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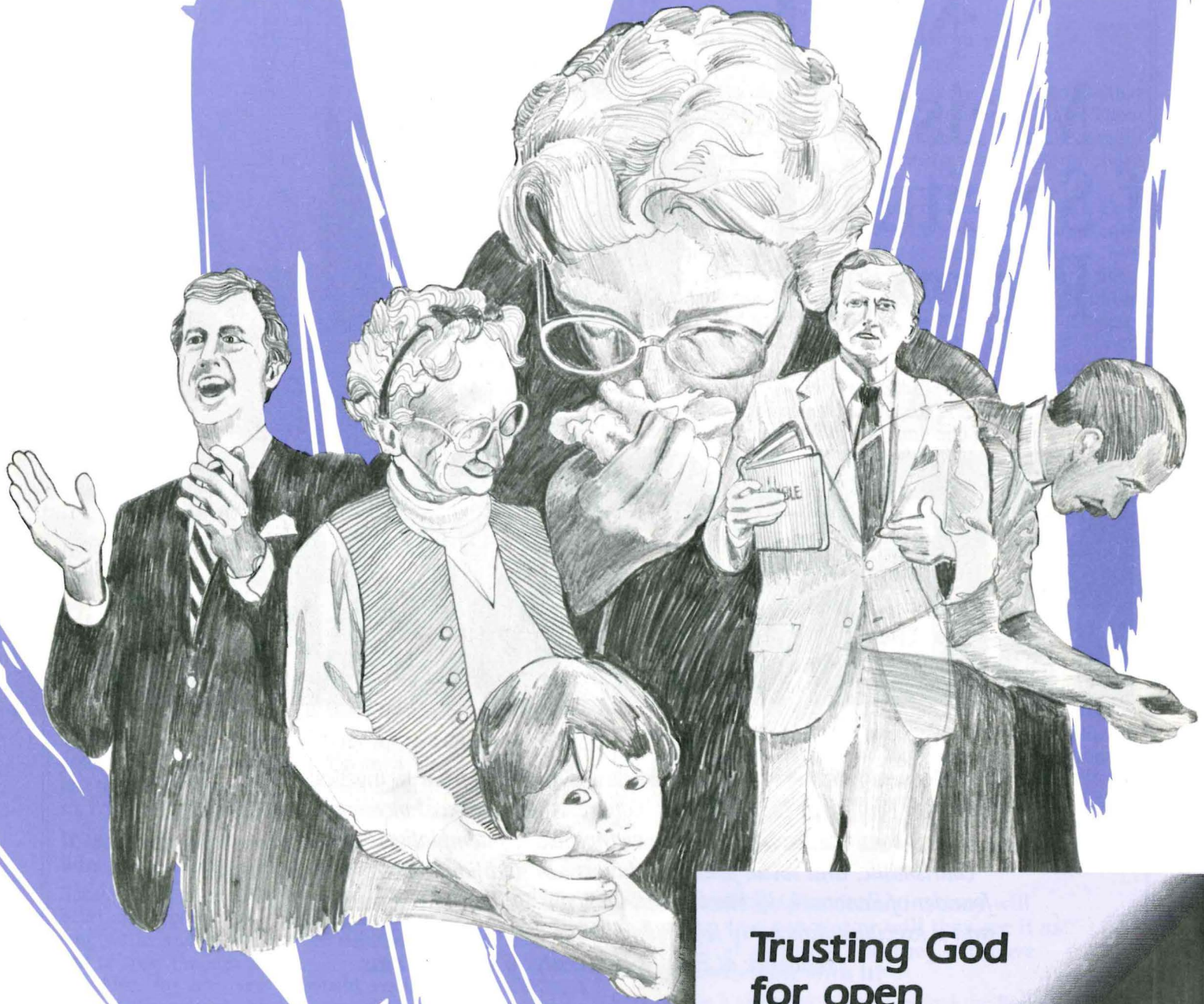
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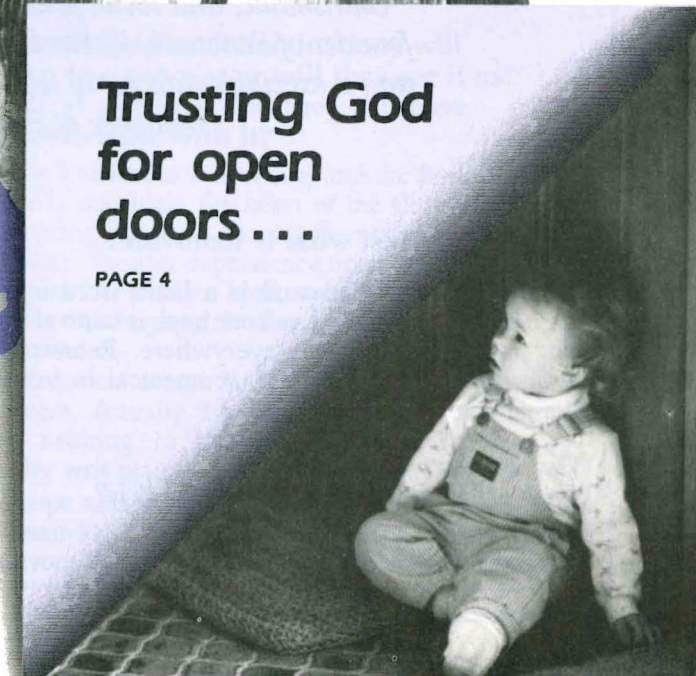
June 1989

EVANGELICAL FRIEND



**Trusting God
for open
doors...**

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A New Ministry of Spiritual Renewal



RENOVARÉ

Richard J. Foster responds to interview questions from Evangelical Friend editor Lon Fendall as they discuss Renovaré, a new renewal movement that seeks to combine the best from the evangelical, contemplative, holiness, charismatic, and social justice traditions. In addition to being president and founder of Renovaré, Richard is well-known as author of Celebration of Discipline and is executive director of the Milton Center, professor of theology, and writer in residence at Friends University, Wichita, Kansas.

Lon Fendall: Just what is Renovaré?

Richard Foster: Renovaré is a Latin word meaning "to give new life spiritually," and our hope is to do all we can to bring new life to Christians everywhere. Renovaré seeks to be Christian in commitment, ecumenical in breadth, and international in scope.

Why another organization?

Don't we have enough groups as it is?

That is a good question. The last thing we need to do is duplicate efforts. And, in point of fact, Renovaré is not

primarily an organization but a movement designed to have a minimum of structure and a maximum of flexibility.

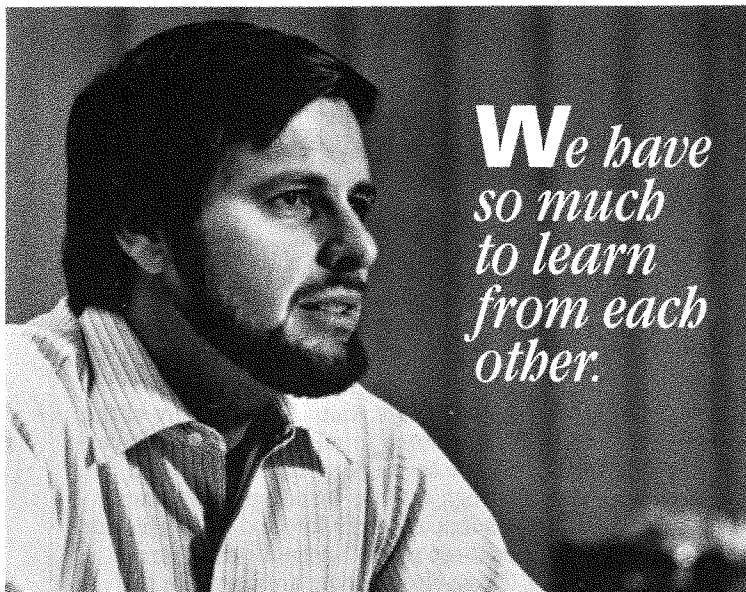
In addition, we are trying to do something that is difficult to find anywhere on the contemporary Christian scene. We want to draw strength from several great, spiritual streams. Renovaré seeks to combine the best from the *contemplative tradition* with its emphasis upon intimacy with God and depth of spirituality, from the *holiness tradition* with its emphasis upon personal moral transformation and the power to live a godly life, from the *charismatic tradition* with its emphasis upon the charisms of the Spirit and worship, from the *social justice tradition* with its emphasis upon justice

and shalom in all relationships and social structures, and from the *evangelical tradition* with its emphasis upon the centrality of Scripture and the practice of evangelism.

Can you give us a little background on how the vision for Renovaré came about?

These were ideas that I had dreamed and talked about for years, but only in the abstract. Then one afternoon in the summer of 1987, I was jogging in the neighborhood, not particularly trying to be religious, when I felt addressed. It was only the third time in my life that I had had such an experience. The entire scope for Renovaré was given to me at that time—more, in fact, than I have so far put in print. And there was the urging that it was time for me to move from theory to practice.

At first I objected. You must remember, I wasn't looking for something else to do. Besides, I didn't have the resources necessary for such a venture. And, anyway, I reasoned, it



wouldn't succeed. It is difficult for me to explain to you the graciousness of the response: "I'm not asking you to succeed, just try." Now that was something I could do, I could try. And so, I'm trying, and I'll leave the results in the hands of God.

If that happened nearly two years ago, why are you only now getting started?

Because a lot of groundwork had to be laid; first, in my own heart and second with Carolynn, my wife. We would take long walks and talk about the implications of all this. God had to grow the idea in us.

Also, for one year I sought counsel from Christian leaders throughout this country and beyond. They were extremely helpful in affirming our direction, clarifying the vision, and warning about potential problems. At the beginning of 1989, I felt it was time to move forward.

Apparently there's been a lot of affirmation along the way. Have there been those who expressed doubts and questions about the idea?

Oh, yes! I suppose I personally have had more doubts and questions than anyone else. And I still have questions, lots of questions. The many questions that people have asked have helped to clarify our direction. For example, some wondered if we would be in competition with existing groups or even if we were starting a new denomination.

The answer, of course, is a resounding NO! The last thing we want to do is build our own empire. We want to bless and support every church and parachurch group that is spiritually alive and doing well. And we want to encourage and strengthen all those who are struggling and needing help. Renovaré is to be a servant to all.

Has anyone wondered whether this movement would distract you from your ministry of writing and speaking?

Aside from Carolynn and myself, you are the first to ask that question directly. David Hubbard, president of Fuller Theological Seminary, dealt with it indirectly when he wisely counseled me not to allow administration to take up more than 30 percent of my energies.

The answer to this question, of course, lies with God, doesn't it? He is the one that directs us to tasks and takes us away from tasks. We are simply to obey. For example, two years ago, God, in no uncertain terms, told me to stop writing and I did—to the dismay of some publishers but no doubt to the good in the economy of God. I was shut up for 1½ years because there were things God wanted to teach me. Now I have liberty to write once again, and I am doing research for a major book right now. And so these things are in the hands of God though, of course, there are practical matters that I need to consider regarding my time and energy.

When you talk about drawing from the best of five different traditions within Christendom, the implication is that these movements were each alive, vibrant, and contributing a great deal at one time, but now are lacking something. Maybe you're not meaning that, but is there a sense on your part that there is a serious gap in contemporary Christianity?

What I sense today is the need for a new synthesis. Historically, these traditions have arisen because the Church has neglected some vital aspect of her life and faith. But often in our attempt to reassert one particular element of faith, we lose sight of a more fully orbéd gospel message. Every one of these streams of faith has a vital contribution to make to our spiritual growth. We have so much to learn from each other, and Renovaré is one attempt to bridge across our various social, ethnic, and doctrinal barriers so we can gain strength from each other.

Do you think specific denominations will pick up on this concept or will they see it as so broadly ecumenical that they will have trouble connecting with it?

Renovaré is a covenant fellowship, and the Renovaré Covenant seeks to articulate the heart of the Christian witness.

We are inviting people to commit themselves to the following Covenant: "In utter dependence upon Jesus Christ as my ever-living Savior, Teacher, Lord, and Friend, I will seek continual renewal through spiritual exercises, spiritual gifts, and acts of service."

This Covenant owes a lot to my study of the great devotional masters. Actually, that shouldn't surprise us since they were all seeking to experience basic Christianity—"Christianity writ plain"—as William Penn put it.

So I hope all Christians will see a lot they can identify with in Renovaré. Besides, people are hungry for a living
(Continued on page 17)



Thanks, Lord, for Closed Doors



BY LON FENDALL

OPEN doors are wonderful things. They permit us to enter a building and enjoy the interesting things it might contain—a pleasant lunch with a friend, an unhurried stroll through an art exhibit, a first day in kindergarten. The excitement of open doors makes them a good symbol for opportunities of service. The Apostle Paul used this expression several times, e.g., in 1 Corinthians 16:9 he declared his intention to remain in Ephesus, where “a great door for effective work has opened to me.”

But doors are not always open. Sometimes they're closed and even locked. We've all had the unpleasant experience of arriving at a bank or department store just as the door was being locked. Unless the employees were unusually friendly, we didn't get to enter and take care of our business. An open door became a closed door and we had to adjust our plans.

The spiritual symbolism of open doors has its counterpart in opportunities closed to us. Some countries have closed their doors to missionary work, a devastating thing for those who had responded to the call to serve there, learned the language, and had begun their work. The selection of a person to fill a position in a Christian organization involves opening a door to one person, but closing that door to a number of others. Sometimes that's painful for those who had felt attracted, or even called, to the work for which they were not selected.

Some doors are closed to us as a consequence of disobedience and unfaithfulness. Imagine how difficult it must have been to Moses to be told that he could not enter the Promised Land because he had been impatient with God in striking the rock at Kadesh and in other ways had not fully obeyed the Lord. The door he had struggled for so long to enter was closed to him. God certainly did not turn away from Moses, but firmly closed the door as an unavoidable consequence of his disobedience.

Apparently some closed doors can be attributed to Satan's interference. Paul wrote to the believers in Thessalonica that he had tried to visit them many times, but Satan had prevented it, had closed the door on him. Was Paul just not praying enough, was he giving excuses for just not making the effort to get there? If God had wanted Paul to go see the Thessalonian believers, wouldn't it have been possible? Yes and no. Certainly God is more powerful than Satan, but the Scripture makes it very clear that Satan is able to do a great deal to mess up our lives and our plans. He's an accomplished door shutter.

Some closed doors seem to be unfair or unfortunate at the time, but later, maybe years later, we are able to see a sovereign God at work, preventing what might have been a negative experience. Some have been crushed when their boyfriend or girlfriend, or even fiancée, broke up with them. Nothing about the experience seemed positive at the time,

but later they have thanked the Lord for the closed door, blocking them from unhappy experiences and relationships.

Finally, there are some closed doors that never do make sense, no matter how long we wait. A good many of the doors closed to missionaries simply cannot be seen in a positive light, even though in time we accept the circumstances and pray for God to do His work in those places without missionaries. These closed doors are tragic, in the sense that they cannot be explained in human terms. They can be accepted, but not understood.

