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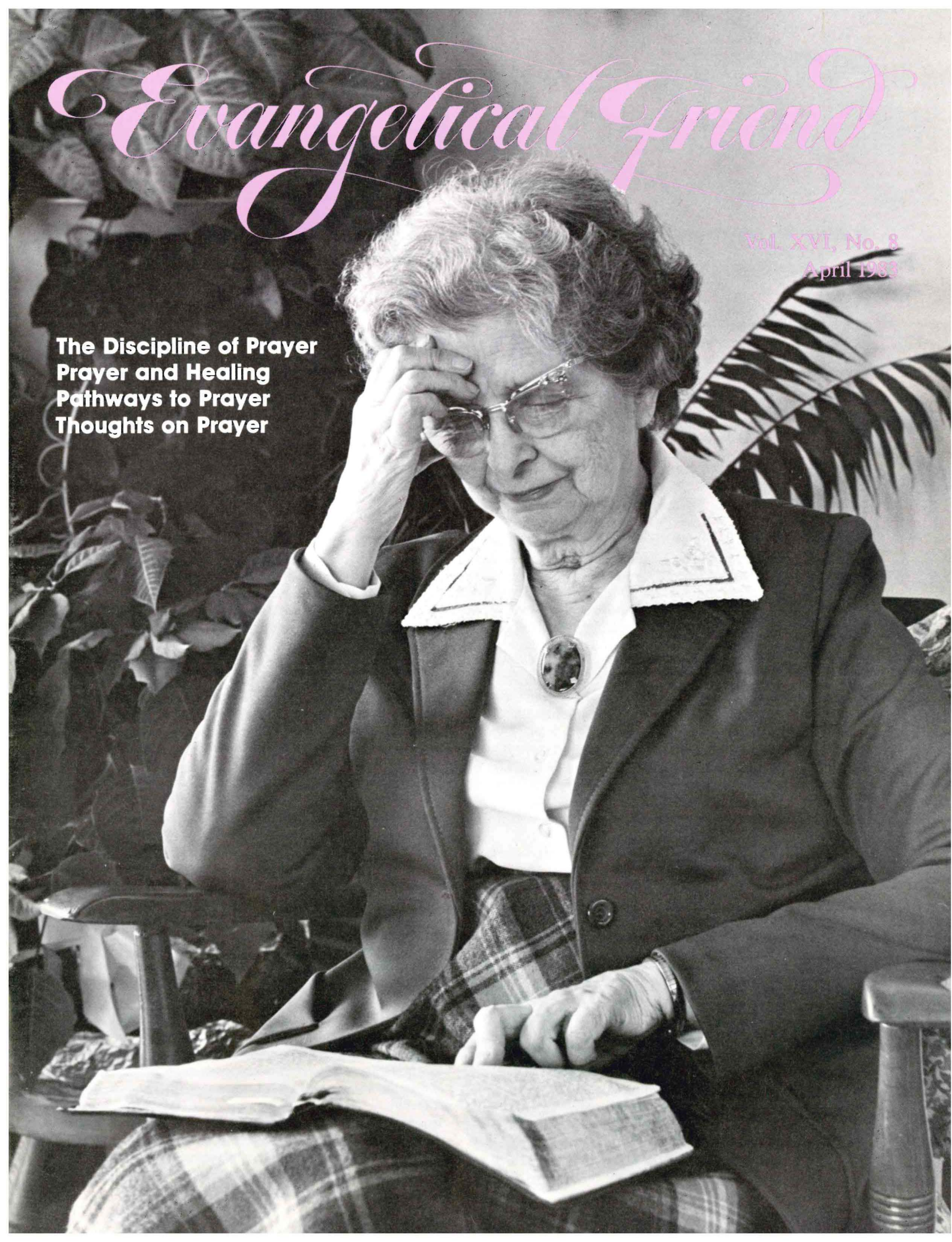


# *Evangelical Friend*

Vol. XVI, No. 8

April 1983

**The Discipline of Prayer  
Prayer and Healing  
Pathways to Prayer  
Thoughts on Prayer**





# The Discipline of

*I am the ground  
of thy beseeching; first,  
it is my will thou shalt  
have it; after, I make thee to will it; and after I make thee  
to beseech it and thou beseechest it. How  
should it then be that thou shouldst  
not have thy beseeching?*

—Juliana of Norwich

**P** RAYER catapults us onto the frontier of the spiritual life. It is original research in unexplored territory. Meditation introduces us to the inner life, fasting is an accompanying means, but it is the Discipline of prayer itself that brings us into the deepest and highest work of the human spirit. Real prayer is life creating and life changing.

To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives. The closer we come to the heartbeat of God the more we see our need and the more we desire to be conformed to Christ.

"You ask and do not receive, because you ask wrongly, to spend it on your passions." (James 4:3\*) To ask "rightly" involves transformed passions, total renewal. In prayer, real prayer, we begin to think God's thoughts after Him: to desire the things He desires, to love the things He loves. Progressively we are taught to see things from His point of view.

All who have walked with God have viewed prayer as the main business of their lives. The words of Mark, "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed," stand as a com-

mentary on the life-style of Jesus (Mark 1:35). David's desire for God broke the self-indulgent chains of sleep: "... early will I seek thee." (Psalm 63:1 KJV) When the apostles were tempted to invest their energies in other important and necessary tasks, they determined to give themselves continually to prayer and the ministry of the Word (Acts 6:4).

For explorers in the frontiers of faith, prayer was no little habit tacked onto the periphery of their lives—it *was* their lives. It was the most serious work of their most productive years. William Penn testified of George Fox that "above all he excelled in prayer. . . . The most awful, living, reverent frame I ever felt or beheld, I must say was his in prayer." Adoniram Judson sought to withdraw from business and company seven times a day in order to engage in the holy work of prayer. He began at midnight and again at dawn; then at nine, twelve, three, six, and nine at night he would give time to secret prayer. John Hyde of India made prayer such a dominant characteristic of his life that he was nicknamed "Praying Hyde." For these, and all those who have braved the depths of the interior life, to breathe was to pray.

Many of us, however, are discouraged rather than challenged by such examples. Those "giants of the faith" are so far beyond anything we have experienced that we are tempted to despair. But rather than flagellating ourselves for our obvious lack, we should remember that God always meets us where we are and slowly moves us along into deeper things. Occasional joggers do not suddenly enter an Olympic marathon. They prepare and train themselves over a period of time, and so should we. When such a progression is followed, we can expect to pray with greater authority and spiritual success a year from now than at present.

It is easy for us to be defeated at the outset because we have been taught that everything in the universe is already set, and so things cannot be changed. We may gloomily feel this way, but the Bible does not teach that. The Bible

\*Unless otherwise indicated, Scripture quotations are from the *Revised Standard Version*.

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BY RICHARD FOSTER

pray-ers prayed as if their prayers could and would make an objective difference. The apostle Paul gladly announced that we are "colaborers with God" (1 Corinthians 3:9); that is, we are working with God to determine the outcome of events. It is Stoicism that demands a closed universe, not the Bible. Many with their emphasis upon acquiescence and resignation to the way things are as "the will of God" are actually closer to Epictetus than to Christ. Moses was bold to pray because he believed he could change things, even God's mind. In fact, the Bible stresses so forcefully the openness of our universe that, in an anthropomorphism hard for modern ears, it speaks of God constantly changing His mind in accord with His unchanging love (i.e., Exodus 32:14; Jonah 3:10).

That comes as a genuine liberation to many of us but it also sets tremendous responsibility before us. We are working with God to determine the future! Certain things will happen if we pray rightly. We are to change the world by prayer. What more motivation do we need to learn this loftiest exercise?

#### *Learning to Pray*

Real prayer is something we learn. The disciples asked Jesus, "Lord, teach us to pray." (Luke 11:1) They had prayed all their lives and yet something about the quality of Jesus' praying caused them to see how little they knew about prayer. If their praying was to make any difference on the human scene, there were some things they needed to learn.

One of the liberating experiences in my life came when I understood that prayer involved a learning process. I was set free to question, to experiment, even to fail, for I knew I was learning.

For years I had prayed for everything and with great intensity, but with only marginal success. But then I saw that I might possibly be doing some things wrong and could learn differently.

I took the Gospels and cut out every reference to prayer and pasted them onto sheets of paper. When I could read the New Testament teaching on prayer at one sitting, I was shocked. Either the excuses and rationalizations for unanswered prayer I had been taught were wrong, or Jesus' words were wrong. I determined to learn to pray so that my experience conformed to the words of Jesus rather than trying to make His words conform to my impoverished experience.

Perhaps the most astonishing characteristic of Jesus' praying is that when He prayed for others He *never* concluded by saying "if it be Thy will." Nor did the apostles or prophets when they were praying for others. They obviously believed that they knew what the will of God was before they prayed the prayer of faith. They were so immersed in the milieu of the Holy Spirit that when they encountered a specific situation, they knew what should be done. Their praying was so positive that it often took the form of a direct, authoritative command: "Walk," "Be well," "Stand up." I saw that when praying for others there was evidently no room for indecisive, tentative, half-hoping, "if it be Thy will" prayers.

Next I sought out individuals who seemed to experience greater power and effectiveness in prayer than I, and asked them to teach me everything they knew. In addition I sought the wisdom and experience of past masters of prayer by securing and reading every good book I could find on the subject. I began studying the pray-ers of the Old Testament with new interest.

THE DISCIPLES  
ASKED JESUS, "LORD,  
TEACH US TO PRAY"  
(LUKE 11:1)

At the same time I began praying for others with an expectation that a change should and would occur. I am so grateful I did not wait until I was perfect or had everything straight before praying for others; otherwise I would never have begun. P. T. Forsythe said, "Prayer is to religion what original research is to science." I felt I was engaging in "original re-

search" in the school of the Spirit. It was thrilling beyond description. Every seeming failure led to a new learning process. Christ was my present Teacher so that progressively His word was being confirmed in my experience. "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you." (John 15:7)

To understand that the work of prayer involves a learning process saves us from arrogantly dismissing it as false or unreal. If we turn on our television set and it does not



work, we do not declare that there are no such things as television waves in the air. We assume something is wrong, something we can find and correct. We check the plug, switch, tubes, until we discover what is blocking the flow of energy that transmits pictures through the air. We can know the problem has been found and fixed by seeing if the TV works. That is the way it is with prayer. We can determine if we are praying aright if the requests come to pass. If not, we look for the "break"; perhaps we are praying wrongly, perhaps something within us needs changing, perhaps there are new principles of prayer to be learned, perhaps patience and persistence are needed. We listen, make the necessary adjustments, and try again. We can know that our prayers are being answered as surely as we can know that the television set is working.

One of the most critical aspects in learning to pray for others is to get in contact with God so that His life and power can be channeled through us into others. Often we assume we are in contact when we are not. For example, dozens of radio and television programs went through your room while you read these words, but you failed to pick them up because you were not tuned to the channel. Often people will pray and pray with all the faith in the world, but nothing happens. Naturally, they were not contacting the channel. We begin praying for others by first centering down and listening to the quiet thunder of the Lord of hosts. Attuning ourselves to divine breathings is spiritual work, but without it our praying is vain repetition (Matthew 6:7). Listening to the Lord is the first thing, the second thing, and the third thing necessary for successful intercession. Soren Kierkegaard once observed: "A man prayed, and at first he thought that prayer was talking. But he became more and more quiet until in the end he realized that prayer is listening."

Meditation is the necessary prelude to intercession. The work of intercession, sometimes called the prayer of faith, presupposes that the prayer of guidance is perpetually ascending to the Father. We must hear, know, and obey the will of God before we pray it into the lives of others. The prayer of guidance constantly precedes and surrounds the prayer of faith.

The beginning point then in learning to pray for others is to listen for guidance. In the beginning, it is wise to set aside Aunt Susie's arthritis for which you have been praying for 20 years. In physical matters we always tend to pray for the most difficult situations first: terminal cancer or multiple sclerosis. But when we listen, we will learn the importance of beginning with smaller things like colds or

earaches. Success in the small corners of life gives us authority in the larger matters. If we are still, we will learn not only who God is but how His power operates.

Sometimes we are afraid that we do not have enough faith to pray for this child or that marriage. Our fears should be put to rest, for the Bible tells us that great miracles are possible through faith the size of a tiny mustard seed. Usually the courage actually to go and pray for a person is a sign of sufficient faith. Often our lack is not faith but compassion.

It seems that genuine empathy between the pray-er and the pray-ee often makes the difference. We are told that Jesus was "moved with compassion" for people. Compassion was an evident feature of every healing in the New Testament. We do not pray for people as "things" but as "persons" whom we love. If we have God-given compassion and concern for others, our faith will grow and strengthen as we pray. In fact, if we genuinely love people, we desire for them far more than it is within our power to give, and that will cause us to pray.

IF WE ARE STILL,  
WE WILL LEARN  
NOT ONLY WHO GOD  
IS BUT HOW  
HIS POWER OPERATES.

The inner sense of compassion is one of the clearest indications from the Lord that *this* is a prayer project for you. In times of meditation there may come a rise in the heart, a compulsion to intercede, an assurance of rightness, a flow of the Spirit. This inner "yes" is the divine authorization for you to pray for the person or situation. If the idea is accompanied with a sense of heaviness, then probably you should set it aside. God will lead someone else to pray for the matter.

#### *The Foothills of Prayer*

We should never make prayer too complicated. We are prone to do so once we understand that prayer is something we must learn. It is also easy to yield to this temptation because the more complicated we make prayer, the more dependent people are upon us to learn how to do it. But Jesus taught us to come like children to a father. Openness, honesty, and trust mark a child's communication with his father.

Jesus taught us to pray for daily bread; a child asks for breakfast in utter confidence that it will be provided. He has no need to stash away today's pancakes for fear none will be available tomorrow—as far as he is concerned, there is an endless supply of pancakes. A child does not find it difficult or complicated to talk to his father, nor does he feel embarrassed to bring the simplest need to his attention.

Children teach us the value of the imagination. As with meditation, the imagination is a powerful tool in the

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"Why is Levi Folger called a *weighty Friend*?"

### COVER

The discipline of prayer is not confined to any one age group. Yet it is often associated with maturity of years. For some people these years have brought an increased understanding of, and commitment to, prayer. These elders offer an example for those of us who have spent less time in the school of prayer. Gladys Cook is a recorded Friends minister and a member of Northwest Yearly Meeting Department of Missions. Walter and Gladys Cook, both recorded ministers, pastored in Kansas, Oregon, Idaho, and Washington. (Photo and design by Stan and Shirley Putman)

### ANTECEDENTS

It was six weeks ago that a neurosurgeon with microscope and laser beam removed a large and malignant tumor from my 12-year-old daughter's brain. The success of the delicate procedure is a credit to the skill of the surgeon and his assistants. But along with medical technology and surgical expertise was prayer. The 100 people at Newberg Friends Church who made a commitment to pray that Wednesday morning were joined by an unknown number from other churches, the community, and friends in other parts of the country.

These prayers have influenced God's intervention in my daughter's physical needs.

But what are we to do when it seems that prayer works only some of the time? Others have prayed as earnestly for things that are as worthy and waited in vain for the response. Questions follow: Did I use the wrong words? My faith must have been too small. Maybe I'm not deserving. Was I asking for the wrong thing?

