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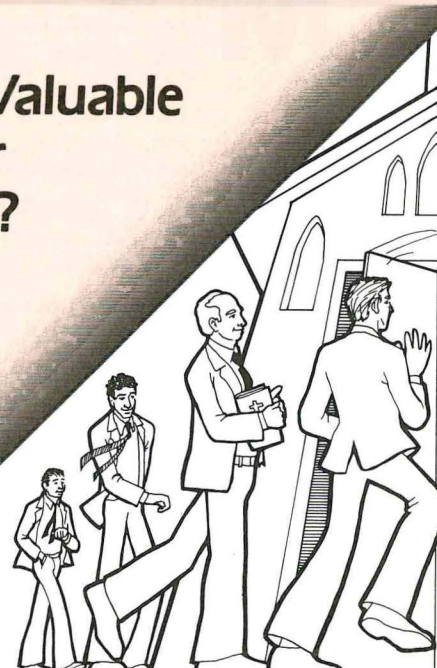
March / April 1991

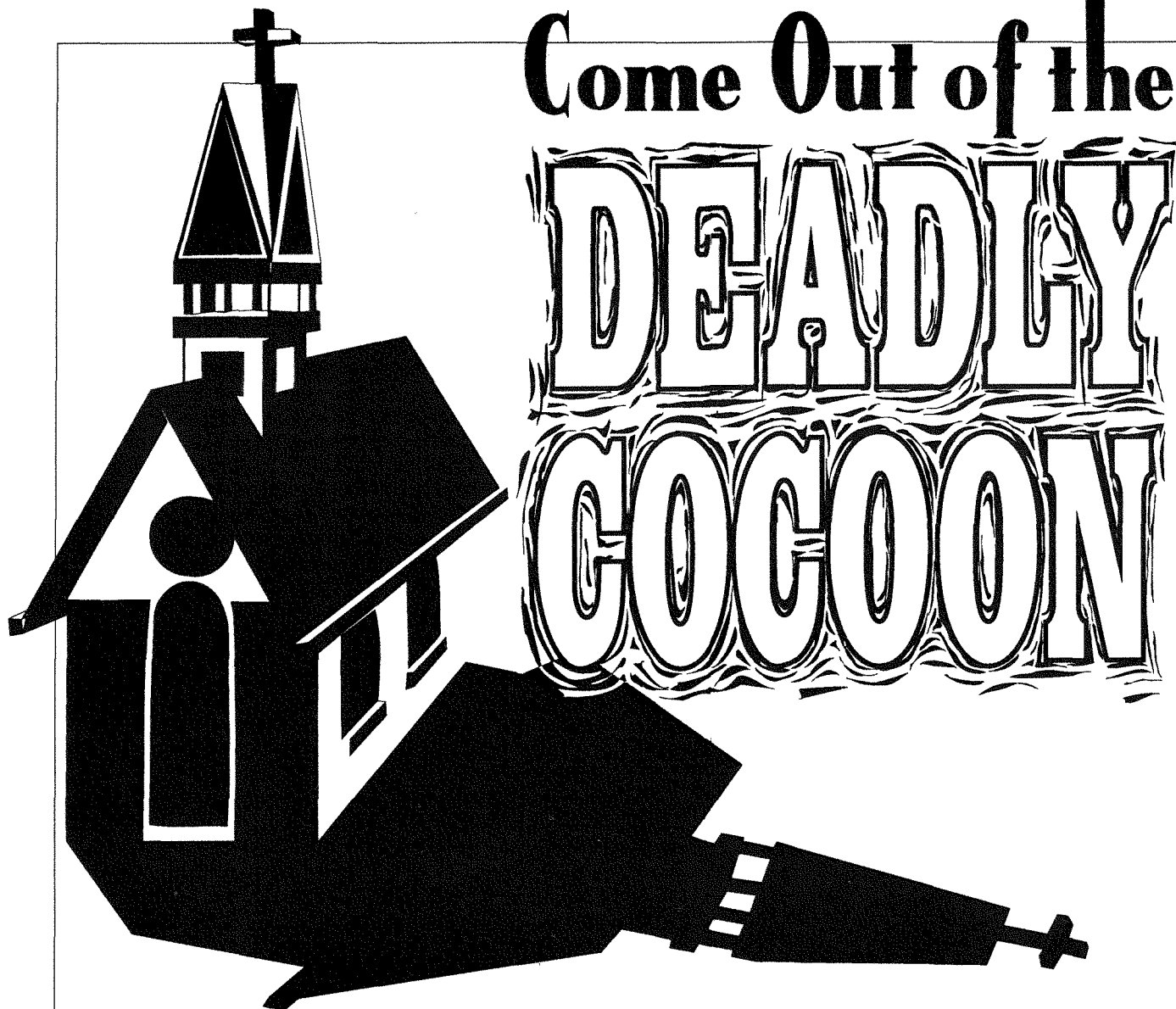
EVANGELICAL **FRIEND**



**How Valuable
is your
pastor?**

PAGE 10





BY LAUREN KING

MANY church members—whether mainline, branch line, liberal, conservative, evangelical, programmed or unprogrammed Friends—contribute distressingly little to the Kingdom of God. They do next to nothing in it or through it or for it. They live in a cocoon. Accordingly their churches also contribute distressingly little to the Kingdom. And if they insist on remaining in their deadly confinement, they will slowly decay. Just as does the butterfly that never emerges from its protective, and also imprisoning, cocoon.

The strength of a cocoon is also its deadly weakness. A caterpillar must protect itself from the elements while its fragile wings take form. But eventually it sheds the cocoon and spreads its colorful wings, and it soars over the landscape enhancing its beauty and fertility. While the caterpillar would die without the cocoon, its fate would be identical if it stayed inside too long.

Consider the picture. Here on its lot, with attached parking space, sits the church building, whether on city

corner or country road, with program of services and words of welcome on its front lawn bulletin board. A good part of the week it is securely locked against anyone who might seek to enter for any reason. Or perhaps there is a secretary present for some or all of the days of the week. Then once a week on the stated day the members—those who have nothing more urgent to do—appear for morning worship. Of course at some point in that service some—but not all—of those present contribute to the expenses of the operation. If they are a bit more zealous, some may come earlier to a church school class. Or even also to a midweek meeting. But after these rites of attendance are duly got through, they depart for home or elsewhere, their full duty for the week having been performed. Nothing more, in their thinking, is required of them. They have fulfilled the Law.

Of course the church membership is growing but slowly if at all, may even be steadily declining over the years. "My, I can remember when . . ." The retrospective

glance is almost always a sign that vitality is more past than present.

Many of the smaller churches have gone on from year to year hoping that the number of births will come near to matching the number of deaths, and so the church will manage to survive. But they have noted sadly that not all the births turn out to become members, and that as the years have passed, the faithful have grown grayer and fewer.

The larger churches manage somewhat better by virtue of location, and of those who move into the community or transfer from other churches with which they have some grievance. But even these larger churches lie in their own sort of a cocoon.

Essentially they are carrying on a holding action, beleaguered fortresses expecting no greater victory than to survive, at least for a few more years.

True, they have a welcoming sign out front, but no one ever responds, nor do the members really expect them to.

They go on in their weekly rite, safely insulated from the people who daily go by without ever giving the sign a glance. Those people have no more intention of responding than do the welcomers have expectation of their response. There is somehow a mutually agreed upon stand-off, an accepted separation.

A great gulf seems to be permanently fixed.

Some of these members may be a little saddened by this state of affairs, for they profess to believe that Jesus has called His church to make disciples of all. Why then aren't people responding to their sign welcoming them to become disciples? What more can they do? It seems that people just don't want to be disciples. But others, especially in the small, ingrown churches, are just as happy that no strangers do come in. They are a cosy little group of folks who know each other for three or more generations back.

Strangers coming in would disrupt these comfortable relationships, would cause change from what has always been done like this, might presently even expect to be chosen for some church office. Goodness! And so these church members all go on, spinning their protective cocoons, just as happy that none of those passersby should ever take the welcome sign seriously.

Meanwhile outside their building and their weekly ritual there are men and women, children and old people lying wounded beside the road to Jericho. They are the abused, children and teens more or less on their own or essentially disowned and without real homes, some considering suicide. There are unwanted pregnancies, patients with AIDS, drug and alcohol addiction, families in danger of

disintegration, people simply alone and deeply lonely—the list is endless. They are outside the cocoon, hurt and hurting, while the healed debate politely, “Just *who* is my neighbor?”

“Well, if they're hurting, why don't they come to church?”

We would welcome them to our services and give them the Gospel and pray for them.” They do not come because in their hurting they do not see the church as capable of helping them, nor very likely to do anything concrete. Nor in spite of all the words of welcome do they feel really welcome. They are not accustomed to associating with respectable people apparently without hurts who weekly parade into the sanctuary, perhaps with Bibles conspicuously under their arms. They know they are “different” from these people, and they do not feel attracted to them nor to their ceremonies. They do not expect understanding or love or help from these comfortable people.

And they need more, much more, than sitting through a ritual that is likely almost totally strange and incomprehensible to them.

They need and want somebody like Jesus who will come out of the cocoon to where they are—perhaps social lepers cut off from the community—and speak to them and touch them, as Jesus did long ago. Though they likely know little enough of what Jesus did, not having seen it in their time, nor heard of it either.

Churches like these I have been describing will never have many inquirers coming in. Attitudes have changed from those of earlier days. Churches are no longer so central to the life of communities. Multitudes now fail to see churches as having any relevance to their lives and needs. And it is perhaps the weekly ritual that most repels them. “What has that hymn singing and praying and preaching to do with

me? It won't do anything for *me*. I'm in trouble, and I need some *real* help.”

So people are no longer looking to the Church for anything that they feel they need. “It may be all right for those nicely dressed, respectable people, but it's nothing to me.” And they lie by the road as the Church passes by on the way to morning worship.

No, if today the Church is to do what Jesus calls it to do, it will have to come out of its cocoon and go out into the streets and byways of its communities to find and help the hurting.

This is what Jesus did, and it is what He calls the Church to do. If He had done nothing for the hurting of His day—the leper, the paralyzed, the crippled, the sufferers of all kinds—do you think the multitudes would

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Strangers coming in would disrupt these comfortable relationships, would cause change from what has always been done.



On the Sovereignty of Nations...

and the Kingdom of God

BY PAUL ANDERSON

NORMALLY, THE editor's essay comments upon some aspect of the magazine's central theme, but this issue is an exception. Given the crisis in the Persian Gulf, one cannot responsibly be silent about it. On the other hand, with virtually every branch of the media already commenting on the crisis around the clock, it's hard to say anything new... that's still worth reading.

Having considered such possibilities as an "interview with God" or "patriotism redefined," my thoughts were drawn more and more to one of the key, underlying causes of war: a false view of the "sovereignty of nations" in contrast to a genuine understanding of the Kingdom of God.

To demonstrate the falsity of the sovereignty of nations idea, consider what it would be like if our state governments operated the way national governments did. Suppose that in response to Oregon real estate being bought up by incoming Californians, the Oregon state legislature decided upon a terrorist campaign designed to keep the housing market more affordable for the locals. Or, imagine the Michigan legislature declaring war on Ohio because Ohioans were taking up more than their fair share of the auto industry's job market.

These scenarios sound absolutely absurd. And yet, if the frustrating groups were international, a national government might not equally be taken back by such considerations. At least one culprit is a false conception of the sovereignty of the national state.

To put it into further perspective, it has only been a little more than three centuries that national disputes have been settled peaceably. For instance, it wasn't until the 1660s that the British system of government (on which the American is largely based) allowed for a "loyal opposition" instead of a violent one. Before Cromwell, the only way to effect a change of government was to

What would it be like if our state governments operated the way national governments did?

kill the current leadership. Any opposition, taken to its extreme expression, would have ended in an attempt to kill the ruler. Thus opposition jailed, tortured, or executed... simply as a precautionary measure.

However, someone changed the system. Someone stood up and said things don't have to be this way. Having sought to influence Oliver Cromwell for many years, early Quakers brought a statement to King Charles II, claiming that they believed the Spirit of Christ would never lead them to take up violence against others. This, and other factors, eventually contributed to the emergence of the two-party system of government. In the meanwhile, intramural political violence has become obsolete.

I wonder what it would take for the same shift to occur extramurally and globally. Currently, states behave on the level of gangsters and ruffians, "robbing the bank" if the repayment of debts becomes too onerous, or following up on threats, as though the issuing of ultimatums justifies their being acted upon. Unfortunately, Christians have sometimes retarded the advance of peace, sometimes due to provincial loyalties, and sometimes due to the failure to be genuinely Christ-like. But Scriptures teach that the Kingdom of God is never identical to human empires, and this distinction is needed now in our post-Modern age, as never before. Implications are as follows:

1. *All people are beloved of God, not just one's own.* While we rejoice at the amazing success of American and allied

troops, we still abhor the killing done in our names. We detest the killing of innocent civilians, but we also grieve for the killing of military victims... and even victimizers. To consider one's enemy through the eyes of Christ rehumanizes the faces of God's beloved children, who happen to be "opponents" during a particular skirmish.

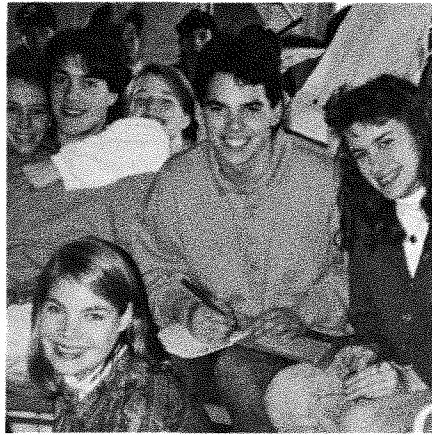
2. *Responsibility for one's own extends beyond the clan.* To be willing to die for a cause is often easier than to stand by passively, allowing others to suffer victimization. Living by principle is easier when it only affects us. However, leaders who would, themselves, object conscientiously to war, find themselves in a quandary when charged with the custody of others. They feel responsible to protect "their own," and they are. However, if one's "own" may be enlarged to embrace all members of the human family, not just one's own clan, new possibilities for peace might surface. The Samaritan is our neighbor.

3. *Nations have no real sovereignty; only the Kingdom of God is eternal.* Might does not make right, and capital offenses are not justified if done in the name of the state. There is a higher Law, an eternal Principle, whereby the deeds of this life will be judged. Institutions? They will fade away. Governments? They will be dissolved in the passing of time. But one kingdom will abide: that City of God, which has Love as its Law, Truth as its King, and Eternity as its Measure (Augustine).

