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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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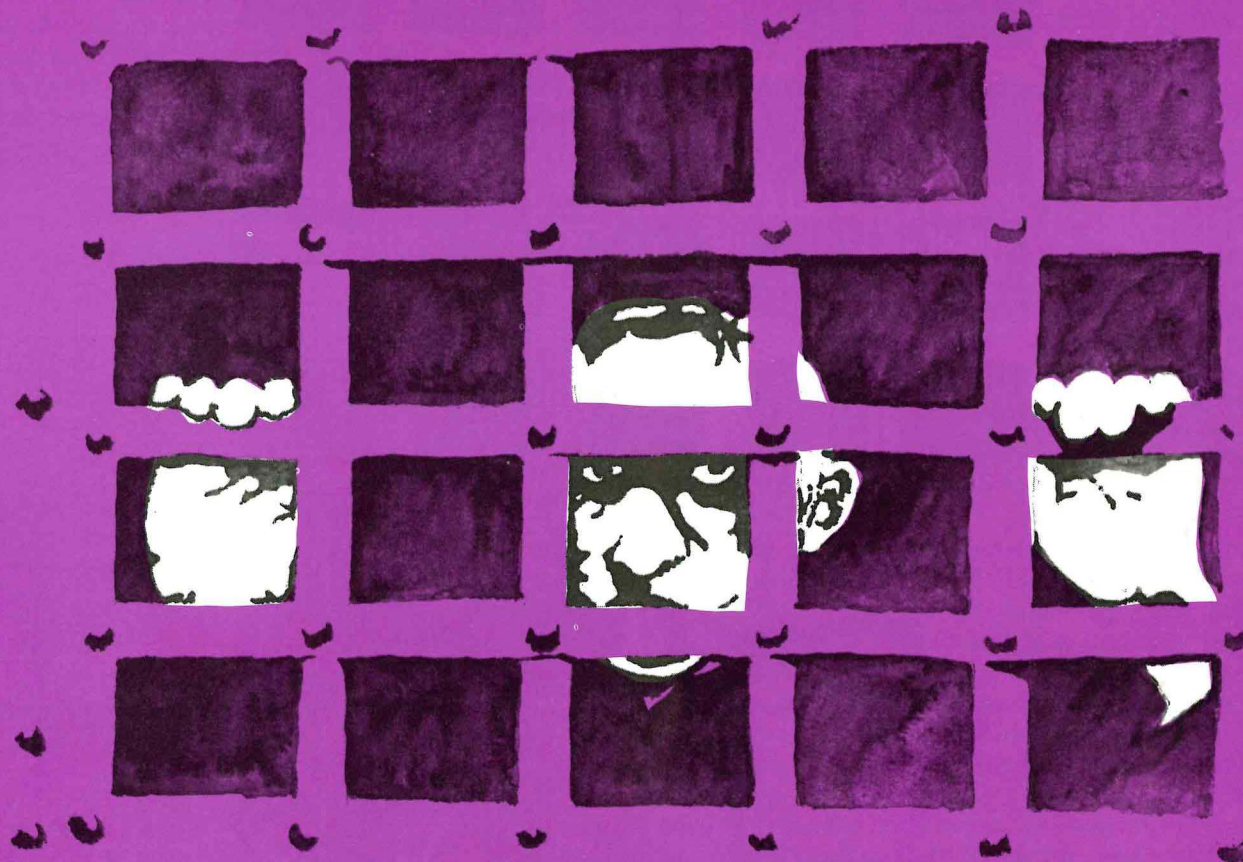
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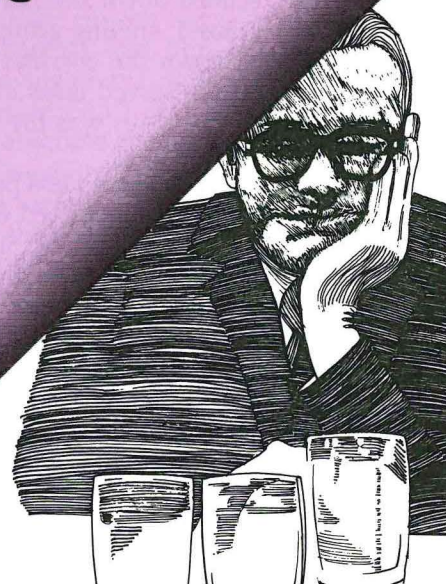
*November 1987*

# EVANGELICAL **FRIEND**

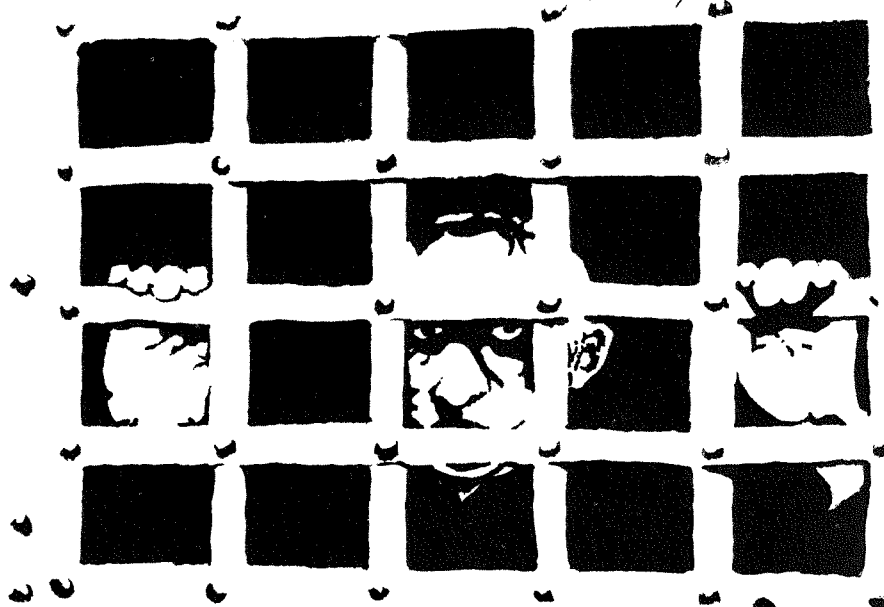


**Escape  
the  
Past**

PAGE 8



# sharing joy



## Behind Bars

BY JANET JOHNSTON

**T**HE IRON bars closed behind me and the clang echoed down the narrow concrete hallway. The relaxed, smiling group of men and women I was following down the corridor looked very different from the solemn, reserved faces of the inmates waiting in the visiting room. This was my first night of prison visiting and I was nervous.

Becoming involved in a prison ministry was not something I had even considered when I thought of avenues of service as a Christian. As a young girl I had read and enjoyed stories of Elizabeth Fry, but, I reasoned, she ministered in jails to a different kind of prisoner—those in jail as a result of the injustice and harshness of their time. Prisoners today were in for *real* crimes such as murder, rape, armed robbery, and kidnapping. I reasoned that someone else could probably minister to them better than I could.

The Lord began speaking to me about this type of ministry through a prison chaplain. He explained that the inmates themselves requested visitors, they had more requests than they could fill, the time required was minimal, and the prisoners were mostly young men in their twenties. As I thought through his presentation in the following weeks, I began to feel I could handle it. The prisoners wanted someone to come; the time commitment wasn't overpowering; I felt at ease with college-age adults; and the prisoners knew we weren't a community club, but rather people from churches and Christian colleges. I also decided to "check out" Scripture for direction. The only thing I could find was, "I was in prison and you came to visit me." (Matthew 25:36b NIV) I signed up for the next orientation.

The program, called M-2, matches a volunteer with an inmate at Kansas State Industrial Reformatory (KSIR) in



Hutchinson, Kansas. The volunteers must be at least 18 years of age and are assigned one-on-one, in husband-wife teams, or in pairs, if the volunteers are young women. The volunteers visit the inmates on a regular basis, at least once a month. Assignments are limited to persons who otherwise would receive almost no other visits. This past spring a total of 269 M-2 sponsors visited 186 inmates on four different evenings.

We have ten college students and two faculty members from Friends Bible College who have participated in the past two years. Recently three more adults from the church have joined the program. We visit for one hour on

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the third Tuesday of each month. During the students' vacation time they are encouraged to write to their inmate, so they continue to have some type of contact.

Personalities and backgrounds vary greatly among those assigned to us. The younger members of the ministry team have come up against some hard questions about what Christians are. It has been a challenge to them to share with those who have no concept of what Christianity is, or to tell people that they can have a life free from guilt and sin.

In my two years in the program, I have come to feel a bond with Steve, the prisoner assigned to me. While waiting for my assignment, I had prayed that God would give me and the others the special inmates we should have and I'm thankful that Steve and I were matched up. He came to know Christ personally before my visits began and it

has been good to encourage him in his new walk with the Lord. We've shared heartaches and concerns that come to every spouse and parent but seem more frustrating and intense when miles and walls separate the people involved. Last month was especially good because after one-and-a-half years, Steve's three children had again come for a visit. That was an answered prayer for both of us!!

I asked Steve to ask some of the other prisoners what the M-2 program and prison ministries in general mean to them. This is what he wrote:

First of all, the M-2 program and the Fellowship program that we have here is the only real chance we have to share and fellowship with people on the outside, other than an occasional visitor. It would surprise many people to know that for a lot of the guys here, the M-2 visitors are the only people that care about them and the only people that they feel free to confide in. I have talked to some guys in here that did not believe that they could have anyone caring what happened to them until they met a Christian through the M-2 program.

Also, there have been some guys that have been led to Christ by their sponsors and they now know that even when their sponsor is not here they are no longer alone.

I know that the feeling of Christian love that the inmates feel during the visits with the M-2 sponsors really means a lot to all the guys.

Other communities and states have similar kinds of programs for volunteers to become involved with prisoners. Contact your prison chaplaincy department and ask what is needed and how you can help. If you aren't comfortable with the one-on-one approach, there are other areas where volunteers are needed. For example, they often need secretarial help in their offices and Bible study leaders for groups of inmates. Some prison-related groups are working with offender/victim ministries that develop and administer programs addressing the needs of offenders and victims for rehabilitation, friendship, restitution, and reconciliation. Other programs are concerned about the families of prisoners and how their special needs can be met. Each prison is different, so you may find other areas of service.

An event occurred this past spring that makes me actively encourage others to become involved in prison ministry. A prisoner at the Kansas State Industrial Reformatory was nearing the end of his sentence. His wife and son had visited him periodically during his imprisonment, but two weeks before his release she left town, leaving no forwarding address. His parents told him he couldn't come home to them. So, having no reason to get out, the young man committed suicide. As I sat in the visiting room a few days later and observed the people in groups of two's and three's talking, laughing, praying, sharing pictures, or reading Scriptures together, I understood better the impact of these visits to the 40 men in the room. Each one knows there is at least one person on the outside who really cares for him.

"I was in prison and you came to visit me." Is this a ministry to which God may be calling you? **EF**

*Janet Johnston of Haviland, Kansas, has been active in a ministry of prison visitation that has involved students from Friends Bible College.*



# Can Counting Be a Sin?



BY LON FENDALL

**M**AYBE you've heard people try to explain away a major blunder by saying, "I don't foul up very often, but when I do, I really do a job of it!" or words to that effect. King David was such a person and we can be very grateful that God saw the need for us to be aware of some of the gigantic mistakes he made.

In this connection we usually think about his adultery with Bathsheba and how he got rid of her husband. But a lesser-known blunder deserves some attention as well: David's headstrong and misguided insistence that his troops be counted.

On the face of it, it hardly seems fair that David got in trouble for ordering a census. What could be wrong with finding out how many people were in the kingdom? Pretty routine stuff, right? Wrong!

The accounts of this episode in 2 Samuel 24 and 1 Chronicles 21 do not make it entirely clear why David's census was so wrong. It's clear, though, that when the task was completed, David realized that he had disobeyed the Lord by ordering the count. He repented and submitted to the punishment he knew he deserved. The severity of the penalty makes it clear that David's error was nothing minor. David chose three days of plague instead of three years of famine or three months of defeat by their enemies. As a result, seventy thousand Israelites lost their lives from the disease.

One of the Old Testament accounts identifies the census plan as originating with Satan. So wrong was David's action that his military commander even urged him to abandon it. One might have thought that General Joab would have been pleased with the census idea since it seemed to concentrate on counting those able to serve in the army.

It is this aspect of the census that seems to me to have been the most sinful. The counting was a way to assess the kingdom's strength, to see how strong they were in taking on their enemies. As long as David thought in those terms, he would be completely off target in trying to measure the kingdom's strength. For David and those few righteous kings who succeeded him, no amount of troops, no amount of armor, no skill in battle would ever suffice to protect them. In fact, the kingdom was most secure when the troops stood aside and let God handle the enemies.

David's sin, I believe, was in looking at his kingdom in humanistic terms, thinking that its strength depended on numbers and military might. It was a long and painful process for David to restore a right relationship with God. It was extremely difficult for him to see his people suffering for his own sin. He begged God to confine the punishment to himself and his family, rather than allowing more to die in the plague.

How do we translate the sin of the census into temptations we face today? The way of the world is to count and

compare. Human pride makes us want to be the largest, the first, the oldest, the youngest, or the smallest—anything that would seem to set us apart as superior. I suspect you're way ahead of me. Yes, we very often fall into this temptation in our churches, our colleges, and our various ministries. If we can't claim to be the largest, we can find some other reason for calling attention to ourselves and our organizations. Many of the superlatives we use in our news stories and press releases come very close to the practice that got David in trouble. We think we're special, and God gets left out of our measurements of success.

Obviously, it's not always wrong to count our people and measure our growth. Nor should we condemn others for doing so. But we do need to ask ourselves the motive for our counting. Is it so we can reassure ourselves how strong we are and how much better than someone else? Or is it done in a spirit of humility, recognizing that numbers mean very little? We can only accomplish something if God is working through us.

The Holy Spirit has reminded me of David's sin of counting a number of times when I've been inclined to start "counting up the troops." Only the Spirit can help us discern when this is a problem.

