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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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9-1989

### Evangelical Friend, September/October 1989 (Vol. 23, No. 1/2)

Evangelical Friends Alliance

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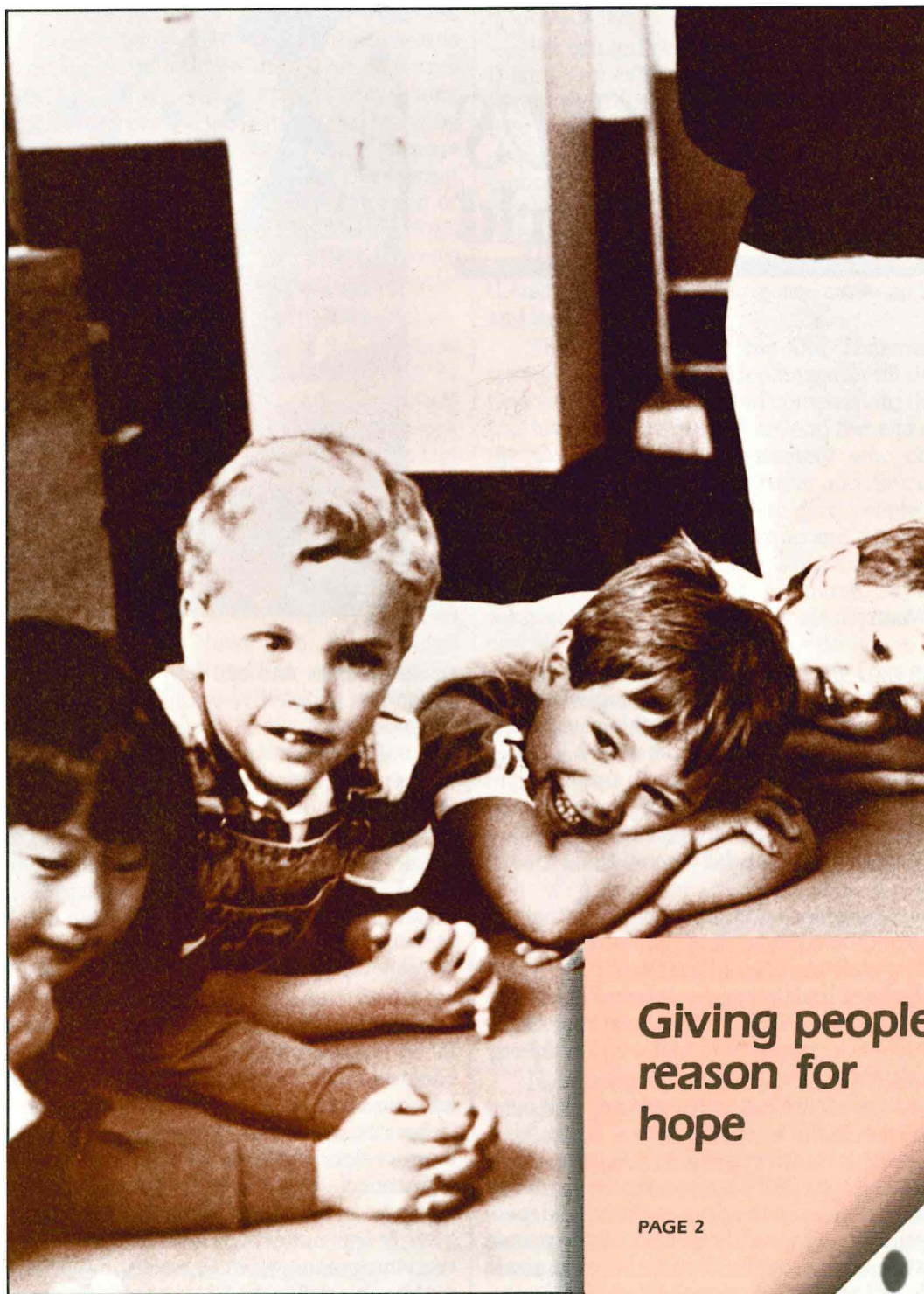
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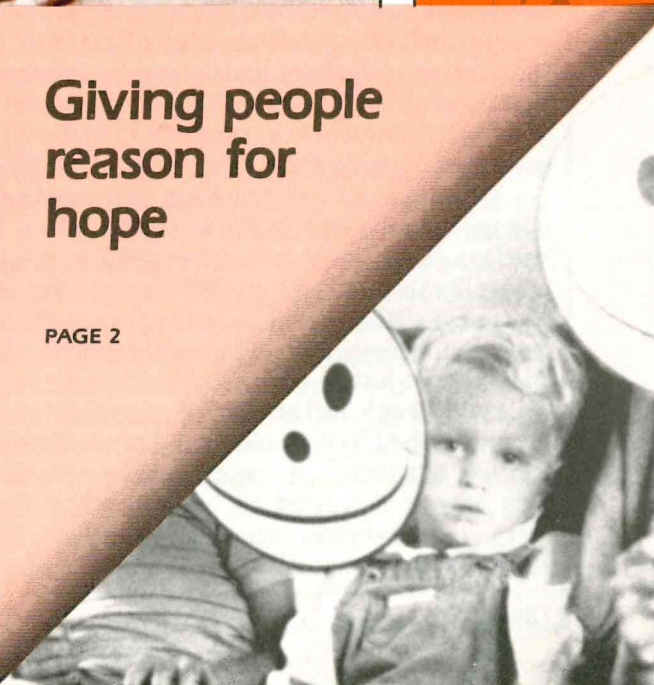
September/October 1989

# EVANGELICAL FRIEND



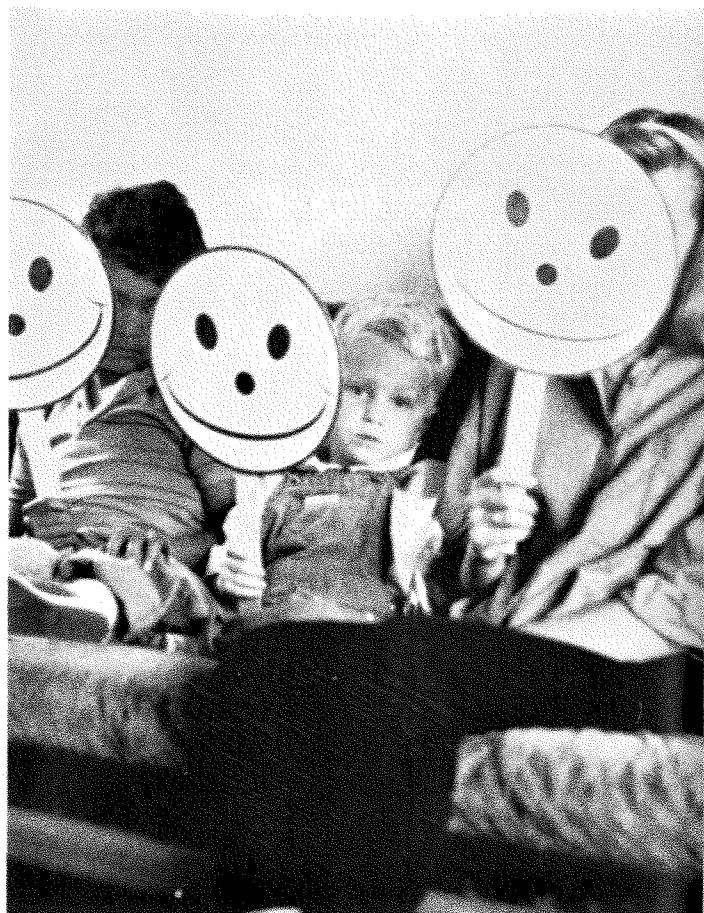
**Giving people  
reason for  
hope**

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# Good News in a Broken World



BY HOWARD R. MACY

**N**OT long ago I was astonished to read in the newspaper that a survey of over 1100 people revealed that 90 percent of the adults in this country are satisfied with their lives. I thought people were a lot more miserable than that. I was puzzled enough by this that I asked some of my friends what they thought about it. A couple of them said, "Well, if someone calls you up on the phone and asks you that question, what else are you going to say?" Good point.

Maybe the results were skewed a bit by the fact that this survey was done for *Glamour* magazine. No doubt there are many people in our culture who, at least superficially, are satisfied with their lives, and that presents a challenge to us. Last January a workshop for Methodist pastors explored the question of how to reach people for Christ who are already pretty comfortable about their lives.

Yet it is clear to me there is a deep yearning and overwhelming brokenness in the world around us. It would be hard to squeeze into that remaining 10 percent all the people whose lives are in shambles. For example, can we put in that 10 percent all the homeless, all the drug and alcohol dependent, all the physically and sexually abused, all the people shut off from justice, all the lonely, all those who are afraid to be with people and afraid to be alone? All around us people are crushed by their own sense of worthlessness. They feel like integers in an impersonal, oversized world, and they are often treated as "worthless" by those around them—those who demean them, use them, ignore them, and put them down. All around us people sense their own

powerlessness and can hardly find reason for hope. All around us people live without knowing why, and in their purposelessness and brokenness they lead thoroughly disheveled lives. And I submit to you that, whatever they may say to *Glamour* magazine, people want more than this. People all around us want to hear good news.

I am reminded of a young man who, by all accounts, would probably have told pollsters that he was satisfied with his life. As a boy he showed great promise in school and in our time probably would have been identified as "gifted." He was indeed bright—smarter than his teachers, he thought—and mischievous. He quickly moved on to advanced studies and soon became a fast-track academic in the intellectual centers of his culture. Before he reached age 30 he was already one of the nation's leading teachers of rhetoric—and, as a sort of Patrick Buchanan of his time, he became a speech writer for his country's most powerful politicians. Had he lived in our time, he probably would have been a celebrity—in *People* magazine and that sort of thing. He rubbed elbows with power, he was comfortable financially, he had dabbled in sex—and yet these did not satisfy him. It was not enough. Years later, after his conversion, this young man, whom we now know as St. Augustine, summarized his earlier emptiness, in his *Confessions*, "Our hearts are restless until they find their rest in Thee."

Gerald May begins his most recent book, *Addiction and Grace*, with the sentence: "After twenty years of listening to the yearnings of people's hearts, I am convinced that all human beings have an inborn desire for God."

In an address to Philadelphia Yearly Meeting nearly 50 years ago, Thomas Kelly said: "I believe we live in a waiting age, when multitudes are convinced that something vastly deeper than they know in the present church is fundamentally needed. The land is full of seekers, the church is full of seekers, the Society of Friends has its full share of seekers after genuineness and vitality and integrity at the base of life which they have not yet seen illustrated widely. Such discontent is due not to weakness but to vision." I believe he is right—in fact, those words may be more true today than when they were first spoken. Kelly goes on to say what Friends have long declared, that Christ is already at work in people, teaching them, convicting them, beckoning them. And because they already have these intimations of Christ, often what they resist in religion is not Christ, but the distortion of the Gospel that breeds in the mediocrity and halfhearted loyalties they sometimes see in the Church. Because Christ has already been teaching them what is real, they turn away in suspicion from what is counterfeit.

Whether we use Augustine's image of the "restless heart" or May's words about an "inborn desire for God" or

**We must  
tell people  
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God loves  
them.**

Kelly's reminder that Christ is already at work in people's hearts, the fact is that people are waiting to hear Good News. People are eager for Good News. And Good News is what we're about. It is our privilege to *tell* Good News and to *be* Good News as we share in God's work in the world. We don't tell and show Good News merely out of dogged duty, but out of joy, out of the effervescence of our own experience of God. We have the privilege, as Paul puts it, to "shine in the world

like bright stars because [we] are offering it the word of life." [Philippians 2:15-16] And that, in itself, is Good News for us as well.

One of the reasons I wanted to share this with you today is that I've been asking myself over a number of months whether the things we are saying sound like Good News. People in the church and people outside of the church want to hear Good News. But are they hearing it? Frankly, a lot that I hear from Christians doesn't sound like good news at all. And that disturbs me. We need to examine ourselves carefully at this point.

For example, the Good News is not a collection of petty legalisms or a litany of oughts, but the news of freedom to live a life transformed and guided by the living Christ. The Good News is not that people are fallen and inadequate and in bondage, but that God can free them and empower them for living. The Good News is not hammering away at sin, sin, sin, but speaking instead of grace and mercy and of the world as God's creation. The Good

News is not tabloid-style speculation about when the world is going to end. It is, instead, that Christ is risen and reigns in power. The Good News we offer is not that life with God is grinding duty, but a life of freedom and joy.

But enough of what the Good News is not. You probably could add to these examples. Instead let's think about what we have to say when we tell people that there is Good News.

We can tell people that what we most deeply hope for is true, and can come true in our lives. We can tell them that they are more magnificently loved than they could ever imagine. Whether they know it or not, they are awash in love, they are surrounded by love. God is embracing them and lavishing love on them. Even the fact that they're alive is the fruit of love, for God tenderly fashioned them to be persons of dignity and great worth. And God longs to befriend them, and walk and talk with them, and hug them tightly, and smile on them with pride and joy.

This is the God of the Old Testament, the Creator tenderly fashioning and looking after all the creatures, the God full of tenderness and compassion, the God of steadfast love who pursues us beyond the end of time. This is the God of the New Testament who chose in love to become just like us and to suffer and die on our behalf. We must be very careful not to give people the impression that God is angry and brusque and doesn't like them very much, but that Jesus can calm things down for them. There are subtleties here, of course, but to tell the truth, we must tell people often and clearly that God loves them and all of the creation. Do we do it?

Of course, it is hard to say these things convincingly unless we know for ourselves that it is true. God loves you, dear friends, yet I fear that many of us don't know how very much we are loved. I don't say this to cast blame. But I suspect that for a variety of reasons some of us deep down can't imagine that anyone could love us—really. And others of us are nearly killing ourselves trying to earn God's grace. Sure, as proper heirs of the Reformation, we know that we aren't supposed to be able to do penance and pay for grace with good works. That's the "cash up front" approach. But we sometimes forget that God's love is not bought on credit either. We don't get love and then spend the rest of our lives paying for it on the installment plan. No, God's love is given to us freely and lavishly.

In Romans 8, we're reminded that God demonstrated this great love to us in that while we were still sinners, Christ died for us. There is absolutely nothing that can separate us from the love of God. So Friends, I invite you to open yourselves more fully to the love of God. Set aside any cash and carry or credit plans. Set aside any thought that you don't deserve it. Of course you don't. None of us ever deserves any love worthy of the name. So just receive it. Bask in it. Sink into it. Let it flow over you. Relax in God's glorious, holy hug and let it release you into a life of joy and freedom. That's what God wants to do for you. And the more fully it happens, the less anyone will need to remind you to tell people about this Good News.

*(Continued on page 16)*

# Thanks Again, Jack

BY LON FENDALL



**J**UST OVER three years ago Jack Willcuts concluded 17 years as editor of the *EVANGELICAL FRIEND*. The cover story in the February, 1986, issue was entitled, "Thanks, Jack." At the time it was difficult to convey in a few pages the depth of appreciation his co-workers and readers felt for his work as editor.

Regrettably, we now present another kind of tribute to Jack, because of his recent death. As hard as it was then to say how much we appreciated Jack's work as editor, it's even harder now to express how deeply we've been influenced by such a talented and energetic person.

Jack did so many things and excelled in them all. I'm reminded of the terse description of King Hezekiah's reign in 2 Kings 18:5-7: "He trusted in the Lord, the God of Israel; so that after him there was none like him . . . And the Lord was with him; wherever he went, he prospered."

One of the things Jack did extremely well was minister in a memorial service. Few of us can quite capture in words the essence of a person the way Jack did so frequently. It doesn't seem quite fair that we can't turn to him to write his own obituary.

My apprenticeship under Jack Willcuts began more than 30 years ago, when he and Geraldine and their young children came to West Chehalem Friends to serve as our pastors. I can't remember details of his messages, his teaching, and his counsel, but the quality of his ministry to me as a teenager is vivid in my memory. There was never any doubt that Jack cared a lot about my needs, that he prayed a lot for me, that he provided a wonderful role model for me, as a courageous, deeply spiritual, well-organized, and caring person.

I admired Jack's work as missionary, pastor, editor, writer, and leader, and occasionally our endeavors brought us into close contact. I didn't know then it would become an apprenticeship, but somehow I suspect Jack had decided to invest a little of himself in this hopelessly immature, but eager young Friend.

Jack performed our marriage ceremony, putting into the service something of the special quality that made his own marriage a great pattern for Raelene and me. Unlike some who have given themselves to Christian work at the expense of their family, he apparently knew when to put them first.

**A** FEW YEARS later it was my privilege to work with Jack on a daily basis as his assistant in the Yearly Meeting office, trying to absorb a little of his editorial and organizational skills. He agreed to serve on the Advice and Support Committee of our Center for Peace Learning, and did a lot to help us get going. I had seen him help provide some of the same nurturing to Camp Tilikum in its early years.

Then, of course, I had the extraordinary privilege of following him as editor of the *EVANGELICAL FRIEND*, something that gives special force to the cliché "a hard act to follow." As long as he was in the area he kept coming to editorial meetings, always providing creative and wise suggestions. Editorial meetings without Jack were always difficult, since we relied on him so much for the clever ideas for our "Mr. Quaker" cartoons.

