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(Quakers)

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January / February 1990

# EVANGELICAL FRIEND



**G**

*od is spirit; and  
those who worship Him  
must worship in spirit and  
truth. John 4:24*

**Are potlucks  
a Quaker  
sacrament?**

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# WORSHIP

## *How Can We Make it Work?*

BY MARY MORSE

*But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit; and those who worship Him must worship in spirit and truth. John 4:23, 24 NASB*

**W**HILE speaking with the despised Samaritan woman Jesus gave the most complete discourse found in the New Testament on the meaning and importance of worship. From His words we understand worship to be the communion of spirit with Spirit in honest integrity and worship to be an act that delights the heart of God.

Worship is an intimate experience for the individual and for the Christian community and thus a window to the soul. By sitting through a worship service in most congregations, an observer can experience the nature and depth of that group's fellowship with God. The worshiping community is like a mirror reflecting the light of His favor.

As Quakers we know worship to be precious and holy, but sometimes we struggle with finding harmony in the experience. After a meeting for worship there are times when complaints are made to the elders, the pastor(s), or even to

other members. Some of the younger people feel bored and wish for clearer messages. Some of the older people complain of the length and wish for more reverence and to-the-pointness. Others believe the music too slow while others too fast. A few ask for less fraternizing, no shaking of hands and visiting, others are eager to do it every Sunday. The spoken testimony in open worship is sure to bless some and irritate others. How can worship, an innocent, sacred experience, provoke so many and in so many different ways? Perhaps for these reasons:

1. The young of faith are not practiced at finding God's presence in worship and therefore are sometimes restless and inattentive, wanting variety and interpretation.
2. The long-walkers in faith find pattern comforting and releasing and therefore are annoyed with disruptions and explanation.
3. The individuality of persons sometimes seeks for an identity in worship that measures closely to their own understanding and therefore they are frustrated with other forms and ways.

4. A lack of preparation for worship, which quiets the heart and settles the mind toward communion, introduces a spirit of fracturedness. Therefore without peace prepared, dissatisfactions are easier to find.

5. And if an individual comes to worship with disharmony toward someone else in the congregation, then it is difficult for the community to be one in the Spirit during worship.

These are only a few suggested reasons. Probably there are others. But considering these reasons, what can we do to develop harmony in worship? First, we need to examine the complaint of each person for prophetic truth. The source of the comment/complaint could be the Lord as God speaks through all of His persons. If prophetic truth is not perceived, then we need to help the individual come to understand the nature and source of the frustration. Perhaps there needs to be some teaching or encouragement given.

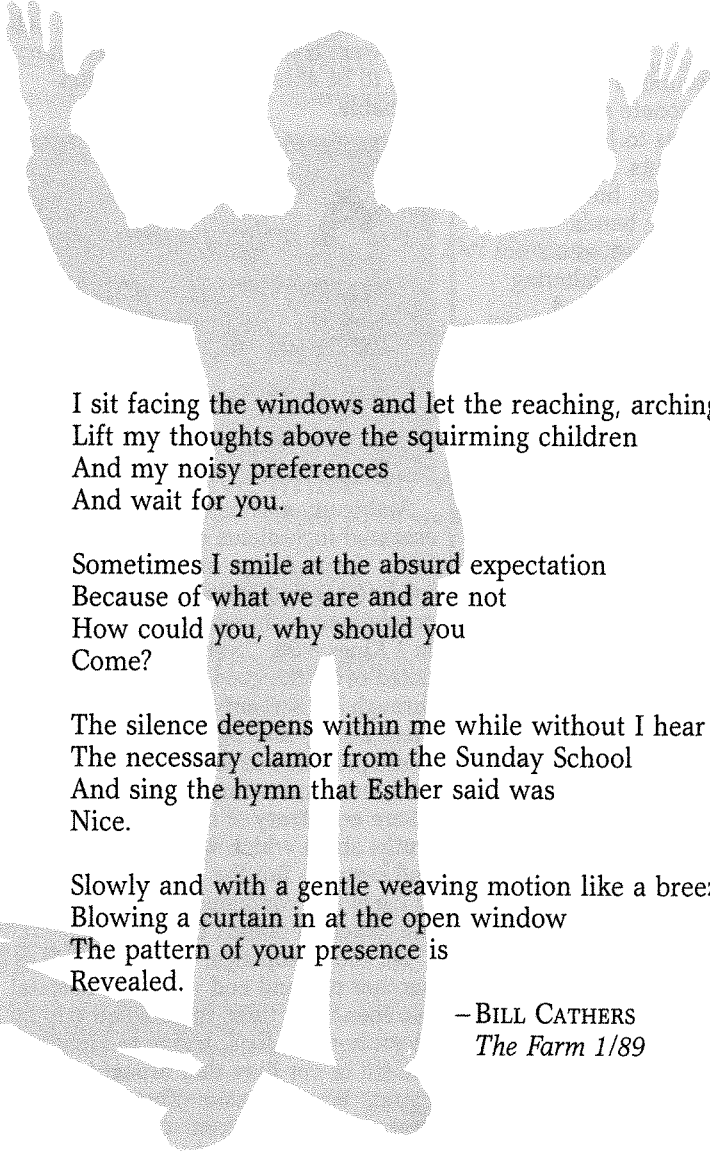
Second, we can make sure our attenders understand the nature of worship, its components and purpose. This can be accomplished through classes or sermons. And we can be patient and supporting as learners test and experiment with the elements of worship.

Third, we can encourage preparation for worship. A preworship time with choruses is a great opportunity for centering. As members of the Quaker community we should make an effort to model worship preparedness by coming early ourselves.

Last, we should accept responsibility to pray for our worship experience. Through prayer the Holy Spirit can blend our hearts and unite our minds as we worship our Savior. And this pleases God. **EF**

*Mary Morse is instructor of Biblical Studies at Western Evangelical Seminary and a member at Reedwood Friends Church, Portland, Oregon.*

# The Meeting



I sit facing the windows and let the reaching, arching trees  
Lift my thoughts above the squirming children  
And my noisy preferences  
And wait for you.

Sometimes I smile at the absurd expectation  
Because of what we are and are not  
How could you, why should you  
Come?

The silence deepens within me while without I hear  
The necessary clamor from the Sunday School  
And sing the hymn that Esther said was  
Nice.

Slowly and with a gentle weaving motion like a breeze  
Blowing a curtain in at the open window  
The pattern of your presence is  
Revealed.

—BILL CATHERS  
*The Farm 1/89*



# When Bad Things Happen

BY LON FENDALL

**H**E CAME from the back side of the desert, a place called Teman in the land of Edom. You've probably met the type. He had an explanation for everything. Things were crystal-clear to him and if you would let him, he would rattle on endlessly, explaining truth and reality, all in neat little compartments.

His name was Eliphaz and he is introduced in the Old Testament as a "friend" of Job. In this case, the cliché clearly applies: "With friends like that, who needs enemies?"

Actually, Eliphaz sounded fairly reasonable and compassionate at the outset. He began his comments to Job with some affirming statements, "Think how you have instructed many, how you have strengthened feeble hands. Your words have supported those who stumbled; you have strengthened faltering knees." (Job 4:3-4) So far, so good.

Then Eliphaz dropped the brick on Job's toe, still seeming to sound quite friendly and levelheaded. "Who, being innocent, has ever perished? Where were the upright ever destroyed? As I have observed, those who plow evil and those who sow trouble reap it." There it is, heresy disguised as friendly concern.

Heresy? Yes. It simply isn't true that bad things only happen to bad people. In my Bible, it takes 36 more pages to contain the seemingly endless exchanges among Job and his pseudo friends. True to form, Eliphaz continued to insist that Job's hard times were because of his ungodly behavior. There was no room in his one-dimensional world view for ambiguity, for events that were unexplainable. If Job was suffering, then it had to be the result of Job's sin.

A few years ago Harold Kushner wrote a book entitled *When Bad Things Happen to Good People*. In spite of its having sold two million copies, there are still plenty of people around who think and talk like Eliphaz.

The fundamental heresy of Eliphaz is the untruth that everything has an explanation, that cause-and-effect analysis can be applied to any event. In the book of Job, one gets the feeling that God eventually grew weary of the

empty philosophizing of Job and his friends and let all of them have it between the eyes: "Who is this that darkens my counsel with words without knowledge?" (Job 38:2)

The essence of God's response was a sharp rebuke for those who think they can figure everything out, who are ready with a cause for every effect. "Where were you when I laid the earth's foundation?" God asked the men. "Tell me, if you understand." No, they didn't understand. They understood very little, yet they were trying to take on God's function, to be able to explain the unexplainable.

**A**mbiguity and mystery are absolutely essential ingredients of the Christian faith.

Ambiguity and mystery are absolutely essential ingredients of the Christian faith. Some things, of course, are absolutely clear and certain. Solomon proclaimed such a certainty, as recorded in 1 Kings 8:56: "Not one word has failed of all the good promises he gave through his servant . . ." The New Testament also speaks of the certainty of God's promises as an "anchor for the soul, firm and secure." (Hebrews 6:19) There are plenty of other theological truths about which we can be emphatic and certain. But the heresy of Eliphaz is to carry our confidence and certainty into places it doesn't belong.

We run a stop sign, smash into another car, and end up in the hospital. We spend our time, in between griping about hospital food, trying to identify the sin in our lives that brought this about. What a waste! The accident probably resulted from a momentary loss of alertness, not from ungodliness.

A variation on the Eliphaz heresy is to distort the concept of God's sovereignty

and imagine that God has willed each event in our lives, good and bad, since He is, after all, Lord of the universe. He is Lord indeed, He is all-powerful. But here the concept of mystery has to be placed alongside the concept of sovereignty. And here we have to take special note of God's reply to Job and his friends. If we could understand the reason for everything and glibly identify everything as God's will, then we ourselves would be God, we wouldn't need God at all.

It is important to think soberly and prayerfully about the bad things in our lives. Some are unavoidable consequences of poor choices we've made. Some are the result of others acting in ways that hurt us. God shouldn't be blamed for those. But we undoubtedly can learn and grow from these things. Here Eliphaz has some good advice: "Submit to God and be at peace with him . . . Accept instruction from his mouth and lay up his words in your heart." (Job 22:21-22)

Joe Bayley wrote a poem about tragedy, entitled "A Psalm on the Death of an Eighteen-Year-Old Son." He speaks of the senselessness of the death:

"the act is void of reason  
sense  
Lord  
madmen do such deeds  
not sane."

Then he ends the poem by praying:

"that I may see  
beyond this world  
beyond myself  
your sovereign plan  
or seeing not  
may trust you  
spoiler of my treasure."

Some acts and events are without apparent reason and sense. To cling to our faith in God when it seems so wrong, so unfair for things to happen the way they do is to have real faith, the kind that Christ wished Thomas would have had: "Blessed are those who have not seen and yet have believed." Blessed are those who can't possibly figure things out, yet still believe and fully trust in God. **EF**

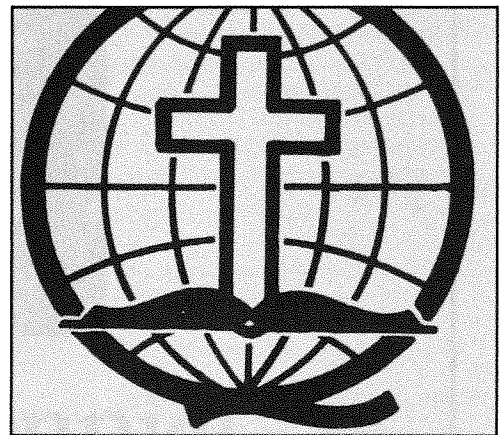


# EVANGELICAL FRIEND

COVER: Worship is both a private and a public experience. Enriching these experiences is the goal of articles in this issue.  
(Art by Wes Cropper)



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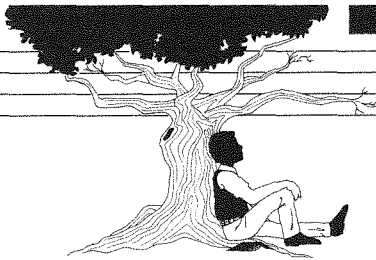
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*'... do you know anyone  
who loves you whom  
you don't like?'*

BY CHARLES MYLANDER

**F**RIENDS "with a small f" are one of God's best inventions. Somehow He put within the human spirit the capacity to bond with another person in a unique way called friendship.

