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Northwest Yearly Meeting of Friends Church  
(Quakers)

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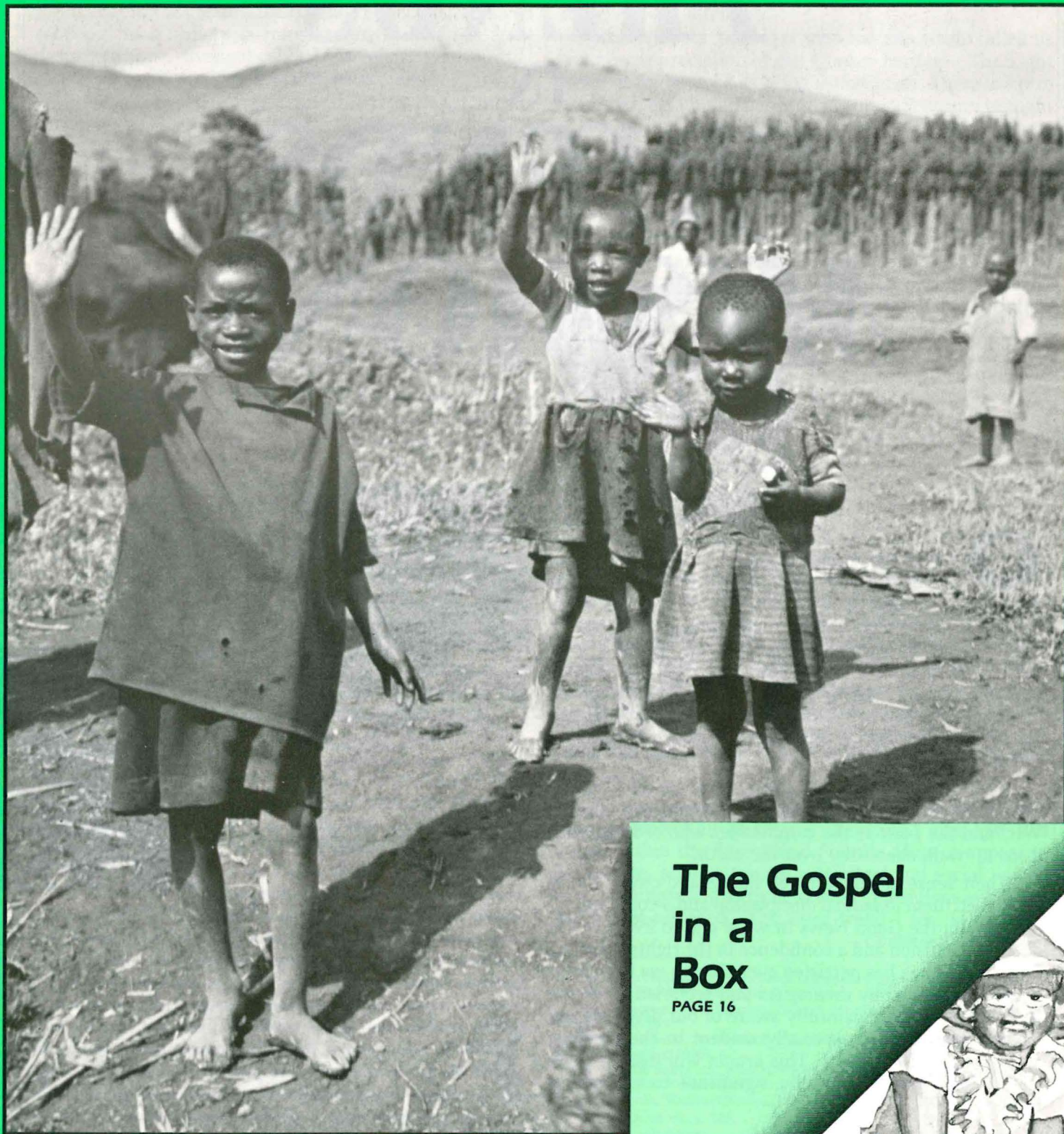
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May 1987

# EVANGELICAL FRIEND



**The Gospel  
in a  
Box**

PAGE 16





# TRENDS IN FRIENDS MISSIONS

BY RON STANSELL

ONE of the great puzzles of English church history is why the Friends movement, which broke into the British and American scene as a sunburst, so quickly receded to a footnote in history. Certainly Quakerism continues to exert an influence far out of proportion to its numerical size, but one wonders what the course of history might have been had the Friends maintained their creative energy at the level experienced by George Fox and the so-called Valiant Sixty who fanned out across Great Britain with startling determination and a clear sense of mission.

There is little doubt that seventeenth century Friends saw themselves as participants in warfare, the "Lamb's War," and the Lord as the commander who ordered their steps to "walk cheerfully over the earth."

Their sense of mission was simple and clear: Christ had called them to radical discipleship and a commitment to proclaim the Good News in word and to live it out in deed. That vision and a confidence in the rightness of the Friends message has persisted even though we have been gravely weakened by theological and sectarian divisions. In the 1980s we are painfully aware of our divisions and weaknesses. This is especially evident in the theology and practice of missions. This article will discuss three trends in missions especially significant to evangelical Friends.

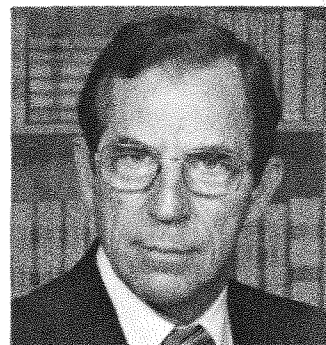
*The Evangelical Quaker Tradition.* Of the three primary groupings of American Friends, we of the Evangelical Friends Alliance, composed mostly of midwestern and western American Quakers, are both the newest and the most homogeneously conservative. We have recently

shown more assertive self-confidence that the beginning point for the missionary enterprise is the personal conversion experience.<sup>1</sup> Guatemalan Friend Carlos Marroquin reflects an attitude toward missions frequently found among us as he writes, "the main objective of our [Evangelical] version of Quakerism is the preaching of the Christian gospel to this dying world."<sup>2</sup>

While many within the Evangelical Friends Alliance have been open to new expressions of unity and "concurrent action" across lines of Quaker division,<sup>3</sup> the evangelical wing as a whole would look askance at "concurrent action" in missions that did not take seriously the emphasis on conversion in the missionary enterprise. The only true basis for unified action for Quakers, according to our much-loved missionary statesman, the late Everett Cattell, would be to join together in the worldwide missionary cause, remembering George Fox's vision of a "great people to be gathered."<sup>4</sup>

**F**OR evangelical Friends, personal conversion to Christ is central. As James Morris states, "The impelling force behind missions is not just welfare . . . if all men were rich . . . if all were educated . . . if all had sufficient income and lived under just governments, the great commission to 'go' . . . would continue to be imperative and urgent."<sup>5</sup>

A trend toward wholeness of witness. Given our traditional advocacy of personal conversion to Christ, it



James Morris

might surprise some to see the strong trend over the last 20 years to balance personal conversion with social and political awareness in missionary efforts. Old stereotypes of a personal gospel unattached to social issues have become meaningless and seriously misleading. Evangelical Friends view proclamation as service in a wholistic sense; that is, the greatest transforming service that can be rendered to a society is transforming individuals from despair to hope. Evangelical Friends believe that spiritual conversion will produce social transformation.

Biblical repentance and surrender to Christ means surrender to His will, to preserve human life as the apex of God's good creation, to build right relationships, be they personal or international, to recognize that self-sacrificing piety that begins at home must also be lived out on a national and international level. "If there is one great miracle which transforms individuals and societies, it is the personal encounter with God through his son, Jesus," says Carlos Marroquin.<sup>6</sup>

Everett Cattell, along with many others, observed a move by evangelical Friends away from a narrow interpretation of the meaning of conversion toward an interpretation of conversion that has strong social implications.<sup>7</sup> I personally remember Everett declaring 15 years ago he wasn't quite sure what future emphasis God was leading us toward, but he was sure it was not personal pietism cut off from social witness. In his 1981 book on mis-

sions, he focused much attention upon the Kingdom of God. "Conversion," he said, "is from the kingdom of this world to the kingdom of God (not to the church) . . ."<sup>8</sup> He describes conversion as concentric circles of change—change of mind, change of attitude, change of direction, and change of growth. This is a wholistic view of change that produces a Christian disciple in the world who obeys the mandate of God, not one who pietistically withdraws from the world.<sup>9</sup> The trend toward wholeness of witness is a strong one and one likely to be intensified among evangelical Friends.

A trend toward valuing the Quaker heritage as Christ-centered and biblical. We recognize that Richard Foster, well-known author of *Celebration of Discipline*, interprets the Quaker tradition as Christ-centered and biblical. Other lesser-known evangelical Friends are also showing interest in Christian meditation and the intuitive approach to the leading of the Spirit, yet without giving the Spirit primacy over Scripture.

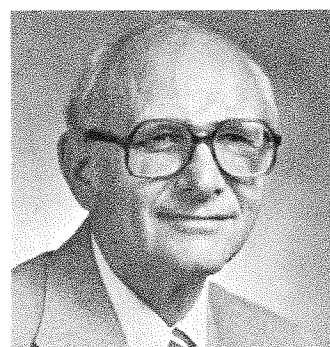
**L**AUREN King, a frequent contributor to these pages, states that while "the Bible must stand as the source of my knowledge about Christ and thus for my faith in him," he honors meditation as a method in the Christian life and believes in a direct communion with God. He seeks to avoid the "extreme form" of meditation that would "seek detachment from all external aids."<sup>10</sup> He also wants to avoid a "rigid biblicism" that tends to



Everett Cattell

manipulate Scripture to prove a personal position or to distort Scripture because major themes are not dealt with carefully. It appears Lauren is trying to avoid a dead orthodoxy in which the main issues are studied but not applied to life. Scripture requires interpretation and application, and the role of the Holy Spirit must be strong and given due attention.

Jack Willcuts is another who has effectively called us to a new appreciation of our Quaker heritage. The Light within is understood as being from Christ. There is a profound respect for and dependency upon Scripture brought to life by the Spirit's presence. Jack describes George Fox's religious experience as a Christian conversion experience to the Christ who "spoke to [his] condition."<sup>11</sup> Motivation for evangelism and concerns for peace and social justice, then, are rooted in a life-changing experience with a living Christ. Jack feels uncomfortable with the peace and service emphasis of Quakerism if it denies a Christian



Jack L. Willcuts

orientation or a dependency upon the Spirit and Scripture joined together.<sup>12</sup>

Most of us identify with the American evangelical movement at large but have some misgivings about parts of it. For example we wonder about being called "evangelical" if it is associated with civil religion or militant nationalism. Part of wholeness in missions for me personally includes seeing international conflict from God's perspective rather than from the perspective of American self-interest, a trap into which I feel many American Evangelicals have fallen. In no way, however, is this to suggest a tendency to view the Quaker heritage as other than thoroughly biblical and Christ-centered. Rather, I recognize that the term "evangelical" in American life frequently carries with it American nationalistic positions on social and political issues with which I am in serious disagreement.

A trend toward depending upon tradition rather than fresh definitions for theological definitions. The first two trends within the Evangelical Friends Alliance appear to be positive, a move toward a spiritual and social wholeness in witness and a trend to view Quakerism as biblical and Christ-centered. The third trend I feel is basically  
(Continued on page 18)

1. Charles F. Thomas, ed., *The Church in Quaker Thought and Practice* (Philadelphia: Friends World Committee for Consultation, 1979), p. 60.
2. Carlos Marroquin, "Witnessing Through Mission," *The Friends Quarterly*. 22 (January 1982): 631.
3. Arthur O. Roberts, *An Appeal for Concurrent Action* (Richmond, Indiana: Indiana Yearly Meeting, 1969).
4. David C. Le Shana, ed., *What Future for Friends, Report of the St. Louis Conference* (Philadelphia: Friends World Committee for Consultation, 1970), p. 42.
5. James Morris, "Whither Missions?" *The Friends Quarterly*. 22 (January 1982): 636.
6. Marroquin, *op. cit.*, p. 633.
7. Le Shana, ed., *loc. cit.*
8. Cattell, *Christian Mission: A Matter of Life*. (Richmond, Indiana: Friends United Press, 1981), p. 33.
9. *Ibid.*, p. 40-41.
10. Lauren King, "The Sure Foundation," *The Friends Quarterly*. 22 (April 1982): 661.
11. Thomas, ed., *op. cit.*, p. 58.
12. *Ibid.*, p. 59.



# We Don't Have to Stop Being Quakers to Grow

BY LON FENDALL

ONCE I heard a workshop leader say that church growth and Quaker distinctives were incompatible. To attract people who have no previous contact with Quakers, we must eliminate any traces of Quakerism in our worship services, since newcomers would not understand why we value periods of open worship, for example.

The strongest thing about this argument for generic evangelicalism is its total disregard for the explosive growth of early Quakerism, at a time when the Quaker distinctives were certainly not hidden. In less than ten years from the time George Fox began to preach in England, as many as 40,000 responded positively to Fox's call for repentance and affiliated with the Friends movement. What contemporary church growth programs can claim results as impressive as this?

Of course, Fox and the other early Quaker preachers were not proclaiming the good news of Quakerism. Their message was nothing more nor less than the Gospel of Christ. Most of their distinctive approaches were developed in reaction against the spiritual deadness and unscriptural practices in the churches of the day. For example, Christians in England had forgotten the

Holy Spirit, so it was essential that the Holy Spirit be restored to His place as taught in the book of Acts, as a real Presence in the lives of believers and as a means of knowing God's truth.

Why did the Friends movement grow so rapidly? Because so many in England and in the American colonies shared Fox's dissatisfaction with Christianity as it was practiced in their day. Many of the new Quakers had been Seekers and were ready to join a movement that had the truth they were seeking. They responded to the only thing that will attract people to a church—genuine spirituality, a clear proclamation of the truth, and a caring, loving community of believers.

If our churches have these ingredients today, they will grow. To the extent that early Friends' distinctive convictions clearly reflect God's truth, we do not need to hide them for fear today's seekers will be turned off. On the contrary, numerous people in our churches indicate they were attracted to Friends precisely because of our distinctives. Some even wonder why we seem to be apologetic about Quaker distinctives.

This is not an argument for substituting Quakerism for the Gospel. No such choice should be necessary. Do we not believe that Friends distinctives are solidly biblical? Then how could they frighten someone away?

The open worship time, for example, if properly understood and practiced, could be attractive to new people, whether or not they have a church background. It will be apparent whether our participation is what it should be—prompted by the Holy Spirit and meant for the edification of all the worshipers. The spoken words will accent and enrich the times of silence. It will be apparent to visitors that the worshipers are participants, not spectators.

Undoubtedly Friends can benefit from the experiences of other Christians in encouraging church growth. We should not, however, follow others' formulas and rules so literally that we think we must cultivate generic Quakerism as our means of attracting people. Instead, let's seek the dynamics of revival that produced such dramatic growth in the 1650s and later.

