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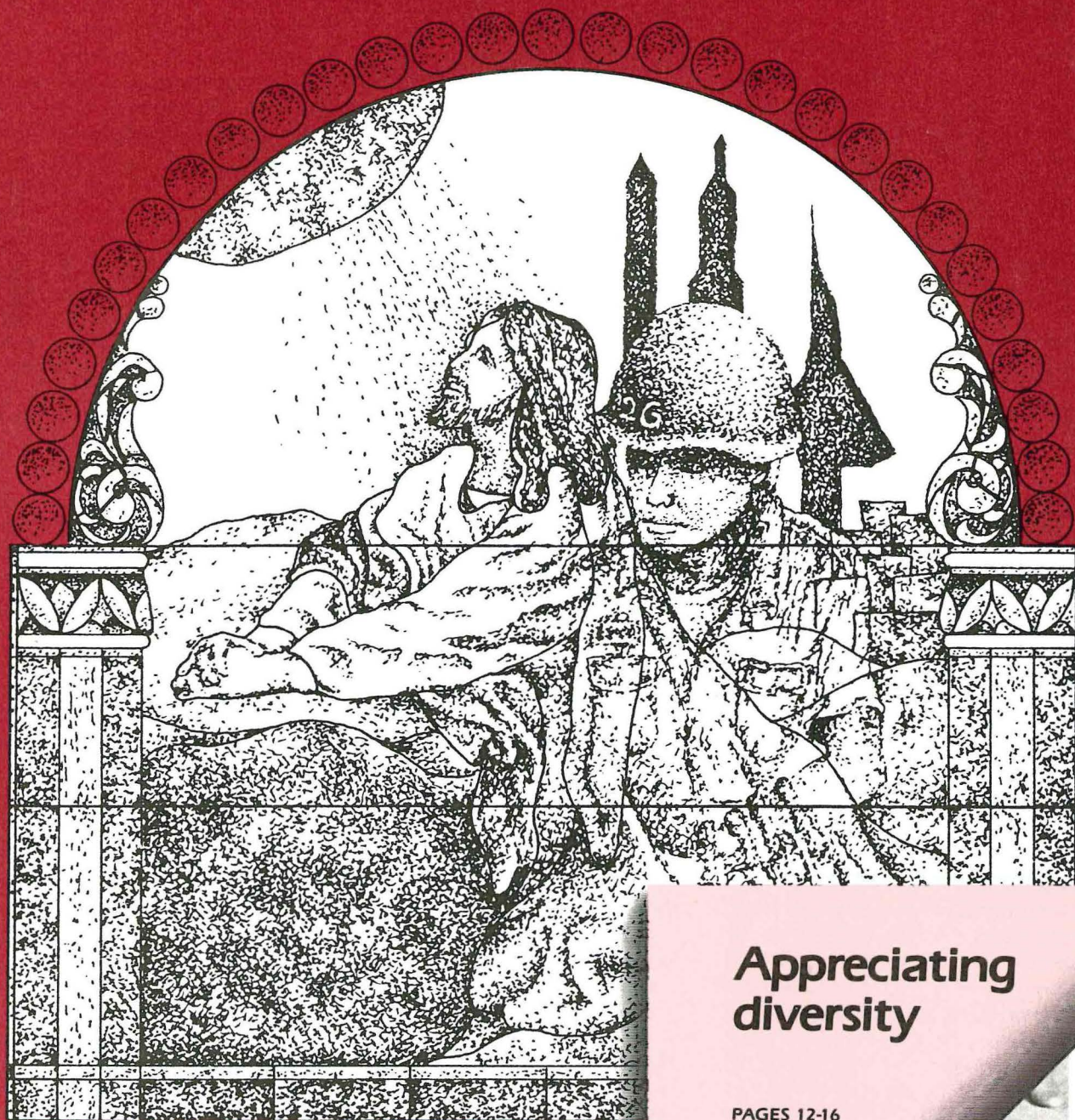
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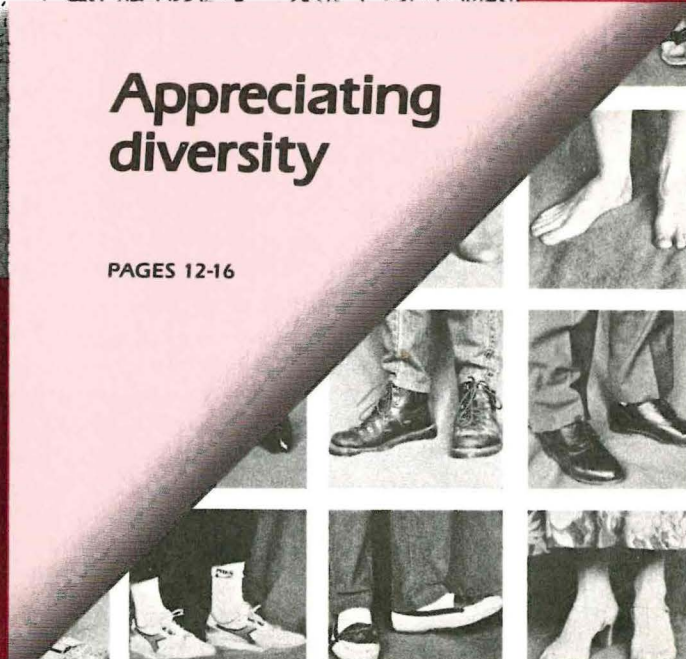
March / April 1992

EVANGELICAL **FRIEND**



Appreciating diversity

PAGES 12-16





Onward Christian Soldiers

BY CHUCK ORWILER

THE FIRST COMMANDMENT seems to be understood by many as this: Love God more than almost anything, and the second is like it: Love your neighbor, unless he doesn't really deserve it.

The recent Gulf War has shined a favorable light on conflict resolution by combat. War is good, it seems, when its target is someone as bad as Saddam Hussein. Weren't we all glad for such swift, decisive action? Weren't we relieved that Hussein was rendered so apparently impotent so quickly? Weren't we impressed with the discretion and restraint exercised by the commanding officers reporting to us on our televisions? Didn't it all seem so *clean*? "Surgical" was a word we often heard. Sometimes we have to endure the pain of removing the putrid organ to save the body. All in all, if we're going to have a war, this is how it ought to be. Or is it?

What would Jesus have done?

We Quakers have a stock answer to that question, but it's not a popular one these days. I suspect that pacifistic ratings have hit a 30-year low among the friendly persuaders. Nevertheless, as the ticker tape litter is being swept from the streets, as the fireworks fade, and as our corporate sigh of relief is expelled, the essential question emerges in all its discomforting persistence. What would Jesus have done?

One man had the courage to answer that question. Last winter in the height of enthusiasm for our troops in the Gulf, Marco Lokar took a stand. While his basketball teammates at Seton Hall added American flags to their uniforms, Lokar refused. He was doomed when the media caught on. Soon his life and his family were threatened by overzealous "patriots" to the point of forcing his departure from this country.

Lokar's motive for his unpopular action is notably dissimilar to the publicized protests of the Viet Nam era. His inner directive was simple, "... I can never condone war. ... To do that would be to reject the teachings of Jesus" (*Sports Illustrated*, 11/4/91, p. 53). In an age when moral courage is rare, and only religious sham is newsworthy, Marco Lokar's purity of faith and strength of character are monumental. His commitment to follow in the steps of his Lord continues to be tested today as the Yugoslav army batters his homeland of Slovenia.

Yet, his heroism remains unsung even (especially?) in Christian circles. How so? This is a good time to remind ourselves of why our Faith and Practices read as they do.

Any discussion of participation in war is emotion-laden. And for good reason. Jesus said that, "Greater love has no one than this, that he lay down his life for his friends." For all the bad press that the military endures, the fact remains that armies are composed of men and women who are ready to die for their countrymen. Never should the supreme nobility of that act be demeaned. Even if war is wrong, the fact remains that soldiers have given all that they could, their lives, for the benefit of you and me. To mock that kind of sacrifice is blatant cruelty.

Nevertheless, while some exercise courage on the battlefield, the disciple of Christ is called to exercise courage elsewhere. I've always struggled with the word "pacifism." It sounds like "passive-ism." Jesus has not called us to do nothing. Rather, He has repeatedly, with unmistakable clarity called His disciples to love their neighbors as themselves.

This is not some obscure truth revealed only by a strained exegesis of a vague biblical text. Although the second great commandment would be enough on its own, there are certainly more explicit teachings. Let's look at just two examples.

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect." Matthew 5:43-48

The meaning of this passage is plain. Jesus has not called us to hate our enemies, but to love them, as well as those who are easy to love. He notes that God loves people in such a way that He blesses both the good and the evil with rain and sun. Furthermore, and this is most important, God does not ask us to judge as He judges, but

He commands us to love as He loves. We leave judgment to God.

Can we reconcile loving our enemy and killing our enemy simultaneously? Are these not mutually exclusive activities?

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." John 18:36

This is a hard saying. As citizens of the Kingdom of God we maintain a dual citizenship. We are citizens of an earthly kingdom (e.g. the USA), and also citizens of God's kingdom. While these kingdoms can be in harmony, they can also be in conflict. In other words, sometimes we must choose where our ultimate loyalty lies. Don't think this is an easy task. When I was 18 and registering for the draft, I chose loyalty to country over the Kingdom of God. Although I would choose differently today, I still distinctly remember the agony of that deliberation.

NEVERTHELESS, THE differences between the kingdoms are real. Earthly kingdoms can be, and often have been, established or lost by fighting. That is just what Jesus was saying when he said that if His were an earthly kingdom, Pilate would have a fight on his hands. But fighting is not how victories are won and territory established in the Kingdom of God. When we go to war it is for some other reason than for God's kingdom to come, and His will to be done on earth as it is in heaven. Jesus plainly demonstrated this truth.

Jesus also plainly demonstrated that although He would not kill for God's kingdom, He would die for it. The Way of the Cross is not the way of cowardice. The soldier of the cross makes the same depth of commitment that the army soldier makes, a willingness to give everything, including one's life. As disciples of Christ, our call is not

to mock the military, but indeed to imitate them by being willing even to die for what we believe in.

Practically speaking, what does all this mean? First of all, Jesus commanded us to love our enemies. Yes, Saddam Hussein is our neighbor, but he is not likely the primary enemy to most of us. Closer to home we must master loving our own president or senator or mayor.

We must learn to love the ACLU and excessive TV evangelists. Isn't our enemy much more likely to be a belligerent boss, or an estranged spouse, or a stepparent, or an unsympathetic creditor? Loving Hussein is a real issue, but are we ready to address loving this distant neighbor when we may be at war with the enemy next door?

Our loss for words regarding this business of loving our enemies is evidence of how revolutionary this notion is. Returning evil for evil is the order of the day. It's how things are done. It is fully acceptable. To do otherwise is abnormal.

If we are waiting for someone else to initiate returning good for evil (besides Jesus) we can wait for a lifetime. But the time to begin is now, and the one to begin is me. I have no need to grapple with hypothetical situations. Each of us can record who our enemies are and how we can return good for the evil they have delivered to us. Is it not true that we can hardly address the problem of a distant enemy if we have not mastered the one at hand?

Nevertheless, the question still remains, what do we do with an evil tyrant such as Hussein? I don't know. But I don't know how to repel a SCUD missile either. I know there is a way to blast missiles out of the sky even though

(Continued on page 19)



JESUS' TEACHINGS ON PEACE

A S U M M A R Y

- Jesus commands His followers to love God with all of our hearts, souls, minds, and strength; and to love our neighbors as ourselves (Matthew 22:37-40; Mark 12:29-31; Luke 10:27). The trademark by which Jesus' followers are known is sacrificial love (John 13:34-35).

- Jesus calls His followers to love even our enemies and to pray for those who spitefully use us (Matthew 5:43-48). Even the Gentiles and tax gatherers can return good for good, or evil for evil.

- Jesus calls His followers to renounce a spirit of vengeance and to embrace a spirit of exceeding generosity (Matthew 5:38-42). When slapped, stand with dignity and turn the other cheek. When a shirt is requested, give also a coat.

- Jesus' Kingdom is not of this world—if it were, His disciples would fight to defend it (John 18:36-37). But we are to

seek first the Kingdom of Heaven and its righteousness, and all we truly need will be given us (Matthew 6:33).

- Jesus' Kingdom turns things upside down: The first will be last, and the last will be first. The Gentiles lord it over their subjects, but not so among Jesus' followers. The one wishing to be first must be the servant of all (Matthew 18:4; Mark 9:35; 10:42-45; Luke 22:25-27).

- Jesus commands His followers to put away our swords (Matthew 26:52-53; Luke 22:49-51; John 18:11). Those wishing to live by the sword will also die by it.

- Jesus commands His followers to forgive even the undeserving (Matthew 18:21-35). This is the character of God's forgiveness, and it is also the kind to be emulated by Jesus' followers.

- Jesus calls for His followers to embrace the cross (Matthew 10:38-39; Mark

8:34-38; John 12:25-26). He who wishes to save his life will lose it, but he who is willing to release his life for the sake of Christ and His way will paradoxically find it. Following Jesus may not protect one from persecution—it may provoke it (Matthew 5:10-12).

- Jesus says, "Blessed are the peacemakers, for they shall be called the 'Children of the Most High.'" (Matthew 5:9) To pursue peaceable goals by peaceable means distinguishes the workings of God from the doings of the world (James 3:18-4:4).

- Jesus promises His followers that He will bless us with peace—not as the world gives, bolstered by outward symbols of security, but inward peace—that overcomes the world (John 14:25-27).

(Adapted from Paul N. Anderson, "Jesus and Peace," *The Apostolic Character of the Churches' Peace Witness*, New York, 1992.)



On Asking Better Questions . . . and Finding Better Answers

BY PAUL ANDERSON

ASKING BETTER questions leads to better answers. A troublesome fact about the world Christian movement is that since the fourth century A.D., Christians have been divided on matters of war and peace. In fact, in the two World Wars of this century, more Christians were killed by Christians than had been killed in all the wars of the last two millennia combined. This is a troubling fact, to say the least, and a major contributor to the rejection of Christianity, from what I am told by non-Christians. So how did things come to be this way?

Until A.D. 312, the Christian witness was unanimous in its stand against participation in war. The sentiment of the apostolic era was characterized by the statement, "I am a follower of Jesus Christ; therefore, it is not lawful for me to fight." When the emperor Constantine became a Christian, however, things changed. He marched his troops through a river and declared that his was now a "Christian" army—having been thusly baptized. From that time on, Christians began to consult the Scriptures and to formulate church doctrine asking, "How may participation in war be justified?" That question produced Just War theories and the Holy War theologies of the Crusades. Ironically, both these postures overlooked entirely the teachings of Jesus on the topic.

Things changed, though, with the recovery of biblical authority during the Reformation (1520 and forward). When people began to read the Bible for themselves they began to ask the question, "What does it mean to follow the way of Jesus?" When put that way, the answer is clear. To say "Yes" to Jesus is to say "No" to violence of any sort. At least three separate groups came to that conclusion, and the Anabaptists, Quakers, and the Brethren have come to be called the historic Peace Churches. Like the first Christians, they asked not, "What is expedient?" or "When is killing justified?" but "What does it mean to be a follower of Jesus Christ?" Not a bad question.

Another worthy question, especially in the aftermath of Desert Storm (which must be considered the most successful war in human history in terms of combatant casualties inflicted to those sustained—over 1,000:1) is "Do we *really* want God to answer our prayers for victory?"

Mark Twain's "The War Prayer" poses this query with troubling lucidity. At the close of the prayer a mysterious stranger ascends the podium with a message from the Most High. The message was a request for clarification from God as to whether people *really* wished the prayer to be answered. "If you would beseech a blessing upon yourself, beware!" he declared, "lest without intent you invoke a curse upon a neighbor at the same time." Thus, the messenger from the Throne translates the other side of that prayer for the congregation to consider:

O LORD OUR Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them—in spirit—we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord our God, help us tear their soldiers to bloody shreds with our shells; help us cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst . . . imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it in the spirit of love of Him who is the Source of Love, and who is the ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.

According to Twain, no one understood a word he said, "for they thought he was a lunatic."

The query for followers of Christ is whether noble ends can ever justify violent means. This question was raised for me as a teenager in a very personal way.

"How much evil would you be willing to commit in the name of good?" I can still hear that question ringing in my ears as I listened to Lauren King deliver the morning message that eventful Sunday at Canton First Friends Church. I was about to turn eighteen, and while the Viet Nam war was coming to a close, I knew I would soon have to register for the draft at the local post office.

AS I PONDERED the implications of that question, my options became much clearer. I was not so much bothered about the prospect of dying for my country. What bothered me was the idea of taking, and preparing to take, the life of another human being. To allow for any harmful intentionality was to betray the way of my Lord. The only option left for me was to object to involvement in war as a matter of Christian conscience.

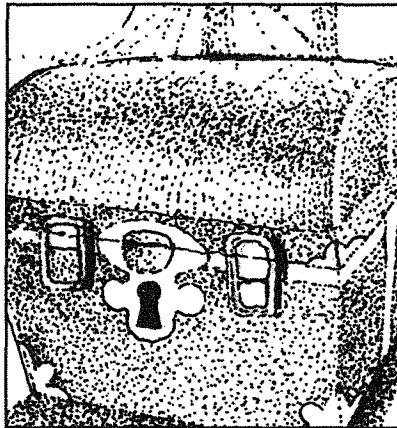
Back then, it was relatively easy to object to war. The Viet Nam conflict was an unpopular one, and peace protests enjoyed their "golden age" of influence. But following the wake of Desert Storm, it becomes more cumbersome to be proper stewards of a peace testimony today. When war is popular, advocacy for peace takes a beating.

