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Northwest Yearly Meeting of Friends Church  
(Quakers)

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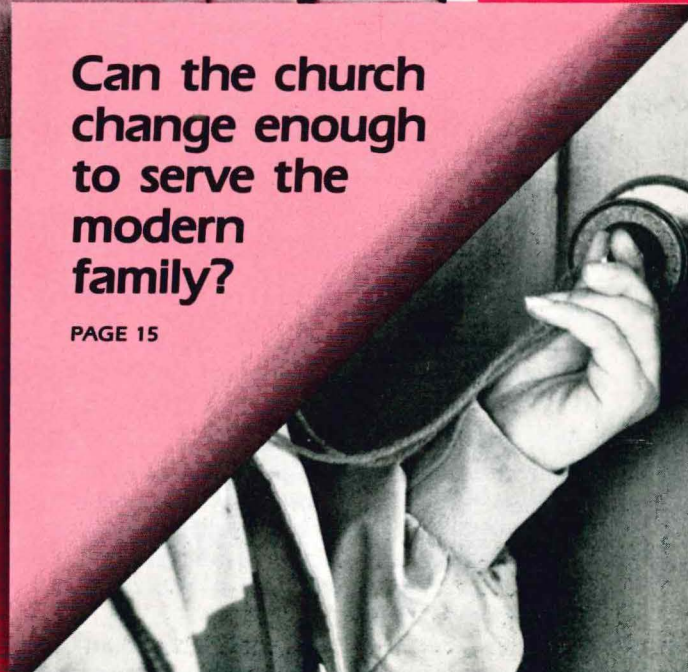
*April 1989*

# EVANGELICAL **FRIEND**



**Can the church  
change enough  
to serve the  
modern  
family?**

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# Christians Under Siege

BY JAMES D. FOSTER AND MARK R. McMINN

*I knew a man who was so skinny that he had to run around in the shower to get wet.*

**T**HERE was a time when Christians who wanted to learn about other belief systems had to run around like the skinny man in the shower. Competing "religions" existed, but one had to work at being exposed to them. Christians lived and worked in communities that embraced predominantly Christian standards. But the information age has changed this ideological isolation.

For many Christians, the information age has become a battlefield of ideas. We are constantly bombarded with views and values contrary to our own. Radio, cable and broadcast TV, movies, newspapers, and magazines promote widely differing values and beliefs.

We wrestle daily with messages and lifestyles that are far from scripturally based and many are openly hostile to Christianity. These messages range from the mundane, such as what we should wear or eat to be in style and sophisticated, to highly personal messages like what we should believe or to whom we should express love. Today the skinny man needs only to hold still and be thoroughly drenched, or even drowned, in the shower of ideas.

David and Cheryl are examples. Married as Christians in a large church wedding, they seemed to be the ideal couple. Both came from strong Christian homes and had strong ties to godly values and Christian maturity.

But, shortly after they were married, Cheryl began investigating the New Age movement. Soon she stopped attending church because the "people were too dogmatic and pushy." By the third year of marriage, Cheryl was consulting mystical cards and astrological symbols to decide how to live her life. One night she abruptly announced that she had been seeing another man and that her symbols had confirmed she should divorce David

and marry her new lover. David and Cheryl were casualties on the battlefield of ideas, and they are not alone.

## **The Frontal Attack.**

Many of the messages in which we are drowning make up a frontal attack on Christianity. These messages are threatening the integrity of the church because they are aimed so powerfully at our emotions, in an attempt to bypass reason. Christians are vulnerable to emotional appeals because our Christian experiences often involve powerful emotions. Emotions are wonderful, but biblical Christianity emphasizes filtering emotion through a proper understanding of God and Scripture. As Dr. Earl Radmacher, president of an evangelical seminary, writes, "We have left the Age of Reason far behind and are living in what I choose to call the Age of Unreason." In this Age of Unreason many Christians seem to be falling prey to opposing beliefs. Examples of attacks on our beliefs are numerous and diverse.

*The New Age Movement.* New Agers believe in reincarnation, psychic experiences, communication with people from outer space, and channeling. Channeling is the process through which spirits, or beings from outer space, communicate by temporarily taking over another person's body. Shirley MacLaine is probably the most recognizable of the New Agers and has sold eight million copies of her books on the topic. One of her books, *Out on a Limb*, was made into a television movie. Bookstores devoted to New Age materials have been around for years, but the growing interest in the New Age has now caught the attention of major booksellers. One major retailer sets aside space for 5,000 titles on holistic health, wellness and medicine, and other New Age topics.

*Rock Music.* Experts estimate that teenagers listen to rock music an average of four to six hours a day. Between the seventh and twelfth grades the average teenager

## By going too far, some Christians have damaged their credibility.

listens to 10,560 hours of rock music. This can be compared to 11,000 hours of classroom instruction children receive by the

time they graduate from high school. The content of the music our children listen to is often disturbing. An example comes from the popular rock star Prince, who sold ten million copies of his album *Purple Rain*. One song on the album includes these lyrics: "I knew a girl named Nikki/Guess [you] could say she was a sex fiend/I met her in a hotel lobby/Masturbating with a magazine." In the song "Violent Love" by Ted Nugent, teenagers hear, "Took her in the room with the mirrors on the walls,/Showed her my brand new whip.../Screamed as she started to slip/Give me a dose/Of your violent love."

**Pornography.** After serving on a government committee to investigate the pornography problem, James Dobson participated in producing the film *A Winnable War*. As indicated in this excellent but disturbing film, pornography includes magazines, videos, and live acts that include urination, defecation, bestiality, and even death. More disturbing than the content of these magazines and movies is the growth in availability. No longer does one have to visit an adult bookstore or movie theater to view pornography. It is now convenient and "safe" to watch these things in secret in one's own home via the video cassette recorder or cable TV.

**Television.** Television has been under attack for the last two decades for its violence and promotion of sexual immorality. Many popular shows would be without plots if sexual innuendo and violence were eliminated. The content of TV shows is of particular concern because of the exposure of children and adults to the medium. One study showed some preschoolers watch as much as 88 hours per week, and by the time they graduate from high school they will have spent 22,000 hours watching TV, twice as much time as they have spent in school.

**Occultism.** Interest in the occult is on the rise in America. The evidence for this growth is mounting as reports of occult practices come in from citizens and law enforcement. While some of these practices are done in secret, others have high visibility in our society. Stories from police officers include accounts of animals and humans being sacrificed, including one account of a victim who was forced to drink his own blood before dying. One cult expert estimates that occult incidents, primarily animal slaughter and mutilation, have increased by 50 percent over the past five years. In a more public but equally blatant and rebellious way, the occult has found expression in contemporary rock music. The popular rock group Black Sabbath featured the cross of Christ upside down. A later album cover, "Sabbath Bloody Sabbath," showed a nude satanic ritual. The numbers 666 were stamped across the front. Ozzie Osbourne, the original lead singer of the group, is notorious for biting off the head of a live bat while performing on stage. Replacement lead singer, Ronnie James Dio, encourages fans to salute the devil as a cross bursts into flame on stage.

**Secular Humanism.** The influence of secular humanism is another prominent concern of Christians. The battle

over teaching evolution but not creation in our schools, the expunging of our religious heritage from textbooks, the ex-

plosion of pornographic books and movies, and even the banning of public nativity scenes at Christmas, are all seen as symptoms of secular humanism at work. Christian author Tim LaHaye believes that secular humanism is not only a threat to our families but also to our communities, our nation, and even our world.

Similarly, Moral Majority leader Jerry Falwell believes that humanism is a challenge to the basic foundations of America in its advocacy of abortion, homosexuality, and pornography.

Psychology is often seen as one of the major tools of humanism. Critics such as Martin and Deidre Bobgan have called psychology "psychoheresy" for advocating the self over God. William Kilpatrick, author of *Psychological Seduction*, believes psychology only waters down Christianity. Dave Hunt, author of *The Seduction of Christianity*, believes psychology is responsible for decreasing evangelism.

Surveying even a short list of the frontal attacks on Christian beliefs can easily convince one that there are elements of society promoting lifestyles that are antithetical to the Christian life. It is legitimate for Christians to feel their beliefs are under attack and right for them to be concerned about this frontal assault on their values. As Christians, we need to be aware of these influences and prepared to respond. But in recent years, drawing the battle lines has become more difficult because the attacks appear to be coming not only from the front but also from the rear.

### Attack from the Rear

Many are responding with zeal to the dangers surrounding Christians, sounding loud alarms. The cover of one popular book reports, "Today Christians are being deceived by a new world view more subtle and more seductive than anything the world has ever experienced." The cover of another best seller read, "Most people today do not realize what humanism really is and how it is destroying our culture, families, country—and one day, the entire world." An author on the New Age Movement states, "It appears to culminate in a scheme both fulfilling the prophetic requirements for the antichrist as set forth in the Bible, and also matching Nazism down to use of swastikas."

After reading a number of these books with conspiracy theories and apocalyptic themes one begins to get a sense of unreality—a feeling that legitimate concern has been overstated. Christians can overuse emotional appeals just as our opponents do. This rear attack on our belief system has opened up, like a civil war, from within the Christian ranks.

By going too far, some Christians have damaged their credibility. In September of 1988, many Christians were expecting the rapture to occur because of the booklet *Eighty-eight Reasons the Lord Will Return in 1988*. Some

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# Can You Leap Tall Buildings in a Single Bound?

BY LON FENDALL

**M**AYBE you have seen the fake job descriptions that make it clear that only Superman or Wonder Woman need apply. The punchline is a reference to Superman's legendary capacity to leap tall buildings in a single bound. Exaggerations are funny, but they reveal some serious truths. In this case, these parodies of job descriptions point out that we often are very unrealistic about our human limitations and about an individual's possession of multiple gifts.

This becomes a particularly urgent issue when it's time to call a new pastor. In a small- to medium-sized church (which accounts for all but a few of our Friends churches) pastors rarely have an assistant on whom to rely for assistance with tasks not well-suited to their own gifts. Instead of helping to identify other members with the needed gifts, too often we waste our time criticizing the pastors for not excelling in every one of their multitudinous responsibilities.

We shouldn't let the pastor off the hook completely. Pastors need to recognize their weaknesses and work at improved ministry in those areas. The National Friends Ministers Conference this month is one of the many ways we try to help our pastors become more effective. Our leaders need to be challenged to do their very best, even with the tasks they don't thoroughly enjoy.

My point is the need for more realism and more consistency with scriptural guidelines when we select and evaluate our pastors and other leaders. Oddly enough, we rarely turn to a useful and specific New Testament set of leadership qualifications when we are trying to match people with positions. These guidelines are found in 1 Timothy 3 and Titus 1.

These two New Testament passages provide a list of the spiritual and per-

sonal qualifications for church leaders. The specific positions are bishop (elder, overseer) and deacon. There is enough overlap in the two sets of qualifications that we can justifiably combine them and come up with a very useful way to measure those we are considering for leadership.

Interestingly enough, 1 Timothy 3:1 seems to indicate that it's acceptable to seek a position of leadership, to aspire to a church office, yes, even to be a tiny bit ambitious. Sometimes we develop some strange ideas about it being unspiritual to express an interest in being selected for a leadership position. It seems to be more humble or holy to wait until someone tracks us down and pleads with us to take a job in the church. That may actually be a disguised ego trip rather than genuine humility.

**T**HERE may be a reason we don't often refer to the list of expectations in Paul's letters to Timothy and Titus when we are selecting leaders. Taken together, they form a very demanding, even intimidating, job profile. If we take these lists seriously we will select people who are spiritually mature, humble, gentle, serious minded, self-controlled, upright, holy, temperate, and sensible. The list just keeps going! If these positive qualities aren't enough, there is also a list of negatives to avoid. Our leaders aren't to be gossipers, drinkers, greedy for material gain, unfaithful to their spouses, poor parents, arrogant, or quick-tempered. In addition to all this, they are expected to be great hosts!

To sum it all up, each of the Scripture passages has an all-encompassing standard for leadership. Leaders are to be "blameless" and "above reproach."

It seems so unfair! Who among us can even come close to qualifying? It's no wonder these guidelines don't usually

enter into the discussion when we are hiring or appointing someone to leadership in a church or Christian organization. Since we know that any of us would have trouble measuring up, we hesitate to expect so much of others.

So what do we do with the passages in 1 Timothy and Titus? Do we pretend they only applied to the leaders in the early church? I don't think that will work. Do we just shrug them off as unrealistic, part of a "leap tall buildings" syndrome? Most of us don't have such a low view of Scripture that we can just ignore such emphatic and painfully clear passages. We have to do *something* with them.

The answer, I think, is to be found in reading the rest of Paul's letters from which the two passages are taken. Paul never attacked Timothy or Titus for failing to measure up to the high standards he had set forth, even though he probably knew they sometimes fell short of the goal.

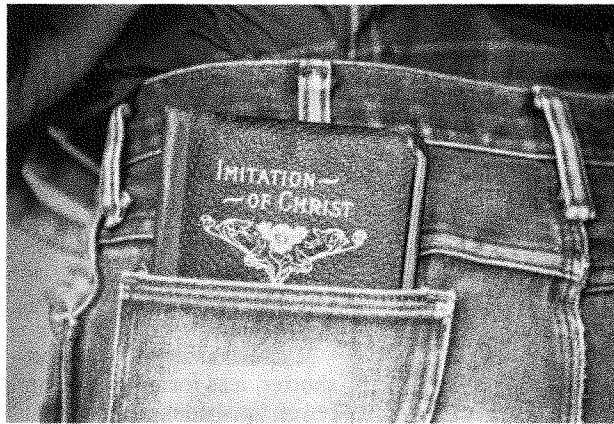
In 1 Timothy 6:11, Paul urged his young associate to *aim* at righteousness, godliness, faith, love, steadfastness, and gentleness. When you aim at a target you sometimes miss. But if you have no target you *always* miss.

**T**HE QUALIFICATIONS for leadership are exactly that—targets and goals. It would be absurd to think that we are perfect in all of the areas that Paul covered. But we need these very demanding goals for our own self-evaluation and we can legitimately use them to evaluate candidates for leadership positions.

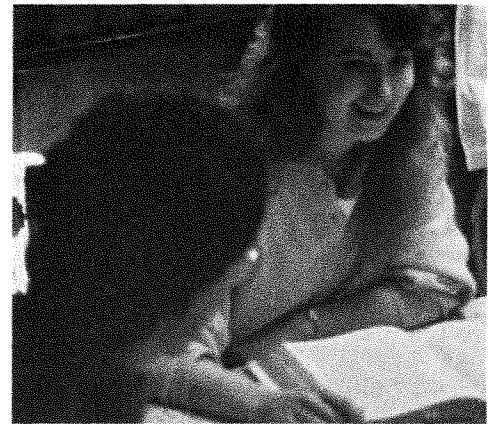
We also need to use the standards with a considerable amount of realism and even humor. When we begin to get too hard on ourselves and others, it's time to chuckle about leaping tall buildings in single bounds. ■

# EVANGELICAL FRIEND

COVER: Getting accurate directions is the first step in reaching the right destination. Articles in this issue share various aspects of seeking guidance. (Photo by Wes Cropper)



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# INTERNSHIPS: A Way to Develop Effective Pastors

BY GAYLE D. BEEBE

**T**HE LEADERSHIP crisis in America is without precedent. So begins Robert Greenleaf's indictment of the current malaise of leadership in America's institutions and government. Whether or not he is right may be a matter of dispute, but the importance of good leadership in every sector of society cannot be ignored. My particular area of interest is the importance of good leadership in the church and the ways such leadership can be properly developed.

Despite Quaker misgivings about professional clergy, pastoral leadership plays a crucial role in the health and vitality of many of our Friends churches. The priorities a pastor sets, the particular convictions he or she brings to different tasks, and the ability to articulate and fulfill a specific sense of mission are all ingredients that reflect the impact a pastor makes on a local congregation. The process by which a pastor develops in this way, however, is a long and varied process.

**I**N MY OWN development I had the privilege of serving in five different internships prior to becoming a pastor. In each case, the situation and the responsibilities were different, but the critical ingredient of learning to work with people remained the same. As a result of these experiences, I would like to share a few thoughts that reflect my belief in the importance of internships in the development of a pastor.