Sitting through seemingly interminable board meetings can be exhausting and frustrating. This is particularly so when there never seems to be enough money to match the needs and visions. Yet in all the times I was with Jack in meetings, I never saw him express frustration, impatience, or despair. His was often the voice of hope and optimism that kept us going. He helped us focus on an omnipotent God, who hadn't run short of money and hadn't stopped doing miracles.

A necessity in Friends business meetings is someone who can serve effectively as recording clerk and capture the essence of decisions and the discussion leading to them. Jack must have been recording clerk in half or more of the bodies he served, at one time or another. He actually *volunteered* to do it in a number of cases. He knew how to capture the "sense of the meeting," even when things didn't make sense to a lot of the participants.

One of Jack's professions was as a bridge-builder. In his two periods as Yearly Meeting Superintendent, he made a point of getting acquainted with Friends of different backgrounds and perspectives. In these experiences he met people of great spiritual depth and helped assure his fellow evangelical Friends that it was rewarding to interact with Friends outside the usual "comfort zone."

As Jack ministered among Friends, he did much to overcome the negative impressions some might have had of evangelical Friends. He ministered in many of the U.S. yearly meetings and during 1988-89 had the opportunity to travel among Friends in England and Ireland while he and Geraldine were residents at Woodbrooke Study Centre in England. In some cases he may have been the only evangelical Friend some had ever known.

**J**ACK dealt with many sobering issues throughout his career as preacher, prophet, and servant. Yet scarcely a meeting, conversation, or message went by without some expression from his unlimited reservoir of good humor. There was usually a story to be told, a pun to be inserted, or a spontaneous comment to be added, all of which helped his listeners to laugh and find some perspective on life's problems.

It was startling to learn of Jack's death. He remained so full of energy. In fact he dropped still another article on my desk the day before he died. Somehow, though, I've not felt an overwhelming sadness from Jack's death. He had accomplished so much—enough for two lifetimes, really. There was a completeness and richness to his life that leaves little room for sadness now that he's gone.

Jack, you made such an enormous contribution to the Kingdom of God, particularly in the Friends Church. We're grateful. We can't match the work you've done. We can only determine to continue it with a little of the energy, vision, and persistence you brought to everything you did. ■

## A GLIMPSE OF JACK WILLCUTS' FRUITFUL LIFE

**BORN**—Burr Oak, Jewell County, Kansas, April 22, 1922

**PROMOTED TO HEAVEN**—September 23, 1989

**WIFE**—Geraldine Tharrington Willcuts, from Greenleaf, Idaho

**CHILDREN**—Stuart and Kathie Willcuts, Newberg, Oregon; Susan and Jerry Kendall, Falls Church, Virginia; Jannelle and Gordon Loewen, Bothell, Washington

**BROTHERS AND SISTERS**—Clare and Merl Willcuts, Nampa, Idaho; Elsie Hockett, Helen Street, and Arlene Moore, Newberg, Oregon

**EDUCATION**—Friends Bible College, George Fox College, Portland State University

**PASTORATES**—Rockaway, Oregon, Community Church; Northeast Tacoma Friends, Washington; Second

Friends, Portland; West Chehalem, Newberg; Medford; and Reedwood, Portland, Oregon

**MISSIONARY WORK**—Bolivia, 1947-1951, 1954-1958

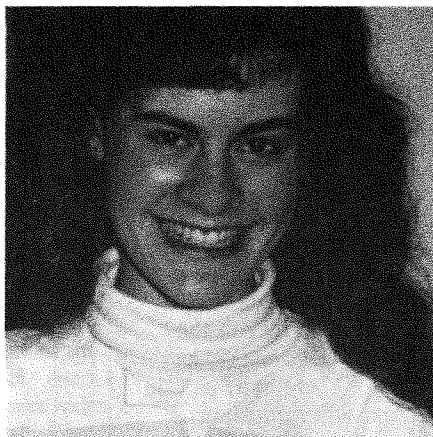
**EDITORIAL WORK**—*Northwest Friend*, 1958-1967; *Evangelical Friend*, 1967-1985

**BOOKS**—*A Family of Friends*, *Why Friends are Friends*, *Church Growth in the Soaring Seventies* (with Myron Goldsmith), and *Team Ministry* (with David Kingrey)

**FRIENDS LEADERSHIP**—Northwest Yearly Meeting General Superintendent (1966-71, 1979-86); President, Evangelical Friends Alliance; Planning Committee, Friends World Conference; Quakers United in Publishing; Friend in Residence, Woodbrooke Quaker Study Centre

# EVANGELICAL FRIEND

COVER: Articles in this issue  
reexamine Sunday school in  
the light of a changing,  
fragmented society. (Photo  
by Wes Cropper)



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## EVANGELICAL FRIEND

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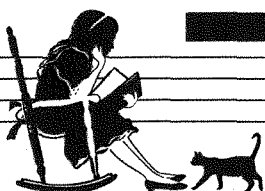
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**Who Switched the Price Tags?**

Tony Campolo  
Word, 200 pages, paperback

Tony Campolo thinks that people, especially Christians, ought to have *fun* in life. That's his word for joy. He is convinced that God intends us to have joy.

But, Campolo argues, somehow the price tags on things have gotten switched. People of the world think fun is to be got by pursuing it, planning for it, working for it. And that is upside down, for joy is never found by pursuit but by loving God.

Moreover, people, and some of them Christians, also have the upside down notion that fun comes from doing well for themselves, spending on themselves, riding in BMW's when a modest Toyota would get them where they need to go. He finds joy in simple living—and he *does* mean simple—and giving to the needs of others.

This book is dangerously easy to read, but it might be just the thing if you have perhaps gotten the price tags mixed up.

—Lauren King

**Dare to Date Differently**

Fred Hartley  
Fleming H. Revell Company, 165 pages, paperback

This well-written, interesting, sensible, truthful, and right-where-youth-live-today book ought to be assigned reading for every young person. Anyone who has anything to do with young people should have copies readily available. Based on Scripture, the book is not stuffy or unrealistic. Mr. Hartley writes sympathetically, understanding exactly what teens face in society today.

The author uses illustrations from his own life as well as examples from young people he has encountered in his ministry. He leaves no doubt that the only way to health and happiness is to obey God's law, saving one's body for his or her marriage partner. He shares with the reader the sorrow and guilt of some who have not done so, and also the joy of some who have. The title of the book encompasses Mr. Hartley's challenge to his readers.

A clever illustration leads into each chapter while discussion questions wind it up.

—Betty M. Hockett

**What Is God's Will for My Life?**

Richard A. Jensen  
Augsburg Publishing House, 91 pages, paperback

Here is a short, concise book that discusses ten questions that Christians often ask: 1. How can I know God's will in my life? 2. How can I learn to pray, "Your will be done"? 3. How can the Christian Community help me make decisions? 4. Why is there evil? 5. Can God heal me? And other questions.

I think this book might be O.K. for a very new Christian, but a person searching for deeper answers will quickly be disappointed in the simplistic and dogmatic answers in this book. There is truth here, but such searching questions can't be answered so patly in one or two paragraphs.

—Jannelle W. Loewen

**The Christian Mindset in a Secular Society (Promoting Evangelical Renewal and National Righteousness)**

Carl F. H. Henry  
Multnomah Press, 156 pages, hardback

In this book, the noted theologian examines contemporary American society and contrasts it with evangelicalism and, in a larger sense, biblical standards. Topics include theology, evangelism, religious freedom, education, and politics. Although Henry frequently advocates positions and actions, he allows some latitude in a few areas.

This book, actually a compilation of various speeches given by Henry, is worth reading and contemplating. His topics are never far from discussion among evangelicals today. Or, if they aren't discussed, they ought to be.

—John Pierce

**Crisis in the Streets**

Carl R. Resener  
Broadman Press, 1988, 189 pages

This is a "hard-hitting story of the homeless in America," written by the executive director of the Nashville Union Rescue Mission, Nashville, Tennessee. Having ministered to the homeless for 20 years, he pleads for compassion and understanding of the human element behind homelessness.

He writes of a list of unfortunates: (1) The self-inflicted, the traditional street dwellers, (2) The seekers, newest

members of homeless population, having been forced to the streets by the changes in the labor market, (3) The sick/mentally ill, those no longer detained in hospitals and mental institutions, (4) The stranded, left out of public assistance, abused women, veterans, runaways, (5) The ex-offenders and ex-convicts, (6) The illegal aliens, (7) The mentally handicapped, and (8) AIDS victims. He quotes Scripture and proposes that our thinking must go beyond talking, toleration, and tantalizing the homeless—beyond temporary and traditional solutions.

The author challenges Christian individuals and churches, "We who can make a difference . . . must insist that a new set of options is offered to them." This stirring book challenges all of us to forceful and life-changing action.

—Phyllis Cammack

**The Dispossessed, Homelessness in America**

George Grant  
Crossway Books, 283 pages, paperback, \$8.95

Rarely have I enjoyed a book as much as this one—for the quality of its writing as well as the biblical base that it presupposes. Rarely have I been so disturbed by a portrayal of the state of our country and of the world. The plight of the dispossessed is "unbelievable." Secular solutions have failed and are failing miserably despite the spending of billions of dollars and other currencies. The answer is, undoubtedly, in religious reform. The Church holds the answer in her hands. For example, in speaking of the "Secular Shift," Grant states that "Relief is not the responsibility of the state but of the church. Relief is not secular. It is sacred. It is covenantal. Relief is not an entitlement. It is charity. It is a grace gift."

The book contains many statistics, documenting the facts. It shows the failures to change the situation and shows how change could come through God's love and biblical principles. Not the least, Grant lived as a dispossessed person for several days in order to "experience" dispossession at first hand.

—Philip Taylor



# A Teenage Perspective On Sunday School

BY SHELLY PRUITT

**A**M I VALUABLE? People had often tried to make me believe this when I was little. But after hearing statements from my peers like "Get a real brain," or, "Shut up! That's dumb," sometimes I felt like an ignorant nobody.

When I have battled against feelings of inferiority and worthlessness, my Sunday school teachers have often been a shelter for me. I have been helped immensely by their encouragement and assurance that God thinks I am valuable.

Once when our Sunday school class visited a nursing home, I came equipped with decorated gingerbread men, a couple of magazines of poetry, and my piano-playing fingers. My teachers had said, "Bring something you can share." These things seemed so insignificant to soothe the hurt and rejection that many of the rest home residents suffered. But, as I shared my golden gingerbread men and my poems and music, I felt compassion and elation fill my heart. God

had used the little things I enjoyed to make someone else happy!

I also recall the day when my friend and I designed a pancake face for my Sunday school teacher's breakfast. I had always enjoyed making pancake figures with my mom when I was younger. When I gave the pancake to my teacher, we laughed and joked and he took pictures of my friend and me with the pancake.

At various times my teachers have helped me see through the doubts and misconceptions with which Satan has tried to blind me. I think of the night I sat dejectedly alone at a youth group activity. I was shy and lacking in confidence and Satan was lying to me, telling me that no one cared about me—not even God.

The next day in Sunday school, rejection and anger continued to boil inside me during the class. My teacher noticed I was upset and asked me to stay and talk to him after class. I cried, venting my frustrations, and he

hugged me and helped me to work through my feelings. I left Sunday school class realizing that God and many other people loved me.

I have shared the hurts and frustrations of my Sunday school teachers, too. I remember times when my friends laughed and threw pencils across the room while the teachers tried to teach the lesson. I struggled to continue listening to my teachers even when I didn't feel like listening to the lessons. Sometimes this meant that my friends teased me and said I was "too studious" or "too good." But, I cared about my teachers and hated to see the exasperation and weariness in their eyes.

Often after those especially rowdy Sunday school classes, I would write notes to my teachers telling them that I appreciated them. They would hug me and thank me, saying that they thanked God for my encouragement or that my letter had arrived on an especially difficult day.

Through the years, my Sunday school teachers have

been special friends to me. Because they listened to me and valued my ideas and feelings, I have been able to value myself more—even when others mocked my feelings and values.

Proverbs says, "... a word spoken in due season, how good it is!" (Proverbs 15:23) and "A word fitly spoken is like apples of gold in pictures of silver." (Proverbs 25:11) I always want to follow my Sunday school teachers' examples. Colossians 3:16 commands us, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs..." As I continue to participate in Sunday school, I want to look for the beauty in other people and use my words to help people see how much God values them. **EP**

*Shelly Pruitt is a high school senior. She recently moved with her family from Arvada, Colorado, to Willoughby Hills, Ohio.*



# Coerced or Called?

BY FRANK ENGLE, JR.

**I**T HAS been said that the church too often resembles spectator sports: 80,000 people badly in need of exercise watch 22 people badly in need of rest playing ball. All too often we hear that we need more Christian education workers in our local church. Just when one position is filled, another becomes vacant. Christian education leaders find themselves continually looking for people to fill positions.

The ongoing need for workers easily pushes us into a "desperation-style" approach to recruiting that develops into a vicious cycle. In our desperation to fill positions we imply that the job isn't very important if we underemphasize experience and training. It also suggests that the program is more important than the process of seeking the Lord's direction. Robert R. West, editor of the Evangelical Teacher Training Association *Profile*, points out that "immediate needs are filled by unprepared, inexperienced and untrained people who quickly become frustrated and quit, creating a vacancy that again needs to be filled."

The cycle seems to be perpetuated by today's changing society. Time has become a precious commodity and there are endless ways in which to spend it. Time-saving conveniences have given us even more time for work, family, church, community, and recreation. Because of the abundance of choices, Christians face the challenge of prioritizing what's important. Since there are many opportunities for volunteer assistance, what is important? Activity can all too easily replace listening to God's gentle direction. The church then becomes another obligation rather than a body of Christians dependent on each other's ministry.

The foundation for effective recruiting begins with a supportive pastor and a knowledgeable, motivated Christian education leader who give visibility and importance to the Christian education ministries. Without this kind of leadership recruiting tends to be an ongoing struggle. In addition, several principles are needed to establish an effective recruiting process in the local Christian education program:

- God calls each of us to ministry.
- A prayerful process is needed, linking people with specific ministries.
- There must be continual training, support, and fellowship for those involved in ministry.

## God Calls Each of Us to Ministry.

Historically we Friends have shared the message that God calls each one to minister. The responsibility of identifying and nurturing those gifted in various ministries has been an important part of Quaker eldering. John 15:15b-16 states:

"I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you to go and bear fruit..."

Our ability to bear spiritual fruit is dependent on our relationship with God and the indwelling of the Holy Spirit.

In 1 Corinthians 12 we find a description of the beauty and harmony of every believer exercising gifts for edifying the Body of Christ. The ministry of the church relies on the Spirit's leadership and each member appropriately using his gift.

Therefore, recruiting within the church depends on God linking the minister with the ministry. The Christian education leader can view the responsibility of recruiting itself as a ministry within the Body. The entire church can experience God's direction while waiting on Him with open and obedient hearts.

## A Prayerful Process Is Needed, Linking People with Specific Ministries.

Unfortunately, many of us equate recruiting with arm-twisting. Being a "lone ranger" and doing everything ourselves seems easier than asking someone else for help. But if we truly believe that God develops the ministry and the minister, prayerful programing and recruiting is an opportunity that the Christian education leader can't afford to miss. They should be aware of those within the church who have interest or potential in educational ministries. Periodic contacts, invitations to observe programs, surveys, participation in preservice training, and prayer support can provide the Christian education programs with potential personnel. When vacancies arise or new ministries develop, an organized method to recruit can be in place to provide the needed leadership. Several steps can help the Christian education recruiter through this process:

### Carefully define the responsibility and qualifications involved with the program.

A written job description is vital, before looking for the right person. The job description will answer questions and erase any vagueness about the responsibility.

A suggested length of service should be determined. This allows a person to consider his/her availability in relation to other commitments. The length of service also allows for evaluation and continuation in the position.

Complete information on the program's background, structure, and accountability enables the prospect to see the total picture before making a commitment.

### Pray for the position and the person who will fill the position.

We must remember that the Lord calls and directs us in ministry. A commitment to pray for the Holy Spirit's leading is essential.

### Gather names of those with qualities needed for the responsibility.

Make ministry opportunities known among other members of the program. If the staff shares a united vision, they will identify others who would serve with quality and commitment. A highly visible staff will naturally build interest in those who

have potential gifts. Depending on church size, ministry opportunities can be shared by word-of-mouth, announcements, or notices in church literature. The focus is the *future* staff, not high-pressure efforts to quickly fill immediate vacancies. Prospects, therefore, will not feel they have to fill a void because "no one else is available."

#### **Clearly establish a process for 'clearing' prospects.**

Depending on the church's organizational structure, prospects should be approved by the program's decision making leadership before contacts are made. Screening will help in finding the most qualified person; it will also help in prayerfully discerning the prospect's gifts and the position's responsibilities.

Written procedures can ensure that the church's standards have been maintained while also consistently promoting equality and fairness.

Once a prospective leader is chosen, carefully choose a time to discuss the possible ministry. Try to avoid a quick phone call or contact at church in favor of a personal visit. An unhurried process creates the expectation that the program and the position are important.

