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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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8-1988

### Evangelical Friend, July/August 1988 (Vol. 21, No. 11/12)

Evangelical Friends Alliance

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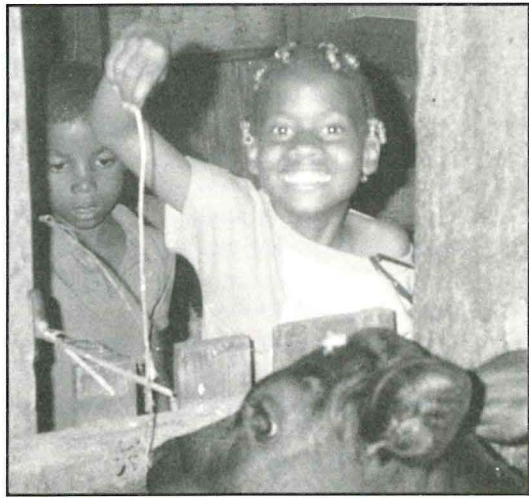
#### Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, July/August 1988 (Vol. 21, No. 11/12)" (1988).  
*Evangelical Friend*. 222.  
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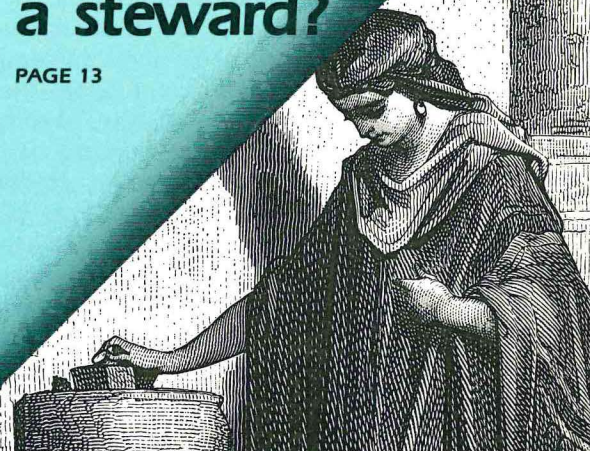
*July / August 1988*

# EVANGELICAL FRIEND



**Are you an  
owner or  
a steward?**

PAGE 13





If people serve the poor out of a sense of noble obligation, they end up on ego trips; but, if, when serving the poor, one senses the presence of Christ in the downtrodden, perceptions are changed and attitudes are transformed. Those who see Jesus in the hurting of the world recognize that it is a privilege to serve them and that the minister can only ask the question, "Are we worthy?"

I have been amazed at the low level of expenditure employed by this group of Quakers. They seem to be doing incredible things with very little money. They move by inspiration and by wisdom that comes from none other than the Holy Spirit. George Fox, the founder of the Society of Friends, would be proud of these heirs to his movement; but, more important, one can hear a voice echoing down the corridors of time, and it is the voice of Jesus saying, "Well done, thou good and faithful servants."

*Tony Campolo*

*Professor of Sociology, Eastern College  
from the foreword to New Church in  
the City*

# From Corn Fields to the Inner City

BY MARLENE MORRISON PEDIGO

**I** GREW up in rural Grinnell, Iowa, the "breadbasket" of our country, where I knew very few outward needs. The realities of war, poverty, illiteracy, and crime were virtually unknown in my daily existence. My family had been farmers for generations in the same township from the time my ancestors first purchased the deep, rich virgin soil from the State of Iowa.

Often in the cool of the evening as the distant stars began to appear, I would walk across the fields of my parents' farm toward my favorite "reflection spot." The



**Chicago Fellowship of Friends Meetinghouse (above) and Marlene Pedigo welcomes arrivals at the dedication of the renovated building in 1984 (right).**

fragrance of freshly mown hay, the nightly locust chorus, and the soft rustle of the corn leaves moving in the summer breeze easily erased the activities of the day from my mind. I would lie down in the pasture and turn my eyes to the stars. I wondered at the greatness of God and His creation. In the peace that surrounded me, I prayed for answers to my inner unrest and to know the purpose for which God had designed my life.

**I**T WAS through my own family's small Quaker meeting that I discovered the reality of Christ Jesus and the inner peace for which I yearned. Its caring community created a lasting impression in my life. Mrs. Greene, a woman in her nineties, led vocal prayer during worship every week even when she was physically suffering. Another member, Andy, loved to select choruses to sing during evening meetings for worship. Betty, my Sunday school teacher, invited us over to her home to eat homemade ice cream. These people created a sense of belonging within me and modeled what the Christian faith meant.

While I was in high school, a Quaker evangelistic team from Ireland, John and Dorothy Sinton, visited us for one week of nightly meetings. One evening Dorothy Sinton delivered one of the most memorable sermons of my life. A recorded Friends minister, Dorothy was of average build in her late middle age. When she rose to speak, she did not raise her voice or pound on the pulpit. Instead, she opened her Bible to read Isaiah 29:13-16, which speaks of God's work in our lives being like a potter working with clay.

Each of our lives is like a lump of clay with tremendous potential. We can place ourselves in the hands of our Creator, as Master Potter, who will fashion us with great care into a vessel that can be used for His service. That night I openly committed myself to becoming whatever God would want me to be and to serve the Lord to the best of my ability.

During my freshman year at William Penn College I had come to know Steve Pedigo, an energetic classmate from Milwaukee. We dated steadily in our sophomore year. One spring night in May, he broke off our relation-

ship by merely saying that he was not ready to become serious. I was crushed! With the breakup I realized how much I had come to love him—his wit, his love for life, and his commitment to his faith. I tried in vain to get him to reconsider his decision. With pain I watched him date others that next year, and I tried to put our relationship behind me. Yet, through those next few months my own faith grew steadily, and I could sense God using me in new avenues of ministry.

One spring night almost one year later I was sitting at my desk alone in my dormitory room reading Scripture. As I read a passage on prayer, I sensed the Holy Spirit speaking to me to pray for Steve. I had prayed about this relationship many times in the past, but at that moment there was an urgency to the promptings. As I arose I felt a lightness of heart and an air of expectation that God was moving in Steve's life in some way unknown to me.

**T**HAT night after dinner, I drove with a group of college friends to a revival at a small Friends meeting in a nearby town. The minister's sermon that night clearly challenged us all to deepen our commitment to Jesus Christ. It was a joy for me to see one of my



friends walk forward for prayer to become a Christian. I eagerly rose to join her in prayer support.

As I walked back down the aisle, Steve walked up to me. "I need to talk with you," he said. Imagining it was in reference to the evening's events, I casually remarked, "Sure, what is it?"

Slowly and with great sincerity in the midst of the meetinghouse filled with people, he looked deep into my eyes and said, "I believe God is calling us back together."

I was in shock! After one year of tearful pain I had finally surrendered the whole relationship to God. Now God was giving me the "desires of my heart." As we hugged each other, I knew at that moment our relationship had been called together by the Lord. In the middle of the meetinghouse, Steve proposed to me, and God revealed to me greater insight into my future purpose and ministry.

Following our college graduation and our wedding, we spent our first summer together on the staff of a large camp in Southern Wisconsin. Each week there, a new group of two-to-four-hundred children from Chicago had the opportunity to have a brief vacation and hear us share about our faith. It was frustrating to realize they often would return to extremely difficult environments to try to live out what they had heard.

Since Steve came from Milwaukee, he easily identified with them. His father was a traveling salesman and was often away from home. Frustrated and lonely, his mother suffered with alcoholism in later life. To avoid the pain and conflict at home, Steve often found himself on the streets with his friends. Other times he would walk the lakefront alone in the evening and wish someone would reach out to him. After Steve became a Christian and realized how much God loved him, he dreamed of finding a ministry where he could communicate the Good News of Christ to other urban young people. Ideally he wanted to be with teens before and after their camping experience to help them understand the full dynamics of the Christian life.

As Steve prayed for guidance, an opportunity for ministry arose. During the middle of his training at Asbury Theological Seminary, a fellow summer-camp staff member invited us to Chicago to help begin a youth ministry in Cabrini-Green, a government housing development on the Near North Side of the city. Quickly the doors opened for Steve to transfer to North Park Theological Seminary, obtain our housing, and begin the new youth ministry.

As Steve excitedly made the arrangements, I was hesitant. I wondered if I was ready for such a major change. I was afraid of the unknown. As I resigned my positions, I sought counsel from my employer at the day care center where I worked.

Irma Morris, a recorded Friends minister, also from Iowa, had become my role model during the time I had worked for her. Through Irma's dedication, a baby-sitting service in her home had grown into a day care center for over one hundred children in the basement of a church. Her love for the Lord and the families she served was evident to all who worked with her.

On the day I resigned in 1976, I walked into her office and slipped into a chair near her desk. Without hesitation, I poured out my anxieties about moving to Chicago. I was a country girl. Would I be able to adjust to this radically different setting? I enjoyed the cocoon-like environment of seminary life and the nurturing I received from a setting where I was surrounded primarily by Christians. Could God so soon be calling me to spread my wings and leave behind my secure environment?

Irma patiently listened to my heart's turmoil and reassured me with a simple statement reflective of her own genuine, deep faith. "God never calls people without also equipping them for the ministry. You must trust Him to do this as you step out in faith."

Her words were etched in my memory for years to come. Her confident witness that day gave me the strength to leave behind my security in order to be faithful.

*(Continued on page 17)*



# Called to be Troublemakers

*Keeping company with prophets*

BY LON FENDALL

**C**HRIST had a way of making startling statements, intended to force His listeners to rethink some important subtleties in His teaching. For example, He had spoken quite clearly in the Sermon on the Mount about the privilege and obligation of being peacemakers. He had made it uncomfortably clear that love must shape all our relationships, even with those whom we might consider to be our enemies.

Then Christ seemed to turn His teaching on peace upside down when he said, "Do you think I came to bring peace on earth? No, I tell you, but division." (Luke 12:51, 52) He went on to explain that He primarily had in mind the disunity among relatives, which results when some choose to follow Christ and some do not. In this sense, Christ was a troublemaker, calling people to faithful

people with their sinfulness, reserving His sharpest remarks for the self-righteous, self-sufficient religious leaders of the day. The essence of the complaint against Jesus that brought about His execution was that He was a troublemaker, who insisted on challenging the status quo, disrupting people's peace of mind.

Some have clung to an idea of peacemaking that assumes that one should avoid disturbing the status quo, should not "make waves." Christ in no way endorsed this type of pseudo-peacemaking. He was courageous in proclaiming the truth, willing to confront people for their evil deeds, insisted that faithfulness to God sometimes means alienation from those unwilling to follow the Lord.

The Old Testament contains numerous examples of persons called to be troublemakers. In the book of 2 Chronicles there is a dramatic account of the prophet Micaiah, a courageous disturber of the peace. He got drawn into the complexities of international diplomacy when King Ahab of Israel tried to persuade his less ambitious counterpart, King Jehoshaphat of Judah, to join in a war of conquest against the nearby kingdom of Aram.

Jehoshaphat was accustomed to seeking the Lord's will before such major endeavors, something which Ahab seemed to be willing to do. There was one problem though. Ahab had a group of 400 "in house" prophets, well-trained to rubber stamp every new ambition of the King. True to form, they told him that God would surely bless the conquest of Aram. Something about the quickness and unanimity of their "word from the Lord" bothered Jehoshaphat, who asked for a "second opinion," hoping that a genuine prophet could be found, one not so beholden to a powerful king.

Micaiah, the troublesome prophet, seemed attractive to Jehoshaphat for the very reason Ahab found him distasteful. Micaiah was known for delivering God's messages without hesitation, even when this meant bad news for the King. True to form, Micaiah ignored the advice of the messenger sent for him, who made it clear that the prudent thing to do would be to agree with the other prophets' endorsement of the battle plan. But, true to his reputation and his

***Are you more concerned about discerning God's will or going along with the majority?***

***Does "peacemaking" mean not disturbing the status quo?***

discipleship, knowing that some would refuse and their refusal would destroy the harmony among loved ones.

Even beyond the implications for families, it seems to me that Christ was intentionally teaching about and demonstrating the vocation of troublemaking. He was the ultimate disturber of the ungodly peace that had settled in upon the religious and political establishment of His day. He routinely confronted

God, Micaiah presented an unfavorable report, predicting defeat in the battle and death for Ahab. Not surprisingly, this unwelcome prophecy earned Micaiah a punch in the nose (literally) and a jail sentence. But of course, the prophecy was fulfilled, even though Ahab tried to hedge his bets by disguising himself as an ordinary soldier in the battle.

Micaiah was a peacemaker thinly disguised as a troublemaker. He delivered God's warning and could have gone on to provide an alternative to the ill-advised battle if he had been given the chance. In a later passage in 2 Chronicles, Jehoshaphat sought the Lord's help in dealing with the Moabites and Ammonites and experienced a wonderful victory because of the Lord's intervention. Jehoshaphat had enough faith to believe the Lord's assurance that "the battle is not yours but God's."

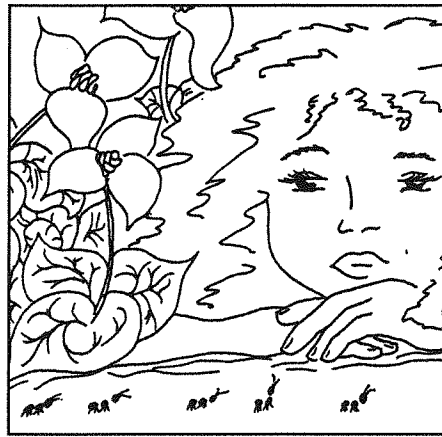
We need to welcome and nourish the troublemakers among us, who are more concerned about discerning God's will than going along with the majority. Their vocation, to be disturbers of the peace, is an honorable and necessary one. **EF**

# EVANGELICAL FRIEND

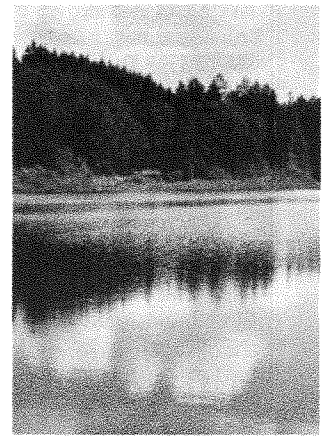
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The EVANGELICAL FRIEND (ISSN 0014-3340) is the official publication of the Evangelical Friends Alliance and is published monthly (except February and August) at 600 East Third Street, Newberg, OR 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATE: \$10.95 per year.

CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, OR 97132. Please allow four weeks for changes to be made.

EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to P.O. Box 232, Newberg, OR 97132. Telephone: 503/538-7345.

ADVERTISING: Rates are available on request. Address all inquiries to Advertising Manager, P.O. Box 6, Rockaway Beach, OR 97136.

Creative typesetting and lithography by The Barclay Press, Newberg, Oregon.  
Member Evangelical Press Association.



# Called to a Ministry of Printing

BY JAN L. ALLEN

**T**HE ROAD to the Cumbre, or summit, above La Paz, Bolivia, was long and steep. Below was the old road, which wound in a series of sharp curves, with sheer drop-offs. I was grateful to be on the newer paved road.

Our road to Bolivia has been a long one, as well, and at times the way has seemed very steep. However, we can see how God has prepared the way and we are thankful that He knows the best route.