The sovereignty of nations is an idolatrous notion, and it also bears the additional liability of being false. There is one God over all, whose power is coined in terms of truth, love, and peace. These are values desperately needed for a new world order. Over the centuries, Christians have made fierce opponents on the battlefield; but if we really took the teachings of Christ to heart, we may make even better peacemakers. **EF**

EVANGELICAL FRIEND

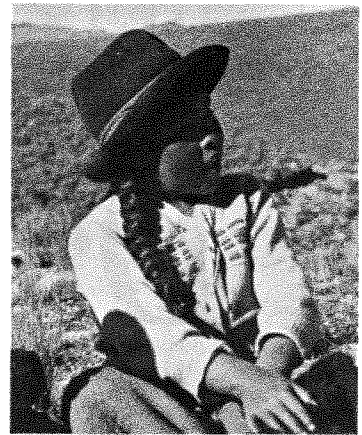
COVER: "Loving your neighbor" may seem easy if you live in the suburbs. We need to widen our horizons and our hearts to love our neighbors who will probably never move in "next door."
(Photo by Janelle Townsend)



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EVANGELICAL FRIEND

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A New Day—

A New Way?

*A report on
Central Europe today*

BY DEL HUFF

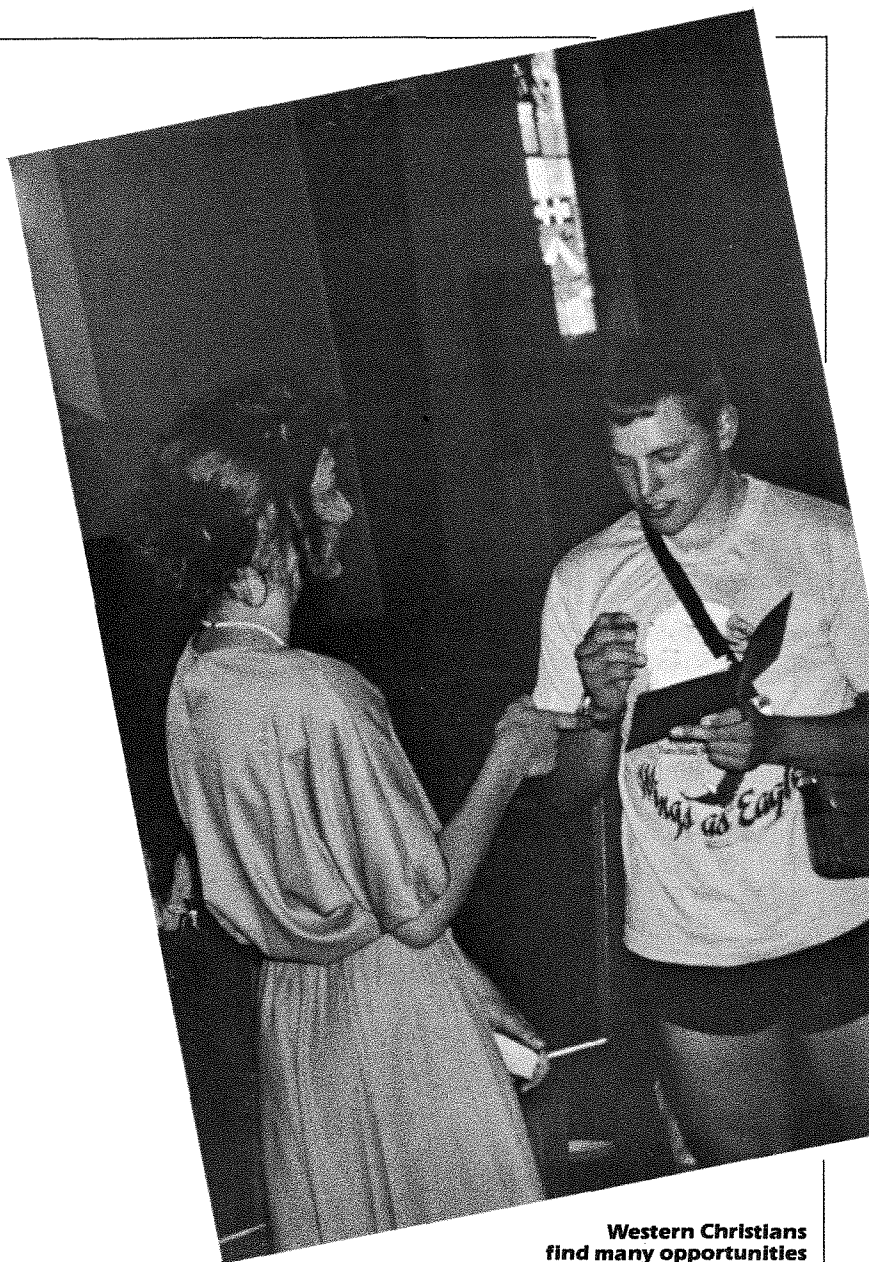
IT IS HARD to believe that just a little more than a year ago, travel to Central Europe was so much more difficult than it is now. As I sat in the long lines at the borders this last summer, I reflected back to 1980, the first time I waited in such a line with four other brothers in the Lord. Things were different then. We were on our way into Hungary and then on to Romania to minister in several churches along with Paul, our missionary friend and neighbor, who had been ministering for several years behind what was, at that time, called "The Iron Curtain."

The line was long and the frightening thing about the wait was the fear of what would happen when we finally got to the front. We had to pass through a barricade into what was called "no man's land," on past the armed guards who were stationed at ground level. Others observed our every action with binoculars from towers, until we reached the customs and passport control station. It was serious business: no loud talking or loud music, no making jokes. Just wait in your car silently until a border official recognized your presence by stepping to your window and asking for your passport and

visa. We had not secured a visa ahead of time, so we applied for one, then there was another prolonged period of waiting.

In the meantime, we were questioned about what we were bringing into the country and what the purpose of our visit was. There was a long list of contraband, which included such things as magazines of any kind, cassettes, and, of course, any type of Christian literature. Following the questioning period they asked to have all luggage removed from the vehicle and placed on a table for inspection. As our bags were being thoroughly inspected, others began searching our car for any "questionable" materials. After having been dealt with by the customs officials and the special investigative agent, it would be determined if we were free to enter. This time we were allowed in. This process could at times take up to eight hours.

To be on the other side of the "Curtain" for the first time was an eerie feeling, filled with mixed emotions. Yes, we wanted to be there. We had come to minister, to encourage, to consider possibilities for future ministry, but no, we didn't like the sense of confinement.



**Western Christians
find many opportunities
for ministry in Central Europe.**



There was definitely a sense of control over so many of the human rights that we in America so often take for granted. We had to take special precautions when visiting pastors or other Christians for fear that someone might report to the local police that they were having guests from the West. Foreigners were not allowed to speak in a public gathering, such as a church service, without special permission from the local government authorities. What was said from the pulpit needed to be well thought through, and caution had to be taken not to refer to anything political, to give names or places that might cause the local people problems.

BESIDES THE burden of oppressed human rights, the standard of living in the East was strikingly different from that of Western European standards. In Romania during a cold and wintery night, we experienced paying Western prices for our hotel room but not having heat or warm water. And the next morning we went down to breakfast only

to find they had no food. We discovered in our visits in homes that people were only allowed to keep their homes warm to 56 degrees and use one 60 watt light bulb for their whole house. In apartment buildings tenants were rationed warm water. They were allowed to use it for one hour per day, but they never knew when it would be on. They often had to stand for hours in long lines, sometimes extending a block outside the store, waiting to do their shopping. In fact, to get gas they sometimes had to wait for more than a day in line, until the new supply of rationed gas arrived at the station.

These were the conditions people had learned to live with. For some it had been that way all their lives. The older generation had known it to be different, but those days were only faint memories of a long time ago.

And then came the time of revolution, protest, and change. It seemed like everything happened overnight. But in talking with Christian friends who have experienced the process, we found that there had been preparation for this New Day.

THE CHANGE didn't happen at the same time for all Eastern block countries. It started because the Soviet Union had been in a state of financial deterioration for some time. It was compounded by the new trend of thinking in the USSR brought on by the new openness policy of Gorbachev. As the breakdown in the "System" became evident, it slowly spread to the Soviet satellites. The peaceful protests led to the falling walls between the two Germanys, the overthrow of the Romanian dictator, and Hungary's determination to oust the communist leaders. All pointed to the dawn of a new day for the East.

As we arrived at the front of the line this last summer the first changes were immediately evident. It seemed as if they had replaced all the "old guard." Armed guards had been reduced significantly and there were no more tower guards. There was a different attitude in the air. As we passed by the men, they greeted us with a gesture of welcome or even a slight smile.

The border officials seemed much more casual and free as they came to the car. Although they went through the same formalities, they were much more human in their approach. The big contraband signs were down. There was no interrogation as to what we were planning to do in the country and even the search through our car and baggage was limited to opening the trunk and having a quick look inside. It almost seemed as if they were happy to have us visit their country.

Visiting the countries of Hungary, Romania, Czechoslovakia, and Poland we began to realize that, yes, people seemed to be much more positive about their personal future as well as their country's.

They have been granted the "privilege" to travel to the West. The last part of our summer travels included a week of giving concerts in Germany. In two groups we had both Hungarian and Polish young people. This was an exciting opportunity for them. Some of them had never been outside the borders of their country, let alone, to the West.

They can read literature from the West. They can engage in free enterprise. Try to imagine that in these countries the privilege of owning your own business has not been allowed by the government for decades. They can publicly voice their opinion on politics. Christian literature is no longer banned, nor are public gatherings of a religious nature.

This is an exciting time for Christians. They are now allowed the freedom to have meetings whenever and wherever

they choose. We had several opportunities to go out to the market squares and sing and give testimonies. We were in civic auditoriums, parks, orphanages, and towns where the Gospel had never been presented publicly. People listened intently to the message, some hearing the good news of the Gospel for the very first time. And people also responded.

Even though there are many changes taking place in Central Europe today, they are definitely not all positive. Many people living in these countries have become disillusioned and frustrated, because they thought that ousting the communist party would be an end to their present and future problems. But what they are realizing is that in some ways it is only the beginning of other problems.

GOVERNMENTS ARE being reorganized, but without a democratic tradition for making new policy. Free enterprise and Capitalism may be viewed as positive directions for the future. But how are they to be realized in countries that have been owned and operated by the state for three decades?

Today there is more unemployment than ever. There are still shortages of all consumer products, and the threat of starvation through the coming winter in several countries. Dissatisfaction with the installed transitional governments is growing. An awareness that things are not going to get better overnight is becoming reality.

This period of transition is a very critical time for the countries of Central Europe, as well as the Soviet Union. It is being seen as a time of no turning back, but, the realization that the future is questionable becomes frightening for many.

I believe the circumstances that led Central Europe out from under Communist suppression and oppression have certainly been according to God's plan. I believe He is indicating to us that this is "An Opportunity of a Lifetime" to reach millions of people with the Gospel. It reminds me of stories I have heard of the situation after the second World War in Germany. People were in search of a NEW WAY for the future. It was also a time of spiritual revival in the land. Many came to the Lord. It seemed there was no other place to turn.

What is our response going to be to God's NEW CHALLENGE to us as Christians? Are we going to passively let this special time go by, or are we going to actively become involved? If the Christian community of America doesn't act now, we will have failed to present the Gospel to millions who are now seeking a NEW WAY for their lives.

We can be assured that if we do not present to these seekers the only Way to face the future, they will find other ways. In fact the Mormons, Jehovah Witnesses, New Age, and the god of Materialism have already boldly moved in to stake their claims. At Barclay College we sense a clear direction to do something in response to these new challenges. In cooperation with Friendship International and Carpenter's Tools International, Barclay is planning ministry opportunities for the summer of 1991.

There are four music ministry groups being organized to travel in the countries of the Soviet Union, Romania, Hungary, and Poland. We will need singers, instrumentalists, sound technicians, leaders, and pastors for these teams.

There are also English language and basketball camps being planned. Positions as coaches and athletes as well as teachers will be open for this ministry. These camps will be great opportunities to present the Gospel to the campers. We will need 80 to 100 college and career-age people to fill these positions. For more information please write in care of Barclay College, P.O. Box 288, Haviland, KS 67059, or call (316) 862-5891. We will send you further material on how you can point Eastern Europeans to a NEW WAY in Christ. **EF**



Del Huff, now in his second year as chairman of the Music Department at Barclay College, is a graduate of Azusa Pacific University. He came to Barclay after 17 years in Europe as musician and missionary. The last eight years of service in Germany he was director of music evangelism, responsible for lecturing/teaching church music seminars, producing/arranging for Christian recordings, managing the mission's music publishing company and coordinating teams to travel with itinerant evangelists.

FRIENDS WRITE



Where are the Stats?

Normally, I look for the Friends Record section of the *Evangelical Friend* first, but recently I haven't been able to find it. What's happened? Have Friends stopped being born, being married, and dying?

JIM FINK
Silverton, Oregon

Dear Jim,

Thank you for your interest. No, Friends have not stopped becoming statistics, but you may recall that in the

1990 March/April issue we reported the discontinuation of that section due to the implications of going to a bimonthly schedule of publication. The decision was made by the EFI-NA Publication Commission, but since then, there have been a significant number of requests to reconsider that decision. So, at this year's EFI-NA meetings the Publication Commission reinstated the Friends Record section.

This especially makes sense philosophically, as one of the central goals of the magazine is to build rela-

tionships and "family ties" within this small part of the larger Body of Christ. Therefore, you will find Friends Record initially reinstated in the May/June issue, and fully from then on.

This means we'd like local churches to begin sending this information to us again (1991 statistics only, please), and we'll gladly pass it on to the larger "family" of Friends.

Thanks for your interest, Jim; we're happy to be of service.

PAUL ANDERSON, EDITOR

DEADLY COCOON

(Continued from page 3)

have flocked to Him, and stayed to hear His teaching? The Church is sadly failing to be the Church.

Jesus did not invite the lepers and the palsied and the demon-possessed and the tax-gatherers and the prostitutes to attend local synagogue services. He went out to them where they were, and healed and talked to them.

Unless the Church wants to continue in its cocoon, slowly decaying, it will have to change what it has been doing. It will have to do more than merely worship, though worship of God is central to its call and the source of all else it does. It will have to express its faith by its works, and to enlarge its vision of what the Church is.

