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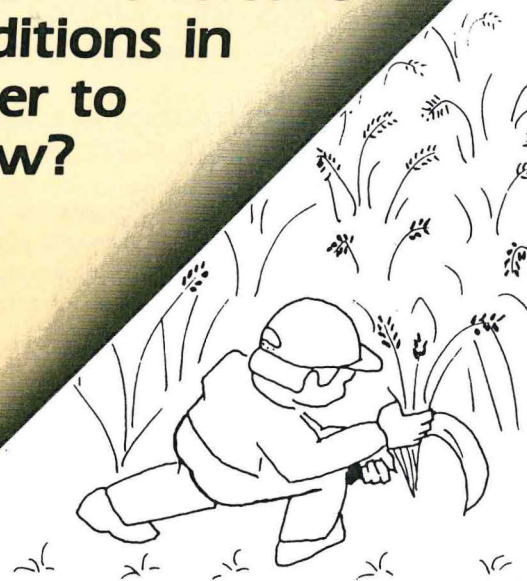
May 1989

EVANGELICAL **FRIEND**



**Must we forsake
traditions in
order to
grow?**

PAGE 13



OUR VISION AS FRIENDS



Quakerism

is . . .

*knowing the
presence of the
Living God, not
in word or
doctrine or
symbol but in
Truth.*

BY PAUL NEVILLE

AFTER all these years, I can still hear her voice. The words, wavering and cracked, were jagged bolts of lightning across the gray sky of my young heart, and I can never forget what the old woman said.

I was 21 and hadn't been in a place of worship for many years, and I had happened upon a nonpastoral Friends meeting in the Midwest. It was the day after a spring snowstorm, and I had entered the small meeting-house in the woods with virtually no knowledge of Friends. I sat in a metal folding chair near a crackling fireplace waiting for my frozen feet to stop aching and for the minister to enter. But none came. Restless, self-conscious, and slightly amused at these people sitting in silence, I finally lost myself in the world through the window, in the sun slanting hard through the budding, frozen branches.

Time passed, perhaps 50 minutes, and that is when the old, old woman in the long blue dress and shawl spoke.

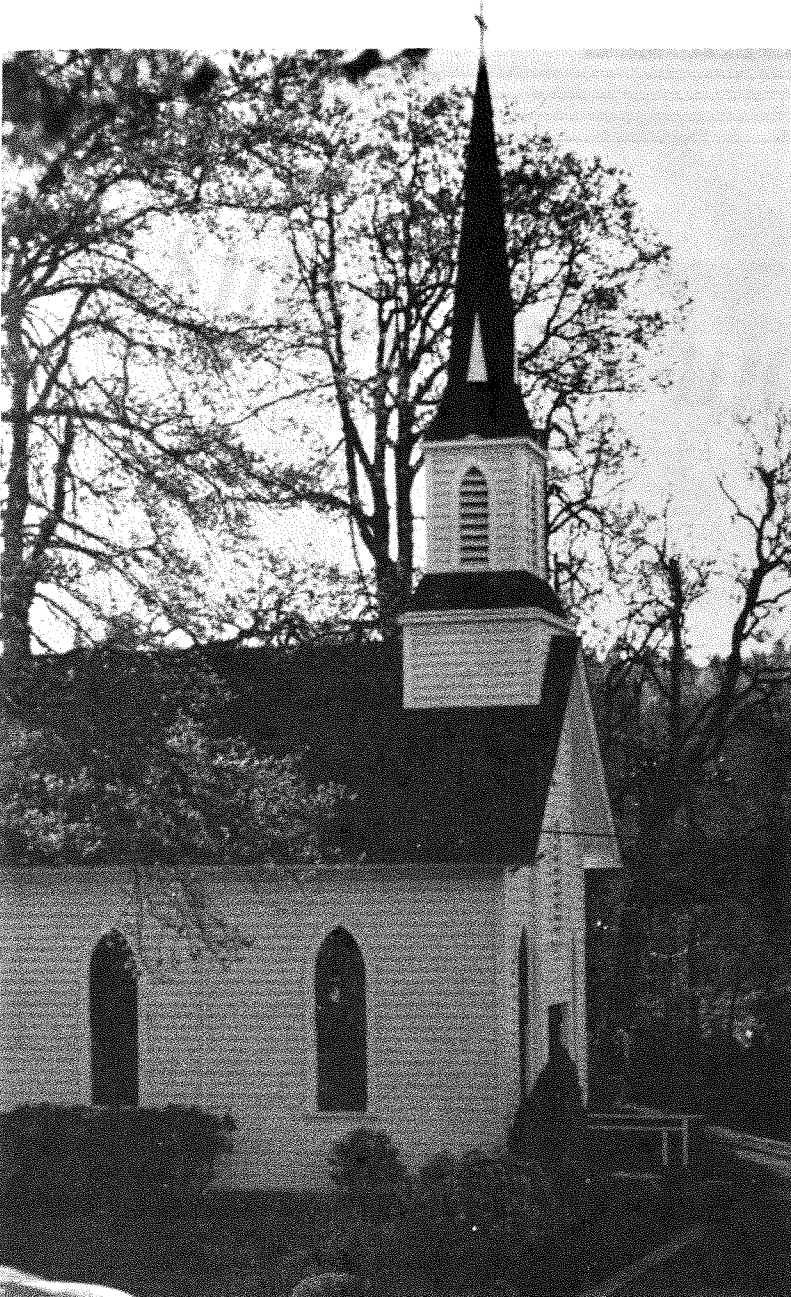
"Jesus chided His disciples for their lack of faith . . ." she said, and she went on to talk about how Jesus calmed the storm for the fearful disciples and how He would calm the storms of doubt and circumstances that sweep our lives. If we had faith enough to seek Him. Really seek Him.

But it was those first words that seared my heart and that burn to this day. "Jesus chided His disciples for their lack of faith." The woman talked of Jesus. And she didn't

talk as I had heard others talk as a young boy and as I sat in other churches and stared out other windows. She talked as a woman who knew Jesus Christ, and who knew Him so well that her words were His words.

Years later, I have no doubt that there was much that could be criticized about that little meeting of Friends, as much can be criticized of all meetings and all churches. No one talked or even nodded to me after the meeting concluded, no one put their arms around me, and no one prayed for me. And it wasn't until years later that the seed planted by the old woman came to fruition. Christ in the midst had placed a hand on my shoulder.

I have been a Friend now for a decade, and in that time have come to know and love the heritage, history, and truths of Friends. I have known, worked with, and have been deeply blessed by many other people who knew and were friends of the Jesus of whom the old



woman spoke. In the recording process for the ministry, I have studied the works of earlier Friends, of Fox, Penn, Barclay, Woolman, Gurney, and others who have gone before us, and I have come to sense the simplicity of the faith. Quakerism is many things, but above all it is one thing: knowing the presence of the Living God, not in word or doctrine or symbol but in Truth.

IT IS this Truth and this Truth alone on which Friends have stood in the past and will stand in the future. And it is the neglect of this Truth that weakens many Friends churches today and threatens to send us down the diversionary sideroads that Friends have traveled too often in their past.

What I am talking about here is the very raw stuff of faith. It is something easily talked about, preached about, and written about, but it is actually done far too infrequently. It is neglected by individuals and by individuals gathered together as churches. It is neglected by pastoral meetings and by nonpastoral meetings, by liberal Friends and conservative Friends. It is neglected by pastors and elders and, more innocently, by newcomers to Friends.

"It" is simply the act of listening to the Living God.

I am not talking about listening to what people say or write or sing about God. I am not talking about forms of worship or divisions among Friends, of Hicksites or Gurneyites, of pastoral or nonpastoral meetings, of evangelicals or fundamentalists. I am not talking about doctrine or lack of doctrine or church growth or outreach, although I am in truth talking about all of these things, because apart from the presence of the Living Christ and the seeking and heeding of that presence, there can be no true preaching, writing, singing, worship, doctrine, church growth, or outreach.

"You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you," Jesus said (John 15:14, 15).

How many of us as individuals and churches can say we know firsthand our master's business, not by having learned it in Sunday school, but by revelation? How many of us are truly "friends" and how many of us are mere distant associates or mildly interested parties? How many of us have been shaken and moved by the Holy Spirit? How many Quakers have quaked in the presence of the Living God? As that old woman did on that morning after the spring snowstorm.

Quakerism is founded upon experiential Christianity, upon speaking and moving "in the same spirit as Peter and John," as George Fox said. We have no lack of leaders, finances, facilities, government, or respectability, but the flame that is Christ in the midst seems at times to be flickering and waning in the one denomination that once held the torch aloft for all the world to see.

Some of my concerns:

FEAR OF WAITING: There is a fear of waiting upon the Spirit of the Lord in many of our churches and yearly meetings. Some leaders are burdened by concerns that the practice is unproductive, that it alienates new believers, and that it ultimately can lead to loss of control. I have no doubt of the sincerity of their concerns but am convinced that they are based on fears that have no place among a people who ought to be known for an air of confident and eager expectancy of Christ in the midst.

I have attended local and yearly meeting gatherings where there was virtually no extended period of open worship in which the Spirit of God was released to flow freely among the people called Friends. Our worship must be marked not only by extolling the virtues of God and by explaining and teaching His works but by seeking after the actual presence of God, by experiencing Him as His greatness demands. We must learn when to put away ourselves, our plans, and our words. We must not fail to teach and preach that Christ in the midst moves and speaks to waiting and expectant hearts.

A good example of what Friends worship can be is the story former Northwest Yearly Meeting Superintendent Jack Willcuts relates of the morning that he stood as a pastor to deliver his sermon, folded his notes, and then returned to his seat. "It's been taken from me," he told the

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Do We Despise Our Birthright?

BY LON FENDALL

BELIEVE it or not, we read our mail! We print most of the letters we receive and, in my opinion, our "Friends Write" section is one of the most important parts of our magazine. Recently, we received a letter objecting to the use of the term "birthright Quaker" in one of our articles. The comment is well-founded and worthy of some further exploration.

I assume the reader's letter makes the same point as a bumper sticker I saw recently, "God Has No Grandchildren." In other words, being born into a Quaker family, a Catholic family, or a Nazarene family, gives a person no real standing in the Kingdom of God.

I doubt that Quakers are any more guilty of inappropriate pride in their heritage and birthright than other religious groups with centuries of history. Personal commitment to Christ and obedience to His commands are the only determinant of our spiritual status. Certainly the fact that we are "born into" a particular denomination, be it Quaker or any other, does not make us Christians.

But there is usually another side of legitimate points and there is one suggested by a verse at the end of Genesis 25. The verse is at the end of the account of Esau's trading of his birthright for a bowl of lentil stew. In what has to be an understatement, the passage ends by saying, "Esau despised his birthright." (Genesis 26:34b).

To object to the term "birthright Quaker" is fine, as long as we don't go to the extreme of "despising our birthright." There were some spiritual giants among the founders of our movement and they are entitled to respect, if not reverence. They would agree that we should not take undue pride in our Quaker heritage. They would challenge each of us to find ourselves spiritually by placing our faith in the Living Christ.

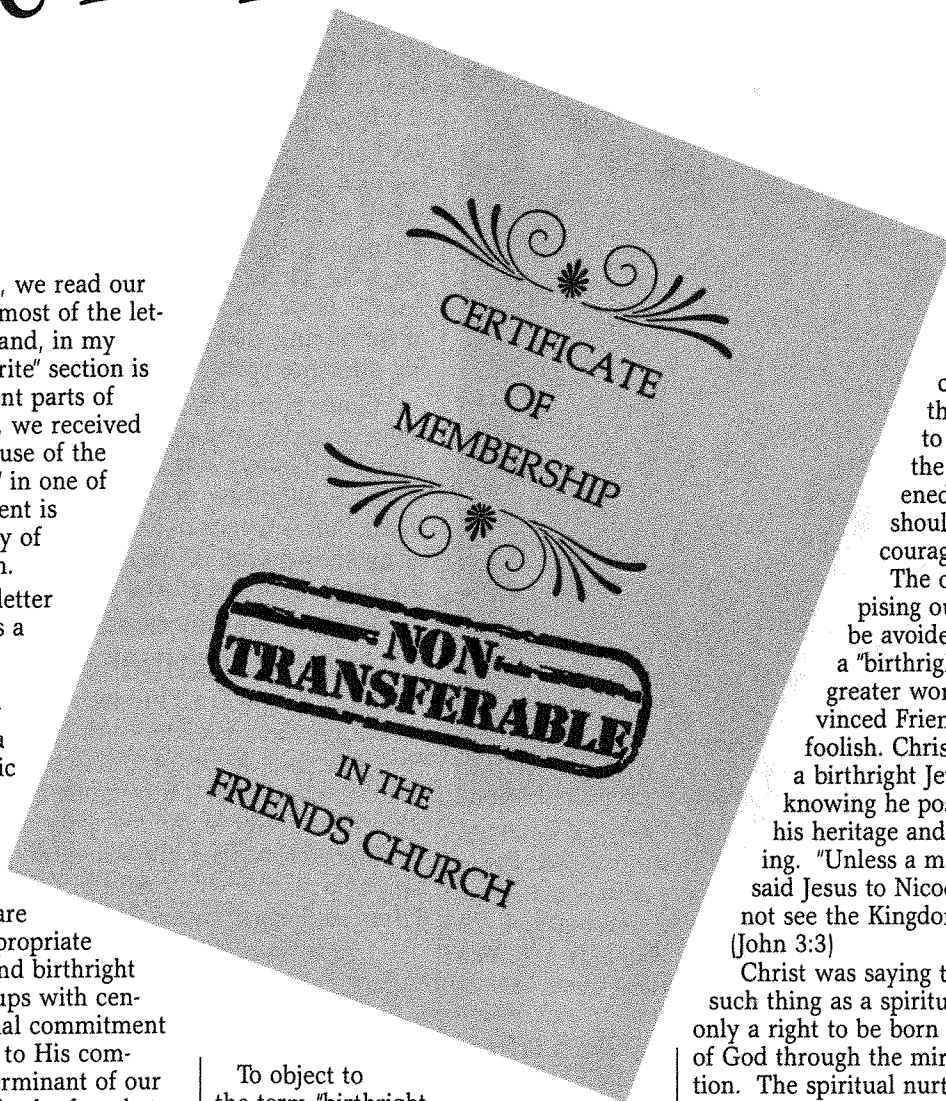
There is no reason to belittle our Friends heritage. At its best it's a

wonderful part of our personal pedigree. Some of our ancestors died for their determination to follow Christ in the face of threatened execution. We should not forget their courage.

The opposite of despising our birthright is to be avoided as well. That a "birthright Friend" is of greater worth than a "convinced Friend" is obviously foolish. Christ put Nicodemus, a birthright Jew, in his place, knowing he possessed pride in his heritage and religious standing. "Unless a man is born again," said Jesus to Nicodemus, "he cannot see the Kingdom of God." (John 3:3)

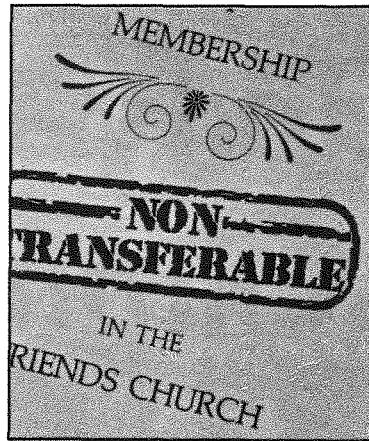
Christ was saying that there was no such thing as a spiritual birthright, only a right to be born into the Kingdom of God through the miracle of redemption. The spiritual nurture of parents and other adults is a great treasure, a wonderful help to us in coming to a spiritual birth experience. But it still is up to us to take the first step, to make our Christian and Quaker heritage a living part of our own experience.