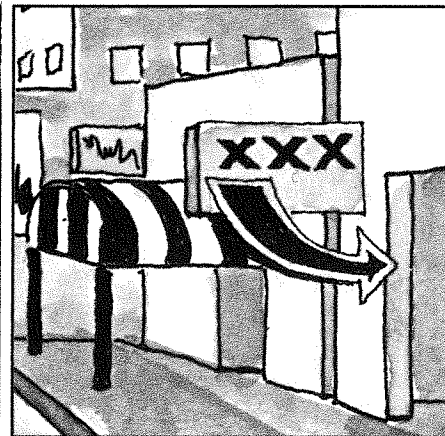
If we are going to count, let's count our blessings instead of our troops. That keeps the focus where it belongs—on God, our source of strength. ■

# EVANGELICAL FRIEND

COVER: "I was in prison and  
you came to visit me."  
Matthew 25:36  
(Illustration by Jannelle Loewen)



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## EVANGELICAL FRIEND

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# A Message for Every Culture



ILLUSTRATION BY JEFF CLARK

BY RON STANSELL

**I** HAVE quit taking anything for granted when it comes to missions! Like the idea that every Christian is automatically thrilled about what's happening in the church in Malawi, Molucca, or Maracaibo! I now realize that the centrality of cross-cultural missions is one of the great Bible truths that must be relearned by every generation. Given the reality of the global village in which we live, with international students, Whites, Blacks, Hispanics, Asian refugees, and native Americans within shouting distance of most of us, a cross-cultural experience is probably open to any Christian who wants it! But do we want it?

Even during the first two decades of Christianity, many Jewish Christians felt God would work only within the Jewish culture. That is, true Christians were expected to eat, dress, and think Jewish. Oh, these newly converted Christian Jews didn't believe it was impossible for a Gentile to be saved, but their attitude was probably like that of the Jewish scholar Philo of Alexandria, who would accept a Greek proselyte only after three generations. Philo reasoned that a Greek can be-

come a Jew, but keep him in the vestibule, please, until his grandchildren grow up!

From that perspective, then, it was amazing to hear that Philip had gone to preach to the Samaritans or that Peter was caught eating lunch with a Roman centurion. And the anonymous men of Cyprus and Cyrene who preached on the streets of Antioch were surely dangerous heretics! These were strange sorts of actions. The faith of the Covenant was for Jews alone!

It is impossible to read the books of Luke and Acts and fail to see a very different attitude. The mission to Gentiles was extremely important to Luke. Some must have been asking skeptically, "Does Christianity have a message for people who refuse to become Jews?" Luke's voice booms out, "Yes!" He purposefully selected and recorded in his Gospel Jesus' friendly encounters with Gentiles. He emphasized Jesus' role and title as "Servant." Jews trained in the Scriptures knew that the promised "Servant" was another name for Messiah and that a ministry to the Gentile world was clearly forecast by Isaiah as a part of the messianic era.

We twentieth century Gentile Christians may look down our noses at the narrow-minded New Testament Jews but fail to detect the principle involved: *The Christian Gospel is for everyone.* The Pharisees in New Testament days were good people—conservative, solid, pious, sincere lovers of God in many cases—but hopelessly self-centered! Both Jesus' Sermon on the Mount and our evangelical Quaker heritage stir us to go beyond the legalism of the Pharisees and discover the power of spiritual liberation available to people of every culture.

A message for every culture? Does Christianity have something to offer the ancient and esteemed Chinese tradition? Rational and peaceful Thai Buddhism? Lofty Brahman philosophical Hinduism? Colorful African traditional faith? Warmhearted and relaxed Latin American culture? Someone has commented that an evidence of the truth of Christianity has been its ability to adapt its ever-living new "fittedness" to all the changing conditions of life and time. The book of Revelation clearly anticipates the day when believers from every nation, tribe, people,



and language will stand before the throne (Revelation 5:9).

The message for every culture, however, is a message from the outside. What we in the missionary-sending world often fail to see is that it is a message from outside *our* culture as well. God has not christened the Western way of living and thinking nor called us to preach our customs. He *has* called us, however, to submit to the burning light of Christ and His demands and to accept His loving invitation to be molded in His image. That goes far beyond our human (and Pharisaical) tendencies to be self-centered.

But aren't we Western Christians still self-centered? Is it possible to be completely objective about our own culture? Social scientists have created an appropriate word to describe our preference for doing things our way—ethnocentrism. We are centered on our *ethne*, our nation, our self-interests, and our patterns.

wise, we appreciate our own culture in new ways, but without a sense of superiority. Americans are neither "good" nor "bad" because of our particular customs. We're just different.

**Ethnocentrism in the Church.** Once the personal barriers to cross-cultural ministry have been bridged (and, by the way, it's something that comes "naturally" to very few of us), we can attack the ethnocentrism that is a part of our church structures as well. Unfortunately, the attitude that "missions will sap our resources" is all too common. Institutionalized ethnocentrism can blind us to God's great opportunities. This attitude is akin to racism. We become self-protective. We cannot imagine how financing evangelism in Rwanda can make our home church prosper, as if prosperity were our goal. We reason that giving to people at a distance and different from us will surely mean less growth and

higher level of international fairness. Besides being a vote for righteousness, it could enhance our opportunities as American Christians to receive a hearing in the non-Western world.

**Ethnocentrism in politics.** Political ethnocentrism is equally damaging. "America first" sounds patriotic but is extremely offensive to our international neighbors. The least we can do in the presence of our non-American friends is to be understanding when anti-American feelings are being aired. Christians who express American protectionist sentiments mixed with their verbal witness for Christ will not receive a sympathetic hearing. As a former missionary, I am offended by evangelical acquaintances who in one breath insist that America should "defend its legitimate self-interests" in Central America and with the next breath support cross-cultural missions. I suspect that the missionary impulse might be more from a concern to enhance the American image abroad than to transform lives for Christ.

It's only fair to point out that Americans are not the only ones guilty of political ethnocentrism. Bolivian patriots shout diatribes at Chileans for territorial robbery. Pakistanis and Indians feud and periodically shoot each other. The People's Republic of China and the U.S.S.R. watch each other suspiciously from behind their borders. However, Christians in every country have a strong responsibility to think internationally and not nationalistically. There is a great difference. The message for every culture requires a dramatic rethinking of the meaning of being a citizen.

The pilgrim theme in the Bible depicts the follower of Christ claiming his primary citizenship in heaven. His most valued passport is Christ Himself. From time to time the pilgrim folds up his tent and moves on. The migration to another pasture is not to make his own flocks fatter but to proclaim Christ and His life-changing teachings.

Is it humanly possible to get beyond self-interests? I think so, with God's help. It is at the heart of Spirit-filled love and service for Jesus Christ. One thing is certain: If we do not get beyond self-interests, we will fail to proclaim a message that is appropriate for every culture. **EF**

*Ron Stansell has served as a missionary in Bolivia with Northwest Yearly Meeting and is presently a faculty member at George Fox College in the Religion Department. He will be leading a workshop with the same title as this article at the International Friends Conference on Evangelism in Guatemala.*

*It's not sinful to feel more comfortable with familiar customs—it's simply normal. It becomes sinful when we let our differences become barriers to presenting Jesus as Savior.*

**Ethnocentrism is personal.** None of us are off the hook on this one. If I walk into a restaurant and see vacant seats, some near people of a different skin color and speaking a foreign language, and some near people who look and talk like me, where will I most likely choose to be seated?

It's not sinful to feel initially more comfortable with familiar customs. It's simply normal. It becomes sinful when we allow differences in eating, talking, dressing, and thinking to be barriers to presenting Jesus as Savior. It's sinful when God urges us to take the initiative to cross those barriers and we pull back to our "comfort zone."

Eating fresh but ungutted fish is neither good nor bad, but it most certainly is different. (Believe me, I've done it!) It isn't easy to evaluate such habits as "neither good nor bad, but simply different." But it can be done, and eventually as we associate with people of other cultures we discover how God has blessed that culture with insights and wisdom that are unique and wonderful—and good! Like-

more spiritual decline here. We decry ethnocentrism (racism) on a personal basis but practice it on an institutional level. We forget that giving of self is as necessary for the spiritual health of a congregation as it is for an individual Christian.

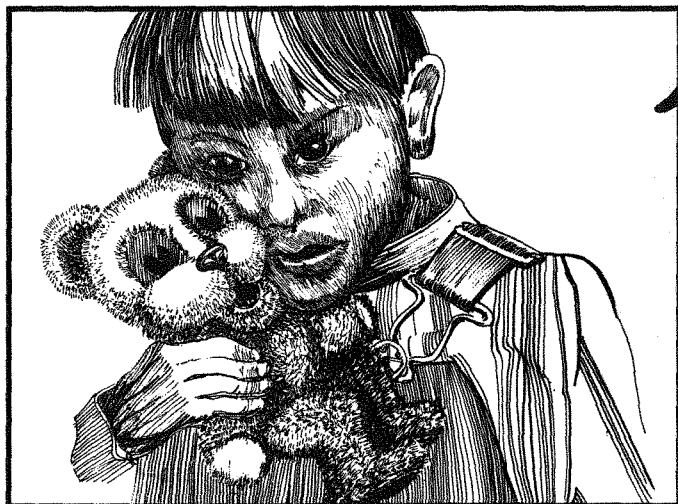
**Ethnocentrism in business.** Ethnocentrism in economic relations can be especially hurtful to Christian witness and is difficult to root out. Many accuse American and European business interests of unfair dealings with non-Western peoples, frequently using capital resources to wrest an unfair advantage in contracts. Poor countries like Haiti feel at the mercy of rich countries who dictate world coffee prices or threaten lower consumption. Christians need to be committed to fairness, which means laying aside self-interests and attempting to see international business relations from God's point of view.

The point is that unfair business dealings erect barriers to Christ's message. We have a responsibility to encourage our government and our businesses to a far



# We can help set people

# free



BY NANCY JEFFERS

**I**MAGINE sitting reverently in morning worship listening to the pastor's sermon and suddenly finding a circus parade marching down the aisle. How bizarre; how disruptive; how un-Quakerly! We won't likely experience that particular situation, but every week in our churches we face disruption in other forms. I'm sure you're familiar with statements such as, "I think VBS teachers who wear shorts should be sent home to change into more appropriate clothing," "That won't work here. We should do it the way we've always done it," "I can't understand why we have all these parties and socials. The church isn't supposed to be a place of entertainment," or "I just can't find a Sunday school class where I feel that I belong."

People who make such statements could very well be members of a huge group who have remained virtually unnoticed until a few years ago. They may sense that something is wrong and search through pastors, counselors, social workers, doctors, psychiatrists, and other therapists to find relief from their pain, but generally their problem is misdiagnosed and unrecognized because of their well-developed coping skills. Their ever-present smiles mask the pain inside in a socially acceptable way. No one realizes that they are victims of a disease that threatens to destroy their physical, emotional, social, and spiritual lives.

These people are adult children of alcoholics (ACOAs). An ACOA is an adult who was raised by at least one parent/guardian who is either an alcoholic or was affected by alcoholism as a child. The ACOA tries to cope in adult life by using the same methods he learned as a child. The struggle comes when that one finds that the strategies employed to survive childhood are no longer working but are actually making the individual less able to cope with adult situations. Because one of the cardinal rules in an alcoholic family is to keep the

secret, many ACOAs may appear to be so well-adjusted that they don't seem to need help. That is probably why they have been overlooked for so long.

Because of different factors that make each child unique, not all children of alcoholics exhibit the same symptoms. However, experts such as Janet Woititz and Sharon Wegscheider-Cruse have identified characteristics that many ACOAs seem to display. They have difficulty with change, a strong need to control everyone and every situation, and have an overdeveloped sense of responsibility. Such people are involved on numerous boards, committees, and positions of leadership. They overextend themselves because they feel they must serve in every capacity whenever asked. Besides, they like to control and see leadership positions as a way to insure that everything will remain the same in their church. A large percentage of ACOAs can be found in the helping professions—ministers, teachers, social workers, nurses, doctors, etc.

ACOAs have difficulty forming and maintaining intimate relationships. They are attracted to people who have extraordinary needs. They are extremely loyal even in situations in which the loyalty is not appreciated or reciprocated because they fear abandonment. Often they will remain in horrible relationships rather than risk rejection. Many ACOAs become alcoholics, marry them, or both.

Perhaps the inability to achieve intimacy stems from the ACOAs' problem with identifying or expressing feelings. Since they are extremely frightened by anger and criticism, they will do anything to try to maintain peace. Another possible cause of the struggle for intimacy is that ACOAs typically have low self-esteem. They take themselves so seriously and judge themselves so harshly that they never permit themselves to have fun. A strong need for approval drives them to become

people pleasers. If they dare to stand up for their own needs, they feel guilty. This also leads to a fear of authority figures.

It is quite normal for an ACOA to feel isolated, different from other people. This is the person who never feels comfortable in a group, can't find a class that's "right," retreats to the nursery or Junior Church in order to feel needed, or often sits alone in worship services. This one finds it difficult to distinguish normal behavior, having to guess at what is normal, often lying and exaggerating without realizing it.

Because they have an impairment in decision making, ACOAs tend to make black-and-white judgments and procrastinate in completing projects. They have truly rigid behavior patterns and obsessive-compulsive personalities that often erupt as eating disorders, workaholism, alcoholism, promiscuity, or other related behaviors.



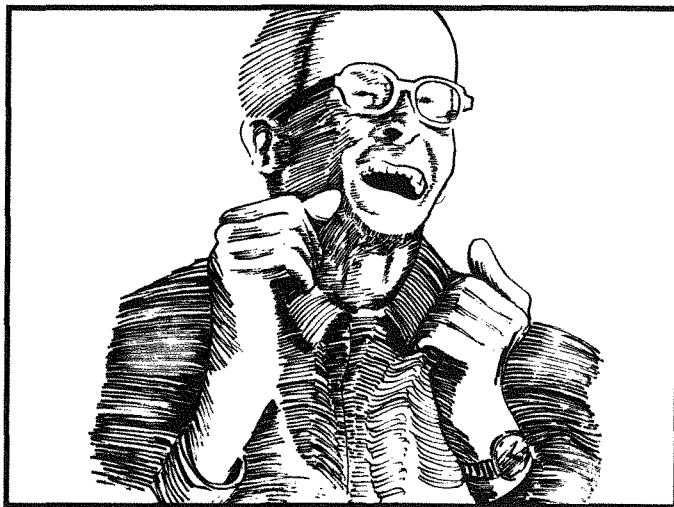
Another way to identify an ACOA is to look around your church this month and notice which people are full of tension, anxiety, and unhappiness because of the holidays. For many ACOAs, holidays were unpleasant times when they were children. Now they can't relate to holidays in any way other than dread or depression. For well-intentioned church members or pastors to berate them for how they're feeling or suggest that they get in the holiday spirit only rubs salt in the wounds.

By now I hope you're either thinking, "that's me she's describing," or "I wonder if so-and-so is an ACOA." It is important to note that not everyone who recognizes these traits in oneself is an ACOA. There are many types of dysfunctional families that produce similar results. Regardless of the cause, people who are ensnared in these issues need help. If you have identified yourself as an ACOA and want more information or desire help in filtering the pain from your life, check your phone book for a local alcohol council or Al-Anon group. Some mental health clinics have certified alcohol counselors; most other professionals have not yet been enlightened on ACOA issues and generally do not effectively treat ACOAs. With proper treatment, you can become the person you long to be and claim the abundant life God intends for you.