THE APOSTLE John was given these words for the church in Philadelphia: “These are the words of him who is holy and true, who holds the key of David. What he opens, no one can shut; and what he shuts, no one can open.” (Revelation 3:7) If you arrive at the bank at 5:01 p.m. to find the doors shut, you might be able to kick them open. I wouldn't advise it, though. But God's closed doors remain closed. Sometimes we see why and say, “Thank You, Lord, for sparing me from something I wanted, but shouldn't have.”

It's the times we can't see the reasons that we also need to affirm God's goodness and pray, “Lord, I don't understand. I may never understand. But I know You are good and I know You love me very much. Deliver me from the need to explain everything. May my love for You not be conditioned on being able to see that things are always logical and fair.” **EF**

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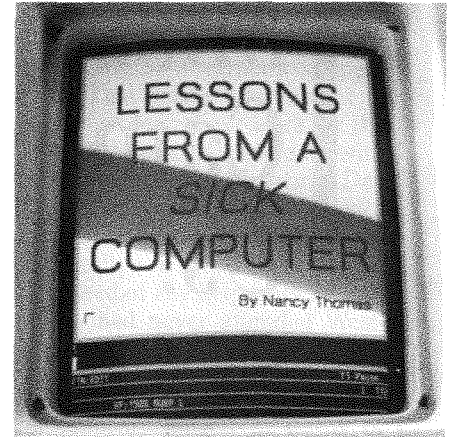
COVER: Incorporating different emphases and gifts into our own faith experience can bring refreshing renewal. Richard Foster explains in an interview on page 2.
(Art by Wes Cropper)



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Our Mission Field Came to Us!

Mexico



BY JOHN PIERCE

IT WAS never anticipated in any way. No committee meeting was held to initiate it, no money allocated to fund it. And, almost as quickly as it had started, it was over.

It was the Mexican ministry in which my wife, Karen, and I, supported by many of our fellow believers at Westgate Friends Church, engaged throughout much of 1987 and 1988. Westgate, located in Columbus, Ohio, would seem to be an unlikely place for a ministry among Hispanics. Columbus is, after all, a long way from Mexico and even from more identifiably Hispanic areas such as Texas and California. But, in God's providence and in His timing, the ministry did indeed take place in that unlikely setting.

The Mexican mission began one Sunday in February of 1987 when two young men, Zenón and Juan, attended the evening service at Westgate. Presiding Elder Lloyd Clark, remembering that I had once been a Spanish teacher, wasted no time in putting them in touch with me. Were they transients who needed a handout? Refugees in need of sanctuary? No, nothing so dramatic. It turned out that they were construction workers who had been brought north from Texas, where construction work had been drying up. They wanted nothing more than a place to worship. The two men accepted my invitation to return next Sunday morning for church school and worship.

The impetus for their initial visit clearly lay with Zenón, a Christian of only three years, but strong in his zeal for the Lord and his desire to be among God's people. The language barrier seemed to him to be

a small matter compared with the joy of being able to worship God in the company of other believers.

Juan soon lost interest, but Zenón kept coming faithfully. Karen and I began inviting him to our home and spending more time with him. It was not difficult to love this gentle-spirited young man who spoke so freely of his trust in the Lord's leading and protection and of his great desire to devote time to God. He very much appreciated the folks at Westgate, a number of whom—language difficulties notwithstanding—also opened their hearts and homes to him. Zenón, parentless, came to consider Karen and me as his *padres* (parents). Karen and I, childless, came to consider him as our *hijo* (son).

UNLIKE other Mexicans, Zenón was here on a passport due to expire in June of that year. Though he would have preferred to stay in Columbus, he came to realize that there was no legal way of doing so. With many tears in his eyes, he accepted this as God's will for his life, and made plans to return to his home and middle-class family in Tampico, Mexico. We still keep in touch, and in each letter he writes of how we are united spiritually though separated physically. We want very much to see him again and to meet in person his new bride of December 15, 1988, Patricia.

But let's back up to early 1987 when we had begun meeting and becoming involved with more of Zenón's coworkers, all Mexicans transplanted from Texas. Two facts became discernible: 1. Most were not professing Christians (nor even, for that matter, had they been even nomi-

nal Roman Catholics in their own country, where that religion predominates); 2. Nearly all were illegals, living and working in the U.S. without proper authorization.

Yet here was an almost unparalleled opportunity, a mission field at our doorstep. Karen and I, though feeling an intense interest in missions, had never taken any training for missionary work. And yet Karen, in particular, sensed God's call quite clearly: These men were here and we must help and work with them. This situation caused us to examine our beliefs. Clichés so easily mouthed before must now become reality in our lives or be forever discarded.

So we endeavored to minister to the needs of the Mexicans, both material and spiritual. Even before Zenón's departure, they had begun attending Sunday school and worship services with him and us. To our delight, they continued even afterward. Members of Westgate Friends welcomed the men warmly. Some, as they were able, assisted us in various ways in our work. Two generous members purchased Spanish-language Bibles for them.

Perhaps not surprisingly, material needs came to take precedence. These men faced adjustment to a life here in Columbus that at times was vastly different from that experienced in Texas, where Mexicans are plentiful and the Spanish language is used constantly. Thus, "Mr. John" and "Miss Karen" (as Zenón had dubbed us) came to be relied on more and more extensively for help. For, as one of the men said, "Now I'm *really* in a foreign country."

Juventino, 17, was one who sorely needed our help. Shortly after his arrival in Columbus in March of 1987, he was seriously injured in a fall from the chimney of a house under construction. When his Mexican-American boss refused to provide for Juventino's needs after the surgery or to pay the medical bills, he contacted us, and we became involved in a very extensive effort to get justice done for him. Though none of the others had any concerns or needs as great as Juventino's, we worked with all who would allow us to do so. Sometimes that meant offering advice (which might subsequently be ignored), and sometimes it meant simply being available as a friend.

It also meant an extensive time commitment on our part, and yet we gave that time, in the Lord's power, in a way we might never have been able to do otherwise. We did not pursue a course of aggressive evangelism, believing instead that first they must see Jesus in our lives. This was particularly true in Karen's case, since she did not speak Spanish. It was, however, her gift of helps that spotted the needs and arranged to meet those needs. In the spiritual realm, we prayed with them at their apartment (which, with the help of folks from Westgate, we supplied with furniture), before they took trips back to Texas, and at picnics and meals in our home. (There were, you see, some purely fun times included!)

But I recall one evening when we awaited the arrival of one of the young men. New immigration legislation had been passed in the interim, and now some of the men had an opportunity to legalize their status in our country. This, too, involved some assistance from us. In some cases, it meant trips back to Texas to secure records and get papers notarized.

ONE MAN, scheduled to visit us on the evening before his departure, in order to get information on car insurance, was more than two hours late. Was this typical Latin inattention to time? No, for despite all the cultural differences and difficulties—which at times were enormous—these men had learned that North Americans live by the clock, and had adjusted their lives accordingly. The answer was more gratifying, for it turned out that our friend had picked up his Bible and read through the entire book of Genesis. He arrived red-eyed, apologetic, and full of questions. The questions I endeavored to answer, in the process explaining the Gospel in Spanish for the first time. At the end of another hour or so, I was convinced that he was ready to make a commitment to Christ. Yet he said that he was not ready, and I, disappointed, allowed the conversation to turn to the

more mundane matter of car insurance. He decided against *that*, too.

By November of 1987, I felt the need for a change in approach. From the beginning, I had realized that their attendance in the worship services would provide only minimal benefits. The songs were unfamiliar, though they certainly made

Let us not fail
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an effort to sing along. The open worship was probably unintelligible for them. As for the messages given by Pastor Randy Neiswanger, my best recourse seemed to be to write out translations of the major points as the sermons were being delivered. On occasion, I was able to secure Randy's notes in advance and type up a translation.

The Ambassadors Sunday School had been a little easier to handle, since I was the teacher and could easily pause every few minutes to summarize the salient points in Spanish. And yet this was hardly an ideal learning situation for them, for though the members were very accepting of them, the discussions were deep and far-ranging. I had always conducted the class as more of a discussion group rather than a lecture-oriented situation, and even English-speaking Christians at times found the content to be much too deep. So it seemed best for me to devote my time to a Bible study, in Spanish, specifically for these young men. They seemed agreeable, and the class members "released" me for this service.

But it was not to be, for at about that time, the Mexicans stopped attending Westgate. Some were sent out of the city to work; others relocated in different parts of Columbus itself, and the remainder seemed to have lost interest.

This was not to end our involvement with the Mexicans. That would continue, on and off, for at least another year, due mostly to Juventino's workmen's compensation case. That matter's settlement in late 1988 seemed to end our work for the time being. Our last contact to date with any of these men came on Christmas Day when one of them, Lalo, stopped by with Christmas greetings and warm embraces for us. Ironically enough, Lalo had been one least in need of any help from us, and the one who had never attended Westgate.

WAS THE Mexican ministry a failure? Judged in terms of converts, it would certainly seem so. Left to myself, I was inclined to treat it as less than successful. But Karen has reminded me that those who plant do not always water or harvest. "Our work was not in vain," she claims. "God asked us to respond to His call and we did."

And so we would urge you to pray: 1. for these young Mexicans, and for whoever will provide them with the next step in their spiritual journeys; and 2. for other foreigners among us in our land. Evangelical Friends have a glorious history of foreign missionary service. Let us not fail to see that changing times have brought the foreign mission field right into our own back yards—a statement that proved *literally* true for us! We didn't even have to leave home in order to minister cross-culturally.

Would we do such work again? Yes! And why? One of our favorite songs says it best in its title: "People Need the Lord." That song has been translated into Spanish, incidentally, and translated back into English it says, "They have to know, Of the love of God . . ." Indeed, they do need to know of God's love and of the forgiveness of sins. They must see God at work in our lives in spite of language and cultural barriers.

And as we are reminded in Leviticus 19:33, 34 (NIV): "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself . . ." And share the Gospel with him! They have to know! **EF**

John Pierce is a teacher of the developmentally handicapped at Groveport-Madison High School near Columbus, Ohio, and a member of Westgate Friends Church.



A Refugee Ministry a Decade Later

BY ELAINE CRONK

WHAT in the world are we going to do, Lord? They're arriving Wednesday, and we don't have any place for them to live." I desperately prayed in my heart as I looked up after reading the card. It was a Monday morning, December 18, 1979, and we had just returned from a trip the night before and were looking over our mail.

Some months before, our church in Talent, Oregon, had decided that we would agree to help a third Vietnamese refugee family to settle in the U.S. The Missionary Committee, of which I was chairman, was responsible to find

housing and to help them adjust to their new life. It had been a faith challenge when we were considering which family we would choose to sponsor. Should we choose a large family or should we choose a small family as we had done before? We had already seen the way God supplied all of our needs with the other two families. *Every* need—from housing to completely furnishing and equipping a house for one family and an apartment for the other—had been liberally supplied. If God could do it for a small family, we believed He could

do the same with a large one. So, instead of a family of four or six members as we had previously helped, we decided to take the ten-member family this time.

The records showed that they were completely different from the other two in that they were rural people with very little education, while the others had been teachers and city workers. Our "family" had been living in a refugee camp in Malaysia for some months and had a new baby. In fact, their coming had been delayed a month so that the baby would be better able to travel.

Our "family" included the father, who had worked for the U.S. Army as a tractor driver several years before, his wife, his younger brother who had been in the army, his wife's sister, a beautiful teenager, her brother, also a teenager who had the fingers on his right hand blown off by a mortar shell, and their own family of five young children.

Now, the World Relief Refugee Service was telling us that our family was going to be here immediately. Our earlier efforts at locating a house had failed because of the housing shortage in this

area, so now we must find temporary living quarters for them until we could locate a house. I got a newspaper and checked the Apartments For Rent section, then called Grace Smith to go with me to see a couple of them that afternoon. The ones we saw just didn't seem to be right.

The next morning Grace called me to say that Dave Russell had heard of a house that might be for rent in the nearby town of Phoenix, Oregon. So we went to Phoenix and talked to the owner. The house, located next to his service station-market, was dirty and badly smoke-damaged from a fire. It looked simply awful! Could this house-owner have it ready in a couple of days? Old cars moved? Junk hauled off? Yes, he assured us, he could, and he tried.

Wednesday we received a phone call that the plane flight our "family" was to take was canceled and would not be coming today. They would let us know when.

We learned that the man who had agreed to clean up the rental had to quit before the job was done, so it turned out that if we wanted the job done in time we would need to do it ourselves. The painting had been finished, for which we were glad, but the floors and cupboards needed to be scrubbed and more junk hauled off. Some of the church people came, and we washed woodwork, windows, and cupboards, scrubbed floors, hung curtains, hauled in furniture, borrowed beds and made them, and made everything ready.

Friday evening we got word that our family had lost their reservations from Portland to Medford because of the cancellation of their flight out of Malaysia. A priest had observed our Vietnamese family in the airport waiting room and correctly surmised they were refugees. He befriended them, found that the plane that they were on had been too late for them to make connections with the plane coming to Medford. He

was unable to secure a flight for them until the next morning, so he arranged for their evening meal, overnight lodging, and breakfast. The crowning act of goodwill and kindness was that he sent two Vietnamese men to drive them in the Catholic Charities van to Phoenix, some 400 miles.

How wonderfully God worked! He put it into our hearts to ask for a large family. Then He gave us a house when we needed it, although there was a severe housing shortage at that time. He moved the hearts of people to loan or give needed household furnishings. It was His delay that kept our family from coming until we could be ready, and then brought them to us through the ministry of Catholic Charities.

As there was little the family needed in getting settled, we immediately began taking them to the various offices to which they must go in order for them to qualify for Social Security. These included a

doctor's office for the injured young man. The people in all of these offices were especially kind and helpful in every way. Also our "family" must go to English classes, they must be looking for jobs, the children must be in school, they must learn to shop for groceries, and they must also have transportation to all of these places. Church people and the public bus took care of the latter.

This is a depressed area and finding jobs for non-English speaking people was very difficult. Mr. Chau and his brother Leo (Lay-o) were able to find several short-term jobs, but finally learned of the possibility of work in the San Jose, California, area and moved there. Mr. Chau and Leo learned to do welding and found good jobs.

During this period my husband and I traveled through their area on our way home from a trip and stopped for a visit. What a pleasant surprise! Mrs. Chau-Phuong—was a new person! Before

they moved, her conversation had amounted to little more than a smile, since she couldn't leave her baby to attend English language classes. The lady we met now was an energetic, happy, sparkling little person. She and her sister invited us to go with them to the store to buy us a little gift, and *she* drove the car—like a veteran. Here she was, able now to do more than just smile, able now to be a hostess. She had blossomed like a little flower.

Some time later we learned that Mr. Chau and another man had formed a partnership and had begun to do commercial fishing.

Soon after that the family came to Talent to visit some of the church people. The mother told me that the children had been attending a Baptist church and that the older boys, now junior high age, had been baptized into the church. I learned that the boys had truly given their hearts to the Lord, a real cause for rejoicing. The change in the older boy was evident—his countenance was changed, lightened, his expression no longer dark and distant.

We had prayed for God's will in the selection of each family we sponsored and had trusted that He had sent us the right families. He gave us good ones each time. This last fall the Lord put it on my heart that I should remind these people that it was He, and not we, who brought them to this country. I felt I must do this, especially because one family has never failed to send us Christmas gifts and to telephone several times a year. They *must* realize that it was the *Lord* who brought them here. We continue to pray for our "families" that God will help them to believe in and receive Him, and, for those who know Him, to walk with Him. EF

Elaine Cronk is a member of Talent, Oregon, Friends Church and is shown in the photos with her husband and the Vietnamese refugee family they helped.



