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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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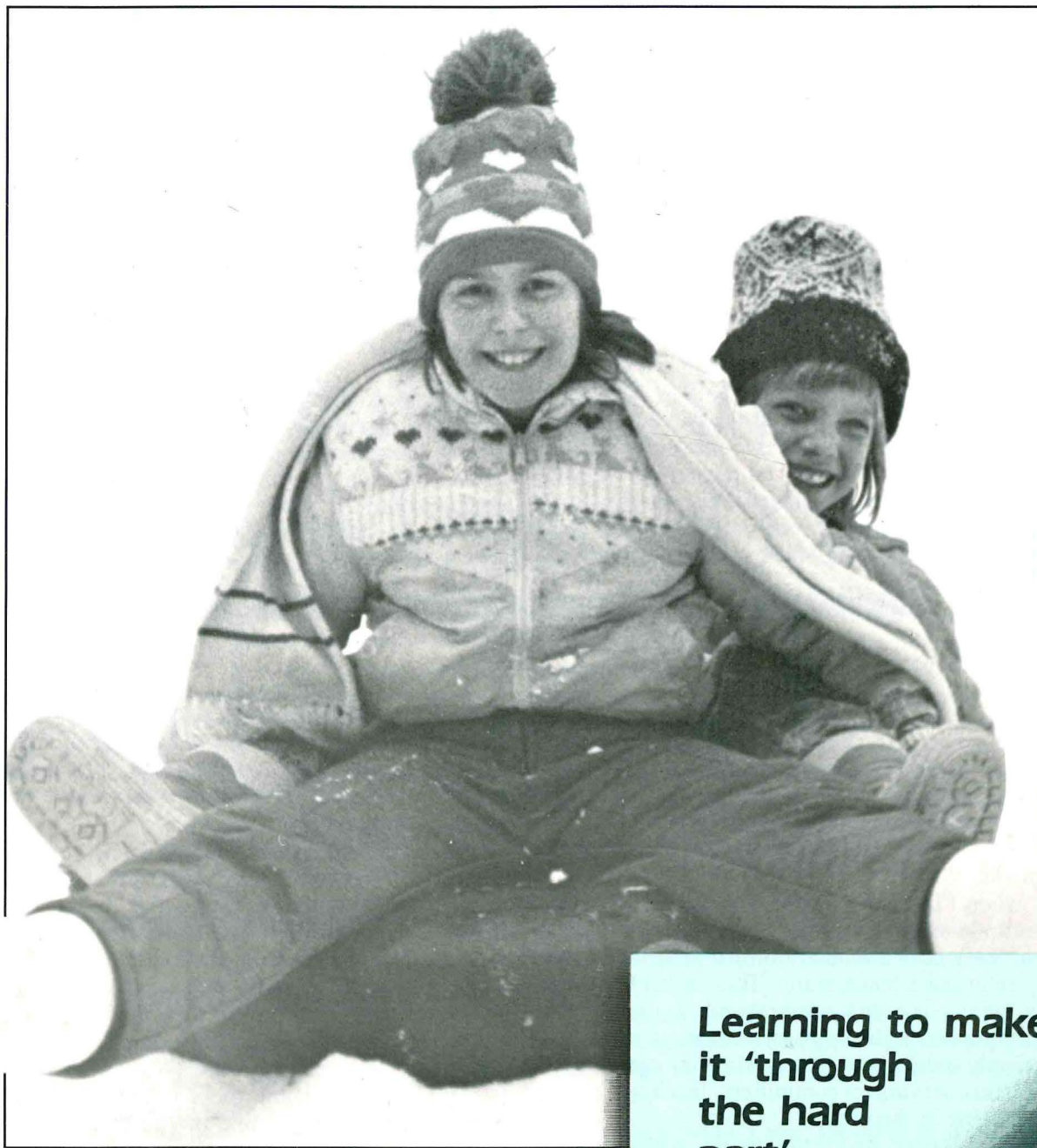
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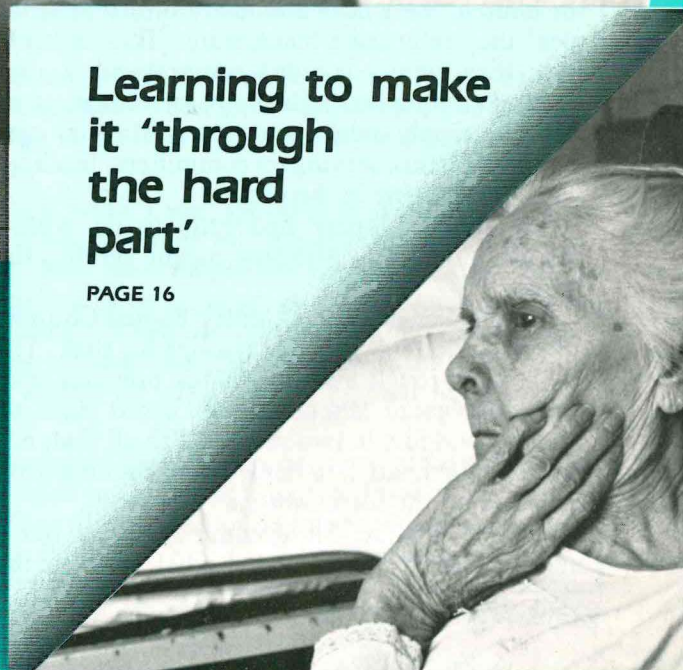
*January / February 1989*

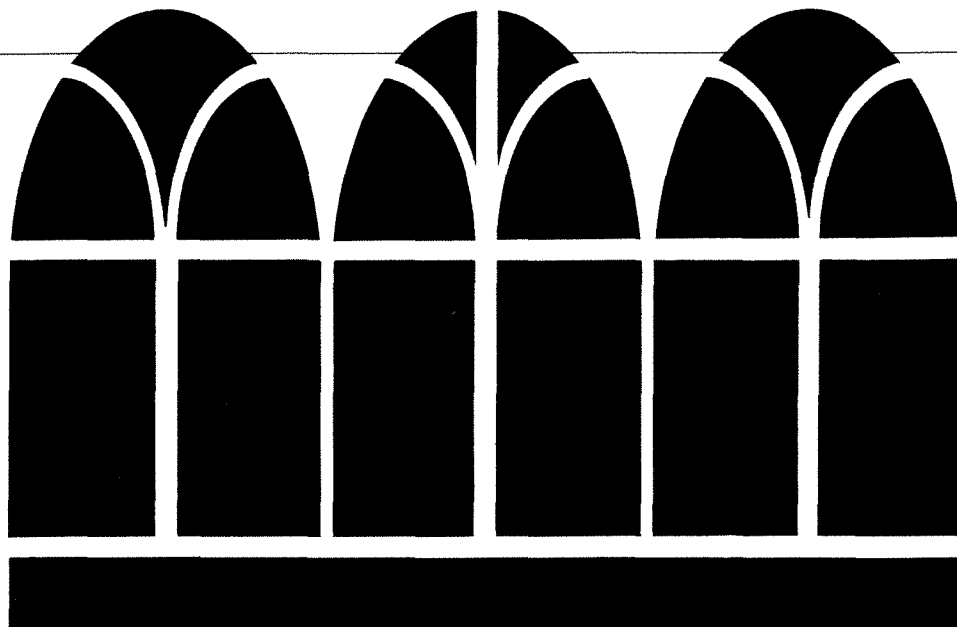
# EVANGELICAL **FRIEND**



**Learning to make  
it 'through  
the hard  
part'**

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# *Giving an Ingrown Church An Outward Focus*

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BY FRANK TILLAPPAUGH

**A**FTER a year of following Jesus Christ and being trained by parachurch organizations, my wife and I could have been told, "There is an apartment complex; move in and start ministry," and we would have understood: move in, meet people, present the Gospel in a variety of ways, and perhaps hold a Bible study in our apartment.

Later, when I became a pastor, I found not everyone shared that understanding. When I suggested to people in the church, "Let's have a ministry in that apartment complex," they returned a blank stare. They didn't reject the idea; they simply couldn't comprehend it. Terms like apartment complex, military base, college campus, and ministry simply didn't go together. Ministry meant passing out bulletins, serving on committees, teaching Sunday school, or singing in the choir.

In short, ministry had little to do with reaching beyond our walls. Ministry meant serving the people inside.

When I came to Bear Valley Baptist Church 17 years ago, there were some good reasons for that. The church had gone through five pastors the previous seven years. The congregation (attendance 40) hadn't made a payment on their building in two years. With all that, no one had energy or inclination to think about reaching people in the community; the focus was survival.

Before I came, for example, most of one business meeting was spent discussing whether to fix the broken

typewriter in the church office. They finally decided they didn't have the money to fix it, but a member who lived near the church had a typewriter so if the pastor needed one, he could walk down two or three doors and ask to use it.

We soon learned our church's focus on internal matters wasn't that unusual. Ever since, I've struggled, prayed, and studied to answer—what does it take to get a church to reach out to the community? How can we move beyond the "fortress mindset"?

To my joy, over those 17 years I've seen our church develop an outward focus. Currently we have 25 outreach ministries that target, for example, unwed mothers, jail inmates, international students, singles, the unchurched elderly, and those in cults (and their family members). Here are some of the principles that have helped give an ingrown church an outward focus.

## *Bring People Face to Face with the Needs*

The first way to expand people's vision is getting them to see, up close, the great needs of others.

**T**HIS is harder than it sounds, because most churches have value systems that don't emphasize getting involved in the complex world outside the church. Before World War II, America remained predominantly rural, and thus, American churches were built upon rural values: sameness, harmony, maintaining the status quo, smallness, being established. During the

frontier era, for example, the Methodists and Baptists were tremendously successful in planting churches that capitalized on these values.

Since World War II, however, America has become increasingly urban and taken on the urban values: change, diversity, conflict management, bigness, and mobility. Tom Peters, coauthor of *In Search of Excellence*, maintains that in today's world we must learn to *Thrive on Chaos* (the title of his recent book).

Yet in many cases, the church has clung to "stay at home" understandings that say, in effect, "God's work is to be done in God's house," not in the world at large. Consider the burgeoning population of single adults. Over a decade ago we had a typical singles ministry in our church: seven or eight singles, who had been raised in Baptist churches, meeting in a corner of our building.

The original room we rented holds one hundred people, and we filled it and then rented a restaurant in another shopping center. Soon those two groups gave birth to a group that met in a condominium clubhouse. The group of seven or eight has grown to more than two hundred.

The rural values of harmony and smallness and maintaining the status quo do have an important place in a church in an urban age, especially within small groups.



But to minister effectively to those outside the church, we have to help our people hold these values less tightly. That's where the face-to-face exposure to community needs comes in. Let me illustrate.

*very hurting part of our culture represents a great opportunity.*

Recently I received a letter from James Craig of the West Lafayette (Indiana) Christian Church, who shared a creative idea: "One November Sunday, with no prior notice (except for a few key tour personnel), we asked our congregation to grab their coats and head out the door. Chartered city buses carried us through trailer parks, sprawling new subdivisions, apartment complexes, stately old neighborhoods, and student housing. Carefully prepared scripts read by the tour guides helped us see 100,000 people living in more than 52 apartment complexes, 150 subdivisions, 23 student dormitories, 15 mobile home parks, and 19 nursing homes. Half are unchurched, and informed estimates indicate that five thousand unchurched families in our community are open to enrolling their children in Sunday school, participating in Bible study, or identifying with a local church. What a challenge!"

### *Highlight Ministers, Not Managers*

The best way to encourage people to minister is to show them other people in the congregation who are ministering. But in most churches, I've discovered that the spotlight is given to those who manage, not to those who minister. And the message isn't lost on the congregation: The really important work here is to serve on a board or committee.

When I came to Bear Valley, 40 people attended and the constitution required approximately 12 committees. The shocking thing was that this did not seem odd to anyone. Oh, everyone groaned about the committees, most of which were not functioning, but it had never occurred to anyone that there might be a better way to run a church. To solve this problem one of the conditions of my accepting the pastorate was that the church restructure into a single deacon board and abolish almost all committees.

My experience combating committees is not unique. Several years ago I was invited by a pastor friend to attend his church's monthly council meeting. The church had ten boards, and the ten board chairs formed the church council, which led the church. My friend lamented that church members were fighting one another, and the church had almost no ministries beyond its walls. Furthermore, the six to eight internal programs were faltering. Essentially, he said, they didn't know where they were going, and they weren't having any fun getting there.

The council meeting opened with prayer, and then the chairman said, "Let's hear the minutes from the last month's meeting." But before the minutes could be read, one council member interrupted with, "What is our guest doing here?" The chairman explained that when they finished their business I would speak about developing strategies for outreach. The questioner responded, "I don't think that outsiders should be in this meeting. What we are discussing here is none of his business."

The chairman, clearly upset, said, "I don't really care what you think. Let's read the minutes and go on with the meeting."

The antagonist insisted, "No outsiders should be in this meeting, and if you don't ask him to leave I insist we take a vote."

Two voted for me to leave, four voted for me to stay, and four abstained. The pastor told me later this incident typified the bad blood between the chairman and the other man.

The next week I was speaking in New Mexico, and during a break, two men told me about their ministry in local bars. They meet for an hour of prayer two mornings a week, and on those evenings go into designated bars as "bar chaplains." When we finished talking, the younger man threw his arm over the shoulder of the older man, and they walked off, clearly enjoying their ministry and each other.

As I watched them go, I wondered at the difference between these two guys and the two I met the previous week. Then I recalled a speaker's illustration that

*(Continued on page 11)*





## THE SUNSET PRINCIPLE IN RECONCILIATION



BY LON FENDALL

**A** NUMBER of years ago the federal government attempted to curtail runaway spending by adopting the "Sunset Rule" in federal budgeting. The idea was that programs should have a specified termination point, instead of being allowed to continue indefinitely. In other words, these programs should have a built-in sunset provision. Obviously, it didn't solve the problem, but maybe without it the federal deficit would be even higher.

I want to propose a different sunset principle that needs to be applied when there are conflicts between people, particularly brothers and sisters in Christ. This sunset principle is derived from Ephesians 4:26-27 (RSV): "Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil." A supporting passage is from the Sermon on the Mount, Matthew 5:23-24: "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

Both passages convey a sense of urgency in dealing with interpersonal conflicts. The Ephesians passage urges prompt initiatives to seek reconciliation with the objects of our anger. The Matthew passage does not indicate the specific cause of the conflict, but makes it clear that timing is vital in reconciliation. Not even something as important as worship should stand in our way when the Holy Spirit prompts us to go and seek reconciliation.