My first internship was in 1979 when I served for four

months as a summer youth intern. It was my first chance to see the life that lies behind the activities we see on Sunday. I was fortunate to have a supportive supervising pastor who included me in his schedule and worked to expose me to the complex interplay of faith and personal politics in the local church.

*... this intuitive ability to know what's important and what can be left undone is critical to one's success.*

There were many values solidified in my heart and mind that first summer, including the benefit of an aspiring minister serving with an established one. For example, one benefit of such an arrangement is learning to distinguish between a serious matter and a trivial one. To see an experienced pastor respond to the weekly needs of a congregation helps a new minister develop a sixth sense in pastoring. In every occupation this intuitive ability to know what is important and what can be left undone is critical to one's success. It is never developed overnight and it is rarely developed by simply

doing it. An individual needs both the experience and the guided reflection to make sense of a pastor's priorities and demands.

My second internship was shorter, less formal, with fewer time demands. Still, it exposed me to a different congregation with different needs and concerns. My main reason for pursuing this second internship was less for the ministry and more for the person. I wanted to work with the pastor to see how he fulfilled his tasks.

During that summer, I witnessed a mix of prophet, pastor, politician, and friend. I'm still sorting out some of the memories and experiences from that time, but certain aspects stand out.

One ingredient is the necessity for a pastor to lead the way in the intellectual development of his or her congregation. American culture has lost much of its ideological drive.

Our society has become so relativistic that we assume a person holds particular convictions because of unconscious motives, past experiences, or hangups with that person's mother. As a result, we have lost our need to know, to understand, to master particular concerns about truth because we aren't sure if truth exists and if it does exist where it is living. It is small consolation when we are reminded that God alone holds pure truth and that we hold only perspectives of the truth. Even this truism violates our need to reflect on particular truths regardless of our perspective.

The consequence of this development is that we have gathered in churches with people who look like us, think like us, and live like us. We're afraid to discuss topics of controversy not only because we doubt there are honest solutions, but also because we no longer care. The crisis in our own faith in God's truth is reflected by our apathy in taking this message to the world.

It is startling when we pick up George Fox's *Journal* and read of a young man compelled to take his message to England. He didn't sit around considering form and technique; he knew the cultural alternatives that England had to offer and found them wanting in comparison to the living experience of Jesus Christ.

Don't misunderstand my intent: Reflection on form and technique is important, but sometimes reflection on

*The crisis in our own faith in God's truth is reflected by our apathy in taking this message to the world.*

form and technique has replaced the harder work of reflecting on our cultural mentality and developing an appropriate Christian response to it. Intellectual



vitality (by intellectual vitality I mean the commitment to reading, to reflecting, and to understanding both our cultural environment and the nature of Christian truth) can recover an active interest in the truth and ensure a zealous pursuit of it.

My third internship returned me to the site of my first one in a new role with different responsibilities. There is much that happened that summer worthy of note and filled with meaning, but two experiences stand out.

*Relationships are the single most important ingredient of success in a ministry.*

Returning to a place I had been before allowed me to solidify friendships that will last a lifetime. Relationships are the single most important ingredient of success in a ministry. To see change, growth, and an enlarged perspective in an individual is encouraging; to have individuals who are equally interested in one's change, growth, and enlarged perspective is particularly meaningful.

The second aspect I encountered was less attractive. During the intervening four years my understanding of life and faith had changed. Personal tragedy had touched my life as well as the lives of some of my friends. These experiences had produced a note of cynicism in my spirit about God's love in a fallen world, about trust and confidence in human covenants and honest communication, about the ability of Christian faith to face the complexities of my emerging world.

During this time, the church experienced its own dark night of the soul as well. By summer's end it was mired in the unfortunate resi-

due of human communities and miscommunication. The tension between the realities of life and the relevance of faith was being tested on a grand scale. Yet, out of this darkness came some experiences filled with meaning and hope. People pulled together, our faith was bolstered, and my own confidence in God was restored. Life was changing, but my understanding of God was changing as well. It is said that when you can't believe yourself you need to rely on the testimony of others. Through the life and faith of others my understanding of life and faith grew and deepened as well.

My fourth internship was, unfortunately, a sad experience. During seminary I chose to do a year of alternative field education, tutoring slow and emotionally handicapped students at an inner-city junior high school in Trenton, New Jersey. I began with a lot of energy and idealism and left with a lot of

*My belief about the world and my confidence in Christian charity to change it came in for serious reexamination.*

apathy and despair. My belief about the world and my confidence in Christian charity to change it came in for serious reexamination.

The junior high where I worked was racially mixed: 40 percent white, 30 percent Black, 30 percent Hispanic. It had armed guards. When students entered the school they had to go to their lockers and remove their jackets so that weapons and

drugs could not be moved easily through the halls.

Few of the students had any encouragement from home and fewer still had any hope that their education would make a difference. It was sobering to call parents to ask for help, only to be mocked in laughing derision.

**S**TILL, as I look back on this experience I do so with appreciation for having been taught something about the intractable problems of American poverty. I cringe now when I hear professing Christians or calloused politicians blame the problems of poverty on the people themselves. The people with whom I worked have no hope and realistically they have no future. The more sophisticated our business world becomes, the less able are these groups to enter even the lowest rungs of self-sufficient labor.

It is trite to say these people are marginalized, and it is obvious they need our help. But this is nothing new. Jesus said that the poor would always be with us. Unfortunately, we have used His observation to justify our neglect.

A social conscience is part of pastoring and a sensitive social conscience is part of being a Christian. Exposing ourselves to areas of critical need might not change our response, but it can help raise our understanding to a level that comprehends what these people actually face.

My last internship also occurred while I was in seminary. I served in a Presbyterian church in northern New Jersey. It was my closest and boldest contact with expressions of faith and experiences of worship different from my own.

I wore a robe, led corporate confessions of sin, and prayed written prayers for the needs of the people. They took communion (after the manner of Presbyterians), recited corporate confessions of faith, and carved out their experiences of Christ in ways different from my own.

Together, we learned new avenues for faith and growth.

I learned from Presbyterians that people other than Quakers live in meaningful communion with God. I had known this, of course, but to see it firsthand restored my confidence in God's desire to lower the dividing walls of hostility that continue to plague His church.

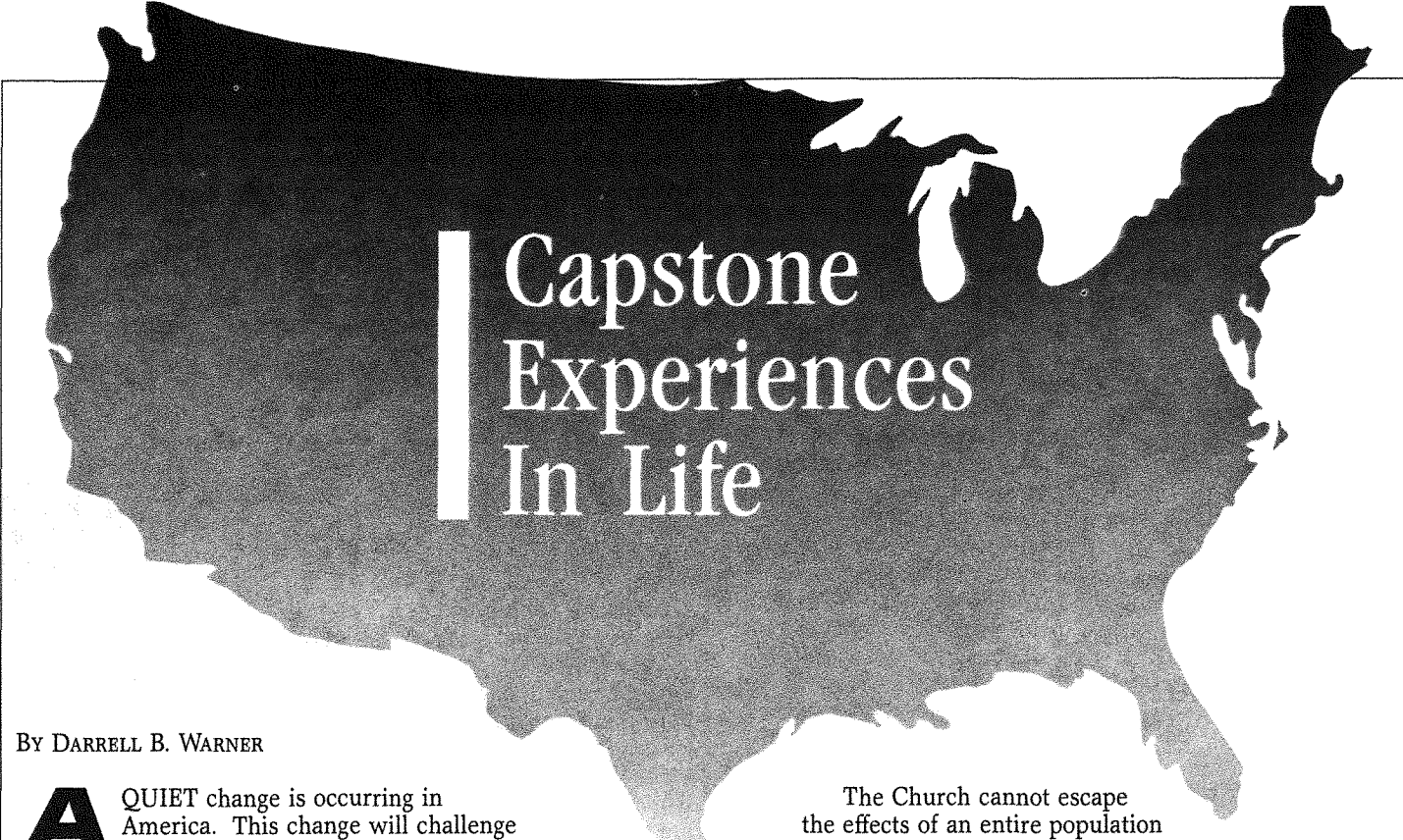
*... people other than Quakers live in meaningful communion with God.*

I am now in my fourth year as a full-time pastor. Often, I have reflected on these former experiences. Sometimes I find myself wishing I had handled certain situations differently. Together, these past experiences and present reflections enter into conversation with one another as I pray and think and reflect on an adequate response to an immediate challenge.

It is hard to say if the Quaker Church is facing a leadership crisis. I'm not sure how we can be certain of this. Clearly, though, we can help avert one and bolster the development of upcoming leadership in the years that lie ahead by encouraging internships. Exposing a prospective minister to a broad range of pastoral experiences can provide the sort of environment where critical thinking about the pastorate can take place. Through such endeavors, aspiring ministers can develop an adequate understanding of their role and be better equipped to fulfill their tasks. ■

*Gayle Beebe is pastor of the Sherwood, Oregon Friends Church.*





# Capstone Experiences In Life

BY DARRELL B. WARNER

**A** QUIET change is occurring in America. This change will challenge the way we live, the way we think, the way we conduct business. It will even challenge the way we worship. It is happening despite anything we do. It is as persistent as the passage of time, for this change is all about the passage of time. The change? We are getting older.

This aging process is not merely an individual occurrence, although that may be where we face its daily reality. All of us are aware of the subtle changes we experience as we grow older. We only need to look in a mirror to note the physical changes age is providing. There is, however, another aspect of aging that requires our attention. We must soon begin to acknowledge that our society is aging right along with us.

A group called Oxford Analytica, a think tank from Oxford University, spent two years analyzing how the United States would look in the future. Their findings were published in the 1986 book *America in Perspective*. Of all of their findings, one that affects many others is the aging of our society. This group of scholars estimates that by the year 2000, thirty-eight million of us will be age 65 or older. The single fastest growing segment of our population is the group 75 and over, which by the year 2000 will number over 19 million people.

These projections are not solo voices in the wilderness. The American Council of Life Insurance notes that the average life expectancy of a baby born in the United States in the year 1905 was 60 years. By 1970, life expectancy had increased to 70 years. A baby born this year has a life expectancy of 75 years. There is no indication that this trend will soon be reversed.

The "graying of America" has definite impacts on how we live. For example, the Oxford Analytica noted that this aging population will make significant demands on our economic system. As recently as 1960, governmental support of a beneficiary aged 65 or older required taxes on the salaries of five workers. By 1990 the increase among the elderly population will reduce that to having each beneficiary supported by only three workers. By the year 2025, this figure drops to an alarming two workers supporting each older beneficiary. How that can work economically seems impossible to predict.

The Church cannot escape the effects of an entire population growing older, but the impact on pastors, congregations, and worship will need to be addressed by us, the Church, not by a think tank in England. While new problems or conditions may arise from the aging of our society, they all seem to fit into one of two categories: concerns and capstones.

**A**N ELDERLY population has concerns that don't typically affect younger people. Perhaps first and foremost is the condition of living with a "fixed" income. For example, according to the Ohio Department of Aging, 86 percent of the homes owned by the elderly are mortgage free, but the older person cannot normally obtain loans or cash advances on the equity built into their house. This leaves many older people "house rich but cash poor." An estimated 12 percent of the homes owned by the elderly are in need of repair or rehabilitation, and about 35 percent of the elderly who rent housing cannot afford their housing expenses. Yet housing is only one area of need. Health care, personal hygiene, nutrition, and recreation also put demands on an older person's limited income.

It is about now that someone starts to mutter, "Well, I live on a fixed income, too. If I can't meet my bills, I do without something. Why can't they?" It is an easy trap to leap into, thinking that the elderly are just like anyone else only older. This, however, is not true. It is estimated that the typical older American has approximately 35 percent of the income that person had before retirement. Unfortunately, costs of living don't decrease in the same proportion. Older people have less money to meet the same demands their younger counterparts face. In fact, many older persons face increased demands on their resources due to health problems and the costs associated with maintaining independence.

How does the Church begin to face these concerns? In Acts 6:1, we find that the early Church faced the problem of caring for widows by forming a group of people to look out for their needs. This model can be replicated today. Church members, even "young" older members, can band together to find resources for those elderly in need. Youth groups can be encouraged to aid in home maintenance tasks like painting and yard mowing as an expression of service, not as fund raisers. Sunday school classes can work together to help

provide transportation to appointments, call to make sure that all is well, or ask what might need to be fixed, repaired, or replaced. Someone might volunteer to coordinate this ministry to make sure that things get done.

These self-help ideas are not particularly new or profound, yet we all need to be reminded of the wide avenues of service available to us. But we need to be careful to avoid adopting a "do for" attitude toward the elderly. Respect for their dignity as persons with a rich history of life experiences must be a part of our servanthood. Elderly people are not infants who don't know what they want; rather, they are adults with the ability to make choices and decisions. Our role can be to make more options available for their selection.

The message of our aging society is becoming more common throughout the media. Unfortunately, often the media focuses only on the concerns of the elderly. While these are of great importance, growing older also brings new experiences and opportunities. We can call these opportunities "capstones", the crowning events of richly lived lives.

Capstone opportunities exist all around us. The skills that have been learned and the talents that have been honed don't suddenly dissolve at a certain age. Community organizations have discovered that older citizens make tremendous volunteers, giving of themselves in two unique ways: time, since "work" is typically over with retirement, and talent, which if not applied toward work needs somewhere to go.

The Church can and needs to provide capstone experiences for its members. The need to provide such opportunities is not merely for the benefit of the older person; as

our church membership grows older along with the population in general, tasks that traditionally might have been left for the young will need to be accomplished by others. We will need to rethink beliefs about how God works and not limit ourselves by attitudes toward age. God's plan might involve older persons doing things that were at one time excluded from them, even things like following a call to pastor! The accompanying article about Richard Worden is an example of how God can use older servants.

What the capstone experiences will be is difficult to tell. It seems likely that since the Body is made of many parts, each person's unique talents and abilities will lead to different contributions. We are not, though, without clues. In the book of Job we find these words:

Is not wisdom found among the aged?

Does not long life bring understanding?

Job 12:12 (NIV)

As our Church matures and grows older, we grow in wisdom! As we live longer lives, we understand more! Imagine the exciting worship and service we will have when wisdom and understanding permeate everything we do! Sharing concerns and experiencing capstones, the "graying of the Church" may lead to an era of unequaled charity, compassion, service, and evangelism. As we grow older, let us trust that God will use even things like population shifts to further His kingdom through us. **EF**

*Darrell (Bud) Warner is chairman of Social Work at Malone College and a member of First Friends Church, Canton, Ohio.*

BY LUCY ANDERSON

**A**T THE AGE of 68, Richard E. Worden is in his third career.

The first 20 years he spent in the U.S. Air Force, followed by 20 years in other government service. Now he and his wife, Ruth, are in their second year pastoring Byhalia Friends Church near West Mansfield, Ohio, enjoying a fulfilling third career in the ministry.