My husband, Bruce, and I made the trip to the Cumbre while visiting in La Paz for two weeks in July 1987. We are preparing to go to La Paz to work with CALA, which is a Spanish acronym. CALA is a publishing house that prints Christian literature and literacy materials in Spanish and Aymara, the language of one of the two largest Indian tribes of Bolivia and Peru, among whom the work of Friends has been so significant.

The purpose of our visit was to allow us to become more familiar with the work, and to have some orientation time with Fran MacNeill, the Wycliffe missionary who has been the director of CALA for over 25 years. Fran was planning to leave Bolivia that August to pursue work in another country, since Wycliffe has finished its translation work in Bolivia and has closed its field there.

**F**OR US, the road to serving at CALA had begun in 1984, when Northwest Yearly Meeting Friends missionaries Hal and Nancy Thomas, who serve in Bolivia, told us about Fran's plans to leave CALA. They told us that the board that oversees CALA was looking for someone with a background in publishing and writing who could help coordinate the work of the 16 Aymara workers, as well as help develop the work further. The job description also included

the eventual introduction of computers to the CALA typesetting systems, as well as the promotion of CALA materials and services. However, the job offer was contingent upon our ability to find a sending organization and to raise our support.

When the Thomases presented this idea to us, our spirits bore witness to the "rightness" of serving at CALA, and we were awed as we realized how God had been preparing us for many years for this work.

Bruce and I had each accepted Christ as our Savior in our youth, and we both had responded to calls to missionary service, with an interest in the South American field. We both had taken Spanish in high school and then in college. Bruce and I met while attending George Fox College.

Bruce had grown up in the newspaper business, since his parents were publishers of a weekly newspaper. I had always enjoyed writing and while in col-

## Publishing the Gospel in Aymara

BY BRUCE ALLEN

**O**N SUNDAY morning on the Bolivian Altiplano, Aymara believers gather in over one thousand congregations to worship their Lord and Savior Jesus Christ. The believers, who are scattered throughout small farms and villages during the week, come together gradually on Sunday morning, filtering into various churches as they complete the long journey from their homes.

As time passes, the church buildings of Friends, Nazarene, ECNA Bolivian Holiness, Baptist, Church of God Holiness, Assemblies of God, Grace Bethesda, Lutheran, Methodist, and many other denominations, fill with congregations averaging about 50 believers.

In spite of their distinctives, these Christian movements have in common the use of Christian literature published by the Committee for Aymara Literature and Literacy (in Spanish, the acronym is CALA).

This is the typical Sunday on the Altiplano: The teacher in a class of nearly 30 Aymara children under ten years old displays a brightly colored picture of

Moses standing on the banks of the parted Red Sea. The students use a booklet filled with drawings that they can color.

In another "classroom," actually held in the warm sunshine outside of the church, a circle of Aymara women gather to listen to their teacher read the study text from a Sunday school quarterly prepared by CALA. Inside the church, a young man is teaching a group of Aymara men, all seated on the right side of the church. Points from an adult Sunday school lesson in Aymara and Spanish are listed on the chalkboard by the teacher.

The pastor teaches the youth group in another classroom where the walls are decorated with bright, large, full-color CALA-produced posters with Aymara and Spanish inscriptions that illustrate a vivid faith in God.

Afterward, believers crowd into the church to sing choruses and hymns, hear the Word of God preached, and to pray. Aymara believers don't pick up their hymnbook from the back of the pew, but they bring their own to church. They are a musical people, and one of CALA's most popular publications is the hymnbook.

Aymara believers have purchased over 200,000 copies of the CALA hymnbook, which has been enlarged several times. Many hymns are original Aymara tunes, transcribed by CALA workers, who refine the lyrics and publish the song, giving credit to the native writer.

Also, CALA publishes a chorus book of lively Spanish choruses, translated into Aymara, preferred by many of the younger believers. A weekly radio broadcast further uses music to promote biblical literacy among the Aymara.

CALA also serves as a publisher of resource materials for believers, and training materials for the national church. For example, CALA publishes a Bible dictionary for Aymara believers, with illustrations and descriptions of biblical terms foreign to the culture of the Altiplano. Small books illustrate different portions of the Scripture, and serve as study guides for Aymara believers. A book on Job discusses the problem of suffering, and a for Aymara believers. A book on Job discusses the problem of suffering, and a book about Jonah and the whale teaches the necessity of obedience. CALA is now

lege I worked as a newspaper correspondent, wrote copy for the yearbook, and also served as student publicity director.

After we both graduated, we worked for the Friends publishing house, The Barclay Press, as computer typesetters. Bruce also worked in the pasteup and darkroom areas and I occasionally did some proofreading. After three years, we decided to move to Warrenton, Oregon, near Astoria, so Bruce could serve as managing editor of his parents' newspaper and so they could retire to pursue other interests. We wondered why the Lord seemed to be leading us out of a Christian endeavor into a seemingly more secular one. However, we can now see that had we not followed God's leading, we would have missed much of the Lord's preparation on our road to CALA.

**T**HE WORK of managing editor for a newspaper was excellent training for the work at CALA. At the paper, Bruce coordinated staff members, work schedules, and deadlines. He made decisions about purchasing, upgrading and adapting various types of machinery.



Bruce also helped select a computer for the newspaper and began to adapt it to the bookkeeping and typesetting systems. He was involved in the printing of the newspaper, and also continued to exercise his writing talents.

I also worked part-time at the newspaper in proofreading and copy editing, juggling my schedule around the needs of our two children. I also plan to work part-time at CALA, and my experiences with writing in college, as well as the work at Barclay Press and the newspaper, have helped prepare me for my role,

which will involve promotion of CALA and the use of its materials.

The Lord has indeed prepared our way. How thorough He is in His preparation, how wonderful His attention to detail! Since the trip to La Paz, there have been many ups and downs on our road to Bolivia. At times we have seemed to run into roadblocks, or have been stalled like the trucks on that steep grade to the Cumbre. However, the Lord has been faithful, and we have found our sending organization, since Friends have allowed us to go as associate missionaries. We have now left the newspaper and have moved to The Dalles, Oregon, where Bruce is managing another business for his father that has fewer time demands and allows us more flexibility for deputation responsibilities.

We still have a long distance to travel on our road to CALA and we are certain it will not all be downhill. However, just as we have witnessed the Lord's preparation in the past, we are confident that He will lead the way for the future. **EF**

in the process of producing a leadership booklet for the Aymara churches.

Working in close cooperation with the San Pablo seminary operated by Friends, ECNA Bolivian Holiness, Church of God Holiness, and the Central Friends missions, CALA prints materials for Theological Education by Extension projects. National pastors in remote areas receive seminary-level education through these materials. In addition, CALA prints materials for more than a dozen mission organizations in the La Paz area—from business cards to prayer letters.

CALA also produces literacy materials to encourage Aymaras to learn how to read in their native language. The program has five levels. Wycliffe missionaries Marion Heaslip and Jan Walker have used these materials to train numerous national workers as literacy teachers.

CALA also publishes an Aymara-Spanish dictionary, and health materials to help improve the standard of living among the Aymaras.

A variety of evangelistic materials, from simple tracts to graphic posters, are printed by CALA.

Posters and CALA tracts are used in evangelistic preaching, and have assisted many Aymara in the transition from animism to a saving faith in the one true God.

In 1957, CALA was founded by missionaries who invited the Wycliffe Bible Translators to do literacy work in their churches. About a year later, in order to supply reading materials to the Aymara, independent missionary Ellen Ross was called by the missionaries to write Aymara materials.

She started with a typewriter and a borrowed mimeograph, working with Aymara workers. In thirty years, CALA has grown into a sophisticated publishing house that employs three writers, an artist and typesetter, skilled photomechanical technicians and printers. The plant utilizes four offset presses, one letterpress, and extensive bookbinding facilities.

CALA materials are sold in a store located in the printing plant, through bookstores in La Paz and other cities, and are distributed through national churches.

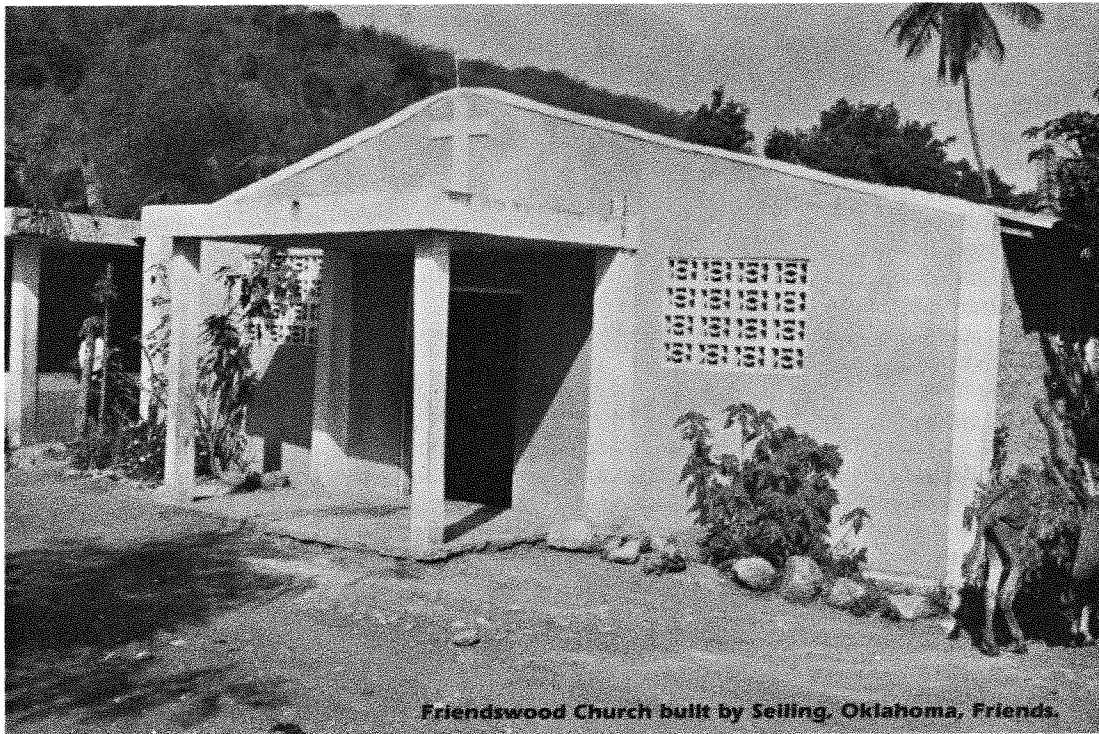
Through the years, CALA has grown through the sale of its materials, and through the generous support of mission organizations. CALA printed many of the New Testaments that Wycliffe translated for smaller tribes in the Bolivian jungle. Various mission organizations and national churches assisted in the purchase of a larger quality offset press, acquisition of a building, and the purchase of expensive technical equipment.

The CALA publishing house is vital to all the mission efforts in Bolivia. All the missions benefit from their extensive use of the printing plant, and they don't have to bear the expense of funding duplicated facilities.

The cooperation of the evangelical churches in the ministry of CALA is a valuable testimony to Christian unity. Together, the missions provide tools for Aymara workers to gather the Lord's harvest. **EF**

*Bruce and Jan Allen are members of Svenson Friends Church near Astoria, Oregon, and are under appointment as associate missionaries from Northwest Yearly Meeting.*





## *God Uses Haiti to*

# *BLESS OUR CHURCH*

BY HAZEL L. BROWN

**T**HE POLITICAL situation has brightened in Haiti since "Baby Doc" Duvalier was forced out of the country, ending the Duvalier family's longtime dictatorship. However, Duvalier took with him huge amounts of money, adding further burdens to an almost hopeless economy. These are not simply abstract problems, for many Haitian children are simply abandoned because their family cannot feed them.

Hector Charles, a Haitian teacher, was called by God to leave his position to help provide a vital lifeline, spiritually and physically, to many of the people there. The link between Hector and Seiling Friends came about in 1981, when a retired businessman in our church, Willard Redinger, had an opportunity to go there to use his skills as an emergency medical technician. Redinger spent three weeks in clinics.

When he returned, he felt a strong call to go back and continue with assistance to those who could not afford medical care. During his second visit, a young man came running up to Willard and threw his arms around him saying, "God told me that He was sending me a white doctor! You are my white doctor that I prayed for all night." That was the amazing beginning of the link between Hector Charles and Seiling Friends.

Even though Willard is not a doctor, his emergency medical experience has made it possible for him to minister in significant ways to the medical problems of the people. He has continued going back three or four times a year since his first trip in 1981. Fondly called "Doc" by the people, he visits the clinics he has set up in areas where no other medical help is available. He pays all of his own expenses and buys most of the medicines he uses.

How has the rest of our church become involved? Every time Willard goes, usually one or two persons from the church go with him to help. All who go pay their own expenses. All those going help to take along medical supplies.

On one of Willard's recent trips, his helpers were a father-daughter team. Stewart Ray, an excellent mechanic with much agricultural expertise, was able to repair the old jeep and to help with the purchase of a new one. He also was able to help with food distribution and advice with the farmland. His sixteen-year-old daughter, Shelly, was able to serve as Willard's "nurse," especially with the children and babies at the orphanages. She was also the trip photographer and journal keeper, plus helping with food distribution. She has a strong interest in missions.

Meanwhile, Hector Charles continues to serve the Lord in wonderful ways. His energy, vision, dedication, and faith are contagious. In a land with so little, he surely has learned that God is the Provider of every need. For one thing, Hector acts as superintendent over the 17 churches that he himself has started. Most of them now have their own pastor. Several have orphanages.

Seiling Friends raised funds to build the Friendswood Church and parsonage in Haiti. There is a school and feeding program provided with it. We have also built an orphanage for 30 children. Reah Archer, one of our church ladies, buys clothes and supplies at garage sales and sends a full trunk with Willard on every trip.

We at Seiling Friends have been blessed to see the way the Lord has prompted others to help in the support of this work. Money comes in from Texas, Colorado, and Arkansas as well as various places here in Oklahoma. Some of the supporters had never met the Redingers nor any of our church people, but had heard of the work and of the Redingers' good standing in the community and they wanted to help.

Willard and Violet have been invited to churches as far away as Kansas to show their pictures. They pay all their own expenses and never ask for money, but the Lord prods people to be generous.

Hector's faith was especially apparent on one occasion. Keeping the jeep's windshield in place had become impossible because of a disintegrating gasket. They literally combed all of Haiti, including junk yards, trying to find a replacement. Hector even checked in Santo Domingo, but none could be found. He prayed earnestly for this need.

On the Redingers' last day in Haiti, Hector was driving the jeep from his house to the hotel to get Willard and Janet to take them to the airport, but was delayed momentarily. Spotting a mysterious object in the middle of the street, he felt compelled to stop and look. Behold! It was a brand new gasket,

exactly as was needed, still in its unopened packaging! His faith had been rewarded, not only because of prayer, but because he responded to the nudge of God to investigate the strange package.

Our church was concerned about Hector and others during the time of turmoil before "Baby Doc" was ousted. Willard relays Hector's story:

"I asked Hector if he had been in any danger during the uprising. Hector said, 'No, God take care of me. I'll tell you one thing. One evening during the week of February first through seventh (1986), I drove my jeep to my house and inside the gate and then shut the gate. I went upstairs in my house and looked down through the window and three Ton Ton Macoutes ("Baby Doc's" dreaded secret police) were out in front of my house. I did not like what I saw, so God told me to go, put on some old different clothing I had never worn.' "

Willard went on with the story: "He disguised himself in different garb, went back outside, and got into the jeep. God told him to take the jeep to the orphanage, which is about eight miles away. He went right past the three Ton Tons and drove on without any problems to the orphanage, parked the jeep and started walking back to his home... the eight miles in the evening.

