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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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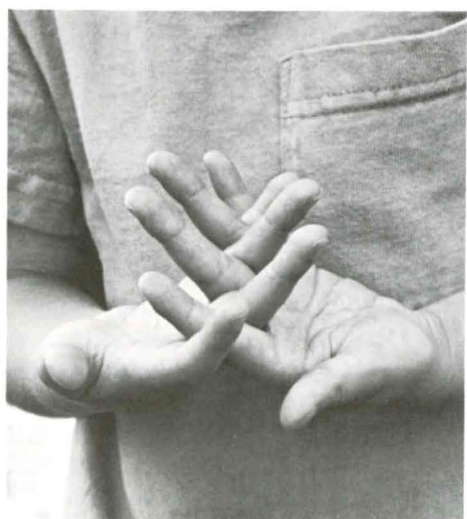
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*September / October 1992*

# EVANGELICAL **FRIEND**



**Dream the  
impossible  
dream ...**

PAGE 4







## The Church Comes Home

BY ROBERT BANKS

**T**HE NEW YORK TIMES ran a front-page article recently headed "More People Are Staying at Home to Worship." It talked about the growing number of Christians "who are organizing themselves in informal home churches." Most doing this, it explained, "are not leaving their church... and remain active members" but alongside public worship "for more and more people, home worship is an intimate way to reach God." The key characteristics are "egalitarianism, spontaneity and intimacy" and in almost every case participants "bring food for a communal meal intended to reinforce the religious bond that people share."

This may be news to the *New York Times* but such groups have been proliferating over the last 25 years in most denominations as well as outside them. I have been involved myself in a house church throughout the whole of that time, and for me it has been the lifeblood of my Christian pilgrimage. I cannot conceive of continuing as a Christian without it and am not surprised that the depth and spread of the early church revolved around such gatherings. Such groups have sprung up every time there has been a revival in the church, as for example, among Anabaptists during the Reformation, the early Quaker gatherings, the class meetings in Methodism, the "church within the church" among Pietists, and basic Christian communities among some third-world Catholics today. Just as the house church was a core building block in the growth of the early church and the early Quaker movement, regaining central insights about how they work may contribute to the spiritual growth and vitality of Evangelical Friends today.

*What is a house church?*

The description "house church" conjures up different pictures to different people. To some it suggests the emer-

gence over the last two decades of independent, charismatic-type churches grouped around key leaders. But this is really a misnomer, despite the fact that so many of these churches began in homes. On the whole these groups no longer hold church in houses and, as some have suggested, they would be much more accurately described as the "Restoration Movement."

Others associate the words "house church" with any regular meeting in homes by members belonging to a congregation where fellowship, study, or prayer takes place. Here the designation refers to the fact that it is the church, or at least some of the church, that comes together in more informal ways during the week as well as on Sundays. But this too is a misnomer, for such gatherings rarely view their home-based activities as "churching," i.e., as a smaller scale version of what happens on a Sunday morning and equal in importance to it.

**W**HERE it is used most precisely, the description "house church" (or such synonyms as "small," "base," or "neighborhood" church) refers to groups of around a dozen Christians who come together weekly in each others' homes in full consciousness of the fact that God has called them to be a "church," within or alongside the larger church. It is a body of people meeting to engage more intimately in all the activities that take place during larger meetings of Christians. Central to this is caring for each other in quite practical ways and sharing with each other various aspects of their lives.

Such a group may belong to a particular congregation, so that some or most of its members meet for both "small church" in the home, and "big church" in the sanctuary, each week. Or its individual members may belong to different congregations, and may be complementing their different local church involvement with this more com-

munal small church experience. Or a house church may be independent of any denomination and belong to a cluster or loose network of other independent home-based church gatherings.

#### *How did house churches arise?*

The emergence of house churches along these lines has taken place in many countries since the mid-sixties. They have arisen in different circumstances. Pressures of economic and social deprivation led to the creation of the "basic ecclesial communities" model in Latin America and the Philippines, especially among Catholics. Imprisonment of leaders and political oppression stimulated the development of "house churches" among Protestants in mainland China and Eastern Europe. Indigenous leadership and a strong sense of local community gave birth to the charismatic "home cells" or "house churches" in various parts of Africa and India.

**I**N WESTERN countries house churches are in part a reaction to the overly hierarchical, institutional, and impersonal character of much church life. In part they are due to a hunger for the face-to-face, committed, and vibrant church life depicted in the early Christian writings. Precedents for them are found in the informal church meetings "in homes" mentioned in Acts (2:42; 4:32; 20:6) and in the "church in the house" referred to by Paul (Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 2). They rest strongly on a belief in the giftedness and pastoral responsibility of every member. They are an expression of the search for a more communal expression of the Christian life in an individualistic age. They are also a way of *being* the church that enables their members to find God in and relate God to their everyday lives in more vital and down-to-earth ways.

They stem less from a desire to "restore" the first-century church in any literal sense, and more from a yearning to recapture its spirit and operate according to its principles, giving expression to these in ways relevant to our distinctive twentieth-century conditions. Those involved in them are interested less in developing large church complexes, with heavy building commitments and professionally run programs, than on genuinely becoming the people of God and being the church in their homes, neighborhoods, workplaces, and cities.

#### *Where do house churches differ?*

In contrast to most small groups in congregations, house churches tend to have the following characteristics. The degree to which these are present varies from one to another.

- Members give quantity as well as quality time to one another and God as they meet together for three or four hours each week. This includes a meal, praise, learning, sharing, prayer, planning, and, especially with children, playing together.
- Children are recognized as full members of the house church, and there is a serious attempt to integrate

them into what the group does. While this does not mean that children and adults are always together, as far as is practical and helpful this is attempted.

- Decision making is by consensus in all important areas of the group's life. Like the Friends, other Christians have come to believe that if Christ is indeed alive, desiring to lead His church, His will can be known and ought to be sought in spiritual unity. This process includes those teenagers who have decided to become fully part of the adult side of the group's meetings.

- There is a real effort to integrate the "secular" and "sacred," or everyday life and religious life. This takes place through people bringing into the house church ordinary concerns where they receive prayer and support, and where study of Scripture, singing of hymns, and times of celebration relate concretely to family, work, and social life.

- Leadership is viewed as an organic affair, arising not from the top-down appointment of one person over the group so much as the emergence of a core group who demonstrate by the quality of their lives, wisdom, and servanthood that they are to be especially valued. You might say they have spiritual "weight." Whether these are granted some formal recognition by the house church or are simply informally known and appreciated is a secondary matter. The main emphasis is upon recognizing and utilizing ministry gifts.

- Growth occurs by multiplication of the group once it reaches a certain size. This is not done by "dividing" the house church so much as its "budding." That is, through a few of its more mature members going out to provide the core of a new group, new house churches spring up.

\* \* \*

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the "secular"  
and "sacred."

Sound pretty "Quaker" don't they? But the workings of God's Spirit are never limited to any one movement or expression of them. In these groups ordinary people find they are experiencing the power and transcendence of God in the everyday: rediscovering the value of the extended family, developing more holistic forms of Christian education, exploring fresh rituals to celebrate everyday events, discerning

new ways of transforming civic and work life, extending hospitality and care to the needy, marginal, and poor. Among the growing number of Christians who belong to them, there is a conviction that the widespread growth of house churches is a fundamental work of the Spirit in our time. As a result they desire to see every congregation renewed through embracing this way of encouraging Christians to come together. Even Friends. **EF**



Robert Banks, who has been involved with house churches for nearly 25 years, comes from Australia and is Homer L. Goddard Professor of the Ministry of the Laity at Fuller Theological Seminary, Pasadena. With his wife, Julia, he has written a book on this subject, entitled *The Church Comes Home: a New Basis for Community and Mission*, available from the Fuller Seminary Bookstore.





# When Tempted by Sanity . . .

BY PAUL ANDERSON

**I**N THE well-known musical *Man of La Mancha*, Don Quixote sets off as a knight-errant on a quest to right the world's wrongs and to fight for the truth no matter the cost. He is joined, of course, by Sancho Panza, who believes that he will profit from sharing the spoils of their adventures. Jousting at windmills and challenging passersby as evil knights to be dealt with, however, Quixote comes across as a poor fool who is out of touch with reality. His image has even been stamped indelibly upon the English language in the form of an adjective: "quixotic," which implies the foolhardy pursuit of lofty ideals.

One of the climactic scenes in the musical portrays Quixote's dialogue with Dulcinea, the tavern maid he regards as the lady in whose service his quest is dedicated. Her real name is "Aldonza," but he insists on calling her "Dulcinea," a name denoting sweetness and purity. This is all the more striking, as a few scenes earlier amid the mule drivers' chanting "Food! Wine! Aldonza!" the audience is made entirely aware that she is anything but sweet and pure. And yet, Quixote continues to call her Dulcinea.

During this scene Aldonza turns to him and yells something like, "All of this is insanity! I am not Dulcinea; I am Aldonza! Why can't you see me as I am?" To this Quixote replies, "What is sanity? To see the world as it is, or to see the world as it could be?" Eventually, Aldonza begins to refer to herself as Dulcinea too. All things have indeed begun to become new.

Sometimes when we look at the church and our contributions to it we may feel more like Aldonza than Dulcinea. We become painfully aware of our own inadequacies, let alone the shortcomings of those who give Christianity a bad name. Christian celebrities who become exposed as profiteers, exemplaries that disappoint, hopeful strugglers that

continue to do little more than just that: struggle—all of these remind us of the very human character of the church. It seems unbelievable that God should love the unlovely enough to send His Son to die for us. And yet, He has. This applies to the church as well as the unchurched. Christ sees us as we are—and also what we can become.

Like Quixote's Aldonza, God loves transforming love. we have loved Him, loved us first difference (1 John it's not because any of us should sians 2:8-9); our is like filthy rags What seems like foolishness in the eyes is experienced power of God all who believe.

esteem for us with It's not that but that He has that makes the 4:10, 19). And we earn it, lest boast (Ephesians righteousness (Isaiah 64:6). insanity and world's as the to This

righteousness is received through faith alone (Romans 1:16-17).

As the Hound of Heaven pursues us, as the Lover seeks the beloved, God the initiator of the human/divine love affair calls us into responsive fellowship with Himself. Even our hunger for God is already a response to His secret working in our hearts. Like the purification of the Bride before the marriage of the Lamb, this divine initiative is the basis of our humble adoration and our joyous service (Revelation 19:7-10). We can love because Jesus Christ first loved us.

The Church of Jesus Christ is not a select group of people who have no problems. It is the Company of the Committed, who in response to God's loving initiative have said "Yes" to His transforming gift of grace. We do not gather for worship because we "have it all together"; we gather because we need it and yearn to be continually formed and reformed in the image of our Lord.

He invites us to come to Himself just as we are, and yet, He also fills us with the power to become all we can be. That is "Good News" worth celebrating!

*Man of La Mancha* closes with Quixote on his deathbed. Surprisingly, though the singing of "The Impossible Dream" is taken up not only by Quixote, but also by Dulcinea and Sancho Panza. What began as a lampoon of lofty idealism concludes as a statement about the transforming power of redemptive vision. It's like seeing the world and ourselves through the eyes of Jesus. When tempted by sanity—to see things as they are and no more—may we be drawn to the redemptive alternative, to see things as they could be . . . and no less. **EF**

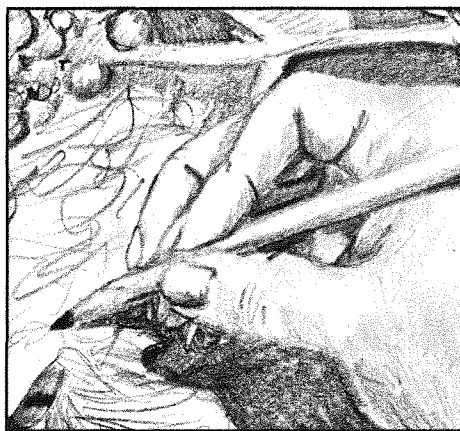


# EVANGELICAL FRIEND

COVER: Just as this child attempts to form a symbol of the church, articles in this issue were chosen to help you form or reform your vision of Christ's church and to find your place in it.  
(Photo by Dan McCracken)



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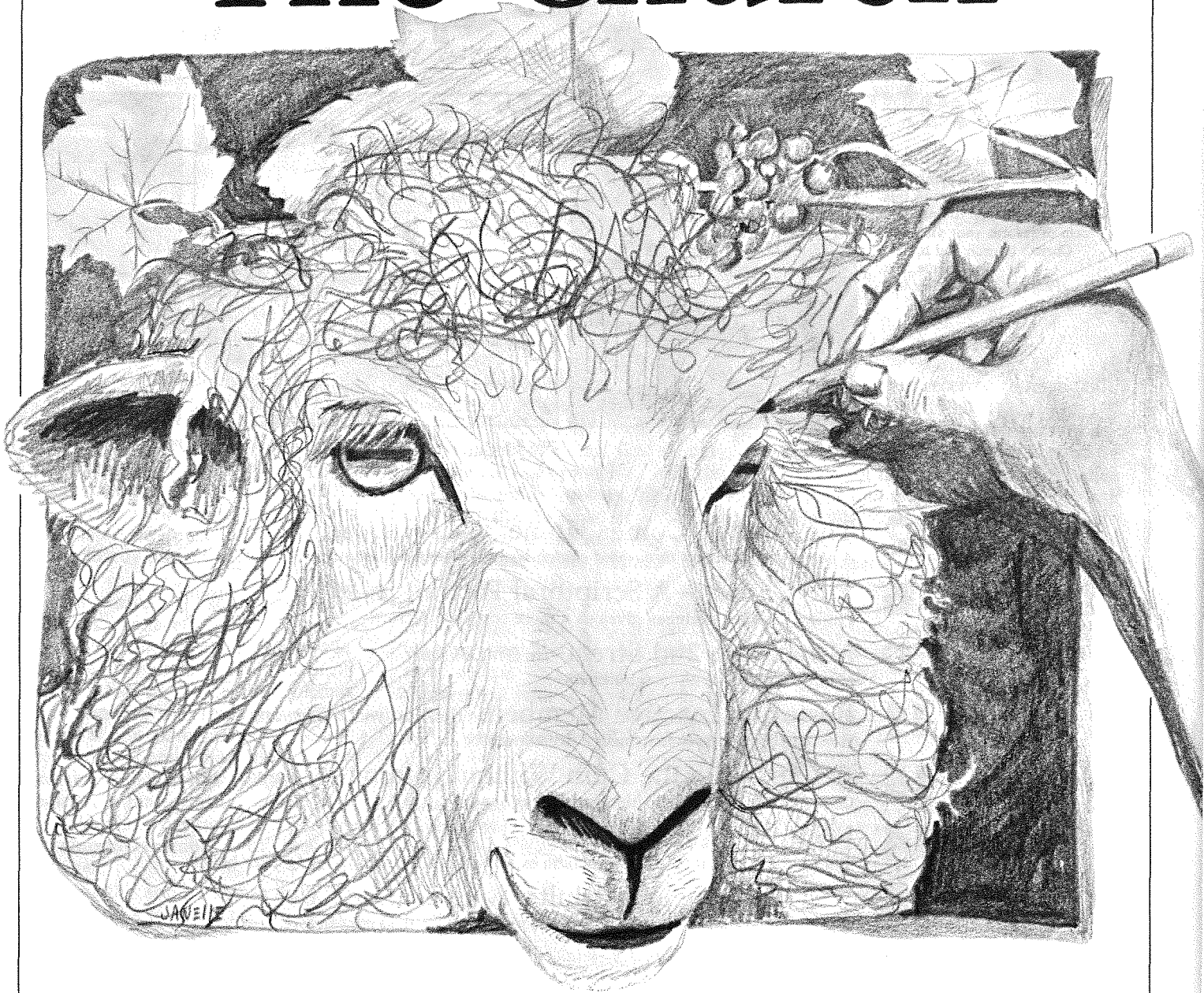
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# The Church



