

SPOKANEWORD

October
2025



Spokane Friends

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Following the teachings of the Living Christ, we are an open, loving, and affirming community. We believe that God's Light is inherent within all people. There are no exceptions.

Sunday Schedule

Traditional worship in stillness begins at 8:30 a.m. or when first person sits down
Gathering worship 10:00 a.m.

In-Person and Via Zoom
See Website For Link

First Sunday of the Month
Potluck Meal at rise of worship

Third Sunday of the Month
Monthly Meeting for Business
at rise of worship

Last Sunday of the Month
Book Club at rise of worship

STRANGE GIFTS OF THE SPIRIT

What might other Christians learn from Pentecostalism?

by Sarah Killam Crosby

[Note: This article struck a familiar chord, because our former pastor Nick Block said that Quakers were quiet Pentecostals because both believed that God spoke directly to individuals.]

Over a decade ago I was an early-twenty-something minister with a Pentecostal denomination, working with university students. One summer day, I was strolling through my city's downtown, feeling discouraged about conflicts on the ministry team, the seeming lack of success of some of our work, and the imminent departure of a close friend. As I walked, a sudden, almost imperative sentence crossed my mind: "You're going to see Chris tonight." Chris was one of many students with whom I'd regularly been spending time that summer, discussing many of the problems which often loom large to young adults: what they wanted to do with their lives, their relational difficulties, existential questions related to faith and the nature of reality, and more. I hadn't been thinking about or praying for Chris on that day in particular, so this interruption surprised me. However, like the Pentecostal I was, I quickly began to consider whether this thought might have been the voice of God.

I had been taught to believe that the Spirit of God still speaks to the people of God – not only in scripture, but also through prophetic words and miraculous occurrences. I'd also been taught that I must be carefully discerning as to what I believed I'd heard from God. I shouldn't assume that every thought that drifted unbidden through my mind was the voice of the Holy Spirit. But some hours later, on my way to a party that evening, I walked through the city's square, and there Chris was. Our conversation was brief, as we were both headed to other places. I left the encounter, however, with a renewed sense that God cared for him, cared for me, and was with me in the midst of a difficult time of ministry. I left believing, as I had for many years, that God sometimes chooses to speak through the quiet urging of the Holy Spirit.

Though I am now an Anglican, I still believe that God speaks like this. I've come to disagree with Pentecostals about several matters, but I believe that the gifts of the Spirit are at work in the church today. I speak in tongues. I know people who have been healed physically. Though I often struggle to sense the leading of the Holy Spirit and make no claims to any sort of unique spiritual giftedness, my work in ministry has – occasionally – contained quiet, supernatural moments of encouragement, assurance, guidance, and the surprising power of God. These gifts, understood as the examples of the "charismata" mentioned by Paul in 1 Corinthians 12, give their name to what is called the charismatic movement. (This is distinct from the sense of "charisma" as personal magnetism and charm).

Claims to hear from or to speak on behalf of God are often, and rightly, met with skepticism. Many of us are familiar with assertions of modern prophecy, mystical experiences, or extrabiblical revelation as put forward by people whose honesty seems suspect: televangelists, authors of sensationalist memoirs, politically-adjacent figures, and the like. Given the egregious nature of some of these claims, I can understand why a disinterested observer might dismiss them as a self-interested sham.

Are skeptics right that there is nothing more to these than self-serving fabrication? Or is there a richer history of Christian supernatural revelation and experience which may still find expression, a history that is an alternative to the sensationalized, politicized charismatic theology that seems to characterize a great deal of popular American religion today?

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(continued from page 1) Pentecostals and other charismatics have long looked to the New Testament church as depicted in the Book of Acts for their theology of the supernatural. Acts reports many forms of miraculous experiences within the church, including healings, speech in other languages, prophecies (including foretelling the future), visions, and personal revelations through the Holy Spirit. We're told of a family of daughters who prophesy, of exorcisms, and of other supernatural incidents that don't really fall into any of the above categories. Paul's instructions to the church in Corinth indicate that speaking in tongues and interpretation of tongues as well as prophecy by both men and women happened during public worship.