For those who would like to minister to ACOAs, you've already started by reading this article and becoming familiar with ACOA characteristics. You may be counseling an ACOA already; now perhaps you realize the root problem and can be more helpful to the person. Read the books listed at the end of this article for further clarification and descriptions of counseling techniques. Reach out emotionally and physically to those you know are ACOAs. They usually are unable to initiate contact, but are in desperate need of reassurance, emotional support, and affection.

Due to the tremendous popularity of James Dobson's first film series, many churches are presenting his second group of films, *Turn Your Heart Toward Home*. Before you show the film in which Shirley Dobson speaks on children of alcoholics, do some research. Consider inviting a certified alcohol counselor to speak in conjunction with the film to inform your members of what help is available in your area.

As your ACOA members begin to recover, expect changes in them. Change is painful so they will require much encouragement and support. More than likely they will learn to say no; your nominating committee and church officers won't be thrilled, but educate them on the advantages of involving a greater number of people rather than relying on a few to shoulder all the responsibility. The result will be less disruption within the congregation, not more.



Some readers may still be wondering why someone who seems to be well-adjusted and is functioning well in society would need to change. Why stir up the past and revive unpleasant memories? Jesus told us that the truth will set us free. Healing occurs as the Light illumines the past in the presence of truth. ACOAs need to be set free from experiences that inhibit their relationships to God and other people. They have a lifetime of repressed anger over what was done to them. At some point either the volcano will erupt violently or turn inward causing depression, physical illnesses, or even suicide. As they try to live by employing faulty methods of coping, they develop anxiety, high blood pressure, and eating or sleeping disorders. They become sick and tired of being sick and tired, but don't know how to change. With therapy they can become healthier, better-functioning adults who no longer are chained to a past that traps them in destructive behavior. ■

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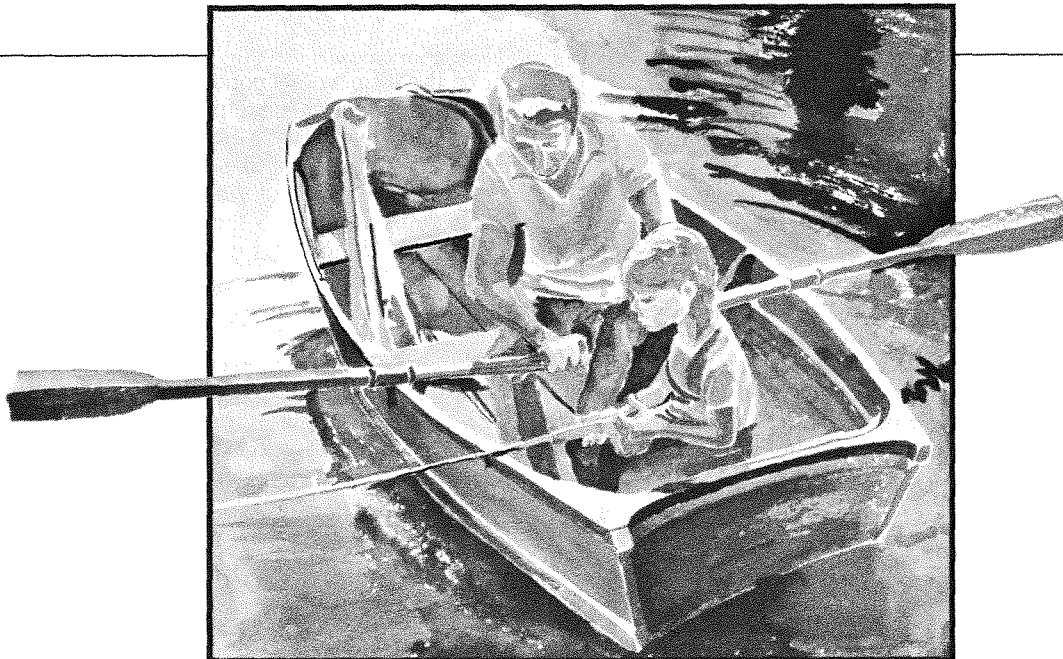
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Nancy Jeffers is a licensed social worker and a member of First Friends of Marysville, Ohio.



# THE BARNABAS CONNECTION

By T. EUGENE COFFIN

**T**HE GOSPEL of Jesus Christ is not just a theory but is a practical way to live. Gospel Truth is "Good News," not in abstract terms or theoretical concepts, but when lived out in daily experience it makes a difference, offering a source of strength in order to face reality. There are many wonderful aspects to the Good News. One is the privilege each Christian congregation and each member of that congregation has to become God's agent of encouragement.

The book of Acts introduces us to Barnabas, whose name means "Son of Encouragement." His life and

ministry is an illustration of all his name implies. One example is the occasion of a disagreement between the Apostle Paul and Barnabas over a young man named John Mark. Paul refused the request of Barnabas to take Mark on a missionary journey because Mark had previously deserted the team in Pamphylia. Paul chose to take Silas instead. Paul and Barnabas parted company and Barnabas took Mark.

Tradition records the fact that Mark went to Egypt and founded the Coptic Church. He also wrote the second book of the New Testament. We can surmise that Barnabas's encouragement had

an impact on his life, even leading to a reconciliation with the Apostle Paul. In later years, Paul asked for the return of Mark, saying "he is very useful." (2 Timothy 2:11)

The reason for the use of the word *connection* in the title of this article is to emphasize the need for the principle of encouragement to be related to issues and to people involved in ministry.

For Quakers, the Barnabas Connection can be defined as the ministry of encouragement in all our relationships and work in this world, which, more often than not, appears as a jungle of despair. There are people in our meetings and within driv-

ing range of the meeting-houses who are reaping the harvest of sinful lives and who need the encouragement of the Good News that there is a better way to live.

In every community there are those who are carrying the burdens of an unforgiving spirit, fear, and unconfessed wrongdoing. The enabling ministry of encouragement gives the strength of faith to carry those burdens to Jesus, who cares.

Sickness, family strife, tragedy, and death can cast dark shadows on life that obscure the ability to discern, to think clearly, or to move in the direction of the Light. All of these conditions call for



needs to hear the words of Jesus to Lazarus' sisters: "This illness is not unto death, but for the glory of God, that the Son of God may be glorified by it. . . . Your brother shall rise again. . . . Remove the stone. . . . Unbind him and let him go." (John 11:4, 23, 39, 44)

**T**HE MINISTRY of encouragement points to the "better way"; to Almighty God, who cares; to the Light that overcomes darkness; and to the means of liberating an entire congregation to make a difference in its community and in the world.

In order to implement the Barnabas Connection in our time, three questions need definitive answers: 1. What is the source of an effective ministry of encouragement? 2. Who and what are the agents of encouragement to accomplish a much-needed ministry? 3. What are the channels through which encouragement comes?

1. *The Source:* Our heritage as Friends suggests the answer to the first inquiry. The vision, experience, and convictions of George Fox are as contemporary to the 21st century as in the days of the rise of the Quaker Movement. Fox saw a vision of a great people to be gathered in order to be publishers of the Truth. He discovered that "there is One, Christ Jesus, who can speak to thy condition." It was good news to the seventeenth century seekers and it is still good news to us near the last decade of the twentieth century. What a high privilege it is to be able to share and to demonstrate in daily life the encouragement of the Presence, Power, and Love of Christ within!

In this country and in the Western world, we are experiencing a switch in fundamental convictions. Final reality is now said to be in materialism and in humanity as the center of all and the measure of all things. This secular-humanist concept leads to a lack of agreement on the basics of life and com-

munity. The popular notions are that in order to be happy a person must "do what is right for you," "if it feels good, do it," and "believe in whatever you interpret as your god." That sort of thinking creates a rootless society; human energy and vision is soon exhausted trying to keep alive something that is already dying.

The subtle influence of rootlessness impacts the local church as well. Instead of being a community of people

walk worthy of God's call. Paul's letter to the Body of Christ (the church) in Ephesus spells out the life based upon faith in Jesus Christ, the Head of the Church. (Ephesians 4-5) That life produces a people of one accord who do not grieve the Holy Spirit; who walk in love, in light, and in wisdom. An entire congregation can be an agent of encouragement when its people are involved in compassionate service and have a concern

*In every community there are those who carry burdens. The ministry of encouragement gives the strength to carry those burdens to Jesus.*

who have a deep concern for one another, there develops rivalry among its members. The pastor of that kind of congregation can be discouraged if he is untrained in the areas of developing spiritual growth or attempts it in his own strength. Individual Christians become discouraged when there is an apparent emphasis on the superficial aspects of faith and the avoidance of issues that, when addressed, put people in touch with God. Test your experience in your group. Are your discussions of problems approached with attitudes of faith or fear?

2. *The Agents:* First of all, they are the Christians who

for one another and for the stranger. People who are able to see beyond the problems to the goals of life in Christ, and who see difficult times as a part of its wholeness, become the encouragers.

The local church is also an agent of encouragement when concerns turn into actions for the good of all. By equipping Christians to discover and train along the lines of particular gifts, Friends can make a difference. Our heritage instructs us in the importance of ministries that can change the moral and spiritual climate of our country through an inward love of righteous-

ness and a life consistent with that love. The need is for concerned people to be a part of the healing process for the frustrations about the problems of poverty, injustice, and family breakups.

**R**OOTED in the faith that "with God all things are possible" and instructed by the guidance of His Spirit, a moral awakening and social conscience inspires creative alternatives that can set the "captives" free. Our commitment to Christ challenges us to look for options relevant to particular situations.

3. *The Channels:* Who are the agents of encouragement? The People of God! What are the channels through which encouragement comes? I will mention just four.

The first is the meeting for worship. Jack Willcuts writes in *Why Friends Are Friends*: "And after the fire a gentle whisper" (1 Kings 19:12) Unless we see the owner and listen to the 'gentle whisper', church and all it is supposed to be becomes insipid, boring, and/or just another entertainment requiring good performers. This easily moves into competition for the better platform actors. The core question is not 'Are my needs being met?' or 'Is the church fun?' but 'Have we listened and heard from God?' 'Is Truth grasped and are we motivated to obedience?' "

**I**N THE meeting for worship, the encouragement comes as we sense that surely we have met with God. In spite of the fretful anxieties, petty ambitions, and puny triumphs, it is a glorious experience to be able to share the sorrows of the world and at the same time be certain of the Love of God. Thanksgiving is always a dominant theme in Christian worship.

Encouragement is expressed in the silent waiting before the Lord, the prayers offered and testimonies shared, the songs sung and the messages given. An experience of worship that is uplifting, inspiring, and

challenging becomes the assurance that "there is One, Christ Jesus, who can speak to thy condition."

**T**HE FOLLOWING queries might be helpful in determining the "Barnabas Connection" in your church.

Do we come to our meetings as prepared men and women?

Do we give as our best that which costs us something?

Whether in speech or silence are we helpful to one another?

Are we sensitive to the visitor in our midst for whom worship may be a new experience?

Do we come with great expectancy, thus helping to create a climate of faith and willingness to obey the Holy Spirit's leading?

The second channel through which the ministry of encouragement can flow is the leadership of the local meeting. Clerks and officers appointed for the conducting of business and oversight of the life of the fellowship are in key positions to be encouragers. When clerks

are well-prepared for their assigned tasks, whether they be presiding at a business meeting, keeping records of actions taken, or studying issues in order to be informed when discussions are held, that kind of leadership is encouraging. Informed people make forward-looking decisions.

A third channel for the ministry of encouragement is the pastor. When the pastor is inspired by a vision for the church that is born of faith and confirmed by God's leading, the sharing of that inspiration can get people's lives and the church off dead center.

As a counselor listens with care, seeks to understand and work together with the person seeking help, a commitment is made to become a prayer partner about the problem, to encourage the discovery of possible solutions, and to be diligent in keeping confidences. However, the ability of a pastor to encourage members of the congregation is greatly enhanced when members

commit themselves to be the encouragers.

**T**HE FOURTH channel for encouragement ministry is the larger body of Friends, which embraces statewide, interstate, national, and worldwide members of Friends. Numerous publications and intervisitation missions serve the Body of Christ well.

Yearly meeting superintendents have a unique role in the ministry of encouragement. A pastor wrote recently of his need, saying, "Where or to whom do I turn for help?" Charles Mylander, superintendent of Southwest Yearly Meeting, publishes a regular pamphlet entitled "The Encourager." It is sent to yearly meeting and local church leadership. On its four pages are encouraging reports from various parts of the work of Friends, indicating an active interest and concern that all can share. He also includes a devotional piece designed to encourage the reader in the Faith. Much can be done regarding personal attention to local pas-

tors and their families through yearly meeting relationships.

The Ministry of Encouragement is one of God's gifts. The Barnabas Connection needs to be very apparent in every aspect of the life of the church. It is one means by which we can replace the tenets of despair with faith, hope, and love.

**A**S CHRISTIANS, we live by hope. We will not try easy solutions to discouragement, but rather come to grips with the fundamentals of human nature and give opportunity through encouragement for the power of the Gospel of Christ to change human nature. Through our churches, leaders, and yearly meetings, Friends once again can "shake their world for ten miles around." **EF**

*Friends minister Eugene Coffin is presently engaged in a ministry of encouragement. He had been previously associated with the Crystal Cathedral of Garden Grove, California.*

# Friends Can Be Exceptional

BY ROBERT HESS

*As American society changes, what is happening to the Church? Can it be revitalized? Robert Hess explores the future of the Church and its influence on other institutions.*

**T**HE APOSTLE Paul prayed for the young Philippian church that they might approve things that are excellent. Choices abound before us in America in the world of politics, economics, religion, and values. The tendency is to become, like Pavlov's dog, a creature wholly conditioned by our environment and therefore permitting our power of choice to atrophy. Ringing bells in modern life call for conformity.

Approving that which is excellent calls for changes.

The desire to challenge us to *exceptionalism* came through the reading of a recently published book entitled *America in Perspective* prepared by a group of scholars at Oxford University. Calling themselves Oxford Analytica, the authors have been collecting and studying statistics on population, politics, economics, and religion since 1982. This particular

book is the result of an assignment by three major American corporations to study and attempt to predict trends in American life in the next decade leading up to the year 2000. The book is dedicated to the American people "whose

resurgence since the effect of reactionary forces in the 1960s. In fact, many overseas observers and some media leaders are still reluctant to recognize this renewal of religious life in the 1980s. There have been some notable exploita-

areas. However, these analysts believe that religion can have a powerful indirect influence on all other institutions. They list four possible directions the religious theme can take in the nation in the next few years. Summarized these are (pp. 118, 119):

**T**he tendency is to become, like Pavlov's dog, a creature wholly conditioned by our environment. Ringing bells call for conformity. Approving that which is excellent calls for changes.