Pride in our personal Quaker heritage is inappropriate and misleading. Despising our heritage is also off the mark. Only faith in Christ matters. Any other view of our inherited "Quaker-ness" would have been abhorrent to the founders of our movement. **EF**

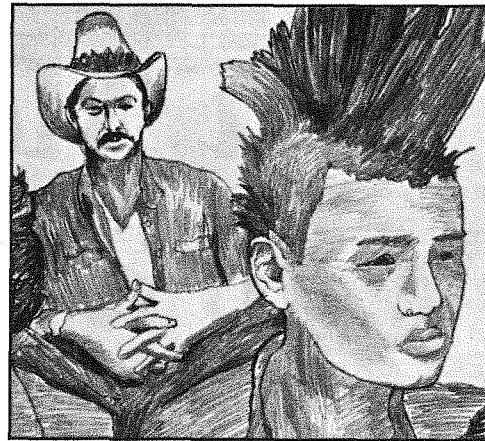


EVANGELICAL FRIEND

COVER: Just as these "pilgrims" climb Pendle Hill in order to stand where George Fox stood, articles in this issue strive to recapture his spiritual vision. (Photo by Geraldine Willcuts)



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From a note to a Melody to a Symphony



BY LARRY COSTNER

THE YEAR is 1652. The place is a small church in the north of England. A pious hymn has just been sung and a professional religionist is about to deliver a message on the words of a prophet, or an apostle, or Christ. Before he can do so, George Fox, the founder of the Society of Friends, rises and asks: "You will say, 'Christ saith this, and the apostles say this'; but what canst thou say?"

We each would do well to ask ourselves that question: If I am a Christian, what can I say?

We have a tremendous reticence in our churches and homes and workplaces to make claims about personal Christian experience. We are comfortable about making claims of belief. Creeds come trippingly off the tongue at the slightest provocation. (In fact, the ease with which we declare orthodoxy hints at the chief pitfall of a creed.) We feel freedom to claim our beliefs, but we draw back from claiming our Christian experience as quickly as a wayward hand retreats from a hot stove. Why?

First let's attempt to answer the question that George Fox raised that summer day in 1652. If I am a Christian, what can I say?

If I am a Christian I can say, "I know Jesus Christ."

The Spanish language has two verbs for "to know." One verb, *conocer*, is used when we say we are familiar with a per-

son. For instance, "I know John Smith." (Yo *conozco* a John Smith.)

The other verb, *saber*, is used when we say that we know something objectively. For example, "I know the answer." (Yo *sé* la respuesta.)

One would very seldom use *saber* when referring to a person, for to do so would imply that one knew the person down to the very depths of his or her being. Perhaps we could imagine a spouse after 50 years of marriage using *saber* of the other partner. After so many years of shared life, the one spouse might know the mate in such intimate detail that he or she would know the mind and heart of the other.

It is this kind of knowing that I mean when I say, "I know Jesus Christ"—not merely acquaintance or familiarity, but personal and intimate knowledge of the mind and heart of Jesus Christ.

If this sounds extreme or arrogant to you, then I ask you to search the Scriptures and listen to the Lord on this topic. Does Christ intend for us as Christians to have an intimate relationship with Him? Is it extreme or arrogant to claim to have what Jesus says we should have?

What we are talking about here is *relationship*, not perfection. When I as a Christian say that I know the mind and heart of Jesus Christ, I am not claiming to know what He knows. I only know what He tells me, and then only to the extent that I have listened to Him. I sometimes despair of my poor listening skills. But I

know Christ, and therefore trust Him to be whom I know Him to be.

It is time for Christians to "come out of the closet." Why should we be reluctant to claim the experience of knowing our Lord and Savior in such intimate relationship?

CLAIMING to be a Christian is another way of saying that such a relationship exists. Denying the relationship is to deny being a Christian.

There is another claim of Christian experience that serves to answer the question, "What canst thou say?"

If I am a Christian I can say, "I learn from Jesus Christ."

When can we hear our fellow Christians unashamedly and unself-consciously say, "I am one of the disciples"? Many of us are reluctant to do that. We may feel that we are two thousand years too late to be disciples. But to believe that is to really believe that it is two thousand years too late to be a Christian! To be a Christian is to be a disciple—one who follows and learns from Christ.

There is another reason we may be reluctant to make the claim that we learn from Jesus. To say, "I know Christ," to say, "I learn from Christ," is to lay on the line one of the most cherished possessions of modern humanity—our pride in our assumed intellectual independence.

Perhaps we are afraid that being a disciple of Jesus will mean intellectual suicide. Perhaps it will mean that we can't "think for ourselves." We almost see it as our

duty to remain independent hangers-on, observing from the fringes of the crowd around Jesus's feet. In this way we seem to be protecting our God-given capacity to reason from God Himself.

BEING a disciple does not mean intellectual suicide. Jesus Christ, our great Teacher, doesn't want students (Christians) who learn by rote, but Christians who think, who analyze and synthesize. The Latin roots of the word *disciple* mean "to take apart." Being a disciple means to learn, to comprehend, and to decide.

There is a third claim of Christian experience that serves to answer the question, "What canst thou say?" If I am a Christian I can say, "I minister for Jesus Christ."

When can we hear our fellow Christians unashamedly and unself-consciously say, "I am one of the apostles"? One reason we may shrink back from this claim is that we would like to shirk the responsibility of it. But Christians are a called-out people. I am called out by Christ for salvation, but that means that I am called out to know Him, to learn from Him, and to touch others in His name.

This is the apostleship of every believer: I am sent out in common life to represent Jesus Christ in everything I say and do and think. The responsibility is indeed awesome, but the shirking of it is a denial of my Christianity.

To answer George Fox's question necessitates the pronoun "I."

For too long, too many sentences about Christian experience have begun impersonally. There are reasons for this, but no excuses.

Now is the time to answer Fox's challenge, for it is really the challenge that Jesus issues to us at each moment. Let us resolve to stop speaking of Christian experience in the second or third person. Let us reject the notion that to do so is humility. It is not. To fail to use the first person in expressing Christian experience is to fail to claim to be a Christian.

If I am a Christian, let me claim to be so. If asked, "What canst thou say?" let me answer:

"I know Christ,"

"I learn from Christ."

"I minister for Christ."

Though I am aware of my shortcomings, I trust the Lord to continue the process of minimizing them. Jesus, the Great Enabler, gives me the means, the opportunity, the authority, and the power to say "I" in His name.

By now some readers of these pages will have objections. Only a few may object to the *notion* of knowing Christ, learning from Him, and ministering for Him. Only a few may object to the

experience of doing so. But many may object to anyone's making such a *claim*.

The objection may be that, throughout Christian history, individuals have claimed special knowledge from God in order to justify some foolishness—or some atrocity. How very sad that the possibility of a person's making an error in learning might make us reluctant to claim to have such a fine Teacher!

How can we be sure that what we learn is what the Lord is teaching?

How can we be sure that what we learn is what the Lord is teaching? We may indeed be learning from ourselves, or from some evil external influence, rather than from Jesus Christ. What are some ways to test this "learning" to help determine if it is from the Lord?

One way to do this is to search the Scriptures. Does my teaching square with what God has revealed about Himself in the Bible?

It can be taken as an axiom that Jesus does not contradict Himself. It can be seen as self-evident that those who claim to perceive the will of God and then lie or defraud or act hypocritically in the name of Christ are not doing the will of Him of whom we learn in the Scriptures.

If I have the feeling, or even the certainty, that Christ is teaching me to take advantage of others, then what I read in the Bible about Him should serve to convince me that I am not learning that from Jesus.

Another equally important way to discern if something I have learned is from Christ is to test that learning among a group of concerned, Spirit-led Christians to whom I have joined myself in loving care.

To join myself to such a group is not an option; it is an answer to a call.

Jesus calls me to personal commitment to Him. He also calls me to commit myself to others who have made such a commitment so that we may be knit together in a special relationship of love.

Within the context of this relationship of persons who know Christ, learn from Him, and minister for Him individually, a corporate organism is created by the Lord—His Body, the Church.

The same Lord who gives me the means, the opportunity, the authority, and the power to say "I" in His name, also enables me to join with others in spiritual community.

The first person singular has its real meaning in the context of first person plural: In Jesus Christ, "I" is affirmed in its organic relationship to "We."

And the whole is so much more than the sum of its parts! Consider this analogy. Each cell of the human brain is a marvelous work of God. Each cell is individually committed to its function. But corporately the cells are much more than a marvelous collection. Each cell is a note of music; together they are a melody!

Just so the individual Christian is a marvelous work of God. But when he or she joins with other committed Christians, the individual notes become a melody. They know Christ individually and corporately, they learn from Christ individually and corporately. When they also minister for Christ individually and corporately, then and only then they are the Church. They are *koinonia*—the fellowship of caring saved-ones penetrating the world in the name of Jesus Christ.

The melody has become a symphony!

AS CHRISTIANS we must know Christ. We must learn from Him. We must minister for Him. Let us not hesitate to forthrightly and openly claim to do what Jesus has graciously enabled us to do.

Let us know our Redeemer as our Teacher and Friend.

As we learn from our Teacher, let us be true disciples who test and probe our lessons on the tripod of individual guidance from God, corporate guidance from God, and scriptural guidance from God.

And as we discern truth, let us penetrate the world as true apostles and agents of Jesus Christ.

Let the symphony proceed! **EF**

Larry Costner is a school teacher and an elder at Bakersfield Friends Church in California. This article is printed as a cooperative ministry of EVANGELICAL FRIEND and QUAKER LIFE.



A Call to Renewal, Growth, and Mission

BY JACK C. REA

WE OFTEN hear that we are living in the midst of rapid change. We who are part of Evangelical Friends Alliance are not exempt from this change, for we are facing a radically changing theological scene.

Some of the issues that we are facing are the result of the secular culture that is bombarding the people who occupy our pews each Sunday. In particular the critical thinking of our younger adults is reshaping the fabric of their belief. These young adults are committed to the Bible as their basic authority for belief and conduct, but they are raising questions about inerrancy and the interpretation of Scripture. This is due in part to the diversity in translations and in part to intellectual curiosity. Questions are being asked concerning the authorship of some sections of the Bible, why they were written, and how they fit into the overall scheme of the Holy Scripture. Subjective interpretation is typical of this trend instead of the guideline that literal passages are to be interpreted literally and figurative passages are to be interpreted figuratively.

The debate over inspiration is somewhat different, but the result is that some passages of Scripture are accepted as being more inspired than other passages. In South America and

Africa, large groups of Christians are emphasizing the theme of "justice." In other parts of the world, themes of "prosperity" and "gifts of the Holy Spirit" are the central point from which all other Scriptures are interpreted.

Specific passages in Scripture, such as creation, become a topic of debate. There are those who firmly adhere to a literal creation. There are others who look at the creation story and conclude that God could have taken a longer time to complete the universe, but for then and for now it is a representation of His power and creative ability.

Family issues are at the forefront in our society, and many of our churches are being called on to deal with them. All of these issues are prevalent in Friends churches—feminism, homosexuality, single parent families, divorce, remarriage, blended families, etc. Sometimes the Scriptures are not even consulted on these issues. Only the needs of the individuals involved are considered.

Most alarming to this author is the development of a "second chance theory." Many of our people today don't really believe that Jesus Christ provides the only remedy to sin, but look at the more than five billion people of the world and think that somehow, someday, a loving God will make an

avenue of redemption available to those people whom He loves. That kind of thinking negates any need to evangelize at home or anywhere else in our world.

The combined effect of these issues is a major shift in our theological stance within the EFA. The shift is taking place gradually, but nonetheless it is moving at a steady pace. It presents major obstacles for us as we look to the future and ask ourselves how are we going to respond to the mission of the church.

When one asks, "What is the Friends Church?" there are many answers, and usually one's response is within the area of the church that has touched his/her own life most deeply. However, as we look to the 1990s we need to corporately identify the most important areas for the Evangelical Friends Church to address and effectively approach. I would suggest to the reader there are three great priorities for the coming decade in the Evangelical Friends Church: renewal, church planting, and world mission.

First, we must be involved in the task of renewing the local church. Churches have a cyclical life pattern and in each generation the vision and commitment of the local church must be passed to the next generation. There must also be a transition of leadership and authority from the older to the younger generations.

Second, we must be involved in planting new churches. If we are to keep our young people involved in the life of the church, we must plant new churches. If we are to keep up with the population trends of our day, we must plant new churches.

Third, is world mission. We must respond to the mission of the church to go and teach, preach, and make disciples in the name of Jesus Christ. We must go to those areas where people have not yet heard, for the first time, that Jesus has come and died for their sins.

The job of church renewal is a major priority. Some of us might not acknowledge the need for renewal in our own local church. However, I would like to suggest that in order to be a living, vital Friends church, we must have three priorities in place: worship, outreach/evangelism programs, and Bible study/discipleship groups.

A significant worship experience on Sunday morning incorporates excellence in music, an inspirational message, and warm, encouraging fellowship. All of this needs to fit together well to allow individuals to meet with God's Holy Spirit and to leave with a sense of renewal and spiritual growth.

Each local church must have an active, well organized, consistent outreach/evangelism program. The task of the church is to go, to reach out, to teach, to contact individuals outside the church walls. The Friends Church of the 20th

century has been inhibited by secular society. We have not yet discovered our role and rightful place in witnessing and reaching out to our own culture. We must find our place and discover that role in our day.

We need to have Bible study and discipleship opportunities available for those in our congregation? I am not suggesting that we need to simply learn the content of the Bible. What I am suggesting is that we all need to continuously learn how to apply biblical principles to our daily lives. As we grow and change, we need to be appropriately adapting those principles to challenges and responses encountered in our daily lives. This discipleship process is accomplished both individually and in groups. We need to rediscover the benefits of this vital part of our Christian lives.

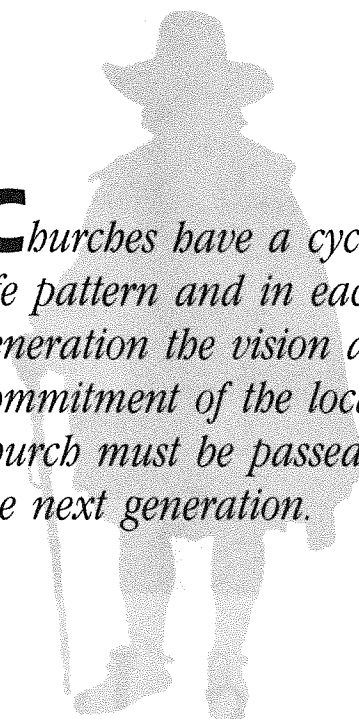
The second priority for the 1990s is the planting of new churches. This will represent quite a shift in our thinking for Evangelical Friends. In the past, Friends only began new churches when members moved to a new location. In the coming decade, we must continue to plant new churches because whole groups of North Americans don't know and haven't heard about Jesus Christ.

Finally, some of the popular leaders in world mission have been talking about completion of the missions task by effectively reaching every person in every culture by the year 2000. I have no desire to pass judgment on whether that can or will be done, but I want to say emphatically

that we as Evangelical Friends need to continue our commitment and involvement in world missions. There is a strong trend of urbanization worldwide. People are moving from rural areas of the world and congregating in cities. It therefore is more strategic to think about our future mission efforts being aimed at "world class" cities. The same trend is taking place in our own country. Young people who are raised in rural areas are moving to cities. We must not abandon country churches, but perhaps God is preparing the Evangelical Friends Church to move from rural America to urban America and to move one step forward in the effort of world evangelization by becoming actively involved in ministries in some of the world's major cities.