*Set a personal appointment.* Assign someone who personally understands the position to contact the individual. That person should relate the job description and be honest about its responsibilities and length of service. He should explain his interest in the prospect, answer questions, and stress the importance of God's calling to that position.

*Give opportunities for observation.* Invite the prospect to observe the designated class or group. The current leader or supervisor should meet with him before and after the observation to review procedures and answer questions. Emphasize that, while many of the program's leadership skills are learned on-the-job, the Lord's guidance and the church's training program provide the foundation.

*Allow for consideration.* The prospect should then prayerfully consider involvement in this ministry. Encourage discussion with family members and evaluate the balance of this ministry with other current church responsibilities. Include a meaningful time of prayer and set a time for follow-up. Promptness implies that you care.

Once the decision is made, accept it. If the answer is yes, then arrange for preservice training. If the answer is no, then accept the decision graciously. Remember that the Lord's leading was sought, and this is not the right opportunity for ministry. Affirm the individual and allow him to explore other areas of service.

#### **There Must Be Continual Training, Support, and Fellowship For Those Involved In Ministry.**

To avoid vacancies in the Christian education staff, training and support must be ongoing. New workers should be trained and acquainted with the program prior to being placed in leadership. Procedures may vary, but training should include the following:

- a review of the goals, methods, curriculum, and organization of the program,
- a developed study on the targeted age-group,
- instruction on how to use the curriculum,
- limited involvement in the program during training.

There are many resources available for Christian education training programs. The International Center for Learning and the Evangelical Teacher Training Association provide comprehensive training programs for churches of any size. Provid-

ing such materials ensures quality and continuity in Christian education programs and should be viewed as a top priority.

To develop a solid, nurturing program for the Christian education staff, several important benefits must be provided:

#### **Assistance**

Christian education workers often need additional staff to help share the load. The Christian education leader should be aware of persons who could assist with short-term or limited help.

#### **Resources**

Providing assistance to the Christian education staff can provide fresh insights and creativity. Curriculum, supplies, books, and periodicals can stimulate and enrich their service.

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## **O***ur churches should be launching pads, not hangars.*

Adequate facilities and equipment should be available. A local Christian education newsletter can also provide helpful teaching tips and information about people and events in other departments.

#### **Prayer Support**

Christian education members should be assured of the local congregation's continual prayer for their ministry. A coordinated plan linking prayer warriors with individual ministries can provide a source of support for volunteers.

#### **Fellowship**

Christian education staff unfortunately miss out on many adult church activities because of their commitments. With careful recruiting, the Christian education staff can have certain responsibilities within the church, yet be a part of a Sunday school class or midweek Bible study. Also, fellowship can be built among the staff members. Seasonal parties for volunteers and perhaps their families can meet social needs as well as develop teamwork.

#### **Affirmation**

1 Thessalonians 5:11a reminds us to "encourage one another and build each other up . . ." Express gratitude to your Christian education staff. This can be done through staff appreciation events, personal phone calls, cards and gifts on significant dates, expressing appreciation to family members behind the scenes, or recognition within the church setting. Taking time to personally thank those who faithfully serve will benefit and edify the entire church body.

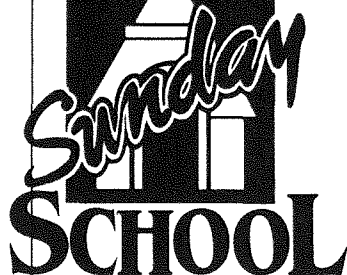
#### **Input of Ideas**

Give periodic opportunities for staff to review their involvement. Let them provide ideas for future Christian educational ministries, for it will build team effort and ownership. This can occur at planning retreats, or be incorporated into staff training sessions or socials.

Our churches should be launching pads, not hangars. Our programs don't have to operate on a cycle of unprepared workers who simply fill openings. Instead, gifted Christians can be placed in meaningful roles if the local church realizes their value and equips them accordingly. **EF**

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*Frank Engle, Jr., is Coordinator of Ministries at Newberg, Oregon, Friends Church.*



# Allowing Your Sunday School to Grow

BY CAROL WILLIAMS

**W**OULDNT it be wonderful to discover a formula to use for growing a Sunday school? Especially if the formula could be fool-proof and easy to follow. Let's just imagine:

People + Bible Study + Church facilities (under the blessing of God) = Sunday School Growth. Those ingredients are indeed important. But the truth of the matter is that there is no magic formula for growth. There are, however, some checkpoints or guidelines for growth that deserve our attention.

## *Set the Goals*

A few months ago, a denominational leader called to ask if I would speak to his group about Sunday school growth. He specifically mentioned that he hoped I would "stick to practicalities rather than something as theoretical as philosophies and goals." Yet, as I thought about his request, I realized that it represented a basic issue in Sunday school growth. We need to know what we are about and where we are heading in order to grow. That means establishing our philosophy, and from that philosophy, our goals.

Our philosophy has been set for us in the Great Commission of Matthew 28:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. (NIV)

We are called to evangelize (win souls for Christ) and disciple (help them grow in the faith). That is indeed what we are all about if we are true to God's call.

Practically speaking, that means that any and every program is meant to help fulfill the Great Commission. We make no bones about it, we are out to win the

world for Christ. It is on that basis that we set three overall goals: (1) Bible Study, (2) Fellowship, and (3) Outreach.

We need not debate which of the three is most important, for all are vital to a growing program based on the Great Commission and its call to evangelize and disciple. But we do need to understand a little more of how to see these three goals come about.

In order for Bible Study to come alive, it must first of all be centered on the Word of God. That may seem a bit obvious. But take a look at the lineup of classes that are being offered in our churches, especially for adults. Too often they are inviting our congregations to study the latest Christian book on the market or take a look at the latest Christian videos. Many of those books and videos can be helpful, but only as they supplement the study of the Word of God. If our Sunday school programs are to grow, they must teach the Scriptures.

The teaching of God's Word must be both inviting and applicable. The specific method of teaching is completely negotiable. In fact, growing Sunday schools offer many styles of teaching, from lecture to small group learning. Whatever the method, the content must be presented in a way that invites the learner to respond to God's Word. Enthusiasm is vital. Do we really believe that we have the most exciting news in the entire world to share with others? Does God's Word truly have answers for the problems of today? If we believe God's message is worth telling, then why do we so often tell it as if we have to rather than that we can't wait to?

The Word of God must also be taught in ways that are applicable to life. We must challenge our students to be both hearers and doers of the Word. As they see the

Word of God come alive in their own lives, they will hunger for God's truth. Our task is to make the study of God's Word both inviting and applicable. To that our students will respond and growth will occur.

Fellowship is also an important goal. Sunday schools that are growing are places where people feel like they belong and are needed. Surface fellowship occurs when we encourage our students to talk to each other. Putting out the coffee pot is a way to help students relax. But the teacher is again a vital link to making surface fellowship possible. Opening class with a short, nonthreatening question that members share in either small groups or one-to-one helps to break the ice. Also, times of sharing about the past week can be helpful. The key is to look for ways to encourage class members to talk to each other. We all find it easy to fall into comfortable ruts of speaking to the same folks each week, or not speaking at all. Create situations that encourage conversation.

On a deeper level, our classes should be caring units for their members. We should be looking for ways to serve each other. Taking meals in when someone comes home from the hospital or when a family has a new baby are great times to show we care. Being aware of special needs and trying to help meet those are the key to this type of deeper fellowship. Actually, we should be looking for ways and times to operate more like the early New Testament church as they taught us to care for one another in faith.

Very often, children may find it easier to share family needs than adults. And a teacher tuned in to the needs of children may be able to spot a need and find a way for the class to help. After all, we do want to teach our children to care for one another and we do want children to feel cared for.

Our task is to encourage fellowship both through conversation and caring. When our class members feel they belong and are cared for, they will return and growth will occur.

The last mentioned goal, although equal in importance, is outreach, finding active ways to reach out to those around us. We need to establish strategies for reaching our neighbors, our community, our world with the Gospel. There are many organized approaches available from Friend Days, to Telegrowth, to Missions. Don't just settle for one, but keep trying new ways to reach out and carry out the Great Commission—to bring souls to Christ and encourage them to grow.

The outreach that is often overlooked is reaching those who are involved in our churches on Sunday morning for worship,



but not for Sunday school. Our closest mission field may be sitting in our own pews. Check your Sunday school average against your worship average. If over 50 percent of your worship attenders are in Sunday school, you are ahead of the national average. But our goal should be 100 percent and constant growth in both. In other words, we can never complete the task.

Sunday school attendance is a habit and we must provide opportunities for our attenders to get into that habit. Do not be critical of those who do not presently attend, for their backgrounds may not have included Sunday school. Instead, make that extra hour of study so vibrant with the teaching of God's Word and caring fellowship that they want to be a part of it.

**We** all find it  
easy to fall into  
comfortable ruts of  
speaking to the same  
folks each week.

Be aware that folks may be looking for places to jump in and give Sunday school a try. Offer regular opportunities for newcomers to join. That may mean new topics in ongoing classes to new classes themselves. New people find it hard to feel comfortable in a class that is already involved in a study.

Our task is to constantly reach out to those around us. As we learn to do that, growth will occur.

#### *Set the Tone*

We want to say that this additional study hour is important. When people are convinced of that truth, they will give it a try.

Sunday school must be important to more than one or two people—it must be a vital part of our church program. It must be important to our pastor. There are a variety of ways he/she can show that importance, but whatever means is used, the congregation should know that the Sunday school matters to the pastor. He/she should be an encourager of those involved and should support the necessary spending to further the program. In fact, visitors ought to have the opportunity to begin their Sunday school experience in a Pastor's Class. That will help them to know their pastor better.

Our tone must be an encouraging one to those involved in teaching and carrying out the program. When our teachers are encouraged, they feel the job is more enjoyable and more manageable and they are ready to do their best.

We can set this encouraging tone through positive problem solving. Teacher training, teacher appreciation dinners, a resource room of supplies, the best curriculum available, aids in preschool classes all contribute to this feeling of encouragement. Our goal should be to help good teachers be even better.

We should create opportunities for our people to grow spiritually as well. It is very difficult to give water if the well is dry, and that includes "living water." Part of our teacher-training time should be devoted to spiritual uplift and prayer. We should also require our teachers to be involved in worship and other learning programs of the church, such as weekly Bible study. They cannot continue to give if they are not receiving.

Another part of the tone is teamwork. We must foster the feeling that we are called as a team to foster the Great Commission. Teacher dedication, usually in the fall just before Promotion Sunday, is a great time to set the tone. Dedicating teachers in worship, before the congregation and the Lord, will speak loudly of our task and our drawing together as a team.

Opportunities to be together socially can also establish teamwork. We need to know more about each other than just what we are able to say as we pass each other in the hall. And these social outings will not just happen. We need to arrange specific times when the team can be together for fun and fellowship.

Our task is to set a tone of importance and encouragement to which our team and our congregation can respond. And growth will occur.

#### *Set the Stage*

Let's ask the question: If growth occurred in your Sunday school, would you be ready for it? We pray for growth, we say we want growth, but so often we are not prepared for growth, nor do we really expect it.

One way to better prepare ourselves is to walk through our building "with the eyes of a visitor" pretending that we are attending for the very first time. Can we find a place to park? When we enter, is there someone there to greet us and help us locate classes for our children and ourselves? When we reach the classrooms, are they neatly and clearly marked? Is there a picture of the teacher outside the door, so we know to whom to speak? Are there people to greet us as we enter class? In our adult class, is there someone to greet

us and introduce us to a class member about our age by whom we can sit and with whom we can converse? Does the teacher welcome us as a visitor and make us feel welcome? Is the lesson biblical, clearly presented, and inviting? When class is over, do others invite us to return? Does anyone invite us to sit with them in worship or even invite us home for dinner? These are the kind of things we can ask ourselves to check on our readiness for growth.

We should also try to see our visit through the eyes of a child as well. Are they greeted at the door with a smile and perhaps a hug? Are they made to feel a part of the group? Is the curriculum material colorful and inviting? Is the morning story told with enthusiasm and invitation? Are they helped to feel secure and assured that Mom and Dad will not be far away?

Walk into your nursery. What does it say to parents? Is it clean and well-organized so that parents feel their baby will be safe from germs and unnecessary risk? Are there adequate toys and equipment so that parents feel comfortable leaving their precious little ones? Perhaps, most important of all, do those in charge welcome the new little faces with love and warmth?

Our task is to set the stage for growth. We are called not only to pray for it, but to expect it and welcome it. As new people find they are truly expected and welcomed, they will return and growth will occur.

#### *Get Set—Grow*

It is possible to do everything mentioned in this article, but without the Lord's blessing growth will not occur. The Lord does want us to succeed, though. After all, when we are determined to obey the Great Commission, we are fulfilling His call and He does want to bring about success. I think the danger is not so much what happens if we do all this and we do not grow as it is that we are not willing to cooperate with what the Lord wants of us in order to allow Him to bring about growth.

The Lord does work through His people. He does not magically make a church grow without the cooperation and readiness of the congregation. So, answer the call:

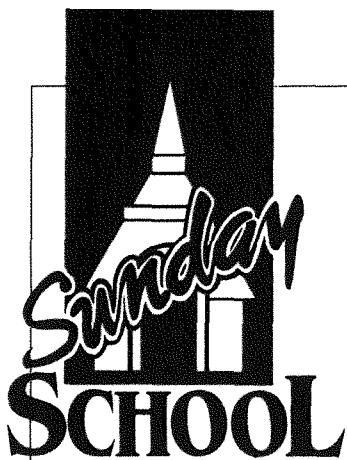
Set the Goals

Set the Tone

Set the Stage.

The Lord is ready, are you? ■

*Carol Williams is currently on staff at Evangelical Friends Church—Eastern Region as a part-time assistant. Previously she had been director of Christian education at First Friends Church, Canton, Ohio.*



# Breathing Life into Adult Sunday School

BY CELIA MUELLER

**D**URING the past decade and a half, numerous adult education programs in local churches have moved from age-graded classes to elective systems and back to age-graded classes. Large churches often have the luxury of offering both types of classes. Small churches, on the other hand, must decide what one, two, or maybe three adult classes they can offer.

Should we have oldsters in one and youngsters in the other? Bible study in one, with a topical study in the other? Which way can we gather more adults into our Sunday school? How can we make sure we are providing the best possible Christian education, whether we have 20, 50, or 250 adults coming to our church?

At its best the elective system lays the groundwork for an excellent theological education. Elective courses provide biblical background, theology, church history, Friends distinctives, discipleship, and so on.

Strong on content, the elective system breaks down in several ways. Because the adult Sunday school is not a degree program, people don't pass or fail, nor can they be forced to attend regularly. Hence, the excellent content is not always thoroughly absorbed. Akin to this is the fact that most people gravitate to the courses that interest them and avoid the ones that seem boring, unimportant, or "not where they're at."

The third drawback to the elective system is that it tends to overlook the nurturing function of the educational task. If students change classes every quarter, they will continually be starting over with a new group of fellow students and there will be little continuity or lasting relational qualities to the classes.

Apart from elective classes the other traditional option is to provide age-graded classes. At its best, this system provides at least two choices for each adult, as classes usually overlap by five to ten years. These classes often provide a home base for adults in the church. Fellowship and nurture is at the heart of the class, while the course of study is somewhat secondary.

A well-thought-out curriculum for an age-grouped class can provide a solid foundation to the class. However, many classes end up picking their next study based on the whims or felt needs of class members. Over time, such classes may find that they cover a narrow content area without ever challenging themselves with new biblical, theological, or other insights.

In addition to the possible content deficit in the age-graded class, there is another problem. What do you do with John Henry who is single, has three children at home, and is 50 years old? Most of his "contemporaries" have already raised their families. Or what about Mary Smith, who is also in her fifties and just accepted Christ this year? She has never read the Bible and has spent most of her life with a pretty "secular" crowd. She is working on a different set of spiritual issues than those who have been in the church for years.

The more diverse we become as a society and as a body of believers, the more we will need to be open to God calling us to try new and creative ways to draw people together for education and nurture. I suspect that the variations in approach will continue to multiply, depending on the size of the church and the mix of our people and those we would like to draw, and our openness to the Spirit's leading. For the educational program in

our church this has meant becoming increasingly flexible and open to experimentation with class formats while working to clarify our educational goals. Our educational goals for adults (and also for children and youth) are as follows:

**T**O PRESENT clearly who Jesus Christ was in history and who He seeks to be in our lives. Only through Christ do we seek forgiveness from sin and only by His empowerment can we live the life of love He would have us to live. Christ is to be the center of all we are and do.

- To teach at all levels, Bible content, the basic truths of the Christian faith, and the Christian way of life with major emphasis on Quaker testimonies and Quaker interpretation of Christian doctrine.
- To develop healthy relationships between one another. Christ came to restore us to one another as well as to God. The mark of the Christian community is the love people have for one another.
- To develop a vital faith. The church must integrate its knowledge of Christ with the issues confronting us in the world. This faith must be biblically and historically sound, rationally consistent, and true to everyday experience.
- To equip for ministry. Christian education is, in a sense, missionary education. We grow in our relationship with Christ, our understanding of the Christian faith, our relationship with each other, and our ability to integrate faith with issues confronting us in the world so that we will share and others may know life in Christ.