Friends are not the same as lovers. Romance is not part of the mix.

Friends are often outside of family ties as well. Friendship does not necessarily build on bloodlines or marriage connections.

Friends stand shoulder to shoulder and share a common view of their world. Friends *like* each other. They enjoy being together.

Friends share common experiences and conversation. They golf or fish or shop or learn or travel or play ball or worship and fellowship together. In fact, *together* is a big word for friends. Even when they cannot be together they would like to be.

Many adjectives go well with the word *friend*—good, close, true, lifelong, steady, valued, loyal, inseparable, beloved. These qualities describe what being a friend is all about.

Solomon in all his wisdom wrote in the Bible, "A man of many companions may come to ruin, but there is a friend who sticks closer than a brother." (Proverbs 18:24)

A friend is loyal, not just standing by, but sticking close. You can count on

your best friends in a time of need—for help, support, encouragement, and most important, just to be there.

George Eliot wrote, "Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thought nor measure words, but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away."

Interestingly, friendship is conditional. To have a friend you must be one. Once a friendship is cemented, however, it stands up against incredible adversity.

"A friend loves at all time," says Proverbs 17:17 NIV. However, "a gossip separates close friends." (Proverbs 16:28 NIV)

I have noticed that Christian love in its highest and best sense prepares the way for friendship. Stop and think, do you know *anyone* who loves you whom you don't like? It follows that showing

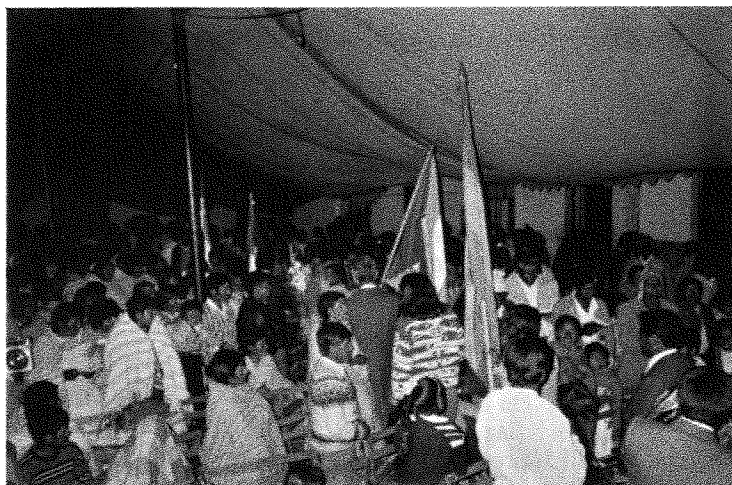


Christ's love is one of the best ways to build a healthy friendship.

The highest honor and privilege of all is to be a friend of Jesus. He said, "You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." (John 15:14-15)

Friendship with Jesus starts with faith and obedience. It builds on communion and learning. It will reach its consummation when we see Him face to face and share life immortal in the age to come.

We are called Friends. Let's live up to our name. **EF**



# First Bolivian Triennial

BY TINA KNIGHT

**T**OURISTS say the city of La Paz is located in a bowl. Aymaras say it is situated in a kettle—*la olla*. The Aymara description seemed to fit best all the activity regarding the first Triennial of the Friends Church in Bolivia.

When the church leaders heard that it would cost \$1,000 per night to rent a stadium, they literally rolled up their sleeves and went to work. Behind the Bolivian Friends Church headquarters, shacks were toppled. Smelly rest room and shower facilities came tumbling down. An old sooty, hole in the wall that had been used for a restaurant sent dust everywhere as the dry adobes fell in a heap.

At one time, half the area behind the property had been a schoolyard where children played, and the other half behind the mission home had been the pride and joy of numerous missionaries who had tended the grass and flowers. The favorite lilac bush that never bloomed, the purple flowering myrtle vine cascading down the rock terrace, the kantuta bush with its clusters of delicate red, yellow, and green bell-shaped blossoms, the national flower

of Bolivia—they were all a part of the backyard of the mission home. Missionaries from several denominations played croquet on the grass. A big snowman with a carrot nose graced the lawn one month of July! Graduates of Bible School, new missionaries proudly displaying baskets of flowers received upon arrival, the first national church officers—they all had their pictures taken in front of the nasturtium plant climbing the adobe wall surrounding that famous backyard.

But that is history. As the church leaders worked, their eyes were on the future. Those who didn't work raised questions and gave advice. "It won't be big enough. What if it rains? Where will all the people sleep?" But optimism ran too high to squelch their enthusiasm!

It was a team effort. The area was marked off and each La Paz congregation was responsible for clearing its portion and carting the debris out the narrow passageway to dump on a growing pile. Eighty-seven dump truck loads of dirt and debris were carried away! When all was level, the dump truck was back again with loads of river

rock to make a firm layer, upon which they poured many wheelbarrow loads of concrete. Before 6:00 a.m. workers arrived for work, and many worked until after midnight. Faces showed weariness, eyes glazed from lack of sleep, muscles ached, for they were working against time.

The afternoon of September 27 arrived and we went to the church early. The meeting was to begin in two hours. Beautiful concrete covered the area. Tent poles were in place but workers were anxiously awaiting the arrival of a tent, to be joined with the Friends tent. When it arrived it was too late to set up before dark, so all gathered in the church for the inauguration of the first Triennial. By the next morning the tent was up and we who arrived early got the privilege of lining up benches and chairs, dusting them, and arranging flowers. The backdrop of the platform was a large open Bible over which a light blue dove spread its wings. "1989" in purple, outlined in white, announced the year across the dove. "I Junta Trienal INELA" danced across the dark red curtain hanging from the altar rail.

Do you get the picture? Hopefully, you can mentally sit in the congregation on that inauguration night and feel the excitement of "Onward Christian Soldiers" as six colorful flags are carried down the aisle, across the front, and out the other aisle, and eventually up to the platform. The Christian flag was first with Bolivia, U.S.A., Cuba, Peru, and Haiti following, representing people present from those countries.

Before the people sat down, Francisco Mamani, Yearly Meeting president, announced the home-going of Jack Willcuts and all over the room we could hear the gasps of shock and sorrow. Appreciation was expressed for the contribution Jack had made to the development of the INELA and for his talent for writing, which left behind books to help guide the church of tomorrow.

The person carrying the U.S. flag stepped forward, lowered it a bit, and the believers entered into a time of silence in memory of their good friend, don Jaime.

Classes, messages, reports, music, and special numbers by every district all added to



a full program, from 6:00 a.m. until past 10:00 at night. Not even the rain could dampen the enthusiasm of the meetings, even though it tried! Flashes of lightning chased each other across the sky, leaving thunder echoing across the city and down the canyon. Torrents of rain fell for a time, leaving the caretakers to run for their poles to prod various places

**T**he leaders performed as expected, but the real credit for a successful Triennial should be given to the presence and work of the Holy Spirit.

where the tent was holding pockets of water. Those who happened to be sitting too close to a pocket being emptied merely moved and didn't miss a point! Only one missionary held his breath until the service was over, because of a large beam tied rather precariously above the heads of those on the platform! That was corrected before another service.


Pastor Santos from Cuba was sick with high altitude aches and pains for two days, but soon brought the Word with unction. Pastors from other denominations taught classes each morning, and Friends pastors did a superb job of handling their share of the program. The leaders performed as expected, but the real credit for a successful Triennial should be given to the presence and work of the Holy Spirit in the hearts of the Aymaras, resulting in several reconciliations and many finding victory at an altar of prayer.

Kitchen workers served three meals a day, with snacks in between. A whole beef hung in the storeroom, providing delicious meals. Quinoa, potatoes, chuños, and tuntas from the altiplano, green plantains from Caranavi—all helped to keep

the price of a meal ticket within reach of all who attended.

Winona Friends in Ohio sent a gift of money, which was really a miracle gift! But all had a part, as on Sunday morning over 1,400 crowded into the tent to leave their offering of over 800 Bolivianos (over \$300) to finish paying the bills. Truly God had answered prayer!

The pageantry of the opening and closing services was just what the Aymaras love—colorful drama. On the closing evening each flag bearer gave words of appreciation before marching off the platform to stand for another hour at the exit for the vital Bolivian abrazo (handshake and hug) for all leaving the Triennial.

I happened to be the bearer of the U.S. flag on that first night but, alas, since it was borrowed from the U.S. Embassy, it had to be returned the next day! So, on the closing night Francisco insisted I fill my place even though I had no flag to carry. Fortunately, a large basket of flowers stood on a stool just in front of me, so I carefully chose red, white, and blue (almost) gladiolus and held them aloft while marching off the platform and down the aisle to the far side of the tent. Here, with every hug, the poor glads gradually were smothered with love, and one hour later as we picked our way over the cobblestone street to find a taxi, I looked for a place to drop them, but thought better of it. They represented hours of hard work, the prayers of hundreds of people, sacrificial gifts, and excellent organization by the national church leaders. So they found their way into a vase on my dining room table about 11:00 p.m., a reminder of a job well done! Thus ended the first Triennial of the Bolivian Friends Church in La Paz! 

*Tina Knight and her husband, Roscoe, are veteran Friends missionaries now serving in Bolivia and Peru.*

# Friends and the Lord's Supper

BY DEL COPPINGER

**W**HEN you meet together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk." (1 Corinthians 11:20, 21 RSV)

"How does your church take communion?" is a frequently asked question of Christians. "Ours is a spiritual communion with God. We do not use the physical elements," is a common Quaker reply to the question.

Lately I have become dissatisfied with the usual Quaker reply. Part of the dissatisfaction was based on knowing persons coming into the Quaker fellowship from church backgrounds where they *did* have the physical elements in communion. They liked the Quaker fellowship, but they were not completely satisfied with totally spiritualizing the Lord's Supper. Also, many quiet communion times left me with the impression that we were not communing well with the Holy Spirit or with each other as worshipers. Fighting sleep and fidgeting and finding solutions to unuttered worries too often successfully competed with true communion between God and assembled Friends, including myself. I turned to the Bible again to see how the early Christians communed.

The first observance of what we call the Lord's Supper occurred as Jesus and His followers observed the Passover meal according to Jewish tradition. It was an appropriate means of teaching successive generations about God's saving activities in delivering Israel from Egyptian bondage under Moses. The Passover meal consisted of unleavened bread dipped into bitter herbs; a whole roasted lamb with no broken bones, eaten entirely in one night; and a cup of wine passed among the participants. Along with eating the food, the participants prayed and discussed how God interacts with humans, and how God expects humans to interact with each other in light of God's interaction with us. The Passover was not a quiet time, but a



**W**hy can't we picture ourselves communing through prayer and Christian conversation at fellowship meals?

time of vocal prayer to God and a time for godly conversations between persons. Frankly, that type of communion appealed to me more than what I had experienced during times of "communion after the manner of Friends," as it is frequently called.

