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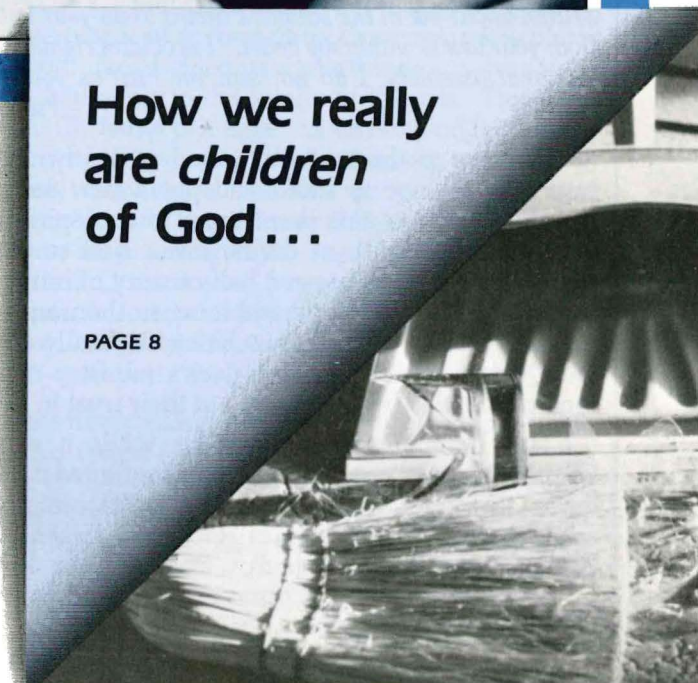
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EVANGELICAL **FRIEND**



How we really
are *children*
of God...

PAGE 8



A Tribute to Our Friend Jack

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Jeremiah 29:11

*Presented at the memorial service
for Jack L. Willcuts September 27, 1989,
in Newberg, Oregon.*

BY ARTHUR O. ROBERTS

OUR TRIBUTE to Jack begins with a passage from Psalm 40:

I waited patiently for the LORD; he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; He set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the LORD. Blessed is the man who makes the LORD his trust, who does not look to the proud, to those who turn aside to false gods. Many, O LORD my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare. Sacrifice and offering you did not desire, but my ears you have opened; burnt offerings and sin offerings you did not require. Then I said, "Here I am, I have come—it is written about me in the scroll. I desire to do your will, O my God; your law is within my heart." I proclaim righteousness in the great assembly; I do not seal my lips, as you know, O LORD.
—Psalm 40:1-9

Like the psalmist, Jack waited patiently until God gave him a place to stand and put a new song in his mouth. Then his ears were open to the Spirit and his heart to the warmth of divine love. And so this God-anointed messenger began a half century of ministry that reached around the world and touched thousands of persons for good. That world includes his family as well as the Quaker family. Through Jack's ministry many persons came to "see and fear and put their trust in the Lord."

Jack began deputation service while a student at Friends Bible College in Kansas and continued it while living in Greenleaf, Idaho. His regular pulpit ministry began with a small congregation at Rockaway Beach, Oregon. He was attending George Fox College (then known as

"Pacific"). Jack commuted each weekend to the coast and still participated in student affairs, attended to his studies, competed in intercollegiate speech contests (winning first place for the State of Oregon), and starred on the college basketball team. Recently Jack confided to daughter Jan that in this ministry he had overcome a poor self-image. Through this rigorous discipline he discovered the joy of Christian service. He learned early in life to channel energy efficiently, a trait that served him well and those who benefited from such stewardship of mind, body, and soul.

George Fox once urged followers to "prize your time." Jack demonstrated how to do this. We are grateful the Church had the wisdom to record God's ordination of Jack Willcuts as a minister of the Gospel and to open channels for that ministry.

Jack's first liberation came through a student pastorate at Rockaway. His marriage to Geraldine Tharrington provided the second liberation. Love blossomed in that marriage, bore fruit, and spread in widening circles to an extended family. The family unit became precious to him and an apt biblical metaphor for the Church. Significantly, he entitled one of his books *The Family of Friends*. That suggests a third liberating force in Jack's life, discovering the gift of writing. God gave him the gift but Jack worked hard to develop it. These are Jack's personal characteristics as I observed them.

Discipline

For Jack, discipline brought freedom, not bondage. He accepted a logic of means and ends. He didn't try to "get by," or to substitute inspiration for effort. He worked at everything he did, including his sermons. And when that work had brought a sermon to readiness, he could hardly wait to preach! Unction came from having joined his

labor with the Spirit's fire. No wonder we were blessed by his preaching! That same pattern of discipline prepared him for various positions of church leadership—pastor, missionary, executive, lecturer, writer, elder, statesman. This discipline also gave him the wisdom to resist taking moral shortcuts for quick church gains. He distinguished between appropriate and inappropriate methods of Gospel witness. He kept learning, read widely, and never coasted on past achievements.

Generosity

Jack set a pattern for generous giving, both of time and of money. His family exercised this responsibility quietly, both with respect to individuals in need and with respect to the Church and its agencies. Almsgiving reflected compassion, not display.

Integrity

Son Stuart describes his father as "the most consistent Christian I ever knew." Jack didn't talk behind people's backs, shaming some of us into better moral conduct. He took seriously Quaker advices about protecting the reputation of others.

Skill in listening

He counseled mostly by being a good listener, thus opening others to the Light within. Jack saw his task as door-keeper for Christ, the true counselor of curious, questing, and troubled souls. He could listen to common people, said one grateful person, because he himself was a common man with common roots who in an uncommon way helped others. His gift for listening across cultural barriers enabled him to help the Aymara Quakers become indigenous, trusting them to let Christ teach appropriate cultural patterns for their Christian community of faith. This gift for listening brought him into leadership within the world community of Friends.

Affirmation

Family constituted the first circle of that affirmation. "He trusted us!" say his children in unison. They are especially grateful that God gave their father a few additional years following a serious illness of the sort that this time proved fatal. During this interim they moved spiritually as well as physically closer to their parents. They felt released to be themselves, unburdened by dependency upon a well-known father. They are grateful to their parents for making them responsible—tied only by bonds of respect. That gift for affirming others has been important to the grandchildren, also, whom he read to and taught chess and other games, as he had his children. "Opa" listened to his grandchildren. One asked, "When I want to be by myself who will I go to now?" Another laments that trips to OMSI just aren't going to be the same anymore. Persons in the churches Jack and Geraldine served feel much the same

To our Friends:

Thank you for your cards, letters, and memorial gifts. Your loving support warms our hearts and helps us through this time. "The joy of the Lord is our strength."

—Geraldine Willcuts and family

way, regardless of age or station in life. Like the person who said to the family, "During my bankruptcy your father met with me every day." It isn't going to be the same any more. We have the opportunity to follow Jack's example and become affirmers now.

Discernment

Jack learned how to guide without dominating. During a difficult time in her life Susan recalls finding a note on her pillow, referring to Psalm 40. She then knew that the Lord had heard her cry and could put her feet on the rock. Her father's discernment took shape practically, and in a timely fashion. This simple gesture encouraged her to let Christ Jesus sustain her faith, helped her overcome negative feelings about herself. Quietly her father had offered a bridge of hope for a difficult crossing. Some of you know about Jack's bridges over troubled waters. One difficult day in Vietnam as youthful director of a relief program, Stuart turned to the Bible for help and discovered his father had underlined some verses in anticipation of trials. The admonition? Moses' words to Joshua, "Be strong, and of good courage!" Jack's discerning spirit had a practical bent.

Commitment

A convinced as well as a birthright Friend, Jack thought Quaker beliefs should be followed because they were true, not because they were Quaker. He never apologized or compromised Quaker distinctives, but rather gave them biblical focus. He held us to them firmly but not legalistically. With tenderness and good-humored recognition of human foibles, he drew together at the Cross those concerned for social issues and those concerned for evangelical proclamation. Jack was an evangelical with liberal social concerns—like Jesus. This broad biblical commitment made his keynote addresses to the Yearly Meeting, during the years he served as general superintendent, so memorable. With clarity of words and unction from the Holy Spirit he kept our eyes on our covenantal vision. He was a pastor's pastor. And he piqued our imagination with new ways to practice the Kingdom—such as Youth Ambassadors, Friends Action Board, and ethnic ministries. He kept the Yearly Meeting on the cutting edge of Quakerism, not just as superintendent, but as pastor of several of its churches, particularly at Reedwood. Jack helped us understand ourselves to be Christians belonging to the family of Friends. This commitment to Christian principles as understood by Friends earned him wide respect. Jack lectured or preached in many yearly meetings across the world, and was currently engaged with the Friends World Committee for Consultation in planning three regional conferences in 1991 for world Quakerdom. Jack gave imaginative guidance to boards on which he participated, including George Fox College and Friendsview Manor.

Joy

"Our parents never quarreled in our hearing," said the children. As his friend I never saw him angry. He saw the bright side of things, and had a handy store of jokes to use when things got gloomy or uptight. He liked to make ice cream and had actually made a freezer of it to celebrate

(Continued on page 16)



Meditation After a Class Reunion

BY LON FENDALL

ILL NEVER forget my ten year reunion. Former classmates stood to their feet and listed their accomplishments—impressive jobs, one or more academic degrees, children, houses purchased—in short, the American Dream. Then it came my turn and I felt that I'd been left behind. I wasn't done with school yet, no kids yet, no big salary, no big car, no big house—nothing very impressive.

That was twenty years ago and in the interval I have been blessed with kids, jobs, cars, a house, the standard things. So my recent class reunion was a little less stressful. In fact, it was even enjoyable. There was our former principal, who at 75 looks no more than 50. There was the classmate who proudly announced that he was sober at last, after six wives and countless bottles. There was the mother of seven headed for law school in the fall. And most significantly, one after another of my classmates made it clear in conversation that somewhere in 30 years of life they had found Christ and were transformed persons.

Of course, everyone is inclined to emphasize the positives at a class reunion. All sorts of tragedies don't get mentioned and the worst basket cases don't show up at such events. But that

doesn't take away from the excitement of meeting classmates who are new persons, committed to Christ and their families.

What miracles were responsible for the dramatic changes in some of my classmates? I'm not sure. There's not enough time at a class reunion to catch up on 5 years, much less 30 years. All I can say is, "Thank you, Lord, for reaching out to these people and drawing them to Yourself."

There's a lesson in the delight and surprise we feel in discovering that a rebel has become a righteous one, a worldly person has surrendered his or her life to the Creator of the world. We shouldn't be surprised. The Holy Spirit is at work and is capable of reaching people at any

and even flourish in a pagan environment. Some of us assumed that the Holy Spirit could not function without Americans as His agents.

I received a call shortly before my class reunion from a committee member asking me to prepare a tribute to deceased class members. "We need someone who's religious," she said, "and we all decided you were as religious a person as we could think of." I almost turned her down, since the label "religious" is never one I've enjoyed. It connotes more negatives than positives to me, and seems to fit persons who wear their spirituality for all to see, have a narrow point of view, and certainly have no fun.

I suppose one reason I feel uncomfortable being called "religious" now is that I probably did fit the negative stereotype when I was in high school. I'm afraid I was so anxious to be known as religious

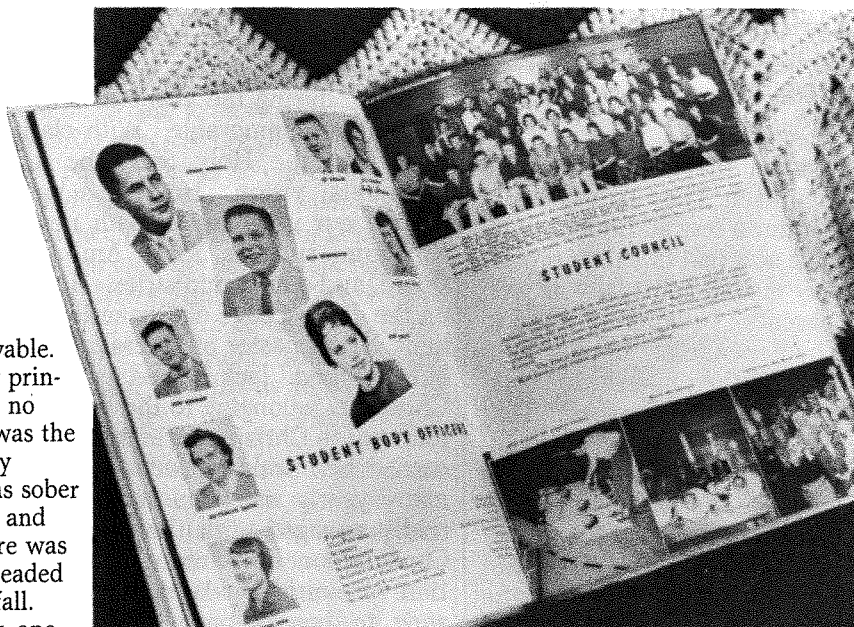
that others felt I was judging them and keeping them at a distance. I hope that's not so much the case today.

I can picture Christ at a class reunion, preferring to mingle with those at the bar rather than giving religious speeches. He loved to be with people rejected by the religious leaders. Maybe he sensed a spiritual hunger and openness among them that was refreshing by contrast with the judgmentalism and closed mindedness of the religious leaders.

I went ahead and gave the eulogies like a good

religious person, all the while praying to be perceived as loving, open, and flexible, qualities not always associated with being religious.

Lord, help me to revel in Your Spirit's reaching out and drawing in those whom I've written off. Help me to be spiritually alive, whether or not I get around to being religious. **EF**



age and through many circumstances. We need not assume people can only be reached by our own efforts.

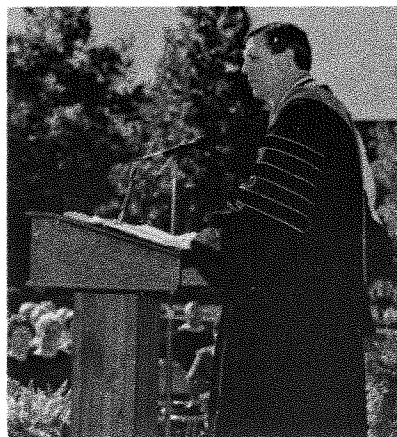
It's a little like the reaction of some American Christians when it was discovered there was an enormous number of Christians in China after a generation with no missionaries. Some of us were amazed that the Gospel could survive

EVANGELICAL FRIEND

COVER: During this season of festivity, we also celebrate family, both temporal and spiritual.
(Photo by Gail Denham)



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A Time to Reflect on Poverty

BY LEONARD S. KENWORTHY

OVER A PERIOD of nearly 350 years, Friends have been in the forefront of many movements for human betterment, including equal rights for women, improved conditions for minorities, the abolition of capital punishment, and the rehabilitation of prisoners, education for everyone, and peace.

By and large, Quakers have believed that society should be changed and could be changed. Hence they have often been champions of what should be rather than what was. Frequently they have combined idealism and realism, considering them complementary rather than contradictory.

With such an enviable record of achievement in so many fields, it is surprising, disappointing, and humbling to realize that Friends have too seldom grappled with the fundamental causes of poverty. All too often we have been experts in applying Band-Aids where surgery was needed.

Surely it is time that we became deeply concerned with the basic causes of the pervasive, persistent, and pernicious poverty that plagues so much of humanity—locally, nationally, and globally. Hopefully we as Friends will soon begin to view poverty as one of our top-priority problems, eventually becoming pioneers in the struggle against poverty as well as pioneers in the struggle for peace.

Poverty in the U.S.A. Today

Obviously poverty in our country is not new. But, despite our mounting wealth and our increasing employment, it not only persists, it is on the increase. A recent Census Bureau report estimates the number of individuals living below the poverty line as 32 million, or 14 percent of our total population; other authorities place it even higher.

Two staggering statements indicate what such a situation implies. One is the

fact that about half of the low-income families pay over 60 percent of their incomes for rent. The other is the fact that welfare is the chief source of income in 31 of the 82 counties in Mississippi.

Such poverty in the midst of plenty is devastating to the individuals involved and a disgrace to our nation. It is a part of the American Nightmare rather than a part of the American Dream.

Unfortunately, poverty in our country is becoming more complex and more intransigent than in the past. And it contributes to a host of other problems—ill health, the use of alcohol and drugs, crime, single-parent families, child and spouse abuse, personal feelings of isolation and frustration, and cynicism about the role of government units—to mention only a few.