## A Scriptural Portrait

BY ROSCOE B. TOWNSEND

**WE SET AND HANG** portraits of persons (and pets) we love in prominent places so that we are often reminded of them. My present concern is to so "hang" a portrait of the church that we will be reminded often of its high and precious value and recapture (or, capture for the first time) our "first love" for it. Allow me to remind us of our Savior's passion:

"...Christ loved the church and gave himself up for her to make her holy, cleansing her..., and to present her to himself as a radiant church, without stain

or wrinkle or any other blemish, but holy and blameless." (Ephesians 5:25-27 NIV)

As Christ loves the church, so should the church love itself.

Usually an artist begins a portrait by sketching outline drawings of the various components of his subject onto the canvas. In Scripture, no complete and finished portrait of the church is anywhere presented. Rather, the Divine Artist has chosen to "sketch in" varying components. The goal of the artist is to finally blend and harmonize the various components to produce the subject as a

beautiful and meaningful whole. The Holy Spirit has wondrously done this very thing for the church, as He inspired the writings of Scripture.

At least three major analogies leap out to us from the written Word. The church is *the family of the Redeemed* (John 1:12; Romans 8:15; 2 Corinthians 6:18; Galatians 4:5). The human family is established by God as a means of nurturing and fulfilling the individuals in it. The Universal Church, in like manner, is a means through which individuals may reach their fulfillment in God's purpose—



i.e. the restoration of humanity to God's original intention. It is not an end in itself, but a means toward becoming all we are meant to be (Colossians 1:9-12).

The church exhibits familial characteristics. First, a common parentage: God, the Father. Then, God's children share common likenesses stemming from the divine parentage: We have His life, the oneness of a common Spirit, a common inheritance, and a common spiritual nature—that of the Triune God (John 1:12–13).

The church also enjoys family fellowship with the Father, the Son, the Holy Spirit, and with one another (1 John 1:3, 7). The fruit of the Spirit is produced in its corporate life, the means of which is the love of its members one for another. In truth, its members can sing with joy, "I'm so glad I'm a part of the family of God."

Second, the church is the *living body of Christ* while on this earth, in the frame of time. "Christ in you" creates the church, while the church manifests Christ's glory

oneness testifies to the world that God has sent His Son Jesus Christ (John 17:21).

Third, the church is a *building of the Spirit of God*. It is built on the common foundation of the apostles and prophets (Ephesians 2:20-21). Jesus, himself, gloriously anticipated this, I believe, when He gave the parable of the two buildings (Matthew 7:24-27). Jesus was a master builder, and He knew that for stability and longevity, a building must be based on bedrock. The principle here is obedience, whereas Peter's confession highlights belief in Jesus' messiahship as the foundation (Matthew 16:13-20). Following Peter's confession Jesus declared "And I tell you that you are Peter [*petros*—a stone], and on this rock [*petra*—solid, bedrock] (i.e. on the content of Peter's confession) I will build my church..."

Peter was undoubtedly remembering the declaration of Jesus when he wrote of Him as the "living [lively] Stone" (1 Peter 2:4), and related Him to the cornerstone of Isaiah 28. Modern minds readily picture a trimmed and polished cube of stone expertly inserted into a corner of masonry to identify pertinent facts about the building. No! The image here is different. Jesus is the blessed *bedrock* upon which the *truth* spoken by the prophets and apostles becomes the *foundation* of the church. It is this wonder He spoke of when He declared, "I am the way, and the truth, and the life." (John 14:6)

Oh! What a wondrous building we enjoy in the church! Our buildings made with hands, in which we take such pride and erroneously call "our church," pale into insignificance when we visualize the church of Jesus Christ in all its glory! "The gates of Hades shall not prevail against it!" It is indestructible!

Two other images for the church used in Scripture occur in the words of Christ himself. Rather than describing component parts of the church, they make reference to characteristics and relationships of its members. However, the "portrait" would not be complete without at least making reference to them.

The church gathers within its walls the *flock of Christ*. In John 10 Jesus' major description of His "flock" is warmly—even lovingly—depicted. The "lambs" of His *flock* come into the fold and go out, as the Shepherd directs. They know His voice, and He calls them each by name.

Lovingly, He nurtures us and tenderly disciplines us. He gives His angels charge over us. He makes us to lie down in green pastures and leads us beside the still waters (Psalm 23). When weariness threatens to overtake us, He restores our souls. He often allows us to walk through the valley...of death, but we are not afraid, for He is with us and He comforts

us. Even in the very presence of the "enemy" who ridicules, despises, distorts, persecutes, misinterprets, and "says all manner of things against us, falsely, for His namesake," He sets a banquet table before us! We are *His lambs*, *His sheep*. Surely goodness and mercy shall follow

... the  
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us forever! Then, no longer will we be confined to the earthly sheepfold but we shall dwell in the mansions prepared for us in Glory!

Finally, we gather into the portrait the *branches of the Vine* (John 15:1-17). We are the *branches*, and Christ is the *Vine*. The emphasis here is the absolute necessity of being connected to Christ. Without Him, we have no life; we can do nothing. But with His help nothing is impossible.

Our neighbor, now with the Lord, was an accomplished artist, portraying magnificent landscapes. In every one of her paintings she hid among the branches, leaves, rocks, the face of Jesus. An undiscerning eye would seldom see it. But we, who knew her, learned to look for Jesus' face.

The nourishment for which the world hungers can be found in Christ's church and being mindful of these scriptural images helps us become like the object of our focus. When that happens, the world is given new portrayals of Christ's saving love. May the face of Jesus be so apparent on every branch that those who "learn to look" will not be disappointed **EF**



Roscoe Townsend is a retired professor and pastor. He taught many years at Barclay College, Haviland, Kansas, where he still lives with his wife, Marjorie, and his word processor.

Jesus' major  
description  
of his "flock"  
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even lovingly—  
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on this earth (John 17:22). Its members are members of one another—each baptized into the body by the Spirit—each as a specific part, with its own gifts (assignments), but sharing the common need for all (Romans 12:5; 1 Corinthians 12:12-31).

Each member of the body belongs to the common Head, Jesus Christ, being members of the one body (Ephesians 4:15; 5:23; Colossians 1:18). Connectedness to Christ our Head is central to being a fully functioning member of the body.

Let us be aware, however, that the body is not the Head; and the Head is not the body. They are distinct, yet one, in the pattern of the Godhead (John 17:21ff). The Head is divine, the body is human. The body has its Life through the Head, and its



## LETTERS

### Cycling regulations

To the editor:  
A month or so ago I had occasion to call to the attention of the police department the problem of bicycling on First St. This is particularly hazardous for seniors and handicapped. It would seem to be a problem for First St. merchants who must feel the need to accommodate us.

I must say the immediate response by the City of Newberg and the Safety Committee in issuing the sidewalk signs regarding bicycling and skateboarding was really appreciated by me. Captain Halsey thanked me for my call and took care of the situation. The next trip to town, I saw that all the "no bicycling and skateboarding" signs had been reapplied.

Now for what to do? Last week two little girls, each riding bicycles on First and School streets, were notified by me that they should not ride their bikes there. They immediately complied by walking their bikes.

Friday, a new problem—a young man riding a unicycle! I informed him he should not ride the vehicle on First Street. Technically, he was OK. However, he politely walked his unicycle. I watched him doing so for another 10 minutes while I waited my bus. These young people were polite and responsive to me. I hope they read this and realize it was appreciated.

However, I will leave it to the police department to figure out the unicycle problem, and probably the scooter problem, next.

Joan Harris  
Newberg

### Cheers for schools

To the editor:  
I am writing to express my strong disagreement with the letter from Kathleen Heckman Clark in the Oct. 3 issue of the Graphic which characterized our schools as complete failures. I have been a member of this

community for the past 12 years and my three children have always attended the Newberg public schools. Therefore I feel I can speak with experience when I say that our schools are doing an excellent job in providing an education for our students.

I would like to remind Mrs. Clark that education is a partnership between schools and parents. If there is a breakdown in either area, failure can occur. It is always easier to point out problems than to be part of the solution. I admit our schools are not perfect. In fact, they have many shortcomings, but these problems will be solved by parents and educators working together, not by blanket indictments against the system.

There are many PTA and parent advisory groups which are just waiting for parents to get involved in the process. As parents we must ask ourselves if we are part of the problem or the solution. If we place little emphasis on education and view the schools as nothing more than child care, will our children do the same?

Do we make more trips to the video store than to the library? Do we place high priority on attendance at open houses and school activities? My husband and I recently attended three open houses in one week. Inconvenient, yes, but time well spent. Do we faithfully attend our children's conferences even when they get to middle and high school? Do we sit each evening about their progress in school and about homework to be done?

We have many excellent teachers and parents in this district. If we fail it is because the partnership has broken down.

Mrs. Clark also stated in her letter that our superintendent eliminated busing in the district instead of other superfluous programs. Again, since I attended the meeting in question, I can speak from direct experience. Mr. Smith has no power to make these decisions. The members

of the Newberg School Board, who are elected by the taxpayers, made the final painful budget decisions. Half of the athletic budget was eliminated and the dollar amount remaining would not be near sufficient to pay for the cost of restoring transportation in the district.

Finally, Mrs. Clark implied that Newberg was incapable of producing any scholars of merit. I would like to refer her to the October/November High School Newsletter. Student Kara Hynick was recently named National Merit Scholarship semi-finalist (in the top 1% percent nationally) and five other students were named National Merit Scholarship commended students (in the top 5 percent nationally). There are many other serious and dedicated students at all levels in our schools who have been insulted and belittled by such an implication.

Many accusations are being hurled about these days following the levy defeat. Some accuse all Newberg residents of failing our students while others point ugly fingers at the Newberg school system. We fail both our community and our students if we continue this fruitless endeavor. Instead, we need to join together to find creative solutions for the problems in our educational system at both the local and state level.

Sharon Chamberlain  
Newberg

### Voters don't count

To the editor:  
Your vote "may not be legally binding." The voters did not have enough information to vote intelligently. Politically motivated, the voters could not vote objectively. Bottom line: IN YOUR FACE, YOUR VOTE DOESN'T COUNT. The Newberg City Council is seeing to that.

Whether Creativeview be deception or not is not the issue here. There is no doubt that growth is coming and that ADI offers a look into

the future. But, our vote doesn't count. We as voters are not intelligent enough to have any say over our future Newberg.

For over two years we have been overwhelmed with open public meetings, grant Graphic coverage, balloting, advertising and open debates. How much more information do we need to vote intelligently?

Two attorneys closely involved, Terry Mahr, city attorney, and Jack Nelsen, city council, now say the vote "may not be legally binding." After thousands of hours and dollars had been spent getting an issue in front of the voters, our legal advisors now discover that our vote may not count, but also stop us from voting again on the issue by passing a resolution.

Maybe the City Council felt that the Creativeview issue would pass and that would end the controversy. It didn't and now we have no say as to the future development of Newberg.

Under a democracy, all issues are to one degree or another politically motivated and emotional. I wouldn't want it any other way. Because with accurate information tempering our decisions, we can control our future and the future of Newberg. Unless, of course, the government takes away our vote. And then that is not democracy. But know what it is!

Funny, but sad is that the same power of vote that put our council in office is now powerless against the council. Oh well, we have another election soon. Do you suppose that that vote will be legally binding?

Finally, what do I tell my children? That the same vote that makes them walk to school and limits their educational future does not apply to Newberg's future? How do I tell them that their vote only counts if the government sees fit?

I wonder where apathy really begins? With the voting public or the

governmental body that won't listen or count our vote?

Kirk Racine II  
Newberg

### Jail improvements

To the editor:  
Over the weekend of Sept. 29 and 30 another chapter in the Yamhill County government history book was opened as the county jail addition was occupied by inmates and staff for the first time.

This is now the time for the real test of the tremendous efforts in planning and financing the jail addition. Sheriff Lee Vasquez, the county commissioners, professional law enforcement personnel and citizen volunteers will be working hard to make the new facility work well for all concerned and be as economical as possible for the taxpayers.

On this occasion it is appropriate that the public be particularly appreciative of the efforts of former Sheriff Glenn Shipman in the jail planning process. During Sheriff Shipman's long and valuable service to the county, he had to contend with an antiquated facility and increasing legal demands to run a constitutional jail. He, more than most, knew the need for an expanded and modernized facility.

It was his goal before retirement to see the jail expansion project brought before the people and financed. His vision and perseverance, along with that of Sheriff Vasquez and many others, is now available for all to see in the form of the new county correctional facility.

We commissioners and a multitude of county citizens greatly appreciate Glenn Shipman's gracious contributions to this major improvement in the county's correctional system.