"He got about two or three miles from the orphanage and a motorcycle pulled in front of him and a car behind him, trapping him between them. There was a Ton Ton on the motorcycle and five Ton Tons got out of the car. They all pulled their rifles and Hector looked down the barrels of six guns, all within a foot of his body. He just stopped; he knew he had done what God had told him to do."

Willard paused, attempting to recall just exactly what Hector had said: "I just jumped over the motorcycle and went down the road as fast as I could run. After I was a distance away, I looked back and the Ton Tons were still standing there, pointing their guns at each other, because I was gone. God literally saved my life."

It's difficult to express how much our faith has been enlarged by our involvement in this ministry. Not long ago our church, with the aid of an anonymous donor, was able to purchase six and a half acres of very good farmland in Haiti to help Hector's churches feed themselves. Farmland is very difficult to buy because of its scarcity, but when there was an

opportunity to buy this acreage, we couldn't let it pass. Willard shares this miracle: "We didn't know how we were going to pay for it, so our church was about to authorize a bank loan at a called Monthly Meeting. The day before, I got a long distance telephone call from a man who said that he felt that God wanted him to pay for that land. We all thanked the Lord. Last year 930 banana trees were planted on it and also some sweet potatoes." Every bit of the land is used.

Just prior to this last trip, Hector had written that the alter-

nator in the jeep needed repair. Willard and Stewart were uncertain of the type needed, but after much prayer, they felt led to buy a repair kit at a Toyota dealer. When in Haiti, Stewart found that they had gotten precisely the part needed to repair it. God again had led.

Eventually it became clear that a new jeep might be needed. Without any funds and knowing the chances were very slim that they would be able to get a vehicle there that would fit Hector's needs, many people began praying. God would have to intervene. God was working; money came in from an outside source, designated for a jeep. By the time the team was ready to go, they felt assured that God would provide one if it was needed.

Thank the Lord, they found exactly what they were looking for, equipped as they wanted. The price at first seemed to be too high, but after exchanging money, and agreeing on a



trade-in amount, there was actually an extra \$600 to buy more food.

Hector and Willard were so overjoyed they felt they should witness to the dealer before leaving. He was so touched that he decided to install an AM-FM radio and cassette player in the jeep free of charge, which will be valuable to Hector as he travels and works among the people. The Lord not only answered in every way, but gave them a bonus, too!

Yes, Haiti has blessed our church. The Redingers would say they have been blessed the most. Others who have been



**Haitian pastor Hector Charles**

there say the same. But Willard is the first to say that without the church's prayers, help, support—money and otherwise—the work could not be accomplished.

Hector sends our church a monthly written report telling of the latest happenings and then gives an account of all the money. Everything is accounted for, down to the last penny. When Hector has a building or repair project, he gives an estimate on how much he thinks it will cost. And he has the ability to make it come out to the exact amount, even if there has to be a slight adjustment made in the original plan.

We praise the Lord for what He has accomplished and for this work where we can be personally involved. Our church is obviously excited about this work but we are also committed to missions through MAYM and EFM as well. Rather than drawing us away, we feel we appreciate in a greater measure our denomination's work in other lands and the Indian work here at home.

It is always a special service on the Sunday morning following the team's return. Each person's bubbling enthusiasm has a profound impact on us all. We are grateful for the way God uses Haiti to bless our church. **EF**

*Hazel Brown is a member of Seiling, Oklahoma, Friends Church.*

# DOING

BY CHUCK ORWILER

**T**HERE are people who live near our church building who do not know Jesus, and they are lost. Likewise, there are people who are neighbors and people with whom we work who don't know Jesus. They too, are lost. They are "harassed and helpless, like sheep without a shepherd." (Matthew 9:36 NIV) This troubles me. A telephone campaign is not the answer. It may be an answer. It is neither the first nor the last word in evangelism. It is a word. For us, it was a good word. This article is a summary of our phone campaign experience.

In a sense our telephone campaign began in June, 1986. At that time we began a chronological study of the life of Jesus that continues at this writing, nearly two years later. As we walked through our Lord's life, it became obvious to us that a primary task in Jesus' ministry and the primary task He gave to His disciples was proclaiming the Kingdom. It is difficult to find a single page in the Gospels or the book of Acts where the Kingdom is not being proclaimed to those who have not heard. However, only the faintest shadow of this New Testa-

ment preoccupation with evangelism colors the pages of our current agenda. This, too, troubles me.

Our congregation, like yours, can itemize the shortcomings of evangelism programs. We know evangelism is to be spontaneous, not "canned." We know evangelistic programs are often abused by manipulative, insensitive users. We know artificial evangelism produces artificial Christians. We also came to know that doing nothing was no longer tolerable.

Seven months ago a phone campaign was not a possibility at Denver Friends. The staff was opposed to the idea and the congregation had not considered it. In the weeks of September and October the staff actively grappled with phone campaign concerns such as, "Is our congregation flexible enough to incorporate an influx of newcomers?" "Will the church be willing to reach out to our Hispanic neighbors?" "Can we retain our integrity while being telephone solicitors?" "Can God be pleased with this effort?" After considerable prayerful deliberation the staff agreed (that is, two and one-half of the three of us agreed) that for novice evan-



**O**ur congregation, like yours, can itemize the shortcomings of evangelism programs. . . . We also came to know that doing nothing was no longer tolerable.

# SOMETHing

gelists this was a good place to begin. Calling people on the telephone and asking if they were interested in learning more about our church sounded like entry-level evangelism.

We knew that congregational support of the phone campaign was absolutely imperative if we were to successfully incorporate newcomers into the congregation. Jay Hallowell, our part-time evangelism coordinator, and I worked closely with the Outreach and Spiritual Life committees and Executive Council. These leadership groups encouraged the pursuit of the program. We then led congregational discussion groups and distributed literature and tapes, assuming the congregation would need to go through the same thought processes and concerns with which the staff had struggled. We also prayed a lot. We believe the eagerness and receptivity of the church was indeed an answer to prayer.

We had prayed and asked for the "Valiant Sixty" to volunteer to help with the campaign. We have about 150 adult members in our church and more than 90 different individuals have helped with the phone cam-

paign. We praise God for this wonderful congregation! In four weeks of hard work our phoners had generated a mailing list of about 1,140 neighboring households without church homes who were interested in learning more about ours. Getting a name on our mailing list is, of course, not necessarily getting a name in the Book of Life. Nevertheless, the compilation of this was a distinct effort to reach out to the lost, and the church (not just the staff) did it.

People began visiting our worship services immediately. They are real people with real needs. Our work lies before us. The four weeks of phoning was only the proverbial tip of the iceberg. This is really a phoning-mailing-praying-welcoming-loving-listening-counseling-visiting-sharing campaign. A phone campaign is hard work. Count the cost of this tower before you build. It demands so much energy, ingenuity, and manpower that it has affected virtually every activity of our church for the last four months.

The following is a listing of results we have seen from our phone campaign:

1. We have a glimpse of what it means to have outreach as the focal point of our activity rather than just a neglected appendage.

2. We worked hard at reaching the unchurched, gained the inherent satisfaction of that work, and saw results.

3. We know the excitement of new people visiting our services, liking what they experienced, and subsequently bringing their friends when they returned.

4. We are learning the principle of multiplying contacts. If we are going to see significant numbers of people introduced to Christ then we must vastly multiply our contact with the unchurched.

5. We are learning the principle of multiple contacts. If we are to convince an unchurched people that we really care for them, we must have many contacts with those individuals before we can expect them to venture into our territory, and many more contacts with them after they have shown interest (e.g., visited a service).

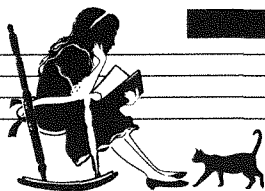
6. We are discovering in numerous specifics what a major shift it is to be outreach-aware rather than just nurture-centered. A

church whose focus is primarily to nurture itself will by its very nature find outreach uncomfortable, and will *unconsciously* reject most newcomers that visit the church. This point cannot be overemphasized.

7. We learned that the main obstacles to evangelism are not skills. Nothing has been required of us that we did not already know how to do (e.g., talk, dial, pray, and smile).

Numerical statistics have been intentionally excluded from the listed results. The report of a single fisherman is as insignificant as it is enticing. Statistical prophesying is simultaneously a great asset and a great liability of the phone campaign. Either large or small numerical results tend to distract from the main point. Our phone campaign was a success because we got outside of the church building and into the community for the sole purpose of proclaiming the Kingdom. Hallelujah! We did it! It has been an immensely challenging and gratifying first step. **EF**

*Chuck Orwiler is pastor of First Denver Friends, Colorado.*



### Can You Trust Psychology?

Gary R. Collins

InterVarsity Press, 178 pages, \$11.95

For a number of years now, more "troubled" people are running to psychologists, Christian or secular, to be treated for depression, to receive marriage counseling, and for more serious problems. Some people are reacting against this rush to psychologists with violent statements against the need for psychologists and counselors. Christians, too, are asking, "Is this wrong? Should Christians

be wary of such help? Where are the pitfalls?"

In this book, Gary Collins takes several key questions and tries to discuss each with balance and biblical fairness. He takes up questions about getting counseling, about Christian counseling, about

how Christianity and psychology conflict, and about special issues.

This book is a good, simple overview of these questions. Collins asks good questions but gives just a page or two to each. He discusses the question but doesn't really answer any. Maybe this is a good way to make you think for yourself.

—Jannelle W. Loewen

### Putting the Soul Back in Psychology

John White

InterVarsity Press

96 pages. Paperback, \$4.95

Dr. White, both a Christian and psychiatrist (which, he says, some people maintain cannot be), gives interesting and believable insights into why so many people are filling their lives with evil.

Man is essentially religious, he says, with a "yearning to know the Holy One." Dr. White writes of how the Christian community can nurture this religious urge. He decries the swing toward considering psychological counseling as the complete answer. He does not, however, "dismiss what the human sciences have to contribute." At the same time, he reminds us that true Christianity

offers something of "infinitely greater value."

This book is worth reading, thought provoking, and should be helpful to men and women in ministry, though no doubt not all readers will agree with his ideas.

—Betty M. Hockett

### John Bellers, His Life, Times and Writings

Edited by George Clarke

293 pages, 1987, \$25.00

John Bellers (pronounced Bellows) was born in London in 1654, the same year that Francis Howgill and Edward Burroughs set out to "conquer London." Probably John Bellers' parents were among those conquered to Quakerdom, so John himself was a lifelong Friend... with deep, well-developed concerns for the poor and disadvantaged of the day. And most were. George Clarke gives a vivid, heartbreaking description of the times. Job security was nonexistent and work was seasonal and grossly underpaid. The unemployed were faced with few choices: "to starve, engage in theft to keep body and soul together, for young women and girls, a life of prostitution... the dead poor, including newborn children, whose relatives could not afford a funeral, were interred in pits located in churchyards... such holes were left open until they were filled with bodies. The smell arose, polluting the surrounding areas." The masses were trapped in brutal surroundings, child labor in "workhouses," less than three out of ten reached teenage years.

John Bellers, like John Woolman, was burdened beyond measure and dared to dream of what he describes in page after detailed page a plan for "Industrial Colledges"—proposals for making available training schools "of all useful Trades and Husbandry, with profit for the rich (an attempt to attract public support) and A Plentiful Living for the POOR and a Good Education for YOUTH which will Advantage the Government..."

Not a one of these dreams was fully realized in his lifetime, but they became the model for several social and spiritual changes in following decades, not only in England but also across the continent.

This readable book is filled with tales, statistics, moving accounts of progress and discouragements. Laboriously researched, the writings and concerns of this less-known Quaker are inspiring and instructional in our day with indescribable human suffering in so many cities, third world problems, with more than half of the world always hungry. Christian, Quaker answers are forcefully, but tenderly, offered.

—Jack L. Willcuts

### Defeating the Dragons of the World

Stephen D. Eyre

InterVarsity Press, 154 pages, paperback

You pick this book up and notice its title. Above the title is a smaller logo informing you that this is part of "The Dragonslayer Series." You decide that this must be the latest in the succession of fantasy works in the tradition of Tolkein, and you decide to put it down.

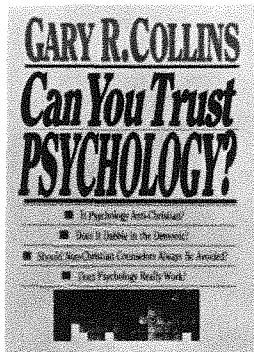
But wait! Stop! That's not it at all. This is no fantasy (which, of course, is not a bad thing, but that's a subject for another time). The subtitle gives you the clue you need: "Resisting the Seduction of False Values."

As you start into the book, you discover the identities of the "dragons" the author is talking about. He lists them succinctly: materialism, activism, individualism, conformism, relativism, and secularism. He defines them and then redefines them. Suddenly, you reach the end of chapter one and encounter thought-provoking study questions.

The author has now enlisted you in his quest to seek out and tame the Dragons. Each succeeding chapter presents one of the Dragons in detail. Not only does he describe how the Dragon has captured worldly folks, but also how it has invaded the church. He goes on to present a biblical counterpoint, a weapon to use in taming the particular Dragon.

You've finished the book now, and feel much more equipped to face the Dragons. There! Aren't you glad you didn't put the book down because you thought it was about knights in armor? And suddenly you realize—you are a knight in armor—ready to tame some Dragons.

—John Pierce



# GOD'S ECONOMY

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BY MAURICE ROBERTS

**N**ORMALLY when we talk about economy, we are speaking of some type of "balance of payment," a determination whether what comes in is sufficient to take care of what goes out. Any entity—family, church, mission program, country, individual—wants to be able to take care of needs in a resourceful way.

Everything we receive comes to us in one of three ways: (a) We purchase it either with money or by trading or giving up something else in order to acquire what we desire; (b) we work to earn it, which is in a way trading our labor for what we desire; (c) it is given as a gift. We buy it, we earn it, or we receive it as a gift.

The Bible actually deals with God's economy for His saints, but we must first get over our awkwardness at being called saints. The Apostle Paul addressed the believers in Rome as saints: "To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ." (Romans 1:7 NIV) When one goes on to read the letter, it is quickly apparent they were not perfect, not even obedient in many cases. Yet Paul addressed them as saints, because they are loved by God.

Are you a saint today? Of course you are. Not because you are perfect, not because you are a pastor or teacher or leader in Bible studies in your church, but because God loves you. That's God's economy. You cannot buy His love, you cannot earn it; it is only as a gift that you can receive His love.

In the world's economy, or business economy, or our personal economy, we receive either through purchasing or earning or as a gift. In God's economy, we receive only as a gift from the Creator.

If we were required to purchase God's love, we could never afford it. We could never earn it in a full lifetime of hard labor and righteous deeds. By God's grace and Jesus' atonement for our sins, we are able to become "joint-heirs," recipients in God's Kingdom. That's God's economy. We become members of His Kingdom.

In God's Kingdom, He owns all things because He created all things. The Bible says, "Through him all things were made; without him nothing was made." (John 1:3) Because God created all things, you and I do not have anything as a result of our power or our skill or our earning ability. We have what is in our possession because it became available to us as a gift from God.

