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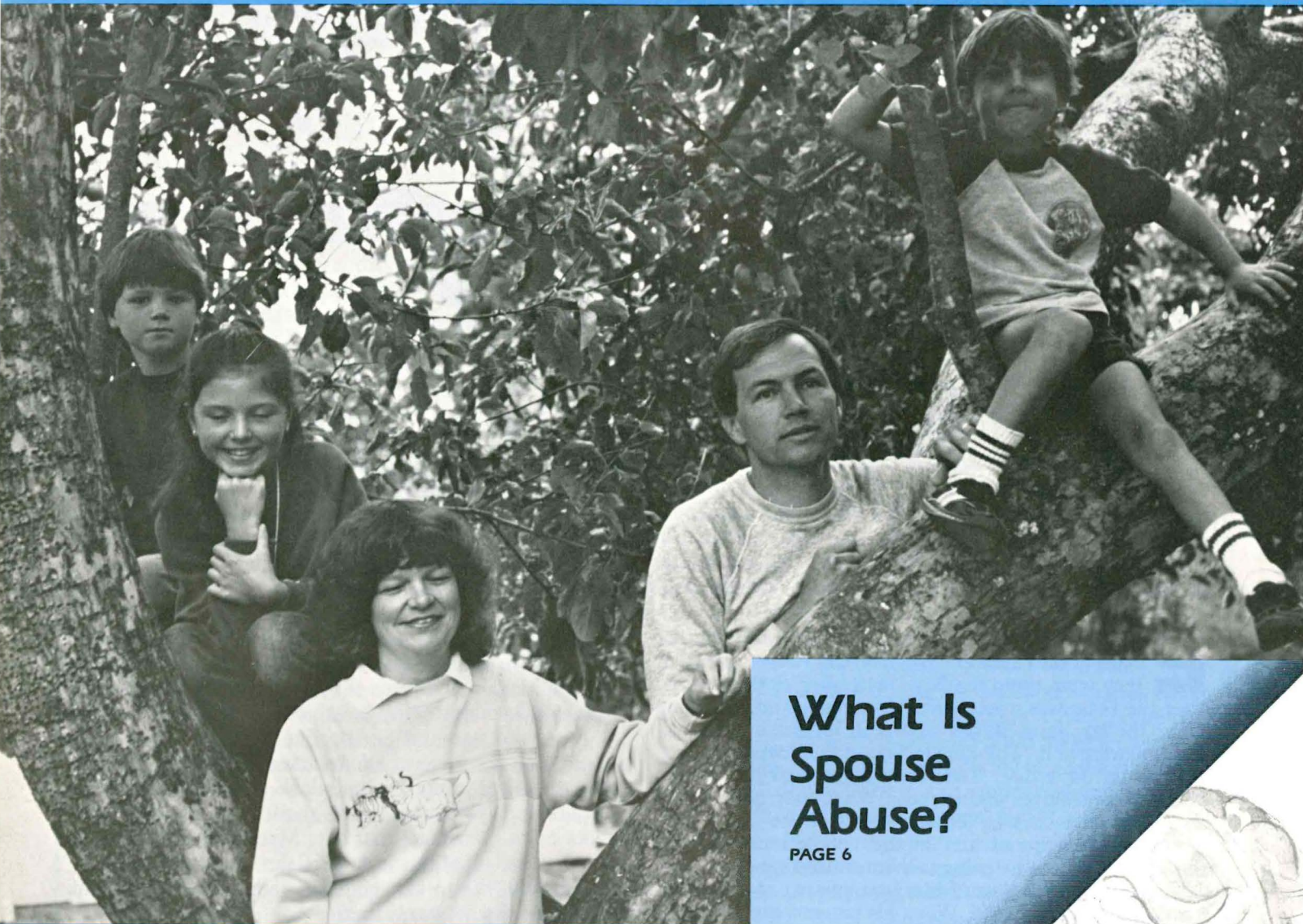
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June 1987

EVANGELICAL FRIEND



**What Is
Spouse
Abuse?**

PAGE 6



Parents and Teens:

WHO'S IN CONTROL?



BY PAUL BOCK

EVERY year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them (*Luke 2:41-50 NIV*).

The Gospel of Luke records the only story of Jesus as an adolescent. It is a scene familiar to parents of

teenagers, with Mary and Joseph walking away from the Temple with Jesus in tow and mud on their faces. The question Mary asked Jesus is the same one many parents of teens ask today: "Why have you treated us like this?"

From the parental perspective, Jesus, a 12-year-old teetering on the edge of adolescence, appears to demonstrate a typical junior high's lack of consideration for His parents. When confronted about His behavior, Jesus shoots out a comeback that cuts Mary and Joseph off at the knees and all of this is done in the hearing of the Temple's leaders. Yes, even in Jesus' family the adolescent years were not all warm fuzzies.

A few months ago I helped lead a parent-teen retreat. During the retreat, I began to realize that the central issue among families with adolescents is control—whos got it? how can it be gotten? how can it be gotten back? When a person is in control, he or she is the one to whom others submit. The controlling person makes decisions and others comply. There are several means of control available to parents. Those with small children quickly learn

that they can exercise control through their position and expertise, using such statements as "Because I'm your father/mother," "Mother/father knows best," or "because I said so." Parents practice coercion by exercising various kinds of punishment, depriving a child of privileges, or using one of several types of clever leverage to gain compliance.

In the adolescent years, young people are experiencing a great deal of change, during which families see rebellion take the place of peace and harmony. The reasons for the rebellion are as follows: (1) Young people are

Our youth need parents who will exemplify the love of Christ in their listening, guidance in decision-making, and suffering.

beginning to experience a drive toward independence, (2) The accustomed parental control takes on a repressive feeling, and (3) The teen's peer group is taking a more significant role in his or her decision-making process. In the light of this change, it is not surprising that the parental position and expertise come under attack. Parents' dominance has been replaced with the peer group, and the infallibility of their expertise is seriously questioned. Therefore, parents who are sensing this decay of control frantically search for some way in which to restore order in the home and resort to the use of coercion.

The change in the adolescent calls for a change in the way parents interact with their youth. Let's give this new approach the term *parental servanthood*. What we're looking for is an exchange of control. In international relations we might view this as a colony struggling for independence from the mother country. However, instead of total release in the face of rebellion, a shared control and mutual submission are sought. While parents have served their young person by assuming the dominant role, their servanthood now takes on a new character. This servanthood will work its way out in three significant ways: through listening, assisting in decision making, and suffering.

Many people are talking about listening today, but the question is, is anybody listening? M. Scott Peck, author of *The Road Less Traveled*, points out that listening is not something we do naturally. Rather, it is something we learn to do. Youth are accustomed to having parents tell them what they think rather than being listened to. Many teens can predict what their parents will say in response to a certain issue almost verbatim. Conversely, parental servanthood simply says, "I'm going to hold my tongue. I will serve my young person, first, by learning to listen to him or her, understanding what is being said, and the

logic and feelings behind what my daughter or son is saying." An interesting exercise parents might try would be carrying on a complete conversation with their teen, the parent's side of the conversation being limited to questions that encourage the child's sharing and/or for clarification.

Listening is a form of servanthood. It tells young people that they are valuable to us and that what they have to tell us is important, so important that we're going to lay down our own words in order to listen properly. Instead of silence, we offer the quietness of our listening and communicate the love we so much desire to express with words.

The extreme importance of listening before offering guidance was brought home powerfully by the experience a young man shared with me. This young man tried to involve his mother in a tough decision he was facing, but when she heard what the issue was, she jumped to conclusions and responded to him as though he were already involved in a bad situation. She didn't realize he was still in the process of making the decision and her failure to listen blocked any further interaction. Years later the son is still determined not to go to his mother with any more problems.

Once parents have spent time listening, they are in a position of understanding that can enable them to guide their young person through the decision-making process. Often parents want to tell their young person what to think instead of teaching them *how* to think. It is an act of servanthood for parents to set aside their agenda and support a teenager as he or she works through significant decisions.

THROUGH the act of parental servanthood, personal interests and views are held in check until they are asked for. The parent helps the young person search for all the alternatives to a problem, encourages the thinking through of pros and cons of each alternative, and then allows the young person space to make a choice. Young people want to know what their parents think, and when the parents act as a resource for the decision-making process rather than handing out ultimatums, young people are more eager to seek parental counsel.

Finally, control through servanthood involves suffering. It is an act of suffering to withhold advice rather than speaking. It hurts to watch one's child make a questionable decision. It is a cause of suffering to play a supportive role in such decisions by lending money, giving up the car keys, allowing a trip with friends, etc.

The familiar, convenient forms of control, through position, expertise, and coercion, must be set aside in order to encourage young people to learn to take responsibility for their lives. Otherwise, parents may seriously hinder the maturing process they desire for their teens. By such a change, parents suffer the loss of time, of personal dreams they might have had for their children or themselves, and the relatively smooth flow the family may have attained up to the time of adolescence. Such suffering, however, creates an environment in which young people can most easily make the adjustment from youth to adulthood.

(Continued on page 18)



Christ's Way of Resisting Evil

BY LON FENDALL

THOSE of us who aren't trained in theology and biblical studies but are very eager to understand and obey God's Word, need to be attentive to the insights of the experts in scriptural interpretation. Sometimes a very small detail can make a huge difference in the meaning of an important passage.

In the Sermon on the Mount there is a passage that has been belittled as hopelessly unrealistic and has also been used in support of a weak, mindless submission to evil. This familiar passage in Matthew 5:38-41 directs us to turn the other cheek when attacked, to give our shirt to the one who takes our coat, and go the second mile when someone forces us to go with them for a mile.

Walter Wink, in a series of articles in *Sojourners* (November, 1986 through February, 1987) provides a helpful linguistic and historical explanation for this puzzling set of instructions. The basic teaching in this passage, "Do not resist an evil person," is a problem until we examine the word *resist* in the original language. My college Greek classes are not much help in this linguistic analysis, but Professor Wink has come to my rescue. The word *resist*, he explains, actually means to resist violently. The word is the same as the one used to identify Barabbas, arrested by Roman authorities for insurrection and murder. "Do not use violence, even against an evil person," Christ is saying here.

If Christ had simply left the matter there, it would have appeared that we are to submit to evil people, to allow them to exploit and oppress us and others. This would seem to fit with the passages such as 1 Peter 2:13-16, which emphasize submission and obedience to government officials. However, Christ went on to explain what he meant when he said we should not use violence against evil people.

Professor Wink offers his opinion of the meaning of these three examples, based on his study of the legal and cultural norms prevailing at the time. In

the first example, we are told to turn our left cheek after being struck on the right cheek. To face someone and strike them on the right cheek would require hitting them with the back of your hand. At least that would be the case if you were right-handed, as were most people in Palestine at the time. Striking someone with the back of your hand was the accepted way to treat an inferior—a servant, a child, a person of another race.

Responding to
oppression with
creative submission
can win the person
over through love.

Turning the left cheek to your attacker would force them to strike you with their fist, something they would only do to an equal. So turning the other cheek would throw the person off guard, would startle him and put him in the unpleasant position of treating you as an equal. The point of this maneuver is to show the attacker how wrong his actions have been and thus to bring an end to the unfair treatment.

In the second example, we are told to give our shirt to the one who sues for our coat. Christ was talking about a court case involving the recovery of a coat pledged as collateral for a past-due loan. Obviously, someone who had nothing but a coat to offer as security for a loan would be very poor. While a creditor is entitled to claim the collateral when the loan is not paid, Christ is describing the creditor as the evil person.

What is the poor debtor to do? Hiring a skillful lawyer won't do any good. Instead, the debtor is advised to do something very surprising, surrender his shirt along with the coat. This might even have left the debtor standing naked in the court room. If this is the meaning, it would have brought great shame on the hard-hearted creditor for collecting the last thing of value from the poor person.

What is the benefit of bringing shame on the creditor? Not just the humiliation, but hopefully the repentance that might follow. The poor debtor uses an unexpected and clever act of generosity to seek constructive change on the part of the evil person.

In the third case, the situation has to do with Roman military laws, intended to minimize unrest among the Palestinians by forbidding Roman soldiers from requiring a citizen to carry their pack more than a mile. Why would Jesus instruct His listeners to carry the pack beyond the legal distance? So the soldier would be shocked and surprised and made to realize how wrong it was that such forced labor was allowed. The soldier who actually permitted the citizen to carry the pack another mile might face military discipline.

Was Christ hoping to get the soldiers in trouble? Not primarily. His example shows that responding to oppression and violence with creative, nonviolent submission beyond the letter of the law would have the effect of winning the person over through love.

Christ's intent is best seen by noting his next teaching in the passage, "Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven." That is the purpose of Christ's way of responding to evil—that we may be faithful to the Lord through our love and prayer. Christ's way is not one of weakness, but instead we are called to use our loving and firm resistance to help the evil one turn to Christ. **EF**

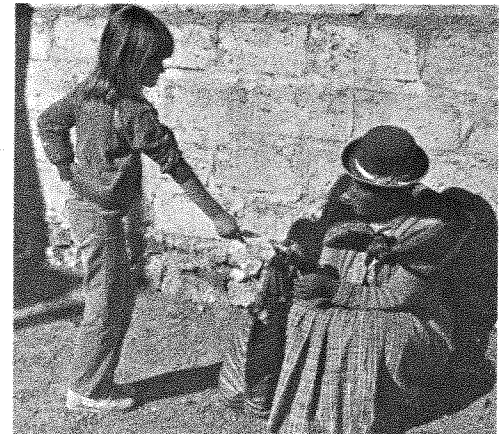
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COVER: Summer months can have special family times with vacations and outdoor activities. The Line family gathers in a tree while at a retreat experience at Tilikum Retreat Center near Newberg, Oregon.