While there are many other important and valid areas of the church, those must be secondary and must be balanced with the biblical mandates for the Christian church. The 1990s will have more changes, opportunities, and problems than we now can comprehend. It will be a vigorous time for Evangelical Friends if we emphasize three priorities in our churches and yearly meetings: renewal in the local church, planting new churches, and world mission. ■

Jack Rea of Colorado Springs, Colorado, is superintendent of Rocky Mountain Yearly Meeting of Friends.



C*hurches have a cyclical life pattern and in each generation the vision and commitment of the local church must be passed to the next generation.*

*"She has done a good deed to Me . . .
Wherever the gospel is preached
in the whole world,
that also which this woman has done
shall be spoken of
in memory of her."*



Who's Who

in the Kingdom of God

BY TIMOTHY R. KELLEY

AMONG my favorite books in the library are the "Who's Who" volumes. Contained in these books are the names of individuals who have achieved excellence in their vocation or field of study. It is a great honor to be included in one of these "Who's Who" books.

In thinking about these books sometimes I wonder, *Wouldn't it be great if my name were recorded in one of those "Who's Who" books?* With this thought in mind I went

to the local public library to see which of these books might be possibilities.

The first one I found was *"Who's Who Among American Sports Legends."* For a fleeting moment I wondered if that might be a possibility. But I seriously doubted that playing second string on the 8th grade basketball team would qualify me.

The second book I found was entitled *"Who's Who Among American Neurosurgeons."* A dreadful

thought entered my mind. To get my name in this book, I would have to go back to school. After four years of college and four years of graduate work, the thought of more schooling was more than I could bear.

When I was about ready to give up hope, I finally came across the book I thought might be a possibility, one entitled *"Who's Who in the Kingdom of God."* Being a pastor, I felt I might have a chance to be included in this book.

With sweaty palms I quickly thumbed through it. If I could only figure out how others had qualified, then I could set about to qualify. Suddenly something caught my eye.

There was a very strange entry in the book, which simply read: A Woman (Mark 14:1-9). This entry interested me so much I took out my New Testament and read the passage.

The first qualification was, "She gave to Jesus that which

was most valuable to her." The Scripture reports that the woman anointed Jesus, "With an alabaster jar of very expensive perfume made of pure nard." (Mark 14:3 NIV) The nard spoken of here came from the root of a plant in India. The roots were exported to the Palestine area, where the nard was extracted. The best nard was then preserved in alabaster jars. This small alabaster flask of nard may have even been a family treasure.

In other words, this woman gave to Jesus that which was most valuable to her.

The second qualification simply read, "She did what she could." Quite often when I am trying to shirk responsibility I use the excuse, "I've done everything I could." Jesus was not saying, "Her anointing falls short of what I expect, but it is the best she could do." Jesus realized that this woman had given to Him the very thing that was most valuable to her. What more could she have done?

The third qualification puzzled me even more. It read, "She ministered to the poor." I was confused. I thought she chose to minister to Jesus and not to the poor. Certainly that is the way one of the dinner guests viewed her actions. He demanded to know why she wasted this perfume.

The more I looked at the passage, the more I realized my attitude was like that of the skeptical dinner guest. The woman, unlike the dinner guest and myself, perceived that Jesus was in one sense the poor man and her deed was an act of kindness toward the poor. Jesus commended the woman for her recognition that the needs of this poor sufferer, Jesus, whom they would not always have with them, took precedence over the obligation to help the poor who would always be with them.

The contrast is between Jesus, the Great Poor One, and the poor who will always be with us. By ministering to

*... she gave up
her name for the
glory of Jesus.
Nowhere in this
story is her
name ever
mentioned.*

Jesus, the woman was actually ministering to the poor.

The woman's final qualification was that she gave up her name for the glory of Jesus. Nowhere in this story is her

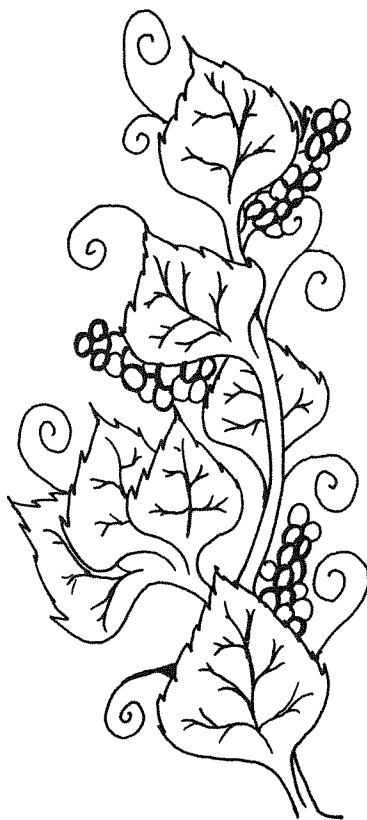
name ever mentioned. Jesus told them, "I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told in memory of her." (Mark 14:9 NIV) Jesus

never promised that her name would be remembered.

Then I realized that my desire to be in a "Who's Who" book was the result of vanity and pride. In the name of Jesus, not in my name, I must offer to Him that which is most valuable to me.

I closed the *Who's Who in the Kingdom of God* book and left the library praying that if I am ever recorded in that "Who's Who" book, the entry would simply read: A Man. He gave that which was most valuable to him. He did what he could. He gave to the poor. He gave up his name for the glory of Jesus. ■

Timothy R. Kelley is pastor at Orange Road Evangelical Friends Church. He is a graduate of Malone College and Gordon-Conwell Theological Seminary. Tim also serves as the president of the Friends Action Board of the Evangelical Friends Church-Eastern Region.

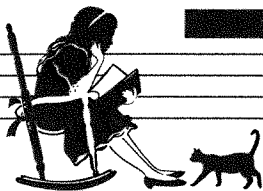


How have YOU experienced God's blessing?

The EVANGELICAL FRIEND is offering its readers a unique opportunity to share a story of a personal experience that has given rise to special praise and gratitude to God.

The November issue will feature selected entries, and those whose writings are printed will receive a devotional book.

Entries should be typed, double spaced, and should be 50-100 words. Send entries to the EVANGELICAL FRIEND, 600 East Third Street, Newberg, OR 97132 by July 1, 1989.

**Daily Readings from Quaker Writings Ancient and Modern**

Linda Hill Renfer
Serenity Press, 374 pages, hardback,
\$24.95

This book of daily devotional readings, one page for each day of the year, is an anthology of quotations of Quaker writings of more than 150 Friends, covering a period of more than 300 years. Well-known Quakers, contemporary ones such as Elfrida Vipont Foulds, D. Elton Trueblood, to Thomas Kelly, John Joseph Gurney, John Woolman, Isaac Penington, to George Fox are found. Some of the writing was done in prison, on mission journeys, during critical times, and in spiritual reflection. It is a wealth of familiar as well as less-quoted passages from a wide variety of Quakers.

It soon becomes obvious in reading that the writer probably comes from unprogrammed worship patterns, which gives useful and helpful insight for those of the evangelical, pastoral meetings. It seems unfortunate that no quotations are found from such writers as Everett Cattell, Arthur Roberts, Richard Foster, Howard Macy, Anna Nixon, and others, although some of Hannah Whitall Smith's writing is quoted.

This book is recommended, even though quite expensive. —*Jack L. Willcuts*

Disappointment with God

Philip Yancey
Zondervan, 1988, 255 pages, hardback

If you have ever suffered a heavy loss, a bereavement, a betrayal, painful disease—in short, disaster—here is a book that will help in dealing with some of the questions that may have made your heart sink and fail.

Out of his experience with a young man who in a storm of what seemed to him disasters asked questions he found unanswered, perhaps unanswerable, and turned his back on God, Yancey felt himself compelled to take up three of those questions in an attempt to find some kind of answer. The questions are (1) Is God unfair? That is, why did this happen to me? (2) Is God silent? Why doesn't He explain what has happened to me? (3) Is God hidden? Why doesn't

He do something for me? Does He even exist?

So he went off to a hideout in wintry Colorado, armed with books he expected to read and find helpful—and did nothing but read the Bible. From beginning to end, and trying to do it with fresh vision. What he found surprised him; he had never seen it before, nor had he been told of it in seminary or in church. He takes the first half of the book to lead us through the Bible with him and show us what he found. Part of it was that when God was obviously present and acting, His people were not often deeply spiritual. Maybe He has something else in mind than a comfortable and cheerful existence on earth for His people?

In the second half of the book he takes up the book of *Job*. This was because the young man whose questions triggered this study had written a paper on *Job* before he began to ask his questions and abandoned God. And again Yancey finds things in *Job* that are not common understanding. He concludes, for example, that the book is not about suffering nor the problem of evil. It is about something else—what God most desires in His children. And he points out that we all are in *Job*'s position and called to copy his witness.

Read this book. You will find it insightful, thoughtful, helpful, a prod to spirituality. At least it was and is for me, for once read, this book lingers in the mind. —*Lauren King*

The Spirit of the Disciplines

Dallas Willard
Harper & Row, 265 pages, hardback,
\$15.95

This book comes highly recommended: Vernon C. Grounds, Sue Monk Kidd, Ted W. Engstrom. And Richard Foster: "The book of the decade." But these all seem to concentrate upon one part of the whole effort—its fervent plea for a return to the traditional spiritual disciplines—and to neglect the total drive of the book.

Willard urges the use of the spiritual disciplines to produce in the Church a great number of persons with spiritual power that will fit them to take over the

world's economy and government. This is hardly what the disciplines have been used for heretofore.

The first seven chapters—written on a level to challenge a college graduate—build up a psychological, philosophical, and theological case for the disciplines as designed to make true Christian behavior spontaneous and natural by training the body in spiritual habits. Those thus habituated are then to work in community for the reform of the world into what God wants it to be. In the last two chapters Willard argues for an organization of the world's affairs, economic and political, under the pattern of Moses' plan in the wilderness—a system of "judges" of tens, fifties, and hundreds who would order world affairs in a truly God-planned manner. The remaining two chapters give a history of the disciplines and describe them briefly.

I see no indication in the Scriptures that God proposes to reform the world to follow Moses' plan for Israel in its early history. Hence I disagree with the central drive of the book. But there is much to salvage from what remains.

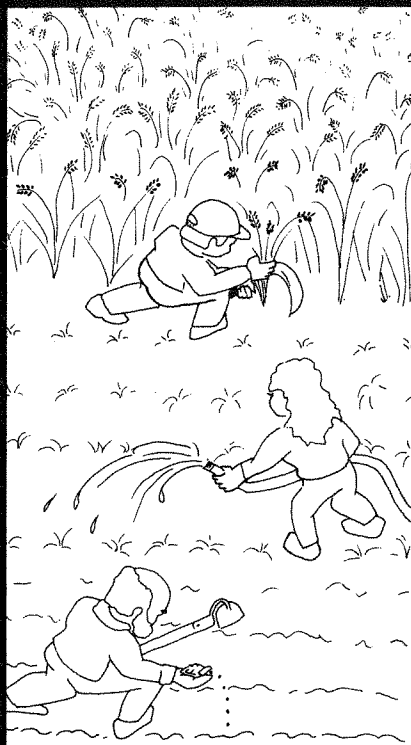
He is eloquent in his plea for the practice of discipline in the Christian life as necessary for true growth just as rigorous practice is essential to an athlete. He is sternly against what J. I. Packer calls "hot-tub" religion. This prophet's cry alone, plus the strong recommendations of the classic disciplines, make the book valuable. —*Lauren King*

Stories for the Journey

William R. White
Augsburg Publishing House, 127 pages,
paperback

Here is a book comprised of very short stories. Pastors, teachers, and parents can use these stories to illustrate the important points they want to convey. Jesus chose stories and parables as His way of communicating with people, and we can also use this extremely interesting way of learning. Mr. White has chosen more than 80 folktales in this practical sourcebook. I warn you though, once you pick it up, you won't be able to put it down!

—*Jannelle W. Loewen*



The Church Growth Movement Among Friends

BY ROBERT BLAKE

EACH of the Synoptic Gospels records Jesus' admonition regarding the danger of putting new wine into old skins. Jesus' point was that we mustn't try to force God to work in and through dead and dry traditions and rituals. Our minds must be elastic enough to receive and contain new ideas if we are not to hinder the work of God. The devout listener, steeped in Jewish tradition, had to decide whether Jesus was tampering with the basic content of their beliefs, or merely the *outward form*. This seems to be the same question facing Friends as we examine the Church Growth movement. The Church Growth movement sweeping across America contains a number of ideas that tempt many of us to say, "We've never done it that way before!" and that is true. The question that I would like to explore with you in this article is this: *"Can we incorporate the basic principles of Church Growth into our Friends' structures without destroying our unique identity as Friends?"*

Before we go further, perhaps it would be helpful to share with you some background information. The Church Growth movement entered North America in the fall of 1972. Donald McGavran, a third-generation missionary to India, formulated his ideas on church growth for nearly 30 years. Widespread diffusion of the movement began when he put his ideas on paper with the publications *Bridges of God* (Friendship Press 1955) and *How Churches Grow* (Friendship Press 1959).

These brought Church Growth, as a movement, to national attention. Following increasing demand as a Church Growth seminar leader, McGavran founded the Institute of Church Growth in 1961. The Church Growth Institute is now part of Fuller Theological Seminary, Pasadena, California, one of the largest seminaries in North America. Many look to the Institute of Church Growth as the foremost authority on church growth in America, and perhaps the world.

It might also be helpful to note a distinction in the conclusions drawn by the Church Growth analysts. We might call it the "Coach" versus "Sportswriter" perspective. A coach is interested in the "right" way to play the game. He subjectively deals with fundamentals, plays, and strategies.

The "Sportswriter" has only two questions: Who's winning and why? The Institute of Church Growth has the "Sportswriter" perspective. They have analyzed thousands of churches over the past 20 years with the same criteria: Which ones are growing and why? They have put forth their findings in a number of books that I will be referring to throughout this article.

NOW ABOUT myself. I am NOT a Church Growth expert. I am a lifelong Friend who finished his formal education at a Quaker seminary, and who has served local Friends meetings for the last dozen years. During that time, the meetings which I served



... there are a number of specific places where there is tension between the Church Growth movement and Friends' traditions...

experienced little or no growth, and some declined. I'm not alone. A quick look at Friends statistics nationwide shows that most Friends meetings and other institutions are declining in membership, resources, and energy. I take no comfort in that.

A couple of years ago I began to explore Church Growth material in hopes of discovering ways to reverse this trend. For nearly a year I led a study group of local Friends pastors as we examined C. Peter Wagner's book, *Leading Your Church to Growth*. As we worked our way through this book I repeatedly had to ask myself, "Will the philosophy and action required for church growth 'fit' among Friends, or require forsaking Friends' traditions and values in favor of survival?" I believe that there are a number of specific places where there is tension between the Church Growth movement and Friends' traditions, but I've chosen to lump them together in four general areas. So let me explore with you four areas where the "new wine" of the church growth movement may threaten the "old skins" of our Quaker heritage.

Church Growth "Inflates" the Role of the Pastor

The role of the pastor in the local Friends meeting is ambiguous to say the least. Pastoral role expectations vary with size of meeting, tenure, meeting history, meeting location, and many other variables. One strand seems to run through all circumstances though. We don't want our Friends pastors to get "too powerful." And we've created formal and informal means to ensure that. However, on the contrary, Church Growth experts stress the need for strong pastoral authority for growth. If we are to grow, Friends need to rethink the "job description" of the local pastor in regard to his/her authority and action. Let's examine each of these issues separately.