In my study I also noticed that Jesus and the early Christians changed the Passover observance as the Lord's Supper took its place. The emphasis shifted to the bread and wine and away from the lamb, even though Jesus was referred to as the Lamb of God. Details of the physical elements and procedures in the observance of the Lord's Supper are not given in the New Testament. They would have been if they were essential for gaining acceptance with God. We are

not told if the bread must be unleavened, if the wine is to be fermented or unfermented, or how often to perform the observance. The Old Testament Passover was conducted annually, but early church documents indicate that the Lord's Supper was initially done each first day of the week. We don't know if they continued to eat lamb at their Lord's Supper. We don't know how many times they passed the cup of wine. The point is, they

prayer, and Christian conversation. It wasn't just *any* meal; it was a *Christian* meal, and that produced the communion of interaction between persons and God, as well as the communion of interactions between believing persons. It is said that the "... Eucharist was celebrated apart from any meal from about the year A.D. 150." (*Smith's Bible Dictionary*, p. 9) The reason for not continuing it as a meal was the abuse described by Paul in 1 Corinthians 11. People were selfish in taking too much food so that the last did not have any; too much wine was drunk; some of the wealthy refused to eat with the poor. Abuses also need to be guarded against today, but that does not mean we need to eliminate the meals.

How do Friends take communion? In our minds we see the bowed heads of men with broad hats and women with bonnets, sitting in silence. Sometimes we envision the same thing in modern dress. But why can't we change the mental image and the response, too? Why can't we picture ourselves communing through prayer and Christian conversation at fellowship meals, where there is also Scripture reading and devotional talks? The early church and early Quakers changed observances. Why can't we, as long as we protect the one essential, communion with God through His slain Son, Jesus, the Holy Spirit, and fellow believers?

What are the true elements of Christian communion? Food shared unselfishly and impartially among believers who also gather to pray and encourage each other in Christ. The Society of Friends has that in common with the New Testament Christians. We can use the elements in communion. ■

*Del Coppinger is superintendent of Iowa Yearly Meeting. This article is printed as a cooperative ministry of EVANGELICAL FRIEND and QUAKER LIFE.*

felt the freedom to change the methods of observing the event. Could we as Quakers not feel the same freedom to change our way of communion without feeling we were betraying either Christ or George Fox?

In studying the changes in the Lord's Supper observances, I noticed the passage in 1 Corinthians 11:17-33 in which Paul discussed how the Lord's Supper had been abused in the city of Corinth. He was describing a full meal. Then it dawned on me that the many church fellowship suppers I enjoyed in so many Friends churches were more nearly like the early Christian Lord's Suppers than the sharing of small bits of crackers and juice in many churches, or the sitting in quiet of most Friends churches.

The communion experienced during the church carry-in meals had always pleased me, and now I realize it also was pleasing to Jesus and the earliest disciples, as well.

In our church suppers, we had all the elements necessary for communion, physical as well as spiritual. We had food,

# Ritual in Worship Is OK

*Even for Quakers*

BY REBECCA THOMAS ANKENY

**M**Y FAMILY has rituals. My father has stories he saves until the extended family is gathered over dinner. My mother has snatches of poetry she repeats when appropriate moments arise. My husband used to sing with our daughter every night before she went to sleep. She and I sang together on the way to school every day for a year. We have prayer before meals, though sometimes I think the children would be more reverent if we prayed after eating. Popcorn on Sunday nights, brushing teeth before bedtime, special names, private jokes, drinking coffee in bed—all these are rituals in my family.

Quakers have set themselves apart from the rest of Christianity by their testimonies concerning rituals. Most notably, Quakers do not institutionally practice water baptism and Communion. This testifies to the truth that the rituals are not in themselves sufficient or required for salvation. Furthermore, Quakers affirm God's presence in all of life and insist that He is not more present at the enacting of a ritual than He is at other times. Yet despite this distinctive stand, Quakers have rituals, and we need them.

Rituals in worship function in ways similar to rituals in families. They establish a sense of belonging to a community. Of course, they can also be a means of identifying nonmembers; in fact, they may even make nonmembers feel excluded unless the rituals are explained and made inclusive.

I attended a nondenominational fellowship that has done away with much of the structure of formal worship as I recognize it. They have their own original songs, their own method of taking Communion, and their own form of prayer time for each other in small groups. Interestingly, I felt more out of place than did people without my fairly traditional Christian background. Rituals have a negative side when they exclude those who would like to be included.

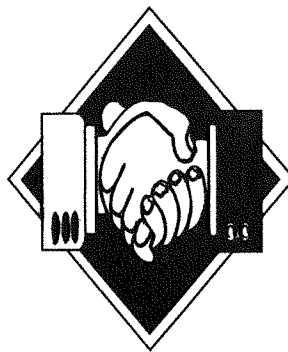
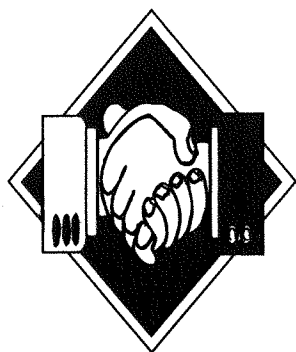
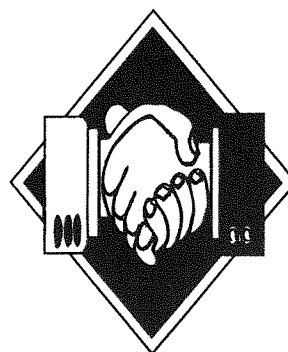
Does this mean we should attempt to avoid ritual in worship? I don't believe it is either possible or advisable. We meet for worship on Sunday, or First-Day, ritually. How else would we know when to gather together, except by ritual? In fact, would we gather together at all if we didn't find the ritual necessary in some way? Rituals help us establish habits that work for our good, maintaining physical, emotional, and spiritual health.

When I was a moderately rebellious teenager, I ritually read my Bible every day. Partly, I reassured myself that I would be included in the Rapture if it were to take place, but I'm also sure I kept in better spiritual condition than I would have without this ritual. Similarly, the Bible teaches that meeting regularly for worship makes us healthier than we would be if we did not meet (Hebrews 10:25). We need rituals.

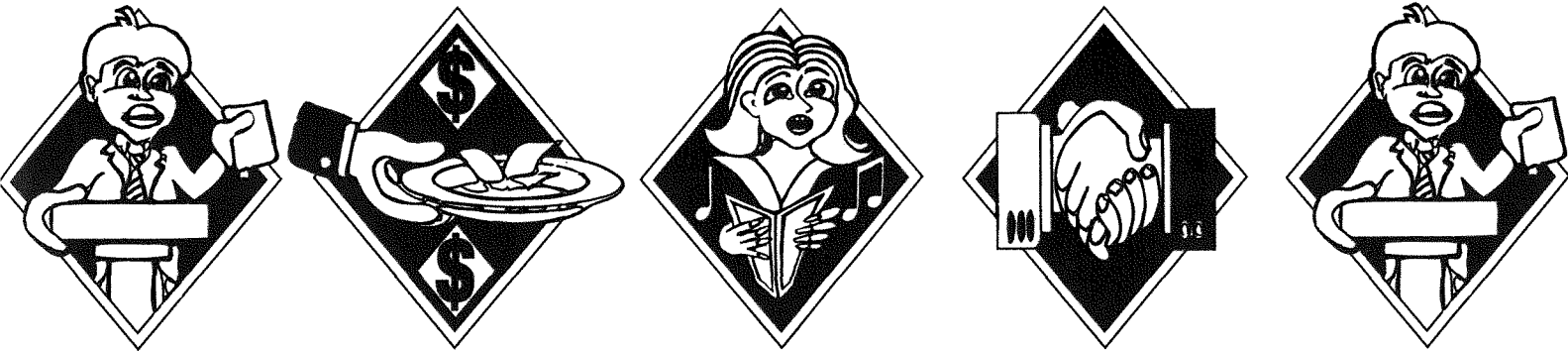
However, rituals are more than passwords to inclusion or safeguards of health. In worship, they are also ways we remind ourselves of the eternal truths we believe in but cannot see. The ritual of meeting on Sunday reminds us weekly of the resurrection of Christ and of the promise that we participate in the power of that resurrection. It also affirms the truth that the church exists as a body, an assembly of many diverse members.

Although Quakers do not practice infant baptism, we do encourage baby dedication. The differences between these rituals are significant, to be sure. But even more significant are the similarities. Both rituals affirm the commitment of the church and the family to raising the child to love and obey God. Both point to the eternal truths that the church as a whole bears the responsibility for the spiritual growth of the child, and that the child belongs to God.

Most pastoral Quaker worship services begin with singing and prayer. The opening prayer ritually invites God to be among and within us. It is, of course, unnecessary to ask Him to do any such







thing. Jesus told His followers the Spirit of truth would dwell with and in them, would teach them all things, would remind them of Jesus and His teachings, and would guide them into all truth (John 14:16, 17, 26; 15:26; 16:13). So what do we accomplish when we pray that He be present? We remind ourselves that we are present before Him in both body and spirit. The ritual invocation affirms the eternal and invisible truths that God is present in His people, and that He orders and receives our worship.

Most Quakers, pastoral and nonpastoral, have times of waiting in silence in our worship services. This ritual means so much to me that when I attended a Quaker church with approximately 30 seconds of open worship, I called the superintendent and expressed my concern and sorrow. Why is this ritual so important? It affirms and reminds us of the eternal and invisible truth that Christ is present to teach His people Himself and to give Himself to us in spiritual communion. It is hardly less amazing that we believe and affirm this every week than that some fellow Christians believe and affirm the real Presence in the wafers and wine of Communion. Both rituals help us enact our belief in the living Presence of Christ in the gathered church and in our personal daily lives.

When I was a child, many meetings ended with an opportunity to participate in the ritual of going to the front of the church to pray. "Going to the altar" (though there was none there), or "going forward," ritually expressed our willingness to identify ourselves publicly as hearing and acknowledging God's claims on us. It meant we wanted to give ourselves to Him and in turn receive His Holy Spirit into our lives. I was so frequently convicted of my own disobedience and willfulness as a child that every time there was an altar call, I went forward. Even now, they provide me with a chance to check my heart to see if God wants any further commitment.

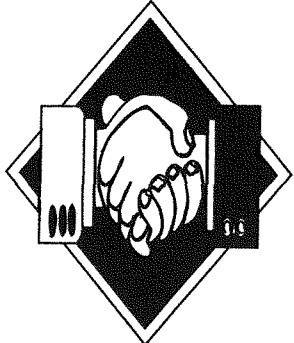
Except in its recurrence, this very much resembles baptism. Both publicly express our decision to align our wills with God's will. Both remind us of the eternal truth that when we make that decision, we have died to sin and have been resurrected with Christ (Romans 6:1-4).

Even though our daily lives may suggest that the habits of sin are difficult to break, when we either witness or participate in such rituals as altar calls or baptism, we are reminded that "we are dead, and our life is hid with Christ in God" (Colossians 3:3).

Many Christians ritually observe the church year. Though Quakers originally testified against such observation, we now celebrate Christmas and Easter with other Christians. And when we do, we affirm the historical and eternal truths of the Incarnation, Redemption, and the Resurrection. We remember that God became human in Jesus Christ, and that He exists eternally incarnate, a High Priest who understands what it means to be what we are (Hebrews 4:14, 15). We remember that God poured Himself out for our redemption, providing for us a place in Christ Jesus where there is no condemnation for us (Romans 8:1). We also remember that sin and death could not defeat God and that they cannot ultimately defeat us, since we are participants in the event and power of the Resurrection (John 11:26).