In the centuries to follow, this expectation that supernatural occurrences are part of the church's common life continues to appear in the works of some notable theologians. Irenaeus, the great second-century bishop of Lyons, wrote that true disciples of Christ received and exercised spiritual gifts granted them through the grace of God. "Some really and truly drive out demons, ... some have foreknowledge of the future, and visions and prophetic speech, and others lay their hands on the sick and make them well, and as we said, even the dead have been raised and have remained with us for many years." Origen likewise claimed that miraculous signs and wonders were still performed, though with greater scarcity, in the churches of his day, and Augustine's *City of God* recounts several miracles, including healings and exorcisms.

For these and other early theologians, it was clear that supernatural gifts of the Spirit were still present in the life of the church. This kind of supernatural experience was not supposed to supplant scripture but rather to illuminate it. Tertullian, for example, describes a Christian woman's supernatural vision; he used this vision along with scripture, logic, and contemporary references to expound his theology of the soul.

Of course, church history has its scoundrels and frauds too. Modern Pentecostalism, in its most theologically robust form, has emphasized warnings against fraud and an acceptance that some phenomena are difficult to place. William Seymour, the early twentieth-century father of the Pentecostal movement, was also concerned about differentiating between false and true charismatic phenomena. Seymour cautioned against "counterfeit" signs, saying that claims of spiritual gifts ought to be tested. Still, even with this caution, the Pentecostal movement grew from Seymour's Azusa Street revival, and today it is the fastest-growing Christian tradition worldwide. Charismatic revivals have abounded in the twentieth and twenty-first centuries, for example, the Vineyard movement, and most embrace supernatural experiences as normative for Christians while emphasizing the importance of testing claims of such experiences against scripture.

Others, however, have fallen prey to the prosperity gospel, the teaching that God will bestow health and wealth upon believers who exercise sufficient faith. Many charismatic leaders who appear in the media embrace a version of this view. Paula White-Cain, for example, recently promised that listeners who exercised faith, specifically through giving financially, would be blessed by God and experience "financial abundance." As for Seymour, while he taught that physical healing and the baptism of the Holy Spirit with the evidence of speaking in other languages were available to Christians through Christ's atonement, he did not endorse the sort of Pentecostal triumphalism which has frequently become wedded with the prosperity gospel today.

How can one begin to distinguish between valid and invalid charismatic claims? In the past, those visions, healings, and other signs that have been interpreted as valid were often recognized as intended to demonstrate the reality, power, and goodness of God to the watching world, rather than to build up the singular authority of a human leader. Signs thought to be valid are usually linked to orthodox as opposed to novel theological positions, to holiness of life, and if they make prophetic claims, to accuracy. One thinks, for example, of self-acclaimed prophets such as William "Dutch" Sheets, who insisted in the aftermath of the 2020 US presidential election that God had revealed that the results of the election would be overturned. He has made no apology; his YouTube channel still has 360,000 subscribers.

While these sorts of charismatic pitfalls are often glaringly public in nature, there are still instances of healthy charismatic developments. The Anglican theologian Sarah Coakley, for example, wrote of doing fieldwork within two charismatic congregations in England of differing denominations. She noted that members of both congregations mentioned similar, biblically resonant changes as a result of their churches' experience of charismatic renewal, particularly in their practices of prayer. There was, Coakley said, a commonly expressed sentiment in both congregations that:

people had in a new way found prayer to be "two-way relationship," not just a talking at God, but God (the Holy Spirit) already cooperating in their prayer, energizing it from within. This was said to be "the real thing, making yourself a channel for the Spirit's work," an intermingling of the human desire for God and the Spirit's interceding to the Father.... With this then came the sense of prayer "in the Spirit" becoming a uniting thread in life, "an all-encompassing relationship," so that prayer became no longer one activity (or duty) amongst others, but the wellspring of all activities. Thus Paul's injunction "Pray constantly" (1 Thess. 5.17) was said to take on new meaning....

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MONTHLY MEETING FOR BUSINESS MINUTES

September 21, 2025



Friends Meeting for Worship to conduct business was opened with prayer by Assistant Clerk Jon Maroni.