They have postponed retirement indefinitely.

In 1983 the Wordens, residing in Battle Creek, Michigan, retired to enjoy what they thought would be a leisurely and undemanding lifestyle as they began to take life a little easier.

They had been attending the Battle Creek Friends Church, and at Pastor John Grafton's invitation, Ruth volunteered to take over the financial accounting as church treasurer.

"It was at this time," recalls Dick, "that I began to realize the Lord was tapping me on the shoulder to get involved in His work." He responded

## Rehirement, Not Retirement



by working with Pastor John in administrative tasks a few hours a day, several days a week. With great appreciation, the congregation made it official and gave him the title of Pastoral and Administrative Assistant.

Feeling a great sense of fulfillment, Dick began preaching when opportunities came and together he and Ruth prayed for God's clear leading in their future.

"I had a very positive feeling toward my new career,"

he observed. "We had a certain amount of security since my retirement annuities provided adequate income, so there was no financial anxiety. We even sold our home and moved into a small parsonage on the church property in order to be closer to the scene of the action."

Then it happened . . .

"It was the summer of 1987 when a small rural Friends church in western Ohio (Byhalia) extended a pastoral call to us. Really, it was

quite a decision, but after much prayer, I went to meet the people, delivered a trial sermon, and agreed to a one-year contract."

The Wordens' dreams of retirement had been turned into "rehirement."

It was a good decision. The congregation has extended their call to three years, and although Dick admits that sermon preparation requires much more time than he had anticipated, both he and his wife are happy in their decision to enter pastoral service.

When should a person retire?

For Dick and Ruth Worden, their answer is, "As long as our health is good, we will just stay available. With each passing week, we gain experience and feel our ministry is applying love, concern, and compassion to people in need."

They are content in their decision. Retirement will have to wait. **EF**

*Lucy Anderson is coordinator of missionary outreach for Evangelical Friends Church-Eastern Region, Canton, Ohio.*



### No Birthright Quakers

The EVANGELICAL FRIEND is a respected medium that portrays our views and beliefs to the world. This past year an obsolete term has crept back into print twice, including the September 1988 issue. The term is "birthright Quaker," a term that was declared not in accordance with our tenets or beliefs several decades ago. The use of the term will lead those outside our denomination to think that we still think that you can be "born" into our faith instead of "born again" into it. Let's bury the term as the heresy it is. By refusing to say it or print it, that term can be eliminated as it was thought to have been by the last generation.

MARVIN WALKER  
Newberg, Oregon

### Ministry in a Changing Society

The recent edition of the EVANGELICAL FRIEND, like several EFs I have read lately, made me cheer. Frank Tillapaugh's article entitled "Giving an Ingrown Church an Outward Focus" was so good that I made it into a bulletin insert to make sure that everyone had a chance to read it. Even though the church I serve already has some of that outward focus, to be reminded and refreshed by Tillapaugh's message was good for all of us.

Our Lord has graciously answered prayer to bring to us church growth principles and methods. Tillapaugh wrote about the urbanization of American values after World War II. That also marked the time that the Church began to struggle more intensely with the claims of evolution, the addiction to television, and the lures of immorality. Many Christians prayed for revival and guidance as they sought for ways to more effectively evangelize and minister to this changing society.

Sometimes that has created a tension. Hopefully it is a creative tension, but certain points do get debated. For instance, many churches wrestle over such "seemingly apparent" competing values as knowing the flock as a church family versus having friends within a crowd of believers, becoming the Christ-

like people of God versus becoming all things to all men that we might win some, and doing things the way they have always been done versus taking some risks to find better ways to touch people in need around us. There is a balance there that we must find and follow.

*... many churches  
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such 'seemingly  
apparent'  
competing  
values...*

All of this says to me that the Church is in transition and we need godly and able leaders to guide us through the changes that will come. People like Frank Tillapaugh and others who are on the front line of sorting through the changes need to be heard from more. For that reason, I am looking forward to the National Friends Pastors Conference in Denver. Thank you for providing a taste of that ahead of time through the magazine.

WAYNE EVANS  
Deerfield, Ohio

### Is a Raffle God's Way?

I am writing concerning an article in the EVANGELICAL FRIEND (January/February 1989) entitled "Emily and Mandy."

My question is this: If I need to raise a lot of money quickly and it is for a good cause and if I pray, will God direct

me to raise the money by the raffle method?

VAL BRIDENSTINE  
Perkins, Oklahoma

I read with great interest the article in the January/February issue titled "Emily and Mandy."

I rejoice in the healing of Emily and Mandy and would never wish to diminish the miracle in any way. But I do have a problem with one particular line in the article in the last column. It states, "It was decided to raffle off the house." It was very generous of the contractors to donate so much to the building of the house for a very worthy purpose. But it seems to be rather ironic for Christian people to have the faith to believe that God would provide for Mandy and then someone would decide to sell the house with a lottery instead of exercising that same faith and believe that God could and would sell the house at the best possible price. It is very possible that more money might have been made available and an added blessing received.

GERALD R. FITCH  
Argonia, Kansas

### Peace in Our Time

As one of 1,400 attenders at a recent joint conference of over 100 peace organizations in Washington, D.C., two facts struck me. One, that Rotary Clubs worldwide are increasingly active in "nonpolitical" peace work—recently, for example, promotion of conflict resolution, their motto and goal, "Peace in our Time." Second, that the UN, fashionable now because of recent successes, even at its lowest ebb was, according to polls, supported by 81 percent of the American people. Planetary patriotism, it appears, has long since been added to other patriotisms, loyalties to family, city, state, and nation.

BETTY STONE  
Wilmington, North Carolina

*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.*



# A Beginner's Guide to the Christian Classics

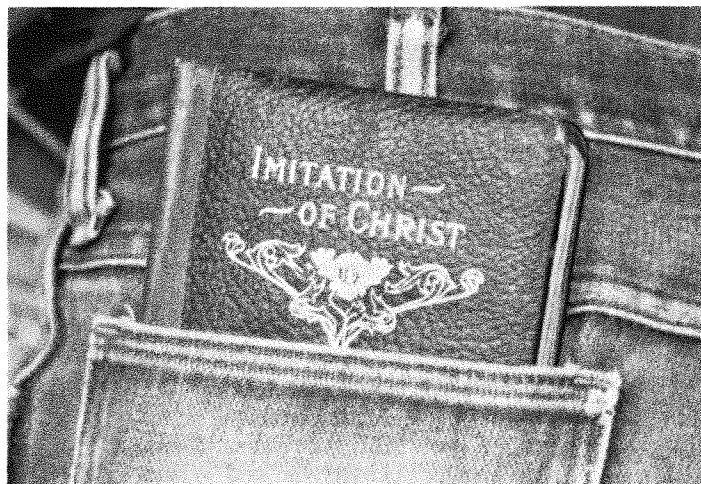
By GARY K. FAWVER

**T**HIS past summer I underwent six weeks of intensive conditioning with the very best trainers in their field. Eight hours a day, five days a week. During those six weeks, I was in a 12' x 20' room, constantly surrounded by hundreds of people.

Do I have your attention yet? Perhaps I should explain.

The room was a library, the conditioning was spiritual, and the trainers were present through their writings—the best combined expressions of devotion to Christ over the last 2,000 years. These included the writings of Brother Lawrence, Thomas à Kempis, Bernard of Clairvaux, Martin Luther, John Wesley, Thomas Kelly, John Woolman, A. W. Tozer, and scores of others.

After several weeks of constant interaction with these godly authors, I felt that I was experiencing Hebrews 12:1, being surrounded by many witnesses. During this time I kept a journal about my study, to keep as a treasure of the things God showed me. I noted: "This great cloud of witnesses that I've lived with for so many days, who are they? When I came into this room most of the walls were covered with books—having titles and names, some familiar, most foreign to me. Then day by day as I read, meditated on their works, read about them as individuals, and saw how they connected one to the other—right up till this generation—I



began to see the books as representing people with personalities—people who are my spiritual ancestors, who have provided me a rich heritage. They became like family—my brothers and sisters in Christ. Jesus Christ is our common Lord, the link between God our Father and each other."

My time of spiritual adventure in the library at Bethel Seminary in St. Paul, Minnesota, was one phase of an eight-month leave of absence from my work at the Tilikum retreat center. This part of my time was a partial fulfillment of a personal quest that began about 1980. Richard Foster, contemporary Friends author, and Carl Lundquist, former president of Bethel College and Seminary, introduced me to the huge body of Christian writing commonly called the "devotional classics." I became convinced that for my growth in godliness, I needed to understand and practice a variety of the spiritual disciplines, written about and practiced by these authors as they attempted to pattern their lives after our

Lord. They speak of disciplines such as solitude, silence, fasting, prayer, and meditating on Scriptures. These six weeks gave me a concentrated time in which to probe deeply into these things. I might interject here that during the last eight years, a deepening of my Christian experience has taken place as in no

other period of my Christian life. And in the last eight months that growth has greatly accelerated. It has been due, in large part, to my commitment to live the Scriptures, made more understandable by the examples of these men and women.

In addition to my personal reason for being at Bethel, I was there to develop material for a Christian Classics course I had agreed to teach at George Fox College. Furthermore, I felt strongly that a retreat center offered an ideal environment for sharing these things with Christians in the broader Christian community. Therefore, these six weeks gave me time to consider various retreat program options.

One question faced me as I began my time at Bethel: Can the church fathers and medieval writers, most of them Roman Catholics and many living the monastic life, have relevance to the average evangelical? Is it possible to discover the communion of saints as a living reality during *all* periods of church history? The Lord's method of answering our

questions is at times quite awesome. That very first morning, May 21, 1988, the first writer God directed me to (of the hundreds I could have chosen) was Francis de Sales, a French monk of the 17th century. His opening paragraph says: "Others who have written about devotion, directed their thoughts toward those who have withdrawn from ordinary life. It is my intention to teach those who live in ordinary families and communities. Because many such people think it cannot be done, they never attempt living devoutly. No doubt, it is difficult, but I want to help anyone who will try it." (*Introduction to the Devout Life*) I entered in my journal: "This too is my intent—at Tilikum, George Fox College, and with Christian camping people. As I read on, tears of rejoicing surfaced, and my first morning of study was a wonderful experience." Here was an immediate and partial answer to my question. As I read I found De Sales' counsel to be "bed rock," practical to my Christian experience.

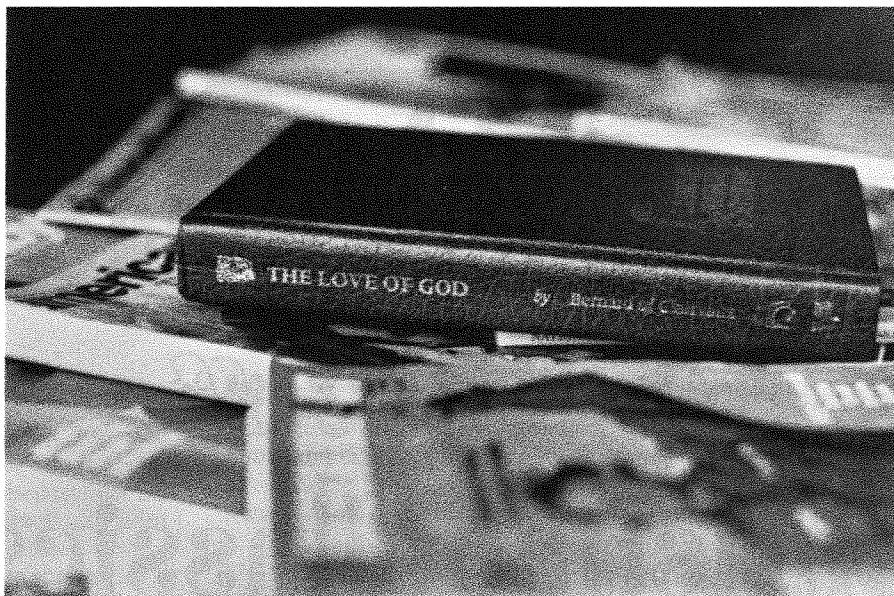
My sincere desire is for you to find the Christian Classics to be a rich source of spiritual nourishment as well, an affirmation of and supplement to your study of the Word of God. Hopefully, the remainder of this article will help you get into the Christian Classics comfortably and meaningfully.

#### *What are the Christian Classics?*

How do a few books, from among the thousands of Christian books, come to have this singular distinctive?

Most editors seem to use the following criteria for classifying books as "Christian Classics."

(1) They are concerned with the soul's life with God, as opposed to teaching doctrine. (2) They have stood the test of time. (3) They appeal to Christians of many ages and denominations. (4) They deal especially with the great theme of prayer. (5) They cannot be read only once, but must be reread and meditated upon.



#### *Why read a Christian Classic?*

(1) It will help you develop a deeper life of prayer and devotion by seeing how it has helped others. (2) It will help you understand how to better practice 1 Timothy 4:7, 8: "Rather train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come."

Reading the Christian Classics will give you a clearer picture of what it means to live fully, but in balance—that fine balance between contemplation (the discipline of prayer and devotion) and action (working for Christ). It was a classic writer, Meister Eckhart, who said "What a man takes in by contemplation, he must pour out in love."

I have become convinced that most Christians work at serving Christ to the point of neglecting to fill their deep reservoirs of devotion and therefore eventually end up trying to work for Christ from

their emptiness. How much better it is to serve Christ from the overflow of one's experience with Christ.

#### *Are there some cautions that I should heed?*

Yes, definitely! (1) Devotional reading is not a substitute for actual Bible meditation and prayer. It is only a supplement, albeit an important one. It should enhance the quality of both Bible meditation and prayer.

(2) Don't be put off by

words that are archaic or not used in your Christian environment, such as mystic, monastic, aescetic, contemplative. When understood properly, these are useful words.

(3) Along with this it is important to decide within yourself that the Roman Catholic devotional writers do have worthwhile spiritual truths to share. This is not to say one must agree with all Catholic doctrine, because some of it is false and certain practices have been abhorrent to Protestants for centuries.

A. W. Tozer, highly respected pastor, writer of another generation, and lover of the devotional classics, had one basic requirement of a classic writer: "that his teacher must know God, otherwise than by hearsay, and Christ must be all to him." Time and again these "brothers and sisters in Christ" have been instructive to me and I recommend them to you.

In the Middle Ages when the Roman Catholic Church was the only church and yet very corrupt, it was the devotional writers who withdrew from the mainstream of the church, often to the monasteries, and kept the pure faith in Christ alive, as their writings show us today.

Here therefore are some guidelines for meaningful reading of the Christian Classics: Despite many new books and reprints of the spiritual literature, there is little guidance offered about how the art of spiritual reading can be cultivated. The most helpful article I have read is "A guide to devotional reading" by James Houston. It is found in each of the nine volumes of *The Classics of Faith and*



Devotion that Multnomah Press in Portland, Oregon, has published. If you wish to become a serious reader of the classics this article will provide considerable help. Several of Houston's suggestions are among these guidelines:

(1) Attempt to find a current English translation or a good paraphrase edition. This is especially true for the patristic, medieval, and early English writers. Older versions with their literal translations that include hard-to-understand words and redundancy present unnecessary barriers. The books listed at the end of this article are easily readable editions.

(2) Devotional reading requires a quiet spot away from all distractions.

(3) Read slowly and thoughtfully. Someone has said devotional reading needs its own time, which is not determined by the academic calendar nor the impatience we have for "instant results." Spiritual classics cannot be read in one evening like detective novels.

(4) In your devotional reading, limit yourself initially to small segments. Madam Guyon (1648-1717), herself a classical writer of note, commented insightfully about meditative reading (which can apply equally to Scripture reading): "Whatever truth you have chosen, read only a small portion of it, endeavoring to taste and digest it, to extract the essence and substance thereof, and proceed no farther while any savour or relish remains in the passage: when this subsides, take up your book again and proceed as before, seldom reading more than half a page at a time; for it is not the quantity that is read, but the manner of reading that yields the profit. Those who read fast, reap no more advantage than a bee would by only skimming over the surface of the flower, instead of waiting to penetrate into it, and extract its sweets."