Recently I was dealing with the nineteenth century divisions among Quakers in a course on Friends history. Yes, folks, we did have divisions, splits, schisms—there's no pretty word for what

happened. It's common to joke about the Baptists and other denominations that have divided endlessly because they seemingly can't get along with one another, but who are we to talk?

The really painful part of telling the story of the two major splits in the nineteenth century is the need to be candid about the lost opportunities for reconciliation. In 1822 the elders of Philadelphia Yearly Meeting discussed the controversies surrounding the doctrinal positions that had been taken by the "weighty Friend," Elias Hicks. It was proposed that Hicks and his supporters be invited to an elders meeting to answer questions about the soundness of his views. Unfortunately, the meeting did not occur, and in five years Friends in the U.S. were divided, roughly in half, between the defenders of Hicks and his critics, who came to be labeled "Orthodox."

The failure to come to grips with the issues that eventually split Friends in 1827 was a lost opportunity, a violation of the sunset principle. Conflicts must be dealt with in their early stages or the disputants become almost hopelessly divided. The five years that passed after 1822 saw the two sides draw farther and farther apart, making reconciliation difficult, almost impossible.

In no way am I suggesting that the issues in the 1820s were trivial and could have been settled in one or two elders' meetings. There were very heavy doctrinal questions involved and there's no way a mediator could have brought the factions together just by using some clever techniques from a conflict resolution manual. But I believe reconciliation would have been possible, assuming Hicks and the others would have been willing to deal head-on with the issues and seek the healing power of the Holy

Spirit and the enlightenment of the Holy Spirit to identify errors and wrong emphases.

A similar opportunity for reconciliation occurred about 20 years after the split in Philadelphia Yearly Meeting, this one centered in New England Yearly Meeting. Again, there were some very important doctrinal issues and worship practices involved in the dispute, but these were imbedded in some sharp clashes of personality. When John Wilbur began to actively oppose Joseph John Gurney, the British Quaker, who seemed to win the backing of the majority of New England Friends, there was a wonderful opportunity for reconciliation. Instead Wilbur was dealt with in a questionable power play. The committee set up to examine the issue was made up mostly of Gurney's supporters and eventually Wilbur's monthly meeting was disbanded after it refused to disown him.

Was Gurney right or was Wilbur right? That's the wrong question. The point is that Friends seemed to have been more determined to toss Wilbur out than to seek reconciliation. Once the opportunity had passed, once the sun had gone down, figuratively speaking, it would have taken a miracle to heal the wounds.

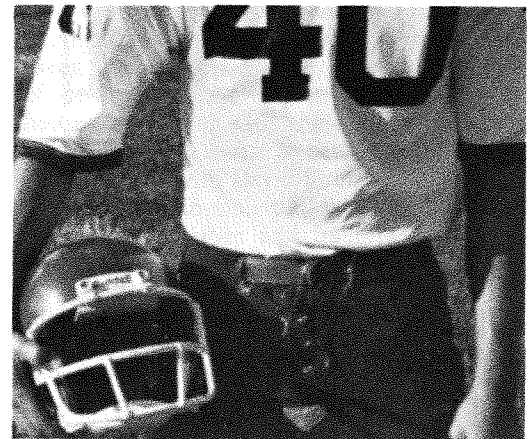
The lesson should be clear. Timing is absolutely crucial in dealing with conflict and alienation. Contrary to the adage, time does not heal all wounds. Missed opportunities usually cause infection, not healing. As difficult as it is, we must seek the Lord's special grace to deal with the conflict situation before positions have become hardened and battle lines drawn. I think that's what is meant by the "sunset principle" in Ephesians. **EF**

# EVANGELICAL FRIEND

COVER: The enthusiasm and  
joy of children playing is a  
reminder to us all to revel in  
God's creation.  
(Photo by Ron Staples)



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# EMILY AND MANDY

## *Saved by Prayer*

BY LAVERN MUHR

**H**AS YOUR church learned to pray so that God will move miraculously? Two churches in Oregon have learned this lesson recently, North Valley Friends and Hillsboro Friends. Their prayers and determined efforts have helped to save the lives of two desperately ill young girls.

Two-year-old Emily Smith of North Valley, Newberg, Oregon, and six-year-old Mandy Van Vleet of Hillsboro, each needed a liver transplant operation in order to live. The way Emily and Mandy got their transplants in time to save their lives is a story of answered prayer and God's care.

Emily Smith was born with damaged bile ducts as a result of what the doctors call Biliary Atresia. Bile was not able to pass from the liver into the intestines. Without the filtering action of the liver, bile remained in Emily's blood stream and collected under her skin. This excess fluid caused severe itching and gave an olive green tint to her skin and eyes. Moreover, her liver began losing its ability to process blood. Emily's spleen swelled in its effort to process blood for the liver making her stomach unusually large.

Emily was seven weeks old when her doctor diagnosed the disease. Two "Kasai"

surgeries were done at that time to connect branch bile ducts in the liver directly to the intestine, which helped, but not enough.

About the time Emily was diagnosed with Biliary Atresia, her father, Rawlen, had the opportunity to switch insurance companies. The new health plan would fully cover the transplant operation. The waiting period before the new policy took effect gave Emily the chance to gain weight to the required 20 pounds. Fortunately she would still be under age two, the age by which her doctor felt that the operation should take place. God's loving care opened the way for the insurance change for the Smith family at just the right time.

The Smith's insurance company would cover the entire \$125,000 for the operation, but Emily would also need medication for the rest of her life to fight off the possible rejection of the new liver. The new insurance company would only pay for 18 months of this needed medication, which costs about \$8,000 per year. Liver transplants and the attendant antirejection drugs are costly.

In love, North Valley Friends Church set up a trust fund for Emily. The trust fund was to help with medical and related expenses. Several groups held fund-

raisers for Emily. One couple in the church bought some property that had Christmas trees on it. The trees were given to the trustees of the fund, who set the price at \$6 per tree. According to Rawlen, they were able to raise \$11,000 in just two weekends by selling the trees. One couple, who were just driving through Newberg, heard about the Christmas tree sale for Emily. They left \$500 and didn't even take a tree. God touched and opened people's hearts.

Rawlen and Lois Smith flew to Los Angeles to put Emily on the liver transplant waiting list. They learned that the sickest babies who need transplants most are given priority. Rawlen and Lois were given beepers to alert them the moment a liver was available for Emily.

For the next eight months, Rawlen and Lois became walking alert systems. There was one false alarm, but no liver for Emily. Emily's condition began to deteriorate quickly. Her doctor was seeing her weekly and felt that Emily only had two more months to live. Time was running out. What else could they do?

Rawlen and Lois turned to their church family, North Valley Friends. It was this family that gathered with the Smiths during Sunday worship and prayed for Emily. One person specifically prayed that a liver



House built and raffled off as a fundraiser for Mandy's medical expenses.



**Emily Smith**

would become available soon and that Emily's body would accept the new liver as if she had been born with it. The next Thursday, the beepers were for Emily. It was no false alarm. Four days after being prayed for, Emily was on a plane to Los Angeles.

Early on a Friday morning, Emily began the long operation that saved her life. Shortly after her operation, a nurse commented to Rawlen that Emily was accepting the new liver as if she had been born with it. This echo of the prayer for Emily from an unknowing nurse confirmed to Rawlen that God hears and answers our prayers. Emily continues to improve.

While Emily has attended North Valley Friends since her birth, Mandy was prayed into Hillsboro Friends Church. Mandy's grandfather, Allen Cole, is the pastor of Hillsboro Friends. Early in 1988, he told the congregation how sick Mandy was.

Mandy was born with Alagille's Syndrome. Her diseased liver was unable to cleanse her system or to make the vital proteins her body needed to thrive. Excess fluid caused Mandy's skin and eyes to have a green hue. Severe itching caused Mandy to scratch her skin until sores appeared. Weighing less than 25 pounds, Mandy also suffered from restricted blood flow to the lungs. Her cholesterol level was about ten times higher than normal. There was imminent danger of a stroke or of developing coronary artery disease. Mandy lived with her parents, Richard and Brenda Cole, in Colorado, where the doctors felt they had done all they could do for Mandy.

Richard had attended Hillsboro Friends as a teenager and felt that if he could get a job and move his family to Oregon, Mandy would have a better chance. At

five, Mandy's time for chances for a better life or any life at all were growing short.

One man in the church was moved to pray for Mandy's health and the possibility of moving to Oregon. He prayed as though he knew Mandy, although they had not yet met. This man's prayers along with others in the congregation opened the door for her to move to Oregon.

An electrician in the church, David Jerome, had an unexpected opening and interviewed Richard for the job. Richard was hired as an electrician's apprentice. A house was found with the help of another church family. God answered prayer to enable Richard and Brenda to move to Oregon.

After moving to Oregon, Mandy was placed in the care of doctors, who tested



**Mandy Van Vleet**

and evaluated her. It became the opinion of the doctors that she needed a liver transplant. Richard and Brenda had neither the money nor the insurance coverage for the needed transplant. Also, the state of Oregon had recently dropped its program for people who needed organ transplants. Although there were no official state programs, there was a list of people who needed transplants. Mandy's name was put on that list to be helped if money became available.

Hillsboro Friends Church has a large heart but not a large bank account. The finances Mandy needed just to be put on a list to receive a liver seemed out of reach for the church. Hillsboro Friends decided to try to help Mandy any way possible. Time was the major problem. The church had only weeks or months to raise at least \$60,000 needed for a down payment.

In order to better coordinate fundraising activity and to make an effective community impact, Hillsboro Friends elected

to work with COTA, the Children's Organ Transplant Association, a small nonprofit group based in Bloomington, Indiana. No money from the fund-raising effort goes to COTA but toward a child's needed expenses. The "Save Mandy" campaign, with COTA's help, was now official.

Along with the usual methods of fund-raising, Tony Troyer at Hillsboro Friends asked God for a special way to raise a lot of money quickly. Since Tony builds houses for a living, God showed him that he could build a house to benefit Mandy. Tony worked with David Jerome to set a daring project in motion. Mandy's house was born in prayer and built in faith. Many local contractors donated labor and/or materials to build Mandy's House—such as framing, roofing, and plumbing, to name just a few. People of the church were also able to help.

To maximize the return from the house, it was decided to raffle off the house, selling the tickets for \$10 each. A miniature version of the house was built and used as a movable ticket stand at several community events. Not only did the community assist generously, but the people at Hillsboro Friends were given the opportunity to minister to the community also. Several people whose loved ones were suffering from serious diseases were able to talk to Mandy volunteers. Many stories were shared of losses to death and of victories won over death. Just weeks before the drawing on the house, one young mother felt led to pray for the donor's family, since a child would die in order for Mandy to live.

The drawing for Mandy's house was held on August 27, 1988. About that time, the state-funded program for organ transplants was reactivated. Mandy and possibly four or five others became eligible to receive state-funded transplant surgeries.

On September 2, just days after the house raffle, Mandy underwent liver transplant surgery in Wisconsin. Mandy's operation took six hours. The short operation time (half of the predicted time of 12 hours) helped Mandy recover quickly. Today, Mandy is home with her family in Hillsboro.

The key to Emily and Mandy being alive today is the fact that many people prayed earnestly for them. Not many of us know a small child who is dying of liver disease; but we all know and love someone who is dying from sin. Our earnest, united prayers can help save the lives of those we love who don't know Jesus. This gift of prayer helps each one of us take part in God's work. That's a miracle! **EF**

*LaVern Muhr is a member of Hillsboro, Oregon, Friends Church.*



**Lament for a Son**

Nicholas Wolterstorff

Eerdmans, 111 pages, pb, \$6.95

This little book is a selection from the diary kept by Nicholas Wolterstorff after the accidental death of his son. For anyone sharing a similar loss this should be helpful. We are led from the first numbing shock of the telephone call to over a year after. The grieving is deep and long, and eloquently expressed. We are made to feel the despair of all the things planned in the son's life and now never to be done; the emptiness of his old room; the despair that "Now it's all over." Like Job, Wolterstorff asks why this suffering, why does it last so long?

He rejects the common clichés offered him and goes for the harder answer: "Instead of explaining our suffering God shares it," for he remembers that God, too, had a Son who died young.

—Lauren King

**Evidence Not Seen**

Darlene Diebler Rose

Harper &amp; Row, 224 pages, \$13.95

*Evidence Not Seen* is an account of the author's experiences in a Japanese prisoner-of-war camp in Indonesia during World War II. Comparable to Corrie ten Boom's *The Hiding Place*, it is a dramatic reminder that God is in control in this world, working all things together for good.

Darlene Diebler and her husband, Russell, were missionaries in New Guinea when the war broke out in the Pacific. They were transferred to the island of Celebes for safety; however, the Japanese invaded here also and the Dieblers were sent to separate prison camps. Russell died there; Darlene survived four years of captivity and hard labor, including months of solitary confinement and interrogation as a supposed American spy. Forced to sign a false confession and sentenced to execution, Darlene was miraculously reprieved. Throughout it all her faith remained strong and her witness touched the lives of others, including the camp commander.

*Evidence Not Seen* is well-written and interesting. Through it all, however, the reader doesn't really get to know the

author—there is a sense of reserve. This is probably because Mrs. Rose is a truly humble person, striving to tell more of God than of herself. After the war, the author remarried and returned to New Guinea, where she lived as a missionary for nearly 30 years.

Good companion reading is Anna Nixon's book, *Delayed, Manila*, another missionary story of WWII internment.

—Louise M. Sargent

**Ecology and Life, Accepting Our Global Responsibility**

Wesley Granberg-Michaelson

Word Books, 1988

Wesley Granberg-Michaelson, author of *Ecology and Life*, is a founder of the New Creation Institute, "an organization devoted to educating the church in environmental issues and the theology of creation." The first half of his book is a keen analysis of our endangered planet (of the pollution and waste that endangers the future for generations to come), and a reaffirmation of the biblical basis for stewardship and for faith in the vision of shalom. The second part of the book is a series of theological essays interpreting biblical messages relating to the "defense of creation." *Ecology and Life* is one of a series on Christian Conscience being published by Word, Incorporated.