Now may be among the most pressing of times in which a witness for peaceful means to peaceful ends is needed. There is no better time to inform the conscience of a nation than when there is still time to avert future armed engagements. The time to talk and educate about peace is before a conflict emerges.

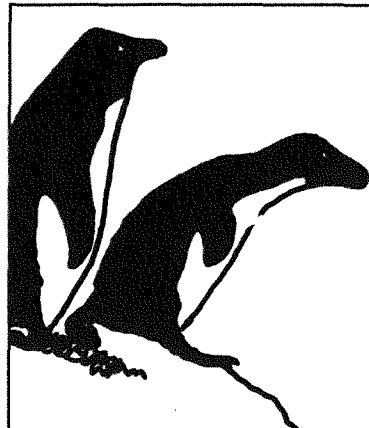
So how do we help form and reform the conscience of the nation? It begins with first being sensitized personally to Christ's will for His would-be followers. It proceeds by asking, and helping others to ask, better questions—from which better answers come. ■

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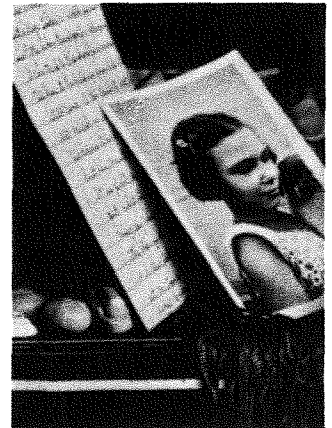
COVER: Issues of peace and war deserve consideration even during times of relative peace. We hope articles in this issue will stimulate your thoughts on this ubiquitous theme.
(Art by Susanna Combs)



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BETWEEN

Good Friday Easter Morning

BY MARGARET COX WALLACE

At midday a darkness fell over the whole land, which lasted till three in the afternoon; and at three Jesus cried aloud, "My God, my God, why hast thou forsaken me?" ... Then Jesus gave a loud cry and died. Mark 15:33-34, 37

MARY Magdalene stood and watched Jesus die. She not only watched one she loved suffer enormous pain and death, but she watched the tremendous gift of His presence slip away. She had done what extremely few have been able to do. She had, during her life on earth, come to know God through the evidence of her senses. His voice and touch healed her of seven demons. She had watched Him heal others, heard Him speak a revolutionary sort of wisdom, studied the expressions on His face, seen Him happy, tired, moved.

We all crave the presence of God. Many things call that longing to the surface: the look in someone's eyes, a phrase from a hymn, combinations of emotions and events that alert us that depths reverberate within us calling to be filled. Mary lived in that presence which fills to overflowing. God lived and moved visibly within her own physical world. He

audibly answered her questions, she could check His meaning by looking into His eyes. Divine light, divine love, and divine mystery were as accessible as the shoes on her feet, or the food she ate for dinner. Then suddenly He was gone. She watched life leave Him. She saw His body slump. She was inconsolable.

Mary stood at the tomb outside, weeping. John 20:11

Mary grieves the loss of the presence of God. We also experience this loss. We do not know God as Mary did, as someone we can see, hear, touch. We know God by faith. We experience Him inwardly in the "strange warming of our hearts." We come to understand Him through the evidence of His creation, worship, His people, the Scriptures, the dynamics of life that go on within and without ourselves. Because we know God by faith, when faith is gone so is our knowledge, our awareness of God. God dies for us as He did for Mary.

The implications of that loss are vividly described in a poem by Matthew Arnold. "Dover Beach" examines the emotional experience of living in a world in which the "sea of faith" has withdrawn:

*... for the world, which seems
To lie before us like a land of
dreams,
So various, so beautiful, so
new,
Hath really neither joy, nor
love, nor light,
Nor certitude, nor peace, nor
help for pain;
And we are here as on a dark-
ling plain
Swept with confused alarms of
struggle and flight,
Where ignorant armies clash by
night.*

The loss of faith is one of the grievous experiences of the Christian life. Sooner or later nearly all of us suffer it. Things happen that strain our ability to believe in God. We look upon catastrophes that seem to negate the idea of order or ultimate goodness. We watch someone dear succumb to the disfigurement of age and disease. We become incredulous and bitter.

Or, the joy we find in the presence of God slowly erodes under the burdens of everyday life until we doubt that it ever existed. Beyond that, faith seems to ebb and flow independent of events. We seem to naturally cycle through rhythms of belief and disbelief.

And when our faith goes, so does the perceived reality of God. When God is no

longer real to us, life loses its sense of transcendent promise. It takes on a dullness that turns into hopelessness.

The possibility of joy, love, light, certainty diminishes by degrees, and we come into a haunting suspicion that the world is "a darkling plain" swept with confusion and alarm. We become frantic as Mary did.

As she wept, she peered into the tomb; and she saw two angels in white sitting there, one at the head, and one at the feet, where the body of Jesus had lain. They said to her, "Why are you weeping?" She answered, "They have taken my Lord away, and I do not know where they have laid him." With these words she turned around and saw Jesus standing there, but did not recognize him. Jesus said to her, "Why are you weeping? Who is it you are looking for?" Thinking it was the gardener, she said, "If it is you sir, who removed him, tell me where you have laid him, and I will take him away." John 20:11-15

Mary desperately seeks the corpse of Jesus. She sees it as some solace for her grief, some object of reassurance.

In her search for His corpse, she ignores reason to hope He is not gone after all; she overlooks the evidence of His

resurrection. When we set about looking for God, often it is some lifeless entity we are trying to find. We tend to seek some idea, some system of morality, some yardstick for measuring perfection and imperfection that we can call God. In the fervor of that search we overlook the evidence of God's living presence. I have spent much of my life trying to discover some "divine philosophy" that would allow me to be happy. When I gave that up long enough to become open to the rich texture of life that surrounds me and the beautiful worlds that lie within, I began to perceive that God is living and present and for the first time I could feel joy.

Mary is so singleminded about finding the corpse that she could not see the radiance of the angels, she could not see the risen Jesus standing before her.

Jesus said, "Mary!" She turned to him and said, "My Master!" John 20:16

Mary's spell of grief is broken when Jesus speaks her name. "Mary!" At that moment His resurrection becomes personal to her, so she becomes capable of believing it. Her own needs, her own grief are addressed in this transforming event. The earth-shaking reality of the resurrection becomes life-changing for Mary as she experiences the reality of His

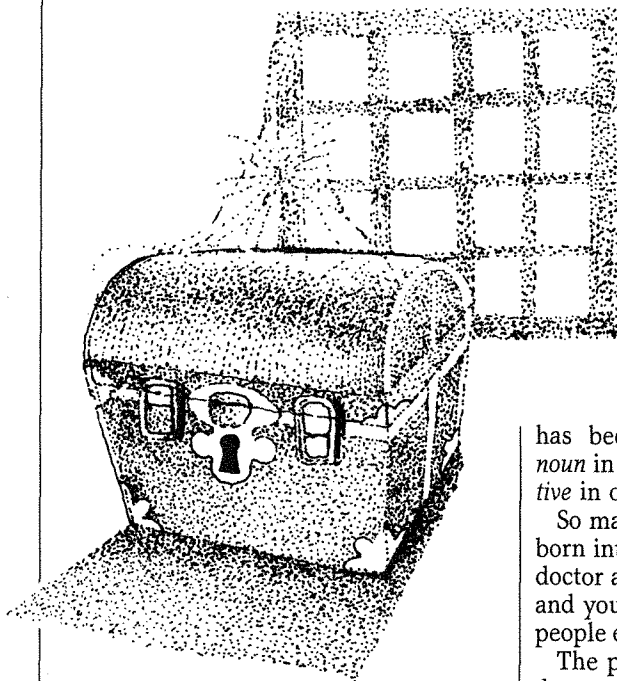
presence personally. Jesus speaks, and she hears His love, His presence, His promise intoned in the syllables of her own name.

When we hear God speak our name, our faith is resurrected. When we become aware that His love and power are addressing our loneliness, our longing to create, our feelings of worthlessness, our horror at life's pain and loss, then we become capable of believing in Him. We cannot revive our dead faith through willpower or ideas. We can only hand it to God, like the limp body of Jesus, and say, "Please, make it breathe again." Then we wait through the grief of that time between Good Friday

and Easter morning, until in our waiting we begin to experience power and goodness beyond our own working in our lives. We catch the sound of the divine voice speaking our name. Then we awaken from our night of confusion and alarm into the fragrant glory of Easter morning. ■

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.

"Dover Beach," by Matthew Arnold is from the Norton Anthology of Poetry, Shorter edition. New York: Norton & Company, Inc., 1970, p. 393.



BY MIKE HUBER

WE, AS FRIENDS, have a peace testimony. If nothing else, it is something we have inherited from our spiritual ancestors.

For over three hundred years our Quaker forebears held a remarkably consistent witness for peace. They testified before the whole world that Jesus Christ is the Prince of Peace, and that the Spirit of God creates in us a new perspective that rejects all violence and armed conflict.

Our heritage as peacemakers has become so important, so characteristic of Friends, that it has taken on a life of its own. Our collective witness for peace

Stewardship Of the Peace Testimony



has become "The Peace Testimony"—a noun in and of itself and not just an adjective in orbit around our community.

So maybe this is what it feels like to be born into a family where your father is a doctor and your grandfather was a doctor and your great grandfather was a doctor: people expect more of the same from you.

The peace testimony has been handed down to us like the stethoscope that has been in our family for generations. And now we wonder what to do with it. How can we be good stewards of what we have received?

This question is especially poignant when we realize that the peace testimony isn't always very popular. When war breaks out, the world tends to scowl at us for our lack of patriotism or chuckle at us for our naiveté. According to the wisdom of the world, we must fight for peace. We must kill to preserve life. And we must propagandize to preserve the truth.

It's enough to make one wonder if, in inheriting the peace testimony, we have really just inherited a relic from the past. Maybe what we have received is really

more like a washboard than a stethoscope (in that people just don't do it that way any more). Maybe the time has come to put the peace testimony in a shoebox and store it in the attic at First Friends. Maybe it belongs in the Quaker family museum, like an old wedding dress or letterman's jacket.

After all, if the peace testimony didn't get in our way, it would be a lot easier to fit into the world around us. We could preach the Gospel without worrying about the "politics" of an unpopular stand for peace. Isn't it more important to be Christian than to be Quaker? We could beat the drums of war as loud as anyone and use the occasion to tell others of our faith.

But what is it that we could say if we have forsaken the very Light we have received? If we become more like the world, then what can we say to the world but what it already knows? What good is salt if it has lost its saltiness?

Washboards and wide-brimmed hats go out of style, but the values of God's Kingdom do not change. The peace testimony

is not just a relic from our ancestors *if* we receive it from the same place they did: from the counsel of God's Holy Spirit and from the teaching of Scripture.

And I for one agree with the assessment of the Friends who have gone before me: the peace testimony is an *integral* part of the Gospel. To reject a clear commitment to peace for the sake of spreading the Gospel is in reality rejecting the very Gospel we claim to spread! We might as well reject the "foolishness" of the resurrection or of marital fidelity to reach those who are put off by such ideas.

If we forsake what is true about God to assimilate more easily with the world, then the real testimony of our example becomes, "Be a Christian, but forsake the commands of Christ when they become unpopular."

So perhaps we should wonder instead if our inherited peace testimony belongs in a strong box bound for the safe rather than in a shoebox bound for the attic. This point of view seeks to preserve the fragile Light we have received from the corrupting influence of the darkness that is all around us.

You see, perhaps the peace testimony (along with a long list of other behaviors categorized as "prohibited" or "prescribed")

To the Point

I told [the Commonwealth Commissioners] I lived in the virtue of that life and power that took away the occasion of all wars and I knew from whence all wars did rise, from the lust, according to James's doctrine . . . I told them I was come into the covenant of peace which was before wars and strifes were. —George Fox, 1651

We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world. The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.

—Friends' Declaration to King Charles II, 1661

might be a necessary component of what makes us acceptable in the eyes of God. In other words, perhaps the peace testimony is one of the possessions we are *required* to display when the time comes in order to prove our place in the family (and so receive our final inheritance in Heaven).

IF THIS IS the case, then we certainly would want to keep the peace testimony safe and free from all stain. We wouldn't want our nice Quaker peace testimony getting jumbled up with "Hippies for Peace" or any of those other nasty organizations that might taint us. We would want to make sure our inherited possession was pedigreed so no embarrassing questions would be asked later on.

We forget that the Light was meant to cast out the darkness, and instead worry that the darkness will overwhelm the Light. And so, in an effort to preserve our Light, we take it off of the stand and hide it under a bowl.

Contrary to this outlook, Jesus was very clear that stewards who *bury* what their master has given them lose even what they had (Matthew 25:14-30).

It won't take too many generations of leaving our inheritance in the attic or in the safe until no one (not even we ourselves) remembers we still have it. And for lack of exercise it is likely to waste away. The peace testimony is to be *invested*. Good stewardship means it is to be scattered like seed or otherwise put to good use. If the peace testimony really is nothing more to us than a relic from the past (to sit in a box of *any kind*), then it is already as good as dead.

For if our witness for peace *stops* being an adjective, then soon it will stop being a noun as well. It only has reality as we *live* it.

Although the weight of our heritage may lead us to believe otherwise, the fact of the matter is that the peace testimony is not now (nor was it ever) Quaker property. It is not our *possession* at all, but rather a *reflection* of God's character. The peace testimony is what it is because of who God is as revealed through Jesus Christ.

At this point in our discussion it is good to remember that God's Spirit is *already* active in the heart of each person. The same Light that illumined the peace testimony for Friends is shining in *every* heart, luring each soul out of darkness. For Jesus is the True Light, which gives light to everyone (John 1:9).

Sometimes we forget this and assume that all of those people outside the church are walking in complete darkness with no glimmer of understanding about God's true nature. But very often, even the people who aren't sure whether or not they believe in God can tell you in some detail

what God *should* be like. God should be loving, not vindictive. God should regard all of His children with equal favor, not showing bias for one group over another. To be sure, there are often glaring misunderstandings about God (both within the church and without), but there is very often insight into God's nature as well—remember Paul quoted pagan poets to the Greeks on the Areopagus to confirm a certain part of what they already knew about God (Acts 17:22-31)!

People *do* tend to know something about God, because God is already at work in their hearts (Romans 1:18-20).

This means it is very likely that some people will sense that God calls us to reject warfare and embrace peace. Some people—people outside the church—will sense that following God will mean coming into the Spirit that takes away the occasion for all wars. And then some of these people will remember there are Quakers in this world who uphold a peace testimony.

If we have been good stewards, we can confirm that God is indeed a God of peace. If these seekers come to us and find that our community is in fact *living* in that Spirit of reconciliation they sense is out there, then they can know that the Light they sense is also the Light we serve. And they may learn enough of the Light in our midst to call that Spirit by the name of Jesus Christ whose manifestation it is.

BUT IF WE have covered up our witness, then those people who come to us expecting a God of peace may very well leave with a whole set of expectations fulfilled: like, churches only reflect the culture, they don't transcend it. And, if God's self-proclaimed followers don't seem to follow anything supernatural, then it makes one wonder if there really is any higher power at all.

I don't believe this is just speculation. Every meeting I know of that upheld the peace testimony last year attracted a notable increase of seekers during the Gulf War.

As Friends we have a peace testimony. If nothing else, we inherited it from our spiritual ancestors. But if we are to take true advantage of this gift we have received, then we must remember that its ultimate foundation is in God's written Word and revealing Spirit. We must let our witness shine into the darkness, because those seeking God can recognize God's reflection (or lack of it) in what we proclaim and how we live. **EF**

Mike Huber is pastor of West Hills Friends Church in Portland, Oregon. Mike received his M.Div. from Princeton Theological Seminary in 1988.

Peace, Peace . . .

When Do We Talk About It?

BY GEORGE ROBINSON

AT THE onset of the war known as "Desert Storm" I was faced with the question of what to say from the pulpit. Since this is a Friends Church, there were those expecting me to articulate our traditional peace testimony. However, at the same time, I was addressing fathers and mothers, spouses, and even children of those in Saudi Arabia who were poised to fight the war.

Certainly, I am against war. During the preparation, buildup, and invasion, I made numerous references to the "foolish attempts of man to deal with problems with a solution as blind as war"; and "war can never solve issues or problems, only make many more." In a variety of ways I referred to the real biblical position of peace and the utter sinfulness and tragedy of war.

During this time I was criticized for not making the argument for peace more forcefully or clearly. Some felt this was the time for making the argument for peace, in accord with the traditional Friends testimony in this area. But what would this have done for the fathers, mothers, and children of those over there engaged in the conflict?

In some ways this would have been like inviting a group of people going through the pain and sorrow of divorce to a special gathering—only to preach to them about the tragedy of divorce.

We believe that God is against divorce. It is a tool that Satan uses to destroy the fiber of society and the church. However, our approach is to love the people who are going through it and offer them recovery programs that will enable them to face themselves and seek healing and restoration.

This past fall some 70 people went through the process we call "Divorce Recovery Workshop." These were primarily people from other churches, or with no church home, but were invited by a friend or referred to us by an agency. Some of these people have come to know Christ and have joined with us in worship. We hope all have grown in the midst of their pain and time of rejection.

If you would ask any of these people how they feel about divorce, they would all agree that they hate it, now that they are caught in it personally.

So it is with those caught in the midst of the Gulf War (or

any war). Have you ever met a G.I. who enjoyed war? Have you ever met a mother who was glad to send a son or daughter off to battle?

Perhaps now we should be saying more about our opposition to war—now that most of those who went to the Persian Gulf are home (some did not come back—alive). But as pastor of a church with many family members caught in the buildup, I did not feel any purpose would be served by taking a stand then.