In God's economy, we are not *owners* but *stewards*. A steward is a manager, a caretaker whose responsibility is to protect the resources that belong to the owner. Protection, however, is

*If we were required  
to purchase God's love,  
we could never  
afford it.*

not our only responsibility as a steward. We are to manage wisely. We are familiar with the parable told by Jesus about the faithful stewards, as recorded in Matthew 25:15-29.

**T**HE MASTER gave to three of his servants a certain quantity of assets—five, two, and one, respectively. The first two servants wisely managed the owner's resources and doubled their value or usefulness. The third was fearful of blowing it. The pressure was too great, so he protected it selfishly. The first two managers were affirmed while the other one was condemned for being unwilling to manage resources wisely.

This human story has a heavenly meaning. Our Lord, or Master, owns all we have or want. As stewards we must use and take care of the resources in our care, not simply to protect them



but to see them multiplied for the sake of the kingdom. This growth in the resources is not intended to be for our gain and benefit, but for the owner's credit.

As stewards, it is our privilege to bring delight to the heart of God by providing Him with the fruits of our labors—our labor for His gain. Doesn't that sound rewarding and fulfilling, dear saints?

Here are three views for our stewardship responsibilities in giving and receiving of offerings. These are taken from an address by Gordon MacDonald. The first is a biblical view. Moses said to the whole Israelite community, "From what you have, take an offering for the Lord. Everyone who is willing is to bring . . ." (Exodus 35:5)

Offerings were to be collected so the Tabernacle could be built. The participants had a willing heart to give; they were generous. They had capable hands. In this story, the willing persons gave beyond what was expected. In God's economy, the stewardship of the Israelites exceeded the need.

The second view is a theological view. Psalm 24 says, "The earth is the Lord's and everything in it, the world, and all who live in it . . . Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands and a pure heart." In theological terms, we are saints, not because of what we do as stewards but because of who we are, standing in His holy place. All things in this world are owned by God and when men and women, sons and daughters, are right with God, there will be a generous spirit of stewardship.

**T**HE THIRD perspective is pastoral. We, as leaders in the church, should have a healthy God-given understanding of stewardship, that the people in our churches might be taught the biblical and theological views, for we are all ministers.

Money cannot convert a single soul. Money given as a ministry, managed in ministry, paid out for ministry will help to convert souls. The pastoral view requires us to teach stewardship as a heart-led part of the divine obedience of saints.

Money, regardless of the amount, will lead to great blessing in a person's life when used God's way. When used wrongly, it becomes a horrible curse to a person. In Luke 21, Jesus saw the rich persons putting their gifts into the temple treasury. He also saw a poor widow put in two small copper coins. "I tell you the truth," he said, "this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."

In God's economy, our Master has entrusted spiritual resources, intellect, talents, time, physical resources, all in addition to the resources of money or finances. We are a steward of everything that is entrusted to us.

You remember the story of the crippled beggar outside the Temple who asked Peter and John for money. Peter responded

to the man in this way, "Silver and gold I do not have, but what I have I give you." Taking him by the hand helped him up and his feet and ankles became strong (Acts 3:1-7). This is the result of giving what we have with the right spirit.

Do we think of giving as a sacrifice? Remembering that our Master owns all our time and talent and resources, let's consider whether it is a sacrifice to give. Listen to this definition of sacrifice: To reject a current gain for the eventual reward out of all proportion to the pleasure of the moment.

For the one who does not focus on what is best for our Master, a sacrifice is negative. For those persons with eyes turned toward the joy of our Master, the Owner of all that is under our care, sacrifice is rewarding. Whenever giving is placed in the context of burden or obligation or necessity, we are missing the best possibilities of sacrifice.

When we speak of loving and giving and caring, we are emphasizing the positive aspects of sacrifice. In God's economy, the pastoral view teaches a life of stewardship in this way. As Peter and John said to the needy person, whatever we have we give to you.

A church leader in one of the world's poorest countries was asked, "What is the greatest problem today in the spiritual life of the church?" His answer was that the greatest problem is materialism. We must acknowledge that we can easily become prisoners of materialism, regardless of whether our economy is based

on money or cows or beans and whether a person is rich or poor.

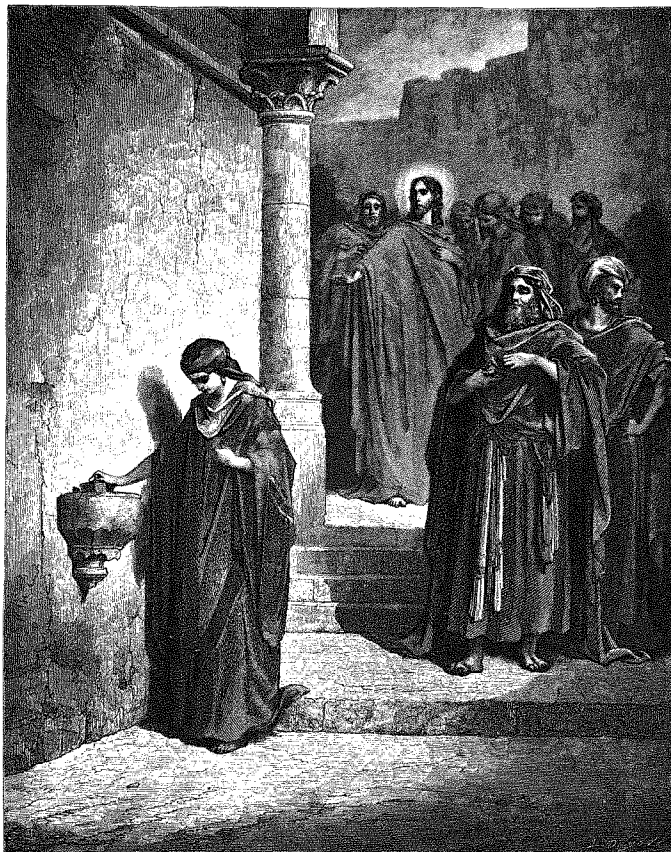
In God's economy, we stewards are disciples, and discipleship has a price. Jesus said to a large crowd of people, "Any of you who does not give up everything he [or she] has cannot be my disciple." Jesus did not mean we must give away everything, but we must recognize that nothing under our care is truly ours. If it is ours, it is an idol.

How we look at possessions indicates our understanding of stewardship. God's Kingdom will not be built with money and possessions, but with willing and obedient disciples.

The two best examples of stewardship in God's economy are the widow who gave willingly from her limited resources, and Peter who gave what he had, when he said he had no silver or gold but what he had he would give.

God's economy is dependent on three things: (a) disciples who see themselves as managers, caretakers, or stewards of the things that belong to the Master; (b) disciples who share these resources, whether personal or church possessions, with others for the growth of the Kingdom, and finally; (c) disciples who are satisfied and doing their best with what they have. **EF**

*Maurice Roberts is superintendent of Mid-America Yearly Meeting. This article is adapted from a presentation he made at the International Friends Conference on Evangelism held last November in Guatemala.*



ENGRAVING BY GUSTAVE DORÉ



# Confessions of a Trail Lagger

BY NANCY THOMAS

**T**HERE are two types of hikers: the serious high velocity let's-see-how-many-miles-we-can-make-today type and the more leisurely stop-and-identify-the-flowers-and-enjoy-the-view variety. I confess to being one of the latter.

The two types have been known to clash.

Several years ago we returned home from a term in Bolivia into the open arms of an extended family camping trip. After the intensity of our work and the move, the idea appealed to all of us, and we eagerly stuffed our borrowed backpacks and joined the trek into Oregon's Mt. Jefferson wilderness area. I was armed with my notebook and pen, ready to discover new wild flowers and soak in the incredible greenness after three years on the Bolivian altiplano.

Very quickly the two types of hikers identified themselves as the gap on the trail between us widened.

But the problem didn't really surface until the next morning. We had pitched camp beside beautiful Pamela Lake, and the camp leaders made plans to make a 10-mile hike in (and several thousand feet up) to a distant meadow and back the next day. I was experiencing the usual early furlough tiredness and had privately decided to remain at camp. I was long overdue for a day of meditation and communion.

I hadn't realized my decision could be controversial. Early next morning I overheard two members of the clan arguing with Hal, quite upset with my determination to stay back and "do nothing." "Mountain climbing is important," stressed one. "It's an accomplishment and it builds character." "If she's going to stay back, she can at least fish," offered the other. I couldn't quite catch Hal's low-voiced reply.

It seemed to me a manifestation of the old contest between *being* and *doing*, with neither one right or wrong. I'm not always sure where I fit, or which is my dominant personality type. Usually, I guess, I'm a doer, given to goals, schedules, and tangible accomplishments. I climb mountains of work and feel pleasure when someone compliments,

"Nancy, how do you manage to get so much done in a day?" But I can only go on like this for so long before I need to stop, pull back, and just be.

Well, I stayed behind (Hal being too much of a gentleman to "make" me climb any mountain). I spent the day sitting on a log. I watched some tiny water bugs dance, their shadows looking like bear-paw tracks jerking about with no help whatsoever from the bear. It was incredibly funny. I read snatches from Madeleine L'Engle's book *Walking on Water* and marveled at the fact of human creativity, at myself made in the image of the Creator. I reflected, meditated, prayed, and sang. I sat still and simply enjoyed God's glory.

I wrote in my journal this "Response to the Complaint That I Did Nothing on a Camping Trip":

I sailed off the earth's rim today  
(sitting here on my log)  
traveled to distant stars  
joined their dance  
I discovered a new world  
and climbed its tallest peak  
found a meadow of rainbow flowers,  
eagles, unicorns, and caverns  
I touched the Center  
and heard Love  
call my name  
bowed before the throne  
and received my wings  
I've traveled farther  
than you could imagine  
and come back  
with glory in my hair  
and fire in my brain  
(sitting here on my log)  
today.

I needed that day of "doing nothing." I believe that the trillium and Indian paintbrush along the trail have things to say to me. I need the water bugs to remind me of God's excellency and humor. Flat on my face I discover the purple undersides of leaves and a whole miniature world of forests, roads, towers, and dreams. My favorite proverb (especially when I'm in a hurry) counsels, "We must go very slowly for we don't have much time."

Not just on camping trips, every day I need "being" time, time to sit in God's presence, without my lists and demands, and simply enjoy Him. I need "being" time with people, time to notice the wild flowers in their eyes, the water bugs darting in and out of their words. In order to be aware, awake and alive, I need to go very slowly.

Most of my time I spend as Martha, rushing, accomplishing, meeting schedules, cooking food for all those people, and sometimes fretting about it. But during the intervals when I sit and look at Jesus' face, I know I've chosen the better part.

I'm not against "serious hikers." This world is certainly big enough for all types. If you happen to be one whose character has been strengthened by running up mountains, I'm willing to accept you and learn from you.

I only ask in return that you don't accuse me of "doing nothing" when you see me inert on a log, gazing out over the lake. I'm probably going places farther and faster than you'd dream of. You come, too. **EF**





## Words about Death

Reading the ad for *Spend Time with a Friend* in the May 1988 EVANGELICAL FRIEND reminded me of some difficulties in communicating about death. This was brought to focus for me with the 1982 death in our family.

While we understand what people mean with words like *untimely* and *tragic*, I wonder if that is what we really believe about a Christian's death. Do we really believe that God is untimely in what He does, or that going to be with the Lord is a tragedy?

It is interesting how hard we try to get people to go to heaven and how hard we cry when they do.

JOHN N. CARR  
Forest Grove, Oregon

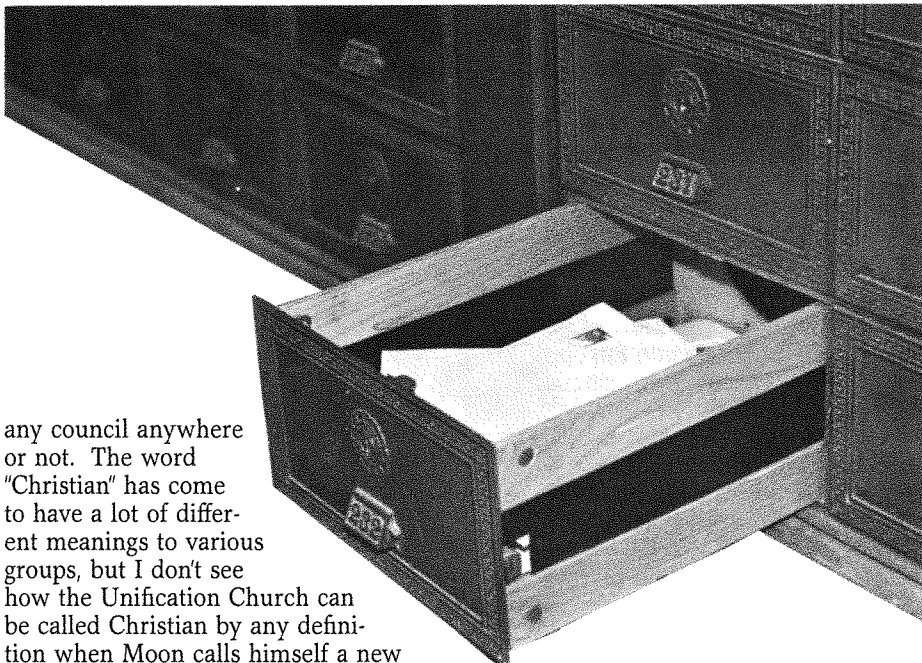
## More on Moon

I want to thank you for your excellent article in the May issue. The sketch of Moon in a sheep's skin is most appropriate, as he is always trying to pull the wool over everyone's eyes!

**The word  
"Christian" has  
come to have a  
lot of different  
meanings...**

Moon uses some compatibility in political orientation to try to "yoke" in with evangelicals. Then when somebody sees what's going on he will use the criticism, as he did in the press conference you report, to charge religious intolerance or bigotry to try to get support from liberals. I was disgusted with the support he got from churches when he was convicted of income tax fraud and his staff committed perjury in court.

A primary objective of Moon is to get accepted as just another Christian denomination. He has not had much success at this. His churches have been turned down numerous times as members of various councils of churches. I don't know if he has been accepted in



any council anywhere or not. The word "Christian" has come to have a lot of different meanings to various groups, but I don't see how the Unification Church can be called Christian by any definition when Moon calls himself a new Christ. There are a great many people in the world who consider themselves some kind of a Christ, and most of them are where they belong, in jail or a mental hospital. How Moon gets away with it is beyond me.

I appreciate your good work for the Truth. I hope your article is widely read.

LYLE TATUM  
Riverton, New Jersey

## Facts and Views

The April issue carried an article on Biblical Faith and Public Life by Ronald J. Sider. In his article Mr. Sider made some good points but he tended to ignore a lot of facts that disagreed with his views.

He could not understand why Jerry Falwell defended President Botha of South Africa. Perhaps he did not consider President Botha's position of being in the middle of the pro- and anti-apartheid factions of the white population while fighting communist terrorists and at the same time trying to give more and more freedom to blacks. The only alternatives at the present are either a pro-apartheid crackdown or a pro-communist ANC takeover, neither of which would be good for South African whites or blacks. Mr. Sider fails to

make any comment on the communist ANC or the "necklacing" favored by them. Necklacing being, of course, the killing of perceived enemies of the ANC by placing a burning tire around their neck. I have viewed video tapes of the practice and I can understand why the pro ANC people prefer to ignore it.

