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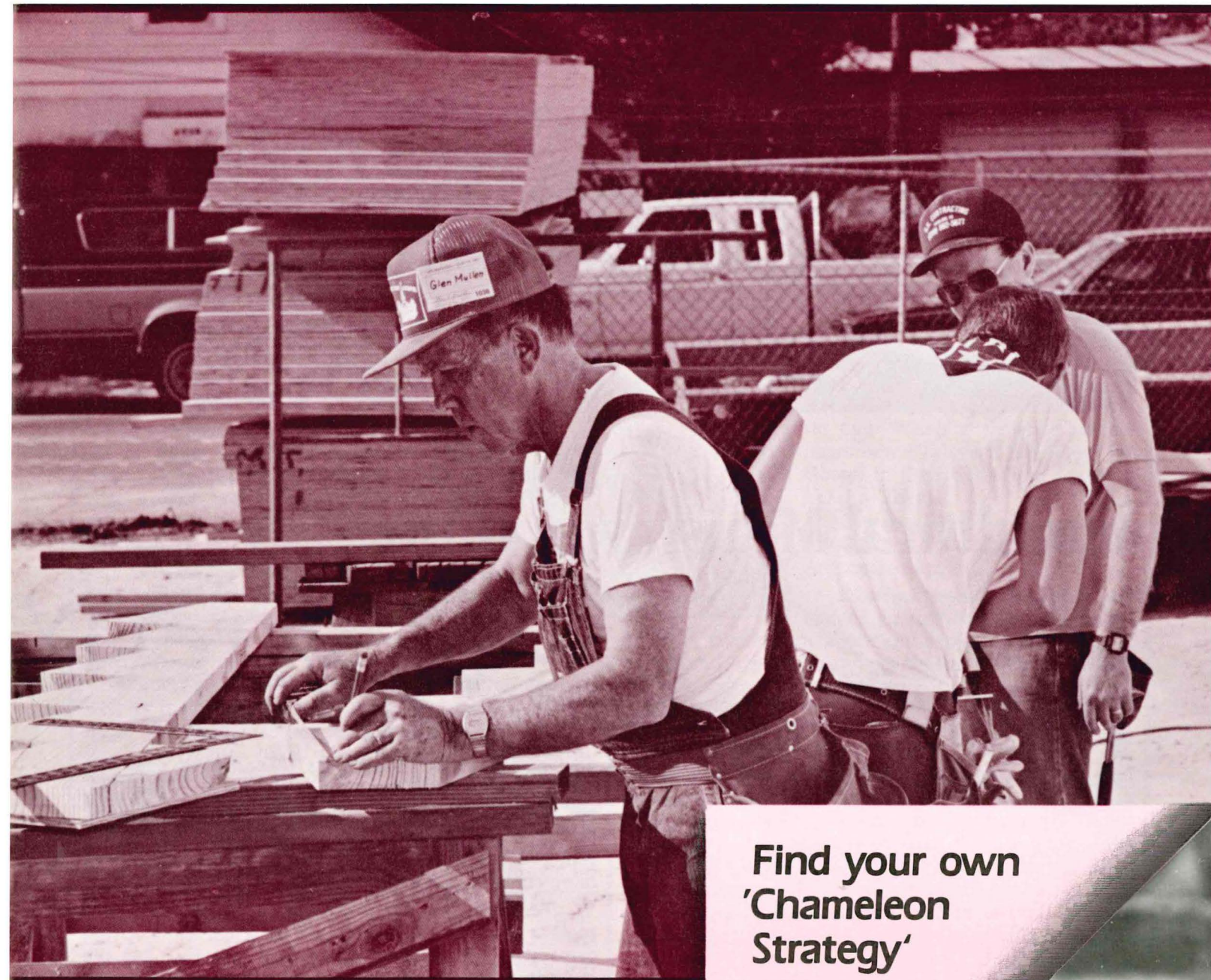
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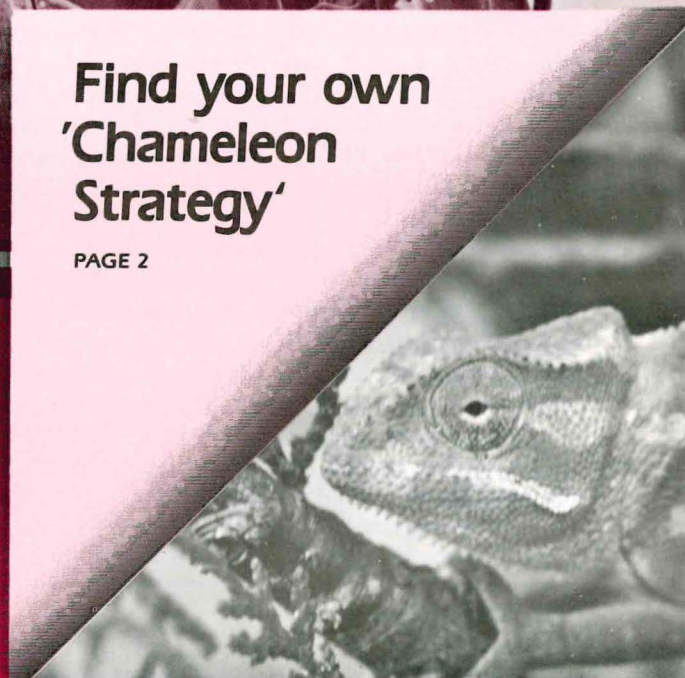
*September / October 1990*

# EVANGELICAL **FRIEND**



**Find your own  
'Chameleon  
Strategy'**

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PHOTOS BY LYLE WHEELER

# Intercultural Ministry and the Chameleon Strategy

BY RON STANSELL

I'M NOT SURE when I first discovered the virtue of the "chameleon strategy" in intercultural Christian work. It wasn't during my growing up years, when the only minority group with which I interacted was considered inferior. I was trained to have no desire to "look like them." No one ever said it, but the cultural signals were loud. For one thing, these people seemed to be academically incapable and destined to drop out of school early. Not exactly the kind of cultural value worth adopting, even for the sake of the Gospel.

While I had been aware of its problems, the first hints that a chameleon has virtue came in college. I remember a friend returning from a short-term mission, ecstatic to discover he had so much in common with the people he met that summer. Then my own experience the following summer opened my eyes to beautiful people, so different and yet so much like "my people." I began to want to be like them.

That was the beginning, however, of a growing awareness of many serious roadblocks facing anyone traveling the road toward intercultural ministry. Let me highlight two of the barriers that impede our really blending into a context of ministry as a chameleon would upon entering a

new environment. Roadblocks to becoming one with another culture include our cultural self-centeredness and our faulty stereotypes of intercultural ministry. I believe it's possible, by God's grace, to overcome cultural self-centeredness. In so doing, we can take steps to develop a more effective pattern of intercultural ministry.

*The Barrier of Self-Centeredness.* Despite our rural roots as evangelical Quakers, most of us live within a day's drive of a major metropolitan center where we can rub shoulders with blacks, hispanics, Asians, native Americans, or international students who have joined our own global village. As a matter of fact, though, many of us take pains *not* to rub shoulders.

Why do we try to avoid people who are culturally different? Social scientists have created a word for it: *ethnocentrism*. It means being culturally self-centered. In all honesty, every culture suffers from this disease. Each culture has a preference for doing things its own way. We are centered on our *ethne*, our nation, our self-interests, and our known patterns.

Let me describe my own reactions: I walk into a restaurant and see vacant seats on my right near people of a different skin color who speak something other than English. On my left are vacant seats near people who look and talk like me.

I seem to take my seat on the left almost every time! In fact, those who do otherwise come off as seeming a little weird! (And actually, after years in Latin America, I *am* a little weird—I might take those "other" seats!)

It's not sinful to feel more comfortable with known customs. It's simply normal. It becomes sinful when I allow differences in eating, talking, dressing, and thinking to prevent me from presenting Jesus as the loving Savior He is. It's sinful when God urges me to scale a barrier and I pull back to my "comfort zone." It's sinful when I have natural opportunities but refuse.

Let me give an example related to everyday customs. Actually, eating well-cooked but ungutted fresh fish is neither good nor bad, but it most certainly is different! (It turns soup green!)

It is not easy to calmly evaluate a cultural habit like green fish soup as "neither good nor bad, but simply different," but it can be done. And, eventually as we associate with people of other cultures, we discover how God has blessed other cultures with insights and wisdom that are unique and wonderful—and good! Likewise we end up appreciating our own cultures in new ways, but hopefully without a sense of superiority. Americans are neither "good" nor "bad" because of our particular customs. We're just different.

Ethnocentrism may appear in holy church dress as well as in humble personal garb. The issue may arise when the annual church budget is prepared. Do we spend our money based upon personal preferences for ministry among "our people," or is it a matter of prayerful obedience to God's call? I was thrilled when my monthly meeting added a new \$12,000 line item for ethnic ministries without batting an eyelash. There was the spiritual sense that this was a God-given opportunity and right for us to pursue. I was not so happy when, in another setting, I heard of a denominational leader urging a bright, committed young man not to get sidetracked into intercultural missions. "The churches at home need good pastors," was his concern. When we make decisions on the deployment of time, money, or personnel based on the perpetuation of our institutions rather than upon godly ministry, we are in deep trouble. We have become institutionally ethnocentric.

There is a third expression of this dreadful disease of ethnocentrism. It appears more subtly, sometimes even after we have learned to accept the customs of others, and even when we give selflessly with more concern for obedience than institutional self-preservation. Let's call this third form of ethnocentrism "culture-bound theology."

I can best explain "culture-bound theology" by my own experience. I had no sooner arrived in Bolivia as a new missionary than I was installed as a Bible School teacher. I whipped out my American seminary notes and outlines and began teaching Christian doctrine.

One day Emilio, after listening thoughtfully, raised his hand: "Professor, what's the truth about the stars?" I groaned inwardly, "What does this have to do with theology?" Only some time later did I discover how culture-bound my theology was. Emilio was struggling with animistic beliefs connecting stars with spiritual power, while I was hung up on Western terms like soteriology, eschatology, and ecclesiology! My categories didn't make room for his concerns. That made it "culture-bound" theology.

So it is that we must look at theology through the eyes of a new culture. In the process something surprising happens. For those who are open, exciting new insights emerge, clarifying the meaning of the Gospel.

My South American Christian friends showed me how the Gospel can bring reconciliation among believers, freedom from fears, and supernatural power over supernatural evil. When a sensitive teacher hears new Christians talk about the Gospel in their words and concepts, he/she listens well and learns. Frankly, my American culture needs those truths as much as does South American culture.

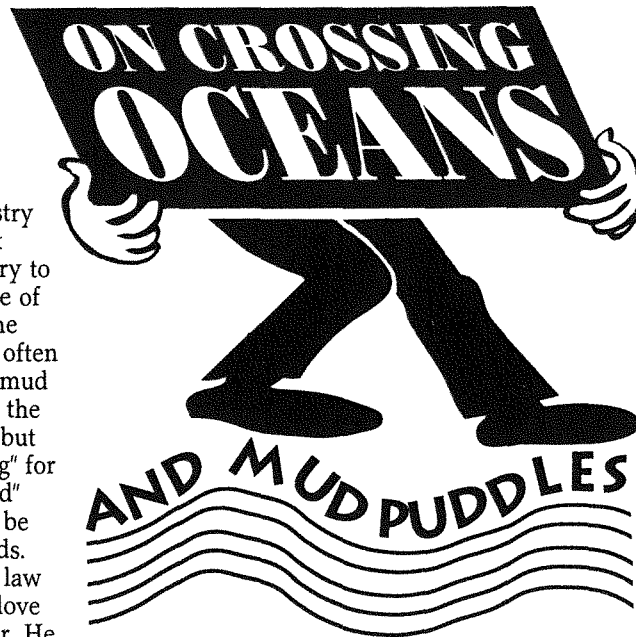
Westerners who minister among Hindus confess that new Christians of India teach them about self-denial. Every group of American Christian young people I've seen interact with Latin Americans comments upon the Latin capacity for joyous worship. A missionary who worked in Africa many years told me how deeply moved he was by his experience of Christian joy during persecution. Certainly many new believers from animistic cultures can teach secularized Westerners about supernatural evil and how to deal with it. And yet, the biblical understanding of self-denial, joyful worship, and warring against spiritual evil do not *originate* in these various cultures. These are truths from the biblical Gospel to which, it seems, one culture is more open than another.

Those of us who work interculturally need to be both proud and humble—proud of what God is doing to transform us—and humble, knowing that we haven't yet experienced all He has for us.

*A New Model of Ministry.* We need a to build a new image of what an intercultural Christian worker looks like if we are to encourage the "chameleon strategy" for the sake of reaching the unreached. We need a new model for ministry. According to Donald N. Larson, "target people" often view the Christian minister in a negative light, as "teacher, merchant, and judge." ("The Viable Missionary: Learner, Trader, Story Teller," *Missiology*, April 1978)

(Continued on page 18)

**E**ach culture  
has a  
preference for  
doing things  
its own way.



BY PAUL ANDERSON

**C**ROSS-CULTURAL ministry may be one of the most difficult kinds of ministry to grasp, and yet it can also be one of the most rewarding. Indeed, the crossing of an ocean for Christ often seems easier than crossing the mud puddle between our house and the neighbors'. Of course it is not, but the lure of doing something "big" for God often blinds us to the "good" that can be done, and needs to be done, right in our neighborhoods. When Jesus reduced the entire law of Moses to two priorities, the love of God and the love of neighbor, He was calling us to local ministry as well as a commitment to global outreach. Sometimes this involves cross-cultural ministry.

So what is cross-cultural ministry? Put simply, cross-cultural ministry involves the crossing of human barriers and group boundaries, motivated and empowered by the redeeming love of Christ. It demands that we look beyond the social groupings in which we feel most at home and become open to how Christ would use us as His partners in loving/reaching a hurting world. Sounds good, but why is it so difficult?

I suppose the comfort of the group (especially when comprised of "folks like us") may keep our horizons low, dimming our vision. After all, complacency is a terrible thing to give up, especially when mastered as an art!

And, there are few things more threatening than to explore involvement in another culture setting, where others "do it well" but we don't. We may feel out of our element; unable to feel secure, always wondering whether we're fitting in or seeming awkward. Like the social insecurity of a perpetual junior high school existence. Help!