GROWING churches give their pastors a great deal of authority. C. Peter Wagner writes in *Your Church Can Grow*:

Pastoral authority, earned through a loving relationship with the family of God, is thus an important ingredient for growth. To some it might appear as dictatorship or totalitarianism, but it is not. It is the recognition and exercise of God-given spiritual gifts in the Body of Christ... Some congregational-type churches oppose strong pastoral leadership on principle. Congregationalism was developed along with American democracy, and strong pastoral authority seems undemocratic to some Christians. Where this feeling persists, it needs to be overcome if the church wants to move into a pattern of growth.

Wagner and others continually stress this point. The growing church will have a pastor with a great deal of authority. Is keeping our pastors "powerless" somehow a matter of principle, or merely our practice? Personally, I believe that Friends must begin to reexamine the role expectations they hold for their pastors. A sense of being given all of the responsibility for results, while being given very little of the authority to control those results, causes much frustration and "burn-out" among our pastors. In July of 1979 a distinguished and varied group of 30 Friends leaders were invited to the Pendle Hill Conference Center in Wallingford, Pennsylvania, to address this issue of leadership. One of the published conclusions is as follows:

Contrary to much present practice, Friends must discipline themselves to trust persons in positions of leadership to carry out the responsibilities of that position. We are concerned that there is evident in many Friends Institutions today an irresponsible picking away at leaders, undermining and demoralizing those entrusted with authority. In addition, the practice of working through committees can actually impede and deaden leadership if every decision

made by responsible persons has to be reargued in committee.

Many of the Friends meetings I know are involved in a destructive cycle regarding the authority given to their pastor.

Oftentimes there seems to be an underlying feeling of mistrust. (Unfortunately, I must admit that there is sometimes due reason for this mistrust.) This underlying sense of mistrust causes the meeting to develop formal and informal means of withholding authority from the pastor.

Of course, some authority is given—but not much. Since the pastor will have very little authority, insufficient wisdom and discernment is given to calling a pastor. Backgrounds aren't checked, references aren't consulted, education and experience aren't evaluated, and so forth. None of these things seems important since the meeting doesn't intend to give the new pastor much power and authority anyway. This often results in problems within the meeting due to having a pastor of questionable ability and/or character. This in turn creates more underlying mistrust. And the cycle continues. All the while, the energy and resources of the meeting are dwindling.

We must break this cycle. We must, with fear and faith, intentionally empower our pastors with the authority to lead and affect the direction and pace of our meetings. And because of the potential that this gives them to do good or ill, we must devote much prayer, time, energy, wisdom, discernment, and common sense to the matter of calling our Friends pastors.

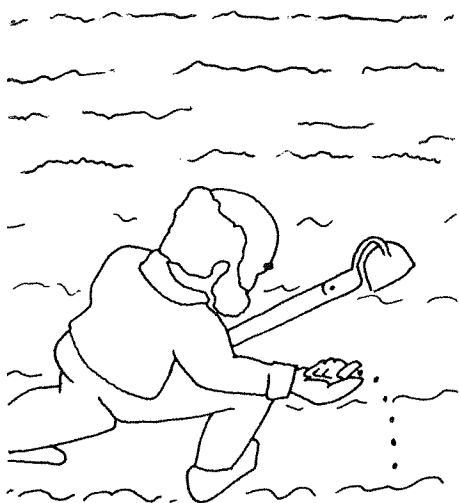
THE second issue regarding the role of the pastor is his/her actions, what they do day to day. Church Growth experts believe pastors must move from what they call a "shepherd" mode of ministry to a "rancher" style. In spite of our "everyone-a-minister" philosophy, most of our Friends churches expect their pastors to do most or all of the teaching, hospital visitation, counseling, home calling, administration, and so forth. If our Friends churches are to grow, Church Growth experts say our pastors must move from this "shepherd" style into what they call a "rancher" style.

A "shepherd" cares for the sheep all by him/herself. A "rancher" mainly oversees all of the ranch, decides what needs to be done, and then trains, equips, and directs the "ranch hands" to carry it out. He/she does very little of the actual one-on-one work. These concepts are further spelled out in C. Peter Wagner's book *Leading Your Church to Growth*. Basically, we're talking about a very active, equipped, accountable lay-ministry within the meeting.

While this concept may fit with our heritage and history, I'm not sure many of our

pastoral Friends meetings are willing to allow their pastors to function in this manner. But, we must.

Can the "old skins" of Quakerism stand this "new wine" as it inflates the role of the



Do we really want to grow?

pastor? I believe so. Contrary to popular belief, strong authoritative leadership is in fact part of our early Friends heritage. George Fox and others often enjoyed strong, almost dictatorial authority as they were overseeing the work of early Friends. As we allow our Friends pastors this kind of authority and exercise due care in calling pastors who will have this kind of authority, I believe the Friends Church can grow and still maintain its identity. Likewise, the everyone-a-minister belief must be taken off the heirloom shelf, dusted off, and put back into service. We must have churches full of people who will be as accountable to one another for carrying out the work of the ministry as we expect our pastors to be now.

Church Growth Will "Stretch" Our Circles of Fellowship

The theme song from the popular TV show, *Cheers*, says, "You want to go where everybody knows your name . . ." That's an important element within most of our Friends meetings. Carl Dudley in *Making the Small Church Effective* describes it this way:

Belonging to a small church is a feeling. It is based on being among people who know you and among whom you feel at home. Members have lived their faith together. They have celebrated their separate victories and shared their individual losses together in the same place and before the

same Father, God. They have learned what to expect from one another, and when to expect it The small church cannot grow in membership without giving up its most precious appeal, its intimacy (78, 49)

Unfortunately, I believe oftentimes when Church Growth or renewal plans are explained to a dying Friends church, the question subconsciously in the minds of the remaining members is, "What if we try this and it works?" Do we really want to grow?

I grew up in a small Friends meeting where Boyd Witherspoon always greeted me at the door with an ear-to-ear grin, Mrs. Coultrip always got upset at Monthly Meeting, and Mrs. Sprinkle could be counted on for a peppermint drop after the service, if I behaved. I did, too. We like that kind of intimacy and "connectiveness." We feel that to generate any significant growth would cause that "skin" to stretch and eventually destroy it. Besides, most people like small churches, don't they?

But here are two important facts that we should consider before dismissing Church Growth as being destructive to the personal relational intimacy that is an integral part of being a Friend.

First, Lyle Schaller, perhaps the foremost authority on the church in North America, has come up with a principle that he has entitled, "The Rule of Forty." Lyle Schaller states it this way:

... Whenever human beings gather in a voluntary association that emphasizes relationships with one another, there is a natural tendency to limit the size to fewer than 40 persons. (*Leadership*, Fall '84)

WE AS human beings simply can't (or won't) have deep intimate friendships with more than 40 other people. Emotional, social, time, and other limitations keep us from becoming really good friends with more than two dozen people. Oh, we have a "nodding acquaintance" or a "first-name basis" friendship with more than that. But the number of people with whom we share deep, cherished, Christian friendship, which we seek from the body of Christ, is probably less than a dozen. And that will be true if the size of our church is 40, 400, or 4,000. We will still have just a few really good friends—the size of the church won't affect that.

Second, statistics show that the majority of people like big churches. Statistics show that the bulk of people, if they belong to a church, belong to a big one. Why? I'm sure there is well-documented research, but let me venture a guess from my perspective as a pastor. I believe that most people when choosing a church look for three things: caring, commodities, and a crowd. They want all

three things at their disposal when they need them.

First, they want caring. That's what we've been talking about so far. Second, they want commodities; that is, a large number of varied ministries to suit their changing personal and family needs. This includes varied youth programs, music programs, educational opportunities, and so forth. Finally, they want a crowd. Sometimes we don't want everyone to know our name; like after our divorce or our son's run-in with the law. Sometimes we just want to blend in with the crowd.

WE WANT the freedom to enjoy dynamic preaching, inspirational music, impressive dramas or life-changing youth programs without feeling guilty because we're not serving on every committee. We don't want to feel like we have to go to every worship service, committee meeting, choir rehearsal, and youth planning meeting, or else the church will fail. Basically, people like the strength and anonymity that a large group offers.

Now, the small church can offer the first thing on our list: caring. But you can get



Sometimes we don't want everyone to know our name; . . .

that in a large church, too. Remember our rule of 40? However, the small church cannot offer the other two things: commodities and a crowd. Only the large church can do that.

So, can the "new wine" of church growth "stretch" our circles of fellowship without bursting our "skins" of caring fellowship? Definitely yes! In fact we need to grow to

ensure that in the future there will be a meeting in which to have deep caring relationships. No matter how large or small our meeting is, we will still have only a relatively small circle of close friends in it. Also, we need to grow if we are going to be able to offer the commodities and crowd that we, and others, need to make our spiritual life complete.

Church Growth Will "Expand" Our Traditional Circles of Leadership

One time I served as pastor of a small Friends meeting. We had a well-attended Sunday morning service, a moderately-attended midweek service, and a very poorly-attended evening service. Sometimes there were less than a dozen there. Sometimes no one. It seemed like such a waste of time, energy, and resources to keep it going. We discussed the matter in our Ministry and Oversight for several months, we prayed about it, evaluated it, and eventually decided that it was simply not worth keeping it going. The Ministry and Oversight unanimously approved recommending to the Monthly Meeting that the evening service be laid down. At the duly appointed hour, the clerk of Ministry and Oversight spoke for several minutes explaining the rationale, and then finished by saying, "... therefore the Ministry and Oversight unanimously recommends laying down the evening service." There was a moment of silence, then the "patriarch" of the meeting said, "I don't want to attend a part-time church." His comment overruled the committee, ended the question, the discussion, and the matter. That meeting still has a sparsely-attended evening service to this day! No doubt you have your own story of this sort of "Quaker Leadership." C. Peter Wagner describes it this way:

In some churches, not all, a relatively small group of lay-people have gained leadership control of the church and they have decided they will retain it. They feel a sense of personal ownership, and they have developed effective mechanisms of self-protection. They protect their leadership circle on two sides; against new lay people, and against the pastors. (*Leading Your Church to Growth*)

CHURCH Growth threatens these types of people. It threatens to water down their influence, and make them a little fish in a big pond. They feel threatened, and they're right! But this is a reason in favor of church growth rather than against it. There also is, and should be, legitimate concern that newcomers "grow" and "mature" in their understanding and leadership skills before assuming important places of leadership. But, young and old, newcomer or oldtimer, let us never forget that our leadership task is not merely preserving

tradition, or even doing the bidding of the majority, but rather discerning and doing the will of God in this place at this time. The "wine" of church growth can do that by "stretching" our leadership circles to include new and gifted people.

Church Growth "Tears" Us from Our History

This area may be the one that makes the Church Growth movement the most threatening. The Church Growth analysts make it clear that our churches need to adopt an attitude of "consecrated pragmatism" and "ruthless evaluation."



... our leadership task is not merely preserving tradition, ...

That may mean letting loose of inadequate and inaccessible buildings, inefficient cumbersome procedures, non-productive, outdated programs, and all the memories that are associated with these things. This may well be the point at which the "new wine" of Church Growth bursts our "Quaker skins." For we Quakers often have a problem parting with the past.

Quakers sometimes remind me of the story about the military commander who arrived at his new base only to discover overcrowded conditions in the barracks, supply rooms, and offices. Upon making an inspection of the base, the Commander discovered two huge buildings filled with file cabinets containing old purchase orders, supply requisitions, and other outdated worthless forms. He wrote to his commanding officer requesting permission to destroy the old worthless documents in order to make room for his men.

The response from headquarters said, "You may destroy the documents, but make a photocopy of each one and file!"

AS FRIENDS we oftentimes show a similar unwillingness to let loose of the past. Rather, we must come to clarity on the most basic message that God is calling us to share in the time and place we find ourselves. The Church Growth movement calls this a meeting's "Mission Statement," and it will vary somewhat from meeting to meeting. The Church Growth Institute has tools for helping individual meetings develop a "Mission Statement" unique to their situation. Then with "ruthless evaluation" and "consecrated pragmatism" we need to eliminate, alter, change, replace, or rebuild, whatever stands in the way of accomplishing our "Mission Statement." This is just another way of talking about "Holy Obedience" which Friends have historically always striven for, and what we need to strive for today.

Conclusion

So, this brings us back to our original question. Are those of us contemplating the Church Growth philosophy and principles faced with an "either-or" decision? Must we give up our unique identity as Friends in order to join the Church Growth movement and survive? That's a question that each of us must answer for ourselves. We each must decide what constitutes the unchangeable basics of our Quaker faith, and what parts are negotiable outward traditions.

Can the "new wine" of Church Growth "inflate" the role of our Friends pastors, enduing them with needed authority to lead, or do we feel that Friends pastors must intrinsically be kept within the rank and file? Will we allow this "new wine" to "stretch" our circles of fellowship and outreach, or will we cling to a "glorification of littleness" and view it as a threat that will "burst" our relational intimacy? Will we allow our circles of leadership to be "expanded" with gifted newcomers, or will we see it as some sort of breach in our unwritten Quaker "code of tenure" for leadership? Finally, will we allow the "new wine" of Church Growth's "ruthless evaluation" and "consecrated pragmatism" tear us from our comfortable past and present? Are we willing to take the risk of examining both who we are as well as what we're doing, knowing it may require change? Herein ultimately lies our answer. **EF**

Robert Blake is pastor of Spiceland Friends Meeting in Indiana. This article is reprinted from the December 1988 issue of QUAKER LIFE as a cooperative ministry of the two magazines.

(Continued from page 3)

congregation, and the remainder of the worship was marked by a deep sense and moving of the Spirit. I love that story precisely because I have done the opposite, and have stood at the pulpit against the nudging of the Spirit and delivered my own dry words when the Spirit that yearned to move was waiting in the pews and in the hearts of the frustrated congregation.

"CLERGY AND LAITY": There is an increasing gap between clergy and laity, when those very terms should be an anathema among evangelical Friends. I hear Friends pastors talking about the increasing burdens that are falling upon their shoulders, how their congregations and even their denomination are expecting more and more from them to the point where it has nearly become unbearable. Friends deeply need a revival of preaching, teaching, and awareness of the priesthood of all believers. All are not called to pastoring, but all indeed are called to ministry.

There is a passivity in the membership of many Friends churches, particularly among younger Friends. It can be rationalized by pointing to the society in which we live, the breakneck pace of our lives, and the diversity of denominational backgrounds from which many new Friends come. But that is all beside the point. We have never been and can never be a people who "attend church."

Pastors must surrender the temptation to be "elevated" and then burdened as clergy, and the entire congregation must hear and heed the call in the midst. We must make a way for Him in all that we do, as individuals and as a gathered church, in our worship services and our meetings for business.

DIVISIVENESS: If we do not keep the living, real, speaking, moving, humbling, and healing Christ in the midst of our individual and corporate lives, tension and then dissension will reign. A growing schism exists among evangelical Friends. There is the right and the left and the middle and there is a corresponding sense of distrust, anger, and resentment among these groups. These divisions have and will long exist among Friends and indeed among most denominations. They can even be sources of productive and balancing tension, providing checks and balances that keep us on a steady and straight path, but they can also provide the groundwork for the sort of wrenching and fruitless conflicts that have plagued Friends in the past. If Christ becomes less central, our differences inevitably will come to the forefront.

One of my fondest memories as a young Friend is a friendship I had with an older member of our congregation. He came from another denominational background, and politically and philosophically was my near opposite. Where he was right, I was left. Where he was conserva-



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tive, I was liberal. But what I remember most is that he and I could kneel together at the same altar and pray in perfect harmony to the same Christ. And then we could stand and be the closest of Friends. Still different, but in our hearts the same where it counts.