That was the time to reach out in love to those left behind. What they needed was our acceptance and love—our support in a crisis.

Yes, maybe this is the time to speak out against war. Maybe we should have forums or platforms to discuss these issues.

But if so, then should we not, also, address the needs of those who went to fight?

What are we doing for the G.I. who "went to Viet Nam and never came back"? Are we addressing the needs of those dealing with people left alive physically, but destroyed emotionally and spiritually?

The real issue of war and peace is found in James, chapter 4: "What causes fights

and quarrels among you?" After this opening question, he mentions many things and problems. Then he gives the answer: "Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you." (vv. 1, 7-8)

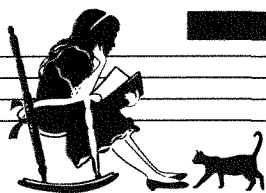
I am not a politician, nor a theologian. What I am is a pastor of a large, growing congregation. Part of why we are growing is that we try to offer people help in their hour of need. And we preach every Sunday against the enemy of souls, the source of all wars, both personal and national.

I am sure there is a place for the argument, but my basic approach is to deal with the deeper issues and the more solvable solution. Until we present the Christ of Peace as our Salvation, we will never know the Peace that Christ provides as our solution. ■



George Robinson is senior pastor of Canton First Friends Church in Canton, Ohio.





The Way You Believe

Lauren King

The Barclay Press, 1991, 82 pages, \$9.95

Lauren King titled his recent book "The Way You Believe." More fitting might have been "The Way We Ought to Believe," because he exhorts as well as describes. The book is gently critical of the anemic faith many of us hold, while at the same time it points the way to a therapy for healthy faith. This book is a confirmation of good thinking about faith.

If you take it with ice cold tea or Sprite you can read the whole book in less than two hours. Of course, the cogitation will take longer. One of his

We must take a careful ride in canoes one and two before we do white-water rafting in Faith Three.

main themes is that faith must be reasonable if "it" is to be dependable. He spends considerable time telling how we form faith statements. As Caesar divided Gaul into three parts for our Latin classes, so King divides faith into three kinds. Faith One is propositional, meaning a conclusion reached from certain data. The assembling of faith propositions leads to Faith Two, which is the organization called one's "Worldview." Faith Three follows logically, and that is where the rubber hits the road. It is exemplified by Abram's obedience to God's call in Genesis 12. It is the positive response to the first two, but measured more in action than in thought. One famous saint said, "I'd rather feel compunction than know the definition thereof." He was in Faith Three.

Lauren King is aware that our religious commitment meetings major on Faith Three trips, but he is concerned that we take a careful ride in canoes one and two before we do white-water rafting in Faith Three.

Lauren King challenges us to be strong in faith with all three components welded together to construct a building that will be enduring and also enchanting. He tells us how to frame up the building. The final construction is our own.

—Robert Hess

The God of Stones and Spiders

Letters to a church in exile

Charles Colson (with Ellen Santilli Vaughn)

Crossway Books, 1990, 221 pages, \$9.95

The author of *Born Again*, *Life Sentence*, and other books has collected these essays from regular columns of publications for which he writes.

"This has been a poor century to be human," states Colson in these lively "letters" on topics ranging from art, to government, politics, private sins, Christian "bashing," "rights," theology, church superstars, prisons, gangs, education, social evils—you name it. In one chapter we underlined, "The church is not a democracy.... Theology can't be voted in or out."

The author highlights many of our inconsistencies and evils, yet he gives the encouraging word that God is sovereign. History is in His hands. God can use "stones and spiders" to show His grace and power against enemy forces.

His book succeeds in his stated purpose: "It is the intent of these essays that the church in the west today—in so many ways captive to the forces of a hostile culture—would draw strength and renewed conviction for the battle."

—Phyllis Cammack

Remember, I Love You

Charlie W. Shedd

Harper Collins Publishers, 1990, 176 pages, \$14.95

Shedd opens this book, his latest, with high school days when he and Martha met. He escorts the reader through their courtship, marriage, ministry, until her death more than 40 years later. Writ-

ing of love and trust and growth, Shedd speaks openly. His humor and good writing make it nearly impossible to put the book down once started.

The day came when doctors gave the pronouncement concerning Martha's illness. Shedd says, "The bird of our hope was down with a black bullet in its heart: 'Cancer. Widespread. Aggressive.'"

Martha's body deteriorated. After that, "Slowly the mind begins to go, too. This is the last of her valuables, and she's sending them all ahead. . . . Does all this hurt her? Me, it hurts with a dreadful hurt. I hope she cannot hurt as I hurt." The "final hurt," as Shedd describes it, came later.

The book closes with the writer's five affirmations that became his "life preservers in the choppy sea" following Martha's death.

Shedd has written a beautiful tribute to his beloved Martha. Young couples and old ones, too, will enjoy this book and find help therein. —Betty M. Hockett

Loving Yourself as Your Neighbor

Carmen Renee Berry and Mark Taylor
Harper and Row, 1990, 144 pages, \$12.95

Author Carmen Berry introduced the "Messiah Complex" in her book, *When Helping You Is Hurting Me*. In this second book, Mark Taylor, associate professor of theological studies at Seattle Pacific University, adds a theological aspect of a serving—we must love as God loves. Much of the book re-explains and illustrates the idea that many Christians get into a trap of martyr-like service that pulls them into depression and what is called "burn-out." They are misinterpreting Jesus' teaching on self-denial, and are serving with the wrong motives.

The book follows stories of five Christians who escaped the "trap." "We believe Christians can be freed from the Messiah Trap only through a change in their image of God," write the authors. God, who is Love, empowers devoted Christians to joyous service, or a "proper Christian self-love."

This can be a recovery guidebook for Christians escaping from burnout and codependency.

—Phyllis Cammack

Praying for Justice



BY REBECCA THOMAS ANKENY

DURING THE Gulf War, I was puzzled to know how to respond as a Christian to a very tangled political web that I had very little chance to understand accurately. Saddam Hussein seemed to be the kind of leader who lives off the blood of his people. The aggression against Kuwait seemed to be the kind of national terrorism that must not be allowed. Yet beneath and behind those appearances were others. U.S. planes made many successful sorties over Iraq, and the resulting destruction of civilian life we know about now is appalling. Kuwait as one of the richest members of OPEC had a long-standing dispute about oil rights and borders with Iraq, one of the poorest. The situation was so complicated that I felt unable to respond with any sense that I was acting out of God's view of the events.

My solution came out of my understanding of the Bible and what it teaches about where God's allegiance always is:

on the side of the powerless, the oppressed, the victims.

I began to pray for the conflict in terms that laid out my understanding of who were the oppressors and who were the victims of this war, asking God to sort it out better than I could and to bring justice into that situation.

I was aware that God's justice might well be a threat to both sides of this conflict, since both sides exercised power at the expense of the powerless. I felt assurance nonetheless that in praying for justice I was praying in the center of God's will.

Later, in teaching Sunday school, I came to the Luke 18:1-8 passage about the persistent widow and the unjust judge. I read this with new eyes, seeing for the first time that this is not about praying persistently for a new car or a successful sales presentation or lecture. The widow, a representative of an easily and often oppressed group, persisted in her request for justice. Even the unjust

judge could not hold out against her, and the passage says quite clearly that God, who is just, will surely hear prayers for justice and act quickly.

This passage has since taken on personal significance for me. I am a missionary kid. Who I am has been shaped in part by the selfishness and cruelty of adversaries, especially in the context of being a minority and a child in two cultures different from mine and in boarding school. I have carried a sense with me that I can easily become a victim.

This passage teaches me that even though appearances may be to the contrary, God is on the side of the oppressed, of the victims. It teaches me that I am to pray for justice in situations marked by injustice, cruelty, and selfishness. It teaches me to direct my feelings of anger or worse into prayers for justice day and night. And it promises me that God will see to it that I get justice, and quickly.

I cannot pray regularly for justice, of course, without being confronted with my own tendencies to exercise power selfishly or cruelly—my tendencies to be an oppressor. I believe that such prayers for justice will redeem both the one who prays and the adversary. God's justice and God's mercy are both expressions of God's grace.

If I am tempted to think that praying for justice is an inadequate, gutless way to try to influence events, I remind myself that vengeance is off limits to Christians. We are told repeatedly to leave vengeance, which is our way of enforcing justice, to God. I have very few options besides prayer.

Further, my doubt arises from a lack of faith that God hears and answers prayer. Jesus' teaching in Luke makes it clear that God does hear and respond. This is made even clearer and more vivid in Revelation 8:3-5. The prayers of the saints are offered with incense before God with this result: "Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake." The justice of God does and will come to earth. And until justice comes, there will be no peace. **EF**

Rebecca Thomas Ankeny is associate professor of English at George Fox College, Newberg, Oregon, and on the editorial staff of EVANGELICAL FRIEND.

What Is God Doing Among Those 'Other' Quakers?

EVANGELICAL QUAKERS at times get shocked, outraged, and even embarrassed to learn that there are "other" Quakers in North America who believe, act, and worship in ways very different from ourselves. One reaction is to ignore that fact, hoping it will go away. But alas, newspaper reports about what some Quaker group is doing, new inquirers in our churches asking what kind of Quakers we are, and even occasional run-ins with "other" Quakers remind us that we cannot simply sweep the fact of Quaker diversity under the carpet. The question is not if we will deal with it, but how.

At times, we may throw up our hands and exclaim that all we have in common is the name Quaker—nothing more. And then again, God may be at work in ways totally unexpected by us. In an effort to help our readers learn more about what is happening among unprogrammed Quakers, the *Evangelical Friend* has gathered three articles that seek to portray, even in a limited way, what God may be doing among those "other" Quakers.

Youthquake: A Microcosm of American Quakerism

BY BRUCE BISHOP

YOUTHQUAKE 1991, held December 27 through January 1, was the fifth such national gathering of Quaker high school students. The highlighted quotations are from some of the 430 youth and adults who attended, representing 17 yearly meetings from Friends United Meeting, Friends General Conference, and Evangelical Friends International—North America Region. One development that proved significant was the first-time presence of a large number of young Friends from the unprogrammed tradition.

Speakers, seminars, small group discussion opportunities, and worship experiences challenged the attenders to fulfill the YouthQuake purpose statement: to provide a gathering of Quaker youth to (1) promote understanding of one another; (2) be challenged to live spiritually guided lives; (3) build,

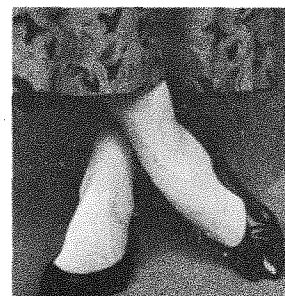
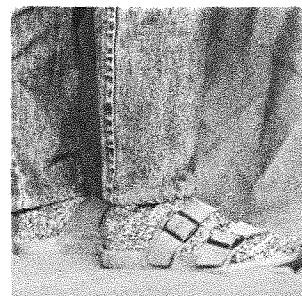
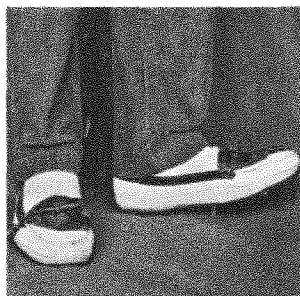
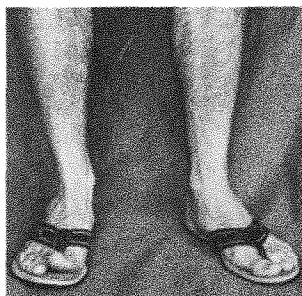
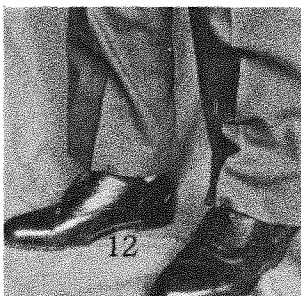
experience, and celebrate a sense of Christian community and, (4) address the Quaker witness.

The most dynamic and stretching contacts came through twice-daily meetings of "family groups," composed of ten students, each representing a different yearly meeting. Discussions revolved around why they were Quakers, who Christ was to them, and how to grow spiritually.

"I've gone through a lot of introspection, leading me to find that I actually do have some convictions and am open to listening while not being easily swayed."

"I learned that it was important to have a period of focusing silence in worship, and that it can be very beneficial."

In many ways, YouthQuake provided a microcosm of American Quakerism. What was true of the conference participants can be said to be true of the Society of Friends. Each yearly meeting represented brought its own strengths and weaknesses, its own biases and extremes. The integration of spiritual and social needs was the power of early Quakerism



and the center of Christ's ministry itself. Modern Quakerism, as represented at YouthQuake, seems to have clustered around one or the other, in some instances with one aspect of the Gospel becoming mutually exclusive of the other. The conference brought these poles back into tension with each other, creating some uncomfortable questioning and self-examination. People were affirmed in their beliefs as well as having their weaknesses exposed.

In this diverse gathering we were forced to face the difference between viewing those "other" Quakers in standoffish ways from afar, and interacting with the "other" as fellow-sojourners in search of God's Truth. Some participants were willing to treat others as individuals, to hear them as people, to laugh with them, and to listen to them, while some were unable to step outside of their own comfort zones and have significant contact with them. Although there was a wide variety of beliefs represented, most of the tension was not the result of conflicting theology. Rather, the main division seemed to be active more on an emotional level, fostered by fear and insecurity about the challenging of one's own beliefs. Fear caused some people to withdraw and react, and caused some to label and stereotype.

Where a sense of security reigned, however, people could express themselves, ask questions, and listen to one another. There, friendships were built that bridged the gaps and allowed for intensive investigation of personal beliefs—allowed for the Spirit of God to speak to them and their spiritual condition. Where security reigned, concern for the spiritual condition of individuals was balanced with concern for their physical condition. These two pillars of Quakerism were brought together through interactive dialogue.

Evangelical Quakers often appeared more spiritual and stable, with quick answers founded on the stability of the Bible. Yet some of those answers were not accompanied by the depth of thought or conviction that others brought to the conference. Some youth discovered they had hidden behind the Bible or Sunday school answers and hadn't dealt with as many spiritual questions as the nonevangelicals may have. While they expressed their support for the written Word of God, they also had to confront its relatively weak impact in their lives and their lack of interaction with it.

God was discovered, glorified, uplifted, and worshiped through the initially tentative, but eventually burgeoning friendships that were formed through caring relationships and dialogue with people who believe and act differently from ourselves. There were several reports of young unprogrammed Friends giving their hearts to Christ and others were challenged by the authentic witness of many of the Christ-centered young Friends present. The value of YouthQuake for our high schoolers lay in the opportunity to be challenged spiritually by their peers. Learning to express their beliefs and witness to one another about God's work in their lives, as well as to be confronted in their weak areas, whether it be social justice and compassion or the deity of Christ and the inspiration of the Bible, has been a valuable opportunity for growth.

The future of Quakerism hangs in the balance, and it relies on our recovering the right balance. We must grasp the Truth

that includes the social as well as the spiritual Gospel Christ taught and lived. A partial Gospel is incomplete. Early Quakers discovered this and made a worldwide impact, as did early Christians. YouthQuake gave young contemporary Quakers the opportunity to examine the balanced life, and to discuss where they hope to lead us. The more than 400 youth who attended this conference will be shaping the future of our movement. Let us pray that the Spirit of Christ will continue to cast out the spirit of fear and create life-changing openness to dialogue and learning. This may be one of the most fruitful witnessing and learning fields for evangelical young Friends. Perhaps we will be able to respond about the sometimes bothersome diversity of American Quakerism as the following participant responded about his YouthQuake experience:

"The real strength of YouthQuake was the joining together of programmed and unprogrammed yearly meetings, the opportunity to learn from those who are different from us." EF

Bruce Bishop is the youth Superintendent of Northwest Yearly Meeting. He graduated from George Fox College in 1987.

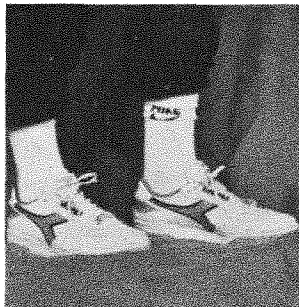
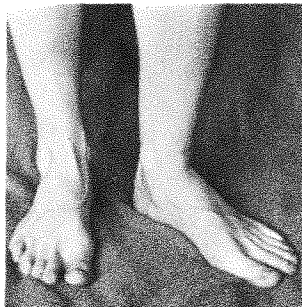
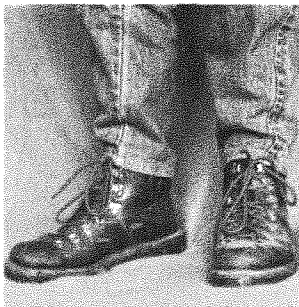
Reclaiming a Resource:

The Record of the Friends Bible Conference

AN INTERVIEW WITH CHUCK FAGER

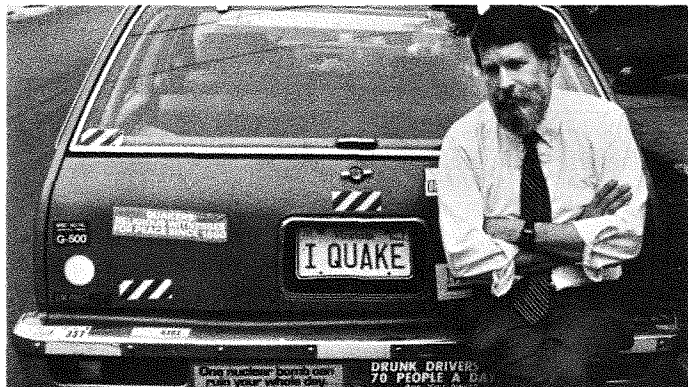
The EVANGELICAL FRIEND recently interviewed Chuck Fager, the organizer of the conference and the editor of the compiled presentations. Chuck Fager is a free-lance Quaker journalist and editor of A Friendly Letter.