Dave Bishop  
Donnie Covecks  
Ted Lapaczynski  
Yamhill County Commissioners  
(Please see Letters, page 6)

## Halstead: Keeping trust is important

Continued from page 4

a decision. Because we, the citizens, choose our elected officials, we expect them to be honest, responsible, unbiased and fair.

Because we enjoy a democratic system of government, we cannot always expect to have every decision go in our favor. However, we also recognize that this is a representative form of government, and that if we are not represented to the manner which we believe is appropriate, we do have remedies.

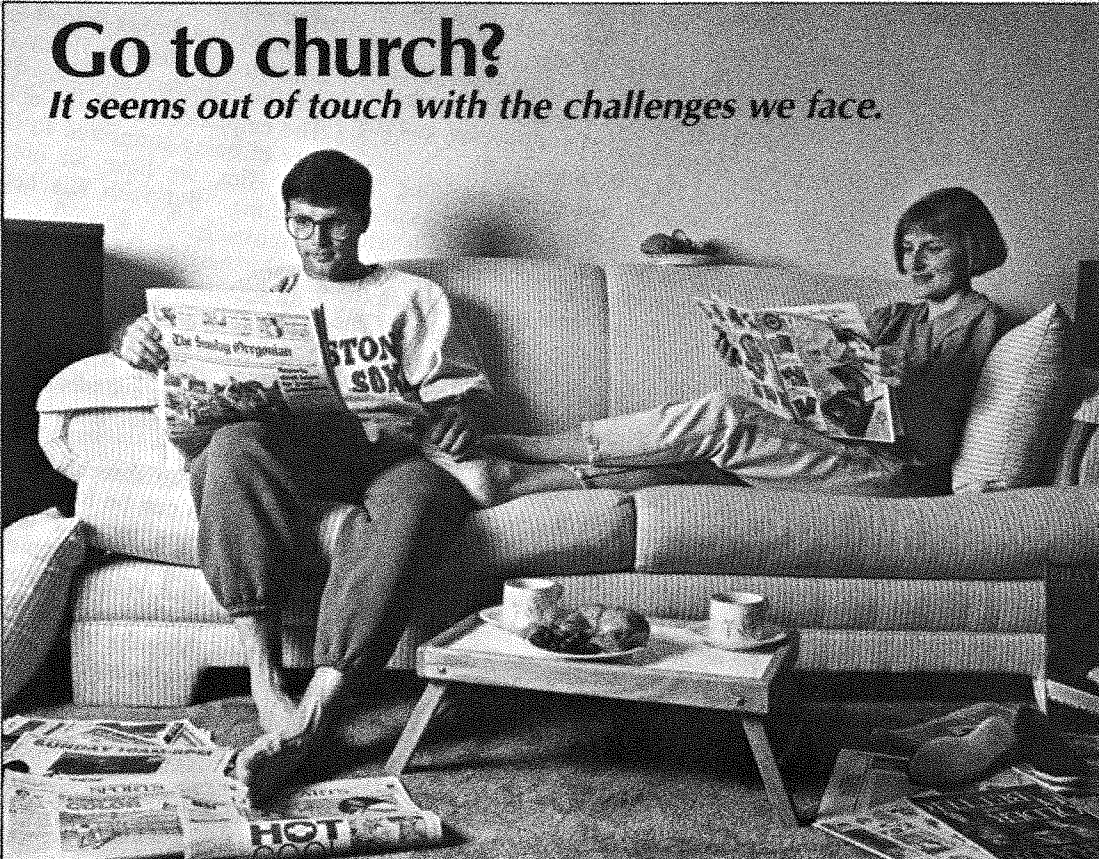
The primary options available are to elect someone else, and initiative and to recall the official with whom we have a problem.

Recalling a publicly elected official is not an easy procedure, nor should it be. At some point a majority of those voting in a particular election placed that person in a position to represent us. If a change in leadership is required, it is not an action to be taken lightly.

Any of the aforementioned possibilities can be very disruptive for a government body. The only reason countable to me for such action is the total loss of trust in the ability of the person holding the office to carry out the will of the electorate. That's a direct violation of that all-important Rule No. 3.

### Focus rules

The Graphic welcomes letters from readers. Letters must be signed, and if handwritten, legible. Writers are limited to one letter per month. Because of space limitations, we ask writers to limit letters to 300 words. Letters may be used in their entirety or condensed by the Graphic.



- Examine relevant issues
- Explore your spiritual side
- Enhance your relationship

**2nd Street**  
COMMUNITY CHURCH

A Sunday Alternative

Starting October 28, 11:00 a.m.

Corner of Second and College Streets

# Miracle on 2nd Street

BY GREG SKIPPER

"IT'S JUST crazy enough that it might work!" said the clerk, Ron Stansell.

The other members of the Newberg Friends Church (NFC) elders laughed, as did I, that day in 1987. I had just presented an idea about starting a new Sunday morning service specifically designed for people who don't normally go to church.

This meant things like respecting the individual's opportunity for anonymity (people don't like to be automatically assumed to be part of something until they're ready), providing response cards so that a person can request more information or

## Key Points for Ministering to the Unchurched

- Have the new service in a relaxed, "neutral" location like the gym (rather than in the church sanctuary).
- Minimize jargon.
- Make it very informal, fun, and relevant.
- Make every week comfortable and easy for the newcomer.

counseling if they want it, and announcing at the offering each week that we request that newcomers be our guests and not contribute.

Over the next couple of years I chaired the NFC CRUNCH (Committee to Reach the Unchurched) Committee. We wrestled with many different concerns over that time:

1. Was there a need for a service like this? (What's wrong, if anything, with the existing church?) *This was a*

*recurring issue. We had gradually made changes in the existing service to adapt it to the newcomer. Why couldn't they just come to the existing church? We finally surrendered to the fact that by doing something new and different, and letting people know about it, some might come who just wouldn't come to an established "traditional church." The congregation of NFC decided to take a risk!*

2. Are there people who can lead such a venture? *Again we took a risk. We had many slots for workers unfilled. We decided to pray that God would provide.*

3. Is there money to pay for the costs? *Would the church appropriate the money? One thing was for sure, we'd never know if we didn't ask!*

4. Can the schedule of the facility be rearranged to accommodate a new service? *Not an easy task.*

5. Will anybody come? *We expected maybe 30 or 40 newcomers at the first meeting. In October of 1990, when we started the service, we were amazed when 190 people showed up. Most were unchurched people from the community.*

There have been numerous events in the process of the development of 2nd Street Community that I believe are miracles, things that just wouldn't have happened without God's direct intervention. The following are some of the highlights:

Miracle #10: *God provided patience:* I am not a patient person with a project that doesn't flow smoothly. I tried to quit this project numerous times, but by one way or another God kept it going.

I'm sure that many on the committee and in the church staff experienced the same kind of miracle.

Miracle #26: *God provided people:* God brought forward a diverse group of people to help. Some of them actually seemed to be blocking the way. But God had provided for them to slow us down so the idea would mature and develop and come out right.

Miracle #39: *God provided the money:* It seemed outrageous to stand before the church business meeting in 1990 and ask for a \$21,000 budget for next year. Our previous budget had been \$300. I almost couldn't bring myself to do it. Would they laugh me out of the building? Instead, they unanimously approved the full amount. I was amazed that night and knew God's Spirit had moved us.

Miracle #44: *God sent the right people to lead us:* "Has anybody good ever come from Cleveland?" I asked myself. "I wonder if he could be the one." Dave Conant turned out to be just the right man for the job as pastor.

And God continues to call those who are needed for other kinds of service.

Then God sent a Sunday morning coordinator from Chicago. I thought, "This is amazing. God is calling people from all over the country to come and help us get this thing going." Meg and George Byrtek were living in a trailer at Champoe Park wondering why they were moved here from Chicago, Illinois. George became the coordinator for the Sunday morning service and Meg led the youth program.

And miracles continue to happen at 2nd Street Community Church every week. Each new person that comes is a miracle. That each service comes off as well as it does is a miracle. And I could go on and on . . . EF



Dr. Greg Skipper is a physician in Newberg, Oregon. He and his wife, Ann, have three children.

## To the Point

The worst nightmare is not the disappearance of Christianity, but its continued existence on a low level. . . . The story of Christian history includes, we must admit, frequent decline, as well as advance. Because there is no known insurance against loss of devotion, this may occur even to the contemporary bands, but the good news is that, when old Christian societies die, others can arise to accept the responsibility of attack upon the world. This is how the Church of Christ operates.

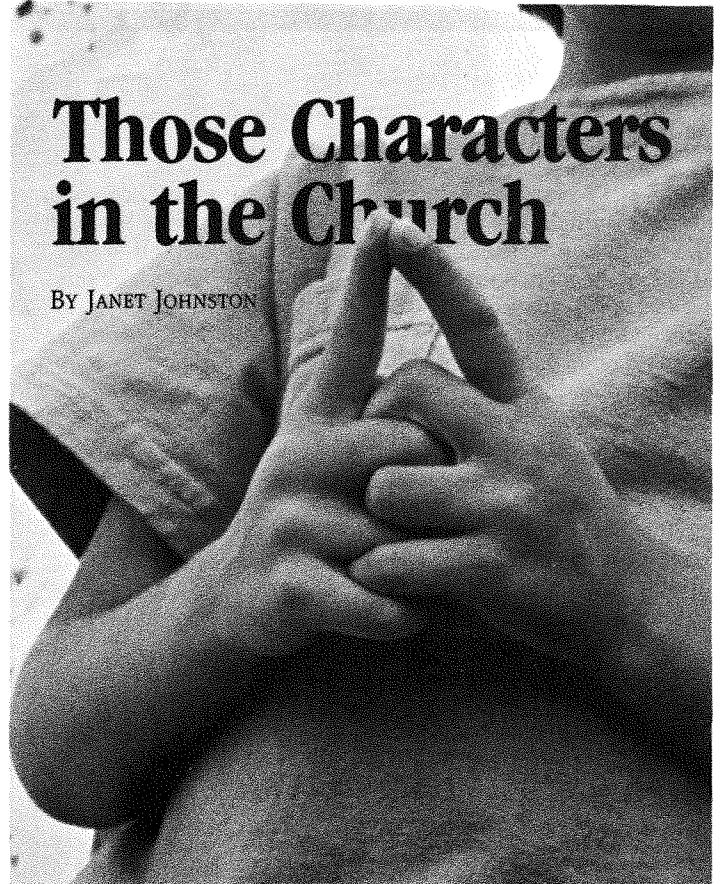
—D. Elton Trueblood





## Those Characters in the Church

BY JANET JOHNSTON



*The little boy struggled intently to intertwine his fingers to finish the "visual story." He'd successfully placed his hands in the folded prayer position and with the index fingers pointed up and thumbs together he recited rhythmically, "Here's the church and here's the steeple, open the doors but where are the people?"*

*As he worked on the second part of "see all the people," his small fingers wouldn't stay interwoven. Finally, completely frustrated, he shook his hands in front of him and said, "Grandma, it's much easier to make the church without any people in it."*

**I**'D LIKE you to meet 14 of the people from the Friendly Persuasion Church. Come with me to the little gray church in the tamewood.

"Oh, there's the pastor, Evan Bound, he joyfully shares with everyone, certainly knows where he's going and wants to have as many as possible go with him. An excellent leader.

"See those two over there? The pastor certainly needs all his skills to deal with them. That's Dee Vider and Jerry Mander. She's a troublemaker, and Jerry Mander is always drawing lines of political division in the church.

"The lady behind them is Tiz Myroom. She's a faithful teacher but very possessive. Last week she told the Christian Education Committee, 'I've had this 15 x 20 foot room since I began teaching years ago. I know I only have four students but I still don't see why I have to move.'

"Don't look too long at that couple over there; yes, there are two people there! That's Billy N. Coe and Shelly Hugger, but they are too wrapped up in each other to even know anyone else exists.

"Those two people talking to the young couple by the door are Ima Available and Bea Ready. Ima is always ready to preach, pray, sing, or die. She knows and uses her God-given gifts. Could use a whole church full of folks like those two.

"The fellow with the big grin and hearty handshake is Ben Dover. Always trying to please but hard to know what he really believes because he's never straight about anything. The man next to him is Will Fryum. He means well but is a little harsh in his witnessing methods. Has the motto 'I tell 'em once and tell 'em well. If they don't listen, they're bound for hell.'

"The well-tanned lady in the white dress is Freeda Travel. She's always off to 'enjoy God's creation' so you rarely see her here for church. Some

folks say she's up and down for God; up in the mountains or down at the sea!

"Now I don't want you to leave thinking we don't have our jewels in this church. The last three you'll meet are some more who put Christ first in their lives. There's Phil Mycup, he always has room for more of God because he continually 'runs over' in his love for others. Shari Gospel is a new Christian with concern for the lost. She brought Will Goforth and his young wife and children into our fellowship, and now they are preparing for missions to an unreached people group.

"Yep, we've all kinds of characters in our church, some are blessings and some are... well, by the grace of God, future blessings. Glad you stopped by, come again and join us for worship."

\* \* \*

What kind of character am I in my church? That should make one ponder awhile. **EF**

BY MARILYN D. BRENDEN

**I** AM ONE OF those people active members are afraid to visit. I am an *inactive* church member, or at least I used to be.

I am certainly not unique among Christians. Many active members become inactive at some point during their adult years.

Some of these individuals do, of course, eventually return to a worshipping community later in their lives. So, why not simply let human nature take its course and wait for the cycle of departure and return to complete itself?

In fact, the church has often taken such a *laissez-faire* approach toward inactive members. Too often congregations have adopted what I call the Little-Bo-Peep theory of ministry. In other words: Just leave them alone and they'll come home.

But many years can pass before inactive members return, and many never come back at all. Can we continue to justify a hands-off attitude, given the human pain that is never resolved and the loss to the church of the precious spiritual gifts in alienated members?

If spiritual apathy were the chief motivating force that leads people out of the church, there might be some justification for keeping our distance. But few people just "lose interest." Apparent apathy is rather the veneer that covers other reasons for leaving. Lack of bonding with the congregation, a crisis of faith, conflict with another person in the church, a deep personal loss, or a hurtful experience are only a few of the causes of trouble.