A spirit of divisiveness and intolerance can carry over into our attitude toward the world. Just as there is the danger of turning on each other, there is a danger of turning with an isolating ferocity upon the world, deeming all that is not familiar and not of our religious culture to be "of the enemy." I have heard messages with the sole thrust of "There is them and then there is us."

It is an unloving disdain that reveals a lack of willingness to look for that which is of God in others. It is judgmental, self-righteous, and as far from the loving people God would have us be as the East is from the West.

When the living Christ is in our midst, there will be no legalistic, chilling intolerance for people who are "different,"

and God's love—discerning, yes, but always drawing and always transforming—will prevail.

A CRISIS OF CONFIDENCE: Finally, I have noted a lack of confidence in who we are as a church and who God made us to be. I'm not talking about a healthy willingness to change and to not be mired in the past but about the skirting and neglect of foundational truths of Friends.

There is a tendency among us to align ourselves with the cultural whims of the contemporary church or, to put it more bluntly, to please man rather than God. Because of fears of alienating new believers or because of a lack of understanding, there is in many churches a lack of teaching, preaching, and awareness of Friends most basic beliefs, particularly on baptism, communion, the peace testimony, and the role of women in the ministry. While these important truths are downplayed or even denied in the interests of gaining new adherents, ironically the opposite is in danger of happening. The salt is losing its flavor, and new believers, hungry for true and sharp flavor, will seek it elsewhere.

While we believe in true communion in the fullest sense of the word and baptism in the deepest sense of immersion in the Spirit, I have known people who have been attending a Friends church for several years and have left the church because "Friends don't believe in communion" or "Friends don't believe in baptism." They don't understand, because they haven't been taught about a faith that puts Christ and Christ alone in the midst.

There is a world today that is dying for lack of substance and truth. And there is one Christ Jesus who can speak to its condition. ■

Paul Neville is clerk of Eugene, Oregon, Friends Church and is a copy editor at The Register-Guard in Eugene.



E.F.C.-
EASTERN REGION

Demographics Help Place New Church

A new Friends Church was planted by Canton First Friends on Sunday, April 9. The first service was held at Sauder Elementary School in Massillon's Jackson Township. David Tebbs serves the new congregation as pastor, having joined the Canton staff the first of the year. After careful demographic study, the Jackson area was chosen since it is one of the fastest-growing residential areas of Stark County. Over 100 volunteers made 12,100 phone calls at the end of February inviting unchurched people to attend. Over 780 responded positively.

Although celebration Sunday is now history, there is great optimism that the new church will prosper and that Jackson Friends Church will grow and minister to many people.

Meetings and Celebrations

The Spring Rally for Northeast Ohio District was held April 30 at Alliance with Supt. Robert Hess as the speaker. Charles Bancroft presided and during the service expressed deep appreciation to Robert Hess for his contribution to EFC-ER during his six years as superintendent.

* * *

HANOVER FRIENDS celebrated their 25th anniversary and Homecoming on April 16. The observance marks the end of 25 years of loving and devoted pastoring and leadership by George and Eileen Robinson, as they have resigned as pastors.

Special guests who ministered in music in the afternoon were Mickey and Becki Moore, recording artists.

Camp Gideon Happenings

Camp Gideon benefit banquet is scheduled for May 20 and, according to Jack Harris, interim director, the goal is to erase the indebtedness through this fund-raising effort. The banquet committee is composed of Greg and Carol Carnes, Dean and Freeda Johnson, Londa DiSabatino, Steve Steer, Clifford and Elma Kerr, and Rich and Sue Shafer. The committee will host the meal at the Camp, and invitations will be issued through the local churches for Friends to attend.

* * *

THE QUAKER FESTIVAL will be held at Camp Gideon on Saturday, June 17, featuring a church volleyball tournament, hay rides, frisbee golf, and hiking, with a delicious chicken barbecue at noon. Youth and children will enjoy treasure hunts, soccer, scavenger hunts, plus indoor and outdoor games. Greg Linville is coordinating the tournament.

Missions and Ministries

The Taiwan Tour Group of 19 persons returned from their visit to Taiwan and Hong Kong, and six of the group spent several days in Luho and Nanjing, China, on the way home. Dale Chryst, the tour leader, appreciated the opportunity the group had to visit the Friends churches in Taiwan and see the work firsthand. John Williams, Sr., led the China extension tour and was delighted to be able to revisit the area where he was born.

* * *

HOME ASSIGNMENT for Mark and Terri Engel will be June '89 to March '90. They will be

locating in the Canton area with deputation visits to churches scheduled through the YM Office. When the Engels return to Taipei, Ella Ruth Hutson will then come home to retire in March of 1990.

* * *

THE 1989 MISSIONARY OUT-REACH BUDGET of one million dollars has been reduced by the Finance Board to \$900,000. The Board president, Mac Quattlebaum, urges each church to consider increasing their M.O.B. commitment for the year and to place even greater emphasis upon personal Faith Promises.

* * *

ROGER WOOD and the tour group of 10 returned from their visit to India with a deepened sense of gratitude for the "signs of progress" noted in that country's amazing mixture of cultures. "The brightest spots in India are found in the faces of the Christians," was Roger Wood's comment. They visited Delhi, Agra, Khajuraho, Chhatarpur, and five of the group remained to travel to Yavatmal and Madras, where they worshiped in the large Emmanuel Methodist Church, home church of Sam Kamaleson and Theo Williams. For Max and Ruth Ellen Banker of Nicholasville, Kentucky, it was a special trip since they had not been back to India since their return from missionary assignment in 1956.

* * *

THE 1989 FRIENDS FOR FAMILY Conference will be held November 17-19 and will feature Charles Sell, outstanding leader in Christian family ministries, as the main speaker. Rhonda Dragomir, conference coordinator, is working on arrangements for a suitable place to hold the conference but hopes it will be in the Akron area.

SUMMER MINISTRIES for Friends Youth include the following opportunities to participate:

Georgia Service Team, July 12-22, \$150
"Michigan Monster" Bike Trip, July 16-28, \$180
"First Choice" music group, July 16-28, \$155
"King's Kids" Singers, July 16-28, \$130

Contact your youth sponsor or pastor for complete information.

* * *

CALENDAR

July 29-Aug. 3 Eastern Region Yearly Meeting
Aug. 22-23 Malone faculty retreat
Aug. 28 Malone classes begin
Sept. 9 FDS Benefit Auction
Sept. 22-23 Retreat for Friends Women, Cedar Lakes
Oct. 12-15 Malone Homecoming
Nov. 5 Celebration Sunday: All EFA churches



MID-AMERICA
YEARLY MEETING

"Keep the Miracle Growing"

Evangelical Friends churches are expecting another miracle such as was experienced a year ago in raising funds for our mission work in Rwanda, Africa.

This year's goal is for \$80,000 to help meet the need for our fast-growing work. Hundreds are coming to services and having to stand out in the rain or the sun. We want to help build a church, a house

Gordon MacDonald to speak in Kansas

for a pastor, and help with a secondary school in the Kidaho area. It will also support the Willard Ferguson family in Kigali.

Mid-America is hoping for 100 percent participation from their churches this year.

Area Rallies and Mission Conferences

Friends Chapel Church (Jim Willis) in Coyle, Oklahoma, hosted the Central Oklahoma Area Rally on March 11. Reta Stuart from the EFM office was the speaker.

Colorado Area Rally was held at Walsh Friends (Roger Krout) on February 26, with an agenda planned for fellowship, fun, food, and inspiration. The Colorado Area Mission Conference was held March 8 with an evening meal; guest speakers were Russell and Marjorie Myers, pastors at Colorado Springs Friends Church.

Haviland Friends Church (Dave Robinson) hosted the Haviland Area Rally on February 19. Paul Romoser and the youth of the area churches led in worship and devotions from 3:30 to 5:10 p.m. The Covenant Players from California had charge of the 7:00 p.m. service.

The Northeast Area Rally was held in the Lawrence Friends Church (Bill Clendinning), March 12.

The Tri-State Area Mission Conference was held March 4, at Lowell Friends Church (Casey Davidson). Maurice Roberts (MAYM Superintendent) reported on his recent visit to our missions in Africa. Starting at 3:30 p.m. Tri-State Area Rally was held at Independence Friends Church (Ernest Foster), February 19.

Argonia Friends (Francis McKinney) hosted the Wichita Area Rally/Mission Conference on March 9. The guest

speakers were Bill and Betty Kelly from Wyandotte Friends Indian Center in Wyandotte, Oklahoma.

Sunday with Friends

Sunday with Friends is sponsored by Friends University, Wichita, Kansas. They like to visit as many churches across Mid-America as they can, sharing and visiting with people about Friends University and what it has to offer to prospective students.

Oklahoma City Friends Church (Steve Harmon) had as speakers from Friends University Tawnya Peaster and Ted Blakley.

Wayne Howdeshell, faculty member who is active with international students, was the representative speaker to Ramona Friends Church (Lyle Whiteman), February 26.

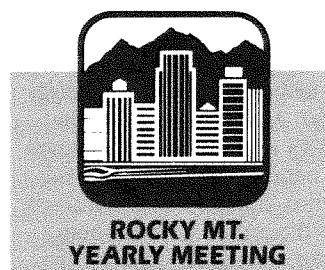
March 5, John Thrasher and Joe Becker spoke and furnished special music as representatives from Friends University to the congregation at Booker Friends (Francis Ross).

University Friends (Dave Kingrey) has a long association with Friends University dating back to the time when their first meetings were held at the college. They welcomed Howard Macy as their speaker this year. Howard is a faculty member in the Friends University Religion Department.

Mid-America Yearly Meeting of Friends 1989 Yearly Meeting

"Leading Effectively" is the theme for the 1989 Yearly Meeting sessions, with Gordon MacDonald as the speaker. Dr. MacDonald is a pastor and author and he has served on boards for *Christianity Today* and World Vision. Among the books authored by MacDonald are *Ordering Your Private World*, *Restoring Your Spiritual*

Passions, and *Rebuilding Your Broken World*. MacDonald pastors Trinity Baptist Church in New York City. With his wife, Gail, they have two adult children, Mark and Kristen. Yearly Meeting sessions will begin August 3 on the campus of Friends University, Wichita, Kansas.



RMYM Briefs

LAMAR, COLORADO—Lamar Faith Friends and Hasty Friends joined together for an Easter Sunrise Service at Lake Hasty. Some 60 folks attended the service, which was followed by a breakfast and a short worship service. Lamar pastor Galen Burnett led the services.

ARVADA, COLORADO—Northwest and First Denver Friends men combined for a series of four Saturday morning breakfasts in April and May. The meetings included a study of Jerry Bridges' book *The Pursuit of Holiness*, published by Navigator Press.

Bill Wagner, founder and director of International Faith Ministries, led services at Northwest Friends April 23-26 with his wife, Dorothy. Mr. Wagner has done church extension work and now is a substitute teacher when not conducting revival meetings. The Wagners also presented special meetings at Omaha, Nebraska, April 2-6.

WOODLAND PARK, COLORADO—Summer youth

campus at Quaker Ridge are planned in June and July. Senior high camp is June 17-22; junior camp, June 22-26; and junior high, June 26 to July 1. Cost of the sessions is \$81, \$69, and \$81, respectively.

DENVER, COLORADO—"Our Upper Room" devotional guide was authored by attenders at First Denver Friends for a church devotional to follow the recent *Chapel of the Air's* 50-Day Spiritual Adventure. Fifty attenders at the church wrote devotions based on assigned Scriptures. Their work was typed, printed, and combined into a devotional for the 50 days prior to Pentecost. The emphasis of the book was on prayer.

First Denver Friends held "Family Ties," a family conference, for five Wednesdays from March 29 to April 26. Family and youth pastor David Williams organized the time, which included workshops on such topics as newly married, new parenting, parents of teenagers, and retirement. The time also included dinner and an intergenerational activity after the workshops.

POSITION OPENING Assistant Cook

Twin Rocks Friends Camp and Conference Center is in need of a qualified cook to serve as assistant to the food service director/head cook. Must be creative, yet willing to adapt to proven menus, methods, and our institutional food service philosophy; also to take full charge of kitchen during director's days off and vacations.

Full-time position needed only from March 15-October 15 (seven months), with possible work on weekends for two months. Not needed November 15 through January 15. Ideal for qualified person who desires this kind of schedule on the beautiful Oregon coast.

Call or write . . .
Harlow Ankeny, Exec. Director
Twin Rocks Friends Camp
18705 Highway 101N
Rockaway Beach, Oregon 97136
Phone: 503/355-2284

OUR FRIENDS COLLEGES

Visitors Bring Worldview

Four speakers have brought George Fox College students a greater understanding of life in Nicaragua, the Soviet Union, and Israel this past semester.

Visiting the campus were John Paul Lederach, a mediator of conflict in Nicaragua, who has been in Central America several times during the past year representing the Mennonite Conciliation Service and the Mennonite Central Committee; Nicholas Nickandrov, deputy director of the Institute of General Pedagogics, a branch of the Soviet Academy of Pedagogical Sciences; Elias Jabbour, a Christian Palestinian Arab; and Daoud Kuttab, West Bank bureau chief for a weekly publication in Nazareth and West Bank correspondent for two publications headquartered in London.

Lederach, the college's 1989 Woolman Forum speaker, discussed "The Miskito-Sandinista Negotiations: An Insider's View" and led a workshop dealing with cross-cultural and international conflict resolution.

The workshop explored cultural assumptions about conflict and models for its management. Through a variety of simulation exercises based on real-life conflicts, participants also explored what it is like working cross-culturally and internationally.

At a George Fox College Peacemaking Supper in March, Nickandrov, a Soviet educator, discussed the role of Soviet education in improving U.S.-Soviet relations.

A 1959 graduate from Leningrad University, he is a

former teacher of French and German and former chairman of the Education Department at Leningrad University. He has written several books on teaching methods. He has held his current position since 1983.

Jabbour is deputy mayor of Schavvarm in Northern Israel. He also runs the "House of Hope" in Schavvarm, attempting to bring together various disputing groups and individuals on a family and political level.

Jabbour worked with Palestinian Arab refugees after the 1948 war, when Israel became a nation. During that period, when Zionists forced hundreds of thousands of Arabs from their homes, Jabbour lost his home that had been in his family for centuries.

Kuttab's visit to George Fox College was sponsored through the national Christian College Consortium with funds from the J. Howard Pew Freedom Trust. Palestinians do not want to "force Jews into the sea," Kuttab said. "We are stretching out a hand of peace. We are saying 'let's sit down and negotiate so we can have two states.'"

Former Hostage Speaks

Kathryn Koob was on Malone College campus in April as the McKinley Scholar sponsored by Mt. Union, Walsh, and Malone colleges. As a member of the U.S. Foreign Service since 1969, Kathryn Koob is the author of *Guest of the Revolution*, the account of her experience as an American hostage in Tehran, Iran, for 444 days. She has served in American Embassy assignments in Abidjan, Ouagadougou, Bucharest, Lusaka, Tehran, and her present post in Vienna. She directs the America House in the Bavarian counsel district and works as Cultural Attache for the Embassy.

Jan Jones Speaks at Malone Benefit Fashion Show

The Malone College Women's Advisory Council hosted its 1989 spring benefit luncheon and fashion show Thursday, April 6, at Malone College.

The featured speaker for this year's show was Jan Jones of WJW-TV8, Cleveland. Jones is the co-host of *PM Magazine*, weeknights at 7:30 p.m. on TV 8. She is a highly regarded, popular talent for local television, radio, and print advertising and has appeared in numerous network and regional television commercials.

