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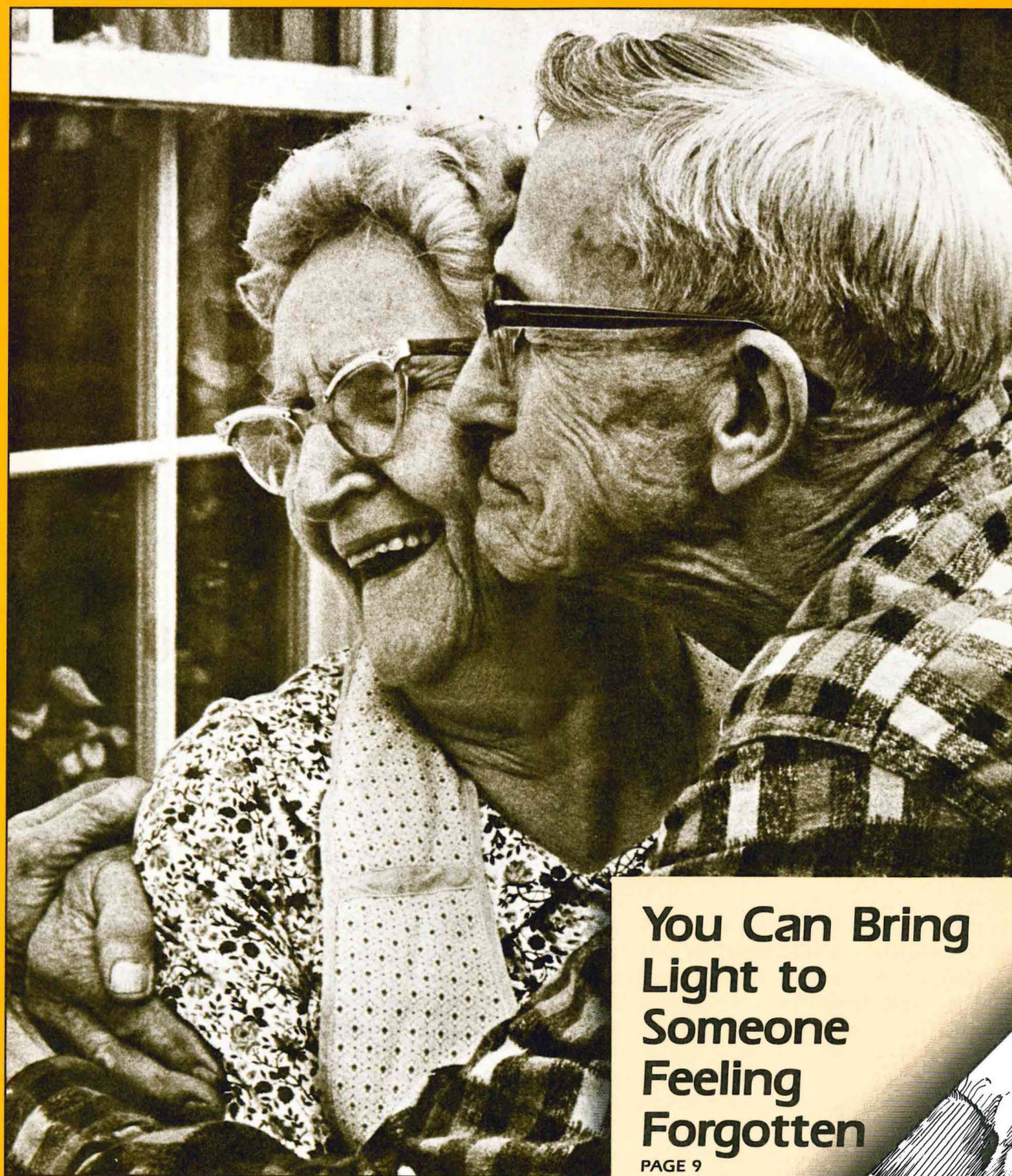
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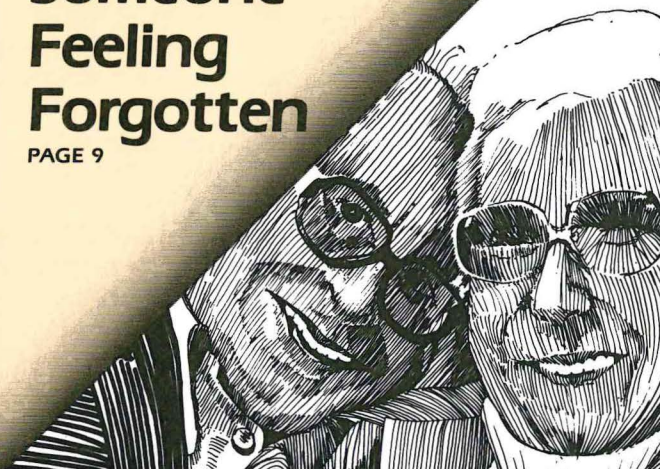
January/February 1987

EVANGELICAL **FRIEND**



**You Can Bring
Light to
Someone
Feeling
Forgotten**

PAGE 9



HELPING *to meet the spiritual needs of the* ELDERLY

BY DAVID O. MOBERG



THE ELDERLY

HELPING
CARING
SHARING

IN America today, one can see a rising level of interest in spiritual things if one is inclined to look for them. Again and again, they are referred to. Yet, if one is looking for evidence of secularization and a decreasing interest in spiritual things, one can also find that. Perhaps our population is being polarized into those who clearly have a spiritual orientation and those who do not. Preconceptions sensitize one to notice either more interest or less interest in spiritual things. Those who are blind to the spiritual nature of humanity remain blind. Those who have the eyes of faith see evidence of its importance on every hand.

Everyone is a whole person. We can divide that person into parts—the digestive system, the circulatory system and so on—only analytically. If we take parts away, soon there is no person left. It also is difficult to abstract that which is uniquely spiritual, for it lies at the core of what a human being is. But some aspects of human concern stand out more clearly than others as essential to spirituality. I shall share seven that are found among the aging. Those who are young will find that they also apply to them in varying forms and degrees.

1. One of these needs has to do with *injustice and inequity* the elderly have observed through their lifetime and they themselves often experience. The aging process involves a series of losses: Loss of health, strength, and vigor; loss of friends who have moved away or died; loss of employment; loss of social position, etc. "Ageism"—discrimination against the aging and elderly—is evident in almost all areas of public life, even including churches.

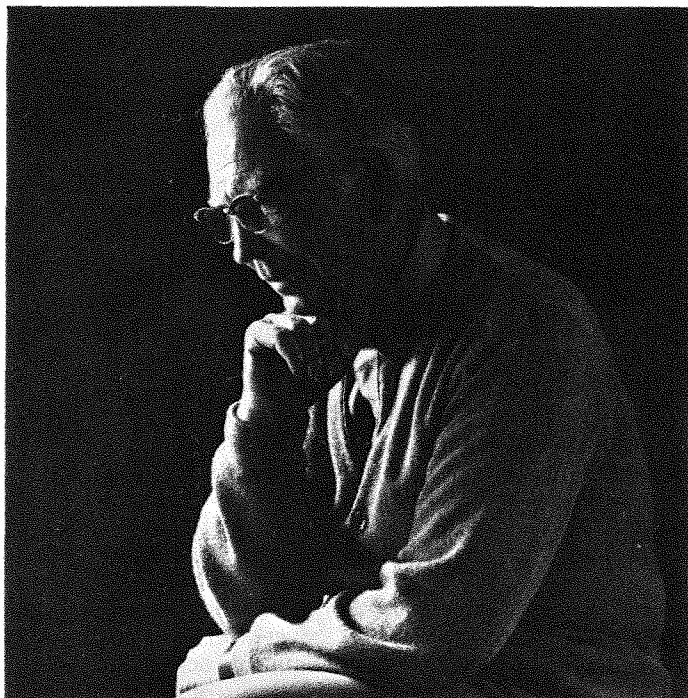
Prejudicial attitudes, which we might call "gerontophobia," or the fear of aging and of the aged, affect relationships with the elderly. There is often a lack of respect for those who are old, for their knowledge is viewed as out of date and irrelevant.

Thus in numerous ways the elderly experience injustices similar to minority groups and the poor. Why does God permit such things to happen? Why does He permit us to experience disease, degeneration of the body, and painful arthritis? And especially, why does God allow it to happen to those who are His children both by creation in His image and through faith in Christ as Lord and Savior? Older people need help in coping with such questions.

CHRISTIAN faith provides resources to help us deal with these issues. On the social level, when there are injustices of any kind, we can be sure on the basis of Scripture that somehow, in ways we may not fully understand, God's justice is rolling on like a mighty river. Eventually every knee will bow and every tongue confess that Jesus Christ is Lord. When He is truly Lord, the injustices will be taken care of. While this is no excuse for not doing whatever we can about the injustices, it provides comfort and the assurance that even if we still suffer, God is still at work. But there is also a more personal dimension for Christians. This life is only a pilgrimage enroute to the promised land where we shall reign forever with the King of kings. Justice is certain for Christians, even if it may not arrive in this life.

2. Another spiritual need has to do with the *anxieties, fears, and worries* that many older people experience when confronted with the losses, deprivations, and problems they anticipate for the declining months and years of life. Again we find resources in our Christian faith. We can accept all circumstances in the assurance of God's

promises that all things work together for good to those who love Him, that no temptation or trial will be too strong for us to escape or bear, and that if we seek first God's kingdom and His righteousness, the material things we need will be added to us as well. We get help in times of trouble through the church's "care for souls," bringing comfort, love, sympathy, hope, and other forms of spiritual support in times of trial and difficulty. We have the assurance that as the Lord is our shepherd we need not fear, even when we walk through the valley of the shadow of death, for the Lord is with us.



3. The third need relates to *anticipation of death and dying*. When people are 70, they recognize that their time to leave this life is much closer than at 30. Preparation for death involves material things and social relationships, but ultimately it is a spiritual task.

There are many interpretations of what happens following death. These inevitably have a bearing on the mental lives, feelings, attitudes, and behavior of people in this life here and now. If life after death can only be found through one's offspring carrying on the family name, then obviously one will be very much concerned about having children and grandchildren. If it is only memories that are left behind, we'll try to make sure people's memories of us are good. If it is a material estate, one might want to accumulate property and be sure one's name is attached to it and survives. If your fate is reincarnation, you'll try to be content in this life, lest you reappear in some lower life form in the future.

THESE contrast sharply with the Christian perspective that we have eternal life here, now, and for all eternity. We have comfort from the Lord's promises that He is preparing a place for us and will come again and receive us to Himself. To be absent from the body is to be present with the Lord.

4. A fourth need is *self-respect*. This includes personality integration, a sense of identity, relatedness and belonging to a group, and ego identity.

Major changes in self-concept occur in every stage of the life cycle. It occurs when an infant learns to walk, even if we cannot analyze it because verbal abilities are so limited. Entering kindergarten is frightening at first, but, it is also a source of pride. Then comes elementary school, high school, college, a job, marriage, parenthood, job changes, promotions, and eventually retirement. From a secular context it is the last stage of life, and death is the end. But for Christians, it is not the end. We have a hope beyond the grave and need not be caught up in the feelings of uselessness and worthlessness that accompany the lack of rootedness and identity.

Retirement is a time for preparation, even as earlier stages are. One way to continue preparation is to engage in services to help others. If Christian groups label such services with a job title, the title itself will add to the self-esteem of the retired person. Friends in Christian circles also become part of a support group to help us in times of

crisis and difficulty. Our identity as Christians assures us that we all, male and female, are created in the image of God. We have an extra inherent worth as those who are twice-born heirs of God's kingdom.

Each stage
in life is
preparation
for the next.
Even
retirement is
a time for
preparation.

5. A fifth need is *independence or autonomy*. A blow to personal dignity often afflicts aging people when they are pushed around, often against their will, as if they are mere objects. Many are robbed of self-determination and freedom of choice. Their dignity is diminished in their own eyes and they are demeaned in the eyes of others by such practices. Sometimes even doing good things for them involves putting them down instead of raising them up.

The spiritual answer to this is accentuated by our faith, which affirms the dignity of all human beings and the fact that each person is accountable to God. Everyone must be allowed to make decisions as long as possible, for if they are made by someone else, he or she is no longer responsible. Christian fellowship can affirm this stewardship verbally by visits and prayers and by giving people worthy tasks and roles.

6. The sixth need is for *meaning*. To cultivate and strengthen a satisfactory philosophy of life is a spiritual necessity that cuts across all of the others. In their later years many ask, "Who am I anyway?" "Why am I here?" "What is the meaning of my life?" These spill over into questions of the meaning of the universe itself.

Our pluralistic society with all sorts of philosophies does not provide an answer that is accepted by everybody. As they rate one philosophy against another and yet another, people easily get confused. There is no universally accepted resolution for these questions. Materialistic definitions of the situation become self-fulfilling prophecies of doom.

(Continued on page 18)



We're Evangelicals, Not Fundamentalists

BY LON FENDALL

It had always been an irritation to me, but on that evening in October it became a major source of distress. Ignorance, I mean. Not ignorance in general, of course. A particular kind, having to do with some terms that identify major theological issues and distinctions.

I'm referring to the frequent confusion between the terms *evangelical* and *fundamentalist*. People who are otherwise well-educated and intelligent frequently make no effort to distinguish between these two categories. Sometimes journalists even interchange the words *evangelist* and *evangelical*.

When I was young I recall a certain minister's theology being described as "fundamentalist." I had no idea what the label meant, but it was a term used approvingly. I assumed at the time that my pastor must be a fundamentalist, since he was a good pastor.

Words change, of course. Today if someone's grasp of theology is no better than their knowledge of the rules of water polo, they will most likely define "fundamentalist" by connecting it with a few well-known names, usually prominent TV evangelists. If pressed, they wouldn't do much better in describing the beliefs of fundamentalists than they would in explaining the structure of the Arabic language.

The event in October that caused me to become so concerned about the confusion between evangelicalism and fundamentalism was one of those shattering experiences disguised as a routine event. I was attending a Sunday evening worship service with a study group in Northern Ireland. The service proceeded through all the predictable stages—the singing of several hymns, reading of announcements, reading of Scripture, offering prayer, followed by a responsive reading.

Nothing about the first half of the service would have been memorable. The pastor was a striking person, forceful in his reading of the text of the evening, enthusiastic in his song leading, altogether normal in every way. He

could have fit in nicely in almost any evangelical church and in many "main-line" churches.

But then it happened. The texts were from Daniel and Revelation, obviously connecting with Christ's second coming and the trends that might indicate Christ's imminent return. This theme was not an unusual one for an evangelical pulpit. Christians ought to take serious note of the warnings and promise of Christ's return. But that theme became a point of departure, not the main destination in this preacher's homiletical journey.

For the next 30 minutes our group sat in shock and barely disguised anger as the preacher, Rev. Ian Paisley, proceeded to use the prophetic passages as the justification for a message filled with hate. I wish I could use a softer, less judgmental word, but I honestly can't. As Paisley warmed to his subject, he took aim at a series of targets—Catholics in general and the Pope in particular, the British Government for its part in the Anglo-Irish Agreement, the United States government for the same reason, and Protestants who in any way deviated from the exclusivist, reactionary gospel of Paisley's Free Presbyterian church (no resemblance to Presbyterianism elsewhere).