We don't have to stop being Quakers to grow. **EF**



# EVANGELICAL FRIEND

COVER: Children herding  
cattle along a roadside in  
Rwanda send their greeting on  
the cover of this issue  
featuring missions outreach.  
(Photo by Roscoe Knight)



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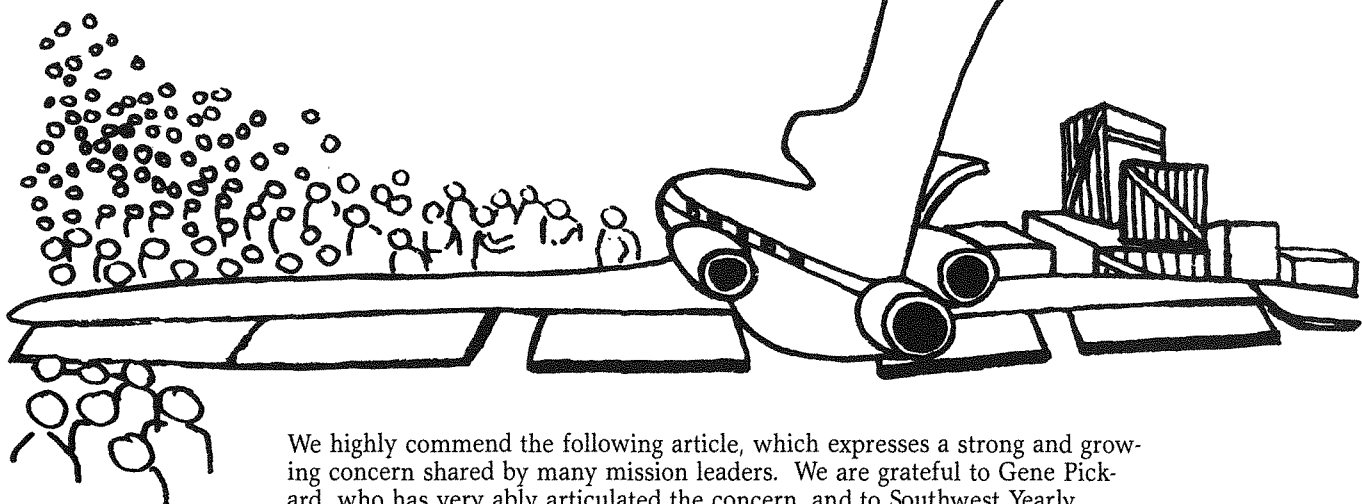
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We highly commend the following article, which expresses a strong and growing concern shared by many mission leaders. We are grateful to Gene Pickard, who has very ably articulated the concern, and to Southwest Yearly Meeting for permission to reprint the article, which appeared in the January 1987 issue of their *Friends* publication. —*Evangelical Friends Missions Staff*

# Is Every Christian a Missionary?

BY GENE PICKARD

**A**BRAHAM Lincoln opened one of his presidential speeches with these words, "America is much in want of a definition for 'liberty.' We all use the same word, but in using the same word we do not all mean the same thing." What Lincoln said about the word *liberty* could be applied to the word *missionary*. The American church is much in want of a definition of "missionary." Christians all use the word *missionary*, but we do not all mean the same thing.

Traditionally and historically the word *missionary* has been used to refer to one who ministers for Christ in a country other than his or her own (see *Webster's Dictionary*). In the last couple of decades the idea has been expanded to include those who minister cross-culturally even though they may not cross geographical boundaries (for instance North Americans working with Hispanics, Koreans, Cambodians, etc., in the U.S.).

However, more and more this word is being diluted in evangelical circles to refer to every Christian. One often hears such expressions as: "Every Christian is a missionary; you are a missionary when you witness to your neighbor across the back fence." Or, "You are either a missionary or a mission field." As C. Peter Wagner says about similar statements, "This is good rhetoric, but poor theology."\* Unfortunately, pastors, evangelists, and Sunday school teachers often promote this misunderstanding.

How do we explain this shift in meaning of a time-honored word? Does this new connotation reflect an enlightened biblical understanding? We recognize that the meaning or connotation of words changes from generation to generation and even from context to context. This is a natural and apparently inevitable phenomenon of the process of communication. However, there are those who, like Humpty Dumpty in the story *Alice in Wonderland*, would say, "When I use a word, it means just what I choose it to mean, neither more nor less."

For some, though undoubtedly a small number, there is a conscious effort to distort the whole concept of Christian missions and the uniqueness of the Christian Gospel by means of redefinition. Most people who make such statements, however, have no such devious motives in mind. They may not, in fact, have ever given any thought to their motives. They simply are zealous Christians who would encourage us to be faithful to the Great Commission wherever we find ourselves. They want to remind us, and rightfully so, that missionaries are not some unique and special heroes in the Kingdom of God who only serve Him in a culture other than their own.

Missionaries are not bishops or knights in the game while "stay-home" Christians are merely pawns. All Christians are responsible to be witnesses for their Lord. We applaud this attitude, while we decry the redefinition of words that goes with it.

**D**OES it really make any difference, though, if we apply the term *missionary* to all Christians? Why make a fuss about a slight difference in meaning? We are all "sent out ones" (root meaning of the word *missionary*), aren't we? This writer believes it makes a good deal of difference how the word is used, for several reasons.

First of all, clear communication demands clear, commonly-agreed-upon definitions if we are to understand one another. "If everyone is a missionary, then no one is," as one missiologist states it. To make a word too broad causes it to lose its meaning altogether. Because of our need to understand and be understood, therefore, we should resist the changing of the meaning of the word.

Secondly, referring to all Christians as missionaries confuses the young person who is trying to sort out his or her spiritual gifts and God's divine call in the deployment of those gifts. Paul makes it clear that there are distinct spiritual offices in the church. "Not all are apostles, are they?" A good case can be made for identifying the missionary with the ongoing spiritual office of apostle. "Not all are prophets, or teachers, or miracle workers... are they?" (1 Corinthians 12:29, 30 MLB)

\* C. Peter Wagner, *On the Crest of the Wave* (Ventura, Calif.: Regal Books, 1983), p. 51.



This writer believes that the office or call of missionary is distinct from other offices in the church. However, parents and churches who are convinced otherwise will certainly not encourage their young people to do sacrificial cross-geographical or cross-cultural ministry when they are already missionaries. Furthermore, the young person convinced that he or she is already a missionary regardless of God's call and gifts may make one of two serious mistakes. On the one hand, some may go as missionaries who have not in fact been called. Those persons will at best be ineffective and at worst will be washouts. On the other hand, some may not go who should because they are told that they are already missionaries. And so the cause of missions suffers.

**T**HIRDLY, the church may be confused about its mission. A broadened definition of the word *missionary*, or *missions*, allows the church to become complacent about the needs of a lost world. The church may tend to limit its sense of mission to meeting the needs of its own community at best, or at worst focus exclusively on its own needs. In either case it becomes parochial and ingrown. Rather than increase the sense of evangelistic responsibility as is intended, the redefinition of the word actually has the opposite effect. Members are unintentionally encouraged to be local Christians instead of world Christians, i.e., Christians with a sense of urgency to reach the whole world.

Finally, giving to missions suffers as a result of a broadened definition. If everyone is a missionary or everything is missions, individual Christians and the local church need not be concerned about giving to ministries in other parts of the world. Under the new definition, all money given for local projects is given for missions. Everything the local church does is missions.

Our purpose is not to perpetuate the privileged status and adulation too often given to missionaries. Nor should we exalt the office of missionary above other offices of the church. Rather, our purpose should be to protect the cause of the Kingdom of God worldwide. A misunderstanding of the word *missionary* may undercut the whole missionary enterprise. The losers are those in other lands still ignorant of the Gospel, a group of people that vastly outnumbers the unevangelized in the U.S.

Perhaps it is too late to reverse the redefining trend. Perhaps a new word must be found to express the distinctive cross-geographical or cross-cultural responsibility of some Christians. But rather than broaden this time-honored word to apply to all Christians, why not find a different term and apply it to all Christians? A good choice would be the term "disciple-maker." (Matthew 28:19) We could accurately say: Every Christian is called to be a "disciple-maker." Every Christian is either a "disciple-maker" or needs to be disciplined. Some "disciple-makers" have been set aside to minister in a country or at least a culture other than their own. They are "missionaries." ■

*Gene Pickard served as a missionary in Central America under California Yearly Meeting of Friends (now Friends Church Southwest Yearly Meeting) from 1976 to 1981. For the last five years he has been employed as a professor of missions and Bible at Friends Bible College, Haviland, Kansas. He graduated with a Doctor of Missiology degree from Trinity Evangelical Divinity School, Deerfield, Illinois, in June 1986. In October of 1986 he returned to Guatemala as a missionary under the Friends Church Southwest Yearly Meeting.*



## FRIENDS WRITE

### Concern for the Unwanted

The Crime of the Jew in Germany was being unwanted... the Jews were exterminated. The Crime of the Japanese-American in the United States during World II was being unwanted... the Japanese-Americans were relocated for internment. The Crime of the Unborn child throughout the world is being unwanted... they are aborted. The true crime for all of the above victims was being in the right place at the wrong time. It was a time of inconvenience for those crimeless victims unjustly sentenced to death and internment, simply because they were unwanted.

Very few Quakers are exercising much effort to preserve the first nine months of life. God's perspective of human life does not allow the convenience of the abortion alternative. Quakers used to be deeply concerned about saving lives and improving living conditions.

Saving innocent lives is not a Christian option, it is a command, an absolute imperative for the body of Christ.

RONALD A. JONES  
*Alliance, Ohio*

**I** deeply appreciate the attention you have given to the sanctity of life, especially the issue of abortion. The failure of some Christians to recognize the significance of this assault on our ethical heritage bewilders me.

In your March issue, Bert Cook's letter expressed "uneasiness" with "the absoluteness of the anti-abortion resolve." No one who longs for the heart of Christ can possibly ignore the social problems cited. But I personally cannot buy into the popular notion that we deal with these tragic situations by violently preventing children from ever being born into them. The myth that a child is better off dead than "unwanted" shows

(1) an ignorance about adoption, and (2) how our heads can become so stuffed with depressing social statistics that we come to see people as numbers rather than as unique individuals in whom God can work tailor-made miracles, however dire their straits.

Yes, let's provide the kinds of support that will discourage any pregnant woman from considering the option of abortion. Let's support life at all ages.

The Society of Friends has a special tradition of peacemaking and nonviolence. Please, Friends, when we're choosing methods to better our society, let's rule out the violent act of abortion. There are other solutions.

BRIAN McDONALD  
*Eugene, Oregon*

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



# Serving and Growing in Haiti

BY ED KIDD

**D**AN Price is a 1986 graduate of George Fox College, Newberg, Oregon, who majored in biology. Raised in Boise, Idaho, Dan this past year has worked with the Haiti Christian Development Fund, where he assisted in building a medical and nutritional center at Fond-des-Blancs, Haiti. Since the center accepted its first patients in March of this year, Dan has helped in its operations. Members of Dan's home church, Boise Friends, have supported him in prayer and financially. Recently, Dan applied to several medical schools in the United States for entrance next fall.

**H**AITI is considered one of the world's most impoverished countries. This Caribbean country has also experienced sweeping political changes since the resignation of President Jean Claude Duvalier over a year ago. We asked Dan about his experience in Haiti and his insights on how Christians should react to the needs of less-developed countries.

## *What Are Your Actual Duties in Your Service There?*

I serve as the administrative assistant to Jean Lemec Thomas, founder and president of the Haiti Christian Development Fund. Our projects include livestock production, reforestation, distribution of clean water, and cooperative development. I assist projects by using my computer in writing funding proposals, creating graphics, operating desk-top publishing, and designing a child-sponsorship program.

Seventy percent of children in Haiti suffer from malnutrition to some degree. My efforts have revolved primarily around establishing a nutrition center in our rural mountain community of Fond-des-Blancs. I am responsible for the project as a whole, which involves helping with construction, searching the scientific literature regarding malnutrition, and helping develop treatment and education procedures.



## *How Will This Project Affect the People in the Area You Serve?*

A typical question one asks in starting a conversation in my community is "How many sisters and brothers do you have?" People will respond by listing the number of their male and female siblings. Then they recall how many children in their family have died. Many, if not most, of these kids die from malnutrition or related sicknesses. We hope to end this by treating the victims and, more importantly, by educating mothers about proper nutrition. Economic development through other projects will help people to afford necessary foodstuffs.

## *What First Prompted You to Get Involved in This Work?*

During high school my youth pastor gave me a cassette by Dr. Anthony Compolo, a Christian sociologist who is especially concerned with the poor. This motivated me tremendously. My desire intensified even more as I read Quaker writers like John Woolman and George Fox. During my senior year at George Fox College, I traveled to Haiti on a study/service trip sponsored by the school's Center for Peace Learning. Our group worked on a reforestation project with the Haiti Christian Development Fund. Upon returning to the United States I wrote Jean and asked him if he could use some help with the nutrition center he was planning to build. He responded enthusiastically, and I booked a plane ticket to Port-au-Prince for July of last year.



## *What Is the Spirit of the People You Work with and Are Trying to Serve and What Are Their Greatest Needs Both Spiritually and Physically?*

One of the reasons the Haiti Christian Development Fund is located in Fond-des-Blancs is because the residents are so highly motivated. For example, as part of the water projects, community volunteers dug through solid rock up to 15 feet deep to lay pipe. A visiting development worker stated that he could not pay people to do this kind of work in any other part of the country. The people are incredibly energetic and gracious. I cannot walk far down the road without being asked in for coffee and bread.

Whatever I am lacking, whether food, money, information, or whatever, my friends here will provide until I am able to do so myself. The faith of the people amazes me. Though most have very little money and are often hungry, they continue to believe God will provide for their needs.

**H**AITI is confronted by a multiplicity of physical needs and is regarded as the poorest country in the Western Hemisphere. I understand that economics is the hub that connects all other needs. Few jobs exist in the community. Therefore people have little money to buy food for their families beyond what they can grow themselves, or to send their kids to school. Therefore, children are malnourished and undereducated. Physical development may be impaired and they are often sick because

the immune system is weakened. They are less likely to gain employment. The vicious circle of poverty spirals outward.

The spiritual needs of the people where I live seem to stem from a lack of knowledge of the Scriptures. The entire Bible in Creole, the language of the Haitian people, just came out in January of 1986. Many pastors still do not have the Old and New Testaments in a language they understand. Complicating this problem is the illiteracy rate, which approaches 90 percent in some communities. Although voodoo is practiced in much of Haiti, it fortunately does not exert an

appreciable influence on the people of Fond-des-Blancs.

*How Has This Experience Transformed Your Outlook Toward God's Purpose in Your Life?*

Spending a year in Haiti has fleshed out my understanding of God's purpose in my life more than transformed it. It has enabled me to see the poor as people, as friends, not merely as statistics or as academic or social problems. I want to study medicine, so witnessing firsthand the tremendous health needs of the Third World (rural Haiti has one doctor per 70,000 people, compared to a 1:520 ratio in the U.S.) has motivated me to become the best physician I can in order to serve those who cannot afford, or have no access to, good medical care. This experience has also convinced me to pursue a degree in International Health concomitant to my M.D. program. This would enable me

answer is self-righteous, simplistic, and inaccurate. The men with whom I worked in constructing the nutrition center would often begin work at 5:30 a.m. and continue until dark, without stopping for a meal. The few times I have gone hungry here, I did not feel like doing anything.

It is also interesting to compare the role of children in Haiti to those in the United States. In Haiti, children spend large portions of their days transporting water, working around the house, helping to prepare food, and generally contributing to the survival of the family. On the other hand, American children usually demand much from their parents, while making only negligible contributions, if any, to the welfare of the family. I believe this phenomenon may help to explain why adoles-

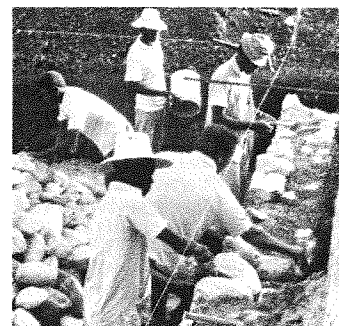
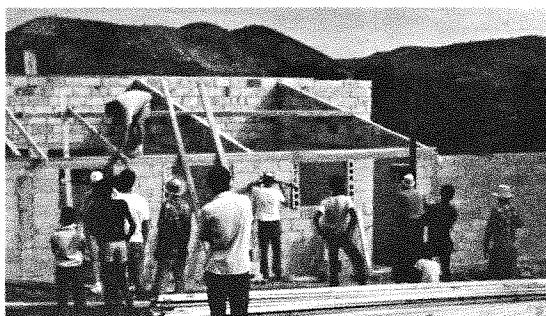
*What Attitudes Do You Think Christians Should Take Toward Problems in Third World Cultures? How Can We as Christians and Friends Truly Help Meet Their Needs?*

Arnie Mitchell of Newberg (Oregon) Friends and his family provide a good example of service in the Third World. They chose to spend their vacation in Haiti, where they helped in the construction of the malnutrition center here in Fond-des-Blancs. Arnie has tremendous skills in a variety of areas related to project development and was invaluable in completing the center. They came down acknowledging the difficulties of entering another culture and helped in a Christ-like spirit of humility. This broke down the barriers between them and the people in the community. I now have the

*How Does the Ministry You Are Involved in Differ from What Is Considered to Be the More Traditional Missionary Work or What People's Conceptions of Missionary Work Should Be?*

**M**ANY people, especially those in the wealthier parts of society, tend to create a false dichotomy between evangelism and social action. When people from those environments are moved by God's Spirit to bring the good news of Jesus Christ to other parts of the world, they often present an incomplete gospel that says God is only concerned with their spiritual well-being. Some missionaries and secular development people live mainly in a compound with other missionaries and only make occasional forays out into the community they are trying to help. The philosophy of the Haiti Christian Development

**Trees, water, pigs, and nutrition are all projects of the Haiti Christian Development Fund in Fond-des-Blancs, Haiti. Dan Price first went to Haiti as part of a study/service group from George Fox College, shown at far left with some local men where they built planting beds for a reforestation project. A community effort brought clean piped water (left) to a central location. A cooperative pig project (right) is important in Fond-des-Blancs as both a food and income resource. Two stages of construction of the new medical nutrition center are shown far right.**



to train certain people from within a Third World community in handling routine medical problems, improving their health, and increasing their self-sufficiency. I have recently interviewed at several medical schools and hope to begin studying this fall.