Some of our prevailing poverty is visible, with the bag ladies, the panhandlers, and the people who sleep on the streets. But much of it is invisible to most of us—in the ghettos of our large cities (including the street corner gangs of unemployed black youths), on the backroads of rural areas (many of them white people), and on the reservations for Native Americans (whose conditions are the most appalling).

Several trends in poverty in the United States are also apparent.

Although rural poverty still exists, urban poverty is increasing more rapidly—with experts now referring to a new “urban underclass” of marginal people, often spanning several generations.

Furthermore, children and young people are increasingly the victims of poverty; 40 percent of the individuals in that category are now under 18 years of age.

As indicated above, the number of black youths who are unable to find work, largely because of lack of education and lack of skills, is formidable.

Likewise, the number of immigrants who are poverty-stricken is on the rise, especially people from Central and South America, the Caribbean, and parts of Asia.

And who are the poor in the U.S.A. today? They include disabled war veterans, the mentally ill, the victims of alcohol and drugs, and the many illiterates and unskilled workers in our midst. But they also include many migrant workers, those out of work because of shifts in our economy, a large number of single-parent households, many of the elderly, and others.

Some of the poor will never be restored to active, productive lives and will need to remain institutionalized or be placed in such facilities. But the vast majority have not yet slipped over the edge of the economic and social precipice and can be pulled back from the brink and restored to productive living.

IT WOULD take pages to spell out the many approaches that seem to be needed to lessen poverty in the U.S.A. in the foreseeable future, but here are a few of the most salient suggestions:

- Increase day care for young children, especially for those from homes of welfare recipients.
- Restore many of the health benefits dropped in recent years from our state and national budgets.
- Develop subsidized, low-cost housing.
- Provide improved and practical education, especially for potential dropouts. Improve vocational training for young people and retraining for adults when needed. Foster adult education and literacy.
- Modernize old industrial facilities and develop new products, thus fostering increased productivity.

- Promote international trade, particularly with the Third World countries.
- Expand assistance to the elderly.

More than anything else the reduction of our national military budget would provide funds for many of these programs.

Poverty in the World Today

On a worldwide scale the facts about poverty are even more staggering than those in the U.S.A.

Actually a large proportion of the people on our planet today are ill-fed, ill-clad, ill-housed, illiterate, and ill. For them, life is a constant struggle merely for survival.

All too often we
have been experts
in applying
Band-aids when
surgery was
needed.

The countries of the world are often divided into three, or even four, categories, as follows:

... *the First World*, consisting of 22 nations, largely in Europe and North America, with 700 million people, producing 70 percent of the world's goods, and having a yearly per capita income of over \$4,000.

... *the Second World*, composed almost exclusively of the Communist countries, with 700 million persons in 15 nations, with a yearly per capita income of slightly over \$1,500.

... *the Third World*, with approximately three billion persons in 122 countries, with a yearly per capita income of under \$800.

Sometimes a *Fourth World* is set off from the Third World. That group has over a billion persons living in 40 of the really impoverished nations, with their inhabitants earning less than \$200 per capita yearly.

Such poverty is almost impossible for those of us who live in comparative luxury to understand. Perhaps it is incomprehensible.

Hence, poverty needs to be placed alongside overpopulation, violence and wars, the pollution of our environment,

and the burdens of debt as a top priority problem of our global community. Here are a few suggestions in responding to global poverty:

- Stem the rapid rise in the world's population.
- Adjust the debts of the Third World and promote international trade.
- Foster agricultural as well as industrial production, especially in the Third World countries.
- Promote a practical education for all individuals, including adults.
- Greatly increase the personnel and facilities worldwide for health.
- Support multinational rather than bilateral assistance to needy nations.
- Strengthen regional and international organizations, both governmental and nongovernmental, working on problems of poverty.

What Quakers as Individuals and Families Might Do

A long-term program for individuals and/or families might well include some or several of the following responses to poverty:

- Develop the attitude that changes in our economic and social order are needed and that changes can be made. Since such conditions were created by men and women, they can be altered by them.
- Recognize that even though the eradication or amelioration of poverty is enormous, individuals can tackle some aspect or aspects of that task. As Thomas Kelly wrote, "Would that we could relive the whole world. But a special fragment is placed before us by the temporal now which puts a special responsibility for our present upon us."
- Realize that such efforts are a part of our religious calling as embedded in the story of the Good Samaritan, in the Second Commandment of Jesus about loving our neighbors, and in the part of the Lord's Prayer that admonishes us to strive for the creation of the Kingdom of God on earth—as it is in heaven.
- Become informed on the multifaceted problem of poverty, with special attention to local conditions.
- Help inform others on one or more aspects of the multidimensional aspects of poverty.
- Examine our individual and/or family lifestyles in the spirit of John Woolman (slightly revised here) when he wrote: "May we look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of poverty have any nourishment in these possessions or not."
- Consider whether our careers might be related to some aspect of the improvement of our economic and social order.

- While continuing to support "hand-out" programs, to concentrate increasingly on efforts to help people to help themselves, working *with* people rather than *for* them.
- Help support and/or work with a few carefully selected organizations, both Quaker and non-Quaker, that concentrate on long-term solutions to the problems of poverty.

Probably you will think of other ways in which your talents and treasures can be used significantly in broad-based antipoverty efforts.

What Quaker Meetings and Friends Churches Might Do

Several of the suggestions in the foregoing section also apply to Quaker meetings and Friends churches. In addition, the members and attenders of such groups might well reflect on the following possibilities for action:

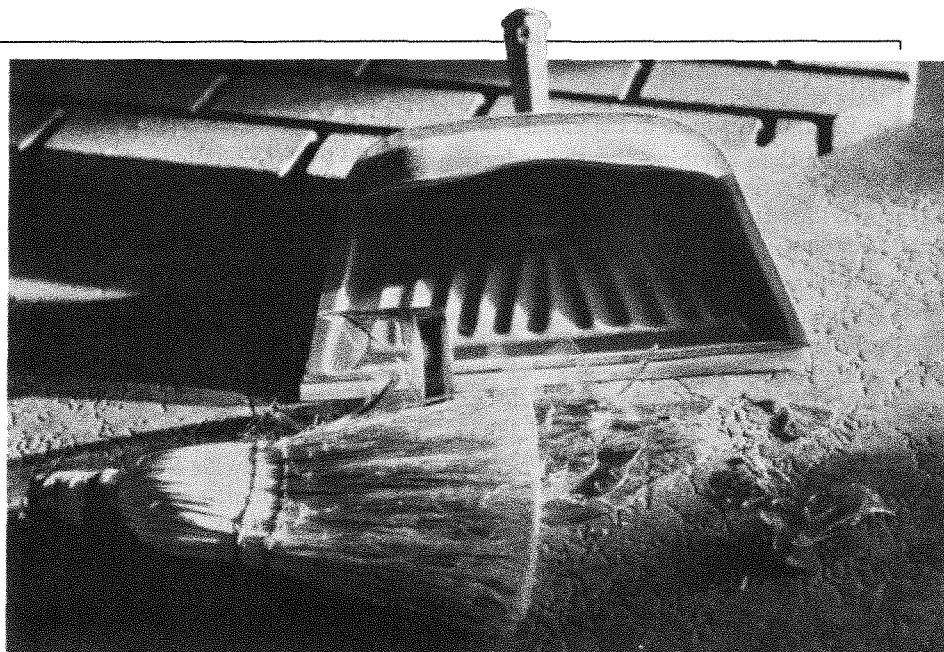
- Consider seriously and react realistically to the queries and *Faith and Practice* on concern for the economic and social order.
- Probe carefully the economic and social needs of your local members and attenders and the people in your immediate community to ascertain whether additional help could be rendered.
- Continue, expand, or initiate the use of your meetinghouse or church for groups such as Alcoholics Anonymous, Meals on Wheels, and the Habitat for Humanity.
- Keep members and attenders informed on various aspects of the war on poverty through the Meeting Library, First-Day school or Sunday school classes, and in other ways, with special attention to the education of young people who can carry on work in the future.
- Support, and in some instances work with, Quaker organizations that are carrying on realistic programs on various aspects of poverty, such as the American Friends Service Committee, the Disaster Relief Unit, and the Friends Committee on National Legislation.
- Examine carefully the efforts of the Scandinavian countries to virtually eliminate poverty while developing a unique form of democracy.

Conclusion

For too long many of us have been satisfied with donating our old clothes to the needy, providing a few cans of food at Thanksgiving and Christmas, and writing a check to some charitable organization.

As we move into the 1990s and the 21st century Friends need to wrestle with the problems of poverty, eventually helping to bring decency and dignity to millions of people locally, nationally, and internationally. Certainly we owe that to ourselves, to the people of our country and of the world community, and to our God. ■

*God shows me
that I sometimes interfere
with His plans
by my impulsive actions.*



Thanks, Lord, for My Children

BY TAMMY BRAY

FOR WHAT feels like the hundredth time today, I have become a referee for my children, Sarah and Aaron. I try hard to be fair, but usually I just want to (and sometimes do) scream "Stop!" Invariably, God uses that situation to teach me something about Himself.

Being a homeschooling mom, I spend most of my time with my children. My days are filled with "Mom, do I have to do school today?" "Mom, I spilled grape juice on the carpet!" "Mom, is my baseball shirt clean?" "Mom, please just one more story?" "Mom, Aaron just shaved off his eyebrows!" (He only did *that* once!) Needless to say, this is not what I envisioned while in college. Sometimes I find myself in the middle of a pity party because I can't go get a job and do something "important." That's when the Lord starts *my* lessons.

The Lord always seems to know what to say to bring my attention back to Him. When my kids fight, He says, "This is how I feel when you fight with your brothers and sisters in the Body of Christ." It's funny, but I don't remember God screaming "Shut up!" at me. I admit, sometimes His reproofs are stern, but never impatient or cruel. When I'm forced to spank Aaron "to help him remember the next time" God shows me how important his "spankings" are to me. If I call Sarah out of the street and she doesn't come, she may get hit by a car. When my Lord calls me and I don't obey, what danger do I take upon myself?

My son Aaron has "Attention Deficit Disorder" and is extremely hyperactive. So many days I am exasperated to the point of losing control, because he continually goes from one thing to another and literally cannot stop. Those days, the Lord shows me how often I also run from one thing to the next, without stopping to listen to His directions. And usually I find myself in trouble too!

When Sarah was being cruelly teased by our neighborhood kids and I went to the Lord in anger and despair, He showed me a little of what He felt while watching Jesus go to the cross. When I cried, "But Lord she hasn't done anything," He reminded me of the road my Savior walked with a purpose—providing my redemption. Jesus was innocent, too!

At our house we have a rule: If you don't eat your breakfast you wait until lunch—no snacking. God has shown me that if I don't fill up spiritually (spend time in His Word and in prayer), I may not be able to "snack" either. In the middle of the day, my spiritual stomach is empty and I run out of energy for the battle. So many times our days are so full that we don't have time to sit down and fill up spiritually if we don't do it in the morning. As the commercials say, "Start your day with a nutritious breakfast."

At other times, I get mad at my kids for tattling. I'll say, "Lord, I'm so sick of this; why don't they stop?" He's shown me that He gets tired of *my* complaints about my brothers and sisters, too. He doesn't like tattling any more than I do.

Aaron moves so quickly and impulsively that lots of things in our house get broken. By now I'm used to it, but sometimes if an item is special to me, I get angry. Usually in the middle of my long, loud reprimand of Aaron, God quietly says, "O, Tammy, remember when you..." and then He reminds me of someone I've hurt or something I've done that has interfered with His plans. It's like Aaron breaking a glass as we're about to leave. God shows me that I sometimes interfere with His plans by my impulsive actions. And He never screams at me.

GOD CAN teach us wherever we are. We need, like Paul, to see what God is showing us through our experiences. Even if our circumstances seem undesirable to us, God wants to use them. "...for I have learned to be content whatever the circumstances. I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether living in plenty or in want. I can do everything through Him who gives me strength." (NIV) Jesus shows me daily that I can do all things through Him, from teaching school to cleaning up the broken glass, to reading "just one more story" when I'm weary. And praise God, He always shows me something more of Himself in the process. This may not be what I envisioned while in college but God is teaching me where I am. And this is important. Thanks, Lord, for your teachers, my children. **EF**



BY NANCY THOMAS

SCRIPTURE tells us to "continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name." (Hebrews 13:15) There are times when praising seems like a sacrifice, times when a thankful attitude goes against the emotional grain and the natural thing to do is complain. I am currently in such a time.

For almost 18 years I've been secure in a work that challenged me, where I felt I was contributing and where relationships were satisfying. I've loved being a missionary. Now we're back, right where we're supposed to be for the time being, but I feel like an alien on a hostile planet. They say (whoever they are) that "reverse culture shock" may last up to a year in its severest forms. They also say that the happier a person has been in the foreign land, the harder the readjustment to his own culture. I must have been very happy in Bolivia! This is a small consolation.

In addition, I'm facing up to a mistake I've recently made, a real blooper that, while not doing permanent damage, inconvenienced and disappointed a lot of people (myself included). So here I am, rather insecure, looking for a job on alien turf. ("What are your skills?" "Well, I speak Spanish rather well and I like to write. Let's see; there must be something else." "Do you type?" "No." "Keep books?" "No." Etc.)

Well, now that I've complained, I need to make my sacrifice of thanksgiving. That verse did say "continually," didn't it? Now's as good a time as any. A better time than most.

"Here I raise mine Ebenezer," in the words of the old hymn. After leading Israel in a defeat of their Philistine enemies, Samuel raised up an altar and called it Ebenezer, meaning "Thus far the Lord has helped us." (1 Samuel 7:12) I, too, recognize the help of the Lord. Up to this point He has never failed us, and He won't fail us now. One of the small congregations we helped found in La Paz chose the name "Ebenezer." I can see this group of Aymara brothers and sisters now, gathered around the property they had purchased, dedicating it to the Lord, asking that He let them be light in their neighborhood, knowing He will never forsake them. I take courage.

A Sacrifice of Thanksgiving

I do thank the Lord. I never want to forget all the ways He's blessed and led and provided in the past.

Memory is said to be one of the spiritual "wits" or senses. I'm thankful for a host of rich memories. While I don't intend to live in my memories, past blessings can't help but flavor today's experience. I remember camping trips by the Zongo River, watching the moon rise over Mt. Illimani, sitting around the cooking fire and listening to Aymara stories and legends, seeing that little group we had been working with finally recognized as the Buen Pastor Church, praying together, sharing meals, weeping, worshiping, growing. If I were to die this very day, I still would thank God for a full life.

I thank the Lord for blessing me with a best friend who also happens to be my husband. When something good (or bad) happens to me, he's still the first one I want to share it with. Last year when I lost some money, a friend exclaimed, "Oh no! Aren't you afraid your husband will find out!?" Her outburst appeared ridiculous to me. Of course Hal would find out; I planned to tell him as soon as I got home. And his reaction was just as I expected, sympathy for my awful day, a sharing in our frustration over the loss, and an affirmation that God is in control. We value each other as persons more than we value our possessions, reputations, or positions. I am very thankful.

I'm thankful for God's care over my children. I used to fear being the mother of teenagers. Those little kids were enough to handle! But I've learned to love these years the most, and as I see them both seek the Lord and his Kingdom, I'm grateful. None of us have arrived yet. There

are a few more years of parenting ahead and possibly some anguishing twists in the road, but I take refuge in the fact that God loves these kids even more than I do. He is caring for them and leading them in the specific ways they should go.

I'm thankful for the beauty of this land. On our way home, we decided to cross the states (Miami to Oregon) by land. In addition to making the "reentry" process more gradual, this gave us a chance to get acquainted with our own country. We're impressed by her bigness and her beauty. I had thought the east coast was solid city, so the rolling hills and abundant forests pleasantly surprised me. We visited the capital (I even cried in the Lincoln Memorial), spent the fourth of July with friends in Virginia Beach, and zigzagged through North Carolina, Ohio, and the Midwest (Who says Kansas is boring? It's beautiful!), and then headed up toward home. Not once when crossing a state border did the police stop us and ask for our identification! In spite of all her faults, we are blessed to be part of this land of beauty, plenty, and security.