Minutes from the August meeting were read by Recording Clerk Bob Wiese and approved with corrections. One correction was that the Inland Northwest Unitarian Universalist Community (INUUC) will meet for worship on the second and fourth Sundays of the month rather than the first and third.

Treasurer's Report: August's income was negative by less than \$300, but we now have \$6,000.00 given specifically for the new HVAC system.

Elders Report: Elders discussed the Sunday speaker schedule which has three vacancies. There are three vacancies to be filled during the remainder of this year. The Meeting is asked to suggest speakers, either yourself or someone you would like to recommend.

The Elders also discussed the results of the Special Gifts survey from several months ago, in which people were asked how they would like to serve the Meeting. The Elders are by contacting people to help them activate their interests. One such interest in hosting an event has already occurred, a pot-luck for people over 60 hosted by Pam and Bill Emery. Elders encourage movie nights and special events for those under 30. LaVerne Biel volunteered to contact the younger people in our Meeting.

Stewards & Trustees: Kent Biel provided the report. A lock box was installed at the back door to be used by INUUC when they need a key to enter our Building.

Members of INUUC will come to our Building on Saturday, September 27, to install their sound system and assess how it will work. They will share use of the sound system with our Meeting.

Nominating Committee: The Committee's first formal meeting will be on September 27, 2025, at 9:30AM to discuss what skills and qualifications are needed. Those in our Meeting wishing to serve on Elders or Stewards/Trustees, or would like to nominate someone else, should contact a committee member (Linda Pierce, Bob Wiese, Krista Maroni). There are three positions open for Elders and two for Stewards/Trustees.

The meeting was closed in prayer by Jon Maroni.

Respectfully submitted,

Bob Weise, Recording Secretary

(cartoon)

October Quotes

"October is the opal month of the year. It is the month of glory, of ripeness. It is the picture-month."

—Henry Ward Beecher

"I wish that every day was Saturday and every month was October." —Charmaine J. Forde

(continued from page 2)

As in the early church, then, charismatic phenomena, when rightly understood, are reinforced by scripture and serve to deepen the church's worship, life of prayer, and dependence on the Spirit of God. This renewal of spiritual life, as charismatic experience harmonizes with scripture but does not supplant the ordinary means of grace, is what we can hope for, as the Spirit of God encourages, empowers, and purifies the church.

In my own life, I've witnessed the quiet, supernatural work of the Spirit. I've seen this power present in the lives of those I love. I've tried to weigh what I see and hear carefully and with circumspection, knowing that I am human and prone to error. Yet when I examine the faith and witness of those Christians who have come before me, I continue to hope that – despite our human failings and propensities to crave power, money, and other things we shouldn't – the supernatural work of God may yet be present among us, in ways more varied and more strange than we might expect.

[Strange Gifts of the Spirit: What might other Christians learn from Pentecostalism?"](#) By Sarah Killam Crosby. Originally published on Plough.com, September 12, 2025. reprinted by permission. [Note: This essay was slightly reduced due to space considerations.]

Caritas Food Bank
(aka Caritas Neighborhood Ministries)
has an opening for a
Warehouse Manager
Any inquiries or resumes may
be submitted to
Staff@caritasoutreachministries.org



Office Hours
Diana Davis, Office Administrator
works remote Mon-Wed
checking email and phone messages.
In-office hours are
Thurs and Fri, 10:30 am–2:30 pm

Walter Simon, Publicity Manager
In-office hours are
Tues and Wed 10:30 am–3 pm
or by appointment
Call 509-564-4070 or 509-327-7852

Top Five Friends Journal Articles from Last Year

Last month we looked at the top five QuakerSpeak videos last year. This month we present the top five articles from Friends Journal last year. Since last year was the 400th anniversary of George Fox's birth, it is no surprise that the two most widely read new articles last year were about him.

