teamed to publish *La Mesa Together*, a bimonthly newspaper.

The local publication is printed in Pennsylvania by a Mennonite publisher. The two Albuquerque churches have



two local pages in the eight-page bimonthly, which also contains inspirational items and feature articles. *La Mesa Together* is mailed to residents in the neighborhoods

around each of the two fellowships. Both churches share in the costs associated with the newspaper.

Terry Ash, Albuquerque Friends pastor, reported the newspaper has resulted in some new regular attenders. He said the publication is worth the cost the churches have had to incur.

For information about the "Together" publications, write: *Together*, 616 Walnut Ave., Scottdale, PA 15683 (412) 887-8500.

### Creelius Speaks at RMYM Men's Retreat

Reflection, relaxation, and challenge—all three characterized the annual RMYM Men's Retreat October 10-12 at the Foothills Conference Center in suburban Denver.

Ron Creelius, chaplain emeritus and evangelist-at-large from George Fox College, provided both laughter and a call to a deeper Christian life. His whimsical style brought smiles and laughs from many in the audience. His simple messages drew from past experiences and pertinent Scriptures as men were urged to live in obedience to Christ.

Creelius spoke about God's love, fellowship, faith, priorities, God's Word, and suffering. Here are some nuggets from the different talks that were outstanding:

- Many people have been saved so long that they have forgotten what they were saved from.
- The world is unimpressed with the average Christian today. The quality of fellowship and lives made a difference in the New Testament church.
- We need a new attitude toward the Bible and to get it into our lives.
- If we follow Christ, we will suffer. All who desire to live godly in Christ Jesus will be persecuted. We need to be willing to pay a price.

Approximately 40 men from RMYM churches in Colorado, Nebraska, and New Mexico attended the retreat directed by Bill Pruitt, pastor of Northwest Friends in Arvada, Colorado. Frank Penna, Jr., led the music. The afternoon of October 11, two local musicians—Allison Simmons and Jerry Betts—presented a special concert.

Near the end of the weekend, men at the sessions approved a constitution for an RMYM Friends Men group. The proposal had been prepared by Arden Kinser, pastor of the Colorado Springs church.

Objectives for the group are to encourage men to live Christ-like lives; unite in projects to extend God's

kingdom; provide fellowship for men from different meetings; and to unite in reaching unchurched men. An executive committee will be responsible for overseeing the group. They will appoint individuals to a retreat committee and a banquet committee that will coordinate the Men's Banquet at the summer Yearly Meeting sessions.

—Mike Henley  
RMYM Regional Editor

### Woodland Park Celebrates First Year

Woodland Park Friends celebrated its first year anniversary September 15. The church began with 16 members, sponsored by the Colorado Springs Meeting.

Since inception, membership has grown to 22 and Sunday morning worship attendance averages 40, a 250 percent increase. Pastor Larry Kinser is pleased with the church's progress. First year goals for the meeting included studying church growth concepts, participating in one "active" evangelism program, and doubling attendance. Kinser reports the fellowship is developing into a loving group that has studied growth concepts. A "friend day" program on May 3 attracted 60 people.

During the second year the Woodland Park Church intends to have two active evangelism programs and to study lifestyle evangelism. The church also intends to double attendance and membership and to locate land and begin planning for a permanent building. An immediate program being conducted by the church is "The Master's Plan for Making Disciples," a teaching tool on lifestyle outreach. The next friend day program will be called "Frantastic Days."



Woodland Park pastor Larry Kinser (left) recognizes new members.

Prayers for the Woodland Park Friends Meeting are greatly appreciated.

—compiled from report  
by Larry Kinser

### RMYM Prayer Opportunities

1. The fall men's and women's RMYM retreats are now past. Those who attended are now back to the everyday grind of life, which is often very challenging and difficult. Pray for the more than 140 participants that they will continue to practice those things they learned. Ask God's wisdom for those planning next year's sessions.

2. Pray for the missionaries at Rough Rock. Ask the Lord to bind Satan and to grant extra strength to the special workers—Diane Hutson, Fred and Sharon Jones, and Bob and Cheri Hampton.

3. Ask God to richly bless the ministries of these churches—Woodland Park, Fort Collins, Chivington, and Hasty, all in Colorado; Omaha and Benkelman, Nebraska, and Westington Springs, South Dakota.

4. Lloyd Hinshaw is the interim pastor at Vale, South Dakota, and J. Wesley Murphy is the new pastor at Grand Junction, Colorado. Pray God's richest blessings on these men as they work in these new roles.

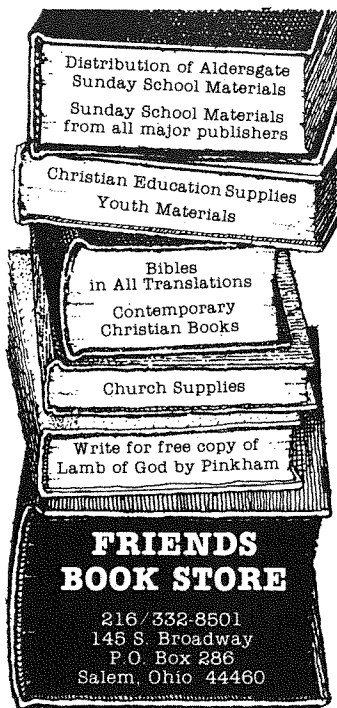


## E.F.C.- EASTERN REGION

### New Frontiers

The Missionary Outreach Conferences held during the fall centered around the theme "New Frontiers for Friends—in Discipleship . . . Stewardship . . . Outreach." Forty speakers were scheduled in 159 services across the Yearly Meeting to emphasize what Friends are doing together through our Missionary Outreach program. In addition, there were 40 churches who showed the "New Frontiers" slide presentation to their local meetings.

Commitment Sunday was October 26, the climax of the campaign, at which time individual Faith Promises are added up along with amounts budgeted by our churches and



reported to the office. On December 6 the Yearly Meeting Finance and Stewardship Board make decisions concerning the 1987 Outreach budget.

### Byrnes Complete Language Study

David and Joyce Byrne are concluding their Spanish language study course at the Language Institute in San Jose, Costa Rica. On December 10 they depart for a month of rest and vacation in Willoughby Hills, Ohio, with plans to move to Mexico City by the middle of January.

Friends wishing to send Christmas greetings should address them at 37518 Arlington, Willoughby Hills, OH 44094, since mail in Costa Rica is not forwardable.

### Eastern Region Happenings

HUNTER HILLS Spiritual Life Commission conducted a Marriage Enrichment Seminar the weekend of November 7-8 using special videotapes by Norman Wright, Larry Burkette, and Tim and Beverly LaHaye to help husbands and wives grow in their love and commitment to one another. Pastor Dale Dragomir presided at the sessions.

SONIA BANCROFT is the new secretary in the Yearly Meeting Office, replacing Sheila Steer, who leaves employment the end of December. Sheila and her husband, Steve, are expecting their first child in January.

Sonia began orientation to the new job the middle of November. She is the wife of Claude Bancroft and brings to the office ten years experience as an accountant with Firestone Tire and Rubber Company in Akron. The Bancrofts are members of Canton First Friends Church.

### PLAN AHEAD . . .

Jan. 11 "Guatemala '87 Sunday"

Jan. 16-18 Midwinter Conference: Eastern Area Friends Youth, Holiday Inn, Hudson, Ohio

April 24-26 Friends Singles Retreat, Salt Fork

May 1-3 Men in Missions Retreat, Cedar Lakes

May 11-14 EFC-ER Ministers Conference

Aug. 1-6 175th Yearly Meeting Sessions of Eastern Region YM, Canton, Ohio

\* \* \*

MIDWINTER RETREAT for EFC-ER Youth is scheduled for January 16-18 at the Holiday Inn in Hudson, Ohio, according to Doug Burch, who is serving as coordinator of planning. Hopefully, there will be a good attendance from the four districts that make up the Eastern Area—Pennsylvania, Northeast, Northern, and Eastern Ohio.