(Photo by Gary Fawver)



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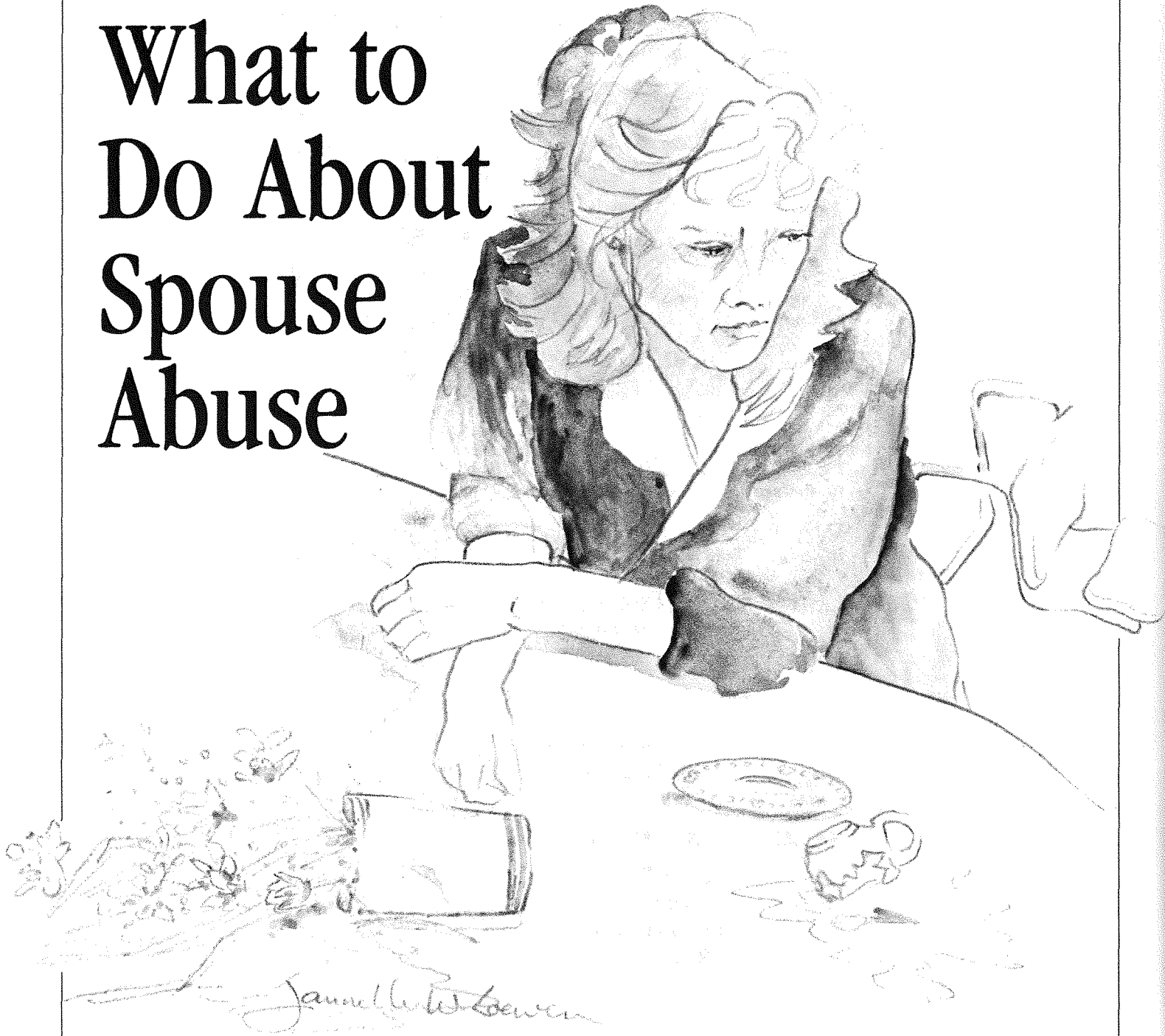
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What to Do About Spouse Abuse



BY GRANT L. MARTIN, PH.D.

SPOUSE abuse is one of the secret tragedies occurring within the church. Persons killing their spouses account for 15-20 percent of all murders committed in the United States. The FBI estimates that a wife is beaten every 30 seconds in this country, which totals 2,880 women who are beaten every day or over one million every year.

Unfortunately, spouse abuse appears to take an equally damaging toll within the general church community. A

national survey completed by the Seattle Center for the Prevention of Sexual and Domestic Violence, found that typical parish clergy see almost 14 people each year who come to them with problems involving family violence.

The United Methodist Church polled a sample of its membership and found that 68 percent of those questioned had personally experienced some type of family violence, including spouse abuse.

Unfortunately, there are thousands of desperate souls whose anguish can be described by the words of David from the 55th Psalm—"My heart is in anguish within me; the terrors of death assail me. Fear and trembling have beset me; horror has overwhelmed me."

While the vast majority of victims are women, there is some evidence men are also abused. One study estimated approximately 3.5 million women and 250,000 men are battered by their spouse or intimate partner. However, because of the preponderance of abused women, this article will be limited to a discussion of women victims.

What Is Spouse Abuse?

Spouse abuse refers to brutal and intentional rather than accidental or insubstantial physical contact. *Physical violence* includes any act or behavior that inflicts bodily harm or is intended to inflict physical harm such as kicking, hitting, shoving, choking, throwing objects, or use of a weapon.

There is a predictable progression of events that seems to repeat itself again and again in an abusive relationship.

Emotional abuse may include ridiculing or demeaning statements, withholding affection or privileges, and blaming the spouse for family or interpersonal problems.

Threatened violence is a type of emotional abuse. It can include verbal threats to harm, the wielding of weapons, threatening gestures, injury or killing of family pets, destruction of property, or any other intimidating verbal or nonverbal behavior.

There is a predictable progression of events that seems to repeat itself again and again in an abusive relationship. The first phase is a time of *tension building*. Irritations over such things as discipline and finances lead to a feeling of "walking on egg shells." Regardless of the wife's efforts to avoid confrontations, the crisis phase is inevitable.

The second phase starts when the *acute violence* begins. This is when the batterer unleashes his aggressive behavior upon his wife. The abuse can be verbal or physical, but there is always a victim, and there is always pain.

After the explosive release of violence there follows a period of relative calm. This is the *remorse* phase. Like a penitent alcoholic, the abusive husband may express guilt, show kindness and remorse, and shower his partner with gifts and promises that it will never happen again. This behavior often comes from a genuine sense of guilt over the harm inflicted, as well as the fear of losing his spouse. The husband may really believe he will never allow himself to be violent again. The wife wants very much to believe her husband, and for a time, may renew her hope in his ability to change.

The problem is that the cycle will repeat itself unless some kind of outside intervention takes place. Space does not allow a complete discussion of all of the considerations in dealing with spousal abuse. Following are some suggestions

relative to the initial priority in spouse abuse—safety of the victim.

What to Do for Safety's Sake?

Most victims of spouse abuse feel totally helpless and have no idea where to begin. The following approach is suggested:

1. Take inventory of your situation.
2. Assess the level of harm and danger to yourself and others.
3. Explore your alternatives and resources for getting the abuse to stop.
4. Develop a safety plan with your welfare in mind.
5. Implement the plan as soon as possible.
6. Once you are safe, begin thinking about long-term alternatives.

Take Inventory. It is difficult to be objective about your situation. Many victims of wife abuse have become so numb to the verbal and physical attacks of their husband that they lose contact with what is normal. You may have difficulty getting outside of yourself enough to see that the treatment you have been receiving does not have to be accepted as "your lot in life." Try to give yourself permission to consider a better way. Get some feedback from others about your situation. You have a right to expect safety within your own home! Wife battering is simply an inappropriate form of behavior. It is a crime and it is not acceptable even under the guise of being a "submissive" wife.

To assist in taking inventory of your situation, respond to the following questions about your husband's behavior.

1. Does he continually monitor your time and make you account for every minute (when you run errands, visit friends, commute to work, etc.)?
2. Do you ever feel isolated and alone, as if there were nobody with whom you could confide?
3. Is he overly critical of daily things, such as your cooking, your clothes, or your appearance?
4. Do his moods change radically, from very calm to very angry, or vice versa?
5. Does he ever strike you with his hands or feet (slap, punch, kick, etc.), or with an object?
6. Has he ever threatened you with an object or weapon?
7. Does he ever give you visible injuries (such as welts, bruises, cuts, lumps on head)?
8. Have you ever had to seek professional aid for any injury at a medical clinic, doctor's office, or hospital emergency room?
9. Does he ever hurt you sexually or make you have intercourse against your will?
10. Does he become abusive with his language, calling you names, conveying insults, or making threats?

IF YOU have answered "yes" to more than a couple of these questions, you may be living in an abusive situation. The violence is not going to go away by itself, even if you and your husband claim to be Christians. Consider taking action for your own safety and perhaps the welfare of your children.

Explore Alternatives. You don't have to earn the right to be safe. Find someone you trust, and don't hesitate to talk to them.

Most states have domestic violence hotlines that are available for you to get information about referral resources. If you have no local source of information, give the hotline a try. If you can't find a listing for domestic violence, family crisis shelter, or refuge, call your local mental health crisis clinic.

Don't forget to continue in prayer. It should be a high priority regardless of what else you do. Ask God for direction in what type of intervention to pursue. God asks us to pray, and it works (Matthew 21:22)!

Following is a brief description of a couple of the alternatives available to women who are living in a high-risk situation. Remember, the goal at this time is safety. Ideas regarding restoration and healing are discussed in my book, *Please Don't Hurt Me* (Victor, 1987).

Emergency or Battered Women's Shelter. A shelter is an important consideration because it deals with one of the most difficult problems for victims of domestic violence—where to go. Wife battering often takes place on weekends or late at night when everything is closed.

Most shelters are located in their own home-like building whose address is not widely known. Most shelters can accommodate around 20 women and children in a safe and secure environment.

One advantage of a shelter over staying with family or friends is that it takes the pressure off the family to keep your husband away from you. A shelter is important in dealing with angry husbands. They have been fairly effective in keeping women and children safe while in the facility. The shelter is only a temporary solution. But it can be very important to give you a protected place to sort out your feelings and consider other options.

Law Enforcement Intervention. There are two reasons for discussing legal action. If you are in danger, legal intervention may help keep the abuser from imposing further injury or trauma. Second, there is a possibility that legal intervention may be the only way to get your husband some help. For most abusive men, court-ordered treatment may be the only way they will ever be exposed to professional assistance.

Wife beating is a criminal offense in every state. Since it is against the law, the police could be called. But you need to know the limitations of law enforcement officers as well as their usefulness.

Some research has shown that being arrested can have beneficial long-term effects. Men who have been arrested are less likely to beat their wives again. You should not call the police until you mean business. Once you make the call, be prepared to follow through on signing a warrant or whatever

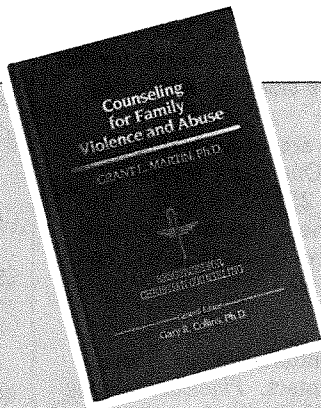
Counseling for Family Violence and Abuse Grant L. Martin Word Books, 1987.

BENEATH the polished exteriors of our Sunday morning personalities often exists a significant "hidden half." This old nature is not as transformed by Christ's power as we would like and it often sinks deep into the psyche, emerging only in the private world of home.

Pretending the hidden half isn't there will do nothing to resolve its grip on our lives. Family abuse is a good example. Not talking about it will not make it go away. As Dr. Martin points out, it appears to be at least as common in Christian homes as elsewhere. He has done an admirable job of discussing this dark side of human personality in a frank, sensitive manner.

The book, part of Word Books' series on Christian counseling, is helpful and practical. Although Dr. Martin assumes the reader to have basic counseling skills, his assessment and treatment recommendations are specific and concrete. Experienced pastors and Christian counselors will be able to make immediate use of the techniques and ideas described.

Structurally, the book is divided into three sections.



The first deals with spousal abuse. Dr. Martin's chapter on treating men who batter was especially useful. The second section considers child abuse. It is a sophisticated treatment written very clearly. The final section is a brief consideration of elder abuse.

As a psychologist, I was particularly impressed with the sound psychological perspectives of Dr. Martin. The principles upon which the book is based come from cognitive therapy, perhaps the most widely used of current psychological therapies. Dr. Martin's perspectives are nonetheless thoroughly Christian, and he supports his views with Scripture as well as psychological theory.

To deal effectively with whole persons, Christians need to explore the hidden half of human nature.

This can be done in a supportive way, emphasizing healing instead of condemnation. Dr. Martin has contributed to this goal with his well-written book, *Counseling for Family Violence and Abuse*. It is highly recommended for pastors and Christian counselors.

—Mark R. McMinn, Ph.D.

else may be required. Calling the police may not be a long-term solution unless it leads to the batterer getting help. If there is a high likelihood of danger, the police should definitely be called.

You may also need to obtain advice about other legal procedures such as mandatory arrest laws, temporary restraining orders, peace bonds, temporary protection orders, or orders of protection. Each state will be different, so you should check with a resource such as a domestic violence hotline or Christian counseling center and become aware of the procedures available in your region.

It may seem unduly harsh to consider taking legal action against your husband. However, consider two ideas. First, has doing it your way worked? Have your attempts to love, demand, plead, or manipulate brought about corrective changes? Second, most violent men need an authority figure, definite structure, and punitive consequences to direct them to change their behavior. Taking steps to obtain a court order, for example, may not seem as harsh if it helps to stop the abuse and leads to long-term help.

As you consider these and other alternatives and perhaps talk them over with someone, eventually a plan will emerge. No one can tell you how to make a decision. You alone can examine your options, pray for guidance and strength, summon your courage, and take action.

Remember, you do not deserve to be beaten or threatened. There is no excuse for abusive behavior

and it is not part of any suffering for Christ. Violence at home will not just go away, but if you take action and reach out for help, it can be stopped. **EF**



Grant L. Martin, Ph.D., is a licensed psychologist and marriage and family therapist currently on the staff at CRISTA Counseling Service, Seattle, Washington. He has recently authored *Counseling for Family Violence and Abuse* (Word Books) and *Please Don't Hurt Me* (Victor Books). He also serves on the board of directors of the Christian Association for Psychological Studies.



Selby House in Tillamook, Oregon, serves as a temporary home for children that have no place to stay.

Ministering to Children with No Families

BY LAVERNE MUHR

AS A YOUNG man, Ron Hays felt led into alternate service, so he became a part of God's army rather than part of the United States Army. His tour of duty was in Alaska working at a ranch for juvenile delinquent boys.

Ron and his wife, Phyllis, and two young children, left Alaska to settle on the Oregon Coast in Tillamook, a small city of less than 4,000 people, where they attend Netarts Friends Church. When Ron became chairman of the Outreach Committee, he searched for a more effective ministry for the church in the local community. During a brainstorming session with the committee, they

found that the Bible gives a direct commission to care for the widows and orphans (see James 1:27). This gave direction for ministry, but how?

Also during this time, two key families were attending Netarts Friends Church, the Selbys and the Edmondses. Harry Selby had several years of experience as a youth minister plus a working knowledge of, and love for, teenagers. Guy Edmonds was employed by the Children's Services Department of the State.

Guy's work put him in contact with the needs of children in the Tillamook area. Because of cutbacks in federal spending for social services, it was hard to place children in livable homes if needs arose or to take them out of bad living situations. There was more need than help available. Guy's input gave Ron a graphic picture of this need in the Tillamook area. However, it was the needless death of a young man still in his teens that moved Ron to action.

A call came about a young man of 19 in a foster home who had shot himself. The young man had been living in foster

homes since the age of eight. His mother had committed suicide and his father had not taken responsibility for the family.

At the age of 17, he committed a burglary and was sent to prison, where he was beaten and raped. When he was released from prison, he returned to a foster home because he had no place else to go. His probation officer told him that without a job, he might be sent back to prison. The young man was afraid that with his prison record and being a school dropout, he would not be able to get a job. He killed himself rather than be returned to the living hell of prison life.

The house where the young man spent the last weeks of his life seemed unsuitable for an emotionally disturbed person. There were mattresses on the floor and soiled laundry strewn around. Tobacco cans were stacked like dominoes. There was evidence of witchcraft being practiced.

When Ron asked Guy how this home could be a licensed care provider, Guy

told him that it was one of the best foster care homes in that area, much better than the one the boy had come from originally. "Nice" families usually don't want to risk having a troubled child or foster child in their home. The agencies caring for foster children are running out of funds and have less suitable foster and shelter care. Ron began to see that Christians were not doing enough



Program director Harry Selby with family and supporters of the shelter home ministry.

to care for these children, and had abdicated their place to government and other agencies.

In thinking about the death of this young man, his troubled emotional state, his lack of options, and the living conditions, Ron was moved to say "No more!" No more children who would fail to receive care from knowledgeable professionals or concerned lay people! So a new ministry was born.

Selby House is a shelter care facility where a child can stay and be evaluated for 60 days. In that time, it is decided where the child will live and what care will be needed. In the year it has been in operation, Selby House has ministered to more than 40 children, some more than once.

Selby House directors, Harry and Sophronia Selby, have offered a warm, loving place for wounds to heal and an emotional shelter from life's storms. The Christian life is lived as a daily testimony.

Netarts Friends Church has supported Selby House wholeheartedly. They have given money, items for the house, and assistance when Harry and Sophronia needed time off. The Lord has blessed this small church for its obedience. Netarts Friends is truly reaching out to its community.