I, for example, experienced in rapid succession the death of a friend; a frightening, close brush with violence; and an unsettling loss of peers from my congregation. The negative effects arising from this traumatic 13 months were later intensified by a sudden, forced move and accompanying financial problems. It was not so much that I wanted to leave the church—I simply had no energy to cope

with all that had taken place, and God seemed too far away to help or to care.

If we were to see a person literally drowning in a dangerous sea, none of us would begrudge the effort it takes to throw the person a lifeline. Yet we in the church often stand by and watch inactive brothers and sisters drown spiritually and emotionally in a sea of sadness, crisis, and pain.

**W**E MUST FIND better ways to deal with church inactivity than this passive response. We need to get involved. We need to care.

In our hearts, most of us recognize this need for caring outreach, but we still don't take action. We are afraid and we don't know what to say, so instead we do nothing.

As Christians we've missed the whole point of inactive-member ministry. Like the proverbial high-pressure salesperson, we think we have to find a way to convince inactive members to come back to church.

Wrong! What we need to do is simply to listen, to empathize with their pain,

How can  
you help when  
someone  
drifts away?

and to offer the genuine and free gift of our love. Truly, nothing more is required of us than to love our neighbors as ourselves.

With education and training we can be freed to reach out with God's love. So what are we waiting for? "... behold, now is the accepted time; behold, now is the day of salvation." (2 Corinthians 6:2)

It's like my minister told me when I wanted to return to the church but was afraid to try again: "You have to start someplace." I challenge you to begin today to make a difference in the life of one inactive person. ■



Marilyn D. Brenden is a public school teacher from Silverton, Oregon, and a Christian writer and speaker, specializing in church inactivity, congregational renewal, and lay ministry. She conducts workshops to equip clergy and lay church members with the skills to minister effectively to inactive members.





## Being Safe

Stan Thornburg's article in the May-June EVANGELICAL FRIEND, "On Being a Safe Male," was excellent and I enjoyed and appreciated it. In thinking it over, however, it seems rather unfair that men have to carry all the responsibility. Women also need to reevaluate their attitudes, dress, and behavior.

We are inundated by TV and movies with the idea that sex is the most important part of a relationship. Girls are pressed to believe at a very early age that in order to be popular and have dates and get married, they need to dress provocatively and give out signals that anything goes.

As parents we need to say "no" to some of our daughters' dresses and make-up. We need to let our teenagers, boys and girls, know that there are rules of behavior we expect to be obeyed.

There is so much pressure nowadays on girls to say "yes" that it is difficult to grow up to be a fun-loving responsible young lady. Perhaps if we could instill in the minds of our young children that our bodies are the dwelling place of the Holy Spirit, when they reach their vulnerable teenage years "society" would not have so much influence on their actions and their lives.

EVELYN DANE  
Parkersburg, West Virginia

## A Solution to Our Problems

Just three days ago we received the recent issue (May/June) of the EVANGELICAL FRIEND. I read nearly everything in it and ended up with a very strong "Quaker Concern" that finally, after some prayer and thought, I feel the Lord's will to give expression in writing. A great portion of several articles sounded more like human reasoning, counsel, or thought, rather than spiritual counsel and a clear presentation of a solution for our problems of sex life, intimacy, and family relations. I admit there was a slight, almost hidden, word that makes me think the writers will agree with me, and I do not write this to be a critic, but to suggest in a stronger and clearer way a solution to our life problems.

My wife and I lack less than three months now of having enjoyed 54 years

of happy married life. During our months of courtship and many years of married life, nothing took place that left us with a feeling of guilt and conviction in our relations with the Lord. We credit this to the fact that before we ever met, both of us enjoyed in our lives the saving and sanctifying grace of God. The Holy Spirit abiding and controlling our lives directed our actions in harmony with God's will. I am sure that in our own strength and reasoning we would never have avoided tragic error and maybe outright sin.

**H**UMAN ADVICE and psychiatric counseling is very often good, but if we rely on our own strength to follow the right road of innocence and happiness we will fail. We need to remember the word of the prophet Jeremiah, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23) In our own strength we will end up not doing what we know we ought to do, and doing what we ought not to do, and finally end up crying out as Paul did, "O wretched man that I am! who shall deliver me from this body of death?" We need to begin with a "deliverance" from God. Jesus died to provide it. He wants to sanctify and cleanse us and give us His Holy Spirit to direct us and empower us to "walk not after the flesh, but after the Spirit." He will keep us clean and free of sin and guilt. He will cleanse away the carnal nature that will not subject itself to God's will or ours, and give us the power of the Holy Spirit to keep the appetites of the human nature in harmony with God's will.

As for marriage relations and family relations, I am sure you will never find the perfect husband or perfect wife, or a perfect father or mother. But we do have the option of trying to run things in our own strength and wisdom, or that of giving all into the hand of God and letting Him give us His Holy Spirit to cleanse and fill us with His presence and power to face the problems of the family relations. He has provided for us grace that can bring us to "Christian perfection" and a perfect love of God, and for each other, that will make our homes truly Christian homes, and our

problems solved by the direction of the Holy Spirit. He will keep us to a minimum of failures and errors and a spirit of love that will be quick to admit our mistakes and ask forgiveness, and to easily understand one another, looking better at our motives and desires and love rather than at our actions. Let me suggest clearly and definitely as a solution to any and all of our problems, start out with the fullness of the Holy Spirit in our hearts and lives.

MARSHAL CAVIT  
Wilmore, Kentucky

## Unearthing Foundations

Just a brief note to affirm Lauren King's commendation to you for your faithfulness in challenging evangelical Friends to be true to their prophetic witness for peace. Your faithfulness is in the best tradition of your journal.

As you may know, the EVANGELICAL FRIEND continues the name of an older *Evangelical Friend* that was published by Walter and Emma Malone from 1905 to 1914. That *EF* replaced the *Soul-Winner* (also published by the Malones) that ran from 1902 to 1905. In turn, the *SW* succeeded an earlier journal of the Malones called *The Bible Student, Published by Friends in the Interest of Pastoral and Evangelistic Work and Reform Movements*. Finally, this publication succeeded the *Christian Arbitor and Messenger of Peace* that was founded by Daniel Hill in 1871 in New Vienna, Ohio (which began as the *Messenger of Peace*).

Your predecessors? Walter Malone. Emma Malone. Daniel Hill (who more than any other person was responsible for the peace movement in American Quakerism in the later 19th century).

Your first name? *The Messenger of Peace*.

I hope you will find it a joyful challenge to be true to this distinguished tradition.

JOHN W. OLIVER  
Canton, Ohio

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



# Belonging to the Club Without Joining

BY HAROLD ANTRIM

**I**T WAS A great year for tennis! Besides being the year of that terrific French Open and the \$2,000,000+ payoff in the Grand Slam, it was a year I got to play more tennis than ever before in my life.

It's hard for me to turn down an offer to play tennis. I really enjoy the game. Oh, I know I'll never be a Connors or a McEnroe, but I like the sport, even at the moderate level on which I participate. It is my primary exercise and recreation. I even win my share of games when I have the chance to play.

Last year I had many chances to play, and I took them all. Idaho winters are not always conducive to outdoor sports like tennis. So, for year-long play, one must belong to a club that has indoor courts. That means "joining" fees, "monthly" fees, and "court use" fees. I've never been willing to make such a commitment.

Wouldn't it be great if there were only a way to belong to the club... without joining?

Well, I didn't join, and I really don't officially belong. But I have played more often than many who *do* belong. And there are a number of people who must think that I belong. I have been more regular than some of the regulars, playing from two to four times a week.

It began when I was asked to be a substitute for one person. Then, in time, someone else called me as their sub. And when I became available as a substitute, my name was even placed on a substitute list and I was asked to play for someone I didn't even know. Then, the person I normally substituted for had an accident that put his knee out of commission for several months, so I found myself getting the exercise I needed at the expense of others. I didn't have to join anything. I didn't have to pay *any* of the

fees. I wasn't even expected to furnish the balls, or anything but my racquet, and someone else took care of all the scheduling duties and arrangements.

It has occurred to me that this luxury will not last. I have enjoyed it for the time being, but there is no security that I will be able to continue. My friend with the bum knee is recovering. My name could be overlooked on that substitute list. I can't count on always being a substitute.

It also occurred to me that my situation is very similar to many people and their relationship to the church.

They have never joined, but they want to belong. They want the benefits... without the commitment. They are satisfied to let someone else furnish the tennis balls, pay the bills, make the arrangements, and do all the background work.

Many others think they *are* members. Most of their fellow players aren't aware they have never joined the club. They may even be more regular than some of the regulars.

And yet, they are missing out on the major benefits of joining—the consistency of scheduled play, the security of continued belonging, the satisfaction of participation in support—the commitment to the organization.

Though I haven't been willing to make a commitment to a club, I have made a commitment to the Lord and His church. I have signed up as a consistent participator. I have joined and I belong. What about you? **EF**



*Harold Antrim is pastor of Boise Friends Church in Boise, Idaho, where he has "served" with "returns" for 17 years.*



# Father of the First A

**G**EORGE WASHINGTON HAS been widely credited with being "The Father of our Country," and many consider Thomas Jefferson as his only close rival for the title. However, a more important consideration should be, especially during this season of presidential elections, "How did the democracy begin that became embodied in the nation that today is called the United States of America?"

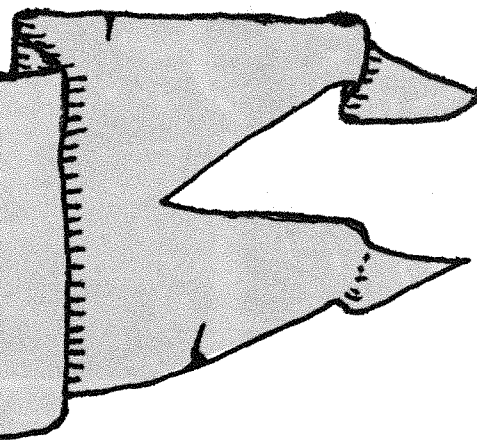
Of course we know that the ancient Greeks had democratic ideals that were practiced on a small scale. We also know that the seeds of democracy were planted in England through the *Magna Carta* agreement and other important developments. Even so, people of England and elsewhere were accustomed to living with certain privileged classes in their societies who were legally recognized as nobility. The Roman Catholic Church, the Lutheran movement, and the Protestant Calvinists accepted and taught that this was God's will for the right ordering of human societies. They provided the religious teachings that supported the existing social structures of the Western World: God had ordained for us, before the world's creation, our social positions, who would be saved, who would rule, and the detailed events of our lives. The government-approved-and-financed-churches used the sacraments to control people. They feared either losing their future salvation or losing the means of supporting themselves if they fell from favor with the government and its church. The falling from favor was publicized by denying offenders access to the sacraments—an "eternal" form of capital punishment.

The Society of Friends in England challenged all of the long-standing assumptions and practices. Those



# M PENN

## merican Revolution



Quakers taught freedom of will in religious beliefs and practices, freedom of choice and popular participation in selecting those who govern, and freedom from the legal recognitions of imposed social classifications. Truly revolutionary were the teachings of George Fox, William Penn, and the sizable numbers of others called "Quakers." They sometimes trembled when they considered how the almighty, righteous God would judge those who tragically mistreated their fellow human beings. Jesus' "Friends" were charged to be the agents of change. They "quaked" in the presence of God, and the world's societies have felt the tremors ever since.

William Penn was from the favored higher class—so much so that the English king owed his family much money. To pay the debt, the king gave Penn land in the New World for what was to become the colony of Pennsylvania. Penn had his opportunity to put the Friends beliefs into practice, and the colony grew and prospered mightily. The growth was a real drain on Penn's personal finances, and he advertised all over Europe for people of all types of societies and religions to come to Pennsylvania—to America. That blending of practicality with liberating, equalizing, biblical Christian conviction shaped the American personality. America, to a large degree, became the society demonstrated to it by *Friends*.

Pennsylvania became the largest colony, situated right in the middle of the others. It was an open society, in contrast to the other colonies, which were closed to those who were not members of the government-financed religions. Movement between social classes and freedom of choice were widely exercised. Benjamin Franklin came to Pennsylvania Colony in poverty, and by the age of 42 his genius enabled him to be wealthy enough to devote his energies to government affairs, rubbing shoulders with the rich and powerful. Philadelphia grew to such influence and stature that it became the capital of the new nation.

The U.S.A. was born in a violent revolution, but that violent revolution largely reflected the influence of the Calvinistic

Puritans in Boston. The earlier, peaceful "Quaker" revolution transformed American thinking and practices in areas such as freedom of the will, religious liberty, mobility among social classes, and Christian social concerns. It legitimized popular efforts to transcend traditional habits, and widespread citizen participation in decision making was a clear break with the prevailing Calvinistic authoritarianism, which endorsed violence by leaders to achieve their purposes. This explains why Boston was hotter for violent revolution than was Philadelphia. The tensions resulting from the two traditions remain today. They are two divergent approaches to resolving social dilemmas.

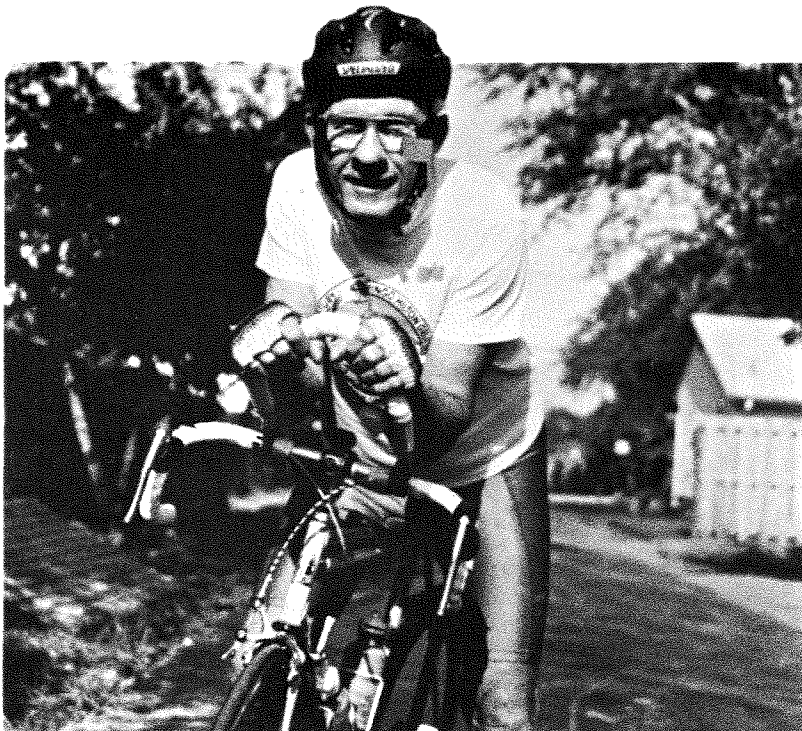
**T**HE GULF WAR AGAINST Iraq represents the approach of resorting to violence to solve problems. It was impressive violence that changed and solved very little, if anything. South Africa is an example of what America might have become if it had not benefited from the Quaker colonial influence. South Africa epitomizes a society guided by (Dutch) Calvinist thinking in control.