1. Religion may grow privately engaging but socially irrelevant. In this case secularism would need to replace religion as a base for national and social values.

2. If religion will become publicly irrelevant, this will have negative effects on responsible leadership in many other areas.

3. Apple Pie Authoritarianism. Traditional values will be bolstered not because they are true, but be used by politicians and others because they are useful.

4. Revitalization and Renewal. The U.S. could experience a massive revitalization of its institutions, ideals, and lifestyle through an authentic religious renewal. This was not thought possible a few years ago, but is now a distinct possibility.

The Oxford Analytica group was concerned with "American Exceptionalism." In this two hundredth year of our American Constitution we, too, are concerned for our nation, its values, and its future. We as Friends love the country in which we were nurtured. However, they best serve their nation who best serve their Lord. So our major concern here is with "Christian Exceptionalism." How can our church become more "Exceptional"? Is our motive one of competition with other denominations? Were this the case, the motive of pride would short-circuit much of what we try to accomplish. We want to see Paul's prayer fulfilled that we may approve that which is excellent. In so doing we shall fully cooperate with other Friends who want Jesus as Lord, and with others in the nations who believe that the Gospel is the power of God unto salvation to everyone who believes. To be exceptional as Christians we must learn to do whatever our Lord commands. Thus we are His Friends [John 15:14].

**I**N SEEKING identity with wheels within Quaker wheels, we believe that our gears mesh well with leaders of the original movement whose lifestyle was biblically based as they understood it. Fresh interpretation is needed as new bytes of information feed into our computers. We have compatible diskettes with all those whose Master Programmer is Jesus Christ.

The suggestion on Proposal 4 above is a clear one from the Oxford scholars. In 2 Chronicles 7:14 we have a similar recommendation. By following this, the future of Friends can become exceptional. **EF**

Robert Hess is general superintendent of Evangelical Friends Church-Eastern Region with offices in Canton, Ohio.

vision has been their strength." On a title page they quote the verse from Proverbs (29:18). "Where there is no vision, the people perish."

**T**HE FOCUS of this study has been on the issue of "American Exceptionalism." This is the belief that, in the wide family of humanity, America is exceptional in its ability to fulfill human aspirations. Often, this is called the American dream. The study under consideration attempts to evaluate the future of this vision.

In early chapters the scholars discuss major changes in American society in recent years. These are changes in Population, Life Choices, Life Styles, and the changes in Religion and Values. Like other contemporary writers, these authors demonstrate the decline of "American Exceptionalism" in several areas of our society. Religion, however, is a point of striking difference. "In a day when modernization is widely assumed to entail an automatic falling off of religious affiliation (so that the more developed a country is, the less religious it is likely to be) the United States stubbornly bucks the trend; it is both the most modernized nation in the world and the most religious of modern nations." (p. 115)

This vitality in Religion has seen a

tions of this interest by certain TV evangelists. How much setback will come from the Bakker episode, we don't know. One positive result may be a more serious commitment to financial responsibility and moral integrity. There is still good statistical evidence that religion is a major force in modern America. Currently, the Evangelicals and Roman Catholics are the major participants in the renewal.

To refer to these statistics is not to say that the Protestant Church in our country, including Friends, does not need spiritual renewal. We know better than that. The writers of the book under consideration list several factors that might weaken the effect of the statistics. Some of these put briefly are the following:

1. Religious beliefs are more peripheral and isolated, not relating to the worlds of science and technology and bureaucracy.

2. There is a consequent privatizing of religious belief, so that for many it is a leisure-time pursuit.

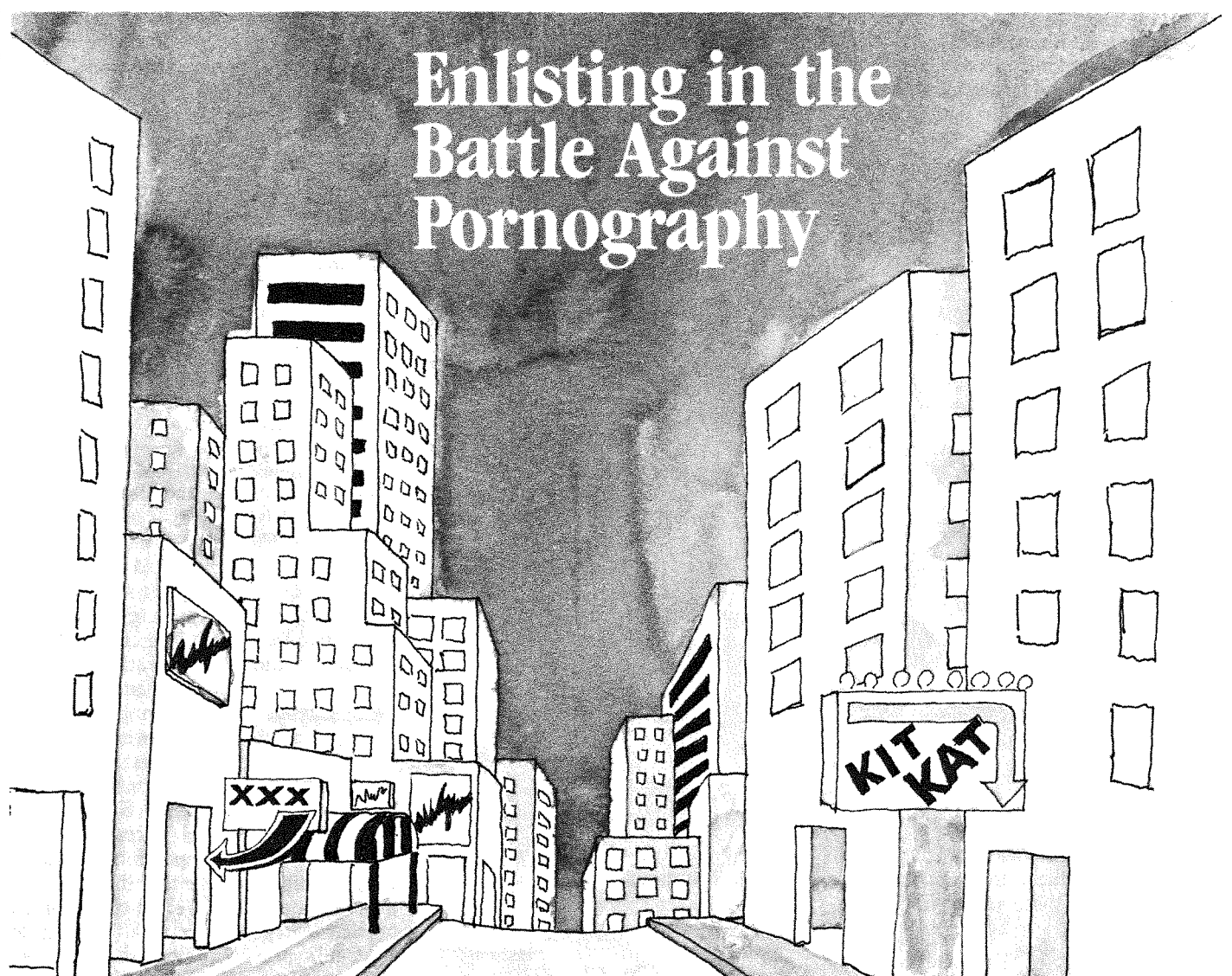
3. The pluralization of our society gives many options in faith and lifestyle. This may encourage faith, but it also undermines it, leading to decrease in commitment.

4. While indicators of church attendance, giving, and believing are up, the indicators of the social influence of religion are down.

So, religious vitality may be more whipped cream than reality in many



# Enlisting in the Battle Against Pornography



BY PEGGY ROBERTS

**W**HAT are Friends and others doing to combat pornography?

One year ago when I was invited to Washington, D.C., to attend a strategy conference on pornography sponsored by the Religious Alliance Against Pornography (RAAP), I had not even posed this question to myself! I had been named by EFA to be a delegate to the Women's Commission of the National Association of Evangelicals at their annual meeting in March. This Washington Conference invitation came to me because of NAE's leadership involvement in this organization.

I am a rather typical evangelical Quaker who tends to live on and applaud the past heritage of involvement in social issues with moral and spiritual implications but who does not often become personally and actively involved in combating such issues as pornography. My opportunity came in the form of a conference, the purpose of which was "to help key leaders within the religious communities of America inform, mobilize, and equip their constituencies for a vigorous and responsible effort to attack and eliminate hard-core and child pornography." I became intrigued as I noticed these other objectives of this organization listed in the introductory materials.

- To promote the God-given human values needed for the moral health of our society.
- To proclaim the truth of human dignity and freedom.

- To fulfill our primary responsibility as religious leaders to teach and to motivate, helping people understand the moral dimensions of the problem of hard-core and child pornography and what their responsibility is in this regard.

It began to be clear to me that God would like me to know more, so after receiving the blessing and support of our Family Life Division, I went to Washington last November to learn about the problem of pornography and ways I might mobilize and equip others in the Evangelical Friends Alliance to attack and eliminate hard-core and child pornography.

It soon became clear that pornography is neither a conservative or liberal issue, for there were all types of people at this conference. On my right at the first meeting sat the Mormon Dean of the Law School of Brigham Young University and on my left was a lady who heads the women's ministries for the Church of God.

Pornography is an issue for everyone who cares about the well-being of children, women, men, and families, which takes in most of us! For some it is a religious issue; for others, a moral one. For everyone, pornography is a public-safety issue: The safety of our children from sexual abuse and molestation, our women from rape and degradation, and our families from disease and disintegration.

Some of the group who had arrived early enough were taken for a briefing with Attorney General Meese at the

Justice Department. I talked with two women who attended this shocking briefing. They had been shown hard-core and child pornography.

The viewing of actual pornographic materials helped us vicariously experience the extent of degradation of women and children. One can also experience for oneself the real feelings these disgusting acts of abuse and exploitation bring. For those I spoke to, this viewing proved to be more than

ful efforts to close pornography shops. The Urbana Friends Church has been especially involved for two or three years.

These are encouraging signs that God is honoring legal methods available to each of us to rid our land of this evil. One inspiring reminder for us at the conference was the beautiful rendition of "Ordinary People" by a wonderful Black vocalist. Each of us do count. Another encouragement was that this issue, which so profoundly affects women and children as victims, had as advocates against pornography at least 400 men out of a total of 500 attenders.

We listened and saw evidence from several divergent viewpoints that convinced us of the seriousness and depth of the problems caused in our society by hard-core and child pornography. I wish each of you could have heard and seen these shocking, informative, motivating, and even inspiring presentations from people representing the Justice Department, medical field, policemen, and women victims. These government representatives, private citizens, and religious groups were able to educate us on the proper role of each group in this fight.

From these presentations, we could believe that what Richard Halverson says in his *Perspective* devotional is true: "Lust is insatiable, never satisfied, it grows ever more demanding—it consumes, but it always wants *more*. There are no limits—no experiments it will not try and no victims it will not devour. It becomes more and more selfish, thoughtless, and more indifferent to those it uses. Lust becomes more cruel, more violent, it destroys its objects. Lust is greedy, covetous, avaricious, gluttonous, lecherous, incestuous, sadistic, masochistic, cannibalistic, and animalistic. Lust is dehumanizing, godless, and consummately destructive."

This description of lust very well describes hard-core and child pornography. The First Amendment does not protect people who produce and distribute the filth I have described. In any community standard, videos, magazines, and activity, which use people obscenely, is illegal—obscenity is *already* illegal. There are two groups of people trying to define and establish community standards: one, the producers and distributors of pornography, and two, informed citizens who know the destructive influence on individuals and families perpetrated by hard-core and child pornography. Both groups have the constitutional right to promote their points of view to mold community standards. The right to maintain a decent society as upheld by the Supreme Court is too often forfeited by inaction on the part of citizens at large. Which group do you and I wish to mold our community standard?

## Resources

Resources, organizations, and people to help you to become involved in fighting against pornography.

Resources, including speakers available from:

*National Coalition Against Pornography* (NCAP) and *Citizens Concerned for Community Values* (CCCV) offices at (513) 521-6227 or (513) 521-1985; 800 Compton Rd., Suite 9248, Cincinnati, Ohio 45231.

Copies of these two action-oriented books are available:

*Call to Righteousness*, by Paul Tanner (specific steps with Scripture references).

*Mind Polluters*, by Jerry R. Kirk. Thomas Nelson publisher. Why and how to build a team of knowledgeable, responsible, balanced, and compassionate persons to battle pornography.

*A Winnable War*, by Dr. James Dobson. 1 hour 16 mm film, \$75 rental fee. Free 28 minutes video of highlights from local film distributor such as Lewis Film Service at 1425 E. Central, Wichita, KS 67214 for Mid-

America Yearly Meeting people. A workshop packet covering the spectrum of sacredness of life issues can be coupled with this 28-minute video to make a 90-minute workshop. Contact Mid-America Yearly Meeting, 2018 Maple, Wichita, KS 67213 for this Family Life Division resource.

*Pornography: A Human Tragedy*, by Christianity Today and Tyndale House. Christianity Today Books, 465 Guendersen Dr., Carol Stream, IL 60188; \$14.95. Authoritative writers such as Dobson, Colson, Surgeon General C. Everett Koop. It includes important sections of the Attorney General's Commission Report.

Other national organizations for involvement: *Religious Alliance Against Pornography* (RAAP), 800 Compton Rd., Suite 9248, Cincinnati, Ohio 45231; (513) 521-6227. *Citizens for Decency Through Law*, 2845 Camelback Rd., Suite 740, Phoenix, Ariz. 85016; (602) 995-2600.

*Morality in Media*, 475 Riverside Dr., New York, NY 10115; (212) 870-3222.

*The National Federation for Decency*, P.O. Drawer 2440, Tupelo, MS 38803; (800) 322-3629.

People to write concerns and thanks to: For boycott of porn movies available through motel pay TV services. Holiday Inn, Marriott, and Sheraton are among those who offer this service.

Holiday Inn, c/o Chairman Michael Rose, Holiday Corp., 1023 Cherry Rd., Memphis, TN 38117, Toll free 800 HOLIDAY or Mr. Rose 901-762-8952, Spectradyn, Viewer's Voice, P.O. Box 851851, Richardson, TX 75081.

President Ronald Reagan, The White House, 1600 Pennsylvania Ave. NW, Washington, D.C. 20500; (202) 456-1414.

Attorney General Edwin Meese, Justice Department, Constitution Ave. & 10th St. NW, Washington, D.C. 20530; (202) 633-2001.

educating—it became a powerful motivating tool to work against those who produce such filth and who use it to break down the inhibitions of innocent children.