I'm thankful for the humor and poetry that went into the naming of the small towns in Oregon. To take a town, set it among the gentle green hills, and then call it Donald! — I'm not sure if that's lack of imagination or a wry sense of humor. Anyway, I enjoy, whether riding or just studying the map, becoming acquainted with Broadacres, Drain, Bly, Molalla, Looking Glass, Crooked Finger, Silverton, Mt. Angel, Elliot Prairie (near Pudding River), Six Corners, Lone Pine, Wheatland. It sounds more like the table of contents to a poetry anthology than the legend on a map.


I'm thankful for good books. Recently I'm most grateful for John Steinbeck's *East of Eden* and Howard Macy's *Rhythms of the Inner Life*. Steinbeck, though not to my knowledge a Christian, writes so much truth. I was deeply encouraged by his affirmation that we are not the victims of our heredity. Man is free to choose.

Howard Macy's study of the Psalms encourages me now to be patient in the current crisis and to remember that loving God and longing for Him are always to be my priorities.

I'm thankful for the reality of intercession. I know that the prayers currently being offered on my behalf are making a difference. And I know that my prayers for other people and for the nations are effective. I'm asking God to increase in me a spirit of intercession, no matter what my job or location or situation. I want this to be my real work, even though it's hard and at this point I'm still in kindergarten in the "school of prayer." I'm thankful because He is answering.

What are you thankful for? Perhaps you're in one of those easy periods of

life when things are flowing smoothly and relationships are good. If so, list your blessings and acknowledge God's grace. But maybe you're like me, at a time when praise seems unnatural. Perhaps it's people like us who have the more to benefit from making a thanksgiving offering. Write out your own list. Offer it up to God. Remember that we are in the hands of a sovereign God who loves us and whose mercies are new every morning.

Let's be thankful. 

Thank You Lord . . .

OUR READERS DESCRIBE GOD'S
SPECIAL BLESSINGS

... For a Surgeon's Skill

Although I have had excellent health all my life, I was told by my doctor that I needed surgery for a tumor (or cyst) that appeared on my body. At first fear gripped my heart. Then we began to pray; the church prayed and dear friends prayed for *total* healing. Four weeks passed.

The day of surgery came and the presence of Christ filled my heart with perfect peace. He said, "I will be with you." Oh, what peace! I awoke five hours later knowing what had happened. A mastectomy had taken place. While the miracle we had hoped for did not happen, a greater one did. Peace, joy, and thankfulness flooded my soul, and yes, He was with me. I do not question—I simply Praise Him!

That was nine years ago at age 65—and I am in perfect health today.

—Trudy Meyer

... For Our Children

Just as the Lord clothes the lilies of the valley and feeds the sparrow, He has also provided an intricate system to nourish and nurture the infants with whom He blesses us. I knew that breast-feeding our babies would provide a specialized milk with the nutrients and immunities that only God could design. Little did I realize, though, how much nursing could enable me to enjoy and appreciate every day with my babies. It's allowed me over and over again to gaze at my little ones, counting my blessings and praising God for every little finger, eyelash, or smile. Nursing a busy "toddler on the go" reminds me she is still part "baby." It seems to be God's wise way of reminding me not to expect her to behave like a "child" when she is still such a small person.

I thank the Lord for such a delightful beginning . . . enabling a busy mom like myself to open her heart and life to mothering His babies. Thank you so much, Lord!

—Deb Danforth

... For a Church Home

Newly married and prayerfully seeking a place of worship, my wife and I were gently led by the Lord to the Boise Friends Church. With the first Sunday's service came the announcement of a Bible study. I had spent my entire life believing in God and yet knew nothing about what the Bible contained with the exception of a few popular Bible stories.

I not only had my questions answered, but along the way I found many things I was not expecting. The most exciting for me was that I found Jesus. He became real and living to me.

—Dan Dunne

... For Sending a Mechanic

In a hotel lobby in Nairobi, Kenya, in 1982 I was greeted by a smiling family. "You are Virginia Helm, aren't you? We saw your name on the suitcase. We are the Kellums, missionaries from Burundi."

"You are?" I exclaimed. "Why, I've been praying for you for a long time! I told them I was so happy to meet them and I was sure my husband would be, too. Then I told them we couldn't talk now and briefly stated our problem. We either had to catch a bus to the Western Province or get over to pick up a vehicle, which needed repair, and we weren't mechanical. We really needed it later, though."

David Kellum responded, "I'm a mechanic and I'll drive the vehicle up to Western Province for you. I need a way."

What an answer to prayer! God knew that they were in our hotel, even though we didn't, and, to top it all, it was the only night they were to be there. God also knew that David Kellum was the son of missionary parents and had lived in Kenya as a youth and had some knowledge of the roads and language. And a mechanic—a perfect choice!

—Virginia Helm

... For a Loving Dad

You were always ready to *teach me* something—anything! I know a bit about cars because of all the nights holding the light while you worked on the car and explained each detail of what you were doing. I know a bit of Latin so that I can figure new words out easily and can show the same little secrets of language to my kids. You made it seem interesting and you passed on your appreciation of learning.

I remember your describing the beauty of the insides of a worm when seen under a microscope. Now my kids get excited about things under the microscope and magnifying lens. Now I can pass on to them the enthusiasm for the things around me that you gave me. You taught me to look under rocks in streams for the Periwinkles and how to find the tasty licorice roots to chew. You showed me that a pile of sticks was actually a beaver home. I think Mom showed me the beauty around me and you showed me the mysteries.

—Cheryl Lewis Cadd

... For the Will to Live

God has abundantly blessed me since I was 25 years of age (I'm now 85 plus). On one occasion I was in the hospital (having fallen and broken my left hip, injured my left ankle, and injured my right shoulder and knee). On the third day, the head nurse came to me and said, "You are not responding. You have got to make up your mind to live or we can't help you."

When she left me I said to God, "Dear Lord, I am Yours, I'm resting in Your arms. You decide for me, since I can't even think. But I want Your will to be done."

From that day forward, I began to recognize my family and my suffering became much less. At least the needles became farther apart. God is still by my side today, blessing in every way as I hobble about on my cane. I love Him for it.

—Lucy Stinard

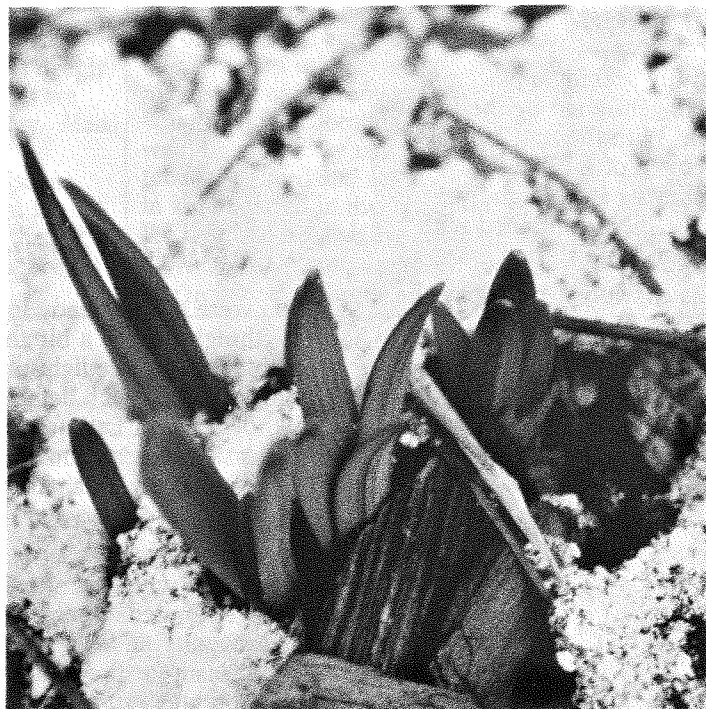


PHOTO BY GAIL DENHAM

Finding New Life in Christ

BY GRACE DAVIS

THE GOSSIP going around our little farming neighborhood was that a certain quite promising youth in a nearby county was claiming Christian conversion. Dubious heads were shaking. My curiosity was aroused. A teenager myself at the time, I wished someone I knew would be converted so that I could personally observe them and form my own opinion about whether it was a good thing or not. In due time I would have that chance. Fittingly, the "guinea pig" was myself. Like Christ's disciples, I've discovered that conversion is the beginning, not the end, of spiritual development.

In Matthew 16:15-17 we read, "But what about you?" he asked. 'Who do you say that I am?' Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied, 'Blessed are you Simon, son of Jonah, for this was not revealed to you by man, but by my Father in heaven.' (All references NIV)

Peter answered Jesus' question about who He was with an unequivocal statement of belief. But Jesus wanted him (and us) to know that the Source of his conviction was much more substantial than the fickle opinion of humankind. It had been a revelation of the Holy Spirit. This is an important fact to grasp. Christ will never be recognized or truly known except by listening, as God's living Spirit speaks with ours—whether Christ is met in person as the disciples did or through the Scriptures and the faith of others as we do today. It is true that God has no grandchildren.

But was this the beginning of Peter's conversion story? No, he had left his home and fishing business to follow Jesus some

time before that. Was it then the climactic end of his story? No, far from it. Look at what happened next. (See Matthew 16:21ff.) Jesus began to explain that He must go to Jerusalem and suffer, be killed, and on the third day be raised to life. Peter took Jesus aside and began to rebuke Him. Imagine, rebuking the One he had just acknowledged to be the Son of God!

OBVIOUSLY, even disciples of Christ can have unrecognized prejudices and questionable presuppositions. Remember how patient and persistent Jesus had to be in His attempts to rid His disciples of the notion that He was destined to assume political leadership in the near future? "Lord, are you at this time going to restore the kingdom to Israel?" (Acts 1:6b) was still their question on the day of His ascension!

All the disciples' experiences with Christ to this point had set the stage. But it was the inward witness of the Holy Spirit that convinced them of the depth of the contrast between their own and Jesus' goals and attitudes.

Jesus had come to seek and to save the lost, had come that they might have life and have it to the full. He taught, forgave, healed, was a true servant and friend of all kinds of persons. Even confrontations with His detractors were turned into opportunities to offer them the truth about God and themselves that, if taken to heart, would cure their spiritual blindness. From the cross He prayed, "Father, forgive them, for they do not know what they are doing." (Luke 23:34)

By contrast, even though the disciples had left everything to follow Jesus and acknowledged Him to be the Messiah, the

fact was that they were still very much involved in "looking after number one." To them, others were rivals and adversaries—not just the Romans and Gentiles, but even those in their own fellowship. Had not some of them asked for first places in Christ's Kingdom and all of them argued over which of them was the greatest? Worse, had they not all fled and scattered at Jesus' arrest?

Yet their actions are not unlike our own. Such "natural" motivations and actions are the source of human folly. Who of us has not striven instinctively for the biggest share of a parent's or a teacher's attention and affection, along with all the attendant power and privileges? Who has not thought with pleasure that one's own way was better than another's, thereby unconsciously putting the other down and using them

Conversion is the beginning, not the end, of spiritual development.

as a building block for one's own self-esteem? Who has not distanced him/herself from someone, even a family member, when their trouble or disgrace threatened to infringe on our time, activities, reputation, or safety?

Let us consider a further contrast between Jesus and the disciples' (and our) responses and relationships. After His resurrection, did Jesus hit the disciples with accusations and recriminations or even "I told you so"? No, He openly demonstrated the fullness of His love and forgiveness, further explained the Scriptures concerning Himself, and finally strengthened them by the confidence He showed in giving them a commission for the future.

The stunned disciples must have seen as never before that Jesus, unlike themselves, had withstood every temptation to use His divine and human gifts to defend Himself or to gain any power or advantage over anyone. In fact He had purposefully laid aside every claim to divine or human right, power, privilege, honor, or comfort, except this—to love, make known, and carry out the saving purpose of His Father in heaven.

It surely couldn't have taken the disciples long to recognize that such relinquishment of self-interest for the sake of God and others had never been the underlying motivation of their lives. Instead, they had given their thought, effort, and sacrifice to earning and keeping the respect of God, His Messiah, and their companions in order to get the best places possible for themselves (not others) in Christ's expected Kingdom. Their petty rivalry and fumbling response in Jesus' extremity had made the futility of that striving humiliatingly self-evident.

The disciples must have seen themselves, each in his own way, as the worst of sinners. Had they not failed to utter a single public word in defense of the Son of God either at His arrest or at His trial? They had spoken and acted aggressively and decisively enough when trying to build their own

reputations and save their own skins—but had withdrawn in impotent confusion when it was Another who was at risk. I know the feeling. I've been there.

This realization of the total contradiction between Christ's way and our way is the essential meaning of "conviction of sin." Cultural mores, moral codes, and ethical principles have no real power to squelch the monster in us. They just force him to be more clever and devious. Only Christ, in the power of His death and resurrection, can, with our consent, enter the stronghold of our inner lives, cast him out, and reign there as rightful Lord.

If the disciples were really to follow the crucified and risen Christ, His way must become their way. They must turn their backs forever on self-promoting machinations and self-saving maneuvers. Instead, they must devote themselves totally to helping others know and trust the faithful God whose love they had experienced through all Christ's words and life with them. That is, they must obey Jesus' command to "go and make disciples of all nations . . ." (See Matthew 28:19, 20)

A decision to trust and follow Christ in this way is the greatest turning point of all. It is "repentance unto life" (Acts 11:18b) or repentance unto salvation (2 Corinthians 7:10). Having taken this step of faith, I can testify that at first it did seem like "going off the deep end." It turned out to be more like being found at last by a loving Father. My mind had been so filled with conflicting ideas, desires, and ambitions that no path seemed to hold any more light or darkness than any other. Praise God, that living death is ended and a new life in faith begun. The confusing counsels and preoccupations of my former inner life can be ignored. Instead, Christ's spirit of loving forgiveness and willingness to live out and teach God's truths must activate, inform, and set the tone of all my initiatives and responses in every situation and relationship of life.

By laying down His life as He did, Jesus completely fulfilled the will of God, making possible the coming of His Spirit to dwell in persons' hearts. The disciples' repentance and faithful waiting together in Jerusalem as Jesus commanded showed that the way had been prepared in them for the Spirit's entrance into their lives as Lord of all. At Pentecost, He came.

No words could describe the wonder of the new life the disciples began to experience. "From death to life" became a metaphor to express the magnitude of their present experience—a metaphor that would become reality in the resurrection Christ had affirmed would take place at the appointed time in the future.

Christ's limitless love that the Holy Spirit was pouring into their hearts upset all kinds of old ideas and filled them with new desires and hopes of becoming like Him. Soon the Spirit was leading them to see that there could be no preferred status of any kind in Christ's fellowship. There could be "neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." (Galatians 3:28) Yet this particular truth had to be affirmed over and over at different times and in new situations in New Testament times and in every age since.

Like the early disciples, just because we and all our friends have always held a certain attitude, we don't notice its self-defensive, prideful lovelessness. We don't see how it tends to judge and exclude others until the Holy Spirit shows us the unneighborly conduct and human problems it engenders.

As long as we live on this earth, we will be confronted moment by moment with new situations in which we must, seeking the Spirit's help, live out the love that never fails and find the appropriate words and actions to commend to others the Christ in whose righteous, disciplining, forgiving, teaching love we have found the way, the truth, and the life. **EF**

Models for Church/Pastor Relationships

BY CHUCK ORWILER

I QUIETLY sipped my hot chocolate and listened as a couple of my fellow pastors described in dismal detail the woes of their respective churches. The talk centered on the "problem people" of the congregation who were apparently the source of difficulty. The conversation was laced with resentment and mistrust. I asked myself, "What hope is there for this situation? This pastor clearly is at odds with his congregation."

Before I became a pastor, I remember discussing the condition of the church with fellow members. Again, the conversation was often filled with resentment and mistrust. I would ask myself, "What hope is there for this situation? The congregation is at odds with their pastor."

Divisions, wounding, and defeat are literally anti-Christ. The restoration of a congregation must begin by reestablishing a wholesome relationship between pastor and congregation. The pastor can effect a significant move toward wholeness that will glorify God. I want to discuss two dysfunctional models of the pastor-congregation relationship, suggest a more satisfactory one, and deal with some means for implementing change.

Parasitic Model

The characteristics of the relationship between pastor and congregation in this model can be summarized by the phrases, "I can't live without you. You can't live without me." Although these sound opposite, they are really two sides of the same coin. Distortions of the pastor-as-shepherd model lend false credence to the notion that the sheep are cared for by the shepherd. In the care of a congregation, the issue is not sheep, but people—not children, but adults.

