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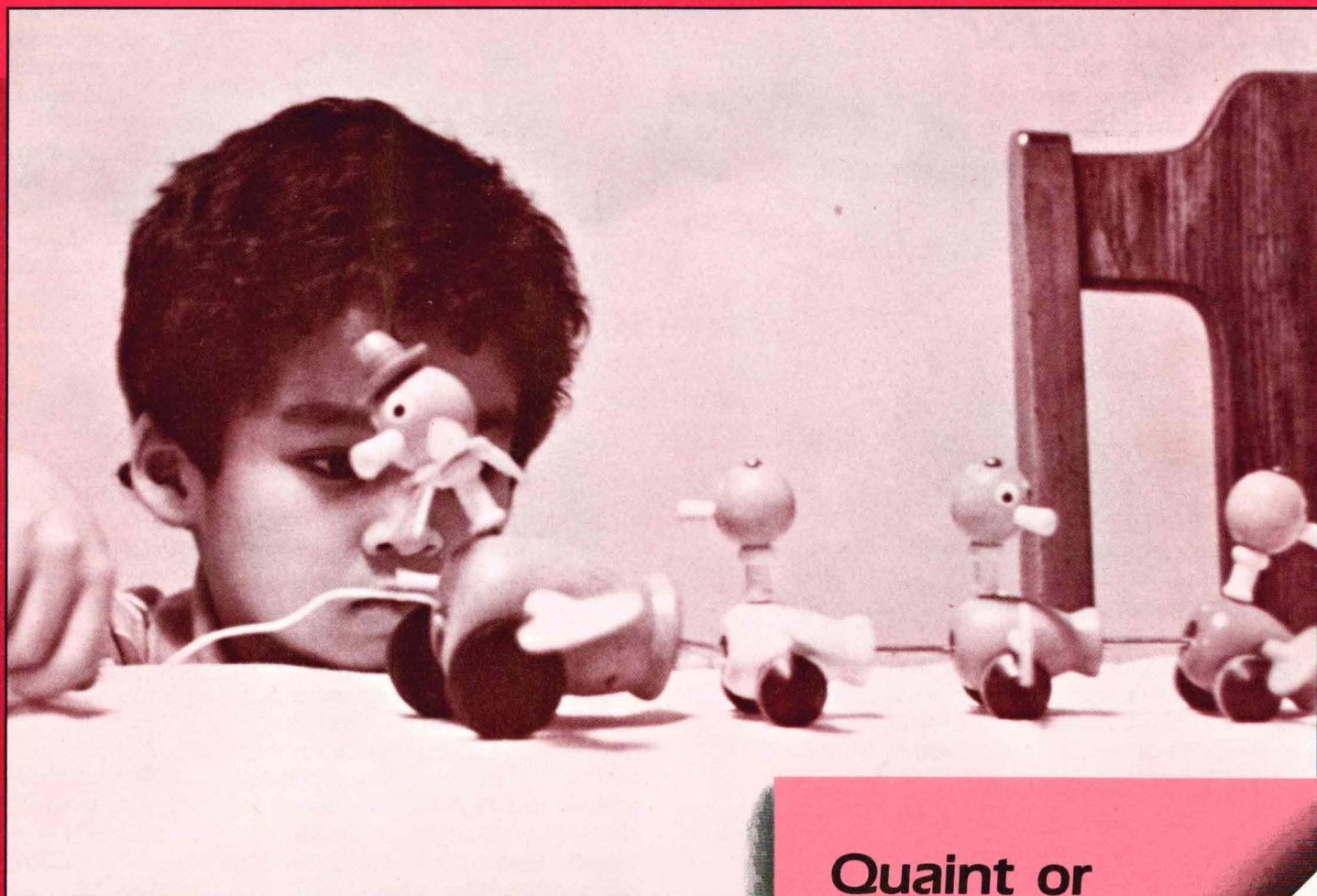
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March 1988

EVANGELICAL **FRIEND**




**Quaint or
relevant?**

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THE SHEPHERDING PASTOR

*or the priesthood
of believers?*



BY BRUCE BRAY

PASTORAL Friends face a dilemma. Various polls have shown that since the mid-1960s many institutions, including the church, have lost considerable community respect and influence. This loss of authority has even resulted in questioning the role of the pastor.

There has always been a wide variety of leadership styles within Christianity. Some have emphasized the priesthood of believers by undermining pastoral leadership. Other denominations tend to downplay congregational leadership and stress the shepherding role of the pastor. In the Christian community today, there appears to be a tension in the leadership roles of both the congregation and the clergy. Actually, a direct conflict exists in many churches, with the wills of the pastor and congregation locked in combat. Each sees their leadership style as completely scriptural. The surprising thing is that both have a basis for their position.

CONGREGATIONAL LEADERSHIP

One of the battle cries of the Reformation was the "priesthood of believers," claiming that no Christian needs an intercessor to stand between him and God. This applies not only to prayer but also to the guidance and illumina-

tion of the Holy Spirit in matters of church leadership. The doctrine of the priesthood of believers is prominent in the New Testament. 1 Peter 2:4, 5, 9 declares that all Christians are members of a royal priesthood. In Revelation 1:6 the Apostle John addresses the believers of the seven churches in the province of Asia as "priests to serve his God and Father." (NIV) The priesthood of believers involves both an access to the intimate knowledge of God and a duty to proclaim this truth in fulfillment of Exodus 19:6 "...you will be for me a kingdom of priests and a holy nation." (NIV) This is a privilege of inexpressible magnitude!

Most Jewish males could not hope to become a priest, since only one of the twelve tribes was designated for that privilege. Women were totally excluded, and even men from the priestly tribe of Levi had to qualify under strict Mosaic law. Suddenly, with the establishment of the new covenant through Jesus Christ, all people—Jew and gentile, male and female, slave and free—could have intimate fellowship with Christ and access to the knowledge of God through the enlightenment of the Holy Spirit. Since all believers can be guided by the Holy Spirit, this would certainly make them capable of leadership.

PASTORAL LEADERSHIP

The leadership of individuals in the church is also clearly taught in the Bible. In the first chapter of Acts, Peter is depicted as the spokesman of the church in determining a replacement for Judas. In Acts 15, we read that Peter took an active role in a church council meeting and James, the brother of Jesus (not the apostle), "clerked" the meeting. The author of Hebrews admonishes the elders at Ephesus to protect and care for the church. Church tradition and history tell us that the apostles and evangelists of the early church were responsible for the spiritual welfare of churches in a certain geographic area. As these early church fathers were martyred or died naturally, each church's leadership became internal and independent.

The short span of history recorded in the New Testament makes it impossible to state that one concept of leadership is *the* biblical view. Rather, several concepts are demonstrated and can be observed by studying the passages previously listed.

So who really has the responsibility of leadership in our churches, the pastor or the congregation? The quick answer may be, "Neither one; only Jesus Christ must be the leader of our church." While this is very true, it only pushes the problem one step backward. Now we must ask who guides the church in the direction Christ intends for it to take.

SUGGESTED SOLUTIONS

There appear to be four possible solutions to this problem. The first is to suggest that all the passages that support individual leadership are in error. The second is to suggest that the passages that deal with congregational leadership are in error. The third is that the concept of the priesthood of believers applies to our personal relationship with Christ and all other matters of faith, but not to leadership. The fourth is that congregational and pastoral leadership are complementary rather than contradictory.

Most evangelicals would reject the first two, which call into question the reliability and inspiration of the Bible. The third suggestion is unacceptable, since it is contrary to the examples of leadership demonstrated in Acts. This leaves us with the fourth position.

If both congregational and individual leadership styles are biblical, how do we select the appropriate model today? Maybe we have been asking the wrong question. Rather than asking, "Who should lead the

church," the real question should be, "How should we lead?" It seems that the problem is not so much the form of church leadership but how it is conceived and carried out. The problem is relational, not structural.

Pastor Distinguished by Function not Status

Some people place pastors on a pedestal. Others see them as having no distinction from other Christians. Both concepts are inappropriate. Friends have traditionally emphasized a pastoral calling as being different in function but not status. This seems to be the example Jesus gave His disciples with the washing of their feet in John 13:1ff. From Luke 22:24ff we find that a dispute had arisen among the disciples at the Passover supper as to who was the greatest. Jesus answered that the greatest must become as the youngest. John recounts the washing of the disciples' feet as Jesus' demonstration of this teaching. Regardless of our position within the church, Christ admonishes and demonstrates a distinction in function, but not superior status. Christians are to be servants to each other in humility.

Cooperative Planning

Pastors and churches must choose goals and work toward accomplishing these objectives together. If a pas-

tor does all of this himself he has certainly ignored the resources of the congregation, which would have been valuable in assessing the needs of the community. The congregation lacks an enthusiasm for the goals because the objectives are "his, others, not ours." Usually in these cases, the goals die when the pastor leaves the church, whereas if it is a cooperative venture no time should be lost in the institution of new goals when there is a pastoral change.

Many pastors are often guilty of asking the wrong question when they ask the church if it wants to grow. The answer is usually affirmative. Instead, pastors might ask the church if it is prepared to pay the price for growth. Many churches who would honestly answer "yes" to the first question would have to admit they are unwilling to pay the price for growth.

Mutual Trust and Submission

The church and pastor must rediscover the virtue and practice of trust and mutual submission. Ephesians 5:21 stands as a bridge between Paul's admonition toward the church and the family. The apostle admonishes us to "Submit to one another out of reverence for Christ." Both

(Continued on page 6)

Pastors are neither
drill sergeants, nor
are they simply
employees
of the church.



HOW OFTEN have you been urged to accept a position in the church and have agreed to do it in spite of a strong feeling that you are already too busy and really don't feel called to this particular task? I have to confess I've been in that situation more than once and it's not much fun. People can put a lot of pressure on us, can make us feel guilty if we try to say we're too busy or we need to devote more time to other priorities.

Thomas Kelly, in his Quaker devotional classic, *A Testament of Devotion*, deals with this issue extremely well, in a section of his book on simplifying one's life. We tend to think of simplicity primarily in relation to lifestyle questions—what we wear, the cars and houses we buy, or the church buildings we construct. Kelly's comments on simplicity have more to do with the use of our time and talents than our choices with respect to material things. His counsel is even more needed now than at the time he wrote, earlier this century.

Kelly's antidote to saying "yes" when we should say "no" is based on the biblical and Quakerly concept of "concern." A concern, as Kelly used the term, is not based primarily on human insight and judgment, but on the Holy Spirit's direction. Christ "never guides us into an intolerable scramble of panting feverishness," wrote Kelly. We should not allow ourselves to get "pulled and hauled breathlessly along by an over-burdened program of good committees and good undertakings," he counseled. Sound familiar? It certainly does to me.

Here are some of the reasons we say "yes" when asked to serve, reasons that Kelly considers to be inadequate and misguided:

1. We find it hard to turn down a friend.
2. We mistakenly conclude that no one can perform the service as well as we can.
3. We succumb to the flattery of well-meaning persons who want to build up our confidence and, of course, want us to say "yes" to their requests.
4. We fail to distinguish between someone's invitation to perform a worthy

Saying 'No'

Without Feeling Guilty

BY LON FENDALL

service and the Holy Spirit's compelling call, or "concern" as Friends call it.

How, then, do we distinguish between the human pleading to which we should not respond affirmatively and God's call to us? Kelly has a useful definition of a concern. It is "God-initiated, often surprising, always holy, for the life of God is breaking through into the world."

The service we perform in response to a concern is vastly different from our service when we've reluctantly said "yes" when it should have been a "no." Obedience to a concern "is in peace and power and astounding faith and joy," says Kelly. Those who have mastered the skill of the timely and Spirit-directed "no" live integrated lives, "unworried by the tangles of close decisions, unhurried, cheery, fresh, positive."

IT'S NOT much fun to serve on a nominating committee when there are more vacancies than willing persons. It's then that we are tempted to violate the concept of the concern and begin to lean on people, to lay burdens of guilt on them, to flatter, to beg. Instead of resorting to such manipulation, the committee probably needs to spend more time in prayer, waiting to be led to the persons on whom the Lord has laid a concern.

Those being asked to serve bear as much or more responsibility than those doing the asking. One simply must not respond affirmatively without waiting on the Lord for direction. This is not a process of calculating whether one has enough time left for the job. Nor can

the decision be based on comparing the requirements of the position with one's abilities and gifts. Above all, one cannot say "yes" on the assumption that no one else might be found for the position.

THE BASIC question when being asked to serve is, "Am I called of the Lord to this service?" If the answer is not affirmative, no excuses are needed and no guilt is appropriate. It is sufficient to know that it isn't God's will at this time. On the other hand, if the answer is "yes," we can accept the assignment with a great deal of joy and assurance, knowing that the One who calls will provide the needed skills, time, energy, and help from others.

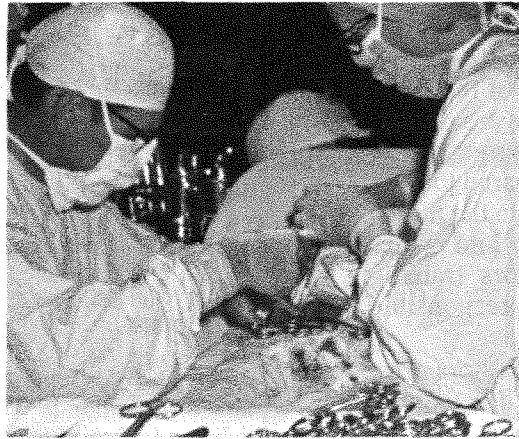
Some people are far too skilled already at saying "no." They need to trust the Lord to empower them and quit making so many excuses. The rest of us need to be more willing to say "no." A negative answer in the proper situation is not necessarily an indication of negativism or laziness. It evidences a life focused on God's will, conscious of one's limitations of time and energy. It can result in wonderful freedom from compulsive, frenetic activity.

Are there workaholics in the church? Of course there are. Does God bless their work? Sometimes. But He could use them so much more effectively if they only said "yes" to His voice and confidently said "no" to the other voices.

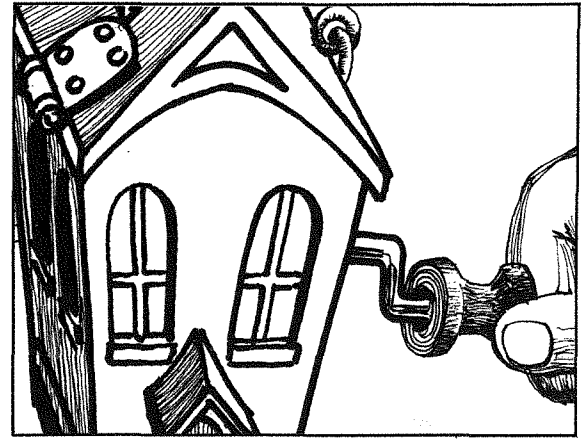
This is definitely a message for me. I suspect I'm not the only one who needed it. **EF**

EVANGELICAL FRIEND

COVER: Good pastoral leadership inspires people to unity but does not chain them into submission. (See article on page 2) (Photo by Wes Cropper)



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SHEPHERDING PASTOR

(Continued from page 3)

parties must examine themselves in light of the suffering-servant role of Christ. Surely this is basic to being Christ-like and is diametrically opposed to self-assertiveness.

Why have we allowed the church /pastor relationship to become adversarial? The pastor is a part of the same body of Christ to whom he ministers. Pastors are neither drill sergeants, nor are they simply employees of the church. If you choose to call a pastor, be prepared to trust his judgment. If a man or woman is called into the ministry, we should recognize that God has given him or her different talents and abilities to lead. Pastors' training should equip them to be effective in responsible leadership.