When we registered for this conference, each of us received a packet of educational materials, including the complete report of the Attorney General's Commission on Pornography. We also were given a summary of the report.

I saw a wonderful demonstration of God's ability to unite diverse religious groups when they become concerned for a cause worth fighting against. The Steering Committee of RAAP represents 150 million people through their combined leadership roles, from President Jerry Kirk, a Presbyterian clergyman, to Rabbi Wurzbarger, Cardinal Bernardin, and Dr. Rogers of the Southern Baptist Convention.

I was glad to know also that several other Quakers had been invited too. Many Friends in Eastern Region are deeply involved in this fight and have been involved in some success-

We *must* act, to make our wishes known to appropriate law officers. They are bound to enforce the law. We should not have to ask, but we do—therefore we must make our desires known. The groups listed at the end of this article can be helpful in organizing your community against pornography and for decency. The law, the facts, and God are all on the side of defeating illegal pornography. We were given these potent P's to use as weapons: Prayer, People, Power, Police, Perspective, and Perseverance.

**A**RE YOU aware that there are several organized groups working to change or abolish the laws that protect children from adults who seek to have sex with them? A leader of one such group was interviewed by *Hustler* magazine and was quoted as saying there is nothing wrong with an adult male having sex with a four-year-old child! The *Hustler* magazine interviewer then called him a pervert! Christians should be just as clear in their evaluations and sense of outrage!

Ken Wooden, the executive director for the National Coalition for Children's Justice, told us that children age 10-17 have themselves told him they are the active users of adult pornography via home videos and satellite TV channels. Children's sexuality is a gift of God, yet they are getting their values and techniques from violent, degrading, and brutal sexual role models! *The opposite of love is not hate; it is apathy.*

We were assured by medical authorities that pornography is a source of sexual *disinformation*. Therefore to protect from these unstable, unhealthy sources as role models, Christian parents and teachers need to develop and discuss healthy, God-given attitudes toward human sexuality based on biblical values. We must model and teach a beautiful healthy sexuality described for the married couple in Song of Solomon. Let us help children understand the sacredness of the gift of sexuality God endowed each of us with.

A friend and I presented a workshop on sanctity of life issues for our Yearly Meeting Sessions in August. Our schools are now requiring some sex education class in our schools. One of our retired teachers reviewed curricula until she found material that taught responsibility, commitment, and self-denial. She then offered it to the local school board, of which

she is a member. They have appointed her to head the committee to implement this curriculum in the schools.

It should not be the fear of AIDS that causes our youth to remain chaste and pure, but the tremendous rewards God gives to those who respect and love Him and themselves enough to wait to give their gift of sexuality to a marriage partner. Are we teaching this or are we despairing over the havoc caused by Satan, who is going around in our society like a lion seeking to destroy us?

Innocent, moldable children like my own granddaughter, Shayla, with her big, innocent, blue eyes, are looking at adults to stand against this tide of evil seeking to devour them. She is my motivation to act. I desire her innocent eyes to remain so. Several of us learned, almost by accident, that Dial-a-Porn was seeking to come to Topeka and Wichita. We wrote asking authorities to deny this request of greedy people who are preying upon the curiosity and freedom of young people. They were defeated! We must remain alert to know about the potential dangers. When it was defeated, I wrote to thank the commissioners and sent a picture of my granddaughter just so they don't forget they have power over real people.

**I**N CINCINNATI, citizen action has now closed every sex shop there through legal means. We can effectively ask for and support law enforcement measures against this \$9 billion business of hard-core pornography.

Do you believe that women and children desire and find violence pleasurable? If not, fight that myth. All of us deserve to have and maintain the sense of wholeness that Jesus gives to us by a proper evaluation of our sexuality. Let us as Friends join others to insist on our rights to be protected from pornography, and our children's rights to grow up in a society that has Judeo-Christian values as a base. Proper education, organization, prayer, and enforcement at the grass roots can make the war against pornography winnable. I have made a start in fulfilling my personal responsibility to fight against pornography. Won't you pray about where and how God wants you involved—today? **EF**

*Peggy Roberts of Wichita, Kansas, represented the Evangelical Friends Alliance at a strategy conference on pornography. She has been active in family ministries.*

## FRIENDS WRITE



### Distinctives?

After reading the last issue of the *EVANGELICAL FRIEND* I have two questions:

1. What are the Quaker "distinctives"? Has anyone ever listed them?
2. Which of these are necessary for salvation?

HAROLD MAGEE  
Woodburn, Oregon

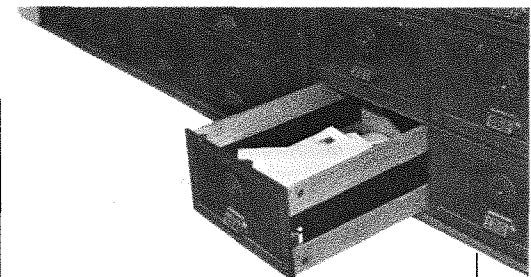
### Scripture and the Homeless

It is troubling to see *Evangelical Friend* publish articles that place political ideology ahead of Scripture. Sociology Professors Hope and Young ("The Faces

of Homelessness," July/August 1987) could conceive of only four possible means to address America's homeless: bigger Federal Government, bigger State Government, bigger Local Government, and bigger government advocacy by individuals (which was termed "the private sector")....

This being a Christian publication, I searched for some mention of where the authors saw God's Church entering into the solution, or what Scripture might have to say on the subject. The article had not one such reference....

Articles like this... may befit college sociology term papers, or Socialist Party



of American newsletters; but surely not an evangelical Christian magazine.

JON WOLLANDER  
Eugene, Oregon

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



**Completely Pro-Life**

Ronald J. Sider

Inter-Varsity Press, 240 pages, paperback, \$7.95

To be completely pro-life means to defend human life wherever it is threatened. Ron Sider, a strong voice among evangelical Christians on current social issues, provides with this book a consistent vision of what it means to be pro-life.

Sider approaches the topic by asking how, for example, can some Christians support nuclear disarmament to protect the human race but also defend the right for mothers to choose abortion? Or how, on the other hand, many pro-life abortion activists favor a strong military and buildup of nuclear weapons? What does it really mean to be pro-life? Is there a consistent pro-life stance?

The book's subtitle, "Building a Consistent Stance on Abortion, the Family, Nuclear Weapons, the Poor" indicates issues that Sider feels must all be included in a consistent pro-life position. On each topic, he gives good analysis and documentation of his research and cuts through party lines by holding fast to Scripture.

This book offers a refreshing and timely biblical statement on important issues that should be of concern to evangelical Friends. The book provides encouragement to the growing number of people committed to a consistent pro-life stance. *Completely Pro-Life* is recommended for anyone wanting to address life issues from a biblical agenda instead of political agendas.

—Ed Roberts

**Biblical Pacifism, A Peace Church Perspective**

Dale W. Brown

Brethren Press, 187 pages

A message of renewal of peacemaking is the theme of Dale Brown's book directed first to his own denomination and then to all historic "peace churches." Originally, this book was to serve as an update to a previous publication outlining the Church of the Brethren position during the Vietnam era. It is much more than that. A number of pages are devoted to the pacifist heritage and history of the Brethren. Also, he includes

an overview of the Mennonite and Quaker churches. He challenges the historic peace churches to be on the cutting edge of the current awakening of peacemaking. He presents specific issues that are linked to peace, including nuclear crises, liberation movements, and the stance toward the state. He deals with practicalities of spirituality, families, evangelism, conflict resolution, questions of war taxes, and violence in personal relationships. Included are important historical statements of all three denominations, as well as a helpful, humorous dialogue concerning hypothetical situations often presented to pacifists.

An excellent companion to Arthur Cochrane's theological concepts, Brown renews the practicalities of a living testimony of peace and peacemaking. It is the task of those churches whose very foundation is peace to keep alive the great biblical vision of life, not just to survive, but to preach the message of God's creative intent.

—Susan Willcuts Kendall

**Dispensations: The Future of South Africa as South Africans See It**

Richard John Neuhaus

Eerdmans, 317 pages, hardback

The nation of South Africa has become a whipping boy for people of various persuasions. As I approached this book, I wondered if it might be simply another attack on a beleaguered country.

It is not. The author, a former civil rights activist and Brooklyn pastor, writes sensitively of a nation in turmoil. The book is the result of many interviews he held, conducted in South Africa, London, and New York City. Here you will meet the famous (Bishop Tutu) and the obscure (revolutionary Mfanafuthi "Johnny" Makatini). Here you will find Afrikaners, Britons, Indians, coloreds, tribal leaders, union leaders, politicians, and churchmen, as they discuss their views of South Africa's past, present, and especially future.

Here in the Western world, at least, there seem to be two views about South Africa. Either the matter is very simple—i.e., that evil white men rule good black people and that the nation

must be "freed"—or complex. I have long held to the latter viewpoint, and after reading Neuhaus's book, still do.

—John Pierce

**Nelson Mandela (The Man and the Movement)**

Mary Benson

W. W. Norton &amp; Company, 269 pages, paperback, \$7.95

This is the story of a man who was, and still is, imprisoned for his beliefs. It shows the unswerving convictions of one who stands for a cause and who has not allowed anything or anyone to come between him and those convictions. Regardless of one's view as to what is happening in South Africa (and, at best, there is much that is not "good" there), one has to admire the tenacity of Mandela in a day when so many leaders yield to compromise.

—Philip Taylor

**Hope for the Family Farm**

LaVonne Godwin Platt, ed.

Faith and Life Press, \$7.95

Over recent decades the official wisdom about agriculture has been that "bigger is better." Arguing that larger producers are both desirable and inevitable, public policy and private interests have paid little more than lip service to family farms while watching them vanish. Economic values (costs, prices, inputs, outputs) have been paramount; the values of stewardship, family, and community have often been ignored or forgotten.

Among the voices protesting present trends is a new collection of essays published by the Mennonites. *Hope for the Family Farm* takes as its basic premise the covenant relationship of the Old Testament, emphasizing the responsibility undertaken by human beings to preserve a harmonious creation.

The writers of this volume base their collective views of a just and sustainable rural America upon their faith. They make clear, however, that the future they envision can be embraced by all Americans who seek to preserve our resources and renew our communities. Since all of us participate in agriculture by the food we consume, this important book should receive our attention.

—Gretchen I. Hall

# THEY HUNGER IN SILENCE



BY BRUCE A. BIBBY

*"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." Matthew 5:6 NASB*

**I**T WAS late Saturday afternoon, just two short years ago. I didn't feel the warm amber sunlight streaming through the hospital window and splashing across my brother's bed where he lay dying. I don't think he felt the warmth either as he lay naked, shivering uncontrollably on a bed of ice. His temperature hovered between 105 and 108 degrees, and the treatment was an attempt to break the fever.

In the silence of that moment, amid the steady rise and fall of the respirator and the beeping of the life support systems, I hungered. I hungered to know why. I hungered for a miracle. I hungered to communicate my anguish to God. My brother was dying of AIDS at age 33. He was gifted with a beautiful tenor voice and had sung in the opera in New York, Los Angeles, and recently in Portland. But the lungs that had been trained to support his beautiful voice now rasped desperately for air. Pneumonia was the last stage of this terrible disease that we know so little about. I saw the frustration in his eyes. There was very little hope; they were sorry. I was sorry. I begged, I pleaded, I bargained for his life. I finally prayed in surrender, "Lord, whatever happens, take my life too. Use it, change it, do whatever You will. There must be a purpose to all this; there must be!"

When my brother was lucid, we tried to communicate. We could only use our eyes and hands. The respirator prevented my brother from talking, but what an amazing creation are the eyes. They communicate so much: fear, pain, love, and finally good-byes. We hungered in silence.

The Lord answered my anguished prayer in that silent hospital room. He took the empty place left by my brother's death and filled it with more brothers and sisters than I can count. The Lord called me into deaf ministry and gave me a new life.

Recently at a Bible camp for the deaf in the California Sierras, I stood praying with a group of children and adults, both hearing and deaf, who also hungered. They hungered to accept Jesus Christ into their lives; they hungered to change, to be made over, to be reborn. The next afternoon a number of Christian men and women sat in that same amber sunlight. Some were pastors, some evangelists. One had a deaf daughter, one was a deaf man who had a prison ministry to deaf inmates, others were teachers or students in deaf ministry. But we all had a common hunger, a hunger after the Spirit of God and for the Lord's wisdom.

We had so many ideas, so many questions. "How do we reach the deaf with the Gospel of Jesus Christ?" "How do we train up deaf leaders?" "How do we prevent burnout in a ministry in which the ratio of workers to the deaf is 1 to 60,000?" "How do we reach the youth?" "How do we minister to the whole family and its diverse needs?" "How do we educate our denominations about the great needs in the deaf community?"

Paul Miles, a deaf pastor from Fremont, California, shared a prayer request for help. He pastors a church for the deaf. He also drives 70 miles one way to Modesto twice a week for Bible study and worship services for ten deaf persons who hunger in silence. I have come to know, love, and respect this godly man. I feel as Timothy must have felt about his friend and brother in Christ, Paul.

A week later I was at Twin Rocks Friends Camp in Oregon, site of the Northwest Christian Camp for the Deaf. A young deaf pastor from North Carolina was the evangelist for the week. He had come with a hunger. About 95 deaf were in attendance for the whole week. They had come from all over the Northwest. They, too, came with a hunger.

**T**HE DEAF hunger for that light within. They hunger to repent, they hunger for Jesus Christ. They have no hearing or very little and some have no speech. They may be crippled with cerebral palsy or some other additional handicap. Some may only have fifth grade reading levels due to an educational system designed for the hearing world. They may be deaf, but they are not dumb. They are gifted, loving, needy, hungry souls. They communicate their love for God and each other with their hands, eyes, gestures, and bodies. They hunger for Life. Spell it with a capital "L." Sign it "Jesus Christ." "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6 NIV)

Please join with me in praying for laborers in deaf ministry. The harvest is ripe and the people are "starving"! "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matthew 9:37b-38 NIV) **EF**

*Bruce and Margie Bibby reside in Newberg, Oregon. Bruce has recently been hired as Treatment Coordinator at the Chehalem House in Newberg, a residential treatment center for youth. Bruce is also a student at Western Evangelical Seminary in Portland, Oregon, where he is pursuing an M.A. degree in Christian Counseling with an emphasis in Deaf Ministry.*



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

TAIWAN YEARLY MEETING met in annual sessions the end of September on a university campus in Taichung. "Stewardship of Service" was the theme, and there was great victory and progress during the three-day meeting.