When we struggle with *unanswered* prayer, we can either limit our concept of prayer to match our experience or we can continue in the work of enlarging our experience in prayer to match biblical teaching. The first option would be the easier, but less rewarding.

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 —D.L.M.

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BY BENNY MEVEY

**I**N THE LATE 1950s at University Friends Church in Wichita, Robert Cope read *The Healing Light* by Agnes Sanford to a newly formed men's prayer group. My reaction: "That's tremendous if it is true." During my 30 years in the church I hadn't seen much evidence that today's Christians allowed God a very big role in their bouts with illness. There were some notable exceptions in my life, however. When our son had been born a few years earlier, breathing only two breaths per minute, he was given a very gloomy prognosis. But when we totally relinquished him into God's

*Becoming intimately acquainted with Agnes Sanford in the 1960s and 70s, Benny Mevey has carried on a helpful ministry of healing prayer in the Wichita, Kansas, area for many years. A graduate of Friends University, Pittsburg State University (Kansas), and the University of Northern Colorado, he has been a principal in the Wichita Public Schools for 27 years. He is currently principal at the Colvin School/Community Center, a cooperative venture between the city of Wichita and the public schools. He and his wife, Earlene, are the parents of two married children, Zane Mevey and Vinene Logan, and the grandparents of Leah and Luke Logan.*

*A graduate of William Penn College, the University of Kansas, and the University of Colorado, Dorothy H. Craven was dean and head of the English Department at Friends University in Wichita (Kansas) in a long and fruitful career. At present she is professor of English, emeritus, at Friends and gives half time to teaching. A recorded minister in Mid-America Yearly Meeting, she serves on the Ministry Team of University Friends Meeting. Her adult Sunday school class there, the Quaker Questers, has been a highlight and source of spiritual growth for many across the years. Her father, Gurney T. Hadley (interviewed in the April 1982 issue of Quaker Life), was for many years clerk of Kansas Yearly Meeting and, hale and hearty at the age of 92, is now living with her.*

*Benny Mevey and Dorothy Craven are coclerks of Ministry and Counsel at University Friends.*



Dorothy Craven



Benny Mevey



hands, willingly accepting whatever outcome might follow, our baby boy made such a rapid recovery the pediatric specialist exclaimed, "It was like watching nature take over." I knew "nature" could be translated "God," and we rejoiced that our son was now healthy. I also remembered my spontaneous reaction of holding and praying for sick and wounded animals when I was a boy on the farm, as though a part of me knew even then that healing came from God.

During the sixties and seventies, my wife and I got acquainted with Agnes Sanford. We heard her in Camps Farthest Out and teaching missions in four states and attended Schools of Pastoral Care she and her husband founded in Massachusetts to teach the healing ministry of the church to pastors. Twice we helped bring her to Wichita, once to University Friends, to conduct teaching missions. We visited in her home and she in ours. We attended "miracle services" presided over by Kathryn Kuhlman and laymen's seminars conducted by Oral Roberts and others at Oral Roberts University. We even helped initiate short-lived healing services at University Friends.

We prayed for people who recovered; we prayed for people who died. We reread the Gospels and carefully examined every account of Jesus' miracles of healing. Our library soon contained more than 80 volumes on prayer and healing. I developed seminars on several topics, which I am still giving: Healing a Relationship; Guidance and Obedience, the Christian and His Dreams, Jesus the Healing Christ, and Healing of the Memories. (Healing of the memories is the phrase coined by Agnes Sanford for an extensive healing ministry that is also referred to as inner healing or healing life's hurts of the past.)

Today we find that, in addition to the seminars, our ministry of healing is primarily in the area of praying for the healing of the memories for persons who despair of ever being set free of wounds from earlier days.

A recently diagnosed personal illness helped me see the value of reexamining the present status of my belief and practice regarding Jesus, the healing Christ, and His relevancy to my physical condition. Being fully aware that my conclusions may be different at other stages in my life, I welcome the insights of other caring Friends regarding prayer and healing as God has revealed them to you.

**T**HESE things I believe:

1. Nutrition, rest, exercise, medicine, surgery, medical diagnosis/treatment, prayers for healing, and an active faith are all methods God uses today in bringing about physical health and wholeness.

2. My relationship to God through Jesus Christ and the Holy Spirit is more important to me than is my physical healing. In most instances, however, I believe God wants us to be well. So far as I can determine from the Scriptures, Jesus never indicated to people that it would be best for them to remain ill. "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

3. I do not know a complete answer to the question, "If God wants us to be well, why are many of us not healed?" Isn't there a way for us to appropriate His healing power for our own situations and for others? In Jesus' days on earth, He spoke much of *doing* His Father's will, and it was not until Jesus *did something* that the blind saw, the deaf heard, and the lame walked. Jesus said, "... He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) Jesus' "works" certainly included healing the sick. Believing that he intends for us to do the same, I will continue to pray for those who are ill. I will not blame them or myself if prayer does not result in physical healing. I will, however, stay open to Jesus' instruction and correction. Perhaps He will say to me, "O faithless genera-



# Healing

tion, how long shall I be with you? how long shall I suffer you? bring him unto me." (Mark 9:19) If so, my task can still be one of bringing the ill and wounded directly to Jesus, the healing Christ, because He says, "Bring him to me."

4. "... prayer is not a matter of trying to persuade God to give us what we want. Prayer is giving ourselves to God so that He can work through us what He wants. And the first step in all successful prayer is to find out what He wants." (Page 33 of Chapter 3, "The Nature of God and the Prayer of Faith" from Agnes Sanford's book *Behold Your God* published by Macalester Park Publishing Company)

5. It's probably seldom, if ever, appropriate for a Christian who believes in prayer for healing to advise a sick person to "have more faith." On the other hand there are actions that can be helpful: 1. Use your own faith in that person's behalf, 2. Teach that individual how to increase one's faith, and 3. Demonstrate how to use the faith one already has for the purpose of increasing physical health.

6. Positive thinking and imaging (seeing things as you believe God wants them to be) are valid means of increasing our faith and using the faith we have. They confirm the wisdom of Proverbs 23:7, "For as he thinketh in his heart, so is he."

7. There are psychic and occult approaches to healing that are "out of bounds" for the Christian.

8. Prayers for healing, at their best, produce a no-lose situation for the patient. A bona fide healing and wholeness of one's spirit can prepare a person for the next life in ways that are so satisfying that failure to regain physical wholeness loses its major importance. Paul speaks of this attitude in Philippians 1:19-24, which includes, "For to me to live is Christ, and to die is gain."

9. Although there are persons who are critical and negative about the dangers of false hope through prayer, I would no more consider omitting prayer as a remedy for ill-

ness than I would rule out physicians or medicine. In fact, I have known more people with serious physical maladies brought on by the effects of medication and inappropriate or nonproductive medical/surgical remedies than I know of persons who have suffered worsened physical conditions brought about by unwise prayer approaches.

10. A deep inner hurt or a great loss in one's life may result in an inner death wish that may have to be dealt with before further healing prayer is effective. These situations are difficult to detect and are in contrast to the more easily recognized circumstances when a person loses the will to live. In another category are those who are unconsciously unwilling to get well because the illness is serving some purpose for them.

11. There is often hidden within us a part of ourselves that understands both the root cause and the solution to our illness, even when our conscious minds aren't very helpful in overcoming the sickness.

12. Praying for the healing of the memories for others has convinced me of God's unlimited knowledge and power, His creative love that is both gentle and firm, and the reality of His healing presence, which is available to us today.

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## Response

BY DOROTHY H. CRAVEN

Benny Mevey's approach here, like his ministry, is characterized by both an assurance of God's power and love and a realization that we as His disciples continue to seek answers and to learn His ways. I

appreciate this approach and believe, as he does, that God uses many ways to heal us. Whether healing comes as an immediate response to prayer or as a gradual recovery through prayer aided by proper diet, rest, exercise, and medical attention, God is the Healer. As children who trust our Father, it is not for us to dictate His method.

We might all prefer that His touch bring instant recovery rather than the pain and delay of a gradual restoration to wholeness; but if we accept, as I do, Agnes Sanford's statement, quoted above, that prayer is not an effort to persuade God to give us what we want, but rather the giving of ourselves to Him so that He can do through us what He wants, then we bring our needs to Him in the full assurance that we can trust His ways of meeting them. As she further suggests, we open ourselves in prayer to His letting us know what He wants.

I agree that we cannot read the Gospel accounts of Jesus' life without noting how often He healed the sick. He showed His Father's concern for every human need as He fed the hungry, forgave the sinful, protected the frightened disciples in the tossing boat, taught His followers how to live in the Kingdom, blessed the children, and made the emotionally or physically ill whole. Because of His concern for the totality of our lives, I pray for my own and my friends' physical healing as readily as I pray for our guidance when we are perplexed, our forgiveness when we fail, our peace when we are tense, or our assurance when we are afraid.

Like Benny, I have at times experienced or observed physical healing in response to my prayers, sometimes in remarkable ways; at other times, I have not. Like him, I have no full answer for the difference but continue to ask God to guide and teach me.

I agree that it is not wise to blame the person who is not healed for lack of faith. Nor should we blame ourselves. Rather, continuing to trust in our Father's wisdom and goodness, we should seek to understand only what He would have us to do. We are continuing learners in His school.

More important than any of God's physical or material gifts, as Benny has also suggested, is a vital and growing relationship with God through Jesus Christ and the Holy Spirit. Thus it is that when I pray for healing for either myself or others, I pray for healing for the whole person. This kind of healing may well be both instantaneous and continuing, as I have observed it in my own life. One part of me—physical, emotional, or spiritual—may instantly be made

(Continued on page 26)

# Pathways to Prayer



BY OLCUTT SANDERS

**L**ET ME share with you some recent explorations I have been making in the realm of personal prayer. I have found this approach useful whether alone or in group worship. It is an attempt to achieve at least a minimum of structure in what I have previously assumed to be totally free-flowing. Maybe structure is too rigid-sounding. Perhaps moods or stages would be better. Formal liturgy regularly moves through such steps.

My own prayer pathways lead me through four moods—to which I have applied four rhyming words—*aware, care, share, and dare*. I sometimes call these four mnemonic words my “Quaker rosary”—four linked concepts that connect my praying. I have no rigid commitment to the four “beads.” I may linger over one for a full worship period, or I may skip past a stage when the Spirit beckons me beyond. In group worship a spoken message may serve to break the flow and move me to another point in my progression.

But on the whole this is my present most frequent and personally satisfying path in personal prayer.

“Aware” is my first heading. By this I mean affirming that I am “at home in the universe.” As Jesus’ beatitude says, “Blessed are the meek, for they shall inherit the earth.”

I often begin my “aware” stage with a reaffirmation of praise and thanksgiving in the spirit of the psalmist: “The heavens declare the glory of God; and the firmament shows His handiwork.” The awareness of the greatness of God’s universe carries with it a recognition of my own limitations. However, to be part of the universe

carries the assurance of shared splendor. I am only a part, a tiny part, but I am a part. I am worth something as I share in the whole. So, humble and grateful, I am aware.


From general praise and thanksgiving I am ready to turn to specific persons and situations. This is my second heading of “care.” In a sense, it is my prayer list. My own family, widely scattered, naturally comes quickly to mind. My colleagues, members of my meeting, and other acquaintances pass in review. What are their needs, their challenges, their joys, their sorrows? Can I feel with them and relate to them? This is a time of blessing for myself as well as for others. In some cases I gain strength from the strength of others—whether in happiness or adversity. The faith that others demonstrate is joined to my own faith. I pray for mutual encouragement as I try to share the witness of others. We speak of bearing one another’s burdens. Besides individuals, I may give thanks for groups at work on causes that have taken shape to lift up my deep yearnings.

I am ready now to focus on specific instances under the next heading—“share.” I cannot do everything, but I can do something. Not forgetting how small a piece of the universe I am, what indeed have I to share besides my general goodwill? Of course I can try for an equanimity of spirit in the many casual daily contacts, but what about the special encounters that I cannot anticipate? Will I measure up when someone needs extra affection, sensitive understanding, moral support, or physical assistance—from me? I try to anticipate those special cases in which demand may exceed supply if I’m not spiritually alert. Of all

the good causes, where can I most appropriately cast the stubborn ounces of my weight just now? Without prayerful choices, frustration can sometimes overwhelm one.

I find the fourth heading to be the culmination of the prayer sequence—

“dare.” In the popular phrase of today, that’s the “bottom line.” Let’s be practical. How much time and attention, how much energy and money does any piece of “sharing” require? Am I ready to give what is needed? If I can’t do it alone, can I enlist others? What extra measure of faith and courage must I seek? Am I “at home in God’s universe” enough to take my rightful part without being overwhelmed by my sense of personal limitation? How much do I dare?

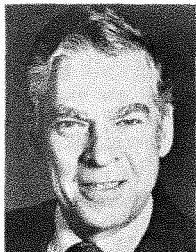
That for me, then, is the development of prayer from being broadly “aware,” through a network of considering those for whom I especially “care,” centering down on one person who may need me to “share”—leading to tough reality in the “dare.” As with each of the other steps, prayerful preparation should release me to unexpected levels of response—to dare beyond human bounds because prayer is after all a collaboration with the Divine. 

## Thoughts or

**O**F COURSE I don’t think that we can really tell each other how to pray. This would be like telling each other how to relate to our own mates. Prayer is a private relationship, intimate and deep—a relationship of constant love. Surely, however, we can share with one another, open ourselves to one another, and help each other along the way.

The dictionary defines “prayer” as petition—asking God for something—but to me that seems much, much too narrow. Prayer is a continuing relationship with God; the relationship that underlies all our days, and that at night sometimes even bursts into our dreams. There is no relationship more close, more intimate, more loving, more demanding, more joyful, or more all-consuming than that between ourselves and God.

*A graduate of the University of Texas, Olcutt Sanders is editor-manager of Friends Journal. He is clerk of the Corporation Committee of the American Friends Service Committee, is former clerk of the Development Committee for Friends General Conference, and is former clerk of the Interpretation Committee of Friends World Committee for Consultation—Section of the Americas. He and his wife, Phyllis Sanders, are members of Central Philadelphia (Pennsylvania) Meeting and the parents of five grown children.*



# Sonnet for Prayer

*A moment comes when one prays for another  
Who slides inexorably towards a cliff,  
And clutching lips one cries "if only—if."  
Then doubt rolls in relentlessly, to smother  
In clouds of rational dust the glimmered Other.  
All explanations sound a little stiff,  
And the soul's flight becomes a hieroglyph  
Spelling out not "The Almighty"; only "Brother."*

*But then comes memory; of bended knee,  
Bowed and uncovered head; before the Lord,  
Submission. Then a half-forgotten chord  
Sounds. The whole world makes subtle harmony,  
And prayer becomes, not a queer question mark,  
But exclamation point, shining in the dark!*

—Kenneth Boulding  
September 17, 1982

*Kenneth E. Boulding is on leave this year from his position as distinguished professor of economics and a program director, Institute of Behavioral Science, University of Colorado. For the 1982-83 academic year he is Eugene M. Lang Professor of Social Change at Swarthmore College. The author of many books, he has served as president of the American Association for the Advancement of Science. He is a member of Boulder (Colorado) Meeting.*



BY CAROL REILLEY URNER

Prayer is, in a real sense, a constant process, but it has many facets. I, for instance, find it essential to set aside some minutes at the beginning and end of each day. In the morning I hold up my coming day to God, seeking insight and direction. At night I bring it to God again for judgment, correction, and new leadings.