ON THE other side of the same coin, pastors must be willing to trust the judgment of other Christians and the counsel of the corporate church. The Holy Spirit infills and guides all Christians equally. Pastors need to remember that productivity increases where there is freedom of expression and acceptance of one's ideas. The book of Acts is a dramatic record of what believers accomplish under the empowerment of the Holy Spirit. No one pastor has all the resources or the talents needed by even the smallest church. Although church-growth experts insist that one of the vital signs of a growing church is strong pastoral leadership, I think what is actually present is definite objectives and a focused approach, which respected and competent pastoral leadership brings. The question must be asked, "Can a church define specific objectives and implement refined thrusts without placing the leadership role of the laity in a second-class status?" If we are to uphold the priesthood of the believers, pastors must allow the church body a voice in leadership. On the lighter side, a college professor once pointed out that often a layman succeeds where a pastor would fail, simply because the layman isn't trained enough to know that the odds are against him!

We cannot ignore the leadership of the congregation without distorting the biblical concept of the priesthood of believers. We cannot deny that the leadership of the pastor in our churches is any less scriptural. Both must be recognized and utilized in the direction of the church. This tension cannot be resolved by declaring one as being biblical and the other erroneous. The Bible bears testimony of both, and the church needs the resources of both. The conflicts that occur are not because God failed in His biblical guidelines but because we have not yet learned to work together as the Body of Christ. The church leaders must practice mutual submission, trust, and cooperative planning. "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others." (Philippians 2:3, 4 NIV) **EF**

Bruce Bray pastors Winchester Friends in Winchester, Indiana. He graduated from Western Evangelical Seminary, Portland, Oregon, in 1982. Bruce and Brenda are the parents of four children.



BY DAVID L. JOHNS

FATHER John Powell once remarked, "Tradition is often the living faith of the dead and the dead faith of the living." He was right. The faith I embrace is a contemporary faith. Anything else is not faith but history.

Many Friends meetings are located in rural areas where they have been strongholds for decades. Many are grounded in tradition and a commitment to the ways of a simpler time. Although this is quaint and at times desirable, most people in our society experience a different reality—the reality of a high tech world.

There are a number of ways for these meetings to respond to contemporary society. They can demand that the wheels of time screech to a halt and begin rotating backward. They can resist by forming counter-cultural groups living in isolated communities, reflecting values and methods long since separated from the mainstream of contemporary usage. Neither of these, in my opinion, is a responsible alternative for Quakers today.

Although some are not comfortable with the world's direction, our cries of protest will do little in reversing the snowballing evolution of society. The momentum builds, we change, we grow; to deny this is foolish. The challenge of the church in every age is to take the truth of its experience of God and pre-

sent it in language understandable to its people. "The church must be willing to die as a church and be born again as a mission."¹ When we speak of confronting Christ we must do so in the present tense, lest we speak of another's experience.

The most important and most painful step is to strip away the cultural, denominational, and sentimental baggage attached to Quakerism and discover the transferable truth we embrace. This means separating the changeable *forms* faith takes from its more timeless *content*.

Quakers have a lot to say about form and content. Our sacramental theology shows a mature ability to separate the two. It would seem, then, Quakers are well-suited for ministry in a contemporary age; our theological system allows us to adapt to the flow of society with its changes in technology, language, and culture.

Although forms are of marginal value to Quakers, we cling vehemently to the forms we develop. But what happens when these become meaningless or unclear in a new age? Perhaps the language and practices may appeal to some "insiders," but what about those to whom we wish to communicate our faith? This is when the stripping away needs to begin.

One such area is simplicity. I do not believe wearing plain

KEEPING IN STEP

Ministry in a Contemporary Age

clothes after the manner of 19th century Quakers is a viable option for contemporary Quaker simplicity. Today, if one is able to find a manufacturer of plain clothes, hats, etc., one will likely pay more for them than if one purchased a more contemporary outfit from a retail store. Moreover, the conspicuous simplicity of plain clothes, in the 20th century, draws undue attention to the wearer and thus perverts the original intention of modesty. It is possible to dress simply and develop an inexpensive wardrobe after the manner of the 20th century. This does not mean limiting one's wardrobe to ragged cutoffs, faded tee shirts, and jeans. Simplicity need not be shabbiness.

IN HIS Johnson Lecture, John Punshon rightly questioned suggestions that Christian unity must be observed by outward rites rather than through discipleship.² Likewise, should Friends impose an outward rite of dress codes upon those who desire to unite with us? Of course not; we should look instead for lives motivated by the Spirit to obedience to God.

What is simplicity at the dawn of the 21st century? It is seeking God's Kingdom first. In contemporary simplicity "... Speech becomes truthful and honest. The lust for status and position is gone... we cease from showy

extravagance... on the grounds of principle."³ It means resisting the temptation to make prestige one's major criterion when shopping.

ANOTHER area that needs stripping away is our fetish of waxing sentimental with Quakerism's romantic past. We have an unhealthy preoccupation with our past that is disabling us from looking at our present and our future. Have those historical examples given us current direction and impetus? Or, are we glancing longingly over our shoulder, not noticing our aimless steps are leading to the cliff of our demise. It would be wise to hear the prophetic words of a Top Forty musician, Billy Joel, "The 'good ol' days' weren't always good; tomorrow ain't as bad as it seems."⁴

In the average meeting, very few "common folk" have read deeply in Friends history. The issue at stake is not a thorough knowledge of the life and works of deceased men and women. Although the boldness and clarity with which they spoke make powerful and inspirational reading, it is of no avail unless we experience God personally.

How many words must a person learn to feel at ease within meeting for worship? We need to let our yea be yea. Occasionally, use of terminology merely hides our

inability to clearly articulate the concept. In translating Friends theology, it is self-defeating to spew tribal jargon into the face of our society. We can learn from Thoreau's wisdom: "Simplify, simplify."

The greatest contribution of Friends today is our emphasis upon relationships. Given encouragement, this strength naturally leads to warmth and a "family feeling" in the meeting. In this respect, even the small rural meeting, which may be dazed by modernity, has the potential for offering a gift of intimacy that is scarce.

"... whenever new technology is introduced into society, there must be a counterbalancing human response—that is, *high touch*... The more high tech, the more high touch."⁶ With the radical shifts and nanosecond speed of society, the sense of belonging to a family is welcome stability.

ANY MEETING that addresses the concerns of contemporary men and women in their own language is keeping in step, not only with society, but with the Spirit, who is never bound to obsolete forms. The easier route is to surrender to antiquated models of ministry, which make the "ole time gospel" more archaic still. Stripping away old forms, or *wineskins* as Jesus called them⁷, is always challenging.

It compels us to continually reexamine our faith for relevance and substance. It involves patient discernment. It involves letting new things come into being.

Although the task of ministry in a contemporary age is a big one, it is exciting. Through it we see the Christian faith speak to our condition again and again. Any ministry that is not contemporary is not ministry but history. ■

1. Robert H. Schuller, *Self-Esteem: The New Reformation* (Waco, TX: Word Books, 1982), p. 13.

2. Namely, the WCC's *Baptism, Eucharist, and Ministry* document. John Punshon, *Patterns of Change. The Quaker Experience and the Challenge of the Contemporary World* 1987 Friends United Meeting Johnson Lecture, p. 36.

3. Richard J. Foster, *Celebration of Discipline* (San Francisco: Harper & Row, 1978), p. 70.

4. Billy Joel, "Keeping the Faith," *Innocent Man* LP Columbia Records, 1983.

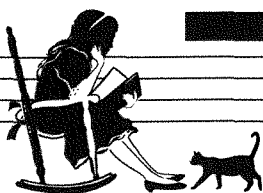
5. See my recent article, "The Challenge of High Touch," *Quaker Life* June 1987, p. 15.

6. John Naisbitt, *Megatrends* (New York: Warner Books, 1982), p. 35.

7. Luke 5:37-38.

This article appeared in Quaker Life in September, 1987.

David Johns, a 1985 Malone College graduate (B.A. Christian Ministries), is presently pastor of New London Friends Church (Western Yearly Meeting, F.U.M.). He has also studied at Earlham School of Religion and the University of Dayton. David and wife, Terri (Crist), live near Kokomo, Indiana.

**The Quest for Faith**

C. Stephen Evans

InterVarsity, 137 pages, paperback, \$4.95

Here is a book intended for the open-minded inquirer about the Christian faith or the person who may be having assaults on his faith, such as a student in high school or university.

Evans argues that God has not revealed Himself in signs that compel belief, but has instead left "calling cards" to let an honest inquirer surmise that He exists and is interested in him/her. He writes of such things as the wonder of the mere existence of the universe, of its order and rationality, of man's transcendence in intellect and imagination of the merely physical universe, of the sense of a moral order. All these indicate the existence of God. He then goes on to the matters of Jesus Christ and to some problems in believing, such as miracles.

He writes in a low-key style, not too erudite or technical. This is a good book for its purpose. —*Lauren King*

The Freedom We Crave

William Lenters

Wm. B. Eerdmans Publishing Co., 177 pages.

We all have the potential for giving ourselves habitually or compulsively to things that could "addict" us, and some have actualized this potential in their lives.

This book explains addiction, its prevention and correction, and does it well. —*Philip E. Taylor*

**Journey Towards Holiness,
A way of living for God's nation**

Alan Kreider

Herald Press, 304 pages, \$9.95

Kreider is another of those Mennonite authors of particular interest to Quakers. This Christian historian had not planned to write a book on holiness, but, he explains, "Holiness, I began to discover, is about life. Every area of life. It is supremely about God, but then God is involved in the world."

The book is about *social* holiness, a phrase first attributed to John Wesley. Social holiness? Holiness not separate from personal holiness but a necessary,

practical outgrowth of it. "The ideal of holiness is not solitary saints... but a holy community."

The largest part of the book consists of studies from the Old and New Testaments showing that "the Bible is a charter for Christian involvement in society." The last 5 of the 17 chapters give historical examples from renewal groups (Waldean, Anabaptists, Quakers) who dared think Christians should live like Jesus. There are practical definitions of and guidelines for living today as part of the "holy nation" (the church).

Kreider's text, or slogan, is, "For the kingdom of God is... justice and peace and joy in the Holy Spirit." (Romans 14:17) He admits the great difficulty of being in the world but not of it (John 17:16), "apart from society and yet open to it at the same time." Yet God will and can help us in our part of His great plan for "the holy nation."

The book is lengthy, with an impressive index of Scriptures, abundant footnotes, and bibliography. The author did not quite meet his goal of writing a book that busy lay people and besieged pastors "could read in bed." Most of us will need a pencil, notepad, highlighter, and quite a bit of time to do the book justice. It is highly recommended.

—*Phyllis Cammack***The Nursing Home Dilemma:
How to Make One of Love's
Toughest Decisions**

Doug Manning

Harper & Row, 100 pages, \$12.95

One of love's toughest decisions—putting a loved one in a nursing home—is also one of life's toughest decisions. If you have to face it or help others face it, Manning's book will be of great help to you. —*Philip E. Taylor*

**Turn Again to Life:
Growing Through Grief**

Abraham Schmitt

Herald Press, 130 pages, \$8.95, paperback

If you haven't read any books on the subject of grief, this book would be a good one to start with. The author uses various case histories and puts them into a story format so that we can see into the thoughts and emotions of those

individuals who have been involved in the grief processes. The stories revolve around a teenage suicide, a husband's expected death, a father and husband's accidental death, and others. The final chapter concludes with positive and negative ways that people deal with grief. —*Jannelle W. Loewen*

Nuclear Arms:**Two Views on World Peace**

Myron S. Augsburger and Dean C. Curry; Vernon Grounds, general editor; Word Books, 186 pages, hardback, \$14.95

In an age of nuclear weapons capable of unleashing awesome destruction, what is the best way for Christians to seek peace in the world? This book provides a helpful response, as two scholars give differing viewpoints, each from a strong biblical base.

Augsburger, holding the traditional pacifist position, states that the escalation of nuclear weapons and the prevention of nuclear war is the greatest moral issue of our time. He argues for nuclear disarmament and the prevention of violence by working together to overcome the problems of hunger, health, and illiteracy.

Curry insists that nuclear weapons must be retained, since their terrible power acts as a deterrent against war, only to be used as a last resort to stop evil and restore peace. He argues against "nuclear pacifists" and believes that a nuclear war can still be limited by using target-specific nuclear weapons systems.

Each author was allowed at the end of the book to respond to the other's position. The book also contains a helpful look at Christian stands on war throughout history. Issues such as the meaning of shalom, "the just war" theory, and interpretation of biblical passages concerning peace are debated.

The issue of nuclear arms cannot be ignored by Christians. Whether we have already taken a stand or still need to study and then decide, this book provides a concise look at two main views taken by Christians today. Though the routes are different, the goal is the same: achieving and maintaining world peace.

—*Ed Roberts*

Unforeseen Joy: Serving a Friends Meeting as Recording Clerk

Damon D. Hickey

The Publication Board of North Carolina Yearly Meeting, 35 pp., \$2.00 plus shipping and handling.

Selecting a recording clerk (Quakerese for a secretary or a minute taker) is not always as prayerfully and discerningly done as it might be. Usually the potential list of candidates starts with women, just as the first round of choices for presiding clerks often starts with men. Why? Especially in a Friends Church, why? Are all male Quakers illiterate and all female Friends poor presiders?

This little book tells you how to do it properly "as a gift to be developed into a skill." The recording clerk of a Friends meeting has the awesome task of putting into words what the meeting discerns to be the will of God. More than simply writing an accurate, acceptable, attractive "Minute," as "the sense of the meeting," the task is really one of writing down what all believe is God's leading. A "Minute" is not just another word for "motion," and "Approve!" is not the same as "Aye!" The gathered meeting should be encouraged to wrestle with concerns and arrive at its own sense of divine leading. This is done better in a worship setting than in an adversarial climate.

In case that expression is unclear, the author indicates, "Quaker business meetings are (sometimes) scenes of tension, stress, and conflict. Old habits die hard, and we often assume that someone else is being self-centered, obstructionist, narrow-minded, overly cautious, pushy, authoritarian, overbearing, stupid, or ignorant; while we are being open, concerned about the larger picture, bold, reasonably prudent, cooperative, knowledgeable, and efficient." While most of our meetings are much, much better than this, we can all recall occasions and persons fitting some of these descriptions (perhaps simply by looking in the mirror!). The recording clerk is left with the task of trying to express, in writing, the thought that unifies the meeting, meets all concerns, and reflects the Lord's leading. For this reason, the

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author insists, wisely, that minutes MUST be read back to the meeting in session to assure accuracy. When done well, such a minute may often clarify the issue until all nod in relieved agreement. As Hickey points out, "If the minutes are not written until after the meeting is over and not read until the next meeting, the chances are slim that the written words will express accurately what was decided." If this procedure is not followed, "It is essential that the recording clerk write them *as soon as possible after the meeting* [italics mine] and ask the presiding clerk to review them before they are published or read aloud at the next meeting."