(5) Devotional reading is living and dynamic and seeks to relate the material to life. You are not basically reading for informational understanding. Therefore you are free to interpret its insights in such personal forms as a spiritual journal, regular sharing with several close spiritual friends, and the practice of prayer. In these ways the effects of reading for the inner person are personalized and deepened to affect and shape character, nourish the soul, and permeate the whole of one's life. I find that writing my impres-

sions, even writing some of my prayers and copying choice bits in a notebook, are a valuable resource to me in tracing my spiritual growth.

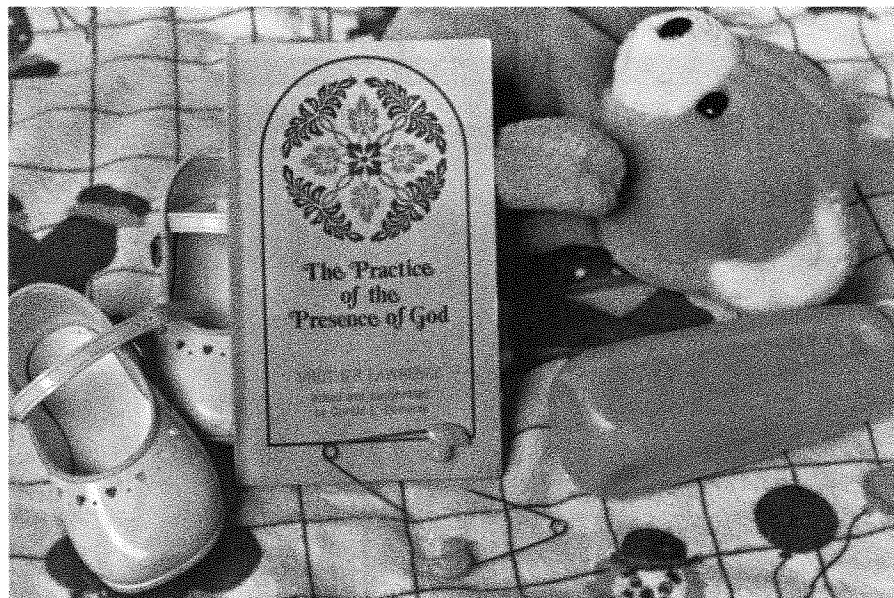
(6) After choosing a writer you feel will benefit your soul, consider the answers to these questions as you read: First—what was the world like religiously, politically, and culturally at the time of the writing? Second—how does this writer's personal spiritual background and experience affect what is written? Third—how can I summarize succinctly what the individual is saying? And last—what legacy has been left for me? Is there some way I can run the Christian race better (Hebrews 12) because of what this person left me?

While you are still deciding which Christian devotional writer you will engage first, here are two writings for you to read and reflect on right now.

A helpful prayer to precede devotional reading, much like grace before a meal is as follows:

"O God, grant that I may sit humbly at the feet of Thy Servant and be taught by him of Thee, his Lord and mine. Amen."

From Francis de Sales, 17th Century saint's *Introduction to the Devout Life*: "One who has been walking in a beautiful garden departs not willingly without gathering a few flowers to smell during the remainder of the day; thus ought we, when our soul has been entertaining itself, by meditating on some mystery, to select one or two or three points in which we have found most relish, and which are most proper for our advancement. Think frequently on them and smell them as it were spiritually during the course of the day..." What bouquet of scriptural flowers can you smell throughout the day to make that day more pleasant?



Thomas R. Kelly—*A Testament of Devotion*: "Religion isn't something to be added to our other duties, and thus make our lives more complex. The life with God is the center of life, and all else is remodelled and integrated by it..." Read Colossians 3:9, 10. The word *renew* in verse 10 also means renovate or remodel. Picture your spiritual life as a building. How does Kelly see God the Builder working on you? How

does what Kelly says apply to Romans 12:1 and Philippians 2:6?

I wish you God's best in your journey into the Christian Classics. I'd love to interact with you about these things. Write me at Tilikum, 15321 North Valley Road, Newberg, OR 97132 or call 503/538-2763.

#### *Introductory List of Readable Christian Classics*

*Spiritual Treasure.* Bernard Bangley, Paulist Press, 1985. (Paraphrases of Spiritual Classics—Augustine, Bernard, Francis of Assisi, Lawrence, Teresa of Avila, Fenelon, Francis de Sales)

*A Testament of Devotion.* Thomas R. Kelly, Harper and Row, 1941.

*Practicing His Presence.* (Writings of Brother Lawrence and Frank Laubach), Christian Books, Main, 1973.

*Classics of Faith and Devotion.* Volumes on nine writers. I suggest you begin with *The Love of God: And Spiritual Friendship* by Bernard of Clairvaux. Multnomah Press, Portland, Oregon.

*The Confessions of Augustine in Modern English.* Sherwood E. Wert, editor. Zondervan, 1977.

*The Imitation of Christ.* Thomas à Kempis. Paraphrased by Donald E. Demaray. Baker Book House.

*Living Selections from Devotional Classics.* Set of 29 booklets of writers from Augustine to Woolman. The Upper Room, 1908 Grand Ave., P.O. Box 189, Nashville, TN 37202. EF



Gary Fawver is director of Tilikum: Center for Retreats and Outdoor Ministries, Newberg, Oregon.





# Finding “CLEARNESS”

By JACK L. WILL CUTS

**H**AVE you ever served on or met with a Friends “committee for clearness”? Such a committee is usually not named by the nominating committee. The size may vary, it may meet only once or a number of times. It may be appointed by elders, clerks, or pastors to pray and help with a situation or assist someone in decision making. Or it may simply be a few trusted fellow Christians invited by anyone feeling the need for discernment, spiritual counsel in making a decision, or facing a problem of some kind. You won’t find it listed or defined in most Friends books of discipline.

At times I have called together a clearness committee for counsel in making a decision about a change in my ministry. I have also served on clearness committees when requested by those anticipating marriage, or those seeking spiritual guidance on other important decisions. It is not a new innovation. Reading through Quaker records, one finds clearness committees were frequently named in Monthly Meeting to meet with a couple preparing for marriage, or with families experiencing specific problems. These committees are not intended to replace the ongoing responsibilities of elders or pastors, but to give sensitive, personal attention when there is a specific need or opportunity.

“Seek to know one another in the things which are eternal” says the *Advices and Queries* of London Yearly Meeting, “Live in love as Christian brethren, entering with sympathy into the joys and sorrows of each other’s daily lives. Be ready to give help, and to accept it. Bear the burden of each other’s failings, and pray for one another.”

A key characteristic of a clearness committee is discernment. True discernment is a special gift (1 Corinthians 12:10), but a measure of it is available for us all and must be constantly sought and nourished. It is more than cleverness, training, maturity, or a gracious personality. The psalmist sought discernment when he prayed, “Teach me knowledge and GOOD JUDGMENT.” (Psalm 119:66).

There are times when we all need the ability to make discriminating judgments, to distinguish between and recognize the moral implications of, different situations and courses of action. Discernment protects against impulsive, foolhardy, damaging actions, yet may require greater courage and boldness than some lunatic, attention-getting decision.

A clearness committee of spiritual “weighty” Friends enables one to assess the moral and spiritual character of individuals, groups, and even movements. Jesus urges discernment and discrimination to avoid casting our pearls before pigs (Matthew 7:1, 6).

Discernment is not judgmentalism. Learning to “think God’s thoughts after Him” means we see things through the eyes of the Holy Spirit, and this can happen when two or three are gathered together to pray and think together about a matter.

The best Christians are susceptible at times to being spiritually deceived, “blown away by words of teaching” that make central an element of the Gospel that is peripheral, or treat a particular application of Scripture as though it were the Gospel’s central message. A discerning clearness committee can help to prevent tangent emphases and offer a

diagnosis of the spiritual needs of others.

When exercised in love, discernment can be an essential support for a pastor or anyone with Christian leadership responsibilities. It can free them from becoming enslaved to some unbiblical pattern of life or preoccupation with being appreciated or accepted by others. It can also help them to distinguish practices or attitudes that may be helpful in some situations but inappropriate in others. Clearness may enable one to recognize that certain types of humor or freedom may be suitable in one setting, but totally wrong in another.

**S**PIRITUAL growth is expected in our walk with the Lord. “Add knowledge to faith.” Discernment is the catalyst for such spiritual development: “The mocker seeks wisdom and finds none, but knowledge comes easily to the discerning.” (Proverbs 14:6) How? Increase in the knowledge of God and his ways does not lead to increased frustration, but to a deeper recognition of the harmony of all God’s works, words, and ways. It is the baptism of the Holy Spirit, cleansing, infilling, anointing, enabling by the progressive unfolding of the true condition of our own hearts and our readiness for the next step in holy obedience.

Paul found it useful to check with the other apostles regularly for their counsel, affirmation, and prayers. George Fox surrounded himself with a few trusted counselors after learning from experience the sad results of some mistakes in his own judgment.

This is a call for clearness. “I am your servant, give me discernment.” Psalm 119:25-32 ■

# The Church:

## The New Extended Family

BY A. J. ELLIS

**T**HE BREAKDOWN of the American family may be remembered as the most significant occurrence in the second half of the 20th century. Leaders from all walks of life are recognizing the serious impact of this phenomenon. Statistics show that more than half of America's children spend some time in an unstable home environment because of broken marriages or unwed parents. In our major cities, nearly 80 percent of our public school students can be termed "latchkey children." There is no parent at home when they leave for school, nor when they return.

Families headed by a single female, living in poverty, are the fastest growing type of American family. The evidence about families indicates that there is no change in sight. The problem will become much worse throughout the remainder of the century.

By now, the country has experienced enough of the problem to document the evidence showing the difference a stable home environment makes in a child's life. A child's success in school is largely dependent upon the home. The school itself makes little difference by comparison. The home is overwhelmingly the most important influence of all factors in American society. The quality of the home determines the quality of the society and its institutions. As goes the American home, so will go America.

For Christians, especially for Friends, the breakdown of the family used to be a "we and they" issue. As late as 1960, divorce was a very rare occurrence in Quaker families. Many meetings still

were struggling about the wisdom of bringing divorced Christians into membership. Then, during the 1960s and 1970s, the flood came. Today, nearly all of our families have experienced the heartbreak of brothers, sisters, children, grandchildren, or even parents with failed marriages. It is a rare Friends meeting whose pews do not contain divorced and remarried members.

For the church, it is no longer "we and they." As we look around our meetings, many of our children have only one parent present. On Monday afternoon, when these same children return home from school, there will be no parent to welcome them. A tired working parent, struggling to match resources with obligations, will have little energy for "quality family time" when returning from work.

While all children today face a future filled with peril, those from our broken families are especially vulnerable. This is a major challenge faced by the church at the end of the twentieth century.

For hundreds of years, the extended family of grandparents, uncles, aunts, cousins, brothers, and sisters provided strong structural support for families. Until it disappeared, the extent of support provided for the family unit by the extended family was not fully realized. Most of life's activities occurred through and with the extended family. The extended family was the major part of one's com-

munity. Worship, work, recreation, and even social life were all dependent upon the extended family unit. The extended family expectations were a major influence over values and priorities.

Individuals were not able to toss aside responsibilities and just drop into a new arrangement without disturbing or destroying their status and role in the larger family unit.

Following the great depression and World War II, the extended family began disappearing rapidly. Today, it is the exception rather than the rule.

While its loss cannot be given total credit for the proliferation of broken families, it did remove some of the fabric supporting strong, healthy family units. In the days of extended families, death or divorce did not throw all responsibility totally on the surviving parent. The extended family stepped in and assumed some of the parenting role. Today, that usually proves to be impossible.

Educators and sociologists are beginning to recognize the importance of the extended family structure. Many are calling for replacement structures. Can the public schools provide the substitute for the extended family? What about the parent's employer? Is there a role for the



state? While all of these and other institutions have some responsibility and can contribute, the most obvious replacement for the lost extended family is the church. No other institution as closely replicates the functions and responsibilities of the family as does the Christian church.

There is considerable evidence that Christ viewed the church as a form of family. When Christ's mother and brothers came seeking to speak to him, His response as recorded in Matthew 12:48, 49, and 50 was: "Who is My mother and who are My brothers?" And stretching out His hand toward His disciples, He said, 'Behold, My mother and My brothers! For whoever shall do the will of My Father who is in heaven, he is My brother and sister and mother.'

At the outset of nearly all Christian movements, the body of believers formed has usually closely resembled a large family. The concept of the church serving as

the extended family for believers is as old as Christianity itself. Now, at the end of the twentieth century, the challenge for Friends meetings is to provide the structure to support that vulnerable family.

Broken families beyond mending can have the means for a full life. The church can find ways to develop linkages between parents, children, and the body of believers. The Friends meeting can become the surrogate parent for children who desperately need role models and parental involvement in their lives. The stable parental environment filled with high expectations, positive role models, supportive encouragement; and healthy activities can be provided by the church.

For the support to make a difference, it must be there 24 hours a day, seven days a week.

Our Friends meetings are filled with members who need adopted children and grandchildren nearly as much as the chil-

dren need adopted parents and grandparents. An increasing number of our meetings are providing preschool and day-care service to their communities, which tends to attract even more hurting families. There is a crop to harvest and we are the laborers to do it. Can there be any doubt that there is a mission to be accomplished? Our country, our church, our free democratic society are at stake. The only additional ingredient we need is vision. With a sense of mission, a vision, and God directing our steps, our day-by-day overtures and efforts will, bit by bit, bring success. The joy of being involved with an imperiled child who is growing to Christian maturity will be one of the most satisfying rewards God can give. EF

A. J. Ellis is director of field services for the Colorado Department of Education and a member of First Denver Friends Church.

## Christians Under Siege

(Continued from page 3)



quit their jobs and kept their children from school in anticipation. When the predicted event failed to happen, all Christians looked foolish because of the extreme reactions of a few. Looking foolish for truth, as Christian leaders have done for centuries, is admirable, but looking foolish for untruth harms the Christian cause. How many of us have heard references to religious "lunatics" or "fanatics"? Many great thinkers throughout history, including Celsus, Bertrand Russell, Alan Watts, and Albert Ellis have rejected Christianity because of their observation that Christians don't know how to think well. Those who take their points too far often end up repelling those who might otherwise be interested in our faith. Consider a few examples:

**Satanic Messages.** Many are familiar with the practice of putting backmasked or subliminal messages into rock music. A few songs such as Led Zeppelin's "Stairway to Heaven" contain backward messages with occult implications. But legitimate warnings can go too far, and now we hear that Satanic messages have been found in the most unlikely places. According to evangelists Jim Brown and Gregg Hudson of Southpoint, Ohio, there is a satanic message recorded backward in the theme song of Mr. Ed, a popular television show in the 1950s (and now in reruns) about a talking horse. The two evangelists argue that listeners to the backward music can hear "someone sung the song for Satan" and that this is designed to influence the listener. Controlled research by John Vokey and Don Read of University of Lethbridget confirms that most backward messages are not deliberately recorded but are a function of active construction on the part of the listener. Moreover, Vokey and Read demonstrated that

backward or subliminal messages appear to be completely ineffective in influencing attitudes or changing behaviors.

**Rock Music.** In addition to the concern about backmasked subliminal messages, Christians have attributed a number of other evils to rock music. Rock music is seen by some to be a way of opening our culture to communism. David Noble, author of *The Marxist Minstrels*, adds "The Communist infiltration into the subversion of American music has been nothing short of phenomenal and in some areas, e.g., folk music, their control is fast approaching the saturation point . . ."

**The New Age Movement.** Many are interested in New Age topics, but the presence of competing religions does not imply a conspiracy. Constance Cumbey, an attorney and author on the New Age Movement, uses the words "conspirators," "code words," and "infiltrators" when discussing the movement. In *The Hidden Dangers of the Rainbow* Cumbey writes that the reason New Agers put small rainbow decals on their automobiles and books stores is to signal to others in the Movement. Cumbey also writes, "By networking they have achieved a synergetic effect that makes them nearly unstoppable." What is their goal? Is it to bring the antichrist to earth?