Thomas Wu, pastor of Southgate Friends Church in Chiayi, was appointed as the new presiding clerk, and James Chen, pastor at Lakeview, is the new assistant clerk.

\* \* \*

MISSIONARY OUTREACH emphasis has been observed in all EFC-ER churches during the fall months. "A Heritage to Save . . . A Future to Serve" is the continued theme with a challenge to learn from the past, be active witnesses in the present, and prepare for future ministries in our needy world.

Commitment Sunday on October 25 was the culmination of receiving Faith Promises and local church support to fund the 1988 one million dollar budget for Outreach.

Special speakers making presentations in the churches

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included Howard and Mary Evelyn Moore, Denny Anderson, Alvin and Lucy Anderson, Ellen Brantingham, Sherman Brantingham, Bruce and Cora Burch, Frank Carter, Bill Casto, James Chess, Duane Comfort, Wayne Evans, John Grafton, Ruth Harsh, Duane Houser, Dean Johnson, Milton Leidig, Eddie Lockwood, C. T. Mangrum, Jack Mayo, Ed Mitchell, Dennis Mote, Randy Neiswanger, Jim Ogden, Denny Peters, Sue Rea, Charles Robinson, Rick Sams, Elizabeth Shelton, Lynn Shreve, David Smith, Bud Warner, Eric Woods, Ruth Worden, and the Tour Group from Willoughby Hills.

\* \* \*

NOVEMBER 1 is the target date for the first meeting of the new church in the Stuart, Florida, area. Neil Orchard and Dan Hanny are using the Technigrowth method to invite people to Celebration Sunday, assisted by a team from Morningside to help make calls.

\* \* \*

FDS AUCTION PROCEEDS amounted to \$21,000 according to Dean Johnson, coordinator for the annual event. The highest bid for the more than 18 quilts and 9 comforters was \$750 for the large anniversary quilt with matching pillows donated by Salem First Friends ladies. Next year the sale will be on Saturday, September 10.

\* \* \*

FRIENDS from Taiwan and India visited EFC-ER churches two weeks prior to the beginning of the Guatemala Conference. From India—Gabriel Massey, and Pratap Brown shared their vision for Bundelkhand, and nine came from Taiwan—Pastors Thomas Wu (Southgate); Paul Chen (7th Crossing); S. S. Chou (Great Peace); H. L. Chen (Keelung) and his wife; Ray Ch'en, an elder from Bridgeport;

Wu Chao Yan Mei, an overseer from Big Forest; Mrs. Peter Peng, and Mrs. Titus Tung.

\* \* \*

MANNY AND BRENDA CHAVARRIA will leave for Mexico City the middle of November to serve as short-term missionaries in the EFM Mission. They are replacing Mark and Wilma Roberts, who are retiring after three years on the mission staff. The Chavarrias' home church is Trinity Friends in Van Wert, Ohio, where they have attended during recent studies at Fort Wayne Bible College. Their children are Martha, 12, and Michael, 10. The 13-month assignment will include cooperative work with David and

Joyce Byrne in church extension projects and helping with ministries in the Elektra Friends Church area. In January 1989 Tim and Kathy Fox will complete their Spanish training in Costa Rica and join the Byrnes to carry on the work.

\* \* \*

FRIENDS FOR FAMILIES is the new name for the ministry to families under Friends Action Board. On November 13-14 a conference is planned at Salt Fork State Park, Cambridge, Ohio, to help EFC-ER churches enhance their ministries to families. According to Rhonda Dragomir, the workshop leaders for the conference will be Jan Ream, counselor and cofounder

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## Hesper Friends celebrates 125 years



*Delia Wilson from Tecumseh, Michigan, Friends Church, stands in front of Wilson Memorial Lodge at Camp Gideon. The lodge was named in honor of her and her late husband Amos Wilson.*

of New Source Counseling Centers in Bedford, Ohio, and Larry and Kathy Willett, musicians and counselors from Burlington, North Carolina.

\* \* \*

### CALENDAR

December 1 and 3 Pastors Mini-Conferences at Church of the Savior, Wooster, Ohio (1st), and place to be announced (3rd), Norm Whan, speaker.

January 8-13 EFA Commission Meetings, NWYM hosting February 26-28 SOY Retreat, Cedar Lakes.



### MID-AMERICA YEARLY MEETING

### News Briefs

Denise Loganbill is our new MAYM bookkeeper. Denise replaced Marsha Johnson, who was the recipient of a scholarship that allowed her to return to school at Friends University. Denise is not new to our office as she served in this capacity for over two years.

\* \* \*

ROYCE FRAZIER, Mid-America Yearly Meeting youth superin-

tendent, has been named to direct the development of Camp Quaker Haven. He is replacing Ralph Lohman, who resigned in July. In assuming this responsibility, Royce's time will be divided between that of youth superintendent and CQH development. David Bridges will assist him with youth ministries.

\* \* \*

THE FOREIGN MISSIONS BOARD has approved plans for starting a second Hispanic church, this one in the Houston area. The Texas Area churches have endorsed their support, and the new work is hoped to begin by the end of 1987.

\* \* \*

PLANS ARE BEING MADE for six Burundi delegates to visit in MAYM churches following the Guatemala Conference. The schedule calls for them to visit 28 churches during the period November 12-23.

\* \* \*

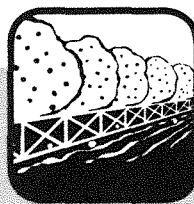
UNIVERSITY FRIENDS CHURCH in Wichita hosted the area party to celebrate the 50th Anniversary of Friends World Committee for Consultation. Lon Fendall was the speaker for the occasion, and a musical group, Harvest, from Friends University provided the music. Howard Macy presided over the festive occasion.

\* \* \*

ON SEPTEMBER 13 Hesper Friends Church celebrated their 125th anniversary. Many former pastors and members were present for the celebration.

\* \* \*

THE HUTCHINSON FRIENDS CHURCH and Lawrence Friends held Technigrowth Evangelism Campaigns during September and October. The Celebration Sunday at Hutchinson was November 15, and at Lawrence it was November 8.



### NORTHWEST YEARLY MEETING

### Around Northwest Yearly Meeting

Talent (Oregon) Friends has called Rick and Mary Ellen Hunt as pastors. Hunts will begin serving in Talent November 1.

\* \* \*

FALL IS THE TIME Boards and Departments of the Yearly Meeting retreat for prayer and planning. Focusing on the Great Commission, the various Boards and Departments have developed goals and plans for new church plants; assistance to small, struggling churches; teacher training for all Yearly Meeting churches; encouragement for pastors and those training for ministry; an intensified ministry to youth and youth workers; various outreach programs to meet social needs; and varied media presentations.

\* \* \*

MANY CHURCHES COOPERATE to help the Piedmont inner-city ministry in Portland, Oregon, provide a free Thanksgiving

dinner for the community. Community response is tremendous. The event is held on the Cascade campus of Portland Community College.

\* \* \*

THE ANNUAL THANKSGIVING OFFERING given by Northwest Yearly Meeting churches is to help LIFELINE, a ministry to women in crisis pregnancy. Lifeline began one year ago in Medford and now operates a group home for up to five women.



### ROCKY MT. YEARLY MEETING

### RMYM Briefs

OMAHA, NEBRASKA, Evangelical Friends had a telemarketing program to reach 5,000 people in September. The aim of the contacts was to find folks not attending any church who would like to become involved in one. Four telephone lines were installed, and church volunteers made contacts from 4:30 to 8:30 p.m.

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### OUR FRIENDS COLLEGES

SPRINGBANK FRIENDS, Allen, Nebraska, hosted a fall crusade September 13-15 with Dennis and Joyce Davenport. The Davenports are based in the Minneapolis area. They travel around the U.S. and Canada to speak and present gospel music.

DENVER, COLORADO, Evangelism coordinator Jay Hal-lowell is teaching a weekly Sunday and Wednesday evening course on outreach. Much of the class material is drawn from Rebecca Manley Pippert's book *Out of the Salt Shaker and into the World*.

PLAINVIEW, NEBRASKA, Friends participated with other northeastern Nebraska churches to bring Aubrey McGann to their area. He spoke at the Orchard Evangelical Free Church September 20-24. On September 13 the meeting showed a video with Dave Roeover's testimony. Roeover was severely burned by a phosphorous grenade during the Vietnam war. God intervened, saving his life, and the Lord Jesus became real to Roeover at that time.

#### RYM Prayer Opportunities

1. Ask God to richly bless the plans by Omaha Friends to telemarket. Ask for new active members, new converts to Christianity, and a stronger church. Pray also that this would be the first step toward planting more churches in the community.

2. How are your relationships? Maybe there are some that have problems. Ask the Lord to help you see what should be done to correct matters.

3. Pray for the ministries of these fellowships: Las Animas, Ordway, Grand Junction, and Pueblo (all Colorado); Plainview, Hay Springs, and Benkelman (all Nebraska).

#### Malone Enrollment Highest Ever

Dr. Gordon Werkema, president of Malone College, Canton, Ohio, announces that the enrollment for fall '87 is the highest ever in the history of the College. The enrollment is 1,206 students, which is a 15 percent increase over last year, and 38 percent higher than 1983.

The old record was reached in 1967, when 1,162 were enrolled. The 1987 enrollment exceeds that by 44 students, and the FTE (full-time equivalency) has increased from 956 to 1,030 this year.

When asked to explain the increase, President Werkema replied that he believed it can be credited to the reaffirmation of the Christian mission of Malone College. "As we emphasize this Christian value system, we find that students of all ages are attracted to this concept and are very open to studying the liberal arts in this type of environment. We look forward to a great year, not just because of a record enrollment but because of the excellent quality of students, the commitment of a talented faculty, and because of God's blessings in helping us achieve the increase."

#### Friends University President Earns Prestigious Appointment

Dr. Richard Felix, president of Friends University, was chosen September 1 to serve as a consultant-evaluator for the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. The North Central

Association (NCA) provides institutional accreditation to educational institutions in a 19-state region, which includes Kansas. Felix was one of 74 persons selected from a group of more than 200 applicants.

#### Three from FBC to Attend Guatemala Conference

Three people from Friends Bible College, will attend the International Friends Conference on Evangelism in Guatemala, November 4-11. Instructor Janet Johnston was selected by the Mid-America Yearly Meeting Mission Board as one of their three representatives. Janet will assist in a workshop discussion dealing with Friends and contemporary issues.

President Robin Johnston will lead a workshop on "The Messenger's Prayer Life." Churches from the Northeast Area of Mid-America Yearly Meeting raised money to sponsor one person to attend the conference. Selected was FBC freshman Curt Mauk from Westside Friends Church in Kansas City.

#### Prison Visitation and Conference

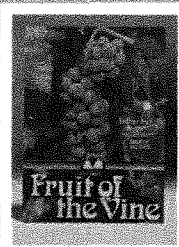
Ten students and two faculty members at Friends Bible College have signed up to participate in prison visitation this fall. The latter part of October they had the opportunity to attend an international conference in Newton, Kansas, on "The Future of Prison Ministries: A Restorative Vision." This is the third year students have been actively involved in prison ministry. (Also see "Sharing Joy Behind Bars" on page 2.)

#### Ground breaking at GFC

Ground breaking was October 22 for George Fox College's new M. J. Murdock Learning Resource Center. The ceremony was the official start for the \$2.25 million project that will double the size of the Shambaugh Library.

Actual construction on the project began a week earlier with start of excavation for a basement level. The building also will have two above-

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## Should South Africa be an issue?

ground floors. Completion of the project is scheduled by next September, in time for the opening of fall semester classes.

The project will add 17,000 square feet, wrapped around the existing building on the north and west, creating a new library face to the campus.

\* \* \*

GEORGE FOX COLLEGE has established a series of "Peace-making Suppers" under the sponsorship of the college's Center for Peace Learning.

The programs, open to the public, are scheduled for once a month during the school year. They feature a simple meal of soup, bread, and beverage for \$2.

Each will have a featured speaker. They are brought to campus because of their insights on peacemaking, usually from firsthand experience. Interaction between speaker and attendees is encouraged.

The first speaker was Lynn Buzzard, professor of law at Campbell University in North Carolina, and the founder and former director of the Christian Legal Society. His topic was "The First Resort in a Dispute: The Biblical Way." Next was

GFC history professor Ralph Beebe and his wife, Wanda, who were in the West Bank of Israel this summer. Their topic was "Arab Christian Peacemakers." The third supper featured Felicity McCartney, a Quaker teacher and peace worker from Northern Ireland. Her topic was "Successes and Failures in the Peacemaking in Northern Ireland."



### Farm Crisis 'Demands Hope,' Says Evangelist Luis Palau

Portland, Oregon—The ongoing farm crisis, receiving renewed national publicity in conjunction with the Farm Aid III concert, "is a crisis that demands hope," says international evangelist Luis Palau. "Concerts and charity are commendable, but definitely not the answer. Farmers, like anyone else, need something to believe in."

Palau narrates a new half-hour television special titled *Hope from the Heart of America*. In it he talks about four typical focal points of hope: in oneself, in circumstances (such as the stock market or the weather), in financial security, and in the land. Palau then challenges viewers to place their hope in something more trustworthy: God Himself.

*Hope from the Heart of America* features interviews with successful farmers, and others who have lost everything during the prevailing farm crisis. All the farmers share one thing in common: hope in God.

—E.P. News Service

### Churches Sprouting Among Remote Indians of Mexico

Valles, Mexico—In the mountains some 200 miles north of Mexico City, something bordering on a "people movement" is taking place among various Indian groups, according to representatives of the Associated Reformed Presbyterian Church World Witness. The fruit of more than 10 years of missionary labor has suddenly mushroomed into 46 official churches, with expectations of at least a dozen more before the end of the year.

Response to the ministry of both lay and trained Christians has been strongest among the Huastecan and the Aztec Indians, two of five groups living in the area. Still, says Neal Mathias, candidate secretary for the ARPCWW, there is much to be done. The single missionary couple working there reports that only 200 of the 1,200 villages have been reached with the Gospel.

Mathias expects priorities in low-key development and medical work. Community health is so bad, he said, that Indians don't name children until they are a year or two old.

—Missionary News Service

### The Black Church, South Africa, and the 1988 Election

Atlanta, Georgia—Leaders of America's Black churches

would like to force South Africa to become a major issue during the 1988 presidential campaign, said Rev. Allan Boesak after meetings with the Committees of the National Council of Churches of Christ (NCC) and the World Council of Churches (WCC). Both committees met recently in Atlanta during separate sessions. Boesak, a minister in the Dutch Reformed Mission Church and president of the World Alliance of Reformed Churches, said that the U.S. Black church is "a sleeping giant, with so much power and so much good will."