As helpless as such callings make us feel, true leadings of Christ bear within themselves real means of empowerment. Where our vision is dim, Christ gives us new eyes to see others as He does. Where our courage is weak, His Spirit gives us genuine boldness whereby no

risk is too daunting. When our resources seem small, He reminds us that God is the true Source of who we are and what we have. This includes such resources as time, energy, money, talents, possessions—and even love.

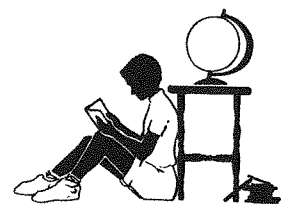
Over the last couple of decades the Lord has prospered the concern of cross-cultural ministry among evangelical Friends in North America. Such places as Piedmont, Akron, and Cabrini Green have become synonymous with the

spiritual calling to look beyond white, middle-class groupings to some of the rest of the world for whom Jesus died. In the last couple of years the Houston Project has also become a reality, offering yet another set of opportunities for Christian ministry. As contexts for service and as examples for further outreach, these mission points of cross-cultural ministry challenge us to be a "Kingdom people," responding faithfully to the government of a God confined neither by temporal fads nor cultural trappings. The New Heaven and the New Earth begin here and now, and this is part of the Good News of Jesus Christ.

In the name of Him who crossed the greatest gulf to become a mortal and who also reached out to Samaritans and dined with "sinners," give us the vision to see our neighbors as He does and the willingness to lay down our lives as He did. Thank you, God, that Your redeeming love reaches across the widest of oceans... and even the most daunting of mud puddles. Amen. EF



### Introducing New Features



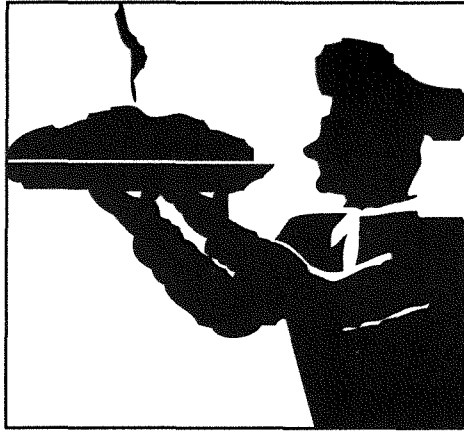
We are pleased to announce that this issue of the *EVANGELICAL FRIEND* includes the first of two new regular feature articles by Janet Johnston and Dr. John Williams, Jr., which will alternate between the regular contributions of Nancy Thomas and Charles Mylander.

Janet is an instructor of Christian Education and Drama at Barclay College in Haviland, Kansas, is President of the Missions Commission of Evangelical Friends International—North America and is currently engaged in involving students in prison ministries. Janet's creativity and sense of humor will make her article, "Ponderings and Bustlings," a delight to read.

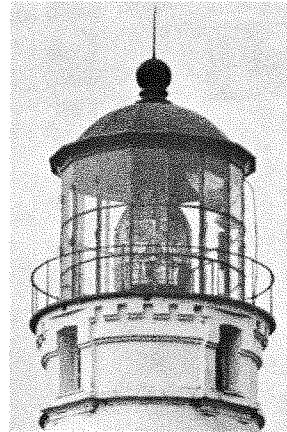
John is Superintendent of Evangelical Friends Church—Eastern Region, after having served very successfully for a decade as pastor of Canton First Friends Church. John's insights into sociology and his concern for world evangelism will make his article, "WorldWinds," a source of encouragement for all who are concerned with Christian outreach. Thank you, Janet and John, for your willingness to contribute in these ways!

# EVANGELICAL FRIEND

COVER: Cross-cultural ministry is the pillar of missions programs, whether in the homeland or overseas. Articles in this issue strive to reveal more creative and effective ways we can have an impact for Christ in the cultures that surround us. Glen Mullen, Chandler, Oklahoma (left); Ron Kendall, Haviland, Kansas (center); and Frank Penna, Wichita, Kansas; were among the 400 volunteers who helped construct Kingdom Friends Center in Houston, Texas. (Photo courtesy of Randy Littlefield.)



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# CARE

## for the city

BY STEVE PEDIGO

*After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest; that he would send forth laborers into his harvest. (Luke 10:1-2, KJV)*

**M**OST AMERICANS now live in urban areas. The Census Bureau reports that 76 percent of Americans now live in metropolitan areas compared to only 56 percent of the population in 1950 . . .

The urbanization trend doesn't affect the United States alone. In fact, urban areas in other parts of the world are growing more rapidly. At the beginning of this century, only 15 percent of the world's population lived in cities. Today the figure is near half, and it's expected to grow to 55 percent by the year 2000. At that time, at least 3.2 billion people will live in cities—as many as the world's total

population in 1965. (*Youth Ministry in City Churches*, Eugene C. Roehlhaupt, Thom Schultz Pub., Inc., 1989, pp. 21, 23)

The Lord is calling people of His kingdom, of the Society of Friends, into the major metropolitan areas of needs and poverty of urban areas. It is a call that Christ gave while He walked among us. In Luke 19:41, it was reported, "And when he was come near, he beheld the city, and wept over it." Jesus cries over our cities today. He doesn't ignore them nor is he afraid of them. He loves them.

Do we love the people Jesus loves? Are we preoccupied with a faith that seeks to establish security in "safe" places at the expense of risk that is needed to reach out to people in need? Have we labeled cities as evil, which enables us to avoid them as Satanic strongholds? Whatever false notions we carry of the city and the people in it, remember, Jesus wept over them. He cared. Do we?

If Friends are going to exist in the future, we must make a serious financial, temporal, and personal commitment to

the cities because that is where the people are and where they hurt. So the real issue for Friends is not *can* we do urban ministry. The question is *will* we do urban ministry? Will we choose to take the risk and make the commitment to urban ministry because we care like Jesus cares? We are at the crossroads in our existence as Friends. Which road will we walk down—involvement or avoidance? The key to effective involvement for Friends in urban areas comes from C.A.R.E.

### Call

Those who desire to enter urban ministry must do so by means of a call from God, not sympathy. Conflict and stress have a way of burning out sympathetic people. When persons have the strong conviction of God's call in their lives, they will have the stamina to hang in tough. A seminary professor of mine once said, "If you can do anything else other than ministry, do it. But if God has called you to minister, you can do nothing else but heed the call."

The call of God into urban ministry is an intangible subjective experience. How-

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heard.

ever, if it is authentic, it will be internally confirmed with an intense desire to be there. The call will be confirmed in the gifts and interests of the individual, which will correlate directly to the needs of the urban community. Finally, the call will be demonstrated by the willingness to be trained and educated in order to learn the networks, systems, and needs of urban life. The call must always be accompanied by a sincere commitment to Jesus Christ and a well thought-out biblical theology. It must always be the aim of the call to bring people into a living relationship with Jesus Christ. We must use innovative and sensitive modes of evangelism (John 12:32). Remember, Jesus is already in the city. We are only trying to catch up to what He is doing.

#### *Attitude*

There are many misconceptions of what urban ministry is about. Indeed, Friends have been traditionally both rural and European. Most contact with urban areas have been through negative media. Our greatest fears are often based upon speculation. Since urban ministry focuses upon dense population centers and people of color, Friends are finding them-

selves in an area of ministry that is wholly new to them. Such unwarranted fear is often alleviated through direct interaction into urban areas. Perhaps work crews, visitations, and education about urban ministry would help to bridge the gap of fear between urban and rural lifestyles. Since Friends in America are predominantly Caucasian, attitudes toward people of color are often tainted by misinformed, racist assumptions. The best way to truly understand the needs of minorities in this country is to enter into dialogue and build relationships. This may initially be risky, but if we are going to relate to people of color, most of whom live in urban areas, we are going to have to get in touch with our fears and ignorance, so we don't dump our prejudicial presuppositions on others.

What are the fears you have toward people of color? What have others told you about people of color? How much of your fears have you actually verified through personal interaction and experience? Does your theology include a Kingdom of God that is heterogeneous? Who do you classify as your neighbor? Why are there so few people of color among the membership of Friends in North America? If we cannot get along with people different from us now, how are we going to behave when we get together in heaven? Racism is not *a* but it is *the* sin in America, because it will keep people from getting into heaven. Your attitude toward others is crucial for urban ministry.

#### *Reconciliation*

Our lives are often plagued with broken relationships and animosity toward people we love. On a personal level, we realize we can only experience wholeness for ourselves as we mend and reconcile such brokenness. Reconciliation is the primary task of urban ministry.

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new is come. All this is from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation: that God was reconciling the world to himself through Christ, not counting men's sins against them. And he has committed to us the message of reconciliation." (2 Corinthians 5:17-19)

A reconciler sits on the hot seat of American society. When there are people with racial, sexual, or aged hatred, who have no desire to reconcile, the reconciler becomes the object of that hatred and ridicule. A true minister of God seeks to further the cause of building bridges between God and man, man and man, and man to him/herself, even if it leads to conflict. Such conflict is often a sign that


the Kingdom of God is being brought to bear upon the satanic forces that seek to divide and destroy. We are ambassadors of reconciliation, and as such, have the power of God at our disposal to overcome evil. We will not lose the battle.

Brokenness is a part of urban life on the personal, social, and political levels. We are called to be reconcilers on all levels of life, so that the healing power of Christ will bring wholeness. Involvement in local civic, social, and political groups is a means by which reconciliation can occur. Being involved in the local institutions such as school boards, police community programs, and interchurch groups, can often provide opportunities and support to confront those people and institutions that are unjust. Remember, the more alliances we can develop, the more support we have for our cause. Seek to build these relationships. In these relationships, be known to all as honest, dependable, and compassionate. Let all this be done for the sake of reconciliation.

#### *Education*

God's people need to be informed. Get as much formal education as you can to help understand yourself and your world. Education is also a day-to-day process. Know your community. Research your community. Interview the key people in your community to get their ideas of the needs around you. Such key people may be the barber, police, store manager, minister, teacher, doctor, or others. All of them have their angle on what is going on in the community. Develop a perspective that has the bigger view in mind, not just your own perspective. Know what the other social agencies and churches are doing around you so you can network services instead of duplicate them. You can be more effective if you can refer people to other services so you can center on your own special ministry. Find out what unique service you can provide and be excellent in your provision of it. You can provide holistic ministry by networking with other programs to meet the needs of people.

Above all, before you can be effective, you have to earn the right to be heard. This means you stay around and get involved in people's lives enough to gain their trust. Such a right is earned in time. Will you stay around when things get tough and uncomfortable? Will you be there for people when they hurt?

It's time for Friends to C.A.R.E. 

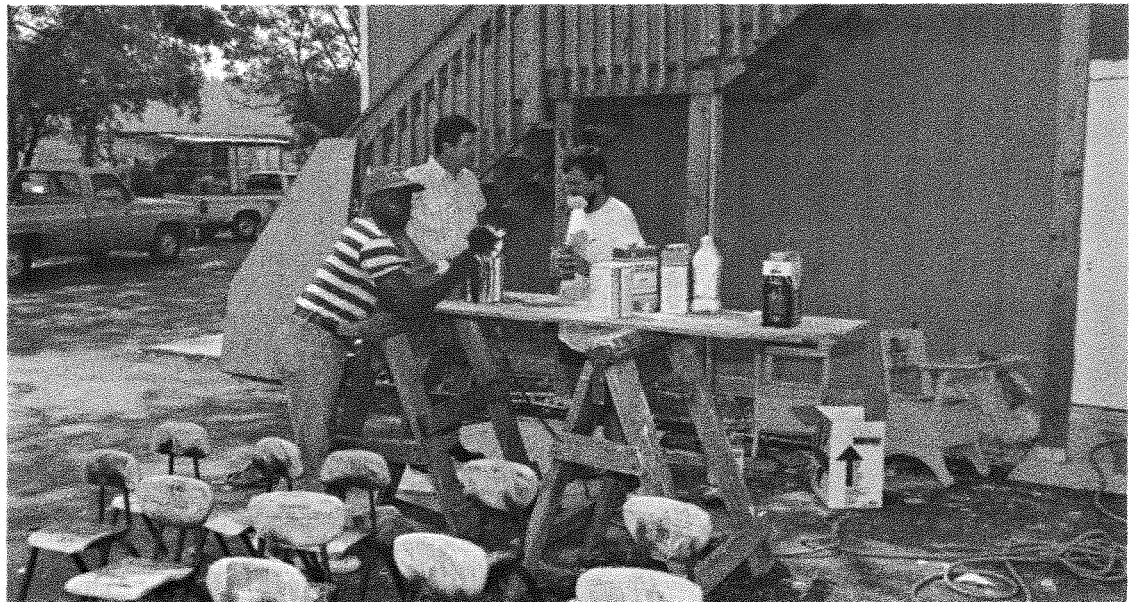
*Steve Pedigo is copastor with his wife, Marlene, of the Chicago Fellowship of Friends. The Pedigos are graduates of William Penn College in Oskaloosa, Iowa.*



# Life Ministries:

## An Open Door in Houston's Fifth Ward

BY RANDY LITTLEFIELD AND  
ROY SKEETER



PHOTOS COURTESY OF RANDY LITTLEFIELD

**T**HE HOUSTON Graduate School of Theology, newest of Friends seminaries, was the "chance" meeting place where Joe Roher, pastor at Friendswood Friends Church, met an energizing black pastor from inner-city Houston's Fifth Ward. Leon Spivey spoke of a school where inner-city black students could learn a whole new value system in keeping with God's Word, go on to further their education, then return to help transform the culture of their inner-city roots. This was the gripping philosophy of ministry and *modus operandi* in everyday life. Leon Spivey has a Bachelor of Science in Bible and Theology from Gulf-Coast Bible College, a Bachelor and Master of Arts in Community Psychology, and a Doctorate of Education degree from Texas Southern University.

Propelled by a passionate vision to reach the heart of the city and his own people, Leon Spivey's commitment to God and to his calling in

ministry touches the hearts of all who hear his testimony. On April 12, 1984, he founded Life Ministries Christian Fellowship (located at 5218 Lyons Avenue in Houston), but not until his recent joining hands with Friends has the Lord opened the doors of ministry to us in Houston's "Fifth Ward."