\* \* \*

MARK and TERRI ENGEL, Friends missionaries in Taipei, Taiwan, announce the birth of Andrew Ryan, on October 27 at the Seventh Day Adventist Hospital in Taipei. The baby weighed 7 lbs. 6 oz. and was 20 inches in length, and was welcomed by his sister, Elisabeth, age two, as well as his parents.

\* \* \*

NORTHEASTERN OHIO DISTRICT Meeting was held November 8 at Poland-Bethel Friends Church with Rev. Ricky Riggs, pastor of Winona United Methodist Church, as speaker. His topic was "Spiritual Formation and Lay Ministry" in the first hour, and "Spiritual Formation and the People of God" in the second hour.

\* \* \*

GUATEMALA '87 SUNDAY will be observed in Eastern Region

Friends churches on January 11 in support of the upcoming International Friends Conference on Evangelism to be held in November in Guatemala City.



## MID-AMERICA YEARLY MEETING

### Area Meetings

Area meetings were held during October and November. Paul and Leona Thornburg, pastors of the Friends Church at Austin, Texas, were guest speakers at the Western Area. Karen and Delmar Loesch, members of the host church, Booker, Texas, were in charge of the music. Northridge Friends was the location for the Wichita area November 9. The focus of meeting was the Linwood Park Church Planting project and the Hispanic Ministry.

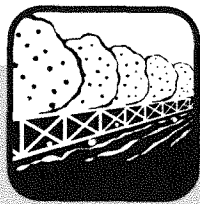
### Fall Festival

The Fall Festival sponsored by Mid-America YM Education Board was held at Northridge Friends Church in Wichita October 17-18. The purpose of the festival was to provide workshops for training leaders in a variety of ministry roles in the church.

The opening session was given by Maurice Roberts, Yearly Meeting superintendent, on the topic "The Cornerstones of Christian Education." Another highlight was the session by Howard Macy on "What Does Doctrine Have to Do with It?" Many others took part in leading workshops on various topics. A special guest was Dorothy Barratt, EFA Christian education consultant.



## Stephen Main named FUM administrative secretary



### NORTHWEST YEARLY MEETING

#### New WES President Will Be YM Speaker

Dr. J. Duane Beals has been selected as the third president of Western Evangelical Seminary, Portland, Oregon. He will assume his duties July 1, 1987.

Friends will have a good opportunity to get acquainted with Dr. Beals since he will be the guest speaker for Northwest Yearly Meeting sessions July 25-31 at George Fox College, Newberg, Oregon.

At present Dr. Beals is Dean of the Evangelical School of Theology, Myerstown, Pennsylvania. Concurrently he has been active in the Wesleyan Theological Society, Christian Holiness Association, and numerous assignments for the Missionary Church. Prior to his academic responsibilities he served as a missionary to Hong Kong and as a pastor in two denominations.

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Dr. Beals is a graduate of Bethel College (Indiana, B.A.), Asbury Theological Seminary (Kentucky, M.Div.), and University of Notre Dame (Indiana, Ph.D.).

Dr. Leo M. Thornton, the retiring president of the seminary, will continue to be associated with the school and be available for various church ministries.

#### Willcuts Speaking in Taiwan

Jack and Geraldine Willcuts, superintendent of NWYM, will be visiting the Friends mission in Taiwan the first week of December. Howard Moore, mission superintendent, will host his speaking engagements in the Taipei area.

#### OUR WIDER FAMILY OF FRIENDS

#### Stephen Main Is Selected to Lead Friends United Meeting into Its Second Century

In a bold action to insure a strong future, the General Board of Friends United Meeting in session at international headquarters in Richmond, Indiana, on October 27, appointed Stephen Main, general superintendent of Iowa Yearly Meeting of Friends, as the new administrative secretary of the central body that comprises well over half of the Friends in the world.

Main will be working at the Friends Central Offices three days every two weeks from January through May of 1987, then will be at the office full time. If the restructure proposal is approved at the June 12 to 19 Triennial at Guilford College in Greensboro, North

Carolina, he will step into the position of General Secretary of Friends United Meeting. In accepting the invitation to administer the global activities of FUM, Main declared, "It seems clear to me that God's will for my ministry is to serve in this new appointment."

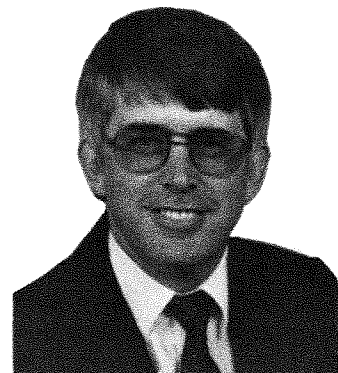
A native of Patten, Maine, and holding a bachelor's degree from Marion College in Indiana and a Master of Ministries from the Anderson School of Theology, also in Indiana, Stephen Main has been general superintendent of Iowa Yearly Meeting since 1982.

He has served the Radley (now Countryside) and Little Ridge congregations in Grant County, Indiana (Indiana Yearly Meeting). He moved to Iowa in 1977 to become pastor of the LeGrand Meeting. Under his able leadership, Iowa Yearly Meeting has ministered valiantly to struggling farm families and gained new strength in the cities.

Since moving to Iowa, Steve has been active in the work of the Friends World Committee for Consultation and the Friends Committee on National Legislation.

Steve Main and his wife, Gwen, have been married for 25 years. Now residing in Oskaloosa, Iowa, where they are active in College Avenue Friends Meeting, they are the parents of four: Chrystal, who married Rick Talbot, pastor of the Pleasant Plain (Iowa) Meeting, on October 5; Timothy, married and living in the community of the LeGrand Meeting; Carrie Naig, doing the same thing; and Tom, a senior at Oskaloosa High School. They have three grandchildren.

Main's leadership has been a powerful unifying force among Iowa Friends. A number of creative ministries (such as Minister of Health) have sprung



up in the local meetings during his tenure.

In assessing the current state of things in Friends United Meeting, Steve Main observes: "This is a critical time in the life of FUM. We have a history to celebrate and a future to plan. It is important to take some time to define the faith that unites us and the purpose that empowers us."

Main will lead Friends United Meeting into the second hundred years in the association of its member yearly meetings with one another.

Friends United Meeting is composed of 17 yearly meetings, 12 in North America, plus Jamaica, Cuba, and three in East Africa.

Kara Cole, current administrative secretary, will be leaving Friends United Meeting December 31 for a new position with a Christian relief agency in Oregon.

#### POSITION OPEN Administrator

for Lambert House Adult Day Care. Administrator supervises 6 employees and 20+ volunteers; is fully responsible for day-to-day operation of program serving 30+ clients per month. Master's degree in social work or equivalent is highly desirable; three years experience working with older people required. Closing date for applications is February 1, 1987. Send resumes to:

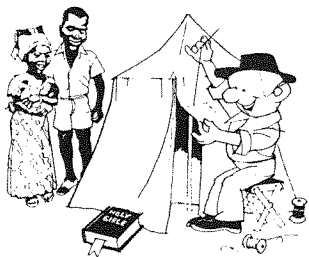
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## Parents of missionaries have unique emotions, problems

### OUR WORLDWIDE CHURCH FAMILY

#### Tentmaker Opportunities

*Seattle, Washington*—The release of *Operation Tentmaker*, a documentary film that tells how Christian believers with secular skills are penetrating Marxist, Muslim, and other restricted countries with the Gospel, has been announced by Tentmakers International. The 20-minute film, filmed on three continents, features noted missions experts Ralph Winter, John Kyle, Dick Staub, Luis Palau, and others. Countries that reject missionaries often



open their doors wide to Western talent and technology, giving Christians an opportunity for "undercover" service in restricted access countries.