—E.P. News Service

### Nicaraguan Baptist Appointed to Central American Peace Panel

Managua, Nicaragua—Baptist leader Gustavo Parajon has been named by Nicaraguan President Daniel Ortega to a panel that has been put together to monitor compliance with the new plan to bring peace to Central America. Parajon, a medical doctor, will serve on the National Commission of Reconciliation. Parajon is interim pastor of the First Baptist Church of Managua and is president of CEPAD, the evangelical committee on relief. He and his wife are commissioned missionaries of the Board of International Ministries of the American Baptist Churches in the U.S.A. —E.P. News Service

### Teachers Needed

The Friends Schools in Ramallah, north of Jerusalem on the West Bank, are seeking several expatriate teachers for a two-year teaching assignment beginning August 1988. This assignment provides teaching experience in historically significant Friends Schools and opportunity to live in a Palestinian community.

If you are interested in pursuing this opportunity, please write the World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374; (317) 962-7573. Application deadline January 10, 1988.

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## OUR FRIENDS IN LOCAL CHURCHES

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

### Spiritual Life

**PRAIT**, Kansas (John Havens), enjoyed the ministry of Bill and Faye Pruitt and family from Arvada, Colorado. They presented the Gospel through music, ventriloquism, and chalk art.

The pastoral team at **UNIVERSITY** Friends, Wichita, Kansas, (David Kingrey), has chosen "the Psalms" as the fall sermon series.

Friendship Sunday was held in October at **HAVILAND**, Kansas (Dave Robinson). This was a time for inviting friends and neighbors to church.

Gary Wright from Haviland has been in revival at **PRAIT** and at **DERBY**, Kansas.

The **REEDWOOD**, Portland, Oregon, pastor (Stan Thornburg) has issued a challenge to join him in setting aside each Monday as a day of prayer and fasting. A room has been set aside during the noon hour for people to spend a part of their lunch hour in prayer for the church.

A mini revival was held October 9-11 at **DAMASCUS**, Ohio, Friends (Larry Kinser) with Gary Wright serving as evangelist.

### Missions

George and Dorothy Thomas, missionaries from **NEWBERG**, Oregon, Friends (Ron Woodward) to our EFM field in Rwanda the last year and a half, returned to this country September 9. After spending time with their daughters, they are now settled in their own home in Newberg.

A number of delegates to the Guatemala '87 Conference will be going from Newberg Friends: Dorothy Barratt, Oscar Brown, Howard Harmon, Gerardo Ibarra, Roscoe and Tina Knight, Mike McBride, Quentin Nordyke, Ron Stansell, and Sandra Wilson.

Gerardo Ibarra, the George Fox College student who is pastoring the Newberg Friends Hispanic congregation, was married in Mexico August 15. Newberg Friends combined with the Hispanic congregation to give Gerardo and Lolita a reception.

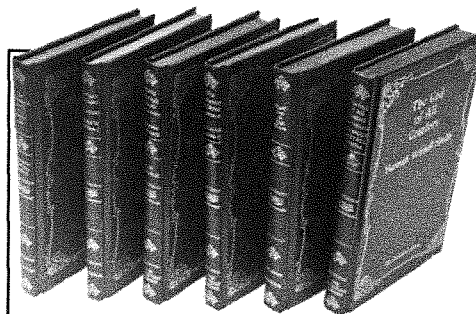
Families from **RIVERTON**, Kansas, Friends (Paul Snyder) are hosting three foreign exchange students this year—Akiko Yoneima and Takyua Farulain from Japan and Usua Martin from Spain.

Bob and Cheri Hampton, missionaries at Rough Rock Navajo Mission, shared at several MAYM churches September 27-October 5.

Fred and Sharon Jones, missionaries from Rough Rock, Arizona, visited **GRAND JUNCTION**, Colorado, Friends (J. Wesley Murphy) September 13. The meeting had a potluck supper, followed by slides and a message about the Navajo mission. The Joneses also visited other Rocky Mountain Yearly Meeting fellowships, including **OMAHA**, Nebraska, **VALE**, South Dakota, and **PAONIA** and **COLORADO SPRINGS**, Colorado.

### Youth and Christian Education

**GRAND JUNCTION** Friends Youth took an active role in the October 4 Rally Day morning worship service. Youth ushered, led congregational singing, read Scripture, provided special music and the morning sermon. They also planned the noon meal and afternoon



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| <input type="checkbox"/> <b>God Calling</b><br>by A. J. Russell                               | <input type="checkbox"/> <b>Treasury of Christian Classics</b>                            |
| <input type="checkbox"/> <b>God of All Comfort</b><br>by Hannah Whitall Smith                 | <input type="checkbox"/> <b>Who's Who in the Bible</b><br>by F. Mead                      |
| <input type="checkbox"/> <b>Great Women of the Christian Faith</b><br>by E. Deen              | <input type="checkbox"/> <b>With Christ in the School of Prayer</b><br>by Andrew Murray   |
| <input type="checkbox"/> <b>The Hiding Place</b><br>by Corrie ten Boom                        |                                                                                           |

activities for the annual Rally Day. The program also supported EFA's Friendship Day.

Paul Bock, **REEDWOOD** youth minister, with the congregation's encouragement, has accepted a position as a representative to EFA for Northwest Yearly Meeting. He met in Denver September 29-October 4 for a planning session in conjunction with an upcoming Youth-Quake. Reedwood youth spent some time in late summer doing an effective maintenance job for FISH, a southeast Portland organization beamed to meet emergency needs of underprivileged people.

**PAONIA**, Colorado (Eldon W. Cox), has six college-age youth attending Friends University. The students are Tonya and Tamara Hauseisen, Sandi Mott, Matthew Joslyn, Allison Woods, and Karmen Cox.

A prekindergarten class has been started at **GATE**, Oklahoma, Friends (Richard Buck). There are 13 children attending. Nancy Buck is director, with Lurissa Crissup and Opal Dunn helping with the program.

Youth from **SMITHFIELD**, Ohio, Friends (William Waltz) were presented with money to fund their summer camp from the proceeds earned at the

## Homeless shelter opens

*Mighty Voices of Praise from  
Malone College, Canton, Ohio*

church's pizza booth at the country fair.

Mark Burton, with his wife, Patsy, has joined the staff at **CLACKAMAS PARK**, Portland, Oregon (Gil George), as assistant pastor. They have a little girl, Erica, and came from Medford Friends Church, where they were active in youth work. Mark's main task will be to work with the young people and their parents.

It is Country Fair time at **BAYSHORE**, Texas (Glen Armstrong). Everyone can take part by winning "Country Bucks" and spending them at the Fair. These bucks can be won by attending Sunday school, inviting and bringing visitors, and bringing their Bible.

The "Gospel Bill" video tape series provided spiritual insight and fun for the **ALUM CREEK**, Marengo, Ohio (Dane Ruff), children during VBS. The children also enjoyed a surprise horse-drawn wagon ride and visits from Barkimaeus, a Gospel Bill character. The Sunday school sponsored a cookout following morning services on promotion Sunday.

**FRIENDSWOOD**, Texas (Joe Roher), has welcomed Craig Davis, with his wife, Debbie, as youth pastor. Craig will be overseeing the children's ministries, the Junior and Senior Hi, and the activities in Friends Center.

### WRITER

American Friends Service Committee seeks skilled, seasoned staff writer for important interpretive role. Requires familiarity and compatibility with AFSC/Quaker values and perspectives; experience writing for a range of media/audiences. Send letter/resume/writing samples to

Rick Boardman, AFSC  
1501 Cherry  
Philadelphia, PA 19102

by Dec. 15. AFSC has a broadly inclusive AA policy.

### Outreach Through Social Service

The Norma Freer Missionary Society of **SMITHFIELD** Friends donated a handmade quilt to the Friends Disaster Service Auction, with proceeds going toward the disaster service.

**REEDWOOD**'s most exciting project in recent months has been the opening of the church to the homeless in the Portland area for a 30-day trial.

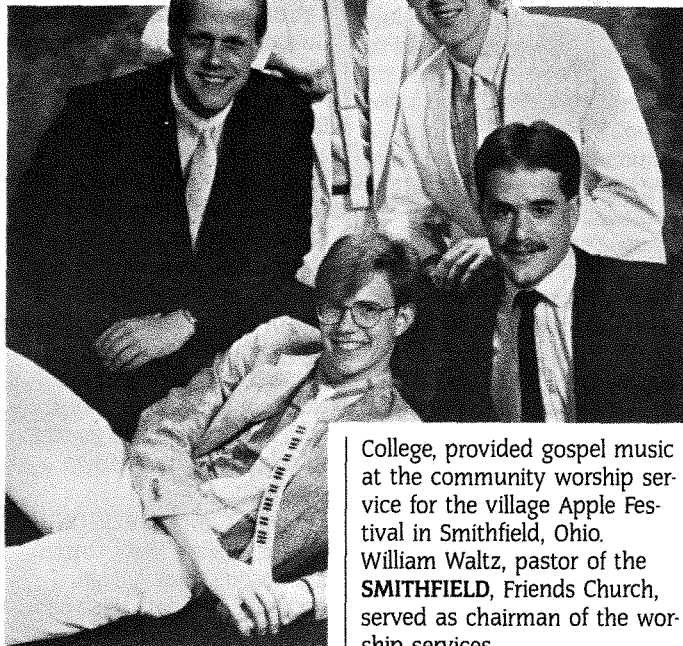
The Fireside Room is equipped with eight cots, complete with bedding for guests and hosts. The guests arrive about 7:00 p.m. each evening, and a volunteer arrives shortly thereafter with the catered evening meal. The evening is spent in getting acquainted with new friends. Volunteer hosts are finding the experience rewarding as they share their lives with those who are "down on their luck." Guests have been delighted to have a safe, warm place to spend the night. At eight o'clock the next morning the guests resume their search for a permanent shelter and make an attempt to get back on their feet.

### Church Building and Improvements

**COLORADO SPRINGS**, Colorado (Arden Kinser) women had a bake and yard sale September 12 that raised \$200.62. The funds will be used for a new floor covering in the parsonage kitchen. The youth had a car wash September 26.

The trustees of **DAMASCUS** Friends have completed building a new library in space located under the narthex. A computer has been donated to the church, and a new typewriter is being purchased.

**SPRINGBANK**, Allen, Nebraska, Friends (Roger Green) have installed ceiling fans in the sanctuary.



**LA JUNTA**, Colorado, Friends (Lyle Whiteman) completed shingling the church building and parsonage in late summer. Funds came from an insurance settlement after a severe hailstorm the southeastern Colorado community suffered in June.

**FIRST DENVER** Friends, Colorado (Chuck Orwiler) held a yard sale October 3. The \$250 raised will go toward a carpet replacement fund.

The **PENINSULA**, Port Angeles, Washington (Jon Fodge) building loan has been greatly reduced in the last few months.

### Other Special Events

**EAST RICHLAND** Friends, St. Clairsville, Ohio (Wayne Ickes), celebrated its 30th anniversary and Homecoming on Sunday, June 5, 1987.

**PENINSULA** Friends report that Puget Sound Area Superintendent Carter Hastings met with them in September and was an inspiration to all.

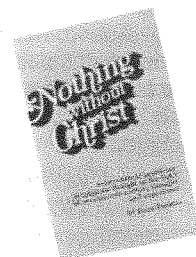
"The Mighty Voices of Praise," a team of five vocalists and musicians from Malone

College, provided gospel music at the community worship service for the village Apple Festival in Smithfield, Ohio. William Waltz, pastor of the **SMITHFIELD**, Friends Church, served as chairman of the worship services.

The fourth Thursday of every month is the Silver and Gold Dinner at **RIVERTON**, Kansas (Paul Snyder). This is a carry-in dinner for those of the church and community over 50 years of age.

**NORTHBRIDGE**, Wichita, Kansas (Duane Hansen),

*from the editor of  
Barclay's Apology in Modern English*



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by Dean Freiday

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honored the college students in a special service on September 13. "Harvest," a singing group from Friends University, had charge of the morning worship service, with a potluck dinner following. Church members were encouraged to take part in the adopt-a-student program.

**PLAINVIEW**, Nebraska, Friends (Matthew Hoffman) are having their annual Thanksgiving dinner November 18. The **OMAHA** Meeting also had a harvest celebration.

The women at **CLACKAMAS PARK** enjoyed the testimony of Jean Zeiler at their fellowship meeting in September.

September was Rally Month at **DEERFIELD** Friends, Ohio (Wayne Evans), with every Sunday packed full of special activities, people, and the Good News shared in many fun and fascinating ways. Shamu from Sea World highlighted Friendship Sunday; the "Ascensions" filled Ascension Sunday with ministry and praise in song; Singspiration Sunday carried praising the Lord in music over into the afternoon churchwide picnic, and Kids Sunday zeroed in on a very special ministry to and from the children.

The Springbank Area churches held a picnic August 30 at Ta-Ha-Zouka Park in Norfolk, Nebraska. Some 53 folks attended the session from Omaha, Springbank, and Plainview, Nebraska, meetings.

The adult Sunday school led by Pastor Dale Chryst of **RAISIN VALLEY** Friends, Adrian, Michigan, sponsored a church picnic September 12 at the Raisin Valley ball park.

Special events at **DAMASCUS** Friends included Marilyn Ham's concert of gospel music on October 18 and Howard Moore as speaker on October 25 for Missions Sunday.

## OUR RECORD OF FRIENDS

### Births

**ALT**—To Keith and Nancy Alt, a son, Scott Thomas, June 11, 1987, Salem First, Ohio.

**BAKER**—To Charles and Sharon Baker, a daughter, Tricia Marie, August 11, 1987, Salem First, Ohio.

**COULTER**—To Kip and Cathy Coulter, a daughter, Mira Elise, August 26, 1987, Gate Friends, Oklahoma.

**ELLYSON**—To Rick and Nancy Ellyson, a daughter, Brittony Michelle, August 16, 1987, Damascus, Ohio.

**GLENN**—To Clifford and Zee Glenn, a son, Peter Evan, September 3, 1987, Northridge Friends, Wichita, Kansas.

**HIEBERT**—To Paul and Carol Hiebert, a daughter, Linnea Beth, September 28, 1987, Gedaref, Sudan, Africa.

**JENSEN**—To Todd and Kelly Jensen, a son, Tylar Alan, June 30, 1987, Damascus, Ohio.

**MILLER**—To Mike and Kathy Miller, a daughter, Meagan Michelle, August 29, 1987, Bayshore Friends, Oklahoma.

**MURROW**—To Franklin and Cheryl Murrow, a daughter, Chene Jean, August 24, 1987, Alva Friends, Oklahoma.

**NELSON**—To Dennis and Jan Nelson, a son, Evan Clifford, August 26, 1987, Northridge Friends, Wichita, Kansas.

**ROHLING**—To Richard and Diane Rohling, a son, Christopher James, July 22, 1987, Haviland Friends, Kansas.

**SANTEE**—To James and Teresa Santee, a son, Jeremy James, August 29, 1987, Damascus, Ohio.

**SHREVE**—To Ray Lea and Billy Jo Shreve, a daughter, Rachael Nicole, August 1, 1987, East Goshen Friends, Beloit, Ohio.