The fifth chapter, "Hopeful Signs," reviews the two recent conference series: The seminars of the AuSable Trails Institute of Environmental Studies and the gatherings of the North American Conference on Christianity and Ecology (NACCE). Wesley Granberg-Michaelson also comments on the significance of the initiatives of the World Council of Churches: its Faith and Order Commission 1987 meeting on the "The Doctrine of Creation and its Integrity" and the plans for a world convocation in 1990 on "Justice, Peace and the Integrity of Creation." These events affirm the hope that church congregations are becoming major instruments in preparing for a future rooted in the religious concept of stewardship of God's creation.

The major theme of *Ecology and Life* is the search for a theology of creation, the

rediscovery of God's plan for a relationship between humanity and the "gift" of the earth's resources. History demonstrates that people of faith, expressing and living out an alternative moral vision, can play a catalytic role in a world confronted by crises and despair.

This book should be in every Friends meeting library and should be useful both for study groups and for community interfaith gatherings.

—Robert H. Cory

**Loving Relationships**

Robert Shelton

Brethren Press, 1987, 270 pages, paperback, \$11.95

This is not just another book on love but one that discusses relationships within the context of self, others, and God. Instead of a one-sentence definition of love, the first chapter is "what do loving relationships look and feel like." Subsequent chapters discuss friendship, living together (including marriage), community, nature (ecology), self (more than a discussion on egotism), power and dignity, conflict, sex and sexuality. The book also has an excellent index.

Besides the wide range of relationships and variations thereon this well-written cohesive book also discusses several topics usually avoided or put into a separate volume. One is a chapter entitled "Loss of a Loving Relationship." Beginning with a discussion on death and Elisabeth Kubler-Ross's stages of dying Shelton explains that these stages are not just for the dying but also for the grieving, for those going through a divorce, and for those who have lost their jobs. Shelton also reviews the similar ideas but different approaches of Robert Kavanaugh and David Switzer. What to do after working through the grief process is another often neglected topic that Shelton has wisely included.

The last chapter of the book is on "Loving the Enemy." After helping the reader define the enemy, specific recommendations are brought forth on how to love the enemy. This is no small task but using examples of Jesus, Gandhi, and Martin Luther King he encourages us to keep on trying.

—Rausie Hobson

# A wheelchair with EAGLE'S WINGS

BY LIZ LUCEY

**J**UNE 3, 1979, began as a fun-filled sunny day for Keith Richert and his friends. The evening before they had attended the senior prom at Eastlake's North High School. Tired from an action-packed day at Cedar Point in Sandusky, Ohio, they headed home. Suddenly, tragedy struck. Just minutes from their destination on I-90, their truck slammed into a parked car on the side of the road. Keith was hurled forward, striking his neck on the cab of the truck, crushing the cervical vertebrae in his neck. Now he was faced with becoming a C-6, C-7 quadraplegic, his mobility limited to his upper torso.

You would think that a young man struck down in the prime of his life (Keith is now 27) would be bitter. Keith was a star athlete, admired by his schoolmates for his skill in both track and football. But this "mighty warrior" of the Lord is a living testimony not only to disabled citizens, but to every person that was ever discouraged about overcoming horrible adversities.

Keith received his Bachelor of Arts degree in Social Work last June and is working at a convalescent home in Ohio, primarily with elderly Medicaid patients. His piercing blue eyes and ruggedly handsome good looks greet a person entering his office. One is immediately taken by the intriguing display of pictures of his uncle, a Ringling Barnum and Bailey's circus clown. One also notices a

plaque with the Scripture from Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." This is a special Scripture for Keith, and it also is inscribed on the back tire of the van he drives.

**K**EITH'S daily work consists of preparing a social history, care plan, and progress report for each patient with whom he meets. He is an advocate for the patients and counsels their families on dealing with the relative's illness or disability. Most importantly, he has a strong emotional bond with the family, stressing the importance of support and encouragement. "I stress the importance of family during convalescence," explained Keith. "My own recuperation is a testimony of how family support can help get you through bad times."

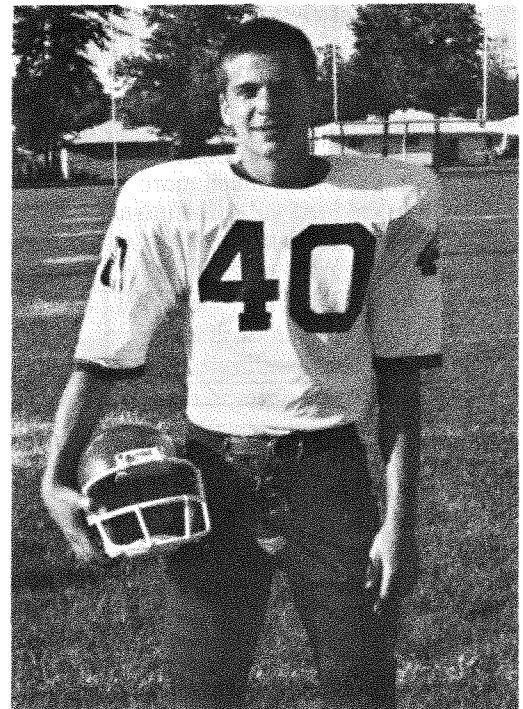
Coincidentally, a head nurse at Western Reserve who had helped treat Keith the night of his accident is now on the staff at Western. When she returned from maternity leave, she was told, "Fran, wait until you meet our new social worker... everyone loves him!" To her amazement, she now saw a strong and very positive Keith. "The patients relate well to Keith," commented Fran. "They know his heart is sincere, since he's speaking to them from the same experiences. He knows the frustration that comes from confinement to a wheelchair," she explained.

I asked Keith if he experienced much anger during his ordeal. "About seven months after the accident, it hit me. A doctor told me I would never walk again. I thought that purchasing a wheelchair, getting a ramp, etc., meant giving up," he said.

Keith did surrender, but not in a negative sense. He accepted the circumstances and was true to his commitment he made a year before at the Christian Athletes Camp. "I remembered surrendering all as an athlete, and I used all my gifts to God's glory. Those years weren't wasted, because I was in a lot better physical condition than most people," he said.

Keith's persistence paid off as he joined a racquetball and health club to work out. His routine consisted of a 45-minute workout three times a week. A manager noted Keith's ability to transfer from the wheelchair to another area became easier because of the increased strength in the muscles in the upper half of his body.

Since Keith found it difficult to get admitted to a health club at first because of fears of insurance and liability, another of his goals is to create a health club for the handicapped.



Keith Richert as a high school senior

Keith underwent a tendon transfer months later, which proved effective. In fact, the operation gave him three times more strength than a normal graft. The doctors were astounded. Hearts went out to the young man who wouldn't give up. Several "Keith Richert Funds" were started to raise money for medical expenses.

**K**EITH'S testimony continues to be a constant inspiration to members of his church, Willoughby Hills Friends. Jack Ruff, one of the elders, remembers Keith before his accident. "He was a very courteous, fine athlete earned the respect of his teammates. After the accident, one of the most impressive things I remember is a Sunday morning when our

church hooked a phone up to his hospital room. The entire altar was filled with Keith's relatives and friends. When Keith heard this, he responded, "If this is what it takes to bring people to the Lord, then it was all worth it!"

Keith's sister Laurie shared her own testimony of his effect on her. "It was seeing Keith grow spiritually during this tragedy that led me to the Lord," she commented. "I was going through a divorce and he was always there to support me," said Laurie. "His growing in the Lord even after the accident really impressed me. I decided to turn my life over to Christ when I saw how much more Keith had lost."

In turn, Keith looks to his friends at Willoughby Hills



Keith with convalescent home residents

for encouragement, clinging to the hope of walking again. "The church helped me understand the reason why there's always hope," says Keith. "But the main person I rely on is the Lord." Keith

explains, "I've put a lot of faith in God. He comforts me. He has the last decision. The doctors can't say what the Lord is going to do."

Keith coaches a ladies' softball league each year at the

church and is actively involved in the singles activities planning committee. In addition to his regular work, he is planning to work part time with handicapped children. His never-ending sense of humor and love of life is an inspiration to all.

An article in Keith's high school newspaper quoted him saying, "I feel positive about my future because I'm guided by the Lord." Ten years later, it's comforting to know that he still lives his life by this commitment. **EF**

*Liz Lucey is on the staff of a Cleveland, Ohio, publishing firm and a member of Willoughby Hills Friends Church.*



## FRIENDS WRITE

### 'Liberal' Responses

I understand and appreciate what Arthur Roberts was trying to do in his spirited defense of the world "liberal" in his letter in the October issue. But I feel that he overlooks an important point: The word "liberal" has been savaged, not only by public relations managers, but also by the liberals themselves, to the extent that it no longer means what it used to.

**C**ONSIDER: The liberals of yesterday favored women's rights; the liberals of today favor a woman's right to destroy her unborn child. The liberals of the past opposed slavery and championed civil rights; today's liberals favor gay rights. The liberals of times gone by worked for child labor laws; the contemporary liberals work for the right to distribute contraceptives to teenagers. The liberals of the past struggled on behalf of the poor; the liberals of today prefer to perpetuate a welfare system that keeps the poor enslaved to mediocrity and destroys incentive to work. The liberals of the past may have wanted peace with all men; the liberals of today give the impression that a peace that comes with communist victory is just fine.

The liberals of our forefathers' day believed in freedom of religion; the liberals of today believe in the restriction of religion, especially the Christian religion. The liberals of the past worked for a free public education for all; today's liberals support a rapidly decaying public education system that has turned away Christian and moral values in favor of secular humanism. The list goes on and on.

I agree with Dr. Roberts's contention that Jesus, not public relations firms, ought to instruct conscience. I agree with a lot of what he has to say, really. But I feel that his is a losing cause.

It is probably much too late to salvage the word "liberal." Rather, it has joined other words such as "humanist," "gay," and, yes, perhaps even "conservative" in being forever ruined.

**B**UT "RADICAL"—now *there's* a good word, not yet completely ruined and in need of some adherents, especially in the Christian community. Let's all work together to salvage that word by living lives of radical discipleship!

JOHN G. PIERCE  
Columbus, Ohio

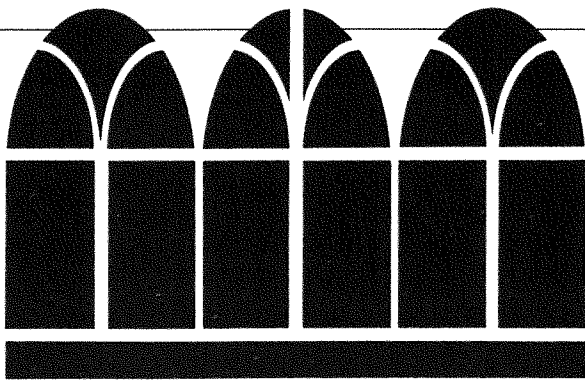
I should like to comment on two of the letters in the October issue.

First, I want to support Arthur Roberts's eloquent defense of the word and idea *liberal*. This country and the world would be a far worse place had it not been for liberals and the causes they supported—and support. Jesse Jackson, an openly avowed liberal, had a program for this country that is far closer to a Christian program than either of the current political parties in this country.

Second, I want to defend Lon Fendall's editorial. What he wrote must be judged in the context of what he was saying overall. *To the religious and political establishment*, as he wrote, Jesus was nothing more than a troublemaker. And He has been a troublemaker for many a later establishment. Of course, as Vaughan Palmore writes, Jesus was and is much more than troublemaker, but the editorial was not aimed at what we believe about Him. It was speaking of how he looked to His enemies.

LAUREN KING  
Norwich, Ohio

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



## *Giving an Ingrown Church an Outward Focus*

*(Continued from page 3)*

encouraged people to stay on the front line of ministry. I realized the two "bar chaplains" were frontline soldiers, the ones I'd met the week before were rear echelon bureaucrats.

But too often we take our most committed people and make them rear echelon quartermasters instead of frontline officers. We produce managers, not ministers. In the book *Leaders*, Bennis and Nanus observe, "The problem with many organizations, and especially the ones that are failing, is that they tend to be overmanaged and underled." We need to streamline our structures, freeing our leaders to be primarily ministers, not managers.

A key way to do that is to highlight those doing ministry. Some churches display pictures of the elder board in the church foyer. A better approach is to put up pictures of people leading ministries on the back of our weekly bulletin and in our visitor's brochure. At our annual Celebration Sunday, a slide show highlights the people involved in our ministries. Occasionally people set up tables in the foyer about their ministries. As a result, few people know who our deacons are, but many know who the leaders of our ministries are.

After a while, those messages begin to change things. We have in our congregation a doctor who was raised in the church and always felt that being a faithful lay person meant serving on church boards. And he has served two terms on our deacon board. But he caught the fire for ministry and decided to open a medical clinic in the inner city. He now earns his living by working halftime in a suburban practice and donates his remaining time at the clinic. I doubt he would accept a nomination to the deacon board again, because he's tasted ministry and found it more satisfying than management.

Our deacons are certainly important, and we take them on an annual retreat to tell them, "Your management here is critical, because you're the only ones doing it." But we're honest with them: "You're in a context where managers don't get lots of attention." We have to find deacons who are cut out of true servant materials, who can thrive in a behind-the-scenes role. We resonate with Acts 6: Let's find some qualified people who can handle the distribution of funds, so that we can free the others to do the more important work of ministry.

### *Give Everyone Permission to Minister*

Whenever I talk about getting lay people involved in ministry, one of the major concerns is, "How do you train them." In our congregation, for example, we have a lawyer who began a mediation ministry. An occupational therapist began a ministry to the physically disabled. Four couples read Ron Sider's *Rich Christians in an Age of Hunger* and as a result began our street ministry. The point is, every one of these people drew upon his or her life experiences to begin an effective ministry.

But in many churches, we're afraid people can't minister until they've been trained, and training means giving them knowledge. The knowledge model is by far the most common way to train pastors: The cognitive input in college and seminary is huge compared to the life-experience training. Naturally, we cognitively trained leaders reproduce what we have experienced. Training means receiving content. As a result, I've found most lay people are convinced they don't have enough knowledge to be real ministers.

**B**UT WHEN the focus is on skills, lay people realize I do have some. I've watched a host of people who probably wouldn't perform well in the classroom do a great job in ministries. Probably none of the people I mentioned above could define sacerdotalism, but they can design, lead, and participate in significant ministries.