My point is not to attack Paisley. He does better at discrediting himself than I could possibly manage. My point is that he helped me to understand fundamentalism at its worst. It seems to me that some of Paisley's hatred and fear can be found in fundamentalism everywhere.

Why do some fundamentalists lash out at those within the church they consider to be liberals, sometimes without even

bothering to go to the persons first to discuss the issues involved? Because there is a deep fear that those persons might be partly right. That the ambiguity that results in varying interpretations will erode the confidence of one's followers, people who want a clear and unequivocal statement of truth.

Evangelicals and fundamentalists share a firm commitment to truth—the truth of God as recorded in the Bible and as clarified and interpreted by the Holy Spirit. Beyond that agreement there is an important difference. Fundamentalism is a doctrine of fear. Politically, it fears change in the political status quo and places its trust in military and political strength rather than the omnipotent God. In the Northern Ireland context, this means resisting any sharing of power with those from a Nationalist/Catholic background and using the same terrorist tactics that are so repulsive about the enemy, the hated Irish Republican Army.

Theologically, fundamentalism fears any tolerance of differing interpretations of God's truth. Those who don't use precisely the right phrases are shunned for fear their differences will pollute the purity of the faith.

Hatred, the first cousin of fear, is the quality that most easily distinguishes fundamentalists from evangelicals. Those who are different, whose views aren't in complete agreement, are not only feared but are hated. They become heretics and enemies, even more threatening than those who are drastically different. Paisley is almost as uptight about mainstream Protestants as he is about the I.R.A. terrorists.

We are evangelical Friends. We should not be apologetic about the label, but we should also recognize the fundamentalist influences among us and reject that which is alien to the Gospel.

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you." (Matthew 5:43-44 NIV) **EF**

EVANGELICAL FRIEND

COVER: Laughter and love are not emotions exclusive to the young. Articles in this issue feature the opportunities for helping, caring, and sharing with the elderly.
(Photo by Jim Whitmer)



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Lambert House Adult Day Care participants visit with director May Wallace (right).



BY
NORMA SILLIMAN
AND
MAY WALLACE

Caring for the Elderly Together

he became a daily participant at the center. His experience at Lambert House resulted in a transformation.

Carol, his wife, reports many favorable changes in the past year. The staff at the center has also witnessed a number of remarkable improvements. What visitors to the center observe is a man who is sold on the role of Lambert House in his daily life. George proudly escorts visitors through "our" facility, explaining the use of each room. To the potential participant or new participant, George explains why he is here, a personal testimony of the need it is meeting in his life.

In addition, there is an exciting new dimension of emotional restoration taking place. During the past three months George has shown more and more initiative in assisting others who have a variety of disabilities. He glows with satisfaction at being able to provide a helping hand. In fact, he has a reason to be there now, which is far more significant than "for his own protection." In a very real sense, he is needed. He knows very well that a staff member does not have the time to take Martin, a forgetful companion, for a walk outdoors at least once a day. Nor do they have time to answer Martin's repeated questions at the end of the day: "Who is taking me home?" or "Do I go to my daughter's?"

Yes, George has found a niche for himself at the age of 69, a place where he is needed and can make a meaningful contribution. And the bonus is the happier hours he has at home with wife and friends. His interest in life around him—the sports world and current events—has been quickened to a pace that he hasn't experienced for many years.

GEORGE'S story is only one of several that have been witnessed during the time since Lambert House opened. The center is a homelike community of people—staff and clients—who share their lives with one another in a caring way.

The adult day care center at Lambert House is a ministry of Reedwood Friends Church. Among the pioneers in the field of adult day care, Lambert House has cared for the frail and disabled older adult for over 11 years. It is one of over 1,000 such centers across the United States.

Today there are nearly five million older people in need of help from others to carry out their daily activities such as bathing, grooming, dressing, and getting around. Over 31 percent of those over the age of 85 need such help. Despite the myth that families abandon their elders, the reality is that only 5 percent of those over 65 live in nursing homes. For every person 65 or over residing in a nursing home there are two equally disabled elders living in the community. Family members are providing the majority of these people's care, generally doing it willingly, but often at great financial, emotional, and physical cost.

Friends and neighbors are a great help to the impaired elderly person and to the caregiving family, but there comes a time when some formal services are needed. Services available in most communities are housekeeping, personal care, nutrition programs, transportation, home health nurses, therapists, social workers, and financial assistance. Sometimes, adult day care is available.



Lambert House staff members Kathy Bailey (left) and Brenda Kinser give assistance with craft project.



GEORGE is not his real name, but he is a real person, a daily participant in Lambert House Adult Day Care Center in Portland, Oregon.

For eight months he had feelings of resentment for being "put" there during the daytime. Since George is a compulsive drinker he could not be left at home without overdrinking.

To complicate matters, his wife works five days a week, so she felt her only recourse was to provide for a daytime sitter in their home. However, this left something to be desired. The social interaction between George and people his own age was unsatisfactory.

A little over a year ago, George nearly died from intoxication. Before he left the hospital the social worker recommended Lambert House, so immediately after discharge

Adult day care is a homelike group program designed to meet the needs of functionally impaired adults who do not need 24-hour nursing care but who are no longer capable of full-time independent living. Both the older individual who participates in the program and the family caregiver are considered the client. The services are all aimed at maintaining the participant's independence and supporting the caregiver so that the elder can continue living at home as long as possible.

AT the heart of adult day care are relationships and socialization. Adult day care centers are places where otherwise homebound, socially isolated people can come and make friends, play games, enjoy entertainment, participate in crafts and other projects, and generally have a good time. Activities are geared to a slower pace than those in a senior center. Participants are encouraged to provide input into program planning, and the needs and interests of participants are important to the staff.

Besides social activities, other components of adult day care programs are daily exercises, assistance with personal care, a hot noon meal and snacks, health monitoring, supervision of medications, counseling for families, and information and referral. Some programs provide transportation. Some have therapists. All provide a "day out" for the participant and a "day off" for the caregiver, at a modest price.

Today there are few adults in America who are not in some way affected by the long-term care needs of an elderly friend or relative. Although many have not had to directly deal with the demands of day-in and day-out caregiving, most can imagine what the isolation, fatigue, and frustration of 24-hours-a-day, seven-days-a-week, sometimes year-after-year care of an impaired loved one could be like.

MANY caregivers are old themselves—spouses, brothers, sisters, or even adult children caring for very old parents. When a spouse is unable or unavailable to provide the care needed, a daughter or daughter-in-law is usually involved in helping. Sons are sometimes the primary caregiver, but more often a secondary help. If a caregiver still has children at home, a career to attend to, or any number of other commitments, there is a need for outside help in order to prevent institutionalization of the elder. Often, adult day care, with its benefits of socialization for the participant and respite for the caregiver, provides just the right help.

Personal sacrifice and self-denial are necessary characteristics for the kind of giving involved in long-term caregiving. People struggle with the conflict created by wanting to fulfill family commitments and yet wanting to enjoy life while they are able. The struggle to find the strength to put love into action on a daily basis can be difficult. Moreover, the caring

often goes unappreciated by the recipient, especially when there is mental deterioration.

The long-range commitment of caregivers means difficult choices. However, the result of those choices—choices that retain their loved one's dignity and individuality—contribute to our society remaining a more humane, compassionate one. It has been said that the character of a society can be judged by the way it treats its children and its elderly.

The older adult who comes to adult day care centers has experienced multiple losses. He or she usually has lost friends, often a spouse, sometimes a home, as well as whatever physical or mental disabilities that have resulted in decreased independence and thus the need for adult day care. Life has sometimes lost its meaning or, for some, has become a painful or boring experience. To go to a place where there are people who understand, who have time to listen, and who care, can make a great difference.

AS our society chooses to use a large percentage of its resources for national defense and to demand relief from the tax burden, money left for human services is diminishing. Increasingly the church is being called upon to meet needs that have been funded by the government in the past. Christians must rise to this challenge. Certainly compassion for children, the poor, the homeless, the sojourner, and the elderly must result in action. Prayer is the beginning point to determine how we should respond.

The Christian who discerns a call to minister through adult day care has a challenging but rewarding task. Adult day care centers are almost always nonprofit organizations,

THE BIRTH OF AN ADULT DAY CARE CENTER

BY NORMA SILLIMAN

NED'S Place (Neighborhood Elderly Day Services), a small adult day care center in Newberg was the result of a clear vision from the Lord, confirmed by Christian friends. I called together a committee and was advised to do some volunteer work at Lambert House. My time there heightened my sense of calling to work in adult day care. I took my vision to the board of Newberg Human Resources Center, our local social services agency (begun by George Fox College people in 1974), and they agreed to sponsor an adult day care center.

I worked part-time at the hospital as a staff nurse and volunteered many hours for more than a year before money came in to begin remodeling and actually preparing for the program to begin. Many other Christians helped with ideas, contacts with authorities, on committees, with labor, and most of all with love and support.

Now NED'S Place has been serving families for almost two years. It is in a modified house, and participants say it's like "home away from home."



Caring

struggling to find the resources to continue providing services to families who frequently cannot bear the full cost. There are many ways volunteers can be helpful by doing special projects, sharing

special talents or skills, stopping in to visit, serving on committees or boards, and fund-raising. Individuals or churches can contribute money to adult day care centers even if they don't have the time or aptitude to do volunteer work.

The task is greater if an adult day care center is not nearby. Starting one takes a commitment similar to the level of commitment the caregiver has for his or her loved one. Usually one person receives the vision and becomes the driving force behind getting an adult day care ministry started. It is essential, however, that a group of people be involved in backing and supporting the project.

The investigative stage of beginning an adult day care center may take from three months to a year or more. During this time the committee or task force needs to collect and analyze information about the needs and resources in its community that might support the development of an adult day care center. As the desire and leading continue to grow, the committee will become more formalized and will need to ask

some serious questions. Do we really want to start an adult day care center? Is our understanding of and connection to the problem strong enough to make us effective advocates? Can we mobilize the necessary resources?

ONCE these questions are answered, the committee may begin the planning stage. Allow plenty of time—as much as two years may be necessary. During this time the committee must seriously study various types of adult day care programs and what sources of funding are available. Visiting adult day care centers is very valuable at this stage. Details such as policies and procedures and schedules must be worked out. Building relationships with potential referral sources and funders must begin.

Through the caring of many people in the community, in churches, in neighborhoods, in families, and at adult day care centers, elders who need some help are able to have the best of two worlds, their peer group and their family. **EF**

Norma Silliman is program manager of Neighborhood Elderly Day Services (NEDS Place) in Newberg, Oregon, and is clerk of the Unprogrammed Friends Meeting in Newberg.

May Wallace is director of Lambert House Adult Day Care in Portland, Oregon, and a member of the pastoral team at Reedwood Friends Church.



Ministering in Nursing Homes

BY PAUL KELLER

NURSING homes are the fastest-growing industry in the United States.

This presents Christians with a challenging opportunity to minister to others.

In reaching out to individuals in nursing homes, we can share the hope and love we have in Jesus Christ.

Nursing homes are changing today. When most of us think of nursing homes we think of the elderly and aged. However, many homes now have a significant population of moderately retarded adults and those afflicted with Alzheimer's disease.

Some might feel that dealing with nursing home patients is out of their comfort zone, or, worse yet, that they are not capable of being part of such a ministry. If we prayerfully consider 1 Corinthians 2:1-5, we see that Paul did not come with eloquence or superior wisdom. Instead he resolved to know nothing except Jesus Christ. The Lord will touch these patients through us if we put aside the thoughts of our inadequacies.

In considering the traditional elderly patients and their strengths, weaknesses, and needs, Pat Moore's book *Disguised* would be helpful to read. At the age of 26, Pat Moore spent three years disguised as an 80-year-old woman. The insights she shares in her book are very valuable.

Ministering to the moderately retarded or confused individual is never an easy task. However, I have found 1 Thessalonians 5:23 especially helpful. Within the Scripture our whole spirit, soul, and body are mentioned. This verse helped me work with one particular patient who resides in a nursing home where I am periodically asked to speak. This



individual has Down's Syndrome and cannot read or write.

During our singing, she requests "Power in the Blood." I have her come up front to stand beside me. As the singing begins, she can only say "Power in the Blood". For the other words her sounds cannot be understood. I truly believe her spirit is alive and knows Jesus Christ. There is a spiritual

communication that radiates from her.

Confused patients will often respond when you listen to them and answer in a caring manner. We simply do not know how much they receive from a personal visit. The Lord is able to penetrate their confusion and minister to their spirit, especially when we touch them and pray directly for them.

The first step in this ministry is both simple and difficult. Locate a local nursing home and ask to speak to the activity director or the social service director. Explain that you are a Christian and want to commit some time each month to visit and share with the patients.

Leviticus 19:32 (NIV) says, "Rise in the presence of the aged, show respect for the elderly and revere your God. I am Lord." **EF**

Paul Keller is a learning disabilities teacher for the North Canton Board of Education and coordinates ministry to nursing homes for First Friends Church, Canton, Ohio.

Have You Hugged an Elderly Person Today?

BY EVA M. BRIGHTUP



A SHINY pickup drove down the dusty road and stopped along the south rim of the Grand Canyon. A young Navajo Indian helped a stooped and emaciated old lady from her side of the truck and led her to the beginning of a nearby path. Then, turning quickly, without looking back, he strode to the pickup and drove away in a cloud of dust. The old woman watched until he was out of sight, then, slowly, she began her descent into the great chasm in the earth. She knew from tribal custom what she had to do now that she was old and sick and no longer able to be useful. The best she could hope for would be a bush to shield her from the noonday heat and the chilly night winds until the Great Spirit would come to relieve her of her misery.

A friend relayed this episode to me as he witnessed it on a number of occasions while he was working as a guide at the Canyon. Every culture since the beginning of time has had to decide how it will treat its elderly and infirm members. However, ultimately the decision becomes an individual choice.

In spite of the popular belief that children of earlier eras were more devoted to their elders than those of the present day, this is not necessarily true. Many of our elderly are lovingly cared for, but we are running into new problems. People in the United States are living longer. Bureau of Census statistics for 1980 show that the percentage of Americans over the age of 65 has increased from 4 percent in 1900 to 11.3 percent in 1980. Many are relatively active and alert until very advanced ages. Others, due to physical causes or medical

advances that prolong life, may die in slow increments of debility.

Meanwhile, the primary caregivers for these persons, their own children, are themselves becoming older and are likely to be suffering from infirmities of age such as strokes, heart attacks, or arthritis. This phenomenon of the old caring for the older was brought into sharp focus for me recently as I watched my 70-year-old father and his older sister struggle to care for their 97-year-old mother. This scene is duplicated over and over in our country today.

STUDIES by the National Institute on Aging indicate that approximately 80 percent of older people are in contact with a close relative at least once a week. That leaves 20 percent who are not so fortunate. In some cases, there are no family members or close friends left to care. In other situations, those who care may be removed by great distance or are unable to be actively involved because of their own physical disability. So, a large number are left sitting under their own kinds of bushes—waiting.