I am as anti-smoking as anyone and I am fully aware of all the reasons not to smoke, but I also realize that tobacco still has great economic value for many Southern States like North Carolina; apparently, Senator Helms and the North Carolina Baptists are also very aware of this. Please remember that no one forces people to smoke, however stupid it may be, it is by choice.

As for nuclear weapons, my only comment is that they have kept the peace for 40 years.

Whatever economic justice is supposed to be, it cannot be purchased by stealing (taxing) from the haves to give to the have nots. Welfare is doing that now with poor results.

THOMAS E. WILLIAMS  
Mechanicsville, Vermont

*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.*



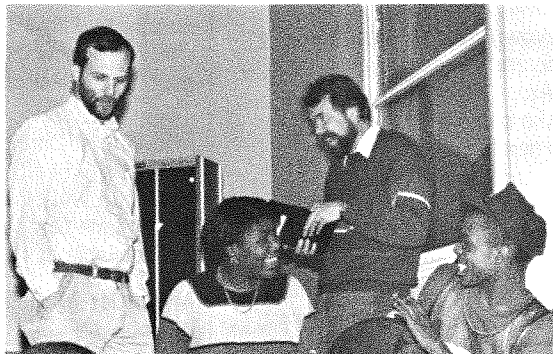
## FROM CORN FIELDS TO THE INNER CITY *(Continued from page 3)*

Just a few days later I was helping Steve pack our few belongings in our old black Plymouth station wagon. We hitched up a rented U-Haul trailer and drove down the interstate to our new home in Chicago, confident that God was leading us.

After our arrival in Chicago, my involvement seemed merely to be centered upon going to the basketball games Steve coached because I didn't want to sit home alone. This ministry was his dream. I was along as a spectator. Yet was I being called to make a commitment to ministry, too? Could the Lord use me effectively in such a different culture from my background? I prayed that God would show me if I should become more active in the ministry.

One night as I walked into the gymnasium to join Steve and the team, I noticed the two teenage girls who had come along with the team sitting by themselves. I walked over and sat down next to them. As we waited for the game to start, I introduced myself and discovered they were the girlfriends of two of the team members. During the game we cheered our team on together and shared the joy of their victory. Afterward I invited the girls and some of the team members over to our house for hot dogs and a game of Pit. By the end of the evening I had my answer

**Steve Pedigo (left) with Chicago Fellowship of Friends young people**



from the Lord. Besides being a support for Steve and his ministry, I could have a definite ministry to these girls.

It took several months of meeting young people at basketball games, on the playground, and through invitations to our home, before we could plan our first formal meeting. Our site for the gathering was in the living room of a home. As the teens arrived, we invited them to have a seat on the floor. To our surprise, there soon was barely enough space to walk through the roomful of 50 young people! Our core group of teens from the basketball games had invited their friends, and a buzz of excitement hung in the air.

As the night progressed, I realized we were having a significant impact on the lives of several teens. On one side of the room sat Carol. She was one of the teenage girls I had developed a relationship with at the weekly basketball games. Now her face beamed as she sang, "He—'s Alive," and clapped to the rhythmical tune. One of Steve's basketball players, Ken, readily rose to his feet to join in a skit. His leadership helped to relax his peers as they laughed in response to the antics. We ended the evening with a brief devotional, and the faces of the teens reflected their eagerness to participate in the group.

Months of cultivating our ministry through listening and caring had created a solid foundation for the program. Throughout the following school year we continued to hold weekly youth meetings, in addition to organizing another basketball team.

As the summer approached, we again prepared to take the teens to summer camp. I was excited to have girls in the group to whom I had ministered over the year. The activities at camp were designed to help them put behind the pressures at home, build their self-image through new experiences, and expose them to a bigger picture of God's world. We climbed mountains, rode horses, went swimming, played volleyball, had barbecues, and held nightly meetings to explain the basics of the Christian life. Amidst the beauty of the Rocky Mountains, the scent of the stately pine trees, and the moonlight on a clear night, the young people were reminded of their Creator and God's place in their lives.

**A**FTER a week of long hours with the girls at camp, I rested my head against the bus window and tried to get some sleep as we headed home to Chicago. Since it was late, I began to doze off. Suddenly, one of the teenage girls sat down next to me.

"I'm not ready to go home," she pled. "I wish I could stay at camp. Life is so much easier there."

Slowly she shared with me her past and some of the pain she experienced in her family and in the community. I listened quietly to the ache in her heart.

"You may not be able to change your environment, but I know a way you can change yourself and gain the power to deal with your environment," I replied.

Just then we were joined by her girlfriends who had overheard us talking. They both listened intently as I shared what it meant to become a Christian. With heads bowed and the hum of the bus wheels in the background, we prayed together.

As the months passed, I found more of my time devoted to ministry. While Steve was attending classes at North Park and working as an intern, I worked first as a substitute teacher and then as a church secretary. However, almost every spare moment was dedicated to youth ministry. Before I knew it, my ministry to the girls had grown to the point that I quit my other jobs and began working full-time in youth ministry alongside Steve. I was suddenly in full-time ministry, and I loved it! **EF**



*Marlene Morrison Pedigo lives in Chicago with her husband, Steve Pedigo, where they have worked for 12 years with youth in Cabrini-Green, a three-by-five-block area known for drug traffic and gang rivalry. Marlene is a recorded minister in Iowa Yearly Meeting. This article is an excerpt from her book, *New Church in the City: The Work of the Chicago Fellowship of Friends* (\$5.95) published by Friends United*

*Press in June and used here with permission. Information about voluntary service in Chicago is available through Friends United Meeting, Ben Richmond, Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374.*



Dr. Philip Teng



## ROCKY MT. YEARLY MEETING

### Rocky Mountain Meets in 32nd Annual Meeting

Nearly 200 individuals attended at least portions of RMYM sessions at Quaker Ridge Camp June 11 to 16. Charles Mylander, general superintendent of Southwest Yearly Meeting, was main speaker at this year's sessions.

Mylander spoke on aspects of church growth, as well as presenting seminars on dealing with sexual temptation in modern society.

Other speakers included *Evangelical Friend* editor Lon Fendall, the Edmondses, Evangelical Friends Alliance Christian Education Consultant Dorothy Barratt, David Williams of First Denver Friends, and RMYM Superintendent Jack Rea.

Delegates approved a new prorated distribution plan for Yearly Meeting assessments of individual churches. The new plan is based on church income, Sunday morning attendance, and active members who are residents. The old plan based how much churches paid for support of RMYM on resident-active members. Rea said that the changes call for church assessments to change by no more than 10 percent of the difference between two years.

### Church Growth Activities Continue

ROCKY MOUNTAIN YEARLY MEETING plans a church growth seminar in early October. Speakers will be Norm Whan and Marjorie Landwert.

A specific date for the weekend session had not been picked as of press time. However, tentative plans call for Whan, developer of "The Phone's For You" campaign used for church planting, to speak on Saturday. Landwert, president of Eastern Region Christian Education Board and Aldersgate editor, will speak on Sunday. RMYM Superintendent Jack Rea said some of the weekend would also include making telephone calls to aid Woodland Park Friends in its telephone campaign.

Individuals wanting more information about the weekend session should contact Peter Schuler, 9612 Camden Ave., Omaha, Nebraska 68134; (402) 571-6939 or (402) 572-1585.

**NORTHWEST FRIENDS CHURCH** approved at monthly meeting May 22 participating in "The Phone's for You" campaign. The Arvada, Colorado, Meeting plans to conduct the telephone outreach in the fall. It will be the third Rocky Mountain Yearly Meeting church to participate in the program, which originates from Southwest Yearly Meeting.

**FIRST DENVER FRIENDS** approved extending Jay Hallowell's call as evangelism coordinator into 1989. Hallowell, who recently graduated from seminary, has assisted in church outreach programs since September 1987 on a part-time basis. The fellowship's Monthly Meeting also approved improving the salary of youth pastor David Williams, who came on staff in August 1987 on a part-time basis.

### Rough Rock Visited

Bud and Judy Van Meter and Faye Pruitt led a group of six youth on a visit to Rough Rock Mission July 4-8. Youth who traveled on the trip included Jeff, Nathan, and Jason Van

Meter, Shelly and Jeremy Pruitt, and Chris Whorton.

### Hodges Assume La Junta Pastorate

Joe and Dorothea Hodges assumed the pastorate at the La Junta, Colorado, Meeting July 1, succeeding Lyle and Peggy Whiteman. The Whitemans have returned to Mid-America Yearly Meeting to pastor at the Ramona, Oklahoma, Friends Meeting.

In other changes, Russell and Marjorie Meyers have agreed to become interim pastors at Colorado Springs Friends through September to be followed by Oscar and Ruth Brown completing the year as interim pastors. Former pastor Arden Kinser has taken over the pastorate of Lynwood Friends in Metro Portland.

Ordway Friends reported that Gene Smith has become a lay pastor for that fellowship.

RMYM churches still searching for new pastors at press time included Plainview and Hay Springs, Nebraska, and Hasty, Colorado.



## E.F.C.- EASTERN REGION

### Yearly Meeting 1988 Anticipated

Yearly Meeting plans have been formulated for August 6-11. On Saturday evening, August 6, there will be one Yearly Meeting Missionary Banquet cosponsored by WMF, Men in Missions, Quaker Singles, and Friends Youth. Mark Engel is

being flown home from Taiwan to be the special speaker.

Special speaker Sunday through Wednesday noon will be Dr. Philip Teng, noted Chinese pastor, writer, and theologian, who has had a remarkable international ministry. Often called "the Billy Graham of the Orient," Dr. Teng has been at Nyack Alliance Seminary in Yew York this year directing a new graduate program in Chinese ministries.

All major services will be held at First Church of the Nazarene, while the Tuesday afternoon workshops will be at the Malone campus. Brochures are available at the YM Office.

### Mylander Ministers

Charles Mylander, superintendent of Southwest Yearly Meeting, was guest speaker at the Virginia and Northern Ohio district meetings the third weekend of April. Mylander spoke on the use of the telephone in planting new churches and in helping established churches increase attendance.

### Helping Friends

Helping a Neighbor Church was the idea behind a special offering the Friends from Northern Ohio presented to Boston Heights to help in the purchase of a new furnace. Taken completely by surprise, Pastor Dave Peters accepted the check for \$1,176 with appreciation and testified to a very clear answer to all their prayers!

### Mission Happenings

Russell and Esther Zinn are currently living in Delaware, Ohio,

since they are on home assignment until January '89. They are busy in deputation, visiting Friends churches throughout the Eastern Region. Those wishing to schedule them should contact Lucy Anderson at the YM Office in Canton.

\* \* \*

MEN IN MISSIONS held a very successful weekend retreat this spring, with 357 in attendance at Cedar Lakes. Wesley Duewel and Robert Hess were the main speakers, with Larry and Kathy Willett as ministers in music.

\* \* \*

Youth teams from Evangelical Friends Church—Eastern Region are active this summer. Deerfield youth traveled to Sarasota, Florida, June 16-26 to assist in children's backyard Bible clubs. Willoughby Hills youth went with Jim Davis, sponsor, to Mexico from June 20 to 29.

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In July Rick and Diane Mlakar are taking Willoughby Hills youth to help with VBS at Rough Rock in Arizona, while Stan Hinshaw will travel to Guatemala with a team of eight from Canton (19-26).

#### Camp Gideon

Camp Gideon was officially opened on Saturday, June 18. To mark the occasion, scores of Friends flocked to Mechanics-town, Ohio, to celebrate the event. Greg Linville coordinated a church volleyball tournament. Children enjoyed special activities, and youth had their day full of fun. At noon a delicious chicken barbecue was served, and when everybody left at the close of the day, it was agreed that the Quaker Festival was a great summer success!

Don and Georgia Kensler live at Camp Gideon and serve as caretakers. Groups wishing to schedule the camp should contact them at: 7261 Salineville Rd. NE, Mechanicstown, Ohio 44651. Telephone: 216/738-3888.

#### FDS Reaches Out and Expands

Friends Disaster Service has had an active spring. The first weekend in June they tackled the project of shingling the roof of the parsonage at Cleveland Community Friends Church. In July the project was to rebuild the chimney of the Chicago Friends Center in Cabrini-Green where the Pedigos work.

Dean Johnson was invited to California in June to present FDS to Southwest Yearly Meeting. Dean is excited about the Debt-Free Building Program that volunteers from EFA and FUM are approving. The first project will be in January '89 (the second week) to go to Houston, Texas, to construct a new Friends church building. Randy Littlefield is coordinating

the planning of this in Houston's inner city.

#### Travel Opportunity

A China tour group led by Frank Carter is scheduled for November 30-December 15. The price is \$1,995 from Los Angeles and will include visits to Tokyo, Shanghai, Beijing, Xi'an, Gulin, and three days in Hong Kong. For further information, contact Frank Carter at 5307 Portsmouth Blvd., Portsmouth, Virginia 23701.

#### Leadership Changes

Pastoral changes in Eastern Region include the following (beginning July 1): Cardington (Ext)—Ted Barnes; Gilead—Doug Jenkins, Asst. Pastor; East Richland—Jerry Wenger, Asst. Pastor; Sarasota (Ext)—Randy Heckert, Asst. Pastor (part time); Beloit—James Hollingsworth; East Goshen—Rod Grafton; Broadview Heights—Gregory Bierbaum; Pelham—Matthew Chesnes; North Olmsted—Tim Berger, Youth Pastor; Willoughby Hills—Jack Ruff, Visitation; Daniel Page, Intern; Putnam—J. Rodney Powell; Saxapahaw—Douglas Durham; Achilles—Edwin Lockwood, Interim Pastor; Richmond-Hanover—Daniel Hanny, Church Planter and Karen Yetter, Tentmaker; Cleveland Community—John Chestnut.

\* \* \*

#### CALENDAR

September 3-5 YM Softball Tournament  
September 10 FDS Benefit Auction, Summit Co. Fairgrounds  
September 23-25 Retreat for Friends Women, Cedar Lakes  
November 11-13 Family Life Conference, Columbus area  
December 6 and 8 Pastors' Mini-Conference: Norman Wright  
December 27-January 1 Youthquake, Denver



**MID-AMERICA  
YEARLY MEETING**

#### Indian Committee Holds Annual Meeting

Victory and Excitement was the theme of the Indian Affairs meeting April 8 and 9 as it met at Wyandotte, Oklahoma. Each of the six centers gave very positive reports. In the last four years two new centers have been established, and both give good reports of growth and development. These two centers are at Choc-taw, Alabama, and Tama, Iowa, with the Mesquakie Indians. Joe and Florence Cox and Sheldon and Elda Ann Cox are the MAYM representatives to the Indian Committee.

#### Mission News

Ron and Pam Ferguson, former MAYM pastors, have returned from three years in Sudan under the Mennonite Central Committee, where they worked with Ugandan refugees.

The Burundi Yearly Meeting has established a new quarterly meeting, the Northern Quarterly Meeting. This makes three quarterly meetings in the Yearly Meeting.

#### Worship Group Begins in Dallas

March 19 was the first meeting for persons in the Dallas-Ft. Worth area who have had a connection with Friends. Twenty-four people met together with Randy Littlefield, who shared general information and challenges. It was decided to gather each Sunday morning for worship. Although this group is not yet being formed to the status of extension church, the enthusiasm of



the 20+ people is contagious. A "tent-making" pastor is being sought who can give some ministry leadership.