So, over the years, we've tried to communicate that in the Great Commission Jesus already gave everybody permission to minister. If people want the church to recognize their ministry, however, they must meet four simple guidelines:

1. Don't ask for money. (You can ask for money, but if you do, your ministry proposal has to be approved by those responsible for overseeing the budget.)
2. You, not a staff person, must run the ministry. (To put it negatively, you're not at liberty to create monkeys for other people's backs.)
3. Stay out of morally questionable areas.
4. Stay out of doctrinal disputes.

If they follow these guidelines, they already have permission to launch the ministry.

We seldom have to say "no" to someone, but if we do, these guidelines keep us from being accused of favoritism. Most of the time, however, the four simple guidelines give people who don't think they could really minister the permission to go ahead. As a result, nearly all of our target groups have come from the minds and initiatives of lay people. Some members, for example, saw the great needs of step-parents and started a support group for them, which has proved tremendously effective in reaching unchurched remarried people.

### *Don't Train Too Soon*

Though extensive knowledge isn't a prerequisite for effective ministry, training is important, and lay people today have greater training resources available than most clergy have had throughout history. The trick, though, is the timing. It's usually best not to train people until they have already gotten involved in ministry. Training doesn't produce ministry. Ministry experiences produce the desire for training.



So now we offer training after most members are involved in ministry.

The primary element needed to do ministry is desire, not training. So we tell people, "You don't need training to do ministry. However, once you're involved in ministry, the training can help you become more effective.

In that spirit, we offer MIT (Ministers in Training)—Bible-college courses in topics such as church history and systematic theology. Recently we've developed a ministry of "spiritual planning" in which we tailor an individual discipleship program to a person's experiences and needs.

#### *Emphasize Flexibility over Buildings*

In one way, this problem is less complex than the first four. In another way, it's more profound. Separating the church building from the church ministry is tough for many people. Some church-growth people unintentionally foster this "ministry depends on buildings" misunderstanding when they talk about parking, well-run nurseries, and the three most important factors of growth being location, location, and location.

It's been interesting to grow in a small facility in a part of the city where churches haven't grown for more than a decade. It can't be the location, it can't be the facility, and it can't be that we have greater access to God. Could it perhaps be mindset? Other things being equal maybe the three most important things about church growth are mindset, mindset, and mindset.

If we're going to help our congregations focus outward, we've got to help them become flexible. A portion of our staff—particularly music and Christian education people—would benefit greatly if we relocated. A contin-

gent on our deacon board occasionally points out the liability of our cramped facilities. We get comments about our inadequate parking space.

The points are valid, but I've argued, "What you're talking about is nice, but it doesn't facilitate the philosophy of ministry we've already established." We're not against big buildings, but we don't want to build one simply to house internal ministries such as choirs and Sunday school. We want to look outward, and we've learned we can do that even with fairly limited facilities. We've developed multiple "congregations," and we hold ten services each Sunday, not all of them in our building.

#### *Be Patient*

Options for ministry abound. Every hurting and confused part of the culture represents a great opportunity. The average church can become a powerhouse of ministries penetrating these needs. But the process won't happen overnight.

I began teaching these principles in 1971, and it was 1977 before we started our first target ministries beyond our walls. It took six years to create the necessary mindset to mobilize people for ministry. But God is not in a rush. The most important thing is to get started in the right direction. EF

*Frank Tillapaugh will be one of the featured speakers at the upcoming Fourth Friends Ministers Conference in April. The pastor of Bear Valley Baptist Church in Denver, Colorado, he is the author of the challenging and popular book, The Church Unleashed: Getting God's People Out Where the Needs Are. This article is printed as a cooperative ministry of EVANGELICAL FRIEND and QUAKER LIFE.*



#### A CERTAIN SHAFT OF LIGHT

# AMBITION

## *Good or bad?*

BY NANCY THOMAS

**A**MBITION—the word brings to my mind a picture of a thin, mean-eyed man in a business suit, resolutely facing forward, one leg bent at the knee, the foot resting on a pile of bodies. A smirk plays at his lips. One hand clutches a wad of dollars and the other wields a club. His horns are almost perceptible and a vague aroma of sulfur haunts the air about him.

Granted, my imagination may be working overtime again. But it's obvious that for me the word *ambition* has negative connotations.

The dictionary defines ambition as "an ardent desire for rank, fame or power; desire to achieve a particular end; strong desire to achieve advancement or success." Put like that, it still sounds bad, but not quite so diabolical. Webster also offers this interesting tidbit of information: The word comes from the Latin *ambito*, which means "going around." (Sounds like *orbit*. I always thought the U.S. space program a bit ambitious. Now I know why.)

Perhaps ambition in itself really isn't wrong. The desire to excel, advance, go

forward can be a positive force resulting in new books, inventions, a better way to grow potatoes, more people fed and clothed, etc. But ambition too easily seems to get out of control and begins to dominate a person, and then it is evil. It becomes an acid that, if not neutralized, eats into our work, our relationships, even our walk with Jesus.

This very human tendency expresses itself in different ways: in the need for more public recognition; in a jealousy for reputation; in anxiety to preserve our hard-earned place of service or even

ministry; in worry lest someone else prove himself better at what we do best; in frustration when others don't show us the respect we think we deserve; in concern that our "gifts" aren't being used or appreciated; in the need to achieve and so to "prove ourselves"; in anxious desire for some highly esteemed position, whether at work or in the church; the list could go on and on (or should I say, "around and around"?)

If I seem to know a lot about the subject, it's because I am an "expert" at feeling threatened by other people. But, and here is the good news, God is working in my ambitious heart and making

consciousness of God's choosing and anointing. Although he didn't know how, when, or where it would happen, David trusted in God's ability to bring His purposes to pass. During periods of uncertainty, he wrote, "My times are in Thy hand" (Psalm 31:15), "I will cry to God Most High, To God who accomplishes all things for me" (Psalm 57:2), "The Lord will accomplish what concerns me." (Psalm 138:8)

David genuinely mourned the deaths of his enemies, of Saul and his household, although this removal of obstacles paved the road to the throne. I'm convinced that this was no show, calculated

## **A**mbition too easily seems to get out of control and begins to dominate a person.

me (slowly, slowly) a genuinely peaceful person.

Lately I've been encouraged by meditating on King David and his lack of personal ambition. He stands out in stark contrast to his predecessor, King Saul, a man eaten alive by ambition and fear for his position.

**Y**OU WOULD expect someone with the title of "King" to have a good amount of ambition wadded up in his pocket. After all, isn't it one of the necessary ingredients for rising to the top? So it would seem by looking around us, but again the Bible demonstrates a different set of values. Although David committed some serious errors, personal ambition was not one of his besetting sins.

From the point in David's life when Samuel secretly anointed him as king of Israel, he suffered threats to his life, his position, his reputation, and his dreams of accomplishment. The way he faced these threats has something to say to us living today in all the insecurities of the 20th century.

Before his public recognition as king, David had two perfect opportunities to eliminate the principal barrier. Twice he could have killed King Saul, who would have done the same to him without a flutter of conscience. But David didn't. He was unwilling to let personal ambition determine his actions. He knew God had called him to be king, and he was willing to let God accomplish it in His time and His way.

Instead of ambition we see a sure confidence in God. The foundation of this confidence could well be David's con-

for political advantage. David's heart broke as he sensed the same sorrow in the heart of God. He later found practical ways to show kindness to those of Saul's household who were not wiped out.<sup>1</sup>

Later, as king, David several times showed himself willing to acknowledge his sins and accept the consequences.<sup>2</sup> Once, during a time of family and political crisis, David stopped his servants from killing a man who was publicly defaming him, thinking that perhaps the Lord might have instructed the man to do this.<sup>3</sup> He clearly placed personal righteousness above personal ambition. And he trusted God to defeat his enemies and silence those who wanted to smear his name and steal his crown.<sup>4</sup>

David knew that any glory (reputation, position as king, recognition, success, etc.) he had came from the Lord.<sup>5</sup> "He makes my feet like hinds' feet, and sets me upon my high places . . . Thy gentleness makes me great." (Psalm 18:33, 35)

Though at times he suffered anguish because of the deceit and the wickedness of his enemies, he learned to say to God:

"O Lord, my heart is not proud, or my eyes haughty;  
Nor do I involve myself in great matters,  
Or in things too difficult for me.  
Surely I have composed and quieted my soul;  
Like a weaned child rests against his mother,  
My soul is like a weaned child within me." (Psalm 131:1-2)

As David approached the end of his life's story, his greatest desire was to build the Temple. When God denied his desire, I can imagine the disappointment he felt. The Bible doesn't give all the details, but we do know that David accepted God's decision. And not only did he accept it, he did everything possible to make Solomon, his son, successful. When the time of his death approached, David was able to present to Solomon all the plans and materials for the Temple. Because of these thorough preparations, it took Solomon only seven years to build the Temple. David relinquished to another person a ministry he desired with all his heart to carry out. He was willing to accept God's decision to give that ministry, and the resulting glory, to another.

This story needs a footnote: Solomon's magnificent Temple served for several centuries as a witness to the glory and majesty of God. But the Babylonians destroyed it during their conquest of Judah, and it exists now only as history. But David's poetry has stood for nearly 3,000 years, a glorious word-temple that has provided refuge, encouragement, and worship for the people of the King all over the world. God did accomplish what He purposed through King David.

David shows us the opposite of ambition: confidence in God and His purposes, humility, willingness to do things God's way, and the resulting peacefulness of spirit.

**R**ECENTLY I came across a passage in Paul's letters that jolted my preconceptions. He used the word *ambition* in such a positive way it startled me. In speaking to the Corinthian church, he states: "Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him." (2 Corinthians 5:9) Ambition! Paul the Apostle was an ambitious man! But, what a holy ambition!

I want that kind of ambition to characterize my life—ambitious (intensely desiring, having as my chief purpose) to please Him. To please Him—whether or not I get publicly recognized for it; with or without the applause; trusting Him for my reputation; willing to do my best, and leaving the question of glory to Him.

That's the kind of ambition that would have suited King David. **EF**

1. 2 Samuel 9

2. 2 Samuel 12; 24; Psalm 51

3. 2 Samuel 16

4. Psalm 6:8-10

5. Psalm 3:3; Psalm 8:4-6; 21:3-6; 62:7; etc.



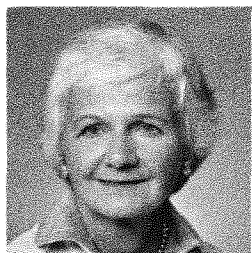
DENVER, COLORADO

# F O U R T H FRIENDS MINISTERS CONFERENCE

April 20-24, 1989

Sheraton Denver Tech Center

*"By My Spirit, Saith the Lord"*



*Louise Wilson*

Louise Wilson, a recorded minister in North Carolina Yearly Meeting (Conservative), was co-founder of Virginia Beach Friends Meeting. She is a frequent workshop and retreat leader with her ministry thrust centered on prayer and healing.



*Howard Macy*

A Professor of Bible and Religion at Friends University in Wichita, Kansas, Howard Macy is the author of *Rhythms of the Inner Life*. He holds a Ph.D. from Harvard University.



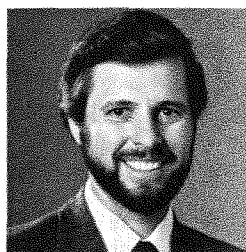
*David Brock*

David Brock is currently General Superintendent of Indiana Yearly Meeting. He and his wife, Linda, started a meeting in Bakersfield, California, which they pastored seven years.



*Ted Engstrom*

Having served as an executive in World Vision International since 1963, Ted Engstrom is presently President Emeritus of World Vision. He conducts seminars as a management consultant. The latest book he authored is called *Integrity*.



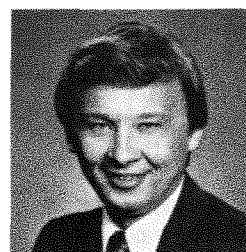
*Richard Foster*

The author of *Celebration of Discipline, Freedom of Simplicity, and Money, Sex and Power*, Richard Foster is a well-known speaker. He is Professor of Theology and Writer-in-Residence at Friends University in Wichita, Kansas.



*Harold Englund*

Presently the Executive Director of Church Relations at the Robert Schuller Ministries, Harold Englund is an experienced pastor. He holds a Master of Theology from Western Theological Seminary.



*Frank Tillapaugh*

Frank Tillapaugh is the pastor of Bear Valley Baptist Church in Denver, Colorado. He is well-known for his book *Unleashing the Church*. He is a frequent conference speaker; he is also an experienced seminary teacher.

There will be forty-two workshops provided on four themes:

**Inner Life • Relationships • Strengthening Body Life • Outreach**

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A cooperative effort of Evangelical Friends Alliance and Friends United Meeting

Registration forms in the current issues of *Quaker Life* and *Evangelical Friend*. For further information, write to Fourth Friends Ministers Conference, 101 Quaker Hill Drive, Richmond, IN 47374; (317) 962-7573.

# Fourth Friends Ministers Conference

## R E G I S T R A T I O N

APRIL 20-24, 1989

Sheraton Denver Tech Center

Name

Position/Title

Church/Meeting/Organization

Spouse Name or Sharing Room

Address

City

State/Province  Zip Code/Postal Code

Telephone

Yearly Meeting

- Last day to register/secure air and receive travel pool assistance – March 1, 1989

- Last day to register – March 15, 1989

- Last day to secure air reservations – April 1, 1989

**NOTE:** Check in time – April 20, 4:00 PM /Check out April 24, 1:00 PM  
Women in Public Ministry Gathering: April 19-20

- ☐ Send information on tours, transfers, special food requests, handicapped needs, travel pool.

Questions about conference? Call Mary Glenn Hadley (317) 962-7573.

### Mail Registration Form and check to:

Fourth Friends Ministers  
Conference  
P.O. Box 69  
Noblesville, IN 46060

### Make checks payable to: Fourth Friends Ministers Conference

(All checks must be written  
from church account for tax  
purposes)

### COST of CONFERENCE

Per person. Includes room, 12  
food functions, all speakers,  
fees and program.

- ☐ 2 people in room \$295 ea.
- ☐ 3 people in room \$257 ea.
- ☐ 4 people in room \$238 ea.
- ☐ 1 person single \$409 ea.

- ☐ Early Arrival/Late Departure \$57 per day per room
- ☐ Send registration form for Women in Public Ministry Gathering

Free: Children in room and cribs.