When a matter is resolved, the minute needs to be written. When a matter is not resolved, or not fully resolved, the clerk must summarize the concerns raised and what will be done next. In the course of discussion and reflection, people may change their minds as they listen to others and are led by the Spirit into clearer discernment. Reporting what everyone said can drift into trivia. Hickey gives an example: "Our clerk Howard Penn thanked the members of the Falling Rock Meeting for setting up the lunch. He said he especially liked the Boston cream pie, and thanked whoever made it. Janie Smith said she had made it and thanked Howard for his compliment. Howard asked Janie for the recipe and Janie said she would give it to him." While these minutes may make interesting reading, including such trivia is unlikely to command the respect of everyone, and the recording clerk will soon find himself exhausted and ready to resign. And most will be ready to let him.

No minutes are ever ideal and no two recording clerks write the same. But

certain guidelines and rules, carefully suggested in this well-written and well-researched manual, will help not only present and future recording clerks, but the rest of us as well. Such things as having both clerks sign the minutes, giving dates and proper spelling of names . . . full names, not nicknames. When a set of minutes is approved and signed, it becomes a historical document. Notes Hickey, "Because earlier Friends had such a strong sense that their minutes were the records of God's people, Quaker minutes are far more complete than those of many other churches. People who are trying to trace their family history breathe sighs of relief when they discover a Quaker ancestor, for it is likely that good records will be found."

It is essential to keep church minutes and records in safe places. Probably the least secure place for such records is someone's home, where a death, fire, or spring cleaning can result in their loss or destruction.

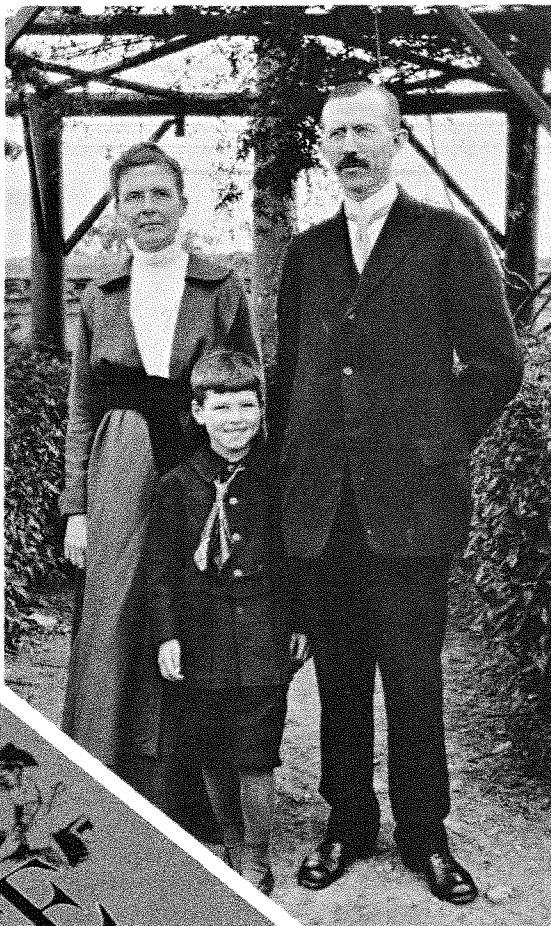
"Unforeseen Joy" as a title is appropriate not only for the seasoned recording clerk, but for the meeting benefiting from such intelligence and expertise. The title is taken from a London Yearly Meeting statement: "In conducting the meeting and drafting minutes on its behalf, 'the clerk's abilities are strengthened by an awareness of the loyal upholding of the members of the meeting. Friends who have not known the unforeseen joy which comes from the experience may gain encouragement from this knowledge, should they be invited to serve in this way. If the clerk's service is under concern in the certainty of God's presence and help in the meeting, then strength beyond his (or her) normal powers will be given.'"

In other words, God's anointing and special enabling is given to recording clerks as well as to others in ministries.

Even though this book is a recent publication (1985), no reference is made to computer use either in the taking or filing of minutes. The next picture to be painted of a Quaker Meeting for Worship for the conduct of business should show the recording clerk using a lap-model computer—a simple model, of course.

—Jack L. Willcuts

On the Cutting Edge: A New Glimpse of Missionary Heroism



BY MARGARET LEMMONS

COMMITMENT is the pivot around which Anna Nixon has woven her narrative of the lives of Dr. Ezra and Frances DeVol. Commitment was evident in the lives of both sets of their parents, in Ezra and Frances, and in their children as well. The story of their dedication of life, time, and talent to God first, then to each other, and to the needy of the world wherever they encountered them, results in fascinating reading and inspirational examples.

To encourage those who wonder how such single-minded determination to do God's will is possible, we are also given glimpses into the times of wrestling with personal desires, moments of refusal or questioning, and the ongoing process of learning to listen and to accept divine leadership. Frequently using the "fleece" method of gaining

assurance of God's will for his life, Ezra experienced many miraculous answers to his seeking. One occurred when he felt unsure of the missionary calling he had rejected for many years, but was now willing to accept if he could only be sure:

“If You really want me to be a missionary, help me get into medical school in the next three months.”

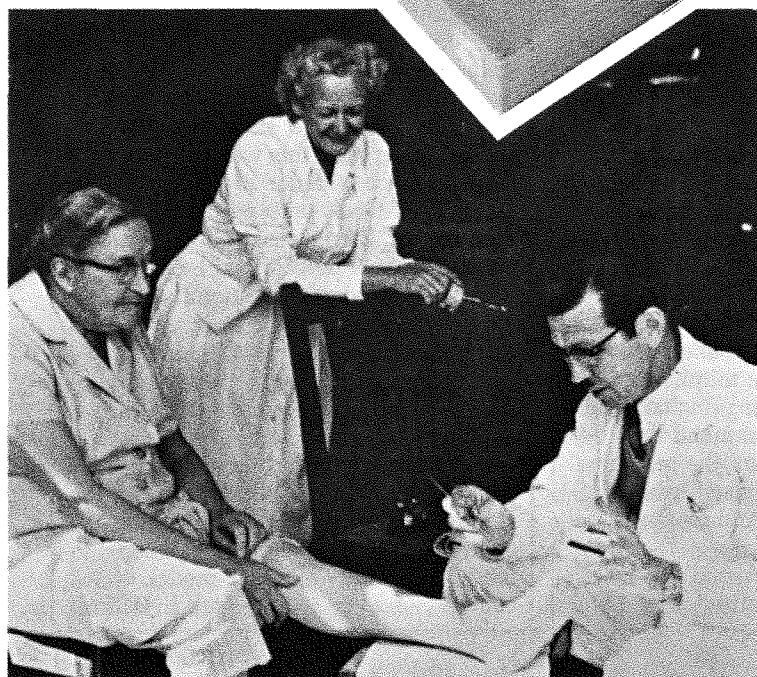
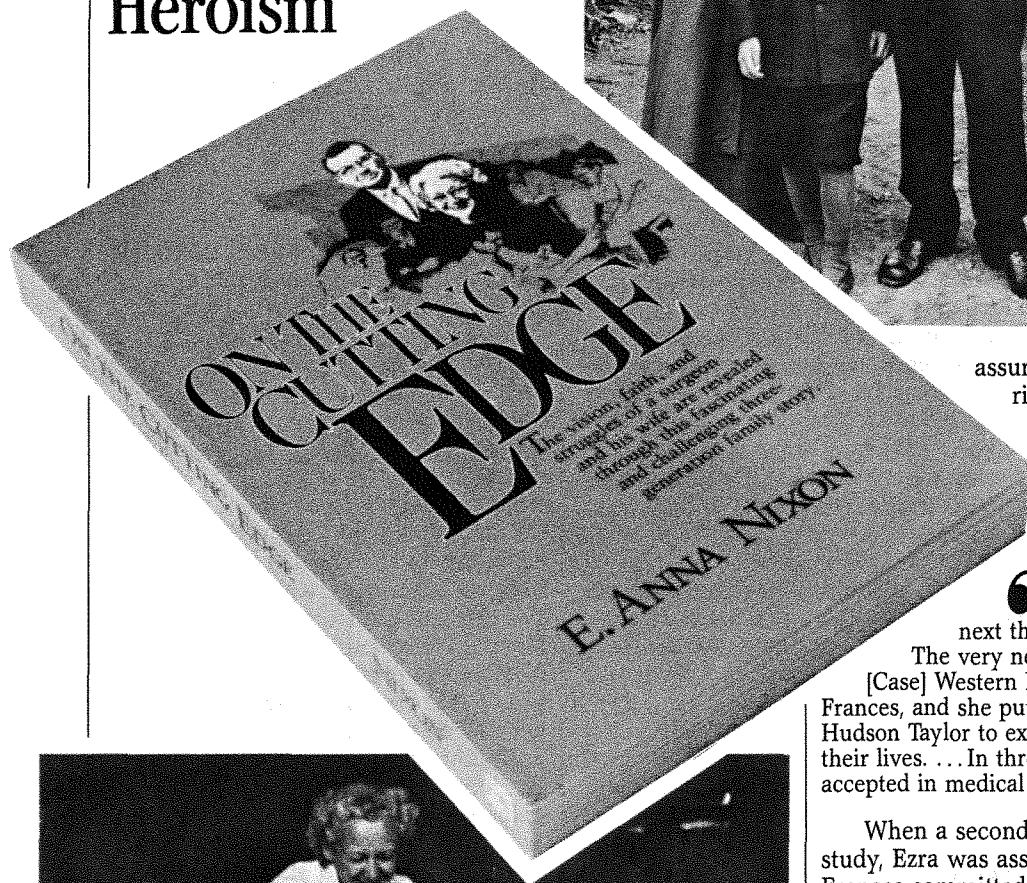
The very next day, the way opened for Ezra to go to [Case] Western Reserve for an interview. He ran to tell Frances, and she put aside the book she was reading on the life of Hudson Taylor to exult in this beginning of God's clear leading in their lives. ... In three weeks—not three months—Ezra was accepted in medical school.

When a second “fleece” provided financial backing for his study, Ezra was assured of God's direction, and both he and Frances committed their lives to medical missionary service.

Paralleling Ezra and Frances' childhood years in alternating portions of the first chapters of the book, Anna Nixon has presented us with a clear picture of two families whose nurture of their children began by stressing the importance of God in each one's individual life. As the daughter of a traveling evangelist and the son of missionaries to China, both Frances and Ezra were well-grounded in the realities of personal sacrifice required in lives totally surrendered to God.

Frances' father was not home one important day when

“... she lost consciousness and never regained it until some time later when she became aware, as she opened her eyes, that Grandfather Hyne was sitting by her bed scraping an apple with a knife. Frances had the feeling she had been on a very long and distant trip. She had been floating as if in a stream of water. It was soft and very pleasant, and everything was light. Very happy people were around her, and the whole scene was lovely



and beautiful. Frances felt peaceful, loved, contented, and joyful. Then she heard her name.

'Frances,' Grandfather said.

Frances opened her eyes and saw him sitting there. Jaundiced and uncomfortable, she was ill for several days, but she would remember that experience the rest of her life as her first taste of heaven. It created in her a great desire to get ready to go there. ”

The rigors of life in China took the ultimate toll of Ezra's parents. His father had died in December, 1917, and his mother died in December, 1920, leaving Ezra, age ten, in the care of loving relatives.



Through humorous as well as deeply emotional incidents, the reader gains insights into the college years of study and growing attraction to one another, medical school for Ezra, nurse's training for Frances, the commitment of marriage, and the arrival of twin girls. When the doors to China were closed, Dr. DeVol began his medical practice in Columbus, Ohio, where the key facets of his life as a doctor began—expert medical care and genuine concern for the spiritual welfare of each patient:

“ He remained sensitive to the still, small voice. One house call took him to the home of a huge man named Jewel Dobson, a warehouse worker. He had had a heart attack and was in terrible pain. His blasphemy made the air blue as Dr. DeVol tried to give him an injection of morphine. When the pastor came, the man's language became even worse. He was near death, but there was no clear way to reach him spiritually.

One day when Dr. DeVol went to check on him, he felt the nudge in his conscience: 'Talk to Jewel about his soul.'

Cautious, Dr. DeVol waited for another nudge, and then another. Finally he got up his courage and said, 'Dad, are you a Christian?'

'Nope.'

'Do you want to be?'

'Yep!' ... with his wife kneeling on one side of the bed and the doctor on the other, Jewel made his peace with God. ”

Anna Nixon, with her own background in missions, has made the account of Ezra and Frances' years of service in China, India, and Nepal vivid and compassionate. The

challenges of the work and the fervent desire to be responsible parents to the twin girls, Priscilla and Pat, and their two boys, Joe and Phil, highlight these years, as well as the interlude of private practice in the States.

“ 'We were never too busy each morning after breakfast to kneel in a circle in the livingroom,' Pat recalled in later years. 'I can remember Dad. He always knelt on one knee. ... He would pray for college students. They were the hope of the world in his eyes. He would ask God to *keep them in the hollow of His hand*. That is a phrase I have not forgotten. It's so safe to grow up where God is handling the universe!' ”

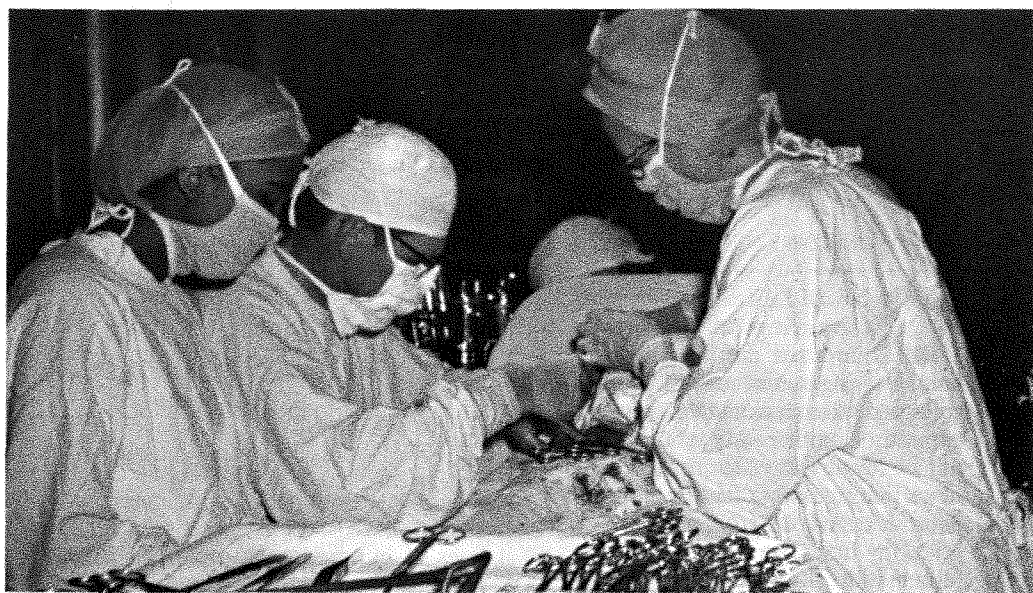
Saving lives with medical skill and constant prayer is documented again and again as the years of foreign service continued. In a typical case:

“ The X-ray revealed a depressed fracture of the skull and the shadow of a blood clot, causing pressure on the brain. With his small staff gathered around him, Dr. DeVol led in prayer. Frances was taking the role as the assistant to the doctor, and trying also to supervise the scrub nurse and the circulating nurse. Joe steadily held the flashlight as the doctor, with deft fingers, began to cut open the cranium, remove the clot, and ligate the bleeding vessels.

Just as soon as the skull was opened and the blood clot removed, Baldeo's condition improved, but blood was flooding the scene. The hospital lacked the equipment needed for this procedure, but even as he worked, Dr. DeVol kept praying aloud for God's help and guidance in what to do next.