The central problem with this model is misplaced responsibility. Who is responsible for whom? The pastor is often viewed by both himself or herself and the congregation as being responsible for the "flock." Their needs are his needs, their hurts are his hurts, their victories are his victories, *their failures are his failures.*

This kind of care offered by the pastor and expected by the congregation is

usually motivated, at least in part, by a genuine desire to serve people and imitate the self-sacrificing love of Christ. It is given and received as such. The problem is that God Himself in all His love never takes away our personal responsibility. Each person is left responsible to walk through the door God has opened. God opens the door in love, and in His love, leaves us responsible to choose.

So, who is responsible? Who's responsible for the effective ministry of the church? Not the pastor, alone. Rather, each believer has been individually gifted by God for effective ministry. Who is responsible for building the church? Jesus. He said so. The pastor is responsible to the church, but not for the church.

THERE ARE four painful manifestations that seem common in the parasitic model. The first is drained pastors. When an individual becomes responsible for a congregation and attempts to meet all their needs, he or she will eventually expend all his or her resources. And when the pastor is drained, it is likely that *both* pastor and congregation will attribute the problem to lack of faith. This leads to the second painful manifestation, which is a feeling of failure and guilt.

When the pastor and congregation adopt the parasitic model, they assume that the pastor can deliver more than is humanly possible, e.g., discipling each person in the congregation or befriending every visitor. They are assuming that the pastor is responsible for that which is not in his control, e.g., finances and attendance. In this model the pastor is destined for failure and equally destined for guilt.

The third manifestation results from the first two: the atrophied congregation. Because one part of the body has taken responsibility for what the whole body was intended to accomplish, there is one spent organ and a bunch of atrophied muscles everywhere else. Our churches are filled with people who don't disciple, are afraid of hurting people, don't witness, and are lacking in spiritual discipline.

A final painful manifestation is churches without direction. Most who are called into the pastorate have a fiery vision for the church. God intends for pastors to lead their churches. However, the overwhelming demands of the pastorate suffocate the fire, and the diversity of needs distracts from the vision. The result is congregations locked into irrelevance, while the pastor feverishly tries to meet their needs, and is too drained and distracted to lead the congregation into relevance.

Absentee Ownership Model

This second dysfunctional model is not completely independent of the first. In fact the two can easily coexist. Whereas the key issue in the Parasitic Model is misplaced responsibility, the key issue here is the separation of authority and responsibility.

To illustrate this model, consider a professional baseball team. The owner of the team obviously wants a winning team and hires a manager to achieve that goal. If the team has a winning season, the manager's contract is extended. If the team loses, the manager is fired. Everyone understands that the manager is responsible for winning games. The problem is that the owner attempts to be a baseball expert. He is continually mandating line-up changes, determining batting orders, and trading players. The team has a losing season and the manager is fired. The owner gave the responsibility to the manager, but kept the authority. No one would want to be a manager for this owner.

In the Friends Church we have structures and traditions that encourage just such a separation of authority and responsibility. Our Spiritual Life Committees (Elders, Ministry and Oversight) are responsible for calling or renewing the call of the pastor and critiquing the pastoral ministry. This is a necessary and important function. As a pastor I highly value the accountability, insight, and criticism offered by this group. Perhaps it is because this group supervises what is often the primary staff position that the

focus of the Spiritual Life Committee can easily tend toward authority rather than ministry.

TO BE MORE specific, quite easily this group can exercise its authority on the basis of its position in the organizational structure rather than the authority gained by actual ministry. In the local church *effective* authority is gained by being a servant of the congregation, not by appointment or age or title. Jesus said that this is the way of the Kingdom, and we had better pay attention. The volatility of separating authority and ministry is readily apparent. One can often feel the tension between ministry groups and authority groups (usually those who control the pastor or the purse). The situation is especially volatile when the pastor senses that he is responsible for ministry but has no authority, and is subject to an authority that has no ministry.

The issue is not accountability, which is very important, but the separation of authority and responsibility. Whenever these two are separated, it doesn't take much to divide the church. There will always be those who side with the ones responsible for ministry. And there will always be those who side with those in authority. When this happens in a church, no one wins.

Another implication of the separation of authority and responsibility is negative decision making. Our tradition of unified decision making in business meetings is in some ways excellent. Very little happens without widespread conviction. However, the quality of our corporate decision making depends on the constituency of the decision makers. If the business meeting consists of those who are willing to exercise the authority of decision but unwilling to be responsible for subsequent ministry, the likelihood of constructive change being initiated by the corporate meeting is practically nil. Things will continue as usual even in a declining situation, because the authority of decision making is meaningless apart from the responsibility of ministry.

A Better Model

Elton Trueblood has suggested the analogy of the pastor as player-coach. The pastor is the leader and participant on a team of ministers. The model has several positive attributes, especially in relation to the previously described models.

First, there is the notion of shared responsibility. There is neither the imbalance of the team standing on the sidelines cheering the coach on, nor the coach standing apart and shouting orders to the team.

There is the element of earned authority. Anyone who has played on a team knows that naming a person captain doesn't make him a leader. Rather, the one the team follows is named captain. Authority in a church is earned through ministry. If the pastor is to have authority it will be given to him by those to whom and with whom he ministers. The same analogy holds for every leadership position in the church, paid and unpaid. Authority is earned through ministry.

A third positive attribute of this model is singular leadership. Within a church there will be a variety of leaders. However, there needs to be one who continually calls the congregation in a definite direction. There needs to be one who sees the inclusive profile of the congregation. There needs to be one who sees where the congregation is, where it needs to be, and can chart an appropriate course. In most cases this is the pastor.

Leadership is *neither un-Quakerly nor un-Christian.*

Quite often, singular leadership is mistakenly equated with despotic authority. It is very important for Friends pastors and congregations to understand leadership. The leader is not the person who tells everyone else what to do; rather, he/she is the one who shows the way. It is the player-coach who says, "This is what we need to do," then leads the team onto the playing field. The leader is the one who has a God-inspired vision, and leads people beyond their fears and inhibitions toward being the Bride of Christ. Leadership is neither un-Quakerly nor un-Christian. An excellent example is George Fox. The authority gained through leadership is authority with integrity. It is earned. It is not the result of a title or a position on an organizational flow chart.

Action Steps

All of the preceding requires adjustment by both pastor and congregation. Pastors cannot change their congregation. That is the congregation's responsibility. Pastors can, however, change themselves. That is their responsibility. They should not underestimate the significance of their

own life. As George MacDonald has written, "To try too hard to make people good is to make them worse. The only way to make them good is to be good, remembering well the beam and the mote. The time for speaking comes rarely, the time for being never departs."

First, pastors should receive their congregation as a gift from God. The believers in the congregation are a gift. Pastoral abilities are gifts. The hope for a community of loving saints is a gift. Corporate work and worship is a gift.

Secondly, pastors need to exercise their biblical role as pastors, equipping the saints for the work of the ministry. Equipped ministers are the missing element in both dysfunctional models. Equipping for ministry is hard work, because pastors are not usually trained to do this, there are few role models, and traditional pastoral expectations fill the datebook. Preaching, administration, counseling, and visitation are more than enough to keep the pastor busy. But do any of those activities consist of equipping others for ministry? All of them can, but often none do.

There is *huge* inertia to overcome. The congregation may not consider equipping to be a high priority. Pastors must. They must lead people into ministry, and equip them for the task. They must not humiliate those with an imbalance of authority and responsibility by asking them to yield authority. Rather, they should lead them into increasing their responsibilities in ministry, and their authority will be justified.

Third, pastors need to give up on solving everyone's problems. They must decide how much time can be devoted to helping people with personal problems. It will not be enough. Many will go wanting. Pastors need to compassionately stand with the troubled persons and stubbornly refuse to assume responsibility for their difficulty. Pastors should guide the people into personally drawing upon the resources of Christ rather than experiencing Him vicariously through their pastor. Wonderful is the congregation that recognizes their pastor is only human, and that Christ Himself is their Present Help.

Finally, pastors need to passionately pursue their vision. Most pastors have a vision for ministry and their church. It is not the complete picture of what Christianity is. It is their calling. Although their position is to truly serve their congregation, they are called as well to lead. The congregation longs to follow purposeful leadership. Pastors must offer them that. ■

Chuck Orwiler is pastor of First Denver Friends Church in Colorado.

A Tribute to Our Friend

(Continued from page 3)

Stu's birthday. The family ate the remainder while discussing arrangements for a public memorial. "A love feast," it was. To the last Jack served. I recall good times with Jack, as many of you do. One summer between college terms we worked in the woods cutting brush. A nasty task. Under Jack's initiative we joined in singing at the tops of our voices some verses from Isaiah he had learned from an oratorio, "The valleys stand so thick with corn that they laugh and sing!" This young dust bowl refugee whose mother died when he was young and who had early experienced crushing economic loss—this young college student taught his friends about faith for all seasons. I cherish the memory of happy days when Fern and I met with Jack and Geraldine, sometimes in Tacoma, sometimes in Everett, Washington, to play golf, or Ping-Pong, or go hiking in the mountains. Such friendship helped us shrug off our inadequacies, laugh at our failures, and press on with renewed hope. Later there were home visits and occasional dinners. Then the pressure of busy schedules and distance stretched the bond, but did not break it. The ties remain, as they have for you, reinforced sometimes with brief conversations at Yearly Meeting, at lunches, or outings. Or by correspondence. I cherish the letters, don't you? Like the one that chided me for speaking disparagingly of an older church leader. Wrote Jack, "_____s dour appearance is a mask to cover bashfulness. I've seen him a few times with it off and he's quite amiable." And another time, digging his egghead friend: "Sedulously avoid all polysyllabic profundity... Shun double entendres, prurient jocosity, and pestiferous profanity. That is naughty." This was in 1946, when we published the short-lived magazine, *Pacifica Theologica*. Later we enjoyed his observations of life on the altiplano among llamas, burros, and Aymara finding in Christ a liberating Gospel. Then his serious editorials in the *Evangelical Friend* framed with humor and the joy of living. And then his books. Still later his epistles from England explaining language differences, e.g., "a child born of a British mother and an American father is 'hahlf and half.'" And more seriously, "The spirit is present in both silence and speaking.

I fear we dishonor the Lord in limiting Him to just one way or the other. God is bigger than all our Quaker boundaries in faith and practice.... At this point, let us figuratively reach out to shake hands across the distances of sea and space, programmed and unprogrammed meetings, and live in peace."

Our New Testament Scripture comes from 1 Peter 3:8-12. It formed the basis for a sermon Jack prepared for September 24, at Reedwood. He didn't get to preach it.

Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing. For, "Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech. He must turn from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil."

From this Scripture Jack draws insights about Peter, the common man who became an uncommon disciple. Jack wrote of Simon: "He was genuinely human. He seemed always to be himself. Never struck a pose... Never tried to conceal his ignorance. He required correction, a good trait,

too. There is found here a spontaneity of love that was natural, not put on like a salesman trying to close. Jesus, I think, noticed and liked this." Then, after relating Peter's failure in Gethsemane, Jack has these words about the power of Jesus Christ to change lives. "... this is the place to which we all must come before we can know the power of the Holy Spirit, that turned Peter from a deviating follower into more of a straight-line follower. What you are is important, but what you are becoming is of greater importance. ... This is our hope... we are all people who know we are not good, but want to be better. That's why we put ourselves on the line and say, 'I need God's help.' ... One day the Lord wants to lay his hand on you and say, 'Your name is Simon, but it will become Peter.'"

Peter, the rock. That's our friend Jack, an ordinary person who became a rock, and an apostle of the Lord. ☛

We took him for granted,
like electricity.

A power outage
leaves the world darker,
its machinery silenced.

So, now, at his passing
we reexamine how things
human and divine connect.
We scramble to adjust—awed
by his energizing life.

Our friend seemed like a hub
from which our separate lives,
our various enterprises,
family, church, or otherwise,
like spokes radiate outward
to be joined at a common rim.
We've enjoyed a smooth journey,
and acknowledge now
the centering power
of his quiet spirit.

The storyteller steps off stage,
and the enraptured audience
folds newly discovered truths
between program notes
touched by tears and laughter.
God's messenger returns,
but the message remains:
good news for the home,
for the village, for the city,
Christ for the whole world!

Our friend Jack, suddenly,
like an autumn sun,
has slipped below our horizon.

But oh, the afterglow!

—Arthur O. Roberts

Arthur O. Roberts is Professor-at-Large at George Fox College, Newberg, Oregon.



In Response

The article "Friends Distinctives and the Coming Revival" (March, 1989) by Nancy Thomas sounded a note of warning about overemphasis on Friends distinctives when these are allowed to become "more important than Scripture or the Church." Her words brought us a positive reminder.

It was disturbing to read in Friends Write (July-August, 1989) Daniel L. Smith's unwarranted attack on Nancy Thomas's integrity by implying she is uninformed concerning Quaker history and facts about the trends of the Friends Church....

His broad sweeping negative statements indicate that the "blinders of prejudice" caused Daniel Smith to miss Nancy Thomas's point when she said, "The strength of early Friends was their sensitivity to what the Spirit was saying to 17th century England and their willingness to obey His specific commands. That's a 'distinctive' we should hold on to, all the time knowing that the Spirit will have a fresh message for the Church in 20th century United States, Bolivia, Taiwan or Kenya."

MAHLON L. MACY
Newberg, Oregon

Nancy Thomas is highly regarded and much loved in the Northwest for her dedication, spiritual sensitivity, and her God-given gift of writing. I am sorry Mr. Smith does not share that appreciation. That is his loss.

The attitude of cynicism, sarcasm, and innuendo that permeated his letter is hardly worthy of a man of Dan Smith's standing and stature. Instead of a thoughtful and constructive analysis of the Thomas article, he resorted to snide remarks and barbed allegations that served only to portray his obvious bias. This is not good writing by any objective criterion, and I am sorry to see it.

Laying aside the senseless quibbling about Friends' distinctives, the letter reflected an abysmal ignorance—or perhaps a purposeful evasion—of the spiritual dynamism of the revival movement and its impact upon Friends. Quakerism had its birth pangs in the fires of revival in 17th century England. The subse-

quent loss of that fervor resulted in spiritual decadence. Through the years God has raised up many Friends with evangelistic zeal who traveled across Quakerdom to fan the flames of spiritual renewal. I pray God that it may happen again in our generation.

Smith's labeling of the Holiness Movement as a "theological medicine show" bordered on heresy! If Dan is the scholar he pretends to be, he should know that the Quaker message historically has included an emphasis upon the Spirit-filled life and consistent Christian walk. This is the holiness message!

Keep writing, Nancy! Your insights are refreshing and thought provoking. Malcontents in your readership are few and far between.

ROY CLARK
Newberg, Oregon

... Whatever argument Daniel Smith set forth was overshadowed by his insensitive, sarcastic attack on Nancy Thomas. One definite Quaker/Friend or Friend/Quaker distinctive is our non-violent approach to settle differences. Daniel L. Smith has demonstrated that the pen can be as violent as the sword. I hope that by now he has apologized to Nancy.

VAUGHAN PALMORE
Portland, Oregon

I do think that Daniel Smith would have made a better argument if he had stuck to the main issue about Holiness poets from Bolivia, rather than going off on a tangent about Christian testimonies that we as Friends proclaim... or was it the other way around?

BILL KELLEY
Salem, Oregon

Daniel Smith's letter in the July/August issue of *Evangelical Friend* expressed his concern that we not lose Quaker testimonies in our rush toward ecumenicism. I agree that these testimonies constitute unique and valuable contributions to the church as a whole. I particularly value the Friends' witness that since we are a universal priesthood, God can and does call and empower women as well as men in all forms of ministry.

However, I am surprised that Daniel Smith's letter does not demonstrate the Quaker testimonies of plain speech, simplicity, and peacemaking. His letter seems more likely to create dissension and resentment than to encourage self-examination and agreement.

The rhetorical flourishes and patronizing tone unnecessarily alienate those who appreciate the sensitive writing of Nancy Thomas or who disagree with Mr. Smith more substantially. Surely this is not his intention.

Quakers need to value our distinctive testimonies if we are to remain Quakers, but we also need to value the central truths we share with other Christians if we are to remain Christian.

Let's not take ourselves so seriously that we lose track of the humanity of those who disagree with us.