"And the King shall answer and say unto them, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40 KJV) EF

Called to Be Peacemakers In the Family

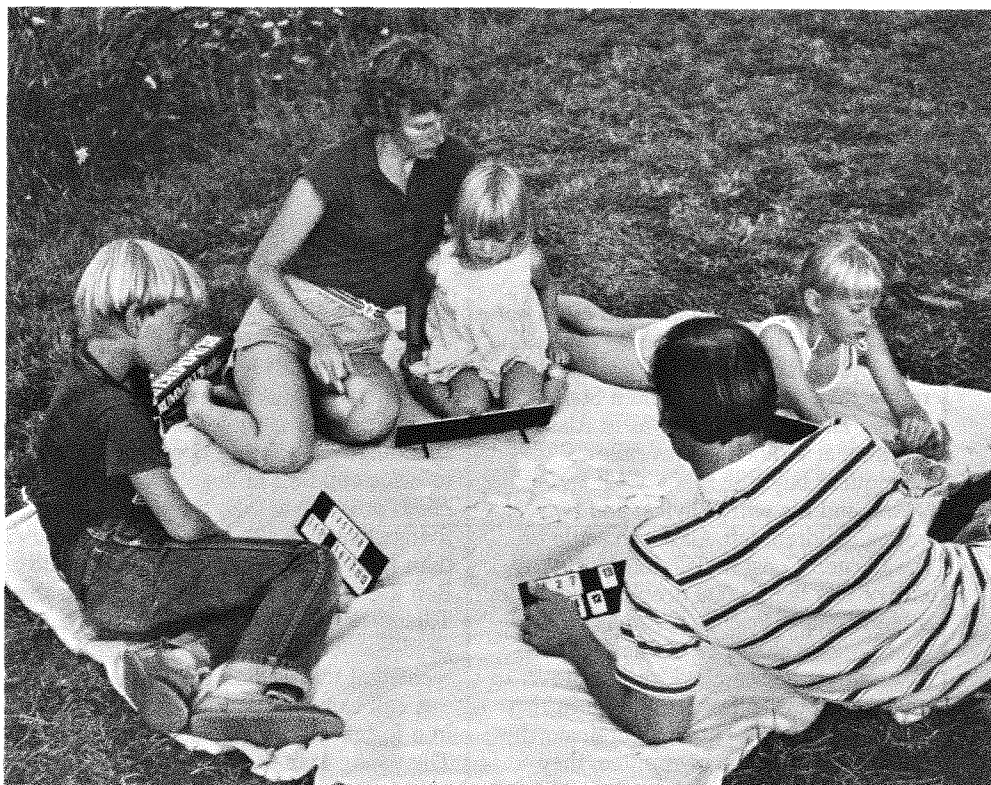
By JUDY BRUTZ

IS THE peace testimony for families? You might think this a strange question to be asking. You might think I am asking how to teach our children to love and understand peace and justice in the world community. While that is a laudable endeavor, I am not asking that question. I am asking how we relate to each other in the privacy of our home life. Do we apply the peace testimony to our family relations?

Unfortunately, the truth is that Friends do violence to family members. In a study of one yearly meeting, I found that Quaker husbands and wives pushed, grabbed, or shoved each other; slapped one another; and kicked, bit, or punched their spouses. Quaker parents used these

same kinds of actions against their children and also threw things at their children, and hit or tried to hit their children with something.¹

You might argue with me and say, "Well, that was only one yearly meeting. How do you know it is the same throughout the various yearly meetings, let alone for the different branches of Friends?" My answer is that reports from members of ministry and counsel, pastors, and Quaker therapists, who work with Friends families, unfortunately, report that there is abuse going on in Friends families throughout the Friends movement. Severe abuse occurs, as well as incest and psychological violence in Quaker families.



What does
the peace
testimony say
about how you
relate to your
family?

Love solves everything.

Avoid anger and conflict at all costs.

In addition to prayer we need to be taking action together as a faith community. Members of ministry and counsel and pastors need to be well equipped to respond to members and their families. We need sound education on family concerns available to us. We need qualified family educators and family counselors who also integrate the spiritual dimension in their work with families.

What does the peace testimony say about how you relate to your family? Does it apply only to wars and conflicts in the world, or does it also apply to wars and conflicts within your family, and within your own heart? **EF**

1. Brutz, J. and Ingoldsby, B. 1984. "Conflict resolution in Quaker families." *Journal of Marriage and the Family*. 46(1):21-26.

2. Brutz, J. 1986. *Becoming a Beatitude-People*. Address given, Friends Consultation on Doing the Truth, Quaker Hill, Richmond, Indiana. December 12. Also published in Consultation Proceedings, available from Quaker Hill Conference Center, March, 1987. Also published as a booklet and as an audio cassette recording by Friends Family Service, Des Moines, Iowa, March, 1987.

Judy Brutz is a family researcher, educator, and therapist who is completing her Ph.D. in the Department of Family Environment at Iowa State University. She is the founder and director of Friends Family Service in Des Moines, Iowa. This article was originally published in Quaker Life in March 1987.

As I have traveled in the Society of Friends in the last few years, many Friends have shared with me their own very painful stories. These Friends have been as young as 19 years old and as old as 80 years. They have come from all over the United States and Canada. They have been birthright Friends and they have been convinced Friends. They have varied as widely in their theologies, from universalists to born-again Christians. They all have in common deep buried pain and brokenness.

One Friend, who comes from many generations of Quakers, wrote me to tell me of her experiences.

Recently in my counseling I have uncovered a memory of my mother trying to kill me by strangling me around the neck with her hands. I was three years old, and the occasion seems to have been that I had a strong opinion about something... There was also sexual abuse. An aunt molested me several times... In our family there was a pervasive environment of verbal abuse and threat of violence. My mom frequently said things like, 'I'll push thy little face in.' 'I'll put thee out in the street.' 'You're hopeless and helpless, every one of you.' 'You don't have the brains you were born with.'

One Friend told me that when he was a child his father, who was (and still is) a pacifist, had on three separate occasions lost complete control and bashed and threw his young son against the walls.

Another Friend told me about 20 long years of being physically, psychologically, and sexually abused by her husband. Her husband is considered by his meeting to

be a good Christian husband and father, but in his home he is a different man.

We are told that our enemies are likely to be from our own household (Micah 7:6; Matthew 10:34-37; Luke 12:51-53). And of course Jesus told us to love our enemies and to bless those who curse us (Matthew 5:44). Can we do any less for our family members than we would for the world's people?

How is healing to come about, and how are we as a religious community going to share in the responsibility of healing and educating within our own fellowship?

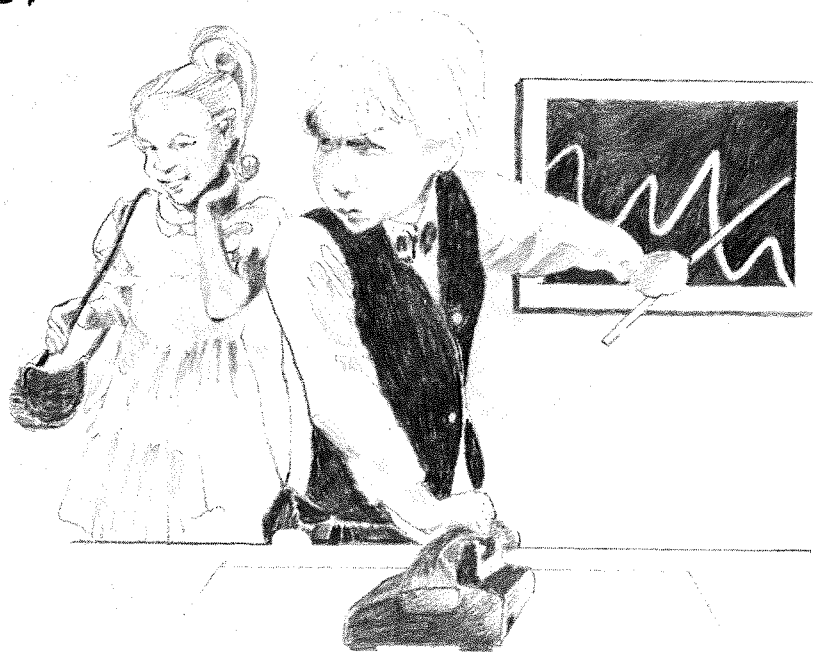
The first place to begin is to admit collectively that we have a problem. We need to be uncovering the hidden hurts in order to allow the Divine Healer to heal! Christ does not come where He is not wanted. What we keep buried and hidden stays that way until we open up and let the Light come in.

Christ said He came to heal the broken-hearted and to bind their wounds (Psalm 147:3; Isaiah 61:1; Luke 4:18). We need to ask that our eyes be opened (Matthew 20:32-34). We need to ask that we be made clean (Mark 1:40-42); we need to ask and it will be given (Matthew 7:7-8).

Our asking must be collective as well as private because we have attitudes and unwritten rules in our churches that govern how ministry and counsel, as well as pastors, respond to members and their families. These attitudes get in the way of healing. Do these sound familiar?²

Don't interfere in family life.

The professionals should handle it, but we don't want to overburden them.



On Growing Up

BY NANCY THOMAS

I CHUCKLED as my young son asked, "Mommy, what are you going to be when you grow up?" I don't remember my answer, but I do remember thinking how perceptive his question was.

I recall as a child standing in a forest of legs and looking up in wonder at those tall, strong, self-assured creatures above me. Or sitting, largely ignored, in a room of conversing adults, recognizing some of the words, but not having the slightest idea what they were talking about.

It was as though they were all members of an exclusive club with its own private language and passwords. They all seemed to know who they were and what to do at all times. I, only a child, didn't have a clue.

But even then I believed that someday I would be one of *them*. Someday I would cross the magic line into adulthood, and then I'd be able to stay up as late as I liked, drink coffee any time, know which fork to use, be my own boss, and have my own kids. I'd understand the language and, finally, know

what it was they were all laughing about.

Well, here I am on the other side of 40, and I still haven't crossed that magic line. I don't feel like a genuine member of the Club. Oh yes, I could stay up very late (if I wanted, which I usually don't), and I drink coffee every morning. I speak the language somewhat, so, in a sense, I'm IN. But not very far in. There are still too many unanswered questions, insecurities, even, at times, fears. Oh, different fears, to be sure. Grownup ones. But the feelings are surprisingly similar. I still like poetry, flying kites, and licking the bowl after baking cookies. In many ways (most of them good) I'm still a child.

Maybe there isn't a magic definite separation between childhood and adulthood. Maybe growing up takes a lifetime. Maybe part of being adult is accepting and nourishing the child within. Maybe . . .

But now that I know that I'm still a child, how do I relate to my own kids? As they enter their teen years, it gets harder to pretend. (Actually, it didn't

work too well when they were young either.) By this time next year I won't even be bigger than them any more.

I feel more like an Indian trail guide than an authoritative Official Grown Up (OGU). I've walked some of these paths before, although the scenery and background music have changed. I may not know all the answers and I can't fight their battles for them, but I can walk alongside a little ways longer. And I love them; that helps. I know that one day soon their roads will diverge from mine. I also know the One who walks by my side and who will be with them, wherever their trail leads. Maybe my keeping very close to Him is the best thing I can do for them.

I'm with my children in this adventure of growing up, perhaps a little ahead at the moment. The Christ who tells us that to enter the Kingdom we must become as children also tells us to keep growing in grace and knowledge. It's a lifetime prospect.

But I still cherish the hope that someday I will at last know what I am doing. **EF**



How to Speak to Youth... and Keep Them Awake at the Same Time

Ken Davis
Group Books

Do you ever speak to youth groups? Are you a Sunday school teacher, sponsor, conference speaker, or pastor? I am, or have been, each of the above, and on

that basis I commend this book to you. If it is true that "the medium is the message" then much of our effort in youth work is not just unfortunate, but nearly heretical. God is neither tedious, irrelevant, nor a cure for insomnia!

Ken Davis articulates principles for bringing youth presentations to

life. He offers insights into common pitfalls. He leads you step-by-step through the preparation process. Of course, this is what should be in a text on public speaking. What lends credibility to the content is that its presentation is lively, provocative, and relevant. You won't fall asleep reading this one!

Hot tip for pastors: If you are a Friends pastor then chances are you are the "youth speaker" at your church. I've observed Ken's presentations on several occasions, and as you would guess, the adults love to listen at least as much as the kids. Ken teaches these same principles in pastors' seminars. This is sound homiletics that will refresh your sermons.

—Chuck Orwiler

Survival of the Spirit

Ruth Howard Gray
John Knox Press, 85 pages

As the subtitle, "My Detour Through a Retirement Home," indicates, this is the account of a 90-year-old woman's temporary stay in a retirement home. Not technical nor full of guidelines and rules, it nevertheless, by the experiences and observations related, gives us an excellent idea of what life may be like in

some retirement centers and gives abundant hints of what to check out in considering one. It is worth reading.

—Lauren King

Chosen Vessels

(Portraits of Ten Outstanding Men)

Charles Turner, editor
Servant Publications, 196 pages

Written with enthusiasm and admiration, these candid biographies of outstanding authors (e.g., Charles Colson, Philip Keller, Philip Yancey, and seven others) remind us that we, too, of diverse personality and circumstances can be "vehicles of Eternal Charity." The book is highly recommended.

—Phyllis Cammack

Battered Wives

Del Martin
Pocket Books, 292 pages, paperback
\$3.95

Most feminists maintain that wife beating and wife battery, the crimes committed against women in their homes by the men with whom they share living space, are the extreme consequences of patriarchal societies in which women are seen as unequal to men and are therefore powerless to obtain equal rights. On this premise Martin presents a shocking and well-documented examination of all facets of violence in the home.

According to Martin, we must not only see the problem of spouse abuse through the horrible accumulation of facts that testify to its existence in possibly as many as 50 percent of all American households, but we must understand the forces that interact to keep women victimized. Martin attempts to show the reader how the institution of marriage, historical attitudes towards women, the economy and inadequacies in our legal and social service systems all can seem to conspire to keep the lid on this problem.

To illustrate her points the author cites a wide range of both published and unpublished works including police files, court records, FBI reports, and professional journals in medicine, psychiatry, psychology, and sociology. Her evidence is thought-provoking. There

have been enough studies done, for example, that authorities know the days of the week, times of the day, and even the rooms of the home where violence is most likely to occur. One pathetic finding is that among couples choosing to live together the incidence of violence is low in great contrast to the frequency and severity of violence among those legally married, leading authorities to conclude that a marriage license is far too often also a hitting license.

Until recently rape victims were suspected of being guilty for inviting the crime, thus in the eyes of society "getting what they deserved." Wife beating suffers under a similar illogic, that is, if he hit her she must be guilty of doing something, nagging, being a bad wife, to deserve being "put in her place."

Martin devotes a large section of her book urging women to fight back by speaking up about their situation and becoming wise about what survival tactics to employ. This book may make Christians angry, but if it prompts enough of us to see this problem in a new light and do something about it, Martin will have accomplished a great deal.

—Karen Bozman

Help, I'm in Trouble

Louise Ulmer
Augsburg Publishing House, 110 pages, paperback

It's My Life

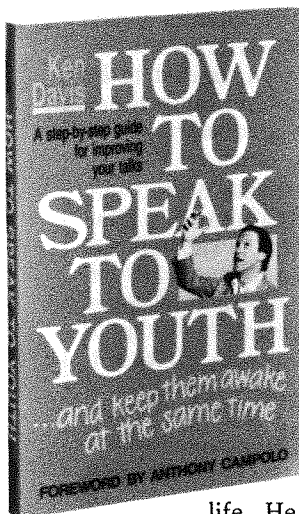
Michael L. Sherer
Augsburg Publishing House, 109 pages

These books together contain 23 true-to-life stories involving young people in situations many teens encounter frequently—peer pressure, temptations for sex/drugs/alcohol/cheating, parental relationships, self-concept, being overweight/unloved/lonely, having doubts, and making decisions. A Scripture verse at the end of each chapter expresses the basis for the concept of the story.