Personally, I find it helpful to keep a little prayer book of my own. Each morning I jot down names of people for whom I am praying and also problems I face. During the day I seek with God for openings, for concrete things I can do. If nothing comes immediately, I return again and again in later days. Looking back, I can find no instance where I have not been shown something specific I could do that seemed wholly consistent with the ways of Love and Truth. I have been led to senators and governors,

to slum hovels, to corporation presidents, to jungle tribal villages, to bishops and colonels, and to the side of a friend in trouble.

Sometimes I become impatient with people who pray for personal help and favors, or who tell God what to do in relationship to their own friends and enemies, or to the problems of the world. A Catholic nun helped me when she said, "Why, I think God hears us no matter how we pray!" And I knew that she was right. We must each pray from where we are; whatever the nature of the prayer, God will hear us and, loving us, lead us on. For each of us the important first step is to pray—and then to listen.

I myself don't like to think of prayer primarily as asking anything for my own sake. In prayer we must not ask God to do our work in the world, or to heed our wishes; but rather, we must offer ourselves up to do the work of God. What feet and hands does God have but ours? What voices with which to speak, or what hearts through which to pour out God's love into the world?

Prayer is not meant to be an escape from life. It is meant to give access to that force—call it the Holy Spirit if you will—that should drive and guide us. No matter where or when we begin praying, we will begin to feel God's overwhelming love. It is as Jesus taught us: the more we lose ourselves, the more we give ourselves to God; the more we open ourselves to suffering, the more we find that we are caught up in the joy and love and peace of God.

I think that the most precious, intense, and fertile times are those we do not set at all, but that are set for us; times when God literally bursts in on us, seizes us, and lifts us up. Often I wish I could share these experiences with others because they are the most remarkable, demanding, and wonderful of all prayer experiences. They come sometimes as great infloodings of love or powerful surges of emotion in which I feel the agony and suffering of those who need my hands in help.

Corporate prayer, too, is necessary for me. I love to pray with a group when we can sink together into deep silence and feel God among us and in us like a warm light that reaches everywhere, even into the darkest corners. Sometimes the silence is wordless; sometimes there are words. And I love the moment afterward when we clasp hands and see the love in each other's eyes. And it is most wonderful when someone says "I felt we were gathered up," or "I felt God's presence among us," and the others smile a little and nod, agreeing quietly that it is so.

*Carol Reilley Urner has lived abroad in Third World countries for the past 16 years and presently lives in Cairo, Egypt. During much of this time she has joined or helped to organize groups working for peace and social justice by nonviolent means. Her husband, John Urner, is a planner and international development consultant; they are the parents of two grown children. All are members of Friends Meeting of Washington, D. C.*



**T**HURSDAY: As we bumped and joggled over the altiplano dirt road, I thought of God's promise to build His Church. We were heading out to the Pacajes district to conduct a weekend Bible school extension center with leaders of the six congregations. If all went according to plan, these leaders would graduate in three more years and be recognized as Friends pastors.

Mateo and Enrique traveled with us to share in the teaching load. We were all well prepared. But I thought again how all of this really depends on God. We work as we're able, but the fruit and the growth come from Him. The Church is the Lord's.

Hal pointed out Wari Cunca (Vicuña's Neck) and informed me that the village we were headed for lay behind this distant mountain peak. The day stretched out ahead of us as the sunlit plains spread out on both sides. Because of summer vacation (although winter here), our whole family was along, David and Kristin excited by the prospect of adventure.

Eight hours later, as evening shadows lengthened, we crossed the pass and snaked down into the high valley where the town of Catacora hugs the hills. This was to be our

*Nancy Thomas is familiar to EVANGELICAL FRIEND readers as the writer of the regular column "A Certain Shaft of Light." She shares here a missionary family's "country weekend."*

headquarters for the weekend. The brethren greeted us warmly and led us to Francisco's home, where his wife served hot bowls of chuño-alpaca soup and mugs of heavily sugared coffee. Later, as we walked to the sleeping-house, wind stung our faces, but once inside, the adobe walls shut out the whine and bite. By candlelight we spread our sleeping bags on the wooden beds and settled in for the night.

**Friday and Saturday:** It seemed no time at all had passed when Francisco knocked, inviting us to breakfast. Alpaca steaks and coffee. The rising sun quickly melted the frost and promised a warm day.

Classes were to begin right after breakfast, but so far we had only five students. Most of the Bible school students in Pacajes are adult men, leaders in their congregations and communities. Some of them have been Christians only about five years. We hold the Bible school center in the central village each month, and several students walk or bicycle over 20 kilometers to class.

Obviously, we couldn't start class until the students arrived, so we visited and planned. Mateo and Enrique were to teach the class on the book of Acts, and Hal was to lead the advanced group in The History of Israel. By midafternoon a few more students had come and classes (although smaller than usual) began. The students brought their programmed texts all filled out and spent Friday and Saturday taking



# A COUNTRY

BY NANCY THOMAS

tests, asking questions, and discussing the content and its application to their lives.

David, Kristin, and I explored the town and surrounding countryside. We finished the last book of the *Little House on the Prairie* series. I was impressed with similarities in life-style between the Ingalls family and the people in Catacora. The same continual struggle to maintain life and the same spirit of self-reliance were evident.

Catacora's main "industry" (if that's what it can be called) is llama herding. This high barren land (15,000 feet) supports little agriculture, but llamas and alpacas thrive on the scrub grass and moss. Every family has its herd.

## Minister of Prayer



Ferne Cook

**F**OR YEARS Ferne Cook has had a unique ministry of prayer for missions. In addition to regular times of prayer, God impresses her again and again, day or night, to prevail in prayer for a particular person or place, even though the specific situation—be it political uprising, satanic attack, church crisis, physical illness, or personal

problem—may be unknown to her. Because they have seen and felt the effects of her prayers, missionaries who know Ferne are not surprised to get a letter from her saying: "On such and such a date, at a certain hour, the Lord gave me a special concern for you." Ferne's petitions also encompass nationals, especially those of



BY RETA STUART

Burundi, where she has visited four times and actually identified and met some of the Africans whom she had seen in a vision long before the Friends Mission began there in 1934. Only eternity will reveal the scope and impact of her earnest intercession.

Though retired and living near Phoenix, Arizona, with her husband, Clarence, this former Friends pastor still serves through the avenue of prayer in what she calls an increasingly meaningful fellowship with God. As recently as January 1, 1983, she wrote to James and Doris Morris: "I'll be praying! And that brings me again to the special challenge for the New Year, and onward, which the Lord gave me on December 27. He spoke 1 Corinthians 15:58 and interpreted it so definitely as meaning, to me, 'the ministry of prayer.' . . . the past four and one-half months have been the richest of my life in my relationship with the Lord. The close intimacy never was so real, and communion with Him, oh! I just can't describe it. It has made the 'ministry of prayer' beyond anything I have experienced before."



# WEEKEND BOLIVIAN STYLE

One encouraging aspect of the weekend was seeing the new smokeless cooking stoves different students had built. As part of the last Bible school center, we had invited an expert in clay fireplace construction. The small cooking stoves the Aymaras traditionally use are inefficient and fill the house with smoke. The teacher last month had given a class in building a smokeless stove with a chimney on the end of the kitchen. This particular plan is energy-efficient (making the most of the llama dung fuel), warms the house, and lets the smoke escape without letting in the cold.

The students had used the plan to build a model cooking place and chimney in a little house that the church owns. We noticed one other chimney in the village this weekend, and several students reported constructing them in their own villages. This encouraged us. It's one small but very specific improvement in the life-style of these people.

Our diet didn't change all weekend long. After the sixth bowl of chuño-alpaca soup, the kids began to complain. But we couldn't help but appreciate the generous hospitality of the people. They shared what they had.

One of the students, Osvaldo, had bicycled 20 kilometers in from his home in an adjoining valley. He had left a sick baby boy at home and during the course of the weekend he received notice that the child's condition was worsening. Infant mortality rate is high in this area, but parents here love their children as much as parents anywhere. Late Saturday afternoon, then, a group of us piled in the pickup to visit the family. On the way Hal pointed out in the distance the communities of Chipa and Jank'o Marca, where several of the Bible

school students started new congregations last year.

We arrived at Osvaldo's house shortly before sunset. The animals had just come home from grazing and were milling around in the large stone corral. As we drove up, all 80 alpacas froze as still as statues and stared at us. The setting sun softened their thick coats and burnished the surrounding plains. As we walked around the corral, only their heads moved in watchful silent unison. It was uncanny. And beautiful.

Osvaldo's wife was obviously frightened. The baby in her arms looked at us from listless glazed eyes. Aymara Christians believe in God's healing power, and as Enrique led the healing service, there was no hesitation in asking for a miracle. We sang, read Scripture, laid hands on the child and prayed for healing. I noticed tears on David's cheeks and thanked God that my children were here to participate and experience God at work. Both mother and baby visibly brightened up, and God's peace filled the small building. Before leaving, Hal gave the mother a box of penicillin tablets with instructions as to use. (We later learned that the baby was well the next day.)

We got back to Catacora in time for the evening church service, but the kids and I went to bed early. Hal stayed up and showed "chimney making slides," and Mateo preached. His words punctured the cold night air and echoed in the village square. Snuggled up in my sleeping bag, I felt God at work and fell asleep, confident that He was caring for His Church.

**Sunday:** Francisco woke Hal earlier than usual next morning. An old man in the village had decided to become a Christian. Francisco wanted Hal to accompany him to

speak with the family. They returned in time for breakfast, after which we said goodbye to our generous brothers and sisters in Catacora.

One hour out of the village we stopped at the home of Roberto, another student. His mother was ill and wanted prayer. Enrique again led the service, a combination of worship and healing. He laid hands on the parents and prayed for health and blessing in their old age. As we left, we couldn't help but notice the new chimney on the end of the kitchen house.

Our Sunday service was to be in a small unchurched community where Roberto had been visiting. Three families were interested in becoming Christians. They were waiting for us when we arrived, and we held the church service in the patio of one of the homes. Mateo, Enrique, José, and Francisco took turns leading songs, reading Scripture, and preaching. After several hours, two of the couples came and knelt in the center of the patio, making public their decision to be followers of Jesus. A new congregation was born. Roberto promised to visit and lead services every Sunday.

After lunch (chuño soup) we headed the pickup toward La Paz, anticipating bed, bathroom, and familiar food.

It was not to be. Sometime after sunset (and three hours from La Paz) the pickup broke down. We spent the night on the altiplano, and after a breakfast of llama steaks fried on Hal's shovel over a cow dung fire, we caught a morning bus back to La Paz.

Something always goes wrong on these trips. In spite of our being in the Lord's work, He doesn't grant us an automatic immunity from problems. I wish He would, but I've stopped demanding this as a right. The pickup broke down. Several regular students didn't show up. The music teacher who was supposed to travel with us backed out at the last minute. The chuño soup got harder to swallow each meal. And both Hal and David caught colds from the night out on the prairie.

Yet God was unmistakably with us, letting us be collaborators together with Him. I think of the three new groups of believers, the baby healed, the old folks encouraged. I recall sitting in on Enrique's class, thankful for capable teachers, ministering to their own people. A vision of chimneys pops into my brain. God cares about every part of these people's lives. Again, I am reminded that this is *His Church*. And He's building it well. I'm grateful to have a part in His work!

# The Rev. Dr. George Fox



BY HOWARD MACY

**I**AM HIGHLY PRIVILEGED to introduce to you tonight," begins the speaker, "one of our most eminent ministers. He is a missionary, an evangelist, a pastor, an author of numerous pamphlets and letters (which many of you have read). He is known throughout the British Isles, on the Continent, in America, and the Caribbean. He has been consulted by heads of state and has often suffered valiantly for his convictions. We are all deeply in his debt for his brilliant leadership and for his profound faith. Welcome with me now our guest speaker, the Reverend Doctor George Fox."

If such a scene is jarring, it is not because we cannot imagine it happening among Friends today. We can also imagine George Fox scolding the speaker for such fawning flattery. After all, Dr. Fox and his associates had suffered imprisonment for refusing to join in the exaggerated manners of showing honor and respect in their time.

Going to jail for failing to tip one's hat may seem odd to us, and since the customs of hat honor, bowing and curtsying, and

honorific titles such as "most excellent," "your grace," and "right worshipful" have passed, the traditional Friends concern about giving honor may well seem wholly irrelevant.

The question of how to show respect, however, is not merely a curiosity in a Quaker "Believe-It-or-Not" Museum. Though customs of honor have changed, the human spirit has not. The pride that craves honor remains, as does the self-serving eagerness to please others or to gain favors, which leads into flattery. The issue of showing honor is important because it is a practical testing ground for our pride and honesty.

Opposition to certain practices may make Friends out to be grumpy or rude, yet helpful caution grows out of even a negative approach to this problem. Simply stated, Christians should avoid using or expecting forms of respect that are false or exaggerated, that feed pride, or that are designed to gain favor.

For example, Friends have traditionally avoided the use of honorific titles such as

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## Let's Be Friends

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
"Reverend," "Doctor," or "The Honorable." Their use panders to pride, while being unnecessary and full of subtle dangers. Though I have tried, I can hardly imagine that to the man who had called him "good teacher" Jesus would respond, "Why do you call me good? I prefer to be called 'Reverend.'" In my experience, the struggle over whether to address others by title has more to do with protecting my ego than with showing respect to the other person.

Similarly, public and private introductions of others can be terribly misused. Far too often, I suspect, the puffed-up language of introductions is intended to curry favor with the one being introduced or to impress the listeners with one's own importance by virtue of having distinguished friends or acquaintances.

Flattery, though it need not be public, is another common abuse in showing honor. It is to use, in William Penn's words, "empty and fictitious" language to describe a person as greater than he or she is. Overblown praise is usually followed closely by its companion, heavy-duty arm-twisting. "Mary, you decorate cakes more exquisitely than anyone in the entire universe! Would you teach the primary girls Sunday school class?" Most of us have learned the truth of the proverb about the self-serving flatterer: "Whoever flatters his neighbor is spreading a net for his feet." (Proverbs 29:5 NIV)

Counterfeit practices of honor detract from the genuine honor that is due others. Paul advised the Philippians, "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves." (Philippians 2:3 NIV) The example of Jesus, which follows, demonstrates an attitude of love that serves others rather than seeks to be served.

It is the nature of love to hold others in tender regard, to rejoice in the good in them, to see the potential in them. And we can learn many genuine ways of expressing respect born of love. To say that we must be cautious about flattery does not mean that we should be stingy with praise and encouragement. An honoring love appreciates and draws out the best in others, but it can do it best by avoiding hypocrisy and the lies of exaggeration.

So, exalted readers, let's learn genuinely to honor one another. Let's be Friends. 