Early on, an old inner-city two-story rental house was remodeled, painted white and bright blue, to house a growing academy of almost 50 students. A small body of believers still meets in the building on Sunday mornings. Later a rental house across the street was refurbished and is used to house men who are on their way from prison, from the streets, or a drug rehabilitation program, back to families and jobs. The "Kingdom House" men are helped to find jobs in the city, but their home lives and finances are monitored so they can be helped from falling back into old patterns. Those who do not work in

outside jobs help around the facilities. Spivey maintains a rigid system of discipline, instruction, and accountability.

As this fiery visionary was introduced to Friends, the relationship between Quaker churches in suburban communities and a struggling urban ministry began to grow. The opportunity for south Texas Friends to be involved in a ministry to the poor in a setting where love and trust are a rare commodity, coupled with an obvious open door for evangelism, challenged all the Texas Area Friends congregations.

Some went to work remodeling the facility; others would volunteer time to help tutor children or teach music classes. Additionally, there was the example of the people of Life Ministries, who by sharing food and clothing with those in need, witnessing of the Living Christ on the street corner, and reaching out to

those in prison, all modeled the Christian faith in a powerful way. As the people of Life Ministries became more familiar with new friends, called Quakers, they soon chose to become Life Ministries Evangelical Friends Fellowship under the umbrella of Mid-America and Texas Friends churches.

Life Ministries Christian Academy opened on September 3, 1985. The academy currently has an enrollment of 50 students and anticipates growth to reach 150 students. According to Dr. Spivey, "The goal and vision of Life Ministries Christian Academy is to transform the Fifth Ward neighborhood society through the raising up and training of young men and women who are properly equipped for this crucial task in terms of both wisdom and stature." Viewing the academy facilities and then going in to see the kind of teaching/learning going on inside is a moving experience. To see the students perform in a program



and an active prison ministry at the Ramsey Unit of Texas Corrections in Rosharon, Texas, as well as extensive crisis and family counseling.

The obvious limitations of facilities, coupled with the hands-on experience of a church "barn-raising" in Cedar Rapids, Iowa, caused Randy Littlefield, MAYM Superintendent of Church Extension, to promote the possibility that the same kind of a construction project might be a real possibility with the Friends Disaster Service and Mid-America and Texas Area volunteers.

After much prayer, discussion, and consultation, Fifth Ward property near the present facilities was selected and purchased. Houston citywide promotion and media coverage of the January 6, 1990, ground-breaking ceremony provided much needed local

was rescheduled to April 19 through 28, 1990. The extra two months allowed the acquisition of the property and further promotion of the exciting plan. The financial support began to flow in to allow the preliminary construction and provide for purchase of materials.

The building slab with rough plumbing was poured and cured prior to the volunteers' arrival beginning Wednesday, April 18. The project registration and housing arrangements in the homes of local Friends provided beds and breakfast each day of construction. The Life Ministries Academy bus and church vans loaded and left each morning by 7:00 in order to travel downtown through city traffic and arrive at the construction site by 8:00. Devotions each morning by Dr. Spivey proved to

conduit and pull wires, plumbers sweated copper, women donned masks and stuffed insulation, and drywall began to go up.

Women, men, and children worked side by side to tape, float, and paint the drywall.

Noon meals were prepared and served each day by the Texas Friends churches. Workers enjoyed tasty nutritious lunches while sitting on a pile of lumber or can of paint under the shade trees, and all enjoyed the fellowship of newly made friends.

Workers cheered with pride and enthusiasm as almost every hour a new miracle took place with another new large section of the building being hoisted into place. City inspectors came and went day after day and shook their heads, impressed by what was being accomplished. The chief of Houston's inspectors, a warm Christian, was amazed at the quality of construction and did everything he could from City Hall to keep the project moving.

Minor injuries of cuts and bruises were taken care of quickly on the site by our well-qualified and capable volunteer medical corps of nurses.

A communications trailer, complete with audio speakers and a video cameraman, kept up with telephone calls and documentation of progress.

Local news teams were out to do coverage and local newspapers carried articles. Community bypassers stared in awe, and many stopped to inquire of all the activity and excitement as the project continued.

Blue-capped workers with registration badges followed the orders of capable crew chiefs who worked in their areas of expertise and all under the watchful eye and leadership of Project Engineer and Architect Kim Page of the Friendswood congregation.

From the project's conception through its building and city approval numerous volunteers from Texas Area churches worked tirelessly

**Volunteers painted chairs and desks for Life Ministries' Academy. (L to R) Craig Miller, Randy Littlefield, and Roy Skeeter. (Left photo). Above, David Hardin, Friendswood project treasurer (foreground) and Lowell Picklesimer, Marysville, Ohio, install siding. Demolition began in December 1989 of the existing "crack house" (right photo). Looking on are Leon Spivey (L), Kim Page (C), and Charles Burd.**



is to be overwhelmed by the amount of Scripture, scripture songs, and other Christian values-related instruction they are receiving.

Life Ministries Evangelical Friends Fellowship is active in community service.

There are weekly distributions of clothing and non-perishable food, the operation of the "Kingdom House," a halfway house for up to 12 chemically dependent men,

momentum, awareness, and support, bolstering the Friends construction project in one of the city's most crime-ridden and poorest communities.

As the scheduled project date approached, the final purchase of the inner-city property was held up in probate litigation. The disappointing decision was made to postpone the project to a later date, and the project

be the sustenance for hours of sweat and labor.

On Thursday morning as the work began, delivery trucks began to pour in and framers attacked piles of 2x4's, drywall, and other materials. Sheeting and insulation and walls were erected before that day was over. By Monday afternoon the two-story 7,800 square foot building was roofed and dried in. Electricians moved in to bend

and gave more than generously to help make the project the success it has become.

Blessings to all of these and to those who gave vacation and the labor of love to come from over the many miles, for the Friends Disaster Service Units, to others who just caught the vision and came, and to the many who sent donations! It all came together as God through His Spirit had planned. All the honor and glory are His through Christ. The ministry and people of Life Ministries are the grateful recipients of all this love and support. They are ever grateful.

At the end of the week the blue building with its white trim was about 90 percent complete. Wiring, paving, painting, carpeting, and air conditioning items were yet to be finished. Since then, small work crews have continued to labor evenings and Saturdays, but the work input of 60-125 people at once has been missed. As of the editorial deadline, the current



**Siding panels were pre-painted before nailing, making quick and, efficient final assembly. (Photo by Dean Johnson.)**

operating plan is for the building Dedication Service for August 17, 1990, and occupancy for September 5, the beginning of school.

Unfortunately, some who had planned to come during the January planned construction were unable to come for the April dates.

However, others were able to come who could not have in January. Seventy-five volunteers came from nine states and Mexico, represent-

ing five yearly meetings. Over the ten days of the construction, over 400 men, women, and children helped in the project.

Already Dr. and Mrs. Spivey are thinking of expanded ministries on site.

Inner-city interest in the school has raised a scholarship fund and appointed a committee to subsidize inner-city black youths when their families cannot afford the monthly tuition. Anyone

interested in participating in the scholarship program or in continuing to help toward the debt-free construction should contact Randy Littlefield through Texas Friends Churches at P. O. Box 756, Friendswood, TX 77546.

The future looks bright for Life Ministries—Quakers investing love and building hope—not just a pipe dream—in the heart of the nation's fourth largest city. This is just the beginning of the many good things God has planned for His people who respond in love to His call to spread the Gospel to the ends of the earth. We praise Him for His faithfulness and for this open door of ministry opportunity. **EF**

*Roy Skeeter has been a pastor in three of the four yearly meetings and is now Associate Pastor at Friendswood, Friends Church (MAYM). Randy Littlefield is the Texas Area superintendent of Mid-America Yearly Meeting, and he also lives in Friendswood, Texas with his wife and children.*

## Friends of Jesus Community



**The "Friends of Jesus have transformed this apartment building where youngsters used to push cocaine and brawls were a nightly occurrence into a ministering community in northeast Wichita, Kansas.**

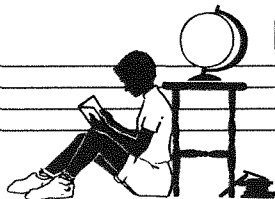
**I**N THE near-northeast side of Wichita in the midst of the black minority community, is a 12 unit apartment building which was recently purchased, rehabilitated, and occupied by members of the Friends of Jesus Community, Dorlan and Donna Bales and their two sons, Dorothy Craven, and Aaron and Laura Fowler and their three sons.

These people are members of University Friends and Northridge Friends in Wichita and are committed to living out their faith by becoming actively involved in reconciliation and community building in the neighborhood. The community meets regularly for worship and business as well as offering a multi-racial worship time twice a month.

A dedication service for the building and the people involved in the ministry was held on August 12th with nearly 200 people in attendance. Guests from the black community as well as area churches and the Yearly meeting brought words of encouragement and challenge to all.

This outreach ministry reports to the Friends Action Division of the Family & Social Ministries Board of Mid-America Yearly Meeting.





# On Being Unpopular for Christ's Sake

BY JOHN P. WILLIAMS, JR.

**J**ESUS' FINAL COMMAND that we "...make disciples of all nations" is not a popular calling.

Most people do not believe that everybody should become a Christian, nor do most Christians take Jesus' command as a personal mandate.

*In academic circles, a good deal of "Christian bashing" goes on, much of it based on the assumption that the Christian mission is, by its very nature, imperialistic, chauvinistic, and dreadfully close-minded.*

I was reminded of the "offense of the Gospel" a few days ago as I perused a publication from a church-related college located not more than 100 miles from Canton, Ohio. The thesis of the articles was that this college is happily changing from an intolerant, evangelical institution into a broad-minded and pluralistic center for authentic intellectual inquiry "...certain only that certainty is dangerous."

*In society, latitudinarianism is the order of the day.* It does not matter what you believe about religion, as long as you are sincere and honest and you behave yourself. There is no one way to heaven or nirvana or whatever you are looking forward to. Rather there are lots of right roads. Only choose the road that is right for you.

*In the church, self-consumption too easily prevails.* True, there are some churches who do not take seriously Jesus' Great Commission. Some actually deny its applicability to our time. But more

**T**he 'Great Commission' Christian will stir up both belief and unbelief—just as Jesus did.

often, Christians who deeply believe Jesus' Commission simply find themselves too busy to have time or motivation for "making disciples." TCOB (taking care of business, even religious business) takes precedence over reaching out to non-Christians here or elsewhere in the world.

*And then along comes Jesus.* In sharp contrast to the fuzzy shadows of imperialism, cultural chauvinism, spiritual relativism, and self-centeredness, Jesus paints a poignant, well-defined picture:

—All of us are like sheep who have gone astray; we are without a shepherd, harassed and helpless.

—God sends the Great Shepherd, Jesus, to seek and to save those who are lost.

—We sheep have a choice: We can stay lost or admit our lostness and be willing to let Him find us...change us...lead us...send us.

—If we receive Him on His terms, we become responsible to invite and persuade other lost sheep to meet the Shepherd, who desires to bring everyone to Himself, based on His claim that He is the only true Shepherd.

—Our involvement with Him in reaching out to other sheep must be done in His spirit of urgency, coupled with love and respect.

An open-minded, kind-hearted Christian who pays attention to Jesus (in fact, is increasingly becoming like Him) also pays attention to the needs of people and is a caring and winsome person. Certain about Jesus but less certain about how to apply each jot and tittle of the Gospel, the "Great Commission" Christian will stir up both belief and unbelief—just as Jesus did.

Perhaps the greatest offense of all comes when we faithfully report that the Great Shepherd actually laid down His life for the sheep and that everyone must ultimately come to God through His sacrifice.

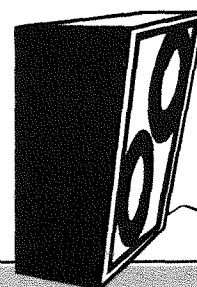
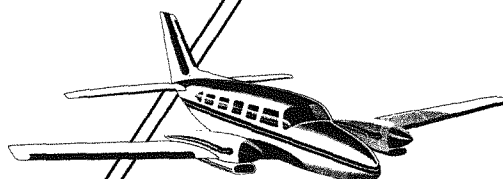
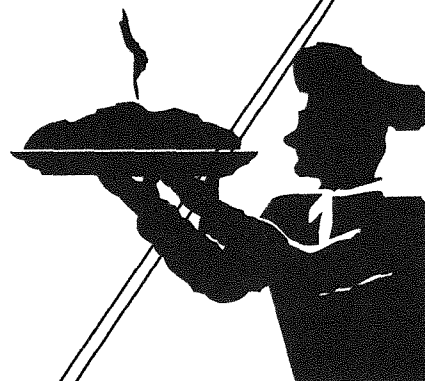
**T**HIS message—the message of the cross—has always been offensive; it has always seemed narrow-minded, even scandalous to the natural human mind. (See 1 Corinthians 1:17 and following in the Book.) But the message is also, and this is glorious... the "power of God."

Jesus said, "I am sending you out like sheep among wolves" (Matthew 10:16). As we go, knowing we will be communicating a message that is unpopular, may we act more like sheep than wolves. And may the One who offends also be the One who salvages human lives. **EF**



*John Williams Jr. is Superintendent of Evangelical Friends Church—Eastern Region and has pastored in Eastern Region.*

# Where To Draw THE LINE



# Christian Moral Decisions

BY JOHN BARCLAY

**C**ROSS-CULTURAL ministry is not a new thing. Early Christians pursued it vigorously and in the New Testament we read of some of the controversies that resulted from taking the Gospel to diverse groups of people. One of the most controversial topics for the first Christians was food. This may seem to us rather surprising since, except for a minority of vegetarians and a general concern about the availability of food for the world population, we are not used to finding food high on an agenda of controversial Christian issues. Yet some of the biggest arguments among the early Christians revolved around food: what food was it right to eat, and with whom should one eat it—establishing a bond of table-fellowship? For the early Christian movement, rooted in the Jewish tradition, these were matters of high moral (not just "ritual") concern. Jesus Himself was considered by fellow-Jews as a lawbreaker for eating in dubious company (Mark 2:15-17), and Jewish Christians like Peter and Paul engaged in bitter dispute on the propriety of eating with Gentile "sinners" (Galatians 2:11-15). And in the Gentile world, where the Christian movement was rapidly expanding, it was soon necessary to debate the validity of the Jewish food-laws and the Jewish aversion to food tainted by Gentile "sin."