Help, I'm in Trouble also offers eight pages of prayers to help readers get going with their own praying.

The stories are short, to the point, and interestingly written, making these books good gift items for young teens.

—Betty M. Hockett



Is God Interested in

CERTA

BY RON MOCK

HE was the outstanding member of my law school class at the University of Michigan—G.P.A. above 4.0, and intensely involved in the law review and the environmental law society. He had a young family, and hobbies of backpacking and fishing, and poetry. He had graduated from a small midwestern Christian college but had rebelled against his strict Calvinist upbringing.

As we drove through the streets of Ann Arbor one day, my friend explained why he had abandoned Christianity. The Christians he remembered were narrow, fearful, and rigid. They took refuge in a religion that offered intellectual certainty (to anesthetize them from doubts and mental struggles), promises of security (to insulate them from risks), and legalistic adherence to such rules as those that prohibited any active play on Sundays.

But I was then discovering—and still am—a Christianity that is much different. For I am more and more convinced that the quest for intellectual certainty and the desire for security, are hindrances to spiritual growth, and not at all in God's will for us. And I grow suspicious that many of the sacrifices we make "for God" are not only frustrations to Him, but they create obstacles for our doing His will.

So, in honor of my friend, I want to make a lawyer's argument. It is an argument against certainty, security, and rituals of sacrifice. It is an argument for faith, hope, and love.

Is God Interested in Certainty?

He has hardly lifted a finger to help bring about intellectual certainty on the central issues of life. Take the central issue of the universe: Does God exist? If so, does

God care about us? Everything hinges on these two questions. Marriage. Career. Avocations. Use of resources. I have made all these decisions believing that God would guide. So I follow those inner feelings we call "God's leading." What if they are not God's guidance? What if I am deluding myself? Then those decisions may as well be made by throwing dice.

SO MUCH is at stake. Some of these decisions mean diversion of resources, both money and energy, in ways that can mean life or death. So I pray earnestly, wishing God would make His existence explicit and concrete, so I could feel certain He wants me to take the risks that face me. But he does not make Himself explicit.

It would be so easy for God to appear in some unmistakable way so I could *know* He exists and cares. If He is omnipotent, surely He could do that. But He stays hidden. Why does God hide? Millions of Christians hesitate, afraid to step out of their little boats and walk across the water to meet God's call. Billions of people do not even believe in Him. He could change that *now*!

But He stays hidden. Maybe He's not interested in providing us with certainty.

On the other hand, God does not demand that we be certain. Scripture records many cases in which God treats reasonable doubts with tolerance and understanding. Abraham, Moses, David, and Mary all asked tough questions that indicated doubt, and God was apparently not displeased.

No, God neither offers nor wants certainty. Indeed, when we are certain about something, having closed our minds on the subject, we are asking for trouble. All that paradox in Scripture, all those varieties of gifts and perspectives in the church, God has designed to constantly bring us up short. What foolish arrogance to assert we can ever really know for certain—when the world is so

big, so complex, and we so finite and so easily mistaken! If there is an area where we have ceased to learn, ceased to be open to that unsettling surprise, that is an area in which we are gradually growing useless to God.

The basis for a proper relationship with God is not certainty, but faith. Not blind faith, but steady faith. The choice is not between certainty about God and certainty about something else; intellectual certainty on fundamental questions is impossible. It is a question of what is more reasonable, a personal God, or something else.

Nor is it possible to choose unbelief. We must act. And our actions reflect some set of values. If belief in a personal God is the most reasonable position, the only consistent way to live is as if we are certain of it—even though we are not. Any other course of action requires us to behave as if God does not exist, an even more dangerous assumption. So here is the meaning of faith: responding to the light we have, without pretending to have more light than we do.

Is God Interested in Security?

Just as God could easily put to rest all doubts about His existence, He could put to rest all fears about our own survival or well-being. For example, He could have started by giving us imperishable bodies in an imperishable universe. Why not? He is omnipotent. Then we would be free from worrying about the material wants of our lives and free from worry about disease or aging. Satan tempted Christ to do this very thing—to solve immediately and forever the problem of hunger by turning stones into bread. Christ refused.

Here we arrive at the second great question of the Universe—why does an omnipotent God refuse to guarantee that our physical needs will be met?

Some may say that God does guarantee to meet our needs. After all, He is the

INETY?

Sovereign of the Universe. He has told us that all things work for good for those who love Him. So when He urges us to consider the lilies of the field and quit worrying about our material security, it's because we can rest secure knowing He will provide our needs. Maybe so. But how will God provide? He doesn't do it the same for us as He does for lilies—we don't come with our raiment built in.

God has rejected one strategy for meeting physical and social needs—by direct intervention, by turning stones into bread. He has adopted another strategy: making us His co-workers, His ambassadors. He makes His plea through us, He serves the least of our brothers through us.

SOMETIMES we miss His call, and people fall through the cracks, their needs unmet. Sometimes we disobey, and injure others when He asked us to help them. Sometimes so many of us do not hear and obey Him that He is unable to do His work at all. Isn't this the lesson of Noah's Ark, and of Sodom? When God had only one family left to serve Him, it was too few for Him to do His work, and the society had to be destroyed.

When we ask God to guarantee our security, we are asking Him to guarantee that His will is done by all those who affect us. In other words, we are asking Him to deprive those around us of their free choice. God refuses to do that, even if it means His plans for the world are ruined.

He has delegated His work to us—and if we fail to follow Him, He will not do the work for us. He would rather see us build a kingdom of evil and destroy one another than to make us puppets and thereby guarantee our security.

So if a drunk driver crosses your path, God will allow him to collide with you—even if it leaves you permanently paralyzed or your children orphans. God will

not guarantee your safety, because the price is too high: He will not override the drunk's freedom of choice to be drunk, nor yours to be there on the highway, nor society's choice to permit the conditions causing drunkenness.

If God does not offer security, neither does He demand it of us, because He knows it is something we cannot give. When my six-year-old daughter Melissa says she is never going to leave her shoes in the living room again, I know that is not (and cannot be) an ironclad promise. I have been promising God for 16 years that I would keep my spiritual living room clean—and still I drag rotten garbage in and leave it there with alarming regularity. God knows that security is something I cannot give Him, for the same reason He cannot give it fully to me: human unreliability. Our repentance and decision to follow Him are accepted even though God knows we are going to fail Him (and others) again.

Instead of security, God offers hope. I don't mean wishful thinking: God does not offer rose-colored glasses in which things look easier than they really are. Nor do I mean optimism: God does not offer some unreasonable hunch that things are going to get better.

God offers hope. We are not doomed to failure and misery—God knows a way out, a way to a world far better than we can imagine. His power, if allowed to work in my life, will inevitably change it for the better—helping me overcome those destructive behaviors that cause so much misery for me and those around me.

Nor is there any misery in the world that is too great for God. There is a solution to the arms race, to hunger, to injustice, to war. The experiences of Noah and of Sodom show us that God needs a critical mass of people to be able to make headway against the world's problems. But the book of Jonah tells us

that sometimes all He needs is one more person to make His light so clear that whole nations choose to embrace it. Jonah also tells us that by embracing God's way, a nation can stem the tide of chaos that would otherwise engulf it.

So that is what God offers, something better than security: hope that affirms there is a way to a better world, and our small efforts to follow Christ do have meaning and purpose.

In fact, we will destroy hope to the extent we insist on security. If God relies on us to use the resources at our disposal to accomplish His will for a hopeless world, then don't we frustrate His will (and thereby diminish hope still further) when we insist instead on storing up our resources in a futile effort to guarantee a safe tomorrow?

Is God Interested in Sacrifices?

A short route to God's truth is through the toughest paradoxes of Scripture. If any kernel of truth is tough enough to survive being ground between the rock and the hard place, it's an enduring truth indeed.

FOUR passages of Scripture, when considered together, present one of these chaff-grinding paradoxes. On the one hand we have the psalmist's repeated exhortation to "praise the Lord," including the use of musical instruments. Along with it comes Mary, the sister of Martha, pouring precious ointment on Jesus' feet and "wasting" the equivalent of a year's salary, which (as Judas points out) could have been given to the poor (John 12:1-8). Can my feeble attempts at devotion measure up to these examples?

On the other hand, there is Amos 5, where God says He hates Israel's festivals and solemn assemblies, and asks Israel to take away its songs and the sound of its musical instruments. And there is Isaiah 58, where God expresses His displeasure with fasts, including those conducted in startling ways to show devotion to God

(including sleeping on sackcloth and ashes). How can our modern forms of worship survive when God so scathingly denounces worship in the very forms He ordained in the books of the Law? How can my meager sacrifices for God be honored when God rejects the most extravagant forms of self-denial?

IM STUCK. I can't sacrifice enough, I can't worship enough, to measure up to Mary and to the psalmist. Even my puny acts of sacrifice and worship are wasted effort, according to Isaiah and Amos.

It may not be enough to offer God our modern-day version of the sacrifice as worship: The solemn assembly in fancy churches, wearing expensive clothes, singing lovely music, following spiffy orders of worship. In fact, it may be on the wrong track altogether. God might be willing to forego it entirely. He might also be willing to forego our sacrifices of self-denial, as so much wasted effort.

He longs to see us worship Him—but this is the "fast" He chooses:

... to loosen the bonds of wickedness,
to undo the bands of the yoke,
and to let the oppressed go free...
... to divide your bread with the hungry,
and bring the homeless poor into the house;
when you see the naked, to cover him,

and not to hide yourself from your own flesh...."
—Isaiah 58:6-7 NASB

Here is how we can praise Him: by actively *loving* people around us. By ensuring justice so that everyone has access to the means to meet his or her needs.

When Judas bemoaned the waste of a resource that could have fed a poor family for a year, Jesus said, "the poor you have with you always, but you do not always have Me." How can we pour precious oil on His feet in worship, now that He is not with us physically? "...to the extent you did it to one of these brothers of Mine, even the least of them, you did it to Me." (Matthew 25:40)

God would gladly trade every song in the hymnbook, He would be ecstatic if we trashed our styles of worship—if, in exchange, we spent our resources and energies loving the least persons around us, by meeting their needs. This is the proper way to sacrifice.

Spiritual Entrepreneurs

Friends, we are called to be spiritual entrepreneurs. We are called to step out in faith, not waiting for certainty. We cannot afford to wait until we are certain—certainty ought always to elude us, and doubts are God's tool for keeping us learning and growing. We must act in what-

ever light God gives—act as if we are certain, even though we cannot actually be certain.

We are called to take risks in light of our hope. We cannot afford to commit our resources to a quest for security—it is impossible to reach, and the effort interferes with hope, which is much more important. So we must commit our resources believing that God's work is always worthwhile, and confident that it increases His ability to meet our own needs by increasing the number of people through whom He can work.

WE ARE called to use our resources creatively to meet needs. We must not put our resources and time into projects that only offer expressions of praise or sacrifice to God. Rather, we must put them into projects that glorify Him in the way He wants to be glorified: Through active love that provides means to meet people's deepest needs. ■

Ron Mock, an attorney, is assistant director of the Center for Peace Learning at George Fox College, Newberg, Oregon. He attends West Chehalem Friends Church near Newberg. This article is adapted from a chapel address given at George Fox College.



FRIENDS WRITE

Who Is the Greatest?

I am confused. I read in the EVANGELICAL FRIEND: "The Canton [Ohio] congregation now enjoys the largest attendance of any Friends group in the nation."

I also read in *Quaker Life*: "Today Rose Drive [California] has the largest attendance of any Friends meeting in North America."

What is the explanation?

MILDRED RINARD
Stanton, California

EDITOR'S NOTE: Available statistics would indicate that *Quaker Life* was correct.

Friends and Worship

Friends are often asked how they differ from other denominations. Some answer that they do not participate outwardly in the sacraments, which others think essential. However, this is the result of something much deeper.

George Fox, learned by his own experience that he could commune directly with God and so could his fellow worshipers. He also found by experience that all could commune more deeply if they gathered together, two or three or many, to worship God seeking truth and guidance. Thus he recognized that every person has the capacity to commune with God.

The Friends unprogrammed meetings, believing that each person has the capacity to commune with God directly, base their gathered meetings upon a period of silent "waiting upon the Lord" until one of the worshipers is inspired to give the message that has come to him/her. This might be a prayer, or a hymn in which others may join, or it could be the sharing of an experience of truth. Others might add more light to the message already given, or give a different message altogether. Before the meeting closes all are refreshed and uplifted. Rufus Jones compared the meeting for

worship to the locks in a river where the boat enters at one level, then water flows in and lifts it up so that it can continue its trip at a higher level.

There are many Friends today who have never experienced an unprogrammed meeting for worship, and there are those who would find it difficult to worship without a planned program including a sermon, Bible reading, and hymn singing. Friends may use different methods and terminology, but if we are open to God's guidance and are obedient to the Light that is given us, we should all feel a warm friendship with one another.

Let us all remember that the real expression of God's presence in our lives is our love for each other. God is love. Let us love one another.

LUTHER WARREN
ESTHER KAMP
LOUISE GRIFFITHS
Wilmington, Ohio

We Don't Have to Give Up on the Divorced

BY DUANE HOUSER

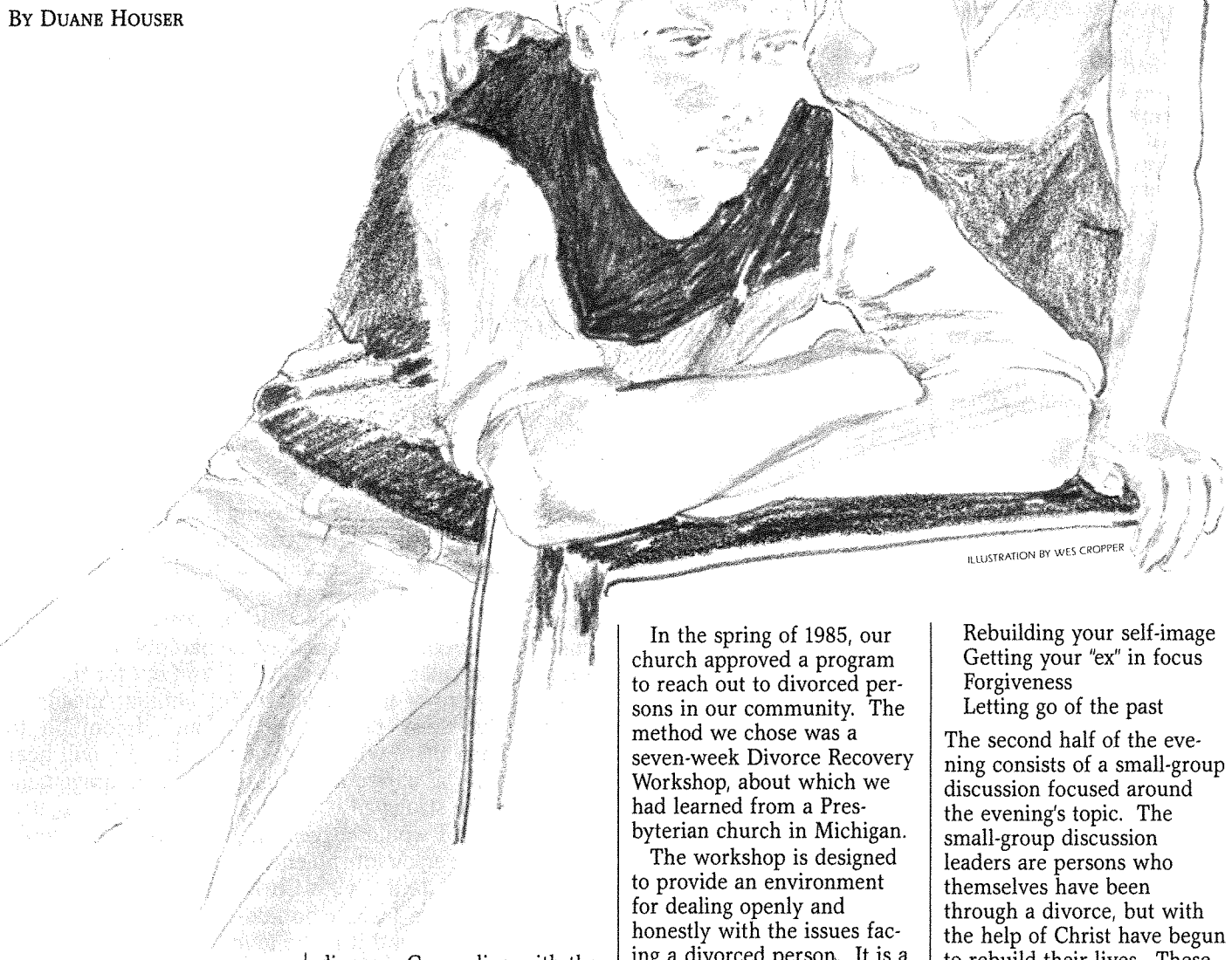


ILLUSTRATION BY WES CROPPER

CHURCHES—whether large or small, urban or rural—are faced with the question of how they will relate to those who are divorced. In spite of our best efforts to help those whose marriages are in crisis, there have been and continue to be families broken apart by

divorce. Counseling with the divorced has become a routine part of a pastor's work—not just with those outside the fellowship, but also those within.