—E.P. News Service

#### Hebrew Bible Joins Computer Age

*Philadelphia, Pennsylvania*—Headed by Assistant Professor J. Alan Groves, scholars working in the Old Testament department of Westminster Theological Seminary recently completed final editorial work on a computerized version of the Hebrew Bible. Computer-assisted research in the Hebrew Bible has been in progress for a number of years, but there are thousands of errors in existing computerized texts, introduced in the process of transliterating

4.5 million characters from Hebrew to coded equivalents. The Westminster group spent more than two years correcting the text, and have produced a more accurate version of the most recent publication of the *Leningrad Codex*, the oldest, most complete ancient Hebrew manuscript.

—E.P. News Service

#### Need for Literature Crucial in Africa

*Columbus, Ohio*—"I believe that literature is one of the keys to reaching Africa with the Good News of Jesus Christ," says missionary Jim Clair. "The majority of people know how to read. They will grab anything and everything to read they can find. And most of them will believe all they read."

"I am disturbed when I go into Christian homes in Tanzania and Burundi, for example, and see communist magazines from China and East Germany. I am also saddened that in many areas where there is a literature thrust, it is usually done by the Jehovah's Witnesses."

Jim Falkenberg, president of Bible Literature International, agrees that the printed page is an effective tool for reaching Africa with the Gospel.

"Increasingly we have seen how effective literature is, particularly in countries with a severe lack of strong church leadership. It stays after the missionaries leave, and continues to convey the Word of God through the ministry of the Holy Spirit."

—Missionary News Service

#### Unique Ministry to Parents of Missionaries Developed

*Wheaton, Illinois*—Parents of missionaries often have mixed emotions about their children's overseas work. Though they may approve of the ministry,

they still experience the grief and loss of separation.

Bob and Diane Flory began an informal lay ministry to candidates and their parents when their own daughter and her husband went to Europe with Greater Europe Mission (GEM) two years ago.

"Typically, an appointee will have a problem with a parent or parents who don't accept the reality of the child going to the field," Bob said. The Florys help candidates deal with their parents and even write or visit parents to encourage them.

"Many parents start to pull away from their children" as

their departure nears. "It's almost like death," Diane said. "They think, *If I don't get too involved, maybe it won't happen.* They may even withhold financial support, thinking that if that last \$50 doesn't come in, they won't go."

Parents of missionaries need to know that their feelings are not unique. Christian parents often feel guilty about their difficulty in dealing with the separation. But it's natural to feel sadness, Bob says. "You're going to miss them." Other factors, such as grandchildren born overseas, intensify the trauma of separation.

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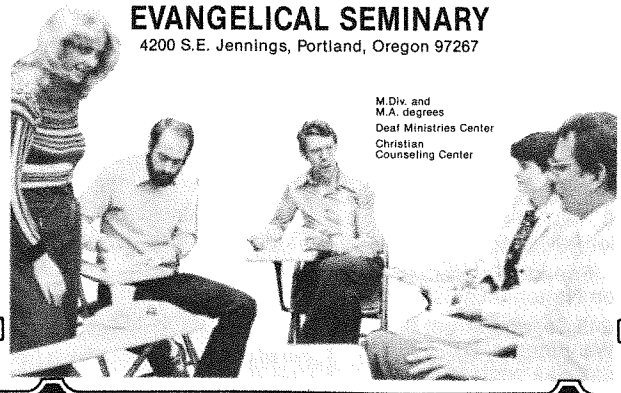
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# Church leaders leaving uncertain future of Hong Kong

"We try to encourage parents to be supportive so that when their children get to the field, they don't have to carry the burden of feeling their parents don't want them there," Bob said. —M.N.S.

## Hong Kong Church Leaders Continue Their Emigration

*Hong Kong*—A marked increase in the emigration of Hong Kong church leaders to the West, since China's agreement with Great Britain to take over Hong Kong in 1997, has been noted by Wilson Chow, dean of the China Graduate School of Theology.

Local pastors, parachurch ministry directors, and key laypeople are leaving a Hong Kong that faces an uncertain future. Communist China has promised to avoid major social change in Hong Kong for at least 50 years, but many people doubt that promise. The lure of a better life materially and a chance to continue their ministry elsewhere are other reasons for leaving, Chow says.

## RESEARCH INTERNS

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1987.

Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files.

Applications close March 15, 1987. For information, write or call:

Friends Committee on National Legislation  
245 Second Street S.E.  
Washington, D.C. 20002  
Phone 202/547-6000

"By far the main reason for their emigration is their children—their education, upbringing, and future opportunities," adds Chow.

One result of the emigration is a lack of church leadership in Hong Kong. "It is hard to find a pastor in the forties with pastoral experience," Chow said. "The situation results in a large number of churches without pastors, especially senior pastors."

—E.P. News Service

## India Campaign Completed Despite Opposition

*Uttar Pradesh, India*—One hundred and six volunteers from different Bible schools, Christian organizations, and churches gathered under the direction of The Pocket Testament League for three months of discipleship and evangelism in and around the city of Delhi. The daily program, the first of its kind in the Uttar Pradesh area, included devotional hours, Bible study, four to five hours of evangelism, fellowship, and prayer times. Daily 10 teams moved out with Gospels of John, systematically reaching 110,000 Delhi-area homes. Over 3,000 people have requested correspondence courses.

Opposition and persecution were evident throughout the campaign, as illness, beatings, and Scripture burning occurred regularly. As many as 75 volunteers and team members were held hostage and beaten in Uttam Nagar and Shakarpur. Pocket Testament League evangelist P. C. Alexander commented that "in the past 14 years of ministering in North India, this was the severest opposition faced." —M.N.S.

*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.)*

### Missions

**WESTSIDE**, Kansas City, Kansas (Dan Frost), hosted a Missions Rally with Roscoe Knight sharing slides and recent information about EFM fields, September 22. The church family were guests of Alfred and Ruth Miller for a delicious "Indian meal" prior to the service.

October was Missionary Outreach Month at **WEST PARK** Friends, Cleveland, Ohio (Chris Jackson). Special events included Eddie Lockwood sharing from his short-term missionary experiences in Kenya, East Africa; a slide presentation of current missions, "New Frontiers for Friends," and Commitment Sunday, October 19, which featured Tina Knight sharing from her mission field experiences. This was also Faith Promise Commitment Sunday, which included a Missions Dinner in the evening.

There was a "Focus on Missions" throughout October at **NORTH OLMSTED** Friends,

Ohio (Neil Orchard). Roscoe Knight shared the challenges of his missionary work in Bolivia, Peru, and Mexico. Mike Gleichman of Moody Radio Station WCRF-Cleveland spoke of his family's expected relocation to Aruba to do Christian radio outreach work.

Kirk and Diana Devenney of **PROVIDENCE** Friends, Virginia Beach, Virginia (James Kilpatrick), have returned from a missionary trip to Zimbabwe in Africa. Kirk taught pastors in the university there and was completing his master's degree through CBN University. Since their return to Virginia Beach they feel that God is calling them back to Africa to work with national pastors. At present they are planning to return to Africa in 1987 with their young son, Joel.

### Spiritual Life and Growth

"WOW" is a word that was used for an exclamation of surprise. Now it describes a ministry at **GREENLEAF**, Idaho (Don Lamm). Women Of the Word meet on Tuesday for discussion and prayer in preparation for their teaching.