'Thank You, Lord!' he said as he located the spurting artery, ligated it, and with gelfoam controlled the venous bleeding. Everyone relaxed a bit as they noticed the lad's respiration becoming regular and his pulse returning to nearly normal. ”

The heartache of a rebellious child, the chilling possibility of blindness, the pressures of hospital administration, the decisions and changes demanded by retirement, and the loss of loved family and friends, provide the dramatic events for the book. Anna Nixon leaves objectivity to the historian and gives instead a heartwarming and inspiring introduction to her special friends, who, when we are through with the book,



have become ours. The commitment to Christ that has cemented the lives of the DeVols has been offered to the people of the world through their ministry and is now presented again through their biography. ■

Margaret Lemmons is a retired teacher living in Kelso, Washington, and is assistant editor of EVANGELICAL FRIEND.



What Do You Say When There Is No Cure?

BY KAY LINDLOFF

ONE BLEAK February afternoon the ring of the telephone aroused me from a light doze on the living room couch, where I had collapsed after an exhausting day of being a first-time mother. My mother shook me out of my dreamy/sleepy state with the news that my father had terminal cancer. After I recovered from a tidal wave of grief, my first thought was to rush to my father's side. I wanted to be with him, to comfort him, and to tell him all the things a child so rarely says to a parent. And I wanted him to share his innermost feelings with me.

Although my husband repeatedly drove us the three hundred miles to visit my dying father, I was never really able to

communicate with him about the illness. He spent the entire remaining two months of his life totally denying his imminent death. No one in our family was ever able to talk with him on a significant level.

Since then, I have worked in a hospital where death and permanent illness or disability leave their tragic marks on the lives of hundreds of people. In far too many cases, families, friends, and layministers fail in their efforts to communicate in a meaningful and supportive way to the suffering patient.

What do you say when there is no cure? For any visitor, family or friend, or church member, one of the most difficult parts of the call is breaking through the

discomfort zone. The visitor tends to see the other's plight through the haze of his own personal feelings about facing a similar loss in the future. Battling thoughts such as "I'd rather be dead than..." or "I'd kill myself before..." makes it difficult to share and minister. Additionally, feelings of repulsion or distaste at a drastically changed appearance must often be conquered. The responsible visitor takes time to deal with these inner conflicts before stepping through the hospital door.

First visits are always the most difficult. Once beyond general pleasantries or sympathetic messages, you are often at a loss for words. Actually, hesitancy in broaching the subject of the patient's medical condition is not out of place. Sometimes



people are not yet aware of their condition. You can usually get a sense of the correct path to take by sticking to general questions such as "How are you today?" or "Have you heard anything new from the doctor?" If the patient wants to talk about his condition, he will respond to these conversational leads. Never try to force the patient to respond. A short, positive visit is always better than a long upsetting one.

During follow-up visits, you may encounter a range of emotional responses from the patient as he deals with his prognosis. Reactions range from a "gloom and doom" attitude of resignation and despair to a Pollyanna-like denial of any real trauma. While these are extremes, feelings of fear, anger, depression, and anxiety are common. Allow the patient to express his feelings.

Finding ways to help the patient establish a balance between acceptance and hope is one of the best things you can do. Some methods to accomplish this type of support are helping him set small daily goals that he can achieve, affirming him for mastery of these goals during subsequent visits, sharing experiences of humor and joy, and really being with him in his striving for inner tranquility.

It sometimes is helpful to assist the patient in establishing a telephone relationship with someone else who needs cheering up. Trying to help someone else always takes a person out of himself and gives him a great sense of accomplishment.

The five stages of grief discussed by Elizabeth Kubler-Ross can be useful in ascertaining the emotional status of the patient. But these stages (denial and isolation, anger, bargaining, depression, and acceptance) are not linear. All people do not go through all of them; others go back and forth between these stages in varying degrees. Never let your theories about

psychology come between you and the real person in that bed.

In addition to using psychological insights to understand the patient, learning to observe and interpret nonverbal clues such as body language, vocal tone, and reactions to your presence can be valuable. If persons flinch when you touch them, they may be in pain or they may be feeling particularly unlovable. A monotone can reflect deep depression. Anger at the lateness of your arrival may indicate a particularly urgent need for companionship that day. These insights plus your knowledge of the severity of the patient's situation, the social support available from family and friends, and the pre-illness personality of the patient create an environment conducive to true communication.

Once you have established a viable method of communicating with the patient, be careful not to shut him up as he begins to share with you. Explaining too soon or justifying yourself before responding to the others' feelings can give the patient the unconscious message that he has no right to feel that way. Premature reassurance also tells him that his feelings are wrong. Condescension or responding too soon stops the expression of feeling, because it sends a silent message that you really do not want to listen to him. Playing psychologist or intellectualizing undermines the patient's worth as an individual. Lack of response, boredom, or absentmindedness indicate that his feelings are worthless. Remember, body language as well as verbal cues can send these messages. These expressions hurt the relationship.

You don't always have to know exactly what to say. An honestly spoken, "I don't know what to say!" often opens the doors to talk, when the most beautifully orated sentiments would have resulted in no response at all. Touching, especially if the sufferer no longer feels lovable, can be an entire ministry in itself. Do not be afraid to cry. Sometimes having someone to cry with can be very healing. But don't let your grief be so overwhelming that the patient feels he needs to comfort you. Remember, the mere fact of your presence and the consistency of your visits is a message in itself.

Many times Christians visit in hospitals expressly for the purpose of spiritual ministry. If we are not close to the patient, it can be awkward for us to find a

way to offer prayer and read Scripture. The simplest thing to do is to ask the patient if he would like for you to read to him or pray with him. If you choose the Scripture rather than read a request, pick something that is positive. The Psalms are very helpful because they express both anguish and hope in God. Reading Psalm 137, which expresses the sadness of the Babylonian captives, could well be an opening for the patient to express his sadness at being isolated in a hospital from all the familiar things he holds dear. Discussing spiritual matters can be wonderful, but be careful not to lapse into sermonizing or expounding a theological treatise. Wrong timing can be counterproductive for the listener and the speaker.

If you leave the room without having mentioned God or if meaningful dialogue has not occurred, do not be dismayed. Inspired listening, the silent ministry of touching and understanding, and spirit-graced communion through a shared pain may be a far more valuable balm to a wounded heart than anything that could have been given through mere words.

Hopefully, some of these pointers will be helpful in your visits with the terminally ill or permanently disabled. But



there is a power more potent than human skills alone. That power is available from God Himself. If you gird yourself with His love and grace and use your human skills, your visits can bring a truly healing ministry. God can use your visits as channels of spiritual healing so profound that their impact can far outweigh the legacy of sorrow wrought by the failure of man's abilities to cure physically.

Touching others under Christ's hand is a ministry more powerful than any medical cure. What can you say when there is no cure? Tell him, "Christ loves you and so do I." ■

Kay Lindloff is a student at Houston Graduate School of Theology, Houston, Texas.

OPEN WORSHIP

God's tool for building the church

BY CRAIG HAYES

I BEGAN attending a Friends church mainly because my family moved close to one. After several Sundays, we noticed a special speaker said "us Quakers." So that's what these people were! You could have fooled me. They looked like informal Methodists to me. Where were those infamous bonnets and drab colors? Did attending a Quaker church mean you had to like Quaker Oats?

There really wasn't much said about being Friends. It seemed that most folks preferred it that way. The only exceptions to what I considered "regular church" were that we had no communion rite and a brief sharing time was included in the service. This sharing time was usually quiet. On occasion someone shared a testimony, which I enjoyed very much.

It was six years later at college that I learned more

about early Friends worship. The Quaker history kindled an active interest in the ways of Friends. The idea that Christ Himself is present to minister as He desires was intriguing. If this were true, I should see the personality and working of Christ not just in the careful plans of one or two leaders, but in the contributions and responses of all the members.

While in college I attended a church with a well-developed open worship time each Sunday. The pastor was very careful to encourage the people to share what they felt Christ was telling them. We were accustomed to waiting quietly for someone to share an opening. Often this ministry was extended so that the pastor set aside his sermon. This he did willingly, acknowledging that God was in charge. This example of Friends worship led me to

the conviction that there should be only one dominant personality in worship—the person of Christ. Such worship in which Christ was clearly present confirmed the reality of my faith. I began to eagerly look forward to worship time.

I found that the more structured worship of college chapels and sermons also took on new significance, because I knew that Christ was present there also, desiring to speak to me. Experiencing the corporate leading of Christ in open worship caused me to have a greater inward sensitivity to the Lord. This I believe should be a result of all effective corporate worship. The individual experience and the group experience are intertwined. The flow of ministry goes both directions between the two. In the church, as in a building, strong individual

blocks must be properly fitted together to make the overall plan work.

A vital open worship time is an important tool in the building process of the church because it gives God an opportunity to strengthen our faith by showing Himself in unexpected ways. Second, this worship puts legs to the belief that everyone is a potential minister. In open worship, ministry to one another becomes the basis and example for other church activities. Finally, this kind of worship is the substance of what Friends believe about the sacrament of communion. In this sense, it is a chance for us to practice what we preach.

MANY times I have sat in open worship as Christ led us in teaching and prayer that was unexpected. Christ's agenda, it seems, was quite different from our own.

I've learned to rejoice in this intervention, because it is only in Christ's way that spiritual progress is made. When the congregation submits to the Lord's leading, the inspired ministry often follows a theme. At such times it is a blessing to witness God fitting the irregularities of our lives together in a beautiful way, just as a master mason fits oddly shaped rocks into a wall. When we allow Christ to take control, we find that God is not limited by our understanding of Him. Thus we discover that God, rather than being a product of our imagination, is a live personality who wants to be involved in our lives.

This was exemplified to me in one service as the congregation waited in a time of prayer. I was examining myself to see if I should vocalize my prayer, when I received a strong impression that a person next to me should pray. I began to wonder if I should indicate to him that he should pray, because he didn't often do that sort of thing. Before I acted, he led out in prayer. In this case, God used a seemingly small thing to show Himself to me. I was blessed by God's way of speaking to the hearts of His people.

As Friends, we must work hard to practice our conviction that all people are ministers. Many members place unreasonable demands on their pastors. Often the whole church is judged by the pastor's performance. This attitude is revealed in the remark, "I won't go to that church because I don't like the pastor." The impression is given that the pastor is the only one qualified to speak and act for God. In truth, releasing a pastor is not a substitute for members ministering. If the pastor does all the ministry, his weakness will become the weakness of the church. If many people serve, then Christ can use various gifts to give a balanced ministry. Certainly not all ministry happens in worship services, but

the worship time sets a tone for ministry that carries through all church activities. If people view themselves as God's instruments, then their first response to a need won't be "I should get the pastor to do this." Rather it will be "What can I do to meet this need?" The strongest approach to ministry is to rely on Christ to use whom-ever He wills.

OVERCOMING the blight of criticism is another good reason why churches should have open worship in which each person has an active part. I have a friend who comments, "There are two kinds of people in church. People who do things and people who criticize the ones who do." Being a church leader sometimes is like being a target in a carnival concession. On the other hand, when people contribute, they are much more supportive of the efforts of others. When we invest something of ourselves, we

Open worship is an important tool in the building process of the church because it gives God an opportunity to strengthen our faith by showing Himself in unexpected ways.

are more concerned for the success of the meeting.

An additional problem is overcoming apathy and boredom. Nothing sharpens interest like the possibility that you're the one who should speak. During one service I felt the elders

should have special prayer for a man who had cancer. With quivering voice, I asked the elders if they would pray for this man. Though we had prayed for him in our prayer meetings for some time, the man had just begun to attend, and I didn't know if he would want to be singled out. I also wasn't sure the other elders would want to pray for him. An elder, with what seemed to me to be an annoyed tone, called us forward. Then he asked me to pray. As I sought to verbalize our desire for God's help, I had a keen sense of involvement. I can honestly say I had no problem being bored during that service. God answered our prayer by granting the man several more years of life. In such cases, the challenge is to allow the Spirit to overcome human hindrances. The man's need for prayer was much more important than my fear of disapproval.

Open worship is also important because it is the way Friends commune with Christ. This kind of personal relationship with our Lord cannot be contained in symbols. Symbols are designed to point to realities. The empty cross, for instance, points to the crucifixion and resurrection. If symbols are being confused with the realities, we should lay them aside so they do not obstruct important truths. The taking of bread and wine is not in itself communion. The experience of deep spiritual interchange with Christ is communion.

This kind of spiritual interchange happens within a person. Since it is controlled by God, it is only possible when we listen to Him. One of the hardest lessons to learn is that we don't need to be in control. But what if we let God be in charge and nothing happens? The fact is, it is better to do nothing than to act without God. However, I have never known Christ to disappoint earnest seeking. The Lord who says "Come unto me" will not turn us

away when we come. When you come to Him you may be surprised at what He will show you and the means He uses to clarify your heart's motives.

As I sat in one meeting I came under conviction because of my large collection of woodworking tools, some of which I hadn't used in months. I said, "OK, God, I will sell them." The next day my neighbor came over to borrow a saw. I had always before refused to loan out my precious tools. I had also been praying for this

Open worship puts legs to the belief that everyone is a potential minister.

man to become a Christian. Suddenly it dawned on me, God didn't want me to sell the tools. He only wanted me to make them available to Him. After all, souls are much more important than saws. If we truly commune with Christ, He will change our affections and actions.

Open worship is not effective without discipline. It is difficult for this kind of worship to sprout up through the hardpan of our busy, wordy culture. The ground needs preparation and the seeds must be planted and watered to yield a crop of true worship.

THE FIRST discipline is expectant listening. Because our goal is to receive the inward touch, it's better to start by quieting outward things. During this period of quiet, each person puts aside thoughts and activities and focuses on Christ. This quiet is based on the firm belief that Christ is present and wishes to be involved with

us. Waiting makes some people uncomfortable. That is why we must teach that listening is an important skill, not a waste of time or a break in the action. Listening to God as an individual is the heart of devotional life. Listening to God as a group is the heart of worship.

It's also important to have a group understanding of the method of worship. After teaching about open worship, it is important to record what you intend to do. Copies of this can be distributed to visitors. Include an explanation of how open worship starts and stops. It is good to give suggestions of Scriptures that help center one's mind on Christ and ways to tell if God wants one to contribute something. Friends have always considered worship to be a group activity, not just individuals doing their thing in the same room. The more

we do to foster this attitude, the more effective our worship will be.

Another important skill to learn is the ability to see God in the contributions of others. It's a rare person who can remove self so that all of what they say belongs to God. Some contributions

**Open worship
is not effective
without
discipline.**

have a little of God and a lot of the human. Some others are so full of the truth of God that we hardly consider the human weaknesses. The lis-

tener needs to discern what there is of Christ in each contribution. This avoids the pitfall of laying aside a word from Christ because of imperfections in the message bearer. It's not our goal to critique everyone who speaks. Instead, we should overlook imperfections for the sake of love of one another and the desire to listen to God.

Churches are sometimes at a loss to know how to deal with blatant offenders who have a disrupting influence on open worship. There are people who for some reason speak outside of the Spirit. Often the best course of action is to simply remain quiet and pray for the Spirit of Christ to guide the person. Keep in mind that what you think is out of order may be just what another needs to hear. There may be occasions when a person says

something that would damage the reputation or work of Christ. In this case, elders should be ready to respond lovingly but clearly. An elder might sit or stand next to the person, which can have a quieting effect. Elders can also invite the person to go with them to a private place to discuss what is being said. Open worship, while holding up love and understanding, does not mean that people should be allowed to say hurtful things.