Rituals increase our faith by reminding us of what we believe to be true, even when—perhaps especially when—we cannot see it. They help us to stay in the place where God can bless and use us, and they include us in a group with which we can share the experience of worship and the affirmation that God is present in our lives to make us into the image of Christ (Romans 8:29, Philippians 1:6). EF

*Rebecca Ankeny is associate professor of English at George Fox College, Newberg, Oregon.*



- 
1. A - maz - ing grace! how sweet the sound, Thy
  2. 'Twas grace that taught my heart to fear, And
  3. Thro' man - y dan - gers, toils and snares, I
  4. When we've been there ten thousand years, I

BY DAVID J. HOWARD

**W**HY IS it that, in our act of worshipping God, we sing? As far back as there are records, we find that the reciting of the Word of God was often done in a style of singing called *chant* or *plainsong*. Parallel to that have developed other kinds of song as well. In considering this matter, we need to ask some basic questions.

#### *Why Sing?*

First, let's look at the *why* of the question. Why do we sing? And why *should* we sing when we worship? A biblical basis is a good place to begin. Perhaps the earliest mention of song in Scripture is Job 38:7, where "... the morning stars sang together." (This and other quoted passages are from the *New International Version* of the Bible.) Now that may seem like pure poetic expression, but it is scientifically demonstrable that light and color may be converted into sound. Another typical illustration of this reference to singing in nature can be found in Isaiah 55:12, where "... the mountains and hills will burst into song before you, and all the trees of the field will clap their hands."

Jesus, in responding to the critics of those praising Him on the entry into Jerusalem, replied that "if they keep quiet, the stones will cry out." (Luke 19:40) Regarding human production of song, the Scriptures, especially the Psalms, are bursting with admonitions to sing praise to God. "Sing to the Lord" (Psalm 96:1) is an oft-repeated phrase. Indeed, we read this so frequently that there surely is a divine mandate for worship.

## Music Belongs in Our Worship

A careful study of the content and design of the Psalms shows a structured approach to singing in worship involving a statement-response form of expression. This may have been carried out between the Levitical singers and the gathered crowd of worshippers.

New Testament references to singing, though not so numerous, are nonetheless prominent. James declares that when one is cheerful, he should sing Psalms (James 5:13). Paul includes singing in his instructions to the church (we shall look at these later). John the Revelator tells us that the worshipping hosts before the throne of God "... day and night ... never cease to sing." (Revelation 4:8) Moreover, there are several passages in the Epistles that, because of their poetic structure, suggest that they may well have been early hymns of the apostolic church. One of them is the marvelous passage concerning our Lord in Paul's letter to the Philippians (chapter 2, verses 6-11).

The singing thus far described is directed to the God-head—expressions of thanksgiving and praise, confession and petition, sorrow and lament. But there is a horizontal aspect as well. One of the best scriptural supports for this is found in Colossians 3:16, where teaching and admonishing one another is linked with singing; and while the songs are to be sung "... with gratitude in [the heart] to God," they are also directed toward one another. The collective activity of a group singing intensifies the impact of the song and unifies the participants. Let's examine this last statement. While God

does not need to hear us speak, sing, or shout our thoughts to Him with an audible voice, He gives us the opportunity to do so for other reasons. Vocalizing our praise can serve to heighten the consciousness of our act. It also gives others around us the opportunity to share our praise and frequently to be instructed and blessed by it.

Now for the second word of the question: why *sing*? On the aesthetic and emotional level, it could be generally agreed that singing places words on a different level of expression. Music is a language that can exquisitely convey the emotional content of a text. We may say with great intensity the words, "I love you, Lord, and I hear your voice," but when we sing them, there is usually a more profound emotional involvement in the statement. When a melody is artfully constructed and matched with a text, there is a powerful effect upon the singer. The aptness of the words to the intellect and the music to the emotions makes the singing a splendid avenue toward bringing the whole person into the worship experience.

#### How should we sing?

**T**HE QUALITY and integrity of worship is very much concerned with the holistic involvement just described—the integration of both the intellect and emotions. In Paul's first letter to the Corinthians (chapter 14, verse 15), he states, "... I will sing with my spirit, but I will also sing with my mind." In the context of the Apostle's instruction, we understand that ecstatic emotional utterances in worship are only half-fulfilling; we must also understand what is expressed, both for our own instruction and for that of the others around us. So, in light of this, we should sing *perceptively*. We should also sing *honestly*. The words of the hymnists must become our own words. Sometimes that is difficult. We dare not sing glibly:

O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

or:

Lord, I would clasp thy hand in mine,  
Nor ever murmur nor repine;  
Content, whatever lot I see,  
Since 'tis my God that leadeth me.

When we cannot sing such words honestly, perhaps we should instead breathe a silent prayer that God would bring us in our spiritual journey to a place where we *may* in honesty sing them. We should sing *wholeheartedly*—not loudly, but lustily. Our praise should be enthusiastic, coming from a heart full of the realization of God's good gifts. Finally, we should sing *empathetically*, entering into the experiences of others around us for whom the words may be especially meaningful. Even when we do not sing at all—when a choir or a soloist is singing—we should make the words our own. This might help to ward off the spectator syndrome, in which we are merely entertained by the performance of others.

#### What should we sing?

There are two passages in the writings of the Apostle Paul in which he specifies the types of song in worship. In both Ephesians 5:19 and Colossians 3:16 he speaks of *psalms, hymns, and spiritual songs*. Many written attempts have been made to differentiate between these three types. While agreement is not universal, the following definitions are generally accepted.

*Psalms* include the lyric passages from the scriptural book of Psalms and other similar Old Testament writings. The versions of these that we use in contemporary worship are

(1) metrical psalms, where the text is virtually identical with the King James Version, only set with rhyme and meter:

The Lord's my shepherd, I'll not want,  
He makes me down to lie  
In pastures green, He leadeth me  
The quiet waters by. (Psalm 23)

(2) paraphrased psalms, such as those written by Isaac Watts in the 18th century:

Jesus shall reign where'er the sun,  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.  
(paraphrase of Psalm 72)

(3) the literal text set to melody, typified by many of our modern praise songs.

Several New Testament lyrical passages called *canticles* have been used throughout the history of the church, including the Song of Mary (Luke 1:46ff), the Song of Simeon (Luke 2:29-31), and the Song of the Angels (Luke 2:14).

*Hymns* are lyrical poems designed for worship that range in topic from the praise of God to the sharing of personal faith and instruction for believers. Some of the earliest are found in the New Testament Epistles, such as the one mentioned earlier in Philippians 2:6ff. Hymns constitute the largest body of congregational worship literature. They range historically from the second-century Greek hymn, "Shepherd of Tender Youth," to the 12th-century Latin hymn, "Jesus, the Very Thought of Thee," to Martin Luther's German Reformation hymn, "A Mighty Fortress," to Charles Wesley's "Love Divine, All Loves Excelling," to Heber's "Holy, Holy, Holy, Lord God Almighty," to Elton Trueblood's "Thou, Whose Purpose Is to Kindle." We have in our hymnals a treasury of Christian thought and experience. How many of these have become a part of our own worship?

*Spiritual songs* may have originally been spontaneous ecstatic songs brought on by profound spiritual experiences. Some of our contemporary songs that share a personal testimony of faith belong in this category. Our Afro-American and southern white spirituals have a similar tendency toward private expression. Many songs in this category have words that, although highly subjective, may still be sung as a collective testimony by believers gathered to worship; however some songs, like Bev Shea's "I'd Rather Have Jesus" may be more suitable as a solo because of the intense personal nature of the text.

#### Problems and Pitfalls

There are some problems evident in the evangelical church today with respect to its worship music. The younger generation has trouble accepting the old hymn tunes. Many people find the words of older hymns culturally out of date. The result of this has been the gradual disappearance of hymns from worship. In many churches the praise chorus book has replaced the hymnal. As a result the great wealth of profound statement and the elegant poetic beauty of the hymns are lost. The singing in some churches has grown ineffective and lifeless. This may be due in part to lack of education in the matters discussed in this article, to the resultant inattention to *what* is being sung. It may also be caused by something as seemingly irrelevant as poor acoustics—reverberant surroundings can greatly enhance congregational singing. The musical leadership, including the director and the accompanists, is sometimes underprepared and weak. Some churches have no designated persons to examine and give guidance to the worship. Often the musical settings of the texts are trite or dully repetitious. These are a few of the problems that need to be addressed.



Pitfalls in worship music include two sensitive issues: manipulation and entertainment. Being such a powerful medium, music can be used to arouse emotions to an unhealthy extreme in order to prompt certain reactions. For example, be wary of the motivation underlying the placing of a spectacular choral anthem just before the offering, or the calling for extended singing of a plaintive invitational hymn during an altar call. The Spirit of God has His ways of moving, which are far superior to our contrived ones. Entertainment involves the titillation of our senses, the excessive emphasis on melody, rhythmic beat, or harmony to the point of intoxication. The result is that our attention goes to the music and the performer. Such emphasis has no place in our worship when it causes us to concentrate on some other object or person than God Himself.

The next time you are in a meeting for worship in which there is applause following a musical offering, try to determine the underlying reasons for this response. Is it similar to the applause that is directed to show appreciation for the performers at a concert? Probably a more appropriate response from worshipers who have truly identified with the text and spirit of the music would be to say a silent or vocal *amen*—a

response that dates back to the early church, a symbol of hearty affirmation. It is not always easy to find the line between the properly balanced use of music and that which becomes manipulative or entertaining. But if we seek the wisdom and guidance of the Spirit, we are on safe ground.

#### Challenges

It is essential that the Church today should come to understand more fully the role of music in its worship, that it should seek knowledgeable leaders to educate and guide the believers in *how* to sing and *what* to sing, and that it should encourage and support its gifted poets and musicians to create new hymns and worship songs. It is no coincidence that the great spiritual awakenings in the history of the church have been linked with a resurgence of vigorous singing and new hymnody. We seek a renewed vitality in our worship singing, a biblically sound understanding of why we sing, and a broad and balanced selection of music—both traditional and new. Let us aim toward the goal of the psalmist: "O sing a new song to the Lord!" ■

*David Howard is Associate Professor of Music at George Fox College, Newberg, Oregon.*

# Steps Toward Effective Music In Worship

By ROBERT N. HAM

**M**USIC IS ONE of the most precious, personal, and beautiful means for expressing our feelings. It makes the worship of God even more glorious than it otherwise would be. Precious? Yes, maybe even priceless. Personal? Yes, maybe even intimate. Beautiful? Yes, maybe even angelic.

#### Motivation

Motivation, I believe, is the key to any successful music program in a church. From graded choirs, all the way up to congregational singing,

motivation is the driving force behind the action. Notice I did not say all the way down to congregational singing. What music could be more important than that which involves everyone praising God or testifying to others of their love for God? Therefore, I place congregational singing at the top of my list. Good congregational singing must be fervently sought after and prayed about, and it comes about by proper motivation.

Can you imagine this? After the hymn, the leader says,

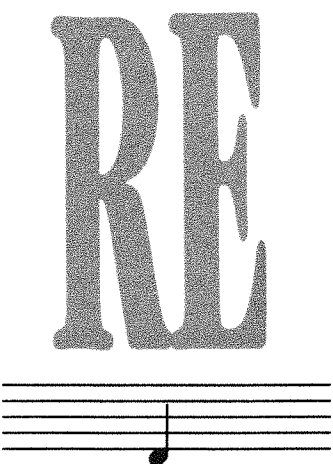
"You did terribly. That was the worst you've ever sung." It would probably be the last time as songleader. Or what if the leader grabbed the hymnal of a member of the congregation and shook it in their face, yelled at them, then slapped them on the side of the head, telling them to really sing next time? That might work in the military or in football, but I wouldn't recommend it for a song leader.