Approximately 30 of the **TECUMSEH**, Michigan (John Williams, Sr.), congregation are engaged in reading through the Bible in 1986, and many more are joining in the reading of the New Testament, which began in

## EVANGELICAL FRIEND

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

*Evangelical Friend*, Box 232, Newberg, OR 97132



## Friends Day... Crusade '86... Campaign for Christ

mid-October. Many of the Sunday morning sermons relate to the Bible reading for the week. The readings follow the chronological order rather than the order in which they appear in the Bible.

Pastor John Williams, Jr., of **CANTON**, Ohio, Friends has started a special Bible study for those of senior adult age. It is a time of exercise, Bible study, and a sharing of salads and soup for lunch.

Jim Jenkins, former pastor of **HUTCHINSON** Friends Church, was the revival speaker at **BOOKER**, Texas (Francis Ross).

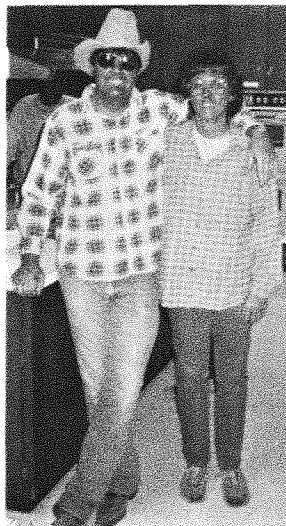
John Reams became the associate pastor of the **WILLOW CREEK** church, Kansas City, Missouri (Gary Damron). John was former pastor at **GARDNER** Friends and is in counseling service.

November 30 was "Friends Day" at First Friends of **COLORADO SPRINGS** (Arden Kinser). The worship service focused on Christ's deep desire to be a friend to all. The goal of the day was to offer those attending a personal walk with a powerful Christ, an effective way of dealing with past hurts, and a bright future through God's forgiveness.

Evangelist Earl Bailey from **CANTON** brought inspiring and thought-provoking messages during Crusade '86 at **ALUM CREEK**, Marengo, Ohio (Dane Ruff). Music evangelists at this series of five services were Dale and Mary Berens from Massillon. Steve, Linda, Julie, and Tony Robinson from Delaware, Ohio, utilized costumes and puppets to minister to the children.

Gary Wright of **HAVILAND**, Kansas, held special services at **MIAMI**, Oklahoma (Merl Kinser), October 10-12.

The congregation at **WESTSIDE** viewed the film *A Matter of Urgency*. This film dealt with



Disguised participants in the Northridge Friends manhunt included (left to right) Randy and Charlene Littlefield, Linda and Gene Stratton.

setting the right priorities when so many demands are made on our time. The showing was made possible by a gift from **FRIENDSHIP** Friends Church.

Daily Bible studies and evening services from September 16 to 21 with the ministry of Owen and Ethel Glassburn marked the annual Campaign for Christ at **DEERFIELD**, Ohio (Wayne Evans), Friends. New Christians Night, Family Night, Singles Night, Senior Citizens Night, and Commitment Night, with special music at each gathering, provided something for everyone.

Nine ladies from **PROVIDENCE** Friends attended the Women's Retreat at Cedar Lakes Conference Center September 26-28. The group found the retreat spiritually refreshing and uplifting, and were very happy to be traveling in their new church van.

From **COLORADO SPRINGS** four men from the Spiritual Life Committee attended a Small Groups Seminar in Denver October 4. Those attending—Jack McCarty, Dan Jamison, Arden Kinser, and Gary Clowe—plan to use materials from the sessions for new Bible study groups to be started in January.

Pastor John P. Williams, Sr., of **TECUMSEH** Friends served as Ministers' Division Chairman for the Lenawee County Crusade for Christ with the Bill Glass Evangelistic Team, Sep-

tember 21-28. All four Friends churches of the county participated in the crusade, and pastors Steve Savage, John Morris, and John Williams sang regularly in the crusade choir.

### Youth and Christian Education

**PORTSMOUTH**, Rhode Island (Harold Carl), Friends kicked off the fall Sunday school program with a different kind of contest. All who had perfect attendance in Sunday school and morning worship for the month of September received a certificate for a free "all-you-can-eat" ice cream sundae at Ponderosa Steak House. Twenty-three had perfect attendance.

The **SPRINGBANK**, Allen, Nebraska (Roger Green), Friends youth group had a weiner roast October 25. Mark Isam broke an arm while playing in an Allen High School football game.

Halloween night the youth of **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer, youth pastor), went on a full-fledged manhunt. The event took place at Town West Mall, where several creative adults disguised themselves and mingled among the shoppers. After one-half hour of searching everyone went to the church to see how successful the detectives were.

On October 24 the **COLORADO SPRINGS** junior and senior high youth had an all-night social event.

Congratulations to Coach Meredith Beals of **GREENLEAF** Friends Academy and the girls' volleyball team. They won the state volleyball crown. The Athletic Dessert to honor the GFA athletes was Thursday evening, October 30. The annual GFA Auction to raise support for the Academy is being held December 13.

**TECUMSEH** youth enjoyed a weekend retreat at the Mick cottages on the shore of Lake Michigan October 3-5, with more than 20 youth and sponsors participating.

"Christian Youth Crusaders" was launched on Wednesday night, October 1, at **TECUMSEH** Friends. Kimberlee Preston, Ada Stiles, Cathey Phillips, Jane Patete, Lynn Lasley, and Sally Freese serve as leaders for CYC.

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## Labor Day or day of labor?



Randy Rice of **ALLIANCE**, Ohio (Rick Sams), Friends has completed all requirements for the Christian Service Brigade Stockade program. His photo has been published in the CSB magazine, *Venture*. This is an interdenominational Bible-based scouting program working through the men of a local church to meet the following purposes: 1. To make friends of boys and disciple them for Christ. 2. To help boys develop a positive concept of Christian masculinity. 3. To provide the church with a dynamic means of outreach and evangelism to boys and their families. 4. To strengthen boys' relationships to their church. 5. To offer boys the opportunity for leadership experience.

**EMPIRE**, Vale, South Dakota (Lloyd Hinshaw), has an average of 12 junior and senior highers attending a Wednesday night youth program at the pastor's home in Vale. The study covers "the importance of understanding parents." Lloyd and Doris Hinshaw, Sheryl Trohkimoinen, and Janet Follette are sponsoring the program.

Fifty young people are involved in a musical, *Surrender*, directed by Watson Cosand of **TRINITY** Friends, Van Wert, Ohio (Duane Rice). They have traveled to such places as **GOSHEN, MARYSVILLE, ALUM CREEK, BATTLECREEK, ALLIANCE, LIMA**, and to Yearly

Meeting to present their program. Two new children's choirs are being formed under the direction of Dan and Barb Shell. One is for preschool through first grade, and the other is for second through sixth grades.

October 12 was the Harvest Day for **WESTSIDE**, with a two-fold purpose. They wanted to increase Sunday school attendance by having a special guest, Clifford West, a local chalk artist, and also to encourage folks to bring items to share with the needy people in the community.

The **LAWRENCE**, Kansas (David Hallenbeck), Friends Church sponsors the Campus Quakers. This is a Kansas University religious organization.

### Community Outreach

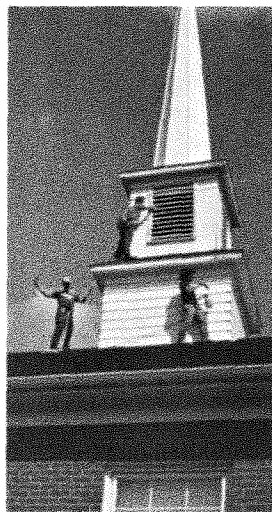
**WILLOW CREEK** Friends have 55 children enrolled in their day care center.