A particularly important discussion of food issues has been preserved for us in 1 Corinthians chapters 8-10. The topic here is what Paul calls "food offered to idols." In other words, he was concerned about food that played some part in the various sacrifices

offered to the gods and goddesses faithfully worshiped by the vast majority of the population. Though at first sight this seems totally remote from anything that could possibly concern us, the underlying issue is very relevant to our concerns as Christians today. It is about where to draw the line in our relationships to the practices and values of a predominantly non-Christian culture.

In the Graeco-Roman world, religion was integral to every aspect of life; in the home, in social contacts, in the civil life of the community and even in its entertainments, the gods and goddesses were everywhere. If you wanted to have a big party or just a quiet meal out with a friend, the "restaurant" you would use would be a dining room in your favorite temple. The banquets and receptions for many social and civic functions would also take place in the temple precincts, which might combine religious, accommodation, sports, and entertainment facilities. Moreover, since the slaughter of an animal was considered a sacred act, many were butchered on or near one of the altars in a temple. Priests acquired some of the carcasses and consumed them on the premises, while some were taken to the meat market for public sale. Thus, even an innocent-looking chicken on the stall in the meat market or on the table in your friend's dining room might have been offered to Apollo or Isis (or any of the other deities) when its neck was wrung!

By their attitude to such food and to the social occasions on which it was eaten, Christians defined their relationship to Graeco-Roman society as a whole. Since the Jews traditionally abhorred anything to do with "idolatry," Jewish communities (no doubt with varying degrees of strictness) tended to keep clear of such food and any "idolatrous" meals; for this, among other reasons, they were often regarded as antisocial. Were the Christian communities bound by this tradition, or did "freedom in Christ" give a greater license for social interaction? Did loyalty to the Lord Jesus preclude any contact with other "lords" and any event associated with them, or did Christian knowledge of God and Christ remove the dangers of "contamination" by involvement in temple meals?

The Christians in Corinth could not agree on their answers to these questions, and one factor that makes Paul's response so interesting to us is that he had to help the Corinthians to work out both how and where to draw the line in their dealings with non-Christian society. This also meant they had to accommodate themselves to fellow Christians whose consciences led them to different conclusions. In the Corinthian church some understood their conversion from Graeco-Roman religion as making a complete break with all their former religious activities and associations. For them, to eat food offered to "idols" in any context would be to revoke their loyalty to Jesus. Paul describes these people as "weak" (1 Corinthians 8:7-13) since any association with "idols" could quickly dissolve their commitment to Christ. Their strong convictions on this issue were a sign of fragile faith.

On the other hand, there were some Corinthian Christians who considered there was no danger in continuing to participate in non-Christian religious events. Claiming that "an idol is nothing" and "there is no God but one" (1 Corinthians 8:4), they gladly ate meals in the temple precincts and probably argued that it was quite harmless to feast in honor of a "god" that did not really exist (or was merely a mythological representation of a virtue). It seems that the leaders of the church took this position. We may suspect that there was also an element of self-interest involved. Some of them would have lost their high social status if they were to cut all the social ties associated with normal religious practices. It is interesting that Corinth is one of the few places in which there is no sign of opposition to the church. One of the Corinthian Christians, Erastus, was a major figure in the civic administration of Corinth (Romans 16:23). Its leaders used the Corinthian courts to settle their disputes (1 Corinthians 6:1-8) with no hesitation. Some church members had non-Christian spouses (1 Corinthians 7:12-16), and they were used to non-Christian friends calling at the house during a meeting



(1 Corinthians 14:22-25). In this atmosphere of friendly relationships, was it necessary to draw a line somewhere and restrict Christians' involvement in Graeco-Roman religious practices? And if so, where should that line be drawn and on what basis should the decision be made?

The moral dilemmas the first Christians had to face were just as complex as ours, and it is fascinating to watch Paul pick his way through this particular minefield! In arguing his case, Paul advances at least four major criteria for decision making:

1. *"Do everything to the glory of God."* (1 Corinthians 10:31)

This is the most basic, but also the most important, criterion. When deciding what food can and cannot be eaten, it is crucial to be able to participate with thankfulness to God (10:30). In the conviction that the whole earth belongs to God (10:26), Paul implicitly overturns any Jewish taboos on certain foods as "unclean."

And in encouraging the Corinthians to eat whatever is sold in the meat market without asking any questions (10:25-27), Paul suggests that the food itself is not contaminated even if others have offered it in a sacrifice. As part of the good earth God has made it can be eaten with thankfulness to God.

In this respect, then, Paul encourages a robust attitude to the world and society.

Even if others use the world's resources and direct the pattern of society for non-Christian ends, Christians can still participate in the use and enjoyment of God's good world. There is no reason to withdraw into a sectarian ghetto.

However, this does not give Christians a "carte blanche" for ethical decision making. There are other factors that help to define what is "to the glory of God."

2. *"Shall we provoke the Lord to jealousy?"* (1 Corinthians 10:22)

For Paul, being a Christian means "belonging to the Lord." That exclusive relationship, begun in baptism (Romans 6) and demonstrated and renewed in the Lord's Supper (1 Corinthians 10:16-21; 11:17-34), must not be broken by giving allegiance to anything else.

In this particular case, Paul suggests that there is no harm in eating food that others have offered in sacrifice, because you yourself have not been involved in the acts of worship. But to be personally involved in worshiping another deity is quite a different matter! Paul talks of this as having fellowship with *daimonia* (1 Corinthians 10:20-21)—not "demons" so much as spiritual forces who are inferior to the true God and do not work according to His purposes.

Although the world is made by, and belongs to, the Lord we are all aware of forces of hate and destruction (however we describe them) that work against the loving purposes of God. To give your allegiance (worship, commitment) to anything that does not contribute to God's will for the world is an act of apostasy. Although there might still be room for argument in Corinth about what exactly constitutes worship of, or fellowship with, these *daimonia*, Paul insists that a line must be firmly drawn at this point.

3. *"Let those who think that they stand, take care lest they fall."* (1 Corinthians 10:12)

Paul's own position on food offered to idols is a good deal more robust than those with "weak" consciences. He insists that eating such food has different meanings in different situations.

He sees no direct harm in eating meat from the market or in an unbeliever's house, even if it may have been slaughtered in a temple. But he also sees a danger in the overconfidence of those with the opposite point of view in Corinth. It is all too easy for Christians to get caught up into situations that eventually compromise their faith, where their freedom eventually destroys their Christian identity. Paul can give a whole chain of examples of this overconfidence from Israel's history (1 Corinthians 10:1-13), and we could add plenty more from Christian history. Hence the need for both caution and self-criticism. How easy to deceive yourself that what you are doing is right because it

would be awkward and inconvenient to decide otherwise.

4. *"That I might not cause my brother to stumble."* (1 Corinthians 8:13)

Perhaps the most serious error of the confident Christians in Corinth is that they do not seem to care what effect their "freedom" will have on their more cautious fellow-Christians. The danger is that the confident leaders in the church might by example invite the "weak" into an association with idol food that will undermine their loyalty to Christ.

Confident that their knowledge is right, the leaders have forgotten that there is a value higher than knowledge: "knowledge puffs up, but love builds up" (1 Corinthians 8:1). At times, love requires the renunciation of a legitimate right—and Paul spends the whole of chapter 9 demonstrating how, for the sake of others, he renounced his right to be supported materially. When we decide where to draw the line, we must take into account not only our own satisfaction, but also the implications our decision will have for other Christians who look to us for direction. We

must always work out how to apply or modify our decisions so that they do not threaten but instead enhance the faith and commitment of others.

Because our western society seems increasingly post-Christian, questions of where to draw the line are ever more urgent and controversial. As the cults of materialism and success become more prevalent, as expediency replaces morality and face-saving supplants integrity in public affairs, and as we become ever more brutal in our relations with the poor and under-privileged in the world, we need greater wisdom to know where our involvement with the world endangers or compromises our faith. Paul's discussion of food offered to idols will not provide easy answers to our complex problems, but the principles he uses help to orient our thoughts and remind us of our primary allegiance to Christ and to one another. ■

*John Barclay holds a Ph.D. in New Testament (Cambridge). He is Lecturer in New Testament at Glasgow University, Scotland.*

**T**he moral dilemmas the first Christians had to face were just as complex as ours.



### Whose Values, the Battle for Morality in Pluralistic America

Edited by Carl Horn  
Servant Books, 205 pages, paper.

The essays in this book deal with the values that vie for dominance in our society and that will become normative for it if they achieve acceptance by the majority of the people. For values there will be in every area of life. If these are not absolute and based on God's truth, the ultimate value will be that "anything goes." To live in such a world would seem to make Hitler's holocaust, Stalin's purges, and the present-day abortion evil look like lesser tragedies in the light of what could happen in the future. The authors show the urgent need for unchangeable values in all areas of our lives.

—Philip E. Taylor

### Letters From a Soviet Prison Camp

Michael Khorev  
Baker Book House, 219 pp., \$8.95

If you are curious about life in the Soviet Union for members of the unregistered Christian churches, here is a meat-and-potatoes account. Of course, it may at once come to mind that things are greatly changed now that Mikhail Gorbachev is in power. But Georgi Vins warns us that "the changes we see today... have not actually changed the structure, the system, or the direction they are going." And indeed, Khorev has gone underground since the writing of this book.

So read this for a picture of the cost of following Christ in the Soviet Union today; that is, in complete rejection of state control of your religious life.

The book falls into two parts. The first is an account of Khorev's arrest and trial. Here we get a picture of the Soviet legal system as it deals with those accused of breaking the laws dealing with religion. The second part is the letters written from prison. These tell us of the conditions suffered in the prisons and prison camps, but only somewhat briefly; for Khorev is mainly concerned with telling of various experiences of his as a young Christian and then as an evangelist throughout the Soviet Union.

The style is not eloquent nor elegant, but rather the plain words, sometimes repetitious, of an earnest man, addressing his family. But escaping thus the suspicion of being carefully crafted, they are in their way the more impressive.

—Lauren King

### Trevor's Place

Frank and Janet Ferrell  
Harper & Row, 1985, 159 pp. \$7.95

Here is a book, which if it were read seriously, would transform the life of many a Friend and Friends meeting.

It is the simple story of how a ten-year-old boy, touched by the sight on TV of some homeless people, begged to be allowed to take to one of them an old yellow blanket and a pillow. From that Mother-Theresa-like gesture there grew for his family and then for numerous volunteers a program that nightly yields food and needed clothing for crowds of the street people. Ultimately it grew until it now includes not only the ministry to the street people but also buildings of shelter for many, plus job training and other kinds of help. It also led to the transformation of the Ferrell family and especially to their understanding of these people as individuals struggling in their various ways and situations to survive and maintain some degree of self-respect.

Following the story is a chapter of practical suggestions for others who may be moved by this story to try some ministry for Christ. And now, what about your community: Is there need there, unmet? Read this book, and ask yourself, what would You have me do?

—Lauren King

### Night Journeys

Avi Mortis  
Pantheon Books (a division of Random House) 1979, 143 pp.

Peter York was 12 years old when he had the adventure described in *Night Journeys*. He began for the reward money and to prove himself a man, but he finished because he knew what was right.

Everett Shinn, Peter's master and foster-father, was a Quaker. He was also Justice of the Peace, bound to

uphold the law. So when the word came that two indentured felons had escaped from Jersey and crossed into Pennsylvania, Peter and his master joined in the search. When Peter found the runaways, he discovered they were only children like himself, forced into adulthood by hardship and greed. He began to despise Mister Shinn for his religious hypocrisy, a man who taught compassion and yet would return these two to an inhumane master. And Peter himself had to wrestle with the conflict between his desire and his duty.

This intense novel for young adults centers around the conflict between conscience and law. The moral conflict is mirrored by the physical setting—a flooding river, nighttime searches in the rain, and an ill-fired rifle. It accurately portrays the culture and language of the Colony and the Friends but never does so heavy-handedly. It is fast-paced, engrossing, and exciting.

This book contributes well to our tradition as Friends. —Louise M. Sargent

### Welcome and Enfold

Church Development Resources (A Ministry of CRC Home Missions.)

Materials for a workshop to learn "how to warmly welcome and effectively enfold people in your church." There is a resource manual and several booklets—"Hospitality and Assimilation, 10 Things Every Council Member Should Know about Hospitality and Assimilation," "Getting Together on God's One-Another Plan (Bible study guide)," and "Guidelines for Ushers and Greeters."

Here you will find what is needed to learn how to incorporate people into the church, reducing the number who "slip out the back door" just because they have not been drawn into the fellowship. It centers around home-fellowship groups. These are the heart of the matter. Then there are instructions on how to reach out to nonactive members and follow-up calling for welcoming visitors. These things, properly done, should help grow a church as well as bond its members together.

An excellent resource for those who have a need in this area.

—Philip E. Taylor



# On Becoming a Christian

By ARTHUR O. ROBERTS

**T**HIS IS written for people who do not consider themselves Christian, but are open. You may be one of these persons. If so, thanks for taking time to read this. Thanks, also, for sidestepping hucksters, hypocrites, political opportunists, and others who give Christianity a bad name.

Would it be accurate to say you admire Jesus and think the earth would be a better place if people took Him seriously? To admire Jesus does not make one a Christian, but it's a start. Jesus does have a lot of appeal. The calendar acknowledges His influence. Even profanity offers backhanded respect. As we do today, Jesus' first followers struggled to define this awesome divine-human Person. They called Him Messiah, Christ, Son of God, Savior, Lord. One of His closest companions, John, favored the term "Light." I like that term, too, and will use it to describe five steps in becoming a Christian.