*She had
blossomed
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flower.*



Rewarding Ministries to the Elderly

By JACK WILLCUTS

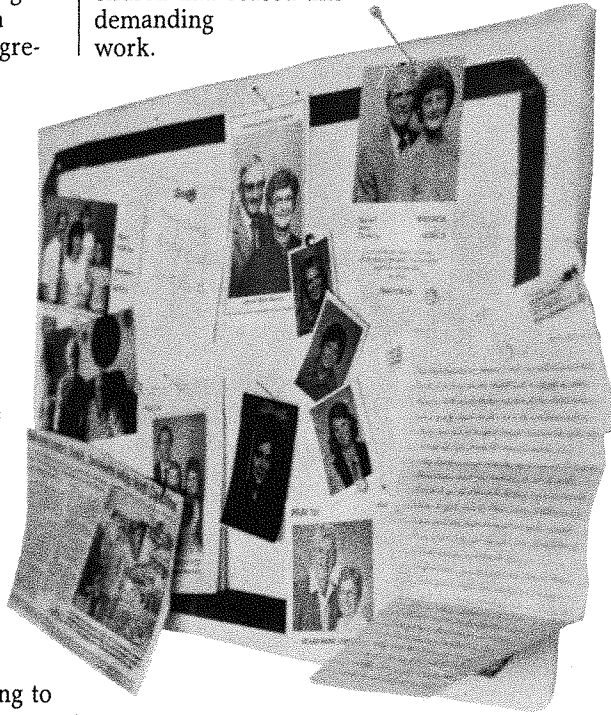
SHE IS 92, and she declares to me, "I have never been in the hospital in my life, and I take no medicines, not a single pill!" She says this several times during my rather brief pastoral call. And it is true!

Mary (not her real name) lives in a comfortable, clean, cheerful single room apartment in one of Portland's nicer and less expensive Christian-owned and managed homes for the aging. Along with two other wonderful Christian older women of our Reedwood congregation living in this home, Mary eagerly anticipates pastoral visits, comes to the church when someone brings her, participates in every worship, prayer meeting, Bible study, or chapel service offered in the home. She has her own selected congregation up and down the halls, and in the dining room, praying with and for any number of her neighbors, whether they welcome it or not. She inspires and sometimes wears the chaplain with her constant witnessing and exuberant volunteerism.

Mary is only one of about 35 elderly of our local congregation who are unable due to physical limitations to be in worship regularly or otherwise involved. Reedwood Friends, like many Friends churches, is attempting to provide pastoral care for these dear people. My wife and I, though in retirement ourselves, are pleased to be a part of this ministry on a part-time basis. In addition to the pastoral calling, we organize three Sunday worship services in local care centers and nursing homes, involving 25 or so from the Reedwood congregation who serve as leaders for these services. More than 50 elderly people attend these worship services each week.

There is a clear scriptural mandate for such ministry: "...look after orphans

and widows in their distress." (James 1:27) One can assume that loneliness, fears, and concerns might fall into this "distress" category. While one would not consider this to be a "church growth" technique, family members and institutional staff people are often favorably drawn toward a church that cares. Unfortunately, a pastor of another denomination indicated that his church had ceased this demanding work.



"We did it for a couple of years and didn't see that our church grew a bit as a result, so we stopped."

Such a ministry IS demanding, but also rewarding. One hears, over and over, the same stories, the same concerns, the same laments. Being a genuine, loving listener takes patience and time. One dear lady, 92 years of age, when I was leaving exclaimed, "Oh, when you come it just seems that we are the same age." Well, that was several years ago and I am now 67. But that too

is relative. George Fox was 67 when he died, but Winston Churchill was first named Prime Minister when he was 67. The average mortality age, due to medical advances, is extended year by year in our country and in our churches as well. A well-planned, well-designed, and competent ministry addressing a growing number of elderly people is one of the challenges of the church today.

"What can I DO?" Mary, my friend from the nursing home, pleads for some outlet of service, forgetting her age limitations. "You can pray, Mary. Pray for your granddaughter and family on the mission field. Pray for all our missionaries, for our college, for our church. Pray for the pastors..." So we developed a daily schedule, provided her with all kinds of specific needs, requests, and people. A tiny bulletin board on her wall is filled with pictures, places, and persons she can remember making her "one of the most valuable persons in our church."

And she CAN pray. She prays with fervency, faith, and earnestness. One day I was leaving her room, after a most uplifting time of prayer together, and she walked slowly with me down the hallway. Suddenly she exclaimed, "Oh, it is so good to have you come like this. Why

don't we have prayer together?" "Mary," I remind her, "we just did." "Oh, of course, yes, we did," she remembered, embarrassed about her lapse of memory. "But you know," she remarks, "that is something I CAN do, isn't it? Praying, I mean."

Yes. Perhaps this third- or fourth-age group in our churches and yearly meetings is OUR greatest spiritual resource. ■

The Elders' Call

BY JOHN STUART

FORTUNATE is the congregation that has a "sense of community" fostering cooperation among all the members, dedicated to "lifting up" one another. This is especially important between a pastor, pastoral staff, and the elders. Genuine, spirit-led cooperation should be the accepted, normal mode of operation characterizing our Friends churches.

This cooperation is not easily attained when dealing with the wide variety of interests and issues found in a growing church. Elders must remain sensitive to the emotional and spiritual needs of the pastor and staff, as well as the members, if that cooperation is to continue and increase.

A central task for the elders is counseling WITH the pastoral staff, which is perhaps more difficult and demanding than the usual concept of simple cooperation. A definition of "counsel" is "mutual advising; deliberation together." It is essential the pastors and congregation be on sufficiently close terms that there is little or no problem with mutual advising and deliberation together regarding the general operation of the church. Pastors, working closely with committees and individuals, assume that communication and organization needs must be met. Of great concern for the elders of the church is the question "To whom does the pastor turn for counseling when difficult emotional or psychological issues arise?" Are there individuals in the congregation or on the pastoral staff itself with sufficient expertise or skills to provide such counseling to a pastor? Do we recognize the need, at times, for referral to outside professional help? Often we rely on a pastor for counseling anyone needing it in the congregation, but to whom does the pastor turn for personal help?

As elders we need to be sensitive to the feelings and emotions of our pastors. We must try to respond to them, not from our own preconceived ideas, but from a nurturing and supportive role. We need to take time to prayerfully and sensitively talk and listen to the pastor and to each other in trying to hear and deal with another's pain, even anger, if it exists. We need to treat our pastors as real people, with real feelings and emotions, and real needs. The following is a quote from a pastor:

to Minister to the Pastor

Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up.
Ecclesiastes 4:9-10

I feel put into a special category by the image that many people in my congregation and community try to put on me....

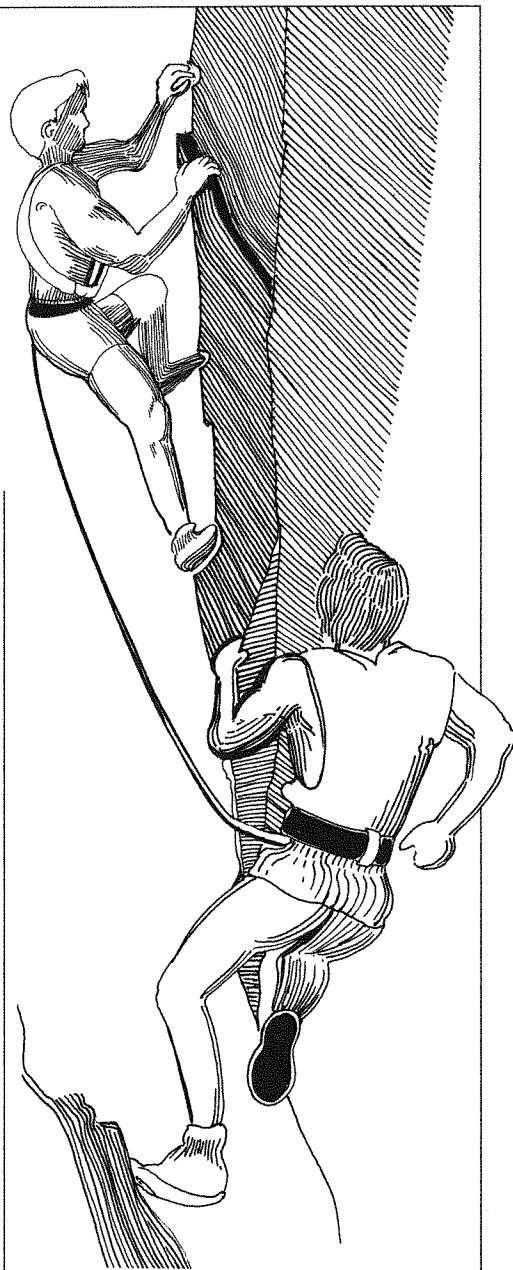
I feel both put up and put down—put on a pedestal of pseudorespect and also treated as something different, special, and not fully a person.

I feel that some people think I need special protection and deference...and that there's something of a put-down there, a way of saying we see you as weak and needing to be protected.

There must be loneliness in the ministry, particularly when dealing in those areas in which there are no preset solutions for the lives of others, and where there may be no earthly visible outcome. When there is a multiple pastoral staff, some of that loneliness may be alleviated, but it is still a potential danger.

If we are to provide some degree of helpful counseling to our pastors, we must realize that it requires sufficient (1) time, (2) skill and experience (the ability to confront and encourage), and (3) emotional stability. If we cannot provide all three in our attempts to help, we should recognize it early and attempt to find assistance.

We need to help pastors realize they are not toiling in isolation. The congregation and individuals within it are to listen and to help where possible, not simply take relationships for granted.



Within every congregation there is a tremendous potential for supportive creativity when dealing with a problem. We need to continue to foster open and candid communication with our pastors so that if needs do arise for counseling, we will recognize them. We can take the initiative to question pastors about their general well-being, help to bear any feelings of discouragement or frustrations, stand with them in attempting to deal constructively with problems, providing general (but, hopefully, not overbearing) emotional and spiritual support. Of course, we must recognize our limitations and be ready and willing to help seek assistance elsewhere as needed.

Above all, we must **PRAY FOR EACH OTHER UNTIL IT CAN BE FELT.** EF

John Stuart is an attorney in Portland, Oregon and an elder at Reedwood Friends Church.

Delayed, but Not Diverted

BY BETTY M. HOCKETT

ANNA NIXON: life spared at three years of age, accepted Christ as Savior at ten, said "yes" to God's call to missions at age 17, delayed on her way to India, determined to carry on the work to which God called her.

The fifth child of the Fern and Fannie Nixon family, Anna grew up knowing the importance of honesty, dependability, and hard work. Fannie took her children to Sunday school in the country schoolhouse whenever possible. Not until the family moved into town in Vilas, Colorado, did Anna attend services in a church building.

Beginning at age 11, she went to Sunday school and church at the Vilas Friends Church regularly. Later she fell into an on-again-off-again pattern. When Ellis and Ferne Cook arrived as pastors, they persuaded Anna to be there each week. Soon she answered God's call to mission service, about which she always said, "I could not doubt His call."

After Anna graduated from Cleveland Bible College, Ohio Yearly Meeting of Friends appointed her to their mission staff in India. Plans called for Anna to arrive in India in October 1940. The war in Europe, however, made it necessary to delay her departure until November 1941.

She had gone only as far as the Philippines when the

bombing of Pearl Harbor forced Anna to send the following message to the mission board:

Delayed, Manila!

That delay lasted three years, three months, and three days, and her telegram message later provided the title of a book she wrote about the experiences.

Anna spent the time in the Philippines inside the locked gates of Santo Tomas University, which became Santo Tomas Internment Camp. The internees soon created for themselves a routine of work, classes, religious services, and cultural events.

Although Anna kept busy, life at Santo Tomas became nearly unbearable at times. She had few of life's necessities. She, along with all the prisoners, suffered from the lack of food and privacy. The accumulation of fears and uncertainties grew as the months went on.

She daily called upon God to give her grace to endure life at the camp. Anna experienced His faithfulness continually, even when the effort to stay alive had to become the main focus of her life. She often wondered, *Will I ever get to India?*



she and others might live. As Anna left the camp, she asked God that she would never forget the meaning of John 10:10: "I have come that they might have life, and that they might have it more abundantly."

Later she wrote, "I felt that I, too, had experienced something akin to resurrection."

The delay in Manila had not dimmed Anna's determination to fulfill God's call. So after taking a few months to recuperate before going to India, she arrived there soon after Easter in 1946.

Right from the start, Anna loved the Indian people. She felt especially concerned to

As American soldiers battled to retake the Philippines from Japan in 1945, it seemed that everyone might die before they saw freedom. Then, on February 3, American troops broke through the walls and took over the camp. Final release for the prisoners came a few weeks later at Easter, making that an incredibly joyous Easter for Anna. She thought of the young men who had died so

help the boys and girls know Jesus. The mission council appointed her to take charge of the Nowgong Christian School a few months after she completed Hindi language study. She was in charge of all aspects of the school, including discipline.

ONE young man, who had been a constant source of trouble, drove an old broken-down lorry onto the playing field, disrupting an evening football game. Then he stepped out of his bus and lit a cigarette before the boys. Anna saw the situation. Although she was upset and frightened, she marched straight up to the offender and ordered him to leave.

Later Anna heard from the pastor, "That young man is furious at the way you spoke to him, Anna. You, a foreign woman, embarrassed him in front of the schoolchildren and his Hindu friends."

"But what could I do?" Anna responded. "I'm responsible for the school, and he broke the rules."

"Pray about it," said the pastor.

Anna prayed, and God showed her that although she had to keep the rules, she should have rebuked him privately. *Yes, Lord, I see it. I shall ask his forgiveness for insulting him in public,* she concluded.

Anna did so. The young man, looking both surprised and ashamed, replied, "I believe you mean it. Look, I will do anything for you. Let me know any time you need help."

Anna then had opportunity to talk with him about his behavior. Later she wrote, "It pays to be humble now and then, doesn't it? We had the best Christian Endeavor meeting tonight we've had for ages because of it."

As the village people became Christians, Anna longed for them to be able to read. "It's hard to reach people who know only about 800 words," she said. Little by little, she overcame many obstacles and established a reading program.

Anna and her Indian helpers answered invitations to give health talks and Bible teaching in the villages. "What the women enjoyed most, though," said Anna, "was to have us sing to them. They must have been starved for music." The Indian women liked to hear the same songs over and over, although sometimes Anna tired of the repetition.

She thought back to her early days in India and the visit she and Alena Calkins had had with the women of the Chaturvedi family in Kaimganj. During the missionaries' stay, someone had brought out a harmonium. "The ladies are asking for some western music," Alena had said. "Here, Anna, play something."

The fingers of Anna's right hand had moved along the keys. Her left hand worked the bellows that pumped air into the instrument. She had played two favorite hymns before one of the Indian women held out her hands for the harmonium. Anna recalled how the others had looked relieved when the Indian woman had played.

Alena had then said to Anna, "Their music doesn't have harmony. See how she's playing only one key at a time while the women all sing the melody?"