What can we do to help those whose lives are shattered, whose dreams lie broken? How can we bring Christ's healing power and love to persons often filled with feelings of hurt, despair, anger, failure?

In the spring of 1985, our church approved a program to reach out to divorced persons in our community. The method we chose was a seven-week Divorce Recovery Workshop, about which we had learned from a Presbyterian church in Michigan.

The workshop is designed to provide an environment for dealing openly and honestly with the issues facing a divorced person. It is a means of bringing intellectual understanding, emotional support, and the message of a God who cares to individuals in the aftermath of a divorce.

The workshop is held one night a week for seven weeks. We've found that Fridays work well. The first half of the evening consists of a lecture on a topic such as:

The stages of divorce recovery

Rebuilding your self-image
Getting your "ex" in focus
Forgiveness
Letting go of the past

The second half of the evening consists of a small-group discussion focused around the evening's topic. The small-group discussion leaders are persons who themselves have been through a divorce, but with the help of Christ have begun to rebuild their lives. These small-group sessions are valuable times of identification, support, and sometimes challenge and confrontation!

The responses of workshop participants vary greatly, of course. They range from "This is what keeps me going all week!" to "This is not what I expected!" People are at very different stages in their response to the divorce, their readiness to respond to the

challenge to grow through their divorce and to place their lives in the Lord's hands.

Representative responses, though, include:

It helped me "find a reason to go on."

It enabled me "to break through my feelings of isolation and uniqueness."

"Provided me with the fellowship and support."

"It has opened my mind regarding God's love for me."

TO date we have held three Divorce Recovery Workshops. The first one consisted of 25 individuals; the next two workshops averaged over 60 participants. In our last workshop over three-fourths of the participants came from outside the church. One of the larger groups represented has been the 36-45-year-old age group with an average length of marriage of between 16-25 years. No wonder divorce is so devastating!

The workshop has been a great help to many. It has provided stability, support, and direction. Our goal, however, is more than just giving help to those in a life crisis. We believe the best we have to offer anyone is Christ Himself, and so we view the Divorce Recovery Workshop as a means of experiencing His love and putting their lives in His control. In fact, I'm convinced that the only lasting change in a person's life will come from that commitment. One of the rewarding parts of the

Note: Of help in building one's understanding, the following books would be recommended:

- for understanding the effects of divorce and how one can respond to them—*Growing Through Divorce* by Jim Smoke

- for help in thinking through the biblical passages on divorce—*Marriage, Divorce and Remarriage in the Bible* by Jay Adams

workshop has been seeing individuals come to Christ to renew their faith, grow, and then to see them minister to others.

For follow-up we have an ongoing group within the church called "Rebuilders." We invite those who go through the workshop to meet weekly for Bible study and sharing and to gather for social times and special events. We have also attempted to reach out to teens of divorced families with a one-day workshop last year and a Friday night series this year led by our youth pastor, Stan Hinshaw.

IN the future we would like to do even more to give help to marriages in crisis, perhaps with a program similar to Recovery of Hope. We also are considering dividing our Rebuilders into two distinct groups: (1) Those who are working through the divorce and its ramifications and (2) Those who experienced divorce some years ago and are now concerned with living beyond the divorce as singles.

What about you? What about your church? Are you aware of the needs of the divorced families in your community and in your church? I would challenge you to open your heart, to ask the Lord if He wants to lead you to a challenging, yet rewarding ministry. You could start by inviting a single parent and his/her children to join you for a meal.

Yes, God hates divorce (Malachi 2:16)—as does almost every divorced person I've encountered—but He does love sinners (Romans 5:8). We are called to reflect His nature so that we "may be sons of your Father in heaven." (Matthew 5:45) **EF**



Duane Houser is Minister of Counseling and Visitation at First Friends Church, Canton, Ohio.

Who's In Control?

(Continued from page 3)



Parental servanthood may sound like no control at all. Therefore, some parents may construe this approach as a way of escaping the responsibility of working through the exchange of control and simply surrendering all control. It's not. Parental servanthood is hard work and time-consuming. On the other hand, some parents will see this as the radical call to change that it is, and opt for the lazy way out by use of inappropriate but familiar means of control. For those parents, this is an admonition to growth. Then there will be those parents who will hear this, hopefully, as a friendly reminder and encouragement to keep up the struggle.

In closing, I would suggest that this approach would bring a young person into an encounter with the authority of love. It is not hard to view Christ as our example in this enterprise. It was Jesus who laid down His position in order to serve us, and it is the love that filled that act of servanthood which controls those who choose Him to be Lord of their lives. Our youth need parents who will exemplify the love of Christ in their listening, guidance in decision-making, and suffering. They need parents who are willing to be servants. **EF**

For further reading:

How to Really Love Your Teenager by Ross Campbell, Victor Books, Wheaton, Ill.

The Road Less Traveled by M. Scott Peck, Touchstone Book, New York.

Five Cries of Parents by Merton P. and A. Irene Strommen, Harper & Row, San Francisco.

Paul J. Bock has been youth pastor at Reedwood Friends, Portland, Oregon, for the past nine years.



EFC- EASTERN REGION

EFC-ER Happenings

WEST END FRIENDS CHURCH in Richmond, Virginia, is the newest Friends church in EFC-ER. Much planning and preparation went into the project prior to the first service held on Sunday, April 5, at Dumbarton Elementary School. David Smith, pastor of the new congregation, reports that 211 were present April 5 for the first service; 169 attended April 12. On Easter Sunday, April 19, there were 230.

Hanover Friends Church in nearby Mechanicsville has sponsored planting the church, and volunteers faithfully worked in telephone contacts and calling door-to-door to make it happen.

Sid Boyd, assistant pastor, has worked for two years heading Bible studies in homes and promoting the new church. In addition Dennis Mote has been for one year on the Hanover staff as coordinator of church planting working with George Robinson, head pastor.

The plan calls for beginning another church next year, and Stephen Savage will join Dennis Mote to begin an intensive effort in another selected area of Richmond.

To our new Friends at West End, welcome to the Family of Friends in Eastern Region!

* * *

EASTER WORSHIP services across EFC-ER were a blessing to scores of people. Many scheduled sunrise services, fellowship breakfasts, and special cantatas featuring victorious Easter music. Here are some

reports of attendance by pastors phoning in:

Canton	1,431
Willoughby Hills	1,253
East Richland	909
Trinity Van Wert	917
Morningside	712
Salem First	820
Alliance	496
Battle Creek	390
Cardington (Ext.)	133
Sarasota (Ext.)	46
Colony	105
Portsmouth, Virginia	263

* * *

CAMP CAESAR plans are formulated, and Glenn Althouse predicts a great camping season. Junior High week is June 29-July 4, with Terry Knighten assisting Glenn as camp director. Milton Leidig will be morning speaker, Larry and Kathy Willet music coordinators, and Kelly Hadlich, Mike Brown, Larry Willett, and Bruce Bell evening speakers.

Senior High week follows July 6-11. Dale Chryst will assist as director. Robert Hess, general superintendent, will speak each morning, and Howard Moore, Taiwan missionary on furlough, will speak evenings. Potter's Clay from Malone College will be guest musicians.

The cost per person is \$88. Registrations should be sent to Glenn Althouse, 732 E. 6th, Marysville, Ohio 43040.

* * *

CALENDAR

June 29-July 4	Camp Caesar: Jr Hi
July 6-11	Camp Caesar: Sr Hi
July 25	Virginia District Meeting, New Point; Central Ohio District Outing at Ohio Retreat Center, 9:00 a.m.; Piedmont District Meeting at Longview, 9:00 a.m.
July 30-31	New Pastors Orientation
August 1-6	175th Yearly Meeting Sessions

SPEAKERS FOR YEARLY MEETING August 1-6 will be David LeShana, president of Seattle Pacific University, speaking Sunday through Wednesday noon; Robert Hess preaching at the recording service Wednesday night. Jerry Kirk, pastor of Cincinnati's College Hill Presbyterian Church and president of National Coalition Against Pornography, will speak at the closing service, Thursday night. Directing the music will be Beverly Collins from the Richmond-Hanover Friends Church.



MID-AMERICA YEARLY MEETING

Techni-Growth Evangelism

Linwood Park participated in a Techni-Growth Evangelism Telephone Campaign a few weeks before Easter. Members of their church contacted 500 people with the promise of having 50 new people in the morning service on Easter Sunday. Their average attendance is 30, and Easter they had about 70 in attendance. Even though they didn't meet their goal they were encouraged because most of the visitors were from the local area. Linwood is an extension church in Wichita, Kansas.

Iglesia Amigos Dedication

Sunday afternoon, April 12, the Iglesia Amigos, located in the inner city of Wichita, was dedicated. The building was full as area churches came to join with the Hispanic community for this occasion. Randy Littlefield and Pastor Tomas

Martinez led the service. Howard Harmon, assistant superintendent, gave the message. Maurice Roberts, superintendent, gave a challenge and the prayer of dedication. Special music was given by the Hispanic church.

Alba Friends church in Missouri was challenged by their pastor, Paul Moser, to put the parable of the talents to the test. Money was taken by members and each one will invest funds in a variety of unique ways. The collection on Easter Sunday will be applied to reduce the mortgage balance.

MAYM Young Women's Retreat

"Practicing the Presence of God" is the theme for the second annual Young Women's Retreat, September 12-13. The retreat is a time for women in their teens and twenties to focus intently on such workshop topics as "Relationships and Inner Healing," "Listening to God," and "Practicing the Power of the Holy Spirit."

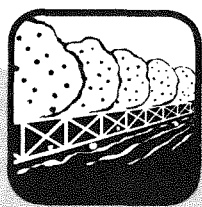
There will also be opportunities for sharing and reflection in small groups and panel discussions. The retreat will be held at Cromer's Farm Retreat Center; registration is \$12.50 in addition to a love offering to cover cost of facility. Watch for upcoming information.

INTERNS

Intern positions for 12 months beginning in September. Salary, room, and board provided.

Contact:

John Salzberg
William Penn House
515 E. Capitol Street
Washington, D.C., 20003;
telephone 202/543-5560.



NORTHWEST YEARLY MEETING

McCutchen Named Assistant Superintendent

Retha McCutchen has been selected to serve as assistant superintendent of Northwest Yearly Meeting beginning July 1. She will be working with Superintendent Howard Harmon as Jack Willcuts and Quentin Nordyke complete their service in the Yearly Meeting office.

Retha, a recorded minister in NWYM, has been on the pastoral team at Boise, Idaho, since 1984. Prior to that she was pastor at Ontario, Oregon, and minister of shepherds and director of Christian education at Clackamas Park, Portland, Oregon.

New Things

Theme for the 95th annual sessions of Northwest Yearly Meeting is "New things I declare . . . says the Lord." Isaiah 42:9. The new general superintendent, Howard Harmon, will give his keynote message Sunday evening, July 26.

New missionaries Dan and Tami Cammack and Ken and Tonya Comfort will be commissioned. And the guest speaker will be the new president of Western Evangelical Seminary, Duane Beals.

The July 25-31 sessions on the George Fox College campus, Newberg, Oregon, will begin with banquets for men and women on Saturday evening. Sue Anderson will speak to the women; men's speaker will be Steve Baron. Grade school children will have a picnic. A bar-

becue and concert will be held for youth.

A "thank you" for Quentin and Florene Nordyke will be held following the Sunday afternoon missions rally.

A newly adopted *Faith and Practice* will mean some changes for boards, departments, and commissions.

Special dinners for teachers and writers will be something new. Monday evening a teachers fellowship dinner will feature Don Stump, principal of Greenleaf Friends Academy, as speaker. Sally Stuart, author of the 1987 *Inspirational Writers' Market Guide* and other books, will speak to people interested in writing at a 5:00 p.m. dinner on Tuesday.

Another innovation will be the use of a short video presentation in each evening service that will share some aspect of Yearly Meeting activities from earlier that day.

Peace Network

The Alumni Peace Network has been formed to help George Fox College alumni learn about and encourage each other in the areas of peace, justice, and conflict resolution. Over 60 attended the first activity—a Muffin Munch in Minthorne Hall. A newsletter is scheduled to go out this summer.



ROCKY MT. YEARLY MEETING

RYM Briefs

LA JUNTA, COLORADO: La Junta Friends is surveying its community to find unchurched families and individuals. More than

300 homes are targeted for canvassing.

Pastor Lyle Whiteman reported attendance for the Easter morning service was 40, the largest number for a morning service in more than a year.

PAONIA, COLORADO: Pastor Eldon W. Cox reported that several members attended the Billy Graham Crusade's Christian Life and Witness classes in March and April.

ALBUQUERQUE, NEW MEXICO: Individuals are gathering every Wednesday at noon for a "brown bag worship." After a time of lunch and fellowship, participants worship from 12:20 to 12:50. The schedule is designed to accommodate lunch-hour schedules and to introduce new people to Christ.

Rocky Mountain Yearly Meeting Set in June

The 31st annual Rocky Mountain Yearly Meeting is set for June 13-18 at Quaker Ridge Camp. Richard Sartwell, pastor of Salem, Ohio, Friends, is keynote speaker. The theme for the 1987 sessions is "Standing Firm on Christ: Friends Faith Foundations for Today."

In addition, a four-film series by Dr. Kevin Leman entitled *Growing Up Whole in a Breaking Down World* will be shown.

Fall Men's/Women's Retreats Planned

"Be All You Can Be" is the theme of the annual RYM women's retreat scheduled September 25-27 at Glen Eyrie Conference Center in Colorado Springs. Marjorie Myers will be the main speaker.

The cost of the retreat will be \$95, of which a \$25 deposit must be made before August 26. Late registration cost is \$110 and the maximum number of reservations is 90.