BY JACK L. WILL CUTS

## New Attitudes Toward Ministry

Something is changing in the general attitudes toward pastoring. Friends feel it, but so do many other denominations. At a denominational leaders' meeting one man observed: "Young men leaving seminary today aren't as sure they want to 'just' pastor . . . they want to minister." A Free Methodist bishop believes "Ministry is in crisis today."

Crisis? It can be described in different ways. Positively, it seems to mean many seminarians are impatient or uneasy about the traditional pastoral role. They want a radical, discipling, serving ministry building a Christian community, not merely spinning church wheels. The biblical picture of pastors as disciplers (equippers) is more attractive than the frequent local church expectations seeing the pastor as the professional religionist, the expert, as well as the "gopher," the one who goes-for-this and goes-for-that. If the crisis focuses on the changing role of the pastor as the one who does the religious work for the people to one who turns "laymen" into ministers, it might be a welcome revolution, not a tragedy.

Too often younger pastors, and older ones as well, find themselves locked into a set of expectations that is the wrong model for pastoring. Just as doctors are expected to treat us, not to train us to treat others, and lawyers are expected to give us expert advice, not admit us into the legal fraternity, many of us want the pastor to serve us in a dozen different ways, but not to build or train us in the ministry.

It would seem that Friends, given our understanding of the priesthood of believers and background of nonclergy meetings, should have no problems of this sort. Yet, while we speak of the "recording" of a pastoral gift, not of persons, there has developed a clear dependence on the ordained pastoral function. In this kind of thinking, the worst thing that can be said of a pastor is that he has "left the ministry." In some cases, however, that person has in fact just entered the ministry.

As the church narrows its views of ministry to the point where only certain people at certain times with certain training can perform God's real work, Friends pastors and most of the people will be limited and frustrated. A reminder of the concept of ministry expressed in our *Constitution and Discipline* helps to correct the distorted definitions: "The church cannot make or appoint ministers, it can only recognize gifts where they exist and properly provide for their exercise and development as a sacred bestowal of the Head of the Church."

The Great Commission emphasis fits pastors in their dual role of "preaching" and "making disciples." In coming to know Jesus Christ, believers become part of the body of Christ, the church.

Peter describes this process as "being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:4 NIV) The church is a "chosen people [*laos*, or 'laity'], a royal priesthood . . . a people belonging to God," called to "declare the praises of him who called [it] out of darkness into his wonderful light."

The meaning of priesthood in the Old Testament was narrowed finally to Jesus, the Messiah, who has become our great High Priest (Hebrews 3). In Jesus Christ, the priesthood has been expanded to include the whole people of God, fulfilling God's original plan. This means that not only do all of us have direct access to God, but also that we are *all* intended to be priests to each other. More than this, the church is God's body in the world, charged and empowered to be missionaries and servants to others. The church, then, is God's priesthood in the earth, not just the pastors.

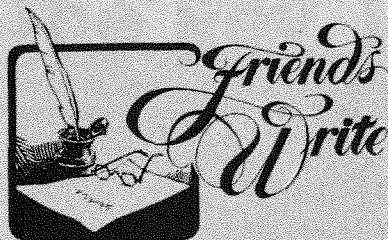
To function this way is to encourage and train in the use of gifts given to each of us according to the measure of Christ's gift (Ephesians 4). When *each* Christian is faithful in his or her giftedness for ministry, then the body grows and builds itself in love and outreach. The pastor, exercising his or her gift in this context, is fulfilled, effective, and properly loved and supported. The church has a redemptive ministry in the world as well as true harmony in the fellowship.

The New Testament is clear; the Holy Spirit gives various specific, useful gifts to the church—apostles, prophets, evangelists, pastors, teachers, and other gifts. The Spirit-led church chooses leaders according to each one's gifts. Too often the church, however, as we know it chooses leaders according to how many positions it takes to run the organization. The Spirit-led church involves *all* to the limit of their capacity and according to their gifts rather than piling responsibilities (and authority) on one pastor.

All of us, of course, are to have all the fruits of the Spirit, but not anyone, including a pastor, will have all the gifts needed in the church. When this is misunderstood, discouragement, "burn-out," and routine weariness sap the strength of both the pastor and the church. Loss of the fruits—love, joy, peace, patience, self-control—will do the same, but it takes more than good relationships to fulfill God's plan in church life.

Through the work of Christ in the Christian community, God makes ministers of us all. And ministry is serving. When we follow Jesus, priesthood does not become professionalism and gifts do not become self-gratification. In our ministry we are to have the mind of Christ, who "emptied Himself." (Philippians 2) The standard for ministry then is faithfulness, not success. It is doing the works of Christ. This does not imply blind faithfulness, that is, doing our will in or through the church, but God's will.

The changing attitudes about pastoring and church may be a healthy refocusing on God's plan for Friends in building His Kingdom. ☐



### 'Meaty' Articles

■ Thanks for three "meaty" articles in the February issue. The editorial, "Where Is the Power," Nancy Thomas's "Where the Excitement Is," and Howard Macy's "Fit for Ministry" were very helpful.

STAN THORNBURG

Plains, Kansas

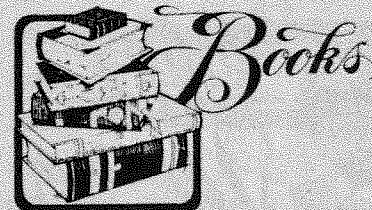
### The Christian and Public Schools

■ I want to say a hearty "Amen" to Lucy Anderson for her article "The Christian and the Public Schools" in the February issue of EVANGELICAL FRIEND. As much as we may

be tempted to do so, we must never withdraw the "salt and light" of our influence as Christians from the "world" of the public school.

HERMAN W. HUGHES

Newberg, Oregon



Ronald J. Sider and Richard K. Taylor, **Nuclear Holocaust and Christian Hope**, InterVarsity Press, 368 pages, \$6.95, paperback.

When faced with the horrible prospect of nuclear war, is there a Christian hope this side of eternity? *Nuclear Holocaust and Christian Hope* by Sider and Taylor is an important book in helping Christians face the issue of nuclear war head on, struggle with all its terrible realities and probabilities, and emerge with strengthened faith, commitment and, yes, hope.

The authors point out that nuclear war is almost inevitable if current arms policy is not reversed and that it would indeed mean untold disaster and probably the end of civilization as we know it. They argue unequivocally that this possibility must be totally unacceptable to Christians of all persuasions. They go on to suggest concrete actions individuals and churches can take to work for disarmament and finally propose a proven, realistic alternative to military defense known as a Civilian Based Defense system.

But ultimately our hope is based in a God who is all-powerful, who conquered death and who loves His creation and does not will its destruction. The odds are tremendously, almost overwhelmingly, against us, but we cannot just do nothing. We take strong, positive action against the nuclear threat, because we must do something, because every other alternative is unthinkable,

(Continued on page 18)

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■ I am very interested in your timely articles in the February issue of the EVANGELICAL FRIEND on "What School Shall My Child Attend?" While I am not opposing Christian schools, I believe when parents realized that the public schools were not desirable for their children, right then was the time for some home missionary work. I believe as Christians they had some responsibility for children other than their own, and as loyal citizens an obligation to our country to provide good clean schools.

MAY M. WILSON

Albany, Oregon

### Missions Aid Through Agriculture

■ I recently read the article in EVANGELICAL FRIEND on STEER, Inc., and was very impressed. I do not have my own farm yet, but hope to someday.

Although I don't feel called to mission work, I feel a very deep concern for it. STEER, Inc., interests me because it seems to offer a way I can help once I get my own place.

DOUGLAS P. WEINGART

Columbus, Ohio

### Ironical Error

■ I read the recent article on Don Green in the February issue of EVANGELICAL FRIEND. I was personally touched by his life and his dream for reaching out to the whole world to bind the far-flung groups of Friends in Jesus' name.

However, much of this sentiment was lost when I read the misspelling of the "Jomo Kenyatta Airport," named after the first president of Kenya, Jomo Kenyatta.

I found this extremely ironical in an article which was to help bind international Friends.

PHILIP THORNBURG

Lake Oswego, Oregon

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

## ACCOMMODATIONS IN FLORIDA

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# First Day News

## QUICK QUAKER COMMENTARY

The first Manila work crew will leave the U.S. in mid-April for a two-week work assignment to help the Manila Friends Church build the foundation for their new church building. ROGER WOOD, now with Christian Service International, will lead the group. MIKE McKNIGHT, a building contractor from Columbus, Ohio, will head the work crew of 15. Workers include McKnight's wife, DONNA; ROGER CLOUD, Greenleaf, Idaho; BRAD VAN METER and LARRY McKIM, both of Denver, Colorado, TOM and MABEL HANSEN, Benkelman, Nebraska; ED ROBERTS, Fowler, Kansas; HAROLD and RUBENE NEWBY, Wichita, Kansas; LAWRENCE EHINGER, Adrian, Michigan; ROD MICK, Manchester, Michigan; DON COWARD, Clinton, Michigan; TOM LARSON, Canton, Ohio; and HOWARD and EMMA BLASIMAN, Alliance, Ohio.

Memorial services were held March 15 at Greenleaf (Idaho) Friends Church for LELAND HIBBS, who died of an apparent heart attack March 7 in Tacna, Peru. Leland and his wife, Iverna, had just arrived in Peru in December, beginning a short term as missionaries in the coastal region around Tacna. The Hibbses had previously served as missionaries under Oregon (now Northwest) Yearly Meeting in Bolivia (1951-1960), and as pastors in Oregon Yearly Meeting (1946-1950). Since retiring from missions work in 1960, the Hibbses have farmed in the Greenleaf area, and have been active in the Greenleaf Friends Church.

PHIL BURGI, member of First Denver Friends Church and supervisory civil engineer with the Water and Power Resources Service in Denver, Colorado, traveled to the People's Republic of China March 21-April 1. In China he served as a hydraulic research specialist on a six-man team representing the U.S. government and private sector water resource interests. In 1979-80 Phil and his family lived in Peru. Phil wrote of his "tentmaking" experiences there in the May 1981 issue of Evangelical Friend, where he made "A Case for Christian Laymen Overseas."

During their midyear board meetings in February, the Northwest Yearly Meeting Department of Missions appointed two new couples for missionary service in Bolivia and Peru. BEN and GENEVIEVE FITCH of Portland, Oregon, and DENNY and SUE ANDERSON of Hayden Lake, Idaho, will begin language study in Costa Rica this fall after attending missionary orientation sessions at Fuller Seminary during the summer.

## FRIENDS FOCUS

### 'SUPER' CHRISTIAN EDUCATION CONFERENCE SCHEDULED

The Board of Christian Education of California Yearly Meeting is sponsoring a day-long Christian Education Conference April 16. Called "Super Saturday," the event will feature as keynote speaker Ray Syrstad, pastor of Lay Ministries at Lake Avenue Congregational Church of Pasadena. Dorothy Barratt, Christian education consultant for Evangelical Friends Alliance, will address leaders of adult classes concerning effective adult ministries.

Also included in the program are seminars for teachers, superintendents, Christian education committee members, Bible study leaders, youth sponsors, pastors, and pastoral staff. In addition on this year's program are events planned for church secretaries and day school administrators. Granada Heights Friends Church will host the conference, which begins at 8:30 a.m.



OHIO CHURCH HOLDS SERMON NOTES CONTEST

Members at East Richland (Ohio) Friends Church have collected their sermon notes and submitted them for judging as part of a sermon notes contest. The notes will be judged in age group categories, those under 20 and over 20. The church encourages the note taking because it aids the memory. "When you write a thing down," the church newsletter comments, "you hear it three times: when you hear it, when you write it, when you read it. Keep taking notes--or start now," the exhortation adds.

A QUAKER QUOTE

John Woolman wrote in 1759: "In all our cares about worldly treasure, let us steadily bear in mind that riches possessed by children who do not truly serve God are likely to prove snares that may more grievously entangle them in that spirit of selfishness and exaltation which stands in opposition to real peace and happiness and renders those who submit to the influence of it enemies to the cross of Christ . . . . To steadily endeavour to honor God with our material goods from a real sense of the love of Christ . . . is more likely to bring a blessing to our children . . . than an earnest desire to collect much wealth to leave behind us."

WILMINGTON PRISON MINISTRY LAUNCHES NEW PUBLICATION

Project Talents, a prison ministry of Wilmington College, Wilmington, Ohio, has recently introduced its newest ministry, a newsletter called The Pipeline. In its eighth year, Project Talents offers postsecondary education for inmates of Lebanon Correctional Institution in southeast Ohio. Project Enterprise, an employment-training program for incarcerated offenders, is in its third year, and the Criminal Justice training program for law enforcement and correctional personnel has recently been granted full accreditation by the Ohio Board of Regents.

In addition to news of these programs, The Pipeline will feature information about crime in this country and will highlight creative ways to reduce crime and make communities safer. Philip A. Young, director of the Project Talents program, writes that he hopes "The Pipeline will help develop a network of concerned citizens among our business, educational, correctional, and service communities, and will encourage fresh ideas for citizen involvement in this effort."

MANILA SLIDE PRESENTATION AVAILABLE FROM YEARLY MEETING OFFICES

"The Manila Challenge," a five-minute slide presentation on the Friends work in the Philippines, is now available from all four EFA yearly meeting headquarters and the EFM office in Arvada, Colorado. Prepared for Evangelical Friends Mission by Eastern Region, the slide set with taped narration shows church life in Manila and presents the need for a central church building from which continued outreach in the city can grow.

CONFERENCE ON AGING HELD IN RICHMOND

"The Aging Experience in the Family," a conference sponsored by the Creative Aging Committee of the Meeting Ministries Commission of Friends United Meeting, was held at Quaker Hill Conference Center in Richmond, Indiana, April 5-7.

Dr. Donald Clingman, founding executive director of the National Center on Ministry with the Aging, was keynote speaker and addressed the concerns of the aging experience within family life.



QUERIES WORTH PONDERING

Queries are traditional with Quakers. Here are some "Young Friends Queries," borrowed from the Southeastern Yearly Meeting newsletter, that are worth pondering by young and old Friends.

"Do you seek to know and understand God's will? Do you keep your life free from all unnecessary complications? Are you aware that they inhibit the sensitivity of the soul? Are you straightforward in your dealings with others? Are you completely honest with yourself? Are you aware of growth and change in others? Do you place people in roles which limit their potential for growth and change? Do you feel a responsibility to seek to understand the needs of the community in which you are involved? Do you contribute to the fulfillment of these needs?"

CONFERENCE FOCUSES ON ELDERING MINISTRIES

In cooperation with the Spiritual Life Board of Mid-America Yearly Meeting, Northridge Friends Church sponsored and hosted a conference on Eldering March 24-26. Presentations included "Organization of an Elders Ministry," "Discernment and Affirmation of Gifts," "Healing of Hurts in the Meeting," "Uniqueness of Friends Worship," "Dealing with Tough Issues," "Ministering to Special Needs," and "Ministering to the Pastor."

WAR AND TAXES

The Friends Committee on National Legislation reports that 36.1 percent of taxes paid this spring will go toward current military spending, an increase of 2.2 percent over 1982. The portion used in nuclear weapons programs is 7.2 percent of the total tax.

If veterans' benefits and war-related interest on the national debt are included, the total portion of tax revenues supporting past, present, and future military operations is 53.8 percent.