We shall have to go out into our communities and find the hurting people and minister where they are hurting. Then we shall have to offer them the best help we can manage, or assist them in finding others who can help them. This will be costly.

It will demand heart and compassion and study and planning and time and money.

But it will be doing what we are called to do, and it will involve coming out of the deadly cocoon.

And please remember the scene at the Great Judgment as Jesus described it. Is He going to say, "Come, O blessed of my Father, inherit the kingdom prepared for you, for you faithfully attended morning worship all your lives"?

No, He is going to talk of their visiting the sick and the prisoners, of welcoming the stranger, of ministering to the hungry and thirsty, clothing the naked. These are not words addressed to cocoon-dwellers.

"Oh, but it's the business of the city (or county or state or federal government) to take care of all that. Or the deacons and elders. Besides, I contribute to the church and pay my taxes." Jesus didn't in that scene have a thing to say about contributions or taxes. Don't count on being put at His right hand for paying taxes. He is calling for some-

thing else and more, like regularly visiting that feeble old person you know about.

"But what's in it for our church? We can't go on wearing out our facilities and spending our time and money without some return. Most of these people won't even be grateful, not to speak of coming to church." What's in it for us? The joy of doing the work of Jesus, of continuing what He began.

Did He ask what He was going to get out of healing the ill, of freeing the palsied? Remember the ten lepers healed and but one returning to thank Him? And it was the Samaritan leper, at that! The call to the Church is not for returns. It is to have the love of Jesus so welling up in us that it overflows to anyone, anyone who is hurting. Too many of our churches' programs are devoted to socializing and making only ourselves feel good. That is cocoon stuff.

And yet, remember that many who were healed *did* follow Jesus. There will be those whom we have helped who will come to see what this is that has caused us to come out to help them in their hurting.

When they are convinced that we are "real," that there is something here to be sought and valued, they will come.

"What? That kind of people coming to be in our church!" Yes, that kind of people. Have you never read 1 Corinthians 6:9-11:

"Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers, nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. *And that is what some of you were.* But you were washed, you were sanctified, you were justified in the name of the

Lord Jesus Christ and by the Spirit of our God?"

The streets of heaven are full of such people, all of them worshiping their Savior and Lord. But how about our churches? We are called to continue the ministry that Jesus began. His charge against the Pharisees was that they were cocooned in their legalisms and were doing nothing for the hurting, were even inflicting hurt on the helpless. We dare not commit the same sin against His love. We must come out of the deadly cocoon. EF

Lauren King is well-known to our EVANGELICAL FRIEND readership. He edits the "Friends Read" section of the magazine and is often a contributor. Lauren is a Professor Emeritus of Malone College and has written for Christianity Today and Eternity magazines. He now resides again in Norwich, Ohio, after living several months in Oregon.

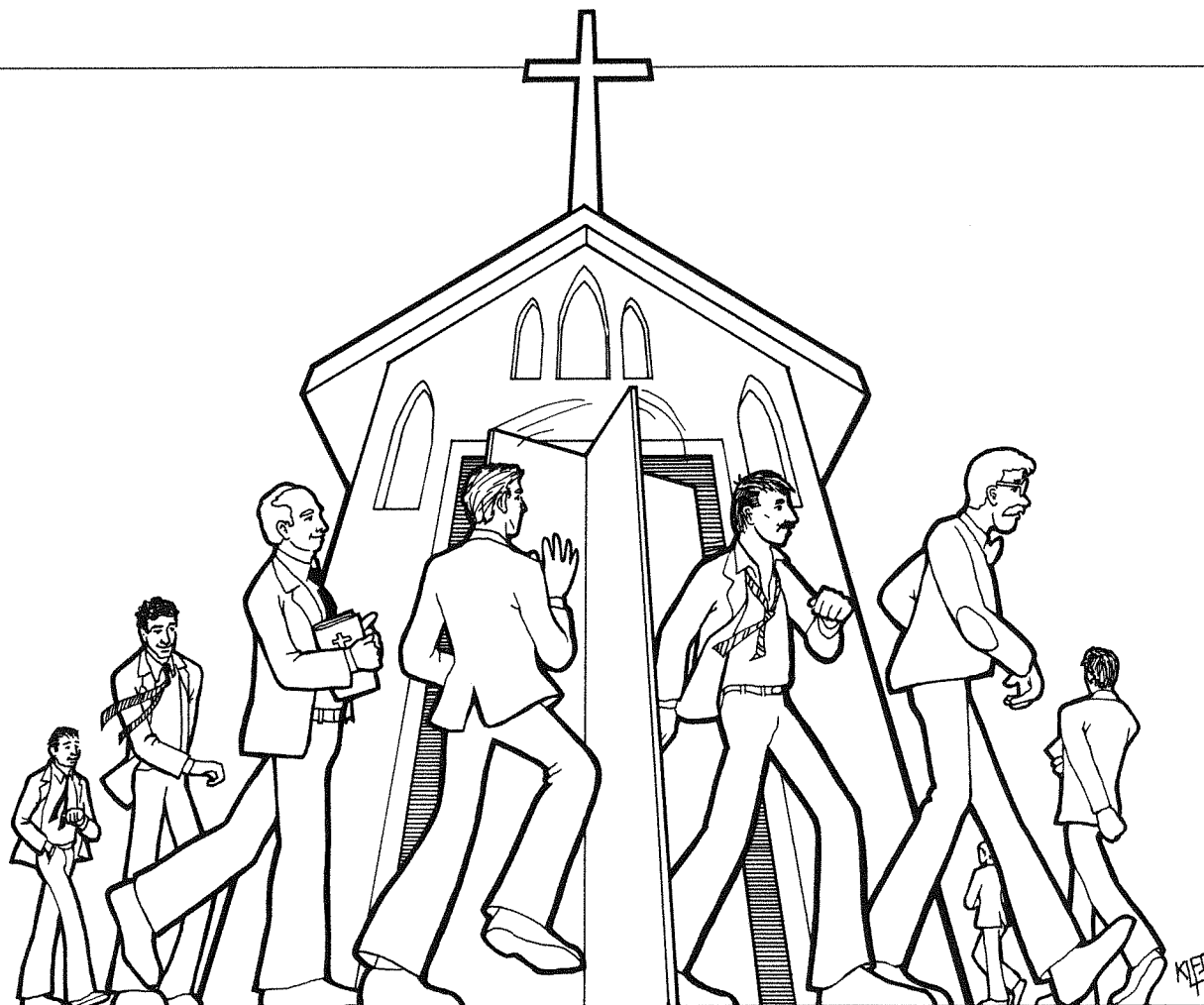


ILLUSTRATION BY KATHLEEN FORRESTER ILLER

Stop the Revolving Door

BY JOHN RYSER

RECENTLY I read that the average stay of a pastor in a local church is 2.9 years. (George, Carl. "Why Pastors Leave the Ministry." *Leadership Magazine* Fall 1988.) I thought to myself, "This can't be," as I reflected upon some of the pastors I knew who had served their church for at least ten years.

Within ten seconds I could think of fifteen pastors who have served ten years or longer, so these statistics had to be wrong.

Upon further reflection, I began thinking of the churches I knew who had made two pastoral changes within five years. I could quickly count ten, fifteen—finally I pulled out a list of churches with whom I was intimately involved. I counted twenty-three churches. I then calculated the average stay among EFC-ER churches and found that the average pastor stays 3.3 years. With a bit of pride I thought, "Hey, we're doing better than the national average." Still, I was somewhat shocked that pastoral transition takes place so often among so many.

Peter Wagner, a church growth expert from Fuller Seminary, writes, "It is doubtful that a pastor will experience his or her full effectiveness before the fourth year of service." (Wagner, Peter. *Leading Your Church to Growth*. W. B. Eerdmans Publishing Co. 1985, p. 72.) The reasons for this are fairly obvious:

1. In order to lead a pastor has to establish credibility.
2. Credibility is obtained over a period of time.
3. As the people get to know the pastor they begin to trust the pastor to live as he or she preaches, and then they have confidence in him or her to lead them in the future.

Also the pastor builds trusting relationships with those in the community who have been helped by the ministry of the church. Even people outside of the church, will come to trust the pastor as a friend and confidant. It is doubtful that people in the community would ask a new pastor to officiate at the funeral of a

loved one. However, if the pastor has proven his trust, the community will welcome him to do the funeral, even though the family is not active in the church.

As I studied this further, I found that the churches with longer tenure among their pastors tended to be places of health, vitality, and even growth, i.e., new people becoming actively integrated into the life of the fellowship. Unfortunately this was not the case among the churches with higher rates of pastoral transition. Therefore, I concluded that pastoral tenure is directly related to the vitality and growth of the church.

What, if anything, can be done to encourage and affirm longer pastoral tenure in our churches?

First, we in the church need to examine carefully, with God's help, our attitudes toward the role of pastor. Is the pastor going to be our "employee" to whom we dictate our expectations and whims—making sure he or she is accountable to meet our expectations? Or, are we going

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to accept the pastor as our leader—the one who stands with us and leads us in the direction God wants us to go? The latter is closer to the biblical model. Otherwise, the term *pastor* (derived from the Latin for shepherd) is rendered meaningless. Imagine a shepherd following the whims of the sheep—no, in fact, it was the shepherd who was given strict orders to lead the sheep. Our attitudes toward the role of pastor will make a definite difference in our methodology of pastoral search, compensation, and support.

When General Motors hires an executive their process is radically different than when they hire someone to mop floors and clean toilets. For the latter they run an ad in the paper, take applications, interview the top five candidates, and hire the most suitable. However, when they hire an executive, they look for the person they want, and they aggressively pursue that person. Throughout the interview process they let the person know how valuable he or she is and how much they want him or her. They want to find out if there will be a jelling between the personality and organization. Even if the person is not the one who fills the position, the process has been valuable.

This should be the same for a church in the search for pastoral leadership. I have heard of church boards "grilling" the candidate and "turning up the heat to see if he or she can stand the pressure." While the interview should be designed to bring to light the strengths and weaknesses of the

candidate, this can be done in a supporting and affirming way. Also, the congregation should have an idea of who they are so they can present an honest portrayal of themselves to the candidate. What a great time pastoral search can be for the local church to take spiritual inventory. Questions we can ask are:

1. What strengths in ministry can we offer our pastor?

2. How can we effectively minister to our pastor's needs and the needs of the pastor's family?

3. What are the areas where we need to grow?

4. Have we sought to deal with areas of conflict?

Scotch poet Robert Burns wrote, "Oh, wad some power the giftie gie us, to see ourselves as others see us." This would be a great opportunity for people in our churches to ask, "O, God, how do you see us? Do not merely give us the leader we want, but bring to us the one we need. Help us to see ourselves rightly." Thanks be to God who helps us to see ourselves correctly. When we understand ourselves rightly, God can bring the right person to lead.

Our attitude toward the pastoral role will also be related to pastoral compensation and the priority we give it. The pastor as a leader should be compensated as a leader. Just as General Motors hires executives and janitors differently, they pay them differently.

In pastoral compensation three things need to be considered:

1. education

2. experience

3. previous compensation in pastoral ministry.

Most often churches pay what they can afford to pay without ever looking at the credentials of the pastor. I know that money does not make the ultimate decision; it is God's call and that is as it should be. But the pastor deserves to be paid his worth—at least on a par with the average wage earner in the church. Set that as a goal and trust God to meet the needs of the church. I have never seen a church go without utilities, but I have often seen a pastor unjustly compensated. Some have suggested that a pastor be paid on par with a local schoolteacher. This is fine as long as the church is willing to allow the pastor to be gone June, July, and August like the schoolteacher. If we must use the local school system as a guide, use the salary of the principal to set a just wage for your pastor, especially for growing churches or ones with large administrative responsibilities.

Another way to value the pastoral role is to give an option in housing. If the church has a parsonage, keep it immacu-

late. People tend to like choices; let the pastor have some choices of color in rooms and in the exterior. It may be a good idea to give the pastor a choice in housing. In other words, rent the parsonage to someone else and pay the pastor a housing allowance. This allows the pastoral family the opportunity to build equity in a home of their own if so desired.

Understand that in the area of pastoral compensation we are not "paying" the pastor to do ministry nearly as much as we are releasing the pastor to lead, train, guide, and counsel the congregation to do ministry. In the New Testament every believer is a minister. There are no exceptions. God calls pastors to lead the flock—to see to it that the body of Christ ministers in the world. Every member is gifted for some ministry, and the pastor coordinates and leads the congregation to discover their gifts in order to reach their full potential in ministry.

Another way to value the pastoral role is to have times of celebration and appreciation for the pastor. We should celebrate the pastor's first year and the fifth and the tenth. During the in-between times there ought to be an offering of letters of appreciation or a roast—filled with good humor—or a special dinner in honor of the pastor. Live by this rule: Pastors who are appreciated will appreciate their congregations.

Recently, I visited a church and I asked the spiritual life elder what he viewed as his primary responsibility. He told me, "I love my pastor and the pastor's family." He went on to tell me that he regularly had the pastor's kids over to his house, so the pastor and his wife could have some free time. Now that's a great idea!! Let's make it a goal to love the pastor's kids. There is pressure in every home, but at times the preacher's kids are treated differently than others. Often the world doesn't have any use for what their parents do. Let's have the church love those kids and appreciate them. The church may have a vital impact determining the outcome of those kids.

Second, once we have rightly established our attitude toward our pastor as a leader, we can talk positively about the terms of tenure. I have yet to witness a pastoral change that was easy on both pastor and congregation. When the pastor feels forced to leave under pressure, there are usually wounds that take a long time to heal. When the pastor and people have had a good working relationship, there is often grief because a closeness once known will now be geographically difficult. It is not easy for churches to change pastors. However, sometimes it is necessary for the furthering of God's

Kingdom. Seldom does this solve problems for either the pastor or the church, but it can be a time for new beginnings.

The pastor and lay leaders need to have regular times of evaluation, fellowship, and good old-fashioned fun. Perhaps an annual retreat of at least one night spent in another setting or at least a couple of hours in candid communication. We want to meet this way in order to affirm God's call and His will for the pastor. In the church we would do well to always take our concern and criticism directly to the pastor and never go through the network system of talking negatively about the pastor to others. There is a word for that kind of networking—sin. With God's help let's agree not to talk negatively behind the pastor's back.