*What Misconceptions Do You Feel Christians Have Toward People in Cultures Such as the One in Which You Are Working?*

Many Christians in America feel that people in Third World countries are poor because they are lazy. This

cents in urban industrialized societies often go through a period of rebellion and those in "underdeveloped" cultures do not.

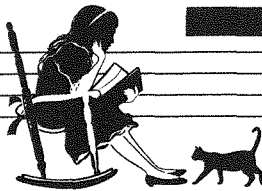
**S**OME Americans have told me that they see voodoo as a dark cloud over the island, which they believe lies at the root of the poverty and all spiritual problems. While I agree that voodoo is a dark spiritual force with which we must contend, I see plenty of dark clouds hanging over the United States as well. Most Americans seem to serve the God of money over the true God, Jesus Christ. Cult groups are growing exponentially. The list of social/spiritual problems could go on and on.

privilege of translating letters between them and some of their Haitian friends. I think the Mitchell family not only left Haiti with a sense of fulfillment at having contributed to a project that will save lives and increase the quality of life for others, but they learned how God is working in another culture and about the kind of poverty in which one-fourth of the world's people live.

The American people tend to isolate the poor from those who have more money and skills, which is not only unbiblical but also perpetuates the poverty cycle. Americans rich in skills and service need exposure to the poor to incite compassion and service.

Fund calls for residence within the community. Here we understand the needs of the people because they are *our* needs too. In moving from an urban industrial society to a Third World agrarian society with a different language, I found I had many needs. Living within the community and allowing my neighbors to help me, teach me, and provide for me has greatly facilitated the building of relationships. **EF**

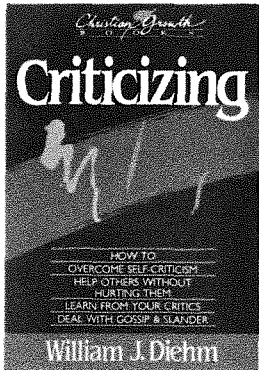
*Ed Kidd from Kent, Washington, is a 1986 graduate of George Fox College, Newberg, Oregon, where he was editor of the school newspaper—The Crescent.*



### Criticizing

William J. Diehm  
Augsburg Publishing, 126 pages.

This book starts off slowly but warms up to the subject of criticism with alacrity, authority, and plain good sense. It is divided into two sections.



The first includes such topics as Giving Criticism, Why Criticism Doesn't Work, Why Do We Criticize? If criticism doesn't work, what does? How to correct others and when you are your own self-critic.

The second section about receiving criticism, is about coping with criticism. What to do when criticism is justified or unfair and how to deal with gossip and slander.

We all have experience with criticism. This book is an excellent "help" in dealing with this issue. —Jannelle W. Loewen

### The Universe Next Door

James W. Sire  
InterVarsity, 214 pages, \$7.95.

Sire writes about world views, our vision of how things really are in the world. Along with a host of others he is convinced that our world view is basic to our lives, especially for Christians. Accordingly, in this book he discusses a number of world views, such as Christian theism, naturalism, nihilism, existentialism, Eastern pantheism, and the New Age world view. For each he gives the main tenets plus an evaluation.

This is an excellent book for a college student or any other Christian who operates at all in the marketplace of ideas.

—Lauren King

### The Transforming Vision

Brian J. Walsh and J. Richard Middleton  
InterVarsity, 186 pages, \$6.95.

The subtitle, "Shaping a World View," indicates the purpose of this book, which is addressed to thoughtful Christians, and would urge them to be active in forming a Christian, as distinct from

the secular, world view. The authors see most Christians as entertaining a dualistic world view of two parts: "Christian" for Sundays and religious matters, secular for the rest of life, so that a person is thought of as a Christian and a lawyer, for instance. They are engaged in eliminating that *and*, and coming up with lawyer-Christians or scholar-Christians.

Their last chapter gives suggestions especially for people in any kind of a thoughtful surrounding to establish discussion groups where this dualism may be thoroughly discussed. —Lauren King

### No More Shacks

Millard Fuller with Diane Scott  
Word Books, 220 pages.

This book is the story of a group called "Habitat for Humanity." The gist could probably best be given by a paragraph from Chapter 10.

"Habitat for Humanity is a crazy idea. Skeptics . . . insist that selling houses at no profit to low-income people, charging no interest, undertaking construction projects worldwide without government money, and expecting thousands of volunteers to give weeks or months or years of their lives to work for practically nothing—all these are crazy ideas. But these are God's ideas, solidly based on biblical commands and promises. And, like a lot of other instructions He gave to people like Noah and Joshua and David and Gideon—messages which seemed pretty crazy at the time—they work."

Habitat for Humanity is the vision of Millard Fuller that none of God's children—by which he apparently means almost anyone—ought to be living in inadequate housing. It is, further, the people with whom he has managed to share this vision—people such as former President Jimmy Carter, who has volunteered much time and labor.

This is not simple social action. Fuller recounts a number of stories of how those provided with homes have subsequently come to know Jesus as Savior because of the love expressed and demonstrated through the Christian volunteers. And Fuller stresses that

unless the efforts are undergirded by faith and prayer, they won't amount to much.

This is a warm and inviting book, full of the author's personality and vision. —John Pierce

### A Ridiculous Idea

Elizabeth M. Wilton  
Friendly Press, 155 pages, \$5.95.

The story of the five Hayden children, who were Quakers, begins in early-day England when these spunky young ones make a surprising decision after the death of their mother. Uncle Henry makes no secret about thinking it is a "ridiculous idea." Nonetheless, they are determined, and they do carry out their plan to go by ship half way around the world to meet their father in South Australia.

Getting there was perhaps the easiest part of their new life. Immediately upon arriving, the Haydens are faced with unwelcome news that comes as a dreadful shock. Soon they make another decision that Uncle Henry would certainly have termed "an even more ridiculous idea" if he had known.

Plenty of adventure and suspense carry the reader's interest from the first to the last word.

The author has written this delightful story of the five Hayden children from actual facts. Readers from about age nine on up will find this book to be pleasant reading. —Betty M. Hockett

### The Healings of Jesus

Michael Harper  
InterVarsity Press, 194 pages, \$6.95.

If you're looking for "a definitive book on healing which will clear up all the mysteries, dissolve the problems and provide us with seven easy steps to getting and keeping our healing," then this book, as the author says in chapter one, is not it. But if you're looking for a sane, scholarly book about the healings of Jesus, this is one such. It could be especially beneficial for those of us who have been brought up to believe that miraculous physical healings virtually died out with the early apostles.

—Philip E. Taylor

By E. ANNA NIXON

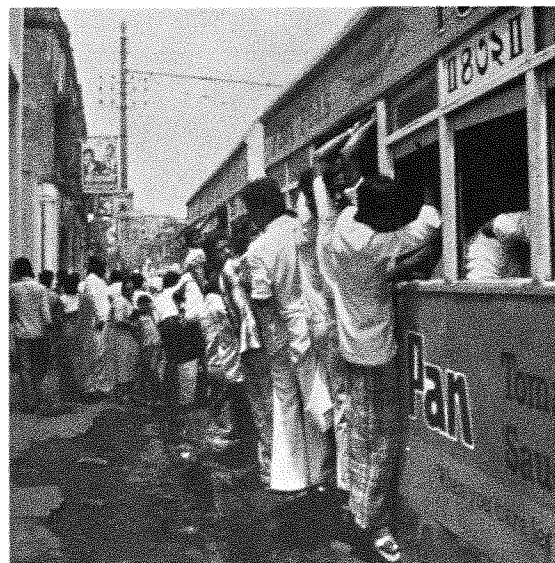
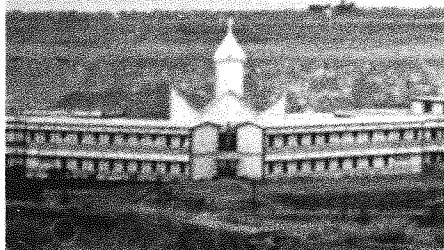
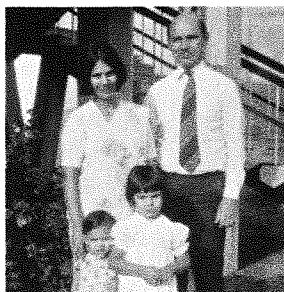
**E**VANGELICAL Friends Church—Eastern Region (EFC—ER) was one of 11 founding member missions in India who joined others on the Free Methodist campus in Yavatmal, India, in bringing into being the theological seminary called Union Biblical Seminary, September 4, 1953. The dream of these evangelical leaders was to provide leadership for India's and Asia's churches and to offer the finest theological education and provide academic excellence, exemplary Christian character, and practical training.

Once the doors were opened in the heart of India, students began to come from as many as 33 language areas and as many different denominations from nearly all the States in India and from many Asian and African countries. The medium of instruction, of course, had to be English. But persons who desired to meet to worship in their own languages were encouraged to do so. Also, to keep students in touch with their own people, they were required to complete a project in their own language in order to graduate.

Eventually the campus, located in Yavatmal, Maharashtra, which was a rather provincial setting, proved inadequate for the demands of academic training and field work of the rapidly growing student body of varied and diverse backgrounds. By 1973, the UBS Board of Governors decided to move to a more cosmopolitan area in order to enhance the student and faculty privileges of service and of study. Ten years of persistent labor, prayer, and negotiations by 24 missions, churches, and groups made this venture a reality. The dynamic leadership of dedicated Indian leaders captured the attention of evangelical theologians and churches throughout the world. Donations of some two million dollars came not only from the U.S. and Canadian cooperating missions, but also from many other countries like Germany, Australia, England, and—of course—India.

A feasibility study undertaken with the help of mission leaders and of World Vision, Inc., pinpointed Pune, Maharashtra, as the best site for the seminary. On October 10, 1983, the move was made and classes began. Students were in high spirits in spite of many distressing difficulties. The new campus was still

# What Makes India's Union Biblical Seminary Unique?



**New Acting Principal Brian Wintle (Top left) of Union Biblical Seminary, Pune, India. UBS campus buildings (left). Students come and go from all parts of India by train (above). Foreign students on next page are from Sri Lanka, Malaysia, and Africa.**

just a barren hilltop with no flowers and trees except a few potted plants. The classrooms, dormitories, and other buildings were still unfinished. An army of workmen moved like ants over the campus, laying brick upon brick, mixing mortar, sawing lumber, and hammering out the ironwork. Their yells rang through the buildings where professors giving lectures shouted themselves hoarse in an effort to be heard above the din. Students pitched in and cut logs to build fires outdoors for cooking the food until the gas line was finally connected. Sewer and water connections also took time. Nevertheless, the students called the new campus "a land flowing with milk and honey," and the atmosphere was one of challenge and adventure.

What a contrast, this 1983 campus, to the one seen by the 230 students entering UBS for the 1986-87 academic year! They found a well-developed campus. All of

the first 30 buildings, including the large administration-library-chapel-classroom block with its five-pointed arena in the center, were complete and freshly painted, sparkling in the sunlight. The stately multipurpose building and chapel, overlooking the city, was not only beautiful outside, but was tastefully decorated inside with lovely matching drapes. The sports field was laid out and ready for regular daily use. More than 1,200 trees accented with hedges and flower beds added beauty and coolness.

On seeing this, one would never have guessed that before any tree could grow, deep holes had to be dug through rock and filled with soil carried in from the outside. The trees then had to be tenderly cared for and watered each day.

Students arriving this year noted that buildings of the Second Phase were



now being constructed. Four married students' quarters, two faculty houses, and the continuing education building to accommodate 50 guests were underway. Beyond this, there are plans to build five or six more buildings, plus some income-generating buildings. The estimated cost of remaining structures to be built is about one million dollars.

Students presently on the UBS campus are preparing to become pastors, Christian educators, church planters, and missionaries. Probably there is no Protestant denomination in India today without some leaders who are UBS graduates.

For the past decade a strong emphasis on missions and the opening of a School of Mission has highlighted the need for cross-cultural ministry, especially in India

During the 21 years of Dr. Saphir Athyal's service as principal, academic dean, and vice-principal, three significant developments have occurred to make UBS a unique theological institution in Asia:

1. The growth of the seminary in number and maturity of students attending.
2. The increase in number and range of theological courses offered, from Bachelor of Theology to a doctoral program beginning this year.
3. The training of Indian faculty members. During the past one-and-a-half-decades, the missionary/Indian ratio of faculty members has been reversed. In the early 1970s there were only four Indian professors to 15 missionaries; now in 1987, there are 15 Indian professors and four missionaries.

Visiting professors are welcome and make a great short-term contribution. Last year Dr. Roger Wood, missionary board president of EFC-ER, and his wife, Lois, spent a term teaching and serving there.

For the next two years, Dr. Saphir and Sakhi Athyal and family will be at Fuller Seminary in the U.S.A. for further teaching and study. The UBS Board has appointed Dr. Brian Wintle, a long-

time Indian faculty member, registrar, and administrator, as acting principal. Dr. Athyal has requested replacement in order to give more time to teaching and writing, and the Board continues its search for a principal.

**D**R. Brian Wintle was trained in South India Bible Seminary in India, in Union Biblical Seminary, and studied under F. F. Bruce in England as he worked on his doctorate in New Testament. He recognizes the need for theological education for all of Asia through Union Biblical Seminary at this unprecedented time of growth in missions, evangelism, and church planting. Union Biblical Seminary is uniquely equipped to meet this need. **EF**



Anna Nixon was appointed to serve as a missionary to India in 1940 and served Evangelical Friends Church—Eastern Region through 1984. She is now retired, living at Friendsview Manor, Newberg, Oregon.

She is the author of five books, the most recent being *A Century of Planting*, a History of Friends in India.

where foreign missionaries are not really welcomed. It takes dedication for Indians from the South who have never needed a coat to go as missionaries to the Kulu Valley, where temperatures sometimes drop below zero. It takes a lot of caring for missionaries from Northeast India to leave their cool and beautiful hills and go into the 120° heat of the plains of India to help reduce languages into writing and learn new languages to tell the Good News to those who have never heard.

But there is such dedication, which accounts for Indian churches now sending out 4,200 missionaries—more than any other country in the Third World.

Many students in UBS are challenged to become missionaries. Many others find their calling as pastors, evangelists, or leaders in the development of media, literature, youth work, or Christian education. Many are identifying with the poorest of the poor. The largest number of the students are college graduates when they come, and last year 140 of them enrolled in the three-year Bachelor of Divinity courses in New Testament and Missions. There are resident courses as well as extension courses. At present, besides the 230 residential students, more than 200 students are enrolled in the extension programs.

BY SAM KAMALESON

**I**N the Kingdom of God, the people of God have not only been given the *Word of Reconciliation*, but also the *Ministry of Reconciliation*. "If any man be in Christ, he is a new creature [creation]: Old things are passed away; behold, all things become new." (2 Corinthians 5:17) God was in Christ reconciling the world unto Himself, and He has trusted us with both the message and the ministry of reconciliation. We are called to active participation. We are to be people through whom God's dynamic power, this irresistible power stronger than hatred, may flow.

We live in a world that needs healing, a world that has lost its capacity to listen to the dynamics that God has placed within the structure of human life itself. It is a world that only remembers the hurt, the injury of the past, and justifies continued hatred in the present. It is a world that seems to say, "There is no tomorrow because the destructive elements have been turned loose." Sample any part of today's world—the Middle East, the Punjab in India, Sri Lanka, Ireland, South Africa—and you will come up with this conclusion. Scratch the surface of so-called peaceable countries, and you will find entrenched animosity that governs and polarizes peoples. Within this kind of world, is there a message of reconciliation? Is there a hope that history can be remade? Without the possibility of reconciliation, there is no way we can get the attention of a polarized world.