REBECCA ANKENY
Newberg, Oregon

Finding the Right Focus

After reading "Friends Write" (June, 1989), I feel I must respond. I have not been a Quaker very many years. I was troubled to see that the people who wrote were very concerned about proper procedure in church, such as time spent in choruses and to clap or not to clap.

Is this what concerns the average Quaker? What about the issues of abortion or infidelity in the Christian home, just to mention two?

A church that is concerned with meaningful issues is a church that meets the needs of its people with the blessings of God. Is the Quaker church growing in number? Are Quakers doing something that counts for God? If we put aside our thoughts regarding choruses and clapping, maybe we as Quakers can accomplish something for God.

FRAN HIBBS
Greenleaf, Idaho

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



MID-AMERICA YEARLY MEETING

Camps a Big Success

It was reported from Youth Yearly Meeting Superintendent Royce Frazier that the three Friends Camps at Quaker Haven increased in attendances this year. There were 122 Senior Highers, 155 Junior Highers, and 232 Junior campers.

Northbranch Friends Church Centennial

Northbranch Friends celebrated their centennial October 7 and 8. The program included visits to Luke Dillon Homesteadsite, Walnut Creek, conservative Friends and Northbranch cemeteries, also, recognition of Academy graduates and church history.

Pastors Honored

On Mother's Day special recognition was given to Fay Wheeler by the Haviland Friends Church. Fay is a retired pastor who lives in Haviland, Kansas. Fay grew up in the Bethel Friends Church, where she received a call at the age of 15 to go into the ministry. After taking some schooling at Friends Bible College she pastored at an Indian Mission at Modach, Oklahoma, at Friends Chapel near Stillwater, Oklahoma, where she stayed for 18 years, and at Spring Grove, where the doctor advised retirement due to health problems. Since moving to Haviland, Fay remains active in helping the Indian Missions, African Sunday schools, visiting and caring for the sick, and helping where help is needed.

John and Betty Robinson, pastors at League City Friends Church and former Superintendent of MAYM, were honored by their children, grandchildren, and many friends at a reception for their 50th Wedding Anniversary. This was held at the League City Friends church with the program entitled "A Golden Country Family Sing"

An open house, honoring the birthday of Gurney Hadley, was held on Sunday afternoon, August 27, at Friends Village in Wichita, Kansas. Gurney was born into a Quaker family on August 26, 1890, in the Cold-water Community. He was a farmer and a faithful member of MAYM all of his life. He served as clerk of the Yearly Meeting for several years. He has two daughters and is a great, great grandpa.

Texas Area Hispanic Work

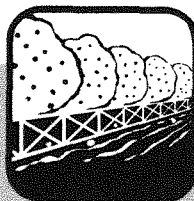
The Hispanic mission points in the Texas Area are encouraging as they minister to the needs of the areas. Iglesia Amigos completed a successful VBS program that averaged 35-40 children each day. Pastor Juan Gregorio reports new enthusiasm as their worship services have been moved from the apartments to a chapel of a large church in their target community. The new group Centro Cristiano de los Amigos in southwest Houston, under the leadership of Sergio Tristan, meets regularly in an apartment complex for Sunday morning worship and Thursday evening Bible study. A group of 15-20 currently fill the apartment where they meet.

Inner City Houston Will Receive Help

Friends Disaster Service Coordinator, Dean Johnson, and men and women from across Quakerdom will gather in Mid-

America Yearly Meeting to build a new all-purpose facility for Life Ministries Evangelical Friends.

Dr. Leon Spivey directs varied ministries including a church, men's half-way house, prison evangelism, food and clothing for the community, and a Christian academy, pre-kindergarten-grade 12.



NORTHWEST YEARLY MEETING

Elders to Receive Training

A special fall emphasis in Northwest Yearly Meeting was the "Elders Workshop." Elders of each local Friends church in Oregon, Washington, and Idaho were encouraged to participate in these educational training sessions. This all-day seminar was repeated in three geographic areas of the Yearly Meeting during the month of October. Workshops included:

- New Testament Teaching on Elders—led by Paul Anderson, professor at George Fox College
- Elders' Ministry to the Pastor and Congregation—led by Howard Harmon, general superintendent of NWYM.
- Elders' Caring for the Business of the Committee, especially in a pastoral transition—led by Ron Stansell, professor at George Fox College.
- Elders' Involvement in a Prayer Ministry—led by Retha McCutchen, assistant superintendent of NWYM

Fall Retreats and Training

Another annual spiritual retreat is Samuel School for junior

high age young people identified by their local elders as gifted for leadership and ministry. The theme is "Hearing and Doing the Will of God." Samuel School is sponsored by the Religion Department of George Fox College and Bruce Bishop, youth superintendent of NWYM.

* * *

"A WEEKEND WITH THE PRINCE" was the theme of two annual FWMF retreats held at Quaker Hill Camp in McCall, Idaho, and Twin Rocks Camp in Rockaway, Oregon.

Approximately 220 ladies grew under the ministry of Cleta Crisman as she shared how to move from defeat to victorious Christian living. Good food, fellowship, and friendship building are all vital ingredients of these retreats.

* * *

FOCUS, an annual in-service training for pastors and spouses, was held this fall. Ron Mock and Lon Fendall from the Center for Peace Learning at George Fox College led the sessions entitled: "Conflict and Reconciliation in the Church."

POSITION AVAILABLE

Twin Rocks Friends Camp and Conference Center on the Oregon Coast needs to fill the position of **Assistant Food Service Director**.

Applicant must have experience in food service and/or strong aptitude and desire to learn. Must be willing and able to take charge in absence of food service director and executive director. Food preparation and serving up to 300 people per meal. Employment is year-round if applicant can demonstrate useable skills in other areas of camp work during off-season. If applicant desires only 8-month position, such is acceptable. Most important is a sense of Christian stewardship and ministry. Salary, housing, insurance, and other benefits. Position to be filled by March 1, 1990. Information: Harlow Ankeny, Executive Director
Twin Rocks Friends Camp
& Conference Center
18705 Highway 101N
Rockaway Beach, OR 97136
Phone: 503/355-2284

Church Born in Eugene

Discovery Friends is the newest church in Northwest Yearly Meeting. Discovery opened on November 5 in Eugene, Oregon. Pastors Gene and Norma McDonald are excited about the possibilities of this new group meeting in the auditorium of Sheldon High School.



**ROCKY MT.
YEARLY MEETING**

Chariot Walkers

Benkelman Friends Church has begun a new organization, called the Chariot Walkers.

This is a program based on Philip's experience with the Ethiopian's chariot when he explained the Scriptures. Members are dedicated to seeking God's direction to a person or persons who need greater understanding of the Scriptures.

The Chariot Walker commits himself or herself to the other individual and seeks to regularly develop a friendship, while always living a Christian life and being ready to answer spiritual questions as they arise.

A group from the Benkelman Meeting gathers weekly for prayer, sharing, and encouragement. Another new activity is adult fellowship nights where different families and individuals open their homes for food, fun, and fellowship on a monthly basis.

RMYM Briefs

OMAHA, NEBRASKA—Some 40 people attended the summer

Springbank Area Meeting at Evangelical Friends Church here. Wayne Fitch, of Wycliffe Bible Translators, brought the evening message and his wife, JoAnne, spoke to the children.

PAONIA, COLORADO—More than 100 children attended a "Kids Crusade" here in late July and early August at Paonia Friends. Ventriloquist/puppeteer Ginger Ingram led the Gospel outreach.

WOODLAND PARK, COLORADO—The annual Rocky Mountain Yearly Meeting men's retreat was in mid-October at Quaker Ridge Camp here. The weekend focused on permitting men the opportunity to have time alone with God and the opportunity to have fellowship.

"A Woman's Walk with God" was the focus of the annual Rocky Mountain Friends Women Retreat in mid-September. Sally Roher was special speaker, with Marilyn Ham providing special music for the sessions in Frisco, Colorado.



**E.F.C.-
EASTERN REGION**

Excellence Explored

"Becoming a Woman of Excellence" was the theme for the 1989 Retreat for Friends Women, held again at Cedar Lakes in Ripley, West Virginia. Carol Kent of Port Huron, Michigan, was the guest speaker as she addressed a capacity crowd (500 women). Her emphasis and concern centered on excellence in attitude, in

response to trials, in relationships, and in obedience to God. Music was led by Lois Ruff and Ida Mae Bancroft with specials by the Boyd Sisters. Barbara Brantingham and Terri Engel shared the challenge of women participating in mission outreach.

Debbie Robinson chaired the event and reported a successful Silent Auction with the proceeds going to missions.

Auction Aids Disaster Victims

Saturday, September 9, was the big day for Eastern Region Friends to travel to the Summit County Fairgrounds in Tallmadge, Ohio, for the Friends Disaster Service annual benefit auction. Dean Johnson and his competent staff of volunteers had spent countless hours in collecting the items and then displaying them attractively. In their usual friendly and humorous style, the auctioneers (David Jones and assistants) disposed of an amazing

number of donated articles in record time. All the money will be used to finance aid to disaster victims—whether by flood, tornado, fire, or other catastrophe.

Meetings and Missions

Taiwan Yearly Meeting of Friends recently held their annual sessions (August 27-29) with the church planting committee reporting two new churches had been planted during the past six months. These are located, one next to the China City church in Taipei, and the other in Kaohsiung. This brings to 33 the number of Friends churches on the island.

Mark Engel and John Ryser were special speakers at the Virginia District Rally on September 17 at Colony Friends in Newport News, Virginia. Host pastor, William Lockwood, welcomed Friends in the first of area rallies centering on the theme "Catch the Vision! Sharing Christ with Every Nation."

Faculty Appointment in Quaker Studies and Curator of the Quaker Collection

Haverford College seeks applicants for a full-time position that combines curatorial, teaching, and scholarly activities related to Quaker Studies. Curatorial responsibilities are to coordinate the development and management of the Quaker and other Special Collections, as a member of the Library professional staff. Academic responsibilities (at a rank commensurate with experience) include teaching one course per semester in an appropriate discipline such as History, Religion, Philosophy, or Literature.

We seek a person who will maintain scholarly activity in his or her field as the T. Wistar Brown Fellow, and play an active role in the Quaker life of the College. Requirements include a Ph. D., scholarly publications, and teaching interest and ability. Education or experience in library science or archival management is desirable.

Candidates should be familiar with the activities of the Society of Friends and be able to work effectively with the library staff, faculty, and students. Send resume and names of three references, by February 1, 1990, to:

Mary Jo Aho, Haverford College Library
Haverford, PA 19041

Bob Crow

**OUR
FRIENDS
COLLEGES**

**Friends Higher Education
in Good Health**

Friends colleges are continuing to prosper as each one reports an increase in enrollment this fall.

Malone College, Canton, Ohio, constructed a modular building to house additional classrooms and added ten new faculty members to accommodate their record-breaking enrollment of 1,460 students. This is the third consecutive year of record enrollments at Malone.

Friends University, Wichita, Kansas, has experienced five straight years of increase and enrolled a record 1,305 students. This number includes 811 traditional students, 270 in various masters program options, and 224 in the Human Resources Management program.

George Fox College, Newberg, Oregon, has 223 students enrolled in their HRM program this fall, which helped them top 900 students for the first time ever. Enrollment at GFC is up 15 percent from last fall.

Friends Bible College, Haviland, Kansas, experienced a 10 percent increase for the fall semester following a sizeable increase last year.

**FBC Auxiliary Sale Sets
New Record**

Saturday, October 7, people came from near and far to bid on hundreds of items at the Friends Bible College 58th annual Ladies Auxiliary Sale. And they came a "biddin' high." A new record was set—over \$75,000 was received. This is a considerable increase over last year's record-setting total of \$65,500.

The large quilts and baby quilts brought a total of \$30,030. The 163 ceramic and porcelain items made by the Ladies Auxiliary Delta Lamda Phi brought \$10,200. Eight porcelain dolls sold for a total of \$2,655.

The fourth annual presidential clock was a grandfather's clock made by FBC President Robin Johnston, David Chitwood, and Dwight Smitherman of Haviland and sold for \$3,000. A wooden rocking horse made by Frank and Gladys Schmidt and Wendell and Anita Freisen, all of Haviland, sold for \$1,100, and a one-pound bag of peanut brittle made by Janice Holliday, Pendleton, Indiana, sold for \$50. It is evident people come to support the college rather than get a bargain, and they have fun doing it.

Chairman of the Auxiliary this year is Esther Johnson, and cochairmen of the Sale are Patty Ross and Charlotte Ross, all of Haviland. The unending services of these ladies and all the volunteer workers from around the country, and the culmination of thousands of

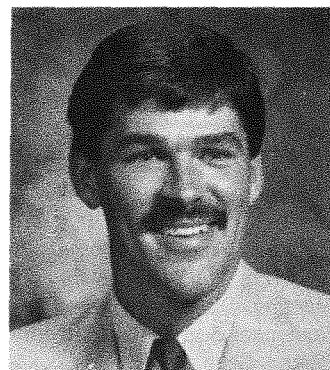
hours of work, bring a tremendous financial and emotional boost to Friends Bible College. Many dedicated workers are already preparing items for next year's Sale, Saturday, October 6.

**Malone College Announces
the Start of its H.E.L.P.
Program**

The Malone College Weaver Child Development Center announces its Happy Experiences for Little Ones and Parents (H.E.L.P.) program which is designed to aid in the development of the infant, as well as the parent.

Babies 5 through 14 months, and a parent or regular caregiver, come every Wednesday for eight weeks, from 12:30 p.m. to 2:00 p.m.

During each session Tamee Kieffer will demonstrate infant stimulation activities for the adults to do with their children, and then care for the babies while the adults participate in a parent discussion group. The discussion group, led by Vicki Becker, will discuss a variety of topics related to both child and parental development.



**New Dean of Students
Named at Malone College**

Charles Robert (Bob) Crow of Grand Rapids, Michigan, has been appointed dean of students at Malone College for the 1989-90 school year, according to Dr. E. Arthur Self, president of the college.

In addition to providing leadership and supervision of the student development staff, Crow will also provide counseling for students when needed and work with students to correct any academic problems.

Crow received his bachelor's degree in sociology and religion in 1983 from Grove City College, Pennsylvania. He received his master's degree in 1987 with a concentration in student personnel from Slippery Rock University, Pennsylvania.

Crow and his wife, Amy, who will teach at Louisville High School beginning in the fall, reside in Canton, Ohio.

**New Executive Vice
President in Place at Friends**

Dr. Robert Dove has been named the new executive vice president of Friends University. Dove will assume the administrative duties of the post vacated earlier this year by Dr. Norman Bridges, now president of Bethel College in Mishawaka, Indiana.

Dove has been a familiar face at Friends University for the past 25 years. He came to Friends in 1964 as a biology professor. Since then, he has held many faculty and administrative positions; the most recent as dean of the College of Continuing Education for the past three years.

DEAN

Nominations and applications are invited for the position of Dean of Earlham School of Religion (ESR).

ESR, a Quaker seminary accredited by ATS with an enrollment of 75 students served by 7 full-time and 4 part-time faculty, was founded in 1960 and serves all branches of the Religious Society of Friends (Quakers). The Dean, also a vice president of Earlham reporting directly to the president of Earlham, is the chief administrative officer of the School. The Dean will be a member of the Religious Society of Friends with a firm commitment to Christian Quakerism.

Qualifications include: a clear understanding of ministry and a vision for Friends theological education, a genuine ecumenical interest, intellectual capabilities and academic credentials together with demonstrated administrative ability in fundraising, public relations, and student/faculty recruiting.

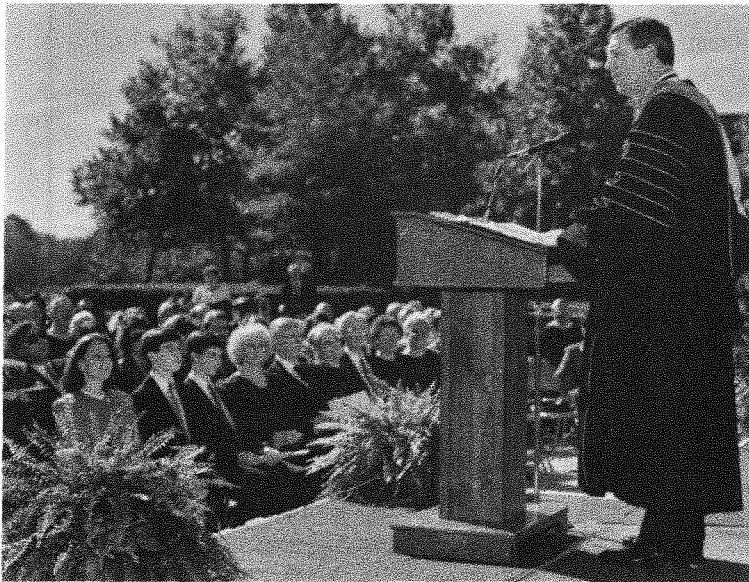
The Dean should be able to assume duties by July 1, 1990.