I do know what I think is the best motivation. I believe it is love. A more positive

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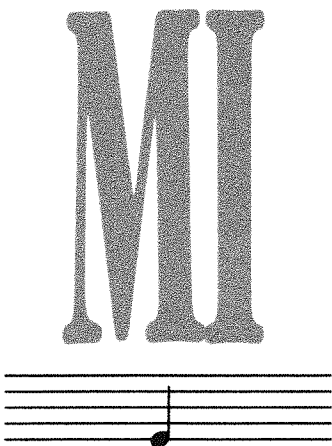


reinforcement has never been found. I believe to effectively and positively motivate people they must feel appreciated, empathized and identified with, and loved. Love motivates like nothing else can.



A motivator is one who loves and cares for the people. One who reaches and leads in such a way that people follow and are encouraged in their strivings. One who knows that love never fails. Even when results are disappointing, love still works.

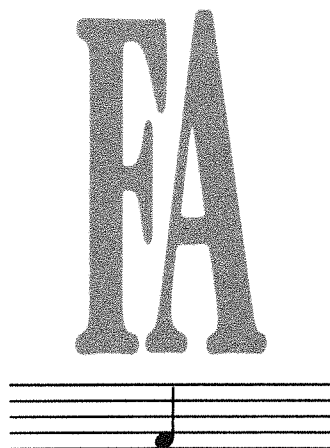
We make a mistake when we go looking for the best musician to lead our choirs and our congregational singing. We need to be looking for the best motivator. Sure, we're better off if this person



is skilled in music, but he/she must be skilled in personal relationships as well. We need someone who has a personality suited for the task. One who magnifies the presence of Christ within. One who is enthusiastic and encouraging toward the people. One who loves. Then look for the skill and hone it to the sharpest it can be. Find the proper *motivator with the proper motivation* and you have the most important key to successful music in your church.

#### *Mobilization*

One definition for "mobilization" is "to assemble and organize for action." Another is "to put into readiness for active service." From these two definitions we can focus on several words: assemble, organize, and make ready. Some choirs of the Old Testa-



ment wondrously display the benefits of assembling, organizing, and readying.

In the twelfth chapter of Nehemiah singers from all around Jerusalem came together for the dedication of the wall of Jerusalem. Two choirs were to give thanks. One choir was to perform on top of the wall near the Dung Gate, accompanied by trumpets and other musical instruments. The other choir went

**We** are  
*only beginning  
to understand  
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our churches.*

in the opposite direction. Both choirs then took their place in the house of God and sang under the direction of Jezrahiah.

These choirs did not just happen. They were planned for, prayed over, and prac-

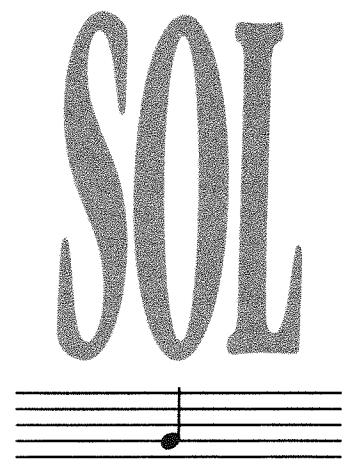
ticed with until they were ready to communicate the majesty and glory of our God. They were motivated by their dedication to God and their commitment to serve. It must have brought them great joy and satisfaction to experience the results of their labors.

Today's Christian choir singers are not much different. At their best, they sing out of an overflowing spirit of God within. They are dedicated and willing to serve. If they can be mobilized for service, the outcome may stir their listeners to new heights of experience. As a result, worship may soar to new levels of understanding and communication.

As Quakers, we have little to draw on, at least from our early history. Thus we are only beginning to understand the importance of music in our churches. As we give more prominence to music in our worship, however, we should not get carried away. To have the best choir, or the biggest choir, or the most famous choir should not be our goal. Our purpose should be to advance the Kingdom of God.

And what of congregational singing? Where can it benefit from mobilization?

First, it can be given a place of importance in our services. It must not be filler, entertainment, or habit. It must be meaningful and prayed over. It is the congregation's opportunity to share



their praise for, and testimony of, God.

Second, it can be planned for carefully. Make the entire service point at something.

Third, we can provide music that effectively blends traditional hymns with contemporary songs, to keep up-to-date with changes in our society. God is the "I AM." He is always contemporary. Our music must reflect God's character.

All of this may be beyond our capabilities. We may need a mobilizer, one who mobilizes persons or things. Moses was a mobilizer. So were David and Paul, and others you may think of. In music, this is one who can make things happen musically.

Do you have a Moses in your congregation? Get him working for you. Is there no mobilizer in your congregation? Then pray for God to send one or ask God's guidance as you seek one. Don't let your size or circumstances prevent you from wholeheartedly establishing a music ministry in your church. We have nothing to lose except greater opportunities to praise Jehovah.

Here are some of the qualities for which we should look in this mobilizer:

- Seek one who loves God,
- Seek one who is willing to serve God,
- Seek one who loves and cares for people,
- Seek one who is willing to humble himself/herself,
- Seek one of solid conviction and moral character,
- Seek one who understands music,
- Seek one who is willing to learn,
- Seek one who motivates,
- Seek one with good organizational skills,
- Seek one with whom you can work.

#### *Magnificence*

"Magnificent" is a word reserved for only the most spectacular of sights or experiences. When was the last time the word *magnificent* came to your mind in relation to the music in your church?

Few things really qualify for that label. Much of God's natural creation such as the Grand Canyon, the Northern Lights, the Great Lakes all fit that adjective. Man has created some magnificent items too. The pyramids, the St. Louis Arch, the Lincoln Memorial are but a few.

Experiences often qualify as magnificent. The birth of a baby, the adoption of a lit-

"Did we in our own strength confide our striving would be losing." A dependence upon God and a prayer life with Him must be at the heart of magnificence.

2. The next step is careful planning. Corporate worship rarely just happens. It must be sought after. Communication early in the week between pastor and musicians can help things get into

**D**on't let your size or circumstances prevent you from wholeheartedly establishing a music ministry in your church.



tle one, the hug of a grandma, the marriage of two special people, a rekindled love are a few meaningful examples. The Bible is loaded with magnificent things, too. An overview of the Old Testament alone would show the magnificence of God as He dealt with His people.

How can we bring this magnificence to our congregations? I have chosen five steps:

1. Prayer is a good place to start. Ask God to breathe His Holy Spirit into your music. Zechariah 4:6 says, "Not by might nor by power, but by my spirit, says the Lord Almighty." An old hymn says,

place for Sunday. (Earlier communication is even more helpful.) Before the service, get together to plan and pray. This gets everyone moving in the same direction. As leaders, we must do this so we are aiming for the same goals. Transitions between people and events in the service can be made smoother if everyone knows what is to happen next. This seems like a simple and obvious step to take, but often we are unprepared or ill-prepared for the service due to poor planning.

3. Practice. Practice your music, your deliveries, your gestures, everything. Very little should be left to chance. My wife is an excellent

pianist, but this does not negate our responsibility to talk through and practice the music, so we know exactly what each other is doing.

4. Our attitude is so important too. Cultivate attitudes that reflect Christ in all you do. A thankful spirit, topped with joy, wrapped in gentleness, and communicating a reliance on God will produce results of magnificence. People sense our attitudes and seem to take them upon themselves. Tiredness and boredom breathe tiredness and boredom among the people. Take time to get your attitudes in God's control.

5. Make the physical environment as conducive to worship as possible. Is the temperature right? Are the instruments tuned? Are the acoustics suitable? Is the sound equipment set acceptably for most of the people? Are your instruments of high quality? Is everything in place? Careful attention to our physical environment may produce magnificent results.

When your music is magnificent, a reputation will be built. Not a worldly type of reputation, but one that magnifies the Lord. The exaltation of God will then not only come from the pulpit but from the choir loft and the pew.

1 Corinthians 13:13 says, "These three remain: faith, hope, and love." You will need faith to see your church mobilized for action. It will take hope for the magnificence of our music to bring honor to the Majestic Glory Himself instead of to man. Above all, it will take love, in all of its different forms of expression, to motivate people to see beyond themselves and to become living sacrifices for God. **EF**

*Robert Ham is a music professor at Bethel College, Mishawaka, Indiana. This article is adapted from a workshop he presented at the Fourth Friends Ministers Conference.*





### Opening of the Christian Mind, Taking Every Thought Captive to Christ

David W. Gill, Intervarsity Press, 142  
pages, paperback

There is a sense in which many Christian believers leave their minds "at the door" when they enter the church building for worship and fellowship; or they seek to know God in an individual or private way without much use of their thinking powers. David Gill's book seeks to circumvent this "mindset" and to show why and how we need to open our minds (which are central to our spiritual life) to the lordship of Christ. This is necessary if emotion and will are to be involved in a proper functioning of the whole person as a believer.

—Philip S. Tayler

### A Description of the Qualifications Necessary to a Gospel Ministry

Samuel Bownas

Pendle Hill Publications and Tract  
Association of Friends, 1989, 104 pages,  
hardback

There are never manuals available for the really important things in one's life. Things like parenting or being an adolescent or picking a spouse or reading one's phone bill. Most of these things we do kind of seat-of-the-pants, hit-or-miss style.

This principle holds true for spiritual things as well. There are no manuals for being sanctified, stepping out in faith, minding the light, or keeping one's stomach from growling during worship. And, as the current issues of our Friends publications reveal, there is apparently no manual for being a Friends minister. (Of course we all know that all Friends are ministers . . . but not all are pastors . . . and not all pastors minister . . . and not all ministers preach, i.e. share, speak from the silence, exhort, prophesy, fill the sacred space, etc.)

Well, the happy news is that, thanks to the Pendle Hill Publications and Tract Association of Friends, there is available (to all who have the courage to face the challenge of true ministry among Friends) a most wonderful book entitled *A Description of the Qualifications Necessary to a Gospel Minister* by Samuel Bownas (1676-1753). This book more

than lives up to its seemingly ostentatious title by describing without equivocation the qualities that bring power and integrity to the vocal ministry.

The current edition of *A Description* is a revised reprint of a version printed in the mid-eighteenth century. The editors have done a very fine job of making this new edition readable without destroying the beauty of Bownas's expressions. I was disappointed that the usage of masculine pronouns and terms was retained. However, the power of the text and the obviously inclusive intent of the author combine to keep the language from being offensive. The preface and introduction are exceptionally helpful and set the stage for a very meaningful reading experience.

Bownas gives straightforward counsel to "ministers and elders among the people called Quakers" regarding the spiritual center out of which true ministry flows, the absolute necessity of divine inspiration for any and all vocal ministry, the nurture of ministers still in a "state of infancy," the dangers of "self-conceit," and the destructive results of "meddling in matters and spreading reports." Each of these areas is dealt with in a spirit of humility, mercy, and grace.

A constant theme throughout the work is counsel to those who would speak in meeting or preach to "remain in thy gift." By this Bownas means that one should be careful to say neither more nor less than one is "led" to say. I found this counsel very challenging. Here is a sample:

"...Stand up in the meekness of the Spirit which moves on thy mind, and speak the word thereof according to the present opening that is before thee. Regard strictly . . . by speaking too fast and too loud, thee doesn't overrun thy natural strength gift, and opening, which if thee happens to fall into . . . thee will not know when to conclude. Therefore whenever it happens so with thee *sit down*; for by thy endeavor to mend it, thee may make it worse." (Such quotes may make one want to buy a copy of this book and give it anonymously to some "special" person in one's meeting.)