But first consider the term. Light penetrates darkness, enabling us to see our way. Light brings warmth. In fact, it is basic to physical life. Jesus said, "I am the light of the world." What did He mean? Well, this at least, that His ways of love and truth are as central to life as the sun, and that neither the coldness of hate nor the darkness of deceit can overcome them. Light overcomes darkness. Good overcomes evil. Jesus was put to death on a Roman cross. Such is darkness; evil seems to win. Sometimes darkness seems to triumph over the Light—but not for long. God raised Jesus from the dead; such is light. Christians celebrate this triumph of the good over evil every Easter. But Easter is more than ritual observance. Christians draw upon the power of the Resurrection daily. They also believe that Jesus Christ continues to be present with His followers as they worship and witness in His name.

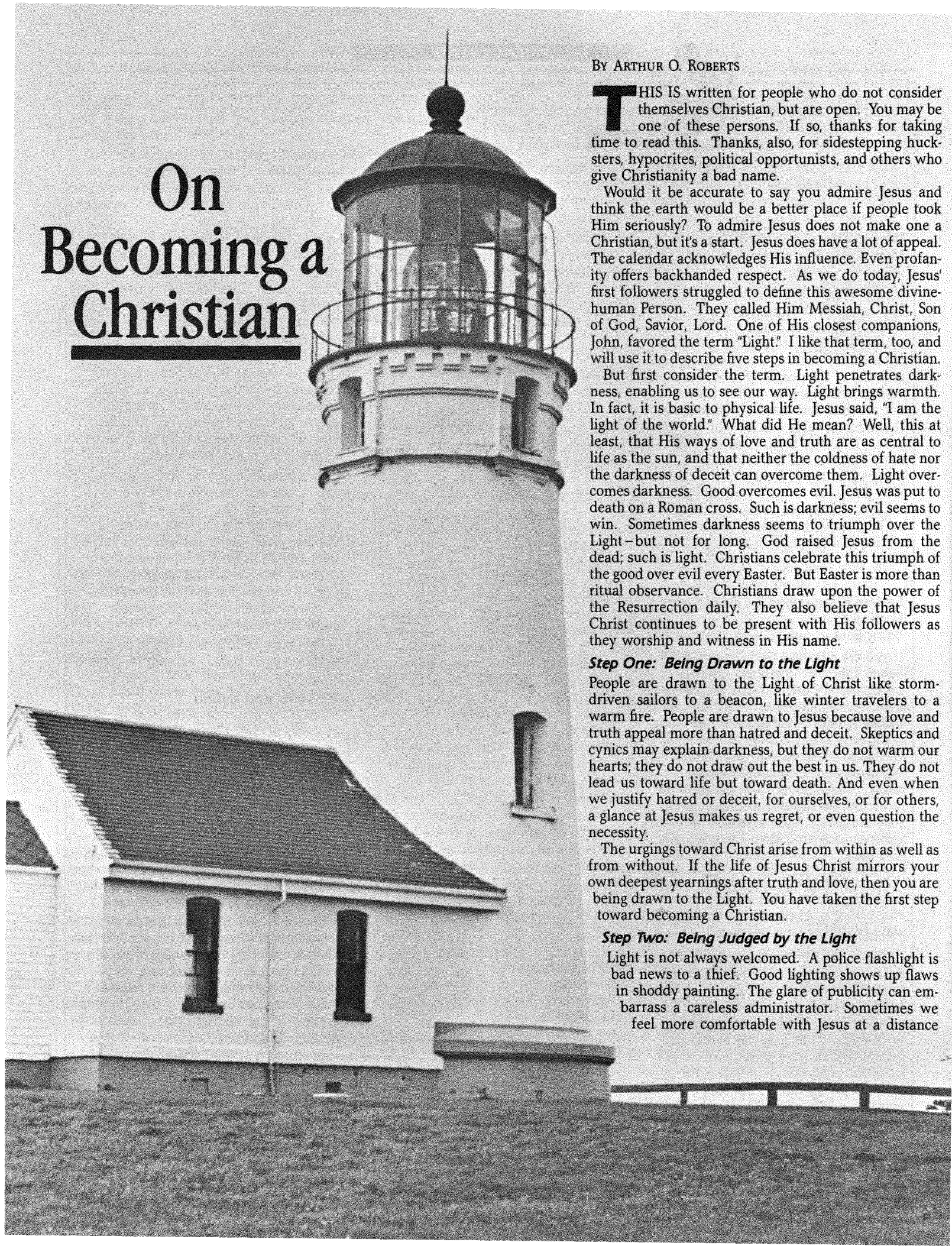
## ***Step One: Being Drawn to the Light***

People are drawn to the Light of Christ like storm-driven sailors to a beacon, like winter travelers to a warm fire. People are drawn to Jesus because love and truth appeal more than hatred and deceit. Skeptics and cynics may explain darkness, but they do not warm our hearts; they do not draw out the best in us. They do not lead us toward life but toward death. And even when we justify hatred or deceit, for ourselves, or for others, a glance at Jesus makes us regret, or even question the necessity.

The urgings toward Christ arise from within as well as from without. If the life of Jesus Christ mirrors your own deepest yearnings after truth and love, then you are being drawn to the Light. You have taken the first step toward becoming a Christian.

## ***Step Two: Being Judged by the Light***

Light is not always welcomed. A police flashlight is bad news to a thief. Good lighting shows up flaws in shoddy painting. The glare of publicity can embarrass a careless administrator. Sometimes we feel more comfortable with Jesus at a distance





than up close. Why? Because we are ashamed of what that Light reveals about our motives and our conduct. Jesus said people "love darkness rather than light because their deeds are evil."

**W**HEN you come to think about it Jesus does force us to face in ourselves what we do not like to acknowledge. Call it sin. We have to admit evil is not just out there someplace, or among other people. Some of it is within us. Although the Light judges, it does not condemn. It is more like an X ray detecting broken bones or laser beam penetrating the eye to provide corrective surgery. God uncovers our sin in order that it might be forgiven. God exposes our brokenness in order to restore to wholeness. False guilt brings only neurosis, but true guilt acknowledged before God brings freedom. Such penitence releases from moral bondage. Whether we invent our own moral law or affirm universal principles, our knowledge of the good exceeds our power to attain the good.

"Gospel" literally means "good news." It is good news to be freed from the guilt and grip of sin. An old proverb reads: "Better the wounds of a friend than the kisses of an enemy." Christians find the wounds of Jesus to be the wounds of a friend. To borrow a phrase from computer talk, the Gospel is user-friendly. To accept judgment by the Light is to take the second step toward becoming a Christian.

#### **Step Three:** *Being Convinced by the Light*

Such penitence is prelude to the third step, being convinced by the Light. Without a satisfying intellectual conviction about Christ, guilt trips can lead simply to new captivities—drugs, debt, sexual misadventure, cult involvement, or overdependence on human counselors.

Christians hold that believing in Jesus Christ makes good sense. The segments of life fall into place logically. We call it a Christian world view. Christ illumines the mind to understand what God is doing. One finds the cosmos filled with purpose, and love and truth are the keys to unlock its mysteries. Sometimes conviction about Christ at the center of reality comes suddenly, like an ecstatic glimpse of pure beauty. At other times it dawns slowly, like the inescapable conclusion to a difficult puzzle.

**A**S SURELY as physical light binds the universe, so the Light of Christ provides its goal and destiny. The words of an old spiritual ring true: "He's got the whole world in His hands."

Jesus is the sunrise of a new day for humanity. The rays of God's Kingdom penetrate the darkness, and the darkness cannot overcome the light. Although the whole creation shivers in long shadows, hope burns for renewal. Jesus' resurrection is our earnest money on the new heavens and the new earth. Immortality comes not just to the universe, but to us as individuals. Death's sting is gone, and the tyranny of time. We shall live beyond the grave and share with others in many-dimensioned splendor a universe remolded by its Maker. So Christians believe. The third step toward becoming a Christian is to be convinced about Christ.

#### **Step Four:** *Being Reached by the Light*

The fourth step is to be reached by the Light. What do I mean by this expression? There comes a time when heart and head agree. Truth isn't just abstract theory, not just propositions caged in books like so many animals in a zoo. Truth is more than a calculated bet, more than a convincing theological system, more than well-marshaled Bible verses. A thousand arguments for the resurrection of Christ may overwhelm the intellect, but they cannot force one to believe.

At some point in a spiritual search the object and the subject reverse roles. We have looked for God; now we discover He is looking for us. It is a double search. The heart tells the head to let God have His turn. We love Him because He first loved us. And when God finds us it is hard for the head to put words to the experience, but we label it conversion.

Such human response to divine initiative Christians call faith. They do not mean conclusions drawn from bad evidence. They mean that beyond all human reasoning, in the silence of the soul, God reaches us. We ask for more answers and He offers His hand instead. Christ's light is more than emotional warmth, more than judgment, more than understanding—it is divine presence. An early believer called it "joy unspeakable and full of glory."

Such is my testimony, too. I hope it will be yours. Far better personal commitment to Christ with some unanswered questions than hollow logical triumph without such conversion. At some point one says, "Lord, I believe; help my unbelief." Such a step of faith has enabled Jesus' followers to defy persecution and death, and to give the world the most far-reaching testimony to the meaning of love and truth the world has ever experienced.

#### **Step Five:** *Being Led by the Light*

The final step is to be led by the Light. Christian discipleship can be costly, and

let no one tell you otherwise (you know this from history). So beware of merchandized devotion that says nothing about obedience to Christ, that requires no significant moral change, that merely pastes a religious label on self-interest. Jesus' Kingdom is universal. This is not always popular. Jesus isn't on the payroll of any political or religious party. Totalitarian systems resent Jesus' power as well as His vision. It takes courage to put Christ's Kingdom first.

Those who are led by the Light are taught by Christ's Spirit. The Spirit teaches us directly, through the Bible, through human and natural events, and through Christ's family, the Church. The Church means that company of persons who together seek to follow Jesus. They are called by His name. Some who follow the Light may not know or use the name. The Christian is not called to build a wall around Christ but rather to proclaim that the One who enlightens every person came into the world, and that all who receive Him may rightly be called the people of God.

You don't take the whole trip at once, just a step at a time. You don't take it alone, but with people all over the world. Christ immerses His people in His ways of love and truth. He offers His power. The Christian way isn't easy but it is always exciting. It is life's supreme adventure.

I have set down five steps toward becoming a Christian: being drawn, judged, convinced, reached, and led by Christ, the Light. There are other ways to map Christian conversion. My main purpose in writing is simply to encourage you to become a Christian.

**T**HANK you for reading this. You are entitled to know my own Christian perspective. I am a member of the Friends Church (sometimes called Quaker). I invite you to attend a Quaker meeting for worship, or to inquire further from Friends about what it means to become a Christian. But most of all I invite you to walk faithfully in the Light, and find among God's new covenant people some good friends who can sustain your commitment. ■

*In 1984 Arthur Roberts was asked by the Department of Christian Testimonies of NWYM to produce a tool for evangelism which presents the Gospel in ways that might reach present-day seekers. We thank the department for allowing us to reprint this essay and would like to point out that it is available from Barclay Press in pamphlet form. Arthur Roberts is Professor at Large at George Fox College and lives at the coast with his wife, Fern.*

(Continued from page 3)

There is nothing wrong with being a teacher, merchant, or judge. These are commendable roles, but they have limitations as models for what an intercultural worker actually does.

A teacher usually dictates ideas (which may seem irrelevant); a merchant normally has something to sell; a judge is generally empowered to lay out uncontested declarations of right and wrong in the courtroom of life.

Toward the teacher, the receiving person reacts: "I don't need to learn what you are teaching." Of the merchant, he grumbles, "I don't want to buy what he is selling." About the judge, he protests, "He has no right to judge me by his standard."

I believe we can use Larson's outline to develop a helpful model for ministry. Instead of being only a

"teaching" and "preaching." My storytelling will be patterned after how my new friends tell stories. Eventually to my storytelling proclamation will be added the element of persuasion, but it will be a persuasion of the Spirit leading toward change, directed by the Spirit and not dictated by my culture.

Let's face it, we have a problem. Many cultural groups do not feel particularly needy. They are proud of their cultural identity. They like doing it "their way." The last thing some people want is an imperialistic, highly capable person to move in and tell them how to run their lives. They too are at least somewhat ethnocentric.

While God is the Creator of all people and every culture has a capacity for good, the Scriptures also point out that all people have sinned and that all cultures have become somewhat perverted. We all need Jesus' redeeming word and transforming power.

*Ministry as Incarnation.* The Lord instructed His followers to communicate the Gospel to everyone in Jerusalem, Judea, Samaria, and to the ends of the earth. Before He delivered that awesome commission, however, He lived three years with His disciples to illustrate how to minister.

His example is a model that works especially well in intercultural settings. Theologians call it the Incarnation. God became a human. The disciples simply *knew* Jesus was a man like they were. He walked with them, slept with them, and ate with them. He understood them, sympathized with their hurts and aspirations, and shared picture stories (parables) that gave them new concepts about God. Now if Jesus was not above employing the chameleon strategy, how do we expect to minister without doing likewise?

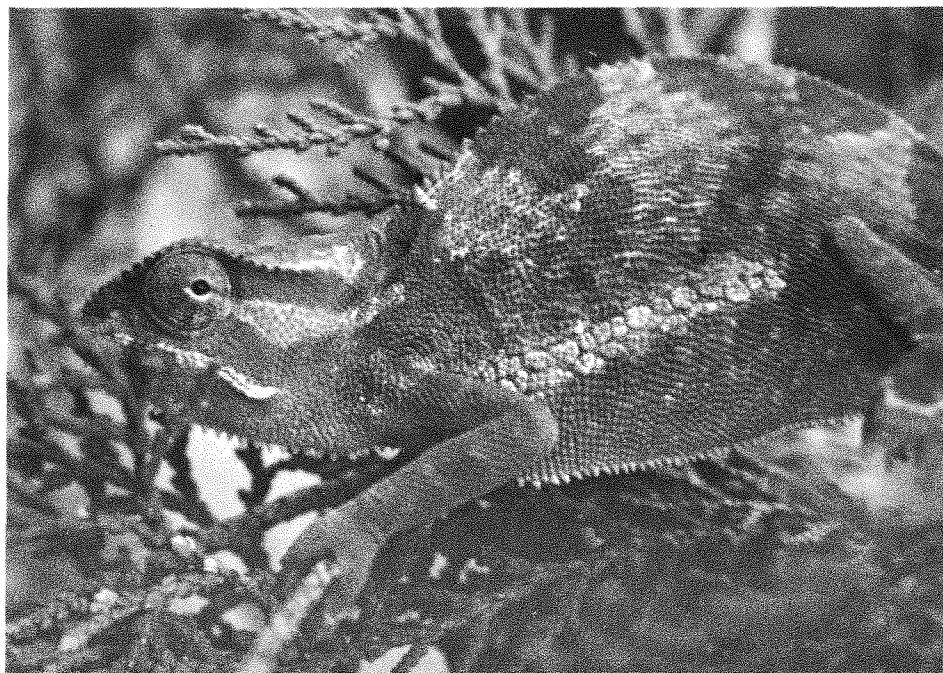
We usually deride chameleons as despicable hypocrites, and indiscriminate adapting to one's environment is obviously problematic. Hypocrisy is not the trait I am applauding, of course, but the genuine ability to blend in with the terrain.