Anna remembered having laughed. "No wonder they relaxed when I quit. My harmony probably sounded to them like a wild noise."

Now, these many years later, Anna enjoyed taking the Gospel out to the country Indians, living among them in their villages. "God is a God of love," she said one day, sitting with villagers under the trees. "He suffers with you, and He understands your problems."

An Indian mother whose son had died spoke up. "How can I believe that God loves me? He has never come to me to show it even though I have had much pain and sorrow. I do not believe He loves me. He is against me!"

"Sister," said Anna in the customary way of addressing all women in India, "do you think we love you?"

"Oh, yes," the Indian woman answered quickly. "You must love me to come here this morning to comfort me in my sorrow."

"God sent us," Anna replied. "The love we're showing to you is really His love. He has put His love in our hearts for you. God wants you to see in us that He loves you and cares when you have trouble."

This idea, new to the Indian mother, brought her comfort. That day she understood more about God's love.

From education to village camps, reading classes, and Christian education, Anna moved into the work of the Evangelical Fellowship of India. "These 58 missions, groups, and churches cooperate in bringing the Gospel to all of India," she explained. Later, the number of groups who cooperated grew to more than one hundred.

AT FIRST Anna gave her time to office duties and conferences. Later she put all else aside and centered her energy on the Christian education program of EFI, which Anna and others called CEEFI.

EFI officials put Anna in charge of developing Sunday school materials for all of India. Others joined in to help adapt, write, translate, illustrate, and print the courses for children, teens, and adults. No one had ever before attempted such a tremendous Sunday school publishing project.

Anna and her assistants persevered. With God's help, they finished a complete collection of Sunday school materials that included books for teachers and books for students of all ages. Today, Sunday schools of India as well as in many African countries use these Sunday school courses, now available in at least 26 languages.

When she discovered youth workers had no materials,

Anna developed books for them to use as they taught young people. "This is another first for India," she said.

Anna taught at Union Biblical Seminary the last seven years of her missionary service. Through her Christian education classes, students from all over India, Asia, and Africa received training.

One of Anna's missionary co-workers says, "Perhaps of all Anna's great and varied contributions to the Lord's work is the legacy of vast dimensions left to the children of India." **EF**

Betty Hockett is author of the "Life-Story from Missions" series of books being published by George Fox Press. The seventh of these books written especially for children is Whistling Bombs and Bumpy Trains—the life story of Anna Nixon, and is available from George Fox Press, 600 East Third Street, Newberg, Oregon 97132 (\$3.50 plus \$1 postage and handling).

ANNA wrote books, articles, and many letters during her years in India. After retirement, she went on to write three more books, many articles, and special program materials.

Now living in Friendsview Manor in Newberg, Oregon, Anna demonstrates her interest in missions and her specific love for India. She is active in local church missions work while also maintaining regular contact with many missionaries as well as Indian friends. Another missionary friend characterizes Anna's retirement years: "I believe that as long as Anna is around, we are going to get that same output of creativity she has demonstrated for so long."

Anna Nixon may have been delayed in fulfilling God's call to missionary service, but because of her determination, she has more than made up for lost time in the years since.

Becoming a Christian And Remaining One

BY CLARE WILL CUTS

SOME years ago the Negro spiritual, "Lord, I Wanna Be a Christian 'ina' My Heart" was popular. I suspect that this is the heart cry of many people today, even some who have accepted Christ, whose sincere desire is to be a Christian, but are still confused and perplexed.

In Acts 16, there is an interesting episode dealing with the apostle's encounter with the Philippian jailor. Apparently the jailor, upon learning that the prisoners were suddenly set free following an earthquake, connected this unusual event with what he had witnessed earlier that day. In despair he cried, "Sirs, what must I do to be saved?" In other words, "I want to be a Christian."

BECOMING A CHRISTIAN.

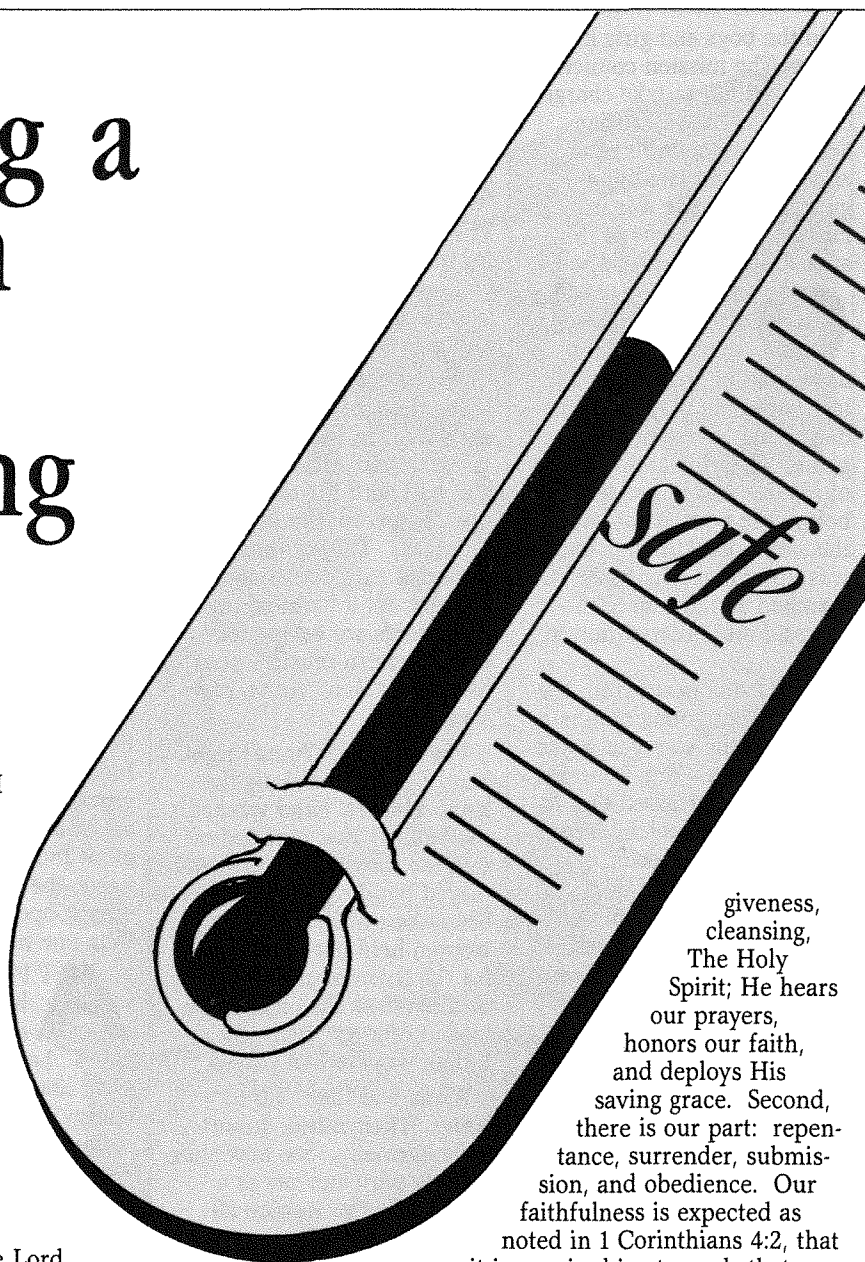
Paul was ready with a terse reply: "Believe on the Lord Jesus Christ, and you shall be saved." This counsel calls for an act of faith that involves complete trust, submission, and obedience. Of course there are some necessary steps to be taken; We must recognize our helplessness, confess our sins, and accept Christ as our Lord and Savior.

When we get ourselves and Christ in proper focus we are making real progress. We may then become members of God's family in which we experience fellowship at the highest level.

Note these words in the following Scriptures, "Now therefore you are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Ephesians 2:19 NKJ), and, "I will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty." (2 Corinthians 6:18 NKJ) Then in John 15:5, Jesus said, "I am the vine, you are the branches." Here is described a spiritual unity exclusive to the Christian faith.

LIVING AS A CHRISTIAN

Commitment demands discipline. In this relationship we are on a two-way street. First, God's part is providing redemption through the death of Christ. No person could have conceived such a plan, let alone carried it out. God promises mercy, for



givenness, cleansing, The Holy Spirit; He hears our prayers, honors our faith, and deploys His saving grace. Second, there is our part: repentance, surrender, submission, and obedience. Our faithfulness is expected as noted in 1 Corinthians 4:2, that it is required in stewards that one be found faithful. Christians should

avail themselves of the means of grace; in other words, to be blessed, we must be where the blessings are dispensed.

Any training program or business success requires discipline. Some tasks are unpleasant, but necessary. Remember, any believer still has the power of choice in various areas of life. Paul chides the Galatians, "You ran well. Who hindered you from obeying the truth?" (Galatians 5:7 NKJ) Persistence is important to the follower of Christ. "Blessed is the man who endures temptation; for when he has been proved, he will receive the crown of life which the Lord has promised to those who love him." (James 1:12) Some good counsel is found in 1 Thessalonians 5:15-22, "See that no one render evil for evil to anyone, but always pursue what is good both for yourselves and for all. Rejoice always; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good, abstain from every form of evil."

PROBLEMS CHRISTIANS FACE

New Christians may be surprised to discover there are problems in this new life.

(1) A devotional life should be pursued with vigor. Develop good habits. Read the Bible regularly, along with other good literature. Worship with other believers and select good music for your listening pleasure.

(2) There will be temptations. The purpose of temptations is to divert God's plan for our lives; to lead us astray. Who is the tempter? The Bible calls him Satan, the devil, the prince of the power of the air, a deceiver. He often appears as an angel of light, probably even attends the worship service. Then he sometimes uses scare tactics as "a roaring lion." There is comfort in knowing that God is aware of our temptations. I have been strengthened many times by reading 1 Corinthians 10:13, "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make a way of escape, that you may be able to bear it."

The admonition of James can be helpful, "Resist the devil and he will flee from you. Draw near to God and He will draw near to you." (James 4:7, 8)

(3) Another problem the Christian faces is in determining the will of God in a given situation. There is an assuring word from Psalm 23:3, "He leads me in the paths of righteousness," and Psalm 37:23, "The steps of a good man are ordered by the Lord." To know God's will we should pray and seek the counsel of other Christians. When faced with a dilemma in this regard, ask the following: Is it right? Is it reasonable? Is it providential? Is it scriptural? And, how do you feel after you pray about it? We are often exhorted in the Bible to "wait on the Lord."

(4) Poor health is frequently difficult for the believer even though there is a strong desire to be a Christian in all areas of life. We need not be defeated at this point, remember "it rains on the just and the unjust." Sickness may be a result of our carelessness, but not necessarily, of course. It is simply one result of "the fall" (of Adam in the Garden of Eden).

Let me share a personal testimony. I am not blind, although I wear glasses, nor totally deaf, thanks to a hearing aid. I do not need mechanical assistance to walk, but I have experienced the trauma of hearing my doctor say, "You have cancer which must be surgically removed." When asked, "When shall we do it?" my reply was, "If it is that serious, let's do it yesterday!" As a result of the operation I now have a colostomy requiring attention several times a day and I am painfully aware that this will be my condition for life.

While still in the hospital after surgery, I was seeking some comfort from the Lord and God's Word. My attention was drawn to Paul's experience with his "thorn in the flesh" as recorded in 2 Corinthians 12:7-10. He prayed three times for the Lord to remove it, but this was God's answer, "My grace is sufficient for you, for my strength is made perfect in weakness." Then follows Paul's victorious testimony, "Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me." (NKJ) In my judgment, the apostle entered into a new dimension of victory at that moment. When I finally turned my own problem over to God and ACCEPTED it, the Lord was released to minister to me, making it possible to cope without resentment.

Annie Flint Johnson's well-known and beautiful thoughts have been reassuring to me;

"God hath not promised skies always blue,
Flowerstrewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love." EF

Clare Willcuts has served as pastor in Mid-America and Northwest yearly meetings and is currently the chaplain of Sunnyridge Manor in Nampa, Idaho.



FRIENDS WRITE

Dear Lord God,

Please read this with love and patience. You know whether I have cause for my hurt and concern. You know I was born into a Quaker family and had parents of great integrity and total devotion to you.

Lord, the thing that is troubling me tonight is that the Friends Church that I have worked in all my life and love so much has embraced forms of worship from other denominations that are foreign to what I thought Friends stand for, to the point I dread going to church on Sunday. I find myself thinking how nice it would be to worship under the stars as some claim they do. You know this kind of thinking is foreign to me, but it sure is getting attractive.

You know, Lord, if my personality were such that I would fit in, I would be in some other church. I wouldn't have tried to make all my Quaker friends over. Lord, is it right for them to insist on doing this to me? You know that many of our churches are having problems with this kind of division.

Lord Jesus, we are spending so much time in choruses. They tell me this is to build an attitude of worship. I sure am confused. I sure thought I had been worshiping all my life when I came to Sunday morning service.

Lord, I sure pity the preacher. He works all week on Your message and by the time he gets to speak he might have 10 minutes and woe to him if he runs over!

Lord, I think there are a lot more of us out here than people want to admit and will never come to know you because there is no 'Friends church' to meet their need. In our efforts to be all things to all people we have made ourselves unsatisfactory to everyone.

ART PERISHO
Talent, Oregon

To Read, or Not to Read

I was just reading the November issue of EVANGELICAL FRIEND and noticed on page 13 a recommendation to read Madeleine L'Engle's books. Having read *A Wrinkle in Time* myself, I have a problem with encouraging people to read her books without a word of caution. She

writes wonderful stories containing thought-provoking situations and ideas designed to build character in her readers. Unfortunately, she promotes "New Age" thinking.

I have enclosed a copy of a couple pages from *A Wrinkle in Time*. You can decide for yourself if you really want to encourage your readers to read this sort of material.

MARK STEELE
Silverton, Oregon

Editors' Response:

I agree with Mark Steele that we need to be wary in accepting any work of human authorship, recognizing that not all writers write for our good, and even those who intend good may make mistakes. Certainly, Madeleine L'Engle's works are not exceptions.

However, to say that she "promotes 'New Age' thinking" seems unfair to me. *A Wrinkle in Time* was published in 1962, before the general influx into our culture of the components of New Age thinking as I understand them and well before any such movement achieved enough adherents to be given a name.

L'Engle also unabashedly identifies herself as a Christian artist, acknowledging her doubts, but also affirming her decision to believe in the Trinity, the Incarnation, and the Resurrection, as in *The Irrational Season* (New York: The Seabury Press, 1977):

Jesus of Nazareth was wholly man as well as wholly God. He did die. For our sakes he suffered everything we suffer, even doubt. And then he broke the powers of death and returned briefly to quite a few people . . . (113)

Even in *A Wrinkle in Time*, L'Engle vividly portrays imprisoning, essentially destructive spiritual evil as battling with good and her human characters as having to choose between the two. She affirms that all truth is God's and is good and that truth is a weapon against evil.

Her use of symbols to depict good and evil can be misinterpreted if one is determined to do so. However, as Mark Steele says, these are "wonderful stories containing thought-provoking situations and ideas designed to build character in her readers."