The largely nonviolent end of communist control of Russia and Eastern Europe represents the approach followed by Friends, Gandhi, King, Tolstoy, and others who patiently work to change society by means other than militarism. The latter takes longer and is less flashy, but it is much more effective and worthwhile in its effects. It is certainly the way the early Christian movement behaved, and it is over and again proven as a practical and successful means of lasting change.

Scholars may talk of the intellectual roots of democracy being found in the writings of men such as Hume, Locke, Rousseau, and their like, especially during an election year. However, it was William Penn and the Quakers of Pennsylvania Colony who beat them to the punch by putting democracy into practice instead of merely theorizing about it. Americans took to Quaker innovations eagerly, and the world is still being changed by what originated in Pennsylvania. **EF**

*Del Coppinger is superintendent of Iowa Friends churches.*





# Redefining Senior Adults— *The New Senior*

BY WIN ARN AND CHARLES ARN

The statistics are mind-boggling!...

- The number of people in the United States over age 65 is larger than the entire population of Canada!
- This "senior citizen" population group is growing at a rate three times faster than the rest of the U.S. population!
- Of every dollar spent for consumer goods in the United States, 41 cents is spent by older adults!
- Two thirds of all the people who have ever lived to age 65 are alive today!

**A**MERICA is rapidly aging! And social scientists are convinced that this population shift will soon produce the biggest social revolution in American history! "It's going to be of a significance that matches the dawn of the industrial age or the invention of the microchip," says Ken Dychtwald, author of the popular book *Age Wave*.<sup>1</sup>

Yet, unlike younger generations such as "Baby boomers" (born between 1946 and 1964)<sup>2</sup> or "Baby busters" (born between 1965 and 1984),<sup>3</sup> whose generations tend to exhibit many similar characteristics, defining common traits of those born between 1900 and 1940 is more difficult. Indeed, no other age-grouped generation in today's American demography is quite as diverse in attitude or behavior.

It has not always been this way. For most, if not all, previous generations of "senior citizens," there have been intuitive generalizations that defined most of these persons. Churches could offer a "senior adult" Sunday school class with

general assurance that everyone in this age grouping could find a place. But with "the age of extended longevity"<sup>4</sup> older Americans are emerging as an increasingly large and diverse group of people.

For those of us in the church, the "age wave" presents the special challenge of developing new strategies to reach these men and women. The programs and ministries for the persons in this age group now require far greater wisdom than was spent on "senior citizens" of previous generations.

As we have studied the mosaic that comprises this generation, one new and particularly interesting subgroup stands out. It is what I call "the New Senior." Understanding the characteristics that define this large (and rapidly growing) subgroup of older Americans is important for the church. Pastors and church leaders who desire effective outreach to persons in their community over 50 years of age will discover that the patterns of ministry and patterns of thinking that may have been used in the past will be ineffective with the New Seniors today.

Not all people who have passed their fiftieth birthday are "New Seniors." New Seniors are different from their peers—and they are different from the common stereotypes associated with senior citizens—in activities, attitudes, and in their approach to life. *U.S. News and World Report* underscores that point: "What is important about this new generation is its difference, not only in size, but in vitality and outlook."<sup>5</sup>

Unfortunately, most pastors and churches continue to organize and struc-

ture their senior adult ministry and outreach programs on traditional senior adult stereotypes. Present groups of senior adults in most churches are not attractive to the New Seniors. Present activities and programs are not focusing on issues of importance to New Seniors. And the probability of such churches reaching the increasingly large numbers of unchurched New Senior adults is almost nonexistent.

**W**HAT ARE THE qualities that define and distinguish New Seniors from their more traditional contemporaries, and what are their implications for churches desiring to broaden their ministries to these persons?

*New Seniors enjoy going out.* The experiences of life that are yet to be had—locally or out of town—call New Seniors to a much more active lifestyle than their traditional counterparts. Consequently, New Seniors tend to have less time at home and less time available for long-term commitments to church activities.

*New Seniors have goals they want to accomplish.* Some of their goals are directed toward social issues, other goals are self-fulfillment. New Seniors have a clear sense of what they want to accomplish. As a result, church activities that are not goal-directed, or have no apparent purpose beyond "busy work" or passing time, will not attract New Seniors. In contrast, church programs that provide a means through which New Seniors can accomplish the goals they believe to be meaningful will find much interest and involvement.

*New Seniors would rather serve others than be served.* One of the great insights of life has been discovered by New Seniors. They have learned that through giving one gains in far greater measure than through selfishly seeking. New Seniors

seek out opportunities for sharing their wisdom of years and giving to others what life has given to them. Church programs that allow participants to meaningfully give time, effort, money, and energy will attract New Seniors.

*New Seniors eat nutritionally and exercise regularly.* New Seniors hold their physical bodies in great esteem, and care for them as conscientiously as any other valuable property they own. Churches that exemplify little or no concern for the "temple" of God<sup>6</sup> imply to New Seniors that they expect the bodies of older adults to become frail and useless. Churches that, in contrast, help individuals understand and care for the body God has given them will attract New Seniors to their ranks.

*New Seniors feel 10 to 20 years younger than their numerical age.* Ask any person over 50 how old they feel and then how old they actually are. If the former is significantly less than the latter, you are probably in the presence of a New Senior. Not only does their behavior reflect their approach to life, but their self-image does, as well. Churches that have only one senior adult group or class comprised of "traditional senior adults" who feel as old as they look, will not attract New Seniors. Churches with groups and classes that offer activities commensurate with persons 10-20 years younger than the actual age of the class will be much more successful in outreach to such persons.

*New Seniors have a sustaining faith and hope in the future.* New Seniors believe that some of their best days are still ahead of them. They spend their leisure time talking and planning for tomorrow rather than rehearsing and recalling yesterday. Churches seeking to reach New Seniors will plan many and varied activities that imply that the future is bright and the opportunities are many.

*New Seniors can identify six or more supportive friends.* Another one of the great insights that New Seniors have discovered is the therapeutic and regenerative value of relationships. People are, to the New Senior, the most stabilizing ingredient in an often incongruous life. New Seniors go out of their way to be with, enjoy, help, and learn from people. Churches are therefore wise to build strongly on a focus of creating and extending the interrelationship between

people—both within and across generational lines.

*New Seniors are often part of groups that share common interests and/or concerns.* The power of numbers attracts many New Seniors to join and participate in organizations that reflect their own interests. Such groups may have a common cause of compassion, service, or support, but their common denominator is "action." Churches intent on reaching New Seniors do well to identify common needs/concerns/interests among that group in their community, and then program and communicate accordingly.

*New Seniors have a sense of humor.* The spectrum of experiences that life presents is understood in context and can often be laughed at. New Seniors know that life goes on... it has for the decades of their own life, and will con-

**N***ew Seniors believe that some of their best days are still ahead of them.*



tinue when they move on. New Seniors do not let the frustrations or setbacks of life take away their larger perspective... or their ability to laugh. Churches, also, can exemplify this approach to life and aging by bringing the health and healing of humor into their programs and activities.

*New Seniors view retirement as a time for work, study, service, and play.* The assumption of New Seniors is that retirement is not the opportunity to stop work, but rather the opportunity to start a new life. And this new life, for the New Senior, is an opportunity to do many new things, to learn many new insights, to go many new places, to support many new causes, to meet many new people. Senior adult church programming that assumes retirees desire only frivolity and play miscalculates on a critical assumption concerning the conclusion of work years. These churches must program for retirement years that are stimulating and challenging and speak to issues of importance to New Seniors.

In summary, New Seniors are distinguished from their peers in their outlook on life and the way that outlook is

manifested in their activities, their attitudes, their overall approach to life.

We are seeing more and more New Seniors on television programs and commercials, in newspaper and magazine ads, in films, in RV caravans, at service centers, on bicycle paths, and in health clubs.

The New Seniors have rejected the world's stereotypes and images of the "senior citizen." They view the future as a time of "harvest" versus the beginning of "winter."

While the traditional senior has often been characterized as rigid, critical, and demanding, the New Senior is usually flexible, loving, and giving. Whereas some traditional seniors recoil from the setbacks life serves up, the New Senior takes the "lemons" from life and serves up lemonade. The energy level of traditional seniors seems often like a dead battery in January; the New Senior endeavors to muster and focus available energy and strengthen the capacity of their physical body to seek out the joys life has to offer. The traditional senior is often hope-less; the New Senior is often hope-full.

New Seniors who are Christians recognize an opportunity to serve Christ and the church, to make a contribution through their experience, their skills, their knowledge, their energy, and the resources they have developed in life. Fulfilling that dream is a motivating challenge.

Perhaps most importantly for the church, the New Seniors hold the key to a new view of aging for the church and for America. Those churches that intentionally provide opportunities for the New Seniors to fulfill their goals, objectives, and dreams will be the churches able to reach this new and growing number of people for Jesus Christ and His church. **EF**

1. In "Catch the Age Wave," by Michael Maren. *Success*, October, 1991, p. 54.

2. Much has been written on characteristics of the "baby boom" generation, and the implications they bring to churches that desire to reach them. One of the most helpful books in this field is *The Missing Generation* by Robert Bast (Church Growth, Inc., 1921 S. Myrtle, Monrovia, CA 91016).

3. See articles such as "Twenty Something" *TIME*, July 16, 1990; "What 25 Year Olds?" *FORTUNE*, August 27, 1990.

4. *Live Long & Love It* video, produced by L.I.F.E. Int'l.

5. David Gergen, "Sixtysomething: Part I," *U.S. NEWS & WORLD REPORT* (April 16, 1990), p. 64.

6. 1 Corinthians 6:19.

*Win Arn is president of L.I.F.E. International, an organization devoted to helping churches understand, minister to, and reach out to persons 50 years and older in their community. Charles Arn is editor of LIFELINE newsletter, published by L.I.F.E. Int'l. They are father and son.*

# 25 Years

BY HARLOW ANKENY

**T**HE EVANGELICAL FRIEND is 25 years old!

It was September 1967 that Vol. I, No. 1 was mailed to more than 10,000 homes within the four-year-old Evangelical Friends Alliance. Since that time, this magazine has wielded a broad stroke of ministry among Friends, fostering a Christ-centered perspective on many Quaker and world concerns.

To some, 25 years doesn't seem that long. To others, it's a lifetime. To most 1992 college graduates, 1967 was three years before they were born!

What was it like in 1967? Events of that year either sound like ancient history or have an all-too-familiar ring of current events. The Arab-Israeli "Six-day War" from June 5-10 proved the futility of war as a solution. After a four-day "holiday" cease fire in February, the U.S. resumed bombing and shelling of North Vietnam. By October 21, Federal marshalls and soldiers stopped some 50,000 people from entering the Pentagon as they protested the war. And by November 30, the U.S. death toll in Vietnam reached 8,001.

In the U.S., racial violence swept several major cities. At the same time, two Blacks (then called Negroes) were elected mayors of two major cities and the Supreme Court upset a Virginia law against interracial marriage. Lyndon Johnson was president.

Cassius Clay (Mohammed Ali) was stripped of his heavyweight boxing title because of his anti-war stand.

The U.S. population reached 200 million at 11:03 a.m. on November 20. South African Christian Bernard performed the first human heart transplant. The Shah of Iran crowns himself! On January 27, three astronauts lost their lives during a flash fire in their spacecraft while on the ground. Later the Saturn 5 rocket was launched into a major orbit setting the stage for a moon landing.

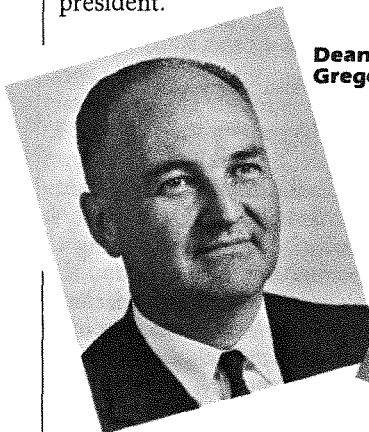
And the new EVANGELICAL FRIEND was launched!

The last 25 years have provided wonderful opportunities of ministry for me, working with some of God's choice leaders within the Friends church. My involvement with the magazine began with its dreaming stage and lasted into the 1990s, bridging its span of history. Perhaps this is why today's editor asked me to write this review.

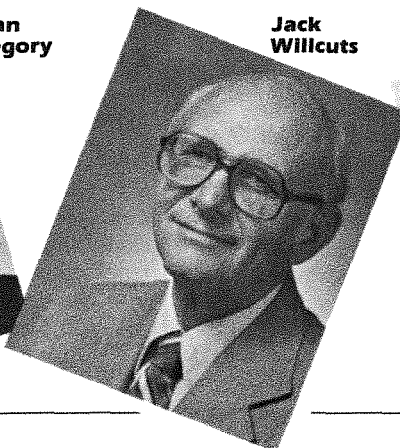
Dreams of a unified Friends magazine began with the first official Coordinating Council meeting of Evangelical Friends Alliance in 1963 in Haviland, Kansas. I well remember meeting for the first time the publication representatives from Ohio, Kansas, and Rocky Mountain yearly meetings. That and subsequent meetings brought plans to a final stage in January 1966 when the EFA recommended to constituent yearly meetings that all regional church papers, along with the already existing cooperative magazine, *The Missionary Voice*, be merged into one magazine that would become the official organ of the Alliance. The magazine's first budgets were built on what was spent on those separate publications. Looking back from this vantage point, the very existence of The Barclay Press and its staff made the magazine possible.