Imagine yourself interacting with persons of another culture on *their* terms. What would it take? Understanding? Love? Friendship? Time? Patience? Do you realize the transformation it will require of *you*? You may have thought it was just the receiving persons who were changed by the Gospel!

In intercultural Gospel ministry, it is we the teachers, as well as the students, who are called upon to be transformed. Intercultural ministry when undertaken seriously, has the awesome effect of changing the chameleon not only outwardly, but inwardly as well. ■

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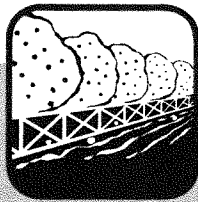
Ron Stansell received his Doctorate of Missiology from Trinity Evangelical Divinity School (Deerfield, Ill.) in 1989 and is Assistant Professor of Religion at George Fox College.



teacher, the missionary may do well to start as a *learner*. This is not a subterfuge, or false humility, but a sincere beginning point for the building of relationships. A learner does not have to grovel and tell everyone how stupid he is to show willingness to understand, eagerness to use the right words, or even to learn new ways of thinking. After spending some time as a learner, the intercultural worker moves on to develop himself as a *trader*, bartering experiences and insights with the people of the adopted community.

The learner keeps growing, but now begins trading information and concepts from his culture in exchange for information and concepts helpful to him in the new culture. He/she honors new friends by taking on some of the new culture's values, and in time by sharing how his/her culture has solved certain problems.

The next step is to become a *storyteller*. Let me switch to the first person. When someone asks me about spiritual matters, which may now happen because of the relationships I have built as a learner and trader, I answer with stories from sacred history. I will even accept public invitations to tell stories, an activity that my culture calls



## NORTHWEST YEARLY MEETING

### New Church Plant

Roy and Karen McConaughy have accepted a call to plant a church in East Boise, Idaho. The new church is to be called ParkCenter Friends Church. Several area Friends have committed themselves to work with Roy and Karen. Plans include one-on-one and small group discipleship, family-oriented activities, children's ministries, and outreach to needs within the community. Over \$10,000 toward the expenses of opening the new church was raised in an offering during Yearly Meeting week in July. October 14 is projected for the opening worship service.

After 15 years of pastoral service in four churches in Kansas and Washington, this is the McConaughys' first pioneering experience.

### Ken and Tonya Comfort Home from Peru

Missionaries Ken and Tonya Comfort are living in Newberg, Oregon, and planning on doing a year of deputation in the Northwest. The Comforts have

Friends Church in leadership training. Both Ken and Tonya spoke about their work during Yearly Meeting week. They plan to return to Peru in June of 1991.

### New Books

The Barclay Press, Northwest Yearly Meeting's publishing arm, has recently released two books.

*Back to Square One* is a collection of talks that Arthur Roberts originally gave at an adult summer camp. It deals with how to turn loss into spiritual gain, touching on such subjects as misfortune, moral failure, injustice, and ineptitude.

George Fox College professors Mark McMinn and James Foster have written *Christians in the Crossfire*, a book helping Christians think through different conflicting issues such as humanism, public school education, the New Age Movement, and positive thinking, among others.

McMinn, Foster, and Roberts joined Betty Hockett, author of *Keeping Them All in Stitches*, the new EFI missionary biography, for autograph signing sessions during Yearly Meeting.

### Short-Term Missions Successful

The seven-person team that traveled to Arequipa, Peru, in June reported a profitable time spent in construction work on the newly purchased Bible school center in this city of over a million people. The team spent two weeks working on the site and another week seeing parts of the country and visiting in Friends churches. Former missionary Randy Morse joined with Ken Comfort in leading the team.

The eight young people and two leaders that formed this year's YCEW team (Youth Com-



The 1990 YCEW team gathered with their hosts from Marikina Friends Church at Cavite beach... on a very windy day!

mitted to Expanding Their Worldview) came back enthusiastic over what God is doing in the Philippines. The team visited extensively in the three Friends churches in Manila, doing work projects, interacting with people, and genuinely expanding their view of the Church worldwide. They returned home shortly before the earthquake struck.

Both short-term groups reported on their experiences at Yearly Meeting.

### Search on for New Superintendent

Howard Harmon has submitted his resignation as NWYM superintendent effective June 1991. A search committee was appointed during Yearly Meeting. Harmon will continue serving through the current year, concentrating on ministry to pastors.



## MID-AMERICA YEARLY MEETING

### MAYM Yearly Meeting Overview

The 119th session of Mid-America Yearly Meeting met August 1-4 in Wichita, Kansas. Friends University was the site for the adults and juniors.

The youth met at the Ramada Hotel, with everyone joining together for the evening service.

Over 120 youth and sponsors attended Youth Yearly Meeting under the direction of

## Quaker Benevolent Society

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

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

For more information write:

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



recently completed their first term of service on the high planes of Peru, where they worked with the Peruvian



## *Business, worship, workshops highlight Yearly Meeting*

Royce Frazier, youth superintendent. Dave Williams, pastor at 1st Friends in Denver, was speaker for the Senior High, and Rick Garrison was speaker for the Junior High youth.

The Junior Yearly meeting overseer was Pam Chambers with Dalene Hutson and Shelly Kadel as workers. They had a visit from a real live missionary and even went to the zoo.

The regular business session opened Thursday afternoon at the call of the assistant clerk, Roscoe Townsend, with Maurice Roberts, general superintendent, giving the opening message.

One highlight of the business session was the approval and recording of eight persons: Terry Worthington, Bethel Monthly Meeting; Barbara Worden, Houston Graduate School of Theology; Sheila Ratzlaff, Winfield, Kansas; Randy Littlefield, assistant superintendent-church growth, Friendswood Texas; Vey Kidney, Houston, Texas; Jim Barcliff, Langham Creek, church extension, Houston Texas; Bruce Newby, Glen Elder, Kansas; and Marvin Miller, Fowler Monthly Meeting.

Samuel Kamaleson was guest speaker for the worship services. He called us to examine our lives, change priorities, and become true servants of Christ. Dr. Kamaleson is a native of India and works with World Vision on the international scene. He was accompanied by his wife, Adela.

Informative workshops were sponsored by each Division. We were challenged to be more aware of our personal, physical, and spiritual needs, to reach out to our communities and around the world. Special guests who held workshops were Dorothy Barratt, Betty Hockett, James Morris, Willard Ferguson, Chad Gates, and

Gregg Lamm. Robin Johnston, Peggy Roberts, and Sheila Ratzlaff were also workshop leaders.

On Friday evening retired missionary to Burundi, Gerry Custer was honored with an Autograph Party sponsored by the Educational Board. The book, *Keeping Them All in Stitches*, the life story of Gerry, was written by Betty Hockett.

The climax of Yearly Meeting was the banquet on Saturday evening at the Casado Center on Friends University campus. The theme was "Keys to the Kingdom." The music of the evening was presented by a variety of artists, including the summer youth group, "Cornerstone." Dr. Kamaleson sang one of his marvelous bass solos before speaking on the topic of "Servanthood."

### News Notes

League City Friends Church celebrated its 80th Anniversary July 21-22. Former MAYM superintendent, Merle Roe, was the featured speaker.

\* \* \*

Waylen and Darlene Brown, former pastors in MAYM, have recently accepted a staff position with American Indian Crusade and have moved to Oklahoma City where the headquarters are located.

\* \* \*

Pastoral placements for the 1990-91 year include Ben and Denise Staley to Northridge Friends in Wichita, Kansas, Carl and Joyce Martin at Northbranch, Kansas, Paul and Penny Yost to Topeka, Kansas, Carl and Diane Newmann to Bayshore, Texas, Dave and

Linda Frazier to Glen Elder, Kansas, and Eric and Lisa Mason to Hutchinson, Kansas.

\* \* \*

Fran Pellett, administrative secretary in the MAYM office for the past eight years, has resigned due to a medical problem. She had emergency surgery that removed a brain tumor. She is doing well but is not able to continue her work in the office.

\* \* \*

A retreat for the pastors of extension churches and their spouses was hosted by the Extension Division and led by Randy Littlefield. It was held at Hutchinson prior to Yearly Meeting with Joe Roher as featured speaker.

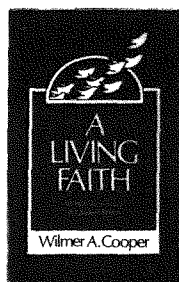
\* \* \*

Carey Haner from Riverton Friends spent 30 days in

### NEW FROM FRIENDS UNITED PRESS

#### **A Living Faith** by Wil Cooper

We feel this is the best book on Friends beliefs since *Barclay's Apology*. A must in reading to know what Friends believe.  
\$13.95 plus p/h.



#### **Betsy Ross** **The Little Rebel** by Ethlyn Walkington



Betsy never forgot her Quaker upbringing. As a young widow she made her mark in history and in our hearts.

\$8.95 + \$1.25 postage  
Total \$10.20

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1-800-537-8838 Toll Free Number

## Thirteen youth minister in Guatemala

Rwanda, Africa, helping construct the new primary school in Kigali. Carey's job as head of maintenance for a Joplin, Missouri, hospital qualifies him with general construction knowledge.

### MAYM Youth

Royce Frazier, Superintendent of Youth, reported that record numbers turned out to break camp attendance records of the '80s. High School camp, directed by Rick Garrison and Mark Hudspeth, had 161 campers. Junior High camp with Craig Davis directing had 151 campers. The Junior camp was reorganized into two camps this year. Paul Snyder and Grady Miller directed the 5th and 6th grade camp with 159 in attendance. The new camp, "Kids Camp," was directed by Doug and Pam Chambers, with 97 3rd and 4th graders.

Thirteen young people from MAYM went to Guatemala on June 20 for a 15-day mission/work visit. They were Jon Bridges and Cynthia Howdeshell (University, Wichita, Kansas), Jon Rucas (Rose Hill, Kansas), Derek Cress, John Dawson, Betsy Monlezun, Amy Roeh, Nathan Roher, Sara Skeeter, Wade Tomlinson, Sauntia Webb, Jennifer Wisniewski (all of Friendswood). Craig Davis, the youth pastor from Friendswood, Texas, was the trip leader.

### Position Opening

Immediate opening for key administrative position in FWCC for detail oriented person.

Requires knowledge of Society of Friends.

Send resume and three references to:

Alex Morisey  
FWCC  
1506 Race Street  
Philadelphia, PA 19102



E.F.C.-  
EASTERN REGION

### 1990 Yearly Meeting Features "Salt and Light"

1990 YEARLY MEETING was a highlight! Beginning with the Missions Banquet featuring Beatriz Zapata from Guatemala through the closing Great Commission service on Thursday night, Friends were inspired and renewed in their efforts to be "salt and light in this dark world."

Superintendent John Williams, Jr. challenged Friends to have a global outreach and during the next year to reach out to the needy close at hand. Rev. Knute Larson, pastor of Akron's Chapel on Fir Hill, and Rev. Maurice King, superintendent of United Methodist Churches (Canton District), urged the audience to be bold in their Christian witness and to set goals to grow. "The Bread of Life for a Starving World" was the theme for the week.

Speakers at the morning expository hour included Area Superintendents Howard Moore and John Ryser and Anil Solanki from India, who is working on the translation of the Bible into Gujarati.

Missionary guests included Ella Ruth Hutson from Taiwan, who is on home assignment this year prior to retirement; Dennis and Michelle Craker, home for the summer and who returned to Taiwan the end of August; David and Cindy Aufrance from Hong Kong, who are on home assignment until next June; Gabriel and Suzanna Massey, visiting from Nagpur, India, heading the Federation of Evangelical Churches of India.

James Morris, executive director of EFM, introduced Curt

Blasiman, who is under appointment to Rwanda to teach at Kidaho Secondary School beginning January 1991.

He also reported on current progress in the Philippines, Mexico, and Rough Rock, where Ivar and Pauline Johnson



Beatriz Zapata from Guatemala City was welcomed by John Williams as she spoke to 600 at the Missionary Banquet on the theme, "The Bread of Life for a Starving World."



Newly recorded ministers are pictured with their spouses at the reception following the services. (L to R, back row) Jeff and Marti Moran, Peggy and Mike Brown, Lucy and Alvin Anderson, Scott Woody. (Front) Bill and Faye Pruitt, David and Shauna Goode, Rodney and Julie Powell, Ruth and Richard Worden, Leslie Woody and son. Greg Bierbaum was absent when the picture was taken.

were interim missionaries while the Robertses were away.

Twenty workshops were presented on Tuesday afternoon for delegates to attend. These involved special interest topics such as missions, working with youth, Christian education for children, encouragement for spouses of pastors, recreation and music ministries, serving singles, how to reach baby boomers, estate planning, family ministry, Friends in the '90s, and the '91 World Conferences of Friends.

Nine were recorded as ministers—Lucy Anderson, Greg Bierbaum, Mike Brown, David Goode, J. Rodney Powell, Scott Woody, and Richard Worden. The two whose credentials were transferred were Jeff Moran and Bill Pruitt.

A teen program was held at Camp Gideon with counselors



At the Missionary Banquet, James Morris presented to Supt. John Williams a plaque which read, "With deep appreciation EFM recognizes the outstanding support of the Evangelical Friends Church—Eastern Region."

headed by Stan Hinshaw emphasizing "A Time to Grow."

The children's program featured Fay Pruitt and Willie, with her presentations of Christian stories through ventriloquism. Phil DiSabatino was music director with assistance from Sandy Bierbaum at the

## Exconvicts return to San Quentin

piano and Linda Peterson at the organ.