If there have been regular meetings among people and pastor and the pastor has been responsive to criticism, the pastoral call need not be terminated. In the Eastern Region of Evangelical Friends (with which I am most familiar) we affirm the pastoral call through a congregational vote at intervals of one, two, or three years. Other yearly meetings gain a consensus before the meeting for business and bring a report to the congregation. Either way our goal and desire should be to work with the present pastor to extend God's Kingdom. I am increasingly becoming opposed to the one- and two-year call simply because it creates more problems than it solves. Some of the tensions it can create follow:

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1. The pastor is just getting started on his vision and suddenly wonders if his call will be extended.

2. Someone who is upset with the pastor can undermine his or her ministry by trying to get votes against the pastor.

3. Even if there is a great majority affirming the pastor's ministry, the pastor is left to consider the small minority that opposes him.

What if we gave a call for at least three years and were even so bold to go to five? Then after the initial call what if we ten-

ured the pastor? During this time we could have regular meetings for pastoral relations with open communication. A pastor would have confidence in his future with the church so he or she would be free to dream of what God wants to do. He is in a position where he feels at liberty to risk tradition in order to reach people, his family is secure for a time, and the church has a pastor for longer than 2.9 years.

While I was visiting one of our churches, the present pastor confided in me that his church had the reputation in the community of running off the pastor. He told me that the people in the community could not open up to him as he would desire because they felt that he, too, would soon leave. The reputation of the church has suffered and God's Kingdom is not extended by that body because of high pastoral turn over. However, the present pastor said, "With God's help, I'll change that; I want to pastor this church until Jesus comes." Somehow I believe I will see a completely different church in five years. It will go from barely surviving to thriving because a pastor has loved and led the people and the people have responded by giving him time to accomplish God's will and valuing the pastor's leadership. ■

John Ryser of Canton, Ohio, is Area Superintendent for Evangelical Friends Church—Eastern Region.

Friends Have a Future— IF . . .

BY STAN PERISHO

AS WE WATCH the turnings of world events there is a mixture of anxiety and excitement. I am convinced personally that there has never been a more exciting time in which to live.

There is a pattern of world events: the movement of the Spirit around the world as seen by the revival movements in Russia, Bulgaria, Romania, the Philippines, Indonesia, and other places; a world prayer movement the breadth of which has never been seen in history.

All indicate the potential for our Lord's impending return.

Psalm 149:1-5 states:

"Praise the Lord. Sing to the Lord a new song, his praise in the assembly of the saints.

"Let Israel rejoice in their Maker; let the people of Zion be glad in their King. Let them praise his name with dancing and make music to him with tambourine and harp.

"For the Lord takes delight in his people; he crowns the humble with salvation. Let the saints rejoice in this honor and sing for joy on their beds."

Perhaps we need to be reminded now and then that indeed "the Lord delights

in his people." Pause and think about it for a moment.

Also we read in Psalm 25:8-14,

"Good and upright is the Lord; therefore he instructs sinners in his ways. He guides the humble in what is right and teaches them his way. All the ways of the Lord are loving and faithful for those who keep the demands of his covenant. For the sake of your name, O Lord, forgive my iniquity, though it is great. Who then is the man that fears the Lord? He will instruct him in the way chosen for him. He will spend his days in prosperity, and his descendants

will inherit the land. The Lord confides in those who fear him; he makes his covenant known to them."

It is exciting to know that God tells us His secrets.

Again in Ephesians 5:15-20 we read,

"Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."

May we be filled with His Spirit so that we may understand the Lord's will in every area of our lives.

I HAVE JUST completed my first year as superintendent of Rocky Mountain Yearly Meeting, and it has been a most exciting and interesting experience. This, along with the last three years of ministry through Sabbath Ministries, has brought several observations regarding the state of the church, but for now let me suggest three things that I feel are essential if Friends are to survive very long as a viable and effective denomination.

First, let me tell you a story. In February 1990 Eldon Cox, pastor of Paonia Friends Church, shared a request that had come from one of his church members. That request was that a new worship service be established in the small town of Crawford, 16 miles south of Paonia, Colorado, where a number of families who were attending the Paonia church lived. Eldon and I drove down to Crawford, and as we prayed together it seemed that the request should be presented to the church.

It was approved to begin experimental worship services in the Crawford Community Building. Services began July 15 and the result has been an exciting ministry with an attendance of over 70. Approximately half of these are people who live in the Crawford-Mayer area and were attending at Paonia and the other half are new people from the community.

This was clearly God's project, and in several ways it cut across the rules of church planting. It has been exciting to see how God has directed and led in this project fulfilling the words of the psalmist that He will direct His people. He will confide in those who trust Him, He will tell us His secrets if we will seek Him and be obedient to His direction. When we are in a relationship to

"hear" His secrets we are not dependent on our cleverness or our ability, but on His unlimited resources.

We must learn to know Him in such a way that we can know His will. The Lord does indeed "take delight in his people" and does "confide in those who fear him."

Let me return to the three things I feel we must develop in order to build such a dependent relationship with the almighty God. I am not sure which should come first, as all three go together. However, for practical pur-

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poses, may I suggest that if Friends are to continue as an effective movement we must learn to pray, to celebrate, and to witness. Before you assume too quickly that we do these things already and turn to the next article, hear me out. I am not suggesting that there is no prayer, celebration, or witness currently, but the question is, do we do them in ways that bring the newness of spiritual life? I am convinced that we must learn new depths and degrees in each of these areas if we are to survive beyond this generation with vitality.

Learning to Pray

I grew up being taught to pray and believing that prayer is both an effective and essential part of Christian life, but I never understood the essential principles

of "spiritual warfare." My prayer life changed when I learned that we have been given authority in the name of Jesus, and that we can claim that authority in our everyday battles against the forces of Satan. I grew up with the feeling that since Christ defeated Satan on the cross the battle is over, and I needed only accept the victory. There is a sense in which that is true, but the full truth is that we are engaged in a spiritual battle that must be fought and won at the spiritual—not the human—level.

Ephesians 6:12 states "our struggle is not against flesh and blood, but against the . . . spiritual forces of evil in the heavenly realms." We must come to realize that prayer is not a support structure for the battle, it is the battle, and the evidences we see in this human arena are simply the results of that spiritual battle.

We must learn that prayer is the God-given way by which we are to take the authority God has given us. We are to bind and rebuke the forces of Satan and call down the hosts of angels God has provided for our offense and defense.

Paul tells us in 2 Corinthians 10:4: "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds." We do not demolish the strongholds of Satan with our human arguments and methods but by grasping hold of the power of God through earnest, authoritative prayer in the name and by the power of the blood of Jesus our Lord and Savior.

Learning to Celebrate

My second but closely related concern is that we as Friends must learn to celebrate. One of the primary needs for effective prayer is to have an adequate vision of God. Our prayers will never be bigger than our God-concept. The psalmist does not hesitate to praise God in word or action. In the 149th Psalm he calls God's people to "praise his name with dancing and make music to him with tambourine and harp." All this because "the Lord takes delight in his people."

WE CELEBRATE many things in our lives, yet for some reason we have the idea that to be true to "Friends" we must stifle our desire to celebrate what God has done in and for us. I am not suggesting that we must all shout and dance in the aisles or even raise our hands, but I am convinced we must allow freedom of expression in worship and praise. However we express it we must learn to experience a celebrative attitude that exalts the Lord. Just as we express ourselves differently in other areas we must

allow each to find his/her own expression of praise to God.

Neither am I suggesting that we should abandon the "old hymns" in favor of "worship songs," but I am suggesting that we need to sing songs of praise in a celebrative tempo and style that give glory and praise to our God. It is not important whether they come from our hymnbook or from a chorus book, whether they are on an overhead or sung by memory, but they should reflect our praise and celebration of our mighty God.

Our songs should lift us to see a greater vision of our God.

We must increase our sense of a great God who cares about every situation we face and is able to act on our behalf. We must regain the vision of Isaiah who "saw the Lord . . . high and exalted." Revelation 5:11-13 tells of ten thousand times ten thousand angels singing, "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" We see every creature in heaven and on earth and under the earth and on the sea singing, "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

We must learn to celebrate the great God of the universe to whom all creatures will one day give praise. Philippians 2:10 and 11 state "at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Learning to Witness

Even our witness is related to our prayer and our sense of God, for our willingness to witness reflects how big our God is. If we have a small God we will not be very quick to tell others about Him. If we believe our God can and will meet every need we will be much quicker to share that good news with those in need of His love and power.

When I think of the 12,000 unreached people groups in our world and realize that approximately 150 of these are over

one million in population I am embarrassed by our preoccupation with ourselves. If we are to continue with viability we must give greater attention to the lost around us and around the world.

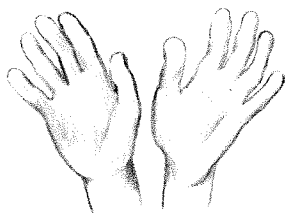
We must no longer be satisfied merely to "keep our churches going."

We must develop a sense of vision that goes far beyond our buildings, our traditions, and our comfort zones and evaluate all we do in light of expectant waiting for the return of our Lord.

Paul tells us in 2 Corinthians 4:4 that "The God of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ."

As we learn to pray with authority we can remove Satan's blinders so that people can hear and

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Jesus Christ and by His authority I bind you and command you to leave.

I call for the angels of heaven to defeat the powers of Satan in this situation.

I cover this person with the blood of Jesus to protect from every attack of Satan and rebuke every attempt of Satan and his hosts of demons."

James 4:7 tells us to "Resist the devil, and he will flee from you." Christ

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resistance.



understand the message of the Gospel.

Our arguments will never remove those blinders but warfare prayer can.

As we accept the authority Christ gave His followers we can pray in such a way that Satan's power is broken. Prayers such as "Satan, I take authority over you in the name of the Lord

provided the victory but we are to put up the resistance.

Christ has provided for freedom from the bondage of Satan for every person but He has given us the power and authority to apply that deliverance on an individual basis.

In Matthew 10:1 "He called his twelve disciples to him and gave them authority to drive out evil spirits."

Deliverance and healing are not special ministries apart from the Gospel, but they

are tools God has given us to use under the direction of His Spirit so that we can bring complete freedom to those under the bondage of Satan.

We are not to glory in these ministries but to praise God that salvation has been provided.

As we pray, celebrate, and witness under the power and authority of our Lord, people will find salvation, will find healing in all areas of life, and find deliverance from all their past bondage.

My prayer for Friends is that we may learn to pray with authority and power, to celebrate God's love and power with freedom, and to

witness to those of our world who have not yet heard of Jesus' love for every person in this world. May we join our forces to be the people of God for this generation, not allowing geography, tradition, race, finances, bitterness, prejudice, or any other thing to stand in the way of the fulfillment of God's call to us to tell the lost of Jesus' love.

I want to be a part of a Friends movement that knows how to pray, how to celebrate, and how to witness. If this happens Friends will indeed have a warranted future—and also a vital present. **EF**

Stan Perisho serves as superintendent of Rocky Mountain Yearly Meeting and is Director of Sabbath Ministries, a ministry designed to bring renewal to the local church.

Of Old Crusts and New Life

BY BRUCE BISHOP



PHOTO BY BRUCE BISHOP

"We believe there are many honest and well-meaning members in most parts of our Religious Society who are anxiously looking for some change for the better in its condition. . . ." (Philadelphia Friend, vol. 33, pg. 22)

ALTHOUGH THE language signals another era, this quote also describes a current concern of Friends. It comes from the mid-1800s and is significant because it expresses the hunger and concern present just prior to a tremendous revival and movement of the Holy Spirit among American Friends. The revival of the 1860s was explosive, marked by energy, excitement, growth, and expansion.

And it began with a few young people.

Why the youth?

Beginning with an 18-year-old George Fox, who began to respond faithfully to the Lord's leadings, and moving on to the courageous children at Redding Friends Meeting, who continued to meet after their parents were imprisoned, or considering teen-aged James Parnell, who was the first Quaker martyr, and these revitalizing youth of the 1800s, Quakerism has often been inspired and led by its youth. Generally, youth have the striking ability to move us to revival and provide new energy within the body of Christ. They require guidance and support from their elders, as well as a sound theological foundation, but their energy and hunger, while not necessarily exceeding our own, is often less inhibited by habit or broken hopes.

Youth tend to be the most available and open voice of revival.

What is it about young Friends that makes them, time and again, a powerful tool of revival and vitalization? Perhaps one contributing quality is their ability to ask the difficult questions.

We are all born with the capacity and curiosity to ask penetrating questions, but as we get older, busier, and more established, we tend to raise fewer questions. There are risks in questions. They might be laughable, or display our ignorance, or touch on sacred ground. Perhaps they will challenge the way things have been done, or cause us to try new ways of living. Questions are dangerous and threatening to the status quo, and often it is the young who are most willing to ask them.

Youth are also more flexible. Obviously, their lives have been shorter so they have fewer, less ingrained habits. They are more willing to take risks, sometimes for the sheer plea-

sure of it, but also because they have little to lose. Our testimony of simplicity applies not only to physical possessions but also to our belief systems. To concentrate on knowing God, and God alone, should allow us to have less vested interest in the status quo, with less to lose. This flexibility creates more room to seek a God who is not bound by tradition. Youth seem to embody this concept, straining at the walls of tradition while seeking innovative ways to achieve the same spiritual goals.

Youth also have a hunger for experiential religion. It is not enough to hear *about* God, they want to actually *know* God. Their dissatisfaction with a secondhand religion pushes them to seek an intimate relationship with the present and living Christ, and that provides the potential for their spiritual insight and leadership.

A final characteristic of youth that allows them to be agents of revival and a source of encouragement and energy for the church is their innocent hope for something better. Idealism is not always negative. And the ability to dream for things to be different without falling back on the word *impossible* can allow God to work in fresh ways. To listen to such idealistic or inspired dreams can help us break down some of our own limiting horizons.

But we must be willing to listen and be led.

The church of the future?

We often speak of youth as the "church of the future." And then, if we think about it or happen to be speaking around youth who might have overheard us, we correct ourselves and state they are, indeed, the "church of today." This second-thought correction also tends to apply to our actions as well, which unintentionally label youth as second-class.

At a recent youth event, we asked high schoolers to worship in small groups and then respond to the following questions: "Has our experience with the church been more encouraging or more frustrating? What do we feel is missing from our church experience? Where would we like to work for change?"

The responses included these:

"Sometimes we feel older people in our churches never try to understand our point of view when we're all trying to decide something. We are uncomfortable with the 'distance' that seems to exist between the different ages at church.