As managing editor of the EVANGELICAL FRIEND and manager of Barclay Press, I had a dual role in its development. My calendars for 1966 and 1967 contain many notations of editorial meetings in Portland, Denver, Wichita, and Star, Idaho, where the first editor, Dean Gregory, was pastor. Careful planning of content, graphics, and printing took place in these meetings making sure that the first issue was what we and the readers would be pleased with. We were and they were!

Professionals played a key role in those first days. Through Stan Putman, long-time member at Reedwood (First Friends) in



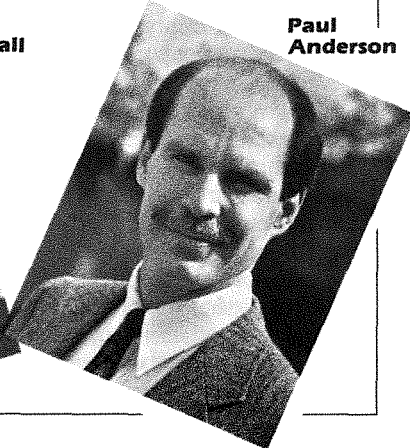
Dean  
Gregory



Jack  
Willcuts



Lon  
Fendall



Paul  
Anderson



Portland, and his wife, Shirley—both professional artists—we were put in touch with other designers and illustrators at his Studio 1030 in Portland. Frank Glickman designed the elements of the first magazine. My task was to acquaint this young Jewish artist with Friends—their heritage, simplicity, and basic conservatism—in order for him to give that “feel” to the overall look of the magazine. At the same time, I learned of American Jewish culture.

Out of Studio 1030 came cartoonists and illustrators who were often featured—Judi Brown, Ed DeTemple, Bennet Norrbo. Chuck Politz succeeded Glickman upon his return to New England. After helping me carry on the basic design of the magazine for over three years, Stan Putman became Art Director in December of 1971 continuing until his retirement in 1989. His creativity has been invaluable.

A major key to the magazine's success through the years has been the volunteer work of its four editors. Never receiving more than a minimum stipend for expenses, these leaders have set the tone of its ministry through editorials, selection of subjects and writers, and leading the editorial board—made up of regional and department editors—in stimulating planning sessions and retreats.

The first editor-in-chief was Dean Gregory, former superintendent of Northwest Yearly Meeting and later Kansas Yearly Meeting, who was widely respected as representative of the dreams and purposes of EFA. Assisting him was Jack L. Willcuts as executive editor, former editor of the *Northwest Friend* and then superintendent of Northwest Yearly Meeting. Upon the unexpected death of Dean in May, 1970, Jack became the second editor-in-chief. Building upon their acquaintance with the respect of most of America's yearly meetings, they became the “voice” of both the magazine and EFA.

The magazine started out as a monthly with 24 pages, plus four separate 4-page regional “inserts” appropriately mailed to constituents in each yearly meeting. In 1972 the contents of these inserts were coordinated and became regional sections in the main magazine, which was now 28 or 32 pages in length. This simplified production, but the main purpose was to share the news of each yearly meeting with readers in every other yearly meeting. This helped to accomplish the role of the magazine as stated in Dean Gregory's first editorial: “Strengthening the bonds of Christian unity among Evangelical Friends could best be achieved . . . by improving lines of communication among member groups.”

After nine years, major design changes came when Quaker artist Paul Lewis of Julian, California, put a new boldness into the design, adding department “gates” into the format, and urging us to think in terms of “grabbing” the reader and offering “life changing” content. The new design was first seen in the April/May issue of 1976. Also introduced with that issue was “Mr. Quaker,” offering comic relief while spoofing our Quaker traditions or gently pushing a cause. A creation of Bennet Norrbo (Ray Bennett), he continues to this day.

As the demands of fulltime positions of both the editor and managing editor increased in the early 1980s, it became apparent that the magazine's 10 or 11 issues a year could no longer be produced efficiently without more staff help—especially with neither being that closely connected with the Barclay Press, the publisher.

Deeply dedicated to the cause of EFA and especially the magazine, Dan McCracken, formerly an employee of Barclay

Press who with his family had spent over two years as communications director at Voice of Calvary in Jackson, Mississippi, returned to Newberg the summer of 1981 and was hired half-time as the first real paid employee of the magazine. His behind-the-scenes work, on site, gave the magazine new continuity, which continues to this day as he serves as managing editor and manager of Barclay Press.

When Jack Willcuts asked to be relieved of his job as editor-in-chief, Lon Fendall was named associate editor beginning July, 1985, to become editor-in-chief in January of 1986. A former member of Senator Mark Hatfield's staff in Washington, D.C., and then professor at George Fox College, Lon brought new insights to the magazine, contributing greatly to clarifying its purpose as an established Friends publication. His leadership also brought Paul Lewis on board once again, refining his earlier design features to update its appeal to its present format, begun in September, 1986.

Lon's changing roles contributed to his request that a new editor be found. Thus it was in July of 1990 that Paul Anderson, the present editor, assumed the position as the youngest editor, bringing a fresh approach to staffing, writers, and content. He deserves our prayer and support in this sometimes thankless task.

Some people whose departmental positions spanned several years must be mentioned (and I'm sure some are left out of this list): Evangeline Stanley, Esther Hess, and Reta Stuart—*Missionary Voice* editors; Betty Hockett, children's editor/writer; Walter and Carol Lee, and Lauren King, books; and “Over the Teacup” columnist Catherine Cattell.

Neither space, nor the reader's attention span, permit me to name the many others from every yearly meeting who have served as regional, department, or contributing editors; writers, artists, or photographers. You'll have to refer to previous issues or a present copy for such names. All of these, together, have made EVANGELICAL FRIEND the miracle it has been for these 25

years. These people have served voluntarily with skill and insight as gifts of God. We are grateful to each.

As events have changed the world in the last 25 years, so has the Evangelical Friends Alliance

changed. And as the EFA has changed, so has the EVANGELICAL FRIEND. It is not so much an “official” organ of EFA as it is a reflection of new unity among Friends internationally.

The magazine itself has been the foremost tool, in my opinion, of bringing about this kind of unity. Through writings by Friends and about Friends from all yearly meetings, we have become better acquainted. Trust has been built, barriers have been removed, intervisitation has been encouraged, gulfs have been spanned. Each editor has contributed in his own way to this unity. For them, two of whom are with the Lord and whose wisdom we sorely miss, and for the magazine they guided so well, we offer our praise to God. EF



In appreciation of Harlow Ankeny for his twenty-five years of managerial and editorial service to the EVANGELICAL FRIEND magazine, he was presented a plaque on behalf of the Evangelical Friends International-North America Publication Commission on July 23, 1992, at Northwest Yearly Meeting. Harlow, with the assistance of his wife Gertrude, is executive director of Twin Rocks Friends Camp at Rockaway Beach, Oregon.

**T***rust has been built,  
barriers have been removed, . . .  
gulfs have been spanned.*



## News from Yearly Meetings

■ Mid-America held its yearly meeting sessions August 4-8 on the Friends University campus, addressing the theme "A Vision that Transforms." Bob Mardock, MAYM assistant superintendent, delivered the messages during the three worship services.

Highlights of the sessions included position papers on abortion, AIDS, homosexuality, and racism, developed by the Family and Social Ministries Board and approved by the representatives. The yearly meeting also recorded four pastors: Duane (and Pam) Cox, Gary (and Barbara) Damron, Craig (and Debbie) Davis, and Frank (and Janet) Penna. In addition, about 475 people attended the missions banquet where Maurice Roberts was given a surprise tribute for his ten years as general superintendent. The final event of the week was the dedication of MAYM's new office building.

■ Northwest Yearly Meeting met July 18-24 on the George Fox College campus and commemorated its 100th general session, with Pastor Richard Sartwell speaking during the evening services. Activities included 30 workshops on church, family, social, and individual issues, as well as the release of *The Sense of the Meeting*, a collection of Jack Willcuts's editorials.

■ Rocky Mountain Yearly Meeting met for its general sessions June 10-14 at Quaker Ridge Camp. The week featured messages by Stan Thornburg, and guests included Robin and Janet Johnston (Barclay College), Chad Gates (Barclay College), Dorothy Barratt (EFI-NA Christian Education Commission), Paul Anderson (*Evangelical Friend*), Paul and Leona Thornburg (Rwanda), and Bob Vogel (FWCC).

■ The Evangelical Friends Church—Eastern Region gathered for its 180th yearly meeting July 23-29. Norval Hadley, new executive director of Evangelical Friends Mission, gave Friends an update on EFM's mission work and spoke to the delegation for the evening sessions.

Three individuals were honored for their service: Norma Freer, for 46 years of missions in India; Lowell Shreve, for 25 years as

EFC-ER treasurer; and Cora Mae Burch, for more than 12 years as manager of the Friends Bookstore. Dean Boeck was presented as the new manager of the bookstore.

The yearly meeting held a mission banquet on Saturday as its kick-off celebration. Guests included Paul and Leona Thornburg, Curt Blasiman, Russell and Esther Zinn, Ivar and Pauline Johnson, Pastor Peter Pung, and David Lee.

On Monday EFC-ER dedicated the World Outreach Center in Canton, Ohio, celebrating with lunch served to over 430 people and music by a women's choir from the Taiwan fellowship.

## Day of Prayer

Evangelical Friends Mission is promoting an International Day of Prayer on Sunday, October 4, 1992, for all Evangelical Friends International churches around the world. EFM encourages each church to plan some kind of special prayer emphasis for that day. Specific requests will be sent to every church.

## Publishers of Truth 1993

The *Evangelical Friend* announces its first youth essay contest, entitled "Publishers of Truth." We invite essays from each of three age groups: grades 5-8, grades 9-12, and college/career (ages 18-22). We will award a prize of \$100 for the best essay in each age group. The theme for the contest this year will be "Traces of God" (or, ways we see God at work in the world around us and/or in our own lives). Essays should be typed, double-spaced, and 500-700 words in length (2-3 pages). The deadline for submission is February 15, 1993, and the winning essay will appear in the July/August 1993 issue of *Evangelical Friend*. Essays submitted will not be returned, so please keep a copy. Also include a statement signed by a parent, guardian, or witness that the essay is your original composition. Send to Evangelical Friend, P.O. Box 232, Newberg, Oregon 97132.



## ROCKY MT. YEARLY MEETING

### Yearly Meeting Report

Rocky Mountain Yearly Meeting was characterized by spiritual refreshment and renewal, unity, and deepening fellowship, according to many in attendance. The sessions conducted June 10-14 at Quaker Ridge Camp also were punctuated with the family sounds of children laughing, playing, and even crying.

There was a sense of appreciation prevailing for what the Lord is doing in our midst through the ministry of Stan and Shirlene Perisho, RMYM superintendents. Clerks John Brawner, John Sommers, and Vicky Orwiler were instrumental in helping the business sessions run smoothly.

The worship services introduced us to the ministry of Stan Thornburg, whose messages were timely, thoughtful, and challenging. A good variety of songs and styles were led by RMYM musicians. Cary and Susan Youmans, Bobbie Appleby, Kim and Chris Johnson, Gayle Cox, Andy Kyger, and Jim and Becky Towne all contributed their musical gifts.

Guests at the sessions included Robin and Janet Johnston and Chad Gates (Barclay College), Dorothy Barratt (EFI Christian education consultant), Paul Anderson (editor, *Evangelical Friend*), Paul and Leona Thornburg (missionaries from Rwanda), and Bob Vogel (FWCC).

RMYM Superintendent Stan Perisho writes, "There was a great spirit of revival and a continuing sense of desire to

do that which would benefit the Kingdom of God the most."—Becky Towne

### La Junta Activities

LA JUNTA, COLORADO—La Junta Friends has begun a Thursday night Bible study class, which is coming along well. Also, the Friends meeting here recently put together two large food baskets and took them to the local Associated Ministries for distribution to the needy.

To encourage church youth to not use drugs, local sheriff John Epley recently spoke about the area's drug problem and efforts to control and end this curse. Every other week, the church has offered day outings with the youths, such as fishing, hiking, cookouts, etc.

### Johnstons Speak

BENKELMAN, NEBRASKA—Dr. and Mrs. Robin Johnston were guests of Benkelman Friends July 5. Dr. Johnston, the president of Barclay College, filled the pulpit Sunday and in the evening presented information about the college. His wife, Janet, shared developments from Evangelical Friends International and adjunct ministries.

### Paonia Notebook

PAONIA, COLORADO—In honor of mothers, the women at their monthly Proverbs 31 meeting had a mother/daughter dinner with more than 100 women present. Grace Key, the mother of Pastor Eldon Cox's wife, spoke.

Jim and Becky Towne, pastors at Colorado Springs meeting, came here May 17 for an evening of praise in music and message.

On May 20, Dick Reinholts, a longtime friend of the pastors, spoke to the meeting on "Kevin's Bible," a message relating to Kevin Cox. Kevin was the son of the pastors who

was killed in 1976 in a car/train accident in Kansas.

### Fort Collins Holds Retreat

FORT COLLINS, COLORADO—Fort Collins Friends Church conducted a goals and objectives retreat May 22-24 at the Covenant Heights Conference Center near Estes Park, Colorado. Attendees settled on the following mission statement: "Fort Collins Friends Church, by the guidance of the Holy Spirit, seeks to glorify God in worship and service so all people may know and experience the love of Jesus Christ."

Goals ranged from ice cream socials to networking with other small churches in the city here.

### Springbank Seeks New Pastor

ALLEN, NEBRASKA—Springbank Friends asks prayer as the meeting seeks a new pastor. Pastor Dirk Alspach, the last pastor, has left because another area church that he also led is closing.



## E.F.C.— EASTERN REGION

### Local Church News

#### EAST RICHLAND

Tom Showalter assumed the position of youth pastor on July 1, 1992. Tom is a 1991 graduate of Malone College. He is married to the former Rosemarie Vilano, Willoughby Hills Friends Church.

Ground breaking for the New Covenant Academy building was held at East Richland

Friends Church in St. Clairsville, Ohio, on Sunday, May 31. The building will house three classrooms and office area.

An auction for New Covenant Academy was held on Friday evening May 8. A total of \$16,939.35 was raised from the church and community and will be used for the new building.

### TRINITY FRIENDS

Trinity Friends Church, Van Wert, Ohio, recently sent 12 youth and 4 adults to direct a vacation Bible school at the Mexico 86 church. They ministered Monday through Friday to approximately 40 to 70 children. During that week, 25 children accepted the Lord.