**UNIVERSITY**, Wichita, Kansas (David Kingrey), Friends are involved in the "Yokefellow" program at the Kansas State Industrial Reformatory in Hutchinson. Each Friday evening the men visit for Bible study or discussion of personal problems.

Public service workers "Honor Day" was held at **HANOVER**, Mechanicsville, Virginia (George Robinson), Friends on October 19. Special prayer was offered for these community workers and their families.

**WESTSIDE** Church mailed 200 copies of the Christian witness paper *Christian Focus*, with information about the church, to homes in their neighborhood.

A reception with a money tree was held at **MIAMI** for Archie and Ruth Seller. They are moving to Friends Village in Wichita, Kansas.



### Church Building and Improvements

Nearly 40 **TECUMSEH** Friends gathered at the church on Labor Day for a work bee. They painted, pulled weeds, trimmed hedges, improved the parking lot, and made minor repairs on the building. (see photos)

**FORT COLLINS**, Colorado (Lowell Weinacht), Friends recently improved the kindergarten classroom with new storage shelves and a new coat of paint. An overhead projection screen has been installed in the sanctuary.

The congregation of **TRINITY**, Van Wert, Friends decided to buy a school bus to replace the old one and to establish a fund to purchase a new bus.

### Family and Home

At **OMAHA**, Nebraska (Peter Schuler), Dr. James Dobson's six-part film series, *Turn Your*



*Heart Toward Home* was shown in October and November.

This film series was also shown at **EMPIRE** Friends in October and November at the Austin Auditorium. **EMPIRE** Friends members attended the screenings. On November 21 the church held their annual "Harvest Home Dinner." The community was invited.

### Other Special Events

A sign language class held at **TRINITY**, Van Wert, Friends was taught by Carol Rice, assisted by her son Shawn and his wife, Debbie, who are both deaf. They use several devices in their home as signals to help them care for their baby daughter. As a result of these classes, one lady is making plans to buy a TTY for the Police Department; this prints



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**FWCC**

Five-week Pilgrimage in Europe in July-August 1987. For high school juniors and seniors (ages 16-18) and adult leaders. Write to:

Friends World Committee for Consultation  
P.O. Box 1797  
Richmond, IN 47375.  
Application deadline:  
January 15, 1987.

## Quaker Youth Pilgrimage

out messages for the deaf so they can call on the telephone in an emergency.

**GRAND JUNCTION**, Colorado, reports that J. Wesley and Ione Murphy, the new pastors, arrived in October. They moved from Tonganoxie, Kansas, where they had pastored for ten years. Other churches in Rocky Mountain Yearly Meeting helped finance the move and offered other assistance.

A special class in weight control, "Free to Be Thin," is meeting once a week at **WEST PARK** Friends under the direction of Peg Leonard.

Kent and Jessie Switzer were honored Sunday at the Keen Age dinner at **GREENLEAF**. They were presented with a picture and a cake decorated by Grace Roberts. They are moving to Sunny Ridge Manor in Nampa. Also being missed by the church family is long-time member May Hodson, moving to Newberg, Oregon. She also was presented with a farewell picture from the church.

The "**GREENLEAF** Brass" played for the Madras, Oregon, Free Methodist Harvest Dinner.

The group is composed of Terrance Gulley, Henry and Vaughn Warren, Chester Harris, and Al Fisher, with Iverna Hibbs as pianist.

Sunday, October 12, **CANTON** First Friends hosted the Malone Alumni Choir, directed by Don Murray, as they presented the musical drama *He's Alive*. The choir presented it in both worship services and were treated to a "Sunday School Brunch" during the Sunday school hour.


"Celebrate" was the theme of the Senior Citizen Banquet at **OKLAHOMA CITY**, Oklahoma (Sheldon Cox), on October 19. This was a time to let the senior citizens know how much they are appreciated. On October 31 the church held their "game festival." Many special booths, games, and plenty of food were enjoyed by everyone in attendance. The event was to benefit the Benevolent Pantry.

Greg Linville, **CANTON** Friends director of recreation, has led two tours for groups from the church. October 10 the "Over 60's" group went to Marietta, Ohio, to tour the Fenton Glass Factory, ride a stern-wheeler boat, and visit a museum. October 18 a large group of families traveled to Laurel Mountain in Pennsylvania to hike at Ohiopyle State Park, tour "Falling Waters," and visit Fort Necessity.

Ron Crecelius, evangelist-at-large from George Fox College, spoke at the annual RMYM Men's Retreat and at Colorado churches, including **DENVER**, **NORTHWEST** (Arvada), **FORT COLLINS**, **PUEBLO**, and **COLORADO SPRINGS**.

The Adult Singles (FOCAS) at **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen), sponsored a Pig Roast. The rain hindered some of the games, but the good food, the pie-eating contest, as well as the Senior High

**Don't miss this opportunity of a lifetime...**



### International Friends Conference on Evangelism


**Theme: "Jesus Christ is Lord."** Nov. 4-11, 1987 at the Fiesta Hotel, Guatemala City

**Purpose:** Provide leadership training in evangelism, varied Christian ministries, church growth methods, Quaker distinctives and personal spiritual growth.

**Cost:** \$1,500 per person (Includes round-trip air fare to Guatemala City, transfer to the hotel, lodging and two daily meals, plus registration fees.)

For additional information to attend, write:

James Morris, IFCE Selection Committee  
c/o EFC-ER: 1201 30th St. N.W.  
Canton, OHIO 44709



**"They...kindled a fire, and left it burning."**

jail, kept everyone entertained. The event was closed with a singspiration. Over \$3,500 was raised to apply on the church building loan.

November 12 was the date for the Thanksgiving Dinner at **UNIVERSITY** Friends Church. A slide show featuring the children and their Sunday school teachers was the program for the evening.



### Births

**BUTTERMORE**—To Jeff and Dora Buttermore, a daughter, Alicia Marie, July 18, 1986, Damascus Friends, Ohio.

**CLARK**—To Carey and Debbie Clark, a daughter, Chelsea Lynne, September 22, 1986, Alliance, Ohio.

**DAVIS**—To Bob and Lyn Davis, a daughter, Frances Jean, October 4, 1986, Canton, Ohio.

**DAY**—To Vicky and Ron Day, a son, Nathaniel, October 5, 1986, Fort Collins, Colorado.

**DENNIS**—To Jon and Joyce Dennis, a daughter, Julia Marie, August 29, 1986, Ostrander, Ohio.

**HESTER**—To Loren and Marrina Hester, a daughter, Jennifer Kay, May 16, 1985, Klamath Falls, Oregon.

**HODGSON**—To Rick and Annette Hodgson, a son, Michael Craig, July 19, 1986, Cherokee, Oklahoma.

**LAURSEN**—To Tom and Jayne Laursen, a daughter, Heidi Jayne, October 9, 1986, Canton, Ohio.

**LEE**—To Joe and Jane Lee, a son, Aaron David, August 31, 1986, Booker, Texas.

**MEANS**—To James and Terry Means, a daughter, Laren Ashley, September 22, 1986, Wichita, Kansas.

**NOLTING**—To Garrie and Kathy Nolting, a daughter, Jessica Amber, September 26, 1986, Alum Creek Friends, Ashley, Ohio.

**POTTHOFF**—To Brent and Renee Potthoff, twin sons, Jeremy Brent and Joshua Joseph, September 4, 1986, Nelson, New Zealand.

**ROBESON**—To Mr. and Mrs. Keith Robeson, a daughter, Carly Allyse, September 17, 1986, Trinity Friends, Van Wert, Ohio.

**SANTEE**—To James and Teresa Coleman Santee, a son, Jason Allen Wendell, June 13, 1986, Damascus Friends, Ohio.

**SIEGFRIED**—To Mr. and Mrs. Lindsay Siegfried, a son, Lindsay Thomas, October 6, 1986, Hanover Friends, Mechanicsville, Virginia.