Bownas's passion is for ministry that is truly inspired and anointed by God's

Holy Spirit. Bownas learned this passion from men like George Fox. As a result, reading *A Description* brings one experientially close to the power and vitality that indwelt the early Friends message.

Finally, *A Description* comes across on a par with other great devotional classics. The "advice" it gives is in essence a call to absolute integrity in one's faith journey as well as ministry. Bownas's very searching counsel cuts through one's superficial rationalizations and helps one evaluate one's spiritual priorities and one's obedience to his/her call to minister among the people called Friends.

I cannot think of any Friend who would not greatly benefit from a prayerful study of this delightful work. Hats off to Pendle Hill Tract and Publication Association for making this "manual" available for our enrichment.

—Stan Thornburg

### A Burning and a Shining Light

David Lyle Jeffrey (edited by) William B. Eerdmans Publishing Company, 517  
pages, paperback

This book carries the subtitle "English Spirituality in the Age of Wesley," which gives the reader a point of reference for the anthology. The editor announces in the first sentence of the preface that the purpose of the book is to introduce the general reader to "some of the best of English spiritual writing in the age of the Great Evangelical Revival, from Watts to Wilberforce." He then goes on to describe the "age of Wesley." This gives the setting that is helpful to the reader.

Brief biographical sketches of 13 writers of that time, some more well-known than others, precede samples of writing produced by these men and women. The writings include letters, poems, hymn words, meditations, sermons, and questions for self-examination.

The compilation has been thoughtfully prepared and is the sort of book that takes time in order to read it in the way it should be read and considered. The editor has produced a good bibliography, providing encouragement for readers who wish to delve further into the works of these devotional writers.

—Betty M. Hockett

# Finding a Home Among Friends

BY COLIN SAXTON

**T**ONY Campolo once said that "denominationalism is a luxury of an affluent society." In many respects, I would agree with this understanding of the church. You and I live in a culture that demands and has means to pay for the ability to choose. This truth is certainly represented in the Body of Christ, where we can choose a particular "brand" of faith, with its own distinguishing nuances, to suit our particular interests and needs.

Unfortunately, denominationalism has proven to be a curse whenever different groups have been unable or unwilling to recognize their unity in Christ and work together. The divisions and rivalries that develop often demonstrate to the non-Christian community our intolerance or lack of love for one another. In the same respect, an overabundance of competing denominations in a given area can weaken the overall effectiveness of the Church by diluting the resources, gifts, and manpower that is available. In such a situation, the individual ministries often are overtaxed and too spread out and cannot benefit from working with a solid base that can focus on the critical needs of the community.

Despite these potential negatives, there is much to be said for the freedom to choose from a variety of denominations. People are all different and it makes sense that one form of faith and practice will appeal to some, but not to everyone. It also assures that the full message of the Gospel will be preached and lived as each group, with its different distinctive qualities, will make up for the deficiencies of others.

As a newcomer to Quakerism, I still have much to learn about the Friends way. Yet what I do know I enjoy. The Friends church has given me a sense of community and a feeling of home that I missed in denominations I previously was a part of. In some respects, I share the same spiritual path that Thomas Dewsbury walked in the seventeenth century. Dewsbury was a man who sought to have his spirit satisfied by fellowshiping with a number of different denominations. Yet, despite the growth that took place in his own life, his soul remained troubled and unsatisfied. In time, God began to speak to his condition, to give him a sense that he could indeed experience a faith that

was deeper and more fulfilling. Ultimately, his journey led him to a young preacher named George Fox and a group called the Friends. From then on, his spirit and his work for the Lord blossomed, as he found an approach to faith that spoke to the yearnings and longings of his restless soul. Dewsbury went on to become an important Friends leader, helping to give direction to the new movement.

*Outside the walls  
of any church  
building are . . .  
people who are  
searching for  
satisfaction in Christ  
and the deeper  
things of God.*

While I don't wish to presume that I will ever be the minister or leader Dewsbury was, our struggle to find inner satisfaction bears a strong resemblance. For me, it was a longing for communion with God that was real and living. I desired a group that wrestled with the tension of being both evangelical and socially conscious. I wanted to find a denomination that tended to the needs of its own by representing a community of believers gathered by God, rather than just a group that got together to worship once a week. I hoped to find a Body that bore witness to the peacemaking tenets of the Scriptures. And finally, the group I longed for needed to have a simple approach to living and one that emphasized the call to holiness and righteousness that is clearly found in the Bible.

I needed a denomination that exhibited all of those qualities because they were so painfully lacking in my own life. It was and continues to be a case of knowing what is right but not always living up to

the high standard. Gratefully, I can say, my longing and desire to find such a group was satisfied upon meeting up with the Friends. My hope was that some of those Quaker distinctives could begin to rub off on me.

I am not so naive as to think that the Friends church has this all worked out in practice, either. The theory is sound, but there are still bugs to be worked out as we struggle to put it all into practice within our local meetings. The important point, however, is that we continue the struggle. If we are going to maintain our distinctives and strive to uphold our rich heritage, it is important that we know, teach, and model the Friends approach to faith. Although we must recognize that our responsibility is to call people to Christianity, and not Quakerism, if we are going to call ourselves Friends—we ought to be Friends.

With all of the emphasis on church growth today, it is potentially easy to say and do things that distort the true teachings of Christianity, in hopes of seeing higher attendance figures. As Friends students in seminary, some of us discussed this very dilemma. We concluded that if we truly upheld the teachings of Friends, both in our messages and in our lives, we would see our churches grow. There is power and appeal in the Friends approach to faith. And in a time when many are downplaying Friends distinctives in order to make us somehow more appealing and acceptable, it may very well be that by adhering to the disciplined principles of our approach to faith, we could draw in many more members.

However, the most convincing reason for me to maintain the integrity of the Friends way is so that people like Thomas Dewsbury, and like me, can find a suitable spiritual home. And I would suggest there are many more like us. Outside the walls of any church building are wandering unfulfilled souls, people who are searching for satisfaction in Christ and the deeper things of God. For many of them, the faith and practice of the Friends church could provide a home in which to be nurtured, a place for the soul to find peace, and a base from which to minister. **EF**

*Colin Saxton is pastor of the McCall, Idaho, Friends Church.*



E.F.C.-  
EASTERN REGION

regarded their visit as "most worthwhile."

\* \* \*

THE MINISTERIAL ACCREDITATION BOARD met in December with all the candidates who are seeking recording by EFC-ER. According to Dale Diggs, chairman, there are now 26 under the care of the Board, the largest group the Board has worked with in any one year.

### Churches Sold

The EP&E Board reports two properties have recently been sold—the North Ridgeville property and the New Hope, North Carolina, building near Kernersville. The sale of the latter will be finalized in March with assets divided as follows: 3/5 to Piedmont District for church planting; 1/5 to Camp Hawthornburg; and 1/5 to the World Outreach Center.

### Mini Missions

Friends Disaster Volunteers have worked hard to clean up after Hurricane Hugo hit South Carolina and the adjoining region. Workers labored two weeks in Pineville, North Carolina, and three weeks at Camden, South Carolina. Dean Johnson, coordinator, took another trip the first week of January with ten people whose work was largely the rebuilding and replacing of roofs blown off by the storm.

\* \* \*

SALEM FIRST sponsored a trip to Mexico with eleven Friends visiting the Byrnes and the Foxes in November. Jack Rea and Randy Heckert directed the tour.

### Quakers Speak Softly, Carry Big Stick

Piedmont District had its first Quaker Invitational Softball Tournament in September with Martinsville Trinity hosting the event. Eleven of the twelve churches in the district were represented, and the results were: 1st place: Christ Fellowship; 2nd place: Martinsville Trinity; 3rd place: Charity. Over 150 were on hand to cheer their teams on to victory.

### World Outreach Center

Superintendent John Williams recently met with Malone President

Woody Self regarding the location of the World Outreach Center. "It appears now that it is quite likely that our Center will be located on 25th Street near the new entrance to Malone's campus," John Williams reported in a December interview. President Self will take the proposal to the Malone Board in February for a decision, but the preliminary report is positive.



MID-AMERICA  
YEARLY MEETING

### Lone Star Friends Church Dedicated

Special services were held October 15 at Lone Star Friends Church to dedicate their church building. The building was struck by a bolt of lightning in 1986, resulting in a fire that gutted the building. Reconstruction and enlargement of the facilities has been completed.

### Friends Women Retreat

Over three hundred women from churches in Mid-America Yearly Meeting met at Hutchinson, Kansas, Holidome for their annual retreat October 13-15. The Haviland

area Friends Women hosted the activities, which included messages by guest speaker Cathy Leestma from California and music led by Brenda Choate.

### Big-Event

The weekend of November 17-19 the Northridge youth pastor, Kevin Mortimer, and his youth team hosted the annual Big-Event. Nearly 100 youth from MAYM churches gathered for a time of fun and worship. The Event started with an all-night gathering Friday evening and continued until Sunday afternoon. Todd Follette from Iowa was the special speaker, with Brian Hickey from Northridge in charge of the music.

### Northside-Extension Church

A group that has been known as the Northside Prayer Meeting has requested to be established as an extension church. This has been approved by the Oklahoma City Friends Church, and the first official worship service was November 5 in the Michael Slovacek home in Bethany, Oklahoma.

### Education Enrichment Offered

The Christian Education Division is providing services to the local churches on invitation basis. A team of persons will hold workshops on many subjects ranging from teacher training to children's ministry.

### 1990 Calendars Promote Missions-Extension

The Missions-Extension Board has selected the production of pictorial

The EFC-ER Office staff. 1st row: Barbara Wagner, receptionist & insurance secretary; Cathy Lipely, mailings. 2nd row: Lucy Anderson, Adm. Asst.; Sonia Bancroft, office mgr.; Carol Williams, Chr. Ed. and office adm. 3rd row: John Ryser, Eastern Area Supt.; Howard Moore, Western Area Supt.; John Williams, Jr, General Supt.

### Church Leadership

Two miniconferences for pastors and spouses were held in December. "Healthy Pastors for Healthy Churches" was the theme for the December 5 gathering at Wooster and for the December 7 conference in South Hill, Virginia. Charles Mylander, Southwest Yearly Meeting Superintendent, and John Williams, Jr., were the speakers.

\* \* \*

A NEW PASTOR has been named: Dennis Seaver to Charity Friends in Kennesaw, Georgia.

\* \* \*

RUSSELL AND MARJORIE MYERS recently spent time at Battle Creek Friends Church at the invitation of the Administrative Council. They were asked to survey the current programs of the church, study the needs of the community, and then meet with decision makers to make recommendations for future ministries. Pastor John Grafton



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wall calendars to promote a prayer awareness for their various outreach points. Linda Mallonee of University Friends and Sheldon Cox, board president, coordinated this project. These calendars are available from the MAYM office for \$3 each.

### News Briefs

Val and Carolyn Bridenstine, retired MAYM pastors, have moved to Wyandotte, Oklahoma, where they are giving leadership as interim pastors.

Riverton Friends Church recently had a mortgage burning for the new parsonage that was purchased only a few months ago. They have also purchased an acre of land adjoining the church for expansion of parking and are studying expansion ideas for the building.

Ron Wood, the mission pastor at Kickapoo Friends Center in Oklahoma for the past 15 years, died November 2 of cancer. His wife, Janis, and son Brad have remained at Kickapoo as the staff working with the Native Americans.