Since I work with older persons, I am a frequent visitor in nursing homes. I never escape a feeling of helplessness as I steer my way through a maze of wheelchairs from which scrawny arms are extended and crackly voices call out for help or recognition. Others, more fortunate physically and mentally, still suffer from a depressing sense of uselessness

and futility. In fact, studies show that the unfilled needs of the elderly are even more likely to be emotional than physical. What kind of persons are we who will enthusiastically ship our grain to the hungry overseas while, at the same time, ignore our own who are starving emotionally, shriveling away into isolated little knots of loneliness and despair?

In America today our value system has taught us to place a premium on youth, beauty, and productivity, in many cases downplaying the value of wisdom gained from years of living.

THINK for a moment of the persons who have influenced your life. What about your grandparents, those faithful people that always believed you were the greatest, even when you didn't believe in yourself? How about that teacher, who probably should have retired long before you reached third grade, but still inspired you to a level of excellence that is continuing to bear fruit in your life? Maybe it was a minister or Sunday school teacher who personified God's love in a way that convinced you of the reality of a good and caring heavenly Father. Or what about the little lady down the street that always seemed to sense your childhood dejection and could fix a broken spirit with a plate of warm cookies? Where are those people now? Could it be that they are sitting under their "bush," feeling useless and alone, and wondering if anyone remembers their contributions to life?

Now that we have drawn from the shelves of our memories the names or faces of persons that fit this description, we need to consider what our response will be. Even a brief visit, a telephone call, or a short note of appreciation will let them know we affirm their importance as persons. A few moments from our busy lives might be shared with an especially lonely person in a nursing home. Stopping by any facility and asking the administrator to point out someone who has no one who cares about them will give an opportunity to add meaningfully to a slower-paced existence, and we just might come away richer for the things we can learn from their years of experience.

Think about it. You may be just the person to beam a ray of light into the darkness under someone's "bush," and I guarantee, if you do, you will experience an unusual spark of joy in your own soul as well. **EF**

Eva Brightup is administrative assistant for estate planning at Friends University, Wichita, Kansas, and a member of Northridge Friends Church in Wichita.

Poems

BY BESS BULGIN



Devotion

As I kneel by my great chair
and attend my soul in fervent prayer,
my spirit lifts to Thee
in praise.

Pain in the arthritic knees
is, indeed, small sacrifice
for the sustaining Grace
of the hour before Thy Face
in prayer.

(The Latter Margin)



Old rockers, chests and tables,
Flawed mirrors, crocks of stone,
Butter churns and coffee grinders,
Mason jars and copper boilers
Rescued from family attics

Antiques

Or purchased in a shop
Occupy choice settings
In many modern homes.

Those who made and used them
May lead a lonely life
Forgotten while yet living
By those they have begotten.
Their needs may well be met
Among their age and kind;
Yet they long for
Remembrance by their own:
The vibrant freshness
Which children's visits give;
The understanding of their sons;
Forgiveness for talking overmuch
Of earlier days' outmoded ways.
These may not be given.
Unwanted relics – castaways,
Whose wish is but to die.

Life has played a fateful game,
When their things are highly valued,
Sold in the marketplace,
Or hallowed in the home,
While they themselves await
The summons to the dust
And trust these twisted judgments
Will be amended after death.

(Wise and Otherwise)

Life Span

THEN: I am being born
mid strain and groan,
ejected from my cozy nest
of warmth and nourishment,
comfortable,
tho' crowded of late.
Periodic pressures propel and push;
I'm being moved
into the unknown.

Firmly grasped,
tenderly withdrawn
into an alien world.
Up-ended, a rap,
a gasp, a cry,
unanchored, sealed,
I'm beginning to age.

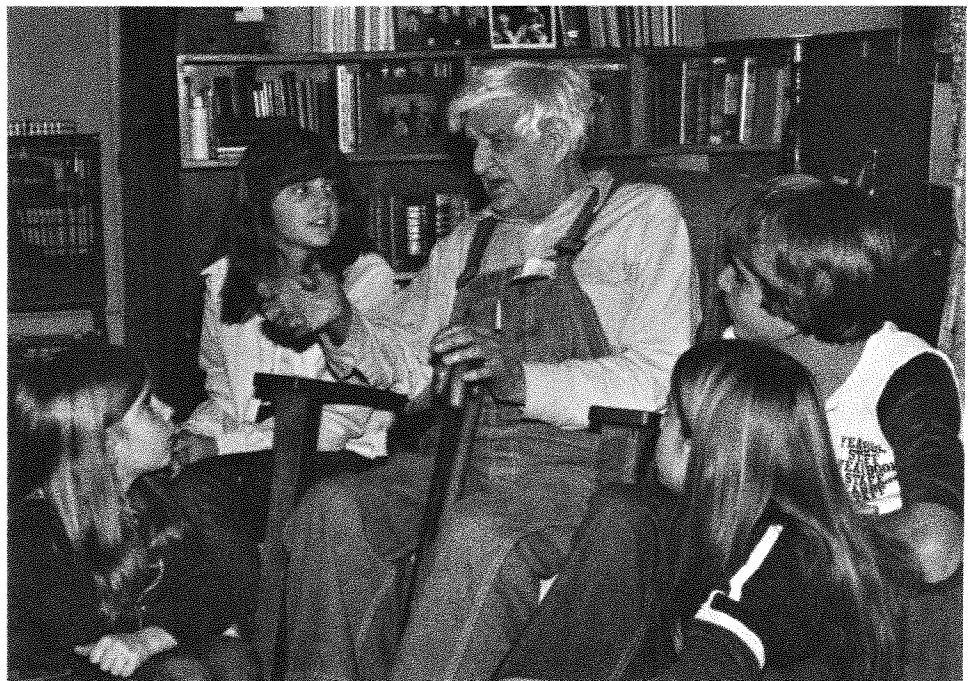
They are gentle
in their cleansing
and their swaddling,
but I cry.
Everything is strange.
I labor for my food
but it is pleasant,
and I love
the inexperienced cuddling.

Even so, I feel
I am aging
tho' not aged.
I am leaving my past,
entering an uncertain future.
I, who was from the beginning
part of the amorphous
bundle of life,
am aging
tho' only lately
human.

NOW: The mystery spins on.
I now see an end
which is,
however,
The Beginning.

(The Latter Margin)

The Latter Margin

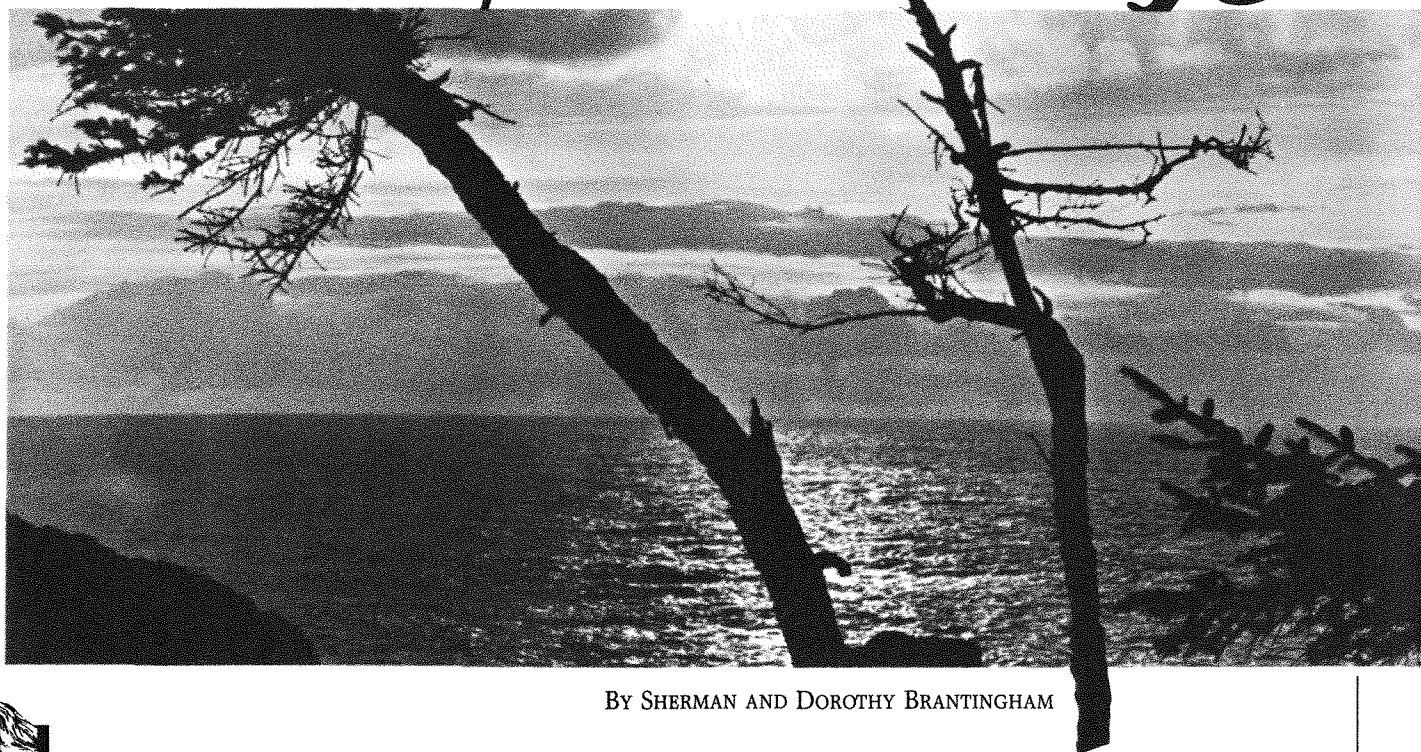


IN the latter margin of life
the call of God –
the special Call –
becomes explicit.

Each burdened day,
bearing – proven, true –
His initialed Promises,
reaches toward the Tomorrows
UNAFRAID.

*Poems by Bess Bulgin from her books Wise and Otherwise
and The Latter Margin.*

Ministry on the Sunset Trip



BY SHERMAN AND DOROTHY BRANTINGHAM



RETIREMENT. What an alluring word—from a distance! Up close, it begins to show another face. True, there is freedom to take those trips, hit that ball, even go to conferences. Then after a while, even fun gets boring. Where is the challenge, the exciting experiences long anticipated?

As E. V. Hill, the well-known black pastor, often puts it: "Children, THIS AIN'T IT! We're not HOME yet. This is just the Sunset Trip!" Yes, and on that Sunset Trip people are going to need a lot of help, as I early discovered. I remember the night I learned that.

It was a late winter evening that I stopped to see how my parents were. Father was out. My preacher-mother was sitting in her big chair in the darkening room.

"Sherman," she said in a voice so low that I could scarcely hear her, "it's dark."

"I know, Mother. Let me get some lights on," I replied as I found the light switch.

"That isn't what I mean. It is just so dark." Then I realized what she meant. Satan was taking advantage of her waning strength, clouding her mind with gloom and doubt.

Kneeling beside her we clasped hands, and I rebuked Satan and called upon the Lord for His light to break through. It did. Together we rejoiced that Christ is victor. The darkness was gone.

I BEGAN to understand from that time that getting older has its perils for the staunchest saints. Temptation, lowered incomes, loss of pensions, weakness or pain, the blahs, and *change*—these are *alerts*, calling for ministries of love, help, and hope.

No matter what else happens, temptation from the Evil One is relentless, even to the last breath. Even so, no child of God need fear. Jesus said, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19) There is a

need to encourage one another in watchfulness.

THEN there is loneliness that comes from separation. It may be from a spouse, or children, or the beloved church. The result is something like pulling an ember out of the fire and leaving it on the edge of the hearth. It soon loses its glow.

People are made for closeness with family; Christians are made for closeness with the family of God. When either one of these—or both—is missing, the days grow long and the nights longer still. Loneliness sets in. As Charles Swindoll comments in *The Seasons of Life*, "There is simply no other anguish like the consuming anguish of loneliness."

I ponder. It doesn't take much effort to write a word of love on a postal card and drop it in the mailbox; not too much effort to lift a receiver and dial a few digits, then give a cheery greeting to someone living alone; it's not too hard to say, "I love you." Why not think of someone, then do some

of that kind of caring today? I should warn you though: such actions are addictive.

Our friends in geriatric centers and nursing homes are understandably more prone to loneliness and loss of identity. They rarely see children or young people and they miss their youthful spontaneity. Life has lost one of its renewing agents. Some churches and communities have done a very nice thing: They have arranged for children without grandparents nearby to "adopt a grandparent" in these centers. Sharing with older people proves to be a delightful experience to the children. It is even more so for the adoptees as they look forward to the visits.

PEOPLE withdrawn from the mainstream of life look forward to visits. Period. It is time to celebrate when family members or friends drop in for a chat. They can catch up on what is going on back home. If someone brings a tidbit or a favorite musical tape, or a child's drawing from school, it is better still; it keeps saying, "We are thinking of you. You are not alone. We care."

There are people in our meetings who have the gift of pastoring, or of mercy, who could use those

accompanied on the piano. She teased them until they smiled; encouraged them from the Word of God, then left them uplifted and hopeful. She brought the sunshine to them.

PEOPLE who are sick need cheerful, but shorter visits. And they are longing for words of hope, such as "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." (Romans 15:13) If the Spirit leads, some verses in James 5 may be very helpful beginning with "Is any sick among you . . . ?" If the sick person thinks about it and desires to act on the Word of God, encourage him/her to follow the prescription. "The prayer of faith shall save the sick, and the Lord shall raise him up." This is not weird or wild. Jesus Himself set the example by healing all manner of diseases, then commanding His embryo Church "Heal the sick . . ." You "shall lay hands on the sick, and they shall recover." And why not? Jesus "Himself took our infirmities and bare our sicknesses." (Matthew 8:17b)

I speak of this confidently from personal experience. A 14-month-old boy was brought to us for prayer because of a congenital stomach disorder that left him crying day and night. Four of us laid our hands on him and prayed. He went to sleep. The pediatrician's later verdict was "This child hasn't the same stomach that I have been treating."

A few weeks ago we saw Douglas, a young man now. He told us, "I have had wonderful health. I'll always be grateful you people prayed for me." We told him we were glad, too,

because his healing had encouraged our faith for others. Yes, a good many others who believed with us, claiming Isaiah 53: "and with His [Jesus] stripes we are healed."

Just a few months ago we visited a friend who was housebound with a crippling arthritis. She had canceled all her gospel ministries. We were saddened, but then the Spirit began to remind us that we ought to pray for her. We did, and also encouraged others to pray for her healing. Within the month she was out of the house, going where she liked. Today she

says, "I am fine. Praise the Lord!" I like this a lot better than saying, "Well, may God bless you with strength to endure this affliction."

Now consider the gift of "helps."