I am convinced that Friends tradition in worship can work in a modern world if we give it a chance. Christ is present to be our teacher and leader. He will speak to the inner motives of our beings and He will do it in His way. **EF**

Craig Hayes is presiding clerk of the Newberg, Oregon, Unprogrammed Meeting.



FRIENDS WRITE

Concern for the Homeless

I want you to know how very impressed the Peace and Social Concerns Committee of Doylestown Friends Meeting was with the recent article that was in *EVANGELICAL FRIEND* on the homeless [The Faces of Homelessness, July/August]. We made copies of it to send out with our monthly newsletter to members and attenders of the Meeting. Our Meeting is about to undertake a major project in connection with the homeless in this geographical area.

LARRY MILLER
New Britain, Pennsylvania

Is Different Wrong?

The title [We Can Help Set People Free, November] is just great, but I find it incredible that the *EVANGELICAL FRIEND* has published an article which encourages "labeling." The two-sentence "disclaimer" is the part of the article to which we should really pay attention.

I quote: "There are many types of dysfunctional families that produce similar results. Regardless of the cause, peo-

ple who are ensnared in these issues need help."

There are thousands of reasons why people behave as they do, and "different" isn't necessarily "wrong."

As ministers of the Gospel, our response to other people's needs should always be to introduce others to Jesus Christ. We don't have to try to analyze the source of others' problems. Jesus tells us in John 16:13, "But when He, the Spirit of truth, comes, He will guide you into all truth..."

Jesus knows why someone is behaving "differently." As we demonstrate that we love and care for each other, the Holy Spirit will prompt us to share those things that will help us understand each other. But the Lord Jesus Christ is the One who will heal and mend.

JUDITH JONES
Salem, Oregon

Choosing Sides

Your use of articles like "We Can Do Something about Violence in the Middle East" [April 1987] causes me some concern.

Because Israel is God's chosen race, it stands to reason that Satan would strongly oppose the Jewish people. Thus it is no surprise to me that Israel is cursed in most nations, opposed by most nations, and condemned as "racist." One of Satan's greatest tools, the liberal news media, plays a part in this. Terms such as "Occupied West Bank" clearly reveal the one-sided nature of the beast. Afghanistan is never called "Occupied Afghanistan..."

Opposition to Israel is from the world, not from the Bible... Any statement which accepts the world's view of Israel, rather than the biblical view, is anti-Semitic. It is sad when the Church takes its agenda from the world, rather than vice-versa.

JOHN G. PIERCE
Columbus, Ohio

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.



It's worth more than an effort.

BY NANCY THOMAS

THERE'S more to this world than what we see. Spiritual powers populate the atmosphere, influencing us in mysterious ways. Recently I've become aware of what just might be one of the most numerous of these unseen forces. I'm speaking of efforts—all those attempts, intentions, and outputs of energy that somehow fall short of reality. Since all of us have made such efforts it only stands to reason that the world must be populated with a great many of them.

I imagine efforts as thin oblong globes, transparent of course, but with blue or grey highlights, floating in the air around us, scooting through the cracks in our conversation, slipping between our feet, dancing in and out of our gestures. They're everywhere. Unknowningly, we're surrounded by efforts. Only the most spiritually astute can perceive them; the vast majority of the population ignores their existence while at the same time producing them in abundance. It's getting to be a pollution problem.

There are many kinds of efforts, each differing slightly. Among the most harmless are *futile efforts*. These can just barely be seen, even by those of keen insight. More grey than blue, they mope about, low to the ground, desperately seeking solidity. *Humble efforts* also hover about the ground, but have warmer skin tones than their futile brothers.

On the other side of the scale we have those delightful twins: *loving efforts* and *sincere efforts*. Red hues mingle with the blue, producing a slight lavender essence that vibrates, shoulder height. These efforts actually hum, just below the level of conscious sound, producing a soft buzzing in the inner ear of poetic types.

By far, the efforts most to be avoided are the subtle, crafty *human efforts*. A threat to spiritual progress, these efforts actually appear in human form and beguile the unsuspecting into reproducing them. Ancient Quakers and other conservatives are known for their stern warnings against *human efforts*.

Many other types of efforts flit around us: *supreme efforts*, *noble efforts*, *concerted or united efforts* (bulky because produced by groups), *time-consuming efforts*, *cost-saving efforts*, etc.

The best efforts, the purest and most valuable, are, of course, the *REAL efforts*. These are to be distinguished from all phony, superficial, artificial, or stereotyped efforts. If you must make an effort, seek to make a *REAL effort*.

In contrast to other spiritual forces, efforts are the creative results of human beings. We make efforts. Exactly how this comes about is rather mysterious, but, somehow, from the raw materials of our dreams, frustrations, problems, ideals, challenges, and sweat, we produce these elusive beings that, unless they solidify into actions and deeds, forever flit about us in the air.

humble
Noble
UNITED
sincere
loving
supreme

Some people "make an effort to be good" or "make an effort to do better." How amazing! A friend once told me she was going to "make an effort to write me more letters." How, I wondered, could such an insubstantial thing as an effort even hold a pencil? St. Paul made a transportational effort. In one of the Epistles he writes to the brethren that he will "make an effort to come to you soon." I presume he had in mind an effort with sails, as it had to cross the Mediterranean.

Good teachers throughout the ages have recognized the creative value of effort making. One such enlightened instructor once wrote on my son's report card, "David may not be at the top of the class, but he's making a real effort." I appreciated her perception. A *real effort*, after all, is the best kind. (However, a solid good grade would have comforted me more.)

Of course, beyond the realm of efforts, intentions (first cousins of efforts), plans, dreams, and misty "someday" goals, lies the firm ground of loving deeds: cups of cold water, visits to the sick, the fruits of patience under trial, letters actually written, encouraging words spoken, intercessory prayers that make a difference, praise offered up from a full and grateful heart. These actions are solid, tangible, definite, and much more satisfying than the making of many efforts.

"If you love me," said Jesus, "do my will."

Just do it. Now. **EF**



ROCKY MT. YEARLY MEETING

RMYM Briefs

DENVER, COLORADO—First Denver Friends began a telephone campaign in early January. Pastor Chuck Orwiler and Evangelism Coordinator Jay Hollowell hope church members are able to contact the neighborhoods around the First Denver church facility and get some 1,000 families and individuals on the mailing list.

Members have been calling from their homes, the church office, or the Denver Youth for Christ headquarters. As of January 31, with one week remaining in the campaign, Hollowell reported the church had more than 820 people who agreed to receive church mailings.

First Denver Friends plans a Celebration Sunday March 20, after sending several mailings and a brochure to those added to the list. Eventually, church leadership hopes to utilize the phone campaign program to help start other fellowships in the Denver area.

VALE, SOUTH DAKOTA—Empire Friends youth leaders showed Josh McDowell's *Why Wait* videotape to youth group members December 16. McDowell's videotape is part of his national *Why Wait* campaign, which encourages youths to abstain from sexual activity before marriage.

COLORADO SPRINGS, COLORADO—First Friends began a "Mastering the Basics" program in January. The church-wide effort promotes excellence in Bible study. It covered expository teaching, self-study and group study. Beginning January 10, Pastor Arden Kinser taught from James during Sunday morning sermons. In addition, church members have been encouraged to use a study guidebook to prepare for discussions in small group gatherings.

Beginning January 10, the Colorado Springs church also saw *Inside Out*, a four-week film series produced by Nav-Press. The series, by author and counselor Larry Crabb, integrates psychology and Scripture and examines emotional problems and difficulties in relationships.

RMYM Prayer Opportunities

1. Pray for the ministries of these churches: Allen,

Nebraska; Vale, South Dakota; Las Animas, Ordway, and Pueblo, Colorado. Ask the Lord to create communities of love that reach out to unsaved folks and are concerned about developments in the world.

2. First Denver Friends recently completed a telephone campaign. Pray that many will respond and that even 100 additional folks could come to join on Celebration Sunday, March 20. Ask that the Lord be honored in the effort.

3. Pray for the leadership of Rocky Mountain Yearly Meeting; especially lift up the summer sessions. Ask the Lord to bring a revival to the entire Yearly Meeting that would spread His Kingdom and bring glory to His name.



E.F.C.— EASTERN REGION

EFC-ER Happenings

TWO FRIENDS CHURCHES in Eastern Region have used Tech-nigrowth guidelines since January for increasing attendance in their worship services and enlarging contacts with interested community members.

On March 6 "Celebration Sunday" was observed by Sarasota, Florida, Friends. Pastor John Williams, Sr., reports the telethon was begun during January and featured volunteers from Malone College, Canton First Friends, Willoughby Hills, Trinity Van Wert, and Salem, Ohio. At press time, the pastor reports a 7 percent

favorable response. Their goal was to make 27,000 dial-ups inviting people to church.

March 20 is "Celebration Sunday" for Christ Fellowship in Greensboro, North Carolina, according to Pastor Jack Tebbs.

DISTRICT SUPERINTENDENTS who have recently been named are John Morris, serving Michigan; Edwin Lockwood in Virginia; and Paul Williams, assisted by Fred Clogg, in Western Ohio.

POLAND-BETHEL Friends recently extended a unanimous call to Bobby Murphy to pastor their church. Bobby has been serving as interim pastor since October but has now moved his family from Barberton to Poland to begin full-time duties.

BRUCE AND CORA BURCH had an extended trip home after attending EFA meetings on the Oregon coast. Their travel took them north from Seattle to Kotzebue, Alaska, where they led a Christian Family Workshop for pastors and spouses of Alaska Yearly Meeting. They returned to Alliance on January 23.

DEAN JOHNSON informs us that a check for \$2,200 was sent recently to Southwest Yearly Meeting to add to their Earthquake Relief Fund. This is the tithe from the 1987 Friends Disaster Service Auction and will be used to help rebuild the Camp and the Friends churches that were damaged due to the earthquake several months ago.

PAM BYRNE, member of Willoughby Hills Friends Church, left January 25 to begin a one-year term on the mission staff in Mexico City. Pam is a sister of David Byrne, who with his



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Four steps to loving your neighbor

wife, Joyce, heads up the staff. Her home church in East Cleveland is supporting her during this short-term assignment. Pray for Pam as she begins her work.

* * *

OMAR JACOBS of New Paris, Ohio, celebrated his 100th birthday on January 23. Omar is a retired Friends minister in the Western Ohio district.

* * *

HAMPTON FIRST FRIENDS CHURCH held their first service in the new sanctuary on the last Sunday of 1987, December 27. Having moved from Newport News, the congregation numbered 211 in their new location, Pastor David Tebbs reports.

* * *

A DIVORCE RECOVERY WORKSHOP was held at Trinity Friends in Van Wert beginning on February 6 and every Saturday afternoon for six successive weeks. The workshop was an outreach ministry to single parents and to those suffering the trauma of divorce. Special speakers included Sharon Jefferson, Bill Hetrick, Linda Brown, Phil Campbell, Tom Stricker, and Charles and Edna Henry. Pastor Duane Rice is the host pastor.

* * *

CALENDAR

May 2-5 EFC-ER Ministers Conference, Blackstone, Virginia
May 13-15 Friends Men in Missions Retreat, Cedar Lakes
May 21-24 EFM Retreat, Monument, Colorado
June 3 Executive Board
June 27-July 2 Camp Caesar: Jr Hi
July 2-4 Camp Caesar Reunion Weekend
July 4-9 Camp Caesar: Sr Hi
Aug. 6-11 176th Yearly Meeting Sessions



MID-AMERICA
YEARLY MEETING

Texas Area Rally

The Texas Friends churches held their Winter Area Rally at Bayshore Friends Church. Dr. Richard Walker, a medical doctor from the area, was guest speaker. He presented the Christian view of youth problems regarding drugs, alcohol, sex, and peer pressure.

Christian Education Board Retreat

The Christian Education Board of Mid-America Yearly Meeting held a winter retreat February 19-21. Sunday school teachers, pastors, Christian ed workers and spouses were invited to meet at the Park Inn in Wichita, where they were inspired by guest speaker Doug Ingmire of Manhattan Christian College, Manhattan, Kansas.

Technigrowth Campaign

Six churches saw the culmination of thousands of phone calls result in approximately 180 first-time visitors at the services during the Technigrowth Campaign.

Austin, Friendship, Harvest View, Hutchinson, Lawrence, and Westside participated in the campaign, making over 60,000 phone calls. Randy Littlefield, MAYM director of church growth, is working with other churches who are planning to use telemarketing during the spring campaign.

Seminars at Northridge Friends Church

The Family Life Board has sponsored two very successful seminars. One was a Financial Seminar conducted by Charles

Robinson, business manager for Boeing Computer Service. The subjects discussed were gaining control of your finances, the Scriptures' viewpoint of finances, and ways to keep out of debt and plan for the future.

The second seminar was Building Family Strengths. This workshop was held on two Saturdays and was designed for families to work together on activities to build these strengths. Floyd and Nelda Coleman, members at Northridge, were workshop leaders.

News Briefs

The Friends Church in Collinsville, Oklahoma, has been discontinued and the MAYM trustees have approved the sale of the church building.

* * *

DR. CLARK McQUIGG, III, was inducted as a Fellow in the American Academy of Optometry. He was one of three Oklahoma doctors to be selected this year for membership in the academy. Dr. Clark McQuigg is a member of the Miami Friends church in Miami, Oklahoma.

* * *

DR. CHARLES ALAN McQUIGG, Nowata, Oklahoma, joined a group of medical missionaries to help with dental problems in Honduras.

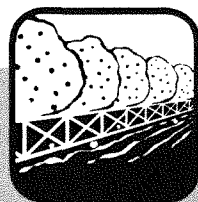
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RYAN MCCOY, the 13-year-old son of Sandy and Cheryl McCoy, has had severe cirrhosis of the liver since he was treated for an infant cancer at the age of 18 months. The liver condition has worsened to the point that a transplant will be necessary within the next few months.

Surgery will be at the Le Bonheur Children's hospital in Memphis, but only after the surgical cost of \$60-70,000 is guaranteed. Ryan is a nephew

of Patti Rucas, MAYM office secretary, and the grandson of Theda Cramer of Rose Hill. The Cramers have been a part of MAYM for many years.

Anyone caring to assist can send contributions to the Ryan McCoy Liver Transplant Trust, First National Bank of Edmond, 24 E. 1st, Edmond, Oklahoma 73034.



NORTHWEST
YEARLY MEETING

Reaching Out

One of the ways Northwest Yearly Meeting is meeting the challenge of the Great Commission at home is by planning and implementing plans for new churches. However, while the new is exciting, much renewal and revival is taking place in established churches. These are examples to the entire Christian community.

SOUTH SALEM FRIENDS (Salem, Oregon) celebrated "Love Your Neighbor" during the month of February. Each person was encouraged to do something weekly for an unchurched "neighbor." Week #1: Write a note. Week #2: Phone call. Week #3: Doing a favor: mow lawn, meal to a shut-in, fix car, etc. Week #4: Invite two families in for food and fellowship. The response and encouragement is contagious!

GREENLEAF FRIENDS (Greenleaf, Idaho) is celebrating their 80th anniversary. To celebrate, they set a goal of reaching 80 new families during the year.

The congregation was challenged to begin to reach out to one unchurched family or individual, with the goal of introducing them to Christ. Ninety-nine persons signed a commitment to participate. God is faithfully producing spiritual fruit through the lives of these people.