**SLUSS**—To Charles and Cindy Winn Sluss, a son, July 1, 1986, Damascus, Ohio.

**SOMMERS**—To Lorin and Claudia Sommers, a daughter, Amanda Kate, October 3, 1986, Canton, Ohio.

**SULZBACH**—To Roger and Pam Sulzbach, a son, Jonathan David, October 22, 1986, Colorado Springs, Colorado.

**VALIEN**—To John and Becky Valien, a daughter, Kala Rose, October 7, 1986, American Army Base in Germany.

**WILLIAMS**—To Mr. and Mrs. Kevin Williams, a daughter, Kendra Alice, September 22, 1986, Trinity Friends, Van Wert, Ohio.

**WILLIAMSON**—To Marty and Judy Williamson, a daughter, Casey Lynn, May 28, 1986, Vale, South Dakota.



## What about women in ministry?

**YOUNG**—To John and Jill Young, a daughter, Jennifer Rebecca, September 19, 1986, Canton, Ohio.

### Marriages

**CONANT-KAUTH.** Anita Conant and Jere Kauth, September 7, 1986, Salem, Iowa.

**KNOPP-MANTHEY.** Linda Knopp and Brian Manthey, September 13, 1986, West Park Friends, Cleveland, Ohio.

**MCNEILL-BOONE.** Sharon McNeill and Randy Boone, August 17, 1986, Eagle Springs, North Carolina.

**MAHON-BAKER.** Debbie Mahon and Robert Baker, July 21, 1986, West Park Friends, Cleveland, Ohio.

**MENDOZA-HORNER.** Patty Mendoza and Bart Horner, September 26, 1986, Providence Friends, Virginia Beach, Virginia.

**OLWIN-PRIEST.** Tracy Olwin and Mike Priest, October 11, 1986, Trinity Friends, Van Wert, Ohio.

**PATTERSON-BUCHANAN.** Wendi Patterson and Keith Buchanan, August 7, 1986, Hanover Friends, Mechanicsville, Virginia.

**PLACE-SNYDER.** May Place and Homer Snyder, October 11, 1986, Trinity Friends, Van Wert, Ohio.

**UNSWORTH-KELLER.** Lisa Unsworth and Matthew Keller, August 28, 1986, Providence Friends, Virginia Beach, Virginia.

**WOODS-SHREVE.** Sharon Woods and Daryl Shreve, July 5, 1986, Damascus, Ohio.

### Deaths

**BROOKS**—Augustine Montgomery Brooks, September 4, 1986, Hanover Friends, Mechanicsville, Virginia.

**BUCK**—George H. Buck, October 15, 1986, Emporia, Kansas.

**CHAMBERS**—Margaret Chambers, 95, June 13, 1986, Damascus Friends, Ohio.

**CLEMMONS**—John Clemmons, 72, September 20, 1986, Westgate Friends, Columbus, Ohio.

**DAY**—Nathaniel Day, one day old, October 6, 1986, Fort Collins, Colorado.

**DORRELL**—Lester Dorrell, September 20, 1986, Fowler, Kansas.

**FRAZEE**—Jonathan Frazee, September 10, 1986, Wichita, Kansas.

**LIEBNOW**—Curt E. Liebnow, May 27, 1986, Tigard Friends, Oregon.

**LIEBNOW**—Pearl E. Liebnow, October 10, 1986, Tigard Friends, Oregon.

**LINGER**—Virginia G. Linger, April 6, 1986, Virginia Beach, Virginia.

**REICHARDT**—Harold Reichardt, September 19, 1986, Emporia, Kansas.

**TRIPP**—Grace Tripp, 97, October 1, 1986, Grand Junction, Colorado.

**WHELOCK**—Betty Wheelock, 69, September 29, 1986, Westgate Friends, Columbus, Ohio.

**WILLIAMS**—Eugenia Williams, 85, September 22, 1986, Pleasant View Friends, Eagle Springs, North Carolina.

**YOUNG**—Kathryn Young, 99, June 12, 1986, Strawn, Texas.

### OUR FRIENDS COLLEGES

#### Auto as Icon

Thirty years after he gave his first, George Fox College Religion and Philosophy Professor, Arthur O. Roberts delivered his second GFC Faculty Lecture.



Topic of the 36th annual lecture was "The Automobile as Icon: Some Autobiographical Reflections." In his lecture Roberts showed how ordinary material things serve as instruments for a divine purpose.

In 1956 Roberts, chairman of the Division of Religion, delivered his first Faculty Lecture, titled "Judgment and Meaning of History."

In his second lecture Roberts had 12 topics, each with different cars and short narratives on such subjects as faith and learning who you are, faith and trust in the journey, and faith and reaching for quality. For each of the 12 topics Roberts wrote a poem to summarize and give the main emphasis to his point.

Roberts, a faculty member since 1953, is a 1944 graduate of the college. He has a doctoral degree in theological studies and church history, received in 1954 from Boston University.

#### Quaker Emphasis Features Women

"Women in the Ministry" was discussed in a four-day conference as George Fox College celebrated its 11th annual Quaker Emphasis Week. The week was open to the public, with more than 30 speakers

involved in lectures, panels, and classroom presentations.

Primary speaker was Retha McCutchen, associate pastor of the Boise, Idaho, Friends Church. Topics included "Women in the Church," "Women and Men in Ministry Together," "Women as Preachers," and "Contemporary Feminist Movements in Christian Perspective." The special week was sponsored by the George Fox Division of Religion.

#### Marilynn Ham Records Original Arrangements

Marilynn Ham, professor of music at Friends Bible College, Haviland, Kansas, has made a professional cassette recording of her original sacred piano



arrangements. American Artists, Inc. of Springfield, Missouri, has produced the recording.

The arrangements included on the tape are taken from her book, *Ivory Exaltation*, and from her second book, *Timeless Tribute*, which will be released in the spring of 1987. Tapes can be ordered from Friends Bible College. Mrs. Ham will be available for concerts beginning in May of 1987.

#### Fighting Third World Hunger

Dr. Martin Price, director of Educational Concerns for Hunger Organizations (ECHO) based

### Friends United Meeting is looking for a Meeting Ministries Associate Secretary to start July 1, 1987

**Qualifications:** The Associate Secretary must be a committed, growing Christian; should have a bachelor's degree (graduate or seminary degree preferred); must have demonstrated creativity in religious programming; must have experience and demonstrated skill in curriculum development and teacher training; must be committed to working as a team member and willing to formulate ideas and programs to be implemented by others; should have at least four years experience working with Friends congregations; must have some significant administrative experience in religious activities; five years ministerial experience is desirable; must be aware of healthy congregational dynamics and have firsthand experience in creating them; and should have knowledge of Friends and what their testimonies are in the world; must have proven administrative ability.

Applications available from:

Friends United Meeting  
101 Quaker Hill Drive  
Richmond, IN 47374  
phone (317) 962-7573.

Application deadline January 15, 1987. Please forward this ad to people you think may be interested.

## *Davis Building: 100 years old and still active*

in Fort Myers, Florida, spoke in a Malone College chapel service on October 23. He presented a challenge to the campus to join in fighting *third world hunger* by helping develop capacities for food production rather than channeling all help through relief aid in times of crisis.

### **Gleaning Provides Help for Needy**

Students at Malone College, Canton, Ohio, participated in the second annual Gleaning Project the weekend of October 18 by volunteering to gather crops of leftover potatoes and apples in fields around Stark County. The project was in cooperation with the Stark County Hunger Task Force, who will use the harvest for community soup kitchens.