REBECCA ANKENY
Assistant Editor, EVANGELICAL FRIEND

More Applause

My reason for writing is to thank you for your editorial, "To Clap or Not to Clap". Clynton and I share your sentiments! I find it distracting when, after a moving solo, my reflective soul searching

is shattered by the noise of applause. I've been somewhere in the heavenlies and suddenly am brought abruptly down to earth. On the other hand there have been times, following a wonderful praise anthem, when spontaneous applause seems the best method of expressing feelings of exaltation. You said it beautifully.

Maybe the editorial will open up opportunities to discuss this subject in some of our churches.

MARJORIE CRISMAN
Hayden Lake, Idaho

THREE cheers for the March issue of EF! Not only did it arrive on time, but it contained some writing worth cheering about.

Cheer number one is for Lon Fendall's editorial "To Clap or Not to Clap." It would have been very easy to come down firmly on one side or the other in this difficult area, but you steered a sane middle course. Incidentally, I suspect that it is not just we "quiet" Quakers who wrestle with this problem. Back in the 1970s, I once heard a Methodist minister ask the congregation to cease further applause. On the other hand, I heard another Methodist minister state that "perhaps applause is the modern way of saying 'Amen.'"

Cheer number two goes to David Jaquith's "A Worship-Feast of Silence & Sharing." I second his call for times of silence in our worship, always (it is to be hoped) under the leading of the Holy Spirit. I happen to believe that, given the opportunity, the Lord can speak to worshipers through just about any legitimate medium, including the High Mass, the freewheeling charismatic service, and the silent time. I'd like to give Him the chance to speak to us through the silence and beyond.

The third cheer is for Nancy Thomas's "Friends Distinctives and the Coming Revival." The problem is one of finding the proper balance, which avoids the exclusivist extremes. Nancy has said here exactly what needed to be said.

Did I say "three cheers"? Well, let's make it five. Cheer number four should go to Stan Thornburg's humorous "I Hate to Admit It, But . . ." and let's have a fifth cheer for everything else in the issue, too. It was all profitable reading.

JOHN G. PIERCE
Columbus, Ohio

I REJOICED (but didn't applaud) when I read "To Clap or Not to Clap" in the March issue of the EVANGELICAL FRIEND. I've been blessed with a pastor who has taken the time to explain cor-

porate worship in theatrical terms as follows:

The congregation is not the audience, but rather our Lord is the audience. How privileged we are that He desires to listen!

The people behind the altar are not the performers, but all who come to worship are the performers. Each of us has an important role and should be focused on worshipping our Lord to his or her utmost.

When I first heard this explanation I was surprised, and my own attitude toward worship has changed because of it. As one who received the Lord Jesus Christ as my Savior only a few years ago, I found it easy to fall into a false conception that I was part of the audience, not part of the "performance." This was the role I was used to playing in the secular world.

As evangelical believers, one of our greatest desires is to have new believers or even unbelievers present in our worship services. Are we not "causing our brother to stumble" with the applause, even if we are applauding the Lord in our own hearts?

DAVID BRADSHAW
Canton, Ohio

To Stand or Remain Seated

LON Fendall's article "To Clap or Not to Clap" in the March EVANGELICAL FRIEND, struck an area that I have wondered about too. I'm very uncomfortable with the increase in clapping at church and college chapel gatherings. But there seems to be another step to this progression of showing our appreciation to performers or honorees. It is the standing ovation. It seems that clapping is not enough anymore—now everyone gets a standing ovation. It seems to me that this practice would make George Fox shudder since he suffered persecution for not taking his hat off even to royalty. Saying we're "giving God a hand" seems a rather thinly veiled rationalization for current society practices creeping into our worship practices. If you see me sitting during a standing ovation, know that I am no less appreciative of the ministry than those standing, but I choose not to follow the crowd in this type of expression. Anyone care to join me?

CAROLYN STAPLES
Newberg, Oregon

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

A NEW MINISTRY OF SPIRITUAL RENEWAL

(Continued from page 3)

faith, and each denominational family has a lot to offer the others if they are willing to share what God is teaching them.

If I were to go looking for something that resembles Renovaré today, where would you send me?

While many good things are happening today, frankly, there is nothing on the contemporary scene quite like what we envision with Renovaré. Perhaps that shows just how badly we need this kind of thing.

There *are* historical models. The Benedictine movement, the Franciscan movement, the early Quaker movement—these are all instructive examples. The Brethren of the Common Life and the Sisters of the Common Life who gave us *The Imitation of Christ* is a good example. Or think of early Methodism with its disciplined small group experience, which was essentially a covenant fellowship. And there are many more examples.

Certainly the Taizé Community in France is a helpful modern expression, as is Sojourners in Washington, D.C.; Reba Place Fellowship in Chicago, Illinois; Habitat for Humanity in Americus, Georgia; and The Word of God Community in Ann Arbor, Michigan. But we still lack the synthesis that is needed today.

Help me understand how the idea of holding National Conferences fits with the overall concept of Renovaré.

The purpose of the larger gathering is to give vision and shape to the movement. Certainly there is an inspirational dimension to such gatherings, but we are trying to do a lot more at the National Conferences than just give people an emotional high. We hope to articulate the vision, clarify the direction, and, most of all, experience the love and power of God upon us.

When the children of Israel left Egypt, they were not a bunch of people that just happened to be going in the same direction—they were under the guiding hand of God with the cloud by day and the pillar of fire by night. And our hope is that as we gather, God will make the way as clear to us as he did to Israel. I fully expect to see God galvanize His people into a covenant fellowship that can move out in obedience to His call.

What will the first Renovaré event likely be?

Our first National Conference is scheduled for November 9-11 in Wichita, Kansas, and we are making plans for three thousand people. We will start on Thursday night and go all day Friday and Saturday, with a final celebration on Saturday

night. All of our Board leadership will be preaching and teaching, and we will have numerous workshops. Then on Sunday, because of our commitment to the Church, the leadership will be preaching in the churches throughout the area.

That will be our first national event and then April 14-16, 1990, we will have our second conference in Los Angeles.

Will people be challenged to sign the Renovaré Covenant at the National Conference in Wichita?

Absolutely! We are calling people to covenant commitment, not just an emotional high. In the summer of 1989 we hope to publish the *Renovaré Covenant Commentary* which will help people flesh out the meaning of the Covenant, and which we will give to every person who signs the Covenant. Then in January, 1990, I will issue the first quarterly *Renovaré Perspective*. This paper will interact with some issue in the culture and seek to strengthen our covenant commitment with practical helps. Again, this will be given to all who sign the Covenant.

So will most of the emphasis be on these highly visible events?

No. A lot of our focus will be on much smaller things. We have small groups already meeting that call themselves Renovaré Covenant Fellowships. They've studied the Renovaré Covenant and each group has developed spiritual disciplines tailored to their individual needs.

They meet weekly to pray for each other, strengthen each other, and encourage each other.

We are also eager to nurture retreat experiences where people can create an open, empty space for God. We want to bless and encourage all the retreat centers throughout the country. I hope Renovaré can help to fill those retreat centers.

In addition, we want to give people practical helps so that they can experience the presence of God through private retreats, perhaps with the aid of a spiritual director.

These are a few of the many things Renovaré is attempting to do that are behind the scenes but that will strengthen our spiritual foundation.

Do you have any final words for our readers?

First, let me thank you for visiting with me about Renovaré. Most magazines today—including religious ones—do not deem serious efforts at spiritual growth as “newsworthy.”

Finally, let me say to every person reading this interview that Jesus Christ wants our hearts back. He wants to pour grace and mercy into our lives. He wants to give us the gift of repentance. He wants to draw us to Himself—a freely gathered, martyr people who know in this life the life and powers of the Kingdom of God. And He wants to dwell among us as our prime sustainer and most glorious inhabitant. Renovaré is one attempt to respond to this gracious call of Christ, our ever-living Saviour, Teacher, Lord, and Friend. ☛



We are
calling
people to covenant
commitment,
not just an
emotional high.



ROCKY MT. YEARLY MEETING

RYMY Briefs

ALLEN, NEBRASKA—Roscoe and Tina Knight recently spoke at Springbank Friends about Evangelical Friends Mission. Other Rocky Mountain Yearly Meeting churches visited by the Knights included Lamar, Denver Friends, Northwest Friends, and Colorado Springs, all in Colorado.

COLORADO SPRINGS, COLORADO—Friends Bible College choir presented a concert at First Friends recently. Other churches visited by the choir included Denver and Paonia, where Marilyn Ham, wife of choir director Bob Ham, presented a sacred concert.

WOODLAND PARK, COLORADO—Summer youth camps at Quaker Ridge are planned for 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.

WOODLAND PARK, COLORADO—Howard Harmon, superintendent of Northwest Yearly Meeting, is speaker at the 33rd annual Rocky Mountain Yearly Meeting sessions June 10-15 at Quaker Ridge Camp here. The theme this year is "Strengthen with Power Through His Spirit."

Speaking at the men's and women's banquets on Saturday night will be Manuel and Brenda Chavarria. They also presented the program for Missions Emphasis Night during the sessions. The Chavarrias, along with their children, Martha and Michael, were originally from Trinity Friends in Van Wert, Ohio, and replaced Mark and Wilma Roberts on the mission field in Mexico City.

Other speakers for Yearly Meeting are Max and Kathleen Huffman and outgoing General Superintendent Jack Rea.

Major decisions scheduled for business sessions center on filling or revising the superintendent position.

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



E.F.C.- EASTERN REGION

FMC Report

The 4th Friends Ministers Conference is now history, and for the 39 who attended from Eastern Region, it was a very inspiring conference. Since gatherings of this kind occur only every four or five years, it was significant that the Denver

meeting provided a better understanding of where Friends are and what the challenge is. Gerald Teague represented EFC-ER on the Planning Committee chaired by Eugene Coffin.

Rwanda Report

The Rwanda work team traveled to Kigali, returning March 17 after spending 10 days assisting in the construction of the huge brick building that will serve as the headquarters for the Friends Church. John Grafton, who led the tour, reports that they were able to purchase a Mazda van in excellent shape with low mileage with the money donated by 50 Friends. The Thornburgs in Idaho extend a big THANK YOU for providing this vehicle, and they will put it to good use.

"The time is ripe for us to plant churches in Rwanda," said John. "There is great response by the people, and new opportunities come in every day. We have a talented group of missionaries, so let us forge ahead 'to keep the miracle growing.'"

Church News

Pastoral changes are occurring in the following Eastern Region churches: Smithfield, Canton, Deerfield, Lisbon Trinity, Winona, Wadsworth Bethany, Hughesville, Longview, Saxapahaw, Achilles, Hanover, Orange Road, Bellefontaine, Marysville, and Springfield.

* * *

"WELCOME" to Souls Haven Community Church in Delaware, Ohio, who recently voted to join EFC-ER. The church is located at 868 Marysville Road and is pastored by Dale Hummel. Area Superintendent Duane Comfort has met several times with the leaders of this church and the next step in the affiliation process is for their representatives to come

to Yearly Meeting in August and present their decision.

* * *

RECENT REVIVALS have been held in Friends churches with encouraging results. Damascus appreciated very much the ministry of The Gospelaire featuring Herschel and Esther Thornburg, John and Judy Knaupp . . . Lisbon Trinity was privileged to schedule Mark Statler, evangelist and singer. . . . Frank Carter served as guest speaker at Putnam in special services.

EFC-ER Yearly Meeting

The 177th Sessions of Yearly Meeting are scheduled to begin Saturday, July 29, with Francisco Mamani of La Paz, Bolivia, as speaker for the Missionary Banquet. The new superintendent, John Williams, Jr., will be speaking at the evening services from Sunday, July 30, through Thursday, August 3. Teens will stay at Quaker Canyon in Damascus for their program, commuting to Canton for the evening services. Stan Hinshaw coordinates the Teen Program, and Kim Preston directs the children's program.

POSITION OPENINGS

Friends United Meeting seeks qualified people to fill the positions of ADMINISTRATIVE ASSISTANT for WORLD MINISTRIES, which will be available in mid-August, and DIRECTOR OF STEWARDSHIP AND DEVELOPMENT, which will open July 1, 1989.

Applications and job descriptions are available from:

Stephen Main
Friends United Meeting
101 Quaker Hill Drive
Richmond, IN 47374.



MID-AMERICA YEARLY MEETING

Camp News

Camp Quaker Haven at Arkansas City, Kansas, held work days during April. They are preparing the campgrounds for a busy summer program, which includes three Yearly Meeting youth camps. The Senior High camp will be the first camp, June 5-10. This camp will be directed by the Youth Superintendent, Royce Frazier, Mark Hudspeth, and the Youth Executive council. Their guest speaker will be Kevin Frazier, with David Bridges in charge of the music. Junior High camp will follow June 10-14. The theme will be "Mission Possible," with Craig Davis as director. Junior camp will be held June 14-18. "Follow the Yellow Brick Road" will be the theme, with Paul Snyder as director. Special guests will be The Tin Man, The Scarecrow, The Lion, Dorothy, and The Wiz.

Pastoral Changes

Paul and Mary Shugart are retiring from Liberal Friends, Liberal, Kansas, and returning to Southern California.

John and Dawn Roach have resigned as pastors at Plano Friends Church in Dallas, Texas, and are located in Santa Fe, Texas. They will be helping in some of the churches in Texas Area and working on projects for the Home Ministries Division of the Yearly Meeting.

ACFIA Meets

The Associated Committee of Friends on Indian Affairs met at Haviland March 31-April 1. Dr. John Robinson, pastor of League City Friends Church, League City, Texas, was the keynote speaker.

New Resource Material

Two new resource products have been added to the Yearly Meeting resource library by the Family Life Division. "Successful Parenting" and "Loving Relationships" are each a six-session video series by Gary Smalley. These can be scheduled by contacting the Yearly Meeting Office.

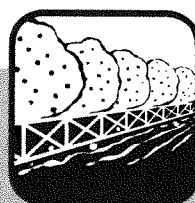
Church Dedication

Tennessee Prairie Friends had a dedication service for its new sanctuary on March 19, with Maurice Roberts Yearly Meeting Superintendent, speaking.

Dr. Bridges Leaving

Dr. Norman Bridges, executive vice-president of Friends University and former president of Friends Bible College, has been

named to the position of president of Bethel College in Indiana. This college is affiliated with the Missionary Church.



NORTHWEST YEARLY MEETING

Willcutses to Visit Friends in North Ireland Again

On June 7, Jack and Geraldine Willcuts will fly from Portland to Belfast, North Ireland, via New York Kennedy airport and Heathrow in London, for 10 days of meetings in three Friends Quarterly Meetings in North Ireland Yearly Meeting. Speaking in evening and some weekend sessions held in Grange, Portadown, and Richhill meetings on "The Relevance of Quaker Spirituality in a Violent World," the Willcutses will also spend time in homes for small group discussion and worship.

This will be a return visit as Jack and Gerry spent a week among North Ireland Friends last year while they were serving as "Friends in Residence," at Woodbrooke, in Birmingham, England, a Quaker college and study center.