SILVER VALLEY (Kellogg, Idaho) preceded a planning meeting with a two-week call to prayer. The congregation came together for two 30-minute prayer times daily for two weeks. The planning meeting was held to celebrate the many answers to prayer.

BOISE FRIENDS (Boise, Idaho) just completed a multipurpose facility. One of its many uses is outreach to youth through athletic events. At present; over 50 youth are ministered to each week through sports, classes, and social events. Community-oriented family activity nights will also be an outreach effort.

SHERWOOD FRIENDS (Sherwood, Oregon) offers free babysitting one night a month for single parents. What a beautiful expression of love!

OUR FRIENDS COLLEGES

Students Phone for Celebration Sunday

Nine students from Malone College, Canton, Ohio, traveled to Sarasota, Florida, the first week of January to assist in the telethon contacting area residents with a special invitation to attend the Friends Church, especially on Celebration Sunday, March 6. Pastor John Wil-

liams, Sr., expressed appreciation for the volunteer services of Annie Cattell, Kim Preston, Theresa Adams, Kathy and Chris Finch, Karin Barrick, Quint Bryan, Matt Pixley, and Matt Robinson.

Drama Ministries

Dr. Alan Hedges announces the third annual Christian Drama Conference, which will be held at Malone June 14-17. The conference will include a youth drama camp and will be planned around the theme "Enhancing Drama Ministries of the Church and School." Workshops will cover instruction on video production, playwriting, acting, scene design, costuming, lighting.

Tour Highlights Christian Heritage

March 21-31 are the dates for the Christian Heritage Tour of England and Scotland, which Gordon Werkema, president of Malone, is sponsoring. This is a tour combining cultural, educational, and religious objectives and the visit will include the locale of John and Charles Wesley, Charles Spurgeon, George Fox, John Knox, John Bunyan, and others. "We will examine the cradle of Quakers, Methodists, Anglicans, and Baptists," said Werkema, "as we visit these historical sites in England and Scotland."

Alumni Telethon

The annual Friends University Alumni Telethon began February 1 and continued through February 18. The 1988 telethon goal is \$230,000, with proceeds directed toward student scholarships and university's operating budget.

Alumni, students, faculty, and staff, including Friends University President Richard Felix, will telephone approximately 4,000 friends and supporters, offering them an opportunity to help

this Wichita, Kansas, university continue to be the fastest growing and largest independent college in Kansas.

A Journey into the Bible

Friends Bible College, Haviland, Kansas, and Haviland Friends Church jointly hosted a "Walk Through the Bible" Old Testament Seminar on January 30. Using a variety of teaching techniques this seminar, taught by the Walk Through the Bible Ministries of Atlanta, Georgia, helps participants grasp the overall structure of the Old Testament. This six-hour, action-packed, creative seminar is an unforgettable journey that shows invaluable insights into God's Word.

Teaching Children

Friends Bible College will be hosting Joyce Lamb the first week of April as she presents a Christian education seminar with an emphasis on children. Numerous topics such as "How to Involve the Home in Teaching Children," "New Methods and Developments in Children's Teaching and Learning in the Church," "How Much Do Children Understand of Theological Concepts," and "Visual Aids/Activities/Research/Computer-Generated Aids" as well as adult topics will be presented. The college is offering one credit hour for the seminar.

Joyce Lamb from Waynesboro, Virginia, conducts seminars across the country on a full-time basis and specializes in practical Christian education with her expertise in children.

GFC Selects Alumni of the Year

A world-renowned oceanographer who founded Oregon State University's Oceanography Department and helped develop what is now the Mark Hatfield Marine Science Center in Newport, Oregon, is George

Fox College's 1988 Alumnus of the Year.

Wayne Burt, a 1939 George Fox graduate, was honored January 23 at the college's Homecoming alumni banquet in Newberg, Oregon. Peggy (Stands) Fowler and James Le Shana received GFC's 1988 Young Alumni of the Year awards.

Fowler, a 1973 GFC graduate, is general manager of service and installation for Portland General Electric. She started working with the Portland company as a chemist, moved to supervising chemist, to manager of environmental and analytical services, then to her current position.

Le Shana, a 1981 GFC graduate, is associate pastor of adult ministries at Rose Drive Friends Church, Yorba Linda, California. He is vice president of Friends Church Southwest Yearly Meeting Christian Education Board, secretary and chairman of Friends Center Board's Recruiting Students Committee, and director of college/career camps at Quaker Meadow.

Elise Boulding Conducts Peacemaking Workshop at GFC

Internationally known Quaker scholar and writer Elise Boulding led an eight-hour "Imaging a World Without Weapons" workshop at George Fox College February 17.

The professor emeritus of Dartmouth College and author of 13 books told her Newberg audience daydreaming about peace helps clarify the world's potential to become conflict-free.

"This is an imagination-starved world. Daydream like mad. Picture how you would like the world to be," she urged. "I say that if we look at what we have in potential today . . . we have extraordinary possibilities before us."

The grandmother of 12 who helped organize Women Strike for Peace, one of the first movements of dissent in the 1960s, also discussed "Creating a Peaceful Future" and "Careers in Peacemaking" during her campus visit.

OUR WORLDWIDE CHURCH FAMILY

Chinese Youth Reportedly Curious about the Gospel

Beijing, China—Chinese youth are attending church by the hundreds out of curiosity to see what the church has to offer that Marxism does not, according to a recent foreign report.

A Beijing University student said, "We feel Christianity is more closely tied to human nature than orthodox Marxism. Students are trying to find something that is more connected with their daily life."

The Communist Party has banned proselytizing by Christians in China. It is widely known, however, that a number of foreign teachers come to China hoping to spread their faith. Christians still constitute a small minority of the population, but church officials and others say the number is growing. —E.P. News Service

Greatest Threat Comes from Islam

Orlando, Florida—Delegates to an SIM International (Sudan Interior Mission International) strategy meeting were told that Islam is the greatest threat to Christianity in Africa, according to Harold Fuller, chairman of

the Joint Africa Committee of the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association.

"As far as any other religion or ideology is concerned, the strongest opposition to the gospel in Africa comes from Islam," said Fuller, who is also deputy general director of SIM International. He cited examples of militant attacks on Christians from Muslim extremists in the last year. He also said that videotapes prepared by a South African Muslim, Deedat, are giving "new impetus to attacks on the Christian faith," not only throughout Africa but also in other parts of the world.

"Evangelicals must take seriously the stated goal of Muslims to make Africa an Islamic continent," he said. He went on to explain that the high birth-rate among African Muslims adds to the growth of the faith, since "children are born Muslims and face ostracism if they leave Islam. In the Christian community, a child is not considered Christian until he or she makes that decision personally." —E.P. News Service

Ethics and Integrity Dominate 1988 NRB Convention in Washington

Washington, D.C.—Ethics and integrity were at the top of the agenda for members of the National Religious Broadcasters (NRB) association as they met in Washington for their annual convention. The NRB approved a mandatory code of financial ethics for its members in an effort to restore credibility lost through the PTL scandal.

The new code calls for more complete financial disclosure and prohibits large broadcasting ministry boards from being dominated by family members or ministry staff. Only six

votes were cast against the "ethics and financial integrity" guidelines, which have been in effect since September.

Under the guidelines, each member must submit an independently audited financial statement each year (smaller ministries report biennially). Members must also make public an annual report, must ensure that no more than half of their boards are family or staff, and must use all solicited funds "for the purpose stated at the time of solicitation."

—E.P. News Service

Vatican Takes up Plight of the Homeless Worldwide

Vatican City, Italy—The Vatican called the plight of the world's homeless a "scandal" in a document entitled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem."

In the document, the Vatican's Justice and Peace Commission urged governments to take "urgent measures" to solve the plight of 1 billion people without adequate housing and 100 million who have no homes at all.

"The injustice of which homeless persons and families are victims can be laid at the door of a social organization or political will which is, at times, either deficient or powerless," it said.

—E.P. News Service

Gender Tests Influencing Birth Ratios

Beijing, China—Prenatal gender tests are flourishing in many Asian nations, according to World Development Forum, and if the test reveals that the fetus is female, the mother often aborts the baby. According to the report, gender tests and abortions are legal, cheap, and readily available in India. In China, abortions are legal but gender tests are strictly forbidden; however, "The number of baby girls in China has been reduced and illicit gender tests and female infanticide are considered partly to blame."

The same seems to be true in South Korea, where birth ratios have shown "an alarming swing towards males" in recent years. A lobbyist in India calls for stronger legal controls and more education to change social attitudes because "nothing less than the very survival of women is at stake."


—E.P. News Service

Gambling: Sin or Blessing?

Chicago—Pastor Jim Springfield tells parishioners at his storefront church in Chicago that gambling is a sin, but he's probably not going to refuse the \$1.2 million his wife won in the Illinois lottery. His wife, Barbara, bought only a few tickets, and kept them hidden from her husband.

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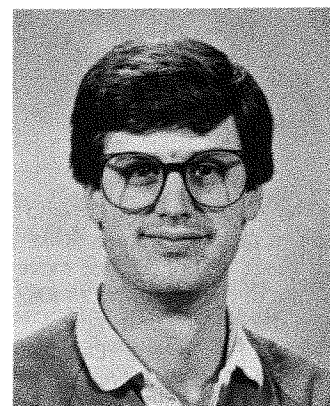
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Angel Tree at work from Oregon to Ohio and Texas

Phil Waite



Phil Waite of **WEST CHEHALEM**, Newberg, Oregon, Friends (Gary Routon) is beginning a three-year Mennonite Central Committee assignment in Butuan City, the Philippines, where he will be working as writer and researcher for Sildap, a Philippine organization working on issues of land rights with tribal groups on the island of Mindanao. Waite received a bachelor's degree in history from George Fox College in Newberg. He was formerly employed as a child care worker at Chehalem House in Newberg.

A group from the **WOODLAND** church sang carols at homes in the community and in Kamiah, and the pastors served supper to them in their home. FWMF made and delivered baskets of cookies, candy, and fruit to a number of elderly and shut-ins in the area.

Three of the college students shared experiences of blessing during the morning service at **NORTH OLMSTED** Friends, Ohio (J. Daniel Frost), on January 10 before heading back to campus. Anita Pansegrau had

Springfield says, "I prayed for her and asked the Lord to forgive her. My belief is that all unrighteousness is sin, but the Bible says all things work to the good for those who love the Lord."

Barbara Springfield says she plans to pay overdue bills and buy a house, but first she'll give 10 percent of her winnings to her husband's Good Hope Free Will Baptist Church.

"It seems to me like the Lord is saying, 'Hey, here's your salary for the next 20 years; now preach My word,'" Pastor Springfield said.

—E.P. News Service

OUR FRIENDS IN LOCAL CHURCHES

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

Spiritual Life and Church Growth

Telemarketing for telegrowth began on January 18 at **CHRIST FELLOWSHIP** Friends, Greensboro, North Carolina (Jack Tebbs). Celebration Sunday has been set for March 20, 1988.

New members to join the Christ Fellowship are Lisa Gabler, Mike and Mary Schoeppner, John and Allyson Shields, Ken and Marty Warrington, and Linda and Eldon Cook. Transfers are Gary and Marcia Schoeppner, originally from **CANTON** First Friends. We welcome these new families. We also wish to welcome the new committee officers and volunteers, as well as thanking the existing ones. We praise the Lord for these people!

ALLIANCE, Ohio, Friends (Rick Sams) has hired Alan Howenstine as minister of music. He has served in this area voluntarily for several years.

A revival service was held November 8 at **TRINITY**, Van Wert, Ohio, Friends with Dale Diggs of **WILLOUGHBY HILLS** Friends. Phil Baisley of **SPRINGFIELD**, Ohio, Friends held services for the children.

A new class of "Stephen Ministers" was commissioned at **TRINITY** Friends November 29. They are Jacquie Figley, Debbie Kitson, Sue Krick, Mike Morris, Karen Nostrant, Pam Parsons, Carol Spring, Debi Stark, Ron Walker, and Olga Wieman.

Teresa Osborn and Kevin Tuning from **WOODLAND**, Kamiah, Idaho, Friends (Wayne Piersall), who had been selected to attend Samuel School at Camp Tilikum, reported it was a time of spiritual growth and awareness of their personal responsibility to the Lord and the church.

On a Sunday afternoon the Valley Singers, musicians from area churches, presented a program of music and drama. Refreshments were served during a social time afterwards.

Twelve members of **CANTON**, Ohio, Friends (John Williams, Jr.) went to Florida for the week of January 9-16 to help with the phone calling at **SARASOTA**, Florida, Friends (John Williams, Sr.) during the telegrowth campaign.

Outreach Through Social Service

FRIENDSWOOD, Texas (Joe Roher), sponsored a Christmas party for about 14 children from the inner city.

AUSTIN, Texas (Cliff Loesch), participated in the project Angel Tree. This ministry provides gifts for children of men and women in prison.

The **LAWRENCE**, Kansas, church folk (Bill Clendinning) were part of a program "Warm Hearts." They help needy families in the area to heat their homes.

Fred and Martha Leimkuhler, pastors of **STANWOOD** Friends, are serving as Quakers-in-residence at Pendle Hill, Wallingford, Pennsylvania, during the winter term—January 8 through March 19, 1988. Members of the congregation are filling the pulpit, doing the visiting, and generally "carrying on," in the absence of Fred and Martha.

STANWOOD Friends Bible school students studied history and doctrine, the material having been gathered and prepared by the Sunday school teachers. Community service was the theme of the craft time, with the classes painting quilt blocks of antique cars, dogs, clowns, chickens, and squirrels. These blocks were sewed together and quilted into 11 lap robes for the residents of the Tonganoxie Nursing Center. On December 20, 1987, the lap robes were delivered by 28 children and adults, who sang Christmas carols to the residents of the center.

Project Angel Tree made possible distribution of around 50 gifts from **ALLIANCE** Friends to children of prison inmates at Christmas. They plan a continuing ministry with these families. Under direction of Bill Williamson, families are welcome to join in gym parties with others from the church.

Food baskets for the community and the Angel Tree Project were sponsored by the **GREEN-LEAF** (Don Lamm) Social Concerns Committee, chaired by Ruth Morse. Nine angels on the tree were named for sons or daughters of prisoners in the Canyon County jail, and each one was remembered with a gift.

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Sonshine Express joins parade

just spent a week in Chicago with 12 other students from Malone College ministering in the inner city. Diane Haugh had returned January 1 from a four-month stay in Japan. Nathalina Huang had spent three months in Washington, D.C., as part of the American Studies Program offered through Malone College.

December 21 was the annual **BETHANY-WADSWORTH**, Wadsworth, Ohio (Walter Morton), Christmas caroling. Adults from the congregation helped the youth distribute Christmas baskets and gifts to many families. Afterward, they had a "make your own sundae" party at church.

Missions

FORT COLLINS, Colorado (Lowell Weinacht), had Marshal Cavit of Wilmore, Kentucky, as speaker at their fall Friends missions conference. Marshal encouraged attenders to "seek God's Kingdom" rather than follow the natural inclination to seek for personal provision. The theme for the sessions was "What Can One Person Do?"

NEWBERG, Oregon, Friends (Ron Woodward) held their missions emphasis during February, starting with Saturday evening, January 30, when the various adult Sunday school classes met for dinner and a social time, at which one or more missionaries were present to relate their experiences. Sunday morning and evening Northwest Yearly Meeting furloughing missionaries from Peru, Denny and Sue Anderson, spoke and brought a slide presentation. During February brief presentations were made each Sunday regarding the EFM, our missionaries in language school—Ken and Tonya Comfort and Dan and Tami Cammack—and our missionaries whom we help to support

with our faith promise money, concluding the last Sunday morning with taking Faith Promises for the coming year.