There are three who make up the "cosmos": 1. the sovereign God; 2. humanity, the rare and unique creation of God; 3. the rest. Between these three, if the cosmos is to be meaningful, there is an order of relationship. God alone must be worshiped, for He also transcends the cosmos. Human beings must love each other. There is no power known to mankind—past present, or future—comparable to the power of love. In this relationship of worship, and through this

# Your Ministry of Reconciliation

love, man then utilizes things—commodities, skills, attainments, talents, and everything else—to express worship and to affirm love. This is the Kingdom of God. This is cosmos.

But if the order is changed and the relationship laws broken, then *cosmos* becomes *chaos*, and the kingdom no longer is the Kingdom of God. According to the Bible, there is either the Kingdom of God or the demonic kingdom. There is no limbo. Inside the demonic kingdom, man reserves both worship and love for himself. And what happens? God is ignored at best, if not denied. Then human beings, who ought to be the object of love, are used as things. Things—the rest of the composition of cosmos—then become the object of love. In the effort to seek things, people get used up. No one trusts another. All of us get tired of being used, yet we perpetuate this chaos because we are using others. This produces bitterness.

**B**EWARE of the roots of bitterness. (See Hebrews 12:14-17.) "Be at peace with all, as far as it is possible." Without genuine, real, and honest effort to be at peace—which is holiness—you will stop having the continual vision that God gives you. If the desire to walk this way is not the intent of your very being, you may forfeit this unusual privilege God has given you. This root of bitterness brings ill health to you and to the people around you. Remember Esau? Because of one moment of the desire of the flesh, he sold out. Then the root of bitterness took hold.

A Mennonite bishop, Dr. Don Jacobs, introduced me to the story of Ahithophel (2 Samuel 17:23), who was such a wise man people thought his words of counsel were really oracles of God. In 2 Samuel we find a unique situation. David and Absalom, a father and a son, were fighting each other. Both sought counsel from the same man, Ahithophel.

Ahithophel (2 Samuel 17:23), on finding that his words did not have an impact on

Absalom, packed up, got on his donkey, drove home, settled his family, and then hanged himself. Crazy? Yes, I also say, "Crazy!" What happened to all his wisdom? Why would he, who could instill hope into so many others, lose hope? This is an important question.

The root of the answer comes from the fact that Ahithophel had a son named Eliam (2 Samuel 23:34), who is listed among the mighty men of valor who followed David, and Eliam had a daughter named Bathsheba (2 Samuel 11:2, 3). Now you begin to see why there was bitterness in the heart and mind of Ahithophel. Bathsheba was his granddaughter.

When Absalom rose up against his father, Ahithophel thought, "This is the time for me to give vent to my bitterness

**B**ITTERNESS,  
*nourished, becomes  
hatred, and man  
no longer behaves  
as if he is a  
spiritual being.*

and set my personal history right." This great man of wisdom, sought after by kings, thus became a victim of hatred. He plotted, and he went to Absalom and said in effect, "Give me select men, and nobody but one man will die. I will do the killing. It will be your father. This will be the time. Strike now."

Fortunately for David, and unfortunately for Absalom, another man in the court offered alternate advice. "Don't strike now, for after all, your daddy is the one who killed the giant. Pushed to the wall, he is like a she-bear who will protect

her young ones when they are attacked. Wait!"

Unfortunately for Ahithophel, Absalom listened to the other man. Ahithophel then knew he had lost his opportunity to get vengeance, and he committed suicide.

"But wasn't he right?" you may say. "Would not any red-blooded man act like Ahithophel? Any human being would feel that way!"

That is the argument that keeps filling our ears. That's right, you cannot be a human being and not feel that way, but you cannot be in the Kingdom of God without knowing how to channel the kind of feelings that are involved in being a human being.

Could not Ahithophel have trusted himself to the hands of a just God and have said, "Even this is known to You"? When, through Nathan, God's Word like a sword pierced David, who had thought he had covered his tracks, he stood up in the presence of the whole court and said, "Yes, I am the man! I have done it! Who can help me? Restore a right spirit within me, O God!"

In spite of David's repentance and the suffering he had experienced as a result of his sin, Ahithophel felt he had to add something more to set the balance right.

Beware of the root of bitterness! Why is it like a root? 1. It grows underground. Outwardly we can call each other brother and sister and appear extremely well-poised. But underneath the surface, the root system persists. 2. The root, when nourished, grows. Bitterness, nourished, becomes hatred, and man no longer behaves as if he is a spiritual being. He behaves as if he were merely a body controlled by a mind. For a mess of pottage he is willing to sell out.

**T**HEY say bitterness begins with hurt. If that is true, then should I not turn around and say, "This thing called hurt—which seems so innocent and so universally common—is sin. It separates me not only from God and from you, but also from myself. It also alienates me from brothers to whom the Gospel is to be communicated. It is sin."

Under provocation, bitterness will spill out. You cannot expect to go through this world of hurting people, hurting yourself, and never get jarred. Whatever is inside you will spill out. I need to go back to my "hurt" and call it honestly before God my sin, my preoccupation with the wrong things. I need to say to Him, "Lord, instead of giving You my singleness of attention, I shifted it, and I am in a bad way. I have lost my track. My hurt, nourished, has become bitterness. Bitterness, nourished, has become hatred over which I have lost control. How can I get help?"

(Continued next page)



Run to Calvary! Don't walk! Run!

Several months ago I was in Darjeeling, India, with pastors from Nepal. We were talking about bitterness and what it does to the ministers of the Gospel of Jesus Christ. The Nepali is a Gurkha, one of the greatest fighting men of the British army. A Gurkha in battle, on hearing the battle cry, would unsheath his *kukri* (sword), and once unsheathed, he was pledged not to sheath it again until he had seen it wet with human blood. If his enemy should escape, the Gurkha then cuts himself before he resheaths his *kukri*.

Bitterness is like that. Once you draw the sword, very often it is not the other man's blood, it is your own blood that is on it, because bitterness will cause more damage to you than it ever will to another person.

In this madness, how can I sheath my sword without losing personal dignity? There is only one blood that can give you that authority, and that is the blood of the Lamb. That is why I said, "Run to Calvary!" At Calvary there is blood to wash all humanity of our sins. When you sheath your sword and say, "I forgive," it is not as though you lost your humanity or your manliness. For the first time you will have discovered what true manhood is all about.

**N**OW, because of Calvary, you can choose not to retaliate. It takes greater power to say, "I sheath my sword," than to say, "I will never sheath my sword." It is ordinary human error to be like Ahithophel, to say, "Because I have unsheathed my sword, I've got to kill somebody, even if it is myself." But it takes enormous power to say, "Through the blood of the Lamb, in the new way that God is showing me, I can and I will choose not to retaliate."

Your roots can go into Calvary love, the love that says, "Father, forgive them, for they do not know what they are doing."

Have you got the word of reconciliation, that if any man is in Christ Jesus, he is a new creation? God was in Christ, reconciling the world unto Himself! Let your roots go into that kind of soil, that you may truly enter into your ministry of reconciliation. **EF**



*Dr. Samuel Kamaleson, vice president/evangelism and leadership for World Vision International, will be one of the speakers at the International Friends Conference on Evangelism being held November 4-11, 1987, in Guatemala. This*

*article is adapted from a message given August 10, 1986, at the Yearly Meeting sessions of the Evangelical Friends Church—Eastern Region in Canton, Ohio.*

# How to Find Short-term Mission Opportunities

BY ROGER WOOD

**I**NTEREST in foreign missions among Christian young people has been rising for more than two decades. Everywhere they are asking, "How can I get to a mission field?" Unfortunately, they tend to ignore their own denominational mission boards, thinking that these societies are looking only for career missionaries. But, seizing opportunities offered by a variety of agencies, they have gone by the thousands to all parts of the world for exposure to cross-cultural missions. And they come home forever changed by their experiences.

Probably the greatest single factor in this development is the Inter-Varsity Missions conference held every three years at Urbana, Illinois, during the Christmas holidays, where in 1984 more than 18,000 students gathered to hear the greatest missionary speakers and to receive the latest literature on missions and missionary organizations.

These conferences have motivated dozens of organizations to sponsor overseas mission trips for people of all ages, not just youth. While most programs appeal to young people and concentrate on summer experiences, others appeal to all ages and operate year-round. Programs vary in length from two weeks to a full year and more. Costs vary from under a thousand dollars to three thousand dollars or more. Most participants raise their support from their friends or their churches.

Missionary leaders are discovering that such short-term experiences are having a great influence on the choice of careers in world missions. The experience provides hands-on projects along with living in different cultures and climates. These potential missionaries explore the problems of communication, and they put up with limited conveniences and resources. Some make a clear decision to make missions their careers; others conclude, "It's not for me!"



## *Choosing a short-term experience*

The first place to explore is your own yearly meeting's mission board. Several of them do encourage short-termers, especially applicants with special skills. Write or talk with the person administering your missions program; it may be your general superintendent or one of his staff. Ask for an application form, and return it promptly. You may then be interviewed in order to explore your suitability for the specific fields under consideration.

Most of our yearly meetings require advance approval from the field for the coming of a short-termer. Many factors will enter into selection and timing, and one should not be discouraged if the first application is unsuccessful. Once accepted, you will be responsible for securing your passport and health precautions, but most yearly meeting offices will help you secure visas and tickets. Some provide orientation and help you get support, and in some cases they will provide a small stipend on the field.

Don't be discouraged if your own mission field cannot use you. Remember that

a short-termer who does not know the local language is very limited in what he can do. Often just traveling from place to place, to say nothing of any kind of ministry, may require the help of a very busy full-time missionary.

*If unsuccessful with your own board, what then?*

There are many organizations able to provide overseas experiences of a high quality. They often allow a choice among several countries, a choice among several ministries and construction projects, and a choice among programs lasting for two weeks, two months, or even a year. These

projects, in addition to the specific one you are working with. Best of all, your going with such organizations does not interfere with the ongoing work of the missionaries. Instead, they welcome you because you are contributing to their work.

The writer has worked with only one such organization, so his personal recommendation is limited to it. However, a few of the many other organizations available are listed here, along with some details about them. Except for the first-named organization, no recommendations or evaluations are implied.

*Christian Service International*, 3808 North Locust Street, Muncie, IN 47304. Interdenominational but operated by Friends people, it works primarily in Haiti, Jamaica, and Guatemala. Teams for all

Europe, Africa, and the Middle East. Its address is P.O. Box 7895, Madison, WI 53707.

If you want the names and addresses of other organizations, write to Reta Stuart, EFM Administrative Assistant, P.O. Box 671, Arvada, CO 80001.

*"Aren't there cheaper ways to go?"* you may ask after studying the literature from these organizations.

Yes. Many groups and individuals, often with little experience, do try to take groups overseas, sometimes with disastrous results. Remember, too, that someone has to pay for the time, correspondence, and telephone calls required for planning. Then, to go to the field and be housed in inadequate quarters, eating strange foods, and being without transportation or hosts can be very unpleasant. Lacking organization, one may not be able to learn much about the country or the culture and even less about missions there. If the project involves construction, foundations may not be prepared and building materials not on the site, so time is wasted.

When emergencies arise, who stands ready to help? Who will pay for unexpected costs that may occur? How will illness be cared for?

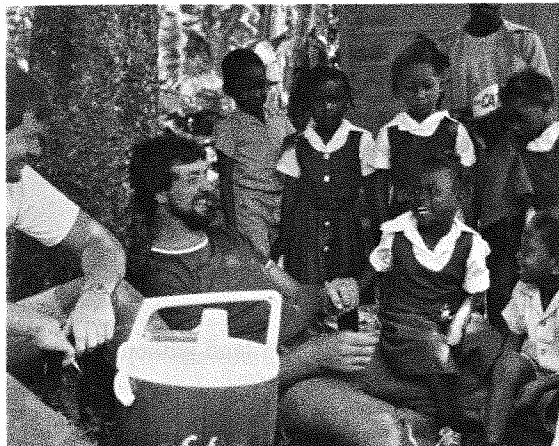
In the writer's experience, it is absolutely essential to go under the sponsorship of a missionary board or experienced paramission organization. Going alone or unsponsored is like playing Russian roulette. Besides, it is often unfair to missionaries and nationals upon whom we may impose.

Short-term missions can be a wonderful experience for anyone thinking of a missions career. It can also be a life-changing experience for people of any age who want to devote from two weeks to two years actually working in missions. **EF**



*Roger Wood, currently pastor of the Marion, Ohio, Friends Church and president of the Missionary Board of Eastern Region, retired in 1982 after serving for almost 25 years on the faculty of Malone College. He spent*

*the next four years with Christian Service International (CSI) Ministries, recruiting, planning, organizing, and hosting short-term missions experiences in Haiti, Jamaica, Grenada, and the Philippines. While still at Malone he spent a sabbatical year teaching at the Morrison Christian Academy in Taichung, Taiwan. In 1985 and 1986 he and his wife, Lois, worked for two months in the Friends Church in the Philippines and for three months at the Union Biblical Seminary in Pune, near Bombay, India.*



**Bill and Esther May Thomas (above left) of Northwest Yearly Meeting helped with construction of the Friends Church in Pasig, Philippines. Two men from Indiana Yearly Meeting (top) spend time with school children while taking a break from their construction project in Jamaica. A class at the Friends Bible Institute (above) in Pasig that was taught by Roger Wood. Youth from Friendswood, Texas, (above right) while on a short-term mission project in Haiti.**

organizations will provide help with raising your support and many will give preservice orientation and follow-up debriefing.

These organizations will arrange transportation for your group ranging in size from 8 to 20, or even more. Local staff members will provide housing and wholesome food and even guide service if needed. They will also provide much helpful information about various local missions and their programs, often arranging for visits to several mission



ages, work, and ministry, summer and winter, are available for periods of two weeks.

*Intercristo Center*, Box 33487, Seattle, WA 98133, is often helpful in placing short-term workers, matching opportunities with skills. They do not operate overseas programs themselves.

*Youth With A Mission*, Box 4600, Tyler, TX 75712 has become known as the largest interdenominational program.

*Teen Missions International*, Box 1056, Merritt Island, FL 32952 is another large organization.

*Spearhead*, Box 141368, Coral Gables, FL 33114, has programs in Mexico, if you are unable to go to Mexico City under the auspices of Evangelical Friends Mission.

If you want to go to Japan, contact the Language Institute for Evangelism, P.O. Box 22, Alhambra, CA 91802. Its ministry is teaching English.

A large program for college students or graduates, with more emphasis on orientation and exploration than on actual missionary service, is *InterVarsity's Overseas Training Camp*. It has summer programs in 11 countries in Latin America, Asia,



BY BETTY M. HOCKETT

**R**EJOICE and faith are almost synonymous with two other words—Joy Ridderhof!

For over 50 years, Joy demonstrated the vitality that comes through rejoicing and trusting. She accepted Christ as her Savior during childhood, but it wasn't until she was college-age that she made the life-changing decision to trust God completely and to rejoice, even when things went wrong.

Her first venture of faith away from home—122 Witmer Street, Los Angeles, California—came when God supplied the money for her to enroll in a brand-new Bible school in Columbia, South Carolina. By graduation time, she had experienced God's absolute faithfulness and perfect timing.

After that she spent a year working for a church in Florida, then traveled home to Los Angeles, intending to go to Ethiopia, Africa, as a missionary.

God's plans were different from hers, and to Joy's surprise she went instead to Honduras, serving under the California Friends mission board. She spent the next six years ministering energetically in the village of Marcala and nearby areas. The results were lasting, although her selfless labor diminished her health.

Joy went back to Witmer Street to get well, saying, "I'll be back in Honduras soon." A few weeks of rest didn't cure her. At times, she even thought prayer wasn't helping.

Discouragement forced itself upon Joy until one day she heard God say, "I have special plans for your life."

Encouragement took over. "I will walk through the open door of service as God wills,"

she pledged with determination.

During the months of recuperation, Joy continually thought of her cherished Hondurans. "How will they hear the Gospel?" she wondered. "If only they had a phonograph and a Spanish gospel record. They could hear the message many times."

The idea at first passed over lightly. Joy didn't have money or knowledge about making records, so how could she provide a gospel record for those who needed to hear God's message in their own language?

But God made the idea grow, and soon Joy was thinking seriously about how to create a record with a gospel message in Spanish.