Leaders Address Graduates

Malone commencement activities highlighted the last weekend of April. Baccalaureate speaker was retiring superintendent, Robert Hess, who has served EFC-ER for the past six years. President-elect E. Arthur Self addressed the graduates at the April 29 commencement exercises, traveling from his home in Wichita, Kansas, to the Malone campus, where he will take over as head administrator on July 1.

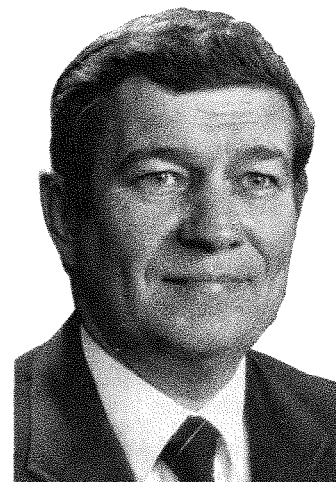
Mini Opportunities

Summer sessions at Malone will include three miniterms:

- May 8-June 9 First session
- June 12-July 14 Second session
- July 17-Aug. 18 Third session

Bridges Accepts Presidency of Bethel College, Indiana

Dr. Norman Bridges, executive vice president of Friends University, has accepted the presidency of Bethel College, Mishawaka, Indiana. Formerly president of Friends Bible College in Haviland, Kansas, for nine years, Bridges joined Friends University in 1985, managing the areas of development, estate planning, alumni, and public relations as vice



president for university relations. Since 1987 Bridges also served as the university's chief operational officer.

Bethel College is a liberal arts college related to the Missionary Church, located in Mishawaka, Indiana, a twin city of South Bend, Indiana.

Bethel is a college of approximately 550 students with traditional undergraduate degree programs, a degree completion program, and a master's program in ministry.

Bridges received his undergraduate degree in English education from Bethel College.

His master's degree in American studies and his doctorate degree in higher education are from the University of Michigan at Ann Arbor. He will assume the Bethel presidency on a full-time basis this summer.

Friends University is currently conducting a search to fill the position of vice president for university relations.

FBC Staff Members Give and Receive at Conference

In addition to being participants, professors Bob and Marilyn Ham from Friends Bible College were asked to minister through music in the morning sessions of the Fourth Friends Ministers Conference. Marilyn Ham also accompanied John Carter for the evening sessions. Bob Ham led a workshop titled "Bringing Motivation, Mobilization, and Magnificence to Your Music."

Also in attendance from Friends Bible College were President Robin Johnston, Janet Johnston, Gary Wright, Carol Wright, Royce Frazier, Carolyn Frazier, Bruce Hicks, Lonny Choate, Chad Gates, and Glenn Leppert.

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

FRIENDSWOOD, Texas, Friends (Joe Roher) reflected on a time of renewal. "Unusual talent," "great artist," "gentle spirit," "low-key" were phrases heard and felt as Herschel and Esther Thornburg and John and Judy Knaupp ministered to us. The Junior Hi-ers were moved at John Knaupp's low-key, but straightforward approach: "Do you really know you are a Christian?" The answers to that were personally sought out in tears and prayers late into the night, guided by the gentle spirit of Craig and Debbie Davis.

Perhaps Herschel and Esther's ministry best spoke to us in modeling with real-life people with real stories of a life that is totally committed to God and to His Kingdom. Several remarked, "They could be retired—set up in 'snow-bird' Arizona, but they are still on the road sharing and living the message of Jesus—Jesus changes lives!" Renewal is not best measured by immediate visible response (though there was some of that) but by long-term growth and "Kingdom liv-

ing" priorities. So thanks to you, Gospel-Aires, and God speed you on your "Journey."

The **DEERFIELD**, Ohio, Evangelical Friends (Wayne Evans) ended winter with a series of revivals and retreats. Rev. Erwin Pollman and the musical group "Maranatha," both from Circleville Bible College, ministered for a day of revival and rededication. Youth, Singles, and Women's Retreat, carried the messages "Come Away," "Draw Near to God," and "Walk Your Talk."

World Day of Prayer was observed in **MEDFORD**, Oregon, Friends (Paul Baker) on Friday, March 3. The sanctuary was open from 9:00 a.m. to 5:00 p.m. A special worship and prayer time designed by the National Association of Evangelicals was held from 12:15 to 1:00 p.m. A list of prayer suggestions was available.

BAYSHORE, Bacliff, Texas, Friends (Glenn Armstrong) had a fantastic revival meeting with Stan Scott. "He was definitely led by the Holy Spirit to minister to us the concept of moving out of our comfort zone to live in the abundant zone. The preaching was excellent. The morning teaching sessions were powerful and instructive. God is at work to bring revival to Bayshore Friends Church."

CLEVELAND WEST PARK, Ohio (Chris Jackson), Sunday school staff and teachers attended a meeting led by Nancy Jackson, who presented the Chuck Bradley film *The Great Commission*. Mrs. Jackson used a growth chart and other displays to show where work was needed and explained how the Sunday school could have an outward focus.

Revival services were held February 6-8 at **BETHEL**, Hugoton, Kansas, Friends (Terry Worthington) with Dr. Leon

Spivey from Houston, Texas. He showed slides of his work one evening. Many received encouragement and spiritual help during these meetings.

February 5 through March 26 **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) were involved in a 50-day "spiritual adventure" (sponsored by *Chapel of the Air*) with emphasis on reaching others in our community. On March 12 we canvassed a section of Van Wert and handed out invitations to Friend Day (March 19) and Easter Sunday services.

Fifty-eight men, women, and children were present in the service this past Sunday at **LINWOOD**, Wichita, Kansas, Friends (Frank Penna)—a record attendance so far this year. This is another extension church within Mid-America that is reaching out to the hungry souls around them.

LONE STAR, Hugoton, Kansas (Larry Trezise), keeps the flames of revival burning! We were so blessed by the revival services with Gary Wright and Andy Kyger. God moved in a special way. Now it is the responsibility of all of us to pray for, visit, love, and encourage one another in the faith. The annual Lone Star Auction was held March 11.

At **OMAHA**, Nebraska (Peter Schuler), "Each One Bring One" is the theme of Evangelical Friends outreach program, which set a goal of 100 in attendance by Easter.

LANGHAM CREEK, Friendswood, Texas (Jim Barclift), is experiencing great things in one of the newest churches in Mid-America. Ministry is happening throughout the body as many are coming forward to work in various positions of the church as they are obedient to the Spirit of the Lord.

Assistant Superintendent Dale Field and wife, Deloris, visited **RAMONA**, Oklahoma (Lyle Whiteman), in January, and Dale presented some Gospel magic as part of a Singspiration Service and shared about activities in Mid-America Yearly Meeting. Pastor Whiteman is currently leading a study on Spiritual Gifts on Sunday evenings.

A Camp Quaker Haven presentation was made by John Penrose, resident manager of the camp, on Sunday evening, March 5, at **MIAMI**, Oklahoma, Friends (Merl Kinser).

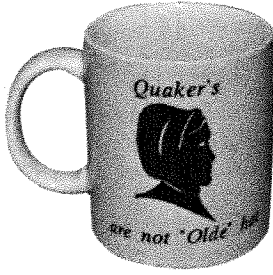
A Spiritual Leadership Seminar with Max and Kathleen Huffman "Equipping Christian for Ministry" was held March 10-12.

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Quaker Woman (QW)

PEACEMAKING (PM)

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Missions-Outreach

Larry McGuill held revival services at **HUGHESVILLE** Friends, Pennsylvania (Ernest Lauffenburger), in November. Through this fellowship Harold and Louise Swisher accompanied Edwin and Mary Lockwood on the January work crusade to Kenya, where they helped build a parsonage. Harold and Louise shared their experience with the church through slide presentations.

PAONIA, Colorado, Friends (Eldon Cox) from January through early March viewed the evangelism series *Living Proof* in a weeknight Bible study and the Sunday evening service. James Morris, director of Evangelical Friends Mission, preached during the Sunday morning worship, challenging Paonia Friends to pray for and support foreign missions.

Teryl Hibbs and Carol and Fran Hibbs of **GREENLEAF**, Idaho (Don Lamm), were in Sudan, Africa, for an MAF work-mission for nearly three weeks.

HUNTER HILLS, Greensboro, North Carolina, (Dale Dragomir), held a sacrificial banquet on April 2, which enabled mem-

bers to contribute the cost of their evening meal to World Relief while they dined on bread and water. World Relief provided posters, literature, and the video *Stand Together*.

The Ruth Friends Women of **MIAMI** sponsored a vegetable stew supper and silent auction in the church basement March 3. The money from the supper and auction will be used to send things to our mission work in Africa.

Dan and Jill Johnson of **MEDFORD** headed up a far-reaching "Shoe Box Ministry," which involved soliciting, preparing, and sending about 2,000 decorated shoe boxes to Honduras by air to distribute to children at Christmas. The boxes were lovingly packed with small gifts of toys, toiletries, and other items. The project elicited wide participation and media coverage. A local newsman accompanied the shipment and reported back on the reception of the gifts. The plan is to have a similar project next year on a larger scale.

The church at Medford provides leadership for a service at the Gospel Mission one night each month.

The adults in Medford enjoyed a Valentine dinner at the Far East restaurant on February 17. A new group for singles has been formed. Their activities have included a potluck supper on January 10 and a pizza/skating party on March 2. Other adult groups that meet regularly include the Over 50's, Under 50's, Men's Fellowship (Saturday morning breakfast), Women's Bible Study on Tuesday mornings, two Women's Missionary groups (one daytime, one evening), Women's Prayer Group on Wednesday mornings, and an all-adult prayer breakfast on Monday mornings.

Jack and Geraldine Willcuts visited Medford on March 12.

They showed pictures of their trip to Russia in Sunday school, Jack brought the morning message, and they told about their year in England at the evening service.

Youth and Christian Education

The **BARBERTON**, Ohio, Friends (Brian Cowan) Youth Fellowship and sponsors, Kim Knowles and Martha Jamison, treated the church to a mystery dinner, which included "shredded paper," "weeds," "skinny fingers," and "mud 'n snow." Mystified diners sometimes ordered dessert first and the main dish last. A karate demonstration and a Christian testimony by a local instructor completed the program.

MEDFORD youth activities under the direction of Jeff Blodgett have included a "Dr. Seuss" retreat in Newport on February 18, a soup and fellowship evening with the senior adults, a weekend at the Box "R" Ranch for parents of high school and junior high students, and the Get-Away, Give-Away trip to Mexico over the spring break.

Shirley Vance was honored in Medford on Sunday morning, February 12, with a plaque that enumerated the many ways she has been a faithful participant in the church and Sunday school over the years.

WOODLAND, Idaho (Wayne Piersall) youth were hosts in January for a coasting party and chili supper for other area youth groups. Pastor of the Valley Bible Church was sponsor of the meeting and had a devotional time with them.

Once a month, on the fourth Thursday, Randy Young, youth pastor at **PRATT**, Kansas, is sponsoring an activity period for juniors at 3:30 p.m. The pastor's wife, Ulene Havens, is assisting with music. Pratt

Friends (John Havens) had a Youth Sunday January 29, which was a great success, thanks to Randy and all the youth. That same Sunday in the evening John Penrose was the guest speaker representing the work of Camp Quaker Haven and our Yearly Meeting camping program. Pratt had a Valentine Banquet with Dr. Bruce Hicks from Friends Bible College as speaker.

The month of April at **EAST HILL**, Kent, Oregon, Friends (Rick Hayes) began with a Men's Breakfast/Activity Day to proceed with preparations for painting the exterior of the church. The painting "party" continued, weather permitting through the month.

The Junior/Senior High East Hill Youth had a Sunday evening Potato Feed followed by a concert with the Seattle Pacific Singers on April 2. Highlight of the month was the trip to Newberg for the Volleyball Tournament. They enjoyed the time together as a "team." The 4th-6th grade class had a fun get-together on the 16th, and the 1st-3rd grade class met to make their own pizzas and enjoy videos on the 21st.

The Senior High Youth of **BAYSHORE** Friends (Mark Hudspeth, youth pastor) have had a series on dating. They have talked about several aspects of a proper dating relationship. One aspect they talked about was love. Since Valentine's Day was coming up, they thought about some way of showing love. On the day after Valentine's, the youth split into three groups and visited three families who have been praying for them. They shared a Valentine sack filled with goodies and visited with the family.

First **DENVER** Friends, Colorado (Chuck Orwiler), held the annual Pie Social April 29.

LEGISLATIVE SECRETARY

(lobbyist) for Friends Committee on National Legislation, Washington, D.C. To do legislative, educational, and research work on the priority issues as determined by the FCNL General Committee. Requires a commitment to and experience with the legislative process as well as a commitment to the religious beliefs and testimonies of the Religious Society of Friends. Needed: January 1, 1990. Application Deadline: August 15, 1989. For further information and application material, contact: David Boynton, FCNL, 245 Second St., N.E., Washington, D.C. 20002. Phone (202) 547-6000.

Haviland youth 'get it off their chest'

William and Elizabeth Waltz

"Hounded by Basketballs" and other skits were presented by the youth. Pies brought by the audience were judged and prizes awarded. Winning pies were auctioned, with proceeds benefiting youth groups in the **DENVER** and **NORTHWEST**, Arvada, Colorado (Bill Pruitt), churches.

The Valentine Banquet at **NORTHRIDGE**, Wichita, Kansas (Duane Hansen), netted \$700 to the Youth Camp Fund. The Senior High youth on Sunday evening, March 5, had a Polaroid Scavenger Hunt. Northridge enjoyed the music of Earnest Alexander on March 9.

On February 15 **HAVILAND**, Kansas (David Robinson), the high school youth gathered for a different type of "Spock Night." The theme was "get it off your chest night." The youth were given opportunity to write down any questions or areas they would like to discuss. As a group they were able to discuss these issues, knowing everybody had the freedom to say what they wanted. They covered topics like teenage suicide, peer pressure, kissing on the first date, alcohol, and expectations of parents to conform to their beliefs. They ended the evening looking at Galatians 6:1-10.

Life Ministries of **HOUSTON INNER-CITY** Friends, Texas (Leon Spivey), held a "Debutante and Gents Carnation Banquet" Friday, February 17, to benefit the Life Ministries Christian Academy. Tickets were \$20.

Church Building and Improvements

Funds for the Alice Gossard Memorial are designated to help remodel the **GREENLEAF** church sanctuary. Vern Hyde is project coordinator.

The **EAST HILL** ladies enjoyed a "Gardening Gala" on

the 8th. Gene Mulkey, **SILVERTON** Friends, shared some tips for nurturing our spring gardens while Retha McCutchen, Yearly Meeting assistant superintendent, challenged us to cultivate our spiritual blossoms. We ended on our "knees" planting spring flowers in the church flowerbeds.

Easter Celebrations

During Holy Week **PAONIA** Friends had several special services to commemorate Christ's crucifixion and resurrection. Good Friday was marked by a worship service with communion; on Saturday, a service examined the Old Testament application of Passover and Communion, along with a meal. Easter included a sunrise service, potluck breakfast, and worship.

At the **EAST GOSHEN**, Ohio, Friends (Rod Grafton) on March 12, the Apostle Peter (played by the pastor) gave an eye witness account of the events leading to the crucifixion of our Lord Jesus Christ and of the Resurrection.

NORTH OLMSTED, Ohio, Friends (J. Daniel Frost) joined **WEST PARK** for the Easter sunrise service. Men of the church served breakfast, and Sunday school and morning worship followed.