**SATANIC Toys and Cartoons.** According to Phil Phillips, author of *Turmoil in the Toybox*, cartoons as seemingly innocent as the "Smurfs" are "laden with the occult." Phillips also identifies the "My Little Pony" cartoons and toys as satanic. Phillips writes, "Because these toys are based on mythological creatures, they are occult . . ." What about the cute and cuddly "Care Bears"? The Care Bears have been described as tainted with humanism, magic, and Eastern religions. And "Rainbow Brite"? The use of the rainbow tips one off to "Rainbow Brite" since to New Agers the rainbow signified the bridge (antahkarana) between Lucifer and man.

**Television.** Television certainly plays a prominent role in the lives of children and adults today. But is it as harm-



ful as the critics make it sound? One Christian author argues that all television is harmful regardless of the content because "electrodes" in the brain react by releasing a depressant. Thus, he concludes, the brain reacts as it would to an addictive depressant medication.

**Secular Humanism.** Secular humanism is difficult to define but continues to be a concern of Christians. According to Tim LaHaye, "The humanists want to control the lives and destinies of the world's peoples, and they intend their takeover by the twenty-first century." LaHaye also writes, "... at this time of destiny, the church is sound asleep, and unless... Christians wake up to who the enemy really is, the humanists will accomplish their goal of a complete world takeover by the year 2,000."

**Psychological Seduction.** According to William Kilpatrick, psychology is not only ineffective for treating psychological disorders, it may also be causing them. To support this assertion he observes that increases in suicide rates have been accompanied by increases in suicide prevention centers. He also notes that marriage counseling often leads to divorce and that sex education increases sexual disease and immorality. Dave Hunt and T. A. McMahan, popular Christian authors, have noted a cover-up within psychology. They believe psychologists have conspired to deliberately keep vital information from the public to protect their self-interest. Things are so bad, according to Hunt and McMahan, that "the damning truth has been (and still is) systematically covered up in what amounts to an international scandal unparalleled in history."

### **Are Christians Becoming Paranoid?**

Paranoia is the unjustified belief that others are intending harm. Those diagnosed as paranoid believe they have discovered secret knowledge that others have not, or that they have been able to see connections between events that others have missed. It is this secret knowledge, special insight, or ability to connect unassociated events that allows them to see the conspiracy others have missed. Conspiracy theories are usually built around bits and pieces of facts that are verifiable and true in their context, but the paranoid mind assembles these facts together with imaginative leaps of logic and produces erroneous conclusions. Examining the extreme positions and claims of some Christian spokespeople suggests a kind of paranoia.

Yes, humanism is a threat to the beliefs of Christians, but is it really part of a plot to control the world by the year 2000? Yes, the New Age Movement seems to be popular and drawing a lot of attention, but is it part of a plot to bring the antichrist to earth? Do all those with rainbows in their windows belong to this conspiracy? (We hope not. One of our daughters has a rainbow in her window. She made it from a kit that she saved her allowance to buy.) Yes, some rock music has disgusting content (shock rock), but is it part of a communist conspiracy? Yes, there is more divorce in this country and more counselors than in the past, and there are those who receive marriage

## **Is it also suspicious that some people who go to hospitals die . . . ?**

counseling and finally file for divorce. But is it surprising that some people who come to marriage counselors end up divorced? Is it also suspicious that some people who go to hospitals die, or that some people who visit auto mechanics end up stranded on the highway? Back-

masked satanic messages in rock music? In the Mr. Ed theme song? Smurfs a satanic toy? Psychology involved in a cover-up scandal "unparalleled in history"?

### **Surviving the Crossfire**

Whether it be a frontal attack or an attack from the rear, both sides in the war for our hearts and minds will perceive and reshape truth to support their perspectives. Sometimes the attacks will use exaggeration and conspiracy theories. But when these theories and charges are carefully examined, their "proof" unravels into pieces of unrelated facts. It is then that we can say the conspiracy theorists were either uninformed, misinformed, or illogical. The key to surviving both sets of attacks is to become Christian critical thinkers—to actively "love God with our minds."

Most of us are already committed to using our minds in Bible study and in reading books and articles that help our Christian walk. But we also need to commit ourselves to a self-defense program allowing us to resist the persuasive forces of the information age. Part of this defense program should be the development of a strategy, a plan of attack, that can be used when confronted with extreme ideas. The following suggestions form the core of a Christian self-defense strategy to survive the crossfire.

**Compare claims with Scripture.** The Christian critical thinker needs to have a good knowledge of Scripture to use as a measuring stick. It is easy to "proof-text" opinions by quoting verses out of context. The thinking Christian needs to understand the themes of the Bible. In his book *Beyond Seduction*, Dave Hunt warns that "we must be careful not to approach the Bible with our own prior opinions in an attempt to find verses that we can somehow use to justify what we already want to believe." This is excellent advice, but even the Scripture verses Hunt uses in the book have been questioned by many as a proof-text approach. He argues against self-esteem, for example, based on Paul's warning to Timothy that in the last times there will be "lovers of self."

**T**HE THEMES of forgiveness, love, correction, and self-discipline are woven together throughout Scripture. Contradictory apocalyptic messages, harsh attacks on fellow Christians, and claims of special knowledge or insight that others don't have may be warning signs of Scripture being misused.

**Compare claims with life experience.** There is no reason to believe one person's experiences are better or more accurate than another's. So there is no reason to discount one's own perceptions in favor of another's. Take for example the claims about the amount of time teenagers watch TV and listen to rock music. Based on the figures given earlier, the average child would be spending ten

hours a day in these activities. If we assume teens sleep eight hours a night and spend at least six hours a day in school we have accounted for the 24 hours in a typical day. But what about talking on the phone, isn't that a major teen activity? What about sports, parties, socializing, dating, hanging around, part-time jobs, travel to and from school and jobs, homework, church, youth groups, and a host of other activities that take up the time of teenagers?

The same questions can be asked about younger children. The statistics given earlier require a child to watch television four to six hours a day.

But what about play, meal times, travel to and from school, Boy Scouts, Girl Scouts, Awanas, Indian Guides, swimming lessons, dance lessons, acrobatics, gymnastics, and all the other activities that make mothers and fathers feel like chauffeurs? It may be that children and teens are watching TV and listening to rock music while doing these other activities, but it seems

more reasonable to question the statistics given. Maybe children don't watch as much television and listen to as much rock music as some would have us believe.

There are valid reasons to be concerned about TV and rock music, but the concerns need to be balanced with sound reason. One author has written the book *How to Lie with Statistics*, indicating that statistics can be used to support almost any conclusion.

**C**OMPARE claims with logic. One of the easiest ways to test the validity of an idea is to test its logic. If someone speaks for God, then the message should be logical and reasonable. For example, there have undoubtedly been back masked messages in rock music. But what about the claim of messages in the Mr. Ed theme song? The song for the show was written before back masking became a popular idea. Research on back masking shows that people do indeed hear messages when songs are played backward, but only if they are first told what to hear. Messages as dangerous as "it's fun to smoke marijuana" and as silly as "I saw a girl with a weasle in her mouth" can be heard if someone sets up a preconception. Would a true persuasive message be dependent on already knowing what to hear?

Another example of weak logic can be found in the claim by Hunt and McMahon that psychology is trying to hide its ineffectiveness. The results of the ineffective Cambridge-Somerville youth project they refer to as a "skeleton" in psychology's "closet" were published in *American Psychologist*, the journal of the American Psychological Association that is sent to every member of the APA. The study Hunt and McMahon claim was suppressed was conducted by psychologists, written by psychologists, published by the APA, sent to its 50,000 members, and is available in virtually every college and university library in the country. Wouldn't it have been easier to suppress the damning evidence by not publishing it?

**Avoid overgeneralization.** Overgeneralization is the tendency to believe what is true in one situation must be

true in all situations. An example of this is some of what we hear about rock music. There is a vast range of rock music and most of it is not shock rock.

It is true that much of the content describes a lifestyle that Christians would not want to model, but there is Christian rock, and as in most industries, there are Christians in rock.

Another kind of overgeneralization is assuming that everyone will have similar responses to events. If rock music led one person to ruin, then it will lead all to ruin. But what about individual differences? Are all people

influenced identically or do some respond differently? Thousands of psychological studies demonstrate that not all individuals respond the same way. In the playground at a nearby elementary school, children climbed on a jungle gym for years without a mishap. One day a child fell and suffered a concussion. The next week the jungle gym was removed. It may have been a needless overgeneraliza-

tion. We need to be cautious not to build rules on exceptions.

**Read several perspectives.** Whether reading Christian or secular authors, it is good to look for another source on the same topic. Scripture teaches us that people are infinitely fallible. As much as we would like to believe that others are less fallible than ourselves, it just isn't so. In checking multiple sources, we often find contradictions. For example in Constance Cumbey's book *Hidden Danger of the Rainbow*, Cumbey makes it clear that there is a conspiracy on the part of those involved in the New Age movement. Cumbey alleges that "network" and "synergy" are magic words for New Agers. "By networking they have achieved a synergetic effect that makes them nearly unstoppable."

But Douglas Groothius, another Christian expert on the New Age movement, disagrees with Cumbey's conspiracy theory. Groothius notes that every New Age group is not consciously trying to take over the world and that conspiracy theories lack concrete evidence. "Showing connections between people and groups is one thing; showing conspiracy is another." Two authors, both Christians, have different perspectives.

**T**HE DIFFICULT task for Christians is walking the thin line between legitimate concern and paranoia. If Christians step too far to one side they are pulled into the secular world and away from their faith in God. If Christians step too far to the other side they are sucked into the strange world of Christian extremists. As Christians walk this line they are pulled from both sides in an ideological tug of war—a tug of war in which both sides are well-prepared for the struggle to persuade. Christian critical thinking is the stabilizing influence we need to survive the information age. **EF**

James Foster and Mark McMinn are professors of psychology at George Fox College, Newberg, Oregon. This article is adapted from a book titled *Christians in the Crossfire* scheduled to be published later this year by Barclay Press.

**T**he difficult task for Christians is walking the thin line between legitimate concern and paranoia.



Roscoe and Tina Knight



## MID-AMERICA YEARLY MEETING

### Highlights of Midyear Boards

- With the comment, "MAYM has turned the corner," Superintendent Maurice Roberts challenged board members to rejoice in God's blessings on us during recent months. He pointed out that seven new worship groups have begun in the past three years—Linwood and Iglesia Amigos in Wichita; Langham Creek, Iglesia Evangelical Amigos, and Life Ministries in Houston; Faith Friends in Plano (Dallas); and the reopening of Tonganoxie, which had been closed for the past 2½ years.
- The Missions Division reported on its Hispanic task force study, which has set a goal of starting eight new Hispanic worship groups during the next four years, offering systematic training for pastors and helping each congregation to become a culturally relevant church.
- The Extension Division presented a new idea for church planting, known as the Shepherding Plan, which will be introduced during coming months. It features bivocational leadership rather than the expensive method of employing full-time pastors to plant churches.
- The Youth Activities Division presented a plan to systematically help a church obtain a full-time youth pastor. There are now five full-time youth pastors serving in MAYM.
- November 5 was announced as Celebration Sunday for each church with the Yearly Meeting-wide goal of an attendance

that is 25 percent greater than last year's average. This is not a plan for bringing all fringe people back to church, but an outreach to nonchurched neighbors.

### Mexico City Work Trip

Eight people traveled to Mexico City on February 20 to begin a ten-day working visit. Those who went, paint brushes in hand, included Beth Jeffery (Northbranch), Don Davis (Timber Creek), Dale Roberts (Northridge), Kenneth Roberts (Fowler), Kenneth Myers (Derby), and Pam Brush from Marshalltown, Iowa, and Fred Linville from Morristown, Indiana. Maurice Roberts, superintendent of MAYM, was the coordinator.

### Report from Randy Littlefield

Randy Littlefield reports on the church extension work in South Texas. The Lord has been faithful in the new work in West Houston at Langham Creek. The worship services have been well-attended and there are opportunities to reach out to the unchurched on Houston's northwest side.

The Lord is teaching many new lessons as we reach out to the largest ethnic population in Houston. The Hispanic leaders, Juan Gregorio and Hilda Tomp of Iglesia Amigos, and Louis and Daisy Seals of Clear Creek Friends Mission, have visited their target communities. In both areas people have responded and become a part of these visions for new churches. Many social needs are present and it is a constant challenge to know how to respond to these needs. Pray for these outreach points that God will bless and give wisdom to His servants working there.

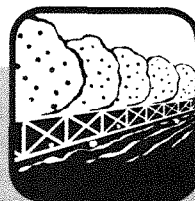
### Pastoral Changes

Sue Muhlenbruch, assistant pastor at Northridge Friends

Church, has resigned. She is pursuing other employment hoping to direct her energies toward training and curriculum development.

David and Carol Kingrey have resigned from University Church after 15 years. They are moving to California to pastor the Whittier Friends Church.

Friendswood Friends is preparing to incorporate at least two intern pastors in their varied ministries. Eric Riley, son of David and Annie Riley, former MAYM missionaries to Burundi, lives and works in the Angleton Friends area and has ministered area-wide. Eric composes and performs beautiful music leading in praise and worship. Thomas and Kathy Henderson are a faithful couple in Life Ministries. They minister with Dr. Spivey in Houston.



## NORTHWEST YEARLY MEETING

### Knights Return to Bolivia and Peru

We are thankful that the Lord has placed His hands on Roscoe and Tina Knight to once again lead them to Peru and Bolivia. The Board of Missions unanimously sensed the Lord's guidance in this appointment to serve a one- to two-year term as "field administrators" over both Bolivia and Peru. These veteran missionaries know the language and people of both countries well. They have lived and ministered in every area of the work and will be able to immediately give



strong assistance to the national church leaders as well as support the other missionaries in their ministry.

The Knights will be completing their term of service for Evangelical Friends Missions in June, which will allow them to leave after that time. We do not have funds in our budget to cover the Knight's expenses. If congregations or individuals wish to assist in the support of the Knights, please contact the Yearly Meeting Office. Continue to pray for the Board and for the Knights as plans progress.

Roscoe and Tina share their testimony in the following article:

### Palm Tree Ministry

Many months ago Psalm 92:12-15 spoke to us and we wrote beside those verses, "1988-Retirement," noting that we would *still bear fruit*. We had no idea how the Lord would work this out for us but remembered that He has always worked *step by step* in our lives. Knowing that we would be through with our assignment with Evangelical Friends Mission in May, we began to feel the tug of Bolivia and Peru upon our hearts again. Then came the plea for someone to help. Could this be just our own natural longing to visit our Aymara brethren? Would we have the strength for that kind of work again? Should we even mention it to the Mission Board? We laid it before the Lord often.

Recently we received a letter from close retired missionary friends who also had underlined Psalm 92:12-15. They



were on their way back to the foreign field under the banner of *Palm Tree Ministries*.

As we studied the verses more in depth, the Lord spoke to us. We noted that the righteous will flourish as trees—the palm tree and cedar of Lebanon—trees we had admired in Israel. The *Amplified* version describes these trees as long-lived, stately, upright, useful and fruitful, majestic, stable and durable. Could we ever live up to those qualities and join the *Palm Tree Ministry*?

Then we studied the verbs. The righteous will be planted, will flourish, will grow in grace, will stay fresh and full of sap (spiritual vitality), will be vigorous and rich in the verdure of trust, love, and contentment—all this to show that God is faithful to His promises!

After talking to the Board we read in Numbers 8 about God's plan for the Levites (modern-day pastors and missionaries), and then were startled to read something that applied to us! God said of the Levites, "Men 25 years old or more shall come to take part in the work of the Tent of Meeting, but at the age of 50 they must retire from their regular service and work no longer. They may assist their brothers in performing their duties but they themselves must not do the work." And this is just what the Mission Board wants us to do!!

So for us we feel it is God's call to go back to Bolivia and Peru to counsel, encourage, pray, and love—just be a Barnabas on whom our national brethren and missionaries can lean if needed. We want to follow the advice of the Apostle Paul to a fellow-worker—"See to it that you complete the work you have received in the Lord."