- 5. True to Your Word** An anonymous Friend told us that many Quakers are living in faithful polyamorous marriages, and that we should all learn to acknowledge they can be as faithful in their way as partners in monogamous couples. "Quietly carving out space for ethically non-monogamous marriages harms no one," they said, "nor does it force any marriage to be open."
- 4. White Supremacy Culture in My Clerking** "I recently served as clerk of the board of trustees at a Friends school, and board meetings were often contentious," Michael Levi recounted. "I offer the following account as a personal case study in identifying and wrestling with racial harm in a specific Quaker practice."
- 3. Dear God, Help Me Here** Staff writer Sharlee DiMenichi spoke to several Quakers with experience working as chaplains in hospitals or hospices, as well as those who offer palliative care for dying patients, about prayer and healing.
- 2. The Radical Original Vision of George** "The spiritual discoveries and direct experiences of the first Quakers were so radical that their fellow Christians called them blasphemers and heretic," Marcelle Martin reminded us—and George Fox was in the center of the storm, "proclaiming the possibility of being restored to the original state in which humanity had been created, in the image and likeness of God, with a perfect, divine nature."
- 1. George Fox was a Racist** "George Fox was racist, and he perpetuated the notion of slavery," Johanna Jackson and Naveed Moeed wrote, a stark contrast to the celebratory tone surrounding much of the attention paid to Fox this summer. What we are asked to do as Quakers is understand what it means to have leaders in our faith who are deeply flawed."

Friends Journal is available in our magazine racks (back issues in Library) and we hope that some of you take it home to read (and then bring it back).



YOU CAN GIVE TO SPOKANE FRIENDS

in many ways:

- ◆ Click the **Donate** button on your weekly email with worship information for Sunday or
- ◆ Go to website, Spokanefriends.org, and click the **Donate** tab, or
- ◆ Drop checks or cash into the offering plate at the back of the meeting room, or
- ◆ **Make an** automatic donation through your bank's free **Bill Pay** service — you choose the amount and how often.

Thank you for giving to Spokane Friends !



October 13
2025

Because Columbus Day is a federal holiday, government

workers get a paid day off and there's no mail delivery. But 29 states, including Washington, do not celebrate Columbus Day and about 215 cities have renamed or replaced it with Indigenous Peoples Day. Indigenous communities lived in the Western Hemisphere for tens of thousands of years before Columbus arrived, and contact with European colonies led to devastating loss of life, tradition and land for American Indians, according to the Smithsonian National Museum of the American Indian. The day is meant to recognize the painful history Indigenous people have faced and to celebrate their communities. You may wish to celebrate by signing up for the Interactive Workshop de-

JUST WHAT YOU WERE WAITING FOR ! An Interactive Zoom Workshop



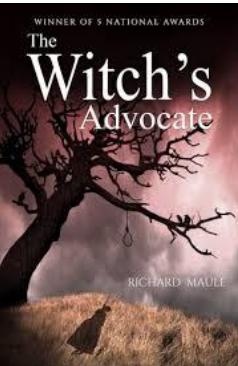
Toward Right Relationship
with Native Peoples

Join us for this interactive Zoom workshop:

**"Roots of Injustice, Seeds of Change:
Toward Right Relationship with Native Peoples"**

In this 2-hour participatory program, we experience the history of the colonization of Turtle Island, the land that is now known as the United States. The story is told through the words of Indigenous leaders, European/American leaders, and Western historians. We engage with this history through experiential exercises and small group discussions. And we are invited to consider how we can build relationships with Indigenous peoples based on truth, respect, justice, and our shared humanity. Facilitators are both Native and non-Native persons. Sponsored by Friends Peace Teams.

Register at
<https://friendspeaceteams.org/upcoming-events/>



THE WITCH'S ADVOCATE

The Amazing True Story of the Quaker Who Stood Up for Salem's Witches

By Richard Maule

With a nod to the approach of Halloween, the October Book Club will be reading a book by Richard Maule, which tells a fascinating story. In 1693 the Puritans said the witch madness was over. But everyone knew nothing had changed. The hangings may have stopped, but the town still trembled under a cloud of suspicion, oppression, and fear. Just when it seemed no one would be bold enough to challenge Salem's leaders, Thomas Maule raised his voice. The angry Puritans took him to trial, certain that the loudmouth Quaker would be easily suppressed. What they didn't know was they were taking on an extraordinary man at an extraordinary time. Maule bravely stood up for the rights of the witches and all the others who could not speak for themselves. The book takes us back to a tumultuous period in our history in a spellbinding tale of danger and suspense that draws the reader towards one of the best courtroom climaxes ever.