"Because we are young, we feel like we are expected to stand outside and look in. If we express this frustration, will it sound like a betrayal of your support? We are not ungrate-

ful, but we want to greatly increase the interaction between ourselves and the adults of our meetings, through mutual accountability and friendship, not just lip service."

The youth hear our undertones of "tomorrow's church," and they recognize that it is not the ideal. Will we eventually fling the curtains open on center stage when we deem it is appropriate for them to finally become involved, only to discover that the "church of tomorrow" has left to become the "society of today"?

Questions are dangerous and threatening to the status quo, and often it is the young who are most willing to ask them.

Creating meaningful integration

Let me toll the death knell of the "youth Sunday." If we really believe that youth are a vital force in the life of a healthy church, we need to rid ourselves of the attitudes of tokenism that puts youth up in front, often primarily for our own enjoyment. The phenomenon of the youth Sunday has long been our way of priding ourselves in the fact that the youth are part of the body. But more often than not, it encourages the separation since it allows us to sit back and believe we've done our duty when actually we have just put them on display. Why is it not common practice to have a "Senior Citizens Sunday" or a "Middle-Aged Adults with No Kids Sunday"? On one hand, the desire to involve youth is sincere. But on the other hand, these other groups of people are already involved in the ongoing life of the body and have a significant and healthy avenue for expression and ministry. The same should be true for our youth.

Believing that youth can speak the will of God as surely as adults should move us to integrate them into every aspect of the body—including committees, morning worship, worship planning, business decisions, and other details of church life. Too often we leave them in the locker room, allowing them on the field only for half-time entertainment. And then we wonder why they are ill-prepared (or gone) when it becomes their turn to call the plays. If we want the church of tomorrow to continue being strong, we must be training and incorporating the youth into the church of today.

A new mode of ministry

The many changes in modern culture necessitate new approaches in youth ministry as well. We can no longer compete with society in the areas of entertainment or the demands for their time. Youth have a wide variety of opportunities to entertain themselves while at the same time there

is an increasing demand for them to become involved in significant ways in society. The church used to fill a void in the lives of youth. But now we are in competition, one that we cannot hope to win.

One answer is to move the focus of our ministries from trying to capture their involvement with entertaining games to appealing to their hunger for significant contributions to their world and the need for meaningful relationships in a mobile society. The fast pace of modern culture leaves little room for focusing on what is important. Youth are often so caught up in the struggle for immediate survival and hectic entertainment that the opportunity to center themselves and think critically is lost. As a movement, contemplative living has been a Quaker trademark that is needed now more than ever as a witness to an emotionally disengaged society. Our youth need to be taught and encouraged to develop their inner selves and to cultivate significant friendships. And once they begin to experience such a development, they respond with excitement. It is the very thing society cannot offer and which they so desperately need.

Another concern of modern youth culture lies in the fact that youth are driven to find a reason for living. The pat answers of the previous generation tend to ring hollow in the face of a dying American Dream. Yet Christ continues to supercede culture and can still provide answers and significance. Therefore we need to be introducing youth to the living Christ. Rather than simply focusing on behavioral guidelines, it is important that we show the way to Christ and help them discover convictions that will give rise to a healthy and moral lifestyle.

The way to developing convictions lies through experience. The things we involve ourselves in and give effort to will become important to us and provide a foundation for future decisions. Experience breeds conviction, whether it be our experience of letting the youth into the life of the body and discovering what they can contribute, or the experience of the student who stands during open worship to voice a concern.

Perhaps the greatest tool we have in ministering to youth and bringing them into the life of the church is our own personal example. We ask youth to pattern their lives and decisions after Christ, and we are the living examples of what adult Christians should look like. But what they see of our example is often one-dimensional as we attend worship in our Sunday-best. Providing a vulnerable example will allow youth to see that their own struggles in spiritual growth are an experience common to the faith.

We do desire a new moving of the Spirit upon us as Friends. And it has come powerfully several times in our history. The belief that God is no respecter of age and will use us, male or female, young or old, is the key to igniting that fire once again. The freshness, idealism, and audacity of youth have often been the vehicle for the spirit of revival. It is our task to nurture the pulse of life within our youth and prepare ourselves to listen.

Perhaps before too long we will be able to respond to the concern of the opening quotation with another regarding the same era:

"Enthusiasm was kindled, hope was born, expectation returned and a real future appeared. The old crust of habit was broken through by the bursting force of new life." (Jones, Rufus, *Later Periods of Quakerism* vol. 2, p. 904) May it be so with us. **EF**

Bruce Bishop has been Superintendent of Youth for Northwest Yearly Meeting since 1987 and is a member of North Valley Friends Church in Newberg, Oregon.



*A read-aloud
children's feature*

Tenderhearted John

"... to say we love God, and, at the same time exercise cruelty toward the least creature, is a contradiction in itself."

BY BETTY M. HOCKETT

SUCH A long day," sighed the little boy named John Woolman. "Father left early for market, and you're so busy about the house, Mother. There's nothing much for me to do."

"I know something you can do," Mrs. Woolman said. "You may take these early wild-flowers to our friend Susan. You'll have time to get there and back before our noon-day meal."

John perked up. "Yes, Mother, I shall be glad to do that." He reached for the handful of tiny purple violets his mother held out. Then he joyously skipped out the door and across the backyard of the Woolman plantation home in Northampton, New Jersey.

He scurried along the path that twisted this way and that through the trees and wild grass. John knew exactly where to find dainty white flowers to add to the bou-

quet. Three, four, five—soon he had almost more than he could carry.

John hopped alongside a noisy stream that bubbled and bounced over the rocks. A bright-eyed robin scolded him from her nest in the tree nearby. He stooped to pick up three little stones. Holding the flowers in one hand, he tossed a stone at the bird with the other. After that he tossed another and another. That time the robin fell from her nest. She gasped for breath. Her feathery body fluttered, then lay still.

At first he felt pleased with himself. *I have pretty good aim*, he thought. Then all at once John's eyes opened wide with surprise. *She's dead! I've killed an innocent creature!*

His heart beat faster as he heard the squawking cries of baby robins. "She had babies," he exclaimed. Four tiny yellow beaks barely showed above the edge of the nest. The mouths opened and closed, open and closed, eager for food.

John felt even worse. "They'll surely die now that I've killed their mother," he whispered. "What shall I do?"

He paced back and forth under the tree. Finally he knew what he had to do. "I must kill them or they'll starve to death," he said. "Oh, how I hate this thing I've done."

Young John climbed the tree and took the baby birds out of the nest. He quickly killed them. Then he flung himself to the ground, sobbing loudly. "Never, never will I kill another thing!"

From that day until his death in 1772, John Woolman felt love and pity for all of God's creatures.

John Woolman's mother and father belonged to the group called Quakers. One day he asked, "Mother, are we wrong to keep slaves?"

Mrs. Woolman twisted the ends of her shawl together and sighed. "I do not know, Son. I'm not sure what the Lord would have us do."

John sat quietly. After a few minutes, he declared, "When I grow up to be a man, I will not keep slaves!"

Many years went by, however, before he spoke out against slavery.

Employed by a shopkeeper, John observed how men bought and sold slaves. *I can't believe it*, he thought. *These slaves are human beings, not horses or cows or wagons. This isn't right.*

John began to visit other Friends meetings. Sometimes he felt God wanted him to speak. "Slavery is wrong," he said. "Give freedom to your slaves." He always spoke kindly even though he felt strongly about his message.

Others besides John Woolman also thought it wrong to keep slaves. Some of them, however, appeared fearful of offending wealthy Friends. "I will not avoid the unpleasant task of speaking out against slavery," John said. He went from meeting to meeting, always urging Friends to free their slaves. He even died from an illness he contracted while urging Friends in other lands to give up their slaves. You could say that John Woolman literally gave his life for slaves to be free.

A few years after that, no Friends owned slaves.

John had a strong desire to be obedient to the Lord. A love for people filled his mind. *I must ask myself if I am keeping clear of all things that might stir up a war or are in any way connected with war*, he thought seriously. *I must keep steadily to the pure truth and be a sincere follower of Christ.*

Wherever he journeyed, in America or England, John did his best to help those in unfortunate circumstances. The sight of so much suffering made John sad. He often reminded rich people to be concerned for the poor. "God's love shows us that the way to happiness is by giving up all selfishness." **EF**

Story adapted from Eight of a Kind, by Betty M. Hockett, published by Barclay Press, 1988. Used by permission. Betty Hockett of Newberg, Oregon, is a free-lance writer and author of several children's books.

To the Point!

"As the mind is moved by an inward principle to love God as an invisible, incomprehensible Being, so by the same principle it is moved to love Him in all His manifestations in the visible world. That as by His breath the flame of life has kindled in all sensible creatures, to say that we love God as unseen and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from Him, is a contradiction in itself."

—John Woolman's Journal



The Twenty-third Psalm

BY MARGARET COX WALLACE

MOST OF US learn the 23rd Psalm as children. For as long as I can remember I've had it more or less memorized. It always brings to mind pictures of Jesus holding a shepherd's crook surrounded by little lambs, the sort of thing you'd find hanging in Sunday school rooms, or pictured on bookmarks, or in beautiful, pastoral scenes on gilt-edged pages in illustrated children's Bibles. I remember a small hand mirror my mother bought for me at the Bible bookstore. There was Jesus and the lambs and the inscription, "The Lord is my Shepherd."

I think the 23rd Psalm is a favorite choice as a subject for children because of the seeming safety of the material it

offers: the image of a loving and caring Father in heaven who by virtue of His love and capability keeps the world safe for us. We feel safe and "at home" because we trust God to care for our needs. This is of course the way in which we wish to introduce the idea of God to our children.

However, as we leave childhood behind, it becomes harder to believe that this view of God and the world is true. The world ceases to feel safe. In the face of global crises and local chaos it becomes more and more difficult to believe that an all-powerful and all-loving God is in control. Disappointments happen, and the contradictions start to pile up.

I remarked to a friend of mine, who is a professor of English literature, that I

thought it was tragic that so much of literature, which had been written by and for people who had some experience of life, was largely being read by college students, people generally too inexperienced to appreciate fully the implications of the struggles described.

She responded that while that was true, it was also true that once literary themes and symbols are taken in by a person, they remain in the memory and are thus available throughout that person's life as a means for ordering and understanding later experience.

That is, as persons grow in their experiences those literary works, previously encountered, deepen in meaning.

I believe this applies as well to the 23rd Psalm. When we were children the Psalm largely expressed the confidence most children feel about life. It comes to us as "a simple little lyric, artless and sunny." (*The Interpreter's Bible*, Volume IV. New York and Nashville: Abingdon Press, 1955; p. 123.) If we return to the Psalm in later years after losing some of our confidence in the orderliness of life, we will find something deeper, more powerful in it. We will find that it meets the needs of that condition as fully as it met the needs of our more innocent child-like condition.

*The Lord is my
Shepherd, I shall
not want.*

Most things that matter greatly to us are beyond our control. Our bodies age, our parents die, our children make decisions that grieve us. The realities of time, of the natural forces, of the conflict of wills between people bind our ability to protect and nurture those things that are precious to us.

Beyond that, we find that we ourselves are out of control. Our disordered interior lives drive us to addictions and obsessions and all kinds of decisions that erode our relationships and ourselves. We are powerless to create life as we need it to be, and when we attempt to do so by trying to control what we cannot, we make things worse.

But when we surrender our lives and our powerlessness to the shepherdship, the leadership of God, our lives become ordered and our needs are indeed supplied.

This movement toward God and its subsequent ordering influence on life is described in the Big Book of Alcoholics Anonymous. Alcoholics, desperate for release from the chaos of compulsive drinking, become willing to reach out for God's guidance.

"We, in our turn, sought the same escape with all the desperation of drowning men. What seemed at first a flimsy reed, has proved to be the loving and powerful hand of God. A new life has been given us or, if you prefer, a design for living that really works." (*Alcoholics Anonymous*, Alcoholics Anonymous World Services, Inc.; New York. 1976; p. 28.

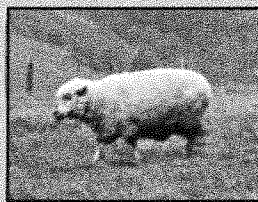
*He maketh me to lie
down in green pastures.*

We are often "laid low" by events in life, brought to such a point of defeat that surrender and thus rest becomes our only possible choice. Once that "rest" is

yielded to we find we are in "green pastures," a place of comfort, nourishment, fertility, and beauty. Douglas Steere describes that experience:

"When I am made to lie down in life's unfolding I am being given another chance When I am made to lie down, when my public image is shattered, when

It is difficult
to be silent
and alone
with ourselves.



my assurance of health and strength and companionship from those I love most is cut off . . . I may be given a peek into the very womb of God where a rebirth is possible, where a fresh regrouping of all that my life has been suddenly comes into focus." (Douglas V. Steere, "The Twenty-Third Psalm and the Dialectic of Renewal," *Gleanings*. Nashville: The Upper Room, 1986; pp. 138-139.)

*He leadeth me beside
the still waters.*

Still water is a visual metaphor for silence. The waves of sound are stilled. When we confront still water, we confront silence and are alone with ourselves. That experience is often unbearable. I think of a novel I read several years ago entitled *Fear and Loathing in Las Vegas*. The novel tells the story of two men who go on a long and exhausting drug odyssey during which it becomes increasingly apparent that they are in flight from themselves. At one point in the narrative

they are in a red convertible at an intersection in the city of Las Vegas. The radio is blaring at a painful level of volume.

The central character then leans hard on the car's horn in order, as he reports, "to drown out the radio." (Hunter S. Thompson, *Fear and Loathing in Las Vegas*, New York: Random House, 1976.)

We create these levels of noise in our lives to escape the silence. It is difficult to be silent and alone with ourselves often because we don't like ourselves really, and because the past is painful, and because the future is frightening. But in this Psalm it is God who leads us beside the still water. His presence makes the silence bearable and even healing. He heals us into self-acceptance; He redeems the past; and He gives us the confidence that whatever may come in the future it will be within His authorship of "better things."

Once, through God's help, we are able to tolerate silence, we find ourselves in a place where we can become open to the fruits of spiritual life: the beautiful, mysterious depths of the soul that the image of still water also suggests.

He restoreth my soul.

This verse is pivotal, marking a movement in the Psalm that is completed in the following verse concerning the "paths of righteousness." It is through the rest, nourishment, and healing of the "green pastures" and "still waters" that God accomplishes the restoration of the soul and makes us fit for the "paths of righteousness."