A Passover Seder Dinner was held March 19 at **EAST GOSHEN**. Pastor Rod Grafton led the memorial service and discussed its significance. On March 22 some members presented a drama *At Table with the Lord*, which depicted events leading up to the Last Supper. The pastor served communion after the play. A Union Good Friday service held at the church included people from four other churches in the area. Pastor Namey from Bunker Hill was the speaker. The East Goshen choir sang.

On Easter Sunday at **McKINLEY HILL**, Tacoma, Washington, Friends (Phil McLain) children put on a program as part of the worship service. There were 105 in attendance April 2. Sunday evening the King's Envoys choral group blest us with musical praise and worship time.

On Easter Sunday there were a sunrise service and breakfast followed by the regular Sunday school and morning worship at **PELHAM** Friends, Fenwick, Ontario, Canada (Matthew Chenes).

Breakfast was served on Easter at 8:00 a.m. for **MEDFORD** Friends. The choir sang several special numbers during the morning worship service.



Other Important Events

SMITHFIELD, Ohio, Friends (William Waltz) honored their pastors with a covered-dish dinner in observance of their 40th wedding anniversary February 19. The adult Sunday school class hosted the event. The same evening the couple were honored at the Eastern Region district meeting at the **MOUNT PLEASANT**, Ohio (Adrian Halverstadt), Friends Church. All members brought congratulatory cards.

SPRINGDALE, Ohio, Friends (Rick Brendlinger) enjoyed a "Family Feud Game" and luncheon February 12. Members collected food for a family whose house burned down.

"Profile," a musical group from Colorado Christian College in Lakewood, performed in a special program March 12 at **NORTHWEST** Friends. Every second Sunday of the month is Family Fellowship Night at Northwest Friends. During the time, church families are invited to a home with other families for Bible study and fellowship.

Bobby and Wanda McClearn of **MEDFORD** renewed their vows following the worship service Sunday, March 19, on the occasion of their 40th anniversary. Their children honored them with a reception afterward in the fireside room. The new film *A Man Called Norman* from Focus on the Family



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Concerts by Honeytree, Born Again, and Fire Escape

was shown in January on a Sunday evening. The attendance and response to the film was very good. Faith Promise Sunday was observed January 29. This year's goal is \$2,500.

A workshop was led by Sherry Stryker on Affirmation and Discovery of Gifts all day March 4. A reception was held March 5, 1989, at **UNIVERSITY** Friends, Wichita, Kansas to honor pastors Dave and Carol Kingrey in celebration of 25 years of marriage and pastoral ministry.

TRINITY, Van Wert, reports that on March 4 Nancy Honeytree, a nationally known speaker and singer, was present for a full day of classes and fellowship. She also gave a concert that was open to everyone. Sunday she ministered to Sunday school classes and in worship.

A three-day Adult Weekend Renewal May 19-21 will be a time of fellowship and relaxation for **PELHAM** at a lodge in Crieff Hills, Ontario.

GREENLEAF reports that David and Kaye Hardinger moved to Bend, Oregon, where David has employment. Mike and Virginia Tuning returned from Texas and Arizona, first of the snowbirds to return. Harbingers of spring? Fourteen men from Greenleaf attended the Men's Retreat at Quaker Hill in March. Mark Hardinger, fighting cancer, spent another week in the hospital recently.



Mathews County held a Holiday Parade in November. The theme of the parade was "Dreams of the County—Our Youth." **PENIEL**, Onemo, Virginia, Friends (Thomas G. W. Steel) participated in the parade with a float representing a tug of war against drugs, cigarettes, pornography, etc., with the banner "Jesus Is the Answer." We feel the message was conveyed and the youth enjoyed being a part of the parade. We felt it was a means of witnessing. Some of our ladies worked very hard decorating the float, but everyone had fun.

The men of **PELHAM** sponsored a Valentine dinner. Food was catered, and games followed the dinner. In February Max and Kathleen Huffman were guests at a Holiness Conference Service. It was pleasant to have former Pastor Dave and Barbara Peters and family in attendance. Everyone enjoyed a potluck dinner, and Max Huffman spoke on the subject "The Holiness of Love."

Gregg Lamm, pastor/teacher at **KLAMATH FALLS**, Oregon, was guest speaker at Greenleaf Friends Academy's spiritual emphasis week March 20-24. Gregg is Pastor Don and Nancy's son. Four elementary pupils made temperance posters this year. Kim Duerksen won first place, Micah Lehman second, and Darrin Hibbs received honorable mention. Jenny Binford, Joy Cagle, and Crystal Hardinger won ribbons at the ACSI Speech Meet, held at Nampa Christian High.

At **SPRINGFIELD**, Ohio, Friends (Philip Baisley) Ed and Linda Zinn prepared American and Chinese food for the annual Sweetheart Banquet in February. The "Born Again" singers from the New Carlisle Baptist Church presented a foot-stomping, hand-clapping concert. February 26 the Billy Graham film *Cry from the Mountain* was shown. Church activities include Men's Fellowship meetings and monthly meetings or outings for teens (games, Bible study, soccer games in Dayton and Columbus, Ohio, etc.). There will be special services to commemorate the 60th anniversary of the church in October.

"The Fire Escape," a trio from Wesleyan College in Bartlesville, Oklahoma, played and sang in the March 12 worship service at **SPRINGBANK**, Allen, Nebraska (Roger Green).

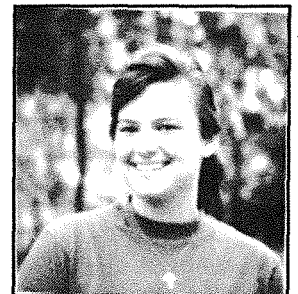
EAST HILL had their first baby shower and enjoyed their monthly potluck. The Christian

Peniel Friends Church built a float for the Mathews County Holiday Parade.

education workers (and prospective workers) met on the 20th for a dessert get-together. A new Pastor's Class began and a Bible study started. The month ended with an area rally at **OLYMPIC VIEW**, Washington, Friends (Ron Ritzenhouse), enabling them to meet "friends" from other Puget Sound Area churches.

Pastor Wayne Piersall and Willa of **WOODLAND**, Idaho, Friends attended Midyear Board Meetings in Newberg February 21. They enjoyed a time of celebrating with their family while in the area, a 25th wedding anniversary, an engagement party, and a birthday party for Willa.

The 1989 New Year was greeted at the Woodland church. Travel films of Yellowstone Park, Glacier Park, Jackson Hole, and Alaska were shown. Finger foods were served, and Pastor Piersall gave a devotional message.



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Our annual Progressive Dinner on January 28 was served in four different homes. It was attended by 26 adults, who enjoyed much good food, games, and visiting. Our annual Sweetheart Dinner was served at the church on February 11 and attended by 14 couples and one child. After dinner the wives presented gifts to their husbands and pictures were taken of each couple at that time. The decorating committee had the dining room and tables beautifully decorated.

William (Willie) Schenk of **EAST GOSHEN** Friends, who is accustomed to bringing all types of news as a Beloit mail carrier, delivered special good news, a message "Back to Basics" in the 10:30 a.m. service at the church on Laymen's Sunday, March 5.

OUR RECORD OF FRIENDS

Births

CAMMACK—To Jeff and Lillian Cammack, a son, Jeff Patrick, December 30, 1988, Greenleaf, Idaho.

CLARK—To Mr. and Mrs. Jeff Clark, a daughter, Ashley Brianna, February 19, 1989, Trinity Friends, Van Wert, Ohio.

COMFORT—To Rick and Laurie Comfort, a son, Leslie Eugene, February 9, 1989, Newberg Friends, Oregon.

HARVEY—To Sid and Ann Harvey, a daughter, Alyssa Ann, March 3, 1989, Northridge Friends, Wichita, Kansas.

HINSHAW—To Jeff and Jean Hinshaw, a son, Isaac Taylor, February 9, 1989, North Valley Friends, Newberg, Oregon.

JACKSON—To Kevin and Shelly Jackson, a son, Austin Eugene, February 3, 1989, Alva Friends, Oklahoma.

LOGANBILL—To Mike and Denise Loganbill, a daughter, March 6, 1989, Northridge Friends, Wichita, Kansas.

MANDEL—To Bob and Annette Mandel, a son, Travis Scott, March 3, 1989, Hillsboro, Oregon.

MOTT—To Todd and Rhonda Mott, a daughter, Maria Marie, December 22, 1988, in Whitefish, Montana.

SMITH—To Mr. and Mrs. Rod Smith, a daughter, Amanda Leigh, February 23, 1989, Trinity Friends, Van Wert, Ohio.

STANFIELD—To Jeff and Christine Stanfield, a daughter, Elizabeth Rose, March 25, 1989, Newberg Friends, Oregon.

TRITTON—To Randy and Judy Tritton, a daughter, Amanda Ellen, February 14, 1989, Pelham Friends, Ontario, Canada.

Marriages

BAKER-McCONAUGHEY. Katrina Baker and Shawn McConaughy, December 17, 1988, Newberg Friends, Oregon.

BOUTWELL-SWANSON. Cindy Boutwell and David Swanson, January 21, 1989, University Friends, Wichita, Kansas.

BOND-PARIS. Janet Bond and Steven Paris, March 4, 1989, Liberal Friends, Kansas.

CARROLL-CARPENTER. Stella Carroll and Randy Carpenter, March 18, 1989, Damascus Friends, Ohio.

CUPPS-WARREN. Valerie Cupps and Douglas Warren, January 7, 1989, in Boise, Idaho.

KREISCHER-SMITH. Sandy Kreischer and Jerry Smith, February 24, 1989, Trinity Friends, Van Wert, Ohio.

LEACH-WILLIS. Kristine Leach and Warren Willis, November 4, 1988, in San Angelo, Texas.

LeLAPP-CRABTREE. Kristi LeLapp and Ernest Crabtree, Jr., March 18, 1989, Ramona Friends, Oklahoma.

Deaths

BAKER—Melva Mae Baker, 88, February 24, 1989, Newberg Friends, Oregon.

CAREY—Agnes J. Carey, 88, February 16, 1989, Urbana Friends, Ohio.

ELLYSON—Mae Ellyson, 79, March 1, 1989, Damascus Friends, Ohio.

GRAY—Hazel Gray, 84, January 22, 1989, Springfield Friends, Ohio.

HURLEY—Tom Hurley, February 18, 1989, Pelham Friends, Ontario, Canada.

GOSSARD—Alice Gossard, January 27, 1989, Greenleaf, Idaho.

JAMES—Claude James, March 2, 1989, Lone Star Friends, Hugoton, Kansas.

JOHNSON—Edna Johnson, February 3, 1989, University Friends, Wichita, Kansas.

MANKER—Steve Manker, 62, February 2, 1989, Meridian Friends, Idaho.

RITTER—Mary Chase Ritter, June 1988, Springfield Friends, Ohio.

ROBERTS—Richard Roberts, 88, February 14, 1988, Springbank Friends, Allen, Nebraska.

SPARKS—Ruby Jay Sparks, 80, January 11, 1989, Woodland Friends, Idaho.

SISSON—Gwen Sisson, 67, February 28, 1989, Trinity Friends, Van Wert, Ohio.

OUR WIDER FAMILY OF FRIENDS

Threads of Tapestry Bind Friends Together

Anne Wynn-Wilson of Somerset, England, was doing dishes one sunny day, contemplating a Quaker history project she was going to begin with her lone charge at Sunday morning children's classes when the Quaker Tapestry project was born. In an attempt originally to bring together isolated children from Friends meetings in the outer isles of Scotland and children who are isolated simply because the size of their meeting does not give them much opportunity to be involved, she began designing a tapestry based on a "celebration of Quaker insights."

Nearly 70 panels now comprise what is known as the London Yearly Meeting tapestry, each designed and embroidered by meetings and groups of Friends in Great Britain, Australia, and New Zealand. Many of the panels were designed by children after listening to Quaker stories. They are then immortalized using a three-layer embroidery technique invented by Anne. Seamstresses of all levels of skill are able to contribute and

have ranged in age from 4 to 96.

As the panels traveled from meeting to meeting being developed and completed, or sat in someone's sitting room being worked on in a group, new lines of communication and unity were opened, both personal and corporate. The tapestry has become a vivid lesson to capture the imagination of children and adults.

There has been some discussion of initiating a similar project among North American Quakers. If you are interested, send a self-addressed stamped envelope to Ruth Hall Brooks, P.O. Box 421, Pennsville, NJ 08070.

The Conflict Continues

In the year since the Ramallah Emergency Appeal was launched, nearly \$200,000 has been contributed for the Ramallah Friends Schools.

These funds allowed the schools to offer scholarships for students, to pay teachers' salaries, and to meet the ongoing expenses of the schools.

At the present time the Ramallah Friends Schools, along with the other 1200 Palestinian schools in the West Bank and Gaza Strip, are closed by order of the Israeli military government. (The kindergarten at Friends Girls School is open, however.) In fact, since December 1987, Palestinian schools have been open for only a few months. Approximately 300,000 Palestinian children are being deprived of their education.

Last year the Friends Schools were frequent targets for harassment by Israeli soldiers. Several times soldiers have come onto the Friends Boys School campus, searched buildings, confiscated home school materials, verbally and physically assaulted principal

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Khalil Mahshi, and took him in for hours of questioning.

When schools opened in December, enrollment was down by nearly 50 percent, due to the majority of the English-speaking students leaving the Friends Schools to attend school in the U.S. or other countries. The Friends Schools also lost students to schools in East Jerusalem that had not been closed. The Israeli military closed the schools again January 20.

The schools depend on tuition fees for 90 percent of their income. Without schools in session, no tuition is being paid. Compounding the financial strain, the Jordanian dinar, the currency used by the school, has been devalued 50 percent over the past several months.

During a February 10 telephone conversation Khalil Mahshi, Friends Boys School Principal, said, "We have no indication about when we will be allowed to reopen. We don't know how to plan. If we aren't

able to finish the school year, we will lose even more students to the schools in East Jerusalem that are open. To ensure the survival of the Friends Schools for the coming year, we need to raise or have pledges of \$400,000 by June 1, 1989."

The Ramallah Friends Schools face one of the most difficult periods in their 100-year history—one that threatens their very existence.

Alternative to ROTC

A bill has been introduced in the United States Congress calling for a government-funded "peace equivalent" to Reserve Officers Training Corps (ROTC) programs in colleges. It would cover education and living

expenses for juniors and seniors who took courses preparing them for work on peace and development projects overseas.

It is named for Theodore Hesburgh, former president of Notre Dame University, who proposed it, and Senator Claiborne Pell, who is sponsoring it.

'Christ Has Come to Teach His People'

When the Boyertown, Pennsylvania, newspaper featured a "Meet the Pastors" section to highlight local churches this February, Exeter Friends Meeting was glad to participate. The 150-year-old meeting even purchased a half-page ad inviting people to meet with

them for worship. However, while other churches submitted photos of their pastors for the special edition, Exeter Friends Meeting featured a reproduction of an early church painting of Jesus Christ. They explained, "If in the past times this religious society (Quakers) has made a difference in the world, it has been because of its faith in the direct working of Jesus Christ, our pastor."

Conference and Journal Presented by Discussion Group

Quaker Theological Discussion Group is sponsoring a Conference June 23-26, 1989, on the theme "Quaker Theology and Sexual Morality." It will be held at Quaker Hill Conference Center in Richmond, Indiana.

They would also like to announce the latest issue of *Quaker Religious Thought*, Winter 1988-89. It contains "Prophecy's Rise and Eclipse," by Douglas Gwyn; "Atonement—A Revisionist View," by Margaret J. Benefiel, with a "Comment"

Seven Reasons to Stop Using Styrofoam Containers

By Art Meyer
Mennonite Central Committee
U.S. Global Education

(1) Styrofoam is made by blowing gases called chlorofluorocarbons (CFCs) into petrochemicals. During the manufacture and destruction of the styrofoam, CFCs escape and rise slowly to the earth's stratosphere. There they destroy the ozone layer, the shield that protects the earth against the sun's ultraviolet rays.