Suppose you are older and trying to keep up your own home and you discover a leak under the sink. You haven't the tools, or the know-how, or the money to get it fixed. You do not want to impose on your friends. What will you do? A Catholic church has a plan that any group can use or modify. It is a Needmeeting Network for the Elderly. Volunteers register their skills, free time, and telephone numbers in a church data-bank. A kind of "elder hot-line" is set up. When the call about the leaky pipe comes in, in a day or two the leak is fixed. No sweat. No charge. And everyone involved feels better, especially those with the ministry-gift of "helps."

ANOTHER very important help-ministry is that of "Telephone Friend." This is a plan whereby someone who will make a daily contact with a person living alone because of the possibility of accident or illness. These kinds of opportunities abound, along with clipping toenails, writing letters, chauffeuring to appointments—you know, those *good works* that Christians do in servant love.

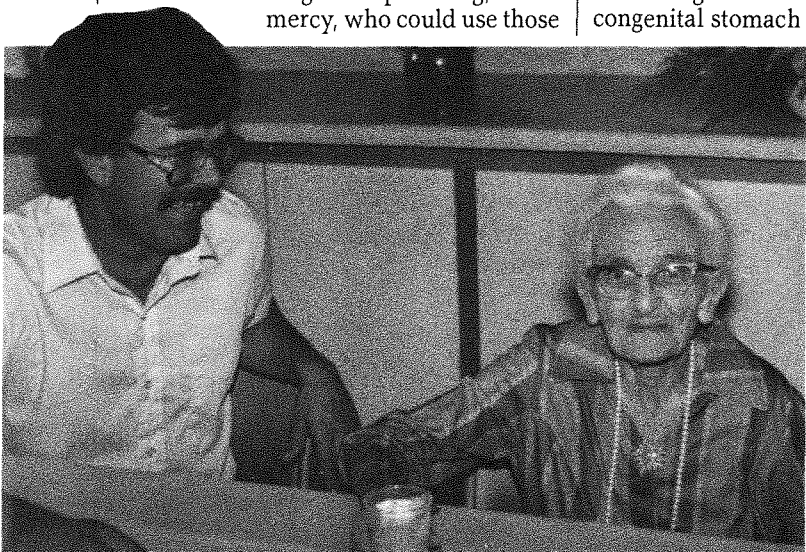
What about the people who have no way to get to church, yet who yearn to be with the Family of God? It is a joy to have someone say, "I will come and take you to service." Those in wheelchairs may not need to stay home since so many churches have vans.

For people who cannot come out to services—*take church to them*. Three or four couples conduct a *mini-worship service*. Or, a few young people with guitars, songs, poems, and sharing can revive the spirits of shut-in folk.

Respect for age—don't we need a lot more of it? Respect for age—in this youth-oriented culture—that begins in the home with our little children, extends through the Sunday school and church, then marches into the classrooms of our public schools. Respect for persons created in the image of God, not meant for euthanasia.

What do we have to build on and enjoy but what our parents and spiritual leaders handed over to us? We are debtors. We owe respect for those who kept the faith and showed us how. We owe a debt of love for those who, in their strength, gave us life. Say, life is getting sweeter on the Sunset Trip! **EF**

Sherman and Dorothy Brantingham live in Alliance, Ohio, where Sherman is visitation pastor at Alliance First Friends Church.



Douglas Winn visits with his grandmother, Rosellia Winn, of Copeland Oaks Retirement Center, Sebring, Ohio.

gifts in visiting immobilized people, giving special attention to the friendless or withdrawn. If they are happy-hearted people who can show love, listen, bring good news, hug, and pray down blessing they are worth their weight in gold. Proverbs asserted long ago: "A merry heart doeth good like a medicine." (Proverbs 17:22)

Such a person was Shirley, a retired schoolteacher, who regularly visited several nursing retirement centers. She gathered ambulatory folk together to sing old familiar songs and hymns as she

We Can Enjoy Growing Old

BY MIKE ALLEN



MANY older adults have jokingly stated that the ability to reach 65 and beyond is "successful aging." If merely the *quantity* of the life span is the criteria to evaluate successful aging, the United States population in the twentieth century certainly has enjoyed increasing success. At the turn of the century, 4 percent of the population, representing some four million individuals, had reached their 65th birthday or more. Today, the United States census indicates that 1,500 individuals a day reach their 65th birthday.

The percentage of the population 65 and above has nearly tripled to 11.9 percent of the total population. The actual number of individuals 65 and over has increased by seven times, reaching 28 million, or the equivalent of the



**Esther
Brandenburgh**

entire Canadian population. The fastest-growing population in the United States in this century has been the population 85 and older. Since 1900, this age group has increased by a multiple of 21 (128,000 to 2.7 million)!

These are all amazing figures, reflecting a reduction of childhood diseases and increasing benefits of health maintenance systems for older adults. Yet, when a more serious discussion occurs on aging, most of the conversation switches from quantity to *quality* of life in the aging process. "It's not so much a matter of how long you live, but how you live those gifts of time." (Norval Hadley, 1984)

One of the earliest gerontological studies was by Clark and Anderson (1967). Their national sample of over 2,000 older adults concluded that successful aging was the ability of the individual to make adjustments to life events—to be flexible in five ways:

1. Come to terms with physical limits,
2. Redefine their scope of activities,
3. Find new sources of satisfaction other than work,
4. Find new sources of self-esteem and social worth,
5. Find new ways to give meaning and purpose to their lives.

It has been nearly 20 years since Clark and Anderson's study, thus the author thought it would be interesting to gain a current perspective concerning the *quality* of life leading to successful aging. The following statements were gathered from older adults residing at Friendsview Manor (Newberg, Oregon), Hillside Manor (McMinnville, Oregon) and two gerontological classes that included older adults, family members, and health-social service professionals serving older adult residents.

SUCCESSFUL aging is continuous growth (spiritual, social, emotional), yet willing to work with and within increasing limitations.

—Friendsview Manor
gerontology class [group-
derived definition] 1985.

SUCCESSFUL aging depends on so many things, some of which are health, an outgoing personality, a sharing of ideas, love, and wealth. Learn to enjoy the little things in life if you can't have the big ones. Have a real concern for all people. Be a believer and a member of a religious fellowship and live as nearly Christlike as possible, always striving to do better.

—Francis Baker, 92
Teacher, 38 years

THE MOST contented and useful retired people are those who learned throughout life the joy of being in the Lord's will, to be useful, to have meaningful hobbies, to make friends to work and play with, and to conscientiously and unselfishly obey the laws

of their God, community, and land.

—Elen Bowman, 75
Missionary, Teacher,
Homemaker, Writer

LIFE IS too short to look back upon mistakes—rather I look to the days ahead in faith and trust, happy in the many blessings that are mine each day. The Lord has first place in my life and it is a joy to serve Him, remembering that He has promised to care for me and supply my needs, so I have nothing to fear. I love Him with all my heart and He gives me a peace and contentment, which nothing else can give and which nothing can destroy. This, to me, is successful aging.

—Esther
Brandenburgh, 83
Homemaker

SUCCESSFUL aging for me means, as Paul said in Philippians 4:11, I have learned "in whatsoever state I am, therewith to be content." To assume the attributes of Christ, as described in the Bible, in my life. Peace, joy, contentment, love, obedience, etc. Also 1 Timothy 6:6, "Godliness with contentment is great gain."

—Charline Craven, 84
Minister's wife

THE KEY to "successful aging" is the perception of staying in control of one's life and becoming increasingly self-aware. From these flows the heightened ability to give and receive love. Continuous growth (spiritual, social, emotional), yet willing to work with and within limitations.

—Lynn Crowell, 38
Director of Social Services/
Activities Hillside Manor

SUCCESSFUL aging is "growing old gracefully." That means being gracious without trying to act young, or pretending to be young. However, it also means growing mentally and spiritually, accepting physical limitations, yet using all abilities to the greatest possible usefulness to and for all mankind.

—Elizabeth Edwards, 73
High School Teacher/Social
Worker

BE LIKE Paul who wrote in Philippians 4:11, "I have learned in whatever state I am, therewith to be content":



Raymond and Hilma Hawthorth

State of health, of widowhood perhaps, of affluence. Give God His tenth, save a similar amount, and spend your time showing others that you love and appreciate them.

—May Hadley, 88
Wife, Mother, Music Teacher

TO ME successful aging is: To stay alert and live each day well. Start with a quiet time, think of God, pray and read the Bible. Do someone a good turn and not be found out. Keep up to date, read something that requires effort, thought, and concentration. Do not be afraid to be happy. Enjoy what is beautiful. Believe those you love love you.

—Hilma Hawthorth, 87
Teacher, Wife, Mother

IT'S BOTH fighting and giving in. Fighting discouragement instead of the people who make



Anna Nixon

steps higher, doors harder to open, and cars more and more difficult to get out of. Fighting the desire to slow others down so that I can keep up. Giving in to "brother ass" or "sister donkey" (depending on whether you are a Francis of Assisi or me) when he/she feels the need to lie down. P.S. (Remember he/she'll take you as far as you are supposed to go if you treat him/her kindly, and remember with

gratitude how far he/she has already brought you!)

—Anna Nixon, 70
Evangelist, Secretary, Christian Educator, Teacher, and Writer as a Missionary to India, 1940-84

SUCCESSFUL aging might be best attained by gradually increasing strength of mind and character to offset the deterioration of the body so that on balance we are stronger and more potent, useful, and productive as the years pass by. We need to add strength of mind and character more rapidly than we yield to the physical aging process so that over-all we improve with time.

—Roger Minthorne,
Corporate President

A POSITIVE, cheerful outlook. Involvement in some worthwhile activity. A genuine interest in others. A strong and settled faith in God.

—Lela Morrill, 74
Minister

SUCCESSFUL aging is: Recognizing each day as a special gift, fresh from the hand of God, in which to respond to the need of others. Maintaining a lively interest in contemporary affairs, rather than dwelling on the past. Cultivating an active sense of humor. Refraining from "organ recitals," regardless of one's physical state.

—Grace N. Pearson, 81
Homemaker

I LOVE being a Senior Citizen! Successful aging is but an extension of successful life-long living: faith in God, a dash of humor, loving and helping others, accepting from others graciously, thinking positively, doing a bit more than is required, and thoughtful preparation for the future.

—Wilma Richards, 66
Public Health Nurse, Missionary

SUCCESSFUL AGING is great. Plan ahead for this delightful time of your life. Be sure and work on developing a

hobby that you love to do. It's later than you think. Start working towards it now.

—Stuart Richey, 74
College Director of Physical Plant

"SUCCESSFUL AGING" is a lifetime achievement. It does not suddenly occur but is learned over years of adapting. The retirement years are bombarded with changes in health, work, residence, income, leisure, togetherness, and death of a spouse. All contribute to the need to adjust. With God's help we will.

—Violet Richey, 72
Teacher, Secretary

SUCCESSFUL aging is keeping active physically and mentally throughout the years from birth to death. It also involves continually remaining flexible to change and new ideas, thus being able to better adapt to stress as well as physical and environmental changes.

—Kathryn P. Robinson, 47
Director of Nursing Hillside Manor

SUCCESS—A satisfactory outcome or result. Aging—starts when we are born and continues until we die. I believe that satisfactory



Edith Wines

aging is the result of a day-by-day dependence on the Holy Spirit for guidance. Then at night regardless of age or circumstances we can say: "I go to sleep in God's great care; And when I wake I find Him there. He takes my hand and through the day He's with me in my work and play." For me it is the same at 76 as at 36, 16 or 6.

—Alice Ross, 76
Teacher, Housewife, Mother, Minister's Wife, Nurse, College President's Wife, Missionary

SUCCESSFUL aging is always being involved in things of interest to you personally or encouraging in activities that further your position, knowledge or welfare. If matters of health are concerning you, see to whatever care is necessary but do not be morose about the condition. Most important, do not use age as an excuse for not becoming engaged in anything new.

—Marie Shoun, 78
Teacher, Librarian

SINCE I work with elderly who have chronic illnesses—not that that necessarily deters them from active,



Stuart and Violet Richey

creative lives—I think successful aging begins early in life with some health maintenance and illness prevention preparation. Regarding physical activities, I like walking, golfing and other activities that one can carry over into later life. The same goes for mental and social activities. Involvement in the world around you and other people helps. A good sense of humor and maintaining family ties is a half.

—Donalda M. Webster, 46
Registered Nurse Hillside Manor

To RECALL only the happy times yesteryears;
To endure lessening strength and ability without bitterness;
To recognize and be unresentful when I'm no longer needed;
To laugh easily—even at myself;
To "pass the baton" without trying to hold on;
To entertain only thoughts that bless—
This is successful aging.
—Edith Wines, 73
Minister's wife, Secretary, Bookkeeper

^{We Can}
**Enjoy
Growing
Old**

"SUCCESSFUL AGING" must include being happy. To be happy with even the physical changes that come with the years requires acceptance of ourselves and our condition. That is the hard part. Looking back and longing for the past doesn't help. Looking ahead with the dismal prospect of continued deterioration is not encouraging either. It is best to live each day as well as we can and leave the future in the care of Almighty God, who knows our needs and can supply them.

—Alicia Woodward, 82
Teacher, Homemaker

THE PREVIOUS reflections on successful aging demonstrate diverse viewpoints. Yet there is the suggestion and recognition that as a part of God's creation, we are always in process. One portion of the aging process is the natural and pathological physical changes that will include increasing physical limitations. This segment of the aging process that may be perceived, or actual, is a degenerating and limiting experience that has the potential of reducing quality and personal definition of success in life. However, the human creation provides the facility to make choices. In response to physical aging a person may creatively call upon spiritual, social, and psychological resources to countermand the deteriorating effects on the physical body with thought and actions resulting in greater understanding.

Such stages of increasing reflection and understanding of life may enhance personal character and greater insights as to the purposes and meaning of life, to glorify His will. **EF**

Mike Allen is professor of sociology at George Fox College, Newberg, Oregon.



Has Christianity Become a Political Tool?

BY A. J. ELLIS

WITHIN Christianity there is a dangerous form of revisionism occurring. It involves a greedy interpretation of Scripture. While some of this movement has been present for centuries, only in the 1980s has sufficient money and technology joined with this philosophy to seriously impact all people.

During the 1960s it appeared that the United States was moving toward a social consciousness that would have a major, long-term effect on our country and throughout the world. Among the fruits of this national policy were the Peace Corps; well-funded federal programs aiding education, handicapped people, and minorities; the war on poverty; the antiwar movement, and concern about human rights. It was a Christian agenda. The United States appeared on course with most evangelical Friends, pursuing Christ's call for a compassionate, tolerant, benevolent society.

Then as has repeatedly happened throughout history, the winds of disillusionment and cynicism overwhelmed

the dreamers. During the 1970s, many participants in the move to reshape the country's social policy developed a distorted vision and lost their sense of mission. The emphasis upon corporate conscience, freedom, and human rights took a selfish twist. Disillusioned dreamers, often considering themselves sadder but wiser, now focused on their own personal rights and gave birth to the 1980s, a decade of greed and exploitation.

Unfortunately, many evangelical Christians were swept into this mentality. The marriage of a vociferous and well-publicized brand of Christianity with capitalism distorted the public image of the church to an extent unknown since it was Romanized in the fourth century. Led by a conservative political front willing to politically exploit this unholy marriage, the principal actors in this development used money and media to redefine Christianity for their own purposes.