She went on, however, to do more than just think about it. Joy completed the first record on the last day of 1938.


It was successful! Before long, Spanish-speaking people around the world were listening to this record and the others that came along soon.

Next, Joy extended her work into the Navajo language, promising God she would make records in as many languages as He wanted her to.

By this time, Joy was nearly well. She kept a strenuous schedule, contacting people to sing and speak on the recordings, making the records, packing them, and shipping them to missionaries around the world. At first, much of this activity went on in Joy's tiny, cluttered attic bedroom at 122 Witmer Street.

Joy's good friend, Ann Sherwood, became interested and offered to help several days a week. Eventually their association grew into an around-the-world operation

# A Joyful Story



known as "Gospel Recordings, Incorporated."

During World War II, Joy and Ann ventured away from Los Angeles for their first recording trip. God miraculously gave them use of a station wagon and also the extra gas coupons they needed for going into Mexico and Guatemala. Joy rejoiced at God's faithfulness in answering prayers. "God is on time!" she said. "He knows exactly what we need, and just when we need it."

**T**HE next major recording trip took them to Alaska. Joy and Ann drove the 4,500-mile trip, rejoicing in God's care and provision. After they arrived, His miracles of good weather and transportation allowed them to record many languages and dialects over a wide area of Alaska.

Within a month after they received their first records, the people in one Eskimo village almost wore them out. Even the children memorized the message they heard. Records were the answer to the prayer of one young Alaskan woman who reported, "I've prayed and cried because of the ache in my heart for my people who live

on an Aleutian island without any gospel witness."

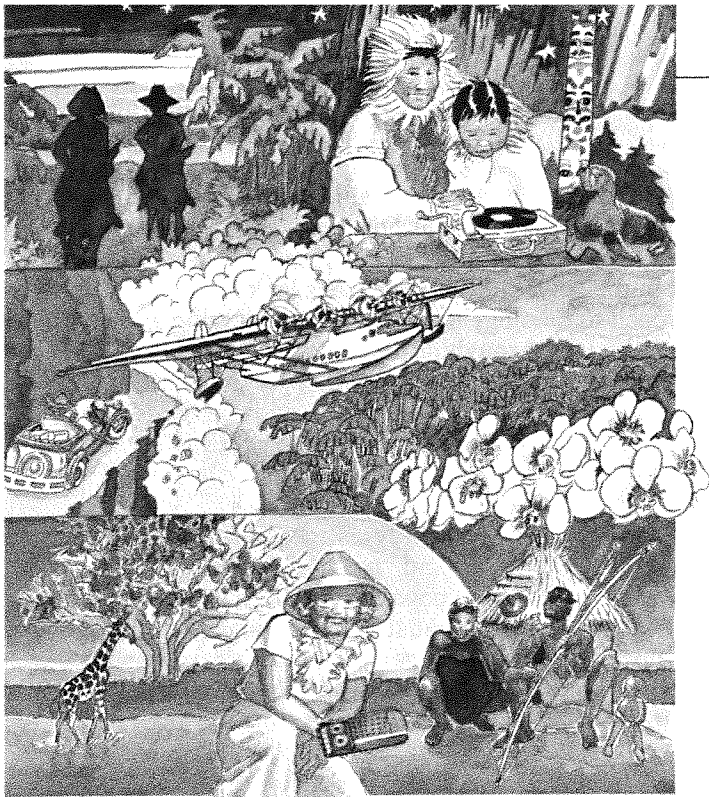
Joy knew by the time she and Ann arrived back in Los Angeles that their next trip would be to the Philippine Islands. Once again, God worked miracles on behalf of the recording team, during their preparations, arrival in Manila, and in deciding where to begin in that enormous complex.

Joy and Ann dealt prayerfully with formidable problems during this extensive recording expedition: Their equipment was often troublesome; Joy was assaulted by illness; the whereabouts of certain tribes whose language or dialect they wished to record was sometimes a mystery.

"This makes good rejoicing practice," Joy said at such times, practicing what she preached!

All the time they were on the large island of Luzon, Joy inquired everywhere they went, "Have you seen a Negrito?"

The Negritos were little people, black-skinned, who worshiped the moon. "They're afraid of civilization. They just wander about, not having permanent houses," the missionaries explained.



ART BY JANELLE LOEWEN

No one could help Joy and Ann find these elusive Negritos. Finally the two women arrived at Ilagan. They asked their customary question, "Have you seen a Negrito?"

"Yes," replied their hostess. "They make the five-day walk into town every two or three weeks. Too bad you weren't here sooner. They've all gone away again."

That day, though, turned out to be another miracle-day. Joy and Ann met someone who knew someone else who knew that one young Negrito was still in town.

**T**HE little teenage Negrito had dark brown skin like velvet. His name was Jose Infiel, and he knew only his own Palanan language. An older man named Mr. Gonzales came along with him, and he understood Palanan and Ibanog, but not English. Joy and Ann's hostess, Mrs. Maggay, knew both Ibanog and English.

Simple sentence by simple sentence, the words of the gospel message went from English to Ibanog to Palanan Negrito.

Joy and Ann patiently checked after every sentence

to make sure the message was clear. Jose laughed loudly each time he heard his recorded voice.

Finally they were finished with this tedious process. After they listened to the record once more, Jose said to Mr. Gonzales, who said to Mrs. Maggay, who said to Joy and Ann, "These ladies must have come from heaven to bring us this miracle."

Over and over again, God led Joy and Ann to people or brought tribesmen to them. In the 14 months they were in the islands, they completed 700 separate recordings in 92 languages and dialects. "This is God's work, not ours!" said Joy emphatically.

Many more people came to join the staff at Gospel Recordings. Joy and other recording specialists went throughout the world, locating hard-to-find tribespeople who had almost no other way of hearing the gospel message in their own languages. Joy continued her policy of telling only God when she needed money, never letting people know. He answered faithfully as she trusted Him completely.

Her infectious way of rejoicing in the midst of a

trial—it won't do to wait to rejoice until God answers our prayer—taught many others the value of such a lifestyle.

Recording languages and dialects in Africa brought Joy face-to-face with new obstacles. Ann Sherwood was with her, along with Sanna Barlow, another member of their recording team.

"We must go to Ethiopia," said Joy. "I want to see the Emperor and get his personal permission to make recordings there." She was sure it would be possible, although she didn't have an invitation to visit Ethiopia. Others told her, "It wouldn't be a good idea to go there."

"If God wants us there," Joy replied confidently, "He'll see that we have an invitation."

Before long, the invitation came. Joy barely had enough money to buy their plane tickets to Addis Ababa, Ethiopia. "But God will provide whatever we need," Joy remarked.

**P**EOPLE from five different missions met the women when they arrived in Addis Ababa. One of them said, "I'm so glad to meet you, Miss Ridderhof. Some time ago we took an offering for you but we didn't know where to send it. Would you mind taking it now?"

"Oh!" Joy exclaimed, smiling. "Thank you very much!" Silently she prayed, "Thank You, Lord. Now I can pay for our food!"

Eventually Joy saw the Emperor. She told him what she wanted, and he granted permission. But the official in charge of writing out the permission paid no attention. Joy soon discovered that unless she had his written word, there was no hope of making recordings in Ethiopia.

"We'll keep on rejoicing, though!" said Joy. "The Lord has promised to do marvelous things and we'll trust Him."

She and the others went on their way throughout more African countries. The satisfaction of recording languages in many places made

up for the earlier disappointment. Joy could not, however, forget Ethiopia, and she and her team continued to pray for an opening there.

Later they received an invitation to visit Ethiopia again. This time the officials granted the permission Joy wished for. When they left the country, the women had recorded 30 languages!

As the years went by, Joy knew of countless people on every continent who came to know Christ as their Savior because of hearing about Him on gospel records in their own languages.

Even after she was too infirm to travel or even to direct the work of Gospel Recordings, she still kept the vision of "everyone hearing the Gospel in their own language." She urged the staff into continued service, saying, "There's more yet to do!" Competent workers press on so that someday soon everyone will have the Gospel in their own language.

Joy Ridderhof died in December 1984. Soon after, Columbia Bible College honored her outstanding example of rejoicing-no-matter-what and faith in God and His promises, by naming the new Media and Music Center, the *Joy Ridderhof Memorial Center*.

Her encouragement to pray, "Bless the records—where they're made and where they're played," echoes clearly, as does her reminder, "The records by themselves are not powerful. They're useful only as God speaks through their messages." **✠**

*Betty Hockett is a free-lance writer living in Newberg, Oregon. She is author of the "Life-Story from Missions" series of books being published by George Fox Press. The fifth of these books written especially for children is Catching Their Talk in a Box—the life story of Joy Ridderhof. This book will be released in June and available from George Fox Press, P.O. Box 44, Newberg, Oregon 97132 for \$3.50 plus \$1 for postage and handling.*

## TRENDS in FRIENDS MISSIONS

*Continued from page 3*

negative: a trend toward thinking that we Quakers understand the spiritual needs of people and that there is no need to reconsider or clarify theological terms and concepts.

In all honesty, few of us write or think seriously about what we believe the Bible says about missions, other than the obvious importance of missions. What about the work of the Holy Spirit in the history of modern man? What role does the Body of Christ, the Church, play in God's mission? What does the Bible say about conversion and its implications? Does the Bible really say the unsaved are lost? Do we have convictions that are clear?

I feel we need to give Everett Cattell's 1981 book *Christian Mission: A Matter of Life* a new look. I consider it the best effort within the Evangelical Friends Alliance to creatively restate and rethink the historic Christian and Quaker theology of mission. Cattell speaks with authority as a founder and influential former president of the Evangelical Fellowship of India.

**H**E deals with the basic principles of the Great Commission, with the authority of Christ, the nature of conversion, the nature of communication, the need for priorities, and the need for mobility, all from a biblical perspective. The central thrust of the Christian mission, says Cattell, is to produce a "conversion or repentance where a deep inner change from alienation to naturalized citizen of the kingdom of God takes place."<sup>13</sup> For some reason we have given little attention to this comprehensive and thoroughly evangelical theology of mission. This is probably not because of theological disagreement but because of our tendency to give more attention to practical action than to theological reflection.

We Quakers, evangelical Quakers included, simply have a predisposition to "be about the Master's business" rather than spending time theorizing about its meaning. Such an omission, however, may cost us dearly in confused priorities and poor motivation in obeying the missionary mandate we so fervently espouse.

We as Friends in general are showing concern for our mission in the twentieth century. That's good. The trends are somewhat predictable according to theological persuasion and ecclesiastical affiliation, but there are some surprises and some causes for hope. We evangelical Friends, while never entirely losing a commitment to physical and social witness, are considerably more wholistic in our witness now than any time in the last 20 years. Witnessing to structural injustice—a step beyond humanitarian "feeding and curing"—seems slower in coming, but that too is within the range of concern for many of us. Many evangelical Quakers, both inside and outside the Evangelical Friends Alliance, feel we are being true to our heritage to turn to Jesus as divine, to trust the atonement of Jesus' death for past sins, and to lift up Jesus Christ, who is "here today to teach his people himself."<sup>14</sup>

That potentially powerful message and witness to a broken and fragmented world, however, appears endan-

gered by imprecise theological formulations and what appears to be an unwarranted assumption that we, after all, know what we believe. Perhaps Quakers are still reaping the fruits of both the strengths and the weaknesses of our founder, George Fox. Fox was not a systematic theologian but a master of the visual image, "a free verse poet in the power of the Lord," says Jack Kirk.<sup>15</sup> That same approach to theology has been both a blessing and a curse to Quakerism throughout its history.

While we have avoided the pitfall of dogmatism, we tend to lose touch with the spiritual dynamic embodied in our founding fathers. At times, we have entertained theological diversity in such a way as to cloud meanings and to dissipate spiritual power and motivation. Even most evangelical Friends have yet to deal seriously with a theology of missions. The refreshing voice of Everett Cattell among committed evangelicals has been stilled by death in the last five years, so more precise guidance will have to come from others.

This lack of theological clarity with regard to mission is seen outside the Evangelical Friends Alliance to a much greater extent, of course. G. Richard Powell contends that within the evangelical majority of FUM, there is a reliance upon tradition, a preoccupation with forms and sectarian ownership that is a partial reason for lack of success in mission. This has produced what he terms a "lack of dynamism from the Center."<sup>16</sup> The effectiveness of Quakers in mission will be realized only as Christ is proclaimed and lived as Lord and Reconciler. While Powell is commenting on Friends United Meeting, I feel the same could be said of the more homogeneously conservative Evangelical Friends Alliance.

Evangelical Friends should learn from our history. Imprecision produces imbalance and fragmentation. In the early eighteenth century, imprecision led to Quietism. In the late nineteenth and early twentieth centuries imprecision inclined us toward a neglect of the social implications of the Gospel. Our biggest challenge will be to achieve spiritual motivation and declare priorities clearly so that our spiritual power might be released into the world.

EF

**E**ven most evangelical Friends have yet to deal seriously with a theology of missions.

13. Cattell, *op. cit.*, p. 39.

14. Thomas, ed., *op. cit.*, p. 37.

15. *Ibid.*, p. 43.

16. *Ibid.*, p. 68.



Ron Stansell served as a missionary to Bolivia from Northwest Yearly Meeting from 1967 to 1985. He is presently on the faculty of George Fox College, Newberg, Oregon, and is engaged in a doctoral program in missiology at Trinity Evangelical Divinity School, Deerfield, Illinois.



### ROCKY MT. YEARLY MEETING

#### RYM Meetings Hold Retreats

Three RYM churches recently held leadership planning retreats.

Frank Tillapaugh, pastor at Bear Valley Baptist Church in Denver, spoke May 8 at a retreat sponsored by the Spiritual Life Committee of First Denver Friends. He discussed the ministry at Bear Valley Baptist and changes that fellowship instituted over the years. Today that church has more than 1,000 active attendees. Ministries sponsored by the church cover a number of needs in Denver, including international students, street people, and unwed mothers.

After Tillapaugh's talk, Spiritual Life members spent the remainder of the May 8-9 retreat in prayer and discussion of needs at First Denver. Some attention was also given to future plans during the sessions held at Foothills Conference Center, just west of Denver.

Colorado Springs Friends committees met April 10-11 at Quaker Ridge Camp near Woodland Park, Colorado.

Albuquerque Friends met February 27-28 to discuss the direction of the meeting.

#### RYM Briefs

LA JUNTA, COLORADO—La Junta Friends holds a "Friendship Night" monthly to introduce unchurched individuals to the fellowship. The evening consists of games, snacks, and surprise activities. La Junta youth groups are collecting alu-

minum cans to help finance summer camps at Quaker Ridge. Other related fund-raising activities include banks for individuals to place extra change in and selling bumper stickers. The youth have also been paid to collect house numbers in the area around the church. These will be used for a visitation program the fellowship is planning.

ALLEN, NEBRASKA—Plainview and Omaha Friends churches met April 26 at Springbank Friends in Allen for the quarterly area meeting. The Iversons of Albion, Nebraska, spoke and brought special music at the evening service.

VALE, SOUTH DAKOTA—The Empire Friends youth group has been studying "loneliness" during their Wednesday evening sessions with sponsors Sheryl Trohkimoinen, Janet Follette, and church pastors Lloyd and Doris Hinshaw.

BENKELMAN, NEBRASKA—Pastor Bob Sander has resigned after serving 16 years in the Benkelman fellowship. He and wife, Carol, felt it was time to allow another to come and lead the meeting. Church members now have prayer partners and are praying for a spirit of unity and revival as the fellowship searches for the right person to call as new pastor.

DENVER, COLORADO—Francisco Mamani, superintendent of Bolivia Yearly Meeting, spoke at First Denver in the evening of March 22. Mamani was in the United States through a trip sponsored by the Friends World Committee on Consultation. He recently was elected as head of the Bolivian church and has assisted in translating the Bible into Aymara, his native language.

#### Crusade Holds Life and Witness Classes

The Billy Graham Crusade sponsored weekly "Christian Life and Witness" classes March 16 to April 11. The course is designed to help individuals lead a stronger Christian life and prepare to share their faith with non-Christians. It is a prerequisite for those who serve as counselors during the Crusades planned in late July in Denver.