(2) CFCs from styrofoam also may concentrate in the lower atmosphere and, along with carbon dioxide and other "trace gases" (methane, nitrogen oxides), trap heat in a

"greenhouse effect." Consequences of this global warming include changes in the earth's sea level, weather, and precipitation patterns and current agricultural patterns.

(3) Styrofoam is not biodegradable; it is a plastic that will never decompose. Thus, styrofoam takes up space in landfills that are already becoming full in every part of the United States.

(4) When burned, styrofoam releases toxic smoke and formaldehyde. It leaves toxic ash as an end product. If this ash is placed in landfills, the toxins may leach out and enter underground water.

(5) Styrofoam is conspicuous, lightweight, and unsightly. It crumbles into small pieces and blows everywhere. Birds, other animals, and marine life sometimes ingest it along with other plastics, and die.

(6) Styrofoam is also made from a nonrenewable natural resource—petroleum. The supply of petroleum on earth is quite limited. Is it wise to use such a precious resource on such an earth-degrading product?

(7) One styrofoam blowing agent that is being discussed to replace the harmful CFCs is the gas pentane. This process would produce large amounts of ozone that are toxic at

ground level. (Ground level ozone is also known as "smog.")

Styrofoam is a symptom of our society's "throw-away" mentality. It helps promote a lifestyle of consumerism that is unacceptable in our poverty-stricken world.

Because of these reasons, it is appropriate for Christians who operate soup kitchens, plan church potluck dinners, or are involved in other food services to simply stop using styrofoam containers. It may not seem economical. But the real and longer-term costs of styrofoam are high; the resultant environmental degradation is serious. —M.C.C. News

OUR WORLDWIDE CHURCH FAMILY

by Dean Freiday and Margaret J. Benefiel's response; and "eucharistic fellowship"—are Friends included?" by Jay W. Marshall. Also there are three brief book reviews by Dean Freiday—particularly noteworthy is his review of John Punshon's *Encounter with Silence: Reflections from the Quaker Tradition* with two pages of moving excerpts.

The real worth of this issue is the integrated wholeness of the historic and inward Christ that pervades the articles as the authors present the Christian faith and the unique Quaker expression of it.

Friends General Conference Moves to New Offices

Friends General Conference, a Quaker service organization, last November purchased a unit in the Young Smyth Field office condominium building in Philadelphia. Renovations to the 5,500-square-foot space will result in 3,300 square feet of office space for FGC's program work and publication distribution business, and 2,200 square feet to be leased to a tenant or tenants. FGC's investment in real estate of its own will enable the organization to control its space costs, and will ultimately result in substantially lower costs.

FGC, whose purpose is to provide resources and support for its affiliated Quaker meetings in North America, publishes and distributes religious education materials, holds regional workshops and the annual large FGC Gathering of Friends, and sends field secretaries to visit with Friends in meetings.

The new address, as of April 11, will be Friends General Conference, 1216 Arch Street, 2B, Philadelphia, PA 19107 (215) 561-1700.

Conference Brings Once-Murderous Indian Tribes Together in Faith

Jatun Molino, Ecuador—A five-day conference for indigenous Christians in Central America brought Indian Christians together who just recently would have been murdering each other were it not for the faith in Christ they now share.

The conference, February 16-20, was attended by 200 Indian men and women, some wearing tribal headdresses and face-dye. Delegates were from several Indian tribes including the Shaur and Achuar, who just 30 years ago were still shrinking the heads of their victims. The Auca tribe, once known for brutal spearings, was also represented at the conference.

David Gualinga, a missionary with the Ecuadorian Evangelical Missionary Association for nine years, says he hopes the conference will prompt increased missionary activity among Ecuador's indigenous Christians. —E.P. News Service

'Born Again' Ugandan President Promises End to Violence

Kampala, Uganda—Yoweri K. Museveni, the leader of Uganda, says he is a born-again Christian and promises to make every attempt to stop the violence and bloodshed in his African nation. The promise and testimony of faith came during an interview with Dan Wooding, an international Christian journalist.

"The violence will be stopped with justice—by punishing those who commit violence wrongfully," said Museveni. Museveni explained that

although now he only occasionally attends church, he was once "actually a fanatic." He told of a commitment he made to Christ at an early age and said he used to preach at Scripture Union meetings in his home town of Mbarara. "My faith is strong," he said. "But I separate culture from faith."

Museveni said there is now total freedom to practice faith in Uganda. Under Obote and Amin, the Christian church had to meet underground and many Christians were killed for their involvement with the church, which was seen as a subversive organization and a threat to the government.

—E.P. News Service

Evangelist Hermano Pablo Recovering from Attack

Costa Mesa, California—A well-known evangelist, Paul Finkenbinder, known in Latin America as *Hermano Pablo* (Brother Paul), recently celebrated 34 years of radio ministry in the Spanish-speaking world. The evangelist also recently suffered what was initially diagnosed as a heart attack while attending church March 12.

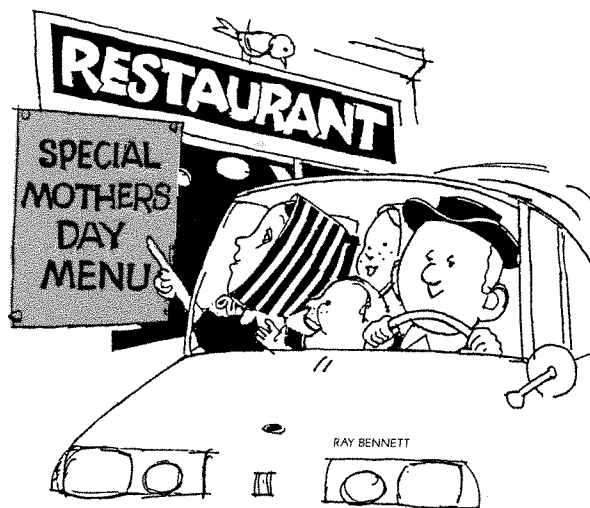
Finkenbinder, 67, had just returned from a grueling two-week visit to Bolivia when he became ill after the morning service at Newport-Mesa Christian Center.

Nurses attending the service were able to revive his heart, which stopped for about 30 seconds. Doctors determined that the attack was caused by a medication problem and the high altitudes he had been at during his Bolivian trip.

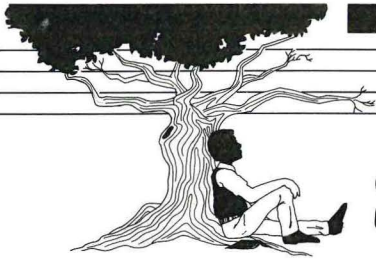
Finkenbinder writes a regular column that is published in more than 80 newspapers throughout Latin America, and is heard daily by some 25 million people on more than 1,000 radio and television stations on his program, *A Message to the Conscience*.

He had visited Bolivia to minister in crusades and as part of the Billy Graham Evangelistic Association's three-day Pastoral Congresses in Santa Cruz, Cochabamba, and La Paz.

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



"No, Mom... But today you can cook whatever you want for dinner!"



Supernatural Energy

BY CHARLES MYLANDER

GOD GIVES supernatural energy for His sovereign purposes. He does not give this kind of energy for us to use for selfish reasons—making money, building prestige, getting ahead.

Supernatural energy most often comes for:

1. serving God,
2. seeking God.

When it comes to serving God, spiritual gifts are remarkably energizing. If you have a spiritual gift for teaching, it seems that you can teach all day. If your gift is leadership, you have the energy to participate in long meetings that seem to be moving the church or group toward a common goal. If your gift is mercy, you always have the strength to stand by the person who is hurting. God's energy comes with His spiritual gifts for service.

Paul made a definite connection between spiritual gifts and supernatural energy.

We proclaim him (Christ), admonishing and teaching everyone with all wisdom, so that we

may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me. (Colossians 1:28-29)

Powerful energy from Christ was readily available as the great apostle used his God-given gifts. The same principle applies to us.

If we examine the Bible carefully we find that supernatural energy is also available for seeking God.

- Moses spent forty days on the mountain with God.
- Jesus fasted for forty days in the wilderness, spent whole nights in prayer, expected his disciples to "watch" with him for one hour.
- David prayed at various times in the night or early in the morning.
- Esther considered it normal to spend three days fasting and seeking God.

For those of you who are married, you will remember when you were engaged. In the height of romantic love, you spent lots of time with your "intended." You may have been in college or working

hard at a demanding job. Yet you had extra energy to spend time—lots of it—enjoying life together with your spouse-to-be.

Psychologists tell us that a person in love feels better, is more creative, functions better physically. In short, they have more energy. The same principle operates when Jesus Christ is our first love.

Have you ever noticed that people who spend much time in praise and prayer never complain of fatigue? The Korean Christians are known for rising early every day and gathering in their churches for prayer. Many also spend all Friday night praying together. Yet missionaries report that they are an energetic, hard-working, well-organized people. They have discovered that God gives supernatural energy to seek Him.

Instead of a goal, supernatural energy is better seen as a by-product. When we serve God and seek Christ with all our hearts, He energizes us for the struggle.

Test God and see! **EF**

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Volume 4, Number 4
May 1989

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

Superintendent's Report

One of the responsibilities of the superintendents is to communicate and encourage the churches of the Yearly Meeting. Consequently, each of the superintendents, **Retha McCutchen**, **Bruce Bishop**, and I visit the churches throughout the Yearly Meeting each week.

Let me share part of my schedule with you. Since January I have visited worship services at the Korean church in Portland, Rose Valley, West Chehalem, Rosemere, North Valley, Rosedale, Hilltop, Clackamas Park, East Hill, West Hills, Vancouver, Friends Memorial, Newberg, Spokane, Twin Lakes, Tigard, Svensen, and Woodland. I also participated in the Friends Men Retreat at Twin Rocks.

Beth and I attended the Fourth National Friends Ministers Conference, a 48-hour prayer retreat with extension pastors, and two evaluation and goal-setting meetings with churches.

Some of the meetings I have participated in are the George Fox College Board, Western Evangelical Seminary Board, Midyear Board Meetings, Mission Board, Evangelical Friends Alliance and Evangelical Friends Mission.

Extra time was involved assisting churches in pastoral change. The churches who have called pastors include: Hillsboro—**Ron and Bev Friedrich**; North Valley—**Gordon and Colleene St. George**; Talent—**Homer and Lois Smuck**; Rosedale—**Paul and Peggy Baker**; Newberg—**David and Connie Conant**, associate pastor; South Salem—**Rich and Nadine Miller**; Silver Valley—Post Falls and Hayden Lake churches will provide pastoral leadership.

The churches yet to call pastors are: Medford, Meridian, Woodland, Entiat, Rose Valley, Metolius, Roseburg, and Nampa.

Your co-worker, **Howard E. Harmon**

Worker's Compensation Debt Elimination Plan

Worker's compensation insurance in Oregon has had a history of difficulty in maintaining

reasonable premium rates. In 1976 the decision was made by the Yearly Meeting to contract with Liberty Northwest of Portland for worker's compensation insurance. The policy agreed upon was called a "retrospective" policy, which meant that the Yearly Meeting was to share in some of the risk in exchange for a lower premium rate. If claims were low during a three-year "retrospective" period, a refund of premium payments would be made. Participating in the plan in addition to the Yearly Meeting office staff were the Oregon churches, Twin Rocks Camp, George Fox College, and Friendsview Manor.

Because of high claims, NWYM was assessed \$135,000. Since we did not have any reserve funds to pay this amount, the funds have been borrowed. Unless the money is raised outside of the Great Commission Program budget, the ministry of the Yearly Meeting will be greatly hampered in the years to come.

Communication has been sent to each congregation and to many individuals alerting them to this need. Already the response is encouraging. It is remarkable how NWYM comes together in times of crisis. To those of you yet sending in funds, please designate your gifts "Worker's Comp." and it will immediately be applied to this fund.

Yearly Meeting, July 22-28, 1989

Plans for the Yearly Meeting session are well underway. Using the theme "Blessing from the Lord" (Psalm 24:5), our speakers for the week will be **Francisco Mamani**, president of Bolivia Yearly Meeting, and **Dr. Bill Vermillion**, professor of Biblical Literature and Counseling at Western Evangelical Seminary.

NWYM International Art Show will be a new feature at the Yearly Meeting sessions. Under the direction of **Janelle Willcuts Loewen** and the Commission on Fine Arts, approximately 30 paintings by Friends' professional artists from England, South America, Pennsylvania, New Jersey, Idaho, California, Washington, and Oregon will be on display in the Murdock

Learning Resource Center. The art show opening will be Sunday, July 23, 4:45 p.m., following the missions rally. The paintings will also be available for purchase, but will remain on display the entire week.

Writers and prospective writers will want to participate in the events sponsored by the Media Commission during YM sessions. Five workshops will encourage writers in specific areas of interest. The Writers' Dinner on Tuesday, July 25, in Heacock Commons will feature **Al Jansen**, senior editor at Multnomah Press. He will speak about the stages in the life of a writer. Reservation forms will be available soon.

Other special features during the sessions will include a **Youthworkers Track** on Monday morning and a special **Christian Education**

Luncheon Monday noon with **Bob Crandall**, pastor of the Salem Free Methodist Church, as guest speaker. Monday evening, the Teachers' Dinner will be held in the Heacock Commons, planned by the Department of General Education. School teachers, retired school teachers, and those planning to teach are invited to attend this dinner. Tuesday evening following the evening service, the Junior High Bible Quiz-off will be held with the best team from each of the three states competing. Thirty-six workshops planned by the various boards and commissions are scheduled for the week.

Complete Yearly Meeting programs with registration forms will be sent to the churches in June. Plan now to attend, and send your reservations in early!

PRAYER WARRIOR NEWS

(Prayer concerns of Northwest Yearly Meeting extension churches)

East Hill (Kent, Washington) PRAISE the Lord for providing another strong music leader in **Rick Yearout**. PRAY for **Judie Hayes** as she recovers from surgery; for those serving on the Administrative Committee that they would glorify God in their decisions and leadership to the body; for **Dale Arthur** (from Hayden Lake) who had a serious accident while working in this area.

Silver Valley (Kellogg, Idaho) PRAY for the strengthening of the solid base of committed believers who will be carrying the congregation through the next year; and for God's continued financial provision.

McCall (Idaho) PRAY for the new discipleship group, that those involved will begin new groups in the fall; for the many visitors we have—that they will begin to come regularly; continued prayer for the formation process of our Administrative Committee.

Mountain View (Vancouver, Washington) PRAISE the Lord for his obvious answers to several specific prayer concerns our Light and Life groups have been praying for; for the way God has broken through to open people up in our L & L groups.

PRAY that we will be able to reach men who do not come with their wives/families through the activities we are planning for the summer. Also PRAY for our ability to discern how to best minister to families and couples in crisis, some with troubled children, others with failing marriages, and others entangled with various legal problems.

West Hills (Portland, Oregon) PRAISE God for building bridges among us. Christ's Spirit is transforming us from a crowd of strangers into a community of Friends. PRAY that God will develop leadership and a sense of purpose so that we as a body may begin to serve together.

Deschutes (Bend, Oregon) PRAISE the Lord for 100 in service on Easter; for an average of eight visitors per week since Easter; for a new treasurer and Sunday school teacher to take the place of **Ben Fitch** who moved to Boise. PRAY for the return of visitors and that they will become actively involved; for a Sunday school teacher to replace **Gen Fitch**.