## Planting a New Church in Houston

Jim and Cindy Barclift have been assigned to the planting of a new church in the metropolitan Houston area. He will receive pastoral oversight from Joe Roher and Roy Skeeter, pastors of the Friendswood, Texas, church, and administrative oversight from Randy Littlefield.

The Barclifts lived in Newport News, Virginia, where Jim had a career in manufacturing management. He felt led to the ministry and entered Houston Graduate School of Theology, where he is pursuing the Master of Divinity degree. Cindy is a schoolteacher and they have an eight-year-old daughter.

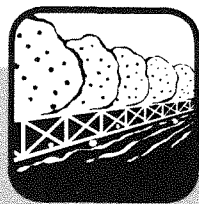
## Camp Administrator Named

John Penrose has been appointed by the Camp Division to serve as the resident administrator for Camp Quaker Haven, Arkansas City, Kansas. In this capacity he will supervise day-to-day operations and scheduling, as well as development of programmed activities for use by rental groups.

John and his wife, Betty Jean, have pastored at Alva Friends for the past three years. With their three sons they moved to Arkansas City June 1.

## Work Trip Being Planned to Mexico

The MAYM Mission Board is planning to sponsor a work group to the EFM work in Mexico City during the January-March time period. The group will be limited to ten persons and the trip will encompass approximately ten days. The estimated cost will be \$550 per person.



**NORTHWEST  
YEARLY MEETING**

## Yearly Meeting Sessions

The 1988 sessions of Northwest Yearly Meeting were held on the campus of George Fox College in Newberg, Oregon, July 23-29, 1988. General Superintendent Howard Harmon brought the keynote address, challenging the Yearly Meeting to plan ways to evangelize their communities, participate in a united prayer effort for revival, and to join in a total effort of kindling the spiritual fire of the Lord throughout the Northwest as well as on our mission fields.

Dr. Ted Engstrom of World Vision International set the pace with messages Sunday and Monday. Bob Schneider, pastor of the Hayden Lake Friends Church in Idaho, continued the challenge on Tuesday-Thursday evenings, calling us to a life of prayer in order to change the world.

On Thursday evening Ron and Marlene Watson, Kenneth VandenHoek, and Gayle Beebe were recorded as ministers of the Gospel in Northwest Yearly Meeting. Retiring ministers were also honored. They included Hubert and Vivian Thornburg, Gerald Dillon, John Retherford, David Whitcomb, and Roy Clark.

The Missions Board is excited about the two families who have finished language school and are now on the field—Ken and Tonya Comfort in Juli, Peru, and Dan and Tami Cammack in Arequipa, Peru. The Yearly Meeting received the tremendous challenge of beginning a Bible training school for pastors

and church leaders in Arequipa, Peru. A goal of \$150,000 to purchase property and found the school was heartily approved.

The Board of Evangelism presented the challenge of three new church plant/renewal projects being launched this fall. Three churches in Seattle and Vancouver, Washington, and Portland, Oregon, will begin through "The Phone's For You" process for gathering prospects, followed by celebrative worship and discipleship groups.

The theme "Kindle the Fire" will be carried throughout Oregon, Idaho, and Washington as Friends return to their communities with new visions of what God can and will do through them.

## OUR FRIENDS COLLEGES

## Simulation of Nuclear Magnetic Resonance Researched

The world may soon have a more efficient way of learning how to identify chemical compounds, thanks to research being conducted by a George Fox College professor this summer.

GFC Chemistry Professor Paul Chamberlain is developing a computer program that simulates the nuclear magnetic resonance machine, a \$50,000 piece of equipment that helps scientists identify chemical compounds.

It is hoped the computer program will be used by businesses and educational

institutions to teach people how to operate NMR machines, Chamberlain said. It will prevent the actual machines from being "tied up" in classrooms, and, in some cases, eliminate the need to purchase the machines altogether, he noted.

Chamberlain is hoping to finish the program and market it this fall.

His research is funded by a \$1,000 Faculty Research Grant he received this summer through the George Fox Faculty Development Committee. The fund was created to encourage professional development and publication of research.

## Stevens Chosen for OAE Post

George Fox College (Newberg, Oregon) president Edward F. Stevens has been elected to serve on the Board of the Oregon Association of Evangelicals.

The OAE is a branch of the National Association of Evangelicals, headquartered in Wheaton, Illinois. Its function is to give a united voice to evangelical concerns. In Oregon, the organization is focusing on solving problems created by the secularization of society.

The board meets about six times a year. Stevens' three-year term of office began upon his election June 14.

## Degrees Conferred on FBC Seniors

Degrees were conferred on 20 seniors at Friends Bible College (Haviland, Kansas), Sunday, May 1. Addressing the graduates at the baccalaureate service were seniors Greg Bierbaum, son of Mr. and Mrs. Roger Bierbaum, Friendswood, Texas, and Mike Neifert, son of Rev. and Mrs. Charles Neifert, Rose Hill, Kansas. Guest speaker for commencement was Dr. Charles Mylander, Friends pastor, author, and

## Will a Malone College student one day halt the deficit?

superintendent of Southwest Yearly Meeting of Friends in California.

All graduates have a concentration of at least 30 hours in Bible/Theology plus their professional emphasis. Professional majors earned this year are Pastoral Ministries, Christian Missions, Bible/Theology, Church Music, Elementary Education, Christian Education, Business Administration, and Christian Ministries.

### Sarah Johnston Receives Presidential Medallion

Sarah Joy Johnston, a senior majoring in Christian education, was graduated Sunday, May 1, with highest honors from Friends Bible College, Haviland.



Sarah Johnston received "A's" in all her classes, giving her a 4.0 GPA for her total college years; therefore she is the recipient of the Presidential Medallion and the first person to achieve this distinction since the Bible College became a four-year institution in 1968. She is the daughter of Dr. and Mrs. Robin W. Johnston, Haviland.

Also graduated *summa cum laude* with a 3.98 GPA was Susan Neifert, daughter of Mr. and Mrs. Gary Young, Haviland, and Mike Neifert with a 3.94 GPA, son of Rev. and Mrs. Charles Neifert, Rose Hill, Kansas. Mike was a recipient of this year's American Bible Society National Scholarly

Achievement Award for excellence in biblical studies.

### Enterprising Students Rewarded

Winning fourth place at the International Exposition in Atlanta was cause for celebration for the Malone Free Enterprise Team in competition May 23-24. Malone is one of 220 colleges/universities with Free Enterprise programs, 36 of whom were regional winners competing in the nationals this spring. Members of the winning team from Malone were Ken Grate, Salem; Melanie Grow, Akron; Melissa Hanni, Bolivar; Kathy Stratton, Sherodsville; Mike Hostetler, Canton; and Brian Miller, Millersburg. According to Prof. Dan Hoskins, the group won additional recognition by receiving the Halt the Deficit Award.

### Malone Awards Two Research Grants

Faculty research grants have been announced, this being the first annual awarding of this new program. The winners are Jeffrey Nichols—Theoretical Chemistry Research, including a study of the properties of hydrogen in certain molecules and development of a state of the art set of electronic structure computer codes; and John Oliver—Research for a biography of J. Walter and Emma Brown Malone, founders of what is now Malone College. The book is scheduled to be completed in time for Malone's Centennial in the year 1992.

Each winning grant was funded at \$5,000.

### Drama Conference

Alan Hedges reports the third annual Christian Drama Conference hosted by Malone June 14-18 was "the best yet." Outstanding speakers and performers in religious theatre

included Kate McConnell, director of the Pittsburgh based Christian Arts Company, as keynote speaker, Earl Reimer, Bethel College (Indians), led seminars in playwriting and stage directing; Bill Jenkins, Richmond, Virginia, technical theatre; Sandra K. Martin, professional acting; and Carol Thomas-Johnson, Northwestern College, directing. Live performances of varied works were presented each evening.



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

### Spiritual Life and Growth

OMAHA, Nebraska, Evangelical Friends (Peter Schuler), report four Bible studies are underway.

Double services began April 10 at GREENLEAF, Idaho, Friends (Don Lamm) because of the number of new families and shortage of room.

Home Bible studies for Sunday evenings began April 10.

Revival services were held at the WICHITA HISPANIC CHURCH (Tomas Martinez) June 24-26. The guest speaker was Felipe Vasquez from Mexico.

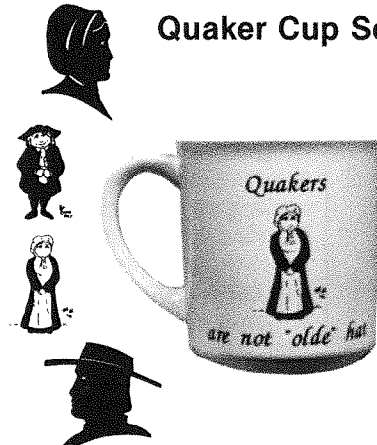
ALUM CREEK, Marengo, Ohio, Friends (Dane Ruff) have been setting the mood for worship by having a short, informal time of singing and sharing before the prelude.

Jack and Geraldine Willcuts will be joining the REEDWOOD, Portland, Oregon (Stan Thornburg), pastoral team on August 1. Ralph and Dianne Lohman and sons Chris and Jared have left Reedwood to assume the ministry of Anderson Friends Church in Anderson, Indiana.

SPRINGFIELD, Ohio, Friends (Philip Baisley) held a prayer breakfast on April 16, and a revival April 17-20 with Rev. Bob Stroup as guest speaker.

BARBERTON, Ohio, Friends (Brian Cowan) asked Area Superintendent Milton Leidig to meet with various groups to make a study of their needs and to set some goals for growth.

A Post-Pentecost prayer time for revival was held for a week at ALLIANCE, Ohio, Friends (Rick Sams) from 6:00 to 7:00 a.m.



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## Parents attend Sunday school with their children

Benny Mevey



Benny Mevey and his wife, Erlene, ministered to the people at **ALVA**, Oklahoma (John Penrose). Benny's ministry is in the area of healing of the memories, accepting forgiveness, and extending forgiveness. They are from **UNIVERSITY** Meeting, Wichita, Kansas (David Kingrey).

Prayer Conferences, led by Oscar Brown of Newberg, were held at **WEST PARK**, Cleveland, Ohio (Chris Jackson), at **YPSILANTI**, Michigan (Doug Burch), and **TECUMSEH**, Michigan (Sid Boyd) Friends churches this spring.

Stan Scott, a pastor from Ohio, will challenge the people at **FRIENDSWOOD**, Texas, Friends (Joe Roher) in an August revival.

**DEERFIELD**, Ohio Friends (Wayne Evans), joined four other local churches for an "Offer Them Christ" crusade with Evangelist Earl Bailey June 5-8.

### Youth and Christian Education

**BENKELMAN**, Nebraska, Friends (James Brackett) held vacation Bible school May 23-27, with some 40 children attending one day.

The Christian Education Commission of **ALUM CREEK** began a "Teacher of the Month" program whereby a Sunday school teacher is honored during the worship service on the first Sunday of each month.

**WILLOW CREEK**, Kansas City, Missouri, (Gary Damron) held open house and graduation at their Daycare Center.

A new program at **DEERFIELD**, Ohio, Friends (Wayne Evans) is "Sunday Nights for

Kids." While the adults are in services, the youngsters have their own evening service.

Frank Engle, Jr., of **BOISE**, Idaho, Friends (Harold Antrim) will move to **NEWBERG**, Oregon, in July, where he will begin his ministry July 15 as associate pastor (Coordinator of Ministries) at Newberg. David and Rochelle Bridges from Kansas will become youth pastors at Boise in August.

Dean and Kathleen Repp of **BOISE** are serving as short-term missionaries in Taiwan, and Randy VandenHoek is in Africa this summer with Tom and Coral Hotchkiss making missionary films.

"Freedom Fling," a patriotic picnic and program, was held July 4.

Twenty-four youth and seven sponsors from **FRIENDSWOOD** (Craig Davis, youth pastor) met in retreat at Forest Glen. Leadership teams were formed after study on spiritual gifts.

**PAONIA**, Colorado, Friends (Eldon Cox) fifth and sixth grade girls met in the church for an overnight party that included a film, games, food and fun.

Janelle Bickel Wade and Kirk Wade were guest speaker and musician for the Youth Challenge Weekend, April 29-30, at **TRINITY**, Van Wert, Ohio, Friends (Duane Rice).

Nine youth from **NORTH-RIDGE** (Kevin Mortimer, youth pastor) are joining the Operation Salt-shaker summer ministry youth team to the Inner City of Chicago. They will be working with the Fellowship of Friends there.

Melvin Kenworthy recently told **REEDWOOD** Junior Church attenders of the life of his great-grandfather, Amos Kenworthy. The juniors had been reading *Brave Rebels* by Marie Haines. One chapter is devoted to Amos Kenworthy.

Marjorie Landwert



Martha Walker is directing the new Junior Church at **FOWLER**, Kansas, Friends (Marvin Miller). It has averaged 25 to 30 children.

The Youth Box Social at **EMPIRE**, Vale, South Dakota, Friends (Lloyd Hinshaw) raised \$415, which went to help pay for the cost of summer camps. The Friends Youth studied "Guilt" during the spring.

**SPRINGFIELD** Friends had an open house in the children's department in Sunday school on May 22, inviting the parents to spend the hour with their children.

Pastor Cogan and the Senior FY. made a long distance call from **GILEAD** Friends (Charles Robinson) to Mark and Terri Engel during morning worship, April 17. The call was heard by the entire congregation.

Greenleaf Friends Academy had its baccalaureate service on May 24 at **GREENLEAF**, Friends. Graduation was held that same day.

Several **FIRST DENVER** Friends youth (Chuck Orwiler) received honors. They include Brenda Boll—best technician, Littleton High School drama department; Joe Duran—outstanding swimmer, Ranum High School; Dan Jenkins—sportsman of the year, Pomona High School; and Jenny Dawson, Mayor's Youth Award.

Randy Young, a student at Friends Bible College, will be a part-time youth pastor at **PRATT**, Kansas, Friends (John Havens).

A seminar dealing with Sunday school growth for the Eastern Ohio District churches was held at **EAST RICHLAND**, Ohio, Friends (Wayne Ickes) and conducted by Marjorie Landwert of **SALEM FIRST**, Ohio, Friends (Gerald Teague).

**FORT COLLINS**, Colorado (Lowell Weinacht), Friends children's church program during the summer was led by Miriam Young. Children learned each part of the worship service at their level.

The **HAVILAND**, Kansas (Paul Romoser), junior highers and their parents gathered for the annual Celebration Banquet. Youth were given a "fun" award on behalf of some unique event or characteristic in their life.

At the worship service at **EAST GOSHEN**, Beloit, Ohio, Friends (Charles Bancroft), April 24, a special phone call was made to Taiwan, and the youth talked to Mark Engel.

### Missions

Roscoe and Tina Knight were guest speakers at **PELHAM**, Fenwick, Ontario, Canada, Friends (John Young).

**SPRINGBANK**, Allen, Nebraska (Roger Green) Friends Women raised money toward the Rwanda African mission through a May 14 garage sale at the convention center in South Sioux City, Nebraska.