The Quaker Men's retreat will be October 9-11 at Quaker

Ridge Camp. Roy Clark of Newberg, Oregon, will be the main speaker. Clark was professor of music 11 years at Friends Bible College before moving to George Fox College and Cascade College, where he taught speech and music. He has pastored several churches in Northwest Yearly Meeting and has traveled among several EFA yearly meetings as a speaker and singing evangelist.

Bill Pruitt, pastor of Northwest (Arvada, Colo.) Friends, is in charge of the retreat; Gary Macy will be in charge of music. Weekend plans also include a panel seminar on husband/wife relationships.

Youth Camps Set

Youth camp dates for Quaker Ridge this summer are:

June 20-25 Senior High

June 25-29 Juniors (4th-6th grades)

June 29-July 4 Junior High

Campers should contact their pastor for information. Adults interested in counseling should write Lowell Weinacht at 601 So. Whitcomb, Fort Collins, Colorado 80521.

RYM Prayer Opportunities

1. Pause to praise and worship God. Reflect upon His goodness in your life and the lives of loved ones.

2. How pure is your speech? Matthew 12:36 (NKJV) says: "And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment."

3. Pray for the visitation effort underway in La Junta, Colorado. Ask the Father for new people to come into that church and that a revival would touch the city and church.

4. Continue to ask our God to bless RYM with a vision for the Great Commission.

OUR FRIENDS MISSIONARY OUTREACH

New Appointment

At annual retreat May 17-20 the Evangelical Friends Alliance Missions Commission appointed Tim and Kathy Fox as new missionaries to Mexico City effective at the conclusion of their current pastoral term at Fowler, Kansas. Foxes will be doing further preparation for service until January 1988, when they will begin a year of Spanish language study. Foxes have one son, Kevin, and are expecting another child in July. Tim and Kathy hold master's degrees from Asbury Seminary and the University of Kentucky respectively. Tim is originally from Ohio and Kathy from Iowa. Tim served with Friends in Taiwan while on a one-year missionary assignment with OMS International.

Since missionaries Mark and Wilma Roberts are returning home in November, EFM hopes to send a short-term couple to assist David and Joyce Byrne until Foxes arrive on the field.

Candidates are being considered to go to Rwanda to assist Willard and Doris Ferguson

when George and Dorothy Thomas come home in September at the end of their short-term service.

First Service for Rwanda Mission

Evangelical Friends Mission is happy to announce that the first worship service of evangelical Friends in Rwanda was held May 10 in the Gicukiro area of Kigali. About 40 people including Thomases and Fergusons (EFM missionaries) attended the service and nine people stayed afterward to pray for salvation through Christ.

Local officials at Gicukiro have not only approved Friends holding regular worship services in their area, but are encouraging us to establish headquarters there, and negotiations are underway for purchasing mission church property. Thomases will move in May to a rented house near the home where we have permission to hold services until a church can be built. We praise God for this progress.

OUR WIDER FAMILY OF FRIENDS

Adapting Technology to World Hunger Needs

James Hoeksema, instructor at William Penn College, Oskaloosa, Iowa, and a former missionary and teacher in Kenya, has more recently developed a corn planter for Kenyan farmers. As an industrial technology instructor he has been able to use his expertise and his students to design and build this planter with no hydraulics. Students, Evan

Jones, Fairfield, Iowa, and Rob Schaffner, Seymour, Iowa, have helped design this three-row planter that is exactly what is needed for Kenyan farmers.

Educators Schedule International Conference

To celebrate its 150th anniversary, Guilford College has called the First International Congress on Quaker Education to be held in Greensboro, North Carolina, April 7-10, 1988. Cosponsors include Friends Association for Higher Education and Friends Council on Education. The congress will try to discover and articulate a fresh vision to guide Quaker education. About 350 people associated with Friends education worldwide will work individually, in small groups, and in plenary sessions, to formulate the vision.

The congress will look at issues facing education today, and Quaker education in particular, from the perspective of a rich tradition, and in both an intercultural and intergenerational context. For the first time, Quaker educators from around the world will be brought together. And for the first time, representatives of Quaker elementary and secondary schools, colleges, seminars, and adult study centers will be able to consider common educational issues.

Del Coppinger



Iowa Selects Superintendent

Del Coppinger has been selected to serve Iowa Yearly Meeting as general superintendent starting July 1. He is a graduate of William Penn College and Asbury Seminary and has had pastoral experience in Iowa Yearly Meeting. Del and his wife, Mary Ann, have two children—Doug and Denise. Most recently Del has been a teacher in Newton, Iowa. During the past year he also was interim pastor at Bangor-Liberty, concluding May 1.

QUIP Catalog Soon Available

Quakers Uniting in Publications plans to have a catalog available this summer. The 56-page catalog will include more than 440 titles from 30 Quaker-related publishers. The catalog will be available from Quaker publishers with a recommended \$2 charge for postage and handling.

Volunteer of the Year

Sadie Vernon, a Belizean Quaker whose work is supported by Friends United Meeting, became the first recipient of the Outstanding Volunteer of



Tim and Kathy Fox receive congratulations from Missions Commission chairman Ron Woodward.

JOB OPENING DAY CARE ADMINISTRATOR

Quaker Day Care Center, located in Willoughby Hills Friends Church (eastern suburb of Cleveland, Ohio), is seeking to fill the position of Day Care Administrator. A resume must be submitted with an application. For an application, please write: Quaker Day Care Center, 2846 S.O.M. Center Road, Willoughby Hills, OH 44094.

Minimal Requirements

1. Must meet state law requirements (minimal education), high school graduate with two years experience in day care work, or a degree in area of early childhood education.
2. Must possess basic administrative and organizational skills.
3. Must be a member of a Friends Church.

the Year 1986 award given by the Council of Voluntary Social Services in Belize. The admiration and esteem in which she is held is evident by this award statement: "Miss Sadie Vernon has unselfishly dedicated her life to the good of her fellow human beings and to the betterment of life for all Belizeans."

Friends Directory

The Friends Directory for 1987 and 1988 is available. Produced by the Friends World Committee for Consultation, the publication lists Friends meetings, churches, and worship groups and their yearly meeting affiliations, Friends information and study centers, Friends schools and colleges, Friends reference libraries and bookstores, Friends retirement facilities, and headquarters of some Friends organizations.

Single copies may be ordered from FWCC, 1506 Race Street, Philadelphia, PA 19102-1498 for \$5, plus \$1.50 for postage and handling.

OUR
WORLDWIDE
CHURCH
FAMILY

U.S. Muslim Population on the Rise

Pasadena, California—The raising up of a new generation of Muslim Americans is the goal of at least some Islamic centers in the United States, according to Kent Hart, director of field ministries of Zwemer Institute of Muslim Studies. North America is one of a number of countries targeted by Muslim missionaries.

Some 3 million Muslims living in the U.S. are served by 600 meeting places. "Nearly

every major city, and some smaller urban areas, now have mosques or other Islamic community centers," Hart said.

The Islamic population of the U.S. is growing and, according to the *Chicago Tribune*, may overtake Judaism as the nation's second-largest faith in the next several years. Growth has occurred both through immigration and conversion. "Generous estimates put the number of Black Muslims at about one million and Anglo converts to Islam—a large majority of them women—at between 40,000 and 75,000," Hart said.

—Missionary News Service

New Billy Graham Film Rated PG-13

Burbank, California—Caught, a new Billy Graham film produced by World Wide Pictures, has received a PG-13 rating from the Motion Picture Association of America. With 20 feature films behind him, this is the first Graham film that has received such a rating.

"At first the rating concerned us," remarked Bill Brown, president of World Wide Pictures, "but we learned that any film that deals with drugs automatically receives a PG-13 rating—and the subject of drugs is vividly depicted in Caught. The film is action-packed so several of the fight scenes in the film also may have contributed to the rating."

Caught will be released in approximately 400 theaters across America beginning in September.

—World Wide Pictures, Inc.

U.S. to Become Second-Largest Hispanic Nation

Los Angeles, California—Within the next 20 years, the United States will have the second-largest population of Hispanics



Now Available! The Rich Heritage of Quakerism by Walter R. Williams

The Evangelical Friends Church—Eastern Region Anniversary Committee offers the 1987 edited reprint of *The Rich Heritage of Quakerism* at a special \$12 price until September 1 (\$13.95 after September 1). The new edition includes an Epilogue by Paul Anderson, updating events since the original publication in 1962, and a new introduction by Robert Hess.

Send orders now to EFC—ER, 1201 30th St. NW, Canton, Ohio 44709

Please send _____ copies of *The Rich Heritage of Quakerism* at \$12 (plus \$1 for postage and handling).

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Make checks payable to EFC—ER.

in the world—40 million. Only Mexico will have more Hispanic people. Latin Americans are growing even faster on another scale. According to *Newsweek* magazine, 9,600 Latin Americans convert to Jesus Christ every day.

—Missionary News Service

Protestant Worship on Rwanda Radio

Bilyogo, Rwanda—Protestant worship is being broadcast by radio for the first time by the Protestant Council of Rwanda, which includes Anglican, Baptist, Methodist, and Presbyterian membership. About two-thirds of Rwanda's population are Christians; most of those are Roman Catholics.

—E.P. News Service

Handbook Documents Increase in Missionary Personnel

Washington, D.C.—The number of missionaries sent overseas by North American Protestants has grown to 67,242, according to the newly released *Mission Handbook* (13th Edition), published by World Vision's Missions Advanced Research and Communication Center (MARC). Of this number, 39,309 are "career" missionaries; 27,933 are short-termers,

who go overseas for a shorter specified time of service.

—Missionary News Service

EFMA Annual Meeting Emphasizes Urban Challenge

Buffalo, New York—At least 60 organizations have made plans for evangelizing the world by the year 2,000, researcher Jimmy Maroney told delegates to the annual meeting of the Evangelical Foreign Missions Association (EFMA). Maroney, a researcher with the Foreign Mission Board of the Southern Baptist Convention said that "far more people share our concern for a more cooperative interdependent global strategy for evangelizing the world than we presently realize."

Those who would evangelize the world must meet the challenge of reaching the world's cities for Christ. Convention speakers described the growing phenomenon of urbanization, noting that nearly 300 of the world's cities will have over one million people by 1990. Maroney pointed out that many cities are largely unreached: "In 1986, we identified 29 major cities that do not have any type of a Christian witness; not a church or even a Bible study group."

—Missionary News Service

**OUR
FRIENDS
IN
LOCAL
CHURCHES**

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

Youth and Christian Education

COTTONWOOD Friends Church, Emporia, Kansas (Warren Hendershott), reports that during the month of March the pastor's wife gave children's messages in the worship service using a kite with various themes. April 5 the Christian Education Committee sponsored a "Kite Flying Party" for the church family in a local pasture. Several kites escaped, adding excitement to the event.

The children and youth of **COTTONWOOD** Friends brought money for 11 Sundays for the EFM missionary Easter offering for the Byrne family. The rest of the congregation were challenged to match or exceed the children's offerings and to bring their contributions on Easter Sunday. The children exceeded the challenge by several dollars!

The senior high youth of **BYHALIA**, Ohio, Friends (Ted Barnes) served a mystery dinner to earn money for summer camps. The menu included "untidy Joseph," "stick-in-the-mud," etc.

The **CANTON**, Ohio (John Williams, Jr.), Friends youth singing group, Master's Singers, traveled to Wabash, Indiana, to present their spring musical *Surrender* to the youth at White's Institute on Palm Sunday weekend.

MEDFORD, Oregon, Friends (Paul G. Meier) young people and adults joined groups from **EUGENE** and **TALENT** churches in a "Get Away—Give Away" trip to Mexico during the week

of spring vacation. They assisted in construction, painting, and leading children's activities, as well as sharing from God's Word. Youth activities are expanding, with the addition of Dave and Cindy Hooker as junior high sponsors.

MIAMI, Oklahoma (Merl Kinser), is participating in an area Sunday school emphasis. There are two categories of entries, and prizes will be awarded in each category. Prizes will go to the largest numerical increase and the one with the largest percentage increase.

In lieu of VBS, **BOOKER**, Texas (Francis Ross), Christian Education Committee sponsored a Family Bible Crusade. Ginger Ingram Brown, ventriloquist and the "Littlefolks" were speakers for the weekend meeting.

WADSWORTH, Ohio (Walt Morton), had their fourth annual youth "Family Feud Night" on April 26, which included a pizza party. They will be having vacation Bible school June 28 to July 2 in the evening this year. Gerry Balind will be in charge.

SPRINGBANK, Allen, Nebraska, Friends (Roger Green) combined with the Methodist

and Lutheran churches in Allen for vacation Bible school May 26-29.

NORTHWEST, Arvada, Colorado, Friends (Bill Pruitt) look forward to vacation Bible school July 12-17. Children will have an emphasis on child evangelism, while adults view Dr. James Dobson's film series *Turn Your Hearts Toward Home*.

HAVILAND, Kansas, Friends (Dave Robinson) had a VBS children's day camp at the Stevens farm the end of May. The children were transported by the church bus and enjoyed Bible lessons and other activities during the day.

Dorothy Barratt, EFA Christian education consultant, met with **CALVARY**, Columbus, Ohio, Friends (Robert Stroup) April 7. The Christian Youth Club held a spaghetti dinner on April 4.

The senior high FY of **SALEM FIRST**, Ohio, Friends (Richard Sartwell) presented a parable drama entitled "Doors," April 5. They are planning to make this presentation in other churches.

At Vale, South Dakota, the **EMPIRE** (Lloyd Hinshaw) Friends Youth Box Supper on St. Patrick's Day raised \$463.50 from 25 meals that were auctioned. Funds will be used for youth camps.

RAISIN VALLEY Friends, Adrian, Michigan (Dale Chryst), held their Sunday School Teacher and Officer Banquet March 26, with the theme "Amazing Grace."

In order to promote the Easter offering for the Byrne family, several youth of **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff) participated in a puppet show and skit. Malinda Stiffler and Jeremy Cmelo were the puppeteers, introduced by Calvin C. Crow.

Missions

In spite of a severe post-winter snow, about 40 ladies attended a Spring Brunch at **WESTGATE**, Columbus, Ohio, Friends (Randy Neiswanger) to hear retired missionary Anna Nixon speak, April 4.

On February 22, for the **MEDFORD** children's departments, Barbara Morse shared slides and told of her work in Mexico under Wycliffe. Ladies from the church joined **TALENT** women to hear her speak at a lunch also. On April 5 Steve and Janelle Baron spoke to adult Sunday school classes about their work in Bolivia and Peru with the greenhouse project.

Eighteen women from **MEDFORD** attended the Friends Women Spring Rally at **SPRAGUE RIVER**, Oregon (Bobby McClearen), on May 9. Janelle Baron and Gen Fitch were speakers for the event.

The Cindy Aufrance Missionary Society of **ALUM CREEK** made and sold chocolate Easter eggs to raise money to purchase a large cabinet for the church kitchen.

Abraham and Diane (Oswalt) Bible were special guests in the evening service March 22 at **SALEM FIRST**. They shared their involvement in a special ministry in Eastern Europe.



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Azusa Pacific University, Azusa, CA 91702-7000

A group from **BATTLE CREEK**, Michigan, Friends (John Grafton) traveled to Haiti March 9-20 to minister to the people there. Several of the travelers were going for the second time. Their insight has inspired the rest of the church to a greater support of missions.

Spiritual Life and Growth

At **EMPIRE** Friends the Anders Family of Sturgis, South Dakota, conducted crusade meetings for several days in early April. The sessions were by the Men's Vale Prayer Group.