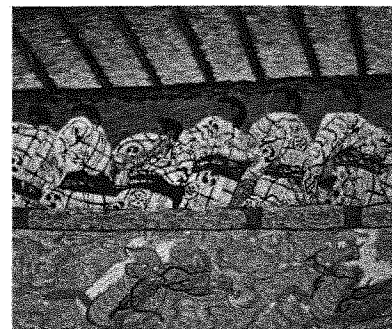
Following their time in Belfast area, they will cross by boat to England, taking a train to Manchester, then on to York for other speaking engagements, before going to London. The original purpose of this journey is to meet on the International Friends Planning Committee for the next Friends World Conference anticipated for the summer of 1991. This committee will convene for five days in

the Old Jordon Meetinghouse (the building shown in the famous painting, "The Presence in the Midst"), just north of London.

They will return in early July to resume their responsibilities on the Pastoral Team at Reedwood Friends Church, Portland, Oregon, after a brief visit with daughter, Susan Kendall and family, in Washington, D.C.

Fine Art to Be Displayed

The Northwest Yearly Meeting Fine Arts Commission presents an International Quaker Fine Art Show to be held in the beautiful new M.J. Murdock Learning Resource Center on George Fox College Campus.



Gion Festival by David Van Derveer of Southwest Yearly Meeting is just one of the paintings to be shown at NWYM International Art Show.

The dates for the show will coincide with Northwest Yearly Meeting sessions, July 22-28, 1989. Artwork will be shown by fine artists from various Quaker yearly meetings around the world as well as from our own Northwest Yearly Meeting.

The purpose of this show is to minister visually by those gifted in the visual arts, to educate and enlighten. Some artwork will be available for purchase.

Yearly Meeting Highlights

Francisco Mamani, president of Bolivian Friends Yearly Meeting, and Dr. William Vermillion,

Quaker Benevolent Society

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

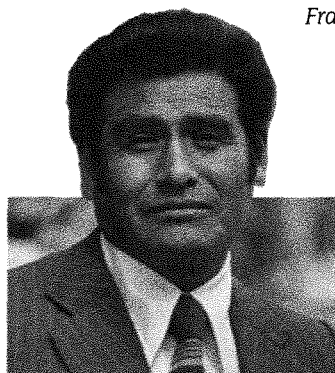
The Quaker Benevolent Society provides a channel for cooperative assistance to loved ones in time of bereavement. More than just financial assistance, QBS conveys caring and comfort to beneficiaries. Member benefits are provided through \$2.00 contributions by each member upon notification of a death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

For more information write:

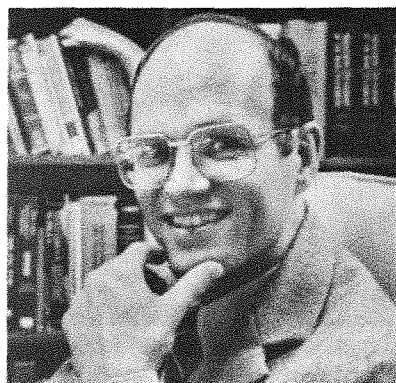
Quaker Benevolent Society • P.O. Box 247 • Newberg, OR 97132

Former lineman runs interference for poor and homeless

Francisco Mamani



professor of Biblical Literature and Counseling at Western Evangelical Seminary, will be the guest speakers for Yearly Meeting sessions, July 23-28, in Newberg, Oregon. Hal Thomas and Wayne Chapman will speak at the Men's Banquet on Saturday evening while Nancy Thomas and Bev Chapman speak at the Women's Banquet. Both couples will have just returned from the mission field in Bolivia.



Dr. William Vermillion

Camping Experiences

Northwest Yearly Meeting is situated in an area that has a wide variety of terrain and out

door beauty, from the high desert region of Central Oregon to the mountains of Idaho and the islands of Northern Washington. We also have the variety of five different campgrounds, each with their own distinctive personality.

Twin Rocks, on the Oregon Coast, is a year-round facility that boasts on 105 acres its own lake and wooded mountain to complement the rustic beach front. With a maximum capacity of 350, this campground is full all through the year and is home to six annual Friends camps.

Tilikum is a small retreat facility outside of Newberg that rests next to a man-made lake on property that was once a farm. This restful setting hosts retreats and elderhostels and a summer full of day camps under the direction of Gary Fawver, president of Christian Camping International.

Quaker Hill is nestled in the mountains of Central Idaho and can house approximately 120 in its underground lodge and retreat center on Payette Lakes. It specializes in "adventure camping" with a ropes course, backpacking, white water rafting, and various snow activities in the winter.

Twin Lakes is a small camp owned by the Friends churches of Northern Idaho. Its lake

location allows for water skiing and other outdoor activities, although it is closed during the winter.

Quaker Cove rests on Fildago Island, the first of the San Juan Islands in the Puget Sound of Washington. Inactive for a number of years, the campground is beginning to echo with the shouts of children once again as the churches in the area use it for children's camps and youth leadership retreats.

Camping is a strong and vital part of ministry in the Northwest, with over 70 years of influence on NWYM. Probably close to 1400 youth and adults enjoy one of these camps any given summer. —Bruce Bishop

OUR FRIENDS COLLEGES

Rosie Grier Speaks at Friends

Former National Football League pro-lineman, Rosie Grier, made an appearance on the campus of Friends University on May 1.

Grier, who made his name playing on the defensive line for the New York Giants and as one member of the gridiron's well-known "Fearsome Foursome" with the Los Angeles Rams, wasn't speaking on his past football accomplishments; rather he was addressing one of today's most disturbing problems: the plight of the poor in the inner city.

Grier is an active executive board member for World Impact, Incorporated, a global Christian ministry to inner cities. Grier has been associated

with World Impact for about the last five years becoming personally involved in inner-city ministry.

Grier addressed Friends University students, faculty, and staff members about his personal experiences and accomplishments working with the poor and homeless.

Mayor Bob Knight Addresses Largest Graduating Class

Friends University, Wichita, Kansas, conferred degrees upon 370 undergraduate and graduate students during commencement exercises Monday, May 15. The 1989 graduating class, addressed by Wichita's newly elected Mayor Bob Knight, is the largest in the history of the university.

Dr. Richard Felix, president of Friends University, attributes the record number of graduates to the university's "innovative and successful programs for nontraditional adult students, and a strong, undergraduate, liberal arts foundation."

Seniors Support Emily

Seniors at George Fox College have given \$1,000 to the parents of Emily Smith, a Newberg infant who underwent a liver transplant last year.

His voice breaking with emotion, Emily's father, Rawlen, accepted the check—plus two teddy bears for Emily and her older sister, Sara—at a college assembly April 19.

The gift breaks a tradition of senior classes leaving behind funds for college projects. Last year, GFC students gave the family \$632, generated from a student-organized fund raiser.

Smith said the money will go toward Emily's future medication needs. She will remain on antirejection medicine for the rest of her life.

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An inner-city ministry in Florence, Kansas

Record Graduating Class

At George Fox College, Newberg, Oregon, Saturday, April 29, a record 182 students were graduated.

Diane Sykes, a Christian ministries major from Newberg, was the college's top graduate, with a 4.0 grade average over four years, through fall semester.

Christian College Coalition President Myron Augsburg told students at the afternoon graduation ceremony to use their future places of employment as their mission fields.

As part of graduation ceremonies, Newberg resident Daisy Read, 96, was recognized for attending ceremonies 75 years after her own graduation in 1914.

FBC Provides Training in Personality Evaluation

Saturday, April 15, FBC chaplain and instructor Jack Holliday held an all-day seminar on the Taylor Johnson Temperament Analysis Psychological Test.

Mr. Holliday stated that the Taylor Johnson Test is one of the most effective psychological tests used in counseling today. It gives insight into strengths and weaknesses of a personality in a very short length of time.

Jack has been certified as instructor by Psychological Publications, Inc., of California, and has used the testing system with FBC students for several years.

Inner-city Ministry in Kansas

Five Friends Bible College, Haviland, Kansas, students worked at the World Impact Ranch near Florence, Kansas, March 20-25. The ranch is a small arm of World Impact, Inc., an inner-city ministry.

The students helped build cabins for summer camp, com-

pleting nearly two of the shelters. Inner-city youth will attend this camp from Watts, California; Newark, New Jersey; Wichita, Kansas; and other large cities.

Celebrating Commencement

The graduating class of 1989 numbered 260, which is the highest in the history of Malone College, Canton, Ohio. Diplomas were distributed by acting president Ronald Johnson, climaxing the graduation service, which featured Malone's new president-elect, Dr. E. Arthur Self, who challenged the seniors to live out their faith and to make a difference in society.

At the baccalaureate service preceding Commencement, Dr. Robert Hess was guest speaker. In recognition of his distinguished contribution most recently as general superintendent of Eastern Region Friends Churches and as college professor and missionary to India, Malone conferred upon him an honorary doctorate.

Alumni Day Honorees

Alumni who were honored at Malone's annual luncheon included E. Anna Nixon of Newberg, Oregon, graduate of the class of '39, who was named Alumnus of the Year. As a missionary she served 44 years in India, and as a writer she has authored six books, most recently *Century of Planting* and *On the Cutting Edge*, both published by Barclay Press. This honor is given each year to the alumnus chosen for distinguished service to the church, community, or country that reflects honor upon Malone College.

The Certificate of Merit was awarded to three alumni—Rolland Smith '45, Amos A. Ackerman '47, and Marion Lair '78.

QUAKER READING

from Barclay Press and
Friends United Press

The People Called Quakers

by D. Elton Trueblood

A portrait of a way of life and thought, which is an option for vital, contemporary Christians. \$9.95

The Rich Heritage of Quakerism

by Walter R. Williams, epilogue by Paul Anderson

A presentation of the courage, faith, devotion, and sacrifice displayed throughout the history of Quakerism. \$13.95

Contemporary Quaker Classics

The Eternal Promise (\$5.95) by Thomas Kelly

Prayer and Worship (\$4.95) by Douglas Steere

The Trustworthiness of Religious Experience (\$4.95)

by D. Elton Trueblood

\$15 for the set

Why Friends Are Friends

by Jack L. Willcuts

A practical examination of six Friends distinctives. \$3.95

The Journal of George Fox

Rufus M. Jones, editor

This Christian classic is George Fox's record of his life and ministry. \$10.95

Apocalypse of the Word

by Douglas Gwyn

The life and message of George Fox. \$14.95

The Power of the Lord Is Over All

The epistles of George Fox edited by T. Canby Jones. \$28.95

Barclay's Apology

edited by Dean Freiday

This modern English edition is especially helpful for the study of Quaker doctrine. \$9.95

Eight of a Kind and More than Empty Dreams

by Betty M. Hockett

A two-book set of twenty-two easy reading stories from Quaker experience, written especially for children. \$13.95 for the set

Ask for a free catalog listing other Quaker books from each of these publishers:



Barclay Press

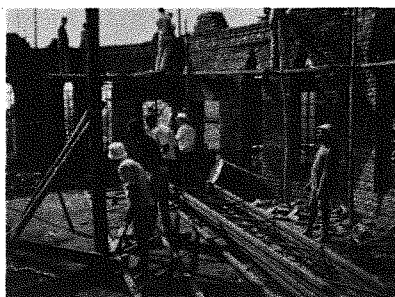
600 East Third Street
Newberg, OR 97132

Friends United Press

101 Quaker Hill Drive
Richmond, IN 47374



**OUR
FRIENDS
MISSIONARY
OUTREACH**



1989 Easter Offering

Again this year we have met and even exceeded the Easter offering goal of \$80,000 for church planting in Rwanda—to KEEP THE MIRACLE GROWING! With funds already forwarded to the EFM office, plus reports of funds given but not yet forwarded, the 1989 Easter offering total appears to be at least \$86,000; praise the Lord! After the miraculous 1988 Easter offering of almost \$116,000, it seemed we needed another miracle to reach \$80,000 in 1989. But miracles keep hap-

**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

pening! The EFA Christian Education and Missions commissions wish to express deep appreciation to all individuals and churches who gave this year; thank you for your love and sharing!

So far the yearly meeting that has contributed most in 1989 is Mid-America, with a total of over \$35,000 reported and all but four churches participating; last year MAYM gave \$32,159. The Rocky Mountain YM 1989 total, \$5,942 so far, is nearly 38 percent more than last year's. At this time, giving from Eastern Region and Northwest yearly meetings is quite a bit less.

The 1989 Easter offering will be used especially in developing a Friends center at Kidaho, an exciting new responsive and almost unchurched area a few miles from the Uganda border. Plans are to build a church on the 4½-acre plot given to Friends by the government, and to help develop the secondary school supervised by Paul Thornburg, sponsored by a local private community group. Also the Easter offering will provide funds for church planting by Friends elsewhere in Rwanda and for Fergusons' ministry. Willard Ferguson is responsible for leading Friends in Rwanda church-planting efforts.

We are happy to report good progress on construction of the church/headquarters building funded by the 1988 Easter offering; the target date for dedication of the building is September 3, but it should be in use well before then. The 15-member work group of Friends from Michigan, Ohio, and Washington that went to Rwanda in March arrived at a critical stage of construction (see photo); they were able to step in and supervise and assist in the work when mis-

sionary Gary Young had just been laid up due to ribs broken in a building accident. The 1988 Easter offering also made it possible to send the Gary Young family to Rwanda last August and provided construction tools for Gary, a missionary builder, to take with him to the field.

**OUR
FRIENDS
IN
LOCAL
CHURCHES**

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

Youth and Christian Education

Bible School came early at HAVILAND, Kansas, Friends (David Robinson) this year. On April 13-16 the Family Crusade was held, featuring the Sonshine Circus and "Pockets," the clown.

The youth of WINONA, Ohio, Friends (Greg Violi) presented a "Youth Outreach Night" program of skits, singing, and testimonies to area youth and their own church.

The first meeting of Area Singles was held at the Winona church with a chili supper April 1. Marge Landwert of Eastern Region Christian Education Board held a teaching session on the topic "Disciplining of Children in the Classroom" for all Christian Ed workers.

The BARBERTON, Ohio, Friends (Brian Cowan) Youth Fellowship held a bake sale April 15 to raise money for Summer Ministries in Georgia.

Bruce Bishop met with WOODLAND, Kamiah, Idaho (Wayne Piersall), youth in March for an evening of fellowship and devotion.

The ALLIANCE, Ohio, First Friends (Rick Sams) youth were in charge of a very special Sunday evening service including musical presentations, a play and youth pastor Ed Dick-erhoof preaching.

Dick and Nancy Wollam are teachers of a new Sunday school class. The theme is "Marriage and Family Life."

The Lenawee Christian Outreach Team of 37 high school students presented the play *Shining Lights in a Dark World* March 12 at TECUMSEH Evangelical Friends, Ohio (Sid Boyd).

John and Betty Jean Penrose of Quaker Haven joined LANGHAM CREEK, Friendswood, Texas, Friends (Jim Ratcliff) for a presentation of summer camp opportunities for youth and children.

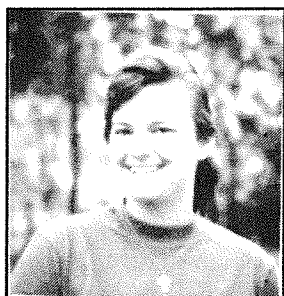
The EAST HILL, Kent, Washington, Friends (Rick Hayes) youth began the month with a Cave Adventure led by Bruce Bishop from the Yearly Meeting office. They explored caves in Southern Washington and spent time getting better acquainted as a group.