MALONE COLLEGE ENROLLS INFANTS, TODDLERS

Parents with infants and toddlers ages three months to three years can now enroll in a special course offered by Malone College. Focusing on infant- and toddler-parent interaction, the course is scheduled in two-hour sessions once a week; children and parents are grouped according to the age of the child. Instructors in the program have B.S. degrees in education, have teaching experience, and have children of their own.

A THEOLOGY OF HOPE

The Quaker Theological Discussion Group has announced its annual summer conference, to be held July 12-15 at Olney Friends Boarding School, Barnesville, Ohio. Theme for the conference is the Quaker message of hope for our age of nuclear despair. Speakers include Douglas Gwyn, minister at Berkeley (California) Friends Church; Dan Seeger, executive secretary of the New York office of AFSC; and Ben Richmond, minister at West Branch (Iowa) Friends Church. The conference will include prepared responses to papers as well as general information and discussion. All Friends and non-Friends are invited. For more information, contact the Quaker Theological Discussion Group, Route 1, Box 549, Alburtis, Pennsylvania 18011.



## A Will says "I cared,



## about my family, about my church, about the future."

Without a will your family will be caught up in the confusion, delay, and expense of extra legal work; your church will receive none of your property (unless you have a trust or some other contractual agreement), and the future will be left to the discretion of a probate judge who does not know you or your family.

Find out more about why you need a will, and how to get started. Order your free copy of our booklet, "37 Things People 'Know' About Wills That Aren't Really So."

----- clip and mail -----

Don Worden, Director of Development  
Evangelical Friends Church—  
Eastern Region  
1201 30th Street N.W.  
Canton, Ohio 44709

☐ Please send "37 Things People  
'Know' About Wills That Aren't  
Really So" without cost or obligation.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

(Continued from page 14)

and because—hope upon hope—it just might work.

This is a timely, helpful, necessary book. Taking the position that the threat of nuclear war is the major moral issue of today, it is addressed to all Christians. It is particularly helpful to those who have lost hope or who feel confused and helpless in light of the issue. Thorough and well-informed throughout, it contains several appendixes listing books, periodicals, organizations, and curricula, making it an excellent resource book for high school or adult Sunday school classes and study groups.

—Marilyn Hadley-Voth

Judith Allen Shelly and Others, **The Spiritual Needs of Children** (A Guide for Nurses, Parents and Teachers), InterVarsity Press, 148 pages, paperback \$4.95.

This book is not the basic book of theory. It has been compiled as a result of practical experience, studies, and brainstorming done by an ad hoc committee of the Nurses Christian Fellowship. It also contains many real-life situations that portray the expertise and sensitivity of the contributing writers, almost all of whom are medical professionals.

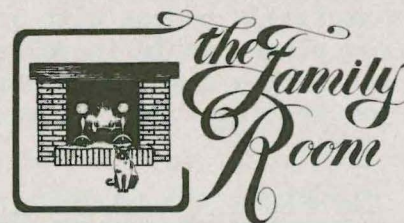
It is the sort of book that invites the reader to underline the many important statements. It is interesting, well-written, and documented, and full of much to make the reader think long after the final page has been read.

The text is divided into two main parts: Part I—Spiritual Growth and Development and Part II—Spiritual Assessment and Intervention. Part I relates spiritual development to the developmental theories of both Piaget and Erikson, though the author states that "neither is the final authority." The three chapters dealing with preschoolers, school age children, and teens, attempt to put spiritual development "in the context of one-to-one relationships between parents and their children, and the nurse and the child." These chapters are full of concrete information and challenge for *anyone* dealing with children.

Part II deals largely with how to work with suffering children. Practical help on how to minister to the families of dying children is also included. All 10 of these chapters are likely to be referred to again and again by those who minister in such situations.

Sunday school teachers, other Christian education workers, parents, pastors, nur-

ses, and other medical personnel should all include this fine new book on their list of things to read soon. —Betty M. Hockett



## VACATIONS— BUILDING MEMORIES

BY NANCY WOODWARD

In her book *What Is a Family?* Edith Schaeffer has a chapter entitled "A Museum of Memories" (Fleming H. Revell, 1975). She writes "What is a family meant to be? Among other things, I personally have always felt it is meant to be a museum of memories—collections of carefully preserved memories and a realization that day-by-day memories are being chosen for our museum." (pp. 190-191)

Memories that are planned often revolve around family birthday and holiday celebrations. Other planned memories center around family vacations. As a child my family didn't take an annual vacation, but two different vacation trips when I was 9 and 11 years old are an important part of my childhood memories. I've been reflecting about why vacations tend to stand out in a child's memory.

I believe one reason is that for a given period of days neither Dad or Mom has to go to work. There is time to listen and be together. A child suddenly realizes he/she has more of the parents' attention. Another reason is because we tend to record family vacation times much better than we do our daily living. As I look over our family picture albums I realize my children can relive the backpack trips, trips to the beach, their birthdays and holiday gatherings anytime they look at the photo album. We have many pictures of our children in the mountains and comparatively few of them in our house or backyard, where they spend most of their days!

Once we asked each of our children to share three times when they felt close as a

*Excerpts from What Is a Family by Edith Schaeffer, © 1975 by Edith Schaeffer, published by Fleming H. Revell Company. Used with permission.*



family. All three of them named times when we were on vacation together. This response solidified in my mind the importance of family vacations.

Every family has its own opportunity to design and build their own unique museum. A special part of our family's museum of memories is an annual week at a cabin on the Oregon coast. Even within this week our family has developed beach traditions. It's amazing how a fun first-time activity is repeated the next year and is soon a "tradition" not to be overlooked! Eating clam chowder at Mo's Restaurant, stopping at West's Candy Shop, where each family member gets to pick a fourth pound of his/her favorite candy (Mom never has any of hers left when we get back to the cabin!), a night when children can stay up as late as they want (the record so far is 1:30 a.m.), walking up the beach to "land's end" (a 4½-mile hike done only at low tide) are all in the "Oregon Coast Room" of our family's museum.

Edith Schaeffer also writes "*Memories ought to be put in the budget*." This is a sentence to underline in red ink in your mind. How do you put memories in your budget? Of course it involves a choice, but this time it is a choice in which the spending of money must be definitely faced. Constantly you need to think of the memory value as well as the practical monetary value of what you are using money for as you bring up a family." (p. 206)

"Whether you live in the Midwest of America, in a big city, in the South, in the East, whether you live in Scotland or England or Austria or Hong Kong, Nairobi, Bombay, or a farm out in the countryside of any part of the world, there will be decisions to make from time to time concerning choosing to go together to some ancient place of interest, to explore a cave with an underground lake, to look at a temporary exhibit. Something will be suddenly possible one day, and the choice will be between taking the hours to have a memory to add to the all-too-short family years together—or waiting for some other time. There must be some times of choosing memories very consciously or your family museum will be an empty, echoing building waiting for new acquisitions which you will never have time to acquire. This is because *people* are involved in the memories, and the togetherness only lasts a certain length of time." (p. 199)

Plan and pray now about what your family should be putting in your museum this summer.



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends.—The Editors*

### Churches Challenged To Confront Radical Changes

SAN BERNARDINO, CALIFORNIA—The church is called today to minister in a world that is on the move, Dr. Leighton Ford told the opening meeting of the Lausanne Committee for World Evangelization. "As Bible-believing Christians, we often emphasize that faith in God brings stability, but, at the same time, we must not lose sight of the fact that He is the dynamic and living God."

He pointed out that recent statistics demonstrated that populations are on the move. "Since we last met, the population of China has passed the one billion mark—a symbol of the rapid growth in the number of unreached peoples of our world," Ford told the church leaders. "Cities especially are on the move," he maintained. "By the year 2000, Mexico City will have a population of over 31 million people." Evangelization strategy must be devised to meet that staggering urban challenge, which radically changed people's life-styles, the evangelist said.

Ford also pointed to the growing disparity between the world's rich and poor. "Wealth and poverty are on the move," he stated. "Rich nations are getting richer, and poor nations are getting poorer. The number of hopelessly poor is increasing at a rate faster than that of the world's population." That gaping chasm raised the spectre of war, he suggested. "A full stomach in rich nations and an empty stomach in the poorer nations not only doesn't make sense," he warned, "but it could also mean nuclear war."

—Evangelical Press Association

### Pacifist Doesn't Want to Go And Receives Sentence

PHILADELPHIA—Enten Eller, a Church of the Brethren pacifist convicted of failing to register for the draft, has been sentenced to perform two years of free public service.

U.S. District Judge James Turk told Eller, 21, that he could wait until his graduation in June from Brethren-related Bridgewater College before reporting to a Veterans Administration hospital or other public institution. The son of a Brethren minister, Eller is an honor student majoring in physics.

Eller said he did not register for the draft "simply because the U.S. government has asked me to do something that God would not have me do." In August, Judge Turk had placed him on three years' probation, on condition he register for the draft by November 15 or face a prison term. Eller was also ordered to perform community service in Harrisburg, a sentence he has been carrying out in a legal clinic. Eller fulfilled all the requirements of probation except registering for the draft, said his probation officer.

—E.P.A.

### Speakers Set for 57th Christian Endeavor Convention

COLUMBUS, OHIO—The 57th International Christian Endeavor Convention will be held in Seattle, Washington, July 4-8, 1983.

Rev. James Murdoch, president of the World's Christian Endeavor Union, Killin, Perthshire, Scotland, will be the speaker at the opening session, when it is expected that more than 2,500 young people and their leaders from North America will be in attendance. Other speakers include Joni Eareckson Tada, the founder of Joni and Friends; Dr. Nathaniel Jarrett, Jr., pastor of Martin Temple African Methodist Episcopal Zion Church, Chicago; and Dr. Anthony Campolo, chairman of the Department of Sociology and Youth Ministries at Eastern College, St. Davids, Pennsylvania.

—E.P.A.

### Salvation Army Expands Program To Face the 'New Poor'

NEW YORK—Salvation Army feeding programs throughout the United States have expanded substantially during the past year, reaching out to the "new poor" created by high unemployment while maintaining its ministry to those who have long been at the bottom of the economic ladder.

Food pantries are the most common form of assistance, although the "soup kitchen" type of operation in many divisions has been more visible. Food pantries, which involve the stocking and distribution of groceries, may range from a modest closet of staples to sophisticated large-scale programs involving tons of food.

A number of divisions have reported a doubling or tripling of persons served through feeding programs.

—E.P.A.





## ON RECIPROCITY

BY NANCY THOMAS

My young daughter hasn't yet mastered the fine technicalities of social interrelating, which may be one reason I enjoy her so much. She gets away with all kinds of *faux pas* with just a shrug and a giggle. Recently she decided that she and Jimena, her Bolivian friend down the street, would exchange gifts. I stayed in the background to watch what would happen. Kristin showed me her offering, a handmade address book consisting of two unevenly cut pieces of cardboard sandwiching three scraps of

paper where she had penciled in squares for telephone numbers. Fine.

The day came for the exchange. In our living room Kristin and Jimena traded their brightly wrapped gifts. Bolivians never open gifts in front of others, so Jimena thanked Kristin and quickly ran home. So far, so good.

But then Kristin opened her package and eagerly exclaimed over the small and elegant bottle of perfume. It smelled real, and a warning beeped in my brain. David, with typical preteen horror, lamented, "O Mom! How embarrassing! Do you know what Kristin sent?! This is awful! What will they think of us?!"

Picturing Jimena's mother watching her tear off the paper, I had a pretty good idea what they thought of us. The mother had undoubtedly handpicked the gift, anticipating what the "rich" little North American would give.

Within the half hour the door bell rang, as I knew it would. There had been a mistake, Jimena shamefacedly explained, and the perfume had been meant for her cousin and could Kristin please return it. Kristin obliged, accepting with disappointment the sucker replacement. None the wiser, she complained that night that it was too bad the "cousin" got the perfume. Jimena's mother was very cool toward us for several weeks following the gift exchange.

What went wrong? The missing ingredient in this little interchange was reciprocity. Friendship needs to be reciprocal. The dictionary defines the verb *reciprocate* as "to give and take mutually, to return in kind or degree." Jimena's mother didn't feel the value of Kristin's address book reciprocated that of the perfume. Fortunately, it didn't bother Kristin and Jimena. They have many simple ways to reciprocate in their friendship. And all relationships need this even flow of give and take. Without it, the plant shrivels and dies.

Because my personality is on the quieter side, I'm sometimes cast in the role of "listener" in a relationship. This is fine with me, unless it reaches the point where listen is all I do. If I sense the other person isn't willing to listen in return, to know me as a person rather than as a "receptor," the relationship will never go beyond the superficial level.

Reciprocity becomes even more important and more complicated in a cross-cultural relationship. The Great White Father missionary image went out with the 19th century. Yet, how does the mis-

sionary, who is relatively rich, relate on an equal basis to the national, who is really poor? We have the resources the Third World peoples need. But how do we connect our plenty to their need in a way that lets them retain their sense of dignity and give to us in return? How do we make reciprocity possible?

A few years back our good friend (and Friends pastor) Humberto found himself in a difficult situation. Lack of funds to buy books was forcing him to drop out of the university. Hal and I prayed about it and then gave him the money, not expecting him to ever repay us. But several months later, Humberto, knowing Hal's interest in anthropology, presented us with a very old pot he had found in an Incan burial mound. Nothing was said about "paying us back," but somehow we all knew that we were "even" and could carry on the relationship with no sense of obligation on anyone's part.

But the heart of reciprocity lies in the give and take of ourselves personally more than in the exchange of possessions. We work at this in little ways, sharing our humanness and our problems, letting our Bolivian brothers minister to us. That helps.

Good relationships require reciprocity. I believe this even extends to our relationship with God. How? God gave us our very life. He sent His Son to redeem us. Paul reminds us, "What do you have that you did not receive?" (1 Corinthians 4:7 NIV) How, then, can we ever mutually give back to God? We can't. But that doesn't mean we have nothing to give.

In Romans 12:1 Paul urges us to offer ourselves as "living sacrifices, holy and pleasing to God." All the depth of meaning in this command goes beyond the scope of this article, but one very specific "thing" we can give back to God as part of our living sacrifice is praise. In the Psalms we find that our praise pleases and blesses God. Imagine! We can bless the Almighty! Another way of giving back to God is giving to the poor and needy of this world. "As ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40 KJ) There are other ways of "giving back" to God.

Our relationship to God can never be reciprocal in the strict sense of the word. We have freely received from Him more than we can every repay. But our small presents do please Him. Let us, therefore, freely and consciously give back to God, every day of our lives, gifts of praise and loving service.

## NEW FOUNDATION GATHERINGS IN 1983

There is growing interest in the Christian message of George Fox and what results from it. The message and the results will be considered in depth at these residential gatherings:

### June 19 to 22

at Scattergood School, West Branch, Iowa. Contact: Marvin Fridley, 116 Brent Ave., St. Louis, MO 63122.

### June 25 to 29

at Camp Neekaunis, Waubesa, Ontario, Canada. Contact: Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario L1V 1J5, Canada.