They also took part in two evenings of services with Roscoe Knight. He was the first Friends missionary to Mexico.

### DEERFIELD EVANGELICAL FRIENDS

Several hundred people a month are expected to benefit from DEF's clothing-give-away program, which began in August and will be held the second Saturday of each month. Items have been collected from all over the community over the past several months. The "storehouse is overflowing with the results of

### George Fox's Works

George Fox's eight volume *Works* (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others.

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

Orders: George Fox Fund, Inc.  
c/o Dan Davenport  
P.O. Box 15142  
Portland, OR 97215



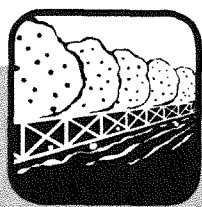
## Sharing the wealth in Deerfield, Ohio



A choir from Taiwan sings at the dedication of the new World Outreach Center during Eastern Region Yearly Meeting. (For story see Hot Off the FAX on page 20.)

people's willingness to share," comments coordinator Bonnie Furr.

This effort is a branch-off of a new program at DEF headed by Bonnie through which material blessings, talents and skills, and spiritual gifts will be channeled to those in need all over the DEF area.



**NORTHWEST  
YEARLY MEETING**

### Northwest Yearly Meeting Centennial

Northwest Yearly Meeting celebrated its centennial sessions July 18-24 on the campus of George Fox College. The theme, "A New People to Be Gathered," served as a focus for the activities of the week.

The Saturday night men's and women's banquets set the tone as Ed and Marie Carmack, missionaries to Bolivia, and Roscoe Knight, missions administrator, challenged people to continue the strong emphasis on world missions. Special offerings will go toward educational expenses of new missionaries in training, and video productions.

At the Sunday afternoon missions rally the recently

returned YCEW (Youth Challenged to Expand their Worldview) team shared their excitement over what God is doing among Friends in Indonesia. A work team newly returned from Peru and EMF Executive Director Norval Hadley also challenged and encouraged people to keep God's priorities as their priorities.

In his Sunday evening keynote address, NWYM Superintendent Joe Gerick challenged the Yearly Meeting to renewal in three areas: a radical commitment to discipleship, a right concept of holiness in daily life, and a seeking of the manifestation of God's power in meeting the needs of the world.

Richard Sartwell, senior pastor of Newberg Friends, brought the special messages, under the theme "A New People to Be Gathered," emphasizing the need for God's vision, genuine ongoing transformation, a deep compassionate understanding of the culture and people around us to be reached, and a renewed commitment to prayer.

In addition to worship services and business sessions, a program of 30 workshops was offered, along with such special interest activities as dinner gatherings for writers and educators, and the NWYM/George Fox College Golf Scramble.

Concurrent with yearly meeting activities for adults, Youth Yearly Meeting met in two

areas of the campus. High schoolers gathered under the theme "Considering Convictions," and junior highers talked about "Heroes: Past and Present." Children enjoyed a week-long day-camp adventure at the Tilikum Retreat Center.

The Barclay Press officially released a new book by Jack Willcuts, former superintendent of NWYM and editor of the *Evangelical Friend* for many years. *The Sense of the Meeting* is a collection of Jack's editorials, gathered over a period of 25 years.

Ministers recorded during Yearly Meeting sessions include Jon Fodge, Bruce Bibby, Hal Thomas, Nancy Thomas, Mary Morse, Kathy Kruger, Susan Willcuts Kendall, and Jeff Dumke.

Thursday evening representatives and worshipers gathered around the bell tower in a candlelight service of rededication and commitment to seek the Lord and follow Him as Northwest Yearly Meeting faces the second 100 years.



**MID-AMERICA  
YEARLY MEETING**

### Camp News

Camp Quaker Haven at Arkansas City, Kansas, was a busy place from June 13 to 28. Several hundred youth of all ages and from all over Mid-America enjoyed camp life.

Senior High camp kicked off the season on June 13. Their theme was "Gilligan's Island, Kinda" with Ric Garrison, youth pastor at Bethel Friends at Hugoton, Kansas, as director and Kevin Mortimer, youth pastor at Northridge, in Wichita, Kansas, speaker. The Navigators were Youth Executive Council members Randi Snyder, Kim Sandridge, Crystal Skinner, and Brandon Davidson.

"Soar Like an Eagle" was the theme for Kids Camp. Doug and Pam Chambers were direc-



Celebrating the new MAYM Headquarters was a highlight of yearly meeting.

## Volunteers gather to restore devastated farms

tors and Frank Penna, pastor of Linwood Friends, Wichita, Kansas, was in charge of the music.

As the "kids" left the camp grounds the juniors arrived. They were all ready for a "Camp Holiday" with Paul Romoser, director, and Scott Dickenson, speaker.

The Junior High camp closed the June camping session. The captain Craig Davis, and Swamp Guides, Thad and Nathan Roher, led the kids through the "Crocodile Dun Davis." Royce Frazier, MAYM youth superintendent, as guest speaker, gave guidelines to watch for along the trail.

Our camp directors, John and BJ Penrose, along with their staff kept the camps running and the campers filled with plenty to eat and drink during the hot days.

### Mid-America Yearly Meeting

The 121st session of Mid-America Yearly Meeting was held August 4-8 on the Friends University campus. Division meetings were held Tuesday and Wednesday, with the opening business session at 2:00 Thursday afternoon.

The banquet was on Thursday evening at the Cotillion Convention Hall. Bob Mardock, assistant yearly meeting superintendent, was guest speaker. He also spoke at three of the worship sessions. Delmar and Karen Loesch provided music and worship leadership.

Workshops included "Recovering the Purpose of Christian Education," "Should You Trust a Will or Will a Trust?" "Helping Those Who Hurt," "Challenge to Evangelism," "Missions Through EFM," and several others.

To conclude the sessions, a dedication of the new MAYM offices was held on Saturday afternoon following the closing of the business.

### Pastoral Positions Filled

The new pastoral year finds the following transitions completed: Lowell and Naomi Weinacht to Hesper, Kansas, from Rocky Mountain Yearly Meeting. Nick Shaffer to Lawrence, Kansas—he has interned at Booker Friends in Texas. Randy and Charlene Littlefield to Cherokee—from Richmond, Virginia, having previously been in MAYM. John and Martha Beck to Booker, Texas—from Muncie, Indiana. Wayne and Nancy Stephens to Walsh, Colorado—they have been at Argonia, Kansas, but not as pastors. Steve Myers to Alba, Missouri—he is from the community.

### News Briefs

Don Davis, coordinator for Friends Disaster Service, along with volunteers went to North-Central Kansas to help Rex and Joyce Thompson and Harry and Mary Harrison, whose farms were damaged in the June 15 tornado. In both cases the farm buildings were destroyed but the homes were spared with limited damage.

Houston Graduate School of Theology sent two representatives to Korea in July to interact with the academic program that is sponsored there. Dr. Jack Rea, the vice president for administrative affairs, and David Robinson, trustee chairman and pastor of Haviland Friends Church. Dr. Delbert Vaughn, seminary president, joined them for a portion of the trip.

Willow Creek Friends in Kansas City will have a big homecoming celebration September 12-13. They will be celebrating the 110th year of the founding of the Kansas City Friends church.

Edith Ratcliff, a missionary for many years to Kenya, was

in the states for medical work. She spoke at University Friends meeting on June 28. She returned to Kenya, where she works with FUM, in July.

### OUR FRIENDS COLLEGES

### George Fox to Begin Graduate Program in Christian Studies

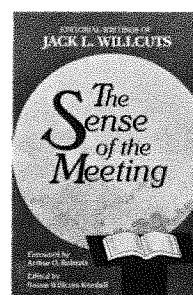
Beginning in September, George Fox College will offer classes leading to a master of arts

degree in Christian studies. The one-year, 36-semester-hour course of study joins three other graduate programs leading to advanced degrees in clinical psychology, teaching, and business.

The M.A. in Christian studies program combines a strong foundation in biblical and theological studies with opportunities for individual specialization and practical application. Designed to strengthen those already in full- or part-time ministry, it is also appropriate for individuals who want to explore ministry as a vocation, take the first steps in graduate study, or support their faith and service with thoughtful study.

## NEW RELEASE

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—Robin Johnston, President  
Barclay College  
Haviland, Kansas



"During the past 25 years, this magazine has helped link Friends from four yearly meetings through a clearer understanding and appreciation of each other."

—Richard Sartwell, Senior Pastor  
Newberg, Oregon,  
Friends Church

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While not a complete program for professional Christian ministry, it may be used by professional ministers seeking continuing education or renewal, as well as by students who intend to transfer credits to more traditional ministerial degree programs.

Howard Macy, professor of religion and biblical studies, will serve as the program's director. He is one of five full-time faculty, four of whom have doctorates, who will be teaching in the program. Macy joined GFC's faculty in 1990 after chairing the division of religion and philosophy at Friends University in Wichita, Kansas. He earned a Ph.D. from Harvard University and M.A. in Old Testament from Earlham School of Religion.

### GFC Honors Hampton as Volunteer of the Year

George Fox College has named Ruthanna M. Hampton of Newberg as its 1992 Volunteer of the Year.

Hampton oversees approximately two dozen other volunteers in coordinating the mailing of the college's newspaper, *Life*. About six times a year, nearly 16,000 copies are labeled, sorted, bundled, and shipped to the post office.

Volunteer leadership is not new to Hampton. She has had years of previous experience with other George Fox groups. In 1978 she was elected president of the George Fox College Auxiliary after previous service as vice president, program chairman, and publicity chairman.

That year it was double duty for Hampton. She already was secretary of the board of directors of the George Fox College Alumni Association, serving for her fifth year. She was elected vice president the following year as she completed two

three-year terms on the GFC alumni board.

Hampton's ties to George Fox College are strong. A 1936 graduate of the college, she also attended Friends Pacific Academy, its predecessor. Her parents, Joseph and Sarah McCracken, were professors and staff members of the college, and two aunts also were professors. In 1937 she married Rex Hampton, a member of her college graduating class. They had four children—Joseph, Alice (Maurer), Carolyn (Stansell), and Dave—all who attended George Fox.

### Malone Honors Author

Malone College Associate Professor of History Dr. John Oliver was awarded the Malone College Alumni Distinguished Service Award for 1992. Given at the Malone College Alumni Banquet in March, this award recognizes Dr. Oliver's contribution to Malone College through his article, "J. Walter Malone: The American Friend and an Evangelical Quaker's Social Agenda," published by Malone College, researching the life and contributions of J. Walter and Emma Malone. This award



holds a special honor for Dr. Oliver, as it is only the second time in the history of the college that a nonalumnus was given the award.

Dr. Oliver's research for the article encompassed a period of four years, during which a great deal of new information was revealed about the Malones. Perhaps his most exciting finding was the discovery that Emma Malone acted as co-president of Cleveland Bible College with her husband, Walter. Dr. Oliver explained, "According to the *World Book of Women's Records*, the first recorded woman president of a university was in 1967. Since Emma Malone was indeed co-president of the college, that would mean that Malone was 75 years ahead of its time in society."

Oliver also remarked at how "very honored and apprecia-

### Western Yearly Meeting Seeks General Superintendent

Western's superintendent serves as support staff for a variety of committees and boards, supervises a small office, visits area and monthly meetings, and represents the Yearly Meeting among wider Friends and ecumenical circles. Particular expertise is required in supervising and caring for pastors as well as nurturing and developing local meetings.

Western Yearly Meeting (F.U.M. Meetings in western Indiana and eastern Illinois) is one of the most diverse groups of Quakers. The person we are looking for must be a Friend able to provide leadership to people from a broad variety of theological perspectives. Anticipated starting date is July 1, 1993.

Send resumé and request application blank from

Kay Record, Search Committee Clerk, 5610 W. Hanna Ave., Indianapolis, IN 46241, (317) 856-5825

Deadline for applications is October 1, 1992.



tive" he was to receive the award, saying that he had seen very few papers that have so inspired and humbled him. Oliver is currently working on various projects related to his research on the Malones, including several Malone biographies and a paper that will be published early next year for the faith and learning conference.

### Former President of Marymount Named MBA Director

Dr. Biff Green, president of Friends University, has announced the appointment of Dr. William H. Wunder as the new director of the master of business administration-executive program in the school's College of Business. Wunder replaces Ivan Brown, who resigned to take a position with a private company in Iowa.

Wunder, who will also assume duties of associate professor of business, comes to Friends University from Kansas Wesleyan University in Salina, Kansas, where he was associate professor of business and director of nontraditional programs. Prior to that, Wunder was vice president for administration at Kansas College of Technology from 1989 to 1992, and served as president of Marymount College from 1987 to 1989 before its closing.

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The coursework of the MBA-Executive is set up in class modules that meet on Friday afternoons and Saturdays. This schedule of meeting allows executives to obtain a master's degree with little interruption of their full-time jobs.