Frank Engle of NEWBERG, Oregon, Friends (Richard Sartwell) met with Christian education workers from the Puget Sound Area churches on May 6.

Spiritual Life and Growth

TRINITY Friends, Van Wert, Ohio (Duane Rice), reports that nine "Stephen Ministers" were commissioned April 16. These dedicated people have been training for six months.

"In His Steps . . . with Love" is a seven-day spiritual adventure in which WEST PARK Evangelical Friends, Cleveland, Ohio (Chris Jackson), participated. On April 9, members were asked to commit to asking "What would Jesus do?" in the contacts and relationships they would deal with in the next seven days.



QVW - Year Long opportunities in Christian service sponsored by Friends

inner city - refugee social services etc.

Quaker Volunteer Witness
101 Quaker Hill Drive
Richmond, IN 47374
(317) 962-7573

Jeff and Wendy Johnson were speakers at the women's monthly prayer breakfast at **ALLIANCE**, which was open to men also. Jeff was saved through prison ministry from a life of drugs and dealing. Wendy found Christ at a Dave Wilkerson home.

Bill Williamson shared his vision for an enlarged ministry to the families contacted through the Angel Tree Project, which he started in 1987. His dream is to have a farm and a van for this ministry.

"Growing in the Seasons of Life" was the theme for the Ladies' Spring Retreat for **WESTGATE**, Columbus, Ohio, Friends (Randy Neiswanger).

Average attendance on Wednesday evening, including Kids' Club, has been around 107. Also meeting during the same time are a Spiritual Formation Group, a Cambodian Care Group, the regular Bible study, and choir practice. A new Singles Class, taught by Selma Broadway, has begun.

RIVERTON, Kansas, Friends (Paul Snyder) reached a new attendance record of 204 on March 26.

Revivals were held in several churches. Gary Wright, Haviland, ministered to **HESPER**, Kansas, Friends (Jerry Mercer) April 7-9. Students from Friends Bible College, Butch Heaton and Andy Kyger, held meetings at **STARK**, Oklahoma (Roman Ward), and at **DERBY**, Kansas (Sheldon Cox), Friends churches. Bill and Faye Pruitt from **NORTHWEST**, Arvada, Colorado, Friends ministered to the **LAWRENCE**, Kansas, Friends (Bill Clendinning), and **LINWOOD**, Wichita, Kansas (Frank Penna), and **HAVILAND** Friends churches. **HUTCHINSON**, Kansas (Gary Getting), will have revival May 4-7 with Stan Scott, a former TV newsman who met Christ.

Forgiveness and Healing Seminars were held at **UNIVERSITY** meeting, Wichita, Kansas (Pastoral Team), with Benny Mevey as the leader.

Six **TRINITY**, Martinsville, Virginia (Terry Knighten), members completed the discipleship course and are reproducing the ministry. In March, 37 visitors worshiped with them, and eight people ranging in age from 13 to 40 were converted. Their first "Town Meeting" (an idea borrowed from Columbus **WESTGATE**) met March 28 for prayer, praise, fellowship, and vision.

The **CHRIST FELLOWSHIP**, Greensboro, North Carolina, Friends (Jack Tebbs) men enjoyed a weekend retreat March 31-April 2.

LANGHAM CREEK joined **FRIENDSWOOD**, Texas (Joe Roher), congregation to share a Sunday evening praise service with many of the contributors to the birth of West Houston's new extension church.

Friends history classes were held at **LANGHAM CREEK** for a series of six weeks in January and February. Dr. Paul Ryser

and Dr. Delbert Vaughn of the Houston Graduate School of Theology conducted the classes introducing "Friends" to this new congregation.

The **EAST HILL** men are meeting at 7:00 a.m. on Saturday mornings to share concerns and pray for their church, their neighborhood, their city, their world!

PENIEL Evangelical Friends, Onema, Virginia (Thomas Steel), report "Friend Day" was quite successful. There were 44 guests, including a family that had not been in church for 17 years and another for 20 years. Another family attends regularly as a result of Friend Day.

At **BARBERTON** Friends the "Ministry of the Holy Spirit" was the theme of the revival services April 9-12. The speaker was Duane Rice, pastor of **TRINITY** Friends, Van Wert.

Russell Libb, pastor of the Berlin Center Methodist Church, was special speaker at revival services April 2-5 at **EAST GOSHEN**, Ohio, Friends (Rod Grafton).

Community Outreach

The phones are busy at **NORTH OLMSTED**, Ohio, Friends (J. Daniel Frost) four evenings a week as volunteers reach out to the community. As of March 19, total dial-ups were 6,119.

FOWLER, Kansas, Friends (Marvin Miller) Women hosted the Annual Nursing Home Auxiliary Salad Luncheon. The theme was "Love Bears All Things."

NORTHRIDGE, Wichita, Kansas, Friends (Duane Hansen) are participating in the Mid-America Prayer Summit held in Wichita, Kansas.

EAST GOSHEN, during the month of April put out the welcome mat to all the Friends, Relatives, Associates, and Neighbors (F.R.A.N.). April 16

we targeted the Relatives. "F.R.A.N.tastic Days" is an evangelistic thrust to introduce people to the Lord Jesus Christ.

As a new church, several members in the congregation at **EAST HILL** Friends remember what it was like to be a "visitor." They have started a "Visitor Visitation" where the ladies deliver a plate of cookies or a homemade loaf of bread to the home of each visitor during the week.

Missions

Suelyn Dorsey, a college student from **PAONIA**, Colorado, Friends (Eldon Cox) reported in April about a recent mission with Youth with a Mission. She ministered to youth in Mexico and along the U.S.-Mexico border, to the Navajo people, and in urban poverty situations.

Attendees at the mission banquet at **NORTHRIDGE** were challenged to "Think Globally and Act Locally" by their guest speaker, Dr. Frank Kick. The banquet meal was prepared by the local Spanish church.

Boyd Orr and Dale Zortman from **FOWLER** went on an eight-day mission trip to Haiti with the organization "Water for Life." They were involved in construction work.

When the missionary women of Boise valley held their Spring Rally in **BOISE** Friends, Idaho (Harold Antrim), fellowship hall, FWMF president Virginia Helm spoke and gave an update on missions after a delicious salad luncheon. Ellen Morse brought special music. There was a silent auction. The proceeds went to a baby shower for the missionaries. Speaker, Sally Carrway, and daughter Krisa showed slides and spoke about the New Tribes Mission in New Guinea.

Missions Conference was May 5-7. Alice Maurer was

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with us for the Mother-Daughter Luncheon the 6th.

SPRINGBANK, Allen, Nebraska (Roger Green) raised \$182 in the special Easter offering for Rwanda.

Recent missionary speakers at **MEDFORD**, Oregon, Friends (Paul Baker) have included Steve Cadd from the Philippines, Lewis Hoskins, who spoke about China and Marie Cammack, missionary to Bolivia.

On April 1 and 2 **WOODLAND** Friends were privileged to have Ed and Marie Cammack in their meeting. They showed films of their missionary work in Peru and Bolivia.

At **LAMAR**, Colorado, Friends (Galan Burnett) Roscoe and Tina Knight presented the work of Evangelical Friends Mission.

Church Building and Improvement

BOISE Friends held an all-church work day, at which a sprinkler system was installed, lawn repaired, and windows washed.

SPRINGBANK's recent building improvements have included new mini blinds for the church basement windows.

At **DEERFIELD**, Ohio, Evangelical Friends (Wayne Evans), the term "spring cleaning" took on new meaning this year. Bonnie Furr headed up a beautification effort resulting in brightly painted walls and floors, new curtains, and overall face-lift for nearly every room in the church.

TRINITY, Martinsville, Friends have remodeled, including carpeting in the downstairs hallways and rear entrance foyer, new light fixtures, insulation, and roofing.

Paint was donated for the exterior of the **EAST HILL** Friends Church. The congregation spent several Saturdays preparing the surface, priming,

and finally painting. Many new bonds were formed as we worked side by side and enjoyed the results of our labor.

Church improvements at **FIRST FRIENDS**, Colorado Springs, Colorado (Russell Myers), have included the purchase of a new copier and a refrigerator.

Other Important Events

BOISE pastors attended the National Friends Ministers Conference at Denver. Our youth pastor, David Bridges, shepherded the flock in their absence. A Women's Bible Study on Friday mornings began studying from Philipians on "Life in Christ" and then from Ephesians on the "Christian Calling," led by Bessie Coffin. April 16 our youth presented the musical *Sur-render*, directed by Rochelle Bridges. The *Bind Us Together* musical was given April 30, Sunday morning, and also for Area Rally at Boise in the evening.

PELHAM Evangelical Friends, Fenwick, Ontario (Matthew Chesnes), women participated in the World Day of Prayer service in the North Pelham Presbyterian Church. The theme was "Lord, Teach Us to Pray" In 1990 Pelham Friends will host the service.

Easter Sunday school offering and donations from Ladies Aid, Golden Rule, and WIM will be sent to Rwanda. The WIM made \$170 from a silent auction sale.

Diet, aerobics, and a Bible study "Free to Be Thin" began April 10 and will continue each Monday at Pelham. Judy O'Hara, leader, uses Christian music and videos. Free to Be Thin by Marie Chapian and Neva Coyle is a successful weight-loss plan, which links learning how to eat with how to live.

NEWBERG, Oregon, Friends pastor Richard Sartwell, his wife, Linda, and two other members of the pastoral team, Frank Engle and Mauri Macy, attended the Friends Pastors Conference in Denver. Frank Engle also attended a meeting regarding Aldersgate curriculum in Kansas City following the conference. In the absence of Richard Sartwell, Ron Crecelius, chaplain emeritus of George Fox College, brought the Sunday morning message.

The annual Women's Retreat held at Tilikum's Retreat Center, just seven miles from Newberg, May 5-7, proved so popular this year that a second retreat was scheduled for May 12-14 with the same speaker, Marcile Leach Crandall, a former member of **NEWBERG's** pastoral team.

At a called business meeting May 7, Newberg Monthly Meeting approved calling David Conant and his wife, Connie, of Willoughby Hills Friends in Ohio, to serve on Newberg's pastoral team. They and their family will arrive in Newberg the first of August.

EAST GOSHEN showed the movie *Cry from the Mountain*

on April 23. This is a movie about a family in crisis and the difference Jesus Christ made in their lives. The annual Mother and Daughter Banquet was held at Quaker Canyon Camp May 11. Back by popular demand was Bud Biery, who catered the affair. Judy O'Hara entertained with a mother-and-daughter puppet show. The theme was "Patterns for Living."

April 1 the Men's District Prayer breakfast was held at **TECUMSEH**. **YPSILANTI**, Michigan (Douglas Burch) and **TECUMSEH** men prepared the breakfast for the 32 in attendance. Dean Johnson was special guest. Four from Tecumseh attended the High Calling Conference at Ypsilanti April 8. Bea Ferguson, who visited Taiwan in February, reported that she gained a much better picture of what our missionaries do and how to pray for them.

The Kingsview Christian School Choir from North Bend, Oregon, performed in **MEDFORD** on April 27, following a family potluck dinner. The annual Mother-Daughter Banquet was held May 5. The guest speaker was Donna Hildebrand. Those attending were invited to bring a favorite scarf and participate in a tying demonstration. The annual Camp Auction was held in Medford on May 17. A variety of craft items and services were auctioned, with proceeds going to send young people to Twin Rocks summer camps.

EAST HILL purchased a block of tickets to see the Seattle Mariners "play ball." The tickets were shared with friends or enjoyed by families as they spent an exciting evening together.

The ladies of **EAST HILL** enjoyed a day of "Wedding Memories" one Saturday. Several women modeled wedding dresses from the 1930s

Ministers are ministered to through conference

through the 1980s. We had a historical fashion review of the trends wedding dresses have taken, and Helen Lewis and Cindi Bates of **SILVERTON**, Oregon (Wendell Barnett), shared special music and a message.

The **ALLIANCE** Women's Retreat was attended by 90 ladies. A profitable Saturday was spent with special speakers and guests, including a mime from Malone College. A luncheon and singing were also enjoyed.

OUR RECORD OF FRIENDS

Births

BRINTON—To Mike and Meta Brinton, a son, Kail Michael, March 27, 1989, Northridge Friends, Wichita, Kansas.

HEAD—To Bill and Myrna Head, a son, James Andrews, April 6, 1989, Medford Friends, Oregon.

HUNDLEY—To Rickey and Robin Hundley, a son, Benjamin Brantingham Taylor, March 9, 1989, Longview Friends, Danville, Virginia.

JENKINS—To Harold and Kitty Jenkins, a son, Dustin Thomas, March 9, 1989, Westgate Friends, Columbus, Ohio.

JOHNSON—To Chris and Kim Johnson, twin boys, Kevin Aldin and Taylor Christopher, March 30, 1989, Paonia, Colorado.

KADEL—To Craig and Shelli Kadel, a daughter, Aubrey Rose, March 26, 1989, University Friends, Wichita, Kansas.

KYGER—To Andy and Lora Kyger, a son, Neil Anthony, February 23, 1989, Haviland Friends, Kansas.

MILLER—To Rick and Twyla Miller, a daughter, Dawn Lynn, March 26, 1989, Hutchinson Friends, Kansas.

NEISWANGER—To Randy and Cindy Neiswanger, a son, Jason Alan, April 18, 1989, Westgate Friends, Columbus, Ohio.

RICKER—To Mr. and Mrs. Rick Ricker, a son, Adam David, April 2, 1989, Trinity Friends, Van Wert, Ohio.

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

VAN DE VENTER—To Larry and Sharon Van De Venter, a son, Joshua Kyle, March 1, 1989, Boise, Idaho.

WATSON—To Rick and Tracie Watson, a daughter, Jana L'Rae, April 14, 1989, East Hill Friends, Kent, Washington.

WOODS—To Eric and Elaine Woods, a son, Nicholas Evan, April 11, 1989, Westgate Friends, Columbus, Ohio.

Marriages

HULL-MURROCK. Carolyn Hull and Kevin Murrock, April 22, 1989, Winona Friends, Ohio.

LYNN-BARKER. Laurie Lynn and Robert Barker, Jr., February 25, 1989, Trinity Friends, Van Wert, Ohio.

MISSLER-KYLE. Virginia Missler and Ed Kyle, April 15, 1989, Trinity Friends, Van Wert, Ohio.

OECHSLE-STRALEY. Lori Oechsle and Brent Straley, March 25, 1989, Trinity Friends, Van Wert, Ohio.

PARDUE-TUNING. Shelley Pardue and Nathan Tuning, April 5, 1989, Woodland Friends, Washington.

Deaths

HURLEY—Thomas Hurley, 39, February 16, 1989, Pelham, Ontario, Canada.

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

KIRK—Ruth Kirk, March 2, Spearfish, South Dakota.

MATTHEWS—Ross Matthews, October 26, 1988, Welland, Pelham Friends, Ontario.

MEDDLES—Charles H. Meddles, 83, March 23, 1989, Fulton Creek Friends, Radnor, Ohio.

MOON—Ethel Moon, February 25, 1989, University Friends, Wichita, Kansas.

REED—G. Fred Reed, 86, February 27, 1989, Fulton Creek Friends, Radnor, Ohio.

TAYLOR—Donald Taylor, Sr., 59, April 2, 1989, Trinity Friends, Van Wert, Ohio.