Our vision is for each class to provide an opportunity for growth in each of our goal areas over a three- to five-year period. This involves a commitment to encouraging people to find a class with which they will sojourn for a few years. Each of our goals is pursued through the content presented in a given class and the way the class is structured, so that the class format itself is conducive to Christian growth. I am less certain than I used to be that there is a right way or a best way to run an adult class and more certain that given groups of people can have a variety of educational needs met in ways that wouldn't work for other groups of people. Part of our vision, then, is to have classes that meet the needs of the largest number of people possible.

Our church has tried both the age-graded classes and the elective system and is currently experimenting with classes based on either "stages of life" or styles of learning. By "stages of life" we mean things like moving into adulthood, the child-rearing years, and the older years. We also mean stages in our Christian walk, such as classes for people who are relatively new in their Christian walk or new to Friends. For a while we offered an "English as a Second Language" Bible class for refugees as they adjusted to entering into our American culture.

Classes geared to particular styles of learning include our "Christian Forum" class, which appeals to people who like to think issues through from a variety of perspectives and find a bit of controversy stimulating. Our Bible study class appeals to people who find it most helpful to study the Bible book by book, and to let the discussion of daily living arise from this study. Our "Young Adult" class attracts people who desire to grow by nurturing the relational and experiential side of their lives.

For a while we had a small group meeting on Sunday mornings during the education hour. Geared for people who wanted a higher level of commitment and accountability than is usually possible in Sunday school, this class remained open to new people for a few weeks and then was closed for the duration of the year to permit the meeting of these needs. Those involved in planning our Sunday morning adult classes try to continually be alert for groups of people within the church whose needs are not being met in any of our current classes. Wherever we find eight to ten people whose needs could be met by starting a new class, we begin praying and brainstorming options that might be appropriate to meet that need. About every 18 months we review who is in a class and who is not, followed by prayerful consideration about what is needed. Many of our classes start out as experiments. Some are short-lived, others blossom into long-term additions to our education program.

**W**E ARE learning something along the way. Everybody needs a Sunday morning homebase in the church, that is, a group they can meet with on Sunday mornings that supports them in their spiritual journey. What is supportive for some people is not helpful for others (too structured, too informal, too authoritarian, too open etc.). It takes at least six to ten people committed to a class to make it go. The core group may actually do the teaching or may simply be faith-

ful attenders, but having fewer than that places too great a burden on one or two people. Some classes work best if they stay small, others can handle larger numbers. There is no best or ideal size for all classes.

We are too often limited in our thinking by what we've done before. We need to find ways to stimulate our thinking and open ourselves to creative solutions that truly promote learning and spiritual growth.

Homework assignments, whether reading, writing papers, research, or practicing what we've learned, is more apt to be taken seriously in settings other than Sunday mornings, such as during a week day or on a week night. For us this has meant operating a Center for Christian Studies, which offers elective classes in Bible, theology, and pastoral care/relational skills. These classes are offered at ours and other Friends churches and can be taken for credit in conjunction with certain colleges.

As we move toward the nineties, new winds are again blowing. What was a helpful medium for meeting needs in the eighties may need to be set aside so that the Spirit of the living God can continue to breathe life into our churches and our world. ■

*Celia Mueller is Minister of Christian Education at Reedwood Friends Church, Portland, Oregon.*

# Pastors Value Sunday School

BY DOROTHY BARRATT

**I**S SUNDAY school (a) *Vital* to the total ministry of the church, (b) *Helpful* to the total ministry of the church, (c) An organization that has *served its purpose* and should be replaced by other ministries, (d) *Something to tolerate* until it dies a natural death, or (e) \_\_\_\_\_.

These were the choices in a recent survey sent to 85 pastors across the Evangelical Friends Alliance and Friends United Meeting. Sixty-two pastors, serving in churches with Sunday schools of 40 to 947, returned their completed questionnaires.

Out of the 62 pastors who responded, 49 viewed the Sunday school as "vital to the total ministry of the church," 13 considered it "helpful to the total ministry," and 2 noted concerns related to format and the kinds of things that happen in adult classes.

It was clear from the surveys that growing Sunday schools had pastors who were committed to this ministry and were giving it

high visibility. They often shared Christian education concerns and announcements from the pulpit, led teacher dedication and appreciation events, and personally affirmed those serving in these ministries.

During the last year, 36 of these pastors participated in a teacher dedication and 40 shared in a teacher appreciation event during the last year. Twenty-one pastors invited teachers and their classes to the front or to the altar for special prayer. Thirty-eight included examples from the Christian education ministry in their preaching to let people know what God was doing through their teachers and other workers. Fourteen pastors invited Christian education workers to share testimonies or explain goals of their particular area of ministry in a service.

Another question was, "How do you view the *potential* for Sunday school growth in your church?" Seventeen

pastors believe Sunday school is a "wide open mission field," 30 think they have "good potential," 8 indicated "average potential," and no one checked "extremely limited potential" or "hopeless."

Pastors were asked to check 3 out of a list of 12 possible hindrances to Sunday school growth. The hindrances checked by the large majority of pastors were: (1) lack of vision, (2) lack of commitment, and (3) lifestyles of people. Limited resources and lack of interest came in fourth and fifth.

At times, any one of these hindrances may seem like an impossible hurdle to Sunday school growth. The hurdle looms large as we try to get a handle on what we can do to move from where we are to where we believe God wants to take us.

While recognizing the reality of obstacles, we must believe God still specializes in things thought impossible. If the potential for growth is there, strong Spirit-led

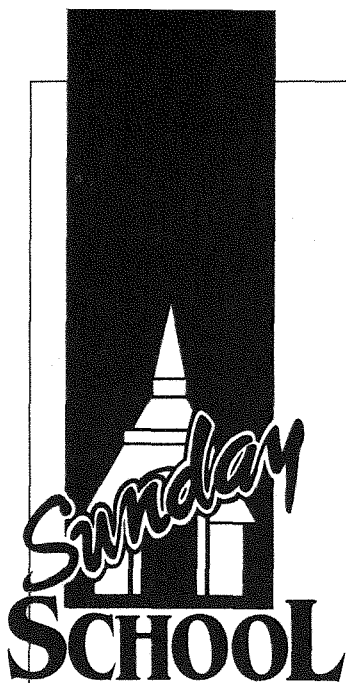
leaders, upheld by concentrated prayer, can be used of God to bring *vision* to the people, and with vision people are more apt to make *commitments* and adjust their *lifestyles*.

It appears from the responses of these pastors that the pessimism of the last couple of decades has passed and the Sunday school is again valued as a vital part of the church's ministry. The question now is, "when will what we believe or value be translated into significant Sunday school growth?"

Lack of vision, lack of commitment, lifestyles. What are these to God? With God all things are possible... even Sunday school growth in 1989 and the 1990s. ■

*Dorothy E. Barratt is Christian Education Consultant for the Evangelical Friends Alliance Christian Education Commission.*





# Educational Ministries On Wednesday Night

BY MARGARET DEVOL MOSHER

**W**HAT is happening at your church on Wednesday night? For many of us, Wednesday night has always been prayer meeting night. The years have brought changes in the format of the prayer meeting hour, but the service is still attended by the faithful few.

Midweek service attendance figures from Evangelical Friends-Eastern Region churches in recent years, however, indicate that something unusual is happening. While the Sunday night attendance has been declining, the Wednesday night attendance in some churches has grown significantly. What is happening in these churches on Wednesday nights?

A study of churches in which Wednesday night attendance is growing reveals that in addition to the traditional prayer meeting, the evening schedule includes some or all of the following: children's groups, youth groups, elective studies for adults, special support groups for the divorced or unemployed, and membership training classes.

For many EFC-ER churches, the largest and newest addition to the Wednesday night prayer hour has been midweek clubs for children. With the growing awareness of the potential for outreach through this ministry, one by one churches are joining the movement to provide midweek Christian clubs for children.

Through a nine-month program of weekly meetings, leaders present the true meaning of holidays, our Christian heritage of national leaders and church founders, a knowledge of our missions, as well as Bible lessons designed to lead children to accept the Lord as personal Savior and to grow in Christian living. Spending time together in a relaxed setting provides an opportunity for children to see Christians in action.

A midweek ministry to children is such an effective door opener to community families that Nathan Birky of the Wesleyan Church has stated that pastors of their growing churches throughout the United States have turned to midweek children's clubs as their primary program for evangelizing the community. Vital to the success of this outreach ministry are weekly contacts with the homes of the community through phone calls, visits, church newsletters, or personal notes.

Those who have been leaders in Christian education for years will recognize that the accomplishments resulting from midweek activities now are those that were achieved mainly through the Sunday school a few years ago. What has brought

about this change? Some parents who formerly sent their children to Sunday school now send them to midweek activities. Some children from broken homes are out of town on the weekend visiting their other parents. Also, late hours of television viewing as well as other weekend activities planned by unchurched families make Sunday a time for everything else except church attendance. We at Sebring Friends Church have found that certain children will come every Wednesday night, bringing their friends and neighbors with them, even though they don't attend on Sunday. Wednesday night is proving to be the best time for ministering to children who in years past we saw only once a year at vacation Bible school.

How did we start a midweek children's program? When we first went to Sebring, we began with a self-designed program that met on Saturdays. When the group failed to grow, we discontinued our meetings. Later, when some of our active midweek youth group asked why we had no midweek children's group, we enlisted them as leaders and began what has been for the past eight years a thriving Wednesday night children's program.

We at Sebring selected the Christian Youth Crusaders materials published jointly for many years by the Wesleys and Free Methodists. It was later recommended by EFC-ER leaders as their first choice and was used this past year by 15 of our churches. Two years ago, the Wesleys revised their program, which they now call CYC International. The Free Methodists are publishing Christian Life Club materials, which EFC-ER now recommends to beginning groups. Some churches have chosen Awana, Pioneer Girls, Boys Brigades, Jet Cadets, or Whirly Birds. A few are using Child Evangelism, King's Kids, or Critter County materials. In choosing materials, it is important to be alert for doctrinal content. Whatever materials are used must be adapted to the individual church situation. Much of the material is designed to supplement Sunday school and children's church lessons, assuming that the children attend regularly on Sunday.

In working with children we are constantly reminded of the importance of using the time well. Children who are receptive and eager to attend now will soon be teenagers and adults. The seed must be sown when the soil is ready. Also, with the mobility of American families, some who are at our doorsteps this year will be gone in another year. What an encouragement it was to learn that one girl, whose broken family took her away from our community, had returned and was serving the Lord on the puppet team of a nearby church.

Long-range benefits of midweek children's activities will be achieved in proportion to intensive efforts to develop contacts and build strong friendships with the families from which the children come. Only as parents are won to the Lord will children have Christian role models at home. A recent well-received addition to our Wednesday night program has been the Women's Casual Corner Group for mothers and grandmothers of our CYC children. Their leader, Mae, combines handcrafts with their hour of Bible lessons and prayer. It is our hope that additional midweek groups can be added to our Sebring ministry.

At Sebring, our "faithful few" prayer meeting is held on Sunday night now and thus some of that group can minister as leaders in our Wednesday night outreach program.

The preschool children like to say: "This is a church and this is a steeple. Open the door and see all the people!" The people you see at your church on Wednesday night may depend on what you have to offer. Will you let the Lord use you to help your church experience the potential of Wednesday night? **EF**

*Margaret Mosher is Elder of Education at Sebring, Ohio, Friends.*



### 'Birthright' Is an Honor

I just read your response to the man who didn't like the term "birthright Quaker." It really concerned me that a person would feel that way about his inheritance, or perhaps he doesn't have a Quaker background. That might explain his feelings.

What is wrong with "birthright Quaker"? We are not saying "birthright Christian."

I think of Uncle Hubert Mardock (he wasn't ashamed of being a "birthright Quaker"), or my Grandpa Lealdis Mardock, both were great preachers in the Quaker church. Both were "birthright Quakers." It is so funny, what was good enough for them isn't for us.

Grandpa always said, "Being a Quaker won't get you to heaven, but it can't hurt either." What he meant was the foundations of our church and its beliefs.

I was in the Nazarene Church twenty years after I left George Fox College, as there was no Quaker Church close by, but I taught my children of their wonderful inheritance. They knew it wasn't a passbook to heaven. But they knew that a lot of godly people had helped to shape our family and country.

Our young people today have left the Quaker church and have joined every denomination you can think of. Where we were so quick to forget our roots, did we also take the foundation from our children? Let's please don't sell our future generations short of what is really theirs—something to stand on.

This is one "birthright Quaker" who will always have in her heart what her forefathers gave to her.

MRS. RICHARD RIGGS  
(VIRGINIA WINTERS)  
Caldwell, Idaho

### New Friends Learn About Old Friends

Just a short note of THANKS for the exceptionally good issue of *EVANGELICAL FRIEND* for May 1989. After attending the Fourth Friends Ministers Conference at Denver in April, I came home and am sharing the summer quarter sermons on history and doctrine of Friends. We only have three members who had previous Friends background, so it's all

new to many. Have been having a wonderful time with Russell's *History of Quakers* and Barclay's *Apology* again. Using as a basis of the study *Friends Way* by Richard Jones, a thirteen-week alternate Sunday School course. It's great! Thanks to all who are making Friends stay alive today.

ERNIE FOSTER  
Independence, Kansas

### Quakerism Is Growing, Even Outside of Our Meetings

I so enjoyed "Our Vision as Friends" by Paul Neville (May 1989). There was much inspiration for trust in the power of God. Thank you for that encouragement.

There was another article in the same issue that seemed discouraging, however. It seemed full of good solutions, but I intuitively felt that it really went the way of the "American Church" and was leading away from real Friends distinctives, which I feel are a great source of truth.... My reaction to this second article on church growth is as follows: Are Friends (Quakers) really declining? I contend that they are growing as never before! The influence of Quakers, their integrity for truth in worshiping God, honesty in relationships, etc., has been a controlling influence to our American society, other denominations, world communities, and to the Friends Church itself. They are a mighty influence today, and will continue to be tomorrow. I see Friends writers, Friends teachers, Friends study groups, etc., as having influenced thousands of people towards the truth—towards real reality—that good news of Jesus Christ indwelling, guiding, speaking directly to each individual, each collective group, if we will but allow Him to. People need to hear *how* to be still and listen to God...

Real seekers are everywhere. There are people I see each Sunday—thinkers, "professionals," searchers, who come to a non-Friends church (we attend a CMA church)—who are reading Trueblood, Barclay, Foster, Woolman, Newman, and other Quaker writings. They may not know about the Quaker denomination or about Quaker history, but they are desperately seeking and hoping for the

truth that Friends have to offer. There are groups of people in my area (Woodinville-Eastside, Washington) who regularly gather to read, study, and discuss these Quaker convictions, convictions relevant in our day.

If the existing Quaker churches aren't as "Quaker" as they once were, or are not offering the distinctiveness that early Friends were known for: peace, wholesome living, instruction on how to listen to God... then might these new "Quaker" groups some day become the new Friends Meetings...

Are the Quakers keeping their unique and much-needed Friends distinctives used and growing? Are we allowing the Holy Spirit to speak to people in quiet worship? Is quiet communion lasting long enough? Are Quaker distinctives and books being actively discussed and taught? Are Quaker writers, artists, and thinkers being actively encouraged and liberated to contribute as much as possible? If yes, then this is wonderful. We're continuing to be salt to our society....

There are many new Quakers who are quietly learning Quaker truth through the influence of real Quakers.

JANNELLE W. LOEWEN  
Bothell, Washington

### Church Growth Principles Unbind Church

Thank you for the article by Robert Blake, "The Church Growth Movement Among Friends."

To resist these principles in church growth is as disabling to the local congregation as the ancient Chinese custom of feet binding was to Chinese women.

The Friends Church is not going to stop the increase of the Kingdom of God. However, I prefer to be a part of a Friends church that is stepping out in leadership in connecting our world to the person of Jesus Christ and ourselves, rather than hobbling along behind the evangelical movement, romanticizing our idyllic past with apparently diminishing ability to keep our children in the church or to attract new members.

CELESTA REA  
Salem, Ohio

# Good News

(Continued from page 3)

do want to be all we can be. We really do want to be whole, though we may well fear the change and what it will cost us. And the Good News is that it is possible. We don't have to live captive to our addictions, to our base desires, to our greed and lust for power, to our self-destructive habits. God wants to heal us—to mend what is broken, to straighten what is bent. Through the refining process of God's love and power we can be formed again into the persons we were meant to be from the beginning. That is Good News.

There's more Good News. God is sovereign. God's power is at work in the world right now. Christ reigns right now. The New Testament tells us that already Christ has overcome the principalities and powers. They have already been stripped naked and paraded in public as vanquished foes. So it is little wonder that Paul could write that we are more than conquerors through the power of Him who loved us. It is little wonder that George Fox and the early Friends could walk boldly through the world knowing that "the power of the Lord is over all." Into the fields and into the pubs, into the courts and into the streets, and, yes, even into the churches, they went in confidence, because they knew the power of Christ would prevail. The ocean of light is overcoming the ocean of darkness. Truth is flourishing like a rose in this thick night of darkness. The power of the Lord is over all.