\_\_\_\_\_  
Arrival Day  
\_\_\_\_\_  
Departure Day

## TRANSPORTATION INFORMATION

- Book early to secure best fares
- For travel pool assistance, must book air by March 1, 1989

- Special fares for conference 5% off lowest-fare on Continental and Eastern Airlines
- Call 1-800-468-7022 Mon.-Fri., 8 AM - 9 PM
- E-Z access number 4p16

## How to order airline tickets

- Call 1-800-468-7022 – Direct to Continental & Eastern convention desk
- Give reservationist EZ Access number 4p16
- Advise form of payment/prefer credit card  
If check you will be invoiced/tickets will be mailed upon receipt of payment
- Tickets will be mailed from: Creative Wholesale World Travel
- If you need assistance call collect (317)773-8488



## BEARING WITH

# bearing through...

BY KAREN BATES-SMITH

**O**F ALL Scripture, the letter to the Hebrews is my favorite. Each reading of it is like beachcombing after a storm. I find whole, intricately patterned shells along the way. My latest find is in the fifth chapter.

The writer of Hebrews compares Jesus to the ancient high priest of Israel. The priests' roles were several:

- to represent the people in matters related to God,
- to offer gifts and sacrifices for sins,
- to bear gently with the ignorant and the wayward.

The last-mentioned strikes a chord: Jesus bears gently with us. He understands our weakness and frailty, because He Himself was human, though without sin. Gently He bears with us. He does not criticize or scold. He does not scoff or tease or ignore.

He does not badger us for our errors of ignorance or misjudgment. No, with gentleness He leads us on toward maturity and singleness of mind. This is not to say that admonition and even reproach do not have their place as means of steering us toward growth. Not at all. Later in chapter five, the writer reproves his readers for still needing milk when they should have progressed already to meaty spiritual matters. But here, the grace of God is gentle.

Many people—whether perfectionists, angry, depressed, or overbearing—have a hard time being gentle with themselves. They struggle daily with an inner voice of criticism. I remember Carol—a composite of half dozen former clients, some of whom were Christians,

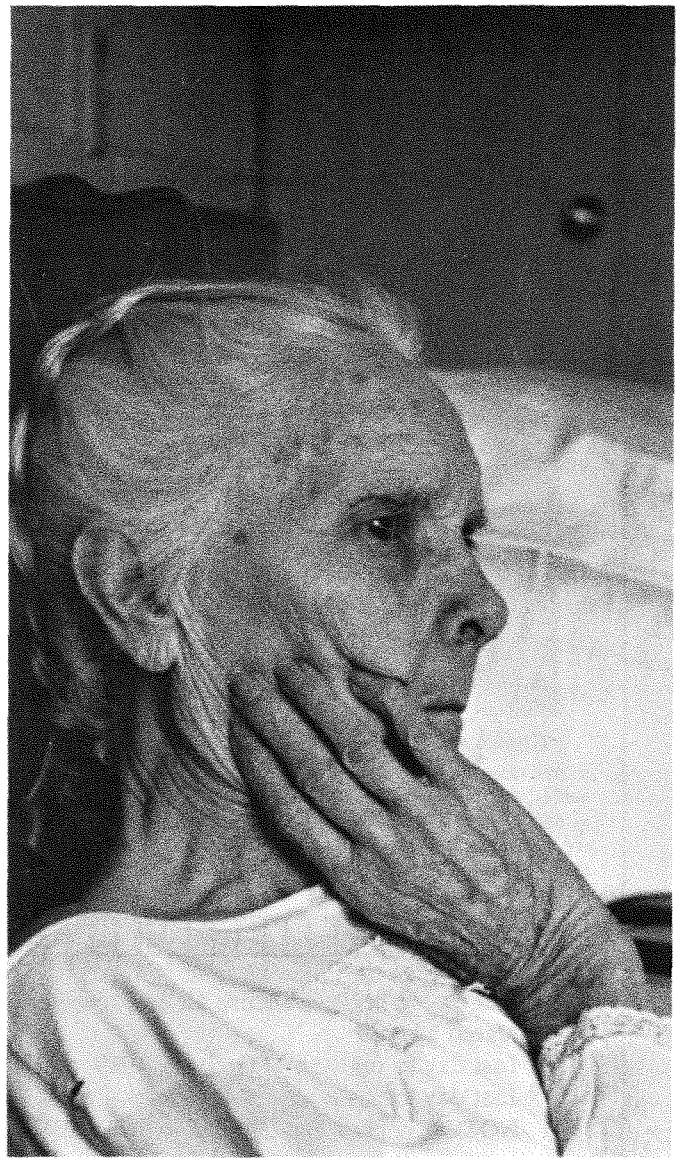
others not—a 38-year-old teacher. The second of seven children from a poor family, she withdrew as a means of coping with an excessively critical, alcoholic father. It seemed to be better to say nothing than to risk a cutting, sarcastic retort.

Her main solace was school, where she struggled academically, but was well-liked by her teachers. Many times Carol would tear up her papers or artwork if even one smudge or mistake had been made. When praised for her work, she immediately thought, "It's not that great..." or "I could have done better..." In her spiritual life, Carol berated herself for not having devotions frequently enough, for not praying fervently enough, or for not being better organized. She was afraid of offending

others, so said little to those around her, or apologized profusely for minor slips. Afterward, her thoughts were filled with things she "should have said." Though respected for her contributions at church, she drove herself to do better. Her adult life was joyless and stagnant. Her inner self was one of a whipped child, fragile and beaten.

Carol's task was to learn to treat herself more gently and with respect, just as Jesus would treat her. The process took a long time, partly because she did not believe she deserved such grace and gentleness. It also took time to become comfortable—to feel "at home"—with an everyday attitude of respect and gentleness.

Turning now to Hebrews 5:7, one finds another treasure: "In the days of His flesh



He has offered prayers and petitions with strong crying and with tears to Him who could save Him from death, and in response he was eased from his dread." (Berkeley version) Surely, this refers to Gethsemane, where Jesus' anguish led Him to pray for God to remove the cup of death from Him (Luke 22:42). With strong crying and tears Jesus prayed for this task to be taken from Him. He was not saved from death, but "was eased from His dread." He was given grace sufficient to bear through the hard part.

Sometimes people (even you and I) say, "This is more than I can handle," or "I can't stand it anymore." I've said that in the heat of a Pasadena August during the final month of pregnancy with the air conditioner on the fritz. I think that even now as I look forward to several more months of 40-mile commuting until our house sells. Yet these are minor character- and patience-building events, compared to many harsher life experiences. What of the young adult stricken with multiple sclerosis in the prime of life? Strength and life ebb away, sight fails, and one becomes increasingly dependent on family members. What of the M.S. spouse whose hopes and dreams for a shared family life are shaken? Or, the couple hit by a stroke? I say couple, because a stroke happens not just to an individual, but also to his or her close family. I remember one man in particular—an articulate, well-read pastor, whose stroke left him virtually without the capacity to speak and read, let alone to walk without assistance. Still alert and able to think clearly, his mind was locked in—speechless. What were his thoughts? Had life become too hard to bear? Too much of a burden?

I think of two friends who struggled with severe financial hardship, which finally ended in bankruptcy. Through no fault of their own, the economy declined and investments soured. A

supposedly honest manager of their restaurant embezzled several thousand dollars. Eventually the business was lost altogether. One thing after another tore away at their finances and self-respect and hope. But they never went spiritually bankrupt. That is "bearing through." They were not relieved of the prospect of losing everything, but they were comforted and sustained during the ordeal.

I think, too, of our last visit with my husband's mother, just days before her death last May. She lay dying of bone cancer in a hospital room large enough to accommodate the comings and goings of many family members. She was almost never alone. Phil's father stayed with her day and night. Friends and kin took turns staying with them. Pain medications made Mom comfortable for the most part, but also made her drift in and out of awareness. She recognized us, but could say little. Just before we left, Phil prayed for her, that God's grace would touch her and that he would "Help her through the hard part." That is "bearing through." Mom was not relieved of death itself, but of the dread of dying.

Hold firm to your confession, says the writer (Hebrews 4:14). "For ours is not a High Priest who cannot sympathize with our weaknesses, but One who was in every respect tempted as we have been—without sin. Let us then approach the throne of grace with assurance, so that we may receive mercy and find grace to help us in time of need." And in another place the Master invites us to "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Matthew 11:28, 29) **EF**

*Karen Bates-Smith is a psychologist at Salem Hospital, Salem, Oregon.*

# Do You Hate To Make

# DECISIONS?

BY SUSAN KENDALL

**M**Y IMAGE of heaven is a place where I no longer have to make decisions, where choices become unnecessary, or at the very least I might be able to know the consequences of any particular decision a little more clearly. People make decisions in all kinds of ways, for all kinds of reasons. I have often wondered if it really is as complicated as it appears, or have I missed something. Is it possible to have a kind of model for decision making that provides focus? How do the words *trust* and *obey* affect decision making?

To be human is to make decisions, to make choices. Even our nonchoices are choices. It is popular these days to chart one's life journey and highlight significant moments. These moments are usually decisions or events that changed our thinking, our direction . . . they can be seemingly insignificant decisions, or life-changing ones. Patterns develop, though, in how we make decisions, why we make the choices we do.

Is there a difference between *choices* and *decisions*? I think so. A choice involves the privilege of choosing, and it is usually a choosing between alternatives. A choice is made on the basis of alternatives, options, preferences. One selects from a variety of things or persons, or elects to make a choice

using good or bad criteria. A decision is the act of making up one's mind. It is making a judgment about an issue that leads to a choice. I have recently made several significant choices, and have become very aware of my own process of decision making. Upon further reflection, I have come to see patterns in behavior and thinking that influence my own decision-making process.

I have never made a choice with absolute certainty. My own decision-making process is not sophisticated enough, or maybe it isn't simple enough, I'm not sure which! I may begin

a strict diet with the goal of losing 20 pounds. A simple decision. However, with next Saturday's potluck and to-night's birthday celebration, which will include chocolate cake, my process of decision making is altered, and I choose to delay my strict diet until after the potluck... need I say more? Other choices may be where to attend church, making a career change, choosing a college to attend, or even whether to begin to deal with vague feelings of constant discouragement and low self-esteem. It may be chronic fatigue, or the way parent and child communicate, or family patterns of conflict.

In living day to day, there is a tendency to categorize choices as simple or complicated, easy or difficult. Yet, whether a decision is easy, like going on a diet, or complicated, whom shall I marry (for some of us, the ease or

difficulty of these two examples is reversed) patterns develop in the way and in the process of coming to choose what we shall do and how we shall live. Motives, expectations, feelings of self-worth, childhood events—all of these factors affect choices.

I recently turned down a position on a church staff that, at times, leaves me shaking my head and wondering why. On paper it was great, perfect. A leading church, in a leading city, with all kinds of opportunity to rub shoulders with prestigious persons, more and wider experience in pastoral ministry, to which I am called. Initially, I accepted the position, flattered that the position came to me through someone

recommending me. It certainly took care of some real concerns. I had just returned to the area after a three-year absence and was anxious to find a place of belonging—this certainly took care of that; I wanted so much to continue to be a part of pastoral ministry, and this certainly took care of that; it provided me with an ample stipend and took care of an immediate financial concern. On paper, there were some good and proper reasons for accepting the position. Yet, within me was a reservation, an uncertainty, a vague sense of intellectual assent, while my heart and my "gut" said no. So, I did something I do not like to do. I swallowed my pride, and walked away from the position.

I can give all kinds of reasons—some of them valid and very, very good as to why I made the choice I did. These include my two children, ages 9 and 4; less hectic schedule; commuting to and from the job; needing time to properly resettle, both physically and mentally, after living out of the United States for three years. These are not to be discounted as a part of the process of decision making; but while important, they did not provide the overriding reason for the choice I made.

I began to reflect on the criteria, the motives, the expectations that went into the process of my decision making. I began to see that preaching and teaching about busyness, and stressful living, and unexplored motives, why-we-do-what-we-do, had become a substitute for being. I began to see that I was afraid to trust God, who has so clearly given me a call to ministry. In my fear of in-between time in finding a new place of belonging, I rushed ahead to fill the emptiness left when one moves to a new place. I began to see that the very process of making a decision is as important as the choice that results.

As a result, I have begun to develop my own model for decision making. There is no substitute for the old-fashioned list, one column for the "pro" and one column for the "con." This is only a beginning process, and a list to be used as a way of focus. After the list is complete, make a new set of columns, using a scale of 1 through 10, with 1 being of least value and 10 being of greatest value, take each reason from the "pro" and "con" list and rate them on the scale. Graph them, and you will begin to see a pattern. Reflect on how this pattern is repeated in past choices. Take several hours for solitude, and read Scripture. Spend several minutes or more in prayer asking for the leading of the Holy Spirit to explore motives and expectations, ask for leading as to what Scripture you should read. This time should not be hurried. Last, on paper write three scenarios. One, how will this choice affect your career, position, calling, and vocation. Two, if you were on your deathbed reflecting on your life, how will this choice be viewed; and three, when you are standing before God, in complete openness, how will this choice be viewed? Is there a recurring thought or theme that is evident from all three? (These three scenarios are based on the writing of Ignatius of Loyola.)

It seems that we have more choices than we know what to do with—new roles, new freedom, greater individuality, increased diversity. We wonder why it is that stress and anxiety are overused descriptions in our lives today. Why it is that suicide, alcohol and drug abuse statistics are growing? Could it be that in the process of making decisions that affect who we are and how we live, we have failed to hear the constant, still, small voice of God calling us first and foremost to what Thomas Kelly described as "living from a Divine center of a multiplied simplicity"? **EF**

Susan Kendall lives in Falls Church, Virginia, and is a student at Wesley Seminary.

**W**hy is it  
that stress  
and anxiety  
are overused  
descriptions  
in our lives  
today?



## ROCKY MT. YEARLY MEETING

### RYM Briefs

**FORT COLLINS, COLORADO**—Mark Johnson spoke in the recent missions conference that had the theme JOY—Jesus First, Others Second, and Yourself Last.

The focus of the conference was on home missions. Johnson, who is an area representative with The Navigators, taught some methods of lifestyle evangelism. His Scripture texts included lessons from Matthew 5 on the purpose of salt and light.

**ALLEN, NEBRASKA**—Springbank Friends showed the World Relief Film *An African Prayer* in a worship service late last fall. Church members collected extra funds to share with World Relief through coin boxes.