Jim and Nancy Walters, stationed in Sudan with Air Service International, spoke at **HUTCHINSON**, Kansas (Gary Getting). Jim is the son of Glenn and Florence Marie Walters and grew up in the Hutchinson church.

Ladies of the **BYHALIA** Missionary Society, West Mansfield, Ohio (Richard Worden), prepared and distributed fruit plates to seven shut-ins at Thanksgiving.

COLORADO SPRINGS, Colorado (Arden Kinser) heard Sue Rea speak about her experiences as a short-term missionary in Taiwan the summer of 1987 during the Sunday morning worship service January 3. Earlier, she had lived in Taiwan when her parents, Jack and Celesta Rea, served as missionaries in the island nation.

Alfred and Ruth Miller, former missionaries to Burundi, Africa, shared at **MIAMI**, Oklahoma (Merl Kinser), for their Faith Promise Missions Conference.

Mark and Wilma Roberts are at home in Greenleaf, Idaho. They are retiring from missionary service in Mexico City but are engaged in deputation work and helping at **EAST BOISE**, Idaho, Friends.

Youth and Christian Education

TRINITY Friends, Van Wert, has selected Scott Fleming as youth and Christian education director and music director, replacing Watson Cosand. A farewell was held for the Cosands December 20.

The **WOODLAND** Sunday school presented a Christmas program. The youth group and adults presented a program in the evening. Everyone was

invited to an open house at the pastor's home after the program.

Teresa Schmidt, daughter of Evelyn Schmidt, was **GREEN-LEAF**'s delegate to Samuel School.

Greenleaf's "Sonshine Express," a children's singing group, entered a float in Caldwell's Christmas parade and rated a picture in the local paper. The float advertised the musical "Two Nights Before Christmas," featuring Brad Lamm as soloist, lead character, and the proprietor of a toy shop. Marilyn Jahn and Sharlene Duerksen directed the

"Sonshine Express," whose members were dressed as toys. Guest pianist Johnathan Maurer of Boise played the "Hallelujah Chorus" for the church offertory on December 13.

Friends Youth at **MIAMI** sponsored a chili supper and raised \$150 for their camp fund.

A New Year's Eve party was sponsored by **HAVILAND**, Kansas (Paul Romoser), in the high school gym. Several youth groups and high schools were invited.

LAS ANIMAS, Colorado, Friends (Steve Harmon) hosted

Great Seminaries

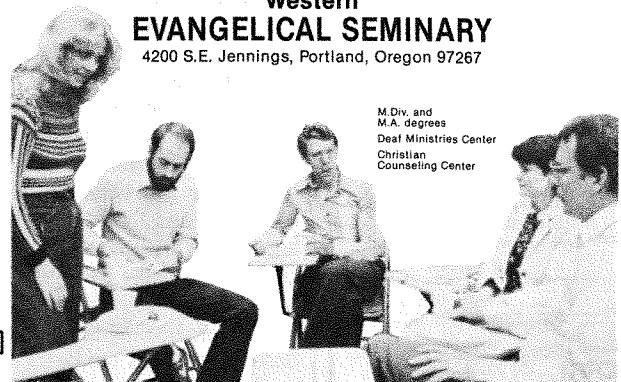
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a Good News Club on Wednesdays after school for school-age children through fifth grade.

The **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer), Friends Youth had been reaching out to the youth in the community. A "lock-in" was held the last week of December to challenge these youth to make a commitment to Christ. Over 80 youth attended.

In November there was a "Men and Pastor's Breakfast" at Town Crier in Wadsworth for

BETHANY-WADSWORTH. On the 15th was the Family Roller Skating Party with the youth group. We were still working on the drywall replacement. We had Dale Neff as guest speaker on the 22nd. He is a missionary from Washington State. On the 22nd, we also had our Thanksgiving fellowship in the evening.

December 8 the ladies from the church had their cookie exchange at Marjo Busta's home following an evening dinner in Medina. December 13 the Apostibilities Junior Choir gave a Christmas program during our church service. They are led by Sandi Caldwell, who started the group in September from our young church members. Sandi is also a member of "Love Alive," a Christian singing group that has given concerts in the surrounding area and at our church.

Church Building and Improvement

Guest organist for the dedication service of the new Rodgers pipe organ at **ALLIANCE** was Bert Jones of the radio ministry *A Visit with the Joneses*. Payments for the organ were completed on schedule by a gift willed to the church.

In October 1987, Val and Carolyn Bridenstine, Perkins, Oklahoma, came to **TON-GANOXIE** to help a group of interested persons repair and paint the parsonage. The weather cooperated to the extent that the parsonage is completely painted, has a new foundation and new aluminum storm door and windows. Work has continued through the winter months with repair to the church, with new basement windows and storm windows and a new heating stove in the basement. Plans are being made to paint the church in the spring of 1988.

Repairs and additions to the parsonage of **BYHALIA** Friends were completed by the first of November.

Other Important Events

Gary Getting, **GREENLEAF's** youth pastor before moving to Kansas to become pastor of **HUTCHINSON** Friends, his wife, Robin, and their two small daughters visited Gary's sister Kaye and her husband, Dave Hardinger, in early January. Gary's mother and stepfather, Irene and Steve McLaughlin, were here also.

Greenleaf Friends Academy's 37th annual auction was set for February 20.

"The Christmas Story," an original program by Linda Zinn, featuring traditional Christmas music, was presented on December 20 at **SPRINGFIELD**, Ohio, Friends (Phil Baisley). A cast of 30 was involved in the production.

The EFA Coordinating Council meetings were held in Oregon this year. On Sunday afternoon, January 10, there was an EFA Rally at **NEWBERG** with brief reports from a number of the EFA commissions, followed by a potluck dinner at Friends Center.

The Paonia Community Chorus presented "The Glory of the Lord" in the local high school December 20. Many attenders at **PAONIA**, Colorado, Friends (Eldon W. Cox) are active in the chorus. On November 29 and December 6, Paonia Friends showed the new James Dobson film *Twice Pardoned*, which features the story of Harold Morris, an ex-convict who served 10 years in prison. Morris became a Christian and now ministers to high school youth around the United States.

The youth group at **URBANA**, Ohio, Friends (James Chess) presented their Christmas pro-

gram, "Getting Ready for the Miracle," and the choir performed their Christmas cantata, *The Night the Angels Sang*, on December 20. The choir was led by Jeanette Thornburg, and piano accompaniment was provided by Linda Porter.

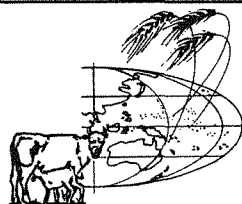
December 24 at the **WADSWORTH BETHANY** Christmas eve service, slides were shown from the Holy Land taken by their pastor last year. He followed the Magis' steps to the baby Jesus, and his children, Rebecca, Deborah, and Daniel sang. The New Year's Eve service was at Steiner Youth Center in Wadsworth.

GREENLEAF Friends began its 80th anniversary year with a kick-off banquet at the College of Idaho, with nearly 200 enjoying the dinner and program. Norman Whan, director of Southwest Yearly Meeting for church planting, was the special speaker. Al Fisher was emcee. The DayBreak Trio and Marilyn Jahn furnished the music. Tracey Emry narrated for the slides of Greenleaf's history. Placemats were a collage of pictures from the archives. One picture, with no name, was later identified by Alva Tish as it was the Tish home and his mother was in the picture. Decorations included some of the Greenleaf quilts given to ministers and missionaries until about 1955 by the

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missionary women's group, C. K. Smitherman's mother's wedding dress, photos of long-ago days . . . all this in spite of three inches of snow on slick roads and sidewalks.

The Planning Committee consisted of J. B. and Joy Lehman, Randy and Marilyn Jahn, Linda Holton, Iverna Hibbs, and Pastor Don and Nancy Lamm. Also contributing in their special fields were Hiroshi and Mitsue Sako, Ron and Tracey Emry, Marilyn Comfort, Jack and Sharlene Duerksen, Gaylen Smith, Roy and Pauline Fees, Clair and Lois Smith, and Trish Hanzlik.

Special events during the Christmas season at **BYHALIA** Friends included a candlelight communion service, a Christmas breakfast for the Tuesday Bible Class, and a program by the Kings Harvest Singers of West Mansfield.

SPRINGBANK, Allen, Nebraska (Roger Green) Friends

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annual Christmas program included an instrumental ensemble with 11 players. Songs performed by the ensemble included "Joy to the World" and "I Heard the Bells on Christmas Day." New Year's Eve, Pastor Green and family had an open house for members of the church.

Candace Jones, a student at Allen High School, was honored in the 1987 edition of *Who's Who in Baton Twirling*. She started twirling in 1979 and has won honors at Nebraska State competition and twirled in other events such as talent shows and sporting events. Candace teaches a baton class.

McKINLEY HILL, Tacoma, Washington, Friends (John Retherford) were blest by some very special speakers while their pastor was away. Richard Benham, Curtis Hastings, and Dan Nolte, special men of God, inspired and challenged them.

"The Shepherd Speaks" was the title of the **LA JUNTA**, Colorado, Friends (Lyle Whiteman) Christmas program. Jeff Whiteman played the role of an elderly shepherd who recalls the night 50 years earlier when the angels announced the birth of Messiah.

The choir of **WEST PARK** Evangelical Friends, Cleveland, Ohio (Chris Jackson), performed the cantata *Promise of Peace* at the church on December 20. They also sang at **BROADVIEW HEIGHTS**, Ohio (Ted Barnes), and at the Aristocrat West Nursing Home. The choir is led by Jerry Virden, music minister.

PLAINVIEW Friends, Nebraska (Matthew Hoffman), had a family night December 23. They went caroling, followed by a time of refreshments and fellowship.

The mixed quartet at **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff) presented a Christmas program featuring

three groups of familiar and lesser-known Christmas carols. They progressed from "The Advent of Our Lord" to "For unto Us a Child Is Born." Responsive readings by the pastor and congregation were interspersed between the carols.



Births

ALLEN—To Rod and Sharon (Gilmore) Allen, a daughter, Mary Caitlin, December 17, 1987, Newberg, Oregon.

ANDERSON—To Doug and Mary Anderson, a son, David Eric, December 15, 1987, Alliance, Ohio.

ANDERSON—To Ron and Barbara Anderson, a son, Tyler Seth, November 1, 1987, Bethel Friends, Hugoton, Kansas.

BACON—To John and Jennie Bacon, a daughter, Emily Ann, November 23, 1987, Athens, Alabama.

BALLA—To John and Joyce Balla, a son, Nathaniel Vincent, January 13, 1988, Canton, Ohio.

BLOSS—To Kirk and Mary Bloss, a daughter, Julia Lea, December 27, 1987, Damascus Friends, Ohio.

BRINTON—To Mike and Meta Brinton, a son, Taylor, January 17, 1988, Northridge Friends, Wichita, Kansas.

BUTLER—To Bruce and Gina Butler, a son, Andrew Nathan, November 25, 1987, Haviland Friends, Kansas.

CALZO—To Phil and Lisa Calzo, a daughter, Ceara Lynn, January 5, 1988, Bethel Friends, Poland, Ohio.

CUSTER—To Ron and Wendy Custer, a son, Shawn Caleb, December 13, 1987, Paonia, Colorado.

DICK—To Allison Dick, a daughter, Ashley Nicole, December 11, 1987, Massillon, Ohio.

EALY—To Mr. and Mrs. Brad Ealy, a son, Seth Garrett, November 13, 1987, Mt. Victory, Ohio.

FOSTER—To Jack and Debbie Foster, a daughter, Julie Ann, November 1, 1987, Westside Friends, Kansas City, Kansas.

GAVOLAS—To Nick and Diane Gavolas, a son, Stephen, November 11, 1987, Bethel Friends, Poland, Ohio.

HANCOCK—To Galen and Cynthia Hancock, a son, Gabriel Jordan, December 25, 1986, Bethel Friends, Hugoton, Kansas.

HANZLIK—To Eugene and Trisha Hanzlik, a son, Austin, December 14, 1987, Caldwell, Idaho.

HEATON—To Keri Heaton, a son, Jordan Philip, November 27, 1987, Star, Idaho.

HENLEY—To Mike and Lori Henley, a daughter, Rachel Anne, December 11, 1987, Denver, Colorado.

JENKINS—To Shawn and Natalie Jenkins, a daughter, Jessica Lynn, January 1, 1988, Denver, Colorado.

KINSER—To Wilbur and Julie Kinser, a son, Heath Alan, September 23, 1987, Bethel Friends, Hugoton, Kansas.

KINSOLOVER—To Randall and Sue Kinsolover, a son, Blake Elliott, December 23, 1987, Stanwood Friends, McLouth, Kansas.

KOCH—To Martin and Debbie Koch, a son, Channing Martin, January 17, 1988, Caldwell, Idaho.

LANE—To Henry and Sandy Lane, a daughter, Angela Meagan, December 27, 1987, Bayshore Friends, Okinawa, Japan.

MASON—To Eric and Lisa Mason, a daughter, Sharaya Lynn, June 11, 1987, Bethel Friends, Hugoton, Kansas.

MARTIN—To Earl and Joyce Martin, a daughter, Rebecca Lynn, December 9, 1987, Haviland Friends, Kansas.

METZ—To Everett and Ellen Metz, a son, Nathaniel Mark, January 12, 1988, Canton, Ohio.

MONAGHAN—To Glenn and Ronda Monaghan, a daughter, Jessica Margaret, December 18, 1987, Haviland Friends, Kansas.

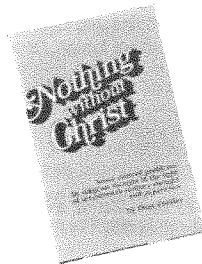
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NASH—To Torrey and Kimberly Nash, a son, Trevor Jacob, January 5, 1988, Boise, Idaho.

NUSZ—To Randy and George Nusz, a son, Macklin Ray, November 10, 1987, Haviland Friends, Kansas.

RAUDABAUGH—To Mr. and Mrs. Mark Raudabaugh, a daughter, Kimberly, December 17, 1987, Trinity Friends, Van Wert, Ohio.

REECE—To Philip and Merri Reece, a son, Jedediah Palmer, October 30, 1987, Bethel Friends, Hugoton, Kansas.

SAMS—To Pastor Rick and Joyce Sams, a son, Adam Cattell, December 18, 1987, Alliance, Ohio.

SHERIDAN—To Rob and Martha Sheridan, a son, Danny, November 22, 1987, Colorado Springs, Colorado.

STEPHENS—To Wayne and Nancy Stephens, a son, Lucas Mark, November 1, 1987, Haviland Friends, Kansas.

TOWNSEND—To Gary and Janelle Townsend, a daughter, Taylor Lynn, February 2, 1988, Newberg Friends, Oregon.

WINTERFELD—To Bruce and Sara Winterfeld, a son, Sean Soinak, January 18, 1988, Newberg Friends, Oregon.

YEAZEL—To Bill and Joyce Yeazel, a son, Kyle Patrick, October 28, 1987, Westside Friends, Kansas City, Kansas.

Marriages

BAUGH-FAWVER. Nancy Baugh and Michael Fawver, January 9, 1988, Newberg Friends, Oregon.

BROWN-DICKSON. Beverly Brown and Duane Dickson, May 2, 1987, Marysville Friends, Ohio.