Recently a pastor friend of mine recalled that when he was a boy he studied the book of Acts in Sunday school. He said that he wondered aloud in class why they never saw things happen in their church the way they happened to the church in Acts. His teacher replied that God doesn't work that way anymore, that we shouldn't expect such things. As a boy, that sounded fishy to him, and I thank God that his childhood skepticism is being rewarded. Because what his teacher told him, however sincerely, is utter nonsense. God is working that way all over the world. God's power is not diminished. God's willingness to act is not decreased. Christ reigns and we can share in God's power at work in the world. That's Good News.

There's still more Good News. The Good News is that God is at work in love and power to restore the whole creation. That is why, as we read in Psalm 96, heaven and nature sing when they see the reign of God. That is why Jesus, quoting

Isaiah, talks of giving sight to the blind, proclaiming liberty to captives, and setting the downtrodden free. That is why Paul writes in Colossians 1 that God was in Christ reconciling everything in heaven, everything on earth, and everything under the earth when he made peace by His death on the cross.

Recently I read about two inmates who broke out of the county jail by jimmying a lock with a Bible cover. The sheriff said that the good book is a good jimmy. But I'm sure this is not what Jesus had in mind when he proclaimed liberty to captives. God's purpose is to bring shalom to the whole creation. And that is the work we share.

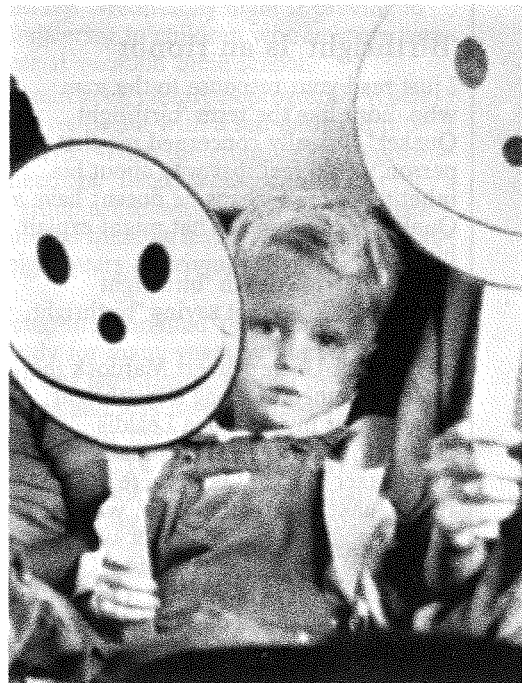
We need to let this part of the Good News capture our hearts, for this is a vision big enough to remind us of what we're really doing in the world. Our ministries are not just about paying the bills and keeping the programs going and the power people happy. Our mission is not to keep our beloved Society of Friends from dying out as a movement. Indeed, if we are at risk as a movement, it may well be because we no longer have a vision large enough to sustain us. But it need not be that way. Our mission, and our great privilege, is to share in God's work of restoring the brokenness of the whole creation. Our task is to take up with joy the pieces of that work that are entrusted to us. And that's not grinding duty. That's Good News.

We have great news to tell—news of God's love, news of the possibility of our transformation, news of God's power, and news of God at work to restore the whole creation. We need to tell it. But let me also remind you that in order to tell the Good News, we must also be Good News. The message is not just words, as you know, but is embodied in gestures and tones, in manner, and in our lives privately and corporately.

When we preach, when we teach, when we talk with someone in our offices or over a cup of coffee, what people want to know and need to see is whether we know God—whether we live lives that brim over with and are shaped by the Good News that we declare. They want to know if we possess what we profess. They want to know if we are hirelings or disciples and shepherds. They want to know what we know by heart.

Brothers—and at this point I am addressing men specifically—I want to share with you a hard but searching word one of our sisters in Christ spoke to me not long ago. As we talked, she told me how shocking it is that there are so few men of God. She spoke of how disturbing it is that there are so few men, even among ministers, who are totally sold out

to God, whose whole passion is for God. With great sadness, she said that as she ministers among and listens to women, everywhere she goes she encounters women's great sense of loss over the death of God-possessed men. That has been a searching and sobering word for me, and I share it with you hoping that you will let the Spirit teach you through it.



If we, men and women alike, are to be Good News, we must live lives transformed by God's love and power. George Fox once wrote to Friends, "...be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them..." If we are to be Good News, we must be living gospels.

If we are to be Good News, we must live lives poured out for the world, wherever God calls us. Mother Teresa captures the spirit of it, I think, when she says: "I try to give to the poor people for love what the rich could get for money. No, I wouldn't touch a leper for a thousand pounds; yet I willingly cure him for the love of God." The Good News is that God is restoring the whole creation. In what ways will we share in that by letting our lives embrace the world? In what ways will we empty ourselves and become servants? In what ways will we live out God's compassion? In what ways will our lives become Good News for the world? ■

*Howard Macy is Professor of Bible and Religion at Friends University, Wichita, Kansas. This article is adapted from his message to the Fourth Friends Ministers' Conference on April 23, 1989, in Denver, Colorado.*





# How to Become a WEIGHTY Friend

BY LON FENDALL

**N**OT long ago a friend of mine had an unsettling and intriguing conversation. A well-placed Quaker said to him, "You know, Fred (not his name), it seems to me you've become a 'weighty Friend.'" Unfortunately, my friend was a little shaky in his knowledge of Quaker jargon. But fortunately, he had taken a refresher course in nonviolent conflict resolution, so he was able to restrain himself from his first impulse, to punch the man in the nose for saying something so insulting about his weight.

There followed an ad hoc short course in Quaker vocabulary, in which I carefully explained to Fred that what he took to be an insult was actually a wonderful compliment.

The Bible speaks of spiritual obesity as a condition to be welcomed: "Hearken diligently to me, and eat what is good, and delight yourselves in fatness." (Isaiah 55:2)

Physical fatness, on the other hand, is not necessarily a virtue, though one wonders whether the American emphasis on being slim is all that important in God's sight.

Clearly, though, the term "weighty Friend" has little to do with physical size. I haven't managed to trace the phrase to its first use in Quaker literature, but it owes its birth to the early Quaker emphasis on the equal worth of all humans in God's sight. With no pope, cardinals, archbishops, or even priests or ministers, Quakers were left without any visible hierarchy and leadership. There was no one to hand down edicts and no high level decision-making body to formulate policy.

But how could decisions be made if there were no officials and councils, no bylaws and procedural guidelines?

While the priority was on worship and preaching in the early days, before long decisions had to be made and the Quaker method of making decisions in the same manner as they worshiped was a novel and theologically sound approach. Instead of accepting the dictates of an official or seeking the majority will through voting, early Friends waited on the Lord for His direction on the issues at hand. There was silence and there was also discussion. The focus of both was clear—seeking the direction of the Holy Spirit, expecting that unity would ultimately be found if the worshipers sincerely sought the Lord's direction.

Seeking the Holy Spirit's leading on decisions is a process usually not understood by non-Friends and sometimes misunderstood by Friends as well. It is sometimes confused with consensus decision making, which suggests it is a blending of human wills rather than a quest for God's will. Even the phrase "sense of the meeting" seems to imply a process of seeking unity on a human level rather than finding the divine imperative.

**A**S THE unique Friends decision-making process was practiced during the early generations of the movement, the conviction that all Friends were equal in God's sight was strengthened. It also became apparent that the special experiences and gifts of certain Friends made them a little more equal than others. If not of more worth, at least their ideas and convictions should be given a little more weight. Hence the term "weighty Friends."

George Fox, Margaret Fell, William Penn, and the "Valiant Sixty" were all unofficial members of the "weighty Friends Club," though they would have been disturbed at being so labeled. Fox worked hard and successfully to avoid becoming the focus of authority and veneration in the Quaker movement. Given the abuses of power in religious institutions of the day, he was insistent that Friends not develop an informal hierarchy of their own.

Modern advertising slogans suggest something of what it means to be a weighty Friend. Paraphrasing a well-known phrase from the world of stocks

and bonds, "when a weighty Friend speaks, people listen." To help my friend Fred, who was still puzzled about what it meant to be weighty, I decided to compile a list of characteristics of weightiness, since we're dealing here with some elusive qualities, much harder to measure than pounds on the bathroom scales:

1. Weighty Friends are first of all deeply spiritual individuals. They are determined that their lives be constantly yielded to and controlled by the Holy Spirit. They may fall short of this goal at times, but never lose sight of it.

2. Weighty Friends are careful about the content and manner of their speaking, whether in worship or in business. They aren't generally people of many words, but their listeners can count on hearing God when they speak.

3. Weighty Friends have given themselves to God's service, whatever form that may take. It may be service expressed through a position of some prominence or in hidden and unnoticed places.

4. Weighty Friends have come to understand their own gifts and calling and have learned to limit their efforts to the amount of responsibility they can handle and to which God has specifically called them.

5. Weighty Friends have learned to balance the solemnity of God's presence in their lives and the seriousness of their Christian service with the human compassion and warmth without which they would be insufferable to be around. They know when to laugh, as well as weep. They are not afraid to hug their sisters and brothers, as well as embrace the truths of God and address the evils of the day.

The list could obviously go on and on. Unfortunately, Christian humility and Quakerly equality make it unthinkable to organize a Hall of Fame of Weighty Quakers. So we'll have to be content to observe the actions and listen to the words of our fellow believers, noting the qualities of weightiness so important to our survival as Friends. Be ready, though. Someday, when you least expect it, someone may say, "I think you, too, are becoming a weighty Friend." **EF**



### Eastern Region Catches Vision for World Outreach

The theme for the 177th Yearly Meeting was "Catch the Vision! Sharing Christ with Every Nation" as Eastern Region Friends met in Canton, Ohio, July 29-August 3.

At the opening Saturday night missionary banquet, Francisco Mamani, superintendent of the Bolivian Friends churches, spoke on the importance of being obedient to God. His personal testimony of how Friends missionaries influenced his parents his grandparents as Aymaras in the high Andes Mountains was a blessing.

The speaker for the evening services was John Williams, Jr. (photo), who is the newly named General Superintendent. He challenged Friends to help reach 1 percent of the



world (120) and also to double in size by a 7 percent growth rate by the year 2000. His proposal to build a new World Outreach Center on the Malone campus was approved by the delegates, and \$90,000 was pledged for the project by the close of Yearly Meeting. The new center would house EFC-ER offices, provide several classrooms and seminar areas, a chapel seating 100, and a prayer room.

The E P & E Board reported two new churches had been planted during the year—at

Ann Arbor, Michigan, and in Massillon, Ohio—and the third was accepted into fellowship by request. It is Soul's Haven Community Church in Delaware, Ohio.

Retiring ministers were honored and appreciation for their ministry expressed to Milton and Lois Leidig, Roy and Marie Taylor, Earl and Arlene Kelbaugh, William and Elizabeth Waltz, and Robert and Esther Hess.

At an impressive recording service on Wednesday night, six ministers were recorded—Philip Baisley, James Hollingsworth, James Davis, John Eric Woods, Douglas Jenkins, and Susan Clarke. Also, the credentials of Clifton Heckman from Western Yearly Meeting were accepted in transfer.

According to Ron Johnson, presiding clerk, major decisions by the delegates included:

- Approval of affiliation with Evangelical Friends International in the plan to internationalize E.F.A.
- Naming of a building committee to oversee construction of the World Outreach Center.
- Approval of the General Operating Budget of \$381,330 with a per member apportionment in 1990 of \$45.
- Approval of a budget of \$1,005,801 for the Great Commission Budget (formerly known as the Missionary Outreach Budget) in 1990, with each local church recommended to pay 12 percent of its income to fund the budget.

• Approval of an interim Restoration Process for pastoral couples who have experienced failure in their marriage vows and a directive to the E P & E Board to study the issue and make recommendations both for it and a guideline for allowing divorced persons as pastors.

The Teen Program this year was held at Quaker Canyon in

Damascus with the youth commuting in for the evening services. A full program for children was held at Canton First Friends Church supervised by Kim Preston.

On Monday evening Friends experienced a beautiful example of Quaker worship in which the Holy Spirit broke through the planned agenda with sharing, singing, and prayer.

Twenty-two workshops were presented on Tuesday afternoon, with topics ranging from financial planning to "What Would George Fox Say to Quakers in the 1990s?"

The week closed with an inspiring meeting called the Great Commissioning Service. Phone calls were made to missionaries in Rough Rock, Taipei, Taiwan; and Mexico City, and slides were shown of needy people around the world. At the close, Friends were urged to respond with Isaiah: "Here am I; send me." —Lucy Anderson

### EFC Women's Retreat

Another inspiring Women's Retreat is scheduled for September 22, 23, 24 at Cedar Lakes Conference Center, Ripley, West Virginia.

The theme, "Becoming a Woman of Excellence" (Philippians 4:8), will challenge you to develop excellent attitudes in good times and difficult times. Carol Kent of Port Huron, Michigan, will be the

speaker, and the Boyd Sisters will provide music.



MID-AMERICA  
YEARLY MEETING

### Roofing Project at Westside

During the week of May 8 to May 13, hundreds of man hours of work from 45 men resulted in a sturdy and attractive roof for Westside's future home in Kansas City, Kansas. While the men worked on the roof the women planned and served 12 church dinners to feed the workers lunch and supper for those six days.

This project was brought about by the cooperation of the Friends Disaster Service, MAYM, and the local congregation. This was the first big step in renovating the Mission school building into a worship center for the Westside church.

### Yearly Meeting Visitors

Following EFM meeting in south Texas we were privileged to have Manasse Nduwimana, legal representative of Burundi Yearly Meeting, and Jaimi Tabingo, a missionary pastor

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from the Philippines, visit some of our churches. Jaimi stayed in South Texas and visited churches for a week while Manasse was in the Wichita area. Both of the men challenged us to remember the great responsibility God has given us to reach around the world.

## Pastoral Changes

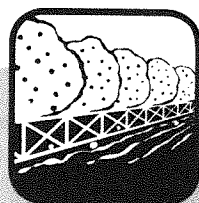
Changes this year include David and Carol Kingrey leaving University Friends, Wichita, and going to Whittier (California) First Friends; University will continue with the pastoral team of Dorlan and Donna Bales and Jim Pitts. John and Debby Lehman leave Mt. Ayr to join a family counseling center in Oklahoma City; Edith Williams will go to Mt. Ayr as pastor. Paul and Mary Shugart leave Liberal to retire in California, and Cliff and LaVonna Loesch, who have been at Austin (Texas), will go to Liberal, leaving Austin under the care of the Extension Division for further direction.

Cherokee has called Fred and Sharon Jones, who were formerly Rough Rock missionaries. Bob and Carol Sanders from

Rocky Mountain Yearly Meeting will go to Lone Star, near Hugoton, Kansas.

## Pastor Honored

Glen and Virginia Morford, retired MAYM pastors, were recently honored in Stafford, Kansas, by three local churches. He has provided pastoral help to the Baptist and Presbyterian churches, as well as the Friends Church, during the past several years.



**NORTHWEST  
YEARLY MEETING**

## "Blessing from the Lord"

More than a thousand Friends of Northwest Yearly Meeting gathered on the campus of George Fox College July 22-28, representing nearly 60 Quaker congregations of Oregon, Idaho, and Washington.

Guest ministers were Francisco Mamani, a Quaker leader of Bolivia Yearly Meeting (recently returned missionary Harold Thomas interpreting), and William Vermillion, professor of Biblical Literature at Western Evangelical Seminary in Portland, Oregon.

Yearly Meeting week was filled with activities, committee meetings, banquets, concerts, workshops (42 of them to choose from!), prayer meetings, and a first "Quaker International Art Show." Among the scheduled events were special gatherings: a "Writer's Dinner," sponsored by the Yearly Meeting Media Commission, a Christian Education Luncheon, a Teachers' Dinner, and a Pastors' Reception.

Highlights gleaned from various minutes included the following interesting items: The Yearly Meeting approved the transition of the Evangelical Friends Alliance to a new fellowship clustering of Friends to be called Evangelical Friends International. Leaders from 18 yearly meetings and 11 countries met last May to formulate this new organizational structure.

Friends for Kids (FFK), started in 1969 in the Piedmont Friends Church, now has 130 children ages 3 to 13, and 19 staff workers in the program for youth in the city of Portland. The leaders are now largely black young people, college graduates, who were among the hundreds previously helped in this ministry.

The Council of Elders attempted to minister in counseling, using Encouragement and Restoration Teams, in dealing with discouraged members and problem situations; a Fellowship of Nonresident Friends has been started to maintain contact with isolated members.

Samuel School for Junior highers, started in 1983, has involved nearly 50 Friends youth each Thanksgiving weekend since. A follow-up plan called ELI (Everyday Life Invest-

ment) is now started to encourage future leaders in the church.

Yearly Meeting sessions are scheduled for July 21-27 next year.



**ROCKY MT.  
YEARLY MEETING**

## Karen Burgi Attends Summer Mission in Honduras

Karen Burgi, a member of First Denver Friends Church, participated in a seven-week summer mission trip to Honduras as a part of a group of 18 students from Westmont College.

The students assisted in building a school in the *Colonia de San Isidro* near the capital city of Honduras. Also, they piped clean spring water to a rural community two kilometers away from the school project.