**PAONIA, COLORADO**—Ron and Janice Woods shared with Paonia Friends recently about their missions work to the Kickapoo Indians in McCloud, Oklahoma.

**LA JUNTA, COLORADO**—Pastor Joe Hodges began leading a Sunday evening Bible study in Revelation. The series examines the text and compares its message with the current conditions of the modern world. Among subjects to be considered are the rise in Satan worship, apostasy in the Church, liberation theology, the antichrist, and the increasing New Age movement.

### RYM Prayer Opportunities

1. Ask God's blessings upon the La Junta Friends Church. Pray that the Lord's guidance

be with Pastor Joe Hodges as he and church leaders work to devise ways to reach the community. Implore the Lord that young, committed couples would be drawn to minister through the church.

2. Pray that the Lord would bind the spirit of pornography that grips America. Ask Him to motivate Christians to take action against this sin, which lowers our moral values and encourages sinful actions.

3. Entreat the Lord to touch RYM with spiritual and numerical revival. Remember these churches: Northwest Friends (Arvada), Pueblo, Fort Collins, Woodland Park, Colorado Springs, and Ordway, in Colorado; Albuquerque, New Mexico; Vale, South Dakota; and Plainview, Nebraska.



## MID-AMERICA YEARLY MEETING

### Superintendent's Burundi Report

We traveled for two hours, covering only 24 miles across Burundi roads, before arriving at Cagura. The Sunday service was to start at 10:30 but we arrived several minutes late. To get from the back of the church to the pulpit area required squeezing our way among the people. The pastor informed us afterward that there are usually 600 people present but that today there were more than twice that many inside the building.

Cagura is a building measuring 36 x 84 feet and has no

speaker system or electricity. It is about 2½ miles from a vehicle road and is one of the four largest congregations today in Burundi Yearly Meeting. At the conclusion of the 2½-hour service, perhaps 50 persons crowded their way to the front in response to the invitation. After eating a meal with a few leaders and preparing to leave, I was aware that the elders had been counseling with the new converts for an hour after the service.

Most of the 48 churches in BYM are overflowing every Sunday. During my ten days in Burundi we covered nearly 1,000 miles and I saw 25 of the churches. Very few have accessible locations in terms of American assessment. Yet, from every church site can be seen countless homes. Thus, church planting in Burundi is also keyed by location—walking distance for scores of people. By a year from now it is projected that membership will have doubled since Burundi became a Yearly Meeting in August 1984.

Growth of this kind is creating challenges—buildings, leadership development, transportation, and an increasing staff to care for services and needs. All of these are constructive problems caused by new life. Another problem, one that requires much prayer, is Satan's threats of disunity in the Executive Council.

With the many decisions needing to be made and the workload great, some members are threatened by the fact that all decisions seemingly cannot be made by everyone collectively. Trusting the leadership and expecting accountability by the leadership are always in tension. Which comes first, accountability or trust? Accepting new people in leadership compounds the challenge.

It is no different in the church in America, in business, or in organizations where one works with other people. Trust is earned by accountability, but trust must first of all be given as a gift to the leader.

The academic program at Mweya Bible School was again approved as the best method for formal education and training of future pastors. MAYM will assist with the BYM budget for Mweya rather than create a new school.

The Evangelical Friends Church is making an impact in the country and has gained credibility because of its ethical business dealings under trying circumstances during the past few years.

### ... And Rwanda Report

The new Friends mission program is officially only 15 months old. In this brief period of time several men have received intense training for becoming Friends pastors, and seven worship groups now meet each week with pastoral leadership. There are also weekly prayer meeting times at each location. Attendance at each of the seven locations is generally near capacity and Sunday school programs are provided at each one.

A secondary school was opened in October in Kidaho, with Paul Thornburg as its director, and 31 students are enrolled. A nearby building plot is being given to Friends and a church will be constructed there as funds become available. Final government approval has perhaps already been received for the building plans so that construction can proceed on the main church building in Kigali, which is being financed by the 1988 Easter offering.

The capital city of Kigali is a bustling city of 150,000 with a



## Travelogue—Rwanda, Jamaica, the Orient

broad mixture of economic strata. It is situated on hilly terrain, a beautiful collage of buildings when viewed from a high vantage. In the southeastern quadrant, where the airport is located, there are almost no protestant churches. It is in this marketplace of residential expansion that four new Friends churches have been birthed. The Willard Fergusons and Gary Youngs live in rented houses nearby.

Two hours away to the north the Paul Thornburgs live in Ruhengeri. It is here that another worship group was begun a few weeks ago. Kidaho, the sixth church, is some 20 minutes further north, adjacent to the Uganda border. Travel between Kigali-Ruhengeri-Kidaho is on a good blacktop highway through beautiful mountains that are covered with African gardens and forests. The seventh location is at Changugo in the far southwest corner of the country.

Comingled with the excitement of accomplishment are the overwhelming responsibilities that demand the missionaries' time: counseling pastors, training church leaders, evaluating rental decisions as to where each worship group meets, and explaining to the new people that church planting is restricted because of the shortage of missions funds from America.

### JAMAICAN STUDY TOUR

Right Sharing of World Resources offers an economic development study tour, April 1-9, 1989, in Jamaica. For information, contact:

Johan Maurer  
Friends World Committee  
for Consultation  
P.O. Box 1797  
Richmond, Indiana, 47375  
USA

India was the first stop. Pictured are: (left to right) Kreg and Julie Bryan, short-term missionaries from Canton; Duane Comfort; Norma Freer; and Robert Hess.

The reality of the need to pray for our missionaries, not only for their health and wisdom but for their physical safety, was made frightfully evident as thieves took drastic measures to enter Youngs' home. Providentially, they were discovered shortly before gaining entrance.

The door is not only open for the Gospel but Friends are strategically located. God is honoring the faithfulness of the people.

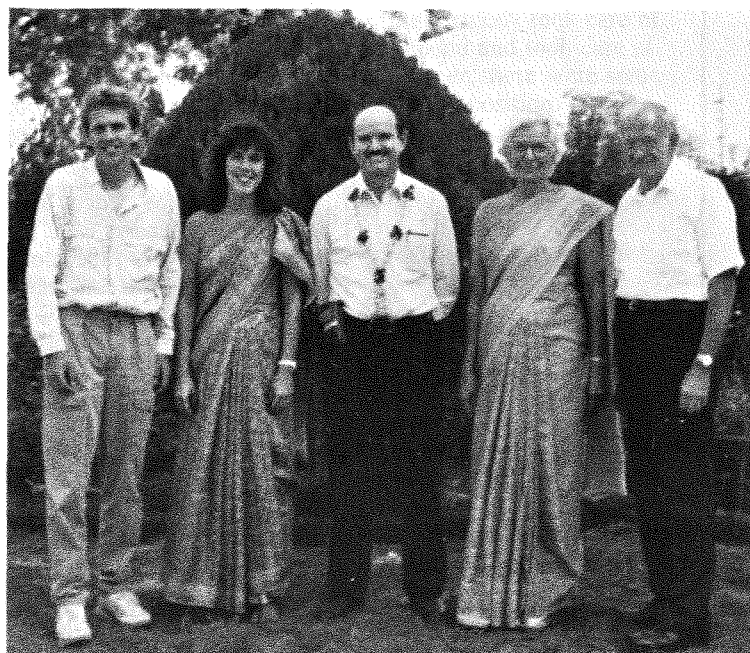
—Maurice Roberts



E.F.C.—  
EASTERN REGION

### Gilbert Reconstruction Continues

Volunteers numbering 18 men and 6 women spent ten days in Jamaica helping rebuild destroyed houses and churches after Hurricane Gilbert. The 24 workers recruited from EFC-ER churches left Norfolk on November 7, returning November 17. Frank Carter and Bill Williamson directed the Friends Disaster Service project and were able to repair the roof of Albany Friends Church, construct a 16 x 16 ft. house for an elderly couple who are deacons in the Sandside Friends Church, and hold services each night for Sandside Friends, where Isaiah Campbell is pastor. Their contribution was greatly appreciated and plans are already being made for a return trip in the fall of 1989 to help Friends churches in their unfinished projects.



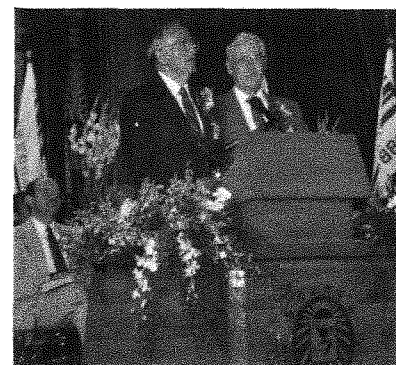
### West Goes East

The Orient trip undertaken by Superintendent Robert Hess and Duane Comfort was successful, and they returned to Cleveland November 16, grateful for a safe journey with many enriching contacts along the way. In India, their first stop, they visited Union Biblical Seminary in Pune, the Friends Missionary Prayer Band leaders in Delhi, and Norma Freer, Vijay Prakash, and other national leaders in Chhatarpur.

In Hong Kong, they were guests of David and Cindy Aufrance, missionaries who work cooperatively with United Christian College and the OMS International work in Kowloon.

Their next visit was Taipei, Taiwan, where they attended

the November 6 Centennial Celebration of Friends Work among the Chinese. This was an impressive service presided over by Peter Peng, Friends



Taiwan Friends Celebrated 100 years of Friends ministry to the Chinese on Sunday, November 6. Robert Hess extends greetings with Howard Moore as interpreter.

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## Outreach Sunday draws over 2,000

pastor at Big Forest, and held in a large auditorium in downtown Taipei. An estimated 2,000 attended, with four bus loads of Friends traveling from the southern part of the island.

The climax of their month-long trip was the visit into Mainland China, to Luho and Nanjing, where Esther Butler founded the Friends Mission in 1888. It was a great joy for them to worship with Christians, to see the old landmarks of yesteryear, and to be able to encourage faithful leaders who

happy to announce there were 2,415 visitors in our 91 Friends churches on that day."

Friends praised the Lord for the achievement and joined in prayer for elders and pastors who will now be working hard to follow up contacts. It was a fitting climax for the year's theme of "Church Planting, Growth, and Renewal."

### Churches Planted

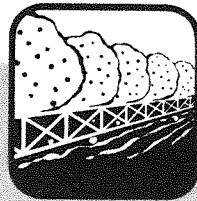
Two new Friends churches observed Celebration Sunday on November 6 as they began worship services on that day. Both are located in suburbs of Richmond, Virginia, with Hanover Friends as the mother church.

*The King's Community Church* pastored by *Dan Hanny* had 75 in attendance for their first service held at Morrisett Chapel, 6500 Iron Bridge Road, 10:30 a.m.

*New Hope Friends Church* pastored by *Steve Savage* had 100 in attendance for their first service held at the Chesterfield Mall Cinema located at Midlothian Turnpike and Huguenot Road.

Both outreach projects were supervised by Hanover pastor, George Robinson, and Dennis Mote, church planter, along with Pastors Hanny and Savage. Many volunteers worked intensively in making telephone calls and mailing invitations prior to Celebration Sunday.

These volunteers were honored at a banquet on November 13 in appreciation of their efforts.



**NORTHWEST  
YEARLY MEETING**

### Youth Attend National Conference

Forty-five high school students and youth workers attended the national gathering of Quaker youth known as Youth-Quake. The conference, held in Denver, Colorado, over Christmas break brought together over 250 Friends from across the nation to discuss the process of becoming Christ's disciples.

Northwest Yearly Meeting had the second largest group in attendance. The last Youth-Quake conference was held in Oaxtapec, Mexico, in June 1986.

### Thanksgiving Offering

The Board of Social Concerns of Northwest Yearly Meeting sponsors an annual Thanksgiving offering to help meet a social need. The 1988 offering provided financial help for Life-

Line, a home for unwed mothers in Medford, Oregon, and Friends House, a shelter home in Tillamook, Oregon. These funds make it possible for these ministries to provide a home for those in need.

### VOW Provides Assistance

Volunteers on Wheels (VOW) is a group of retirees with recreational vehicles committed to helping church groups, camps, and other organizations within Northwest Yearly Meeting with physical projects. The organization provides a place to park the vehicles with electrical hookups. VOW provides labor to assist with a project.

Typical projects accomplished last year include time spent at George Fox College, where they tore down dugouts and poured concrete foundations for several items on the baseball field. At Greenleaf Friends Academy in Idaho the VOW group built bleachers on the athletic field and assisted on other construction projects.



*The Luho, China, Christian Church which was visited by Robert Hess, Duane Comfort, Ella Ruth Hutson, and Howard and Mary Evelyn Moore on November 13, 1988.*

carry on. On this part of the journey, Howard and Mary Evelyn Moore and Ella Ruth Hutson accompanied them and served as translators. Pauline Bien, wife of Pastor Martin Bien, received the engraved plaque presented in behalf of both American and Taiwanese Friends commemorating 100 years of ministry to the Chinese.

### Outreach Sunday Goals Exceeded

Outreach Sunday for Friends churches in Eastern Region was November 6. The goal was to bring 2,000 new people into our churches on that Sunday morning. According to Area Superintendent Bruce Burch, "We had wonderful cooperation among our churches, and I am

## Quaker Benevolent Society

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**OUR  
FRIENDS  
COLLEGES**

### Teaching Opportunities in Guatemala

Malone students were given opportunity to interview for ten teaching positions at the American School in Guatemala City for the 1989 school year beginning January 2. Dr. George Miller, director of the American School, and Olga Marina Garcia Salas, elementary school principal, were on campus the third week of November to recruit staff. Ties between Malone and the

American School in Guatemala were strengthened when eight education students from Malone did their field experience at the school during the spring semester of 1988. Rob Perkins, a Malone alumnus, is currently teaching there. Dr. Alvin Anderson, who led the Guatemala semester of study, hosted the educators during their Ohio visit.

### A New Find for American Quaker History

Mrs. Loland Hoopes of Minerva, Ohio, presented copies of two books entitled *A History of the Hole Family* by Charles Elmer Rice and *Perdue from Ireland to America 1737-1938* by Robert Hartley Perdue to the Malone College Library. Mrs. Hoopes is a descendent of the Holes and the Perdues.

The book entitled *A History of the Hole Family* reveals a hitherto unknown link between Judge Thomas Fell and Margaret Fell Fox, the first family of 17th century English Quakerism, and J. Walter Malone, the leader of Orthodox American Quakerism in the later 19th and early 20th centuries. George Fox, the second husband of Margaret Fell, was the founder of Quakerism.