EF: *We understand that a little over two years ago you helped to organize the Friends Bible Conference, which was targeted exclusively toward helping unprogrammed Friends explore the Bible as a living resource. That sounds intriguing to us evangelical Friends. Would you tell us what happened?*



CF: Well, the Friends Bible Conference came about partially as the result of a mistake I had made a few years earlier. I was preparing to write an article in *A Friendly Letter* in which I intended to raise questions about why unprogrammed Friends did not study the Bible. What I found, however, in doing my research, was the opposite. Time and again I ran across people who said something like, "Why yes, I study the Bible a great deal . . . but I think I'm the only liberal Quaker in North America who does!" This sense of isolation, combined with genuine interest, led several of us to believe that such a conference was possible and even past due.

I had been leading workshops on how to use the Bible at the annual Friends General Conference gathering for several years



and had always had a good turnout with high enthusiasm. At the 1988 meetings Carol Conti-Entin of Cleveland (Ohio) meeting also led a workshop on the Bible, and the two of us and about a dozen others got together to discuss whether and how to organize a Bible conference for liberal Quakers.

The idea really took off, and by conference time in early November 1989, over 260 people participated in the first major Bible conference among unprogrammed Quakers since the series of summer Bible conferences at Haverford back before 1910. It would be hard to exaggerate the enthusiasm of the participants!

EF: Tell us more about that. What aspects of the conference were most stimulating for the attenders?

CF: Just being together was exciting—it broke the sense of isolation I mentioned. Of course the three plenary presentations were well received, and it was significant that they were all given by women: Elizabeth Watson, Martha Paxson Grundy, and Patricia McKernon (who, by the way, received a standing ovation for her concert on biblical themes). The Bible often gets a bad rap for being a totally patriarchal document, and it was good for people to hear some excellent Quaker women scholars creatively excavating some of the Bible's liberating motifs.

Many of the workshops were also real highlights for the participants. Some of the ones people seemed to be buzzing about were Patty Levering's "Four Aspects of Productive Bible Study," Jim Corbett's "The Bible and Covenant Communities," and Jean Semrau's "Re-Telling Bible Stories." Especially provocative was

the workshop by Joseph Izzo, "The Book of Job: An Allegory for Coping with the AIDS Crisis and Other Sufferings."

EF: We understand that these conference papers are now available in published form (*Reclaiming a Resource*, Kimo Press, P.O. Box 1361, Falls Church, VA 22041, 1990, \$12.95). Obviously, not all of this material will be of equal interest to readers of the *EVANGELICAL FRIEND*, but what would you consider to be some of the pieces that would be of greatest interest to our readers?

CF: First of all, I don't expect evangelical Friends to agree with everything that's in the book—I don't agree with all of it myself. But I do think the book will be of genuine value to anyone wishing to see how many unprogrammed Friends are finding the Bible to be a real source of spiritual vitality and an extremely relevant resource for addressing today's issues. Besides that, such articles as "The Bible and Archetypes in Jungian Perspective" by John Yungblut, "Studying the Book of Revelation" by David Martin, and "The Bible as a Resource for Spiritual Growth" by Anne Miller should be very appealing to evangelical Quakers. And they might want to consider an essay on the phases of development I've watched many liberal Friends go through in Bible study, from what I call "detoxification" to "god-wrestling."

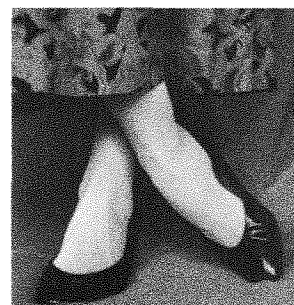
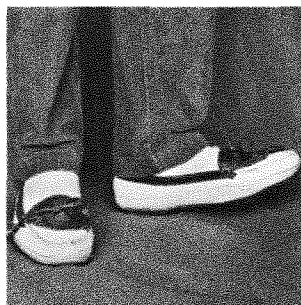
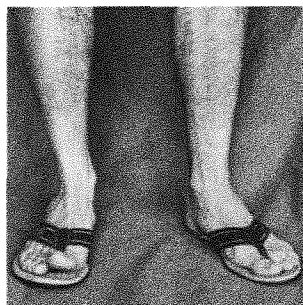
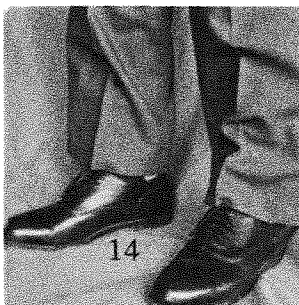
EF: How do you see *Reclaiming a Resource* being used within the local church or meeting?

CF: It sounds funny, but one of the first values is that the book is written proof that we actually did it! It shows there really are liberal Quakers who are serious about Scripture. It allows the influence of the conference to be expanded in an ongoing way.

A second value is that several of the essays describe innovative methods for personal or small group Bible study that we hope will promote ongoing interest in the Bible among unprogrammed Friends. A good example is the essay by Joanne and Larry Spears, which shows how to structure small group study around five guidelines: (a) Identify the author's main point as well as secondary themes. (b) Describe any new light or insight you have as to the meaning of the passage. (c) Explore whether you have found this passage to be true to your own experience—how so, or how not so? (d) Explore the implications of the passage in terms of what should be done in response to it. (e) Share any problems you have with the text's meaning and implications, and consider what it would involve to be changed by it.

This approach is not tied to any single wing of the Quaker spectrum. It can work equally well no matter what perspective you approach the text from, and this is just one more of the things that is exciting to me about this project. It is also easy to do: You don't need a seminary degree or a resident "expert." All you need is a Bible, this book, and a group. Plus the Spirit, I might add.

EF: What do you see down the road, Chuck? Do you see new approaches to the Bible as ground for further cooperation or added frustration between evangelical and liberal Quakers?



CF: I like to hope that exploring ways in which the Bible speaks to us could be a very fruitful ground for exchange between Friends from different parts of the Quaker map. Our exploration of the Bible has only just begun, and while it might take a little threshing, I feel that liberals have a lot to gain from evangelical Friends from such encounters and mutual seeking. I hope the reverse would also be the case.

It is no surprise to say that we live in an age of tremendous biblical impoverishment among Friends. It used to be that there were typically several Quakers among the front ranks of Bible scholarship, but that doesn't seem to be true today. This ground needs to be recovered. I also would like to see Friends from all traditions become far more biblically literate than we have been. Even many evangelicals, in my opinion, often find it too easy to stay within a cluster of familiar passages and accepted interpretations. The Bible has been a vital seedbed for the Christian witness of the likes of John Woolman, Elizabeth Fry, George Fox, Lucretia Mott, and many others. As Robert Barclay said, it is God's looking glass into our lives, and it is not just we who examine the Scriptures, but the Scriptures that examine us. When this happens, the Spirit blows where it wills . . . and good things happen. **EF**

Growing Up Liberal:

Called to a Life of Serving Christ

BY PAUL JOLLY

I WAS RAISED in a liberal era (b. 1960) in a liberal town (Berkeley, California) in a liberal religious community (Pacific Yearly Meeting of the Religious Society of Friends). I have been called to a life serving Christ. I appreciate the invitation to reflect on how I became a Christian and why I stay with the liberal Friends.

My mother's parents were medical missionaries (emphasis on the medical) and my father grew up Unitarian. When they settled down to raise a family in the Bay Area, they started looking for a church with liberal values and minimal dogma. The unprogrammed meeting in Berkeley felt like home, and they have been active for the last 30 years.

Although I do not remember any religious training as such in the Berkeley meeting, there was one influence that conveyed to me the spiritual significance of the silent meeting for worship. It was my mother's tears. Nearly every Sunday in meeting for worship, she wept. I recently asked her why, and she told me that it was the tension between the tranquility of meeting for worship and the killing in southeast Asia.

Without saying a word, she conveyed to me that something big was moving in that silence. As I reached adolescence, I learned to treasure the calming richness of silent worship.

I first opened the Bible when I was 13. A verse I had seen on the gravemarker of my great-grandfather intrigued me: "Unless a grain of wheat fall into the ground and die, it liveth by itself alone. But if it die it beareth much fruit." I read the Gospel of John to try to understand it.

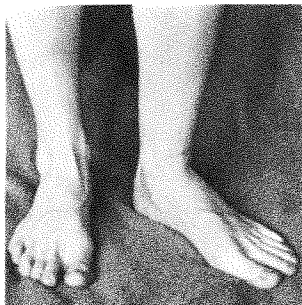
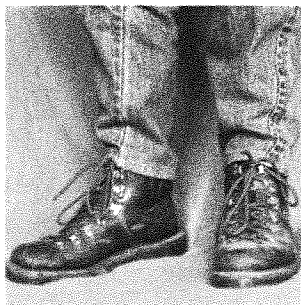
What I learned about Jesus surprised me: that He was a rebel, who challenged conventional religion and urged people to live in a way that was consistent with God's boundless love.

At age 17, I was quite familiar with the Bible, and enjoyed the profound serenity of meeting for worship. Strange as it may seem, it had never occurred to me that these two strands of my religious life were related. When a Friend told me that the Spirit that illuminates the meeting for worship is the Spirit of Jesus Christ, it shattered a wall that had divided my spiritual life in half. What great gifts we can offer to one another in our insights about the life of the Spirit!

Troubled by the question of whether or not I was (or should be) a Christian, I asked God to tell me if I should commit myself to Christianity. Shortly afterward, in a meeting for worship, God set before me a series of images that thrust me into the life of Christ. In one scene I was among the fishermen called by Jesus to be fishers of men. In another I was among the throng that welcomed Jesus to Jerusalem with palm branches. I saw myself receiving from His hand the cup at the last supper, and I was among those who taunted and jeered at Him while He was on the cross.

This series of intimations made it clear to me whom I should worship, and I am grateful to have never doubted since that the Christian walk is my way to God and God's way to me. However, the question of where I should worship has never been answered so decisively.

During a period of church-shopping, I was impressed by a number of religious communities. The unbridled enthusiasm of the evangelical fellowships touched me deeply, as did the poetry and sacrament of the Catholic liturgy. Having grown up in an environment where people shied away from defining their faith for fear of excluding or limiting someone, I longed to worship with people who recognize that accepting the limitations of a particular faith enhances growth instead of detracting from it. I still get frustrated by the difficulty of faith-sharing in a community that takes so little for granted. The vision my parents share with many liberal Quakers of their generation—a nonexclusive, all-embracing community of faith—seems naive and, frankly, it bores me. On occasion, I have considered joining a religious community that is explicitly, unabashedly Christian.



And yet, I can't leave the liberal Friends. The thing that frustrates me is also the thing I dearly love: the unfettered adventure of discovering God. An unprogrammed meeting is not simply a meeting with no agenda. It is, at its best, a gathering of people who recognize that mystery is the center of the religious life, and approach it in reverence. The Jewish idea that God's name cannot be pronounced is based on the same understanding.

It is the adventure of self-searching and God-searching in the silent worship that led me to Christ. I am a product of my culture as much as a rebel. I think I will stay. I have found no other manner of worship that is as fundamentally creative. My God is mysterious, can be known but not fully understood, touched but not possessively clasped, described but not entirely explained. The silent mode of worship feels more fitting to me than any other.

As I mature I become less agitated by the amorphousness of liberal Quakers. There are a few who are hostile to the Christian faith, because they only see it as a tool for control and an assortment of unexamined superstitions. There are a few who are outspoken in their love of Christ. Many, like my parents, speak of "many paths up the mountain" and resist categorization. There are a great number who have been deeply touched by Christ's life and ministry, and are quiet about it. Many encouraging movements among liberal Friends are developing from a common hunger to know God personally and to share what we know with one another.

I do not believe that God wants me to lobby for the Christian cause, as if it were a political campaign. I am compelled by the Holy Spirit at times to speak of Christ's place in my life. As I overcome my hesitation to share how God has touched me, I find many, many people among unprogrammed Friends who are eager to share their own intimations of God and are simply waiting for an invitation.

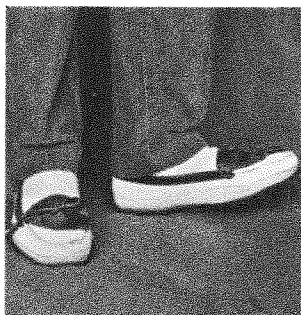
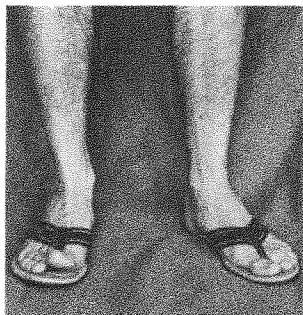
The fabric of Quakerism has been split. Those who uphold the adventure of unprogrammed worship and those who cherish the relationship with Christ both claim fidelity to the same heritage. The places of spiritual vitality are the places where the different sides of our tradition have touched, illuminated, and blessed one another. I pray that we can all learn to thrive where God has placed us, and bless one another in our differences and similarities. ■■

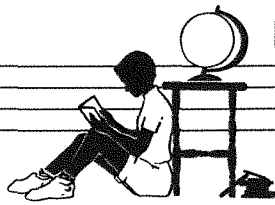


Paul Jolly serves as director of development at Pendle Hill and has also served at Scattergood Friends School in Iowa.

American Quakers At a Glance

A crash course in Quaker history will help the reader understand some of the historical and theological reasons for the divisions among American Friends over the last century and a half, but a brief demographic sketch provides a cursory glimpse of the Quaker American scene. The demographics of North American Friends suggest that roughly one third of the 103,429 membership uses an unprogrammed meeting for worship, while the other two thirds use a programmed format for worship. Likewise, unprogrammed Friends make no use of pastors and are known for strong commitments to social action as an expression of spiritual concern. Organizationally, there are three major Quaker groups: Friends General Conference, which is mostly unprogrammed, with a membership of 31,883; Friends United Meeting, which is mostly pastoral and evangelical, with a membership of 54,387; and Evangelical Friends International (North America Region), which is pervasively pastoral and evangelical, with a membership of 26,434 (Five yearly meetings share joint membership between FGC and FUM totaling 14,393 members.) As well as these, Conservative Friends, who are both unprogrammed and evangelical, have a membership of 1,624; and unaffiliated Friends, who are mostly unprogrammed, total 3,494. (Figures are from the 1992 updated appendix to Walter Williams's *Rich Heritage of Quakerism*, Barclay Press.)





Lusting For Greatness, Longing for Satisfaction

BY JOHN P. WILLIAMS, JR.

PETER THE fisherman had it. So did the little girl I saw pushing her way to the front of the line at the Disney store last week. So do all of us—to some degree or another.

Wars are fought because of it.

Jesus understood it and gave the only cure, the only real answer to the itching after greatness.

"If you want to be great in the kingdom of God," He insisted to His competitive disciples, "you must become the servant of all."

—He knew what they were discussing on the road as they walked.

—He knew that the itch can forever be scratched but never satisfied. (Isn't that, after all, the problem with all forms of lusting?)

—He knew, far better than they imagined, the false promises and bitter disappointment inherent in the lust for greatness.

Peace, it seems, has a whole lot more to do with finding satisfaction than with becoming great. Cultural norms and societal values tend to reinforce our lust for greatness, our cravings to be better than other people as evidenced by our ability to defeat them. By the standards of culture and technology, there is no higher value in our world than material success, competitively achieved. That is the root of our "problem" with Japan, and that is the dilemma of ordinary life. How do we find peace when we itch for

that which is not capable of producing peace, no matter how long or well we scratch?

Jesus calls for a radically different approach to satisfaction.

"Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called the sons [and daughters] of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of God." (Matthew 5:7-10)

Jesus' message seems to flow from several underlying truths, three of which are these:

1. God measures greatness in terms of our surrender to His perfect will, not in terms of our domination or defeat of other people.

2. Greatness is a matter of how much and how well we contribute to the lives of others, not how much we pile up for ourselves.

3. Greatness is a measure of the expanse of our love, not the sum of our external achievements.

The shift is major. One hundred and eighty degrees.

Following Christ means that we shift from horizontal comparisons to compar-

ing ourselves with His holy character. We shift from acquisitiveness to servanthood. We shift from an obsession with selfish achievement to a passion for *agape*.

The implications are wonderful, though costly to live out in a sinful world, for the imitation of Christ thoroughly realigns both our personal and corporate values.

I thought of that the other day when I read the estimates of how many Iraqi civilians died during and after the Gulf war as a result of war-related bomb damage. It is at least 70,000—more than twice as many people as attended all our EFI-affiliated churches in North America last Sunday morning. And, it appears, the TOTAL number of Iraqi war-related deaths is between 177,500 and 243,000. A city nearly twice the size of Boise, Idaho. Dead and gone.

Greatness and satisfaction are, after all, not the same. Saddam Hussein pursued greatness and lost a quarter of a million people in his latest attempt to find it. The U.S. and some allies have been boasting about a great victory over Iraq, in a virtual denial of the awful carnage of that victory.

There has got to be a better way. And there is. Lord Jesus, help us. Help us. **EF**





On the Tip of the Iceberg

BY DAVE BYRNE

WHAT A WHIRLWIND time of blessing it has been! With only three months available for home assignment, it seemed like we were in constant motion. In our time on the road we traveled almost 15,000 miles, slept in over 55 different beds, and spoke to about 60 different churches and groups across three yearly meetings. By mutual consent, Joyce and I did not count the calories we took in at the almost daily potlucks. It seemed better just to "suffer" in silence. Alas, many are the sacrifices of missionary life.