#### RYM Prayer Opportunities

1. Ask the Lord to guide leaders in the Albuquerque, Denver, and Colorado Springs fellowships as they implement decisions reached during recent planning retreats. Pray for a spirit of revival to touch each meeting.
2. Pray for the pastoral search at Benkelman Friends.
3. The Billy Graham Crusade will come to Denver in July. Ask God to be merciful and to touch the city, Colorado, and the Rocky Mountain region with a revival.



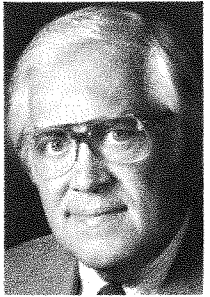
### E.F.C.- EASTERN REGION

#### Celebrating 175 Years

Plans for the 175th anniversary of our Yearly Meeting are going well. Marge Landwert, chairperson for the committee, announces that because of the expected increase in attendance at the August 1-6 sessions the Sunday afternoon concert and evening service will be at First Christian Church in Canton, and the business

sessions (Monday through Thursday) will be at First Church of the Nazarene. Guests will be lodged at Malone College as usual.

The speaker for Yearly Meeting will be David Le Shana, president of Seattle Pacific University, who is well-known as educator, author, and minister. At the anniversary service he will speak on the theme "A Heritage to Save . . . A Future to Serve."



On Sunday afternoon, the Anniversary Youth Choir will be presented in a special concert under the direction of David Conant and Phil DiSabatino.

Feeling a need to preserve records and provide safe storage for historical documents, the committee has developed a plan to enlarge and improve the Quaker Archives area of the Everett L. Cattell Library at Malone College. To fund this project, Friends are invited to contribute gifts during this anniversary year.

Two books will be published during 1987. The Publications Board has authorized an edited reprint of Walter Williams's *Rich Heritage of Quakerism*, which was originally published in 1962. It will have an additional chapter entitled "Epilogue," written by Paul Anderson of Glasgow, Scotland, to cover events since 1962. Because the book has been out of print for many years, the board saw the need for making it available again, recognizing it as the best source for understanding the evangelical roots of Quakerism.

The second publication will be the *Anniversary Book*, a sequel to the Sesquicentennial Book of 1962. Lucy Anderson



## Littlefield to lead techni-growth outreach

is editing the book, assisted by Anna Nixon and historians for local Friends churches.

Both of these volumes will be on sale during Yearly Meeting week.

\* \* \*

On August 9, 3:30 p.m., a joint worship service will be held at Mt. Pleasant in the old Yearly Meeting House with Ohio Yearly Meeting, Barnesville, Friends. Following the service, a reception will be hosted by Mt. Pleasant Friends women.

Beginning June 1 and continuing through the summer, special exhibits will be displayed at the Yearly Meeting House and at the Mt. Pleasant Museum on Sunday afternoons from 2:00 to 5:00, or by appointment with Lloyd Smith, curator of the museum, who may be contacted at Box 415, Mt. Pleasant, Ohio 43939. Phone: (614) 769-2921.

### EFC-ER Happenings

Northern Ohio churches are planning a Deeper Life Crusade to be held at the North Olmsted Friends Church May 29-31. The Sutura Twins, Ralph and Lou, from Mansfield, Ohio, will be the guest speakers along with Bill Orr, the "Singing Postman" from St. Louis, as musician and children's worker.

Dale Diggs, district superintendent, urges Friends families to hear these dynamic ministers.

\* \* \*

TELEMARKETING is currently being used to increase Friends Church attendance in the communities of Willoughby Hills, Ohio; Ft. Myers, Florida; Port St. Lucie, Florida; and Newport News, Virginia. All four pastors have organized volunteers who have worked hard in making the phone calls in each place and are optimistic about the results.

In addition, a new Friends church was begun on April 5 in West End, Richmond, Virginia, with Hanover Friends as the mother church. Pastor George Robinson reports, "We had 3,850 homes requesting more information about the new West End Friends Church in our community. There is a great openness that we are excited to find, and with God's help we intend to minister to these who are searching." David Smith and Sid Boyd will pastor the new church.

\* \* \*

QUAKER CANYON CAMP dates for the summer are:

Primary Camp—July 6-10  
(children entering grades 2 and 3)

Junior Camp—July 13-17  
(children entering grades 4 and 5)

Youth Camp—July 20-24  
(youth entering grades 6, 7, 8)

Day Camp—July 27-31  
(children entering kindergarten and 1st grade)

Tim Berger, codirector, welcomes volunteer counselors, nurses, and lifeguards. Contact him at Malone College, phone: 216-489-7284.

\* \* \*

BOLIVIA TOUR—Looking for a different vacation? Then join Alvin Anderson and 12 Friends from Willoughby Hills Friends Church for 14 days visiting Friends missions in Bolivia—La Paz, Santa Cruz, and around Lake Titicaca—plus a trip to Cuzco, Peru, to see the fabulous Machu Pichu ruins. All for \$1,600 by air from Cleveland. Group limited to 20. Dates: June 17-July 1. If you are interested, contact Alvin Anderson at Malone College or at home.

\* \* \*

CAMP CAESAR plans are "moving into high gear," according

to Glenn Althouse, who serves again as camp director assisted by Terry Knighten during Junior High week and Dale Chryst during Senior High week.

Dates for the two camps are June 29-July 4, Junior High Camp; July 6-11, Senior High Camp. The promotion committee expect 325 young people each week. The cost for each person is \$88 for the entire week. Information brochures are available from each local pastor.

\* \* \*

Easter Sunday, April 19, was a red-letter day for Friends at Gahanna, Ohio, as they dedicated their building at the new location of 5327 North Hamilton Road. Pastor Jerry Wenger reports a great day of rejoicing and plans for expanding their ministry.

### Urbana Judge Declares Five Magazines Obscene

Champaign County Municipal Court Judge Joseph P. Valore has ruled that five adult magazines sold in Urbana, Ohio, during November 1985, are obscene and any further sales of *Velvet*, *Nugget*, *Oui*, and two others would be a criminal violation.

James Chess, local Friends pastor who had testified in behalf of the prosecution, was extremely happy with the decision.

### QUAKER HILL

McCall, Idaho

Needs help from one or two couples on a volunteer basis this summer. Length of stay can be flexible. Help is needed in many areas: cooking, maintenance, cleaning, canteen, working with kids. If interested, please call (208) 634-2083.



**MID-AMERICA  
YEARLY MEETING**

### Littlefield to Direct Program

Executive Council has approved that Randy Littlefield join the MAYM staff May 1 to give leadership in the area of church growth and church planting. He will be administering the "Techni-Growth Evangelism Plan."

Randy has been employed as Manager of Marketing at Pizza Hut Inc. in Wichita. He and Charlene have three children. They are active in the new Linwood Park extension church and have given leadership in starting the new Hispanic church in Wichita.

### Friends Community Church

Friends Community Church in Austin, Texas, pastored by Paul and Leona Thornburg (pictured), was blessed with a special five-day meeting with the Gospelaire.



The church was also challenged by the EFA representatives January 11, who shared the larger aspect of Friends work in other places.

Two home groups are now meeting once a month for fellowship and spiritual growth. Sunday evening services have been varied with family night

## Alma mater honors Foster, Kim

Foster, Kim



emphasis, business meeting, and unprogrammed meeting different evenings.

Austin Friends are excited about what God is doing in their group, even though at times through pain and difficulty. They claim the promise in Zephaniah 3:17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

### Summer Camp Program

The MAYM camp season opens June 6 with Senior High Camp. Jim Towne will lead the music and Keith King, youth pastor of Granada Heights Friends Church in California, will be the guest speaker.

"Dare to be Different" will be the theme of Junior High camp, June 15-19. The Junior camp will go Western with "Round Them Up and Head 'em Out" as the theme. Paul Snyder is headin' the ranch up, and Bruce Newby, pastor at Mt. Ayer, will be doing the talkin'.

Camp season will close Labor Day weekend with Family Camp. "Catching the Fire" is theme for this camp.

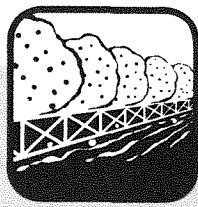
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### NORTHWEST YEARLY MEETING

#### New WES President Is Speaker for Yearly Meeting

Dr. J. Duane Beals will be the guest speaker for the sessions of Northwest Yearly Meeting July 25-31 at George Fox College, Newberg, Oregon. Presently dean of the Evangelical



School of Theology in Myerstown, Pennsylvania, Beals becomes the third president of Western Evangelical Seminary in Portland, Oregon, effective July 1.

The new general superintendent Howard Harmon will deliver his first keynote message in the Sunday evening service. Harmon comes to Northwest Yearly Meeting in June from Mid-America Yearly Meeting where he has served as associate superintendent for the past three years.

#### YCEW Scheduled for Mexico and Rough Rock

Nearly 20 high school young people will participate in the YCEW (Youth Consecrated to Evangelize the World) program this summer. Two teams will serve in short-term missionary experience. One team, led by Sandra Wilson and Bruce Bishop, will help teach Bible school at Rough Rock Friends Mission in Arizona. The other team, led by Clyde Parker, will help build homes for the homeless in northern Mexico.

This year's opportunities allow for more people to be involved than in previous years

when the program consisted of overseas travel and a longer time commitment. This new format will alternate every other year with an overseas experience.

#### Newberg Celebrates 100 Years of Sunday School

Newberg Friends Church will be celebrating the centennial of the establishment of Sunday school, which preceded the monthly meeting. The commemoration of the event will take place May 24 at 6:00 p.m. A hamburger barbeque and some historical review are planned for the event.

#### Foster and Kim Honored with Doctorates

Noted Christian author Richard Foster, a 1964 graduate of George Fox College, and Kwan Kyu Kim, longtime pastor to the Korean community in Portland and a 1960 graduate, received honorary doctoral degrees at commencement ceremonies May 2. Foster was the college's graduation speaker.

Northwest Yearly Meeting General Superintendent Jack L. Willcuts described Pastor Kim as "a model of humility, diligence, and courageous Christian obedience" in his citation

at the commencement ceremonies.

Ordained a Presbyterian minister in 1941, Kim pastored in North Korea before the outbreak of the Korean War.

In 1950 he was forced to flee for his life, along with other Christian pastors, and was separated from his wife and their six children, never seeing them again.

He was hidden for awhile in the home of a church elder who risked his life to save his beloved pastor. Eventually Pastor Kim fled by night—barefoot, cold, and ill—on a two-week journey to the 38th parallel border, where he was rescued and came under the care of the American Mission Board in Korea.

After regaining his health, he again began ministry in Korea. Wanting further theological studies, he heard of George Fox College and arrived in Portland at 1:00 a.m. April 28, 1959, to be met by then George Fox President Milo Ross.

Kim graduated at the age of 50, then attended Western Baptist Seminary, Portland, where he received a master of

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religious education degree. He became chaplain of the Portland Seaman's Center and began a ministry among Oriental students and sailors because of his language abilities in Korean, Chinese, and Japanese. This resulted in the establishing of the first Korean church in Portland. Kim was recorded as a Friends minister in 1964.

Now pastor emeritus of the Portland Korean Church, Kim still is active in counseling, evangelism, and writing.

Foster is the author of three best-selling books by Harper & Row: *Celebration of Discipline*, *Freedom of Simplicity*, and *Money, Sex, and Power*.

After receiving his George Fox degree Foster attended Fuller Theological Seminary, Pasadena, receiving a doctoral degree in 1970 in pastoral theology. He was recorded as a Friends minister in 1967. From 1970 to 1974 Foster served as pastor in Canoga Park, California. He then joined the pastoral team at Newberg Friends Church, serving until 1979. While in Newberg he wrote *Celebration of Discipline*.

In 1979 Foster became associate professor of theology and writer in residence at Friends University, Wichita, Kansas.

Arthur O. Roberts, George Fox College religion professor, stated in his citation, "Through his books and films, Richard Foster has opened doors to practical spirituality for many persons who now see more clearly how to follow Jesus . . . His life, as well as his word, speaks of Christian faithfulness."

Throughout the college's history, only 17 honorary doctoral degrees have been awarded. These honorary degrees were the first to be awarded in the past five years.

### OUR WORLDWIDE CHURCH FAMILY

#### Evangelicals Endangered by Prosperity, Says Halverson

Buffalo, New York—"Prosperity may be the greatest danger evangelicals face today," said U.S. Senate Chaplain Dr. Richard Halverson during the 45th annual National Association of Evangelicals convention held in Buffalo, New York, March 2-5.

Halverson pointed out that he was sounding no new alarm, since Moses had warned the Israelites to beware of prosperity as they entered the "promised land." Halverson warned listeners that prosperity can replace God in one's life if money and "the good things" of this world become too important.

—E.P. News Service

#### Indian President Calls for End to Christian Evangelism

Wheaton, Illinois—President Zail Singh has asked Christians to declare a "self-imposed moratorium" on their efforts to convert Hindus. The request, part of a recent speech, comes amid growing hostility toward Christians by Hindu extremists. Observers believe the Hindus are threatened by the growth of Christianity, especially among tribal peoples of India.

Harry Genet, associate director for information for World Evangelical Fellowship, believes Hindu extremists and their spokesmen in the government are disturbed by "the considerable amount of missionary work by Indian Christians among what they call the tribals, the more aboriginal inhabitants of India in the hilly, remote areas. Some of our key evangelicals have been pene-

trating the traditionally low-caste segments and that is upsetting the status quo. That's why you tend to get this kind of a backlash."

Singh's request is seen as political posturing, rather than a move toward legislation.

"These are the kinds of things you'd say in a country where the overwhelming majority are Hindu," Genet points out. "To go through the motions of saying 'we want the Christians to stop' is a vote-getting kind of statement. I'm not saying it isn't serious; it may be. But I'm suggesting this is the kind of posturing you could expect whether any real legislation was in the works or not."

While asking Christians to stop direct evangelizing, President Singh also praised them for their work in education and medical care and urged them to continue working in such ministries of "service to the country's poor and destitute."

—M.N.S.

#### Vatican Birth Technology Ruling Draws a Variety of Responses

Vatican City—The Vatican's broad ban of certain conception methods, including sperm

Science  
ought not  
necessarily  
do everything  
that is  
theoretically  
possible.

—Carl F.H. Henry

banks, in vitro fertilization, and surrogate motherhood, has drawn a variety of responses.

Some Catholic leaders agreed with the ruling. "A child is a gift," said the Rev. Alexander Masluk during a service at Philadelphia's Nativity of the Blessed Virgin Mary Church. "We can't tell God who to give gifts to. A child has a right to be conceived naturally, not as part of a lab experiment."

Others disagreed. "I believe many Catholic couples will find the [Vatican's] analysis and the argument nonpersuasive," said the Rev. Richard McCormick of Notre Dame University on NBC's *Meet the Press*.

In an editorial for *USA Today* newspaper, Rev. Jerry Falwell said procreation technology was "fast becoming a scientific and moral nightmare." Falwell said that the complex negative impact of advanced conception techniques outweighed the possible benefits.

Theologian Carl F. H. Henry welcomed the Vatican docu-

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ment for framing important questions about human life. "Science ought not necessarily do everything that is theoretically possible," he said. "It tends to run ahead of moral judgment and it does so at great risk." —E.P. News Service

### Urbana '87 to Spotlight Urban Missions

Madison, Wisconsin—"Should I Not Be Concerned?" will be the theme of the 1987 Urbana missions conference. Echoing the Lord's words to Jonah about the great city of Ninevah, the triennial gathering, sponsored by Inter-Varsity Christian Fellowship, will focus on urban missions. The convention is scheduled for December 27-31, 1987, at Urbana, Illinois.

—M.N.S.

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

### Prepublication Sale (May through August)

The Evangelical Friends Church—Eastern Region Anniversary Committee offers the 1987 edited reprint of

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### OUR FRIENDS COLLEGES

### Malone Students Offered Guatemala Option

A semester of study in Guatemala will become reality for Malone students from January through April, 1988, with Dr. Alvin Anderson as director. Students will be able to earn up to 15 credit hours with costs limited to the amount regularly paid by Malone residents on campus. As a part of internationalizing the curriculum, the program will permit students to study Spanish, the cultural background of the country, the required course of Human Growth and Development, plus two hours of field study each day at the American School in Guatemala City.

In order to set up the course, John Bricker, Martha Cook, and Anderson traveled to Guatemala the third week of March to finalize plans.

Other projects will include opportunities to study in Hong Kong (business majors), pre-Reformation studies in eastern Europe, and Costa Rica (ecology emphasis).