—Roscoe and Tina Knight



**ROCKY MT.  
YEARLY MEETING**

#### **RYM Briefs**

**ALLEN, NEBRASKA**—Springbank and Plainview, Nebraska, meetings have become sister churches. Members in the two churches are praying for one another, and correspondence is sent to the respective meetings with needs and praises for answered prayer.

**PAONIA, COLORADO**—*Living Proof*, a six-part video series on lifestyle evangelism, was shown in February and March. The series features Dr. Ron Blue.

Paonia Friends have designated the third Sunday of each month as "Mercy Ministries Sunday." On that day, folks in the church are asked to bring nonperishable food items for the food pantry.

**OMAHA, NEBRASKA**—Evangelical Friends viewed a several-part video series from the Minirth-Meier Clinic in Texas on depression. Among topics covered were "When Does Depression Occur?" "Anger Turned Inward," "Choosing Happiness," and "Guidelines for a Happy Life."

**ALBUQUERQUE, NEW MEXICO**—Albuquerque Friends recently completed their participation in *Chapel of the Air's* "50 Days for Christ to Visit My Community" spiritual adventure. The adventure included development of different disciplines such as daily Bible readings, prayer for one's community, and reading the book, *In His Steps* by Charles Sheldon.

Other RYM churches that took part in the program included Northwest Friends in

Arvada, Colorado; Springbank Friends in Allen, Nebraska; and Denver Friends.

**VALE, SOUTH DAKOTA**—Empire Friends viewed the video series *Great Issues of Today* by Donald Wildmon, executive director of American Family Association, earlier this year.



**E.F.C.—  
EASTERN REGION**

#### **Build a Church**

Dean Johnson invites all EFA Friends to consider helping in the Church Building Project in Cedar Rapids, Iowa, which Friends Disaster Service is sponsoring. In cooperation with Iowa Yearly Meeting, Friends are asked to volunteer to work from July 14 to 22 to construct a new Friends sanctuary. Each volunteer is asked to bring \$200 to help pay for materials. Using this method, a new Friends church is planted—complete with worship facility. Contact Dean Johnson for details at 241 Keenan Rd., Peninsula, OH 44264.

#### **New Life this Spring**

Two new Friends churches are being planted this spring in Eastern Region.

Ann Arbor Extension Church had the first service on Celebration Sunday, March 12. Pastor Ron Elie was pleased with the group who gathered in response to an intensive telephone campaign in the preceding two months. The place for meeting is the Holidome, just

off I-94 and Jackson Avenue, and the entire Michigan District is sponsoring the new work.

The second church planting will be April 9 with Canton First Friends as the mother church. Pastor David Tebbbs joined the Canton staff on January 1 and after careful demographic study chose Jackson Township as the best location for the new church. The first service will be Sunday, April 9, at 10:00 a.m. meeting at Sauder Elementary School, 7503 Mudbrook NW, in Massillon. Some 13,000 dial-ups were made by the 100 volunteers the last week of February to invite area residents to attend.

\* \* \*

THE CHRISTIAN EDUCATION BOARD is sponsoring "High Calling Conferences" for training and inspiring Sunday school teachers, Christian education staff, and pastors in their acceptance of the "high calling" of Christ to serve others.

On March 18 Hunter Hills Friends hosted the conference for Piedmont District, and on April 8, three will be held—at Ypsilanti, Hampton, and Wooster (Church of the Savior) for Ohio churches.

#### **Jamaica Revisited**

Jamaica II work trip is scheduled for May 1-12 with Friends Disaster Service coordinating the planning. Because Hurricane Gilbert was so destructive last fall, FDS wants to sponsor a second trip to help Friends in Jamaica repair buildings that were devastated by the storm. Interested persons should contact Frank Carter, 5307 Portsmouth Blvd., Portsmouth, VA 23701. The cost is \$560 per person, with FDS willing to subsidize \$100 for each person who goes.

# What is your foreign policy?

## Missions

John Grafton left Detroit Airport March 6 with his team of 15 volunteers traveling to Kigali, Rwanda, to spend 11 days helping Gary Young construct the new building. The group were excited to be participants in helping to "Keep the Miracle Growing."

\* \* \*

A WINTER YOUTH RETREAT was the highlight for Taiwan Friends Churches, according to Mark Engel, who attended as one of the speakers. Over 140 young people plus 40 staff persons gathered at Puli Friends Church in February during Chinese New Year celebrations. Of great encouragement to the missionaries was the experience of seeing several young people step forward to acknowledge a call to full-time Christian service.

\* \* \*

FRIENDS MEN IN MISSIONS retreat will be held May 5-7 at Cedar Lakes Conference Center in Ripley, West Virginia. Tom Price, president, reports an excellent program has been planned.

## Other News

Deeper Life Conferences were held in two districts recently. Northern Ohio churches invited Max Huffman from Muncie, Indiana, to speak during the

week of February 19-26. His topic was "Living in the Spirit." Virginia District met at Hanover Friends on March 4 with Supt. Robert Hess as guest speaker and Gary Robinson as soloist.

\* \* \*

## CALENDAR

Apr. 28 Malone Baccalaureate, First Christian, 7:00 p.m.  
Apr. 29 Malone Commencement, Canton Baptist Temple, 10:00 a.m.  
May 20 Camp Gideon Benefit Banquet  
June 9 Executive Board meeting  
June 17 Camp Gideon Quaker Festival: volleyball tournament  
July 29-Aug. 3 YEARLY MEETING

## OUR FRIENDS COLLEGES

## Citizens Responsible for Foreign Policy, Says Specialist

Jack Smith, vice president of the Stanley Foundation of Muscatine, Iowa, spoke at Friends University, Wichita, Kansas, on March 9, 1989. The event was

sponsored by Friends University and the Global Learning Center.

Mr. Smith spoke about United Nations Peace and Security and has studied and analyzed U.S. foreign policy and international events for nearly 20 years.

"Public education is vital," Smith said. "Until citizens know more about the nuclear arms race and the Soviet Union, they are unlikely to speak and take action for a safer and saner world."

Mr. Smith is in New York and Washington, D.C., regularly to discuss world affairs with U.N. and U.S. officials. "Diplomats wait for politicians to change the world. Politicians wait for direction from their constituents. And, since most citizens are either confused or uninformed about foreign policy, they don't speak out. As a result," said Smith, "policies don't change because we're all waiting for someone else to act."

## Malone College Names New President

The Malone College Board of Trustees has named Dr. E. Arthur Self of Wichita, Kansas, as the tenth president of Malone College.

Dr. Self will move to Canton to assume his new duties as president by July 1, 1989. At present, he is owner and president of Sentinel Funds, a financial analysis and consulting firm. Through Sentinel Funds he has done extensive consulting in higher education, particularly in the areas of curriculum innovation, lifelong learning, and nonprofit fund raising.

Dr. Self holds a Ph.D. in higher education administration from Michigan State University, a master's degree in communication and higher education administration from



Michigan State University, and a bachelor's degree with a major in speech and minor in English from Olivet Nazarene University.

Prior to founding Sentinel Funds, Dr. Self was vice president for University Relations at Friends University in Wichita, where he was principally responsible for raising current funds for operations.

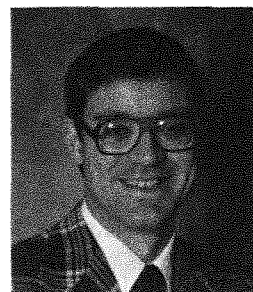
Malone's new 40-year old president, a native of Michigan, and his wife, Carol, have two children, Adam, 12, and Eric, 11. Carol is currently a grant writer for the Wichita Public Schools.

## Malone College Names New Alumni Director

Jon L. Johnson, of Salem, Ohio, has been named as the new alumni director at Malone College.

Johnson received his bachelor's degree in religion from Malone in 1976 and a master's degree in theology from Ashland Theological Seminary in 1980.

Before being appointed at Malone, Johnson served as pastor/coordinator of ministries for First Friends Church of Salem. He was associate pastor at East Richland Friends Church, St. Clairsville (1980-84), and pastor of Israel United Church of Christ, Paris (1978-80).



## Quaker Benevolent Society

*A mutual benefit society organized and operated by Friends since 1933*

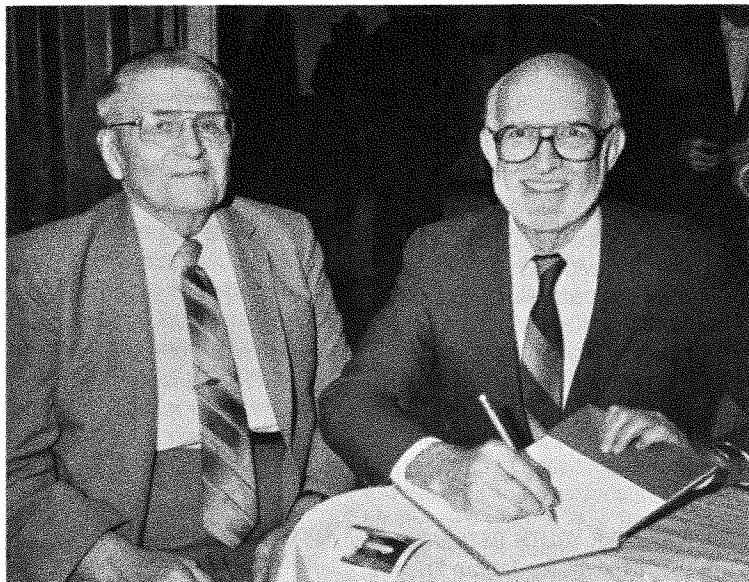
The Quaker Benevolent Society provides a channel for cooperative assistance to loved ones in time of bereavement. More than just financial assistance, QBS conveys caring and comfort to beneficiaries. Member benefits are provided through \$2.00 contributions by each member upon notification of a death within the membership. Anyone, age 10 to 65 inclusive, may apply for membership.

*For more information write:*

Quaker Benevolent Society • P.O. Box 247 • Newberg, OR 97132

## Campus closes down for worship and praise

Dr. Sheldon Jackson autographs  
Merle Roe's copy of *Quaker  
Pioneers in the Cherokee Strip*.



Johnson resides in Salem, Ohio, with his wife, Cynthia, and their two children, Rachel and Andrew.

Malone College is a four-year Christian liberal arts college located in Canton, Ohio. It has an enrollment of over 1,200 and offers degrees in over 27 fields of study.

### Spring Break Ministries

While college students all over the nation spent spring break in March at home or vacationing, 15 George Fox College, Newberg, Oregon, students traveled to Haiti and California to work on service projects.

Seven students going to Haiti spent half the week in Fond des Blancs working for the Haiti Christian Development Fund, constructing a building that will serve as a church and school. The remainder of the week was spent in Port au Prince. Nancy Olson, 1987 GFC graduate, who works in a hospital in the city, arranged work experiences in different ministries for the students.

Lon Fendall, director of the college's Center for Peace Learning, and Arnie Mitchell, assistant director of Tilikum Retreat Center, led the Haiti trip.

Money for the \$900-per-person trip was raised through

college and individual fund drives. The college's student government, which tithes 10 percent of its budget to social service projects, paid \$350 for each student. It also paid transportation costs for the California trip.

In Pasadena, California, eight students worked at the Harambee Family Christian Center, a mission of the John Perkins Foundation. Led by Linda Lambert, GFC reference librarian, students worked on various projects, including painting, landscaping, and general cleaning.

### Graduation Anticipated

Myron Augsburg is the guest speaker for George Fox College's 1989 graduation ceremonies April 29.

Augsburger, former president and professor of theology at Eastern Mennonite College and Seminary, has been active in the Coalition of Christian Colleges since its founding meeting. He is the pastor of Washington Community Fellowship, a young interdenominational congregation in Washington, D.C., and leads evangelistic crusades throughout the world with Inter-Church Crusades.

About 185 students are expected to receive degrees from GFC President Edward F. Stevens.

### Alumni Day Full of Excitement

An exciting day with victories, a queen's crowning, returning alumni, and much more was enjoyed by many on the Friends Bible College campus Saturday, February 18.

At 2:30 the ladies' basketball team played Manhattan Christian College and landed a win, 70-65. At 4:00 alumni gathered to revive their talents on the ball court. The 1979

conference champs played other alumni, winning 73-65.

Prior to the men's game the homecoming activities presented candidates Kim Jacks, Amy Brokar, Anne McConnell, Pam Neifert, and Brockie Harvey to an enthusiastic crowd.

Jolene Pirnie Diaz, 1988 queen, crowned Brockie Harvey the new Homecoming Queen. Brockie is from Wichita, the daughter of Bill and Velda Harvey. A junior majoring in Christian education, Brockie was the basketball candidate.

Following these festivities the FBC Bears led the Manhattan Christian College men's team nearly the whole game, winning 85-74. At half-time 1988 graduate Steve Davis was presented a plaque for all-time high scorer of the Midwest Christian College Conference, which has been organized since 1968. He is also all-time leading scorer for Friends Bible College.

Also included in the activities of the day was the FBC Association Dinner.

Past President Dr. Sheldon Jackson (1946-1964) from California was guest speaker and shared memories of Haviland and Friends Bible College. He also gave each household represented a copy of his book *Quaker Pioneers in the Cherokee Strip*, a history of Quakers Alvin and Laura

Coppock and their influence in the Haviland area and the Cherokee Strip.

### A Day of Prayer and Praise on the FBC Campus

God's spirit gently moved in the hearts and minds of the FBC family during a campus day of praise and prayer, Wednesday, January 25. Offices, classes, meetings, practices—nearly everything on campus was shut down during this special day of seeking God. Volunteers manned the phones, freeing staff to participate.

Chaplain Jack Holliday stated, "We wanted this to be a time of seeking God's direction as a corporate body and in our own personal lives. So often in the hustle to accomplish God's work, we rush right by the time that we should be listening to Him for leadership and direction."

### SEEKING PASTOR

Rose Valley Friends Church, Kelso, Washington, is searching for a full-time pastor. The position is now open. For further information contact by letter or phone:

Steve Jabusch  
Chm., Search Committee  
297 Young Rd.  
Kelso, WA 98626  
206/423-2519

### Christian R.N.s & L.V.N.s Needed

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## OUR FRIENDS IN LOCAL CHURCHES

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

### Spiritual Life and Growth

At **QUINCY**, Washington, Friends (Fred Ness) the past year was blessed of the Lord. A number of new families were added to the church through telephone contact and personal visitation. Ed Baker spent some weeks teaching Friends preparatory classes to 16 adults.

The weekend of February 10-11 **BAYSHORE**, Texas, Friends (Glenn Armstrong) held their annual church retreat. The theme for Friday evening was "Spiritual Preparation" led by Joe Roher, pastor of **FRIENDS-WOOD**, Texas, Friends Church. Setting goals for 1989 was priority for Saturday's meeting.

Revival services were held at **BAYSHORE** February 19-23. Allen and Sheryl Mulliken were in charge of the music, Stan Scott was guest speaker.

The Women's Retreat "Growing in the Seasons of Life" was held March 31-April 1 at Deer Creek State Lodge for **WEST-GATE**, Columbus, Ohio (Randall Neiswanger), women.

A garden is blooming at **EAST HILL**, Kent, Washington, Friends (Rick Hayes). The rains are gentle and warm, the trees beginning to bud, and the crocus have poked their heads through the wintry ground to salute the arrival of spring! In the church, there are also signs of new life bursting forth. Some lives have begun to blossom and grow, while others are just beginning to bud. As these lives are warmed by the "SON" and nurtured, we see them bloom.

In January, 81 **ALLIANCE**, Ohio, Friends (Rick Sams) persons pledged to read at least one chapter in the Bible daily through Easter.

Gary Wright and his family from **HAVILAND**, Kansas, Friends (David Robinson) held a weekend revival at the **FOWLER**, Kansas, Friends church (Marvin Miller).

Dr. Leon Spivey from Houston, Texas, was guest evangelist at the **BETHEL**, Hugoton, Kansas (Terry Worthington), Friends Church.

Retha McCutchen, assistant superintendent of Northwest Yearly Meeting, was guest speaker at **EUGENE**, Oregon, Friends (Scotty Clark and Clyde Parker) Sunday evening, February 12. The topic was concerned with the possibilities of a church-planting venture in the Eugene-Springfield area next fall.

The **HUTCHINSON**, Kansas, Friends (Gary Getting) viewed the film series *Inside Out* with Dr. Larry Crabb. This series explains how to understand our motivations and needs, then admitting our pain and insufficiencies before God. Dr. Crabb is author of five books including *The Marriage Builder*.