While visiting with the many groups of Friends, Joyce compared missions to an iceberg. Of course, what one sees in looking at an iceberg is only the tip—a small, almost insignificant portion of the total mass of the iceberg. When people try to understand missions, they look at us who are missionaries. They see us going from church to church and sharing what is happening on a particular field. We have our prayer cards posted on the refrigerators of America. We get called to the front of the line at the potluck dinners. People assume that missionaries are missions.

The truth of the matter is that like the iceberg, missions have another less visible portion that is much larger and more

important than the part that is visible. An effective missionary effort depends on the church far more than it depends on the missionary.

It is interesting to note that the missionary call that sent Paul and Barnabas on their first missionary journey did not go directly to Paul and Barnabas. Acts 13:2 reveals that while the prophets and teachers of the church were gathered together "worshiping the Lord and fasting the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'" Yet in verse 4 it says that "The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus."

What an exciting correlation between what the church does and what the Holy Spirit does! Was it the church that sent out Paul and Barnabas or was it the Holy Spirit? There should not be a difference. Missions were always meant to be done in the context of the church.

THE LAST MONTHS have given us a unique opportunity to get to know our "iceberg" and we like what we see. The Friends churches that have sent us out as missionaries to Mexico City did so as agents of the Holy Spirit, and the Holy Spirit is manifest in their presence.

Friends churches in the various yearly meetings are certainly not a homogeneous group. Styles of worship range from staid to fervent. Tastes run from classical to country. Dispositions line up from traditional to nonconformist. But there are bonds that link us one to the other.

What did we find in those diverse Friends churches?

1. First of all we found people who are concerned about others. We did not come across any of the Friends churches that was not struggling to meet the needs of its own congregation and community. Yet as we shared about the needs represented by Mexico City there was genuine concern and response.

Just as Jesus in Matthew 9 saw the crowds and "had compassion on them" because "they were harassed and helpless, like sheep without a shepherd," Friends around the country have been moved to compassion on hearing of the crowds of Mexico City. More than 21 million people. The largest city of the world. Only one STATE in the United States (California) has a population greater than that one city, and the city has not been penetrated with the good news of hope in life in Jesus Christ.

There is only one evangelical church to every 23,000 people. In many towns we visited in the United States there is one evangelical church to every 400-500 people, and Friends are keenly aware of the needs of their own communities. Mexico City is a city that has been lorded over for centuries by autocratic religion and government that has had little concern for the needs of the people. But evangelical Friends *do* care.

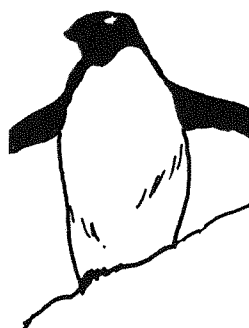
2. Friends also show themselves to be willing to stretch to meet the challenge of Mexico City's need. In many ways Mexico City is a very difficult field in which to minister. With the severe air pollution, resistant culture, and spiritual opposition Evangelical Friends Mission has seen rapid turnover of its mission staff. But the need remains. The many Friends we met seem willing to pay the price to make a difference in that difficult place.

IN THE BOOK of 2 Samuel the story is told of when King David was looking for a threshing floor in order to make sacrifice to God. One servant of the king offered to give him both the threshing floor and bulls in order to please his king. David's response was, "I will not offer to God sacrifices which cost me nothing." Friends have been given many challenging mission fields. The Hunerwadels have just gone to India to work with an unreached people group. India is not an easy field. Rough Rock mission is not an easy field. Mexico City is not an easy field, but the Lord has given us those places in which to work. We should not expect to give service that costs us nothing.

God did not call EFM to those and many other challenging fields around the world because He saw we are such a large and wealthy denomination. He does know, however, that as Friends respond in faith, ground will be won for His kingdom.

When Jesus saw the crowds of His day, he specifically instructed the disciples to "pray to the Lord of the harvest to send out workers into His harvest field." In order to effectively reap a harvest in Mexico City EFM needs workers that only the churches can produce.

As we drove across the country, I enjoyed the beautiful scenery of America the beautiful. In some of the fertile plain states I let my imagination run for a while



about what it would be like to farm the huge tracts of land—mile after mile—that some of those farmers care for. Imagine the farmer who has put in the resources of time and energy to plant, fertilize, irrigate, and protect

his crop. It is time for the harvest. The grain is ripe, but, his equipment breaks down.

It is sad to me to look around in Mexico City, that massive city, and see the groups that are investing the most in sending workers out into the harvest. Groups like Jehovah's Witnesses and Mormons are sending workers out in droves, but not to bring people into the kingdom of God. Can we who are the children of Light do less than they?

Recently the EFM board made the decision in principle to send out three new missionaries or missionary families to be part of the mission team to Mexico. What encouraging news that was to us! But what a disappointment it was to find out that there are two major obstacles that could prevent those missionaries from ever becoming part of the Mexico City mission team.

First of all, nobody is getting ready to go. No one has applied to serve in Mexico. I know full well that the Lord has not stopped calling His children to the harvest.

THE SECOND problem is that those who will respond must have their support package in place in order to go. The budget method of funding missions through the programmed giving of the yearly meetings has not been sufficient for a dynamic and effective missions effort. Churches and individuals will have to give to specific missionaries and specific fields in order to allow EFM to fulfill its call. Friends will need to participate in Friends missions more than ever.

Before traveling to the churches, I was concerned that these difficulties must indicate that Friends are somehow letting up in their commitment to mission.

It has been encouraging in our travels to hear Friends respond to the challenges of the Mexico City work, not with frustration, but with hope. It is hope that, linked together as Friends, we can make a difference for the vast multitudes of that troubled city. It is hope that in spite of apparent weakness in some of our churches, God has given us a high calling and entrusted us with a unique ministry as Friends. Many times we were encouraged by Friends who would ask us what they could do for missions and tell us they were praying daily for our ministry and the needs of Mexico City. I realize now that our iceberg is not melting—it is not crumbling. It is strong.

Thank you, friends, for your commitment to the task. Thank you for acting as God's instruments in the harvest. **EF**

David Byrne has served Evangelical Friends in Mexico since 1986. He and his wife, Joyce, and three daughters will soon return to the field after a few months in the States.

Onward Christian Soldiers

(Continued from page 3)

engineers who designed the antimissile technology didn't know how it would be done either, until they had worked long and hard at the task. I'm sure they saw their share of failures, but they were committed to finding an answer. I admire their perseverance.

We need to emulate that perseverance even in "impossible" situations. The basic parameter has been given: Love your neighbor and return evil with good. Are we so convinced that this is indeed the Way of the Cross that we are willing to lay down the weapons of earthly kingdoms and pick up only those of the heavenly kingdom? Don't answer too readily. Most

of us would have difficulty in simply refusing to have a flag sewn on our jerseys.

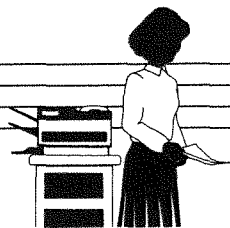
The Apostle Paul informed us that the real battle was not one of flesh and blood. Despite our familiarity with this text I would speculate that we are novices in this business of spiritual warfare. We know how to scrap on the flesh and blood level, but we find ourselves in uncertain territory in the realm of spirit. Laying down flesh and blood weapons feels like suicide unless we are convinced the spiritual ones are just as substantial.

And what is it that lends substance to these invisible spiritual realities? Faith. "Now faith is being sure of what we hope for and certain of what we do not see. This is what the ancients were commended for."

And what is it that lends substance to our faith? Action, "... faith by itself, if it is not accompanied by action, is dead."

The answer then lies in unequivocal loyalty to the Way of the Cross. Jesus didn't have the disciples planning a Mission Impossible type rescue just in case things didn't work out as hoped. No, the Way of the Cross was God's plan from the beginning. It is to love our neighbors as ourselves, and to return good for evil. No matter what. Jesus set the pace. He offered good for the evil of our sin. God forbid that we bathe in the fountain of His grace while precluding anyone else the same. **EF**

Chuck Orwiler is pastor of First Denver Friends Church.



News from North American Friends

■ Evangelical Friends Church—Eastern Region opened its new World Outreach Center in early February. Eastern Region staff moved into the Canton, Ohio, facility as construction was being completed. Already the center has hosted nine board meetings and offers a great place for weekend seminars with guests staying in one of the nearby motels.

■ Friends in Alaska are praising God for His protection. On February 14, Superintendent Robert Sheldon and three other people escaped with only minor injuries when the small plane Sheldon was piloting crashed on takeoff. The plane was totaled.

■ From March 11 to 15 Alaska Yearly Meeting will celebrate its annual spring conference in the village of Shungnak. The population of Shungnak will more than double with the 500 Friends that are expected to converge for meetings of business and worship.

■ The fifth Friends Ministers Conference is scheduled for 1994 in Orlando, Florida.

■ The next YouthQuake will be held in Glorieta, New Mexico, December 27, 1994—January 1, 1995.

■ Several yearly meetings are preparing for annual pastors' retreats. Northwest Yearly Meeting pastors gather at Twin Rocks Camp, April 20-24; Charles Lake is the special speaker. Rocky Mountain Yearly Meeting has its retreat April 23-26, with Dr. Harry Schaumburg. Pastors from Mid-America meet May 4-7; Steve and Valerie Bell will bring the messages. Eastern Region pastors will be meeting April 27-30 in Virginia Beach, Virginia, with Kent and Barbara Hughes of Wheaton, Illinois, as the featured speakers. Pastor and author Jack Hayford will speak to pastors from Southwest Yearly Meeting, May 11-14.

■ Yearly Meeting speakers for the coming summer include the following: Dick Sartwell, pastor of Newberg, Oregon, Friends, will be speaking at Northwest Yearly Meeting. Stan Thornburg, pastor of Reedwood Friends, Portland, Oregon, will be speaking at Rocky Mountain Yearly Meeting. Speaker for Mid-America Yearly Meeting will be their assistant superintendent, Bob Mardock.

■ The American Friends Service Committee recently announced that Kara Newell of Portland, Oregon, has been named executive secretary. As chief executive, Newell will oversee programs and projects throughout the United States and in some 20 other countries. She will assume the post on June 1.

Newell is a member of the Reedwood Friends Church and has been a member of the AFSC Board of Directors since 1989. She will replace Asia Bennett, who has been executive secretary of the AFSC since 1980.

News from International Friends

■ Carl and Peggy Hunerwadel and family flew to India on February 26 where Carl will teach at Woodstock School for missionary children.

■ Missionaries to Bolivia and Peru will celebrate their annual missionary retreat during Easter week this year. Ken and Rachel Vandenhoeck, pastors of the Sherwood, Oregon, Friends Church, will be special speakers.

■ Bolivia Yearly Meeting has a new president. Remigio Condori, who has been serving as interim president during the illness of Patriocio Medrano, was named to the position during the January Yearly Meeting sessions. Condori brings years of pastoral experience to the job.

■ Bolivian Evangelical University in Santa Cruz will celebrate its tenth anniversary in April. Meredythe Schefflen, WGM missionary, had a vision for expanding educational opportunities for Bolivia's post-high-school youth and initiated the founding of the university. Currently 1,000 students are enrolled.

■ David and Joyce Byrne and family return to Mexico City on March 4, where David will continue his work with Mexican Friends, planting and nourishing churches. They have been on furlough, reporting in churches across the yearly meetings.

■ Manuel and Brenda Chavarria returned to Mexico from Guatemala, enthusiastic about the teaching and encouragement they had received in a conference on prayer and missions. Among the featured speakers were Peter Wagner and Paul Cho.



**OUR FRIENDS
IN
EVANGELICAL
FRIENDS
INTERNATIONAL**

First EFI International Council Meeting

The first Evangelical Friends International Council met October 8-10, 1991, in the Los Angeles, California, area and was hosted by East Whittier Friends Church. Those gathered for the Council meeting were the temporary directors appointed at the founding meeting held in Houston, Texas, in 1989: Jaime Tabingo of the Asia region, Luis Espino of the Latin region, Manasseh Nduwimana of the Africa region, Stan Perisho of the North America region, and James Morris, international director.

The Council met to choose the directors for the next three years and to make plans for the future development of the new organization. Dr. Ron Stansell, associate professor of religion at George Fox College and former Friends missionary to Bolivia with Northwest Yearly Meeting, was chosen as the international director; David Niyonzima, Africa regional director; Luis Espino, Latin regional director; Jaime Tabingo, Asia regional director; and Stan Perisho, director of the North America Region.

The immediate goal for the next three years is to facilitate the organization and development of the three new regional coordinating councils. A longer-range goal is to work toward convening a first International Conference of Evangelical Friends by the year 2000.

The meetings were marked by unity, excitement, and dedication as evangelical Friends face this last decade of the century. There was a positive response to the challenge to

plant 2,000 new churches by the year 2000 as we seek to fulfill our objectives of renewal, evangelism, fellowship, and leadership development.

Evangelical Friends Name New Director for International Missions

At the 1992 annual meeting of Evangelical Friends International—North America Region January 9-13 at Twin Rocks Friends Camp, Rockaway Beach, Oregon, representatives gathered from Evangelical Friends Church—Eastern Region, Mid-America Yearly Meeting, Northwest Yearly Meeting, and Rocky Mountain Yearly Meeting. Also present were representatives from Iowa and Friends United Meeting.

A highlight of the weekend was the appointment of Norval Hadley as new executive director of EFM, replacing James Morris, who filled the position very well for 12 years. Hadley served for 28 years in the World Vision Organization, most recently serving as Assistant to the Director for U.S. ministry and as Director of World Vision's prayer ministry. Hadley has also been actively involved among evangelical Friends churches. He has pastored and also served as general superintendent of Northwest Yearly Meeting of Friends.

Among other business, David and Joyce Byrne, missionaries on home assignment from Mexico City, reported working in two new areas of Mexico City. They also stated that Mexican nationals are taking leadership in the local churches.

In Rwanda, Africa, the commission noted that in the last year two new church facilities were built and three new church groups started.

Further items from the commission were two new churches planted in the Philippines.

The Christian Education Commission will be promoting the fourth annual Easter offering for missions with a goal of \$100,001 for work in Rwanda, Philippines, Mexico City, and Bolivian Evangelical University.

The life story of Ezra and Frances DeVol will be the tenth book in the missions series written by Betty Hockett and published by the Christian Education Commission.

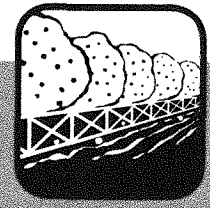
In 1992 plans will be made to celebrate the 25th anniversary of *Evangelical Friend* beginning in September.

The EFM intern for 1991 was Paula Jo Hughes from Eastern Region, who served in Mexico City. Deadline for application to serve as intern for 1993 is November 20, 1992.

YouthQuake 1991 attendance was 435, with 17 yearly meetings represented. The next YouthQuake is set for 1994 in Glorieta, New Mexico.

Ron Stansell was introduced as the new international director of Evangelical Friends International, which is an unsalaried position coordinating the four regions of EFI. As international director Ron will attempt to bring together evangelical Friends from Asia, Africa, Latin

America, and North America into a cooperational working relationship.



**NORTHWEST
YEARLY MEETING**

Bible Quizzing Unifies and Challenges NWYM Youth

A Bible quizzing program is proving to be one of the most successful youth activities of Northwest Yearly Meeting. A recent tournament at the Cherry Grove Friends Church (Washington) brought together 150 people, including 18 junior high and 9 senior high teams from Washington, Oregon, and Idaho.

A typical tournament weekend begins with a student-led worship experience Saturday morning. Quiz-offs begin around 9:45 and continue until 2:30. Afternoon recreation activities often include field games, mudbowls, or indoor games. Following dinner, there is an evening activity that

UN Interns

Quaker United Nations Office, New York — Opportunity for two interns at the Quaker UN Office from September 1992 to August 1993. Interns follow disarmament, human rights, economic justice, development, environment, women, and regional issues at the UN; research/write articles and briefing papers; arrange/attend meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, 20s, interest in international affairs; writing/computer skills. Stipend/medical coverage.

For information and application write:

Quaker UN Office
777 UN Plaza
New York, NY 10017

Deadline for submission of application and references — 15 April 1992.

usually takes a group to swimming pools, athletic clubs, malls, etc. It's a full weekend that combines Bible study with fellowship and community building.

This year's quizzing centers around selected Pauline epistles.

Barbara Baker Reports on Religious Persecution

Barbara Baker spent part of December and January at home in Oregon. Barbara, a member of West Chehalem Friends Church (Oregon), is a journalist for News Network International. She lives in Istanbul, Turkey, and has recently traveled to Bulgaria, Israel, Egypt, and Pakistan to research news items about religious persecution in the Middle East. While home, Barbara spoke in the West Chehalem, North Valley, and South Salem Friends churches.

Reedwood Forms Earth Concerns Group

Reedwood Friends Church (Oregon) has initiated an Earth Concerns Group in order to provide a way for people to focus on recovering and preserving the integrity of God's creation.

The purposes of the group are (1) to keep the congregation informed about the nature of the problems and the many programs and organizations that are addressing them, and (2) to organize activities that would enable the congregation to work toward solutions.

The group is currently undertaking a review of Reedwood's own use of energy and will make recommendations for any necessary changes. The first planned activity is participation in a statewide beach cleanup—a half day of walking a beach and filling a large orange bag with litter.

Social Activities Take Friends to Scenic Spots

Recent social activities in the Talent Friends Church (Oregon) have enabled church members to become better acquainted with the natural beauties of the area they live in, as well as with each other. Sixteen people traveled to Yreka, California, and enjoyed a trip in the historic Blue Goose train near Mt. Shasta and time touring historic homes. The Fall Foliage trip toured areas of southern Oregon, and a December Christmas-light tour capped the season.