### After 65 Years of Men

For the first time in nearly two-thirds of a century, George Fox College, Newberg, Oregon, has a female student government president.

Kristen Diefenbaugh, a sophomore from North Bend, Oregon, has been elected to the post that has not had a woman since the 1922-23 school year.

Diefenbaugh is an elementary education major who would like to teach overseas, perhaps as a missionary teacher.

Diefenbaugh, active in a variety of campus groups, did not campaign on a program

emphasizing her gender. She stressed increased communication between students and their government organization and between students and faculty and staff.

The college has not had a woman student president since Clara Calkins in the 1922-23 school year. Only one other woman has ever been elected, Mary Pennington Pearson, the first, in 1919-1920.

Diefenbaugh was student body treasurer for the last school year. She said she was challenged to run, to take a stand, "to spiritually and academically try to better things."

### Special Service Requests

Professor Fred Johnson of Friends Bible College, Haviland, Kansas, and his developmental psychology class have been invited by the Educational Testing Service, Princeton, New Jersey, to set new standards in the area of Lifespan Developmental Psychology. This CLEP-type exam for colleges is to award credit to students who demonstrate knowledge of development across the lifespan.

Also Dr. Johnson has been asked to serve as a member on the Board of Review by editor Dr. Ralph Harris, Gospel Pub-

lishing House, Springfield, Missouri, to serve as a consultant for Greek-word studies, which will be part of a Bible dictionary that gives insight into those words for English readers. The Bible dictionary is a part of a major publishing venture called *Complete Biblical Library*, which will include 16 volumes.

### Team Wins Title

The Friends Bible College Bears basketball team, coached by Jack Holliday, won the Midwest Christian College Conference Tournament outscoring their three opponent teams by an average of 36 points per game. They also won the conference title with a record of 13-1.

Center Mike Christensen 6'9", was voted most valuable player for the conference. The team held several Sunday morning church services while out on team trips.

### Fortunato Holds Seminar

Frank Fortunato, associate director of the mission organization Operation Mobilization, returned to the Friends Bible College campus recently to hold a Personal Evangelism Seminar for three days. Mr. Fortunato was music professor at FBC 1970-72.



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## OUR FRIENDS IN LOCAL CHURCHES

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

### Spiritual Life and Growth

**NEWBERG**, Oregon, Friends (Ron Woodward) cooperated in the World Day of Prayer March 6. In addition to an early morning prayer meeting, there were two Concerts of Prayer (morning and evening) led by teams chosen from the churches of Newberg, with the team leaders both coming from Newberg Friends—Pastor Woodward in the morning and Jo Helsabeck in the evening.

Pastor Duane Rice of **TRINITY** Friends, Van Wert, Ohio, gave the nightly message and held morning Bible studies during **DEERFIELD**, Ohio (Wayne Evans), Friends' Crusade for Christ, March 8-11. "Aunt Carol and Friends" led in activities for the children. From overflowing facilities to overflowing hearts, this Campaign for Christ became a victory for Christ.

The Gospelaire, Herschel and Esther Thornburg and John and Judy Knaupp, held meetings at **MIAMI**, Oklahoma (Merl Kinser).

**BATTLE CREEK**, Michigan, (John Grafton) presented the *Turn Your Heart Toward Home* film series March 1-April 5 on Sunday evenings.

Kamiah area churches united in showing a Dobson film during January and February. **WOODLAND**, Idaho (Wayne Piersall), Friends Church was well represented.

"Celebration for Christ" was held March 13-15 at the **EMPORIA**, Kansas (Galen Hinshaw), Friends Church. Gary Wright from **HAVILAND** was the speaker. Special events

during the weekend included a men's breakfast, youth luncheon, and all-church fellowship dinner.

### Youth and Christian Education

The senior highers from **UNIVERSITY** Meeting, Wichita, Kansas (Dave Kingrey), met with the pastor and Roberta Babb to explore their personal faith and beliefs as they learned to understand our uniqueness as Christian disciples relating to God, each other, and the world. The junior highers learned about Quakers and Quakerism with Ann Fuqua and Larry and Rhonda Armstrong.

**BENKELMAN**, Nebraska (Bob Sander), youth and their sponsors went on a ski trip to Colorado from February 27 to March 1. On March 4, the youth viewed the film *A Thief in the Night*.

Eva Yocum of **URBANA** Friends, Ohio (Jim Chess), has retired from Sunday school teaching after 70 years of service. Her dedication has been appreciated.

**BOOKER** Friends, Texas (Francis Ross), hosted a banquet for the 8th graders of the school. The program was furnished by Ginger Ingram Brown and her puppets.

**ALBUQUERQUE**, New Mexico (Terry Ash), youth sponsored a car wash with proceeds going toward summer youth camps. A chili supper helped raise funds for the church nursery and Quaker Ridge campers.

**DAMASCUS**, Ohio (Rendel Cosand), Friends hosted a Youth Rally March 12-15, with Randy Coy, a senior seminary student at Asbury as the speaker. All area churches were invited to participate.

**OMAHA**, Nebraska, Friends (Pete Schuler) plan to hold vacation Bible school June 7-11.

The program is designed for parents and children. Each evening will begin with a soup and sandwich meal, followed by classes for all ages.

On January 22 **BATTLE CREEK** Friends held their annual teaching staff Appreciation Dinner. Duane Comfort was the guest speaker. Seventy-six of the staff were able to attend. The CYC, midweek program for K-6th-grade children, held their Honor Council on February 4 with over 100 people in attendance.

The youth group of **ALUM CREEK**, Marengo, Ohio (Dan Ruff), ministered during a Sunday morning service by ushering and presenting a pantomime of the prodigal son. The Alum Creek youth were joined by youth from **GILEAD** Friends, **HARVEST** Friends, and **MARION** Friends for a skating party. Sixty-seven in all participated, allowing them to give \$25 to Endeavors for Christ because of discount rates.

**SPRINGBANK**, Allen, Nebraska, Friends is cosponsoring a vacation Bible school with the community's Lutheran and Methodist churches.

The junior and senior high youth of **ALLIANCE**, Ohio (Rick Sams), have won the trophy from the Friends Youth Board

for their contribution to "Endeavors for Christ" of \$1,156.10. This particular trophy was for youth groups of 21 members or more.

**TRINITY** Friends, Van Wert, hosted the fifth annual Sponsors of Youth retreat March 6-8. Two children's choirs have been formed at Trinity, "Children of the King" and "Cherub Choir."

### Community Outreach

Two churches went "Valentine Caroling" to reach out to those who are shut in. **BARBERTON**, Ohio (Brian Cowan), Sunday school children with some parents went to the homes of shut-ins, also delivering a decorated box of fruit. The Women's Missionary Fellowship of **ALLIANCE** Friends left carnations with the ill and shut-ins after their "love caroling."

March was designated "Hospitality Month" at **ALLIANCE** Friends. Longtime attenders were matched with newer ones as hosts for meals or snack times in order to get better acquainted.

"Friends" Day was held in March at **WESTSIDE**, Kansas City, Kansas (Dan Frost). This was to introduce friends and community to the church.

**BATTLE CREEK** Friends are helping to sponsor the local

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Crisis Pregnancy Center by pledging \$200 per month in support. Pastor John Grafton is serving as chaplain for the center, and several of the members are volunteering their time.

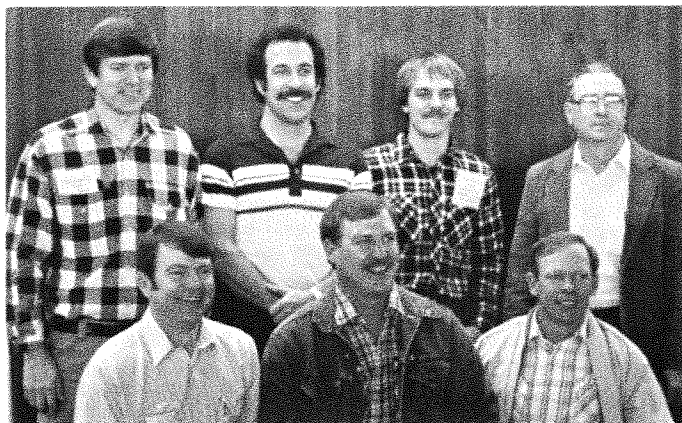
**LIBERAL**, Kansas (Paul Shugart), participated in a Shrove Service at the First Methodist Church.

### Missions

Roscoe and Tina Knight, veteran Friends missionaries from Latin America, spoke at **BENKELMAN** Friends April 5. The Knights also spoke in other Rocky Mountain Yearly Meeting churches, including **COLORADO SPRINGS**; **VALE**, South Dakota; **ALBUQUERQUE**, New Mexico; **NORTHWEST** Friends, Arvada, Colorado; and **DENVER**.

At **SPRINGBANK** Rod and Barbara Routon from the EFM mission in Mexico spoke February 1. Rod preached in the morning worship service, and he and his wife sang two numbers. After a congregational dinner, Rod spoke and showed slides from the Mexico mission.

The Womens Missionary Fellowship Spring Rally for the Newberg, Oregon, Area was held at **NEWBERG** Friends the evening of April 9. Speaker was Janelle Baron, recently returned with her husband and children from South America, where they were teaching the Aymara believers to build



Participants in the Guatemala work team from Haviland Friends are: (back row, left to right) Ron Kendall, Roger Stotts, John Hoffman, Paul Ross, (front row) Denny Ross, Bruce Raber, Larry Clarkson.

greenhouses in an effort to improve their nutrition. An offering was taken for the travel expenses of Tonya Comfort and Tami Cammack, who with their husbands will be going to language school this fall in preparation for service in Bolivia and Peru. Tonya and Ken Comfort are members of Newberg Friends.

Seven men (shown in photo) from **HAVILAND**, Kansas (Dave Robinson), traveled to Guatemala for a work camp March 2-9. They completed the roof for a new library at the Berea Bible Institute. Others in the church gave financial help to make this trip a reality.

Roscoe and Tina Knight spoke at **WOODLAND** Friends February 12, following a potluck dinner. They reported on their short-term ministry in Israel. They also had slides and a report of their visit to the new EFA mission work in Rwanda, Africa. Verla Simler's report in Sunday school each month provides information about our missionary families and progress reports on each field.

An International Dinner was held March 20 at **NORTH OLMSTED**, Ohio, Friends (Neil Orchard) to initiate "Missions Awareness Weekend," followed by missionary displays, music, and message by Dr. Steyne. On Saturday the men met for breakfast and heard Randy West of World Gospel Mission. Area homes were opened in the afternoon for meetings with guest missionaries. On Sunday a mission film was shown dur-

ing the Sunday school hour, and Dr. Steyne again spoke during morning and evening services.

Debbie Kellum, daughter of David and Mae Kellum, former missionaries to Burundi, Africa, was in Cgonju, South Korea, March 4-22, assisting her employer, an orthopedic surgeon, at the Presbyterian Medical Center. Debbie attends **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen).

### Church Building and Improvements

**FORT COLLINS**, Colorado (Lowell Weinacht), Friends recently installed a new floor and counter tops and refinished cupboards in the parsonage kitchen.

**OMAHA** Friends had a church workday March 7. A breakfast was served, followed by work on various projects.

### Other Important Events

The cantata *Lamb of Glory* was presented by the choir of **SHERWOOD**, Oregon, Friends (Gayle Beebe) under the direction of Nancy Laughland, during the Easter worship service April 19. The Gospel Sons, a vocal quartet with instrumental accompaniment, gave a concert on Sunday evening.

The young adults of **SHERWOOD** enjoyed a "60's" party at the home of Gordon and Cleta Crisman March 6. An all-church retreat is being planned to be held at Twin Rocks Camp May 29-31.

The women of **URBANA** Friends enjoyed a Valentine's Day party.

Jay Hallowell, a student at Denver Seminary, spoke in the March 29 morning service at **FIRST DENVER** Friends, Colorado (Chuck Orwiler). The sermon dealt with opening one's home to Christ and ministry to those without the Savior.

**BARBERTON**, Ohio, Friends (Brian Cowan) enjoyed a time of fellowship at a Winter Picnic March 6 at Light Middle School in Barberton. After a buffet dinner, children had activities in one gym and the adults played basketball and volleyball in the other gym.

The choir and orchestra at **CLACKAMAS PARK**, Milwaukie, Oregon (Gil George), Friends combined with Oak Hills Presbyterian Church for a presentation of the Easter cantata *How Great Thou Art* which was presented in both churches.

The **FORT COLLINS** Outreach Committee sponsored an Easter sunrise service at Lory State Park.

**CANTON** First Friends, Canton, Ohio (John Williams, Jr.), held a music festival March 8 during the evening celebration.

The **COLORADO SPRINGS** (Arden Kinser) Friends choir presented *The Splendor of Easter* cantata on Palm Sunday and Easter. The Colorado Springs and **WOODLAND PARK** Friends meetings held a joint sunrise service at Quaker Ridge Camp.

The choir of Friends Bible College, Haviland, Kansas, presented a concert at **SALEM FIRST** Friends in the morning and **CANTON** First Friends in the evening of March 22.

The **NORTHWEST**, Arvada, Colorado (Bill Pruitt), Friends Church choir joined forces with **FIRST DENVER** Friends and Maranatha Christian Fellowship for an Easter musical called *Lamb of Glory* presented April 18 and 19 at First Denver.

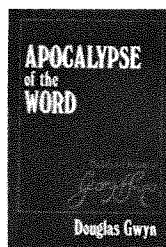
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### OUR RECORD OF FRIENDS

#### Births

**BARDO**—To Les and Paula Bardo, a daughter, Lydia Sue, March 9, 1987, Damascus, Ohio.

**BENKE**—To Brad and Connie Benke, a daughter, Kylee Danielle, February 28, 1987, Omaha, Nebraska.

**CROMER**—To Kerry and Crystal Cromer, a son, Kyle Todd, February 5, 1987, Haviland Friends, Kansas.

**FODGE**—To Paul and Becky Fodge, a daughter, Laura Elizabeth, February 4, 1987, Newberg Friends, Oregon.

**GROVER**—To Barry and Celia Grover, a daughter, Whitney Lee, January 12, 1987, Alva Friends, Oklahoma.

**HAWLEY**—To Ken and Tammy Hawley, a son, Christopher Allen, February 21, 1987, Bayshore Friends, Bacliff, Texas.

**JOHNSON**—To Robert and Mayumi Johnson, a son, Rene Lawrence, February 16, 1987, in Geneva, Switzerland, University Friends, Wichita, Kansas.

**KRICK**—To Dean and Sue Krick, a daughter, Danielle Rose, March 6, 1987, Trinity Friends, Van Wert, Ohio.

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**LIEDER**—To Paul and Sharon Lieder, a daughter, Elizabeth Marie, February 23, 1987, Salem, Ohio.

**MENDENHALL**—To Terry and Rita Mendenhall, a son, Joel Lincoln, February 12, 1987, Westside Friends, Kansas City, Kansas.

**NEVILLE**—To Jeff and Sandee Neville, a daughter, Lindsay Camille, February 5, 1987, Newberg Friends, Oregon.

**SKIPPER**—To Greg and Ann Skipper, a daughter, Molly Elizabeth, February 8, 1987, Newberg Friends, Oregon.

**STUBBS**—To Bob and Paulette Stubbs, a daughter, Keneesha Lynette, February 25, 1987, Wyandotte Friends, Oklahoma.

**SUTTON**—To Mr. and Mrs. Joel Sutton, a daughter, Jacelyn Laine, February 20, 1987, Trinity Friends, Van Wert, Ohio.

**TILLEY**—To Terry and Sherry Tilley, a daughter, Kristine Lynn, by adoption, born September 23, 1984, Salem First, Ohio.

**TROYER**—To Tony and Esther Troyer, a son, Jonathan, January 28, 1987, Hillsboro, Oregon.

**TUNING**—To Steve and Gwen Tuning, a son, Emory Jon, November 14, 1986, Woodland, Idaho.

**WAYLAND**—To Randy and Jody Wayland, a daughter, Britany Christine, February 5, 1987, Clackamas Park Friends, Milwaukie, Oregon.