## Call for Quaker Children's Stories

Pendle Hill Publications is now seeking new stories for inclusion in a 4th edition of the Quaker children's classic, *The Friendly Story Caravan*. Please write for a copy of editorial guidelines, to:

Gay Nicholson, FSC Editor  
Pendle Hill Publications  
338 Plush Mill Road, Wallingford, PA 19086



## Reedwood and University churches respond to similar problem

Diane Hutson



**PLAINVIEW**, Nebraska, Friends (Matthew Hoffman) had a family night picnic May 25. Diane Hutson, a missionary at Rough Rock Mission, spoke at a service May 26 and also spoke at churches in Arvada, Colorado, and Vale, South Dakota.

Diane was also guest speaker at a **COLORADO SPRINGS**, Colorado, women's luncheon May 21.

Ron and Pam Ferguson, missionaries in Sudan, showed slides and spoke at the **FOWLER** church, and at the **HUTCHINSON**, Kansas (Gary Getting), Friends Church.

A commissioning service was held at **NEWBERG**, Oregon, Friends (Richard Sartwell) for Denny and Sue Anderson and family, who have been on furlough the past year from Arequipa, Peru, and will be returning to the field in August, and for our former pastor, Ron Woodward, and his family.

### Outreach

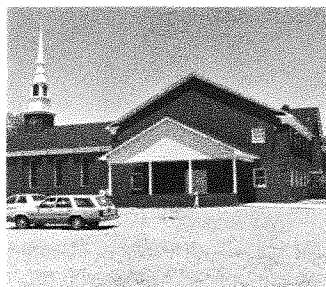
**REEDWOOD's** shelter continues to minister to those who need housing on a temporary basis. Hosts spend the night at the church and others bring in a warm meal for these unfortunate people.

**UNIVERSITY** Friends received a house that was willed to them. They are fixing it up for a transitional residence for people who need a helping hand. A resident manager will be hired.

A new tape ministry has begun at **NORTH OLMSTED**, Ohio, Friends (J. Daniel Frost). The Sunday morning service is recorded for absentees to enjoy later.

A commissioning service was held at **NORTHBRIDGE** for the Northridge Substance Abuse Ministry Team.

### Church Building and Improvement



Dedication Service for **HAMP-TON FIRST FRIENDS**, Virginia (David Tebbs), was held Sunday, June 5, with 525 in attendance. Dr. Richard D. Halverson, chaplain of the U.S. Senate, brought a challenging message.



Halverson

A memorial was presented to the Landrum family, from whom we purchased this property, by naming the fellowship hall in honor of their parents, Walter and Eva Landrum.

A new Rogers organ has been purchased by the **PRATT** Friends Church. A recital was given to introduce it.

**FORT COLLINS** has been remodeling the sanctuary.

The dedication service for the new educational building at **TRINITY** Friends, Van Wert, was held May 22.

### Other Important Events

**DENVER** reports that Carol Kuykendall spoke at a women's luncheon May 14 on the topic "Inner Peace to Meet External Pressures."

A singspiration was held in June at a joint Sunday evening service of **BLENDON WOODS** Friends (Jerry Wenger), Gahanna, Ohio, and **ORANGE**

**ROAD** Friends (Timothy Kelley), Westerville, Ohio, followed by a farewell for Pastor Jerry Wenger and family, who will be leaving to minister in St. Clairsville.

"You Are Special" was the theme for a retirement party honoring Leona Lyda at **MEDFORD**, Oregon (Paul G. Meier), on May 21. Her brothers, Howard and Phil Harmon, were masters of ceremony for the event.

A farewell party for Ron and Debbie Mulkey, who moved to Twin Rocks to become staff members, was held after the evening service at Medford on May 30.

Jeff Blodgett will be serving as youth pastor for the summer, working with the young people from both **MEDFORD** and **TALENT** (Rick Hunt).

At **NORTHWEST**, Arvada, Colorado (Bill Pruitt), JoErma Krieger was speaker for the Mother/Daughter Tea May 7.

"There's a Way Through" was the theme for the **ALUM CREEK** Ladies' Spring Banquet held at the Ohio Retreat Center. Pastor Dane and Sally Ruff presented a unique slide presentation of covered bridges.

Pastor W. F. Lawson challenged **NEW POINT** Friends, Susan, Virginia, to reach an attendance goal of 100 by July 1, allowing members to throw pies at him if the goal was reached. May 1 was set as Operation 100 Sunday, with a goal to attract people not currently attending a church. A coffee fellowship was held May 1, with silver dollars being distributed to Sunday school members who brought the most new people. Attendance for Sunday school was 86. Attendance for the worship service was 99, but the pastor counted the Holy Spirit and received his pies as a reward following the service.

The Mother-Daughter Banquet at **WEST PARK** Friends featured a ham dinner followed by a program of poetry reading, a brass trio, and speaker Dorothy Murray of Malone College.

The Mother-Daughter Banquet at **CLEVELAND COMMUNITY** Friends, Ohio (Rod Grafton), was held May 7.

Richard and Linda Sartwell and two daughters were given a royal welcome by **NEWBERG** Friends at nearby Camp Tilikum. Included in the festivities was a "pounding" for the new pastors. A gala farewell was held Memorial Day for both the Ron Woodward family and Steve and Donna Wood and family. Steve, former Christian education minister, is now church-planting pastor at **MOUNTAIN VIEW** in east Vancouver, Washington.

The Central Ohio District Spring Rally was held at **CALVARY** Friends, Columbus, Ohio (Robert Stroup). Pastor John Williams, Jr., of **CANTON** shared a challenging message.



### Head of Prison Fellowship Joins Anti-lottery Group

*St. Paul, Minnesota*—It was during a 1984 World Vision-sponsored trip to Ethiopia to look at famine conditions that former Minnesota Governor Al Quie decided he was opposed to lotteries.

"I was in Addis Ababa, where people were living in corrugated metal shacks, the really poor people," recalls Quie,



who was recently named president of Prison Fellowship Ministries. "In outside markets the food was on the ground on sheets of plastic; that was their supermarket. It was extreme poverty.

"Then there was a more sturdy building nearby, maybe made out of dried clay. People were sitting around outside of it, mostly men. All of a sudden they all stood up and formed a line. I thought there must be a food line where the men went to get food for their families. I asked my guides if it was a food line. I wanted to know who was operating it. They said, 'It's the lottery.'"

Quie was shocked. "I thought to myself, these are poor people getting together whatever money they can and buying lottery tickets instead of food. I thought, 'If ever I have a chance to fight this thing I have to do it.'"

Quie is getting his chance right now. A constitutional amendment that would permit a state lottery will be on Minnesota's ballots in November, and Quie is doing all he can to ensure its defeat.

Once a lottery vote gets on a ballot the odds of it passing are very good. Only once, in North Dakota, has a state's

electorate turned back a lottery effort, according to Quie. He is volunteering his services to Citizens Against the Lottery (CAL), an organization fighting the proposed constitutional amendment.

CAL's willingness to work with people who aren't necessarily opposed to gambling is an important point in its favor, says Quie. "There ought to be a broad coalition all the way from church people who believe it's immoral, people who have a decent sense of public policy, who don't want taxes hidden, people who have a heart for the poor, and all those who are benefiting from the charitable gambling that's permitted now."

—E.P. News Service

## Secular Schools Average Higher Default Rate

Washington, D.C.—Default rates on federal Guaranteed Student Loans (GSL) are low at many Christian colleges, according to a Christian College Coalition analysis of Secretary of Education William J. Bennett's report on loan repayment. The average GSL default rate of all Coalition schools was 7.95 percent, much lower than the national average of 17.5 percent. Some Coalition colleges had no

recorded defaults, while 73 percent of the Coalition's 75 member schools had default rates of under 10 percent. However, six coalition schools had default rates of 20 percent or more, making them targets of Bennett's proposal to expel schools with excessively high default rates from federal loan programs. —E.P. News Service

## World Vision Provides 'Seed Grant' for Ministry to Chicago's Single Mothers

Chicago, Illinois—World Vision has announced that it will provide a \$10,000 "seed grant" to begin meeting the housing needs of Chicago's single teenage mothers in a project known as "New Moms."

New Moms has been providing counseling, schooling, and job training for Chicago's teenage mothers for four years with the help of World Vision, an international relief and development agency known largely for its work with children overseas.

Last year 92 mothers and their children received financial support and emotional guidance from New Moms, located in the Logan Square neighborhood of Chicago. The mothers range in age from 14 to 21.

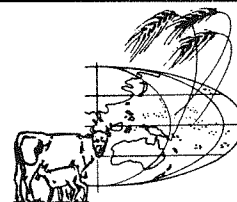
The grant will allow New Moms Director Ellen Kogstad Thompson to provide housing to the young mothers she has been working with since the ministry's beginnings four years ago.

The goal of the New Moms program is to teach teenage mothers how to be independent. "From day one the moms must remember that one day they will be out in the real world. We're simply attempting to better equip them—and through them, their children—for that day," said Thompson. —E.P. News Service

## Cards from American Children Are Sent 'To Russia, with Love'

New York, New York—Thousands of American children are sending handmade birthday cards to Russian children in honor of the 1,000-year anniversary of the Russian Orthodox Church.

In six parcels, the cards from the "Crayon Brigade" are being taken to Russian children by participants of the National Council of Churches (NCC) six Russian study groups this year.



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# Can birthday cards promote peace?

The Edmonds family

The effort was conceived and initiated by Suzanne Nagel, who attends the Trinity Episcopal Church in New York. She invited churches and denominations to participate in the birthday greeting with cards made by Sunday school children.

The project has many purposes, said Nagel. "It breaks down hate, lessens fear, and helps us to see our mutual Christianity. So much of the hate on both sides is manufactured, and our children are afraid. Each child that sits and scribbles away will be less threatened."

"The cards are, for the most part, coming from ordinary Christians all over America," said Kathy Todd, coordinator of the NCC's Ecumenical Travel Seminar program. "This flow of goodwill toward their brothers and sisters in the Soviet Union shows the strong desire on the part of many Americans to get involved and to know each other better. This is a church-to-church project and it illustrates the ecumenical bonds we have across the world."

—E.P. News Service

## OUR FRIENDS MISSIONARY OUTREACH

### Transitions at Rough Rock

In April the Rocky Mountain Yearly Meeting Mission Board appointed Guy and Candy Edmonds of Tillamook, Oregon, as new missionaries to Rough Rock, to replace Bob and Cheri Hampton, whose term ended in June. Just before RMYM sessions in June, the Edmondses moved to the field with their



five children: Cheri, 18; Melodie, 14; Connor, 13; Forrest, 11; and Erica, 8. This fall Cheri will attend George Fox College, where her parents graduated in 1984 and 1987 with degrees in Christian ministries and elementary education.

After a few years of marriage and leaving the Mormon Church, Guy and Candy were converted in 1976. They joined the Friends Church in 1981 and are now members of the Netarts, Oregon, Friends Church. Guy has been a youth/family counselor and was employed the past four years as a caseworker with the Children's Services Division for the State of Oregon. Candy has been a substitute teacher. During three years as foster parents, Guy and Candy opened their home to 25 children.

The Edmonds family has a deep sense of call, concern, and commitment to ministry among the Navajos; pray for them in this new assignment.

In July George and Dorothy Thomas, retired pastors and former missionaries to Burundi, Rough Rock, and Rwanda, will return to Rough Rock for at least three months to assist during the time of transition with new missionary staff. Their primary duties will be serving as pastors to the missionary and Navajo staff, training new missionaries and the Navajo pastoral staff, and act-

ing as consultants (in a shared role with Diane Hutson) to help develop the Navajo church.

At their annual retreat in May, the EFA Missions Commission accepted the proposal of RMYM to continue their ministry to the Navajos at Rough Rock in a shared relationship with the Evangelical Friends Alliance. According to this proposal, Evangelical Friends Mission will administer the Rough Rock Mission, beginning late in 1988. RMYM has agreed to continue full financial support of Rough Rock during the ensuing five-year transitional period.

## OUR RECORD OF FRIENDS

### Births

BLACK—To Becky and John Black, a daughter, February 3, 1988, University Friends, Wichita, Kansas.

BOUDREAUX—To Laura and Duane Boudreaux, a son, Benjamin Michael, April 13, 1988, Friendswood Friends, Texas.

BROWN—To Todd and Carol Brown, a daughter, Ann Elizabeth, March 18, 1988, Alliance, Ohio.

CAMPBELL—To Brad and Barbie Campbell, a son, Corbin Mitchell, January 26, 1988, Boise, Idaho.

COMFORT—To Don and Rhonda Comfort, a daughter, Chandelle Allandra, May 2, 1988, Mt. Gilead, Ohio.

EVANS—To Wayne and Regina Evans, a son, Jarrod Eric, January 23, 1988, Deerfield, Ohio.

GAMBOE—To Don and Tracy Gamboe, a son, Aaron Wesley, May 5, 1988, Ypsilanti, Michigan.

GRIFFITH—To Scott and Nancy Griffith, a son, Ryan Scott, March 18, 1988, Damascus, Ohio.

HARDINGER—To David and Kaye Hardinger, a daughter, Alyssa Kaye, February 26, 1988, Caldwell, Idaho.

HINSHAW—To Dean and Lyonie Hinshaw, a son, Jordan Alan, March 30, 1988, Mountain View, California.

JACKS—To Tony and Diane Jacks, a son, Bartholomew, June 3, 1988, Arkansas City Friends, Kansas.

KNIGHT—To Rob and Anita Knight, a son, Jeremy David, May 9, 1988, Denver, Colorado.

LUTZ—To Ric and Val Lutz, a son, Thomas, May 23, 1988, Northridge Friends, Wichita, Kansas.

MURPHY—To George and Jeannine Murphy, a daughter, Samantha Jean, April 2, 1988, Deerfield Friends, Ohio.

RAMBO—To Russ and Maralee Rambo, a son, Micah David, June 5, 1988, Rose Valley Friends, Kelso, Washington.

RICE—To Wayne and Becky Rice, a daughter, Emily Dominique, May 10, 1988, Trinity Friends, Van Wert, Ohio.

SOMMERS—To Kim and Marc Sommers, a son, Matthew Jamieson, May 3, 1988, Friendswood Friends, Texas.

VIRDEN—To Gerald and Nancy Virden, a son, Jonathan Andrew, May 18, 1988, West Park Friends, Cleveland, Ohio.

VONDERHEIDE—To Shelly and Brent Vonderheide, a son, Jeremiah Remington, April 12, 1988, Bayshore Friends, Bacliff, Texas.

### POSITION AVAILABLE

Friends Bible College invites candidates for the position of Director of Public Affairs and Development. The successful candidate must demonstrate a strong Christian witness, the ability to relate well one-on-one, and be sensitive to people's needs. Interested persons should send requests for duties and qualifications to:

Dr. Robin Johnston  
President  
Box 288, Haviland, KS 67059  
Phone (316) 862-5252.