Presiding Clerk Ron Johnson expressed appreciation on the closing day, August 2, for the spirit of unity and for the willingness of the delegates to work together in the work of the 93 Friends churches of Eastern Region.

### Auction Supports Relief Efforts

FRIENDS DISASTER SERVICE had their 13th annual auction on September 8 at Summit County Fairgrounds in Tallmadge, Ohio. Dean Johnson, coordinator, was pleased with the cooperation of so many people who helped by making quilts, providing food, and setting up for the large crowd who attended. This is the one benefit project during the year that raises funds to support relief efforts during the year.

### Williams Invited to Kenya

NAIROBI YEARLY MEETING invited Superintendent John Williams to be their speaker the last week of August in Kenya. Ron Woodward, who is supported by both EFI and FUM, was the host for the occasion and was greatly encouraged by John's visit.

### Opportunity for Youth Sponsors

A RETREAT FOR SPONSORS OF YOUTH is scheduled for November 2-3 at Hunter Hills Friends Church in Greensboro, North Carolina. This is sponsored by the Youth Board and is geared to help develop leadership for youth programs in local churches.

### Scholarship Available

THE BYRON L. OSBORNE MEMORIAL SCHOLARSHIP has been established at Malone College by the family to honor the President Emeritus, who died in Canton on June 20 at

the age of 96. The scholarship is available to each of the churches of EFC—ER with the senior pastor encouraged to recommend a recipient (new student). The award will be \$1,000 each year for four years. For further information contact Lee Sommers, admissions dean, at Malone College.

### News from Local Churches

#### YOUTH

Over 100 youth and adults attended the area-wide Youth Rally at Silver Park in Alliance on July 22. "Refuge City" entertained with music, and Brother John Wagner of "Tell It Like It Is" prison ministries brought the message. Considering that there were several tornadoes spotted in the area just prior to the concert, the committee prayed earnestly that they would not have to cancel. And sure enough! The concert went ahead as planned, with the rain starting again at the end of the service. Deerfield pastor David Goode considered it a miracle.

*People Need the Lord* was the musical presented by Trinity Van Wert youth under the direction of Scott Fleming. The group performed for several churches in the area.

#### OUTREACH

A large crew of volunteers traveled to Shadyside, Ohio, the weekend of August 3-4 to help construct a home for an elderly couple whose trailer house was destroyed in recent flooding. According to Dean Johnson, Friends Disaster Service was anxious to help Max and Lula Palmer because they lost everything six weeks before when the flash flood hit southeast Ohio.

Prison outreach is reaping rewards! On August 9 a group of exconvicts who now preach Jesus in prisons all over the

world met at San Quentin Prison for a week of sharing. John Wagner of Salem, Ohio, attended along with major prison ministries from all over the country. He reported that on August 12 they had three services with inmates in the main yard and then a special service for Death Row only.

#### SPIRITUAL LIFE

Canton First Friends hosted a kick-off banquet for "Operation Impact," which was held July 22 at Malone's Osborne Hall. Over 350 attended plus 75 children, who were cared for by volunteers from Jackson Friends. Operation Impact emphasizes four concepts: Freedom to Develop New Ministries, Freedom to Grow, Freedom to Expand (by erasing the debt within three years), and Freedom to Go. The three-service format for morning services began September 2.



Animals went to VBS, too, when Fulton Creek Friends Church put on "Marketplace 29 A.D." this June.

#### CHRISTIAN EDUCATION

Cleveland West Park reports "a great VBS" this summer and is planning to begin a schedule of two worship services each Sunday morning.

Ann Arbor Extension Church conducted a "Front Yard VBS" with an enrollment of 55.

MARKETPLACE 29 A.D. with director Donna Clady, was held out-of-doors in the natural field around Fulton Creek Evangelical Friends Church.

Shops were under tents and the well was in the center of the marketplace. Small tents scattered around the grounds were the homes of the families of biblical tribes.

A daily fun event was a pony (could not find donkeys) caravan out into the Sierra Desert (the back sand dune) to visit the great Storyteller.

There was also a song leader tent, game leader's tent, and craft tent. Crafts included pottery, musical instruments, spice bags, and sandals!

The animals, which were fenced in under the big tree, proved to be a real point of interest for the children. So much so that they fed them 50 pounds of food in one day!

Guess what, animals have tummy aches, too!

At the end of each day the staff acted out the story told at the great Storyteller's tent.

The average attendance for the week was 78 including students and staff.

Most important, many decisions for Christ were made.





## **ROCKY MT. YEARLY MEETING**

### **Perisho Accepts Extension in RMYM Call**

At the annual sessions in June, Rocky Mountain Yearly Meeting Superintendent Stanley Perisho agreed to continue as superintendent through June 1993.

RMYM presiding clerk John Brawner also agreed to continue in his position, one he has held for several years.

In another matter, the Evangelical Friends Mission challenged those active in RMYM churches to pray ten minutes daily to break Satan's bondage at Rough Rock.

In other RMYM news, the Yearly Meeting office will move

to Wheat Ridge, Colorado, a Denver suburb. Connie Chambers will be the new secretary, replacing Bonnie McCarty, who is retiring after nine years of faithful service. During the sessions, Mrs. McCarty received a thank-you plaque and a gift check in recognition of her service.

The RMYM office address will now be 3350 Reed St., Wheat Ridge, Colorado 80033; (303) 238-5200.

### **New Hope Friends Holds Successful VBS**

"Let's Follow Jesus" was the theme of the 1990 Vacation Bible School at New Hope Friends in early June. On three of the days, children were taken to a desert, lake, and a road walk to recreate stories from Christ's life. Finally, the youths went to a local nursing home, followed by a picnic when balloons were released to symbolize the Lord's ascension into Heaven.

### **Dean Earlham School of Religion Richmond, Indiana**

The Earlham School of Religion (ESR) is continuing its search for a dean.

ESR, a Quaker seminary accredited by ATS with an enrollment of 75 students served by seven full-time and four 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 fund-raising, public relations, and student/faculty recruiting.

The Dean should be able to assume duties July 1, 1991.

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  
Dean Search Committee  
Earlham School of Religion  
Richmond, IN 47374

Review of materials will be continuous until the position is filled.

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

### **Prigodich Tells About Opportunities in Russia**

"The time is ripe for the Christian message to again be proclaimed in the atheistic Soviet Union," said Dr. Ray Prigodich, a professor at Denver Seminary. Dr. Prigodich, a guest speaker during the Sunday school hour at First Denver Friends Church, reported on recent trips he and his wife have made to Russia, where they have met with national believers.

Specifically, he said U.S. Christians should pray for the Christians in Russia. Also, he said when opportunities arise, cash gifts to support projects such as buying printing presses or building churches are tangible ways to assist Soviet believers to take advantage of the freedom from persecution they now enjoy.

### **Benkelman Reports 66 Attend VBS**

Benkelman Friends Church June 1990 Vacation Bible School encouraged children to develop a friendship with Jesus and lasting relationships with others. The theme for the five-day school was "Friendimension."

The Little Lighthouse, a Christian developmental center for handicapped children in Tulsa, Oklahoma, was the week's mission project. Average attendance for the week was 62 children, with almost half in the kindergarten class. The highest number coming was 66 kids on one day. Jean Beck, with the support of 16 staffers, directed the program.

### **Fall Retreats Planned**

The annual RMYM Friends Women's retreat is planned September 14-16 at the Econo-Lodge in Burlington, Colorado. Nancy Thomas will be special speaker.

The yearly Men's Retreat will be October 12-14 at Quaker Ridge Camp, "Who Are We?—The Quakers Past, Present and Future" is the theme for the 1990 meeting.

## **OUR FRIENDS MISSIONARY OUTREACH**

### **Mexico**

Due to differences regarding church planting principles and strategy, Tim and Kathy Fox requested termination with EFM; their resignation became effective June 30. They are continuing to work in Mexico City under other auspices.



*Manuel and Brenda Chavarria  
with Martha and Michael*

Manuel and Brenda Chavarria and family, short-termers in Mexico City from November 1987 to June 1989, returned in late August to begin a term as career missionaries.

This summer Melanie Weidner, George Fox College student from Boise, Idaho, served as a short-term under the sponsorship of the EFI—NA Youth Commission. After helping two weeks in the EFM office, she went to Mexico City, where she assisted David and Joyce Byrne for a few weeks.

Duane Comfort of the EFM office went to Monterrey,

## British author and Quaker historian on loan to GFC

Mexico, August 21-24, as speaker for the annual retreat of leaders from all Friends groups working in Mexico.

### Rwanda

After a two-month leave in the States, where they visited their family, Paul and Leona Thornburg left August 29 to return to Rwanda for another year of service.



*Veteran missionaries Paul and Leona Thornburg have served in Rwanda since 1988.*

Alfred and Ruth Miller, MAYM missionaries to Burundi for 23 years, arrived in Rwanda June 18 to serve as interim missionaries during the furlough year of Willard and Doris Ferguson.

In May at the annual EFM retreat Curt Blasiman, Malone College instructor from Alliance, Ohio, Friends Church, was approved as a missionary candidate for Rwanda. It is

### Job Opening

PYM is seeking a CHIEF ACCOUNTANT to take responsibility for operating its large, computerized Fund Accounting system. Supervises bookkeeper; prepares interim and annual financial statements, including statements for audit and related reconciliations; provides supporting budget. Must have fund accounting experience and experience with computers. Apply by November 1, 1990 to Elizabeth Cunningham, Associate Secretary for Administration, 1515 Cherry Street, Philadelphia PA 19102, (215) 241-7202

expected that he will be appointed in January and then go to teach at the Kidaho Secondary School. Curt has spent two years with the Peace Corps in Mali, Africa.

Bud and Jeff Van Meter of Denver, Colorado, and Carey Haner of Riverton, Kansas, went to Rwanda to help for three weeks in July.

### Philippines

Pastor Jaime Tabingo of Manila reported that the NWYM summer youth team established wonderful relationships with people there and encouraged the young people to serve the Lord.

Friends at Novaliches have purchased a 72-square-meter lot with a gift provided by Friends of Taiwan Yearly Meeting and started to raise funds for a small chapel.

Pray for Lydia Tabingo, wife of Pastor Jaime Tabingo, who has been under radiation treatment for a toxic goiter condition.

Friends churches in the Pasig area reported spiritual refreshing on a special 12-hour day of prayer and fasting held June 12.

### Rough Rock

Mark and Wilma Roberts, who serve at Rough Rock nine months a year, were home in Greenleaf, Idaho, from June through August. They returned to the field for a short time in July to help with the annual Family Bible School, which was very successful, with attendance exceeding 200. Volunteers from Colorado and the Willoughby Hills, Ohio, Friends Church also went to help.

When Robertses left Rough Rock in June, former short-termers Don and Mildred Schram of Phoenix, Arizona, filled in a few days until the arrival of Ivar and Pauline Johnson from EFC—ER, retiring from

pastoral service at Williamsport, Pennsylvania. Johnsons contracted to serve for three months with the option of extending their service.

### Easter Offering Continues to Grow

Praise God that the 1990 Easter offering goal of raising \$90,000 for training in Rwanda was met and surpassed, with a total of \$102,885 received by August from 195 churches of EFI—NA! EFM is deeply grateful for this tremendous response and expresses heartfelt thanks to all who participated!

### OUR FRIENDS COLLEGES

### John Punshon to Teach at George Fox

English author and Quaker historian John Punshon will help George Fox College, Newberg, Oregon, celebrate its centennial this year.

A Quaker studies tutor at Woodbrooke College in England, Punshon will teach fall semester on campus as well as lecture. He began the year as

speaker at GFC's Fall Honors Convocation September 3.

In 1988, Punshon was the Johnson lecturer at Friends United Meeting, Richmond, Indiana, and in 1984 the Willson lecturer at Earlham School of Religion. He is scheduled as a lecturer at Swarthmore College this year.

Punshon will base his Swarthmore lecture on his latest publication, "The Lamb's War." He has written for various publications, including an article on Quaker theology for the *IVP New Dictionary of Theology*.

From 1964-66 he was a Parliamentary candidate, Ilford North Constituency, and from 1958 to 1964 he was a city councilman, London Borough of Leyton. He has a master's degree from Brasenose College in Oxford.

George Fox began its centennial celebration on September 9 and will conclude festivities on the college's actual 100th birthday, September 9, 1991.

Kicking off the year was the dedication of a new 64-foot-high bell tower designed by internationally known architect Pietro Belluschi.

### Crecelius Returns to GFC

George Fox College's long-time chaplain is returning to the

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College as Director of Christian Life for one year.

Ron Crecelius, who served as chaplain at George Fox from 1967 to 1985, has returned as interim chaplain. A nationwide search is being made to find a permanent replacement for Christian Life director.

Tim Tsohantaris, chaplain since 1985, left the College position to serve as pastor at Greek Evangelical Church in Newton, Massachusetts.

After serving as chaplain at George Fox for 18 years, Crecelius became chaplain emeritus and evangelist-at-large for the College. He has since lived in Newberg, devoting his time to speaking and ministering throughout the Northwest.

Crecelius, a 1948 GFC graduate, is a member of the famed "Four Flats Quartet" that formed at George Fox in 1946, winning Northwest Barbershop Harmony Championship Contest honors. The foursome traveled nationwide, for several years including performances for the CBS radio network.

The group's success led to ministry for six years as the "World Vision Quartet," with tours nationwide and to the Orient. The quartet released several long-play record albums.

A recorded minister in the Friends church, Crecelius was a pastor at churches in Washington, Oregon, and California. He then served as chaplain at Brown Military Academy in

California before assuming his GFC chaplaincy.

### **Malone College Included in Honor Roll**

The John Templeton Foundation has included Malone College, Canton, Ohio, in its 1990 Honor Roll for Character Building Universities and Colleges. A total of 102 schools from 32 states were awarded this honor.

Founded by investment advisor and philanthropist John Marks Templeton, the honor roll identifies and acknowledges those schools that, according to the honor roll criteria, make the development of strong moral character among students a priority.