**ROCKY MT.
YEARLY MEETING**

New Pastors Called

FORT COLLINS COLORADO—Keith and Leo Haisch are new pastors at the Benkelman (Nebraska) Friends Church. They were installed January 26.

Meanwhile, Fort Collins (Colorado) Friends has called Cary and Susan Youmans to pastor at the church. They succeed Lowell and Naomi Weinacht, who resigned in 1991 after many years of service. Also, Chris and Kim Johnson are interim pastors of the Crawford (Colorado) extension meeting, which was recently begun by Paonia Friends.

New RMYM Camp Coordinator

DENVER, COLORADO—Karen Piil, a longtime member of First Denver Friends, has been appointed Rocky Mountain Yearly Meeting's new camp coordinator.

Yearly Meeting Planned for June

WOODLAND PARK, COLORADO—Rocky Mountain Yearly Meeting is set for June 10-14 at Quaker Ridge Camp, located here. Stan Thornburg of Reedwood Friends (Oregon) is to be the special speaker for the sessions.

Paonia Members Participate in Life Chain

PAONIA, COLORADO—Several members of Paonia Friends Church participated in a life chain January 22 that commemorated the infamous Roe v. Wade decision that legalized abortion in the United States. The life chain was in Delta, Colorado, a nearby community. Participants stood in a line along a roadway and held signs that stated "Abortion Kills Children."

Pantry Raid Fuels Holiday Baskets

COLORADO SPRINGS, COLORADO—Junior and senior high youths conducted a "pan-

try raid" in November for food items used in Thanksgiving and Christmas baskets provided by the First Friends Meeting here. The church youth group also presented a musical, *Christmas Games* that will fund a winter youth event.

Springbank Holds Musical Celebration

ALLEN, NEBRASKA—Springbank Friends members honored the remembrance of Christ's birth with Christmas songs, piano, and saxophone numbers.



**E.F.C.—
EASTERN REGION**

EFC-ER Office Moved

On Wednesday, January 15, 1992, the EFC-ER moved its

Educator Sought

Philadelphia Yearly Meeting is looking for a person to fill the challenging position of Executive Secretary of the Committee on Education. This person must be a Quaker, a knowledgeable educator with experience in the field of elementary and/or secondary education, a good listener and a creative thinker who has the capacity to help others listen to each other. The responsibilities include visiting and overseeing the spiritual life of 40 Friends schools, planning workshops, consulting with heads, faculties, and boards, and helping schools understand their mission as Friends schools. The new Executive Secretary must be a dynamic leader in the field of Quaker education as we move into the next century.

Presently the job is three-fifths time but the Committee on Education is in the process of upgrading it to a full-time position. The full-time salary range is \$24,800 to \$31,010 depending on experience. The job begins August 1, 1992.

Please send resumes by April 1, 1992, to Foster Doan, Search Committee, Committee on Education, 1515 Cherry Street, Philadelphia, PA 19102

offices to the newly constructed World Outreach Center. It was an exciting time for all! The new address is 5350 Broadmoor Circle NW, Canton, Ohio 44709. All telephone numbers remain the same.

Freer Returns to U.S.

Beloved missionary to India, Norma Freer, returned to Canton on December 4, 1991, after 40 years of faithful service in Chhatarpur, India, at the Christian English School.

She is available for speaking engagements throughout the Eastern Region. For details, contact the Eastern Region office at 1-800-334-8863.

Local Church News

MT. CARMEL

On December 8, 1991, Mt. Carmel Friends participated in a joint effort to help the less fortunate living in Champaign County, Ohio.

Several churches provided musical numbers, along with the Circleville Bible College choir. Toys, canned goods, and an offering were divided among those in need.

BELOIT

The 100th anniversary of the founding of the Beloit Friends Church was celebrated October 13, 1991.

CHURCH PLANT REPORT

On October 20, 1991, Pastor Tim Satterfield began meeting to establish a core group to start a new church in Raleigh, North Carolina. The core group has reached 12 and they are anticipating more growth soon.

YPSILANTI

The Quaker Cupboard, a monthly outreach service of Ypsilanti Friends Church, continues to grow after almost a year and a half of ministry to the community. During the month of December, groceries

and turkeys were distributed to 27 families representing 78 individuals.

WESTGATE

Westgate Friends reports that WFC has voted to send short-term missionaries to Mexico in 1992 and to become more involved in local ministries, such as Habitat for Humanity.

LISBON TRINITY

The men's and women's mission groups at Lisbon Trinity Friends are combining efforts to raise funds during 1992 to help build a Friends church in the Philippines under the direction of Jaime Tabingo and EFM. Then, in February 1993, a group from the Lisbon Trinity Friends Church will be going to the Philippines for two weeks to help in the construction.

EAST RICHLAND

Project Manna is an interdenominational ministry begun by a member at the East Richland Friends Church, Mrs. George (Candy) Lendon. In addition to weekly distribution of food in an area school district, Project Manna gave gifts and food to 208 families at Christmas. Not only does the ministry assist those in need, but fosters a spirit of fellowship and cooperation among area churches.

New Covenant Academy, started and sponsored by East Richland Friends Church, is in its eighth year with 84 students enrolled in kindergarten through grade 6. State certification enabled busing in September 1991. Most classes are filled to capacity. Tuition and grants pay approximately 60 percent of the actual cost of educating a child, with the church assuming the remaining 40 percent. The congregation is excited about this ministry and its effects on the surrounding community.



MID-AMERICA YEARLY MEETING

Father-Son Retreat

"Roots, Wings, and Other Stuff" has been chosen for the theme of the Father-Son Retreat that will be held April 3-5 at Camp Quaker Haven. Bill Allan, professor of Family Life at Friends University, is the speaker. This retreat is sponsored by the Family Ministries Division of the yearly meeting.

Disaster Service News

Texas Area Friends Disaster Service hosted a chili dinner and silent auction on November 30. Bob Mardock, assistant superintendent, was speaker, and Tom Hoke, coordinator, reported that \$2,750 was

raised. These funds will be used as future needs arise in the assistance offered to people who are victims of disasters.

YouthQuake

Twenty-seven youth and sponsors from Mid-America Yearly Meeting attended YouthQuake in Vermont. They report that it was a wonderful time of fellowship with Quakers from all over the country. They not only enjoyed the wintery scenes of Vermont, but were challenged by the speakers and other youth that they met and fellowshiped with.

Robert Hutson

Our yearly meeting was shocked and saddened by the death of Robert Hutson, who was pastor of the Gate Friends Church. Robert died of a heart attack on January 4, 1992, at the age of 64. His service was held at Gate, Oklahoma, on January 8, with the burial at

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the Haviland Community Cemetery.

Robert has been an active pastor in our yearly meeting, having pastored churches at Derby, Plains, and Haviland. He will be greatly missed by his wife, Lois, his children, Robert J. and Edward C. of Wichita and Charlene Littlefield of Richmond, Virginia, and their families, along with other family and friends. A memorial has been established with Barclay College.

OUR FRIENDS COLLEGES

Meyer Trust Awards Grant For Science Building

The Meyer Memorial Trust has given George Fox College, Newberg, Oregon, \$500,000 for construction of a new science building on the Newberg campus.

The grant matches an earlier gift toward the project from a longtime friend of the college, giving the college just over \$1 million for construction of the planned 30,000- to 35,000-square-foot facility.

Friends Association for Higher Education Conference

Bryn Mawr College
June 19-23

Theme:
"... A Better State of Things"
— Lucretia Mott

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The planned science building will replace Calder Center, completed in 1965 and now inadequate because of the rapid growth of the college, which has experienced an enrollment increase of 123 percent in five years to a record 1,222 students.

Nash Retires as Academic Vice President

The man George Fox College President Edward F. Stevens credits with some of the major academic changes that have led to the college's national standing and rapid enrollment growth is leaving his position.

Lee M. Nash, vice president for academic affairs and dean of the college, will retire at the end of the current academic year.

Nash will be replaced by Dirk E. Barram, now vice president for graduate and continuing studies. Barram, 41, has been at George Fox since 1986. He began as associate dean of continuing studies and was named to his current position in 1990.

Nash, 64, has been academic vice president since 1984 but has been at George Fox since 1975. He began as professor of history and chairman of the Division of Social Science and then was named associate dean.



Lee Nash

Nash will become the first Herbert Hoover Professor of History, teaching part time and directing the college's biennial Herbert Hoover symposia.

Stevens praised Nash for being instrumental in the college's change to a semester schedule and in the establishment of the Juniors Abroad program, the Center for Peace Learning, and the Management of Human Resources degree-completion program.

He said Nash also was involved in establishment of the dual-degree program in engineering and in the "Computers Across the Curriculum" program that started this fall.

Professors Return From the Middle East

Friends University (Wichita, Kansas) professor of sociology Dr. Wayne Howdeshell and George Fox College history professor Ralph Beebe were recently in Abu Dhabi meeting with government and private sector leaders to gain firsthand information on the region following the Gulf War.

Along with 20 other professors from six states, they participated in an intensive two-week study visit in the United Arab Emirates (UAE) and Bahrain as Joseph J. Malone Faculty Fellows. Participants examined various facets of Arab history and culture, contemporary Arab society and politics, as well as agricultural and industrial development.

The delegation met with government officials, private sector leaders, and their academic counterparts in the UAE and Bahrain, both of which were important members of the allied coalition during the Gulf War. The Joseph J. Malone Faculty Fellowship is sponsored by the National Council on U.S. Arab Relations—an American nonprofit educational organization that sponsors programs to enhance American understanding of the Arab world. Since 1983 it has helped 600 American professors, students, and national and state leaders visit the Arab world.

The 1991 Malone Fellows Program involved professors from six states.

Beebe, a 1954 George Fox graduate who has a doctoral degree from the University of Oregon, has had a continuing interest in the Middle East. He is the author of *Blessed Are the Peacemakers*, the biography of Palestinian Audeh Rantisi.

In the last year, with the United States involvement in the Gulf War, Beebe has drawn national attention as a resource person for radio and television talk shows and news media interviews.

Music Happenings

Barclay College (Haviland, Kansas) presents the Barclay College Choir in a musical celebration of the Centennial Anniversary of Friends Haviland Academy and the 75th anniversary of Barclay College. This 23-member group, under the direction of Del Huff, will tour Mid-America Yearly Meeting churches March 22-31. Their program, entitled "In Gratitude," will look back on Barclay's history with praise for all God has done. Music will include various styles and languages.

World Conference of Friends continues in Indiana

Barclay A Cappella, a select five-member ensemble, will tour Iowa March 22-31. Their program this year is entitled, "The Battle Belongs to the Lord."

Alumni Banquet Planned

The Alumni Association is preparing for the annual Alumni Banquet on Saturday, May 2. Friends Haviland Academy and Barclay College classes from years ending in "2" and "7" will be recognized.

Early Education of Handicapped Children Offered

Malone College (Canton, Ohio) is pleased to announce that it has been approved by the State Board of Education to offer to teachers the Early Education of Handicapped Children validation at the graduate level."

Malone Centennial Celebrated

In recognition of the strength of her heritage and tremendous vision for future, Malone College has planned a number of Centennial activities for 1992. Tuesday, March 17—Service to be held in Cleveland, Torch run from Cleveland to Canton. The torch will remain lit throughout the week of Centennial Celebration events. Saturday, March 21, 11:30 a.m.—Alumni Luncheon: 1:00—Groundbreaking for Alumni Centennial First Impression Entrance Project; 2:00—Dedication of the College Hill Residences; 3:00 Centennial

Center ceremony; 4:00 and 5:30—Historical play performances: 7:00—Centennial Worship Service, First Christian Church, Diane Bish in concert.

THE WIDER WORLD OF FRIENDS

Graduate School Initiates Doctoral Program

Houston Graduate School of Theology announces its plan to begin September 1992 a course of study (36 hours) leading to the conferring of the Doctor of Ministry degree (D.Min.).

The D. Min. program is open to those who have completed the Master of Divinity Degree and who have had at least three years of ministry experience beyond its completion. The purpose of the program is to raise the overall level of professionalism in the ministry.

Dr. Jack C. Rea has been appointed director of the program. Those who wish to receive information on the program may write HGST at: 6910 Fannin #270, Houston, Texas 77030 or call: (713) 791-9505. Applications will be received between now and July 1, 1992. Twenty-five students will be admitted to the program in July 1992.

Women in Ministry to Gather

The Women in Public Ministry Planning Committee announces its fourth gathering to be held in Des Moines, Iowa, July 17-19, 1992. "From Seeds to Fruit" will be the theme as we strive to encourage and nurture women in a more effective ministry at their various stages of development. If you are a Quaker woman exploring God's

call in your life, longing to be equipped for specific Christian ministry, needing encouragement and support in fulfilling your call, or wanting enrichment in your pastoral ministry, this gathering is for you.

Under the sponsorship of Meeting Ministries Commission, Friends United Meeting, the committee includes representatives from FUM, FGC, EFI, and Conservative Friends. Contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, Indiana 47374-1980, phone (317) 962-7573 for more information.

FWCC Regional Conference Follows Up World Conference

Friends World Committee for Consultation Section of the

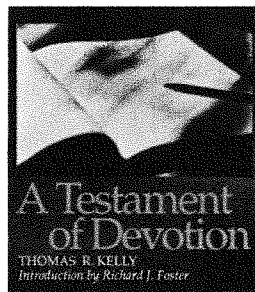
Americas, Midwest Region, invites Friends to a regional conference, "In Spirit and in Truth: Faith in Action," at First Friends Church in Indianapolis, Saturday, April 25, 9:00 a.m. to 5:30 p.m.

Attendees will experience a visual and verbal sample of the 1991 World Conference of Friends in Honduras, Kenya, and the Netherlands, and consider its significance for the Religious Society of Friends, particularly for Friends in the Midwest.

Quaker scholar John Punshon, a participant at the Honduras site and a plenary speaker in Kenya, will share his perspective of the World Conference. Also included will be

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worship groups conducted similarly to those at the World Conference.

Family Life to Be Examined

"Evolving Patterns of Healthy Family Life" is the theme of a conference to be held at Quaker Hill Conference Center, Richmond, Indiana, April 3-5, 1992.

Royce Frazier, youth leader and marriage and family counselor of Mid-America Yearly Meeting, will speak on the announced theme of the conference.

Workshops will be presented on "Pastoral Care of Families in Meeting or Church," led by Joseph Kelly and Loretta Gula, both of Indiana Yearly Meeting; "Personal and Family Counseling for Individuals and Families in Crisis," led by Arlene Kelly of Philadelphia Yearly Meeting and Tom Klaus of Iowa Yearly Meeting; and "Pastoral Care of Abusive or Dysfunctional Families," led by Judy Brutz of Iowa and Ohio Yearly meetings and Cornelia Parkes of New England Yearly Meeting.

Registrations must reach Quaker Hill Conference Center by March 27, 1992.

Cooper Scholarships Available

The Earlham School of Religion offers a full tuition scholarship for Quaker students who intend to complete a degree at ESR.

Named in honor of the school's founding dean, Wilmer Cooper, and his wife, Emily Cooper, the scholarship is for the first full year of study.

Cooper Scholars are nominated by their monthly meetings and selected by ESR's faculty Admissions Committee.

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OUR RECORD OF FRIENDS

Births

BENEDICT—Sarah Anne, to Terry and Darla, Beloit, Ohio, 12/19/91

BROUGHER—Gii Ganador, to Willy and Blanca, Eugene, Oregon, 7/17/91

BURKHOLDER—Jessica Renee, to Gary and Karen, Eugene, Oregon, 9/20/91

CLARK—Rachael Jean, to Greg and Jackie, Bellefontaine, Ohio, 9/16/91

DONER—Drew Evan, to Danny and Julie, Middlepoint, Ohio, 12/21/91

EDWARDS—Kambi Joe Elizabeth, to Andy and Mary, Grover Hill, Ohio, 1/7/92

ESCH—Zakery Gene, to Mike and Missy, West Liberty, Ohio, 8/19/91

GIVEN—Emma Leigh Kaleb, to Paul and Karen, Damascus, Ohio, 12/30/91

HARKINS—Dakota, to Nolan and Amy, St. Clairsville, Ohio, 12/17/91

HARRIS—Charles Conner, to Kelly and Shannon, Friendswood, Texas, 11/25/91

HARVEY—Trenton Robert, to Brad and Liz, 12/3/91

JACKSON—Melinda, to Dave and Diane, Lisbon, Ohio, 12/22/91

KORMAN—Jonathon Jordan, to Dan and Ethel, Lupton, Michigan, 11/18/91

LEE—Michael John, to Andrew and Tammy, Ypsilanti, Michigan, 12/5/91

LINK—Samuel Henry, to Kenny and Rorie, Westgate, Columbus, Ohio, 8/2/91

MARTIN—Bryan Martin, Jr., to Bryan and Tina, Lisbon, Ohio, 12/21/91

MATTERII—Brian Michael, to Greg and Susan, Denver, Colorado, 11/22/91

MILLER—Seth and Caleb, to David and Debbie, Denver, Colorado, 12/31/91

MONCIVAIS—Christian Don, to Walter and Stephanie, Wichita, Kansas, 1/5/92

MONTGOMERY—Anna Lee, to Dave and Tammy, Westgate, Columbus, Ohio, 11/13/91

NICKLESON—Rachel Leora, to Glen and Sharon, Bellefontaine, Ohio, 9/11/91

PIIL—Connor, to Jeff and Karen, Denver, Colorado, 8/6/91

RICE—Charlotte Claire, to Roger and Kim, Lupton, Michigan, 7/19/91

RUSSELL—Herman Lawrence II, to Larry and Linda, 10/15/91

SANDERS—Annalece, to Eddie and Rhonda, Bayshore, Texas, 10/1/91

SANTEE—Brittany Nicole, to David and Colleen, Damascus, Ohio, 11/11/91

SIMKOVICH—Jesse Michael, to John and Shari, Martins Ferry, Ohio, 12/5/91

SPAIN—Allison Nichole, to Randy and Lorie, Westgate, Columbus, Ohio, 11/15/91

STAVE—Ingrid Marie, to Tom and Vicki, Eugene, Oregon, 10/20/91

STINE—Dustin Alan, to Randy and Jean, Friendswood, Texas, 11/1/91

STOUT—Nathan Charles, to John and Stephanie, West Mansfield, Ohio, 10/15/91

THORNBURG—Alex Richard, to Richard and Diane, St. Clairsville, Ohio, 11/30/91

TOWNSEND—Abigail Grace, to Hal and Marie, Pleasant Hill, California, 12/14/91

TUTTLE—Bryan Edwin, to Mel and Bev, West Liberty, Ohio, 10/21/91

WALLACE—Dustin Michael Tyler, to Mike and Patti, Westgate, Columbus, Ohio, 11/17/91

Realignment Nine Views Among Friends

Now in Print: Texts of the Autumn 1991 Pendle Hill Evening Lecture Series.