John Haven, pastor of Pratt, Kansas, Friends Church, was named president of the Pratt County Ministerial Association.



ROCKY MT.  
YEARLY MEETING

### Ski Retreat Reaches Out

The annual Midwinter Ski Retreat of RMYM and MAYM high school youth was December 28-30 in Golden, Colorado. This retreat is often attended by youth who have no other contact with the church. Days were spent skiing at Loveland, while evenings were spent in a variety of activities designed to build relationships between the staff and the youth and between the young people themselves.

### New Age Dangers

"Deception of the New Age Movement" was the topic for a recent three-part series during Sunday evening worship services in Paonia, Colorado. Cliff Taylor taught the congregation about the spiritual

dangers of the growing, anti-Christian, new age religion.

### Missions—Here and There

"Standing in the Gap" was the theme of the November 1989 missions conference at First Denver Friends. Church attenders were challenged to actively seek how God would have them minister for Him in today's sin-filled world.

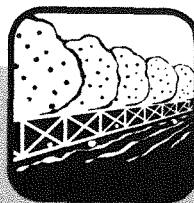
James Morris, EFM director, reported on how the Lord is working in different Friends missions around the world, while Jay Hallowell presented a scriptural basis for the way God wants Christians to be His representatives.

\* \* \*

THE FORT COLLINS FRIENDS annual missions conference in November focused on "Missions and You: An Unbroken Theme." Issues considered during the meetings included how the church came to be, how members came to the fellowship, the Gospel, and to whom members of Fort Collins Friends should take it.

\* \* \*

STAN KELLER, of International Students Inc., spoke at a recent Outreach Awareness night in Colorado Springs, Colorado. Issues discussed by Keller included being friends with international students in colleges. Several church families saw the importance of such ministry. As a result, the Outreach Committee will pursue having First Friends become a Friendship Partner Church.



NORTHWEST  
YEARLY MEETING

### New Church Healthy and Growing

Opening Sunday for Discovery Friends was November 5, 1989. Discovery is located in Eugene, Oregon, and pastored by Gene and

Norma McDonald. Over 70 people from Eugene Friends Church committed the month of September to the phone and mail campaign to inform the community of this new church. This was the culmination of several years of praying, dreaming, and planning for a new church as outreach into this city. The church is doing well, with home Bible studies, men's groups, and some fellowship activities already taking place to build relationships with one another and with God.

### Missions

A down payment has secured the purchase of property in Arequipa, Peru, to be used as an education and training center for the Peruvian leaders. Classes are scheduled to begin January 1990.

We praise the Lord for providing necessary funds to add Earl and Janice Perisho to Northwest Yearly Meeting's missionary staff. Earl and Janice began language school in Costa Rica in January 1990, with plans to be established on the Peruvian field by January 1991.

### OUR FRIENDS COLLEGES

### Malone College Free Enterprise Sponsors Relief Drive

In an effort to show their support and concern for the victims of Hurricane Hugo, many groups have banded together to collect much-needed food and personal items. One of these groups is the Free Enterprise Program at Malone College.

The Free Enterprise Program at Malone recently concluded its Hurricane Hugo relief drive with "Project: We Care!" collecting 135 grocery bags of food and personal care items from staff members and students. Over 1,500 items were turned over to the Salvation Army for distribution. Dr. Hoskins, Free Enterprise chair holder, stated that while business students tend to be

### GENERAL SECRETARY

#### FRIENDS WORLD COMMITTEE FOR CONSULTATION

The position of General Secretary in the FWCC World Office in London, England, becomes vacant with the resignation of Val Ferguson, effective from the end of 1991.

FWCC seeks to further communication and cooperation among Friends around the world, and encourage growth and depth in our religious society. Friends who apply should have experience of the life and work of their own yearly meeting or group. A sensitive knowledge of Quaker faith and practice among Friends of varying backgrounds in different parts of the world would be of significant advantage. Facility in languages other than English would be helpful, but is not essential.

The appointment is for three years in the first instance, and would commence not later than 1st January 1992.

The job description is available immediately from FWCC, Drayton House, 30 Gordon Street, London WC1H 0AX, England. Applications in writing, with names and addresses of two referees, should be sent by 30th June, 1990, to:

Erica Vere, Clerk of the Search Group  
13 Lawton Road  
Heaton Chapel  
Stockport, SK4 2RG  
England

# Wichita mayor teaches at Friends University

concerned with ways to be profitable in business situations, they cooperated enthusiastically in this project to help the storm victims.

Malone College is a four-year Christian liberal arts college located in Canton, Ohio. It has an enrollment of over 1,450 and offers degrees in 29 fields of study.

## Graduate Program Comes to Malone

June 1990 will see for the first time the offering of Malone's Master of Arts in Education classes. After a campus visit in November by the North Central Association team, the members indicated they will be recommending approval to the Commission's February meeting.

## Among 'America's Best'

George Fox College is one of the best liberal arts colleges in the nation, according to a special report in the October 16 issue of *U.S. News & World Report*.

In a cover story, "America's Best Colleges," George Fox is ranked fifth in the western regional liberal arts colleges category. It is rated third in academic reputation.

The national recognition is the second for the Newberg college in recent months. In June George Fox was one of 92 colleges in the nation—the only one in Oregon—named to the Templeton Foundations Honor Roll of Character Building Colleges.

The *U.S. News* survey ranks colleges and universities by their records in five areas: quality of the student body as measured by the school's selectivity, faculty quality, financial resources, ability to retain and graduate students, and reputation for academic excellence.

To determine the strength of the academic reputation, *U.S. News* sought the opinions of college presidents, deans of academic affairs, and deans of admission. Officials at 3,879 colleges and universities were polled.

## Mayor Is New Executive-in-Residence at Friends University

Wichita Mayor Bob Knight recently took on some additional duties as

the 1989-90 Executive-in-Residence at Friends University.

Knight's duties as EIR at Friends will include teaching an undergraduate course in local government, a graduate course in venture management and entrepreneurship, and sharing his expertise with Friends faculty, staff, and students in areas of teaching, consulting, and community relations.

This is the first year of the EIR program at Friends University. Knight's term will run for one year.

## FBC President Journeys

From October 24 through November 13 Friends Bible College, Haviland, Kansas, President Robin Johnston traveled in Kentucky, Indiana, and California. In Louisville he attended the annual AABC meetings (the accrediting association for Bible colleges, which is a member of the Council on Postsecondary Accreditation—COPA). He stated that he was very impressed with the spirit of unity and the optimism the accrediting association has for Christian education in America and Canada in the coming years.

He also visited ten FBC graduates who are serving in pastorates in Indiana. One graduate is pastoring the fastest-growing church in Indiana Yearly Meeting. Several others are experiencing renewal and growing pains.

President Johnston concluded his three-week trip visiting friends and alumni in California and attending the board meeting of Friends Center, a branch of Azusa Pacific University Graduate School of Theology and Southwest Yearly Meeting's Graduate School of Theology.

## OUR FRIENDS MISSIONARY OUTREACH

### Mexico

The Viveros del Valle (formerly Elektra) Friends Church has called Manuel Guzman to return as its pastor. Pray for this relationship and for greater maturity and growth in this group.

David Freites, Puerto Rican pastor at Mexico 86, has begun new work at a place nearby called May 5.

John W. Grafton, college student of Battle Creek, Michigan (son of Pastor John Grafton), will spend a few weeks in January on a video project in Mexico City.

Until they can achieve goals of buying land and building a church, the worship group at Tultepec has temporarily purchased an apartment to use as a place to meet, so they do not have to rent space or move from one home to another.

### Rough Rock

Mark and Wilma Roberts of Greenleaf, Idaho, former missionaries to Bolivia, Peru, and Mexico, arrived at Rough Rock in late November to begin a three-year term; they will serve nine months a year.

Diane Hutson terminated her present missionary service at the end of December and hopes to work at home in Las Animas, Colorado, in preparation for further education.

### Rwanda

Keith Lewis, college student of Star, Idaho, left January 15 to serve a

short term of two and one-half months in Rwanda.

In November, 69 people were received into membership in the new churches of Mito, Bugarama, and Cyanguu (Chawngooogo), located in southwest Rwanda near Zaire.

The Friends Church of Rwanda held its first annual meeting December 18-21, in preparation for future status as a yearly meeting.

Praise God that it was possible to settle a difficult case involving a dismissed pastor/evangelist out of court!

## Other News Notes

Ron Woodward has accepted Nairobi Yearly Meeting's invitation to continue his ministry of leadership training a third year, until summer 1991. His wife, Nancy, came home in December to visit her family in Union, Iowa, due to the critical illness of her mother, Anna Lea Willits. She passed away December 29.

A new 25-minute 16-mm. movie, "Friends in Rwanda," available also in video format, can be borrowed from yearly meeting and EFM offices. EFM needs and will deeply appreciate generous offerings whenever the film/video is used, to cover production costs.

Please note the new address (since August 1989) of the EFM office: P.O. Box 525, Arvada, CO 80001; the phone number remains the same: 303/421-8100.

Duane Comfort, who joined the EFM staff as executive assistant in September, is sending monthly prayer/praise information to EFM Prayer Partners. If you would like to be on the Prayer Partner mailing list, please notify the EFM office. EFM Prayer Partners are encouraged to make periodic contributions for the cost of this information. In 1990 Duane also plans to begin regular mailings to EFM pastors.

## Tallying the Totals

Celebration Sunday on November 5 was the day when EFA churches across America made a special effort to increase attendance at Sunday morning service. The goal was to have a 25 percent increase over last year's average attendance.

## Quaker Benevolent Society

*A mutual benefit society organized and operated by Friends since 1933*

The Quaker Benevolent Society provides a channel for cooperative assistance to loved ones in time of bereavement. More than just financial assistance, QBS conveys caring and comfort to beneficiaries. Member benefits are provided through \$2.00 contributions by each member upon notification of a death within the membership. Anyone, age 10 to 65 inclusive, may apply for membership.

*For more information write:*

Quaker Benevolent Society • P.O. Box 247 • Newberg, OR 97132

Eastern Region churches reported a 17.4 percent increase with nearly 13,000 people in attendance at the 92 Friends churches across ten states of eastern USA. Twenty-four churches succeeded in reaching or exceeding the 25 percent increase.

Northwest YM had a 13 percent gain with a total of 6,361 gathered for worship. Twelve achieved the 25 percent increase or more.

Mid-America had 27 out of 74 churches cooperate in the competition. Those 27 churches showed a 24 percent increase, and two doubled their attendance (Cottonwood and Lone Star).

There was no report from Rocky Mountain Yearly Meeting.

## OUR FRIENDS IN LOCAL CHURCHES

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

### Youth and Christian Education

At **NORTHBRIDGE**, Wichita, Kansas (Kevin Mortimer, youth pastor), the Junior Highers, known as the "White Knights," engaged in a discussion-and-question time over the book of James with Ralph and Esther Choate. They matched their wits against youth from other Friends churches at Haviland.

A Harvest Festival Praise Party was held at the **LAWRENCE**, Kansas (Bill Clendenning), church on October 31. Admission was one can or box of food for the food pantry.

A new campaign known as "Operation Andrew" was launched in October at **EAST GOSHEN**, Beloit, Ohio (Rod Grafton). It is a five-step operation: Look Around, Look Up, Look Out, Look Forward, and Look After (those who respond to Christ).

Christian Life Clubs at **ORANGE ROAD**, Columbus, Ohio (David Shue), for preschool through 6th grade include their parents, who

learn from tapes such as "Communicating Values to Your Children" and "Making Marriage Work."