#### Marriages

**GRUSZECKI-LAMANCUSA.** Rhonda Gruszecki and Andy Lamancusa, February 1, 1987, Salem First, Ohio.

**HILBISH-RUIZ.** Julie Hilbish and Francisco Ruiz, February 22, 1987, University Friends, Wichita, Kansas.

**IWANO-BUCKLEY.** Elaine Iwano and Eric Buckley, March 21, 1987, Alliance, Ohio.

**LAKE-LAMM.** Ann Lake and Dwight Lamm, December 27, 1986, Ronan, Montana.

**STRIZEK-FENDALL.** Bobbe Strizek and Steve Fendall, March 7, 1987, Clackamas Park Friends, Milwaukie, Oregon.

**WHITE-PHELPS.** Susan White and David Phelps, March 2, 1987, Clackamas Park Friends, Milwaukie, Oregon.

**ZIMMERMAN-GRAY.** Debbie Zimmerman and Herman Gray, February 14, 1987, Salem First, Ohio.

#### Deaths

**BARDO**—Ray L. Bardo, 95, March 1, 1987, Damascus Friends, Ohio.

**BRUBAKER**—William Brubaker, 83, August 6, 1986, Beloit Friends, Ohio.

**COOK**—Lloyd Cook, December 2, 1986, Spring Grove Friends, Osawatimie, Kansas.

**COPPOCK**—Willard Coppock, February 8, 1987, Cherokee Friends, Oklahoma.

**SCHWARTZ**—Henry Schwartz, 86, March 23, 1987, Newberg Friends, Oregon.

**SMITH**—Isaac Smith, 96, March 25, 1987, Newberg Friends, Oregon.

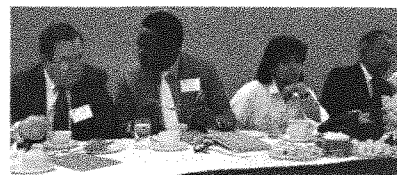
**STANLEY**—Betty Stanley, February 12, 1987, Coffeyville Friends, Kansas.

**WHITE**—Merlyn R. White, October 28, 1986, Raisin Valley Friends, Adrian, Michigan.

### OUR WIDER FAMILY OF FRIENDS

#### FWCC Holds Birthday Party

At the close of Friends World Committee for Consultation, Section of the Americas' Annual Meeting, held in Toronto, Ontario, Canada, March 20-22, 1987, Clerk Heather Moir asked young Friends present to carry greetings from this, FWCC's 50th Anniversary Meeting, to those present at the 100th Anniversary in 2037. Sally Hindman, Young Friend from Baltimore Yearly Meeting, answered that she would certainly convey FWCC's greetings. And judging by the numbers of enthusiastic older Friends at this meeting, recalling their own contributions to FWCC's 50-year



Celebrating birthday dinner are: Thomas Taylor, clerk, Committee to Assure FWCC's Future; Simeon Shitemi, FWCC clerk; Dinora Uvale, Ciudad Victoria, Mexico; Jorge Hernandez, Mexico City.

## Former superintendents help celebrate anniversary

evolution, Sally and the other young Friends present from North, Central, and South America, can look forward to at least 50 productive years building the FWCC network.

During the course of the meeting, opportunities arose for all participants to attest to how they were, in the words of Val Ferguson's Friday evening address, "Carrying the Quaker Message Today." So, while Friends were looking forward and backward 50 years, they were also sharing current experiences in special interest groups, committee meetings, regional meetings, and in fellowship between sessions.

Opening and closing worship led by Arturo Carranza, pastor of Berkeley Friends Church of Southwest Yearly Meeting, provided the context of worship in which all business was done.

### Who Do They Say?

New Foundation Fellowship will be holding a seminar gathering June 26-30 at Camp Neekaunis, Waubaushe, Ontario, Canada. Friends will make presentations related to the question posed in Matthew 16:13—"Who do they say that I am?" Presenters include Terry Smith Wallace, Douglas Gwyn, Arthur Berk, Patricia Edwards-Delancy, and Rebecca Lange.

### PBS Shows Mott

*Lucretia Mott* is a 55-minute film available from the Philadelphia Yearly Meeting Library, and it will also be shown on various PBS stations. The film, created and coproduced by Elaine Prater Hodges and Margaret Hope Bacon, portrays the life of this spirited woman whose Quaker principles shaped and fueled her political activities. Historical research and the script were done by Margaret Hope Bacon, author



of *Valiant Friend: the Life of Lucretia Mott*, and *Mothers of Feminism: The Story of Quaker Women in America*.

### Iowa Yearly Meeting to Celebrate 125 Years

Sessions August 6-9 in Oskaloosa, Iowa, will mark the beginning of 125 years for Iowa Yearly Meeting. Three former superintendents will be guest speakers—Wayne Allman, Marvin Hoeksema, and Mahlon Macy. The closing event of the sessions will be the premier performance of a musical—*I Take Thee Serenity*. Iola Powell Cadwallader developed the musical theater presentation from the novel by Daisy Newman.

### A Place and a Date

Denver, Colorado, is the place. December 27, 1988, to January 1, 1989, is the date. The event is *Youthquake*. High school age Friends youth will want to take note of these dates and begin to make plans.

### FUM Plans Triennial

Friends from the 17 yearly meetings of Friends United Meeting will gather at Guilford College in Greensboro, North Carolina, June 12-19. "Bound Together in Christ's Love" will be the theme as attenders will be "affirming our past, anticipating our future."

Speakers include Arturo Carranza, pastor of Berkeley Friends Church in Southwest Yearly Meeting; John Punshon from London Yearly Meeting; and Colleen Townsend Evans from Washington, D.C., who will tell participants "What the Larger Church Expects of Friends." T. Canby Jones of Wil-

mington College will lead morning Bible Times. An Hour of Celebration will be led by Tom and Nancy Mullen. Nancy is a substitute schoolteacher and Tom is dean of Earlham School of Religion in Richmond, Indiana. An outdoor drama, *The Sword of Peace*, will be featured as one of the evening services.

### Houston and Haviland

Delbert Vaughn, president of Houston Graduate School of Theology, has announced that four graduate-level courses will be offered this summer on the campus of Friends Bible College, Haviland, Kansas. Classes being taught July 7-24 will be Ministry to Families in Crisis, Church Growth—Enlarging the Established Church, Contemporary Issues in Ministry, and Expository Preaching from the Minor Prophets.

### Witnesses for Change

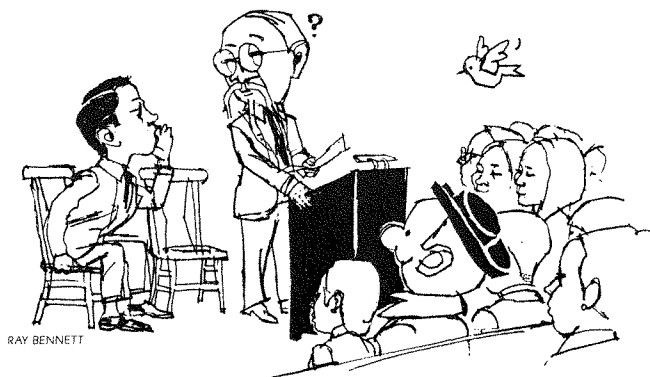
What can Quaker women tell us about women's encounters with modern systems of gen-

Allman, Hoeksema, Macy

der and contemporary society? A symposium at Haverford College, Haverford, Pennsylvania, in April presented reports on research into questions on women's motives, opportunities, roles, voices, and achievements in the public arena. "Witnesses for Change: Quaker Women 1650-1987" was the symposium title.

### Peace and Justice

The Quaker Theological Discussion Group will hold their annual conference June 19-22 at Guilford College, Greensboro, North Carolina. The event directly follows the Friends United Meeting Triennial. "Justice and Peace: Their Theological Basis" is the topic that will be addressed in four presentations. Presenters are John Punshon, Quaker Studies Tutor at Woodbrooke College, Birmingham, England; T. Vail Palmer, formerly editor and frequent contributor to *Quaker Religious Thought*, living in Portland, Oregon; Lonnie Valentine, a war tax resister and currently doctoral candidate in theology at Emory University in Atlanta, Georgia; and Lon Fendall, director of the Center for Peace Learning at George Fox College, Newberg, Oregon.



"We have to end the service.  
Our American guests can't worship past noon."





# On Skipping Rocks

BY NANCY THOMAS

I felt like a trapped bird. For two days straight, reports, budgets, strategies, and decisions had dominated my attention. Mission council business took up the better part of Friday. We had discussed some difficult items, and, as sometimes happens, disagreements between us surfaced. My neck ached from the tension.

On Saturday we drove out to the border town of Copacabana for a joint council meeting with our Peruvian missionary colleagues. I usually enjoy the ride to the border, with its vistas of the snowcapped Andes, lined up like sentinels against the blue brilliance of Lake Titicaca. But this Saturday we carried our tensions with us. The discussions of the previous day continued, and, like bugs on the windshield, they riveted my attention.

Once in Copacabana, we found a spot by the lake, picnicked, and then began

another meeting that took up most of the afternoon.

When the meeting was finally over, the other adults visited, but I felt a need to escape and be silent. So I walked down to the shore where my son, David, and the younger missionary kids were going about the serious business of play, building roads and houses, throwing rocks into the lake, and just racing their imaginations.

The lake and the breeze were doing a subtle ballet under a late afternoon grey sky, light and dark tones advancing, gliding, changing places, like living taffeta. I walked slowly along the shore, the pebbles under my feet gurgling with every step.

David asked me if I wanted to learn how to skip rocks and proceeded to give lessons. You've got to practice at skipping rocks because it's very important. A nine-bouncer tells you you're really someone! I only got up to four bounces,

but even that felt good. Landon and Heidi wanted to learn how, and I enjoyed imparting my new skill.

I then threw a fistful of pebbles into the water, and the sound was wonderful. A concert of plops. A good grey sound. The kids were soon all doing it. So I said "go" and we all tossed at once. What a delightful chorus of ker-plunks! Then, of course, we all had to take turns saying "Go." Mandy, Kelsey, Landon, Amy, Nick, Heidi, Trisia, even David took his turn. And after each plop performance, we all burst out laughing. Could Mozart have done any better?

It was by far the best part of a long week. The child/poet in me was fed and laughter restored. And along with laughter, I regained perspective. Once again I saw the mountains, heard the wind, felt trust that God would resolve those difficult issues I had been so concerned about, and, more important, I was able again to look my co-workers in the face and know that I love them.

*"Lord, give me rock skipping moments every day."* EF



# update

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## For Your Information

**MIDWINTER**, the annual high school Friends Youth conference held during Christmas vacation, will be held at Quaker Hill, McCall, Idaho, this year. Most years the event has been held at Twin Rocks on the Oregon coast.

**GERALD DILLON** and **ARTHOLD LATHAM** will be devotional leaders for the Volunteers on Wheels Rendezvous, May 28-June 1, at the fairgrounds in Madras, Oregon.

**RON CRECELIUS** will be available full time for evangelistic services. Chaplain at George Fox College for 18 years, his ministry is widely known and appreciated.

**GARY ROUTON** will be the new pastor at West Chehalem Friends near Newberg. Gary, Debra, and their three children move to West Chehalem from Hugoton, Kansas, where he has pastored the Lone Star Friends Church for ten years.

**JOHN** and **CAROL WILLIAMS** will be guest speakers at the Focus Conference for pastors and spouses this fall. John is senior pastor and Carol is on the ministry team at First Friends, Canton, Ohio. "The Pastor as Leader" is the theme for the conference being held September 22-24 in Umatilla, Oregon.

**THE COST** of making your will may be the best bargain you ever receive. It costs little compared to what you can save for your heirs. . . and it can make possible a gift to your church. Contact Friends Fund, Box 190, Newberg, Oregon 97132, for information about wills and estate planning.

**REMODELING** in the Yearly Meeting office and Barclay Press has involved moving and removing some walls for more effective use of the office space. Come notice the changes when you have an opportunity.

## McCutchen Named Assistant Superintendent



The Executive Council has extended a one-year call to Retha McCutchen to serve as assistant superintendent of Northwest Yearly Meeting. Beginning her service July 1, Retha will primarily focus on the areas of church-planting projects and growth development, prayer

emphasis, Yearly Meeting publications, and other specific assignments designated by the general superintendent.

Presently associate pastor at Boise, Idaho, Friends Church, Retha has been recognized for her giftedness in teaching, administration, planning, and implementing. She was Minister of Shepherds and Director of Christian Education at Clackamas Park, Portland, Oregon, from 1977 to 1982. She left Clackamas Park to pastor Ontario Friends before joining the Boise pastoral team in 1984. Retha was recorded by Northwest Yearly Meeting as a minister in 1986. She is a graduate of Western Evangelical Seminary.

Retha has a daughter, Renee, attending Oregon State University. Her son, John, graduates from high school this spring.

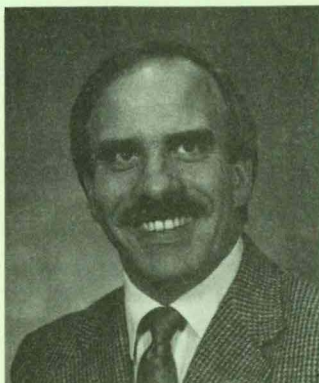
## Teachers, Writers Hold Dinners

Yearly Meeting sessions July 25-31 in Newberg will include some innovations. Special dinners will be held Monday and Tuesday. Something new in the evening service will be a short video presentation.

## TEACHERS

The Department of General Education of the Board of Education is sponsoring a Teachers





Don Stump



Sally Stuart

Fellowship Dinner -- the first of what is hoped to be an annual event to honor and encourage Friends educators in Northwest Yearly Meeting.

Anyone who is a teacher, retired teacher, or preparing to be a teacher or school administrator at any level, public or private, is asked to come to this event. The dinner will be held at 5:00 p.m., July 27, in the Cap and Gown Room of Heacock Commons. Cost of the meal will be your Yearly Meeting meal ticket or \$5.10.

Don Stump, superintendent of Greenleaf Friends Academy, has been invited to share with the group. Don is just completing his first year in this position and has been instrumental in giving GFA a new direction as a private academy and grade school.

Don will be giving a formal report for the academy at another time in the Yearly Meeting program. This will be an opportunity for him to express his vision for the role of private education as a ministry of the church and to encourage any who need revitalization in ministry possibilities of educators.

Friends have long been noted for involvement in both public and private education. Many members of the Yearly Meeting earn their livelihood as teachers. It is hoped that teachers and school administrators will make a special effort to come to Yearly Meeting and share experiences and ministry results. Come and share your experiences with other educators and discover how God is working in this special kind of ministry.

#### WRITERS

Sally Stuart will be guest speaker for a special dinner at Yearly Meeting for people

interested in writing. Her numerous articles and books include the 1987 Inspirational Writers' Market Guide and Copyright Not Copycat: A Writer's Guide to Copyright. The event sponsored by the Commission on Media will be held Tuesday, July 28, from 5:00 to 6:45 p.m., in the Cap and Gown Room of Heacock Commons. A \$2 registration fee should be sent to the Yearly Meeting office, P. O. Box 190, Newberg, Oregon 97132. Attendance will be limited to 75. Cost of the meal will be your Yearly Meeting meal ticket or \$5.10.

#### VIDEO

Video cameras will record various aspects of Yearly Meeting throughout the week and give their daily report on a big screen in the evening service. A short video presentation will let attenders see what has been happening at Tilikum day camp, in the youth program, workshops, men's and women's banquets, and concerns of boards and departments. The George Fox College Video Communication Center will produce the videos in this project sponsored by the Commission on Media. A combined tape of the daily presentations will be available for purchase at a cost of \$11.90 to enhance reporting on Yearly Meeting in your local church.

#### Quaker Enrollment Up at GFC

Tuition deposits from Friends students at George Fox College for fall enrollment show a 40% increase. Church/College Matching Scholarships and the Friends Student Award offer financial assistance designated specifically for Friends. The Friends Student Award provides any Friends student with a 3.0 or better high school grade point average or a 1,000 composite score on the Scholastic Aptitude Test a \$1,000 annual award as long as a 3.0 GPA is maintained. The Matching Scholarship provides assistance from the Yearly Meeting, the college, and the local church. In addition a new International Friends Student Grant has been approved. Friends are encouraged to make contributions to this fund in order to provide sufficient assistance for Friends students from other countries.

Ninety percent of all students receive some form of financial aid -- scholarships, grants, loans, or work/study. The average financial aid package at George Fox College is \$5,765. Total enrollment in the freshman class is projected to show more than a 30% increase.