"Dimensions of Marriage" seminar for all married and engaged couples was held at **FRIENDSWOOD**. Dr. Luedde, a licensed professional counselor, led the seminar.

The Gospel-Aires, Herschel and Esther Thornburg and John and Judy Knaupp, held special meetings in March at **DAMASCUS**, Ohio, Friends (Larry Kinser). Highlights of this ministry are the making and giving away of chalk drawings and special music of organ selections, marimba, synthesizer, and concert harp.

**CALVARY**, Columbus, Ohio, Friends (Robert Stroup) has seen a significant increase in

attendance since Max and Kathleen Huffman presented a five-day seminar September 25-29 on "Equipping Christians for Ministry."

### Youth and Christian Education

Ed and Renee Diekerhoof, youth pastors at **ALLIANCE**, and their son Nathan accompanied nine youth to the winter retreat at Aurora Woodlands.

Sally Handrych and David Henning are working with sixth and seventh graders in a Bible quiz team. They recently won the perseverance award.

**COLORADO SPRINGS**, Colorado (Russell Myers), youth participated in a "Rock-a-Thon" from 7:00 p.m. March 3 to 11:00 a.m. March 4 by rocking in rocking chairs. Sponsors paid money that will be used for renovating the church building's Youth Room.

The youth of **BAYSHORE**, Bacliff, Texas (Mark Hudspeth, youth pastor), planned a Spring Break Ski trip but plans were changed.

Gordon Prango suffered burns on 99 percent of his body and needed special equipment. The youth decided it was more blessed to give than to get, so they donated money for the equipment instead of going skiing.

Twenty-two children from **QUINCY** were sent to summer Bible camps. A van, given to the Lord's work, is facilitating our work among the youth.

At **EAST HILL** the month began with a "Guy's Get-Together" for boys ages five years through sixth grade. They learned some leather crafting, fed their faces, and had a treasure hunt. They examined some of the treasures discovered in God's Word.

The youth group was busy and kept the church "jumping" with weekly volleyball practice in preparation for the tournament in Newberg.

The Junior Highers at **HAVILAND** have been studying about poverty and the Bible's instructions to reach out to the poor. To meet this challenge they prepared a special box to send to someone their age in Latin America. This is being done through the Ministry of Friends of the Americas.

At **EAST RICHLAND**, Ohio, Friends (Wayne Ickes) God's timing was evident when youth accepted the challenge of raising \$13,500 for a 15-passenger van in November. The congregation supported the project with an offering of nearly \$8,000 in December. Later a church member saw a year-old van advertised for sale and notified the church office. The

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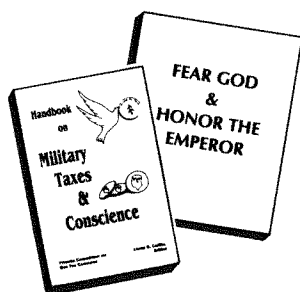
same day FYF leaders put a deposit down on the van, the congregation approved the purchase, and the van was bought before the deadline.

In January the FYF sponsored a spaghetti dinner. They were outstanding in dress slacks, white shirts, and red accessories as they seated diners and offered prayer for the meal. They raised over \$900. The van will be used by FYF, New Covenant Academy, Singles, Ministry to Seniors, Pioneer Clubs, classes, and district meetings.

The **DAMASCUS** Junior Varsity youth raised money for Camp Caesar by taking orders for balloon banners for loved ones or shut-ins on Valentine's Day. Some were delivered to the local nursing home.

**BARBERTON**, Ohio, Friends (Brian Cowan) members and friends enjoyed food, fun, and fellowship at the church winter picnic held in Middle Grade School.

### MILITARY TAXES & CONSCIENCE



A HANDBOOK for those seeking more information, and a MANUAL for concerned employers, by the Friends Cmte. on War Tax Concerns. Handbook - \$8.50, Manual - \$13.50 (incl. postage & handling), to Friends World Cmte. for Consultation, 1506 Race Street, Phila, PA 19102.



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The **ALUM CREEK**, Ohio, Friends (Dane Ruff) youth group made 67 pizzas and sold them to the congregation.

### Missions

**DENVER**, Colorado (Chuck Orwiler), Friends Women sponsored a no-bake sale in February to raise funds for a copy machine for Evangelical Friends Mission. Attenders at First Denver Friends were asked to contribute, based on what would have been spent on buying ingredients for baked items from a grocery.

Pastor John Williams, Sr., and four others of **SARASOTA**, Florida, Friends congregation visited China as well as Taiwan and Hong Kong during late February and early March. Hours of motion pictures will be edited into brief videocassettes to be available in late spring from the EFC-ER office. They will be offered without charge for use by church groups.

Randy and Kathy Heckert, now living in Salem, Ohio, concluded their ministries at **SARASOTA** Friends on Palm Sunday morning, March 19. Randy preached during his last four Sundays in Sarasota, while Pastor Williams was abroad. Departure of the Heckerts leaves ministry gaps, especially in areas related to boys and girls and young families. Sarasota Friends need two young couples with commitment and capacity to serve the local needs, and invite others

to pray with them for the supply of these needs. Medical services, construction work, and regional sales posts are numerous in Sarasota County.

Anna Nixon, a missionary for 44 years in India, was guest speaker at the **EUGENE** Friends Women's February meeting. Anna is the author of several books and has received an honorary literature degree and honorary doctor of letters degree. She was a prisoner of war in Manila for three years.

**SPRINGBANK**, Allen, Nebraska (Roger Green), Friends Women sponsored their annual congregational dinner February 12. The program included slide shows about Evangelical Friends Mission works in Mexico City and Rwanda.

At **WEST PARK**, Cleveland, Ohio, Friends (Chris Jackson), on the last weekend in January, Dr. William Lockwood, pastor of **COLONY** Friends, Newport News, Virginia, led a series of meetings. Members prepared for the seminar, "Created in the Image of God," by taking the Myers-Briggs personal inventory. Dr. Lockwood concluded the series by leading Sunday morning and evening worship. On January 22 a planning meeting was held for parents with young children.

Duane Comfort spoke and showed a slide presentation of his recent trip to India and the Friends work there at **ALUM CREEK** Friends.

Pastor Dale Chryst of **RAISIN VALLEY**, Adrian, Michigan,

Friends, coordinated a trip to Taiwan and Hong Kong to visit missionaries and churches there.

Thirteen members of the church and three other Friends traveling with him left February 23 and returned March 7.

### Outreach

A group from **NORTHRIDGE**, Wichita, Kansas, Friends (Duane Hansen) have spent several Saturdays helping renovate a building for Mennonite Housing to use as headquarters in Wichita for their SWEAT program.

The **NORTH OLMSTED**, Ohio (J. Daniel Frost), Friends Ladies Fellowship Group hosted a Microwave Techniques Demonstration in January. The event, sponsored by a local utility company, provided an outreach opportunity.

The Outreach Department of **CALVARY**, Columbus, Ohio, Friends (Robert Stroup) hosted the showing of *The Prodigal*, a film from Billy Graham Association's World Wide Pictures.

### Campus Ministry Coordinator and Coordinator of Commuter Student Services

Wilmington College is seeking a Campus Ministry Coordinator/Coordinator of Commuter Student Services. This administrative position is a 9-month contract beginning August 15, 1989. Applicants need to be Quaker with ministry experience, possess at least a master's degree, and have counseling and programming skills. Deadline for application is April 30, 1989.

Send letter of application and resumé to:

Barbara Kaplan  
Dean of Students  
Pyle Center, Box 1186  
Wilmington College  
Wilmington, OH 45177

The Men in Missions, headed by Dean Martin, have busied themselves with "Missions at Home." The men help those in the congregation with jobs they are not able to do or have done otherwise.

### Family

**TRINITY**, Van Wert, Ohio, Friends (Duane Rice) held a Divorce Recovery Workshop February 4-March 11. Six leaders dealt with six subjects, including legal problems facing singles, taught by Judge Phil Campbell.

At **DAMASCUS**, Family Sunday was held for all aged four and up in the sanctuary. A sermon for children and recognition for perfect attendance were features. Certificates for reading the Bible through in 1988 were distributed.

At **WINONA**, Ohio, Friends (Greg Violi) the movie *Never Ashamed* was shown on Family Night, January 29.

At **EAST RICHLAND**, six dinner fellowship groups meet monthly in homes of participating families. Nearly 100 couples and singles are involved.

On Valentine Sunday at **ALUM CREEK** six couples renewed their wedding vows during the morning service.

### Church Building and Improvements

**BENKELMAN**, Nebraska (James Brackett), Friends recently completed the repainting of the fellowship hall and educational wing of the facility. Plumbing in the parsonage is being remodeled.

**QUINCY** building improvements included having the pews padded, the installation of ceiling fans, and repairing all exterior doors.

The **CALVARY** pastor has a new office. The former office and secretary's office were remodeled. A Christmas offer-

ing, plus love offerings, made the purchase of a photocopier possible.

**FORT COLLINS**, Colorado (Lowell Weinacht), Friends recently completed remodeling their sanctuary. Work included new carpeting, painting, and chairs in place of fixed seats. Wednesday nights are now family nights at Fort Collins.

The **EAST HILL** ladies gave a kitchen shower for the church, and they all enjoyed seeing the newest gadgets and necessities supplied.

### Other Important Events

Valentine Day celebrations were times of fellowship and outreach in many churches.

The annual Sweetheart Banquet at **RIVERTON**, Kansas (Paul Snyder), was held in the gym. A dessert contest was the feature for the evening.

Dr. and Mrs. Floyd Coleman from **NORTHRIDGE** Friends were special guests at **WEST-SIDE**, Kansas City, Kansas, Friends (Clark Pickett) Valentine Banquet. The Colemans work together as a team in the ministry to marriages.

A Homemade Valentine contest was the feature at the **ALVA**, Oklahoma (Ken Smith), Valentine Banquet.

Sheldon and Annette Tucker, pastors at the **PLAINS**, Kansas, Friends Church, were special guests at the **LIBERAL**, Kansas (Paul Shugart), Valentine Banquet.

"Tropical Paradise" was the theme of the Valentine Banquet planned, prepared, and served by **NORTHRIDGE** (Kevin Mortimer, youth pastor). Julia Raehpour and Jack Lousch, contemporary Christian singers, performed after-dinner music.

At **PAONIA**, Colorado (Eldon Cox), some 100 people attended a Valentine dinner February 11. Barbara Robertson of Denver was speaker and guest singer.

## OUR RECORD OF FRIENDS

### Births

**AMOS**—To Leonard and Faye Amos, a daughter, Christina Joy, January 19, 1989, Trinity Friends, Martinsville, Virginia.

**BAXTER**—To Virgil and Donita Baxter, a son, Kyle Ray, January 1, 1989, Ramona Friends, Oklahoma.

**BOSLEY**—To Don and Cindy Bosley, a daughter, Amy, December 26, 1988, Northridge Friends, Wichita, Kansas.

**BUESCH**—To Bob and Debbie Buesch, a son, Michael William, January 18, 1989, Fowler Friends, Fowler, Kansas.

**CHANDLER**—To Jeff and Linda Chandler, a daughter, January 1989, Friendswood Friends, Texas.

**CLOWE**—To Phil and Jan Clowe, a son, February 12, 1989, Colorado Springs, Colorado.

**DeCAPITE**—To Mark and Linda DeCapite, a daughter, Kelly Madeline, January 11, 1989, North Olmsted Friends, Ohio.

**DRAGOO**—To Mike and Cheryl Dragoo, a daughter, Erin Renee, January 17, 1989, Springdale Friends, Leavenworth, Kansas.

**HARRIS**—To Doug and Rachelle Harris, a daughter, Laryn Nicole, February 8, 1989, Eugene Friends, Oregon.

**HOVERMAN**—To Mr. and Mrs. Jim Hoverman, a daughter, Christina Beth, Trinity Friends, Van Wert, Ohio.

**IVAN**—To Chuck and Suzy Ivan, a daughter, Abigail Beth, January 28, 1989, Winona Friends, Ohio.

**JONES**—To Rick and Karen Jones, a son, Zachary Abraham, October 1988, Westgate Friends, Columbus, Ohio.

**LEISI**—To Warren and Carol Leisi, a son, Nathan Warren, by adoption, July 4, 1988, North Valley Friends, Newberg, Oregon.

**MULLEN**—To Jeff and Jana Mullen, a daughter, Jessica Angeline, February 8, 1989, Northridge Friends, Wichita, Kansas.

**NEISWANGER**—To Darren and Linda Neiswanger, a son, Joshua Glenn, November 4, 1988, Westgate Friends, Columbus, Ohio.

**PRIEST**—To Mr. and Mrs. Michael Priest, a son, Jay Michael, February 4, 1989, Trinity Friends, Van Wert, Ohio.

**SAN AGUSTIN**—To Amado and Wynona San Agustin, a son, Kyle Grover, Decem-

ber 6, 1988, Springfield Friends, Colorado.

**SELF**—To David and Denise Self, a daughter, Clara Denise, September 2, 1988, Springfield Friends, Colorado.

**SOLTIS**—To Jeff and Janet Soltis, a daughter, Andrea Nicole, December 30, 1988, Alliance First Friends, Ohio.

**STALDER**—To Joe and Karen Stalder, a daughter, Mindy Allison, December 10, 1988, Winona Friends, Ohio.

**STEER**—To John and Peg Steer, a son, Nicholas John, February 8, 1989, Damascus Friends, Ohio.

**STICKEL**—To Denny and Margie Stickel, a daughter, Priscilla Katherina, October 24, 1988, Westgate Friends, Columbus, Ohio.

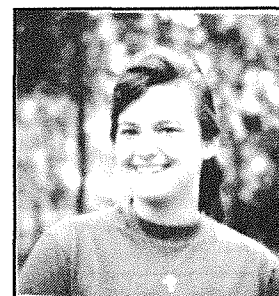
**VIOLI**—To Pastor Greg and Marie Violi, a daughter, Lydia Elizabeth, December 7, 1988, Winona Friends, Ohio.

**WALKER**—To Steve and Mindy Walker, a son, Logan Mark, January 17, 1989, Northridge Friends, Wichita, Kansas.

**WREN**—To Carl and Debbie Wren, a daughter, Rachel Nicole, December 22, 1988, Bellefontaine First Friends, Ohio.

### Marriages

**BYERS-DAVIS**. Carol Byers and Daniel Davis, January 7, 1989, Bellefontaine First Friends, Ohio.



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## Quakers recognize Aborigines' rights

**KELLER-HONE.** Sandy Keller and Donnie Hone, December 22, 1988, Bellefontaine First Friends, Ohio.

**MESKER-PRATT.** Pat Mesker and Dennis Pratt, January 28, 1989, Trinity Friends, Van Wert, Ohio.

**PENDERGRASS-WOOTEN.** Mary Pendergrass and Sammie Wooten, February 12, 1989, Eugene Friends, Oregon.

**PIRNIE-DIAZ.** Jolene Pirnie and Abner Diaz, December 17, 1988, Haviland Friends, Kansas.

**SALDIVAR-SNYDER.** Ludivina Saldivar and Tim Snyder, December 17, 1988, in Texas. Tim is from Alliance Friends, Ohio.

### Deaths

**BRADLEY**—Gladys Elizabeth Bradley, 93, January 8, 1989, Haviland, Kansas.

**EGDAHL**—Marvin Egdahl, 60, February 9, 1989, Colorado Springs, Colorado.

**HALBROOK**—Evelyn J. Halbrook, 70, January 18, 1989, Trinity Friends, Van Wert, Ohio.

**HINSHAW**—Hazel Dollie Hinshaw, 87, January 27, 1989, Rose Hill Friends, Kansas.

**MOON**—Ethel May Moon, 95, February 24, 1989, University Friends, Wichita, Kansas.

**READING**—Mary Louise Reading, January 12, 1989, Bayshore Friends, Texas.

**STANLEY**—Clyde Stanley, 99, January 19, 1989, Damascus Friends, Ohio.

**SUEHRSTEDT**—Louis A. Suehrstedt, March 3, 1989, Denver, Colorado.

**WILLIAMS**—Glenn Williams, 79, February 10, 1989, Benkelman, Nebraska.

**WOODRING**—Laura Fallis Woodring, 64, January 25, 1989, Friends Memorial Seattle, Washington.

### OUR WIDER FAMILY OF FRIENDS

### Planting Churches from Guatemala to California

Stan Leach was called by Southwest Yearly Meeting's Board of Church Extension to serve as Director of Church Planting beginning September 1, 1989. This action was reported to the Representatives during Midyear Conference.