THE effect of this apostasy is reflected in many arenas within our society. The media prophets and commercial religionists have sought to expand their following and fiscal support by devising enemies and dark forces to attack. Social programs, the public schools, and peace movement are among the victims. The compassion for the poor, the deprived, and the handicapped that generated massive federal spending during the 1960s and 1970s has been labeled by these greedy new priests as "liberal socialism" to be hated and

fought. Public school teachers have been branded as "secular humanists" for encouraging critical thinking and inquiring minds. Those seeking world peace are labeled "unpatriotic" and "supporters of communism." The great social principles of Christ emphasizing responsibility for the poor, care for the weak, and compassion for the world have been replaced with judgmental witch hunts.

Thoughtful Christian historians will recognize a familiar pattern. When Christianity has been employed as a political tool, 2,000 years of history show that Christ's message has been distorted and abused. Under the guise of conspiracy inquiries, persecutions, shunnings, wars, and murder have been committed in the name of Christianity.

A MAJOR part of Christ's time was devoted to denouncing the use of religion to exploit people. In the intervening centuries, each church reformer, including George Fox, has found it necessary to wage war against the political abuse and exploitation of Christianity. In our day thoughtful Christians attuned to Christ's message condemning greedy, compassionless religion must once again repudiate the widespread political misuse of Christianity. **EF**

A. J. Ellis is director of field services for the Colorado Department of Education and a member of First Denver Friends Church.



When God Calls Women

I want to express my deep appreciation for the two articles, "Elizabeth Fry" and "Remembering the Women Who Suffer" in the November issue of the *EVANGELICAL FRIEND*. They were such an inspiration that I read them to my three teenage daughters.

Chris Nordquist's article about Elizabeth Fry cloaked a sensitive treatment of the difficulty that women have in following leadings into ministry. While Quakers have always believed that God calls women to ministry, we have not always been willing to go a step further and wrestle with the implications of that call. Instead, we have often unconsciously limited women's freedom to respond to God's voice by expecting that their families must have first consideration over all else.

WHEN a man senses a call from God, we expect that his wife will tend the home fires and care for the children. However, when a woman hears a similar calling, we are surprised if her husband is supportive (sometimes even feeling a little sorry for the poor guy), and we stand back and watch her juggle all the responsibilities of family and ministry (feeling certain that the children will be neglected). The article about Elizabeth Fry captured this tension, and expressed Fry's constant battle with the critical eye of others and with her own self-doubts. It stimulated me to consider more carefully the husband/father's part in such a calling.

Nordquist noted that Fry's husband was supportive in her ministry by being willing to stay home with the children when she traveled in ministry. However, for Fry and contemporary Quakers, the children still remained the responsibility of the mother. We may be willing to accept the idea that husbands could help women in fulfilling a call to ministry, but we are reluctant to relinquish the responsibility of the family to them. Why, when the Fry children turned out to be "unruly, rebellious, and irreverent," do we not feel that it was the fault of bad child rearing and home management by the husband who remained home? It seems to me that if we believe that women are called by God to minis-

try, we must be willing to release them into that ministry by finding ways to really free them from primary care of home and family. (Do we really believe that men are incapable of managing a home and nurturing children?) Women in ministry should not be forced to choose not to have families any more than we expect men in ministry to choose to be unmarried or without children. If we as a people want to be open to receiving the gifts that God offers through women, we will need to go beyond lip service to the *idea* of women in ministry to accept our part in releasing women (emotionally and financially) and to accept what that will mean for our families and churches.

When making such a choice, it is helpful to see the amazing fruits of the ministry of a woman like Elizabeth Fry. It is this kind of contribution that we will miss if we choose to limit the ministry of women. The choice may also be made in light of Carol Reilley Urner's article, "Remembering the Women Who Suffer." When I feel discouraged and criticized, it helps to be reminded both of the tremendous need that women in our world have for advocates, and of the sacrificial ministry of third-world and poor women.

Thank you for these two articles, which have stimulated my thoughts and encouraged my soul.

JUDITH MIDDLETON
Nashville, Tennessee

Consistency Requested

I WAS pleased as always to read the November *EVANGELICAL FRIEND*. In reading the paragraphs about the contributing writers, I noticed something that seemed curious.

The women writers were described in conjunction with their husbands or families: "Chris and Peter Nordquist are members of North Valley Friends Church..." and "Carol Reilley Urner has moved with her family around the world while her husband..."

The male writers were described only by their own accomplishments or positions. Consistency seems to be lacking.

Why not write: "Arthur Roberts resides in Newberg with his wife, Fern,

who recently retired from a successful teaching career in the Portland school district"?

It's fine to tell about spouses, but if it's done for some, why not for all? I'd like to see consistency.

JANE SMITH
Newberg, 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.

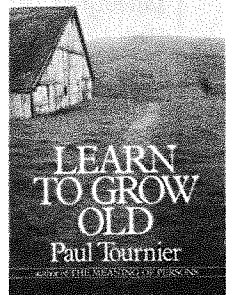
FRIENDS READ



Learn to Grow Old

Paul Tournier
Harper & Row, 241 pages,
\$7.95

This is a warm and wise book by the warm and wise Swiss doctor known For writing on Christian subjects. It is intended for people in the height of their vigorous lives, before they grow old. For Tournier insists that trying to learn when one is already old is pointless, too late. This learning takes time and planning. He sees life as falling into three stages: (1) childhood and youth, when we learn what is needed for mature life, (2) the life of work and productivity, during which we should be preparing for the next stage, (3) old age and the ending of life here. That preparation for old age is for a "second career," a time of broadening mental and spiritual life as the physical capabilities shrink, a time of pursuing activities that do more than fill time and produce only boredom but enrich and often can be of service to others. Tournier is interested in the mental and spiritual growth of older people. This is an excellent book. Especially for forty- and fifty-year-olds, or even younger.



—Lauren King

HELPING to meet the spiritual needs of the ELDERLY



(Continued from page 3)

Where is the Christian answer? Hope is a major part. Hope for the immediate future comes partly from association in a Christian fellowship that gives support and encouragement day by day and year by year. There is hope also for the distant future, even beyond the grave. Each stage in life is preparation for the next; the last stage in life is preparation for the end—death. But in the Christian frame of reference, death is not the end. Even during the latest hours of retirement, just before death, there still can be spiritual growth. When things are going downhill in every other area of life, we can improve as we develop spiritually in the later years. Reminiscing on past events, reviewing one's life, telling and re-telling one's life story is wholesome. It reminds us of the heroes of the faith who could say, "Hitherto the Lord has helped." Obviously since He has helped all our days up to this point, He'll keep on helping us and won't forsake us. Sharing these life experiences from one's spiritual autobiography can help one to grow. Prayers of thanksgiving and remembrance for the present and past give assurance that in the future God will continue to supply all our needs according to His riches in Christ Jesus and help us shape a satisfactory Christian philosophy of life.

7. I would like to stress the seventh need, the *need to be useful*.

Pushed aside in society, ignored by other people, denied a job, removed from leadership positions, an older person nevertheless can still be of service to others. 1 Corinthians 12 teaches us that every Christian has a spiritual gift to be used in service to others, not just for self-satisfaction. It is easy to see how the "young" older persons, still living in their own homes with reasonable incomes, bodily health, clear minds, and automobiles can serve. Many community agencies and organizations are happy to use their services.

BUT what about the older people shut in at home or in a nursing facility? Can they be useful? Christians in leadership positions should help and encourage them to be useful. Suffering illness or arthritis in an exemplary manner, even as Christ suffered, can set such an example to a younger generation that they may

say, "I hope if I ever get that condition I can bear it as well as grandmother did." That in itself is a service.

But there are many other ways to serve. In a retirement home or nursing facility one can help other residents. This might involve helping a roommate who can't reach the button to call a nurse. The "power of the listening ear" can be extremely helpful to family members, visitors, nurses, cleaning staff, or even children who stop in and visit.

RECOGNIZING when some problem bothers that person, helping him or her to share it, communicating how one's trust in the Lord has carried one through similar trials, and sensitively making suggestions helps many who have burdens to bear. Showing friendship by a telephone call can cheer up somebody who is living alone. Some older people phone a "Happy Birthday," even to those not known personally. Lifting the spirits of people, many who are unnoticed and unappreciated, may lead to still further friendship and sharing.

Jesus taught us that it is more blessed to give than to receive (Acts 20:35). The word *blessed* really means conducive to happiness. The way to be truly happy is not to try to get everything for oneself. Miserable indeed are those who live only for themselves. One way to identify the most happy, the best adjusted, the most spiritually well person, is to find out who is doing the most for others. Usually the by-product is finding selfgratification as well. By giving those who are shut-in and ill an opportunity to serve you, you help to make them happy, especially if you receive their help graciously and thankfully. We can continue giving in little ways, with no expenditure of money, by sharing a moment of time, a smile, a kind act.

As long as a Christian retains a reasonably clear mind, he or she can pray for others. Christians often have fallen short by failing to help people pray intelligently for the current needs of others. Each week a large-type prayer list could be brought to shut-ins, together with a progress report on previous prayer requests. Each week there then will be a bridge with the world outside one's room. People then keep on praying, thus serving their fellowmen and the Lord.

If we love God, we'll also love our neighbor. That is the way to gain increasing fulfillment. The worldly idea that you first must actualize yourself and only after that can you do anything for others, is diametrically opposed to what the Scriptures teach. It leads to misery, not joy.

Spiritual needs are interwoven with all the other human needs—physical, economic, psychological, social, religious, etc. Giving attention to these in the context of Christian values helps us to grow spiritually until the very end of our life on earth. **FF**

David Moberg is professor of sociology at Marquette University, Milwaukee, Wisconsin. He is the author of The Church as a Social Institution, The Church and the Older Person, and Inasmuch: Christian Social Responsibility in the Twentieth Century. This article was adapted from a lecture presented at George Fox College, April 1, 1986.



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

**Friends on the Move
in Ministry**

Taiwan Friends Mission has had Ellen Brantingham of Martinsville, Virginia, as a visitor during November, and Jack and Geraldine Willcuts of Northwest Yearly Meeting the first week of December.

Howard Moore writes they are appreciative of these visits by Friends and they are looking forward to the arrival of Wayne and Barbara Ickes, pastors of East Richland Friends Church, when they visit in February. Wayne will preach in several churches between February 10 and 24.

* * *

ELIZABETH SHELTON, member of Hanover Friends in Mechan-

icsville, Virginia, left the States in early January for Chhatarpur, India, where she will serve as a volunteer nurse in the Christian Hospital for three months.

* * *

EDWIN AND MARY LOCKWOOD have agreed to serve as interim pastors at Newport News First Friends. The Lockwoods live in Grimstead, Virginia, but will travel down to Newport News the latter part of each week for pastoral duties.

**Faith Promise
Shows Increase**

Faith Promise commitments for the 1987 Missionary Outreach Budget amount to \$48,000 more than last year. Praise the Lord! At their December meeting, the Finance and Stewardship Board decided to set the 1987 Outreach Budget at \$900,000, reducing it by 2½ percent. Another encouraging note is that some 200 new families are participating in Faith Promise who have never before accepted this challenge. Let us work and pray that Friends will pioneer in these "New Frontiers" of discipleship, stewardship, and outreach.

Anniversary Update

The Anniversary Committee met on December 10 to further

plans on how EFC-ER can properly celebrate its 175th birthday.

Marjorie Landwert chaired the meeting with reports from Bruce Burch, coordinator of the 175-voice youth choir; Stan Terhune, Malone Archives project; Esther Hess, chairman of displays; Lucy Anderson, editor of the anniversary book project; Alan Hedges, director of the special anniversary drama; Alvin Anderson, coordinator for compiling Quaker genealogy information; and Anna Cobbs, chairman to arrange the joint worship with Ohio Yearly Meeting, Conservative, the Sunday following Yearly Meeting (August 9).

Anita Pittenger, a free-lance artist from Lisbon, Ohio, submitted the final drawing for the anniversary logo, which was heartily approved. The theme for the year will be "A Heritage to Save . . . A Future to Serve."

Dates for Yearly Meeting are August 1-6, 1987.

Comforts Honored

Duane and Sherrill Comfort were honored December 27 on the occasion of their 25th wedding anniversary.

The reception was held at Mt. Gilead Friends Church with many Friends in attendance from the districts of Central Ohio, Western Ohio, and Michigan.

Calendar

March 3-5 NAE Convention, Buffalo
April 24-26 Retreat for Friends Singles, Salt Fork
May 1-3 Friends Men in Missions Retreat, Cedar Lakes
May 11-14 EFC-ER Ministers' Conference, Blackstone, Virginia
June 29-July 4 Camp Caesar: Junior Hi
July 6-11 Camp Caesar: Senior Hi

Pastors Hear Tillapaugh

Frank Tillapaugh, author of *Unleashing the Church*, was guest speaker for the two pastors' miniconferences held December 2 and 4. His challenging message to church leaders was to let Christians loose and trust God to lead them in areas of vital ministry—outside the walls of the church building. He cited examples from his own parish in Denver, where laypersons minister to mothers, preschool parents, the country club set, gangs of youth, prisoners, etc.—like Nehemiah.



**MID-AMERICA
YEARLY MEETING**

The Big Event

Over 100 youth from Mid-America Yearly Meeting churches gathered at Northridge Friends Church for the third annual Big Event. Registration started at 2:00 p.m. and good-bye was said at 2:00 p.m. on Sunday. The 24 hours were packed with activities that included a concert Saturday night with King's Klownz and Avengers. Sunday morning the youth joined the Northridge church family for a concert by Earnest Alexander. Gary Getting, pastor of Hutchinson Friends, was the speaker.

New Pastors

Several new pastors have joined us in the past few months. Jeff and Judy Grover with their two children have come from the Northwest to

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CAMP DIRECTOR

Quaker Hill Conference Center is seeking an Executive Director with experience in residential and retreat programs. Need additional expertise in marketing, fundraising, public relations, and programming. Camp is located in mountain lake front community. Job description and particulars available by contacting:

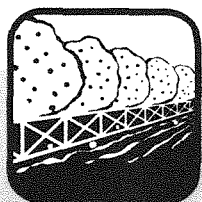
Ken VandenHoek
7751 Goddard Rd.
Boise, Idaho 83704

Wayne Ickes

pastor Homestead Friends Church near Cedar Point, Kansas. Paul and Mary Shugart have come to the Liberal Friends Church from California. David and Jan Robinson became senior pastors of Haviland Friends Church January 1, 1987.

Family Life

MAYM Family Life Board Retreat was held the weekend of November 21-22. Bob Medford, director of Friends Ministries to families, shared as a resource person.



**NORTHWEST
YEARLY MEETING**

No Cross, No Crown

Mid-winter 1986, held December 28-January 1, focused on the theme "No Cross, No Crown." Darius Salter was the featured speaker. Seminar leaders were Ron Mulkey on "Heartbeat of the Spiritual

Battle," and Paul Bock led "Life-style Transformation." Two seminars were "You, Me, She, and the Lord" by Mark Eaton and "Quaker Identity and the Lord" by Jack L. Willcuts.