Supporting the local churches' ministry, building friendship, and learning more about themselves and another culture were other benefits of the mission.

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This fall, Karen will resume her education at Colorado State University in Fort Collins, Colorado, where she plans to complete a civil engineering degree.

#### **RMYM Briefs**

ARVADA, COLORADO—Wayne Hickman became the new pastor of Northwest Friends Church in July. He replaces Bill Pruitt, who has joined the staff of Willoughby Hills Friends Church in Ohio as family minister.

Pastor Hickman and wife, Rachel, come to Colorado from Knoxville, Tennessee, where he was an assistant pastor. The Hickmans have a son, Robert, and a baby daughter, Brittney.

ARVADA, COLORADO—Steve Street, Northwest Friends Church member, recently completed a mission with the Continental Singers. The group visited Southern California, as well as Mexico and Puerto Rico.

LAMAR, COLORADO—Tom and Karen Cobb led a special evening service at Faith Friends June 16. The service included music by the Cobbs and two daughters.

#### **OUR FRIENDS MISSIONARY OUTREACH**

#### **EFM Expands Staff**

Duane Comfort has accepted a three-year call to serve in the newly created position of Executive Assistant with Evangelical Friends Mission, beginning September 1, 1989. Duane has been Western Area Superintendent of the Evangelical Friends Church—Eastern Region since July 1984.

As the EFM executive assistant, Duane will help James Morris, executive director, administer EFM fields. He will also serve in development and church relations in the EFM constituency.

From 1978 to 1984, Duane pastored the Friends Church in Metolius, Oregon, after he and his wife, Sherrill, returned from eight years of service as missionaries to Peru under Northwest Yearly Meeting.

Duane and Sherrill grew up in Quaker families in Idaho and went to Greenleaf Academy and George Fox College. They have four children.

#### **Address Change**

In August the EFM office moved to a commercial building. The new location is in downtown Arvada, Colorado, just a few blocks from where the office has been located since July 1980, in the lower level of the home of the executive director, James Morris, and his wife, Doris.

The EFM phone number will remain the same: 303/421-8100. But *the EFM mailing address will be changed to P.O. Box 525, Arvada, CO 80001.*

#### **OUR FRIENDS COLLEGES**

#### **Malone College Selected for the Sears-Roebuck Foundation Teaching Excellence Award Program**

President E. Arthur Self announced that Malone College of Canton, Ohio, has been selected to participate in The Sears-Roebuck Foundation's

1989-90 "Teaching Excellence and Campus Leadership Award Program."

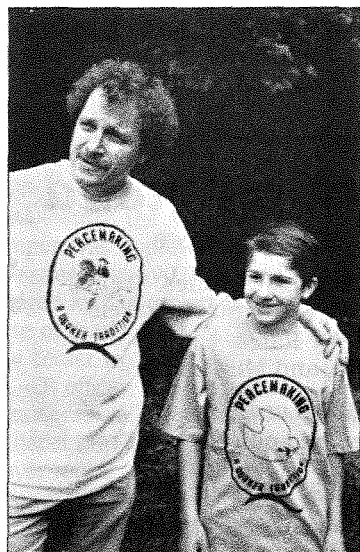
"At Malone College, our primary emphasis is on quality teaching with the student as our central focus. We are especially pleased that The Sears-Roebuck Foundation has expanded its long-standing partnership with independent higher education through this new teacher recognition program," said Dr. Self.

The awards to more than 700 of the nation's leading private liberal arts colleges and universities will recognize top educators on each campus for their resourcefulness and leadership.

#### **TUSK Program Boon to Private Kansas Colleges**

The TUSK program (Taiwan Undergraduate Studies in Kansas) is designed to give Taiwanese undergraduate students intensive English language instruction to prepare them for their eventual admittance into one of eight private colleges and universities in the state. Friends University is one of only three private institutions in Kansas that offers an intensive English language studies program. The Friends English Language School (FELS) will act as one of the main training institutions for the TUSK program, providing a minimum of five weeks orientation, followed by up to a year of intensive English instruction for each student. Upon completion, TUSK students will be enrolled in undergraduate classes in the state's private schools. St. Mary of the Plains College in Dodge City and Donnelly College in Kansas City will also act as English language training centers.

"This effort will not only open new avenues of higher



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# College receives high marks for character building

learning to the Taiwanese students, it will also improve the cultural awareness of Friends University students," says Friends University President Richard Felix.

## Honoring Character Building

George Fox College, Newberg, Oregon, is one of 92 colleges and universities in the nation—the only one in Oregon—selected for listing in a new Honor Roll for Character Building Colleges.

GFC was picked from more than 700 colleges nominated. The honor roll list was compiled by polling college and university presidents of all four-year, accredited institutions of higher education in the nation.

The survey was conducted by Marketing Research Institute, commissioned by the Templeton Foundations, founded by John Marks Templeton.

The sponsor said it is hoped the honor roll "might be of help to future college students and their parents, as well as to those whose generosity supports higher education."

## FBC Sale Set For October 7

Saturday, October 7, will bring hundreds of prospective bidders to the campus of Friends Bible College, Haviland, Kansas. The excitement of the FBC Ladies Auxiliary Sale will last all day as thousands of hand-made items go up for sale.

The "Tree of Life" quilt has become a traditional sale piece, bringing thousands of dollars through the years, with a top bid of \$6,600 in 1984.

The 58th Annual Sale on October 7 will be the culmination of hundreds of hours of work by dozens of volunteer workers. Their unending service is a tremendous financial and emotional boost to Friends Bible College.



## Hams Accept Positions at Bethel College

Bob and Marilyn Ham, music instructors at Friends Bible College, Haviland, Kansas, for the past ten years, have accepted positions in the music department at Bethel College, Mishawaka, Indiana. Bethel College is affiliated with the Missionary Church, with which Bob and Marilyn were originally associated. They will also be in an area that places them much closer to both of their families.

Bob will be music instructor and Marilyn will be artist in residence, which will allow her to spend more time with her children, Norris, 6, and Meryl, 3. She will also do arranging and present concerts.

## New Faces

Dr. Elizabeth King, of Plano, Texas, has been named the new vice president for university advancement for Friends University. Formerly associate vice president of institutional advancement for Collin County Community College District in McKinney (just north of Dallas), Texas, Dr. King fills the post vacated earlier this year by Dr. Norman Bridges. King will be managing the areas of development, alumni relations, public relations, estate planning, and KSOF 91.1 FM, Friends University's fine arts radio station.

King received her bachelor of arts degree in speech communication from Wheaton College, Wheaton, Illinois. Her master's degree in counseling and student personnel services and her doctorate degree in higher



education administration are from the University of North Texas, Denton, Texas.

Academic Dean Bruce Hicks has announced the appointment of Del Huff as chairman of the Music Department for Friends Bible College, Haviland, Kansas.

For 17 of the last 18 years, Del and his wife, Dawn, have resided in the southern area of the Black Forest in Germany. During this time Del has directed choirs and ensembles throughout Europe under the auspices of the Janz Team, an interdenominational evangelistic association.

Dr. Hicks stated, "... his experience will allow us new possibilities in ministry as Del will continue a program in Europe through summer ministry groups from FBC." An integral ingredient of the outreach teams will include instrumental music.

Del earned a B.A. Degree in Music Education from Azusa Pacific University in California and has done graduate work at California State University, Fullerton. This past year he has been on the staff of Youth for Christ Music Ministries. The Huffs have two sons, Darin, 18, and Dwayne, 16.

Gary Brown, a Coos Bay, Oregon, area school administrator who calls himself a "people person," is George Fox College's new director of alumni relations.

Brown, 50, is a 1968 George Fox graduate who headed George Fox's Alumni Association as volunteer president in 1978-1979 and previously headed the organization's alumni fund drive.

The new George Fox administrator began his duties July 1. He was selected from 25 candidates. Brown fills a position open since October with the resignation of Gene Christian.

## 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

The Pastor's Class at **EAST GOSHEN** Friends, Beloit, Ohio (Rod Grafton), will explore the book *Questions You Shouldn't Ask About Christianity* by Stephen M. Miller.

At **ALUM CREEK** Friends, Marengo, Ohio (Dane Ruff), quarterly Christian education workers' meetings have been started. The leader gives time for devotions, brainstorming with new ideas and projects, and problem solving.

A fast-a-thon by youth was held during the weekend of May 21. Five teens and three sponsors met to fast, pray, hear several speakers, and share together.

The youth from **PELHAM** Friends, Fenwick, Ontario (Matthew Chesnes), attended "Kingdom Bound '89" at Darian Lake in New York in July.

At **BATTLE CREEK** Evangelical Friends, Michigan (John Grafton), on June 17 junior and senior high youth groups put on the play *Friends Forever*. Over \$500 was collected and donated to the local Crisis Pregnancy Center and our mission in Taiwan.

The youth group at **YPSILANTI**, Michigan, Friends (Ron Elie) with a membership of 11-20 placed second in contributions to Y.E.S. with \$850.

At the annual town-wide yard sale in West Liberty, youth from **MT. CARMEL** Friends, Mingo, Ohio (Fred Clogg), had a pop stand to earn money for missionaries' support.

The Teen Choir from **GREEN-LEAF** Friends, Idaho (Don Lamm), left June 23 for a trip to Southern California.

"Contemporaries," a Youth for Christ singing group from Van Wert, Ohio, held a concert at **RIVERTON**, Kansas, Friends (Paul Snyder).

The high school youth at **HAVILAND**, Kansas (Paul Romoser, youth pastor), were in charge of Sunday morning service on May 21. The theme for worship was "The Youth Group Yearbook."

The senior high youth at **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer, youth pastor), sponsored an all-church "safari" hamburger fry. Donations were taken for the camp fund.

On July 18, Fred Johnson became an Eagle Scout in ceremonies at **BOISE** Friends, Idaho (Harold Antrim). Ken VandenHoek gave an interesting talk on eagles and their young, relating that to our lives.

### Vacation Bible Schools

During VBS in June at **BARBERTON** Friends, Ohio (Brian Cowan), the children enjoyed an imaginary flight into space. The blastoff took them to places in God's Word. Displays, videos, and a model of a space shuttle provided by NASA added to this experience. The aim was to learn all they could about joy in knowing Jesus aboard the Joyship Energizer.

"The Market Place," an innovative new program, was conducted for VBS at **HUNTER HILLS** Friends, Greensboro, North Carolina (Dale Dragomir). The church recreated life in 29 A.D., including a tent city, complete dramas, animals, a well, and artisans. Children and adults wore costumes.

At **ORANGE ROAD** Evangelical Friends, Westerville, Ohio

(David Shue), VBS turned the church into "Sonseeker Safari" where children learned and experienced the adventure of getting to know God. Fifty to sixty children enjoyed life-related Bible study, lively songs, skits, crafts, games, and recreation. A personal relationship with God was emphasized.

"Sonseeker Safari" was also the theme for **WEST PARK** Evangelical Friends, Cleveland, Ohio (Chris Jackson), VBS. The church was transformed into an African jungle; teachers and pupils were encouraged to dress for safari.

At **SPRINGDALE** Friends, Adena, Ohio (Rick Brendlinger), VBS June 12-16, "Come See Jesus" was the theme. The youth viewed films on abortion and a video, *The Cross and the Switchblade*.

**DAMASCUS FRIENDS**, Ohio (Larry Kinser), centered their VBS around a TV station theme, "Good News." Each room was a "set" with topics such as "The Family Hour," a tiny village complete with a highway and building fronts, and the game show, "Wheel of Fortune." The children made their own newspaper, *The Good News Daily*. The project was to purchase videos for our Mexico missions.

**LINWOOD**, Wichita, Kansas (Frank Penna), conducted a backyard Bible School. Since they do not have a worship center this was the best way to have VBS for their children.

"The Light Company" with Willie and Mavis Watts, from Pine River, Minnesota, had charge of **BETHEL**, Hugoton, Kansas (Terrill Worthington), VBS this year. Many children and youth made commitments to the Lord.

### Spiritual Life and Growth

At **SALEM** Southeast Friends, Ohio, Pastor Ken Hinshaw and

wife, Wilma, attended the Prayer Conference held at Asbury Seminary in Wilmore, Kentucky, in April.

**FORT COLLINS** Friends, Colorado (Lowell Weinacht), focused the annual September Rally Day around the "home-coming" theme. Those who have dropped from regular church attendance were invited to church and the picnic following.

The Fort Collins congregation decided to give Pastor Weinacht a summer break. Different church members volunteered to present messages for the Sunday morning services.

Two open forum discussions were held during Sunday evening services at **DAMASCUS** to evaluate the church. Attendance and response were good.

Dave and Jan Robinson, pastors of **HAVILAND**, Kansas, Friends Church, along with Nadyne Bevan attended a workshop in Florida learning how to implement the Stephen Series.

**RIVERTON** welcomed eight new members into their church.

### Family

The Mother-Daughter Banquet at **SALEM**, Ohio, featured Teddy Bears. Scripture verses using the words "Verily, verily," were changed to read "Bearily, bearily" on the programs. Wooden bears graced the tables.

The Father-Son Outdoor Barbecue was held at the home of Roger Lippiatt. The men were completely in charge of all food and activities.

Senior Citizens from **TRINITY** Friends, Van Wert, Ohio (Duane Rice), recently enjoyed a trip to Berne, Indiana, an Amish Buffet at Yodeling Village Restaurant, a visit to the House of White Birches, Hitzer Stove Factory, and Eicher Amish Bakery.

On Film Night at **PELHAM** the children enjoyed *Hooty*, and the adults, *Gold Through the Fire*. At intermission time people purchased hot dogs, popcorn, and watermelon by naming three women in the Bible. It was a fun evening and the films reminded them not to take their freedom for granted.

**FIRST DENVER** Friends, Colorado (Chuck Orwiler), members attended a family camp Labor Day weekend at Quaker Ridge Camp, near Woodland Park, Colorado. Aside from worship times, the weekend was largely unplanned to allow for rest and recreation.

At **MT. CARMEL** a surprise birthday party was given April 28 for Harold Wyandt in celebration of his 80th birthday.

June 11 an open house was held for Fred and Vivian Clogg, pastor and wife, in honor of their 25th wedding anniversary.

Mark and Terri Engel and their children were special guests at Family Night hosted

### TO ALL QUAKER PUBLISHERS:

Quakers Uniting in Publications (QUIP), a cooperative network of Quaker publishers and book-sellers, will publish its second catalog in 1990. The catalog will be distributed widely among Friends throughout the world. DEADLINE FOR SUBMISSION OF LISTINGS IS NOVEMBER 1, 1989. All titles submitted must be in print or at printer as of this date. To obtain specifications for submitting listings and further information, contact QUIP, attn. Kenneth Sutton, 1216 Arch Street, 2B, Philadelphia, PA 19107, or call 215-561-1700 Wednesdays 1:00-4:00 pm, Eastern time.

## Can washing cars help your church grow?

by the Fellowship Class in July at **EAST GOSHEN**.

The Engels also ministered at **RAISIN VALLEY**, Adrian, Michigan, Friends (Dale Chryst) July 16.

At **TRINITY** Friends, Van Wert, Ohio, a recent picnic included an auction of craft items and pies, a pie-judging contest, games, and good music.

July 16 Ruby Moody, the oldest member at **PELHAM**, celebrated her 90th birthday (July 23) at a carry-in lunch at the church. She was presented a gift certificate, cards, gifts, and a flower basket cake.

Kenneth and Rosalie Pitts observed their 50th wedding anniversary with a renewal of vows on June 11 at **GREEN-LEAF**. Alden Pitts, Minister to Seniors at **NORTHBRIDGE** Friends in Wichita, Kansas, and brother to Kenneth, officiated at both the 1939 wedding and this one.



A ballot box in the foyer of **LOWELL** Friends, Kansas (Casey Davidson), received votes for Mother and Father of the Year. Martha Kinion, (pictured) who will be 98 in

September, received this honor. There was a tie for Father of the Year between Ted Deyoe and Perry Ogle.

### Community Outreach

Joe Schultz and his friend "Jake" provided the entertainment for the Father-Son Banquet and also participated in Sunday services at **WEST PARK**.

A talent show to benefit the Berea, Ohio, Crisis Pregnancy Center was a huge success. A completed nursery was purchased along with three extra crib and mattress sets.

At **ORANGE ROAD** the Singles' Group is celebrating a first



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anniversary and continues to meet for fun and fellowship.

Ken Mathiesen, from **SPRING-BANK**, Allen, Nebraska, Friends (Roger Green), recently joined other members from Rocky Mountain Yearly Meeting's disaster service in a church-building project in Cedar Rapids, Iowa.

In April letters and pamphlets were sent to homes within a three-mile radius of **MT. CARMEL** to let people know that someone would visit to give a brief history and beliefs of the church. Several lay people participated and are praying for those contacted.

**ALLIANCE** First Friends, Ohio (Rick Sams), had the largest Angel Tree project in the United States in 1988 of any individual church.

At **NORTH OLMSTED** Friends, Ohio (J. Daniel Frost), Bible study and prayer meetings were held in homes at four different locations throughout the city for the summer months. This gave good opportunity to invite neighbors and friends in an area close to home.