Special services were held at **MT. CARMEL**, Cable, Ohio, Friends (Fred Clogg) March 1-4 with evangelist Earl Bailey from **CANTON** and song evangelists Dale and Mary Berens from North Lawrence, Ohio.

Special meetings were held at **HAVILAND** by Wes and Cindy White, pastors of the Christian and Missionary Alliance church in Green Bay, Wisconsin. Cindy White is a talented pianist.

GOSHEN, Zanesfield, Ohio, Friends (Bruce Bell) held a revival March 29-April 5 with Dr. and Mrs. C. V. Hunter of Asbury College as guests.

Pastor Dave Kingrey challenged the members at **UNIVERSITY** Friends, Wichita, Kansas, with a series of messages on walking with Jesus through the tragedy and triumph of the crucifixion. Elton Trueblood shared in the morning service on May 17. He was there as commencement speaker at Friends University.

Since November a small adult Sunday school class at **UNIVERSITY** Friends Meeting has been exploring guided imagination in learning more about a personal Lord. Donna Bales, associate pastor, guides the class through meditation using the Scripture for that



Sunday's worship, or using an exercise from another source. Two helpful books used are *Imagine That!* by M. Halpin, and Scripture meditation in *Opening to God* by C. Stahl.

A Christian Passover Celebration was held at **MEDFORD** church April 15, before Easter. Eighty people attended the special service, while young children were supervised by members of another local church. Symbols of the Passover meal were presented as Scriptures from both Old and New Testaments showing their meaning were read. The Junior Department of the Sunday school constructed a relief map of Jerusalem and its environs, marking places Jesus went during the last week before His death. John Charles and Rita Bingham led in this endeavor.

The congregation at **OKLAHOMA CITY**, Friends (Sheldon Cox) took part in a Passover meal on Good Friday. This event helped them understand the meaning of the Passover.

Rev. Norman Carter of Clemmons, North Carolina, held pre-Easter services at **DAMASCUS**, Ohio, Friends (Rendel Cosand) April 12-15. Mike Brown was song evangelist.

The **BAYSHORE**, Texas (Mahlon Macy), choir presented the cantata *Crown the King with Praise* in the morning Easter service.

FRIENDSWOOD, Texas (Joe Roher), welcomed ten new members into their fellowship.

Community Outreach

A Boy Scout troop has been organized and meets weekly in the **MEDFORD** church under the leadership of several of the men. A new ministry to homeless unwed mothers has begun under the name "Lifeline." A group home has been opened,

with space for five or more girls, under the direction of Dave and Vickie Wolk-Laniewski.

WESTGATE Friends has recently been ministering to some Mexican construction workers who have been relocated to Columbus and have been attending services.

Church Building and Improvements

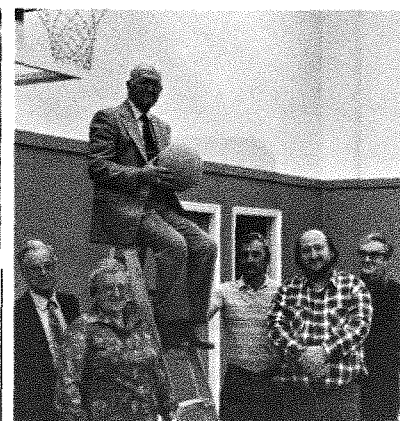
SPRINGBANK Friends had a spring cleaning in early April that included some new sidewalks and repainting the interior of the building.

ALLIANCE, Ohio, Friends (Rick Sams) has voted to purchase a Rogers electronic pipe organ.

In April the new parking lot of **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) was leveled and graveled just in time for "Friend Day," which had an attendance of 895.

LONE STAR, Hugoton, Kansas (Gary Routon), held a successful all-church auction. The proceeds went to help with their building fund.

OMAHA, Nebraska, Friends (Pete Schuler) held a breakfast, followed by a workday in the church on March 7.



Building committee members at Goshen Friends (l. to r.): Lloyd Lockwood, Donna Wenger, Herman Lockwood, Ron Wenger, Dan Park, and Delmar Cox. Building addition is pictured at top left.

Dedication of the new Family Center of **GOSHEN**, Zanesfield, Ohio, Friends (Bruce Bell) followed an all-church fellowship dinner on March 1. Participants included Robert Hess, general superintendent, and Duane Cornfort, area superintendent.

DEERFIELD, Ohio, Friends (Wayne Evans) faced with growth that exceeds their facilities, have kicked off a campaign to purchase a plot of ground behind the present church building as a possible site for a larger facility.

Donations enabled the **MEDFORD** Sunday school to purchase a movie projector; a VCR has also been donated. Memorial funds were used to purchase new padded chairs for the Ross Memorial Chapel.

POSITION OPENINGS

Applications sought for two key year-round positions at
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Twin Rocks Friends Camp
18705 Highway 101N
Rockaway Beach, Oregon 97136
Telephone 503/355-2284

Family

Opportunities for spiritual and physical fitness at **CANTON** Friends this spring included a "Spring Training" session of aerobics and devotions for couples led by Clark and Marva Hoopes, a "Spiritual and Physical Fitness Program" for the over 60's group led by Pastor John Williams, a gymnastics program for preschool and elementary children led by Kay Epling, and a coed softball team in addition to the regular men's and women's teams for those couples who would like to play together.

Dr. James Dobson's film series *Turn Your Heart Toward Home* was shown on Sunday evenings in January and February at Medford.

The **BETHANY**, Wadsworth, Mother/Daughter dinner was May 15, 1987. The men of the church served the dinner. A puppet play by the Puppet Ministry from United Methodist Church in Wadsworth was enjoyed by those present.

Easter Season Celebrations

CANTON FIRST Friends Adult Choir presented their Easter cantata *We Shall Behold Him* accompanied by the orchestra on Palm Sunday evening. The Over 60's and Rebuilders groups provided a reception for the choir and orchestra after the presentation.



SMITHFIELD, Ohio, Friends (William Waltz) hosted the Community Easter cantata *Come See the Place*. Musicians and choir members from six churches combined talents to present the Palm Sunday event.

The **NORTHWEST** Friends choir combined forces with the choirs from **FIRST DENVER** Friends and Maranatha Christian Fellowship to present the musical *Lamb of Glory* on April 18 and 19. Approximately 275 attended the two presentations. Northwest pastor Bill Pruitt directed the choir, and First Denver pastor Chuck Orwiler narrated the story.

The **PAONIA**, Ohio, Friends (Eldon W. Cox) Good Friday service emphasized Christ's forgiveness. Attendees took communion, followed by a time around the altar in prayer.

The musical drama *His Last Days* was presented by the choir of **GOSHEN** Friends at both the Easter morning and evening services.

Sheryl, ventriloquist, and Andrew Conrad entertained the **FRIENDS COMMUNITY** Church, Austin, Texas (Paul Thornburg), at their family night.

Palm Sunday evening at **NORTHBRIDGE**, Wichita, Kansas (Duane Hansen), Sue Muhlenbruch, assistant pastor, and others shared on different themes and symbols representing Easter. After the service people decorated eggs. The eggs were kept and distributed at the Sunday evening Easter Sunday service for the "breaking of the eggs" greeting.

BENKELMAN, Nebraska, pastor Robert Sander spoke at the Benkelman community Easter

Sunrise Service. Following the service, Benkelman Friends men prepared breakfast for the women.

BARBERTON, Ohio, Friends (Brian Cowan) observed Communion Service during Holy Week by sitting around the table in groups of 12 to partake of the sacraments. On Easter the choir presented the cantata *Now I See You* by D. Marsh and C. Cloninger. The story was given as seen through the eyes of Judas the Zealot and Peter the fisherman.

COLORADO SPRINGS, Colorado, First Friends (Arden Kinser) and **WOODLAND PARK**, Colorado (Larry Kinser), combined for an Easter Sunrise Service at Lake Hasty, followed by breakfast in the Hasty church.

The Sunrise Community Choir cantata *Then Came Morning* was presented on Easter morning in the **DAMASCUS** church, with breakfast following. Easter Sunday evening the church held a dedication service for the recently purchased grand piano and organ chimes that were given by a couple in the congregation. Walter Cosand, son of Pastor and Mary Cosand, was our guest concert pianist for the dedication. He is associate professor of piano at Arizona State University in Tempe, Arizona.

EMPORIA, Kansas, Friends (Galen Hinshaw) hosted the Easter sunrise service for the **TWIN MOUND** (James Warnken) and **COTTONWOOD** (Warren Hendershott) Friends churches.

Other Special Events

The Friends Women at **HUTCHINSON**, Kansas, Friends (Gary Getting) held a mother and daughter tea.

Brent Bill, director of Christian education of Western Yearly Meeting, presented a seminar on Quaker history March 28 for **WESTGATE**

Smithfield community cantata participants Darla Hannen (seated), rehearsal accompanist, Friends; (l. to r.) Mary Lou Scott, music director, Methodist; Frank Cibulka, soloist, Christian church; Walter Jancura, sound, Presbyterian; George Scott, soloist, Methodist; and John Domenick, narrator, Friends church.

Friends. The seminar, entitled "300 Years in Four Hours," was a quick commentary on the highlights of Friends history, including the fact that Quakers invented root beer.

Dick Edmundson and son Eric presented an inspiring concert at **MEDFORD** on March 29. Dick had served as associate pastor here eight years ago.

Carl Ruby, Sr., of **NORTHWEST** Friends was given a Colorado Teachers' Award for Jefferson County. He was nominated with 80 other teachers and was among 13 chosen.

BYHALIA Friends entertained the Western District Meeting on April 11. Rev. Milton Leidig of Greensboro, North Carolina, spoke in the morning worship, giving testimony of God's healing power in his life and a challenging message from God's Word. An Easter cantata *That Day at Calvary* was presented by the Friends choir of **MARYSVILLE**, Ohio (Glenn Althouse), in the afternoon.

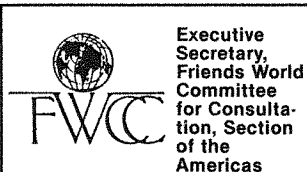
A mother-daughter banquet was held at **BYHALIA** on May 9 with Lois Wood of Marion, Ohio, as guest speaker.

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OUR RECORD OF FRIENDS

Rev. Ray Sider, Terry and Darlene Proveau, and children from Timber Bay Children's Home gave a presentation "I Wish You Jesus," a musical and pantomime of a brief look at the life of Christ, for **PELHAM**, Fenwick, Ontario, Canada, Friends (John Young). Terry and Darlene will be going back to Timber Bay Children's Home until June, when their mission term will be over.

A men's breakfast and fellowship has been started at the **BETHEL**, Hugoton, Kansas (Terry Worthington), Friends Church. They meet the third Saturday every month.

More than 100 women and girls attended the annual mother-daughter banquet sponsored by the **MEDFORD** Friends Women. Tina Knight was speaker for the evening, which featured a May Day theme, with children winding a brightly colored maypole.

Janice Green, wife of **SPRINGBANK** pastor, Roger Green, graduated May 9 from Wayne State College in Wayne, Nebraska. On May 17 Crystal Green and Mark Isam graduated from Wayne (Nebraska) High School.

Friends Women at **BOOKER**, Texas, held a "Friendly Flea Market." Proceeds will go for expenses for women's retreat.

Births

ADAMS—To Gregg and Renee Adams, a daughter, Kayle Fe, September 22, 1986, Argonia Friends, Kansas.

ANDERSON—To Tom and Paula Anderson, a son, Jason William, February 4, 1987, Salem, Ohio.

BARNES—To David and Beth Barnes, a son, Jason Michael, March 8, 1987, Goshen Friends, Zanesfield, Ohio.

BENDER—To Lee and Judy Bender, a daughter, Sarah, March 25, 1987, Salem First, Ohio.

BLACK—To Bobby and Janet Black, a daughter, Molly Elizabeth, March 17, 1987, Friendswood, Texas.

BOATWRIGHT—To Tom and Julie Boatwright, a son, Robert Jeffery, March 21, 1987, North Olmsted, Ohio.

BOSCHULT—To Larry and Karon Boschult, by adoption, a son, Kyle Levi, October 25, 1986, Meridian Friends, Idaho.

CAIN—To Bryan and Robin Cain, a daughter, Elyse McKenzie, March 24, 1987, Salem First, Ohio.

CHAPMAN—To Dick and Robin Chapman, a son, Justin Scott, April 19, 1987, Paonia, Colorado.

CLINE—To Bruce and Sharon Cline, a daughter, Jenna Leigh, March 25, 1987, Friendswood, Texas.

COBBS—To Dean and Beverlee Cobbs, a daughter, Jessamyn Rachel, April 11, 1987, Damascus, Ohio.

DAVIDSON—To Jennie and Mark (deceased) Davidson, a son, James

Mark, April 2, Denver Colorado, shortly after the father died in an automobile accident.

EGLI—To Dean and Mary Egli, a son, Ryan Brent, March 10, 1987, Salem First, Ohio.

FERRELL—To Bob and Lois Ferrell, a son, Justin Michael, April 10, 1987, Canton, Ohio.

FOLWELL—To Roger and Brenda Folwell, a son, Reed William, February 25, 1987, Meridian Friends, Idaho.

FOWLER—To Vern and Pamela Fowler, a son, Dillon Garret, March 4, 1987, Medford, Oregon.

HORNER—To Franklin and Darlene Horner, a daughter, Crystal Marie, November 6, 1986, Bethany Friends, Wadsworth, Ohio.

HOUSER—To Duane and Joyce Houser, a son, Christopher John, April 12, 1987, Canton, Ohio.

KELLY—To Steve and Pam Kelly, a daughter, Vanessa Rae, March 25, 1987, Salem First, Ohio.

KUDRICK—To Michael and Penny Kudrick, a daughter, Sarah Ann Irene, April 7, 1987, Pelham Friends, Fenwick, Ontario, Canada.

LEHMAN—To Norm and Beth Lehman, a daughter, Anne Marie, February 20, 1987, Westgate Friends, Columbus, Ohio.

LOGSDON—To Lance and Peggy Logsdon, a son, Turner Lanson, February 28, 1987, Willow Creek Friends, Kansas City, Missouri.

MILLER—To Jay and Beth Miller, a son, Jay Caleb, March 18, 1987, Salem First, Ohio.

MITCHELL—To David and Beth Mitchell, a daughter, Laura Anne, March 18, 1987, Alliance, Ohio.

MITCHELL—To James and Barbara Mitchell, a daughter, Emily Dale, March 24, 1987, Alliance, Ohio.

NEWCOMB—To Bill and Margie Newcomb, a daughter, Linda Colleen, January 26, 1987, Medford, Oregon.

NORTON—To Mark and Ronica Norton, a son, Josiah Elliott, March 10, 1987, University Friends, Wichita, Kansas.

PETZ—To Steve and Debbie Petz, a son, Eric Michael, March 12, 1987, North Olmsted, Ohio.

PRICE—To James (Jay) and Mary Beth Price, a son, James Preston IV, March 24, 1987, Trinity Friends, Martinsville, Virginia.

ROE—To Ken and Diane Roe, a son, Mark Allen, March 24, 1987, Glen Elder Friends, Kansas.

ROGERS—To Mike and Jackie B. Rogers, a daughter, Christie Leigh, April 3, 1987, Trinity Friends, Martinsville, Virginia.

STORMER—To Art and Mari Stormer, a son, Joseph Arthur, February 5, 1987, Goshen Friends, Zanesfield, Ohio.

TELLSON—To Jim and Rhonda Tellson, a daughter, Lauren Nicole, April 2, 1987, Willow Creek Friends, Kansas City, Missouri.

TERHUNE—To Stan and Cheryl Terhune, a son, Gregory Michael, March 31, 1987, Canton, Ohio.