The Rice book reveals that Jane Cooper Pennington, the second wife of Levi Pennington, Walter Malone's grandfather, was a direct descendent of the Fells. Jane Pennington was an important figure in the raising and educating of Walter Malone.

Professor John Oliver, who is currently working on a biography of Walter and Emma Malone, the cofounders of Malone College, observes, "This new link between Walter Malone and these founders of Quakerism is not only a testimony to the ongoing importance of this Fell family for

Quaker history, but also another witness to the ability of these early Quaker families to retain the loyalties of their progeny over six generations in the United States. It attests the ability of these gentle people to resist social pressures for assimilation."

### Contemporary Art Communicates Spiritual Exploration

Tim Young, art instructor at Malone, recently completed a one-man show at the Trypticon Art Gallery in Louisville, Kentucky. The exhibit was titled "A Spiritual Exploration" and was on display for an entire month. It consisted of ten large oil paintings, each 7 ft. x 5 ft. in size. Painting in contemporary terms, the artist translated onto the canvas surface what he calls "my ongoing personal spiritual relationship with Jesus Christ." During December the exhibit will be at Southern Bap-

tist Theological Seminary in Louisville for the public to view.

### Lobbying for the Poor

Last year, 1987 George Fox College graduate Petra Pruett packed her suitcase and headed to Washington, D.C., to work as an intern with Friends Committee on National Legislation. She has returned to Newberg with strong opinions about America's governmental process.

"I have become very convinced that the individual does have power to influence government," she told George Fox students during the College's Quaker Heritage Week.

When Pruett arrived on the lobbying scene, only FCNL and one other religious lobby were working on housing issues, she said. Before she completed her one-year internship, she helped organize an educational forum on low-income housing. More than 30 lobbyists from reli-

gious organizations attended the gathering, from which grew a coalition committed to securing housing funds for the poor. Breathing a sigh of relief, Pruett walked away from her job knowing the voice speaking on behalf of the poor had become louder.

### Learning Resource Center Officially Dedicated


Official dedication for George Fox College's new \$2.25 million M. J. Murdock Learning Resource Center will be February 10.

The afternoon ceremony, held inside the 34,000-square-foot center, will include the presentation of two plaques in honor of Jack Murdock and Olive and Gilbert Shambaugh. A dedication dinner will follow.

Murdock was founder of Tektronix Inc., now one of the world's two largest electronic instrumentation companies, with approximately 16,000 employees. He was killed in a seaplane accident in 1971. His will established the M. J. Murdock Charitable Trust, which gave \$1.35 million to the college's Century II Campaign to construct the new center named in his honor.

The Murdock Learning Resource Center, which now contains instructional media and computer labs, the college archives, and other special collections, will continue to contain the Shambaugh Library book collection. It carries on the name of the original library, constructed in 1962 and named for the couple who pledged the major portion for that structure.

Ground was broken for the new center on October 22, 1987, after the GFC Board of Trustees gave the go-ahead for the construction. The campaign finished in September with \$6 million.



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Evangelical Friend treasurer, P.O. Box 6, Rockaway Beach, Oregon 97136

## Can pop cans benefit World Relief?

### OUR FRIENDS IN LOCAL CHURCHES

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

#### Outreach

Melvin Davenport, clerk of the **CALDWELL**, Idaho, Meeting (Steve Fine) was one of the instructors for a Prison Fellowship Seminar at Northwest Nazarene College in Nampa, Idaho. Melvin taught a session on conversion and follow-up. Melvin is a Prison Fellowship volunteer at the Idaho State Correctional Institution in Boise, where he leads weekly Bible studies. He is also a volunteer with the Gideons in the Canyon County jail.

#### FUND RAISER

(Associate Development Secretary) for Friends Committee on National Legislation in Washington, D.C. The person filling this key professional position will participate in all aspects of fund-raising and financial development for FCNL. Major role will be in working with the Development Secretary in planning and implementing the development program, including travel to solicit contributions and interpret the work of FCNL to individuals and groups throughout the U.S. Excellent verbal and writing skills are critical, a background in fundraising/sales desirable. A well-founded understanding of Friends and Friends' testimonies is very important. For information and an application call or write: David Boynton, FCNL, 245 Second Street, NE, Washington, D.C. 20002, Phone 202/547-6000

Caldwell Friends Church is sponsoring the Prison Fellowship Angel Tree project. Seventeen children whose dad or mom is in prison will receive clothing and a toy.

The church collects the clothes and toys and gives them to the children on behalf of their parent.

On November 8 Friends Day at **COLONY**, Newport News, Virginia, Friends (William Lockwood) was a joyous event with over 120 attending.

Everyone enjoyed cookies and punch following the service. Several new families have joined the church from this activity.

Old friends and new friends gathered together November 6 to share in worship and song on Friends Day at **DEERFIELD**, Ohio, Friends (Wayne Evans). Many thanks to Outreach Elder Shauna Abbuhl for a church filled with friends and love.

Attendance on Friends Day at **SAXAPAHAW**, North Carolina, Friends (Doug Durham) reached 267. After the service a dinner was held in the fellowship hall.

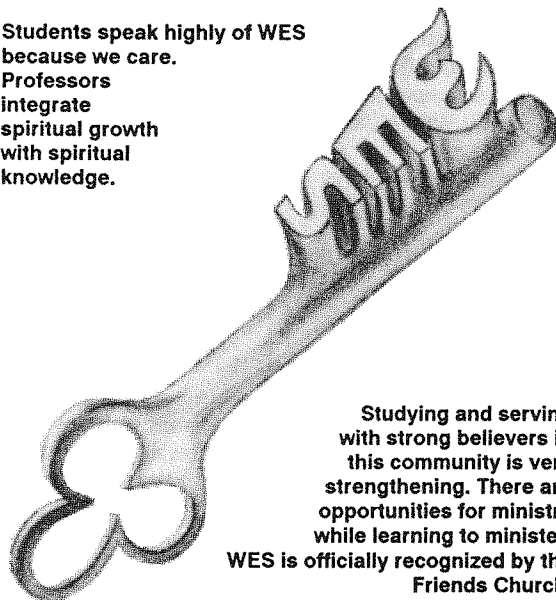
Donations of food were collected by **SMITHFIELD**, Ohio, Friends (William Waltz) for a local food distribution center that provides for those in need during the holidays.

**EAST GOSHEN**, Beloit, Ohio, Friends (Rod Grafton) held a Pop Can Offering to benefit World Relief. The idea was to fill a pop can with loose change that would otherwise be spent for pop and junk food. This was collected on the second Sunday of each month.

A group from **PROVIDENCE**, Virginia Beach, Virginia, Friends (Don Murray) flew to Jamaica to assist Friends there in the cleanup following Hurricane Gilbert. Those traveling in the group were Ron Ellyson, Carol

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Van Natter, Hilda Garner, and Melody Garner.

Pastor Murray has been directing a special telemarketing campaign at Providence Friends designed to introduce the church to the unchurched population in a five-mile radius of the church.

**ALLIANCE** Friends has been informed by World Relief that their church is the top lifetime giver to the organization in the state of Ohio, regardless of church size. They gave \$3,900 in 1986 and \$4,979 in 1987. World Relief, an arm of NAE, has a world outreach in relief, as well as long-term development.

Friend Day at Alliance, Ohio, Friends (Rick Sams) in November emphasized bringing unchurched friends to church. There were 46 first-time visitors.

#### Missions

The Leora DeVol and Cindy Aufrance circles of **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff) sponsored a bazaar and bake sale in October netting about \$500 for missions.

October 29 **COLONY** Friends Tina Knight Missionary Society held their annual bazaar; \$100 of the proceeds was donated to the church for the purchase of new chairs for the sanctuary. A microwave oven was purchased for the church kitchen.

A mini missions conference was held December 4 at **CALDWELL** Friends. Cecil and Lois Binford reported on their work with MMAP (Mobile Missionary Assistance Program). They had just returned from a work project in Arizona.

The Bible Missionary Fellowship of **DAMASCUS**, Ohio,



Friends (Larry Kinser) held their second annual auction of hand-made items, crafts, etc., with all the proceeds going to the support of missionaries Abe and Diane Bible and their five children, now on assignment in Europe; \$895.50 was realized from this endeavor.

**WOODLAND**, Kamiah, Idaho, Friends (Wayne Piersall) reports that Terry Hibbs brought an interesting and informative report of his work with Mission Aviation Fellowship at a Sunday morning service. He still helps MAF as opportunities open up in the U.S. or in foreign work. Woodland WMF entertained ladies from Kooskia and Kamiah churches at a luncheon.

A weekend Mission Conference was held at **MEDFORD**, Oregon (Paul Baker), September 23-25 with Ed and Marie Cammack as guests.

Melody White, Paul Stanley, Jon Burch, and Don Oswalt were part of the work team to Jamaica from **DAMASCUS**. Part of the funding was provided by the Missionary Committee to make this trip possible.

### Spiritual Life and Growth

Revival services were held at **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) November 5-10 with evangelist Stan Scott and Phil and Sandy Baisley as children's evangelists.

Spiritual Renewal Week at **WOODLAND** with Roy Clark, well-known as "The Preacher at the Piano," was well-attended each evening. Many received encouragement and spiritual help during the week.

**CHARITY**, Kennesaw, Georgia, Friends (John Ryser) held revival services October 2-4. The guest speaker was John Williams, Jr., pastor of **CANTON**, Ohio, Friends. In the weeks preceding these services, special dinners were held at mem-

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bers' homes to foster friendship and fellowship and to invite others to the services.

Revival services were held at **EAST GOSHEN** November 6-9. Ora Lovell was the guest speaker, and Laurel Todd was the children's worker.

Pastor Tim Henley from **TIGARD**, Oregon, led a weekend church evaluation seminar and training session at **CALDWELL** Friends. He showed them they were a medium-size church and encouraged them to work on their strengths rather than their weaknesses. In Sunday worship he challenged them to "Wait upon the Lord" as they set Mission Objectives. They asked that we pray for them as they seek the Lord's direction and that they won't become impatient.

Friendship Sunday was held November 6 at Caldwell. In the morning worship an all-music service was held, with church members providing the music. During the evening service the Billy Graham film *Cry from the Mountain* was shown.

### Youth and Christian Education

**BARBERTON**, Ohio, Friends (Brian Cowan) youth had a "Slave Day" to get donations

for their pledge to Endeavors for Christ. At the same time they helped others get work taken care of that needed to be done. The Barberton Jet Cadets collected cans of Campbell soups to give to the Salvation Army to help feed the hungry this winter.

**WOODLAND** held D.V.B.S. with 27 children attending and with a potluck supper and a program the last night. An area youth rally was held with Ron Crecelius as speaker.

On November 20, the **NEW-PORT NEWS**, Virginia (William Lockwood), junior youth group (3rd-5th grade) had a fall picnic at Alicia McGonigle's house.

### Family Life

A ten-week series of marriage building classes entitled "Teammates" has been used in **MED-FORD** recently. Available through the Yearly Meeting office, this series, which is taught using videotapes and workbooks, was offered during Sunday school class time and also on Sunday evenings. The classes generated high interest and were well attended.

The church family Thanksgiving dinner for **ALUM CREEK**, Marengo, Ohio, Friends (Dane Ruff) was held at the Gilead Christian School November 20.

A carry-in meal was served in the evening followed by a program.

At **WOODLAND**, Sunday evening services showed the video-tape series on "What Makes a Christian Home Christian?"

### Church Building and Improvement

**FORT COLLINS**, Colorado, Friends (Lowell Weinacht) are remodeling their sanctuary. Their work will include new chairs and carpet. The Spiritual Life Committee has begun a new visitation program. Different committees within the fellowship are seeking to work together in new ways as the church members seek a common vision for what Fort Collins Friends ought to be.

### Other Important Events

Pam Lipely, daughter of Glenn and Cathy Lipely of **ALLIANCE**, was selected Homecoming Queen at Malone College. She was escorted by Marc Biss.

The annual union Thanksgiving service for **EAST GOSHEN** was held November 23 with Pastor Rod Grafton as speaker.

At **EMPIRE**, Vale, South Dakota, Friends (Lloyd Hinshaw), during Sunday worship services the pastor shared from his study in Psalms. A recent message from Psalm 32 was titled "The Joy of Forgiveness."

### PASTORAL POSITION

Wilmington (Ohio) Friends Meeting is seeking a full-time minister. Position available July 1, 1989. Meeting now served by interim pastor. Please send resumes to: Wilmington Friends Search Committee 66 N. Mulberry St. Wilmington, Ohio 45177

## Christmas attitudes evaluated

On December 18, Gene Pickard presented the Sunday worship message. He and his wife, Myra, serve as missionaries in Guatemala under Friends Church Southwest Yearly Meeting. Among holiday events at Empire was the annual Christmas program and a Christmas Eve candlelight service.

On November 27 Empire Friends youth group served juice, coffee, rolls, and doughnuts they had made after Sunday school. This was to show their thanks to the church for sponsoring their activities.

October 31, Halloween was celebrated at COLONY with a bonfire weiner roast, costume contest, and games. Refreshments were served. Children of all ages had a great time! The costumes were awesome!

At NEWPORT NEWS Bob and Rosemary Loucks renewed their wedding vows, with their two children participating in the service. November 23 a Candlelight Thanksgiving Service was held. Personal expressions of praise and thanksgiving

were shared and communion taken. God's blessings are so abundant and great!

Adults under 50 enjoyed a social occasion with a '50's theme in November at MEDFORD. The fellowship hall was appropriately decorated for an all-church Harvest Banquet held after the morning service on November 20.

Christmas activities at Medford included adult presentations at the morning service on December 18, with a variety of vocal and instrumental combinations and readings. The children's musical was performed that Sunday evening. Christmas morning featured a special family gathering at 10:30 a.m.

Choir members of SMITHFIELD joined the five other churches in the community for a Christmas music ministry program.

SPRINGBANK, Allen, Nebraska, Friends (Roger Green) hosted the annual community Thanksgiving service November 23 in the evening. Special music was provided by a community choir. Men and women of the church recently had church work days. Among projects accomplished were tree trimming, cement work, cleaning the church basement, and waxing the floor.