**TIMMONS**—To Bruce and Jeanette Timmons, a daughter, Aimee Louise, September 23, 1987, Lynwood Friends, Portland, Oregon.

### Marriages

**CARSON-CARSON**. Joanie and James Carson, July 22, 1987, Salem First, Ohio.

**CARSON-MURPHY**. Jodi Jane Carson and Mickey Murphy, July 18, 1987, Smithfield Friends, Ohio.

**CONSER-STAMP**. Debbie Conser and Gary Stamp, July 11, 1987, Salem First, Ohio.

**DENNIS-JOHNS**. Brenda Dennis and Jim Johns, August 22, 1987, Alum Creek Friends, Marengo, Ohio.

**FERGUSON-TAYLOR**. Sheri Ferguson and Mike Taylor, August 21, 1987, Haviland Friends, Kansas.

**GRIMM-CANNON**. Beckie Grimm and Jim Cannon, July 18, 1987, Salem First, Ohio.

**HOUT-LARROWE**. Wendy Hout and Pete Larrowe, August 20, 1987, Haviland Friends, Kansas.

**LEWIS-HISSOM**. Barb Lewis and Bob Hissom, July 11, 1987, Salem First, Ohio.

**LOGAN-ROBERTS**. Vicki Lynn Logan and Kevin Roberts, September 19, 1987, Wichita, Kansas.

**LYNE-BARRATT**. Cheryl Lyne and Larry Barratt, August 8, 1987, University Friends, Wichita, Kansas.

**McDEVITT-BENDLE**. Ann McDevitt and Jeff Bendle, May 23, 1987, Salem First, Ohio.

**SCHOONOVER-GRILL**. Susan Schoonover and Marty Grill, August 16, 1987, Haviland Friends, Kansas.

**ZIFZAL-MORRIS**. Regina Faye Zifzal and Larry Dean Morris, August 29, 1987, Smithfield Friends, Ohio.

### Deaths

**BROWN**—Lettie Brown, August 10, 1987, Friendswood Friends, Texas.

**FISHER**—Florence Fisher, August 24, 1987, University Friends, Wichita, Kansas.

**HADLEY-VOTH**—Marilyn Hadley-Voth, 32, September 27, 1987, Manoa, Hawaii.

**HORTON**—Rolland "Mike" Horton, May 31, 1987, Tecumseh, Michigan.

**MADDEN**—Hazel Madden, July 24, 1987, University Friends, Wichita, Kansas.

**MOORMAN**—Henry Moorman, September 8, 1987, Northridge Friends, Wichita, Kansas.

**RALSTON**—Myrtle Ralston, 94, September 20, 1987, Newberg, Oregon.

**THOMAS**—Helen Thomas, August 22, 1987, Alum Creek Friends, Marengo, Ohio.

## OUR WIDER FAMILY OF FRIENDS

### Quaker Volunteers Serve Refugees, Poor

Seven volunteers with Quaker Volunteer Witness participated in a week-long orientation session held in Richmond, Indiana, September 7-11 before leaving for their service locations throughout the United States. Reflecting long-standing Quaker commitments to peace and humanitarian service, three of the volunteers are working with refugees and Central America issues, one is working on disarmament issues, two are in service to the poor of Clinton County, Ohio, and one is



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## Quaker Volunteers prepare to serve



Volunteers with Quaker Volunteer Witness are (clockwise from top left) Brian Young, Cynthia Cook, JoAnn Coates, Liz Clark, QVW Coordinator Ben Richmond, Elizabeth Parmelle, Wes Stratton, and Jeffrey Westover.

completing a year of service to youth in inner-city Chicago.

Quaker Volunteer Witness is the voluntary service program of Friends United Meeting in North America, providing year-long volunteer placements in Quaker-sponsored outreach programs.

### Houston Graduate School Expands Facilities

Houston's only fully accredited Protestant graduate seminary recently announced expansion of their facilities. The Houston Graduate School of Theology, located in the Institute of Religion, has acquired a second facility in the Adams Petroleum Center just a short walk away. While retaining their classroom and academic offices at the Institute of Religion, the additional space will enable the school to develop their library and set up new offices for Administration, Admissions, and Development.

Of greatest benefit to the students will be the library. Hous-

ton Graduate School of Theology began building their collection when the school was founded in 1983 and now has over thirty thousand volumes in theology, religion, philosophy, and related topics. Until now, however, most of these books were held in storage waiting for the development of a library facility.

This new expansion was made necessary by sustained rapid growth of the school since it opened its doors in June 1983. From humble beginnings with 13 students the first semester, Houston Graduate School of Theology has rapidly grown to 122 students.

### Camping Conference

The Second Conference on Quaker Camping is being held January 12-14, 1988, at Quaker Haven Camp in Indiana. Participants will share with others involved in camping from a Friends perspective.

As well as a discussion on "Why Quaker Camping?" seminars will include program planning, effective publicity, fund raising, working with a camp board, staff recruitment and administration, and managing camp facilities.

Participants will also be given time to show slides and videos at a resource fair during the conference.

Anyone interested in Quaker camping may write for information from Brent Bill, P.O. Box 70, Plainfield, IN 46168.

### QUIP Conference

Richmond, Indiana, was the site of the fourth annual meeting of Quakers United in Publications (QUIP), where 25 Friends representing 16 publishing houses, 3 periodicals, and at least 10 yearly meetings met on September 24-27 to discuss the issues and aspects of Friendly publishing.

In an exciting development, QUIP decided to begin work on the revision and editing of *A Day Book of Counsel and Comfort* from the epistles of George Fox. First compiled by L. V. Hodgkin in 1937, this devotional volume has long been out of print.

The goal and vision for the *Day Book* is threefold. First, that it would live up to its title—providing counsel and comfort for our daily spiritual walk. Second, that it would give English-speaking Friends a greater awareness of our joint roots in George Fox and his knowledge of and trust in the Scriptures. Third, that it would be a beautiful book in both spirit and appearance that every Friend would be proud to own.

Of major interest at the conference was the QUIP catalog. Over 8,000 catalogs have been distributed throughout the English-speaking world through libraries and Friends organiza-

tions. The QUIP catalog is designed to improve accessibility to and sales of Friends publications. Copies are available from QUIP, 338 Plush Mill Road, Wallingford, PA 19086, for \$1.00 (U.S.).

Other topics under discussion included:

- copublishing (Two or more organizations cooperating on a single publication);
- reports from each publisher about future plans and projects in order to avoid duplication;
- concern for publications for and by non-English-speaking Friends;
- the future possibility of a unified distribution center for American Quaker publications;
- the need for uniform style sheets and discount rates;
- broadening markets beyond Quaker circles.

Being aware of the well-known proverb regarding all work and no play, the conference also included a tour of the Earlham College campus, a field trip to the Levi Coffin House, and an impromptu talent show. —Louise Sargent

### Earthquake Relief

Friends in Southwest Yearly Meeting have set up an Earthquake Relief Fund to assist Friends churches and church families that suffered damage from the recent quake. Funds will also help repair Quaker Haven, a retirement complex for former missionaries and pastors, which also received damage.

Alhambra Friends Church has cracks in the major beams. The building inspector reported that they are fixable and that the structure is not in danger of coming down. However, it will be expensive. Much stained glass was shattered and there are cracks in many parts of the facility.

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## Friends given legal status in Rwanda

Pico Rivera Friends had five windows break plus many smaller ones. The pipes of their organ are in shambles.

None of the facilities have earthquake insurance. Donations to the Earthquake Relief Fund may be sent to Friends Church Southwest Yearly Meeting, P.O. Box 1607, Whittier, California 90609-1607.

### OUR FRIENDS MISSIONARY OUTREACH

#### And They Said It Was Impossible...

"Hallelujah!" "It's a miracle!" "...and they said we couldn't do it," people said on October 13, 1987, when they heard the good news about Rwanda. If you haven't heard yet, you may ask, "What good news?" The good news is that on October 13 the government in Rwanda, Africa, granted incorporation/legal status to Friends. We are thankful to Rwanda's leaders for this permission, because we can now work as a separate church/mission entity in our own name. Since early 1986, Friends have worked in Rwanda under the Free Methodist Church's sponsorship. The Free Methodists have been most helpful and we are deeply grateful for their interest and assistance, which have enabled us to come this far.

Yes, "they" (including many missionaries and national church leaders) said that, short of a miracle, it was impossible. But, thanks to the prayers of people across EFA and God's intervention, that miracle happened. "We" certainly couldn't do it, but Almighty God



Missionary nurse Doris Ferguson with baby in Rwanda. Rwanda birth rate is 53 annually, per 1,000 population (16 in U.S.A.). Infant mortality rate is more than 10 times that of the U.S.).

worked in response to His people, and we praise Him greatly! Although beginning the work has been long and slow, the road is marked by many miracles. We will report about some of these at a later date.

Now that clearance has come, what next? First, we need property on which to build church and mission headquarters. In April our missionaries, under the auspices of the Free Methodists, began to negotiate for about six acres of desirable property in Kicukiro, a developing, unchurched area in Kigali, the capital city. When we formally requested government approval in August, property negotiations were suspended until action was taken on our petition. If God wills, we trust that this property can be purchased.

Once we obtain property, priority will be given to constructing a church building, since church planting is our main purpose. In May, under the Free Methodists, we began holding Sunday services in Kicukiro, in a house rented for one of our national workers. By late August, when our request for incorporation was presented to the Ministry of Justice, the documents submitted included a list of 40 Friends church members. About 40 people came to the first services; now attendance has grown until our recent crowds of 85-90 people are outgrowing this home.

Another priority is to train church leaders. Our leaders

must be well-grounded in Friends belief and practice in order to build a good foundation for the future. George Thomas, a short-term missionary who returned home in September, started such training, and Willard Ferguson is continuing it. The EFM board may soon send another short-term couple qualified to concentrate on this training. The board will announce new personnel as decisions are made.

Along with ministering to people's spiritual needs, Friends plan to address other needs such as primary health care and secondary education. Present plans include a health care center in Kicukiro and opening a new secondary school with the Free Methodists at a place

called Rushashi. The development of these plans depends on several things, including resources and personnel. Health care is needed in a country with many physical concerns, including a serious AIDS problem. Also, Rwanda still depends on outside assistance for educational facilities. Forty-eight percent of the population is under 15 years of age, and the country has a literacy rate of 37 percent. Additional learning opportunities are not only needed, but very welcome.

Meanwhile, keep praying for the new work in Rwanda, a central African country with a population of 6.8 million people. Response to the Gospel is currently quite open. God has given us this challenging opportunity and we trust Him to help us carry it out. Evangelical Friends Mission deeply appreciates the keen interest, believing prayer, and faithful support of Friends who share in the work in Rwanda.

—Reta Stuart

Administrative Assistant  
Evangelical Friends Mission



RAY BENNETT

International Friends Conference on Evangelism  
November 4-11, 1987





# Are We Neglecting Our Singles?

BY DAVID CONANT

**S**OMEONE recently made a comment to me about the *singles* of our church doing such and such and the *adults* doing something else! I thought to myself, "Since when are the singles not adults?" This comment brought to mind the identity problem many single adults have in the church.

Probably the most important question the church can first ask is: "Who are the singles?" Are they the grown-up youth group, the unclaimed blessings, the spinsters? What is the identity our church gives to this varied group of people? Sometimes we have started a class for them and hoped they'd all go in single and come out married. I've often wondered if the Apostle Paul visited our church, would we push him into the singles class to try to get him "hitched up"?

Single adults, whether divorced, widowed, or never married, presently make up 38 percent of the American population. We dare not look at this group as a fad that will soon pass, for this may very well be a future trend of our culture. It might also be helpful for us, as we consider the needs of the single adult, to remember that each of us who is married is only one heartbeat away from becoming a single adult.

Stereotypes can cause us to fear this growing segment of the population, but the challenge for the church is to seek to evangelize, incorporate, and utilize the gifts of every individual in the Body of Christ. Some tasks we must address:

1. We must recognize the single life-style as legitimate.
2. We must relate to the interests of single adults.

3. We must provide opportunities for single adult participation in the life of the congregation, including leadership positions.

4. We need to adjust the present traditional family focus (ie, sermons that assume everyone is in a "mom-dad-two kids-and-a-dog" type family! Sunday school classes that intimidate or exclude singles: "Pairs and Spares!!!" etc., and exclusively "family" oriented social events).

5. We must activate programs that will meet the needs of singles.

Some of the stress points for singles that the church can address are identity, discrimination, loneliness, goal-orientation, finances, sexuality, health, and the mystique of marriage. The church needs to help singles deal with these issues from a Christian perspective.

Some concerns to address are:

1. The need to be sensitive to adults who are single.
2. The need to respect privacy and be cautious about teasing.
3. The need to realize that stereotypes are inaccurate.
4. The need to affirm the adulthood of singles.
5. The need to reject the notion of "a man for every woman" (there are six million more single women than men in the U.S.).
6. The need to be aware of "homophobia" within ourselves.
7. The need to recognize that single adult ministry is not a threat to the commitment to marriage. (I've had a divorced man talk a married man out of considering the single life.)

Where does the church begin? We should first examine ourselves. A measuring stick of how well we are reaching the single adult community might be to ask, "Is 38 percent of our congregation single?" thus reflecting the societal percentage. Then we might learn about the unique needs of singles and seek to meet them. There are single parents, college-career aged, widows, divorcees, career-oriented professionals, senior citizens, and more.

Some of the avenues we in our church are utilizing to reach literally hundreds of singles include *Friday Night Showcase*—a self-supporting, monthly Christian dinner theater; *Singles Sunday A.M.*—a Bible-teaching, practical Christian living class; *Agape Meetings*—home study and fellowship groups; *Divorce Recovery Workshops*—seven-week spring and fall series; "New Beginnings" and "Single Again"—ongoing support groups for the widowed and divorced; *Singles' Conference*—in the fall; and *Singles' Retreat*—in the spring. We also anticipate beginning a ministry specifically to single parents and their children.

I have never been so personally challenged and rewarded by the ministry God has given us to and with single adults in our church! I have found an openness and honesty with our singles that stretches and sharpens my walk with God. ☛

David Conant is singles pastor at Willoughby Hills Friends Church in Ohio.