According to Annie Cattell, Quaker student from Beloit, the group was able to gather six tons of apples and two tons of potatoes this year to help alleviate hunger in the immediate area.

### **Culture and Credit**

Dr. Robert Lair of Malone College announces the annual New York trip between Christmas and New Year's will include four award-winning performances plus opportunity to visit some of the major museums and tourist sites of the New York area. Dates are December 29-January 2, and tour members may enroll for college credit. Direct all inquiries to Robert Lair, Division of Language and Literature, Malone College, Canton, Ohio.

### **Campolo Speaks at Friends**

The fall semester's Christian Emphasis Week was held October 29-30 at Friends University, Wichita, Kansas. Tony Campolo, noted author, speaker, and chairman of the Department of Sociology and

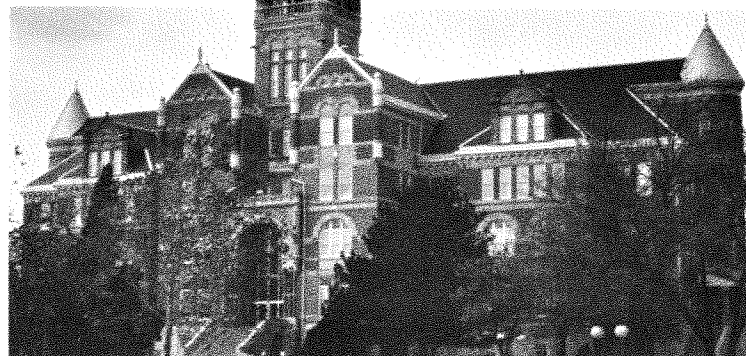
Youth Ministry at Eastern College, St. Davids, Pennsylvania, was the guest speaker.

### **Davis Hall Observes Centennial**

The Davis Building Centennial Exhibit, located in the Fellow-Reeve Museum of History and Science on the fourth floor of Friends University's Davis Hall, is open Tuesday through Friday afternoons. The centerpiece exhibit is a jacket worn by Mrs. Everest, wife of the chancellor of Garfield University in 1886.

Also on display are portraits of the chairman of the Board of Trustees of Garfield University and his wife, Warren B. and Mary Wilson Hendryx. Early drawings and plans of Davis Hall, as well as many historical photos and artifacts and the original charter of Garfield University, are available for viewing.

The Davis Building was originally constructed as the main building of Garfield University



in 1886 before being purchased by James Davis and becoming Friends University.

### **Regarding Peace in the Middle East**

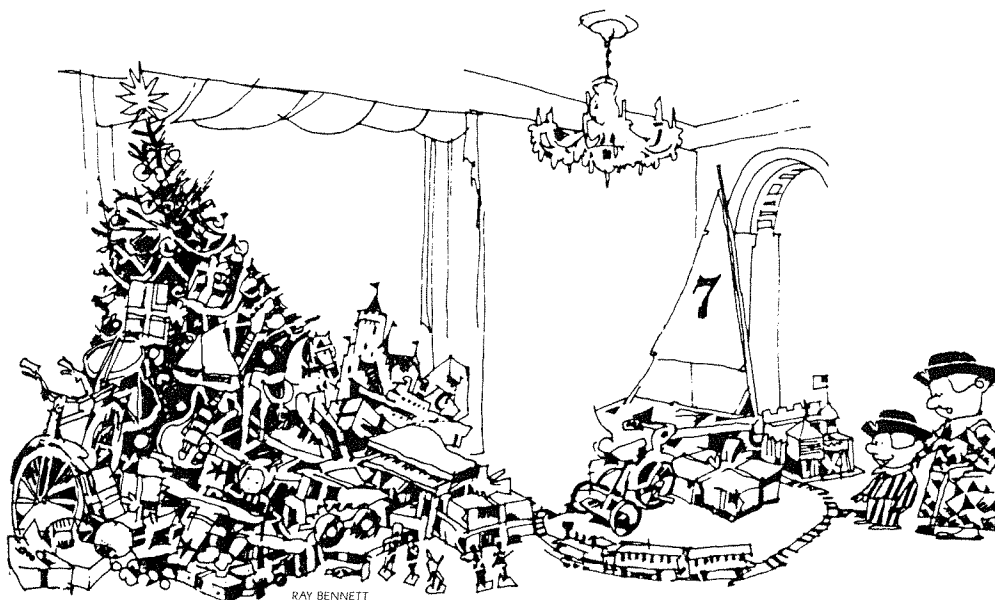
"Prospects for Peace in the Middle East" was the topic for a three-day conference in October sponsored by the George Fox College Center for Peace Learning in Newberg, Oregon, with funding by the National Council on U.S.-Arab Relations, Washington, D.C.

Two dozen events were held, including talks, workshops,

films, and discussion sessions, all open to the public with no conference fees or charges.

Topics ranged from "A Test of Ethics: Modernization in the Middle East" and "Christian Fundamentalists and Middle East Politics" to "Islam and the West: Barrier or Bridge" and "Middle East Issues in College Courses."

Among the speakers was Grace Halsell, former White House speechwriter and author of 10 books, including *Journey to Jerusalem* and *Prophecy and Politics*.



*"... but don't forget, son, that it is more blessed to give than to receive."*

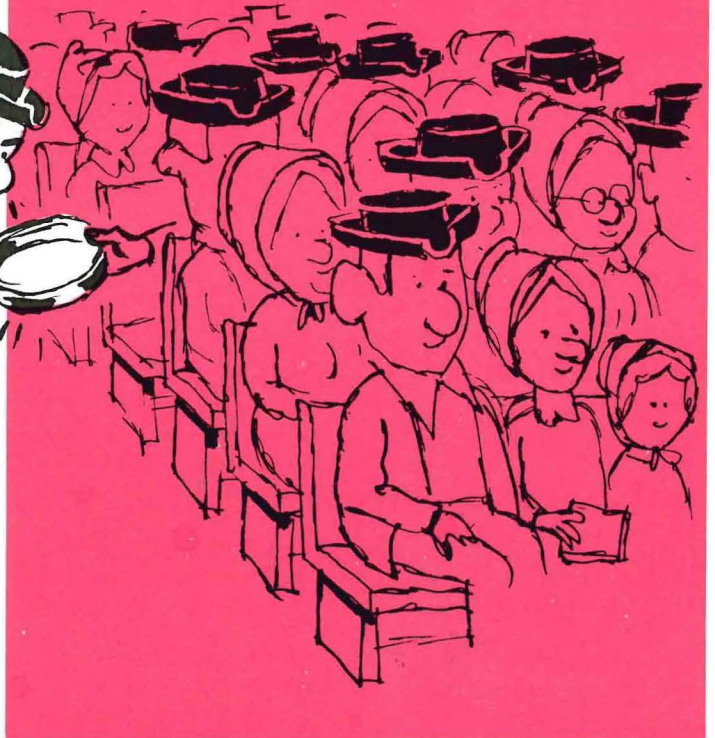


# New Words for Quakers

BY JACK L. WILLCUTS



**uncoincern** \ ən-koin-sərn \ *n* 1: when the offering plate reaches the third or fourth row still empty



**A** FELLOW with a lot of imagination named Rich Hall wrote a book not long ago developing "a glossary of words that don't appear in the dictionary, but should." He called the book *Sniglets*. (Macmillan Publishers, 1984, paperback) Here's an example or two:

"Accordionated. Being able to drive and refold a road map at the same time."

Another: "Hozone. The mysterious place where one sock in every laundry load disappears to."

And: "Furnidents. The indentations that appear in carpets after the furniture is moved."

This started my wife and me thinking about some new words that may be needed in Quakerdom to describe events, persons, or things that no dictionary or Friends history books list. These might come into the *plainness of speech* category and save time and make things clearer. It might also help to link

them to (remote) biblical roots.