Prayer Warriors Activated

Close to 1,000 people have made a commitment to be Prayer Warriors in Northwest Yearly Meeting. A film showing the relationship between prayer and revival has been shown in over half of our churches and opportunity given for people to make the Prayer Warrior commitment. Response has exceeded the initial goal of 500 participants.

Two Locations, Two Dates

Men's retreats will be held at Twin Rocks on the Oregon coast and at Quaker Hill in Idaho on two different weekends in mid-March. C. W. Perry, pastor of Rose Drive Friends Church, Yorba Linda, California, will be the speaker March 13-15 at Twin Rocks. Mauri Macy, minister of music at Newberg Friends, will lead the music. Gerald Dillon, former pastor and seminary professor, will be the speaker at Quaker Hill March 20-22 with Wayne Piersall, pastor at Woodland, leading the music.



**ROCKY MT.
YEARLY MEETING**

RMYM Briefs

DENVER, COLORADO—First Denver Friends extended a call to Chuck Orwiler to become the meeting's new senior pastor on December 7. Orwiler had been serving as the church's interim pastor since June. He and his family have been a part of First Denver Friends since 1978, when they came to serve as youth coordinator.

BENKELMAN, NEBRASKA—Mr. and Mrs. Keith Williams of Watertown, South Dakota, conducted revival meetings at Benkelman Friends October 26-November 2. Sessions were well attended, with evidence of God's touch on the meetings.

PLAINVIEW, NEBRASKA—The Springbank Area Meeting was November 2 in Plainview Friends, with Jim Johnston of Faith Community Church in O'Neill, Nebraska, as speaker.

EMPIRE, VALE, SOUTH DAKOTA—Pastor Lloyd Hinshaw has been teaching the youth group on "Self Image." The youth meet on Wednesday nights in the parsonage.

DENVER, COLORADO—First Denver Friends reported a successful "Come and Meet Your Friends" evening November 8. Close to 100 church attenders attended the sessions held at seven host homes. The concept is to help families and individuals attending the church to become better acquainted. First Denver Friends borrowed this idea from Omaha Friends Meeting, where it has been successfully used for several years.



RMYM Outreach Holds Church Growth Seminar

The Rocky Mountain Yearly Meeting Outreach Board sponsored a church growth seminar in Colorado Springs, Colorado, November 14-15. Wayne Ickes of the East Richland Friends Church in St. Clairsville, Ohio, spoke at the sessions.

Ickes has pastored the East Richland Meeting for 28 years. During that time God has richly blessed the church, which has gone from an average Sunday morning attendance of 60 to 500 or more.

Steve Harmon, pastor of the Las Animas, Colorado, church, reported the highest attendance at any session was 35 people, including pastors and their wives. Ickes spoke at five sessions each day and different RMYM pastors shared things they are doing in their meetings. In addition, special music was provided by various musicians within the Yearly Meeting—Larry and Mileta Kinser, Bill and Faye Pruitt, and Richard and Donna Kearns, and Barbara Warner.

Sessions covered different topics, including preaching, involving lay people, church ministries, evangelism, and education.

Harmon said the purpose of the sessions was to help create enthusiasm for church growth and to give some tools for pastors to utilize. Videotapes of the sessions are available through the RMYM office in Colorado Springs.

TILIKUM

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Ordering the Inner Life Retreats Winter/Spring 1987

- Life-changing Patterns of Communion with God
Monday-Wednesday, February 9-11
Friday-Sunday, May 15-17
- The Christian Leader as Spiritual Guide
Monday-Wednesday, March 23-25
- Reflection and Retreat Days
Wednesdays in April and May

Friends Bible
College Concert
Choir presents a
Quaker candlelight
celebration

**OUR
FRIENDS
COLLEGES**

**Blood Donations Earn
Recognition**

George Fox College, Newberg, Oregon, has been cited with special recognition for its campus blood drives. It is one of two Oregon colleges with two or more drives a year that had the most productive first-time donor rates. GFC had a 26 percent rate.

And, out of five Oregon colleges with three blood drives a year, George Fox was one of two that achieved at least 90 percent of its overall goals. In the last statistical year, George

Fox students gave 227 units of blood.

Since starting campus campaigns for the American Red Cross in 1969 the college has had 50 campaigns, donating 4,640 units.

Pastors Discuss Modern Job

Area pastors leading follow-up discussions was the unusual situation as George Fox College staged the Pulitzer Prize-winning drama "J.B."

Called a landmark in American drama, the Archibald MacLeish work is the contemporary telling of the biblical book of Job.

Director Darlene Graves arranged for the informal discussion times following each performance, with audience remaining to discuss the play and its message with the actors and theologians.

**Association Buys
Johnson's Test**

Dr. Randall Bell, executive director of the American Association of Bible Colleges, recently announced the purchase of The Diagnostic Test of the New Testament. The test, a nationally standardized test over the New Testament, was developed

by Friends Bible College professor Dr. Fred R. Johnson.



In addition to the typical uses of standardized tests, it can be

used to identify the strengths and weaknesses of students' knowledge of the New Testament. It is also suitable for use in awarding college level credit for the survey course over the New Testament or waiving the course and granting advanced placement to qualified students.

Dr. Johnson's test may be used by Christian liberal arts



colleges or universities as well as Bible colleges. It is being marketed through the Association.

Quakers in Candlelight

The third annual presentation of "A Quaker Candlelight Celebration of a Holy Night" was performed by the Friends Bible College Concert Choir, Haviland, Kansas, two nights in December. Quaker apparel, candles, food, and fine sacred music contributed to the honoring of Christ and His birth. Carols, both old and new, anthems, an audience sing, and a charming fable with music were featured in the program.

Bob Ham, music professor at FBC, is currently in his eighth year as conductor of the Concert Choir. His wife, Marilynn, FBC music professor, accompanied the choir.

New Members Join Board

According to J. Harry Mosher, chairman of the Malone Board of Trustees, new members of the board include Dale Dragomir of Greensboro, North Carolina; Wayne Ickes of St. Clairsville, Ohio; Chris Jackson of Cleveland, Ohio; James Preston of Poland, Ohio; and Willis Ruff of Eastlake, Ohio.

**Nine Students
from East Richland**

East Richland Friends Church has the distinction of having nine students enrolled at Malone College, Canton, Ohio. They are pictured below: (front row, left to right) Lynn Stephen, Karen Carpenter, Michelle Conway, Jeri McCombs, (second row) Dave Jones, Leo Gonot, Dick Thornburg, Kent Morgan (who is student body president), and Rod Grafton with his son, Rod Grafton II.



**Groundbreaking Held
for Casado Campus Center**

Luis and Vera Casado presided at the groundbreaking ceremonies held on November 20 for the Casado Campus Center to be constructed at Friends University, Wichita, Kansas. The Casado Campus Center is a special project for Friends University to honor Luis and Vera Casado and to provide a full-service campus center for



President Ed Stevens participates in campus blood drive.

**POSITION
OPENING**

The World Ministries Commission of Friends United Meeting is seeking applications or inquiries from persons interested in serving in Uganda (East Africa) beginning January 1, 1988, in a mission ministry that would be in partnership with Uganda Friends, assisting them in area of church growth, education and development projects. For more information, write to:

Bill Wagoner
Friends United Meeting
101 Quaker Hill Drive
Richmond, IN 47374

How many churches are there in Mexico City?



Breaking ground for the Casado Campus Center are (from left) Jamie Coulter, chairman of the Board of Trustees; Laurie Church, president of the Student Council; Luis and Vera Casado, benefactors; and President Richard Felix.

the students and faculty. It will include the cafeteria, a snack shop, banquet facilities and meeting rooms, a lounge area, student government offices, television and game rooms, an intramural gymnasium, and an alumni meeting room. It is scheduled for completion by spring semester of 1988.

The Casados have given \$850,000 toward the construction of the building and promised another \$500,000 for permanent endowment.

HELP WANTED Associate Development Secretary

(fundraiser) for Friends Committee on National Legislation. Full-time position interpreting the work of FCNL to individuals and organizations and seeking contributions from them. Requires 50-60 percent travel from our Washington office. Previous fund-raising or sales experience highly desirable, as is familiarity with the Religious Society of Friends and its institutions. Call David Boynton before March 1 at:

202-547-6000

for more information and an application form.

OUR WORLDWIDE CHURCH FAMILY

New Evangelistic Thrust in the World's Largest City

Mexico City—Nobody knows precisely how many churches there are, where they are located, or how fast they are growing in the world's largest metropolis, Mexico City. Therefore, several agencies concerned about evangelism and church planting have united forces to conduct a monumental survey of the city, to be completed in mid-1987, and thus pave the way for an accelerated evangelistic thrust in Mexico's capital.

Government statistics indicate that about 2 percent of the city's population is "Protestant," but the census category includes Jehovah's Witnesses, Mormons, and other sects.

—Missionary News Service

Support for Ordination Of Women Growing In Roman Catholic Church

Washington, D.C.—Nearly half of Catholics in the U.S. are willing to accept women as priests, according to a recent survey. The survey showed that 47 percent think women should be ordained, up from 29 percent in a similar 1974 survey.

American men are more likely than women to favor a change, according to Catholic University sociology professor Dean Hoge, who conducted the study. This indicates "that support for women's ordination is coming not merely from women's liberationists," he said. The percentage of men approving of ordination of women rose from 35 percent in 1974 to 51 percent in 1985, the year the survey was taken. Women

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."

supporting the idea increased from 25 percent to 44 percent. In general, those who attended mass least often were most likely to support the change.

—E.P. News Service

Changes in Christian Retailing Giants Won't Have Much Effect, Says Magazine

Altamonte Springs, Florida—Three giants of the Christian retailing industry—the Zondervan Corporation, Thomas Nelson Publishers, and Word Inc.—have undergone enormous changes, but those changes will create little noticeable change in the market, according to the premier issue of *Christian Retailing* (formerly *Christian Bookseller*).

Stephen Strang notes in an analysis that the three firms have estimated combined annual sales of \$270 million; at least 20 percent of the \$1.3 billion Christian retailing industry.

British investor Christopher J. Moran has led a group attempting a takeover of The Zondervan Corporation, a battle that intensified when cofounder Pat Zondervan sold his 9.5 percent of the company's stock and resigned as chairman emeritus and director on September 26.

Thomas Nelson Publishers has bounced back from tax problems created by the manner in which stock was

assessed. There have also been top-level management changes and the sale of the Dodd-Mead book division.

Word Inc. president Jarrell McCracken resigned earlier this year, with management style being cited as one cause. McCracken, who founded Word, sold the company to ABC in 1974. In 1986, ABC merged with Capital Cities.

Strang writes that even company insiders do not fully know what these changes will mean. He observes that each started as a small, privately held company, and have since become publicly held and subjected to the pressures of stockholders.

"Both Zondervan and Nelson made acquisitions which may not have been as profitable as planned," he notes. Zondervan bought Revell in 1983 and sold it this year. Zondervan has also sold its printing operations. Nelson purchased and then sold the Dodd-Mead publishing company.

Other problems facing the Christian retailing industry include a dip in Bible sales, a fluctuating economy, and the top management turnover.

—E.P. News Service

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

Baby shower by mail... mission conferences

Alliance Missions Festival included a display for Indian missions presented by Rolland and Thelma Smith. At far right Tina Knight explains a picture for Sandy Robitz. Missions chairman David Mitchell oversees judging of the children's world costumes in bottom photo.

OUR FRIENDS IN LOCAL CHURCHES

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

Missions

FORT COLLINS, Colorado (Lowell Weinacht), held a missions conference dinner November 8, followed by the film *The Calling*.

The Ladies Missionary Fellowship of **HANOVER, Mechanicsville, Virginia** (George Robinson), Friends sponsored a covered-dish dinner and a concert by the Kingsmen on November 2 to benefit Elizabeth Shelton, our soon-to-be missionary in India. Elizabeth will be living with Norma Freer and working at the Christian Hospital. A total of \$1,056.52 was presented to Elizabeth.

FIRST DENVER, Colorado (Chuck Orwiler), Friends held their annual missions conference November 14-16. Ron and Carolyn Stansell, former Friends missionaries to Bolivia, spoke November 15 and 16. The Sunday school hour was interrupted by a special broadcast of TV station KEFM, which was anchored by Chuck Orwiler. Orwiler and reporter Mary Ann Fisher interviewed representatives from different evangelical Friends missions.

At the evening service September 28 at **EUGENE, Oregon** (Harold S. Clark and Clyde Parker), Friends, Laurie Brown reported on her trip to Bolivia and Peru with the YCEW team.

Richard and Ruth Worden from **BATTLE CREEK, Michigan** (John Grafton), Friends flew to Austria October 6 to visit their son, Richard, Jr., and his family, who are missionaries there. The trip was sponsored by contributions from the church family.

MEDFORD, Oregon (Paul G. Meier), missions conference was held October 3-5 with Ben and Gen Fitch, missionaries to Peru, and Dave and Kris Nelson of the Philippines.

October was Missionary Outreach month at **EAST GOSHEN, Beloit, Ohio** (Charles Bancroft), Friends. Special speakers were Dr. Edward Mitchell of Alliance and Tina Knight. Dean and Freeda Johnson showed a film about Friends Disaster Service.

NAMPA, Idaho (Ron Friedrich), Friends again used the Love Loaves to raise money for the relief projects of the Yearly Meeting. This project was concluded at a Thanksgiving dinner.

Missionary Day at **SPRINGDALE, Leavenworth, Kansas** (Ray Fitch), was celebrated with Miriam Mitchem of Haviland as speaker. Several of the neighborhood churches joined together for this event.

Edwin Lockwood, representing EFC-ER Missionary Outreach, was the guest speaker at the **SMITHFIELD, Ohio** (William Waltz), Friends Church. The theme of the worship service was "You can help reach the world for Christ." Shown in



picture, from left, are: William Waltz, pastor; Elizabeth Waltz, Mary Lockwood, and Edwin Lockwood.

A baby shower by mail was given in honor of Andrew Ryan Engel, son of Mark and Terri Engel, Taipei, Taiwan, born October 27, 1986. Members of **WEST PARK, Cleveland, Ohio** (Chris Jackson), Friends brought individual gifts, prewrapped, to the church November 2-9,



which were then boxed and sent to the Engels, former pastors of West Park.

ALLIANCE, Ohio (Rick Sams), Friends held its first Missions Festival with about 300 in attendance. Special missionary guests were Roscoe and Tina Knight. Booths and activities represented Christian Youth Crusade, Friends Youth, Stark County Jail Ministry, and many countries where Alliance Friends are supporting missionaries. (See pictures of some activities provided.)

Outreach

PAONIA, Colorado (Eldon Cox), Friends received a Thanksgiving offering for World Relief November 23. The meeting participated in a Union Thanksgiving Service, sponsored by the ministerial association.