July 15 the second annual free "Outreach Committee Car Wash" was held for those who passed on the highway fronting the church. Literature was distributed and testimonies were given. At least 50 cars were washed and many invitations were extended.

### Missions

The men at **EAST GOSHEN** meet for a Fellowship Breakfast

the third Saturday of each month. They will be raising money for missions by running concession stands at local auctions. They are also collecting aluminum cans for recycling.

**SALEM** Southeast, Ohio, held an auction at Quaker Canyon in Damascus, Ohio. In addition to the auction items, hot dogs, pie, and beverages were sold. Approximately \$1,400 was received for the work in Rwanda, Africa.

Missions speakers at **ORANGE ROAD** included Pastor Dick Worden of the **BYHALIA** Friends Church, West Mansfield, Ohio, who shared news from Rwanda, and Sue Shipp of Wycliffe Bible Translators, who shared concerning her work among the Teop Tribes people in Papua, New Guinea.

Yakul Noth, superintendent of Bundelkhand Yearly Meeting in India, spoke at **BARBERTON** June 7 of the progress of the Friends churches in India.

The Ladies Missionary Society of **RAISIN VALLEY** raised \$164 for the least coin offering. They also collected over 300 medicine bottles to send to Rwanda, along with cotton balls and homemade bandages.

Howard and Wilma Jacob, regional directors with OMS for 25 years, presented a missionary challenge in words, music, and demonstration of artifacts to **ALLIANCE** First Friends.

Gary and Rita Barrows and Clyde Henning showed slides of

their recent work tour in Hong Kong. They worked on a building at the OMS school where Dave and Cindy Aufrance serve.

Six New Guinea Christians, in native costume, presented ritual dances, gave testimonies in English, preached, and prayed. Twenty years ago Marilyn Lazlo and her sister, Shirley Killosky, began work there for Wycliffe Bible Translators. These six men helped translate the New Testament into their native language. They are in the USA to celebrate the completion of the New Testament. David Mitchell, missionary chairman, presented them with a gift of \$800, to be used for a boat motor for their evangelism along the river in Papua, New Guinea.

Waylen and Darlene Brown from **LINWOOD**, Wichita, have accepted a call to Jamaica with Christian Service International. Waylen will be involved in building and Darlene will work in Christian education.

Boyd Orr and Kenneth Roberts presented a Sunday evening service at **FOWLER**, Kansas (Marvin Miller), showing

### FIELD SECRETARIES

Part-time Field Secretaries for Friends Committee on National Legislation (FCNL) to travel and interpret the work and financial needs of FCNL to constituents on the West Coast (needed immediately), Northeast (needed September 1), and Southeast (needed before November 1). Send inquiries or suggestions to:

David Boynton, FCNL,  
245 Second St., NE,  
Washington, DC 20002.  
(202) 547-6000.



pictures of their mission trips. Boyd went to Haiti with "Water for Life" and Kenneth went to Mexico with the MAYM mission group.

#### Church Building and Improvements

**ORANGE ROAD** has approved the sale of the existing property at 100 E. Orange Road, and a contract to purchase has been submitted and accepted.

Men of **SALEM** Southeast, Ohio, completed construction of a two-car garage for the parsonage using donated funds.

**GREENLEAF** had an auction and picnic on June 10, to sell long-stored items found during early remodeling stages of the church sanctuary, i.e., old chairs, hymnals, maple flooring, light fixtures, and lots of miscellaneous. A VOW group came in early June to enlarge the church's stage area and improve the acoustics.

**MIAMI**, Oklahoma (Merl Kinser), purchased a van for the church and day care center to use.

#### ASSOCIATE SECRETARY

Philadelphia Yearly Meeting seeks Associate Secretary for Administration. This key position has responsibility for budgeting, investment, property, accounting, record-keeping, publishing, and personnel functions carried out by the General Services section of the Yearly Meeting. Strong management and personnel skills with a business or financial background are sought. Salary range \$26,900 to \$40,400. Apply by September 30 to Associate Secretary Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

## 3 NEW TITLES from FRIENDS UNITED PRESS

#### The Luminous Darkness by Howard Thurman

A commentary on what segregation does to the human soul. Thurman bares the evil of segregation and points to the ground of hope that can bring all men and women together. \$8.95

#### Unmasking the Idols by Douglas Gwyn

What are the idols we serve today that keep our hearts and minds imprisoned? How do we recognize the form of Christ emerging in human experience? How does Christ break down our idols? Gwyn helps identify our role in finding the answers to these questions and recognizing God's abiding presence anew. \$9.95

#### The Power of the Lord Is Over All by T. Canby Jones

This book of the letters of George Fox is a must for every library or church. Jones has produced a valuable index to the epistles.

Fox's clear and concise manner comes through these letters in a strong calling to return to the leading of the "light" that Christ has made known. \$28.95

Available from: **Quaker Hill Bookstore**, 101 Quaker Hill Dr., Richmond, IN 47374-1980; (317) 962-7575 or 1-800-537-8838. (Postage will be added to your order)

**LOWELL** has been remodeling the church annex. A new roof was installed and all classrooms were paneled and carpeted and new ceilings blown in. The bathrooms received new flooring and wall coverings, and mini blinds.

On April 16, **ENTIAT**, Washington (Lawrence Wright), celebrated the "mortgage retirement" on the church property. The building is 20 years old. Six former pastors joined the celebration as well as 50 out-of-town guests. There was a time of sharing and testimony during the morning worship service, which opened with a slide presentation showing the ministries of the church through the past years. **QUINCY**, Washington (Fred Ness), was invited for an evening worship celebration.

#### Other Important Events

Five members of the 1939 graduating class returned to visit **ALUM CREEK**. They had grown up in the church, attended three area high schools, and scattered to various locations. The reunion included members of their families and brought back many memories.

**PELHAM** is preparing for their 190th Anniversary

October 20-22. If you have any memories or pictures of the church, please send them to Mrs. Harry Haggerty, 1130 Haist St., RR #2, Welland, Ontario, Canada, L3B 5N5.

**COLORADO SPRINGS** First Friends (Jim Towne) had an all-church picnic at Manitou Lake, Colorado, in June.

Eldon and Gayle Cox, pastors at **PAONIA**, Colorado, visited New York City in May to be with their daughter Karmen, a member of the Singing Quakers from Friends University. The group sang at the Lincoln Center, accompanied by the Manhattan Philharmonic Orchestra.

July 2 was the first Sunday shared by **DEERFIELD** Evangelical Friends, Ohio, and their new pastor, David Goode. The pastor encouraged individual spiritual growth and vision for community and world outreach.

**ALLIANCE** hosted a memorial service for Dr. Charles DeVol July 5. Pastor Rick Sams gave the call to worship, and Dr. Robert Hess, retiring general superintendent, brought the message. Dr. John Williams, Jr., general superintendent, called for personal tributes, and many told of ways Dr. DeVol had impacted their lives.

**UNIVERSITY** Friends, Wichita, Kansas (Pastoral Team), all-

church night featured a play about homelessness, "Where the Heart Is," written and directed by Pastor Mike Marin of the Derby Woodlawn United Methodist Church.

**FRIENDSWOOD**, Texas (Joe Roher), hosted a Creation Conference for the Bay area June 16-17. Dr. Donald E. Chittick, former head of the Science Department at George Fox College, was guest speaker.

Rachel VandenHoek of **BOISE** was given a special appreciation day July 16 for her devoted service as our music minister. She has brought out much latent talent during her ministry.

#### OUR RECORD OF FRIENDS

#### Births

**BINFORD**—To Charles and Ruth Binford, a son, Seth David, May 24, 1989, Northridge Friends, Wichita, Kansas.

**BOETTCHER**—To Loren and Debbie Boettcher, a son, Tyrel James, July 17, 1989, Vale, South Dakota.

**BRIDGES**—To David and Rochelle Bridges, a son, Randall Kirk, July 12, 1989, Boise, Idaho.

## Whatever else she may be, Barbie's not a pacifist

DeWEERD—To Chad and Debbie DeWeerd, a daughter, Madison Sue, June 11, 1989, Battle Creek Evangelical Friends Church, Michigan.

GERMAN—To Mr. and Mrs. Greg German, a son, Brandon Michael, May 12, 1989, Trinity Friends, Van Wert, Ohio.

LEPPERT—To Don and Rene Leppert, a daughter, Andrea Lynn, June 8, 1989, Greenleaf Friends, Idaho.

MALICK—To Edland and Gail Malick, a son, Philip Andrew, March 27, 1989, Ypsilanti Friends Church, Michigan.

McGOVERN—To Wesley and Ginger McGovern, a son, Wesley Dean Cory, May 11, 1989, Spokane Friends, Washington.

MECHAM—To Troy and Angela Mecham, a daughter, Amber Star, May 4, 1989, Omaha, Nebraska.

NEUBAUER—To David and Penny Neubauer, a daughter, Rebecca Sue, July 14, 1989, Alliance First Friends, Ohio.

PITTS—To Rodney and Mary Pat Pitts, twins, Tristan Edward and Courtney Anne, April 27, 1989, University Friends, Wichita, Kansas.

RUJUNG—To Hari and Joy Rujung, a son, Brint Rajiz, July 3, 1989, Alliance First Friends, Alliance, Ohio.

SCHMUCKER—To Larry and Sue Schmucker by adoption, a son, Mat-

thew Clark, November 22, 1988, Mt. Carmel Friends, Mingo, Ohio.

SMART—To Bob and Krysten Smart, a daughter, Katelynn Breanne, June 5, 1989, in Welland, Ontario, Canada.

TESH—To Billy and Laurie Tesh, a daughter, Kelly Glenn, March 26, 1989, Hunter Hills Friends, Greensboro, North Carolina.

ZOSEL—To Mike and Sherry Zosel, a daughter, Kelsey Ann, May 2, 1989, Spokane Friends Church, Washington.

### Marriages

COX—MURRAY. Kristine Cox and Anthony Murray, May 13, 1989, Park Assembly of God, Oklahoma City, Oklahoma.

GARASCIA—PORTER. Theresa Garascia and Sean Porter, June 25, 1988, Ypsilanti Friends, Michigan.

GIGNAC—SWAN. Michelle Gignac and Brent Swan, June 17, 1989, Battle Creek Evangelical Friends Church, Michigan.

HARMES—WALKEMEYER. Kim Harmes and Kent Walkemeyer, March 4, 1989, Rose Drive Friends, Yorba Linda, California.

JOHNSON—EDWARDS. Lori Ann Johnson and Dale Kenneth Edwards, June 24, 1989, Spokane, Washington.

KELSON—CHAMBERS. Christy Kelson and Leigh Chambers, July 8, 1989, Northridge Friends, Wichita, Kansas.

KIRK—KINSER. Aletha Kirk and Steve Kinser, June 10, 1989, Hutchinson Friends, Kansas.

KORTE—RIGGS. Lisa Korte and Darren Riggs, July 15, 1989, Trinity Friends, Van Wert, Ohio.

LYSTRUP—CLARK. Suzanne Lystrup and David Clark, December 22, 1988, Ypsilanti Friends, Michigan.

MORRIS—WILKINS. Alicia Morris and Max Wilkins, March 26, 1989, Mt. Carmel Friends, Mingo, Ohio.

NEAL—HADLICK. Susan Neal and Kelly Hadlick, May 13, 1989, Battle Creek Evangelical Friends Church, Michigan.

NEAL—LaBOMBARBE. Jennifer Neal and Chris LaBombarbe, May 13, 1989, Ypsilanti Friends, Michigan.

PATE—FOREMAN. Anne Pate and David Foreman, June 25, 1989, Trinity Friends, Van Wert, Ohio.

QUINN—CLOGG. Lori Quinn and Bob Clogg, May 19, 1989, Mt. Carmel Friends, Mingo, Ohio.

RAYLE—ZEIGLER. Patricia Rayle and Eugene Zeigler, May 27, 1989, Damascus Friends Church, Damascus, Ohio.

ROBERT—SAWER. Tricia Robert and Michael Sawyer, June 24, 1989, Boise, Idaho.

SCHMIDT—ROBERTS. Helen Schmidt and Thomas E. Roberts, May 28, 1989, at Gresham, Oregon.

SHEPPARD—POWELL. Renee Sheppard and Matt Powell, July 1, 1989, Rockland, Colorado.

SWAN—BURKE. Julie Ann Swan and Ricky Lee Burke, July 29, 1989, St. Maries, Idaho.

TRINOSKY—BOLENBAUGH. Kathy Trinosky and Burdette Bolenbaugh, July 15, 1989, Trinity Friends, Van Wert, Ohio.

TROHKIMOINEN—BAAR. Bessie Trohkimoinen and Harry Baar, May 19, 1989, Vale, South Dakota.

WHITE—HORNSBY. Marjorie White and William Hornsby, February 4, 1989, Raisin Valley Friends, Adrian, Michigan.

### Deaths

ADAMS—Mrs. Philip (Barbara) Adams, daughter-in-law of Grace and Nelson Adams, Orange Road Friends, Westerville, Ohio.

DERRICK—Vernon Derrick, May 10, 1989, Bayshore Friends Church, Bacliff, Texas.

DeVOL—Charles E. DeVol, 85, June 28, 1989, Alum Creek Friends, Marengo, Ohio.

ELY—Margaret Ely, mother of Jim Ely, Orange Road Friends, Westerville, Ohio.

FREDERICKSEN—Ethel Mae Fredericksen, April 29, 1989, Bayshore Friends Church, Bacliff, Texas.

HUGHES—Rose Hughes, January 5, 1989, Southeast Friends, Salem, Ohio.

IKIRT—Valda (Lippiatt) Ikirt, March 12, 1989, Southeast Friends, Salem, Ohio.

JAMES—Claude Thomas James, March 2, 1989, Bethel Friends, Hugoton, Kansas.

MOUNTS—Elsie Mounts, 95, June 30, 1989, in Ft. Myers, Florida. She was a member of Damascus Friends Church, Damascus, Ohio.

SAUER—Bertha Sauer, 77, June 15, 1989, West Park Evangelical Friends, Cleveland, Ohio.

SEITH—Marie A. Seith, 79, July 3, 1989, North Olmsted Friends, Ohio.

WESTERN—Monnie Western, February 3, 1989, Battle Creek Friends, Michigan.

WILEY—Harland "Deak" Wiley, 88, May 31, 1989, University Friends, Wichita, Kansas.

### OUR WIDER FAMILY OF FRIENDS

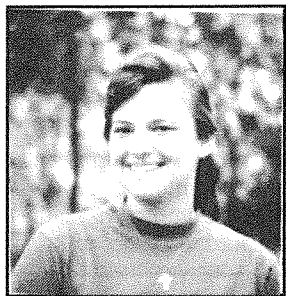
#### Officer . . . Barbie???

FAYETTEVILLE, NORTH CAROLINA—It's amazing what you find while reading over the *Army Times*. For example, one of those back-page editorials appeared in the May 15, 1989, edition. The article was entitled "If Barbie's in the Army, then we've really arrived." Yes, you guessed it, Mattel came out with an "Army Barbie."

It was just a matter of time. We've militarized little boys for so long . . . and ignored the little girls (who could grow up to fill enlistment quotas). Jocelyn Carter-Miller, vice president of Barbie marketing for Mattel, Inc., said that "Barbie is a reality-based doll . . . . She has to represent the goals and aspirations of the little girls who play with her."

And high aspirations they are! Barbie, while not in the official uniform of the U.S. Army, looks "very much like a captain." Her uniform resembles the evening dress uniform. The article stated, ". . . as you might suspect, the Pentagon has been involved from the beginning." I wonder how much of the defense budget goes for Barbie research and development? But it paid off. Army Barbie is the only short-haired Barbie in the bunch. The military just wouldn't stand for a fluffy Barbie.

I guess this could be considered a big step ahead for women. Barbie's male companion, Ken, has never been allowed in the military. I don't know why. Perhaps Ken is a conscientious objector. Maybe he can straighten Barbie out. Let's hope so. —Greg Sommers  
News from Quaker House

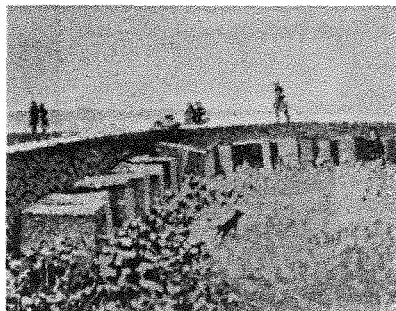


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101 Quaker Hill Drive  
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## Next time you travel, stay with 'Friends'



"Climping Seawall" by Kenneth Walch, Sussex, England, was awarded best of show at the Northwest Yearly Meeting Quaker International Art Show.

### Quakers Across the U.S. Encourage Artists

The Northwest Yearly Meeting Quaker International Art Show was held July 22-28, on the campus of George Fox College in conjunction with the regular sessions of Yearly Meeting. Eighteen Quaker artists participated representing a variety of yearly meetings around the world.

The art show promoted public awareness and appreciation of Quaker Fine Art as a visual means of Christian expression and ministry. The display was viewed by more than 1000 attendees of the Northwest Yearly Meeting sessions as well as members of the Newberg City community. Several awards were presented at the juried show.