TAYLOR—Mable Taylor, 73, April 2, 1989, Trinity Friends, Van Wert, Ohio.

WILLIAMSON—Edwin Williamson, April 9, Aberdeen, South Dakota.

ZIMMERMAN—Jake Zimmerman, February 27, Vale, South Dakota.

OUR WIDER FAMILY OF FRIENDS

Fourth Friends Ministers Conference

DENVER, COLORADO—April 20-24, 1989, over 400 people from Friends United Meeting and Evangelical Friends Alliance gathered at the Denver Sheraton Tech Center where fellowship and inspiration renewed spirits and vision for ministry during the Fourth Friends Ministers Conference.

We were challenged by Richard Foster's keynote address in which he helped us look at the various traditions within Christianity. He called us to combine the best from the contemplative, holiness, charismatic, social justice, and evangelical traditions, and with that fresh blend move forward in new ways for God.

Cautioning us about becoming too ingrown, Harold Englund stated that the world needs our Quaker philosophies. We need to think in new ways about the world, articulate who we are, and create a model in community.

Frank Tillapaugh helped us to review the church and its

strengths and weaknesses. Emphasizing that while the message is the same, methods of presenting that message are open to change.

Ted Engstrom helped us consider the integrity of the church, suggesting that leaders of the church all need an encourager like Barnabas. They all need someone like Timothy to whom we give ourselves away, a close peer such as Epaphroditus and an accountability group.

A sequence of four workshop times provided people with opportunities to get new ideas for specific areas of ministry. Small groups for fellowship facilitated our opportunities to get to know one another in deeper ways.

Howard Macy, the messenger for our Sunday morning worship, spoke about the freedom of the Good News. The message is to be embodied in our lives. Our message is "that life with God is not grinding duty, but a life of freedom and joy."

It was a joy to share in giving our tithes and offerings for the support of Ron and Nancy Woodward, who are serving a term in Kenya ministering in the Nairobi Yearly Meeting.

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Should Quakers be forced to pay for defense?



David Brock (left), superintendent of Indiana Yearly Meeting and speaker for the closing session of the National Friends Ministers Conference, with North Carolina Yearly meeting Superintendent Billy Britt.

Sunday afternoon a panel moderated by Jack Rea addressed the issue of Leadership versus Authority. Panel members discussed the biblical model of pastoral ministry, contemporary problems of pastoral ministry, future challenges for pastoral leadership, and contemporary models of leadership.

Sunday evening speaker Louise Wilson helped us return to quietness within, from which we receive strength, wisdom, and insights. The silence that followed was filled with God's Spirit leading to a time of open worship.

On Monday morning, we celebrated our time together under the direction of David Brock. We were encouraged to write a letter to ourselves to be mailed a year from now in which we stated three goals for the next year, two goals for 36 months and one for 60 months from now. There was a general feeling that we had indeed

been empowered by the Spirit to make a difference in our world for Christ. The tension that sometimes surfaces was not present. In its place, we experienced a oneness in Christ.—*Mary Glen Hadley*

Reclaiming a Vital Tool

The Friends Bible Conference will be held November 10-12, 1989, at the Arch Street Meetinghouse in Philadelphia, Pennsylvania.

The conference will be a unique opportunity for Friends, especially unprogrammed Friends, to gather and explore how the Bible can be made a living resource in our spiritual journeys, at both the personal and meeting levels. This exploration will include three plenary presentations, numerous workshops, interest groups, and the display and sharing of resources.

Through it all, the conference will be an occasion for a special kind of Quaker fellowship. We

know of many unprogrammed Friends doing exciting, innovative study and work with the Bible, and we want the Conference to promote communication and networking among them. We want to offer participants lots of practical ideas to take back to their home meetings.

Quakers Fight for Right to Withhold War Taxes

PHILADELPHIA, PENNSYLVANIA—Philadelphia Quakers say they are within their rights to refuse to withhold federal taxes from employees who are conscientious objectors to war taxes.

Samuel Caldwell, general secretary of Philadelphia Yearly Meeting of the Religious Society of Friends (Quakers), said the refusal to withhold taxes from the wages of employees who refuse on religious grounds to support the nation's defense was "reasonable."

Caldwell said, "We are arguing that a religious organization with a 300-year history in peace witness is certainly acting with reasonable cause in refusing to coerce the religious consciousness of one of its employees."

The Internal Revenue Service disagrees and has filed suit seeking payment from the Quakers for refusing to collect

the taxes "without reasonable cause."

Caldwell noted that the government has exempted the Amish from paying Social Security taxes and said, "The government can accommodate religious beliefs if it doesn't damage other interests. We have argued for decades for the passage of a peace tax fund bill which would allow religious conscientious objectors to put money in a special government account devoted only to peaceful purposes."

Conference of Quaker Historians and Archivists

The eighth biennial meeting of the Conference of Quaker Historians and Archivists will take place at George Fox College, Newberg, Oregon, June 22-24, 1990. Proposals for papers on any aspect of the development of Quakerism, including the 17th Century context of the movement, are welcome; we especially solicit those dealing with the history of Quakerism in the United States west of the Appalachians. Send a one-page abstract to H. Larry Ingle, Department of History, University of Tennessee—Chattanooga, Chattanooga, TN, 37403.

Deadline: December 15, 1989.

Satellite Network Available to Friends

The recommendation for joining VISN's (Vision Interfaith Satellite Network) Membership Board was approved in Friends United Meeting's recent General Board meetings.

It is FUM's hope that it can be the channel through which Friends organizations can submit programming.

VISN—the largest interfaith cable network—offers a rich mix of values-oriented entertainment, music, drama, and public affairs in addition to

YOUNG ADULT FRIENDS SUMMER SCHOOL

August 5-9, Wilmington College, Ohio

An opportunity for young adults (approx. 20-40 yrs. old) to study, learn, and worship together. The focus will be on the Quaker message that "Jesus Christ has come to teach his people himself." We will study the first Friends' understanding of Christ, the Bible, worship, ministry, etc. Registration deadline is July 15, 1989. For more information write:

YAFSS, c/o 324 S. Atherton Street
State College, Pennsylvania 16801.

worship and preaching services from a variety of the 18 participating Faith Groups. Foundational in VISN's programming are two principles: *no solicitation of funds* and *no proselytizing*.

VISN offers numerous programs that would be of particular interest to all Friends. How do you get VISN for your local community? If you are not now receiving VISN from your local cable company, let them know that you are interested. Also write to: VISN, 74 Trinity Place, New York, NY 10006.

OUR WORLDWIDE CHURCH FAMILY

NAE Testifies on Child Care Bills

Washington, D.C.—The National Association of Evangelicals (NAE) testified April 19 before the Finance Committee of the U.S. Senate on various child care bills under consideration.

POSITION OPENING

AMERICAN FRIENDS SERVICE COMMITTEE opening for Associate Executive Secretary for Personnel, Philadelphia. Responsible to AFSC Board of Directors and Executive Secretary for the overall personnel function within AFSC. Administrative responsibility for Personnel Dept., administration of salary and benefits, personnel related services; relate to union, administer contract. Requires commitment to philosophy of Society of Friends, knowledge of AFSC, experience in human resource or personnel work, leadership, managerial, communication skills. Starting fall 1989. Send resume: C. Tuttle, AFSC, 1501 Cherry, Philadelphia, PA 19102. Affirmative Action employer.

In testimony before the committee, Dr. Robert P. Dugan, Jr., director of the NAE's Office of Public Affairs, said the resolution on child care that was passed at the organization's 1989 convention implies "opposition to the Act for Better Child Care Services (ABC) and its variants, and support for a tax credit approach upholding parental choice."

NAE's position is that parents who believe in religiously oriented care for their children should not suffer discrimination.

"Discrimination [under the ABC approach] against parents with religious convictions who entrust their children to church-based child care seems especially unseemly in a nation whose very motto is 'In God We Trust,'" said Dugan.

The NAE testimony affirmed that a simple tax credit approach to child care is preferable because it "does not deny benefits to parents who out of conviction choose religious day care . . . does not restrict parental choice of child care . . . and does not provide benefits for two-income families while denying them to parents who sacrifice to care for their children at home."

Dugan noted that half of all children are cared for by a mother at home, and said that in all the talk about professional child care, the traditional mother is "the forgotten woman."

—E.P. News Service

Christian Students to Study in U.S.S.R.

Kiev, U.S.S.R.—In what is apparently the first arrangement of its kind, two universities in the Soviet Union have agreed to allow Christian students with InterVarsity Christian Fellowship to visit and enroll for the 1989 summer term.

The U.S. students will be matched up with English-speaking Soviet students who will stay with them in university dormitories, share meals together, take classes together, and participate in cultural events together.

—E.P. News Service

Christian Message to Be Heard on European Cable Channel

London, England—The Christian Broadcasting Council of Great Britain is busy developing short, inspirational one-minute-long messages for use as commercials on media mogul Rupert Murdoch's Sky Channel, a burgeoning satellite television service that will beam them into Europe.

Such messages have never before been heard in Great Britain, largely because of the 1981 Broadcasting Act, which forbids religious advertising in the U.K. Because the Sky Channel will be beamed to all of Europe—not just Great Britain—the British law does not apply to the new television service. —World Evangelization

Seminarians Want Suburban Churches

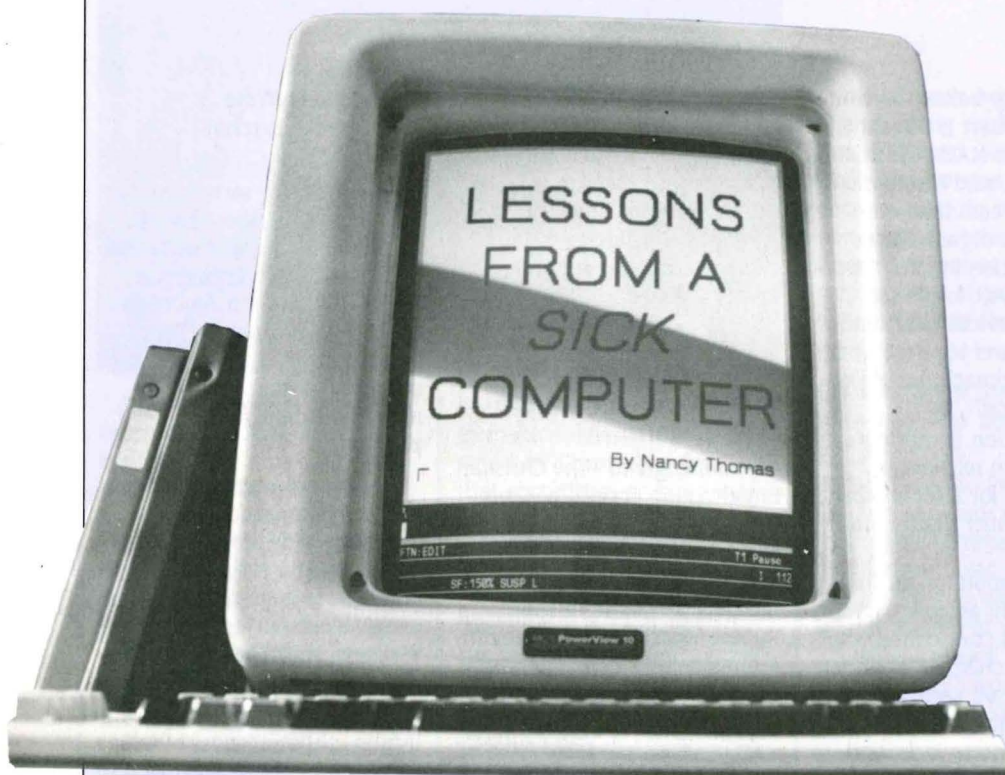
Chicago, Illinois—Tomorrow's pastors want to serve in suburban churches rather than in urban, inner-city, or rural areas, according to the Evangelical Lutheran Church in America's Division for Outreach. That body has called for a survey of seminary students to determine the extent of the problem.

"Significant numbers" of current seminary students "are indicating that they would prefer not to take calls to urban, particularly inner-city, and rural areas," explains Theatrice T. Williams, senior fellow at the Humphrey Institute of Public Affairs in Minneapolis, Minnesota. "They prefer to be in reasonably well-established suburban communities. That means that the ministry in the city and the rural areas is likely to suffer for lack of pastoral leadership." —E.P. News Service

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



"You'll notice that Watson takes his peace convictions rather seriously!"



RIGHT from the beginning we decided not to name it. No matter how marvelous or how time-saving, it was, after all, only a tool. A mere machine. But we were excited when the possibilities of owning this computer opened up to us, and we dedicated it to the Lord's service, just as we would dedicate a new car or a new home.

These last few years have been very productive ones, due partly to our "mere machine." In our work as missionary teachers and writers, having a computer makes the hours we spend at the desk much more efficient and pleasant. The computer has helped us put out several editions of a small magazine, three discipleship booklets, two programmed textbooks, and a manual for the Christian family, among many other items. Our kids now turn in neatly typed term papers and book reports. We thank God for making this computer available to us. And we continue to remind ourselves that it is only a machine.

One morning a few months ago the computer lived up to "it's only-a-machine" reputation. It simply stopped working. (I'm tempted to wonder, "Did it hear us talking? Was it insulted?" No, of course not. But it is an intriguing thought.) With a sinking feeling, we took it into the technician, and he returned it after a week, supposedly "fixed." Since then we've noticed other quirks, proof that even the best of machines wears out after time and use, and we've probably used it to its maximum capacity. That plus the eccentricities of electricity in La Paz make our tool very vulnerable.

Last week again we had to take the machine into the shop. I had a magazine article due, plus both Hal and I were in the middle of class preparations. It felt like going back to the stone age to use the old typewriter. But the deadline wouldn't wait, so neither did I.

Thoughts and emotions wrestled in my mind: "It's such a useful tool. And

we've invested so much money in it. Lord, You understand this, don't You? It's dedicated to You, for Your work. Why did You permit it to break down? You wouldn't take it from us, would You?" etc., etc. My repeated affirmations about it's being "only a machine," and, therefore, not really so important, didn't seem to help.

But as I worked my way through the tangled thoughts, God began gently to speak. He reminded me that He had indeed provided us the computer, but that He could use whatever I had in my hands, even that old typewriter. He reminded me again of His sovereignty and His call on my life. He's called me first to love Him and then to serve Him, trusting Him to provide all that I need to carry out that service.

And then He whispered to me that, even more important than what I have in my hands, He values what I have in my heart. He requires of me a humble and contrite heart, one that loves Him above all else, seeks Him, and delights to do His will. Relief flooded my spirit and the turmoil sank beneath the assurance of His provision.

I think of all the tools we depend on: education, books, vehicles, buildings, programs, personnel, and all sorts, shapes, and sizes of machines. We need to thank the Lord for providing so much for us. We need to polish our tools, improve them when possible, keep them in good shape for use in His service. But God values what His servants have in their hearts much more than what they hold in their hands.

We have our computer back again, this time "really fixed," as the technician had assured us. I hope so. I'm typing this article on it right now. But I thank the Lord for again bringing into focus His priorities for my life and work.

"Holy Father, with my whole heart, and with whatever I have in my hands, I will serve You. Because I love You. Amen." EF

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