Nominations and letters of application (vita; names, addresses, phone numbers of references whom the search committee is free to contact) should be sent to:

Phyllis Wetherell • Earlham School of Religion • Richmond, IN 47374
Review of materials will begin on January 2, 1990.

Earlham is an Affirmative Action, Equal Opportunity Employer with a strong commitment to racial, cultural, and ethnic diversity.

Cross-cultural simulation helps students understand culture shock.



Dr. E. Arthur Self gave his inaugural address at Malone College on a sunny Friday afternoon, October 13. He is Malone's tenth president.

Sine Speaks at Fall Convocation

George Fox College, Newberg, Oregon, formally started its 99th school year with a Fall Convocation in September. Guest speaker was Tom Sine, who also discussed "Shifting Peacemaking into the Future Tense" at a peacemaking supper during his visit on campus.

Sine works in the areas of futures research and planning with major denominations and Christian organizations such as World Concern.

Recently he started a new ministry, "Creative Futures Center," funded by the Mennonite Board of Missions.

Pakistan Director

Mercy Corps International, a Christian relief and development agency, has begun search for Country Director based in Quetta, Pakistan. Top management position for agency in Pakistan/Afghanistan area with supervisory/managerial responsibility over all in-country personnel, programs and policies. Must have several years experience in administration, proven skill in financial management, good negotiation skills, and sensitivity to and experience in dealing with people and issues of the developing world. Christian commitment and ability to encourage and nurture spiritual life among expatriate staff essential. Direct inquiries/resumes to: Louise Powell
Mercy Corps International
3030 SW First Avenue
Portland, OR 97201-4796
(phone 503/242-1032)
Applications are due by Dec. 31, 1989

Experience "Missionary Journey" Without Leaving Campus

More than 20 George Fox College students traveled to a distant land to get experience with cross-cultural ministry.

The students didn't actually leave the Newberg campus. They participated in a simulated journey sponsored by Wycliffe Translators.

The "trip" follows the course of action taken by most foreign missionaries, including applying for work with missionary agencies, learning the language of the country, applying for passports and visas, and finally working with the people of the country.

The purpose of the simulation, titled "The Journey," is to help students understand the culture shock many missionaries experience, said Ron Stansell, assistant professor of religion at GFC. By the time students got to their country they were somewhat disoriented, Stansell said. They had to work through hassles and red tape and were not at their best to deal with a totally different culture.

In GFC's first "Journey" last year, students "traveled" to Laos and were greeted by a classroom of Laotians, Stansell noted. They were even served a Laotian meal.

Comments from students about the trip to Laos were very positive, Stansell said. Many said they had been completely ignorant of the missionary experience and were grateful for the information.

Most students last year were fascinated by the language learning component of the program, Stansell noted. In the language component students are given tools, starting with sign language, to learn another language, he explained.

Participants this year included students from two GFC classes, Christian Discipleship and Cross Cultural Christian Outreach.

The course was to be taught by GFC faculty and Wycliffe administrators.

OUR FRIENDS IN LOCAL CHURCHES

Missions

The Norma Freer Missionary Society of SMITHFIELD Evangelical Friends, Ohio (William Wade), conducted a yard sale to earn funds for painting and cleaning the church sanctuary and narthex.

BELOIT Friends, Ohio (Jim Hollingsworth), read the most books for the Women's Missionary Fellowship Reading Program, a total of 114. This entitles them to free books for their church library.

Several from the Men in Missions from ALLIANCE First Friends, Ohio (Rick Sams), painted a house for \$1,000. The money was sent to missionaries, Abe and Diane Bible.

An all-church auction for missions at SOUTHEAST Friends,

Salem, Ohio (Kenneth Hinshaw), netted \$1,300 for work in Rwanda, Africa.

NORTHRIDGE, Wichita, Kansas (Duane Hansen), children have not only been learning about missions, but they have been active in cutting quilt blocks and rolling bandages.

The DERBY, Kansas (Sheldon Cox), children learned about missions this summer in their Sunday school. During June and July their program was held by the pastor, who visited Burundi in 1984, Chad Cox, who spent several months working in Mexico City, David and Mae Kellum, former missionaries to Burundi, and Carolyn Hinshaw, who taught the missionary school in Burundi.

David Howell of TALENT Friends, Oregon (Homer Smuck), is with Teen Missions in the Philippines. David will be helping build a church.

Two missionary groups from MIAMI Friends, Oklahoma (Merl Kinser), are active sending packages to Burundi and Rwanda. Ladies of the Circle Group are quilting and providing finances to help on church siding and a project for a ramp or chair lift.

Steve and Marlene Pedigo shared of their work in Cabrini-Green in Chicago at UNIVERSITY Friends, Wichita, Kansas (Pastoral Team), on August 27.

The FRIENDSWOOD, Texas (Joe Roehr), church was given an update of their work by representatives from the Mercy Ship.

Outreach

Volunteers from BARBERTON Friends, Ohio (Brian Cowan), show love and concern for the local needs by taking their turn in furnishing and serving meals weekly at the "Soup Kitchen," which provides meals for the hungry.

Two hundred ninety volunteers raise church in one week.



Men from Benkelman Friends Church take a break during wheat harvest at a hospitalized church member's farm.

TRINITY Friends, Van Wert, Ohio (Duane Rice), was recently church of the week on Radio Station WTGN, Lima, Ohio. Pastor Rice had prayer time each morning.

Arlan and Sally Garra from **ALLIANCE** were part of the Friends Disaster Service group who built a church in a week at Cedar Rapids, Iowa. They also had a Bible School in the area.

UNIVERSITY Friends are participating in the Project New Life program. This program helps prison inmates to return to the mainstream of society. A young man has been assigned to their care.

Men from **BENKELMAN**, Nebraska, Friends and the community banded together to harvest wheat for Robert Shillington, who was hospitalized last summer.

NEW HOPE Friends, Hay Springs, Nebraska, participated in the Hay Springs Friendly Festival in August with a parade float. Also, the church sponsored a Gospel Sing in the town park and held Sunday church services in the park for the community.

The Leora DeVol Missionary Circle at **ALUM CREEK** Friends, Marengo, Ohio (Kurt Whitcher), sponsored a dinner for workers of a local factory. The meal netted \$90.00.

Ron Elie, pastor of the new Friends church in **ANN ARBOR**, Michigan, and his family ministered at **TRINITY** Friends, Van Wert, Ohio, recently. Some members from Trinity assisted in the telemarketing for Ann Arbor.

Youth and Christian Education

A youth group has been organized at **SMITHFIELD** for the first time in over ten years. The pastors are sponsors.

Vacation Bible School at **SPRINGFIELD** Evangelical Friends, Ohio (Mark Tope), June 19-23, had a total enrollment of 52. There were six professions of faith.

Three adults and nine youth from **MT. CARMEL** Friends, Cable, Ohio (Fred Clogg), attended Camp Caesar. The youth won second place in raising money for Endeavors for Christ in their division.

Forty-four people attended the spaghetti supper sponsored by the **PRATT**, Kansas (John Havens), youth. This was a fund raiser for camp. Pratt has called Leonard and Debra Pohl as part-time Director of Youth Ministries.

The first Vacation Bible School in eight years was held this summer at Pratt Friends. Attendance was 37, but over 100 were present for the program during the morning worship service.

NORTHRIDGE, Wichita, Kansas (Kevin Mortimer, youth pastor), hosted an evening concert and meal for the area youth.

The youth at **BETHEL**, Hugo, Kansas (Ric Garrison, youth pastor), are selling T-shirts to raise money for their activities.

August is time for retreat before school starts. **BAYSHORE**, Texas (Mark Hudspeth, youth pastor), Friends Youth went to New Braunfels for a float and tube trip on the river. **NORTHRIDGE** youth went on a camping trip. This trip included a day at Worlds of Fun in Kansas City, as well as time for Bible study and devotions. Their theme was "Developing a Game Plan."

John and Judy Knaupp of the GospelAires ministered to the youth at **ARGONIA**, Kansas (Francis McKinney), in May.

Eighty children enrolled in Bible School at **ROMONA**, Oklahoma (Lyle Whiteman).

A group of young people from **MEDFORD**, Oregon (Oscar Brown), led by Jeff Blodgett, traveled to Walnut Creek, California, this summer to help with a vacation Bible school.

A youth team from **BARBERTON** spent part of their summer on retreat in Georgia, which included painting homes of needy people at the Lake Alatoona Army recreation base about one hour outside Atlanta. The county provided the paint and the local church, Charity Friends, provided food. The youth were interviewed for the local paper.

Mike and Cindy Briggs and Rich and Sue Shafer of Barber-ton Friends were part of the project to build a church in a week in Cedar Rapids, Iowa. Two hundred ninety volunteers from seven states participated, and in one week the entire church was constructed except for some finish work on the interior. The local community was very impressed by the activity. Some joined the work and others donated food.

NEWBERG Friends, Oregon (Richard Sartwell), high school youth earned more than \$850 at a rummage sale to assist them in a work project trip to Mexico during spring vacation.

During July **MCKINLEY HILL** Friends, Tacoma, Washington (Philip McClain), held two five-day clubs, sponsored by the church and led by leaders of Child Evangelism Fellowship.

Ric Garrison, youth pastor at **BETHEL**, has started a Sunday school class "For Parents Only." This class is for parents of Jr. and Sr. High youth. Bethel also reports that their pastor's wife, Alicia Worthington, is directing another year of Christian Life Club meetings. This club meets every Wednesday evening and includes children preschool through 6th grade. Last year many community children were reached through C.L.C.

Sunday school promotion was held at **SPRINGDALE** Friends, Leavenworth, Kansas (Ray Fitch), August 27.

The Christian Education staff at **BARBERTON** was honored with an Appreciation Dinner August 28. On Sunday at a dedication service, each member received a cassette tape to remind him or her to make sure teaching and lives are worthy of being recorded by the students.

Esther Adams led the Junior Department of **ALLIANCE** in an Old Testament "Walk Through

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the Bible." This memorization plan gives an overview of the Old Testament. On a special Sunday group leaders manned tables in the foyer with information and materials to make newcomers aware of small group activities and classes.

The Jr. Highers and their parents at **HAVILAND**, Kansas, met at Youth Pastor Paul Romoser's house to kick off their new year.

Spiritual Life and Growth

LONE STAR, Hugoton, Kansas (Bob Sanders), have been challenged through a film series entitled *A Walk with Christ to the Cross* by Dawson McAllister.

The video, *Surprised by Suffering*, has been shown at **WEST PARK** Evangelical Friends, Cleveland, Ohio (Chris Jackson), on Wednesday evenings.

BETHEL, Hugoton, Kansas (Terrell Worthington), is holding prayer meetings Monday evening, Tuesday morning, and Wednesday evening for Bible study and prayer.

Following Yearly Meeting several guest speakers were in the Wichita area churches. Jim Barclift spoke at **LINWOOD** Friends, Wichita, Kansas (Frank Penna). Jim is pastor of the new **LANGHAM CREEK** Friends in Houston, Texas. Stan Perisho from Denver, who is the founder and director of "Sabbath Ministries," was guest preacher at **NORTHRIDGE**. **HUTCHINSON**, Kansas (Gary Getting), were challenged by David and Joyce Byrnes, EFM missionaries.

Dan and Nancy Lamm, pastors at **GREENLEAF**, Idaho, will lead the spiritual emphasis week October 1-4 at **BAYSHORE** Friends, Texas (Glenn Armstrong).

In addition to prayer meeting and choir practice, **NEWBERG**

has added two adult "electives" on Wednesday evenings: "Hidden Keys to a Loving Relationship" and "The Church, the Spirit, and the World in the Nineties."

John Cox, Sr., a member of the **BETHEL** church, has started a tape ministry. He delivers tapes to the shut-ins and elderly of the church.

After seven weeks of preparation at **DEERFIELD** Evangelical Friends, Ohio (David Goode), the Fall Campaign for Christ was successful in helping the church realize its role in the Great Commission and in reinforcing its commitment to that end.

A love shower and welcoming party was held for Pastor Kurt and Janeen Whitcher in September at **ALUM CREEK**.

Family

A **WEST PARK** Evangelical Friends church picnic at the North Olmsted Community Cabin featured games and a presentation of a modern day parable, "The Sparkle from Eternity."

The Singles Group from **TRINITY** had an old-fashioned box lunch auction at Franke Park in Ft. Wayne, Indiana.

FIRST FRIENDS, Hampton, Virginia, honored their pastors, John and Barbara Brantingham, with a food shower, a money tree, and a beautifully decorated cake for their 34th wedding anniversary celebration.

EAST GOSHEN Friends, Beloit, Ohio (Rod Grafton), annual Sunday school picnic took place August 27 at

New Release
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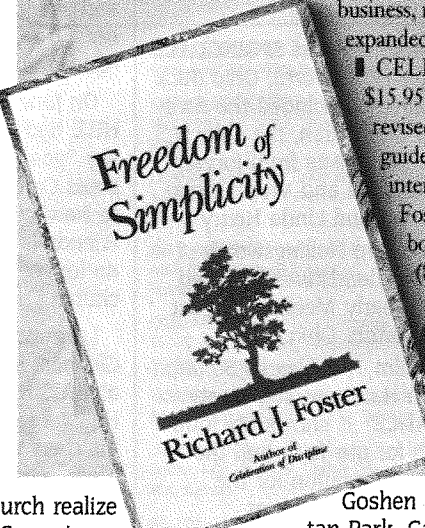
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Goshen Ruritan Park. Games such as horseshoe toss, watermelon seed spitting, the limbo, a scavenger hunt, volleyball, and softball were enjoyed. There was also a pedal tractor race for preschoolers.

Dr. Bruce Parmenter, clinical director of the Center on Family Living at Friends University, was guest speaker at **UNIVERSITY** Friends. His topic was "What I Have Learned in Thirty Years of Co-Parenting."

FAITH Friends Church, Lamar, Colorado (Galan Burnett), had a church campout September 1-3, at Lake Hasty, Colorado. A Sunday service was held at the campsite.

Vern and Marie Collins, longtime members of **MIAMI** Friends, celebrated their 50th wedding anniversary recently.

Vernon and Margaret Snyder from **GREENLEAF** Friends, Idaho (Don Lamm), observed their 50th wedding anniversary with a reception and family reunion on August 5.

Homecoming '89, September 16, at **TRINITY** Friends included a concert by local musicians, and devotions by Manny Chavarria.

The Singles Sunday school class has been viewing the film series, "One Is a Whole Number." The films provide a biblical perspective on singleness.

Building Improvements

FIRST FRIENDS, Colorado Springs, Colorado (Jim Towne), "Program of Progress," which is raising funds for church building improvements, has resulted in the refinishing of the parking lot.

Last summer the sanctuary at **OMAHA**, Nebraska (Peter Schuler), was painted and new vertical blinds hung.

Memorial funds for Charles Holton have purchased stained glass windows in the sanctuary remodeling of **GREENLEAF** Friends. Clint and Carla Schroeder, designers of the windows, were in the dedication-celebration service.

Ice cream social and shower for kitchen and nursery

Other Important Events

Plans are being made to observe the 40th Anniversary of **PRATT** Friends on Sunday, December 10.

Concerts on the Lawn at **SOUTHEAST**, Salem, Ohio, each Sunday evening in the summer featured guest musicians.

July 26, **BETHEL** was challenged by the ministry of Witness, a singing group from San Gabriel Valley, California. This group raises support for the World Vision Adopt a Child program.

The Mt. Hope Federated Church pastored by Gaylen Kinser visited the **PRATT** Friends Church. They entertained the Pratt church with musical numbers and refreshments.

Karen Pierce from **WESTGATE** Friends, Columbus, Ohio (Randy Neiswanger), was awarded a plaque from Big Brothers-Big Sisters of Franklin County for ten years of service as a Big Sister.