Stan and Sandi have served in Guatemala for four years in church planting and are currently moving to Honduras.

Stan assumes the position held by Norm Whan until last October, when he and Bob Mardock formed Church Growth Development International, a separate nonprofit corporation, for "The Phone's for You" ministry.

### World Conference of Friends—1991

Plans and preparations are under way for a gathering of at least 1,000 Quakers from around the globe in the summer of 1991.

It will be the Fifth World Conference of Friends—earlier ones were held in 1920, 1937, 1952 and 1967—but this one will be different. Rather than meeting in one place there will be three locations. The first in The Netherlands (June 1991), the second in Honduras (July), and the third in Kenya (August). More than 300 Friends are anticipated for each venue, thus allowing more "grass roots" involvement.

Recognizing the diversity among the over 200,000 Quakers in today's world, many of whom do not speak English as a first language, the Central America gathering will be in Spanish, with translation into other languages as required. A general format ("common core") for all three sites will make use of small groups for worship and discussion. Global differences in ways of worship, in speaking and in stillness, in music, even in eating (!) will enrich our shared "Faith in Action," as well as our appreciation of a common spiritual heritage.

Sensitivity to the Spirit's leading in attempting to respond obediently to concerns for service, missions, worship, peace, justice, the environment, and our earth's resources, characteristically expressed in history and contemporary Quaker faith, will be seriously considered in both small groups and plenary sessions.

### Southern African YM 1988

About 100 Friends gathered July 8-16 for Southern African Yearly Meeting in Gaborone, capital of Botswana.

Friends came from South Africa, Zimbabwe, Zambia, Lesotho, Swaziland, Namibia, Botswana, and Mozambique, as well as representatives from Britain and the United States.

Friends heard of responses to the two-year-old state of emer-

gency in South Africa with reports of Friends' involvement in campaigns against military service and support for a boycott of local-body elections. The Yearly Meeting also supported the South African Council of Churches' stand against capital punishment.

A new Meeting—an Allowed Meeting—was set up in Namibia, at the request of Friends living there.

### Gift of Land Sends Message

Friends in Queensland, Australia, returned land to Aborigines as a gesture acknowledging them as original owners of all Australian land. In a ceremony at Greenbank, the title deeds of the land, which are worth about \$30,000, were handed over to Senator Neville Bonner, chairman of the Queensland "Indigenous Peoples" Trust. He accepted the gift on behalf of the aboriginal people. Although the amount of land was small, the Queensland Quakers hope that it will serve as an example to influence other Australian groups and individuals to restore land to Aborigines and Islanders whenever possible.


### Annual Friends Association for Higher Education Conference

The annual Friends Association for Higher Education conference will be held at Swarthmore College, June 23-27, 1989. This will be the first full joint conference with Quaker Studies on Human Betterment since QSHB formally affiliated itself with FAHE last June.


For the two days prior to the main conference, June 21-23, the Peace Studies Committee will be having a faculty workshop on the Swarthmore campus.

Tours and field trips during the conference time will concentrate on the Quaker attractions around Philadelphia.


**Quaker Man (QM)**



**Quaker Woman (QW)**

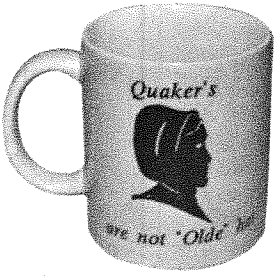


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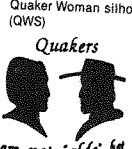
**Quaker Man silhouette (QMS)**



**Quaker Woman silhouette (QWS)**



**Quakers**



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**Quaker Man and Woman (QMWS)**

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## OUR WORLDWIDE CHURCH FAMILY

### Scientific Study Shows Prayer Can Heal the Sick

*San Francisco, California*—Prayer for recovery may help the healing process, according to a study published in the *Journal of the American Medical Association*. A scientific study found that hospitalized heart patients had fewer complications when others prayed for their recovery.

The 1982-83 study was conducted by Dr. Randolph Byrd at San Francisco General Medical Center's coronary care unit. Byrd's study randomly assigned half of 393 patients to a control group and half to an experimental group. Members of the experimental group were prayed for by groups of three to seven born-again Christians, while members of the control group were not on the prayer lists.

Patients were not told which group they were in and had no contact with the praying Christians. Byrd himself did not know which patients were in which group until after he evaluated their progress.

The study found that while the two groups were equally sick when they entered the hospital, patients in the experimental group had fewer complications during their stay and were less likely to need antibiotics, diuretics, or the insertion of tubes for feeding or breathing.

Past studies have examined the efficacy of prayer by people who know the patient; this is the first controlled study in which strangers prayed for strangers.

Byrd noted that family and friends were probably praying

for most of the patients in the study, blurring the distinction between the two groups. He wrote that this "may have resulted in smaller differences between the two groups."

William Jarvis, head of the National Council Against Health Fraud, is skeptical of Byrd's study. He says, "Today, any real healing can be measured medically. The differences in the samples is probably the answer [to the results of this study]. Only when a study can be repeated over and over do you know you have a pure sample."

Jarvis, who also teaches preventive medicine at Loma Linda University, said his comments should not be taken as a polemic against prayer. "I'm a Christian and I work at a Christian university, and I believe that ritual healing can be beneficial," he insisted. "You can take it on faith and put it in its proper context."

—E.P. News Service

### Two Evangelical Pastors Stoned to Death in Central Mexico

*Mexico City, Mexico*—Two young itinerant evangelists were stoned to death by angry mobs in separate incidents, for allegedly "offending and insulting" the religious dogmas of local villagers.

According to a report in Mexico City's prominent daily *Excelsior*, Abelino Jerez Hernandez, 35, was assaulted by "more than one hundred fanatical Catholics" in the village of San Diego Carrito.

Judicial police spokesman Jimmy Guadarrama, speaking from Mexico's Toluca valley, said Jerez was "first chased out of town and then attacked with stones until his death."

To date, none of those suspected to have participated in

the assault has been arrested, although the state government claims to have identified most of them.

In a similar incident just east of Mexico City in the village of Los Reyes La Paz, the body of 21-year-old Julio Davalos Morales was found by authorities in an empty lot early in the morning on January 26. Investigators who found his body surrounded by blood-stained rocks said they also discovered Davalos' briefcase full of Christian tracts.

Davalos' brother Gerardo told investigators that his brother customarily preached in different parts of Los Reyes on weekends.

No suspects have yet been identified or arrested in the case, according to the Mexico City daily *Ovaciones*.

Human rights activists in Mexico, including an editorial writer for the prominent daily *Uno mas uno*, have expressed interest in investigating the murders in an attempt to defend minority groups coming under increasing attack throughout Mexico.

—E.P. News Service

### Requests for Bibles Increase Dramatically Among Soviets

*La Mirada, California*—The Soviet Union's sudden openness to the West under the leadership of Mikhail S. Gorbachev was evidenced throughout 1988 by a tremendous increase in letters from listeners in the USSR responding to Christian programs produced and broadcast by the Far East Broadcasting Company.

"Where before we would receive only a handful of letters from Russia in a year, we received over 800 in November and 1,000 in December," said FEBC's Russian programming director, Jack Koziol.

"Most of the letters request Bibles and New Testaments, which we were able to send," Koziol explained. "This is a totally new thing for the Russian people. Never before has there been this freedom to not only request a Bible, but actually receive one by mail from the West."

—Far East Broadcasting News

*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



"I wonder if it's OK to come back next Sunday too?"



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## ... For Yourself!

BY LAUREN KING

**S**NUGGLED into my chair, reading, I certainly didn't expect it. But there it was, leaping out of the page at me. It shook me deeply and sent a whirl of thoughts through my mind. But read it for yourself: "Dr. Richard Schwartz of Georgetown University School of Medicine recently stated that on the average, a user convinces three others to try drugs, including alcohol."

Now this may at first appear to be a little underwhelming. Three is no great number. No? Well, it's a 300 percent number. That's something. Admittedly, though, it's not certain whether this influence occurs in a year or ten years or a lifetime. But as the process continues, these three in turn produce another 300 percent increase. It's like compound interest.

But it was not these considerations alone that distressed me. What I thought about was how these people did it, and why. Take, for instance, beer drinkers. I thought of that TV ad for one of the common brands: a

bunch of hearty friends obviously in top spirits and enjoyment, with one saying, "It doesn't get any better than this, fellows!" What lies overt and also implied in that picture? Clearly these fellows are thoroughly enjoying themselves, are liking their beer. You will remember how the drinkers of another brand are constantly getting into arguments about what it is they enjoy about that beer. Everybody in the ads—and evidently in real life, too—likes beer and what it does.

Drinkers are convinced that they benefit from drinking it. Moreover, there is obviously a group benefit, too. Beer is drunk with friends and contributes to the fellowship. In every way, then, beer drinkers feel they enjoy and benefit from their beer drinking. If questioned, they might not be able to give an orderly list of joys and

benefits, but they know what gives them enjoyment and fellowship.

And what comes of this lively enjoyment of beer? Why, in their enjoyment and feelings of good fellowship, the drinkers cannot, simply cannot refrain from talking about it. They don't adopt a "smarter than you" attitude; they're just feeling fortunate and can't help talking about it. They haven't been trained in seminars by the beer companies to sell beer. Out of their own pleasure and joy they simply want their friends to enjoy what they are enjoying. They don't argue. They don't normally push it on strangers. But

they are not afraid to speak of their pleasure and their constant talk is, "Taste and see for yourself."

And what comes of this talk? Evidently friends observe that the drinkers are enjoying themselves, are different from others they observe. They hear the invitation, "Try it," and some of them do. And some of those who try become confirmed beer drinkers. It seems to turn on the behavior and talk of the beer drinkers.

I thought of all this. Then the really striking thought occurred to me: if only Christians were as enthusiastic. If only Christians were like beer drinkers. **EF**

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# update

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## Churches In Transition

Please pray for churches involved in the process of searching for pastoral leadership. Entiat, Hillsboro, Medford, Meridian, Metolius, Nampa, North Valley, Rose Valley, Roseburg, Rosedale, South Salem, Talent, and Woodland.

Silver Valley will be using pulpit pastors for the 1989-90 church year, working closely with an administrative committee composed of local leaders, the sponsoring church, and the Board of Evangelism.

## Get Away, Give Away

"It suddenly made sense! Sitting there with all those people, hearing about all the work everyone was doing, and worshipping with the Mexican people themselves... well it changed my whole perspective. It wasn't just a trip to Disneyland anymore." Such was the comment after a time of celebration from one of the high school youth who spent his spring break in Mexico with the Get Away, Give Away (GAGA) trip.

GAGA is in its fourth year and had a record attendance of almost 450 youth and adults. Originated in the mind of **Clyde Parker** of Eugene Friends Church, GAGA has continued to grow and involve more people. Eight denominations participated in this year's trip. Churches travel down as a group and stay with a church in Mexico, working on projects and developing friendships with the Mexicans. Groups spent time this year building two parsonages and an orphanage dormitory, laying bricks for a new church, leading VBS meetings, painting, cleaning, and repairing.

The work is always a major focus and appreciated by the Mexican believers. More important, however, is the stretching and growing of attitudes and relationships with God, as students and adults learn to deal with a new culture and trust God while outside their own comfort zone.

A videotaped documentary of this year's trip is available from Eugene Friends Church.

## Volleyball Tournament

Over 450 high school students, representing 46 teams from 25 churches, converged on the GFC campus April 7 and 8 for the 11th annual Volleyball Tournament. Coming from all reaches of the Northwest, many of these teams have been practicing for several months. Two categories have been established to allow for differences in skill level. The "Quaker Division" is competitive, where the "Friends Division" is a little more relaxed.

The tournament is a time to renew friendships as well as get acquainted with the college. Many youth workers use it as an outreach activity to bring new youth into the church.

Winners in the Quaker Division were Vancouver, Boise, and Greenleaf. Friends Division winners were Spokane, Lynwood, and Star. The prized Sportsmanship Award went to the Hayden Lake Quaker Team.

A time of worship and singing accompanied the presentation of trophies this year to allow the youth to interact on a more interpersonal level. This is the largest event for NWYM youth, and is a regular highlight.

## YCEW

Team members for the 1989 YCEW trip (Youth Challenged to Expand their Worldview) have been finalized. They are: **Cheryl Fendall**, Clackamas Park; **Gloria Krueger**, Lynwood; **April Phillips**, East Hill; **Andrea White**, Camas; **Trey Doty**, Vancouver; **Mike Gentry**, Vancouver; and **Kevin Beede**, Silverton. **Paul Almquist**, youth pastor at Silverton, will be providing leadership.

The team will spend four weeks in Cabrini Green, a housing project in inner-city Chicago. Friends United Meeting has a ministry there called the Fellowship of Friends. Team members will be doing renovation on the ministry building as well as repair work in the homes of Cabrini families. Reports by the team will be made during Yearly Meeting.



## Announcements

To all writers and aspiring writers: The **Media Commission** will sponsor events especially for you during Yearly Meeting—five workshops and a dinner! Workshops will focus on writing poetry, writing for children, article writing, use of computers in the church, and a look at the devotional classics. The dinner will include a program featuring an editor. Cost: \$3 registration plus the price of the meal. **Watch for further announcements.**

Need a riding lawn mower??? The Board of Evangelism has a John Deere 160 12.5 hp, 1988 lawn tractor with 38" mower and bagger for

sale. Bids may be submitted by mailing a **written** bid to the **Board of Evangelism, 600 E. Third, Newberg, OR 97132** on or before April 26, 1989. [Note: This tractor has a warranty that would enable the purchaser to upgrade to a 1989 170 with a 14 hp motor for an additional \$286.]

Speakers for our Yearly Meeting sessions, July 22-28, will be **Francisco Mamani**, president of Bolivia Yearly Meeting, and **Dr. Bill Vermillion**, professor at Western Evangelical Seminary. Complete Yearly Meeting Programs, with registration forms, will be sent to the churches in June.

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# PRAYER WARRIOR NEWS

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(Prayer concerns of Northwest Yearly Meeting extension churches)

**West Hills** (Portland, Oregon)—March was our first month together after opening Sunday. It was quite appropriate that we celebrated Easter together so quickly. The risen Christ is the center of our faith and the head of our church. **PRAISE** God for being such an active Presence in our midst. Already peoples' lives are being touched in positive ways. **PRAY** that God will continue to bind us together into a close-knit, supportive community. Please **PRAY** that God will create at West Hills an environment where people quickly feel His love and peace. **PRAY** also that God will use the body that is drawing together to be a force for healing in the community-at-large.

**McCall** (Idaho)—**PRAISE** the Lord for three grade schoolers who became Christians at the after-school ministry. There are two new families attending the church. The aerobics ministry is moving to Quaker Hill and opening up to the community for free. Please **PRAY** for us as we seek to appoint elders, and for some families in the church who continue to struggle financially.

**East Hill** (Kent, Washington)—Please **PRAY** that the youth will begin to feel a

sense of mission as they continue to get to know each other; that the church continues to enlarge its vision of ministry and will continue to reach out; that the music portion of the ministry will develop a strong identity and guidance; for this period of transition when members are taking a strong role in the function of the church. **PRAY** that this transition will reflect God's glory and His will for East Hill Friends Church.

**Silver Valley** (Kellogg, Idaho)—Please continue to **PRAY** for the financial situation of the church and for wisdom in determining future direction. **PRAISE** the Lord for His wisdom and guidance in establishing a suitable arrangement for pastoral leadership next year and for the unity sensed within the congregation regarding future ministry.

**Roseburg** (Oregon)—Please continue to **PRAY** for pastoral leadership for the 1989-90 church year. **PRAISE** is offered for the support of Eugene Friends in providing pulpit supply during April, May, and June. Continue to **PRAY** for the leaders of the Roseburg church as they carry the administrative responsibilities during this time of transition.