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Merry Christmas at Rough Rock brings 'new' vehicle.

Worshippers gather outside the new Friends church at Gerona, near Mt. Pinatubo, in the Philippines.

OUR FRIENDS MISSIONARY OUTREACH

WILSON—Emily Oleyta, to Mike and Radeana, Wichita, Kansas, 12/19/91

Marriages

Lorene BABB and Garland BONTZ, Wichita, Kansas, 12/21/91

Delores Ewell BELVIN and Malvin NEWTON, Onemo, Virginia, 12/1/91

Lisa BOYLE and Alan BLAKE, Lisbon, Ohio, 11/9/91

Christy CARLISLE and Rich HOLSINGER, Lisbon, Ohio, 10/19/91

Lisa DILLON and Michael RAWLS, Virginia Beach, Virginia, 9/14/91

Lori FASHENPOUR and Donald BARR, Friendswood, Texas, 12/7/91

Paula GILLESPIE and Steve SCHMIDT, Wichita, Kansas, 11/30/91

Debbie Ann HARVEY and Jonathan BRIDGES, Wichita, Kansas, 12/27/91

Ami Elizebeth NAIL and Jeffrey JACKSON, Arkansas City, Kansas, 12/27/91

Lola THRASHER and Gel HORTON, Booker, Texas, 11/23/91

Polly VELEY and Wm. (Duke) STARK, Port Washington, Ohio, 12/21/91

Jackie WILLIAMSON and David SHATTUCK, Beloit, Ohio, 7/20/91

Deaths

DILORETO—Alice, 77, Beloit, Ohio, 10/19/91

GRIFFITH—Cedric, Wichita, Kansas, 11/4/91

HANNE—Elizabeth, 82, Florida, 12/23/91

HUTSON—Robert, 64, Gate, Oklahoma, 1/4/92

MARLING—William, 71, Bellaire, Ohio, 12/14/91

NEEDEL—Leta, 101, Oklahoma City, Oklahoma, 12/28/91

REAVES—Carol, 87, Columbus, Ohio, 10/05/91

SILESKI—Mildred, 68, Lupton, Michigan, 11/19/91

SMITH—Barbara Marston, 89, Pratt, Kansas, 1/16/91

STARK—Eva, Allen, Nebraska, 10/29/91

STOVER—Marjorie, 56, Beloit, Ohio, 11/12/91

THOMPSON—Pauline K., 77, Columbus, Ohio, 5/13/91

WHITNEY—Fay, Haviland, Kansas, 11/4/91

WILSON—William, West Liberty, Ohio, 1/14/92

Mexico

Dean and Freeda Johnson returned home to Peninsula, Ohio, on January 21 after serving a short term of four months in Mexico City.

The return of the David Byrne family to the field, originally scheduled for late January, has been delayed until early March for brief in-service training.

Manuel and Brenda Chavarria are going to Guatemala in mid-February for a prayer and missions conference with Friends there.

The 25th anniversary of Evangelical Friends in Mexico City was celebrated February 16 at the first church, Viveros del Valle. Duane Comfort and Rod Routon represented EFM at the anniversary celebration.

Philippines

A four-day cell group leadership seminar took place at Pasig December 26-29, led by Pastor Jaime Tabingo and eight trained leaders.

Rough Rock

A pastors' seminar was held evenings January 14-17 at Rough Rock Friends Mission, with pastors invited from other missions and churches in the area. Thirty people attended the first night.

Purchased with field vehicle funds accumulated over several years, a used 1989 Chevrolet Suburban with fairly low mileage was delivered to Rough Rock during the Christmas holidays. It replaces a much older vehicle.

Rwanda

Friendswood, Texas, Friends Church has contributed a second annual \$20,000 gift to



EFM for use in building a church and school at a new site in Rwanda.

The Nkanka church in the Cyangugu area has been discontinued due to local problems; this puts the number of Rwanda Friends church groups now at 13.

Philip Thornburg, son of Rwanda missionaries Paul and Leona Thornburg, and his family visited Rwanda during the Christmas season.

Other

The board and staff of EFM praise God for good year-end giving that made it possible to close the year financially in the black, with a surplus for beginning 1992. Hearty thanks to all who gave; your concerned and faithful giving is very deeply appreciated.

At annual meetings of the EFI-NA Coordinating Council in

January, Norval Hadley, who has served 28 years with World Vision in Monrovia, California, was named as new executive director of EFM to replace James Morris, whose twelve years of service will end June 30, 1992. Hadley, a graduate of George Fox College, was superintendent of Northwest Yearly Meeting from 1971 to 1979.

James Morris and his wife, Doris, who served 29 years as Friends missionaries in Burundi, expect to move to their home in Newberg, Oregon, this summer.

In spite of local political unrest in Burundi, Ron Woodward, short-term missionary with Friends in Kenya, was able to go to Burundi in December to hold a successful training seminar for Friends pastors and leaders.



"Son, whenever I have a problem, I always turn to the Scriptures and . . ."



BY NANCY THOMAS

STUFF IS ONE of my favorite words. I like the round plump way it feels in my mouth. I like the way it starts with a hiss, slowly snaking its way toward the light, only to come to an abrupt halt (we call it an alveolar stop in linguistics, in case you wanted to know), then ending in a slow flat leak of carbon dioxide (a labio-dental fricative). There's a lot going on in your mouth when you say the "simple" word *stuff*.

But more than the sound and feel of the word, I like what it means and, more importantly, how it means it.

As with many words that appear simple, time spent in the *Oxford English Dictionary* quickly dispels that illusion. The noun *stuff* can mean a variety of things from supplies and possessions to textiles suitable for clothing, and even academic subject matter, as in "This teacher really knows his stuff." It can mean something lofty, a fundamental substance, such as "the stuff of greatness." Or it can be as specialized as the spin on a fast flying baseball (a new one to me). And, of course, we also have many verb meanings, derivatives (some very edible), and even a few expletives (among which, "O stuff and bother!" is the safest for Quakers to use).

There's a lot of "what" to the word *stuff*, but the "how" is perhaps more significant. *Stuff*, in short, is not a reverent word. It is not likely to ever be incorporated into a liturgical prayer, carved

onto a memorial plaque, or sung at a wedding. It struts down the halls with a casual, cocky air. Look closely and you'll see a twinkle in its eye. It's crossing its fingers behind its back.

Let's consider *stuff* in the sense of personal property or possessions. "Hands off! This is my stuff."

It's precisely because of the irreverent casual feel of this word that I like to apply it to my possessions. In my heart of hearts, I find myself attached to my stuff in a most unholy way. When someone threatens to take what belongs to me, my emotions flare up. I can become very distressed at breaking some valued pot. Little kids running through my house unnerve me.

Labeling my things as stuff helps me put them in perspective. I desire to become less and less possessed by my possessions, freer to value what's really valuable (like little kids).

AS MISSIONARIES in Bolivia, We had to store our stuff in big barrels every time we came back to the States on furlough. These barrels had to be properly labeled in case something happened to us and the remaining mission staff had to sort, send, or sell our possessions. One time, in a fit of whimsy, I labeled our barrels "General Stuff," "Specific Stuff," "Favorite Stuff," and "Stuff I could get along without if I had to but would prefer to keep if it's all the same to whoever is reading

this label." (That one took five labels.) Fortunately, nothing happened to us.

I have this recurring Walter-Mitty-type daydream where my house and all my possessions burn down, but we escape unharmed. I remain calm and spiritual throughout the ordeal. When someone, dripping with pity, says to me, "I hear you were wiped out by the fire," I reply, serenely and cheerfully, "Oh no, I'm still here, as good as ever. Just my stuff got burned."

In my saner moments I laugh at that daydream. I know that a real fire would devastate me, that I would lose not only my

"General Stuff," but also my family photos, the teddy bear my daughter bought me, my great grandmother's wedding dress, the stories the kids wrote when they were little, and other things I deeply value. I would need help in dealing with loss. This is reality.

JOHAN WOOLMAN inspires me to put my possessions in perspective. I am especially drawn to the story in his journal about his growing retail business and his struggle with the "stuff and bother" of material success. He finally concludes that "Truth required me to live more free from outward cumbers," and he simplifies his business so that he can give himself to traveling and encouraging his brothers and sisters in the Quaker family. *Cumbers* is another good word for stuff.

Jesus reminds us that God knows our need of adequate shelter, clothing, and food. Our Father is generous. We are to seek first His kingdom and righteousness, and He will supply all the stuff we really need (Matthew 6:33, Thomas version).

I need to be frequently reminded of this. I'm still far from John Woolman's courageous act of throwing it all off. I'm still cumbered by more stuff than I need. But the desire for freedom and simplicity is growing. I pray God will help me to hold my possessions more lightly, and to know that, no matter how pretty, bright, or enticing, when all is said and done—it's just stuff. ■

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update

Volume 7, Number 2
March/April 1992

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

Yearly Meeting Centennial Celebration

Under the theme "A New People to Be Gathered," Northwest Yearly Meeting will celebrate its 100th year during the Yearly Meeting sessions, July 18-24, 1992, on the campus of George Fox College.



Richard Sartwell, pastor of Newberg Friends Church, will bring the messages.

According to the Fine Arts Commission, every church will be invited to design, create, and display a banner detailing its own life and dreams.

Adult, youth, and children's choirs, as well as costumed strolling minstrels will add to the celebratory atmosphere. A Thursday evening candlelight service around the college's centennial tower will cap the celebration, pointing us toward the next 100 years. More information will be forthcoming.

Yearly Meeting Art Show

The Northwest Yearly Meeting Commission on Fine Arts is sponsoring a Centennial Art Show during the July Yearly Meeting sessions at George Fox College. In response to a concern to provide means for Christian/Quaker artists to express their views through the "visual word," a mix of styles and mediums from abstract to realism will be acceptable. This includes paintings, texture and textile arts, sculpture, photography, 3-D art, etc.

If you would like to participate in this Centennial Art Show, please send a photograph of your work (or a description if a photograph is not available) to **Jannelle Loewen**, 10828 NE 183rd Court, Bothell, WA 98011.

Applications must be in by May 15, 1992. Two works by each accepted artist may be entered in the show. You will be contacted by June 1 if your work is accepted.

Summer Camp Schedules

It's not too early to begin planning for summer camps.

Twin Lakes Camp in northern Idaho has the following schedule:

| | |
|--------------|------------------|
| Day Camp 1 | July 6-10 |
| Day Camp 2 | July 13-17 |
| Junior Boys | July 27—August 1 |
| Junior Girls | August 10-15 |
| Junior High | August 17-22 |

Address your questions to **Dennis Houchin** (208) 687-1077.

Quaker Hill Camp in McCall, Idaho, has the following camps planned:

| | |
|-------------|---------------|
| Kid Camp | June 21-26 |
| Junior High | July 7-12 |
| Family Camp | September 4-7 |

For information about cost/registration, contact the camp (208) 634-2083.

Twin Rocks camps, on the Oregon coast, are as follows:

| | |
|------------------|-----------------|
| Girls Camp | June 28—July 4 |
| Tween Camp | July 5-11 |
| Boys Camp | July 12-18 |
| Surfside Camp | August 2-8 |
| Family Camp | September 4-7 |
| Adult Fellowship | September 18-21 |

Check with your local church or contact the camp (503) 355-2284 for information about cost and/or registration.

Did You Know That...

...the Missions Committee of **Reedwood** sponsored a fiesta party, with south-of-the-border foods and music, and a pinata? Donations from those attending the party came to \$315 for retired pastors of Bolivia and Peru.

...in January ten men from **South Salem** spent a work weekend at Twin Rocks, replacing wood decking and installing windows?

... **Carolann Palmer** (Friends Memorial) will be the featured artist at the Quilters Anonymous Quilt Show, March 6-8, in Monroe, Washington?

... the **West Hills** Faith in Action Team sponsored a box-lunch auction in February, with funds going for the New Call to Peacemaking? Church members were encouraged to fix a lunch, donate it to the church, then buy it back!

... **Gordon, Sue, and Andrew Martin** (Newberg) leave in March for 16 months of language school in France, then move on to Chad, Africa, for three years with Wycliffe Bible Translators?

... 70 junior highers from Oregon and Washington met with God at the **Junior High Jamboree**, February 14-17 at Twin Rocks? This event is planned and carried out by Newberg area high school students.

... **Doug Buchan** (Boise) left for Guinea-Bissau, Africa, in February with a Youth With a Mission team? The team will distribute Bibles and build a schoolhouse in two weeks.

... an anonymous donor recently gave a 1989 eleven-passenger van to **North Valley**? Youth pastor **Shawn McGonaughey** almost refused to go to the car dealer's to pick it up, thinking it was a practical joke.

... **John Newman** (Newberg) traveled to Kenya in February to work on translating the New Testament into the Duruma language?

... the **Rose Valley** youth group is sponsoring 20 Japanese exchange students this summer? The students will be with the church for three weeks and live with host families.

... the Friends Pastors Conference is scheduled for April 20-24, at Twin Rocks? **Charles Lake**, senior pastor of the Community Church of Greenwood, Indiana, will be the speaker.

Friendsview Manor A Retirement Community

A community of more than 230 productive, busy people, enjoying each other and life! New brochures with rate sheets are available through your local church or you may contact the Manor directly at 1301 Fulton Street, Newberg, OR 97132 (503) 538-3144.

Possible 1992 openings
for first-time applicants

Fall Women's Retreat

Fall Women's Retreat will be held in two locations again this year; at the Quaker Hill Conference Center in Idaho, September 24-27 and at the Twin Rocks on the Oregon coast, October 8-11. Louise George, NWYM board of missions clerk and junior high Spanish teacher, will be speaking at both retreats on the theme of "the Father's Daughter." Sandy Wild, Christian education director of the Post Falls Friends Church, will lead the Bible studies.

A "Nu 2 U" style show and shoppe will be a feature, and attenders are encouraged to donate clean on-hangar clothes and accessories. Proceeds will go toward a special missions project.

Yearly Meeting Writers' Dinner

Author Laurel Lee will be the speaker at the yearly meeting writers' dinner, Tuesday evening, July 28, on the campus of George Fox College. Lee is the author of the well received *Walking Through the Fire*, an account of her experience with cancer, as well as other books. She is currently writer-in-residence at George Fox College.

The annual writers' dinner is sponsored by the yearly meeting Media Commission to encourage, inspire, and honor writers in the yearly meeting.

In Appreciation

of

Wilma Mills, Geneva Bolitho, Esther Coker,
Eva Ohmart, and Ralph Berggren

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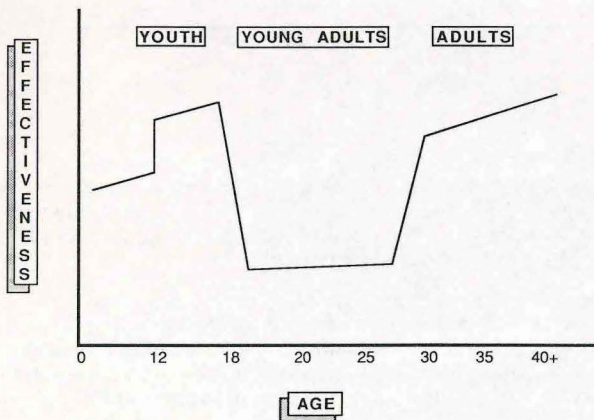
Friends Fund, P.O. Box 190 Newberg, OR 97132
(503) 538-7880

Plugging the Gap:

Ministering to Young Adult Friends

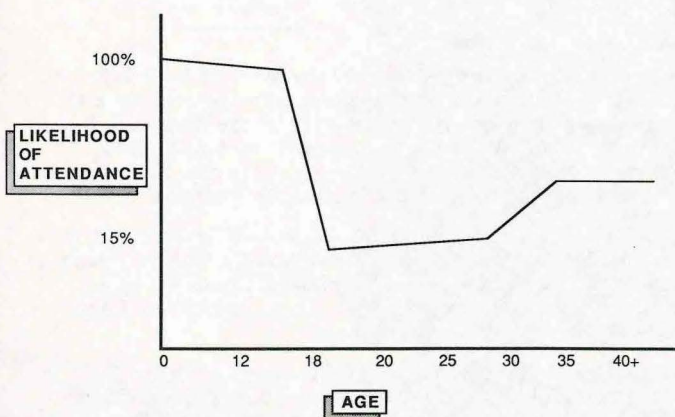
Recently the superintendents have been discussing with the Executive Council a gap in our overall ministry that has come to be identified as a "fatal flaw," one which can prove fatal to NWYM if we do not address it.