### August 19 to 21

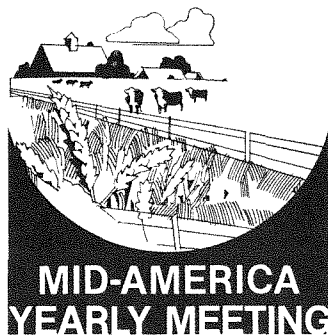
at Camp Tilikum, Newberg, Oregon. Contact: Mark and Norma Silliman, 1207 East Seventh Street, Newberg, OR 97132.

### August 25 to 28

at Powell House, Old Chatham, New York. Contact: John H. McCandless, Box 267, Kutztown, PA 19530.



# FRIENDS CONCERNS



## Summary of Midyear Boards

After falling victim to a Kansas snowstorm for the second year in a row—this time causing Midyear Board meetings to be postponed two weeks—business proceeded as usual during the week of February 15. The term of Maurice Roberts as general superintendent was extended for three additional years. The job description for Royce Frazier, youth superintendent, was redefined so that his duties will now cover the broader area of youth ministries. The camping program and curriculum for Christian education have been added to his oversight.

The Home Ministries Division gave positive progress reports on the two newest churches, Friends Community Church in West Wichita and Westside Friends in Kansas City. The timetable of starting a new church every 18 months was modified in order to concentrate more fully on the strong establishment of these two churches, under the pastoral leadership of David Hickman and Dan Frost. Hickman's report stated "We have moved to a point where advancement is critical to the continued health of our church." Their growth has brought about the real need to evaluate the next steps for new facilities.

Foreign Missions reported that the preliminary survey work by the Burundi Church has not yet been completed as a prior step for a possible survey trip to investigate a new mission field. The board reported that they have accepted with regret the resignation of Ed Rehwinkle. Because of his father's serious illness, it has been necessary for him to return to the States. Calvin and Twila Coday are making plans to enter Burundi soon, where Twila will spend a three-year term in medical service.

The Family Life Division is preparing a summary of resource materials that will be available for each church, and will provide training aids, workshop resources, and qualified counselors for each area of family life, including psychological counseling, marital and family counseling, and financial counseling. The Friends Action Division is coordinating the assembling of materials and services that can be readily

available to assist in the event of any natural disaster within the Yearly Meeting.

Two types of scholarship programs were approved in principle. Local churches will be encouraged to develop a scholarship fund for use by any of their members who choose to attend Friends University or Friends Bible College. The college will then provide a matching scholarship for that student's use. The Spiritual Life Board has introduced a plan to provide scholarships to ministerial students attending Friends University or Friends Bible College. Further details will be clarified in the months ahead.

The 1983 Yearly Meeting speaker will be Ron Woodward, pastor of Newberg Friends. The Yearly Meeting banquet will be held on Tuesday night, August 2, with youth and adults combined for that gathering.

Approximately 50 representatives met for an information session at the conclusion of Midyear Board Meetings. During this session, presiding clerk Robin Johnston and board presidents shared their various reports and programs for the year ahead.

## Friends University Holds Alumni Weekend

Friends University, Wichita, Kansas, has a full schedule of events for alumni on Saturday May 21, 1983. The evening before, a reception and dinner will be held for the 50-year reunion class. Saturday activities include racquetball and tennis games, an alumni luncheon, job search strategies, an authors' reception, class reunions, and the alumni banquet.

## Friends Bible College

Charles Lake, pastor of the Community Church, Greenwood, Indiana, will be the commencement speaker at Friends Bible College, Haviland, Kansas, May 1.

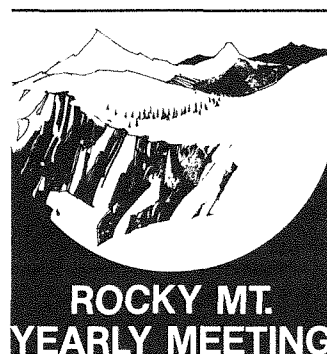
Prior to becoming pastor at CCG, Dr. Lake served for nine years with OMS International, an interdenominational faith mission with world headquarters in Greenwood. He began his ministry with OMS as director of career guidance and youth ministries. Later, he served as minister-at-large, serving one year in that capacity in Australia. The remainder of his service in that role took him to ministries in New Zealand, the British Isles, South Africa, and the United States and Canada. He completed his work with OMS serving as their personnel director.

Before coming to OMS, he served for eight years as pastor of the World Gospel Church in Terre Haute, Indiana. The church was known for its outstanding missions emphasis.

Dr. Lake holds an A.B. degree from Asbury College, an M.Div. from Asbury Theological Seminary, and an M.A. from Butler University. In June of 1981 he completed his Doc-

tor of Ministry degree at Asbury Seminary.

Thirteen seniors will receive their degrees. Commencement will be at 3:00 p.m. in Hockett Auditorium.



## A Place for You In Summer Camp!

Whether you are a 10-year-old, or a 100-year-old, the following words are for you:

Summer is again upon us. Besides Yearly Meeting and vacations, there is something else traditional to the summertime—youth camps. Elsewhere on this page are the dates. For the parents of children ages 10 to 18, I personally challenge you to send your son or daughter to camp. Further, for you kids ages 10 to 18, I personally challenge you to attend camp.

Why such strong urging? Two reasons: 1. The potential value one can receive only by actually *being there*. 2. Because of my personal experience as a camp counselor last summer.

Whether the opportunity to counsel will reappear this summer remains to be seen. However, I will always hold fond memories of the crew of 1982—Charlie, Russell, Dorey, Justin, Byrne, Jeff, and Jeff. We had fun and also learned about God.

The real value of camp experiences is not the fun or the outdoors.



Junior youth with Julie Anderson during special camp program.

Both can be found elsewhere. Rather, the value is the opportunity to take time to learn more about God or to find God for the first time. Still, that is not even a valid enough reason for camp. The true reason is that as a result of the influence of camp the children can learn to become servants of God and to someday become involved in the spiritual warfare in our world. For only that reason should camps be held and attended.

If you are a parent, send your children to camp. If you are not a parent, or your children are grown, send some child normally unable to go to camp. If you are an adult, pray for the camps and seriously consider being directly involved as a counselor. —Michael Henley

## Youth Camping Dates Set

The dates for this summer's youth camps at Quaker Ridge Camp have been set. Camps will be held for high schoolers, junior highers, and juniors.

The dates are:  
 Senior High June 26-July 3  
 Junior High July 3-July 10  
 Junior July 10-July 17

## Rocky Mountain Yearly Meeting Set

The annual Rocky Mountain Yearly Meeting sessions are planned for June 11-16 at Quaker Ridge Camp near Woodland Park, Colorado. Dr. Lowell Roberts of Wilmore, Kentucky, will be the devotional/inspirational speaker, and Dr. Ralph Covell of Denver, Colorado, will be the main speaker for the Saturday evening missions service.

## RMYM Prayer Opportunities . . .

1. Pray for the youth summer camps. Ask God to raise up a new generation of spiritual leaders as a result of these camps.

2. Pray for the impact your church has on its town or community. Ask God to make you particularly sensitive as to ways to share the Gospel with neighbors, friends, and relatives.

3. Ask God to give you a greater heart to know Him. Pray back meaningful Scripture.

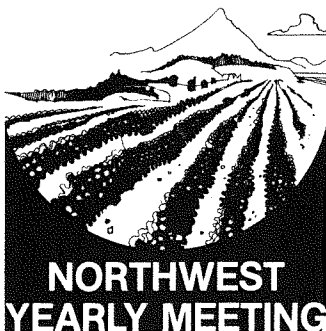
## The Invasion We Can Influence

During the past 10 years, an army of over 30 million people has come to the United States. Because they have arrived one by one, appearing innocent and harmless, we have not suspected their potential power. Someday soon, however, we shall awaken to the fact that this army has taken over our nation. They will publish our papers, operate our radio and television stations, control our churches, and teach in our schools. They will capture Washington and

dominate the federal government, as well as the administration of each state. They will take over business and industry, including the control of atomic energy. Complete authority will be in their hands. All that will remain for the rest of us will be to submit and die.

This army, of course, is an army of children. We have the power to decide whether these future conquerors of our country are to be unGodly or Christian.

—J. Allen Blair  
from New Hope newsletter



### Around Northwest Yearly Meeting

DR. EZRA DeVOL, former China and India missionary, will lead morning Bible sessions at Ministers' Conference, April 11-15 at Twin Rocks Friends Camp. Dr. DeVol's expositions follow the conference theme taken from Ephesians, "That You May Know Him Better."

Others from Northwest Yearly Meeting who will help at the conference are Paul Anderson, Kathleen Nowak, Roy Skeeter (morning worship leaders), and Jack Willcuts, Celia Mueller, Roy McConaughy, and Harold Antrim (evening inspiration speakers). Roy Clark will lead music; Tim Denny will direct recreation activities.

FRIENDS YOUTH from across the Yearly Meeting will gather at George Fox College, Saturday, April 16, for the annual Friends Youth Volleyball Tournament. The day-long event, sponsored by the Friends Youth Exec, draws youth group participation from southern Oregon to northern Idaho.

MEMORIAL SERVICES were held in Greenleaf, Idaho, March 15 for Leland Hibbs, who died suddenly of an apparent heart attack March 7 in Tacna, Peru. Leland and his wife, Iverna, had just arrived in Peru in December 1982, to begin another short term of missionary service.

He was recorded as a minister in 1944, and he and Iverna served as copastors of the Springbrook (Oregon) Friends Church from 1946 to 1950. In 1951 they joined the Oregon Yearly Meeting mission work at

Copajira, Bolivia, working as farmers and teachers on the mission-owned "hacienda" there.

The Hibbses left missionary work in 1960 and settled in their childhood home, Greenleaf, Idaho; they have since farmed and been active leaders in the Greenleaf Friends Church.

In 1980 the Hibbses returned to South America, serving a short term in Peru. They arrived in Peru again last December. After sharing with other Northwest Yearly Meeting missionaries in their annual missionary retreat over the holidays, the Hibbses began working in the Peruvian coastal areas.

Leland Hibbs, 64, is survived by his wife, Iverna, and three sons: Terry, missionary to Lesotho, South Africa, with Missionary Aviation Fellowship, and Carol and Kenneth, both of Caldwell, Idaho.

JOHN WILLIAMS, Jr., pastor at Canton, Ohio, First Friends Church, will be featured speaker at Yearly Meeting sessions July 23-29 at George Fox College, Newberg, Oregon.

Banquets for men and women will open the sessions Saturday evening, July 23. Edward Stevens, president-elect of George Fox College, will speak at the men's banquet, while Nancy Thomas, furloughing missionary from Bolivia, will address the annual Friends Women's Missionary Fellowship dinner.

ANNIVERSARY CELEBRATIONS will take place at Entiat Friends Church as they commemorate their 75th year May 14. Jack Willcuts will speak at a special service that day. David Fendall is pastor of the Central Washington church.

SUPERINTENDENT JACK WILLCUTS, FINANCIAL SECRETARY OSCAR BROWN, and YEARLY MEETING EXECUTIVE SECRETARY QUENTIN NORDYKE have begun a spring tour of Yearly Meeting churches on behalf of the 1983-84 Great Commission Budget. The personal visits follow a cassette tape presentation of present financial needs of the Yearly Meeting.

### SUMMER CAMP CALENDAR

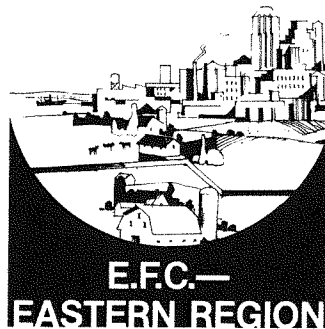
Twin Rocks Friends Camp	May 20-22	Young Adult Friends Conference
May 27-30	Memorial Day Work Camp	
July 11-16	Tween Camp	
July 18-23	Junior Boys Camp	
Aug 8-13	Junior Girls Camp	
Aug 14-20	Surfside (High School) Camp	
Sept 2-5	Family Camp	
Sept 16-19	Adult Fellowship Camp	
Quaker Hill Conference		
June 12-17	High School Camp	
July 10-15	Tween Camp	
July 17-21	Junior Boys and Girls Camp	
Aug 12-14	Family Camp	

### George Fox College News

Four-time Olympic competitor Madeleine Manning Mims headlined speakers for Racial and Ethnic Minority Emphasis Week at George Fox. She was a member of Olympic teams in 1968, 1972, 1976, and 1980, serving as women's captain the last three years. She spoke four times on campus, headlining a list of speakers that also included Merced Flores, secondary curriculum development specialist for the Oregon Migrant Education Service Center (and a 1973 GFC graduate); Thara Memory, a Portland bandleader, composer, and player; Ernest Cathcart, associate pastor of the Piedmont Friends Church, Portland; Jose Mata, with the Affirmative Action Division of the Oregon State Bar; and Jacob Bighorn, director of cultural studies at Chemawa Indian School, Salem.

Care of the terminally ill was the topic for George Fox College's annual Christian Social Involvement Day. The program, "Hospice—to Make the Road Less Lonely," dealt with implications for health care professionals, family, and volunteers.

GFC sociology program director Mike Allen said the special day "represents our continuing commitment to acknowledge our historical Quaker roots of significant social reform activities and to challenge students to recognize the lordship of Christ and service to mankind as integral parts of the gospel message."



### EFC—ER Happenings

THE NEWEST BEGINNING CHURCH has been approved in Carrollton, Ohio, and is called Gideon Friends Church because of its proximity to Camp Gideon in Mechanics-town. The E. P. & E. Board approved the new work upon the application to the board by Rand and Barbara Gifford, caretakers at Camp Gideon, who are among the eight people who attend. Services are held on Sunday mornings at the Production Credit Building in Carrollton, beginning at 10:00 a.m. Evening service is at 7:30. Friends are welcome to visit.

The other five beginning churches in EFC—ER include Gahanna, Ohio; Faith Friends Church in Woodlawn, Virginia; Horizon Community Church

in Ft. Myers, Florida; Christ Community Chapel in Roanoke, Virginia; and North Shore Chinese Friends in Chicago.

CAMP GIDEON is being developed! The Committee announces a schedule that tentatively will enable the construction bids for the Retreat Lodge to be awarded by May. The anticipated facility will house 50 adults overnight, and 80 during the day.

Watch for dates of spring rallies in your area to keep you informed about progress at Camp Gideon.

MINISTERS' CONFERENCE is scheduled for April 18-21 at the Massanetta Springs Conference Center in Virginia. Dr. Robert Merkle, executive director of Christian Counseling Service in Garden Grove, California, is guest speaker, with "Celebration of Ministry" as the focal theme. Also, Dr. William Simmer will speak on the challenge of prison ministries, which Good News Mission currently is involved in.

The Planning Committee for the conference includes C. R. Creed, David Roudabush, Roy Taylor, and Janet Linger.

THE PHILIPPINES WORK TEAM during the last two weeks of April is receiving a great deal of attention among Eastern Region Friends as they consider the opportunity to help construct a new building for the Friends Mission in the Metro Manila area, pastored by Jaime Tabingo.

Roger Wood, of Christian Service International in Muncie, Indiana, is heading up the team.

BATTLE CREEK Friends conducted a spring crusade in their church March 13-16 with Dan Manley, dean of students at Malone College, as the special speaker. John Grafton is the local pastor, and Kelly Hadlich is youth pastor.