### OUR RECORD OF FRIENDS

#### Births

BEEBE—Grayce Marie, to Ken and LeAnn, Newberg, Oregon, 1/10/92

BLATTNER—Heather Dawn, to Paul and Connie, Newberg, Oregon, 2/21/92

DAVIS—Reid Aaron, to Chris and Angela, Newberg, Oregon, 6/2/92

FISH—Kindra Jennifer, to Kevin and Sandra, Newberg, Oregon, 4/19/92

GRAHAM—Jacob Timothy, to Tim and Ruth, Newberg, Oregon, 1/3/92

HUBER—Griffen Revel, to Mike and Erica, Portland, Oregon, 6/4/92

ISAACSON—Cassandra Lauren, to Bruce and Traci, Hutchinson, Kansas, 6/9/92

JENKINS—Rebecca Amber, to Curt and Amber, Denver, Colorado, 5/28/92

LEININGER—Andreia Rose, to Charles and Chelle (California), Haviland, Kansas, 6/5/92

McALISTER—Tanner Jeffrey, to Jeff and Kandis, Boise, Idaho, 6/3/92

McDANIEL—Travis, to Drew and Suzanne, LaConner, Washington, 5/11/92

McMULLEN—Joshua David, to Debbie and Jeff, Wichita, Kansas, 5/22/92

McQUIGG—Charles Allen II, to Allen and Lisa, Miami, Oklahoma, 6/12/92

NEILSEN—Tonya Winnette, to Byron and Martha, Fort Collins, Colorado, 12/9/91

ROBLES—Jeremy Daniel, to Esequiel and Jill, Newberg, Oregon, 3/7/92

ROGERS—Conner Lewis, to Bill and Maureen, Newberg, Oregon, 7/8/92

SLETTEN—Steven Michael Oliver, to Steven and Rachel, Newberg, Oregon, 3/25/92

SMITH—Bryce Adam, to Eric and Christina, Hutchinson, Kansas, 6/9/92

STAPLES—Nolan Clark, to Don and Miriam, Newberg, Oregon, 4/15/92

STEVENS—Tanner Ross, to Joe and Kayleen, Haviland, Kansas, 5/6/92

STURDEVANT—Madison Lynn, to Darin and Tricia, Newberg, Oregon, 2/11/92

TSCHAN—Heidi Elizabeth, to Manfred and Vicki, Newberg, Oregon, 1/18/92

TYNER—Kelsie Brooke, to Sarah and Steve, Riverton, Kansas, 4/24/92

VEEDER—Cole Ashton, to Craig and Marianne, Tacoma, Washington, 2/1/92

WOLFE—McKenzie Kate, to Ron and Stacie, Newberg, Oregon, 3/24/92

#### Marriages

Sarah ANDERSON and Steve TYNER, Riverton, Kansas, 7/17/92

Kerry BARNES and Travis WARNER, Boise, Idaho, 5/23/92

Lisa COX and Sam HARRISON, Riverton, Kansas, 7/18/92

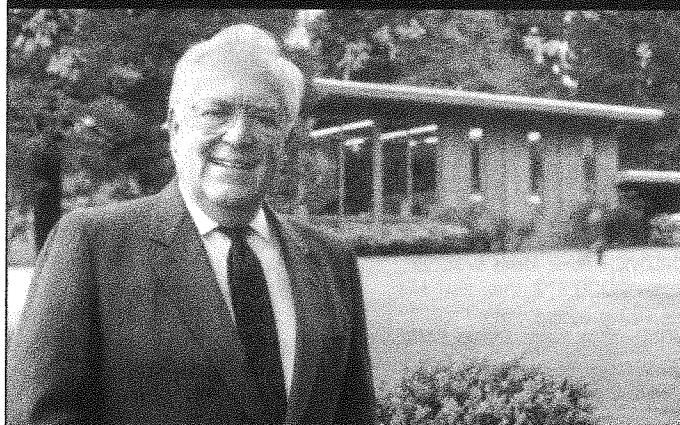
Tammy DAWSON and Govi HINES, Talent, Oregon, 6/20/92

Renee GILDEROY and Kurt SMITH, Whitney, Idaho, 7/12/92

Rebecca GOSLIN and Kevin ORTEGA, Newberg, Oregon, 7/11/92

Brenda HANSEN and John WAKON, Wichita, Kansas, 6/6/92

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President



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## Heritage of Quaker women missionaries

Kathleen HARTNEY and Kelly KELLUM, Wilmore, Kentucky, 5/30/92

Jan HOBBS and Mike CAIN, Newberg, Oregon, 6/27/92

Amy JAEGER and Jarret BRUTON, River-ton, Kansas, 7/25/92

Tracie JONES and Mark HUDSPETH, Bayshore, Texas, 7/11/92

Barby LEWANDOWSKI and Greg DAM-  
RON, Kansas City, Kansas, 6/13/92

Ruthanna MAURER and Michael JOHNSON, Newberg, Oregon, 5/23/92

Jeanne PAUL and David SNAPP, Boise, Idaho, 6/6/92

Shannon POST and Robert WHITAKER, Newberg, Oregon, 12/20/91

Michelle REPP and Sam HOGGE, Boise, Idaho, 4/22/92

Debbie SITZ and Kirk MYLANDER, Burns, Oregon, 7/11/92

Linda STANFIELD and Kenneth THORNBURG, Tigard, Oregon, 6/20/92

Jennifer STEWART and William CLARK, Friendswood, Texas, 6/13/92

Julie VAUGHAN and James LYLES, League City, Texas, 5/27/92

Sandra Kay WALKER and John A. ORLOVICH, Boise, Idaho, 5/30/92

### Deaths

BOND—Alvin, Plains, Kansas, 5/92

BRETZ—Suzette Marie, 22, Portland, Oregon, 5/4/92

CHURCH—Gladys, 96, Colorado Springs, Colorado, 6/1/92

DeVOL—Ezra, 82, Newberg, Oregon, 4/24/92

EICHENBERGER—Kenneth, 88, Newberg, Oregon, 5/16/92

FOLLETT—Don, League City, Texas

GLEASON—James L., 67, Boise, Idaho, 5/20/92

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HIEBERT—Verla, 64, Newberg, Oregon, 4/24/92

LEE—Carol Heston, 88, Nampa, Idaho, 5/17/92

McGRATH—Jim, Portland, Oregon, 4/8/92

McNICHOLS—Genette, Newberg, Oregon, 1/22/92

PUCKETT—Bertha May, 59, El Cajon, California, 12/24/91

RALPHS—Robert, Newberg, Oregon, 7/23/92

STROMHOLT—Benjamin, 11, Portland, Oregon, 4/15/92

WINTERS—Gwen, Newberg, Oregon, 1/6/92

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### Historians Meet in Ohio

The ninth biannual Conference of Quaker Historians and Archivists was held June 26-28 at Wilmington College, Wilmington, Ohio; 47 full-time participants were joined by several part-time attenders from Wilmington Yearly Meeting, which celebrated its centennial during 1991-92.

Session topics included education, culture, migration, and reform. Participants also attended interest group meetings, worship services at local meetings, and local history tours.

The CQHA was coordinated by steering committee chair

Carole Treadway of Guilford College, program chair Larry Ingle of the University of Tennessee-Chattanooga, Friends Historical Association staff, and Wilmington College staff. The next CQHA is scheduled for June 1994 at Guilford College, Greensboro, North Carolina.

### New Prayer Positions Created

At Southwest Yearly Meeting the Representatives created a new position on each yearly meeting board. The precise wording was, "Approved a recommendation that each yearly meeting board name a member to serve as a Prayer Coordinator with the responsibility of encouraging and facilitating prayer in the work and action of the board." Some boards have already named

their prayer coordinators; others will do so before or during fall board meetings.

This concept can be passed on to the local church. Why not name a prayer coordinator for each committee and ministry of the church? The church God blesses listens to Him!

### Quaker Women and Overseas Ministry

A Conference on Quaker Women and Overseas Ministry will be sponsored by the Friends World Committee for Consultation Northern High Plains Region from October 30 to November 1, 1992, at the Friends Church and Friends Meeting, West Branch, Iowa.

Margaret Hope Bacon will be the main resource person for this gathering. She will tell the inspiring stories of Quaker women who traveled in the ministry over 250 years ago, and of the lessons in holy obedience and in gender equality that their lives teach us today.

### Announcing New Publications

The Friends World Committee for Consultation's 1992-1993 *Directory of Friends Meetings*,

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You can subscribe to *Quaker Religious Thought* for \$16 for four issues, \$30 for eight issues. Back issues are available for \$4 each. Write to *Quaker Religious Thought*, 128 Tate Street, Greensboro, NC 27403-1837.

## *Rough Rock Mission moves forward, translation continues*

churches, and worship groups in the Section of the Americas is now available. It lists monthly meeting addresses, phone numbers, clerks, worship times, and yearly meeting affiliations. It also lists information and study centers, schools, camps, and colleges; reference libraries, bookstores, and magazines; retirement communities and homes in the U.S.A.; and addresses for some Quaker organizations.

*Faith in Action; Encounters with Friends* is a 250-page lively and substantive account of the Fifth World Conference of Friends. The book includes reflections, poems, plenary talks, songs, photographs, and reports from all three gatherings—Netherlands, Honduras, and Kenya. Included is the text of major presentations.

Subjects include reflections on the joys and the tensions of Friends encountering Friends, visions for the future of the religious Society of Friends, missions and evangelism, understandings and practices of Quaker testimonies, gender issues and Friends, the process of seeking and finding unity within diversity, and how Friends understand and experience Jesus in their lives.

### **Peace and Reconciliation to Be Focus of Gathering**

The Southeast Area Meeting of Friends World Committee for Consultation is scheduled for October 30—November 1, 1992, at the St. Columba Episcopal Center, 4577 Billy Mahar Road, Memphis, TN 38134.

"Peacemakers in the Power of the Lord" is our theme. In workshops we will examine peacemakers using nonviolent conflict resolution within the family, the community, the world, and with our earth. We are expecting Arum Gandhi, now living in Memphis, Tennessee,

to share with us his work for peace. On Saturday evening T. Canby Jones will help us understand the Quaker emphasis on "Shalom Theology."

You are welcome to join us to help in reconciliation among all Friends. For information on attending contact Mina Johnson, 705 Cypress Drive, Memphis, TN 38112.

### **OUR FRIENDS MISSIONARY OUTREACH**

#### **Rwanda**

Drew Holcombe, college student of First Denver Friends Church in Colorado, left July 4 for a short-term of six weeks in Kigali. In 1988 he visited Kenya in short-term ministry.

Curt Blasiman arrived home as planned early in July for vacation in the U.S. In June he had to close the secondary school at Kidaho in northern Rwanda and flee to Kigali due to local unrest and unstable conditions.

Paul and Leona Thornburg arrived home early in May after serving four years in Rwanda. Before retirement they will spend a year of deputation in EFI-NA yearly meetings. Thornburgs have purchased a home near Tualatin, Oregon, and will retire there.

#### **Mexico**

Roscoe and Tina Knight, who opened the EFM work in Mexico City in 1967, spent July 1-18 there as speakers for special meetings in Friends churches and at the annual leadership conference of Friends groups ministering in Mexico.

Thirteen people, including two families with preschool children, from First Denver Friends Church in Colorado visited Friends in Mexico City July 24—August 3, sharing their Christian witness and helping with various projects.

#### **Rough Rock**

Tom and Coral Hotchkiss of Tri/Media Communications and Boise, Idaho, Friends Church visited Rough Rock during Family Bible School in July to begin filming for a new EFM video production to be available in 1993. They will go to Mexico City later this summer.

Pray for Navajo church leaders who will assume responsibility without missionaries after Mark and Wilma Roberts retire in November.

Tim Begay, a Navajo linguist, will move to Rough Rock this fall to direct a new training center to be developed there. He will also continue translating the New Testament into modern Navajo for the American Bible Society.

#### **India**

Praise God for varied ministry opportunities given to Carl and

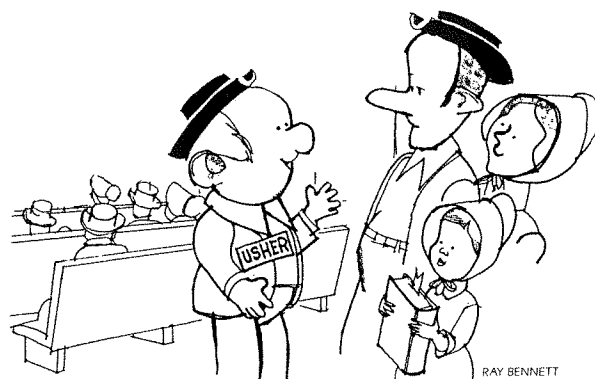
Peggy Hunerwadel and family at Woodstock School in the local Hindi/English church.

#### **Other**

Duane Comfort, EFM executive assistant, was speaker for Alaska YM sessions in July. Alaska YM has appointed two representatives to go to Siberia in September to investigate, in cooperation with EFM, the possibility of ministry to unreached people there. Easter offering funds will be used in financing this investigation.

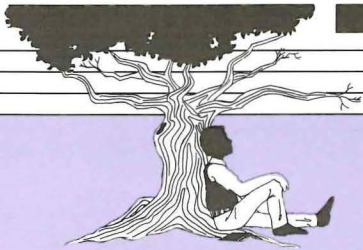
Matthew Zoller, recent George Fox College graduate from Vancouver, Washington, Friends Church, left July 15 for a year of short-term ministry with the Bolivian Evangelical University in Santa Cruz. Matthew Zoller and Drew Holcombe, who went to Rwanda this summer, both received scholarship aid from the EFI-NA Youth Commission for their short-term ministry.

EFM has sent \$15,000 from the 1992 Easter offering to help fund a new building for the Theology Department of the Bolivian Evangelical University. As of July 16, 1992, Easter offering receipts totaled \$78,731.



"Would you like the Clapping or the Non-Clapping section?"





BY CHARLES MYLANDER

**I**N A COUNTRY where fewer than half the people attend church, every Christian needs a good answer to the question, "Why go?"

We go to church because we have friends there. At church we know people who genuinely care for us and we for them. In our hardest times and in our finest moments life is better because of these friendships.

We go to church to get outside of ourselves, to drop selfishness in favor of service, to experience good instead of evil, to know God instead of self-destructive behavior.

We go to church to worship God together. Something special happens in a congregation that cannot happen alone. The golf course, the beach, or the mountains may provide a place of recreation or a way to "get away from it all," but it is never the same as corporate worship. A contagious excitement, group singing, good preaching,

encouraging fellowship, shared prayer—all add to the unique experience of worshipping God together.

We go to church to develop our strengths and find help in our weaknesses. We use our gifts and abilities to build up others and find help from them where we need it most. Team efforts always maximize strengths and minimize weaknesses.

We go to church to catch a vision or how to make a significant difference in the world. We find inspiration to make our daily lives helpful to others at home, work, school, and recreation. At church we organize groups of people who care for the hurting and lonely, the harassed and helpless, the confused and broken.

We go to church to accomplish together what no one of us can do alone. We stimulate each other to love and good deeds through various activities, programs, and projects. We reach out to people around the world who need

Christ. We contribute something toward improving education, health care, community development, and in lifting self-esteem.

We go to church to hear, learn, and obey God's Word. Through the Bible God has revealed His plan for the ages and given guidance for our lives. In a society confused about what's really right or wrong, we hold an absolute value system.

**W**E GO to church to come to know our Lord Jesus Christ and to grow to know Him better and better. While this experience of Christ's presence is daily, it is nurtured by communion with other Christians at church.

We do not always attain all of these lofty goals, but this is our intent. No one ever reaches any goal without first intending to do so.

This we know, going to church sure beats not going. **EF**

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