Honor roll colleges should demonstrate observable degrees of commitment to the following criteria in the classroom and the academic and program environment generally: 1. teach the principles and benefits of free market economic systems; 2. encourage a high degree of personal initiative, responsibility, and accountability; 3. emphasize Constitutional concepts of limited government; 4. support the traditional work ethic and pride of productivity; and 5. foster an appreciation for private property rights.

Malone College is a four-year Christian liberal arts college located in Canton, Ohio. It has an enrollment of over 1,450 and offers degrees in 29 majors.

### **NAIA All-Sports Contest**

Malone's men's athletic program placed second among nearly 500 NAIA colleges nationwide in the 1989-90 NAIA Sports Information Directors Association All-Sports Contest. The contest measures the success of an institution's overall program by the accumulation of points in postseason competition on the district, area, and national levels. Adams State (Colorado) won with 200 points and Malone

### **Old Testament Position Advertised**

**Earlham School of Religion** is now receiving applications for an appointment in **Old Testament**, to begin in the fall of **1991-92**. The appointment will require teaching the introductory course, exegesis, upper level seminars, and Hebrew. The appointee will need to be at home in the world of scholarship and also sensitive to and knowledgeable of the concerns of pastoral ministry. In addition the appointee will have to be supportive of women in ministry, and conversant with feminist literature in the area of Hebrew Scripture studies. Review of applications begins in September, and will be continuous until an appointment is made. Earlham is an equal opportunity, affirmative action employer and encourages applications from women, minorities, and Quakers. Salary will be commensurate with the level of appointment.

A Curriculum Vita and the names of three references should be sent to Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374.

### **George Fox's Works**

George Fox's eight volume Works (1831 edition) are back in print — at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for eight volumes. Sets may be reserved for a refundable \$40 deposit — shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available. Reservations and orders: George Fox Fund, Inc. c/o Douglas Garrett 324 S. Atherton St. State College, PA 16801



was second with 99 points. "It's an absolutely incredible accomplishment," said President Woody Self. "It's an endorsement of the mission of our college to see our coaches and athletes compete so well."

## Malone College Chorale Hosts Great Britain and France Tour

The Malone College Chorale will host a trip to Europe May 2-16, 1991. The group will be performing in churches and cathedrals throughout Great Britain and France and would like to offer this opportunity to see Europe to the public.

This tour of Great Britain and France will take you to such places as London, Windsor, Oxford, Blenheim Palace, Stratford-upon-Avon, Wales, and Paris, to name a few.

Guided tours of major cities and important sights will be given, and a tour escort will accompany the group through-

out the entire land portion of the tour.

The total cost for this 15-day tour is \$2500, which includes round-trip air fare from Cleveland, hotel accommodations (based on double occupancy), continental breakfast and a full-course dinner daily, transportation and sight-seeing aboard a deluxe private motorcoach, plus more. To join the tour, contact Dr. Robert Lair, professor at Malone and tour assistant. For more information or to make reservations, please call Malone College at (216) 489-0800.

## Position Openings

Mercy Corps International, a Christian relief and development agency, is currently accepting resumes for three internationally-based positions.

**Nicaragua** (Managua): Program manager needed to oversee provision of medicines, medical supplies, and equipment; completion of construction of a 120-bed hospital facility; technical support for two hospitals/training programs (Bluefields and Puerto Cabezas). Goal is long-term relief and development program.

**Sudan** (Khartoum): Program Manager needed to oversee distribution program of clothing, food, medicines, and medical supplies into southern Sudan, as well as a similar cross-border operation into Eritrea and Tigray.

**Vietnam** (Ho Chi Minh City): Program Manager needed to oversee project to assist Holt Int'l. at Pediatric Hospitals 1 and 2, and Center for Malnourished Orphans through the provision of funding, medical equipment and pharmaceuticals, food commodities, and health education/training.

Applicants 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:

Personnel Coordinator  
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## New Faces

New English Department Head for Barclay College is Ronald Ginther. He and his wife, Sandy, are from Oceanside, Oregon.

Mr. Ginther was awarded a B.A. and M.A. in English from Eastern Washington University, Cheney, and has been instructor at Tillamook Bay Community College in Oregon. He has been a feature columnist in two state newspapers,

has had a book published, *Walk in the Light*, and has a biblical novel on Joseph in the Patriarchal Age, in progress.

Teaching in the Missions Department this year is Kathy Jay, originally from Haviland.

Kathy has been a missionary in Swaziland, Africa, since 1981. She was a pharmacist in a 300-bed hospital and was under the auspices of the Church of the Nazarene.

In 1976, Kathy earned a B.S. in Religion from Friends Bible College and a B.S. in Pharmacy from the University of Kansas.

She received her Master's Degree in Missions from Nazarene Theological Seminary, Kansas City, Missouri.



## New Logo Joins New Name

Barclay College, Haviland, Kansas, recently adopted a new logo to represent the heart of the College. The new logo incorporates the following ideas: The circular form represents the field of ministry—the world; the pointed outer edge depicts the rising sun—hope and the resurrection; the dove signifies the Holy Spirit—our teacher and intercessor; the torch represents a source of enlightenment, illumination, and inspiration—integrating faith and learning; the unobstructed lines portray infinity—ministry never ending; the dove overlapping the torch forms a cross expressing the whole of our philosophy—the Christian life.

Along with the new logo the College has embraced a new name. Formerly Friends Bible College, the school is now Barclay College. The name "Barclay" means to make new again or renewed in spirit. Quaker theologian Robert Barclay, for whom the college is named, stated, "No amount of education . . . can make up for the lack of the Spirit."

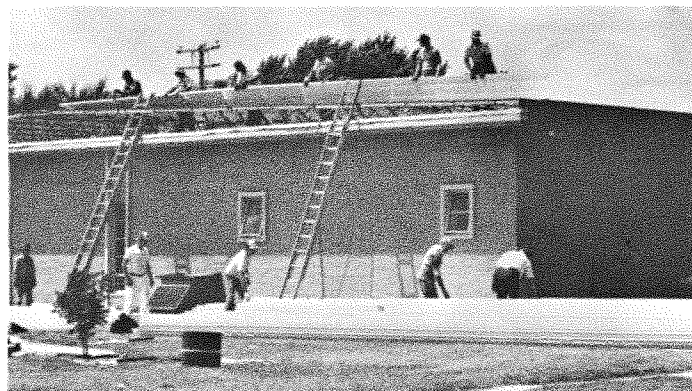
Chris Mayberry, 1990 graduate of Pratt, Kansas, Community College, created the logo.

## TRAVEL

Consider a **Costa Rican Study Tour** February 7-18 1991. Org July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write:

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## Philadelphia is site for new center of information on Quakers



### FDS Helps Raise the Roof

After receiving damage from a hail storm the Broadhurst Student Center on Barclay campus has a new roof. The roof was transformed from a flat surface to a slanted steel roof by over three dozen men and two young boys. Local help and men from Friends Disaster Service worked long days from July 13 to July 28 to complete the job. Eastern Region, Western, Rocky Mountain, and Mid-American yearly meetings were represented by volunteer workers. Some wives came and helped on campus and several local people prepared and served food, provided lodging, and transported supplies from as far away as Denver. A grant for \$20,000 from J. E. and L. E. Mabey Foundation was received for roofing materials in addition to individual donations.

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### Quaker Information Center to Open October 1

After more than a year of planning, seven Friends organizations are anticipating the October 1 opening of a new joint venture in information service—the Quaker Information Center—to be located in the lobby of the Friends Center, 15th and Cherry Streets, Philadelphia. Designed to help

both Friends and curious inquirers find information and materials on Quakerism and Friends activities, the Quaker Information Center will include a staffed information desk and displays of pamphlets and other current publications of the participating groups.

Peggy Morscheck, a member of Haverford (Pennsylvania) Friends Meeting, has been appointed director after a search process that drew a pool of excellent candidates. Peggy is active in Philadelphia Yearly Meeting's Religious Education Committee and Ad Hoc Committee on a Youth and Family Facility, and served for six years on Representative Meeting.

Her professional experience includes a variety of positions in public relations and human services, including coordinator of the Greater Philadelphia Chapter of the Alzheimer's Disease and Related Disorders Association, Director of Extension Ministries for the Aging and Blind at Episcopal Community Services, and secretary to the Admissions Office at Cabrini College. Peggy and her husband and two children live in Ardmore, Pennsylvania.

Design for the Information Center has been completed by Tony Junker (Central Philadelphia Meeting) and Joe Nicholson of the architectural firm of Ueland and Junker. Construction is by Maltbie Associates, under the direction of Charles Maltbie, Sr., a member of Green Street Meeting. A key focus of space design has been to

Cooperative efforts from over three dozen men and many others behind the scenes put a new roof on Broadhurst Student Center.

create an attractive, inviting, and comfortable place for conversation and reading.

The Center will be staffed from 9:00 a.m. to 5:00 p.m. daily, and also at other times for special events. The phone number after October 1 is (215) 241-7024. Your call or visit will be most welcome.

The seven organizations that participate in the center are the American Friends Service Committee, Central Philadelphia Monthly Meeting, Friends Council on Education, Friends General Conference, Friends World Committee for Consultation (Section of the Americas), Pendle Hill, and Philadelphia Yearly Meeting. The Center operates under the organizational structure of Friends Center.

### Quaker Women from Around the World Gather

Seventy-four women, from twenty-one countries, representing all continents and many peoples, shared a week in the beautiful environment of Woodbrooke. They came to Birmingham, England, as participants in the first-ever International Theological Conference for Quaker Women from July 24 to 31, 1990. The official languages were Spanish and Eng-

lish. The conference was sponsored by Friends World Committee for Consultation and organized jointly by Woodbrooke and Earlham School of Religion. The approach was based on the "theology of story." Through lectures, spoken and silent ministry, workshops, and conversations, participants reflected on some of the stories of anonymous women in the New Testament and on stories of Quaker women.

They offered their own stories to each other, reflecting the realities of their own lives and peoples. They worked through the media of dance, song, clay, drama, painting, paper collage, speech, and silence.

Although all were Quakers, women came from worshipping traditions with very different approaches. During this week all encountered previously unfamiliar Quaker practices.

They discovered variously, Quaker pastors, preparative meetings, ministry in song and reference to God as Mother as well as Father. Amid rich diversity participants were heartened by their solidarity as sisters. Each was challenged, enriched, and profoundly moved.



"I must go visit him as soon as I get back from the Mission Conference!"





# Changes and Memories

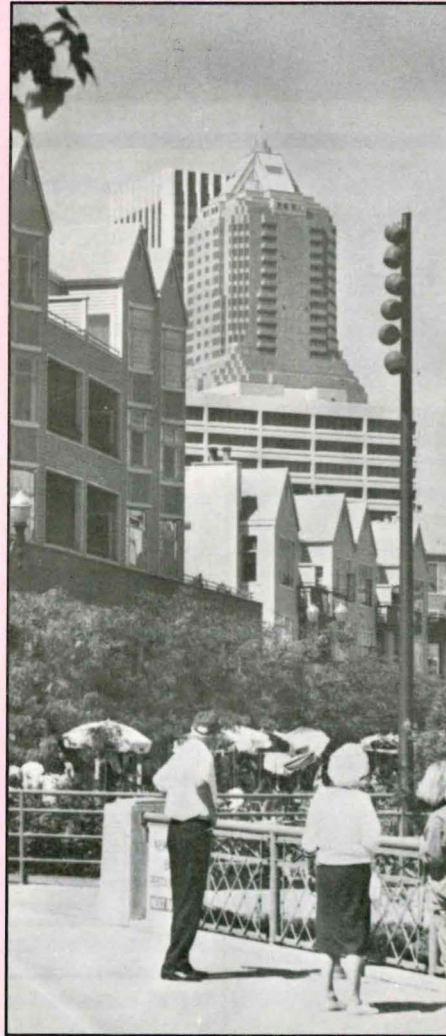
BY JANET JOHNSTON

I'VE ALWAYS LIKED the fall and most of my life I've lived where it is a definite season and marks a special changing time of the year. Fall is also strongly connected to the learning of new things, for it is back-to-school time.

In July I found myself back in the city where I had started school in the early forties. My dad was recuperating from knee surgery, and the high-rise apartment he lives in is only six blocks from the house where we lived when I started kindergarten. The apartment building sits where several empty acres used to be, and those acres were part of the huge Catholic orphanage that sat on the north end. The orphanage and empty lots are gone now and in their place are 14- and 16-story buildings for senior citizens; fifty home units for families; a recreation building; a senior citizens' center, and a children's day care center.

On my walks each day I retraced much of the ground I used to cover as a child and was amazed at the nostalgia that swept over me.

I reflected that a lot has changed since the little girl roamed this neighborhood, but a lot is still the same. There's the same confidence in my heavenly Father, but the "walking prayers" are different. I used to pray: "Protect me from the dog around the corner; help me as I pass the scary house; don't let me be late to school, etc." Now my walking prayers deal with adult concerns (fears are for



children, adults have concerns); family and friends; and they reach beyond the immediate neighborhood around me to the world as a whole.

As sights and sounds stirred my memories I pondered upon those things that happened in this neighborhood in the short two years we lived here. It was here I learned by example about reaching out to people as my family tried to help a neighbor in need; I learned about death as pets died; I learned that the interest of adults in a child helps instill self-worth; and I learned that disobedience can cause pain and embarrassment. The latter was the result of not leaving a toy metal shovel alone after it had fallen into the fire. My dad had raked it out and said not to touch it. I

*Fears are for children, adults have concerns.*

didn't... for at least two minutes. The resulting burns kept my hands in bandages for several weeks. People were so sympathetic but even that was not enjoyed because how do you answer, "What happened?" without admitting you'd been disobedient?

This six-block area now holds hundreds of people and among them are Asians, Blacks, and Hispanics. This change in the neighborhood isn't a seasonal thing like the coming of fall, but like any change it is an opportunity to learn new things, to accept new ideas, and, to see ways to do things differently. It also means putting away childish fears that may still cling in the form of prejudices and preconceived ideas.

It is still a special six-block area, a changed one for sure, but I trust that for the people living there now, memories of the neighborhood will someday be as enriching as mine have been. **EF**



Janet Johnston is an instructor of Christian Education and Drama at Barclay College, Haviland, Kansas, and President of the Missions Commission of Evangelical Friends International.

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