### Focus on Malone

SOCIAL WORK as an accredited major is about to be realized. According to Dr. Ron Johnson, dean of faculty, an on-site inspection of the Malone program is planned for the fall of 1984. Lawrence Ressler was named last month as coordinator of the Social Work program, which is a part of the Social Science Division, chaired by Dr. James Stuckey.

JEFF NICHOLS will join the Science Division as assistant professor of chemistry beginning in the fall.

A RECOGNITION DINNER for Malone trustees, faculty, and staff was held at the Randall Campus Center on February 18. President Gordon Werkema presided and presented gifts to the following:

Trustees—Dr. Russell Myers, retiring after 33 years on the Board;

Bruce Bixler for service from 1974 to 1983.

15-year awards—Marie Kassouny, Glenn Lipely, Richard Mountford, Maxine Snyder, Carol Wunderle.

10-year awards—Patsy Sheffer, Jan Smith.

5-year awards—Scott Armstrong, Jane Hazen, Mary Kendall, Patricia Long, David Loy, Catherine Meiser, Michael Paris, Viola Vaughn.

MISSIONS CONFERENCE was held on campus February 27 through

March 2. Joseph E. Grimes, professor of linguistics at Cornell University, was the featured speaker at chapel each day. In addition, representatives were on hand from Overseas Missions Fellowship, Africa Evangelical Fellowship, Evangelical Friends Mission, World Gospel Mission, Inter-Varsity Missions, TEAM, Slavic Gospel Association, and Wycliffe Bible Translators, of which Dr. Grimes is an associate.

The World Christian Coalition, Malone Chapter, sponsored the conference.

## FRIENDS GATHER

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

### Growth and Building Improvements

**NORTHRIDGE**, Wichita, Kansas (David M. Leach): Approval has been given by the congregation to proceed with Phase I of the proposed building plans. The gym will be acoustically treated and gym carpet laid. Portable dividers will provide for several Sunday school classes and for social occasions. The choir loft will be extended so that the choir membership can be enlarged by 25, and the balcony will be remodeled to allow over 100 more to be seated. The area under the balcony will be an extension of the vestibule. A new maxi-van has been purchased and is in use for youth activities and senior citizens' trips. A VanGator lift enables persons confined to wheel chairs to be transported easily. A major gift made this possible. Twenty-five new members joined the church recently.

**BATTLE CREEK**, Michigan, (John Grafton) held a special "Bond-burning Ceremony" to celebrate the paying off of the bonds sold in a 10-year commitment for the new church building. God is wonderfully blessing with new people, and many souls are being won to Jesus Christ.

**TALENT**, Oregon, (Paul Miller) has decided to demolish the old parsonage. There had been much community interest because it is the "Old Knighten House" built before the turn of the century, but since there was no organization with funds to restore the house, in its place a parking lot will be made to complete the addition plans.

**KICKAPOO**, McLoud, Oklahoma, (Ron and Janis Wood) started in October to build a new church and held the first service the first of December. It was packed to capacity for the Christmas program. Local people supplied most of the labor and \$9,000 of the approximately \$50,000 needed. We had given up on getting new pews, but God supplied—through a classified ad. They

were the exact number and the exact length needed, were made of solid oak, and had been well cared for. Five hundred dollars was needed as a down payment—a personal check was written to hold the pews, and that day there was a check for \$500 to be used as needed. God still answers prayer and works miracles! Spiritual growth is very evident in the lives of our people as they witness during the Sunday morning worship services.

At **TOPEKA**, Kansas, (George Bigley), one of the youth working on his Eagle Scout award has been doing some painting along with others who volunteered to help. We are grateful for the improved look to the pastor's study, basement foyer, kitchen, and fellowship hall.

### Christian Education

**OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) has been holding a class on church doctrine on Sunday evenings. Also, Pastor Cox has started a "Partners in Prayer" ministry with prayer requests written down and collected during Sunday morning services. Then they are mailed out to the senior citizens "saints" who have joined together in praying and remembering these requests.

At **ALLIANCE**, Ohio, (Rick Sams) three mini electives for Wednesday evenings are "God's Family Plan" with Pastor Sams leading the men's group and his wife, Joyce, leading the women's group. Dr. Edward Mitchell heads up a group on "God's Family Plan for the Church."

**RAISIN VALLEY**, Adrian, Michigan, (Dale Chryst), had a large picture of the church drawn and cut in pieces and numbered. A piece was handed out to each adult to be returned to the church in two weeks. The picture puzzle pieces were glued in their proper places to see who was missing.

**MEDFORD**, Oregon, (Stan Perisho) held a training workshop February 3 in Medford, with **TALENT** Friends also participating. Classes were offered in discipline, using learning centers, teaching adults, and teaching youth.

**CANTON**, Ohio, (John Williams, Jr.) has a new adult Sunday school class, "Serving Solo," taught by Jim and Jan Stuckey, especially geared for those left to serve solo through divorce or death of a spouse. Another group "Women Together" meets every Saturday morning and is open for all women who wish involvement in an issue-oriented support group. Questions for discussion relate issues of today to the Christian faith.

**MORNINGSIDE**, Port St. Lucie, Florida, is holding a new series of training classes during the church school hour with an enrollment of 21. The *Faith and Practice* is being used as a study guide.

### Missions

The **BATTLE CREEK** Missionary Conference was a great success, from the family dinner served Wednesday night with Sherman Brantingham speaking, to a joyous Commitment Sunday when the goal of \$15,000 was greatly surpassed. Thursday was Youth Night with Eddie Cline, and numerous young people committed or rededicated their lives to Christian service. Friday night and Saturday morning Peter Wu and Steven Tseng from Chicago shared. Dr. Charles DeVol spoke on Sunday morning.

**MEDFORD** received a special offering for World Relief that came to more than \$1,000.

**BELLEFONTAINE**, Ohio, (Philip Taylor) missionary society ladies have been busy during the winter months making quilts.

**RAISIN VALLEY** sent a food shower box with Calvin and Ethel Gritmaker to the missionaries in Jamaica. They were involved in a 10-day work project-missionary trip with Eddie Cline, director of Christian Service International.

### Youth

Recently Russ Berry of **ALLIANCE**, a student at CBN University, videotaped all three Sunday services as part of his Master's Degree program. He also had a dialogue with interested persons on the subject of "Preaching and Communication" to help pastors evaluate their preaching. Youth Minister Ron Ellyson took a group of five boys to visit the youth group in Battle Creek, Michigan. Those going were Bruce Betz, Larry Grove, Sam Gillingham, Dennis Albert, and Jeff Hall. Interaction between them was friendly and open, and they came back with ideas for their youth room and program.

**MEDFORD** youth helped clean up after the church Valentine Banquet to raise funds. Several are practicing together weekly for the volleyball tournament at George Fox College.

**MORNINGSIDE** held a youth rummage and bake sale recently with the proceeds going to the church and the youth group.

**TALENT** will have Terry Dawson, who has attended the local church since he was eight years old, on summer field experience from

George Fox College as youth and music minister for the summer.

Tracy Mastin of **COLORADO SPRINGS**, Colorado, (Arden Kinser) received the volleyball tournament sportsmanship award.

### Service-Outreach

**MEDFORD** is holding a "Meeting for Sufferings" led by concerned individuals. They report exciting answers to prayers for specific needs in the congregation. Needs met include specific amounts of cash, food, and furniture.

The **HUNTER HILLS**, Greensboro, North Carolina, (Dale Dragomir) choir has been active in a number of programs in recent years, but perhaps the most exciting was singing to the newly organized congregation at **ROANOKE**, Virginia, (David Roudabush). It was the first time the choir has been away from their own church service on Sunday morning, the first time to sing in a Lions' Club, the first time the director/accompanist played an old upright piano (western days style), the first time to drive two hours to church, but one thing was the same—the warmth of Friends, the fellowship with new acquaintances, and God's presence in the service.

**TOPEKA** held a Holy Life Conference with Max Huffman; it was a time for all to gain new spiritual ground. The theme of the conference was "The Disciplines of Discipleship." One Sunday a month, one or two couples have been visiting the new work at Westside Friends in Kansas City. This will help us know the progress or problems they face and how better to pray for them as well as be an encouragement to them.

**McKEES CREEK**, West Liberty, Ohio, (Richard Johnson) enjoyed having Dean and Freeda Johnson, representing the Friends Disaster Service, speak and show slides during the Sunday school hour and worship service recently.

**NORTH OLMSTED**, Ohio, (Neil Orchard) have visitation teams that go into the neighborhood the second Sunday afternoon of each month, led by Frank Haugh, elder of outreach. Other persons provide transportation, child care service, or preparation of a simple meal for the workers when they return to the church for evaluation and planning.

**CANTON** declared February as "Christian Service Awareness Month." Elder Paul Keller coordinated the month in informing the congregation of the area of Christian service that takes place through First Friends, such as FISH, Friends Disaster Service, jail ministry, blood donor program, Young Life, and the nursing home ministry. In a recent Vespers hour the film *Super Christian* was shown.

At **BELLEFONTAINE** ladies of the church have been spending one day a month at the County Home washing and setting hair for the elderly women. Jean Taylor, pastor's wife, has been heading up this group.

### Other Activities

At **NORTHBRIDGE**, Alden and Rolena Pitts received guests at an open house February 7 in honor of their 50th wedding anniversary. The reception was hosted by their daughters Charlene Jacks of Haviland and Eloise Brown of Wichita. The Pittses were married at the conclusion of the Sunday morning service at Rose Hill Friends on February 5, 1933. Alden graduated from Friends Bible College in 1935, and they began their pastoral ministry that year at Springfield, Colorado. Thereafter they served at Bethel, Stark, Northbranch, Haviland, North Wichita, Rose Hill, and Hesper. They now serve on the Northridge staff, where Alden is visitation minister.

At **HOMESTEAD**, Cedar Point, Kansas (John and Vicki Hinshaw) those who had completed the seven-week "Pastor's class" on instruction of Friends doctrine and membership responsibilities were received into membership during a morning worship service. It was inspirational to witness this group as they stated their membership covenant and as the church family received them. Superintendent Maurice Roberts gave pertinent admonitions as to the responsibilities of members toward God and the church.

**BATTLE CREEK** held their annual Fall Festival, which included family-oriented activities and games such as tug-of-war, nail-driving contests, rolling pin toss, baby photo guess contest, and a mud dive. Chili, hot dogs, popcorn, and ice cream cones were served all day long. The busy day was crowned with a concert by Henry and Hazel Slaughter.

At **EAST GOSHEN**, Beloit, Ohio, (John Morris) recent speakers during the illness of the pastor were Willis Miller, Bill Buell, Chuck Nutt, and Bruce Burch.

**MEDFORD** had Judy Middleton of Reedwood Friends speak to a Sunday school group regarding her experience as a woman preparing for the ministry. She then presented the morning message. The Northwest Yearly Meeting film on stewardship by Malcolm MacGregor, shown to youth and adults in the Sunday school hour, was well received.

**ALLIANCE** has an "Encouragement/Appreciation" bulletin board placed in the foyer. This is not only for announcements but also for personal notes to someone you want to encourage or congratulate.

**RAISIN VALLEY** gave a food shower to Pastor and Sandra Chryst in appreciation for their love and concern for the people of the church. Along with Raisin Center and Tecumseh, Raisin Valley joined in a musical celebration held at Raisin Center following the evening service in the individual churches. Dave and Sheri Tending were present for five days of singing, messages, and chalk drawing. The films *Kevin Can't Wait* and *Sand Castles* were shown in Sunday evening services recently.

The annual "Warm Up the Body" weekend at **NORTH OLMSTED** included a Friday evening time of indoor games, followed by "do-it-yourself" sundaes. Saturday morning fathers and children had breakfast at the church with special movies and fun. Snow games were played in the afternoon. The ladies gathered indoors for tea and to make favors for a nursing home. A Sweetheart Banquet featuring special music and personal testimonies was held Saturday night. Sunday morning Pastor Orchard greeted the congregation with fresh memories of his India trip. In the evening Earl and Catherine Smith presented entertainment and message with their puppets.

A "Love/Appreciation" service was held at **MORNINGSIDE** honoring the pastor, elders, musicians, and the congregation. Mopsy and

Derby, the Gospel Clowns, were present for a Wednesday evening service. Peg and Ralph Hudson of Wyandotte, Michigan, are the clowns. Dr. Gordon Werkema, president of Malone College, and Paul Snyder of Malone's Development Office were guests during a morning worship hour. A covered dish dinner and reception immediately followed the service.

**TECUMSEH**, Michigan, (John Williams, Sr.) reports that guest ministers while the pastor was on vacation were Rev. Lawrence Cox, pastor emeritus of Raisin Valley Friends, and Lawrence Ehinger, former member of Tecumseh Friends Church and missionary for a number of years in Burundi, Africa. The film *Assignment Life*, featuring the surgeon-general of the United States, was shown in connection with a Sunday evening service deal-

ing with the question of abortion. During a Sunday morning service an engraved plaque was given to Raynor VanValkenburg for his 18 years of service as presiding clerk.

**BETHEL**, Poland, Ohio, (John Woods) recently held a "Financial Freedom" seminar for adults during the Family Night program at Bethel. These well-attended studies covered such topics as "Biblical Principles of Personal Finance," "Strengthening the Family Through Right Use of Money," "Understanding What Causes Money Problems," and "Seven Major Money Mistakes and How to Avoid Them."

From **DENVER**, Colorado, (David Brantingham) Rachel Miller was selected for the All Colorado State Mixed Choir, and Doug Dawson was featured in a recent issue of the *Art West Magazine* for some of his accomplishments in art.

## FRIENDS RECORD

### BIRTHS

**BLEVINS**—To Robert and Amy Blevins, Holly Scott Blevins, January 4, 1983, Friendswood, Texas.

**BRADFORD**—To Phil and Terri Bradford, a daughter, Bethany Leigh, February 3, 1983, Canton, Ohio.

**CARRIGAN**—To Dave and Cindy Carrigan, a daughter, Jill Christine, January 2, 1983, Medford, Oregon.

**COHRS**—To Fred and Ann Cohrs, a son, Phillip Duncan, February 10, 1983, Canton, Ohio.

**CRECELIUS**—To Robin and Lola Crece-lius, a daughter, Kori Ann, January 1, 1983, Newberg, Oregon.

**GIBSON**—To Daren and June Gibson, a daughter, Sheredon Lynn, February 8, 1982, Bellefontaine, Ohio.

**HANSEN**—A son, Lucas Matthew, to Bill and Sue Hansen, December 24, 1982, Talent, Oregon.

**HUTSON**—A son, Christopher Ryan, to Ed and Dalene Hutson, January 27, 1983, Northridge Friends, Wichita, Kansas.

**KATHOL**—A son, Brian Christopher, to Keith and Kathi Kathol, December 18, 1982, Talent, Oregon.

**KIRKPATRICK**—A son, Robert Dale, January 18, 1983, to Bobby and Karen Kirkpatrick, Friendswood, Texas.

**KUSSE-WOLFE**—A son, Joshua Daniel, to David and Linda Kusse-Wolfe, University Friends, Wichita, Kansas.

**LEONARD**—To Mike and Melissa Leonard, a son, Michael Eugene, September 1, 1982, Greensboro, North Carolina.

**MACALUSO**—To James and Anita Macaluso, a son, Donald Anthony, January 24, 1983, Bellefontaine, Ohio.

**McQUEEN**—To Robert and Sue McQueen, a daughter, Holly Renee, born December 8, 1982, Medford, Oregon.

**PICKETT**—To Clark and Kathy Pickett, a daughter, Alicia Michelle, February 14, 1983, Westside Friends, Kansas City, Kansas.