**WILKINS**—To Mark and Doris Wilkins, a son, Ryan Lee, April 8, 1988, Nampa, Idaho.

**WOODS**—To Donna and Dan Woods, a son, Kevin Duane, April 28, 1988, Haviland Friends, Kansas.

**YENSER**—To Jim and Jackie Yenser, a son, Jacob Russell, June 1, 1988, Trinity Friends, Van Wert, Ohio.

### Marriages

**GRAHAM—LISTON.** Dara L. Graham and Matthew H. Liston, January 9, 1988, University Friends, Wichita, Kansas.

**HAMMONS—JONES.** Kelly Hammons and Garry Jones, May 21, 1988, Fountain Park, Van Wert, Ohio.

**HELM—McDONALD.** Carol Helm and Mark McDonald, July 2, 1988, Newberg Friends, Oregon.

**KNIGHT—TROST.** Arlene Knight and Merton Trost, May 26, 1988, Homedale, Idaho.

**KRAAI—BAXTER.** Delores Kraai and Alvah Baxter, April 17, 1988, Paonia, Colorado.

**LEE—YOUNG.** Roberta Lee and Robert Young, April 3, 1988, Fowler Friends, Kansas, (wedding in Illinois).

**LEMONS—STAFFORD.** Missie Lemons and Randy Stafford, March 12, 1988, Denver, Colorado.

**MAYES—McDANIEL.** Suzanne Mayes and Drew McDaniel, May 29, 1988, Boise, Idaho.

**METZGER—RUSH.** Shelly Metzger and Mike Rush, April 30, 1988, Alum Creek Friends, Marengo, Ohio.

**NINE—ZIELKE.** Nicola Arlene Nine and Steven Mark Zielki, June 4, 1988, Boise, Idaho.

**PACE—BLYTHE.** Terry Pace and Cory Blythe, May 7, 1988, Paonia, Colorado.

**PITTS—GRUND.** Daryla Kay Pitts and Galen Evan Grund, June 11, 1988, Booker Friends, Texas.

**PRICE—ADAMS.** Kristin Kay Price and Gary Lee Adams, June 11, 1988, Boise, Idaho.

**PYATT—CLIFTON.** Sherri Pyatt and David Clifton, April 2, 1988, Denver, Colorado.

**RIESS—EMRY.** Cindy Jeanne Riess and Scott Duane Emry, July 1, 1988, Nampa, Idaho.

**SNYDER—RASOR.** Hazel Snyder and Jerry Rasor, June 4, 1988, Orange Road Friends, Westerville, Ohio.

**STEWART—WILCOX.** Carmeis Stewart and Virgil Wilcox, May 6, 1988, Allen, Nebraska.

**THOMPSON—HARLIN.** Debi Thompson and Darrell Harlin, June 4, 1988, Rose Valley Friends, Kelso, Washington.

**TOEBBEN—SAMPSON.** Dru Toebben and Bill Sampson, April 23, 1988, University Friends, Wichita, Kansas.

**TROYER—ROBERTS.** Julie Troyer and Mike Roberts, May 6, 1988, Haviland Friends, Kansas, (wedding in Idaho).

### Deaths

**BARRINGTON**—Lester Barrington, April 14, 1988, University Friends, Wichita, Kansas.

**BERGER**—Charlotte (Griffith) Berger, March 29, 1988, Damascus, Ohio.

**BORTON**—Leonard L. Borton, 65, April 19, 1988, Battle Creek Friends, Michigan.

**BRADFORD**—Janie Bradford, minister, 97, April 22, 1988, Washington, Pennsylvania.

**CARLSON**—Elsie Carlson, May 1988, Stark Friends, Kansas.

**DIVOKY**—Susan Divoky, April 13, 1988, University Friends, Wichita, Kansas.

**EVANS**—Florence Evans, 84, April 19, 1988, Salem, Ohio.

**GRIFFITH**—Mabel Griffith, 86, May 13, 1988, Damascus, Ohio.

**HAARDT**—Louise Haardt, April 22, 1988, Friendswood Friends, Texas.

**HINDMAN**—Bobby Hindman, 18, June 12, 1988, La Junta, Colorado.

**HOSKINS**—Edward Hoskins, April 1988, Cedar Rapids, Iowa.

**JONES**—Evelyn M. Jones, 75, May 23, 1988, Trinity Friends, Van Wert, Ohio.

**JUDD**—Frank Judd, May 16, 1988, Newberg Friends, Oregon.

**KEPNER**—Alice Kepner, March 26, 1988, Greenleaf Friends, Idaho.

**KNIGHT**—Minnie Knight, May 4, 1988, Alliance Friends, Ohio.

**KNIGHT**—Roy "Pop" Knight, minister, 97, June 29, 1988, Newberg Friends, Oregon.

**MARCELLUS**—May Marcellus, June 14, 1988, Emporia Friends, Kansas.

**McHENRY**—Walter McHenry, June 15, 1988, University Friends, Wichita, Kansas.

**MILLER**—Jack Miller, 60, June 5, 1988, Alliance Friends, Ohio.

**MILLS**—Betty Mills, June 4, 1988, Newberg Friends, Oregon.

**MITCHELL**—Franklin Mitchell, 73, April 30, 1988, Ypsilanti Friends, Sebring, Florida.

**PUCKETT**—Cyril Puckett, March 22, 1988, Greenleaf Friends, Idaho.

**TUCKER**—Mamie Tucker, June 13, 1988, Coffeyville Friends, Kansas.

**WINKLER**—Thomas Winkler, May 5, 1988, University Friends, Wichita, Kansas.

**WINN**—Roselia Winn, April 19, 1988, Alliance Friends, Sebring, Ohio.

## OUR WIDER FAMILY OF FRIENDS

### Ministers Conference

The Fourth Friends Ministers Conference will take place April 20-24, 1989, in the Sheraton Denver Tech Center, Denver, Colorado. All Friends ministers and their spouses are invited to attend.

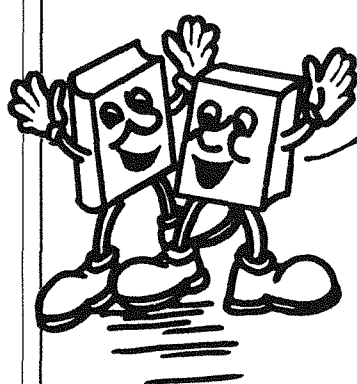
The theme will be "By My Spirit, Saith the Lord" with major speakers including Richard Foster, Ted Engstrom, Harold Englund, Howard Macy, Frank Tillapaugh, Louise Wilson, and David Brock. The worship sequence will be built around the following themes: The Pastor's Inner Life, Relationships with Family and the Church Family, Strengthening the Body Life, and Outreach. Several workshops are also planned.

### First International Congress on Quaker Education Affirms Three Hundred Years and the Future as Well

On April 7-10, the Friends Council on Education, the Friends Association for Higher Education, and Guilford College cosponsored the First International Congress on Quaker Education. Guilford College in Greensboro hosted the Congress.

The Congress marked the first time in three hundred years that educators in Quaker schools, colleges, graduate schools, and study centers from throughout the world, serving all ages, have gathered to consider the nature, practice, and future of Quaker education.

Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching and author of the book *College*,



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# Can Quakers minister in South Africa?

Ernest Boyer



presented the opening address entitled "A Challenge to Quaker Education."

David Mallery of the Friends Council on Education and the National Association of Independent Schools led Congress participants in discussing and discovering "What Is the



Wehmiller

Quaker Educational Process?" Paula Lawrence Wehmiller of the Wilmington Friends School gave a stirring speech on "What Do We

Bring to the Educational Process?"

Congress attendees represented Quaker educational institutions throughout the world. Over 140 institutions and 400 participants were a part of this first gathering.

## FWCC Gathering Looks to Next Half Century

"Today is the beginning of the next half century" was a fitting greeting sent from Friends World Committee for Consultation's World Office in London to the Section of the Americas on the occasion of its 1988 Annual Meeting. Held from March 18 to 20 in Indianapolis, Indiana, the Annual Meeting marked the close of FWCC's Fiftieth Anniversary year.

Elise Boulding, a futurist, activist, and scholar, described to more than 300 Friends at First Friends, Indianapolis, a

"200 year present," which began with an understanding in 1888 that war was obsolete, an understanding that has been evolving until this half-way point, 1988, when the capacity to envision a peaceful world needs repair.

A challenge to reach beyond familiar, middle-class meetings to inner-city minorities was issued Saturday evening at Plainfield Friends Meeting, where Marlene Pedigo described the founding and development of The Chicago Fellowship of Friends.

A suggestion for linking Latin American Friends through the Peacesat network of satellite communication was received enthusiastically.

Thirteen International Quaker Aid projects approved by the Annual Meeting included two new ones: Peruvian Friends agricultural project, and a project undertaken by Guatemalan Friends to help their neighbors living in the nearby Guatemala City dump.

The 17th Triennial will be held in Tokyo, Japan, from August 19 to 27.

## Friends Consider Sending Delegation to South Africa

A group of participants from the first International Congress on Quaker Education, held in early April at Guilford College, met at the invitation of President William Rogers and Judith Harvey, director of Friends Center at Guilford, to consider the advisability of sending a Quaker delegation to South Africa.

Consultants at the Congress made recommendations to further this deliberation: A delegation would be undertaken in the spirit of reconciliation and in support of negotiation. The delegation, only initiated after careful thought, would be done in consultation with Friends in

South Africa and Friends in North America and other Quaker centers.

Still very much in the preliminary stage, with no set time frame or program yet planned, Guilford College was asked to continue these explorations with others.

## Friends Gather for Conference on Mission and Service

From April 11 to 15, twenty-six Friends from several yearly meetings and Quaker organizations around the world gathered at Woodbrooke College, Birmingham, England, for a conference on mission and service.

Sponsored by the world office of the Friends World Committee for Consultation, the purpose of the conference was to provide an opportunity for Friends to learn of each other's faith and work, to grow in understanding our diversities, and, above all, to seek God's help in finding ways to respond to the ever more urgent physical and spiritual needs of our fellow human beings.

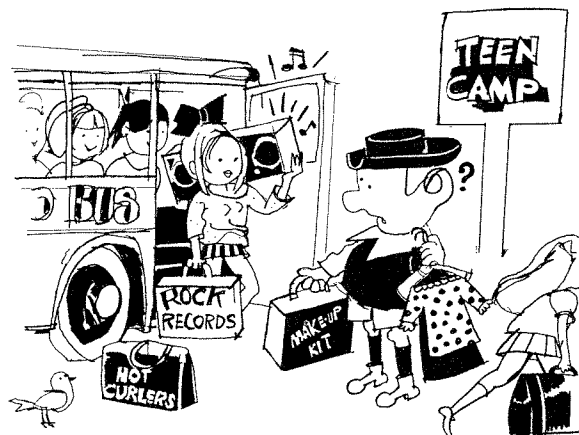
Woodbrooke is part of Selly Oak Colleges, a Christian Centre for Education and Training. It has a strong missions training

section. Martin Conway, President of Selly Oak, shared four issues that are paramount for the church in mission today:

(1) The era of foreign missions is now ended, and the era of world missions is beginning. (2) The Gospel stands in polemic relationship with every culture. (3) Christians must confront systems of evil in the world today. (4) Christians must also recognize and respond appropriately to the resurgence of other world religions.

A significant amount of time was used in sharing not only information concerning the areas and kinds of Friends ministries, but also sharing experiences of personal faith, and that which motivates our respective mission and service efforts.

Of benefit also were the descriptions of different kinds of ministries, from evangelism/church-planting methods to programs for peace and justice, as well as environmental and social concerns. The breadth of the ministries represented confirmed the call upon Friends to wholistic service in the name of Christ, and also confirmed that mission and service cannot be separated.



RAY BENNETT



# An Angel Called Anna

BY GARY FAWVER

**I**N THE midst of all the busyness of the summer with large groups of day campers and the many picnic groups and retreats, came one special individual into my life—An "angel unawares," who affected me very deeply.

Her name was Anna, by her own description, "a simple person with simple needs." This diminutive and spritely "little old woman" as she called herself, barely stood much above my belt buckle.

She was scheduled to come to Tilikum for a summer Elderhostel program. When it was canceled, she wrote: "Your Elderhostel on 'Contemporary Christian Thought' appealed to me. During my studies at the universities in Heidelberg (Ph.D.), Berlin, and Munchen (M.A.), and throughout my professional life as a teacher, I have been involved in an ecumenically minded parish as a Catholic."

At the encouragement of her son, she called me. She explained that she would have transferred to one of our later programs, but she would have forfeited her super-saver roundtrip fare from Cincinnati, Ohio. Couldn't she come and spend the week all by herself? How could I say no, even if I had wanted to?

There she stood, as I drove up to the bus stop, a little woman with one medium-sized suitcase, a briefcase, and a countenance of joy and serenity. She had such a deep German accent, at times

I could hardly understand her.

She told me that somehow in reading the description of Tilikum in the Elderhostel catalog she knew this was a place of peace. And peace she needed, since she was very busy in volunteer ministries in the inner city of Cincinnati. The city in the summer was hot, noisy, frustrating.

Anna's son had taken *The Spiritual Exercises of St. Ignatius*, one of the great masterpieces of devotional literature, and put together a week-long retreat for her. And so Anna would use these systematic meditations and prayers to examine and revitalize her spiritual life while at Tilikum.

Her daily schedule for those seven days was quite simple—up early and a slow walk around the lake and woods for several hours until she reached the Quiet Place (small meditation chapel). Before noon, back out around the lake for some wild blackberries, a light lunch, and back to the Quiet Place for the afternoon. In the coolness of the evening she would walk a little more. Early to bed. Her tools—prayer, meditation, deep thought, Scripture reading, journaling, and the printed *Exercises of St. Ignatius*.

I made it a point to check in on her each morning and evening. We would chat briefly. She shared that she had been so deeply grieved over the Nazi regime while

living in Germany that she left toward the end of the war and has worked as a peacemaker ever since. She asked questions about certain Quaker viewpoints and we enjoyed talking of our common bond in Christ, and His answers to our prayers.

There was always this sense of calmness about Anna. And deep, certain joy! She took delight in the children's laughter and the beauty of the surroundings. And then she was gone! Back to Cincinnati.

Two brief postcards came, and then this letter:

"Dear Susan and Gary,

I can hardly believe that already a month has passed since you welcomed me into your home and gave me everything I needed, and more, for the most special retreat I ever had. Thank you again that you took the risk.

"I was so contented at Tilikum in the Quiet Place, hiking on the lovely grounds around the lake, listening to the sounds of nature and sometimes of happy children . . . This peace has not left me.

"All kinds of requests awaited me, like correspondence with a German agency on behalf of an old immigrant, tutoring a student for exams at the university in "Modern German Literature and Civilization," little services for a sick neighbor, and my regular work with my fellow senior citizens. Today my heart is full of joy. Yesterday evening, starting when a mild sun set over the rural scenery and ending under the silver sickle of the moon, I took part in an event that crowned the efforts of many many people: The dedication of their new church. Yesterday evening the parishioners came and filled the church, or, rather, CHURCH came

into being when they became wholly present in song, and prayer, and silence, and listening as the People of God. The SPIRIT was moving.

"Reflecting gratefully on this I thought of you all this morning, as I often do, and how what you created and are planning to build opens people young and old for amazing grace . . . How rich your gardens were! I tried to describe them to my son and others and how I enjoyed the potatoes and ears of corn you harvested.

"Soon, the sixth and last 'semester' of RENEW will start in our parish. I am with a small group of about ten people, all younger than I, meeting once a week for six weeks, praying, reading, and pondering Scripture and trying to find ways of applying the word of God to our daily lives in the home, the parish, and beyond. Tilikum was a wonderful preparation. It is not a remembrance of an experience in the past, it is a living memory.

"Love and best wishes, Anna"

The two of us, Gary and Anna, Quaker and Catholic, but brother and sister in Christ—both members of the Church, the Body of Christ—ministered to each other. Tilikum was the common ground that brought us together. Thank you, Anna, for the risk you took with us. And the love of Christ that bears witness to all such risks. EF

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