*He leadeth me in the
paths of righteousness
for his name's sake.*

God not only heals and restores us, but gives our lives a purpose. He provides us with a means to repay, according to our abilities, the gifts He has given. The human need to belong, to contribute, to give as well as receive is met in the "paths of righteousness."

*Yea, though I walk
through the valley of
the shadow of death,
I will fear no evil; for
thou art with me.*

Other translations of this Psalm do not mention "death" but only the "valley of the shadows." This broadens the interpretation, suggesting all of the confusions and defeats we confront in life.

The psalmist states, "I will fear no evil," asserting his decision to believe in God's

providence. He chooses to believe in it, he *wills* it. It is within our range of choices, when we are caught in times of fear, disorientation, and hopelessness, to steady ourselves within the confidence that God will protect us from destruction. He will bring us safely to the other side, to a place where life feels cheerful and safe. This act of willing our own confidence in God is how faith functions. It begins in the will and is reinforced in experience.

*Thy rod and thy staff,
they comfort me.*

The psalmist chooses not to fear, but rather to rely on God. He subsequently experiences God's protection and comfort.

The shepherd's rod was used to beat off wild animals. His staff was a crooked tool that served to retrieve sheep slipping dangerously down a ravine. In this way the shepherd repels the evil from without as well as the evils that come as a result of the sheep's own actions. Similarly, God can resolve circumstances beyond our control and heal the blunders we could have controlled, but did not.

*Thou preparest a
table before me
in the presence
of mine enemies.*

At this point the imagery in the Psalm changes. We leave the pasture and enter the house of the Lord to receive the hospitality of its host. The table prepared in the presence of enemies does not suggest a reconciliation with the enemies. It is not a feast shared with the enemy, but rather a feast that goes on despite the presence of the enemies, which may not necessarily be human.

It is a metaphor for the reality that communion with God goes on within the context of everyday life in an imperfect world, especially when the compulsive drive for perfection threatens to quench our awareness of God's wondrous presence. The task is to remain focused on the celebration, rather than being drawn into the fruitless search for perfection.

God prepares a feast before us in the presence of even our most blatant imperfections; and in His presence those imperfections become irrelevant. When we continue to struggle with the imperfections, rather than looking beyond them to the redemptive processes in life, then we become distracted by the "enemy" and the celebration is lost for us.

Henri Nouwen describes something of this in a passage from his book *Making All Things New*:

"The spiritual life is not a life before, after, or beyond our everyday existence. No, the spiritual life can only be real when it is lived in the midst of the pains and joys of the here and now." (Henri J. M. Nouwen, *Making All Things New*, as quoted in *A Guide to Prayer*. Nashville: The Upper Room, 1983; p. 325.)

This feasting in the presence of enemies is an opportunity to claim the priority of the spiritual life in the midst of all the forces that distract us from it. And thereby to come into a sense of celebration and feasting.

*Thou anointest my
head with oil.*

Charles Allen, in his book *God's Psychiatry* describes the shepherd's activities that lie behind this image of anointing with oil.

"Sometimes, as the sheep grazed, its head would be cut by the sharp edge of a stone buried in the grass. There were briars to scratch and thorns to stick.

"Then, some days the sheep had to walk steep paths under a hot, merciless sun. At the end of the day it would be tired and spent.

"So the shepherd would stand at the door of the fold and examine each sheep as it came in. If there were hurt places the shepherd would apply soothing and healing oil. Instead of becoming infected, the hurt would soon heal." (Charles Allen, *God's Psychiatry*. Westwood, New Jersey: Fleming H. Revell Company, MCMLIII; p. 32.)

I think of all the times I have had "hurt places" and happened to read something, or hear something, or run into someone and received a thought or understanding, or expression of caring that soothed me and moved me toward healing.

My cup runneth over.

This is an image of abundance. The psalmist discovers that God pours out more joy than he can even contain. In the anointing of oil there is the promise of ongoing healing that asserts God's constant and omnipresent caring for him. This opens him inwardly to the reality of joy. His needs have been supplied, his pain is healed, his life has purpose, he has the means for dealing with the distractions and hurts of life in the real world. There is nothing left to blind him to, or numb against, the pulse of joy in life.

*Surely goodness and
mercy shall follow me
all the days of my life.*

This assertion comes as an overflow of confidence following the experience of God's abundance. Despite the reality of

disturbed existence, there is something in the quality of that confrontation with joy that gives him the assurance that joy, in some form, will always be available to him. In all phases of his spiritual growth God's goodness and mercy have been richly apparent. He comes to believe that these are overriding attributes of God. Goodness and mercy are qualities of God that he can trust in. They become a foundation for his understanding of life and how it works.

*And I shall dwell
in the house
of the Lord forever.*

This verse brings to mind a snatch of a poem by John Greenleaf Whittier. "I know not where His islands lift their fronded palms in air, I only know I cannot drift beyond His love and care." In every place and every moment we are in our Father's house, offered a life of abundance, sustained within a network of goodness and mercy.

The psalmist asserts his decision to consciously "dwell" in that house. It is a choice we can make, and must make in order to enjoy what is offered there. We have the option of living lives that are less than whole, or we can choose to allow God to make them whole.

Psalm 23 was so real to me as a child, and yet taking another look at it as an adult deepens my understanding of the truth and power of its content. God's shepherding care does not rescue us from all life's trying experiences; it reaches us in the midst of them.

The 23rd Psalm describes a progression toward wholeness, which begins in our decision to receive God's leadership and care. Once we are within that "fold" our lives undergo a process of healing.

Ultimately we come to know the abundant joy available in life. Chaos and disappointment in life are real, but not final realities. We come to rest in the confidence that there is a powerful principle of goodness and mercy at work in the world, and that it will triumph finally. This is a kind of "safety" we could not have imagined as children. We are released from our restlessness and sense of exile. We are truly *at home* in the house of the Lord. ■

Margaret Cox Wallace studied at Bryn Mawr and has a B.A. in literature from the University of Dallas. She lives in Abilene, Texas, with her husband and four children.



News from International Friends

■ At the December yearly meeting in Chiquimula, Guatemala, Friends approved unanimously the request for El Salvador monthly meetings to be recognized as an independent yearly meeting. The official organization will take place in El Salvador during Easter week, 1991, according to Luis Espino, Guatemala superintendent.

■ An evangelical Christian, Jorge Serrano Elias, was elected president of Guatemala on January 6 at the presidential runoff election. He received 68 percent of the vote compared to 32 percent for his rival, Jorge Carpio Nicole.

■ Burundi Yearly Meeting opened eight new congregations in 1990 and constructed eight new buildings. Membership is estimated at 7,000 in 50 churches. This is an increase from 5,300 a year ago and 3,000 when they became an independent yearly meeting in 1984. When Maurice Roberts and George Thomas visited Burundi in December, they learned that a young Friend has completed 7½ years of medical school and will be the new resident doctor at Kibimba Hospital. It has been 18 years since a resident doctor has served the hospital.

■ *Fruit That Remains*, written by the late missionary Charles DeVol, is being translated into Chinese for Friends in Taiwan to read and enjoy.

■ The 40th anniversary of the Evangelical Fellowship of India will be celebrated May 21-25 in Bangalore, India. Francis Sunderaraj is in his sixth year as General Secretary and he describes the organization as "the evangelical voice of India."

■ The EFM office reports that a series of tapes now being used for evangelism in Mexico is enjoying remarkable acceptance and there have been several conversions. The series, shot in Mexico and edited in the States last fall by David Byrne, is totally in Spanish and is designed to introduce evangelical Christianity in a culturally relevant way to the Mexican people.

■ Mark Roberts, missionary to Rough Rock, is recovering well from sinus surgery. Due to complications the surgery was cut short and there is a possibility of more surgery.

News from North American Friends

■ Dates for 1991 yearly meetings of EFI-NA members are:

Rocky Mountain—June 12-16, at Quaker Ridge, Woodland Park, Colorado

Alaska—July 10-14, Kotzebue, Alaska

Northwest—July 20-26, George Fox College, Newberg, Oregon

Mid-America—July 30 thru August 3, Friends University, Wichita, Kansas

Eastern Region—August 3-8, Malone College, Canton, Ohio

■ The following were named to represent EFI-NA at meetings of the National Association of Evangelicals this year: Maurice Roberts (administration), James Morris (missions), Woody Self (higher education), John Williams, Jr. (world relief), Randy Littlefield (evangelism and home missions), Laura Davis and Dorothy Barratt (Christian education), Elmer Davis (stewardship), Iris Murphy (women's commission), Randy Heckert (chaplaincy).

■ The devotional booklet, *Fruit of the Vine*, written by Friends and published quarterly by Barclay Press, has reached a circulation of more than 4,000.

■ The next Friends Ministers Conference (the 5th) will be held in 1994 at a place still to be chosen. The Planning Committee composed of representatives from Friends United Meeting and EFI-NA includes Maurice Roberts, chair; Mary Glenn Hadley, secretary; Donald Lamm, Eldon Cox, David Brock, Anne Thomas, Paul Enyart, John Williams, Jr.

■ Richard Foster announces the dates of October 23-26, 1991, for the second National Conference on Spiritual Renewal for Renovaré. The place is the Lake Avenue Congregational Church in Pasadena, California.

Contact person for "Hot off the FAX" is Lucy Anderson, 6084 Leyton NE, Canton, OH 44721.



ROCKY MT. YEARLY MEETING

First Friends Launches New Bible Studies

COLORADO SPRINGS, Colorado—First Friends Church has grown from one Bible study group in 1989 to six in 1991. Currently, there are three women's groups, two men's and women's studies, and a family ministry group.

Several participants have committed themselves to reading through the Bible using *The Daily Bible*. And, a women's discipleship/accountability group is meeting monthly to study the classic book *In His Steps*. Study leaders include Becky Towne, Travis and Joy Butts, and Dan Jamison.

Crawford Outreach to Continue

PAONIA, Colorado—Paonia Friends Meeting recently approved continuation of an outreach by the church in the nearby community of Crawford. That decision came after attendees from Crawford presented positive reports on attendance, commitment, financial support, outreach, and community influence.

TRAVEL

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

Roy Joe and Ruth Stuckey
1182 Hornbeam Road
Sabina, OH 45169
513/584-2900

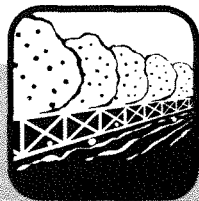
The Paonia Meeting has approved continuing with Pastors Eldon and Gayle Cox leading both congregations. The Crawford outreach began July 15, 1990.

Separately, the Paonia Meeting expresses thanks to God for the provision of a new pulpit. It came from the former Wessington Springs, South Dakota, Friends Meeting, which was recently discontinued.

Springbank Women Hold Annual Missions Meeting

ALLEN, Nebraska—Springbank Friends Church's missionary women's group conducted their annual meeting February 3 by showing the American Bible Society's video, "No Longer in Chains." The video depicts the state of Christians in the Soviet Union. The yearly meeting includes a carry-in dinner.

Separately, the local American Legion recently honored area young men serving in the Iraqi war, including Mark Isam, who is a member of Springbank Friends.



NORTHWEST YEARLY MEETING

Hispanic Church Sees Prayers Answered

Gerardo and Lolita Ibarra, pastors of the Newberg Friends Hispanic Church, know what it means to wait and trust God. After a year and a half of praying, writing many letters, and conferring often with an attorney, the Ibarras have finally received the legal papers that permit them to remain in the



Gerardo and
Lolita Ibarra

United States and continue their pastoral ministry to Hispanics in Newberg.

The Hispanic Friends Church, a mission point of Newberg Friends Church, meets regularly on Sunday and Wednesday, has an active youth program, plus aerobics classes in Spanish for women. The Ibarras' ministry touches over 100 Hispanics in the Newberg area. Gerardo is a graduate of George Fox College and is currently taking classes at Western Evangelical Seminary. Both Gerardo and Lolita come from Mexico City.

Call to Ministry Conference Challenges

For three days in early January over 100 Quakers from Northwest Yearly Meeting met at a windy retreat center above the Columbia River to explore God's call to ministry. The participants included college-age young people open to the possibility of future full-time ministry, as well as many adults feeling the tug to make a career change toward ministry. The twenty resource people and leaders included pastors, teachers, and missionaries. Along with classes and group activities, lots of free time for interaction, questioning, and reflection proved valuable.

The Call to Ministry Conference was sponsored by NWYM Board of Evangelism. The board plans to regularly sponsor these conferences and in this way encourage the future leadership of the church.

Peacemaking Emphasis

Under the direction of Bruce Bishop, superintendent of youth, NWYM is giving seminars on practical peacemaking to youth groups in local churches.

Also, the Yearly Meeting has put together packets for young people detailing information about the Quaker stand of conscientious objection to participation in war. Included in the packet are sample questions such as a draft board might ask a young man and CO registration forms that can be filed with a local church.

Board of Evangelism Adopts a "Healthy Church Project"

Since 1987, the Board of Evangelism has emphasized church planting. Six new churches have been planted during this time. The 1991 emphasis will be the encouragement of evangelism and outreach in plateaued churches. A working model for evaluating the health of a church is in the development stages, along with plans to not only help churches with evaluation and recommendations but to assist them with implementation and training.

Camp Manager Sought

Quaker Hill Conference Center is seeking an on-site Camp Manager with experience or interest in residential and retreat camping programs. Need some experience or willingness to work with food service, managing personnel, public relations, and maintenance of equipment and facilities.

The camp is located on the shore of Payette Lake in McCall, Idaho. Job description and particulars available by contacting

Duane Roberts
9394 Martingale Dr.
Boise, ID 83709
Ph. 208/375-6877
Wk. 208/322-3828

'Idea Shops' offer boost for Sunday schools



MID-AMERICA YEARLY MEETING

Yearly Meeting News

Val and Carolyn Bridenstine, retired pastors who have helped give leadership to Wyandotte Friends in Oklahoma, have now returned to their home and are giving pastoral assistance to the Chapel Friends near Coyle, Oklahoma.

* * *

The kick-off for the junior high quiz teams for the 1991 season was held at Bethel Friends Church, Hugoton, Kansas, on January 19. Ric Garrison, youth pastor at Bethel, organized this event. Quizzing was over Galatians and Ephesians.

* * *

Mildred Winters, the mother of De Loris Field, died December 15. She was Assistant Superintendent Dale Field's mother-in-law.

* * *

Dr. Delbert Vaughn, president of Houston Graduate School of Theology, and his wife, Carol,

along with Dr. Jack Rea, traveled to Korea in September. The purpose of the trip was to discuss a cooperative program with a seminary there.