For instance: *Silencicode*. Knowing the appropriate length of "Now we will enter a moment of silence." (Bible

root: Be still . . . Psalm 46:10)

Another: *Uncoincern*. When the offering plate reaches the third or fourth row still empty. (Reference: Will a man rob God? Malachi 3:8)

**T**HERE are more. *Reluctomouth*.

The last person to be quiet when the meeting starts. (That's the noise you hear. 1 King 1:45 NIV) Or, *Grrushers*. Ushers who discover the couple they were leading toward a pew up front have already taken a seat. (You will be missed, because your seat will be empty. 1 Samuel 20:18)

*Potlost*. Unwashed empty dishes left in the kitchen after a potluck meal.

(Cover that with the hides of sea cows and put the poles in place. Numbers 4:8)

*Abandahats*. Hats left on the hat rack a long time. (In accordance with the decision of the elders, anyone who failed to appear within three days would forfeit all his property. Ezra 10:8)

Then there are: *Critiquakers*. Predictable critics of all concerns brought before the meeting. (Let's swallow them alive, like the grave, and whole . . . Proverbs 1:12)


Happily there are also: *Quakeruppers*. Predictable encouragers of others. (Which means Son of Encouragement. Acts 4:36) **EF**

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# update

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

Volume 1, Number 10  
December 1986

## For Your Information

**FIRST THE BAD NEWS:** The shortfall in the Great Commission Budget at the end of November was \$13,000. But the good news is that this compares to a \$36,000 shortage at that time last year. End of the year giving to our cooperative ministries is much appreciated.

**THIRTY-TWO JUNIOR HIGHERS** from across the Yearly Meeting attended the School for Samuels at Tilikum the weekend following Thanksgiving. This was the fourth year for the conference sponsored by the George Fox College religion department.

**VIVIAN THORNBURG** of South Salem Friends was named clerk of the Yearly Meeting Council of Elders when they held their first meeting November 29.

**JANUARY 11** is Guatemala '87 Sunday in Friends Churches all across the country. The day will focus on prayer for the Friends Conference on evangelism to be held November 9-11 in Guatemala. A special offering will be taken in your local church to help bring leaders from Bolivia and Peru to the conference.

**NO CROSS, NO CROWN** is the theme for Mid-Winter at Twin Rocks, December 28-January 1. The conference for high school young people will feature Darius Salter as the main speaker.

### EVANGELICAL FRIENDS ALLIANCE

Coordinating Council meetings will be held at Friendswood, Texas, January 10-14. Representing Northwest Yearly Meeting will be Steve Wood, Richard Edmundson, and Dorothy Barratt with the Education Commission, Ron Woodward and Quentin Nordyke--Missions, Barry Hubbell and Dick Eichenberger--Publications, Earl Perisho and Jack Willcuts--Executive Committee, and Paul Bock will meet with EFA youth leaders. Lon Fendall, Dan McCracken, and Harlow Ankeny will meet with the Evangelical Friend Editorial Board. George and Dorothy Thomas

will bring news and concerns from the new mission in Rwanda, Africa. Evangelical Friends Mission Church Representative Roscoe Knight will also be traveling to the meetings from the Northwest.

## Manor Names New Director

Stuart Willcuts has been appointed to become executive director of Friendsview Manor August 1, 1987. The Manor board selected Stuart to direct the Newberg, Oregon, retirement home upon the retirement of Dean Campbell who has served as executive director for 12 years.

In January Stuart will begin a 7-month training program at Friendsview Manor and two other nursing home locations for an Oregon Nursing Home Administrator's license. Stuart, his wife Kathie, and their children Jeremy and Jennie recently moved to Newberg after 9 years of service in Latin America, California, and Africa with World Vision International.

Friendsview Manor has 126 living units and presently serves 199 residents. It also includes a 52-bed health center. The Manor opened in 1961 under the leadership of Charles Beals. It reached full occupancy in a couple of years and has been operating at that level ever since.

## Humbled and Challenged

Pastor Gregg Lamm and Friends at Klamath Falls send the following appreciation for Share Call contributions for finishing the addition to their building:

"In the past eight weeks our vision for what God wants to do to and through us has been renewed and stretched as we've studied the book of Nehemiah. Being so far from the rest of Northwest Yearly Meeting 'friends' we often feel isolated, but the generosity and love shown us through your response to the recent Share Call has humbled and challenged us. Thanks for giving so much of yourselves to a group of people you've only heard about, but to whom you're bound through the love of our Lord Jesus Christ."



## **Perry and Dillon Scheduled For Friends Men**

Friends Men Retreats will be held both in Oregon and Idaho in March. C. W. Perry, pastor of the Rose Drive Friends Church, Yorba Linda, California, will be the speaker at Twin Rocks, March 13-15. The following weekend, March 20-22, Friends Men will gather at Quaker Hill, McCall, Idaho, to hear Gerald Dillon.

## **Annual Community Dinner Is Another Success for Piedmont**

More than 150 people were served at the annual Piedmont Thanksgiving Dinner on November 20. An increased number of people from the community came to the dinner that included participation from the Friends for Kids, the youth choir, and a message by Robert Kemp of the AME Zion Church in Vancouver.

Assistance from other Portland area Friends churches helped make it possible for Piedmont to reach out to others through this annual event.

## **Stewardship Steps for Your Church: Investigation, Cooperation, Determination**

By Jack L. Willcuts, general superintendent

The Gospel deals straight out with facts, hard facts, more than it does with abstract ideas. The teachings of Jesus about our possessions and use of money reads more like an income tax form than like poetry. Money is not bad. Jesus simply and specifically talked about the misuse of money. Money, for the Christian, can become an agent of love. Remember the Good Samaritan? He did a mission of planned giving, making careful investigation of a need.

The investigative process is illustrated again and again in the Scripture. Joshua sent out land management planners to prepare the people for conquering Canaan. He had done his homework, committees had met, priorities were set, objectives were clear.

The investigation has already been attempted by the different boards and commissions appointed by the Yearly Meeting. Examining the objectives and the price tags attached to all the projections of our church departments, it becomes clear that these goals are reached after study, research, prayer, faith, and generosity. Now the factor of trust, of

accepting the value of each of the items included in our Yearly Meeting and local church budgets, brings us to the next step in our specific responsibility: cooperation.

While each of us may have particular interests, which change from time to time, keeping the church together in unity and vision means submitting to one another in love and trust. Pragmatically this means using our time and creativity in determining God's will and ways in allowing everyone the privilege of participating in a cooperative effort in funding the programs envisioned.

There is an unwritten law of human nature, including the character of the church body, that we become our best only when we work together. As opportunities to serve, and to witness, begin to proliferate, it does not mean any one ministry is less important than another, but rather that we can be doing more things together!

Determination is the next step in our pursuit of consistent stewardship.

Yet another example from Scripture in Nehemiah. He planned carefully, he organized well (every section and person had been designated with specific responsibility); then came the derision and scorn, the insults, the weariness of the people, the financial and materials allocation. But Nehemiah built the wall with patience, courage, boldness, and authority. Often the lack of careful planning and follow-through causes failure. Each day and month there is the matter of dedication. This calls for leadership, not manipulation or domination. And determination: "the people had a mind to work."

There is the necessity of prayer. Nehemiah prayed a long time, and often in the process of building and seeking God's guidance. So must we. There are now nearly a thousand "Prayer Warriors" covenanted to prayer across the Yearly Meeting. I truly believe this year can be the best ever in our stewardship as we are careful in our investigation, enlisting the cooperation of all, and in determined follow-through in ways that allow the Lord to bless our lives, each church, and the Yearly Meeting.

"May grace and peace be yours in abundance."

II Peter 1:2