MINISTRY EFFECTIVENESS CHART



The figure above illustrates the general effectiveness of ministry in NWYM. This can easily be seen in each local meeting, and in the event schedule on the YM level. Time, energy, and support have traditionally been given to children's, youth, and adult ministries. According to Dr. Wyn Arn, church growth advocate, this is reflected nationally as well.

ATTENDANCE OVER LIFESPAN



This focus of ministry is reflected in our attendance levels as well. If every possible attendee is involved at birth and generally through their childhood, we see this maximum number drop dramatically in our meetings when students graduate

from high school and begin to make their own decisions regarding attendance. It is not until these individuals reach the end of young adulthood, begin settling down and raising a family or establishing consistent jobs, that they begin to move back into the church. But even as they move back, we have never experienced a 100 percent return rate. Many never return. This can be demonstrated in your own meeting's demographics.

Obviously there are many reasons for such fluctuations. In our research, we identified five general categories that, when carried through the lifespan of an individual, show a definite pattern. We looked at: authority, schedule, mobility, values, and personal focus as related to individuals in the ages of 18 and under, 19-30, and 30 years or older.

The pattern that presented itself was clearly one of moving from a place of stability in each of these areas while part of a family unit, to great instability while in the young adult category. This instability was due to the opportunity to make their own decisions and value judgments, set their own schedules, and prepare for their future through schooling or job training. All of these areas tended to return to relative stability once decisions were made.

It seems clear that during these times of great instability when major life decisions are being made, the church has offered the

RAMIFICATIONS

FOR YOUNG ADULT:

- * Poor choices may be made
 - spouse
 - career
 - lifestyle
 - values
- * Unstable peers become source of feedback
- * Lack of Christian role-models may prompt loss of commitment

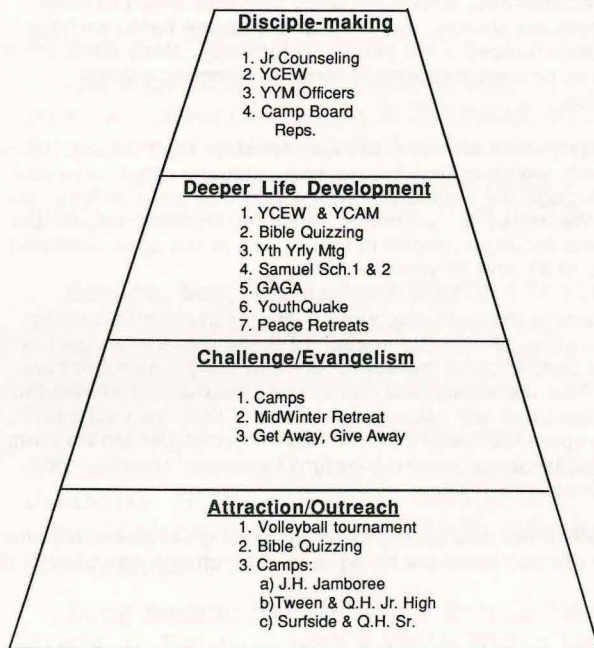
FOR CHURCH:

- * Loss of leaders
- * Loss of young adult enthusiasm
- * Loss of young adult idealism
- * Loss of young adult energy and assistance
- * "Returnees" have less commitment to Body
- * Returnees carry decade of scars

least amount of support and encouragement. The ramifications of such a gap in ministry are shown above. While we can understand that not all of the original attenders will return, we often overlook the effect of such an absence on those who do return. It is a great loss to them, as well as to the local meeting and the Yearly Meeting.

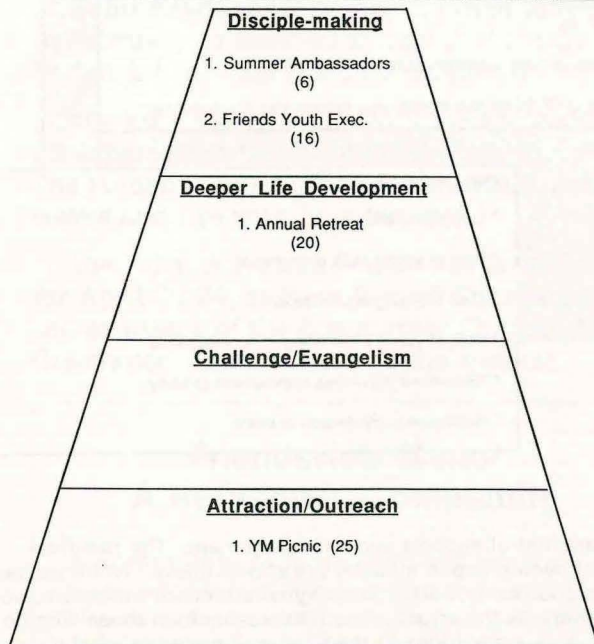
NWYM has never shirked its responsibility when it comes to youth ministry. Time and again you have shown your support. Together we have developed a systematic ministry to meet youth at their level of spiritual need and challenge them to grow. This coordinated programming is shown in the first figure on the next page.

COORDINATED YOUTH PROGRAMMING



We have developed programs to attract youth to our fellowship and guide them through the process of spiritual growth. Using a similar model, our ministry to Young Adult Friends would be illustrated like the pyramid below.

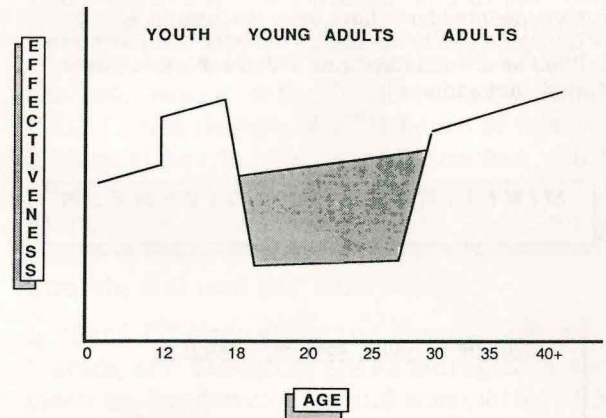
YM MINISTRY TO YOUNG ADULTS



* educational scholarship funds are available for some undergraduate and graduate young adults.

The numbers in parenthesis are actual attenders from last year. It is important to note that we graduate approximately 200 students from our youth groups each year.

MINISTRY EFFECTIVENESS CHART



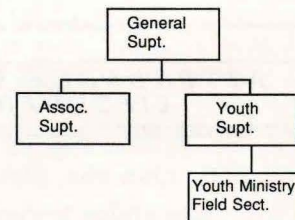
Our desire is to begin to fill the ministry effectiveness gap that exists in NWYM. We recognize that we cannot hope to reclaim every individual, to keep them all involved and contributing to our meetings, but it is possible to make a significant change in the "drop-out rate" of our young adults.

The Executive Council has responded to this proposal by approving the need, as well as the concept of creating a Field Secretary position to begin to address the needs in this area. Such an individual would function under the Youth Superintendent, creating time for ministry to Young Adult Friends.

IMPLEMENTATION

Add a Youth Ministry Field Secretary

Accountability Structure:



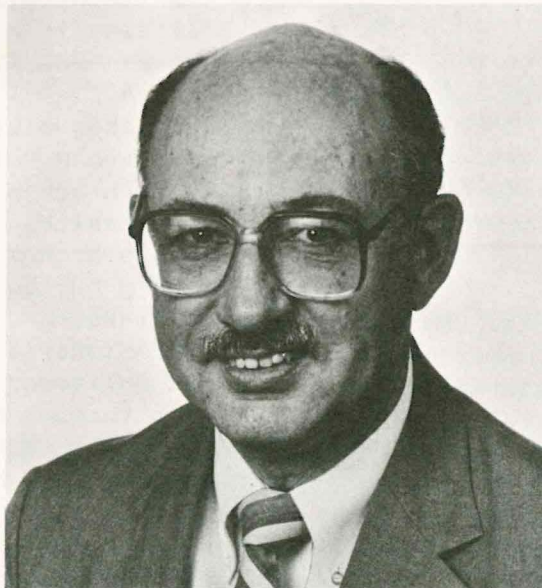
This ministry would involve some Yearly Meeting level activities, such as a quarterly newsletter, regional retreats, and visits at various colleges. It would also provide a resource person to implement consultations at the local level on how best to reach out to the non-resident Young Adult Friends of your meeting, as well as the young adults in your communities.

The Executive Council wanted this vision to be shared widely across the Yearly Meeting. Funding will be found from private sources for 1992, with a proposed three-year phase-in to the Great Commission Program Budget. This addition will be discussed at Yearly Meeting this summer.

NWYM has a strong commitment to its youth, evidenced by your support and encouragement of our youth programming. We also see it in the burgeoning numbers at youth events. But what happens when our youth graduate from this atmosphere of support, only to step into the abyss of young adulthood? What happens is all too clearly shown in the first two graphs. We wish, with your support, to begin to address this "fatal flaw," and to increase our retention and development of this age group.

Newsletter of Evangelical Friends Mission (Box 525, Arvada, CO 80001; phone, 303/421-8100). EFM, sponsored by the Evangelical Friends International—North America Region, has fields in Bolivia, Peru, Burundi, Rwanda, Rough Rock (Arizona), Mexico City, India, Taiwan, Hong Kong, and the Philippines. Iowa Yearly Meeting is an EFM associate member.

New EFM Director Appointed in January



Norval Hadley

In January EFI/NA's Missions Commission appointed Norval Hadley to replace James Morris as executive director of EFM. After 12 years with EFM, Morris will retire this June. He and his wife Doris, MAYM missionaries to Burundi for 29 years, will move to their home in Newberg, Oregon, this summer. Hadley and his wife Mary will move

to Colorado late in April.

Hadley now serves as director of prayer ministries and assistant to the director of U.S. Ministries at World Vision Inc. A George Fox College graduate, he pastored three years in Northwest YM before joining World Vision full-time in 1956 as a member of the World Vision (Four Flats) Quartet which sang around the world and over the radio.

From 1971-79 Hadley was general supt. of NWYM and then returned to World Vision where he has been on staff 28 years altogether. He is founder of the cooperative movement of Friends, Brethren and Mennonites known as the New Call to Peacemaking. His book, Sin and the Sanctified, was published by Beacon Hill Press. Hadley is on the National Prayer Committee and also vice-president of administration for Venture Middle East, a new mission working in the Muslim world.

Hadleys have a son, David, and a daughter, Marcia; their daughter Marilyn went to heaven in 1987.

Pray for Morris, Hadleys, and EFM in this important transition. **EFM**

1992 Easter Offering

The 1992 Easter Offering goal is to raise \$100,001 to "Take the Risen Christ to the World". It will be used for a variety of mission projects and ministries on our five EFM mission fields. Some of these are:

- To investigate an unreached people group where Friends might minister,
- For church planting and training leaders in Mexico and Rwanda,

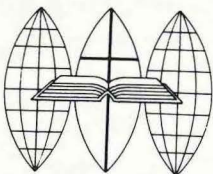
- To help fund a new building at the Bolivian Evangelical University,
- For church planting in the Philippines, and
- To develop Navajo leadership among Friends at Rough Rock.

Join Evangelical Friends of North America in giving this Easter so the message of the risen Christ may be taken to the world! **EFM**



Duane Comfort presents 25th anniversary certificate to Guillermo Horta at Viveros del Valle Church

On Friends Fields



*New Projects
and
Programs*

*Pastors'
Seminars*

Mexico

Duane Comfort of the EFM office and Rod Routon, former missionary to Mexico, represented EFM at the 25th anniversary celebration of the Friends Church in Mexico City on February 16 at Viveros del Valle Friends Church. Visitors were encouraged by signs of new life they observed.

Praise God for special evangelistic meetings held recently by Operation Mobilization at Mexico 86. Thirty-one people accepted Christ and four new study groups were started.

Dean and Freeda Johnson came home to Ohio January 21 after a four-month short term in Mexico.

David and Joyce Byrne and girls will return to Mexico City March 5 for another term of service.

Manuel and Brenda Chavarria went to Guatemala February 11-15 to attend a missions conference. They especially appreciated fellowship with Friends missionaries.

India

After visa processing delays, Carl and Peggy Hunerwadel and their five children finally were able to leave Los Angeles February 26 for their new assignment at Woodstock School in north India, arriving in Delhi on February 27.

Rough Rock

James and Barbara Chess, pastors of Urbana, Ohio, Friends Church, visited Rough Rock February 3-10.

An interdenominational pastors' seminar was held at Rough Rock January 14-17, with up to 50 people attending.

Rwanda

From February 5-9 Friends in Kigali participated with others in a city-wide evangelistic campaign with an evangelist from England.

A training seminar, emphasizing holiness, is being held for Friends pastors from February 16-March 20 in Kigali.

Friends missionary women have begun a new women's program teaching such subjects as sewing, nutrition, health, and family life. Women's groups of EFI/NA gave funds to help buy equipment and supplies for classes.

Missionaries report two miraculous deliverances from demonic power through days of prayer and fasting at Burera and Rugarama in the Ruhengeri area.

Due to local problems, the Nkanka Friends Church in the Cyangugu area has been closed. This puts the number of Rwanda Friends churches at 13. Pray for Munyakyanza Charles, new pastor at Mwito.

Friendswood, Texas, Friends Church has contributed a second annual \$20,000 gift to EFM for use in building a church and school at a new site in Rwanda.

Among current building projects in Rwanda are: finishing the Ruhengeri church and two Bible School classrooms at Kagarama in Kigali, and beginning the new church and primary school at Kata-rara/Bugesera.

Mubona Friends Church, a rural congregation near Ruhengeri, has built an addition to seat twice as many people (100). They built it with donated labor and few funds.

Durundi

Despite local unrest, Ron Woodward of Kenya held a good pastors' seminar at Kwibuka in mid-December.

On Friends Fields

Continued

*Progress
at
Bolivian
University*

Bolivia/Peru

The third session of the current term of the Bible Institute in Arequipa, Peru, will end on March 23. Pray for the students to use well and continue their training.

Pray for the annual conference of Coastal Area Friends churches of Peru to be held March 13-15.

Ken Vanden Hoek, Sherwood, Oregon, Friends Church pastor, and wife Rachel will visit Bolivia and Peru for a few weeks in March and April and speak at annual missionary retreat April 8-11 in Bolivia.

Praise God for spiritual renewal for many at the January Bolivian Representatives' Meeting.

Pray for Justo Quispe, Bolivian pastor, and also for former pastors, Victor Quispe and Iraclio Aliaga, to be renewed spiritually.

Taiwan

Praise God for good growth in many Friends churches, especially at

Bamboo Ridge and Hsin Chuang.

Continue to pray for the following needs among Taiwan Friends: the healing of Janice Chuang, a new pastor at Puli Friends, financial needs for the building program at Southgate, and a larger meeting place at Hsin Chuang.

Bolivian Evangelical University

The University finished its first building on campus by February 10 when a new semester began with 1,100 students expected. David Tintaya, Friends church member and respected leader in the Santa Cruz Christian community, is president of the Board of Directors.

BEU opened ten years ago with degrees offered in six departments; now 11 degrees are available. Pray for the tenth anniversary celebration on April 25 and for continued development of the University. EFM

A Prayer Concern



On February 19 I attended a Mission Leaders Consultation on United Prayer in Atlanta, led by David Bryant of Concerts of Prayer International. As I heard of exciting things God is doing through united prayer, such as the vibrant national youth prayer movement, again I longed for Friends to be a vital part of this kind of action.

A few years ago through EFM I promoted Concerts of Prayer and their resources. Perhaps I gave up too soon, but I was discouraged by limited response. Often local prayer vision is very provincial, and broadening that narrow vision seems almost hopeless. But I will hasten to say that response to EFM's prayer partner program is encouraging. At this meeting I purposed anew to pray for the broad vision God has for the world and to urge others to do so. One comment that challenged me was made by a visiting Korean pastor. Asked his impression of U.S. churches, hesitantly he said he was impressed by "how much they can do without God". What an indictment of our prayerlessness!

The format of a classic Concert of Prayer may seem complicated and we may have little opportunity for united prayer interdenominationally. But I believe God is calling us all to pray for the two main thrusts of Concerts of Prayer: renewal in the Church and world evangelization. Don't you, too, hunger for revival and reaching the world? Where possible, may we join others in praying for these two burning concerns of God's heart. Stay tuned to EFM for further word on united prayer.

- Reta Stuart, EFM Executive Secretary

Year-end Giving

Because of outstanding year-end giving, EFM was able to close 1991 in the black, with a surplus of \$26,680 to begin 1992. We want to express deep appreciation to all who faithfully gave and prayed!

Missing Rwanda Video

In 1991, EFM sold, gave away, and loaned many copies of a new Rwanda video, "Friends Reaching Out Together in Rwanda". Now the EFM office finds only one copy left to loan others. If you have a borrowed copy of the video, please return it to EFM.

Kansans Support Missions Through STEER

Morris and Kay Smith, farmers at Haviland, Kansas, say the following about their longstanding involvement with STEER, Inc.: "We are thrilled to have a 'means' to support world missions through STEER, Inc. Being in a business that is uncertain, it is nice to be able to help financially with missions in this way. Although we may not have a regular income, it is good to give our time, labor, etc., and, in the end, generate cash for missions. It is an excellent opportunity for city and rural Christians to share and work together in such a worthwhile project."

EFM appreciates Smiths' fine missions support for years through STEER, Inc. EFM



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Give to Offering
1992 Easter
page one

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