Iowa Yearly Meeting sponsored its Second Annual Art Show during Yearly Meeting sessions, August 2-6. This year's art show proved to be larger than last year with the expanded displays including quilts, weaving, pottery, and other areas as well as the usual drawing and painting.

### FRIENDS AFRICAN MISSION TOUR

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Participants were encouraged to express their Christian/Quaker faith in their work.

A Centennial Art Display is being planned by Wilmington Yearly Meeting for 1991 and 1992. The committee planning the show is encouraging all artists within the Yearly Meeting to participate. The theme of "Quaker Heritage Art Exhibition" should include subjects of today's Quakers as well as our Quaker ancestors. Ideas range from paintings of meeting-houses and historical Quaker landmarks, to still lifes such as Quaker bonnets, Bibles, etc.

This show will not be a juried, judged, or award show, as was the Northwest Yearly Meeting show, but all exhibits encourage works to be a testimony to the artist's Quaker faith.

### Travel Directory for Friends

The *Directory for Traveling Friends* lists Friends from around the world who offer home hospitality or camping space at no charge to Friends traveling with letters of introduction from their monthly meetings. A separate cross-referenced section in the directory will list Quaker "Bed and Breakfast" locations and Friends facilities such as schools and conference centers that welcome visitors but charge for their services.

Friends who would like to be included in the directory as hosts are requested to fill out an application form, available from the clerk of their monthly meeting or from the Friends General Conference office, 1216 Arch Street 2B, Philadelphia, PA 19107. Completed forms should be submitted to FGC before the end of October.

FGC is pleased to provide the 1990-1991 *Directory for Traveling Friends* as a service to all Friends. Entries are encouraged

from Friends in all yearly meetings and all affiliations, and traveling Friends who use the directory are encouraged to seek out Friends whom they might not have the opportunity to meet in the course of their usual Quaker activities.

The 1990-1991 edition is due to be printed in the spring of 1990.

### 'Quilting for Law Enforcement'

(by Mark McDonald, pastor of Valton Friends, Wisconsin, and clerk of the Iowa Yearly Meeting Board on Christian Social Concerns)

Recently the Women's Missionary Union (WMU) and some interested men at Valton Friends have worked on a project that might be of interest to other local groups. They ran across a story in a quilting magazine about a lady who made quilts for police cars to be used for comforting children who must be removed from their parents due to domestic abuse situations or criminal activity by their parents.

Excited by the possibility of doing the same type of thing for their county, they contacted the detective of the Juvenile Division of Sauk County, Wisconsin. He not only encouraged them to go ahead with the project, he was personally enthused as well. Working one day every week for two and one-half months, the group made 24 beautiful quilts. Detective Merle Ott personally came out to pick up the quilts and was moved by the tender loving care that had gone into each one. There are plans to replace them when they have been taken by the children.

If there are women in your church who like to quilt, perhaps there is a similar need in your county. Our group has enjoyed this small way of shar-

ing the love of Christ with children in need.

### Gathering for Women

The International Theological Conference for Quaker Women will be held at Woodbrooke, Birmingham, England, July 24-31, 1990. The conference has been arranged by Woodbrooke Quaker Study Centre and Earlham School of Religion, with the support of Friends World Committee for Consultation.

This will be an opportunity for 65 Quaker women of various backgrounds and experience to reflect together upon what it means to be Quaker women, living out theological truths.

Due to the limit of 65 participants, a process of selection and invitation will be followed to ensure that the gathering will be as representative as possible. There is an application deadline of October 31, 1989.

The conference will cost \$280 per individual with the possibility of financial assistance for those coming from economically depressed countries. Application forms and further information can be obtained from Judith Middleton, Earlham School of Religion.

### DEVELOPMENT COORDINATOR

Philadelphia Yearly Meeting seeks a full-time Development Coordinator to plan, organize, and implement programs for annual support, planned giving, and special fund-raising projects. Salary range \$21,900 to \$32,800. Apply by September 30 to Development Coordinator Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

# AIDS creates a new generation of orphans

A recent "rainbow adventure" outing took inner-city New Orleans first graders to the Louisiana Science and Nature Center. Here MCCer Dianne Kidner shows them that caterpillars are quite friendly.

## OUR WORLDWIDE CHURCH FAMILY

### World Vision Protests Abortion Telecast

Monrovia, California—World Vision, the international Christian relief and development agency, protested and took legal steps to block airings of the video production *Abortion: For Survival*.

Produced for the Fund for the Feminist Majority, the program includes a World Vision credit for footage of the 1984-85 Ethiopian famine. The agency alleges that its footage was obtained through misrepresentation of the video's content and purpose. According to spokespeople for the agency, the video's producers, On The Scene Productions, Inc., of Los Angeles, said the video would deal with overpopulation and promised World Vision an opportunity to clear the presentation before it was aired in its final form.

Late in May, World Vision learned that its Ethiopian footage was to be incorporated into *Abortion: For Survival*. The agency demanded that its footage and credit line be removed from the video.

On The Scene Productions denied wrongdoing but consenting to voluntarily remove the World Vision footage and credit line from the video. When Turner Broadcasting System broadcast *Abortion: For Survival*, the World Vision credit line remained in the video.

"This program misrepresents World Vision on an emotional and divisive issue," said World Vision President Robert A. Seiple. "We inexorably oppose the use of abortion for population control in the third world. For World Vision to be identi-

fied in any way as supporting or encouraging abortion runs contrary to everything we stand for. All of World Vision's efforts seek to save, extend, and enhance life."

—World Vision News

### AIDS and Ministry in Africa

Uganda—Missionaries charged with the task of evangelizing the people of Uganda in East Africa will have to reckon with the specter of the Acquired Immune Deficiency Syndrome (AIDS) and its horrible effects.

The disease, the virus of which has infected an estimated 40 percent of Uganda's total population, is creating a new generation of orphans. The Presbyterian Church of Uganda is being assisted by Rev. Don Dunkerly, director of Proclamation International, based in Pensacola, Florida, in using skills developed during their work with orphans caused by the murderous violence of former dictator Idi Amin, to care for those left behind by parents who died of AIDS.

After a tour of the country last month, Dunkerly said the key to the ministry is to see that education is provided for the children, since there is no free education provided by the government.

The disease, seems to be transmitted almost exclusively through heterosexual activity, since there are virtually no homosexuals in Uganda.

—World Evangelization  
Information Service

### 'Rainbow Adventure' is Better than a Dictionary for First Graders

New Orleans, Louisiana—A partnership between a Mennonite Central Committee (MCC) worker and a Catholic nun has produced an exciting new program for first-grade students in inner-city New Orleans.

The idea for the program came from Sister Therese St. Pierre, a teacher at St. Alphonsus grade school, who realized that her first-grade students did not have an adequate background to learn new vocabulary words. With help from Dianne Kidner, an MCC worker from New Westminster, B.C., Sister Therese developed the "Rainbow Adventure."

Every month Dianne, Sister "T," and other members of the New Orleans MCC service unit take 15 to 25 six- and seven-year-olds on an outing designed to teach a vocabulary word or concept.

On a recent trip to the Louisiana Science and Nature Center students learned meanings for words like "stump" and "woods" by touching and seeing things that are not in their everyday environment.

Other adventures included a trip to a revolving restaurant overlooking the city, to the Audubon Zoo, and to a local children's museum. MCCer Allyn Meredith, who is from Coatesville, Pennsylvania, noted



that the "little things we take for granted, such as playing in the sand, are special for these kids." Cheryl Miller Shearer, an MCCer from Wellman, Iowa, said, "It seemed amazing that kids who live in an atmosphere of guns, drugs, and violence could be frightened by caterpillars."

Local congregations and individuals provide funding for the outings, about \$2 to \$3 per child. —Mennonite Central Committee

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



"We found the black box containing last week's business meeting to see if we can find out what went wrong!"



# RENOVARÉ<sup>\*</sup> Presents...

## A National Conference on Personal Spiritual Renewal

Wichita, KS  
November 9-11, 1989  
(Thurs. p.m. thru Sat. p.m.)

\*RENOVARE is a Latin word meaning "to make new spiritually" and RENOVARÉ, Inc., founded by Richard J. Foster, is a new movement working for the renewal of the Church of Jesus Christ in all her multifaceted expressions. We are Christian in commitment, international in scope, and ecumenical in breadth. We seek to combine the best from the Evangelical tradition, the Contemplative tradition, the Holiness tradition, the Charismatic tradition, and the Social Justice tradition.

### Twenty Workshop Leaders Plus These General Session Speakers:



#### Richard J. Foster

Author of *Celebration of Discipline* and President of RENOVARÉ.



#### Roger Fredrikson

"The Pastor's Pastor" and author of *God Loves the Dandelions*.



#### Bill Vaswig

Founder of Preaching and Prayer Ministries and author of *At Your Word, Lord*.



#### Marti Ensign

Ordained minister in the Free Methodist church and former missionary to Africa.



#### Edward England

"Mr. Christian Publishing of Great Britain" and founder of Highland Books.



#### Dallas Willard

Author of *The Spirit of the Disciplines* and professor of philosophy at USC.

### Registration Form:

Please check appropriate boxes: ☐ Senior Pastor ☐ Associate/Assistant Pastor ☐ Pastor's Spouse ☐ Lay Leader ☐ Lay Person ☐ Student

Early Registration - Before September 1: ☐ Individual - \$30.00 ☐ Married Couple - \$50.00 ☐ Student(s) - \$24.00 or \$40.00

Before November 1: ☐ Individual - \$35.00 ☐ Married Couple - \$60.00 ☐ Student(s) - \$28.00 or \$48.00

After November 1: ☐ Individual - \$40.00 ☐ Married Couple - \$70.00 ☐ Student(s) - \$32.00 or \$56.00

☐ Pastors and Spouses Seminar - \$10.00 (Thurs. Afternoon)

(Please type or print)

Name ( ☐ Mr. ☐ Ms.)

Spouse

Street Address

Apt. #

City

State

Zip

( )

( )

Home Phone

Office Phone

Church

Denomination

Please use separate form for each individual or couple. Full fee is necessary to register. There will be a \$10.00 cancellation fee for each registration withdrawn after November 1. Make checks payable to RENOVARÉ and mail to RENOVARÉ, P.O. Box 879, Wichita, KS 67201-0879.

☐ I have enclosed \$\_\_\_\_\_ ☐ Information only

☐ Please send me #\_\_\_\_\_ conference brochures

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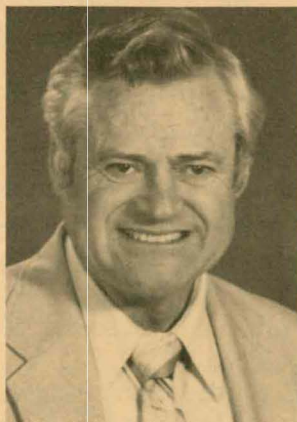
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Volume 4, Number 7  
September/October 1989

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

## Richard H. Beebe Memorial

Memorial services were held September 16 at Newberg Friends Church for **Richard H. Beebe**, 60, who last July completed 16 years as Presiding Clerk of Northwest Yearly Meeting. Memorial services were also held the previous day in the Crow-Applegate-Lorane School gymnasium



(near Eugene, Oregon), where he had served for 30 years, the past 10 as District Superintendent. Sudden cardiac arrest left him in a coma several days before his death on September 12. Burial was in the Newberg Friends Cemetery.

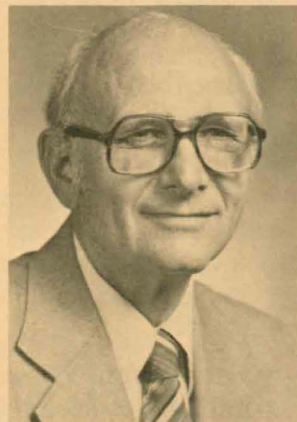
A much-loved and respected Christian leader and educator in both the church and community, Richard Beebe also served as clerk of the Yearly Meeting Executive Council and was influential in nearly every aspect of Friends church work. He was a charter member of the Eugene Friends Church and presiding clerk for several years, a member of the George Fox College Board, named *Alumnus of the Year* in 1985, as well as the *Outstanding Man of the Year* by the West Lane Chamber of Commerce in 1984. He was a graduate of George Fox College, where he met and later married **Norma Dillon**. They have four grown children.

"Richard was appreciated by everyone who knew him as an encourager in true Barnabas-style. He was known as 'an encourager of the brethren,'" **Jack Willcuts** said, speaking in both memorial services.

His passing will be a great loss to Friends everywhere as well as to his family and community. A memorial fund has been established to assist students from Crow High School or Eugene Friends Church to attend George Fox College.

## Jack L. Willcuts Memorial

Memorial services were held September 27 in Newberg for former Northwest Yearly Meeting General Superintendent **Jack L. Willcuts**, 67.



He was husband, father, opa (grandpa), friend, counselor, writer, pastor's pastor, and silent mentor to many.

This is not a happy time, but it is a joyful time. The joy of his life was counseling and preaching, telling the good news of the Gospel and of the love of Jesus Christ.

To his wife, there was love and laughter and tears, sharing and comfort, prayer and deep spiritual insight. With each of his children and their spouses there was acceptance, trust, and a refreshing joy in being adults together. For his grandchildren, there was an intentionally developed personal relationship with each one.

His honesty, integrity, and prophetic creativity was a model for us all. He taught us by his life, his words, his humor, his fierce love of God, and loyalty to Quaker distinctives. "It is a witness to a life lived from the Center. A life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well." (Thomas Kelly, *A Testament of Devotion*)

The family requests memorials be sent to the Jack L. Willcuts Scholarship Fund, George Fox College, to assist Quaker students preparing for service in the Friends church through pastoral ministry or journalism.

See also an article on page four of this September/October *Evangelical Friend*.



## Friends Observe Friendship Sunday Around The World

November 5 has been set aside worldwide as a target date to encourage outreach among Friends churches. The goal is for every church to show an attendance on that day 25 percent greater than the previous year's average. Here are a few ideas some of the churches in Northwest Yearly Meeting are using . . .

- Purchase and use the **Friendship Sunday** packet through George Fox Press (600 E. Third Street, Newberg, OR 97132-3106, phone 503/538-7345).
- The **West Hills** congregation is writing a personal note of invitation to every person who has visited since opening Sunday or made a positive response to the original phone invitation.
- Several churches are planning potluck dinners following worship, inviting all visitors to be guests.

## For Your Information

**Dan and Tami Cammack**, missionaries in Arequipa, Peru, welcomed **Rebekah Leigh** into their family on September 4. Rebekah weighed 6 lbs. 1 oz. Both sets of grandparents — **Gerald and Connie Magee** of Vancouver, Washington, and **Ed and Marie Cammack** of Caranavi, Bolivia—were with them at the time of birth. Rebekah joins two-year-old brother **Forrest John**.

**Esther Cossell** passed away September 1 in Quincy, Washington. Richard and Esther Cossell pastored at Quincy Friends Church prior to his death from cancer.

**Jeff and Mary Dumke** from Talent Friends Church have accepted a call to serve as associate pastors at Rose Valley Friends. They will be on staff as of October 1.

**Address Change:** Effective January 1, 1989, the Yearly Meeting mailing address was changed to **600 E. Third Street, Newberg, Oregon 97132**, to be delivered to the office. We are still receiving mail addressed to the post office box. This is now causing delays in mail coming to us. Barclay Press and George Fox Press **also** receive their mail at 600 E. Third Street. Please discontinue using their post office boxes. Thank you for your help!!

## Bible Quizzing

Bible Quizzing is beginning its second year as an organized program for NWYM junior high youth. Last year's competition wound up at Yearly Meeting with Greenleaf, Eugene, and Vancouver. Eugene took the honors of first place although all teams represented themselves well. This year we will be working on Romans and James, with the first tournament (covering Romans 1-6) scheduled for November 18 at Eugene Friends Church.

## Samuel School

Dates for Samuel School have been moved up two weeks to avoid conflict with Thanksgiving plans. This exceptional retreat, challenging junior high youth to hear and obey God, will be held **November 10-12** at Quaker Hill in McCall, Idaho. Local church elders identify youth for this retreat, which is sponsored by the Religion Department of George Fox College and Bruce Bishop, Youth Superintendent of NWYM.

## Great Commission Program

Congratulations to the **37** churches who are current or above on their Great Commission Program (GCP) pledge. Three churches (Rose Valley, West Chehalem, and Whitney) have already met or exceeded their total 1989 GCP pledge. Congratulations also to eight extension churches that have contributed an unpledged \$6,617 to the GCP. These churches are Deschutes, East Hill, McCall, Mountain View, Silver Valley, Twin Lakes, Valley, and West Hills. Payments from churches are exceeding pledges by about seven percent. Donations by individuals to the GCP is far below expectations. The GCP needs approximately \$90,000 through individual gifts to meet the 1989 GCP budget of \$630,000. May each of us be faithful in our giving toward this great ministry God has called us to fulfill. Contributions may be sent to NWYM, 600 E. Third Street, Newberg, Oregon 97132-3106.

October is 1990 Great Commission Program Month. Representatives will be presenting the ministry of the 1990 GCP throughout the Yearly Meeting. The program budget for 1990 is \$604,000, down from \$630,000 in 1989.