October 22-23 was homecoming weekend at TRINITY, Van Wert. There was a hot-dog roast Saturday evening, followed by a concert by Trinity quartet and a group of local musicians. Former pastor John Morris had devotions. Former pastor David Raudabush was speaker for both morning worship services. Ray Beltz presented a concert in the evening service.

At PUEBLO, Colorado, Pastor Merle Clowe's Christmas series examined attitudes toward Christmas and what attitudes Christians should hold.

### OUR RECORD OF FRIENDS

#### Births

BURTON—To Derrick and Brenda Burton, a daughter, Elizabeth Nicole, August 14, 1988, Saxapahaw Friends, North Carolina.

HOFFER—To Victor and Lynell Hoffer, a son, Paul, December 5, 1988, Silverton Friends, Oregon.

MURPHY—To Mickey and Jodi Carson Murphy, a son, Nehemiah Nathan, September 28, 1988, Smithfield Friends, Ohio.

RYSER—To John and Phyllis Ryser, a son, Joseph Boyd, August 29, 1988, Charity Friends, Kennesaw, Georgia.

SULLY—To Mr. and Mrs. Rick Sully, a son, Zachary Cameron Clark, October 18, 1988, Trinity Friends, Van Wert, Ohio.

WOLFF—To David and Paige Wolff, a daughter, Jania Rachel Jasmine, November 12, 1988, Medford Friends, Oregon.

#### Marriages

AUSTIN-DERBY. Gail Austin and Tim Derby, November 19, 1988, Vale, South Dakota.

CORDOVA-PILL. Karen Bea Cordova and Jeffery Lance Pill, September 16, 1988, Conyers, Georgia.

DE ANGELO-PEPPE. Monica De Angelo and Edward A. Peppe, Jr., October 28, 1988, New York City, New York.

LINER-WRIGHT. Joy Lynn Liner and Michael Joseph Wright, October 22, 1988, Providence Friends, Virginia Beach, Virginia.

#### Deaths

BLACK—Kenneth H. Black, 76, November 6, 1988, Alum Creek Friends Marengo, Ohio.

FINNEY—Kenneth Wayne Finney, 17, November 13, 1988, Kamiah, Idaho.

GRIFFITHS—Mary Ellen Griffiths, 51, December 11, 1988, Silverton Friends, Oregon.

HAWORTH—Hilma Larson Haworth, 89, November 7, 1988, Newberg, Oregon (Sherwood Friends).

SIMLER—Staci Jo Simler, 16, November 13, 1988, Kamiah, Idaho.

STEER—Nellie Steer, 86, November 4, 1988, Damascus Friends, Ohio.

WENTZEL—Ethel Wentzel, 85, October 20, 1988, West Park Friends, Cleveland, Ohio.

WILLIAMSON—Nettie Williamson, 104, November 17, 1988, Vale, South Dakota.

### OUR WIDER FAMILY OF FRIENDS

#### Quakers Say Immigration Law Violates Religious Freedom

Los Angeles, California—The American Friends Service Committee (AFSC), a Quaker organization, filed a lawsuit in November challenging the

#### FACULTY OPENINGS

Malone College has the following full-time faculty positions available for fall 1989:

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- New Testament/Greek
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- Social Work

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employer sanctions required by the immigration reform law. The group contends that the government's requirement that employers verify the citizenship status of their employees is an infringement on religious freedom.

"In penalizing the employment of unauthorized aliens, [the law] seeks to drive undocumented immigrants and refugees out of the United States by depriving them of employment and, therefore, the ability to obtain the basic necessities of life," the lawsuit says. "A guiding principle of the Religious Society of Friends is that in the household of God all are welcome and that this welcome extends especially to the stranger."

—E.P. News Service

### Grant Available for Teacher in Israel

Applications are being accepted for the Mary R. G. Williams Award, a grant that will allow a man or woman to assist in teaching and extracurricular activities at either the Friends Boys School or the Friends Girls School at Ramallah, a few miles north of Jerusalem.

The recipient will also be expected to act as interpreter of his or her home country and culture. Board and lodging will be provided by the school during the eight-month school year. The grant of \$1,500 will help provide travel expenses, enabling the recipient to travel or study abroad during the summer previous to or following the school year. The grant will be awarded by the Committee of Award of the American Friends Service Committee, in consultation with the Wider Ministries Commission of Friends United Meeting, to an individual who is preferably a member of the Society of

Friends, or at least familiar and in sympathy with Quaker testimonies, and who shows an eagerness and aptitude for teaching. Applications, along with academic transcripts and three references, are due by February 15, and may be requested from the Committee of Award, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102. Applicants must also file an application for a teaching position with Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

### Library Available by Mail

Books, tape recordings of books, videos, films, slide shows, and reference work are available from the Philadelphia Yearly Meeting Library for an annual fee of \$15. The library will mail the books postage free, although the recipient must pay the return postage. The library will do reference work by mail and compile lists of books on a given subject by request.

The library also has a large collection of children's books, with many covering Quaker concerns. A program is available for families in which a member of the family writes and tells the librarian about the children, their ages, and the interests of each family member. The librarian then sends a package of books selected specifically for those people. Boxes of books are also available for classroom use.

Books are loaned for one month and may be requested by letter or telephone.

### USFWI Plan Gathering

The 36th Triennial Conference of the United Society of Friends Women International will be

held at Guilford College, Greensboro, North Carolina, June 10-15, 1989.

The United Society of Friends Women International had its beginnings as the Women's Foreign Missionary Society in 1881. The name was changed in 1917 to Women's Missionary Union. In 1948, with a wider concept of missions, the organization became the United Society of Friends Women, and prepared its framework and constitution. In 1974, the organization became known as United Society of Friends Women International.

### Prairie Women's Collective to Publish *Friendly Woman*

Greensboro, North Carolina—The women of Friendship Friends Meeting and New Garden Friends Meeting, Greensboro, North Carolina, publishers of *Friendly Woman* during 1987-1988, are pleased to announce their successors.

The Prairie Women's Collective in West Branch, Iowa, has been selected as the publisher of *Friendly Woman* for 1989-1990. The women of West Branch Meeting (Iowa Yearly Meeting, Conservative) will be assisted by women from meetings in Iowa City, Ames, Paullina, Lincoln (Nebraska), Penn Valley (Kansas City, Missouri), as well as West Branch Friends Church of Iowa Yearly Meeting (FUM). Their first issue, on the theme of "Simple Living," will appear in January 1989.

Submissions are invited for their spring issue, "Childhood and Quaker Values" (deadline for submissions—January 15, 1989), and subsequent issues. The new address for *Friendly Woman* is: c/o Prairie Women's Collective, West Branch Friends Meeting, Box 851, West Branch, Iowa 52358.

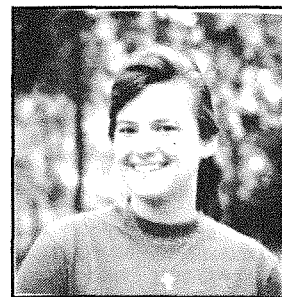
### OUR WORLDWIDE CHURCH FAMILY

### Kinshasa Housing Project Raises More Than Houses

Kinshasa, Zaire—Since 1979, Habitat for Humanity has been building houses in a river valley 16 miles from downtown Kinshasa, the capital of Zaire.

Seventy-five houses have been completed or are under construction in this project. The low-income families chosen for the project clear land for their house and dig sand from the river for concrete blocks. They often send one family member each day to assist Habitat workers with construction.

With the housing needs now being met, these new homeowners are starting vegetable gardens and fish ponds and are planting trees to help with



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erosion control. Because food is very expensive, gardens and fish ponds are important to help feed families.

At least 40 families at the Kinshasa project have their own fish ponds now. Implements are bought, then sold at reduced rates to residents who attend training seminars, learning to follow guidelines that Zairian fish experts help set. Later, at harvest, people who received fingerlings (young fish for "seeding" the ponds) from Heifer Project International give some of their new fingerlings back to the neighborhood program to help other residents start fish ponds.

Some homeowners have even volunteered to help dig new ponds for the neediest of families.

Incidentally, the species of fish raised in Kinshasa is known as *Tilapia Nilotica* ("nilotica" meaning "of the Nile"). These are thought to be the same fish Simon Peter was catching when Jesus called him to become a fisher of men.

## RESEARCH INTERNS

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1989. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Application period January 1 through March 15, 1989. For information, write or call:

David Boynton  
Friends Committee on  
National Legislation  
245 Second St., NE  
Washington, D.C. 20002  
Phone: 202/547-6000

They grow to a length of about 20 centimeters (8 inches) and may weigh 500 grams (18 ounces).

—Mennonite Central Committee

## Christian Outdoorsmen Unite

Fort Worth, Texas—In less than a year of existence the Christian Outdoorsman Association has attracted more than 4,500 members. Headed by evangelist James Robison and his friend Jim Ferguson, this group of "fishers of men" hopes to start chapters across the nation to unite Christian outdoorsmen for fellowship and evangelization. "We're trying to reach tough men with the message that you can be a tough guy who's tender enough to say, 'I love Jesus,'" says Ferguson, who edits the fellowship's bimonthly magazine *The Christian Outdoorsman*, which features testimonies as well as hunting and fishing tips.

—E.P. News Service

## NAE Convention Will Address Revival in the Church

Wheaton, Illinois—Keying on the convention theme "Revive Your Church, O Lord," evening plenary speakers Paul Cedar, David Seamands, and Oswald Hoffmann will address the priority, purity, and purpose of the church as the National Association of Evangelicals (NAE) holds its 47th annual convention March 7-9, 1989, at the Hyatt Regency Hotel in Columbus, Ohio.

Jay Kesler, president of Taylor University, will be featured at the opening-day Leadership Session, examining issues evangelicals face as the Church enters the 1990s. The biblical keynote sessions will stress a call to spiritual renewal by David R. Mains, director of *The Chapel of the Air*.

Additional well-known speakers at the convention's luncheons and workshops include John Perkins, Lloyd John Ogilvie, Carl F. H. Henry, Evelyn Christenson, Paul B. Smith, Jose Reyes, Donald M. Joy, and Andy Miller.

A special Thursday afternoon Open Forum will address the AIDS epidemic, with Christian leaders sharing experiences in ministering to individuals with AIDS.

—E.P. News Service

## Spiritual Health

Detroit, Michigan—The way Christians feel about their spiritual relationship with God may affect their physical well-being, according to psychologists Daniel McIntosh of the University of Michigan, and Bernard Spilka of the University of Denver. The psychologists divided Christians into three categories—active, passive, and questors (still seeking truth)—and after a study of 69 Christian college students discovered that active Christians were generally healthier than the

others in the study. McIntosh and Spilka noted that active Christians generally pray more—which relieves tension—and feel they have a responsibility to develop healthy habits.

## Norwegian Pastors Ask for Raise

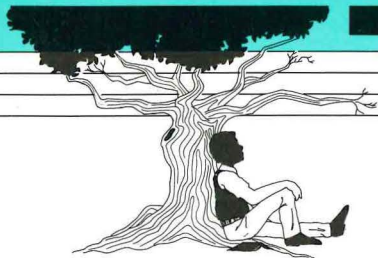
Oslo, Norway—More pay for work done on Sunday is a request of a Lutheran clergy group, which pointed out to the government that those in other professions do not have to work on that day. During a Church of Norway's Pastors' Association meeting in September, the group asked the government's Ministry of Church and Education for extra pay for work done on Sundays, pointing out that in comparison to other professions, pastors are underpaid. The Church of Norway is the country's state church.

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



"Is tonight the Meeting for Sufferings?"





BY CHARLES MYLANDER

**H**IGH school basketball played a major role in our family for a couple of years. The reason was obvious. My brother, Howard, was one of the starting five for Boise High School.

I recall the playoff game with our arch rival, Borah High. With three minutes to play, our team's score lagged 17 points behind. The fans on our side were unusually quiet and dispirited, some had already left the gymnasium. Losing—especially losing by a big margin—is no fun.

To make matters worse, Bobby, one of our players, lost his temper at the referee. The ref not only called a technical foul, he kicked him out of the game. To his team members, the penalty seemed too severe for the infraction. But somehow it sparked fire in them.

All at once our Boise team turned red hot and began playing their best. Borah turned icy cold, and kept losing the ball. It seemed that Fred, the leading scorer, and my brother, Howard, simply could not miss. They began sinking outside shots, over and over—and the score narrowed. Borah suffered turnover after turnover.

The Boise High crowd, once subdued, went wild. We cheered and yelled and screamed like I seldom recall in my life. The score kept getting closer and closer as the clock ticked away.

In the final seconds, Howard sank a long shot that put us one point ahead. We went wild with joy. Borah never regained the lead.

Turn of events. What a difference in morale and energy a deeply desired turnaround can make.

It was the day following the crucifixion of Jesus. His disciples observed the Sabbath in the customary Jewish way during the day. Grief plunged its icy fingers into their hearts.



## The Final Seconds of the Game

As evening fell, ending the Sabbath, people poured into the streets to socialize—a usual Jewish custom. Not the apostles. They huddled together behind locked doors, afraid.

Jesus was crucified and buried. Were they next? How far would their enemies go in their efforts to stop this new movement?

A second day passed, and on the third, strange things began to happen. A report came from Mary Magdalene that someone had moved the body of Jesus.

Next was a confirmation from Peter and John that the tomb was empty, although the grave clothes were still in place. Cleopas and his companion showed up, all excited, claiming they had talked with Jesus.

The score was changing; despair was turning to perplexity. Was it possible that our team would make a comeback?

Before they could sort through all the emotions, Jesus appeared in their midst. In the final seconds of the game, He made the winning basket. Despair turned to joy.

A dramatic turn of events can lift morale and give fresh enthusiasm. All by itself, however, the sudden win is not enough. It takes a winning season, not just a single game, to keep a team on top.

Over a period of 40 days Jesus gave many convincing proofs that He was resurrected. After touching Him, eating with Him, listening to what He said about the kingdom of God, watching the miraculous ascension into the clouds above, the disciples were fully convinced.

They waited, prayed, obeyed His command to stay in Jerusalem. At the feast of Pentecost the Holy Spirit came upon them with enabling power and miraculous signs. They were never the same again.

From defeat and despair to hope and joy, what a turn of events! No basketball game could compare.

When you feel like a loser, when your team is far behind, when a key player is knocked out of the game, don't give up. A divine turn of events can turn your sorrow into joy!

The turnaround victory has already been won! Our Best Player is back in the game! During this last three minutes on history's clock, every shot counts.

Play your best! **EF**

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