WE WILL DISCUSS THIS BOOK AFTER WORSHIP SERVICE ON OCTOBER 26 AT THE MEETING HOUSE.



Out and About With Spokane Quakers

Sandpoint Friends Meeting welcomed new members **Alan Binnie**, and **Bill and Emalee Gillis** recently.

Each September Friends Committee for National Legislation (FCNL) gathers its Advocacy Teams (including ours in Eastern Washington) to discern **what legislative campaign they will work on next year**. Three possible topics are suggested; the choices depend on the expertise of FCNL's staff, whether Congress is taking up legislation on an issue, and whether grassroots pressure would be effective with legislators. This meeting took place online on Thursday, Sept. 25 and was attended by **Alan Binnie** and **Lois Kieffaber**.

These three issues are the choices for 2026:

1. Israel/Palestine (Aid, Not Arms) This year our teams made great progress. The Gaza Aid Resolution now has 120 sponsors. This momentum is unprecedented, but work must continue with Gaza facing catastrophic famine and Israel continues its bombing.

2. Militarism and Human Rights There is now a significant effort to reframe issues at home and abroad as national security threats that require a military response, such as killing alleged Venezuelan drug smugglers on the high seas, mass deportation of immigrants as repelling and “invasion”, and sending National Guard troops to U.S. cities to address a “crime emergency”. And Congress is trying to pass the first ever \$1 trillion Pentagon budget.

3. Nuclear Weapons Next February the last remaining U.S.-Russia Nuclear arms treaty will expire. Unless a new agreement is reached, a new arms race with Russia could vastly expand arsenals for the first time in 35 years. We want to push back against more nuclear wars and support diplomacy instead, to avoid wasting billions of dollars and risking potentially deadly accidents.

It is fascinating to observe how Quakers interact and make decisions at the national level.

Meanwhile **Lyn Lindell** continues to support Safia Jacoub and family beyond what World Relief can offer. You, too, can help this refugee family; contact the church office to be placed on the list of helpers.

Quaker Connections

- ⇒ **World Quaker Day** is coming! It will be celebrated on October 5. 2025 and the theme is Love Your Neighbor. How shall we celebrate? More information at <https://fwcc.world/worldquakerday/>
- ⇒ **North Pacific Yearly Meeting** has announced that their Annual Session next year will be July 22-26 at Evergreen State College in Olympia, Washington
- ⇒ **Eight international Quaker organizations** have added their voices to the growing worldwide consensus that Israel is committing genocide in Gaza, and they are asking other Quaker organizations to endorse their statement. The statement and background resources may be found at <https://afsc.org/sites/default/files/2025-08/quakers-discern-genocide-is-occurring-in-gaza-and-urge-courageous-action-2025-07-25>
<https://afsc.org/endorse-gaza-statement>
<https://www.scymfriends.org/minutes-of-concern/minute-on-ongoing-devastation-in-palestine>
- ⇒ **Evangelical Friends Mission** (EFM) announces that that a missionary couple, Fred and Jonelle Lidell, are fully funded to establish a new field in Croatia. EFM is the cooperative missions arm of Evangelical Friends Church-North America and Northwest Yearly Meeting is one of its six member regions.
- ⇒ **North Pacific Yearly Meeting** urgently needs to find one or two people to fill the paid role of **Annual Session Hybrid Communication Understudy**. This job is meant for someone who will then commit to the job of Hybrid Communications Manager for the Annual Session in 2027 and beyond if possible. Someone from WA, OR, MY, or ID could be the best fit. Contact Johanna MacNee at personnel-committee@npym.org to receive the full job description. Applications will be accepted through **Oct. 12, 2025**.
- ⇒ **Bridge City Friends Meeting** (NPYM) has moved their in-person Sunday worship to **Reedwood Friends Church** (lower level) at 10:00 am as of this September. We like to read about space-sharing arrangements within the larger Quaker community.