NEWBERG Friends welcomed their new associate pastor, David Conant, his wife, Connie, and their four boys with a pie social and "pounding" following the evening service on August 1. The Conants came to Newberg from **WILLOUGHBY HILLS** Friends in Ohio.

SMITHFIELD Evangelical Friends announces that William

S. Wade (see photo), a native of Cleveland, Ohio, became pastor July 3. He earned the B.A. Degree from Asbury College and the M.A. in Christian Education from Asbury Theological Seminary.

July activities at **SPRINGDALE** Friends, Homeworth, Ohio (Rick Brendlinger), included the dedication of children, the church picnic, and visits from former pastors, Fred and Vivian Clogg and Craig and Linda Henry.

Pastor Jim Hollingsworth of **BELOIT** Friends was recorded during Yearly Meeting, August 2, at Canton, Ohio.

The film *The Genesis Solution* by Ken Ham was shown at **ALLIANCE**. It shows the foundation for our faith and the lack of foundation for the evolutionary teachings.

Homer Smuck is the new pastor of **TALENT** Friends Church. A get-acquainted potluck was held to welcome Pastor Smuck, Lois, his wife, and children, Jeremy, Jannea, and Jacques.

A farewell party was held for Paul and Peggy Baker in the fellowship hall at **MEDFORD** on June 25. They were moving to become the pastors at **ROSEDALE**, Oregon, beginning July 1. Oscar and Ruth Brown arrived in Medford August 1, to serve as interim pastors for one year.



They were pastors in Medford about 20 years ago.

Edith Hardin of Medford Friends was honored at an open house on July 29 on the occasion of her 80th birthday.

Tom and Karen Cobb led day and evening services September 17 at **SPRINGBANK** Friends, Allen, Nebraska (Roger Green).

On June 25, 1989, **MCKINLEY HILL** had a fellowship dinner to say "good-bye" to Shirley and Louis Carter, who are moving to Newberg. McKinley Hill Friends is now a local meeting, no longer an "extension church."

Lawrence Cox has taught the Gleaners Sunday school class at **RAISIN VALLEY** for 40 years. He was recently honored by his class with a potluck supper, a gift, and a cake as a belated 76th birthday. He pastored Raisin Valley for 30 years before retiring 10 years ago.

The senior group called "Silver Friends" from **NORTH OLMSTED**, Ohio (J. Daniel Frost), enjoyed a covered dish luncheon with the theme "Celebrating Ohio," and a van trip to Stan Hywet Mansion and Gardens in Akron, Ohio.

Sunday evening, September 10, was a time of fun and fellowship at **TIGARD** Friends, Oregon (Tim Henley). The occasion was a combined shower and ice cream social. The church kitchen and nursery were the recipients of the shower. The fellowship hall was decorated in a "Roaring 20's" motif and costumes and props carried out the theme.

Start Your Motors! July 4, 1990, at Greenleaf promises to be Early Settlers' Day. Families whose ancestors came to Boise Valley before 1940 qualify to parade as "50-year families." Alva and Agnes Tish are in charge of this big event.

OUR RECORD OF FRIENDS

Births

BARNETT—To Roger and Sandy Barnett, a son, Scott Brian, August 24, 1989, Newberg Friends, Oregon.

BAILEY—To Craig and Jackie Bailey, a son, Cody Erin, August 28, 1989, Hutchinson, Kansas.

BERRY—To Ray and Chris Berry, a son, Colton Stephen, July 21, 1989, Northridge Friends, Wichita, Kansas.

BOETTCHER—To Loren and Debbie Boettcher, a son, Tyrel James, July 17, 1989, Haviland, Kansas.

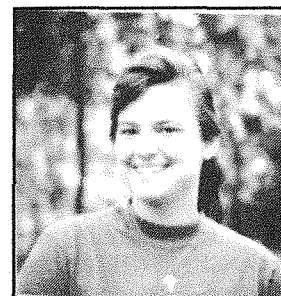
BRADY—To Harry and Barbara Brady, a son, Joshua Michael, September 16, 1989, West Park, Cleveland, Ohio.

BUTLER—To Bruce and Gina Butler, a son, Zachary Kyle, July 28, 1989, Haviland, Kansas.

COLLEY—To Travis and Becky Colley, a son, Brandon Travis, June 21, 1989, Talent, Oregon.

DAVIS—To Craig and Debbie Davis, a daughter, Ashley Nicole, August 3, 1989, Friendswood Friends, Texas.

ENGLEMAN—To Clay and Marsha Engleman, a son, Colton Clay, July 13, 1989, Northridge Friends, Wichita, Kansas.



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ERSKENE—To Mark and Valerie Erskene, a daughter, Leanna Elizabeth, July 12, 1989, Westgate Friends, Columbus, Ohio.

FIELDS—To David and Pam Fields, a son, Matthew David, June, 1989, Mt. Carmel Friends, Cable, Ohio.

GARRISON—To Ric and Linda Garrison, a son, Patric Paul, August 24, 1989, Bethel Friends, Hugoton, Kansas.

GNAGY—To Jon and Susan Gnagy, a son, Andrew Jon, September 8, 1989, Trinity Friends, Van Wert, Ohio.

GONZALES—To Tina Gonzales, a daughter, Renee Elisa, July 6, 1989, Northridge Friends, Wichita, Kansas.

HENDERSON—To Kevin and Michelle Henderson, a daughter, Katherine Elizabeth, July 10, 1989, Northridge Friends, Wichita, Kansas.

HETHERINGTON—To Paul and Julie Hetherington, a son, Jared Adam, August 4, 1989, Deerfield Evangelical Friends, Deerfield, Ohio.

HETT—To Bob and Ann Hett, a son, Ian Robert, July 10, 1989, Northridge Friends, Wichita, Kansas.

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

HOYT—To Kevin and Brenda Hoyt, a daughter, Megan Ajaree, June 15, 1989, Northridge Friends, Wichita, Kansas.

JOHNSTON—To Bob and Tammy Johnston, a daughter, Christina Jane, July 31, 1989, Lynwood Friends, Portland, Oregon.

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

LEROY—To Ron and Mindy LeRoy, a daughter, Chelsea Dawn, July 27, 1989, Westgate Friends, Columbus, Ohio.

LOAR—To Steve and Terri Loar, a daughter, Melissa Lee, August 14, 1989, Alliance, Ohio.

LOFGREN—To Ed and Marlene Lofgren, a daughter, Anna Clara, June 17, 1989, Haviland, Kansas.

MALANIJ—To Paul and Carolyn Malanij, a son, John Paul, August 23, 1989, West Park, Cleveland, Ohio.

MATZ—To Tim and Tracy Matz, a son, Andrew Mark, June 20, 1989, Omaha, Nebraska.

MCCARTY—To Paul and Patrice McCarty, a son, Jerod Paul, August 7, 1989, Haviland, Kansas.

MCKENNON—To Steve and Aletha McKennon, a son, Lukas Steven, August 11, 1989, Newberg, Oregon.

MONAGHAN—To Glenn and Ronda Monaghan, a daughter, Tracy Norene, August 10, 1989, Haviland, Kansas.

NASH—To Torrey and Kim Nash, a son, Tanner Lee, September 8, 1989, Newberg Friends, Oregon.

PATE—To Lloyd and Karen Pate, a son, Lloyd Dallas III, July 21, 1989, Bayshore Friends, Baycliff, Texas.

PITTENGER—To Ken and Sandy Pittenger, a daughter, Rebecca Sue, September 11, 1989, Alliance, Ohio.

PRESSON—To Shawn and Debbie Presson, a son, Benjamin, March 30, 1989, First Friends, Portsmouth, Virginia.

ROURKE—To Joey and Debeeelynn Rourke, a son, Joseph William IV, June 29, 1989, San Diego, California.

RUSH—To Paul and Vickie Rush, a son, Joseph Newlin, August 10, 1989, Haviland, Kansas.

SHIKNER—To Tom and Josie Shikner, a boy, Joshua Thomas, August 7, 1989, West Park Evangelical Friends, Cleveland, Ohio.

SIMPSON—To Sandy and Rose Simpson, a daughter, Cassandra Angelique, July 1, 1989, Newberg Friends, Oregon.

SMITH—To Rawlen and Lois Smith, a son, Kyle Dean, July 12, 1989, Newberg, Oregon.

SNOW—To Randy and Carol Snow, a daughter, Lauren Elaine, July 15, 1989, Newberg Friends, Oregon.

SNYDER—To Mr. and Mrs. Steve Snyder, a son, Derek Michael, August 25, 1989, Trinity Friends, Van Wert, Ohio.

THOMAS—To Ted and Sherry Thomas, a boy, Andrew David, July 20, 1989, West Park Evangelical Friends, Cleveland, Ohio.

THOMPSON—To Mike and Vicki Thompson, a son, Timothy Robert, November 22, 1988, Newberg, Oregon.

THOMPSON—To Sam and Krissy Thompson, a daughter, Chelsea Sue, May 5, 1989, First Friends, Portsmouth, Virginia.

THORNE—To Ted and Denise Thorne, a son, Jeffrey Robert, July 1, 1989, Newberg, Oregon.

TIMMONS—To Bruce and Jeanette Timmons, a daughter, Emily Katherine, September 25, 1989, Lynwood Friends, Portland, Oregon.

TRUNNELL—To Tracy and Sharon (Hull) Trunnell, a son, Elliot Lee, July 13, 1989, Greenleaf, Idaho.

WIANT—To Steve and Becky Wiant, a daughter, Laura Elizabeth, August 18, 1989, Mt. Carmel Friends, Cable, Ohio.

WILKINS—To Rodney and Diana Wilkins, a son, Adam David, July 11, 1989, Mt. Carmel Friends, Cable, Ohio.

Marriages

BOARDLEY-FUSON. Annette Boardley and Steven Fuson, January 28, 1989, Beloit Friends, Ohio.

BOWERS-FETZER. Mindy Bowers and Lee Fetzer, July 22, 1989, Trinity Friends, Van Wert, Ohio.

BROOKS-SHREVE. Heidi Brooks and Dennis Shreve, August 5, 1989, First Friends, Salem, Ohio.

CATTELL-ST. JOHN. Ann Cattell and David St. John, June 24, 1989, Beloit Friends, Ohio.

CHANDLER-WOLFE. Stacie Chandler and Ron Wolfe, July 15, 1989, Newberg Friends, Oregon.

CRAIG-SHINEY. Lin Craig and Lee Shiney, August 12, 1989, University Friends, Wichita, Kansas.

DAVIS-KENDALL. Melanie Kay Davis and Kenneth Richard Kendall, June 16, 1989, Haviland, Kansas.

GONZALES-BUSBY. Tina Gonzales and Arden Busby, July 29, 1989, Northridge Friends, Wichita, Kansas.

HOWARD-BROWN. Denise Joy Howard and Ron Dee Brown, July 1, 1989, Booker, Texas.

JAMES-REIHER. Lucinda James and Jeffrey Reiher, July 21, 1989, Bethel Friends, Hugoton, Kansas.

KELSON-CHAMBERS. Christie Marie Kelson and Leigh Rex Chambers, July 8, 1989, Northridge Friends, Wichita, Kansas.

KOHNKE-SUTTER. Mary Ann Kohnke and Don Sutter, July 29, 1989, Newberg Friends, Oregon.

MITCHELL-SICKLE. Janice Mitchell and David Sickle, July 29, 1989, Alliance, Ohio.

MOHR-CRIDER. Vicki Mohr and Jason Crider, August 12, 1989, Trinity Friends, Van Wert, Ohio.

MONROE-SCHWINN. Brenda Kay Monroe and Willoughby Williams Schwinn, September 16, 1989, Springdale Friends, Leavenworth, Kansas.

MOYERS-CARPENTER. Rosemary Moyers and Mark Carpenter, July 1, 1989, Pratt, Kansas.

MUSTAIN-RHODES. Jennifer Mustain and Gregory Rhodes, July 22, 1989, Miami, Oklahoma.

PACE-SAYERS. Shawna Pace and Steve Sayers, July 1, 1989, Paonia, Colorado.

POLSON-CONKLE. Maurine Polson and Pat Conkle, July 3, 1989, Paonia, Colorado.

RAINEY-EBERLE. Dawn Rainey and Mark Eberle, September 16, 1989, Trinity Friends, Van Wert, Ohio.

REAGEN-ADAMS. Rachale Reagen and Jason Adams, August 12, 1989, Trinity Friends, Van Wert, Ohio.

RHODES-MUSTAIN. Greg Rhodes and Jennifer Mustain, July 22, 1989, Miami Friends, Oklahoma.

ROLLINS-MULLEN. Jana Renee Rollins and Larry Don Mullen, July 29, 1989, Northridge Friends, Wichita, Kansas.

ROURKE-GEIL. Shelley Rourke and Matthew Geil, August 5, 1989, North Valley Friends, Newberg, Oregon.

SABANICK-BARKER. Kim Sabanick and Christopher Barker, January 14, 1989, Beloit Friends, Ohio.

SHANELY-STEVENS. Kayleen Shanely and Joe Stevens, May 27, 1989, Haviland, Kansas.

STREET-BARBER. Janette Street and John Barber, September 2, 1989, Woodland Park, Colorado.

WARD-DOOLAN. Kim Ward and Michael Doolan, January 21, 1989, Beloit Friends, Ohio.

Deaths

AXIOTIS—Steve Axiotis, July 2, 1989, Westgate Friends, Columbus, Ohio.

BLACK—Lillie Black, 77, April 25, 1989, Mt. Carmel Friends, Cable, Ohio.

COOK—Ada Cook, April 27, 1989, First Friends, Portsmouth, Virginia.

CUNNINGHAM—Bessie Cunningham, July 4, 1989, Springdale Friends, Ohio.

DUNLAP—Mabel H. Dunlap, July 26, 1989, Hutchinson, Kansas.

FIELDS—Matthew Fields, two weeks, July 8, 1989, Mt. Carmel Friends, Cable, Ohio.

FRAZIER—Clara Berg Frazier, 87, September 18, 1989, McKinley Hill, Tacoma, Washington.

FREESTONE—Patricia Freestone, early June, Wickenburg, Arizona. Former attender of Evangelical Friends Church, Omaha, Nebraska.

FROST—James Frost, 72, July 2, 1989, Mt. Carmel Friends, Cable, Ohio.

HAWORTH—Raymond W. Haworth, September 21, 1989, Sherwood Friends, Oregon. Formerly of Star, Idaho.

HUBBARD—Clyde L. Hubbard, June 2, 1989, Emporia, Kansas.

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

IKIRT—Valda Ikirt, March 12, 1989, Salem, Ohio.

KOON—Rosa Koon, July 7, 1989, First Friends, Portsmouth, Virginia.

LUGAR—Mattie Lugar, 86, August 14, 1989, Mt. Carmel Friends, Cable, Ohio.

MARCELLUS—Charles M. Marcellus, June 2, 1989, Emporia, Kansas.

MOODY—May Moody, August 11, 1989, First Friends, Portsmouth, Virginia.

MOORE—Emily Moore, 94, August 16, 1989, Newberg, Oregon.

MORSE—Wendell Morse, 82, June 22, 1989, Greenleaf, Idaho.

PARRADEE—Mildred Parradee, August 17, 1989, Northridge Friends, Wichita, Kansas.

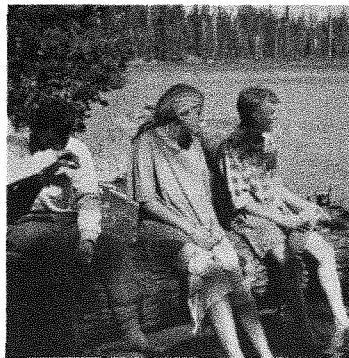
ROBERTS—Vannie Roberts, June 14, Newberg, Oregon. Member Greenleaf Friends, Idaho.

RYAN—Eula Ryan, May 19, 1989, Friendswood, Texas.

MADDIN—Ella K. Maddin, 91, June, 1989, Miami, Oklahoma.

VAN WINKLE—Pearl Van Winkle, July 4, 1989, Friendswood, Texas.

Youth travel from Seattle to Berkeley, explore personal beliefs.



VOTH—Elver Voth, 66, August 15, 1989, Newberg, Oregon.

WILBUR—Glynnece Wilbur, June 11, 1989, University Friends, Wichita, Kansas.