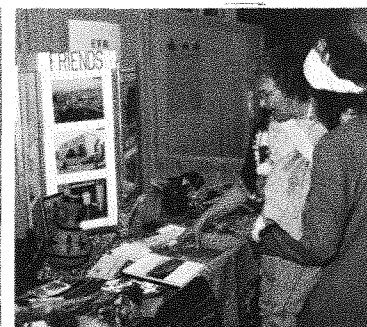
HOMESTEAD, Cedar Point, Kansas (Jeff Grover), Friends hosted the annual Thanksgiving Service for the Chase County Ministerial Association.

The Ladies Missionary Fellowship of **HANOVER** Friends had a bake/no bake sale to raise funds for the Friends Disaster Service hay lift.

DENVER Friendship Sunday School Class served a breakfast on Thanksgiving Day, which was followed by a vesper service.

The **PRATT, Kansas** (John Havens), Friends Youth participated in "Trick or Treat so Others Can Eat." This project collected food for the local food bank.

OMAHA, Nebraska (Peter Schuler), Evangelical Friends had a Thanksgiving service November 23 when "thank offering" banks were returned. Funds went to World Relief. The



annual Harvest Dinner was held that evening.

NORTHRIDGE, Wichita, Kansas (Duane Hansen), has sponsored three inner-city tours to acquaint their people with the needs of the homeless and poor in the city.

The youth from **NORTHRIDGE** Friends participated in the service project "Paint the Town." They painted a house for an elderly man.

Two young mothers at **EUGENE** Friends have started a program called "Mothers Day Out." Sue Fairchild and Stephanie Erdman are responsible for special care and program for preschoolers two days a week.

The women at **BAYSHORE, Texas** (Mahlon Macy), Friends sponsored an evening tea for all of the women of the church. Guests were Paul and Leona Thornburg, former missionaries in Burundi, Africa, and now pastors at Austin Friends Church.

Family Life

Elders of **EUGENE** Friends have planned a family adventure weekend for January 29-30 and February 1, with Kenneth Williams of **NEWBERG, Oregon**, as coordinator.

NAMPA Friends recently completed showing the film series *Love Is a Decision* by Gary Smalley. This was a series

of six films on family relationships.

Pastor Terrill Worthington of **BETHEL** Friends, Hugoton, Kansas, held a Marriage Seminar in the church. Topics were "The Design for Marriage," "The Direction of Marriage," and "The Dilemma of Divorce."

A Marriage Enrichment Seminar was held October 23-25 at **YPSILANTI** Friends, Michigan (C. Wesley Sheldon), with speaker Bill Mills. A church-wide talent show on October 26 included a children's Swiss bell choir, a gospel magic show, and various singing and playing of instruments.

Spiritual Life and Growth

At the September 28 morning service at **EUGENE** Friends, Diane Baker introduced the film featuring J. Edmund Orr speaking on the role of prayer in revival. Thirty-five members of the congregation registered as Prayer Warriors.

Pastors Scotty Clark and Clyde Parker of **EUGENE** have been offering a series of evening services on the "Healing Ministry of Jesus."

LAWRENCE, Kansas (Bill Clendinning), Friends held a revival-homecoming weekend. They were challenged by the ministry of Jim Jenkins. Sunday afternoon they celebrated Homecoming with the history

of their church. The monthly meeting status was given in November 1869.

HASTY, Colorado (Steve Harmon), Friends had a six-week contest called "Hasty for Chrjst." Chad Kinser won the top prize, an airplane ride donated by Bill Marlman. During the contest, a Gospel Team from Friends Bible College visited the church, and a local evangelist, Bob Mickey, spoke.



Richard E. Worden was installed as assistant pastor-administrator for **BATTLE CREEK** Friends on September 21 during the morning worship service.

A series of Holy Spirit Conferences was held at **WESTGATE** Friends on November 13-15 with Ora D. Lovell of Pleasant Valley United Brethren Church as speaker.

The Gospel-Aires, John and Judy Knaupp and Herschel and Esther Thornburg, held meetings at **GARDNER**, Kansas (Michael Baughman).

Eldon Cox, pastor of **PAONIA** Friends, and several pastors from the Delta, Colorado, area attended a session in Grand Junction, where Dr. Haddon Robinson, president of Denver

Conservative Baptist Seminary, spoke on the subject of "Biblical Preaching."

A special commissioning service was held at **MEDFORD** in June as Bobby and Wanda McClearn prepared to leave to serve as pastors at **SPRAGUE RIVER**, Oregon.

William (Bill) S. Wade has been approved by the E. P. & E. Board and by the congregation at **NORTH OLMSTED**, Ohio (Neil Orchard), Friends to serve as intern pastor from January 1 to June 30, 1987. Bill is a graduate of Asbury Seminary and will continue his education at Ashland College.

GRAND JUNCTION, Colorado (Wesley Murphy), Friends held a Thanksgiving feast and a Spirit-led meeting November 23. A part of the service included the installation of new pastor Wesley Murphy.

Nadine York, student at Friends Bible College, will be doing her internship at **PRATT** Friends. She will be assisting in pastoral duties.

At **WOODLAND**, Idaho, Friends September 7 was a special day for the church as Wayne Piersall was in the pulpit for the first time as pastor. He and his wife, Willa, were presented to the congregation by Phil Puckett, Spiritual Life Committee chairman.

Guest speakers during July and August while not having a resident pastor included Clare Willcuts, Walter Lee, and Charles Alderman.

Youth and Christian Education

At **BENKELMAN**, Nebraska (Robert Sander), the Christian Education Committee recently sponsored video teacher training courses. The youth had a "lock-in" party November 21. The evening began with supper and roller skating. Afterward, the youth went to the church

building, where their shoes were confiscated and the building locked. Adults helped to program the evening, and at 4:00 a.m. an aerobics teacher came to guide an exercise program until breakfast was served a couple of hours later.

Youth at **MEDFORD** Friends led a series of Sunday evening discussions and activities based on Compassion International, aimed at greater awareness of world hunger and our responsibility to help. The youth have agreed to sponsor a needy child for one year.

A youth retreat was held at Camp Cobeac for the **URBANA**, Ohio (James Chess), and **SPRINGFIELD**, Ohio (Phill Baisley), Friends churches during October.

The **LAS ANIMAS** Friends Meeting had a six-week Sunday school contest that ended November 16. The theme for the contest was "Gathering the Lambs." Marjorie Harmon won the top prize.

Pastor Clyde Parker of **EUGENE**, with the aid of ten

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.

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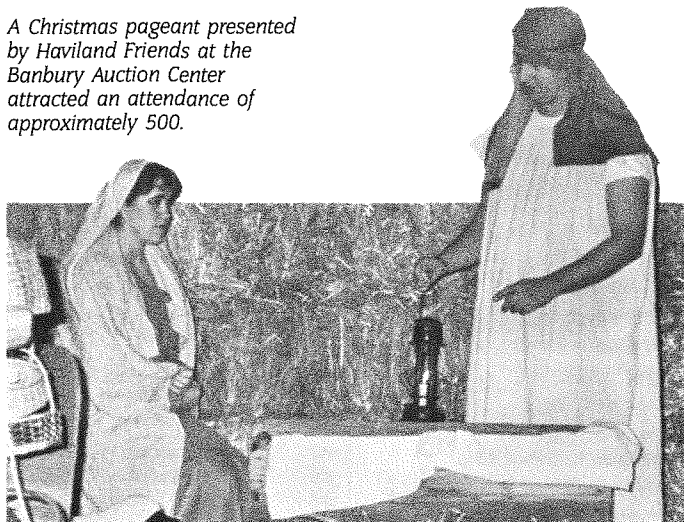
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Events celebrate Christmas, church anniversaries

A Christmas pageant presented by Haviland Friends at the Banbury Auction Center attracted an attendance of approximately 500.



EUGENE, with the aid of ten volunteers, has begun this year's youth ministry with a divided junior high and high school program. In charge of the junior program will be Doug Harris.

The second annual Michigan district retreat was held November 7-9 at **BATTLE CREEK** Friends. There were 175 youth who participated. Kelly Hadlick, Battle Creek youth pastor, was director of the event. The main speaker was Gordon Moore.

At **HAVILAND**, Kansas (Paul Romoser), the Junior High Youth made Christmas presents to share with the elderly people in the community. These were delivered as the youth went caroling. The Haviland Youth Ministries enjoyed a "Great Sleigh Ride." One evening before Christmas they boarded a bus and were taken to a discount store. For a gift exchange, each youth was to purchase an item or items that totaled exactly one dollar.

As a result of recent revival services, a new youth group has formed at **ALUM CREEK**, Marengo, Ohio (Dane Ruff), Friends. Thirteen youth and several adults met at the home of John and Thelma Dye for a hayride and fellowship. At another meeting the group packed and delivered treats for the elderly.

A children's cantata *Singsational Servants, Kids' Praise 4* was presented at **CHARITY** Friends, Kennesaw, Georgia (John Ryser), November 23. Sue LaForce led the group.

Teen workshops were held every Saturday in October for the youth on the theme "The Teen I Want to Be."

GRAND JUNCTION youth raised around \$60 to help send their senior high members to the Midwinter sessions at Quaker Ridge Camp. The youth

held a Christmas tree cutting party, decorating service, and went Christmas caroling. Youth members also drew the names of senior citizens and shut-ins and were responsible for making or buying gifts to share with them.

Buildings and Equipment

Two families challenged **COLORADO SPRINGS** Friends (Arden Kinser) to give money toward rebuilding a building ramp. The challenge called for the families to match giving up to \$700.

The Stewardship committee of **EUGENE** arranged the remodeling of the north end of the Fellowship Hall to improve the traffic flow on Sundays.

Other Special Events

On the weekend of September 19-21, **BATTLE CREEK** Friends held its 40th anniversary celebration. Former pastors Earl Kelbaugh, Leonard Borten, and David Brantingham came to participate in the festivities. In addition, Raynor Langethorne, the husband of the first pastor, Alta Bailey Langethorne, flew in from California. Special events occurring this weekend included a time for "looking back" with former

pastors and old friends on Friday and balloon lift-off, pig roast, cake and pie contest, and games on Saturday. On Sunday Pastor Leonard Borton conducted the adult Sunday school; Pastor Earl Kelbaugh gave the morning message; and Pastor David and Lestia Brantingham provided special music. Pastor Brantingham also gave the Sunday evening message.

EMPIRE, Vale, South Dakota (Lloyd Hinshaw), Friends held their annual Harvest Home Supper November 21.

"Something for Everyone" is the theme of the Wednesday night program at **CLACKAMAS PARK**, Oregon (Gil George), Friends Church. They start at 6:15 with a soup and sandwich supper, then on through the evening with something for everyone till 8:00 p.m.

The drama *Miracle Worker*, an inspiring story of the life of Helen Keller, was given by members of **NORTHBRIDGE** Friends. It was directed by Dr. Phil Speary.

COLORADO SPRINGS First Friends had its Thanksgiving program November 23. The session included a children's play, concert, and a banquet. The **WOODLAND PARK**, Colorado (Larry Kinser), Meeting participated in the program.

The Family Life Board at **UNIVERSITY** Friends, Wichita, Kansas (David Kingrey), spon-

sored a New Year's Eve Party at the Friends University Gym.

CHARITY Friends held a big yard sale at the church. A chili dinner and an auction ended the day, with a total of over \$1,000 received.

URBANA Friends celebrated its 80th anniversary on November 16. Special music for the morning service was provided by the David Dye family.

HAVILAND Friends Church presented a Christmas pageant for the entire community at Banbury Auction Center. With the use of live animals, the story of Christ was presented. Street shops were set up displaying various kinds of crafts and foods.

As a substitute for Halloween, a "Hallelujah" party was celebrated at **YPSILANTI** Friends. Infants through adults came dressed as Bible characters.

Friends Youth in **ALLIANCE** are raising money for Endeavors for Christ by selling an Advent Devotional booklet written by members of the church and edited by Janet Wuske.

Approximately 70 persons attended the Ethnic (Romanian) Dinner prepared by Nick and Helen Stoia, Dan and Jeanie Codrea, and Bill and Mary Nutial, assisted by other family members for the Friendship Sunday School Class of **ALLIANCE**. Ana Marion, who has been in the U.S.A. for two and a half years, shared her personal testimony of coming to personal commitment to Jesus Christ through a Bible study here. Alan Aufrance narrated slides of his two-and-a-half-month tour of Europe.

At **ALBUQUERQUE**, New Mexico (Terry Ash), Friends Church, Martha and Hubert Nicholson celebrated their 50th wedding anniversary on November 30.

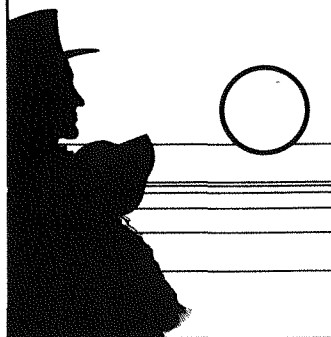


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Make plans now to attend the 1987 Triennial Sessions of Friends United Meeting. Session Leaders will include T. Canby Jones, Arturo Carranza, Jack Kirk, John Punshon, Coleen Townsend Evans, Tom and Nancy Mullen and John Carter. Come join in the fellowship. Write to Triennial Office, FUM, 101 Quaker Hill Drive, Richmond, Indiana 47374 for registration forms.

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OUR RECORD OF FRIENDS

Births

BUTTLE—To Fred and Leta Buttle, a son, Robert Thomas, October 31, 1986, Westgate Friends, Columbus, Ohio.

CHOATE—To Lonny and Brenda Choate, a son, Michael Ray, October 23, 1986, Haviland, Kansas.

DUMKE—To Jeff and Mary Dumke, a daughter, Jamie Lynn, September 10, 1986, Medford, Oregon.

FULLER—To Ken and Sherry Fuller, a son, Jesse Rhoads, November 2, 1986, Hanover Friends, Mechanicsville, Virginia.

GRAY—To David and Patty Gray, a daughter, Leah Sue, November 23, 1986, Newberg Friends, Oregon.

HENDERSON—To Steve and Denise Henderson, a daughter, Heather Lee, September 4, 1986, Tulsa, Oklahoma.

HINSHAW—To Gary and Kelley Hinshaw, a son, Matthew Lane, October 30, 1986, Willow Creek Friends, Kansas City, Missouri.

JOHNSON—To Brent and Kim Johnson, a son, Joshua Bennett, October 2, 1986, Clackamas Park Friends, Milwaukie, Oregon.

KELLEY—To Patrick and Patti Kelley, a son, Charles Patrick, August 18, 1986, Battle Creek, Michigan.

LILE—To Mike and Karen Lile, a son, Seth Andrew, November 9, 1986, Woodland Park, Colorado.

MULLEN—To Kirk and Debbie Mullen, a daughter, Natalie, October 29, 1986, Northridge Friends, Wichita, Kansas.

MULLIN—To Grant and Amy Mullin, by adoption, a boy, Timothy Jung, born June 19 in Seoul, Korea, Newberg Friends, Oregon.

NGARUIYA—To Peter and Phyllis Ngaruiya, a daughter, Cristine, October 14, 1986, Omaha, Nebraska.

PRIVATTE—To Roy and Kim Privatte, a daughter, Shellaine Renée, September 20, 1986, Charity Friends, Kennesaw, Georgia.