**RAINS**—To Larry and Malinda Rains, a daughter, Jennifer Lynn, January 7, 1983, Medford, Oregon.

**ROSS**—To Denny and Charlotte Ross, a son, Jaden Andrew, January 27, 1983, Haviland, Kansas.

**ROTH**—To Greg and Gennie Roth, a son, Jonathan Edward, January 31, 1983, Canton, Ohio.

**RYAN**—A daughter, Lyndsey Rae, February 10, 1983, to Bill and DeLane Ryan, Emporia, Kansas.

**SMITH**—To Brian and Rhonda Smith, a son, Logan Garrett, February 15, 1983, Haviland, Kansas.

**YOUNG**—A daughter, Elizabeth Danielle, to J. C. and Alleen Young, September 10, 1982, Miami, Oklahoma.

### MARRIAGES

**BILLINGS-STOVALL**. Lena Billings and Eldon Stovall, November 26, 1982, Miami, Oklahoma.

**BOWSER-HOWELL**. Terry Lynn Bowser and William Howell, Jr., February 19, 1983, West Liberty, Ohio.

**BULLOCK-DODSON**. Pamela Bullock and Darold Dodson, January 9, 1983, Newberg, Oregon.

**CREE-FOWLER**. Peggy (Stands) Cree and Robert Fowler, January 15, 1983, Portland, Oregon.

**GRAHAM-BALES**. Jone Graham and Robert Bales, February 5, 1983, University Friends, Wichita, Kansas.

**HOLSON-SKEUSE**. Barbara Holson and Thomas Skeuse, January 8, 1983, Houston, Texas.

**KIMBLE-MULROY**. Kelly Kimble and Paul Mulroy, February 2, 1983, Canton, Ohio.

**LaROSA-PAINTER**. Heidi LaRosa to Christopher Painter, September 18, 1982, Eau Gallie, Florida.

**McKEE-MURDOCH**. Laurie McKee and Gary Murdoch, January 15, 1983, Newberg, Oregon.

**McMEKEN-BURTON**. Valerie McMeeken and Ron Burton, December 18, 1982, Medford Friends, Oregon.

**OWEN-AEBISCHER**. Leona Owen and Harold Aebischer, February 26, 1983, Newberg Friends, Oregon.

**PERISHO-BROWN**. Cynthia Perisho and Scott Brown, April 3, 1982, Talent, Oregon.

**STRAMEL-BACON**. Sherri Stramel and Darryl Bacon, December 10, 1982, Meade, Kansas.

### DEATHS

**BORN**—Mildred Born, January 26, 1983, Bellefontaine, Ohio.

**BOWERS**—Clayton Bowers, February 17, 1983, Springfield, Colorado.

**BOWERSOX**—John Bowersox, January 11, 1983, Friendswood, Texas.

**FULLER**—Harry Fuller, February 18, 1983, Newberg, Oregon.

**GOODWIN**—Woody Goodwin, December 19, 1982, Collinsville, Oklahoma.

**HARTSHORN**—Dorothy Hartshorn, December 26, 1982, Newberg Friends, Oregon.

**HATFIELD**—Alta Hatfield, January 19, 1983, University Friends, Wichita, Kansas.

**HIBBS**—Leland Hibbs, minister, 64, March 7, 1983, Tacna, Peru.

**HOWARD**—Bill Howard, February 10, 1983, Booker, Texas.

**LILLY**—David Hardy Lilly, 83, February 22, 1983, Newberg Friends, Oregon.

**MARDOCK**—Will Mardock, January 26, 1983, Wichita, Kansas.

**MYERS**—Ross Myers, January 10, 1983, Salem, Ohio.

**NICHOLS**—Marie Nichols, 78, February 7, 1983, Medford, Oregon.

**RINARD**—C. Glen Rinard, minister, 76, February 22, 1983, Stanton, California.

**SCHAUMBURG**—Maggie Schaumburg, January 6, 1983, Northridge Friends, Wichita, Kansas.



# 'CALL AND RESPONSE': AN AFRO-AMERICAN CONTRIBUTION TO CHRISTIAN WORSHIP

BY ERNEST CATHCART

If you have attended a Black church you probably heard a number of "Amen's" when the preacher is speaking. Other responses are "yes sir," "preach," and "all right." This type of church service has its genesis in African World View and Philosophy, which differs from the Euro-American Universal Perspective.

For African-Americans (known to others as "Negroes") there is a *relatedness* and *unity* with the world. One becomes a *part of* and *participant* with the external world. This "commonality" and "sense of relatedness" to the world creates an emotional attachment and verbal reciprocity in oral communications. This is also found in the secular world of African-American orators.


When listening to Black political and theological orators one will sense a similar experience. According to Dr. Sheila May-

ers, "Significant here is the Black preacher whose oratory at once infuses spirituality among the congregation and is reciprocally infused by the responses of the congregation."\* The reciprocity of the congregation reaffirms the "sense of relatedness" and "commonality" of African-American folks. Also, the Black orator is encouraged and regenerated by it.

Euro-Americans often explain "call and response" as disruptive and overemotional in church services. This is because they do not understand African philosophy and world view. The Euro-American's world view is objective and individualistic; *relatedness* and *commonality* with life is secondary to objectivity and observing. Hence, in the white church there is more *abstracting* than *experiencing* the message. People are "quiet" and they do not "disturb" the speaker. This is not to place value judgment on either style of worship but to validate the intellectual depth, spiritual joy and involvement that exist in Afro-American worship.

The contribution of African-Americans can be shared by evangelicals of all ethnic backgrounds. To say "Amen" during the sermon, or after a hymn, connotes agreement and involvement in the total service. To involve one's mind, emotion, and spirit in worship service brings to bear a oneness in the Spirit of God. This writer invites you to open your total self in the presence of God. Release yourself in worship service, say "Amen" or "Praise God" if so led during the sermon or choir hymn. Transcend mental abstracting, which leads to cold theological calculations, and involve yourself in a total experience of God's presence. In the words of King David "make a joyful

noise unto the Lord." Give praise to God's words by saying, "Amen." I bet your pastor will like it.

As we consider the African-American Heritage, let us not forget the contribution of "call and response." It is incumbent upon all of us to remember the great African-American orators: Martin Luther King, Booker T. Washington, Marcus Garvey, and Malcolm X. However, it was the "call and response" effect of their black audiences that affirmed and encouraged their great oratorical abilities. We can no longer deny or "turn our backs" to the contributions of African-Americans to humanity. To label them insignificant, childlike, and simple is not only racist but erroneous. The "call and response" effect would not only enlighten evangelical worship services, but bring them into a unity of fellowship in God's presence. And, if by chance you are in Portland, come by Piedmont Friends Church and participate in the "call and response" experience to the sermon of our pastor. 

*A staff member at the inner-city church, Piedmont Friends, in Portland, Oregon, appreciates more "Amen's!" in worship.*

## QUAKER PIONEERS IN THE CHEROKEE STRIP

The Life and Times of  
Alvin and Laura Coppock

by  
Sheldon G. Jackson

*A beautiful volume,  
with photographs  
to supplement the text*

On the morning of September 16, 1893, 100,000 people participated in an event that would telescope nine generations of frontier movement into one exciting day. It was the run into the Cherokee Strip. Quakers homesteaded choice quarters in the newly opened Strip. This story offers a new look at pioneer life on the prairies.

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\*Sheila Mayers, *African Philosophy: Assumptions and Paradigms for Research on Black Americans*. Ed. by Lewis King (L.A. Fanon Center) published 1976

(Continued from page 4)

# The Discipline of Prayer



work of prayer. We may be reticent to pray with the imagination, feeling that it is slightly beneath us. Children have no such reticence.

Children who experience problems in the classroom respond readily to prayer. A friend of mine who taught emotionally handicapped children decided to begin praying for them. Of course, he did not tell the children what he was doing; he simply did it. When one of the children would crawl under his desk and assume a fetal position, my teacher friend would take the child in his arms and pray silently that the light and life of Christ would heal the hurt and self-hate within the boy. So as not to embarrass him, the teacher would walk around the room continuing his regular duties while he prayed. After a while the child would relax and was soon back at his desk.

**S**OMETIMES my friend would ask the boy if he ever remembered what it felt like to win a race. If the boy said "yes," he would encourage him to picture himself crossing the finish line with all his friends cheering him on and loving him. In that way the child was able to cooperate in the prayer project as well as reinforce his own self-acceptance. (Is it not ironic that people will be deeply concerned over the issue of public prayer in the schools and so seldom utilize the opportunity to pray for school children in this way, against which there can be no law!)

By the end of the school year, every child but two was able to return to a regular classroom. Coincidence? Perhaps, but as Archbishop William Temple once noted, the coincidence occurred much more frequently when he prayed.

God desires that marriages be healthy, whole, and permanent. You may know of marriages that are in deep trouble and need your help. Perhaps the husband is having an affair with some other woman. Consider praying once a day for 30 days for this marriage. Visualize the husband meeting the other woman and feeling dismayed and shocked that he had ever thought of getting involved with her. Watch the very thought of an illicit affair become distasteful to him. Visualize him walking in the doorway and seeing his wife and being overwhelmed with a sense of his love for her. Picture them taking a walk together and falling in love with each other as they did years ago. "See"

them increasingly able to open up and talk and care. In your imagination, build a large brick wall between the husband and the other woman. Construct a home out of love and consideration for the husband and wife. Fill it with the peace of Christ.

Your pastor and the services of worship need to be bathed in prayer. Paul prayed for his people; he asked his people to pray for them. C. H. Spurgeon attributed his success to the prayers of his church. Frank Laubach told his audiences, "I am very sensitive and know whether you are praying for me. If one of you lets me down, I feel it. When you are praying for me, I feel a strange power. When every person in a congregation prays intensely while the pastor is preaching, a miracle happens." Saturate the services of worship with your prayers. Visualize the Lord high and lifted up filling the sanctuary with His presence.

Sexual deviations can be prayed for with real assurance that a real and lasting change can occur. Sex is like a river—it is good and a wonderful blessing when kept within its proper channel. A river that overflows its banks is a dangerous thing, and so are perverted sexual drives. What are the God-created banks for sex? One man with one woman in marriage for life. It is a joy, when praying for individuals with sexual problems, to visualize a river that has overflowed its banks and invite the Lord to bring it back into its natural channel.

Your own children can and should be changed through your prayers. Pray for them in the daytime with their participation; pray for them at night when they are asleep. One delightful approach is to go into the bedroom and lightly place your hands on the sleeping child. Imagine the light of Christ flowing through your hands and healing every emotional trauma and hurt feeling your child experienced that day. Fill him or her with the peace and joy of the Lord. In sleep the child is very receptive to prayer since the conscious mind, which tends to erect barriers to God's gentle influence, is relaxed.


As a priest of Christ, you can perform a wonderful service by taking children into your arms and blessing them. In the Bible parents brought their children to Jesus not so that He would play with them or even teach them, but that He might lay His hands on them and bless them (Mark 10:13-16). He has given you the ability to

do the same. Blessed is the child who is blessed by adults who know how to bless!

We must never wait until we *feel* like praying before we will pray for others. Prayer is like any other work; we may not feel like working, but once we have been at it for a bit, we begin to feel like working. We may not feel like practicing the piano, but once we play for awhile we feel like doing it. In the same way, our prayer muscles need to be limbered up a bit and once the flood-flow of intercession begins, we will find that we feel like praying.

We need not worry that this work will take up too much of our time, for "It takes no time, but it occupies all our time." It is not prayer in addition to work, but prayer simultaneous with work. We precede, unfold, and follow all our work with prayer. Prayer and action become wedded. Thomas Kelly experienced this way of living:

There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship, and a gentle receptiveness to divine breathings.

We have so much to learn, so far to go. Certainly the yearning of our hearts is summed up by Archbishop Tait when he said, "I want a life of greater, deeper, truer prayer." 


(Continued from page 7)



## Prayer & Healing Response

well, while other needs are granted over a period of time.

The longer I walk with God and seek to live a life of prayer, the more I am able to pray with the faith that He always hears us and that, when the answer does not come according to our desire or our timing, we can trust His continued presence, guidance, and grace.

I am especially grateful for Benny Mevey's effective ministry in praying for those who need the healing of the memories. He has also been helpful to us in learning to pray in this way for ourselves and for others. We can indeed be confident that we still have available to us a Christ who knows and cares about us, and that we can bring to Him every need we have. 

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Our content basically fits the categories described by Jack Willcuts and Olcott Sanders, except that we give a little more space to interviews. The official magazine of Friends United Meeting, an international fellowship of 15 Yearly Meetings comprising more than half of the Friends in the world, **QUAKER LIFE's** concern spans the globe.

Perhaps the best part of the Quaker story still lies ahead. Won't you join us for this journey?

Expectantly,

*Jack Kirk*  
Jack Kirk

## Evangelical Friend

What kind of Quakers . . . are those "evangelicals"?

A good reason for reading all three Friends magazines is to avoid stereotypes.

A student at Oregon State, in an American history class, was told, "There are still a few Quakers left in Oregon. It's worth a trip to Newberg just to look at them!" (His research must have come from a Quaker Oats ad.)

A Friends House booklet on Quaker biographies (London, 1969) says George Fox was "a bulky person despite his lack of attention to food and drink."

That changed my stereotype of Fox's appearance.

The **EVANGELICAL FRIEND** is published by the Evangelical Friends Alliance ten times a year. A description of what is in it is exactly what Olcott Sanders says about **FRIENDS JOURNAL** in the adjacent column . . . except different writers are used and topics of particular concern to Meetings with pastors, singing, and missions around the world. There are far more EFA Quakers in Taiwan, Burundi and Bolivia than in the U.S., so this influences the content of the 28-page magazine.

The cartoons, editorials and concerns are about as Quakerly as they can be. Reading it is to be

Among Friends,

*Jack Willcuts*  
Jack Willcuts

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The **JOURNAL** is organizationally independent, though it has roots (back to 1827) in Philadelphia Yearly Meeting and current links with Friends General Conference. With readers in all 50 states, most Canadian provinces, and 38 other countries, it tries for a broad perspective.

I hope you and your meeting will include **FRIENDS JOURNAL** among your regularly available resources.

Yours in peace,

*Olcott Sanders*  
Olcott Sanders

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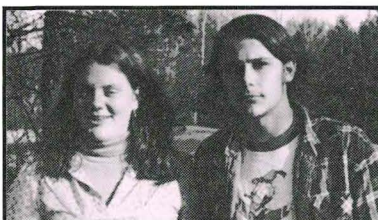
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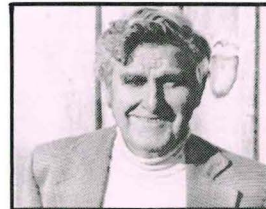
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