WISELY—John Wisely, July 21, 1989, in Arizona, former member of Medford Friends, Oregon.

YERGEN—Ralph Yergen, 80, August 11, 1989, Newberg, Oregon.



Twenty-six young Friends, ages 16-18, and five adults from 15 yearly meetings and eight countries gathered in Seattle, Washington, on July 14 and for a month traveled together south ending their journey in Berkeley, California.

They visited and worshiped with Friends in North Pacific Yearly Meeting, Northwest Yearly Meeting, Pacific Yearly Meeting, and Friends Church Southwest Yearly Meeting. They explored Quakerism from their personal experience and from the contacts they made, and discovered programmed and unprogrammed Friends who did not know of the existence of the other group just across town. A work camp at John Woolman School in Nevada City, California, was part of their experience along with a few days as helpers in the Piedmont Friends for Kids Program in Portland, Oregon. They experienced God in nature as they rode the ferry in Puget Sound, hiked in the Cascade Mountains, rafted on the Rogue River, swam in the Pacific Ocean, walked beneath the redwood trees, and slept outside in a thunderstorm.

Young Friends were challenged to explore the basis of their personal beliefs as they met with Friends their own age who looked at things differently. For some the experience led them to look at the Bible more closely, others have been challenged to experience unprogrammed worship. Some have been called to more social action and most to a deeper

Members of the QYP experienced diversity physically and spiritually.



spiritual study. All spoke of the importance of contact between and knowledge of each other.

Meeting of Superintendents and Secretaries

Thirteen yearly meeting superintendents and secretaries plus leaders from Friends United Meeting and Friends General Conference met at Quaker Lake Camp in North Carolina, September 8-11, 1989.

Presentations and discussions included:

- Women in Ministry, led by Mary Glen Hadley (FUM)
- Quaker Leaders and Moral Failure. How do we respond? Charles Mylander (SWYM) and Howard Harmon (NWYM)
- Programmed and Unprogrammed Friends: Will they learn from one another by the year 2000? Sam Caldwell (Philadelphia YM)
- Homosexuality, led by Marty Walton (Friends General Conference)

Informal prayer time and discussions proved helpful and inspirational. The officers for 1989-90 are President—David Brock (Indiana), Vice President—Marty Walton (Friends General Conference), Secretary/Treasurer—Del Coppinger (Iowa).

The next meeting will be held in September 1990, hosted in New England Yearly Meeting.

Friends Publishers Gather

Quakers Uniting in Publications (QUIP) met near Newberg, Oregon, in August for their seventh annual meeting, hosted by Barclay Press, the publishing arm of Northwest Yearly Meeting.

Among the items discussed were final plans for the 1990 QUIP catalog. There were talks on marketing and promotion from Ed Stevens, president of George Fox College; from Phillips Moulton, editor of *The Journal and Major Essays of John Woolman* (Friends United Press, reprint forthcoming fall 1989) and author of *Ammunition for Peacemakers* (Pilgrim Press); and from David Meyer of Meyer-Stone Publishing, a religious publisher, sales representation, and distribution company. Jack Willcuts and Arthur Roberts of Northwest Yearly Meeting led a session on "Why Be a Publisher of Truth?"

OUR WIDER FAMILY OF FRIENDS

Quaker Youth Pilgrimage Journeys Inward and Outward

To fulfill part of the goal of FWCC "To facilitate loving understanding of diversities among Friends while we discover together, with God's help, our common spiritual ground," the biennial Quaker Youth Pilgrimage has been bringing young Friends together since 1959. This year two young Friends from the Asia West Pacific Section of FWCC joined those from the Section of the Americas and the European and Near East Section.

Director of Graduate Program

Malone College is seeking a director for its newly approved graduate program in education. Doctorate and significant graduate teaching experience required. Position available late spring 1990. First classes planned for summer 1990. Send resumé, which includes philosophy of Christian higher education, by December 31, to Dr. Ronald Johnson, Vice President and Dean of the College, Malone College, Canton, Ohio 44709



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We do not discriminate regarding color, national origin, gender or handicap.

Women in Africa declare, 'Our time has come.'



Participants of QUIP pause on the beach near Twin Rocks, Oregon.

Participants enjoyed a salmon bake with local Friends and a trip through the mountains to Twin Rocks Friends Camp on the Oregon coast.

In addition to the formal sessions, the value of QUIP is found in the clusters of two and three people here and there during meals and free time, in the car from the airport, or late at night after long business sessions have ended. Here Friends of all persuasions share perspectives. Here new copublishing projects are born. Here the participants share the love for their work. In the words of one participant, "Though our perspectives on truth do vary, our certainty about the importance of ministry through publishing, and of disseminating our publications widely, is unshakeable. In that certainty we have come to

know and love one another, more ready to learn from our differences."

OUR WORLDWIDE CHURCH FAMILY

Africa Women's Assembly Makes Major Impact

Nairobi, Kenya—Two thousand women from 36 of Africa's 42 nations gathered here late this summer and clearly demonstrated the influence that evangelical women can wield in church and society across their continent. The appropriate theme of the Pan-Africa Christian Women Assembly (PACWA) was "Our time has come."

Mrs. Judy Mbugua, chairman of the PACWA executive committee, stated in her opening address that the purpose of PACWA was to "bring together more Christian women from all over Africa to discuss national, continental, and international issues that affect life in Africa. PACWA has one vision: to reach Africa for Jesus Christ."

Kenya president Daniel arap Moi gave the address opening PACWA. That assured live coverage on television and

radio, and front-page coverage in the national newspaper. But the press continued daily coverage and even editorialized on the assembly, convened in the Kenyatta Conference Centre.

Plenary topics included a keynote address by Tokunboh Adeyemo on "God's power working in women;" morning Bible expositions, and sessions on several topics, including "The cost for women in ministry;" "Social justice;" "Family life;" "The role of women in society;" "Christian stewardship;" "AIDS;" "Women and evangelism;" and "Networking."

The assembly was marked by expressive worship in praise, singing, and cultural presentation. Every nation was included in the presentations. Especially moving was a singing presentation by a group of seven black women from the Republic of South Africa while president Moi was on the platform. They expressed appreciation for the special exemption for PACWA the Kenyan government had made in their case from its ban on admitting South African citizens.

Workshops on 30 topics were conducted informally and provided practical material for the participants to put to use in their own ministries. Subjects included polygamy, alcoholism, training and development, the traditional role of women, and dealing with self-imposed limitations.

'Man Called Norman' Named Best Film

Minneapolis, Minnesota—"A Man Called Norman" was named Best Film of the year at the Christian Film and Video Association's 1988 Crown Awards, presented July 21.

A Man Called Norman was produced by Focus on the Family and presents Mike Adkins telling the story of how he befriended Norman, an ignored, elderly man living in the shadows of life. The film also won honors for Best Individual Non-Dramatic Presentation for Adkins.

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



"Any Quaker not a Pacifist has no business belonging to this Quaker Meeting!"

RESEARCH INTERNS

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1990. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Application period January 1 through March 15, 1990. For information, write or call: David Boynton

Friends Committee on
National Legislation
245 Second Street, NE
Washington, DC 20002
Phone: (202) 547-6000.

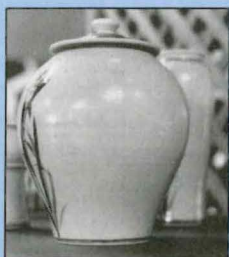


Do Not Lose Heart

BY JACK L. WILL CUTS

THE ABSENCE of a central or international office or authority requiring performance accountability in a denomination can result in lowered standards of excellence, or none at all. Before assuming this is directed only to pastors or recorded ministers, remember the Quaker concept that, as followers of the Way, the Truth, and the Light, we are all ministers.

Paul was not talking to professionals when writing: "Since through God's mercy we [all] have this ministry, we do not lose heart." (2 Corinthians 4:1) That's quite clear



in the same chapter when he observes: "We have this treasure in jars of clay to show that this all-surpassing power is from God."

So this concern is expressed to fellow "jars of clay" to avoid any other or special spiritual categories. "Gifts" of "public" ministry are recorded, among some Friends, not persons. All of us are to show the "all-surpassing" (or "the excellency" KJV) of God's power in our "ministry." Back in 1895 our Yearly Meeting DISCIPLINE spelled this out: "It is the prerogative of Christ to select and call the ministers of the Gospel... the qualifications... must be derived immediately from Him. As in the primitive church, so now Christ confers it on women as well as on men."

If we are "chosen," "appointed," and called "friends" by the Spirit, "to go and bear fruit—fruit that will last" (see John 15:15-17), our ministry becomes a glorious, dignified, strategic assignment connected to two specific advices on prayer and love. "The Father will give you

whatever you ask in my name. This is my command: Love each other."

We know, of course, that ministry is expressed in pastoring and preaching. But the ministry "treasury" of other gifts involves all the other "jars of clay." The whole wide range, from missions, counseling, worship, peace witness, teaching, care for the poor, the hurting, the orphans, to mention some, along with doing the "work of an evangelist" includes our entire fellowship.

A close or casual look at the Christians in the book of Acts doesn't turn up many professionals. It was their ordinariness that confounded the erudite, and pleased the people. Take Peter, a callous-handed fisherman. When he first met Jesus, even before they had finished shaking hands, "Jesus looked intently at Peter, then said, 'You are Simon, but you shall be called Peter, the rock!'" Those standing by chuckled behind Simon's back, for they knew what a blustery, impulsive loud-mouth he was. Come on! "Peter" means a solid, stable, dependable person, and This did not at all fit. THEY knew him! In fact, the whole Galilean bunch selected out as the first twelve designated ministers weren't very good material. The difference was the power of the Lord, and their responsive obedience.

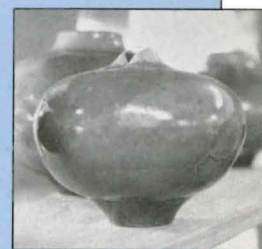
The same could be said for early Quakers, regarded as unimpressive rural or factory workers, not an intellectual star among them until Robert Barclay came along. But again, it was "the power of the Lord over all" that became their acknowledged resource; so their outreach and ministry was most impressive.



Learning to witness well can be helpful, and our reading, concentration, and practice are important. But the role of simply being ministers, witnesses, examples of Christian truth and simplicity, this too is fruit bearing.

Back to Peter again, we know he wasn't perfect. Even after spending three years or so with Jesus, just before the crucifixion, he failed terribly. He lied, swore, grabbed a sword in anger. He was genuinely human. Whatever he thought, he said. While this foot-in-mouth problem got him into trouble frequently, there is a kind of unpretentiousness that is reassuring. He never tried to conceal his ignorance. He required correction. He wept "bitterly" because of his mistakes, blunders, and sins. And when after Pentecost he was filled with the Spirit, his colorful personality, charisma, and take-charge traits did not disappear. God used Peter, and others, in spite of, or perhaps because of, their limitations. They were ministers.


Again, this concern is directed to those of us, "jars of clay," who have wept and been absolutely ashamed of our failures. Too much self-confidence, or not enough. Our stupid mistakes, lack of integrity, courage, our inconsistencies—how can this be turned around into fruit-bearing faithfulness? The difference between success and failure in Christian terms is not the number of errors or mistakes we make, but the number of new beginnings that we attempt. When we overcome self-pity or self-flagellation, replaced with persistence, humility, courage, and trust, "in due season we will reap if we faint not." **EF**



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Volume 4, Number 8
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The Miracle Continues . . .

Discovery Friends Church opened Celebration Sunday, November 5, 1989. Discovery is the visible fruit of a dream of Eugene Friends Church to plant another church in the Eugene/Springfield area. Following years of prayer and planning, a new church was born.

Gene and Norma McDonald are the church-planting pastors. Since July they have been busy locating a worship facility, organizing a phone campaign, praying much, visiting the Salem Area churches, and gathering all the things needed for a new church. September was filled with hours and hours on the phone as over 70 people from the Eugene church gave of themselves to reach unchurched people in the community. During October, the 2,100 prospects received a series of mailings inviting them to be a part of the new church. Opening Sunday attendance was 185, with a congregation of about 85 now in regular attendance.

People are finding the answer to their questions—a personal relationship with Jesus Christ. Why? Because someone had a dream, many prayed, others gave money, some gave time, and God took those gifts and blessed. Matthew 28:19-20.

Thank you, Eugene Friends, for your faithfulness and selfless giving to see Discovery Friends become a reality.

Elders Workshops

During November Elders Workshops were held in three Yearly Meeting locations for the encouragement and training of local church elders. A fourth workshop will be scheduled for the Southern Oregon churches in the near future. Workshops were led by two GFC professors, **Ron Stansell** and **Paul Anderson**, as well as Superintendent **Howard Harmon** and Assistant Superintendent **Retha McCutchen**. In response to the positive feedback from these workshops, the YM Council of Elders has decided to schedule this type of training every two years.

Friendship Sunday

Friendship Sunday was celebrated across the Yearly Meeting on November 5. The result was a YM attendance increase of 13 percent over the 1988 average. The following churches showed a 25 percent or more increase: Twin Lakes, McCall, Melba, Mountain View, Camas, North Valley, West Hills, Meridian, Deschutes, Homedale, Newberg, Lynwood, and Quincy.

Let's continue in prayer for the friends, relatives, and neighbors represented by these numbers, that they will develop a personal relationship with Christ and continue to grow in their faith.

For Your Information . . .

Midyear Board Meetings are scheduled for **February 2 and 3, 1990**, to be held at Newberg Friends Church Friends Center. Executive Council and the FWMF Executive will meet February 17. The boards of Evangelism and Ministerial Service will begin their meetings early. More specific information and registration will be mailed to board and commission members by the end of December.

Friends in Rwanda . . . We have just received the newly released 16-mm film about the Friends work in Rwanda made by **Tom and Coral Hotchkiss** (Boise Friends). We also have two copies on video cassette. (The movie is about 25 minutes in length.) There is no charge for the use of the film, but EFM (Evangelical Friends Mission) is requesting that churches take an offering to help cover the expense of producing this movie. Contact the Yearly Meeting office for reservations.

Earl and Janice Perisho leave Portland December 20 on their way to Costa Rica to begin language school training in Spanish. Following a year of schooling, they will continue on their way to Peru, where their major assignments will be to assist in the Bible school. The response has been very positive as many have taken shares to support this missionary couple. Their address this next year will be:

Spanish Language Institute, Apartado 100-2350, San Francisco de Dos Rios, San Jose, Costa Rica.

A Bible School in Arequipa . . . The greatest need on the Peruvian mission field is for trained spiritually alive pastors. This is the assessment of both national leaders and missionaries. In Bolivia, the Bible school has been a key factor in the training of pastors. For future expansion in Peru, a Bible school has become top priority. Because of the generous giving of concerned Friends throughout the Yearly Meeting, the Mission Board responded

by making the down payment on a building that is ideally located in Arequipa, Peru.

Dan Cammack will be leading classes along with others in the first session of this exciting venture in January, 1990.

Preliminary plans are being formed for a work crew to travel to Peru to assist in remodeling the building during June or July. Let's continue to pray and give so this school will soon be a great center for training pastoral and church leaders.

PRAYER WARRIOR NEWS

(Prayer concerns of Northwest Yearly Meeting extension churches)

Discovery (Eugene, Oregon) PRAISE the Lord for the Yearly Meeting's newest baby church. Discovery averaged 112 in attendance its first month in existence!!! PRAISE for . . . the help of experienced people from Eugene Friends as Sunday school teachers, helpers, music, ushers, etc.; . . . the solid families that feel drawn to this fellowship and the sense of ownership that several are feeling; . . . pastors **Gene and Norma McDonald**. PRAY FOR . . . the Lord's wisdom and for fresh ideas that will help these people grow in cohesiveness, and for His encouragement toward each of them as we make use of our first interest and abilities questionnaire.

McCall (Idaho) PRAY that a commitment to prayer and waiting on God's leading will

develop; and for the Administrative Committee as they look for ways to put the mission statement of the church into practice.

Mountain View (Vancouver, Washington) PRAISE for . . . two new Christian families as we have been praying for three families ready to serve Christians; . . . for our first person to begin attending worship after coming to a home Bible study. PRAY for . . . new attenders to replace a couple of very faithful families who are moving from the community; . . . for a new couple in the church. They've experienced a number of difficulties including the loss of a child, domestic violence between them, and much more. They are 19 and 20 years old.