* * *

The impending retirement of Dale Field, next June 30, as assistant superintendent has made it necessary to review our staffing needs for MAYM. The Executive Council has approved the reduction from four to three superintendents; General, Assistant, and Youth. The current positions of assistant and church growth superintendents will be combined in some manner as candidates are considered.

Fund-Raising Campaign Underway

MAYM has the opportunity to receive a \$100,000 gift from a charitable trust, after first raising a matching amount through its own efforts. Thus, a Capital Campaign has begun and the goal is to raise \$100,000 by April 30, 1991.

Haviland Hosted a "Reach Your Unreached Neighbors" Seminar

Haviland Friends Church hosted an International Bible Society seminar entitled "Reach Your Unreached Neighbors." This new evangelism/church growth seminar teaches lay people how to combine lifestyle evangelism with proven church growth principles.

Building and Improvements

Three churches have reported new additions and building plans.

Miami Friends Church in Oklahoma is adding a 240-square-foot addition on the church building.

Pratt Friends Church in Kansas approved the purchase of the property that adjoins the property they purchased last

year. The expansion committee is working on plans for development of this property.

Derby Friends, under the leadership of Sheldon Cox, has approved the construction of a major addition to their building. It will consist of a 250-seat sanctuary on the main level and educational rooms on the lower level.



E.F.C.- EASTERN REGION

Headquarters on a Hill

The World Outreach Center is one step closer to becoming reality. On December 31 the payment of \$150,000 was made to purchase property adjacent to Belden Village in Canton, Ohio, on which to erect the building. The site is just east of the Signature Inn and is very visible in all directions since it is on a hill, accessible from I-77 and Everhard Road. It includes 2.1 acres (1.5 usable), and all utilities are already available.

When the building is completed, the offices of EFC-ER will be moved from the rented quarters on 30th Street, which for 14 years has been its location.

Idea Shops

The Christian Education Board has been active in helping local Friends churches improve their Sunday school programs. By presenting Saturday "Idea Shops" six times during the year in areas where every district could participate, the Board has provided new inspiration and creative ideas for teachers to

use, no matter what level students they teach.

The two remaining "Idea Shops" will be held at Marysville on April 27 for Central and Western Ohio Districts and at Tecumseh on May 18 for Michigan churches.

People in Service

Taiwan Friends churches will welcome Bruce and Cora Burch for three weeks in April when they will visit the island and speak in the churches on Family Enrichment and Building Christian Education Programs. Winona Friends has released



Bruce and Cora Burch

them for this ministry. Robert Hess will care for pulpit supply while they are gone.

Pastors Gather

EFC-ER Ministers Conference scheduled for April 15-18 features Dr. Larry Freeman, pastor of Pinellas Park, Florida, Wesleyan Church, as guest speaker. According to Robert Stroup, chair of the Planning Committee, historic Williamsburg is the location and the Ramada Inn

Writing Opportunity

Submissions are sought for the Summer 1991 issue of *Friendly Woman*, which will focus on the theme: "Imagining a Peaceful Future."

For further information contact *Friendly Woman*, Eugene Friendly Women, 84889 Harry Taylor Road, Eugene, Oregon 97405.

Deadline is May 15, 1991.

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. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due on safe arrival. This set would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available.

Orders: George Fox Fund, Inc.
c/o Douglas Garrett
324 S. Atherton St.
State College, PA 16801

Are you getting all you can out of your garbage?

East is where the conference will be held. "This midyear gathering is always a time of encouragement and inspiration for our pastors," said Robert Stroup.

News from Local Churches

OUTREACH

Raisin Valley reports their pastor, Dale Chryst, is serving as chaplain of the Adrian State Police Post.

Ivar and Pauline Johnson, retired Friends pastors, are now in Haiti serving as guest house hosts for Christian Service International (headed by Eddy Cline).

Michael Grogan, Friends minister living in Poland, Ohio, is available to churches for workshops aiding codependents in overcoming this. He may be contacted at 216/757-4186.

MISCELLANEOUS

Stan Hinshaw, youth minister at Canton First Friends, is busily planning the Guatemala Tour for the Master's Singers, which is scheduled for 10 days in July.

Tom Showalter has been welcomed by Deerfield Friends pastor, David Goode, to join the staff, ministering in evangelism and community outreach.

Salem First Friends sponsored a Grief Workshop on February 2 led by Carrie Craw-

ford, who is a counselor with New Source Counseling Centers.

Urbana Friends are rejoicing over the purchase of a new church van, thanks to a miracle gift.

* * *

CALENDAR

May 3-5 Friends Men in Missions Retreat, Cedar Lakes Conference Center.

May 18 Camp Gideon Benefit Banquet

June 25-30 Youth Conference, Cedar Lakes (Both Junior & Senior high)

Aug. 3-8 Eastern Region Yearly Meeting, Canton, Ohio

Sept. 7 FDS Auction, Summit County Fairgrounds

Sept. 20-22 Retreat for Friends Women, Cedar Lakes



Malone Course Examines Local Quaker Contributions

Every morning he greets you—that familiar, smiling guy on your oatmeal box. But just who is he? What makes him tick? Is he a true representation of Quaker heritage?

Malone College, founded by a Quaker couple in 1892, will attempt to answer some of the questions concerning the rich Quaker heritage of Ohio. The course, which began January 7, will be coconstructed by Malone historians James H. Stuckey and John M. Oliver.

Malone Student Focuses on African Culture

Christine Yost, a senior at Malone majoring in liberal arts, is studying during the spring semester at Daystar University

College in Nairobi, Kenya, East Africa.

She was the first Malone student to be selected for the Christian College Consortium program that enables some 20 American students to learn about the history, culture, literature, arts, and religions of Africa.

Christine is the daughter of Jim and Adele Yost and a member of Canton First Friends Church.

Barclay Bits

Beginning with spring semester, Barclay College has incorporated in its teaching format the use of fiber optics. This implementation was made possible through the public school system's new fibre optic center.

Bible is being taught through the system to surrounding areas by Dr. Fred Johnson.

* * *

From March 14 to 26 the Barclay College Choir, under the direction of Del Huff, will be on tour throughout North Carolina. The six-member ensemble A Cappella directed by Brenda Choate will tour Ohio, Indiana, Michigan, Missouri, Illinois, and Kansas at that time.

Willcuts Hall Dedicated

George Fox College dedicated the Jack L. Willcuts Residence Hall, its newest building, February 9.

The naming of Willcuts Hall honors a Northwest, national, and international Quaker leader. Willcuts, who died in September, 1989, at the age of 67, was a 1944 graduate of the college, who was named Alumnus of the Year in 1970 and awarded an honorary doctorate in 1975.

He was a member of the college's board of trustees for 20 years until being named a lifetime honorary member in 1987. He was general superintendent of Northwest Yearly Meeting of Friends from 1966 to 1971 and from 1979 to 1986.

Once Is Not Enough

With concern for protecting the environment and natural resources, George Fox College has started a campus-wide recycling program.

President Edward F. Stevens explained the program and the need this way in a memo to campus: "Studies show that each office worker throws away an average of one and a half pounds of recyclable paper every day. That's the equivalent of 63,000 pounds (31.5 tons) a year from our campus alone.

For each ton of paper our campus throws away, 17 trees and 682.5 gallons of oil are used."

Executive Secretary Sought

EXECUTIVE SECRETARY, Friends World Committee for Consultation, Section of the Americas. Based in Philadelphia.

Administers programs of the Section, manages office and field staff in several locations, articulates a vision of the world Society of Friends, participates in fund raising.

For application information, write Miriam K. Brush, clerk of Search Committee, 101 Overbrook Rd., Piscataway, NJ 08854. Early application is encouraged.

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Jack L. Willcuts

Quaker practice and background connect in this guide to understanding the Friends' beliefs.

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Challenge yourself with this commentary on the stance taken by Quakers of the past and our role as obedient Christians today.

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A thought-provoking biblical study for those seeking to learn about pacifism.

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Edited by T. Canby Jones

Spiritual counsel and practical wisdom are captured from the pastoral letters of George Fox.

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Audeh Rantisi with Ralph Beebe

The life and concerns of a Palestine Christian are presented with the assistance of George Fox College history professor Ralph Beebe.

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Indian Summer of the Heart

Daisy Newman

As a sequel to *I Take Thee*, *Serenity*, Newman writes this dual, multigenerational love story with characteristic magic.

\$11.95

Order today by mail or call toll-free.

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After collection, recyclable paper is housed in a double rack at the rear of Bauman Auditorium. The Newberg Garbage Service recycles it and discounts GFC's disposal bill.

Praying for Peace and Justice

Weekly candlelight prayer services to allow community residents and George Fox College students, faculty, and staff to pray together for peace are being sponsored by a new GFC student organization.

Planned are 30-minute sessions beginning at 9:30 p.m. each Wednesday around the college's Centennial Tower. The weekly programs vary—from silent prayer, to singing, to a structured program.

OUR FRIENDS MISSIONARY OUTREACH

Rwanda

Curt Blasiman, EFM's newest missionary, writes from Kidaho, Rwanda, that he arrived safely after "an exhausting 32 hours of travel time." He is making his home with the Thornburgs until a house can be built for him in Rugarama a few kilometers from the school. Besides



Ron Johnson, Malone Dean, thanks Curt Blasiman for two years teaching math at Malone College and wishes him success and God's blessing as he begins his term as a missionary teacher in Rwanda. Malone professors Robert Hess, left, and Glenn Lipely, right join in the farewell.

teaching eight hours of classes per week this semester, he will study both French and Kinyarwanda intensively.

Political unrest and guerrilla activity, which had continued sporadically since the October war in Rwanda, especially in the northwest part of the country, increased in January. January 23 rebel forces took over the provincial center of Ruhengeri where EFM missionaries Paul and Leona Thornburg and Curt Blasiman live.

They fled to the nearby town of Kisenyi first and then were evacuated by plane to Kigali, to stay there until conditions allow their return to Ruhengeri.

Position Sought

Canadian Evangelical Friend, 48 years old, is seeking managerial position in Banking or Service Industry. Preferably in Canada or U.S.A.

Ex-Vice President of a large multinational U.S. bank. Held posts in Canada and Europe. Presently is business consultant and advisor for small European companies. Qualifications include demonstrated administrative skills, experience in accounting, auditing, planning, budgeting, financial and personal management.

Please call (in France) 23552900 or write to:

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

Alaska receives warm welcome—'Friends Record' will return

During a Christian Education Commission skit
Brian Daniels presides as Miss Sunday school
(Susan Clarke) is almost laid to rest.

Mexico

In December land was purchased for building an EFM missionary residence in which Chavarrias will live.

Plans have been made for additional outreach in a new area near Byrnes' home called Real de Atizapan; prayer is requested for the people of this area that God would prepare their hearts to respond to the Gospel. This new outreach will be funded partially by the 1991 Easter offering.

Pray that a national pastor can be found for the growing work at Tultepec.

Rough Rock

Praise God that two new outreach efforts in the Rough Rock area are proceeding well.

Bolivian Evangelical University

Former NWYM missionaries to Bolivia, Ron and Carolyn Stansell and two of their daughters, plan to return to the field this summer, where Ron will spend several weeks teaching both at the Bolivian Evangelical University of Santa Cruz and at San Pablo Seminary in La Paz.

Hong Kong

David and Cindy Aufrance, missionaries to Hong Kong since

1975, and their children will return to the field in mid-July; pray for them as they prepare to leave and face readjustment to life in Hong Kong.

1990 Easter/VBS Offerings

The final total of the 1990 Easter offering reached almost \$105,788, with the VBS offering at \$4,182. EFM is very grateful for these cooperative offerings from EFI-NA churches and encourages continued participation in them in 1991.

Year-End Giving to EFM

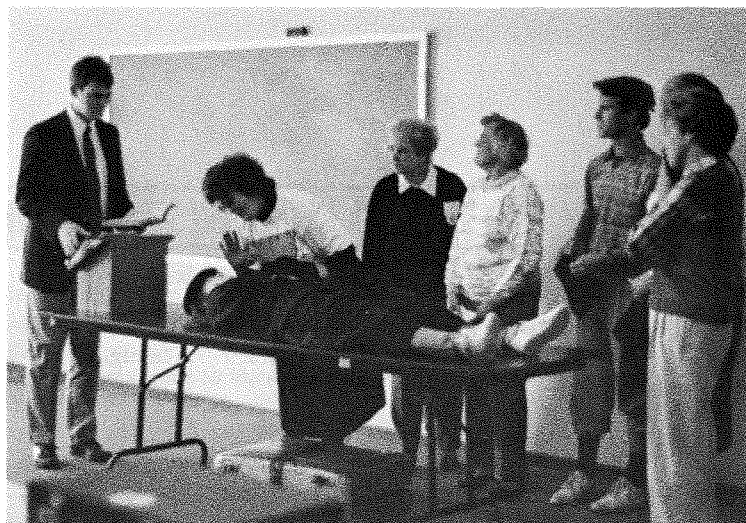
About \$52,000 was received by EFM in response to the appeal for financial gifts to help with the large deficit at the end of the year. The board and staff of EFM deeply appreciate this tremendous response from churches, families, and individuals all across the U.S. We praise God that it was possible to end the year in the black with a surplus, and heartily thank all who participated!

OUR FRIENDS
IN
EVANGELICAL
FRIENDS
INTERNATIONAL

EFI-NA Welcomes Alaska Yearly Meeting into Membership

HESSTON, Kansas—Friends gathered January 9-14 for their 1991 meeting of the North America Region of Evangelical Friends International at Cross Wind Retreat Center in central Kansas.

Alaska Yearly Meeting of Friends requested full membership, bringing their 12 churches with 1,000 members into EFI-NA. This was unanimously



approved. Robert Sheldon, superintendent from Kotzebue, and Enoch Stalker, pastor from Kiana, represented Alaska in the meeting.

This brings to 250 the number of participating churches with 26,000 members and a constituency of 35,000. The 1991 budget of \$802,631 was approved.

Christian Education

Dorothy Barratt begins her 23rd year as Christian Education Consultant. The two goals she shared for 1991 are to help improve the image of the Sunday school, and to work to gain the enthusiastic support of pastors.

The 1991 Easter Offering goal of \$100,000 is designated for three projects—Rwanda, Mexico City (unreached people group), and the Bolivian Evangelical University in Santa Cruz.