PRUETER—To Bill and Nancy Prueter, triplet sons, Nathan William, David Paul, and Philip Edward, November 8, 1986, Alliance, Ohio.

ROSE—To Ron and Kymer Rose, a son, Aaron Patrick, June 19, 1986, Battle Creek, Michigan.

SIMPSON—To Sandy and Rose Simpson, a daughter, Carissa Ann, September 12, 1986, Newberg Friends, Oregon.

TEAGUE—To Scott and Colette Teague, a son, October 23, 1986, Northridge Friends, Wichita, Kansas.

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

WINCHESTER—To Paul and Pat Winchester, a son, Matthew Ray, October 30, 1986, University Friends, Wichita, Kansas.

Marriages

BAKER-WASNER. Mary Baker and Robert Wasner, June 28, 1986, Medford, Oregon.

FIELDS-COGAN. Lisa Fields and Bret Cogan, October 18, 1986, Charity Friends, Kennesaw, Georgia.

FLORAY-JAONES. Jennie Floray and Murlin Jaones, September 27, 1986, Stanwood Friends, McLouth, Kansas.

GEE-KIDD. Debbie Gee and Wayne Kidd, September 27, 1986, Trinity Friends, Martinsville, Virginia.

GOLDSMITH-HUFFMAN. Stephani Lynne Goldsmith and James David Huffman, November 22, 1986, Booker Friends, Texas.

HAMILTON-WOLFF. Paige Hamilton and David Wolff, October 17, 1986, Medford Friends, Oregon.

HAUGE-WEST. Maria Hauge and Rick West, October 18, 1986, Trinity Friends, Martinsville, Virginia.

HAXTON-SNOW. Pam Haxton and Eric Snow, December 20, 1986, Newberg Friends, Oregon.

HOCKETT-STANFIELD. Christine Hockett and Jeff Stanfield, November 1, 1986, Newberg Friends, Oregon.

NASH-BEEBE. LeAnn Nash and Ken Beebe, December 27, 1986, Newberg Friends, Oregon.

PATRICK-HERSHAW. Rebecca Patrick and Glenn Hershaw, November 22, 1986, Northridge Friends, Wichita, Kansas.

RAKESTRAW-MALLONEE. DeAnn Renee Rakestraw and Mark Kendall Mallonee, November 1, 1986, Wichita, Kansas.

ROSS-SHANLEY. Kayleen Ross and Michael Shanley, August 30, 1986, Haviland, Kansas.

WALZ-McMULLEN. Deborah Lynn Walz and Jeffrey Jay McMullen, October 18, 1986, University Friends, Wichita, Kansas.

Deaths

BAKER—Frederick B. Baker, minister, 82, November 4, 1986, Newberg Friends, Oregon.

BOSCHULT—Lois Boschult, 85, October 20, 1986, Omaha, Nebraska.

BUCK—Bessie V. Buck, May 19, 1986, Lawrence, Kansas.

BURKE—David L. Burke, September 30, 1986, Lawrence, Kansas.

COOK—Walter C. Cook, minister, 86, November 18, 1986, Newberg Friends, Oregon.

EDWARDS—Gerald J. Edwards, 84, October 25, 1986, Newberg Friends, Oregon.

HEERINGA—David Heeringa, 35, September 23, 1986, Ypsilanti, Michigan.

LAWSON—William F. Lawson, Sr., 65, September 9, 1986, Ypsilanti, Michigan.

MUSSELMAN—Fred L. Musselman, June 10, 1986, Lawrence, Kansas.

PATTERSON—Ted G. Patterson, November 5, 1986, Haviland, Kansas.



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Women share challenges in Quaker leadership

Left to right: Asia Bennett, Kara Cole, Marty Walton



PHILLIPS—Arnold W. Phillips, November 7, 1986, Stark Friends, Kansas.

TENNEY—Ted Tenney, 82, August 24, 1986, Ypsilanti, Michigan.

WHEELER—Leslie A. Wheeler, November 7, 1986, Haviland, Kansas.

WILLCUTS—Beulah L. Willcuts, 80, November 3, 1986, Nampa Friends, Idaho.



ESR and Trueblood Academy Join Forces

Earlham School of Religion and the D. Elton Trueblood Academy of Applied Christianity will merge July 1, 1987, the Earlham College Board of Trustees decided recently.

James Newby, director of the academy, and Tom Mullen, dean of ESR, say the merger will combine the efforts of the academy, which emphasizes the lay ministry, with the work of the school of religion, a



Newby, Mullen

Quaker seminary that prepares its students for the professional ministry.

Mullen said that Newby, who is also director of Yokefellow Institute, would become a member of the ESR administrative faculty, "coordinating, planning and arranging various programs for the laity, to help them become better equipped to deal with their ministries in their professions." The

academy will become a department of the School of Religion.

Philadelphia Publishes Bible Study Course

After five years of teaching Bible studies in the Quaker Studies Program of Philadelphia Yearly Meeting, Dorothy Reichardt has written a book titled *Finding Our Way in the Bible*—a Bible course for adults. The book is designed as a do-it-yourself curriculum for monthly meetings and is published by the Philadelphia Yearly Meeting Religious Education Committee.

Iowa Studies Strategy for Growth

Charles Mylander, superintendent of Southwest Yearly Meeting, will lead a workshop on "Strategy for Growing Your Church" in Iowa Yearly Meeting. The workshop sponsored by the Yearly Meeting Ministry and Counsel will be held April 3 and 4 at Honey Creek/New Providence Friends.

FWCC Celebrates 50 Years

The Friends World Committee for Consultation will celebrate the 50th anniversary of its founding in 1987. The FWCC annual meeting will be held March 20-22 in Toronto. The meeting will both celebrate the vision of the FWCC founders and project the vision for the next 50 years.

163 Days of Prayer

Local Friends meetings within Friends United Meeting are participating in a Chain of Prayer between the beginning of the year and the opening meeting of the Triennial sessions June 12 in Greensboro, North Carolina. Meetings have committed themselves to prayer on a particular day as they link with Friends across the country to form a 163-day chain of prayer.

Three Quaker Women Executives Distinguished Visitors at Guilford

The first women chief executives of three prominent Quaker organizations will be the Distinguished Quaker Visitors at Guilford College in March 1987.

Asia Bennett, executive secretary of the American Friends Service Committee; Kara Cole, former administrative secretary of the Friends United Meeting; and Meredith "Marty" Walton, general secretary of the Friends General Conference, will be on the Greensboro, North Carolina, campus in mid March.

The keynote session on March 16 is entitled "Challenges and Visions in Religious Leadership." Bennett, Cole, and Walton will conduct a three-way discussion of influences on their vocational choices, their professional experiences, and their respective visions of leadership.

Asia Bennett has been executive secretary of the American

Friends Service Committee since 1980. Her involvement with AFSC prior to 1980 included positions as associate executive secretary for personnel at AFSC headquarters in Philadelphia, and regional executive secretary of the Pacific Northwest Office in Seattle.

In 1979 Kara Cole brought an extensive background in education, communications, and marketing to the Friends United Meeting, where she served as administrative secretary. In January 1987, she assumes a position as vice president of Mercy Corps International, a relief and development group based in Portland, Oregon.

Marty Walton held management positions with MPI Label Systems for eight years while working her way through a series of responsibilities within the Society of Friends. She was selected as general secretary of Friends General Conference early in 1986.



RAY BENNETT

"I think grandpa is going to like living in his new 'retirement home!'"



You Too Can Visit Visitors

BY JACK L. WILL CUTS

ARE you one who goes to visit visitors who visit your church? I mean those who show up out of the blue or who have been invited or something? Pastors are already supposed to know how to do this, but so should you.

Here are a few pointers:

1. Decide on two or three pleasant reasons you have for making this specific visit (objectives).
2. Decide the targeted time you plan to leave. Don't stay too long.

3. Pray BEFORE you ring the doorbell ... that God will help you to be a good listener and genuinely helpful.

4. Begin the visit with who they are. Do not begin your visit talking a lot about yourself.

5. When asked about your church, share with them the relational strengths, how much people enjoy each other, not the building or the doctrines ... yet.

6. Avoid asking too many questions, maybe two or three at most this first visit—it is not an interrogation. You

want to establish a relationship.

7. Leave while the visit is still on an upswing, don't wait until it has started downhill. Often any sharing of hurts, hopes, or needs starts coming out when one starts toward

the door. They won't come at all if they have been wishing the visitor were gone.

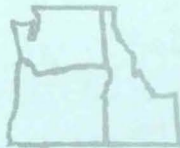
8. End the visit focusing on them, not giving an excuse for leaving. Do not say, "I've got an important meeting to go to ... or a lot of other (more important!) visits to make." Rather, say, "Bill and Mary, I have enjoyed our visit together. It is good to be with you. Good-bye." Then leave!

It seems to be a hard thing for most of us, making first-time visits, but if it is attempted in a sense of obedience to the Lord and under His enabling, I have always found it an enjoyable experience, even with those who have never even yet visited our church! **EF**

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update

Volume 2, Number 1
January/February 1987

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

For Your Information

DOROTHY BARRATT, along with Jack and Geraldine Willcuts, will be visiting several churches in February and March. Dorothy is Christian education consultant for the Evangelical Friends Alliance. This Christian education trio (trio does not always denote singing) will be in the Puget Sound and Southwest Washington areas February 16-19, and in Southern Oregon and Eugene March 16-18.

EXTENSION CHURCH PASTORS and spouses will meet together March 2-5 in Newberg for a special time of prayer and fellowship. This will be an opportunity for encouragement and evaluation of our church-planting efforts.

MIDYEAR BOARD MEETINGS are being held February 6-7 in Newberg. The Executive Council will meet two weeks later, February 21.

A SHARE CALL for Silver Valley Friends in northern Idaho has been issued. The church has recently purchased the building they had been renting and are now ready for some remodeling. The Share Call program gives everyone in the Yearly Meeting an opportunity to make a \$20 investment in the expanding ministry of a local church.

THIRTY-FIVE YEARS of ministry will be celebrated by Eugene, Oregon, Friends Church on February 8. Former pastors Wayne Piersall and Don Lamm will trade off on preaching and singing in the 8:30 and 11:00 worship services in the morning. An "anniversary celebration" will be held at 1:30 and, of course, a potluck at noon.

STEVE AND JANELLE BARON and their children, Landon and Kelsey, will be returning to the States the middle of February. They have been serving in Bolivia and Peru on a special assignment training Aymaras how to build and use greenhouses for improved nutrition. Barons will be living and working at Twin Rocks Friends Camp. They will also be available to speak in churches.

DR. TIMOTHY SMITH, noted Christian historian from Johns Hopkins University, will be the speaker for the second annual John Woolman Forum Lecture on March 30 at 8:00 p.m. The event is sponsored by the Center for Peace Learning at George Fox College and will be held in the Kershner Lecture Hall.

YCEW Offers Three Options

Opportunity is available for 30 young people from Northwest Yearly Meeting to be involved in summer ministry and service. Friends Youth leaders hope to involve more people in the YCEW program this year with shorter and less expensive experiences. Future plans for YCEW call for alternating years between a foreign missions experience and missions projects closer to home.

Team 1 this year will be led by Sandra Wilson and will travel to Rough Rock, Arizona, June 29-July 16. Their assistance at this Friends mission will include teaching children's Bible school.

Team 2 will serve at two Friends camps in Idaho--Twin Lakes and Quaker Hill. Spencer Jones will lead this group, which begins June 29 and concludes with participation in Youth Yearly Meeting the end of July in Newberg.

Team 3 will be going to northern Mexico with Clyde Parker. They will leave July 10 and return in time for Yearly Meeting. Their involvement will include a work project and opportunities to share the Gospel.

Approximate cost for each participant is \$380, which includes participation in Yearly Meeting July 25-31. Teams are being formed the first part of February, so write now to the Yearly Meeting office, P. O. Box 190, Newberg, OR 97132, for YCEW information and application.

Shawn McConaughy along with Katrina Baker and Tom Armstrong are giving leadership to the YCEW program.

Guatemala '87 Is International

The International Friends Conference on Evangelism (commonly called Guatemala '87) is being carefully planned to be truly an international conference. Half of the 300 participants will be from countries other than the United States. A limited number from each yearly meeting will be chosen to be a part of this unique gathering being held November 4-11 in Guatemala. People interested in attending Guatemala '87 should contact the Yearly Meeting office or Presiding Clerk Richard Beebe.

Mt. Vernon Schedules First Sunday Service

The first Sunday worship service for Friends in Mt. Vernon, Washington, will be February 22. The meeting will be held in a city park building. Two Bible studies have been meeting regularly as Doug and Debby Wedin have been giving pastoral leadership to the planting of the church there.

Whether Friends or Quakers, Volleyball Is the Game

More than forty volleyball teams are expected to invade Wheeler Sports Center on the George Fox College campus in Newberg on April 3-4. The annual high school Friends Youth Volleyball Tournament will bring together teams from all across Northwest Yearly Meeting for games Friday night and all day Saturday. Teams register to play in the "Quaker" division--teams fairly consistent in their playing and desiring a challenge--or the "Friends" division for teams that may not have developed skills but want fellowship and fun.

Registration packets are being sent in February to each church. Registrations need to be sent by March 16 to Friends Youth volleyball coordinator Coreen Schmeltzer at George Fox College, SUB Box 138, Newberg, OR 97132.

Each youth group coming to the tournament is encouraged to prepare a poster-type display representing their group or an activity they have done. Displays will be shown in the sports center lobby.

Foster and Fawver on Solitude

Tilikum, as part of their celebration of 15 years of retreat and outdoor ministries, featured a Saturday of teaching sessions last fall with author and professor Richard Foster, recording artist Ken Medema, and Tilikum director Gary Fawver. The following are some gleanings from that day.

Richard Foster: The first suggestion I want to make is a very simple one -- it is that we don't try to do anything different, that we just start right where we are. That we learn the sacrament of the present moment, the tasks of daily life, learning to bring prayer and a life of communion into that experience.

Frank Laubach said, "I want to learn how to live so that to see someone is to pray for them." You work at a grocery store, at a checkout counter. Wonderful. This is the holy altar, and as people pass by you can pray for them, filling them with the love of God. We bring God into the life of our ordinary experience.

Now my second suggestion is. . . that we invite God to teach us about any adjustments that need to happen in our lives. And I think one of the first things we will learn about is solitude. If we expect to be Christ's disciples, we need to learn how to do the things He did, the kind of solitude Jesus gave Himself to. Solitude. Learning to hear God's voice in His wondrous, terrible, loving, all-embracing silence. I am talking about private retreats. Alone. Not with other people.

Gary Fawver: Christians throughout the centuries have protected and nurtured the spirit or inner self by meditation on Scripture, and praying.

Jesus' three years of ministry was a balance of service and silence. That was the secret of His ministry. Actually, He was following the natural rhythm of life that He had established in the beginning - day and night, work and rest, the movement between action and reflection, being and doing.

People ask if I am learning to quiet myself in a noisy world. Yes. For the last five years this busy "do-er" has learned to be a "be-er." My life is significantly changing with regular use of quiet for Scripture meditation and the developing discipline of centering prayer.