URTON—To Dave and Robin Urton, a daughter, Jessica Jade, March 4, 1987, Medford, Oregon.

WESTBY—To Trudy and Dale Westby, a son, Cody Gordon, May 1, 1987, Meridian Friends, Idaho.

YOUNG—To Tim and Debbie Young, a daughter, Jenna Lee, March 18, 1987, Canton, Ohio.

Marriages

CARRIGAN-MARBURGER. Conna Carrigan and Jack Marburger, April 11, 1987, Bayshore Friends, Bacliff, Texas.

COPUS-HOLMAN. Brenda Copus and Bob Holman, January 23, 1987, Medford Friends, Oregon.

CROW-OWENS. Joyce Roberts Crow and James Owens, February 14, 1987, Medford Friends, Oregon.

JOHNSON-DURHAM. Jeri Johnson and Jim Durham, March 28, 1987, Medford Friends, Oregon.

KNOTTS-IGLEHART. Ora Knotts and Marian Iglehart, March 29, 1987, Battle Creek Friends, Michigan.

MCKENZIE-LOPEZ. Janice McKenzie and Rick Lopez, April 12, 1987, Hutchinson, Kansas.

PARSONS-MILLER. Carol S. Parsons and Duane S. Miller, August 16, 1986, Salem First Friends, Ohio.

SHACKLETON-BREWSTER. Pamela Shackleton and Kent Brewster, January 3, 1987, Medford Friends, Oregon.

SMITH-WALLIS. Sue Smith and Robert Wallis, March 21, 1987, Bethany Friends, Wadsworth, Ohio.

Deaths

BECK—Kathryn E. Beck, 71, January 27, 1987, Williamsport, Pennsylvania.

BECKETT—Lloyd Beckett, March 27, 1987, Welland, Ontario, Canada.

BYLER—Naomi Byler, 87, March 20, 1987, Mt. Carmel Friends, West Liberty, Ohio.

CROSBY—Irene Crosby, 60, March 26, 1987, Spokane, Washington.

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Colleges honor faculty

FOGG—L. Josephine Fich Fogg, 77, March 9, 1987, Mountain View Friends, Vancouver, Washington.

HALL—Martha M. Hall, 75, March 4, 1987, Williamsport, Pennsylvania.

HARPER—June Harper, January 3, 1987, Argonia Friends, Kansas.

HOSKINS—Marie Hoskins, January 4, 1987, Argonia Friends, Kansas.

HUNT—Basil F. Hunt, March 9, 1987, Willow Creek Friends, Kansas City, Missouri.

MEHDERIAN—Harry Mehderian, April 6, 1987, Denver, Colorado.

MOWERY—Lewis A. Mowery, 83, April 11, 1987, Bethany Friends, Wadsworth, Ohio.

NORRIS—Ruby Norris, 91, April 7, 1987, Mt. Pleasant Friends, Ohio.

RICHARDSON—Gary L. Richardson, 48, April 11, 1987, clerk of Rose Hill Friends, Kansas.

RICHTER—Sally Richter, March 24, 1987, Bayshore Friends, Bacliff, Texas.

SMITH—James W. Smith, November 27, 1986, Medford, Oregon.

WAITHMAN—Clara Waithman, March 12, 1987, East Goshen Friends, Beloit, Ohio.

WALLACE—Glen Wallace, March 13, 1987, East Goshen Friends, Beloit, Ohio.

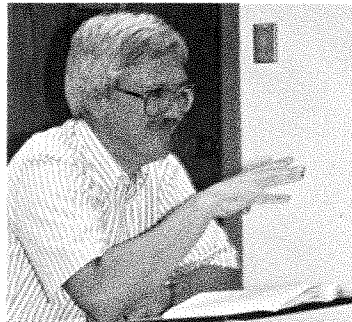
OUR FRIENDS COLLEGES

Kassouny Retires

Marie Kassouny, associate professor of music at Malone College, Canton, Ohio, gave her farewell recital at the Canton Cultural Center on April 25. An appreciative audience enjoyed three two-piano renditions. Miss Kassouny completes 37 years of college teaching, 18 of which have



W. A. Young Award for Excellence in Teaching Friends University Wichita, Kansas



Bill Allan
Associate Professor of
Family Life

been at Malone and 10 at Friends University in Wichita. She plans retirement in the Philadelphia area.

Trueblood Addresses Graduates

D. Elton Trueblood delivered the commencement address at Friends University, Wichita, Kansas, on May 17. Trueblood is an internationally known lecturer and has served in several leadership positions in the Society of Friends. He has authored more than 36 books, including several philosophy texts and a biography of Abraham Lincoln.

Also Friends University bestowed an honorary degree, Doctor of Science, upon Dr. Michito Ichimaru. Ichimaru is a survivor of the atomic bombing of Nagasaki, Japan. He is known throughout the world for his lectures encouraging world peace. Having already toured New Zealand this year, Ichimaru is scheduled to speak in the Soviet Union later this year.

Professors Receive Awards

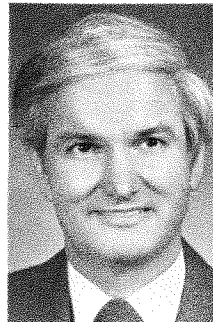
Dr. James Stuckey, professor of history at Malone College, Canton, Ohio, has been selected for Malone College's Faculty Forum Award. This award is given biyearly and has been awarded consecutively for the past 12

Professor of the Year Friends Bible College Haviland, Kansas



Fred Johnson
Professor of
Education and
Psychology

Faculty Forum Award Malone College Canton, Ohio



James Stuckey
Professor of History

Burlington Northern Faculty Achievement Award George Fox College Newberg, Oregon



Elver Voth
Professor of Biology

years to a faculty member for a scholarly manuscript.

Stuckey's manuscript is entitled "The Northwest Ordinance: An Expression of Ideals, Public Policy and Popular Pressure." Stuckey has been a member of the Malone faculty for 18 years.

* * *

At commencement ceremonies May 2, Dr. Elver Voth was given George Fox College's 1987 Burlington Northern Faculty Achievement Award for Teaching. A faculty member since 1964, Voth was selected

by a campus faculty-student committee.

Selection of Burlington Northern Faculty Achievement Awards considers "unusually significant and meritorious teaching achievement" and "unusual effort devoted to ensuring the quality of the students' classroom learning experience." Also considered are "high scholarly standards for both the rigor and currency of course content" and "evidence of the faculty member's direct impact upon and involvement with students."



"No! Sorry, dear... I'm already late for my speech about Resolving Family Conflicts."

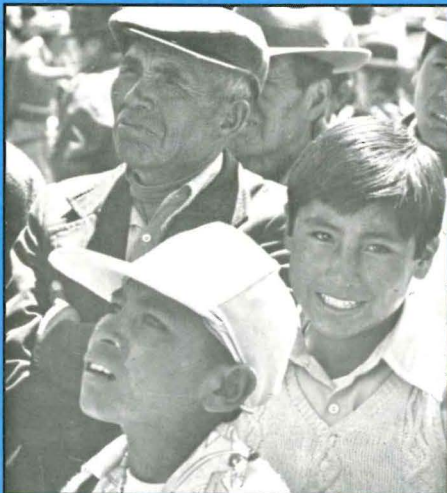


Missionary Kids

BY WAYNE CHAPMAN

AS a former missionary kid myself, I have memories of sitting in the back of the old "Blue Goose," the rattletrap pickup the mission owned when I was a child in Bolivia. I rode in the back so I could look for people who were walking or riding bicycles and throw out tracts to them. It was fun watching them run to get the pieces of paper. It became a game to calculate when to throw—not too soon or it would fly behind the people, not too late or they might not see the tract at all. It was a fun game that helped pass the time of a long journey.

Now a new generation of my own missionary kids are enjoying the tract game. Nicholas, Amy, and Michael, our MK's, really enjoy the opportunities of taking out tracts. "Daddy, is he close enough to see the tract?" "Did you see the way that tract really flew?" "How many shall I throw out to this bunch of school kids?" "I like these tracts (the ones in a booklet form with several pages) better because you can throw them like a Frisbee!" "I know that little kid probably can't read, but he'll take it home to let someone else read it to him."




The believers that ride along at times on these trips have fun watching and call the kids the *sembradores* or planters. For this "game" of spreading the written Word through tracts is like sowing the seed. As in the parable we don't know where the seed will land, yet it is the duty of the sower to plant the seed and leave the growth to the Lord.

In the years of my own playing the game I have not personally come in contact with someone saved through a tract I let fly. However, there are those in the church today because of a piece of literature they devoured and became interested in the whole Good News. My kids say that throwing out tracts is a way in which they too can be missionaries.

Another way of sowing the seed of the Word of God is in the open markets that are in many communities. Believers are encouraged in their own spirits when they are able to go out and give testimony to the change in their lives. Preaching, over a loudspeaker if available, singing groups of young people of the church, handing out of tracts, are all ways in which the seed can be spread into the soils of this world. Sometimes a life will be affected to the point of change even as the witness goes on. And perhaps many that are curious will come to listen only to go on their way. Yet the Bible does give the hope that those words sown may affect a life many years after the open air market.

Can Help Spread the Gospel



My own bright red hair as a child, and now my children's blondish hair and features, often draw the crowds. They feel like more than just curiosities when they are able to join in on the activities by handing out tracts. Looking back now, there were many times that I felt that being a "missionary" was something that only my dad and mom could do. I was not able to, nor at the time was I interested in being a missionary. But when it came time to take a trip, I was always the first one to look for the box of tracts and get ready for the "tract game." May many MK's around the world continue sowing the seed! 

Wayne Chapman is a second-generation Northwest Yearly Meeting missionary serving in Peru.

update

Volume 2, Number 5
June 1987

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

For Your Information

BRUCE BISHOP is the new Youth Superintendent for Northwest Yearly Meeting, assuming the position that was previously titled Youth Field Secretary. Bruce served as Presiding Clerk for Friends Youth last year while a student at George Fox College. His first official function in the new role will be to serve as one of the leaders for the YCEW team going to Arizona. As Youth Superintendent, Bruce will be a resource person for youth pastors and sponsors, and serve as contact person between local youth and the yearly meeting.

ALLEN COLE has been called to pastor the Hillsboro, Oregon, Friends Church. Allen and Wilma have been living at Ola, Idaho, and have previously pastored in Northwest and Rocky Mountain yearly meetings.

GENE CHERRINGTON will be the new pastor of the Silver Valley Friends Church in Kellogg, Idaho. Gene has served as associate pastor at Post Falls, Idaho.

DENNY and **SUE ANDERSON** and their children return from their first term of missionary service in Peru June 29. They will be living in Newberg and will begin deputation in September.

DAN and **TAMI CAMMACK** and **KEN** and **TONYA COMFORT** are scheduled to leave August 19 for a year of language study in Costa Rica. Their address is Instituto de Langua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica.

FRESH START '88— Pause that Refreshes. The Department of Church Education of the Yearly Meeting's Education Board will be leading workshops in various locations throughout the Yearly Meeting during the week of March 12-19, 1988. This will be a great opportunity for catching your breath and regaining your vision for the work of the educational ministries of our churches. Plan now to attend! Reserve these dates on your calendars.

From the Superintendent



Listening, talking, dreaming, praying have filled my time this first month in the office. As we build upon the exciting events of past years, it is with real expectancy that we look forward to the future.

Church planting in the Northwest and

on the mission field will continue to be major concerns during the coming year.

Beth and I plan to spend much of our time with the pastors and churches of the Yearly Meeting. We welcome your calls and visits.

July 1, Retha McCutchen begins as Assistant Superintendent. You will appreciate her emphasis on prayer and expertise in administration.

We look forward to the Lord's direction during the coming year.

—Howard E. Harmon

Year-End Help for Great Commission Ministries

It's not too late to make a special contribution to the Great Commission Budget. Any funds received before July 10 can be applied to the 1986-87 budget. As of the end of May, an \$18,000 shortfall existed. Although this is less than the shortfall a year ago, any shortfall is detrimental to our united ministry opportunities through the Great Commission Budget. Your special gift at this time will be a great help. Contributions should be sent to Northwest Yearly Meeting, P.O. Box 190, Newberg, Oregon 97132.

Yearly Meeting Includes Workshops and Much More

Thirty workshops during the 95th annual sessions of Northwest Yearly Meeting will cover a broad range of topics. Family finance, missions, women in ministry, education, stewardship, peacemaking, prayer, and family communication are some of the topics. Workshops will also present special ministries such as prison ministries, ministry to the deaf, urban ministries, crisis pregnancy intervention, and ministry through drama and art. The workshop hour follows breakfast and lunch Monday through Thursday.

Sessions of NWYM will be held July 25-31 on the George Fox College campus, Newberg, Oregon. The week is planned with the entire family in mind. Child care, Tilikum Day Camp, and Youth Yearly Meeting offer a program that makes Yearly Meeting a great experience for children and young people.

Duane Beals, new president of Western Evangelical Seminary, Portland, Oregon, will be the speaker for the morning inspirational hour and at the evening services. Programs listing all the details of the schedule and the information regarding registration and accommodations are available at your church.

Avoid Procrastination

More than half the people in this country die without valid wills. Do you know why? Procrastination! Don't wait! Contact your Friends Fund representative for information about wills and estate planning. Write to Friends Fund, P.O. Box 190, Newberg, Oregon 97132.

YCEW Teams to Mexico and Rough Rock

Twenty-six NWYM young people will be involved in short-term mission experience this summer through the YCEW program. Seven young people along with Sandra Wilson and Bruce Bishop as leaders will be helping teach Bible school at Rough Rock Friends Mission in Arizona. The team consists of Don Hodgdon (Reedwood); Nancy Lee (Clackamas Park); Tina Pauw (Olympic View); Cynthia Stephens (Metolius); and Jennifer Martell, John McCutchen, and Michelle Warner (Boise). Their trip is from June 29 to July 17.

Clyde Parker is leader for a team of 19 that will help build homes for the homeless in the northern part of Mexico. The Mexico expe-

rience will be July 10-24. Participants include Jeff Bell, Mike Dunn, Mary Kyle, Brian Whetsel (Hayden Lake); Donelle Coleman, Morgan Smith (Newberg); Mintha Ellis (Silverton); Jason Emery (Spokane); Lora Faulconer, Violet Haney (Scotts Mills); Catherine Harris (Eugene); Brent Heaton, Eddie Nelson (Star); Glen Hoyer, Brad Libby, Tom Parson (Rose Valley); Tricia Lommel (Medford); Greg Morrill (Svenson); and Matt Zoller (Vancouver).

Both teams will be attending Yearly Meeting and reporting on their experience during a workshop session.

New Ministry in Medford

Lifeline, an outreach ministry of love and support to expectant mothers, has grown out of Medford Friends Church and opened a group home for those in crisis pregnancies. The seed for this ministry was sown at Yearly Meeting by presentations from Friends for Families and a workshop called "Now Shall the Desert Bloom" by Cathryn Passmore. Lifeline will present a workshop at Yearly Meeting this year. For more information write to Lifeline, P.O. Box 3907, Central Point, Oregon 97502; phone 503/826-9553 or 772-6930.

QBS Is Growing

More than 25 members have been added to the Quaker Benevolent Society since a membership drive began in January. The Society is composed of members who commit themselves to a voluntary donation of \$2 upon notice of the death of a member. This financial assistance goes to the beneficiary of the deceased.

QBS operates as a ministry of the Northwest Yearly Meeting Board of Social Concerns and membership is open to anyone between the ages of 10 and 65 and in reasonably good health.

Applications for membership will be available at Yearly Meeting or inquiries can be addressed to Quaker Benevolent Society, P.O. Box 247, Newberg, Oregon 97132.