CARR-PAYTON. Beverly Carr and Tom Payton, January 3, 1988, Newberg Friends, Oregon.

COOL-LONG. Shelley Cool and Randy Long, September 26, 1987, Bethany-Wadsworth Friends, Wadsworth, Ohio.

COLLINS-NIGHSWANDER. Bev Collins and Larry Nighswander, December 12, 1987, Trinity Friends, Van Wert, Ohio.

FRONEFIELD-SMITH. Candy Fronefield and Rod Smith, January 9, 1988, Trinity Friends, Van Wert, Ohio.

GRUBB-WONG. Kelley Grubb and Andy Wong, December 27, 1987, Newberg Friends, Oregon.

HARDY-VCHEVARRIA. Trish Hardy and Rob Vchevarria, November 20, 1987, Colorado Springs, Colorado.

HEATON-NAAF. Kim Heaton and Tom Naaf, September 19, 1987, Star, Idaho.

KNUTSON-ROBERTS. Mickey Knutson and Terry Roberts, December 26, 1987, Omaha, Nebraska.

LANGHE-HEIN. Rebecca Lange and Ellis Hein, December 31, 1987, Gate Friends, Oklahoma.

MAHOOD-BROWN. Peggy Mahood and Michael Brown, August 8, 1987, Poland-Bethel Friends, Poland, Ohio.

SMITH-BOWEN. Abby Smith and Ken Bowen, December 12, 1987, Newberg Friends, Oregon.

STINE-CYRUS. Tammi Stine and Alan Cyrus, December 12, 1987, Bethel Friends, Poland, Ohio.

SWAIN-RECORDS. Billie Swain and Doug Records, December 13, 1987, Council House Friends, Wyandotte, Oklahoma.

TAYLOR-STUCKEY. Shari J. Taylor and Jon C. Stuckey, December 19, 1987, Akron, Ohio.

UMBARGER-LYON. Sue Umbarger and Jeremy Lyon, December 28, 1987, Blair, Nebraska.

Deaths

CAMPBELL—Martha Campbell, 85, November 28, 1987, La Junta, Colorado.

CAMPBELL—Sheryl Campbell, December 22, 1987, Trinity Friends, Van Wert, Ohio.

CARTER—Eva Carter, June 19, 1987, Newberg Friends, Oregon.

CLARK—Harold C. Clark, 72, February 13, 1988, McKinley Avenue Friends, Tacoma, Washington.

CLARK—Joe Clark, November 21, 1987, Friendswood Friends, Texas.

COLEMAN—Avery Coleman, November 28, 1987, Northridge Friends, Wichita, Kansas.

ELLIS—Vernon C. Ellis, 77, January 8, 1988, Allen, Nebraska.

ELWOOD—Iona Stella Elwood, December 30, 1987, Haviland Friends, Kansas.

EMERSON—Leila Gordy Emerson, December 27, 1987, Bayshore, Friends, Texas.

IRELAND—Elsie Ireland, October 29, 1987, Star, Idaho.

LOVE—Cecil Love, September 1987, Miami Friends, Oklahoma.

MACY—Mary Macy, December 30, 1987, Newberg Friends, Oregon.

MARKLEY—Francis "Jack" Markley, December 19, 1987, Denver, Colorado.

MARTIN—Maurice Martin, November 1987, Friendswood Friends, Texas.

PRICE—Robert Price, December 1, 1987, Urbana, Ohio.

REMPEL—Reba Rempel, 96, January 16, 1988, Newberg Friends, Oregon.

SCHMOE—Geary Schmoie, 93, October 19, 1987, Newberg Friends, Oregon.

SIMPSON—Alan Simpson, January 7, 1988, Tulsa Friends, Oklahoma.

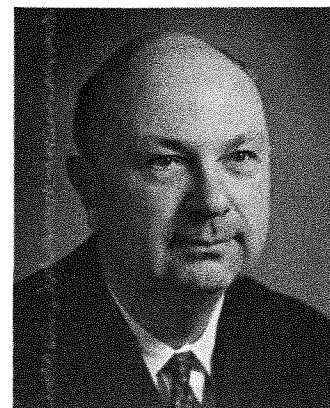
TROTTER—Amy Trotter, 98, December 10, 1987, La Junta, Colorado.

VENDENOFF—William Vendenoff, November 24, 1987, Newberg Friends, Oregon.

OUR WIDER FAMILY OF FRIENDS

Freiday and Mays Cited

Two Friends involved in publishing were recognized as Quakers of the Year in the First Month, 1988, issue of *A Friendly Letter*. One is Dean Freiday, of Manasquam Meeting in New Jersey, in recognition of his work in editing and publishing *Barclay's Apology in Modern English*, which first appeared 20 years ago last summer.



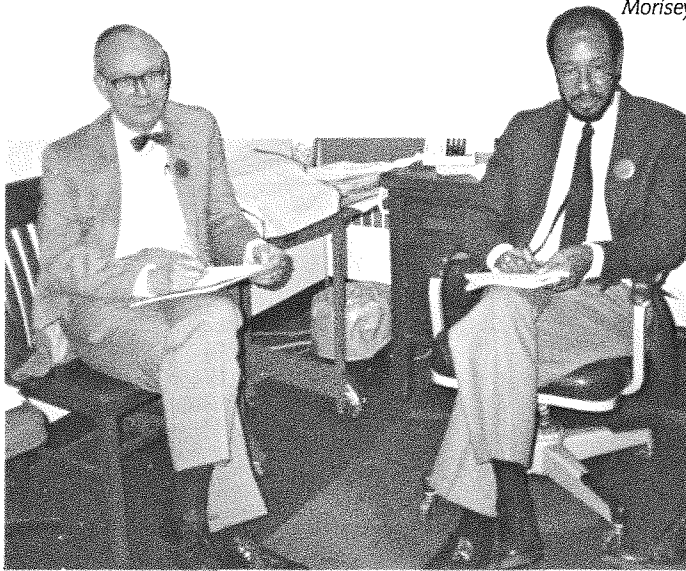
In addition to his work on *Barclay's Apology*, Dean Freiday has written *Nothing Without Christ*, published by Barclay Press in 1984. Fager's citation of Freiday includes the following: "*Barclay's Apology in Modern English* is a book all Friends ought to read, not as some oppressive duty, but for the constant enrichment to be found in it. Similarly, recognition is long overdue for its editor and the remarkable labor of love and intellect that went into it The years of research, the careful rewriting and the resulting reclamation of a theological resource that can stand up to the best in the Christian tradition—it adds up to a gift to the Society that few others in his generation can match."



The other nomination for Quaker of the Year went to Barbara Mays for her work as editor of Friends United Press in

A gathering of memories

Gordon M. Browne, (left) meets with his successor, A. Alexander Morisey, Jr.



Richmond, Indiana. Barbara is a member of Clear Creek Meeting in Richmond.

Chuck Fager, editor of *A Friendly Letter*, writes: "It seemed as if every time something interesting happened among American Friends last year, Barbara Mays had a hand in it. There were, of course, the books, chiefly John Punshon's *Encounter with Silence*, and Douglas Gwyn's *Apocalypse of the Word* . . . Besides running Friends United Press, she has provided much of the drive behind Quakers Uniting in Publications, or QUIP, an association of Friendly oriented publishers. Last year QUIP's first catalog appeared, listing a wide range of Quaker publications. . . . Barbara played a key role in making it a reality."

The selection of Quaker of the Year is an effort to recognize excellence and faithfulness in Quaker work and witness. Among those previously selected are Jack Willcuts and the late Don Green.

New Executive Secretary Named

Friends World Committee for Consultation, Section of the Americas, has announced the appointment of A. Alexander Morisey, Jr., as executive secretary, effective August 1, 1988. He will succeed Gordon M.

Browne, Jr., who will be retiring at the end of August 1988. Alex Morisey has served on the Section of the Americas staff as associate executive secretary since November 1985.

FWCC is an association of yearly meetings from all over the world, set up in 1937 to strengthen the spiritual life of the Religious Society of Friends, to increase Friends' understand-

ing of its worldwide character, to promote understanding among Friends and between Friends and other religious bodies, and to encourage full consideration of the Quaker witness in response to issues of peace and social justice. The main office of the Section of the Americas is located in Philadelphia.

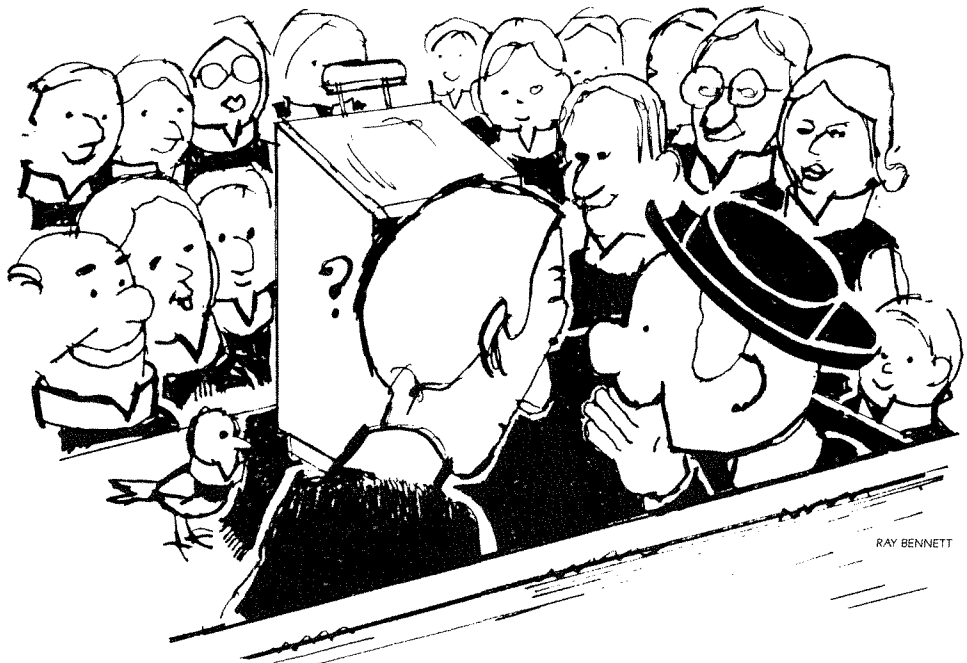
Alex Morisey received his B.A. from Wilmington, a Quaker College in Wilmington, Ohio, and an M.G.A. from the Wharton School of the University of Pennsylvania. From 1980 to 1985 Alex was the associate executive director in charge of financial management and contract administration for the Light House, a settlement house located in a Hispanic community of Philadelphia. Alex has also held administrative positions for the Negro Trade Union Leadership Council, The Citizens Local Alliance for a

Safer Philadelphia, the Farmworkers Corporation, the Philadelphia Housing Authority, and the William Penn Foundation.

Keith Miller to Address ESR Alums

The dates of June 17-19, 1988, have been set for the next Alumni Gathering at Earlham School of Religion. The theme of the reunion is "88 ESR Alumni/ae Gathering: A Community of Memories."

The schedule of events will include time with former and current faculty for discussion, special banquet times, visits to local meetings served by ESR alums on Sunday morning, an alumni recognition presentation, and plenty of time for alums to meet together to share hopes, dreams, and memories. Sunday evening, June 19, will include a keynote address by Keith Miller, ESR '64.



RAY BENNETT

"I didn't expect this much response to my sermon on the priesthood of all believers!"

What's in the Mystery Box?

BY CHUCK ORWILER

MY CHURCH building is a mystery box. When I was in grade school, a teacher handed out several boxes, taped shut, with unnamed objects inside. Our task was to determine the secret contents without actually exposing them. Determining the contents demanded considerable ingenuity and our success rate was not very high.

My church building sits on a prominent corner. Each day thousands of people drive by. Outside the building is a parking lot, playground equipment, and a sign, "Friends Meetinghouse." I wonder how the passersby are doing at solving this mystery box? Are they guessing what we really are? Suppose we changed the word "meetinghouse" to "church," and perhaps exchanged the playground equipment for a steeple? Would those be helpful or misleading clues? What are the real contents of the "Friends Mystery Box"?

Finding the answer is of immense significance. We are surrounded by divorce, depression, hopelessness, crime, racial prejudice, poverty, materialism, and every other manifestation of spiritual darkness. And the "answer," we believe, is in the mystery box. Solve it and it's yours. We talk about this when we meet inside the mystery box. We agree we must take the "answer" outside to those who need it. So, we then agree to live in such a way that people will be curious, and if they have enough perseverance and ingenuity they, hopefully, will

discover the individual mystery boxes (us) and find the Answer.

Somehow this metaphor is in striking contrast to Jesus' mention of a "city set on a hill," yet painfully similar to the image of "a light under a bushel." The difference is proclamation. By proclamation I mean a specific, intelligible declaration of the Good News of the Kingdom. I mean an undisguised disclosure of the facts of Life. Relative to the need and relative to our own avowed esteem of the "answer," we maintain an enigmatic conspiracy of silence right in the midst of the agony of secular despair.

A STUDY of the life of Jesus emphatically reveals proclamation of the Kingdom to be inseparable from His mission. Equally clear is His repeated commission and specific training of His disciples to continue the task of Kingdom proclamation. A poignant example occurs in Luke 9:60. There Jesus admonishes a follower that he must leave the burial

of his father to others in order to "go and proclaim the Kingdom of God." In other words, the disciple of Jesus must sometimes leave what others can do in order to devote himself to that which a disciple must do.

Jesus clearly was not speaking of proclamation in church buildings, aimed at Christians. There were none at the time. We Friends are known to recall nostalgically those exciting days of the first-generation Quakers. We long for the manifestation of that time, but do we long for the method? What is it that dominates the record of George Fox's life, be it in public, in jail, or in court? Proclamation. For what reason did Mary Fisher risk considerable peril in inter-continental travel? Proclamation. Above all, to what task were those ordinary believers (like us), the Valiant Sixty, so devoted that for years they dedicated weekends, and weeks and months of labor? Proclamation.

WHO WOULD argue the necessity of proclamation? Yet our enthusiasm is curbed by those who proclaim vigorously while their lifestyle drains their message of its integrity. We don't want to be like them, so we stress holy living. And we are quiet. The biblical response, however, is not Kingdom living wrapped in silence, but Kingdom proclamation substantiated by Kingdom living.

Those who are to be effective in proclamation must

first deal with the fear of rejection. No one wants to be ignored or mocked for sharing Jesus Christ. Nonetheless, it is imperative to understand that proclamation brings rejection. As Norm Whan says in *The Phone's For You*, we can't give people the opportunity to say "Yes" without giving them the opportunity to say "No." If we are waiting for that moment or method of proclamation void of the possibility of rejection, we will accomplish only another generation of silence. Few are those who proclaimed the Kingdom from Noah to Paul, including Jesus, who did not experience rejection on a regular basis.

PROCLAMATION, therefore, is not an easy or simple task. Blatant and random declaration for its own sake is counterproductive. Kingdom proclamation is speaking the Truth in love with sensitivity, clarity, intelligence, and relevance. The challenge of the task is immense and demands dedicated perseverance to match.

Paul declares (Colossians 1:25ff) that Christ in us, the hope of Glory, was a mystery but now is to be revealed by the saints.

HIM WE PROCLAIM, warning every man and teaching every man . . . For this I toil, striving with all the energy which he mightily inspires within me. (28, 29 RSV)

May it be so! **EF**

Chuck Orwiler is pastoring at First Denver Friends Church, where he and his fellow members are just beginning to grapple with proclamation.

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