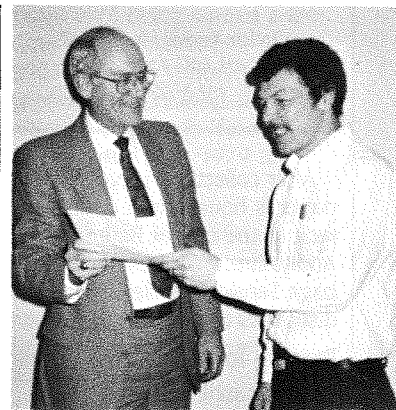
The Vacation Bible School offering goal is \$8,500 and will be used to help educate missionary children in Mexico City.

Publications

Evangelical Friend editor Paul Anderson shared plans for future issues of the magazine. Two changes were approved:

(1) reinstating the column "Friends Record" (births, marriages, deaths) and (2) a page of current EFI happenings headlined "Hot Off the Fax."

The Commission approved the publishing of an index of all major articles appearing in



Alaska Yearly Meeting Superintendent Robert Sheldon (right) with Maurice Roberts, Superintendent of Mid-America Yearly Meeting

Evangelical Friend listed both by author and topic. It is hoped this will be available by this fall.

Dan McCracken reported that last fall Barclay Press published *Christians in the Crossfire* by Mark McMinn and James Foster with remarkable success in marketing it. Lauren King's book, *The Way You Believe*, will be published in the spring. In addition, *Rich Heritage of Quakerism* will be reprinted before summer.

Missions

The Commission reported the safe arrival of Curt Blasiman in Kigali, Rwanda, the first of January as he begins his first missionary term teaching math and computer science in French in the Kidaho Secondary School.

Willard and Doris Ferguson, missionaries on home assign-

Administrator/Teacher Wanted

Head for Wichita Friends School: WFS will open in September, 1991. We seek an experienced administrator/teacher who understands Friends' educational philosophy. The school will initially serve K-5, expanding gradually through middle and high school. Experience and postgraduate training are required—some teaching responsibilities initially. Send letter of application, and resume, and references to: Wichita Friends School, P.O. Box 9584, Wichita, KS 67277-9584 or phone: 316/729-0303.

Quaker youth to travel east for Youthquake!

OUR WIDER FAMILY OF FRIENDS

ment this year, gave a pictorial presentation of the work in Rwanda. This will be available in video form for purchasing through the EFM Office, and another video produced by Duane Comfort focusing on the Rough Rock, Arizona, Friends Mission will also be available soon.

Youth

Bruce Bishop, chairperson, shared plans for an EFM Intern Project for 1991 and 1992 with the Commission funding \$2,000 each year for missions-minded college-age students to intern in one of the Friends missions.

The curriculum "Life in the 90s: Issues and Answers for Young Friends" will be field-tested this year in each yearly meeting for later publication.

* * *

Friends adjourned to meet January 9-13, 1992, with Northwest Yearly Meeting as host. EFI Sunday will be February 2, 1992.

Officers named for the Executive Committee of EFI-NA for 1991 include Stan Perisho, EFI-NA director; Retha McCutchen, assistant director; John Williams, Jr., secretary; and Maurice Roberts, treasurer.

What Happens If There Is a Draft?

The war in the Persian Gulf has caused many to ask for resources interpreting conscientious objection and for information about how to respond to the possibility of a reactivated draft. To help meet this need, FUM has produced a 16-page pamphlet, "Guide for Friends on Conscientious Objection to War."

It is available for 50 cents and postage (if applicable) from Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374-1980, or from Barclay Press, 600 East Third Street, Newberg, Oregon, 97132.

Youthquake!—A Christmas Conference in Vermont

One of the country's most sought after youth speakers, Tony Campolo will be featured at the Opening Celebration of Youthquake! Dr. Campolo, a professor of sociology at Eastern College, will be the first of several outstanding speakers to address the Youthquake! crowd

during the five-day conference for high school and college age Quaker youth, December 27, 1991, to January 1, 1992, in Burlington, Vermont.

The five-day Youthquake! conference is being planned by a coalition of sixteen yearly meetings and Quaker organizations from across the United States.

Cost for Youthquake! is \$295 per person. For registration materials write: Youthquake!, P.O. Box 31081, Des Moines, Iowa 50310.

Pendle Hill Cadbury Scholarship Offers Unusual Study Opportunity

An unusual opportunity to pursue funded study of Quaker history or faith and practice has been made available through the Henry J. Cadbury Scholarship endowment at Pendle Hill, a Quaker study center in Wallingford, Pennsylvania.

This scholarship provides full support for a Quaker scholar to live as part of the Pendle Hill community to pursue a specific research or writing project of

significance to the Religious Society of Friends. The award will be made this spring on the basis of demonstrated interest in Quakerism and the promise of the research to be performed.

Those interested in more information on this opportunity are encouraged to contact Scholarship Admissions, Pendle Hill, Wallingford, PA 19086, (215) 566-4507.

FWCC Annual Meeting in Houston

"Spare Not Tongue nor Pen" is the theme of the 1991 Annual Meeting of the Friends World Committee for Consultation, Section of the Americas, which will be held March 14 through 17 at Doubletree Hotel, located at the Houston Intercontinental Airport, Texas.

Val Ferguson, London-based executive secretary of FWCC, will deliver the keynote address on Saturday evening, March 16. A major presentation will also be given by Dorlan Bales of the Friends of Jesus Community in Wichita, Kansas.

DIRECTOR OF QUAKER HILL CONFERENCE CENTER

Quaker Hill Conference Center in Richmond, Indiana, is seeking a Director to begin summer 1991. Quaker Hill offers the ministry of leadership and hospitality for the development of personal and corporate life in Christ.

We seek a mature Quaker leader with a living experience of Christ.

Duties will include:

1. Oversight of center operation, staff, and the facility.
2. Working with the Board in developing programs that carry out the vision of the Center.

Applications: Resume and letter of interest should be sent to:

Curt Shaw, Clerk of the Search Committee
10 Quaker Hill Drive, Richmond, IN 47374

Applications will be reviewed as received and interviews conducted on a rolling basis. To be considered, an application must be in hand by March 15.



"Are you . . . careful to live within your income and to avoid involving yourselves in business beyond your ability to control?"—Quaker Queries



Custom Designed

BY NANCY THOMAS

Lord, I applaud You!
How intricate Your creation!
I'm coming to believe You custom design people
to match the place You put them in.

Take the Aymara woman, for example.
I spent the weekend with 300 of them
in a women's conference on the altiplano,
Bolivia's high windy plateau.

We spent lots of time sitting in meetings and classes.
Aymara country women don't sit on benches.
They squat on blankets laid on the ground. I tried it.
All weekend long I tried it,
wanting to be one with them,
not "La Señora Misionera,"
set apart on her chair in front.

But I know now, Lord, that you constructed those women
differently than You did me.
They can sit in one position for hours on end,
serene, happy, nursing their babies
or amening the sermon,
looking as though they just naturally
grew up out of the ground—
a living part of it.

Me? Well, first I sat "Indian style,"
legs crossed under my long quilted skirt.
After a while I stretched my limbs out in front,
then I folded them to the left,
then I rubbed them awake and switched to the right.
After that I started the whole cycle over again.
I fidgeted and twitched and ached the whole weekend.
But they didn't.



I'm amazed at these ladies, Lord,
not only at how comfortable they are
sitting on the ground,
but at how they seem built to defy the cold and wind,
to roll with life in this high stark place.
Short and rounded,
bundled in their layers of bright skirts and shawls,
they make me think of living Easter eggs,
meeting the challenge of the altiplano
with spunk and color.

Sunday afternoon the conference ended
and the ladies dispersed,
walking the kilometers back to their own villages.
Every direction I looked
green, red, purple, yellow, and blue Easter eggs
floated out over the prairie,
gradually becoming smaller and smaller,
points of color peppering the planes,
dots of light,
the spectrum of Your love.

How wonderful your craftsmanship, Lord!
How intricate Your designs! EF

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

Volume 6, Number 2
March/April 1991

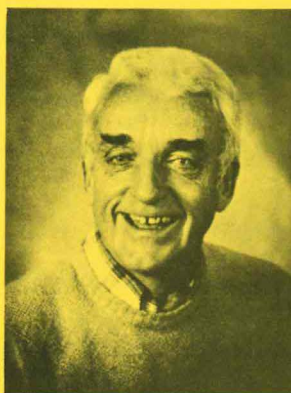
Board of Evangelism to Focus on Plateaued Churches

In the February midyear board meetings, the Board of Evangelism defined its program and focus for the 1991-92 year. Rather than planting a new church, the Board will put its resources into developing a plan to work with plateaued and declining churches.

The Board adopted a "Healthy Church Program" designed by Joe Gerick, Retha McCutchen, and Don Lamm. The plan includes research, application, and evaluation phases, all tailored to the individual church. The Board will work only with churches who seek help and apply for the program.

The Board also approved a plan for raising above-the-budget funds through a program of contributing partners. Details of the plan and its funding will be presented in the local churches.

Yearly Meeting, 1991: '... for the Love of God'



"... for the Love of God" is the theme of the 1991 Yearly Meeting sessions, to be held July 20-26 on the campus of George Fox College. **Brennan Manning** will be the guest speaker. Manning was ordained a Franciscan priest in 1963. Since 1975 he has been involved in a full-time

ministry of speaking and leading retreats and Scripture institutes. His books include *Lion and Lamb* and *The Ragamuffin Gospel*.

Churches in Transition

Currently seven churches are in pastoral transition: Caldwell, Melba, and Nampa in Idaho; South Salem, Rosedale, and Marion in Oregon; and East Hill in Kent, Washington. Please pray for these congregations, as well as for the pastors who are seeking God's will.

Paul and Nancy Almquist have accepted a call to pastor at Rosedale, and **Butch and Sheila Hart** have accepted a call to pastor at Caldwell.

News Release from FCEF

Due to immediate requests for loans, the Friends Church Extension Foundation is offering Investment Certificates at this time. Choices of rates range up to 8.5 percent and terms from 180 days to six years. The Foundation began in the mid-1950s in Northwest Yearly Meeting, and has provided financing for many of our churches. Through these years no church has ever defaulted, reports **Clynton Crisman**, a board founder.

A prospectus is available by calling the NWYM office (503/538-9419) or writing the FCEF, 600 E. Third Street, Newberg, Oregon 97132.

Pastors Retreat at Twin Rocks

The annual gathering of Northwest Yearly Meeting pastors and spouses was held at Twin Rocks, April 8-12. This conference has a high priority as it provides opportunity for our Yearly Meeting leaders to share, fellowship, and pray with each other. **Harold Englund**, an outstanding pastor to pastors, was the guest speaker. Prior to retirement, Englund was Executive Director of Church Relations with the Robert Schuller Ministries and brings with him wide experience in pastoral care. Approximately 85 pastors and spouses were able to attend the conference.

Youth Involved in a Variety of Ministries

It's time again for the annual **Volleyball Tournament**, to be held on the campus of George Fox College, April 12 and 13. Over 450 young people are expected to attend what has become the largest gathering and most widely anticipated event among the youth in the Yearly Meeting. In addition to the sports competition, an ice cream social, a presentation by the Admissions Department of the college, and other activities will make the weekend one to remember. GFC sophomore **Paulie Ziemann**, of the Friends Youth Exec., is director.

Samuel School II, the high school leadership and vision-building retreat, is scheduled for **May 24-27**. Be thinking about how to communicate with and encourage the elders in your congregation as they select your representative.

This summer will be full as different youth teams travel in ministry. The **YCEW** (Youth Challenged to Expand their Worldview) team, now in its eighth year, will be working in Mexico City with the Evangelical Friends Mission. Team members are **Julie Dickover**, Eugene; **Robin Hunt**, Camas; **Delonna Livingston**, McKinley Hill; **Tiffany Tomlinson**, Clackamas Park; **Dan Hidden**, Cherry Grove; **Jeremy Smuck**, Talent; **Kevin Tuning**, Woodland; and **Josh Wedin**, Valley. Team leaders are GFC senior **Jennifer Martell**, Boise, and **Brent Heaton**, Star.

The **YCAM** (Youth Challenged through Arts in Ministry) team will begin its first year traveling within the Yearly Meeting. Team members are **Tera Bloodgood**, Post Falls; **Nicole Larzelier**, Homedale; **Cris Orcutt**, Metolius; and **Brandon Thornburg**, Reedwood. Team leaders are **Jeff and Deana VandenHoek**, Mountain View.

In addition, teams from Hayden Lake, Greenleaf, and Homedale will be going to Mexico through **Get Away Give Away** in June. Teams from 19 Friends churches went to Mexico during spring break! They were Boise, Cherry Grove, Clackamas Park, Deschutes, Eugene, Hillsboro, McKinley Hill, Medford, Metolius, Netarts, Olympic View, Rose Valley, Scotts Mills, Sherwood, South Salem, Star, Talent, Tigard, and Vancouver.

Day of Prayer for World Missions

The Northwest Yearly Meeting Board of Missions is calling the people of the Yearly Meeting to a 24-hour day of prayer for world missions on **Monday, April 22**. Prayer suggestions will be sent to each church to assist in this special emphasis.

Great Commission Program Budget

The Executive Council approved a final 1991 budget of \$623,510. This is 7.4 percent above the 1990 budget, but only 3.2 percent above the actual 1990 income. A total of \$49,355 was applied in 1990 to the accumulated Great Commission Program deficit. The deficit on 12/31/90 was \$52,102, down from \$101,547 on 12/31/89. The 1991 budget includes \$7,500 for deficit reduction and an additional \$20,500 for reduction of two loans to pay off the workers compensation debt. The two loans were incurred in 1988 and 1989. The balance on 12/31/90 was \$62,408.

Help Wanted!

Camp nurse needed for Surfside Camp, August 4-10. Room and board, plus a \$100 honorarium will be provided. Contact **Paul Bock** (503/234-5017).

Friends Marriage Encounter

A Friends Marriage Encounter weekend is planned for May 17-19 at the Ferryman's Motel in Centralia, Washington. For more information and registration for the weekend, contact **Keith and Leondra Haisch** (503/245-1849) or **Gary and Patti Lewis** (206/562-7420).

Yearly Meeting Brass Choir

The Commission on Fine Arts is planning to form a brass choir to perform during the Yearly Meeting Sessions, July 20-26. If you are interested in participating, contact **Kevin Gilbert**, 61690 Pettigrew, Bend, Oregon 97702 (503/388-3669).