A children's choir, "Joyful Noise," has been formed at **WEST PARK**, Cleveland, Ohio (Chris Jackson), under the direction of Nancy Yachanin.

On November 10 and 11, twenty eight youth from **DEERFIELD**, Ohio (David Goode), and **BARBERTON**, Ohio (Brian Cowan), met at Camp Gideon for a spiritual retreat. Scott Fleming, youth pastor at **TRINITY**, was the speaker.

A "Growl Out and Lock In" for 7th through 12th grade students was held November 17 and 18 at **EAST GOSHEN**, to raise money for World Relief. Bowling and a pizza party completed the occasion.

The youth from **BETHEL**, Hugoton, Kansas (Ric Garrison, youth pastor), sponsored the "Rich Mullins Concert" at the Middle School Auditorium. The **BETHEL** Quiz team won first place in the Quiz Bowl at **HAVILAND**, Kansas (Dave Robinson).

On December 10 the **NORTHBRIDGE** children presented a Christmas program entitled "Language of Love." It included scenes from Old Mexico Christmas traditions and from Africa.

The youth at **BAYSHORE**, Texas (Mark Hudspeth, youth pastor), were challenged as they participated in the church project of helping hurting and needy families at Thanksgiving.

An overnight camp-in at the parsonage of **ALUM CREEK**, Marengo, Ohio (Kurt Whitcher), included a hike at the state park, games, food, and a devotional time.

An elective at **ALLIANCE**, Ohio (Rick Sams), featured Christian Celebrations of the holidays. "Christians and Halloween" resources were by Mike Warnke and Bob Larson. The Christmas study gave suggestions for avoiding distractions of commercialism and materialism.

### Spiritual Life and Growth

A new Wednesday night program has been adopted at **FRIENDS-WOOD**, Texas (Joe Roher). The 647 activities will start with supper at 6:47; following that there will be

activities and study groups for all ages.

**SPOKANE**, Washington (Earl Tycksen), recently celebrated TLC Sunday, a time to reflect after a year of "small group" activities at the church.

The Spiritual Life Committee at **GLEN ELDER**, Kansas (Bruce Newby), has paired up families in the congregation for two-month periods for times of getting acquainted on a more personal basis.

**PRATT**, Kansas (John Haven), had Paul and Trish Jackson, Jetstream Ministries, from Meade, Kansas, minister to them.

On November 12 David Hearon and Seth Roe, students at Friends Bible College, held meetings at **EMPORIA**, Kansas (Galen Hinshaw).

**OKLAHOMA CITY**, Oklahoma (Stephen Harmon), celebrated Thanksgiving November 19, with a carry-in dinner and Praise service. The climax of the service was the dedication of four families to begin a new meeting in north Oklahoma City to be known as New Hope Friends. The new meeting is currently meeting regularly in the home of Mike and Debra Slovacek. They are seeking a larger meeting facility.

### Community Outreach

**HANOVER, NEW HOPE**, Richmond, Virginia (Steve Savage), and **WEST END** (David Smith) churches sponsored a workshop: "The 12 steps—A Spiritual Journey," for the Richmond area.

**PELHAM**, Fenwick, Ontario (Matthew Chesnes), provides a noon meal to 30 people at All Peoples Soup Kitchen the first Monday of each month.

Five members of **GOSHEN**, Zanesfield, Ohio (Bruce Bell), worked with Friends Disaster Service at Camden, South Carolina, to help repair Hugo damage.

**BARBERTON** women made clothes for 15 teddy bears as a service project. The bears were provided and distributed by the Salvation Army. The Outreach Commission takes their turn in the community project of furnishing and serving meals to feed the hungry.

Frank Gonzales, evangelist in North America and Central America for 30 years, and his crusade team, "The Freedom Sound," held evangelistic meetings for the **NEWBERG**, Oregon, Hispanic congregation (Gerardo Ibarra) November 1-16.

### Missions

An international foods potluck kicked off the Missions Conference at **SPOKANE**.

The **Missions Fair at NORTH OLMSTED**, Ohio (J. Daniel Frost), September 30 featured booths representing different countries, videos, letters from missionaries, and an "international restaurant" offering ethnic foods.

**SPRINGDALE**, Leavenworth, Kansas (Ray Fitch), women entertained ladies from five area churches for a noon luncheon and afternoon meeting.

November is the month to share our abundance with others. **EMPORIA** held a special Thanksgiving service and the offering was given to World Relief. **NORTHBRIDGE, HUTCHINSON, and DERBY**, Kansas (Sheldon Cox), have filled "Love Loaves" for World Vision. **BAYSHORE** has designated their Thanks offering to go to the 5th Ward in Houston, where Dr. Leon Spivey is director.

The annual Missionary Conference was held at **MEDFORD**, Oregon (Oscar Brown), October 27-29.

### Family

A time of sharing and Bible study has been started for ladies whose husbands do not attend

### ASSISTANT SUPERINTENDENT

Indiana Yearly Meeting is seeking a full-time Assistant Superintendent with responsibilities in Christian education, camp program, serving the Monthly Meetings, and assisting Yearly Meeting committees. Send resumé and letter of interest by February 28, 1990 to:

David Brock  
4715 North Wheeling Ave.  
Muncie, IN 47304.  
(317) 284-6900



church with them at **TRINITY**, Van Wert, Ohio (Duane Rice).

Family day, November 5, at **WEST PARK** included invitations to unchurched family members, neighbors, and friends, and the dedication of a baby.

Senior citizens of **TRINITY** took a trip to Limberlost at Geneva, Indiana, and the Swiss Village. Singles and their children had a fall party. Adults enjoyed a full course "Mystery Quaker Banquet," and the children had a hayride and a visit from clowns.

## Buildings and Improvements

**ARGONIA**, Kansas (Francis McKinney), started construction on the parsonage. The basement has been dug and the footings have been run.

**PLEASANT VIEW**, Eagle Springs, North Carolina (Lynn Shreve), installed a beautiful new light fixture in the sanctuary.

**ALBUQUERQUE**, New Mexico (Terry Ash), recently painted the church nursery and four Sunday school rooms.

Wayne and Nargo Corbin donated Bibles to be placed in the sanctuary at **DERBY** as a memorial to Wayne's mother, Ruth Corbin. They also gave some tables and chairs for the children's Sunday school rooms.

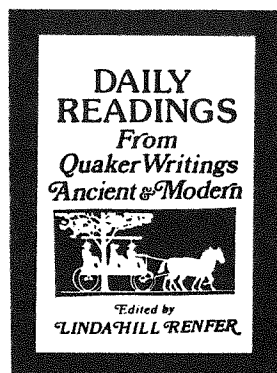
## Other Important Events

At **SAXAPAHAW**, North Carolina (Ernest Lauffenburger), church Homecoming September 10, the new pastor brought the message, the "Kingsway Quartet" sang, and dinner followed in the fellowship hall.

A Christmas Workshop was held one Sunday evening at **LAWRENCE**. The evening consisted of making decorations, worship, and hanging of the greens.

The **LINWOOD**, Wichita, Kansas (Frank Penna), Christmas dinner was held December 9.

Dan and Lisa Page accepted the position of associate pastor at **GOSHEN**, Zanesfield, Ohio (Bruce Bell), on the Yearly Meeting Intern Program. Howard Moore was present September 10 for the mortgage-burning ceremony at the family center. For this joyous occasion 231 were in attendance.



"... It's a wonderful book!" — N.M.

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"... It is a wealth of familiar as well as not often-quoted passages from a wide variety of Quakers. The editor is to be commended for a thorough research in the history of the Religious Society of Friends; possessing this resource will enrich the library of every Friend." — Reviewer, **QUAKER LIFE**

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"... 30 minutes after we unpacked our copies we sold one to a delighted customer. The comments have been wonderful, too. One said, 'This book makes the difference between this store and the "fast food" bookstores.' ... Please send 5 more copies." — Bookstore Owner, **WA**

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"... The concept of a year of Quaker readings, a page a day, is a welcome one... a veritable treasure house of Quaker prose..." — *Friend's Journal*

*An appreciated gift by... Friends, special friends, new members*

## DAILY READINGS FROM QUAKER WRITINGS ANCIENT AND MODERN

Edited by Linda Hill Renfer; Copyright 1988

An anthology of Quaker literature, passages are typically one page in length, with each page headed by calendar date, such as "1st Month, 23." Writings vary from inspirational, autobiographical to historical accounts of courage, from the wide family of Friends.

This 384-page volume is printed on non-yellowing, acid-free paper and is a cloth-covered hardback, with an attached ribbon bookmark. Each copy of this First Edition, First Printing will be numbered. Price — US \$24.95.

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## 87 years of faithfulness in Pelham



The Norma Freer Missionary Society of **SMITHFIELD**, Ohio (William Wade), participated in the fall bazaar at a local shopping mall. (see photo) They sold quilts, pillows, and crafts made throughout the year. The booth won the booth-designing award. Quilters also donated a quilt to the Eastern Region Disaster Auction.

The annual Christmas program was combined with the choir cantata, *Sing Noel*, and presented December 17 at **DAMASCUS**.

November 5 was Celebration Sunday at **EAST GOSHEN**. Before the worship service everyone congregated in the fellowship hall for donuts, coffee, and cider. The girl, boy, and adult who brought the most visitors got to smash a pie in the face of the pastor.

**PELHAM** celebrated their 190th anniversary October 20-22, 1989. The event included a display of many pictures and history notes covering the life of the church. One highlight was the Historical Service, which included a presentation to Ruby Moody, who celebrated her 90th birthday in July. She has been attending Pelham since she was three years old.

Allison Summons, a Denver area Christian singer, presented a vocal concert at **DENVER**, Colorado (Chuck Orwiler), October 29.

**OMAHA**, Nebraska (Peter Schuler), had their annual Harvest Dinner November 19 as a time to express thanks to God for His goodness in 1989. Mahlon Macy, consultant to Rocky Mountain

Yearly Meeting, brought the morning worship message October 22. He presented information to the church about possible directions for RMYM.

Freddy's Neighborfest, a fundraiser dinner put on by Fred Meyer, brought in \$1,250.00 for **BOISE**, Idaho (Harold Antrim), Friends, October 16. **GREENLEAF** Friends Quilt Auction amounted to \$30,010.00.

Dorwin and Joyce Smith were warmly welcomed as pastors of **WOODLAND**, Kamiah, Idaho, September 1, with an ice cream social and food shower.

### OUR RECORD OF FRIENDS

#### Births

**ADEE**—To Leslie and Sally Adee, a daughter, Rebekah Ann, November 12, 1989, Lone Star Friends, Hugoton, Kansas.

**ANDERSON**—To Scott and Sheila Anderson, a son, Travis Scott, July 18, 1989, Hanover Friends, Richmond, Virginia.

**APPLEGARTH**—To Brad and Tonya Applegarth, a daughter, Shelby Faye, November 11, 1989, Bethel Friends, Hugoton, Kansas.

**ARMSTRONG**—To Tom and Char Armstrong, a son, Joshua Thomas, August 6, 1989, Bayshore Friends, Bacliff, Texas.

**BOENKER**—To Barry and Annita Boenker, a daughter, Rhianna Michelle, September 25, 1989, League City, Texas.

**BOUDREAUX**—To Wayne and Laura Boudreaux, a daughter, Caroline, October 11, 1989, Friendswood, Texas.

**BUCHANAN**—To Mike and Sue Buchanan, a daughter, Tracie Diane, August 24, 1989, Mt. Carmel Friends, Cable, Ohio.

**CLARK**—To Greg and Jackie Clark, a son, Aaron Gregory, February 9, 1989, Goshen Friends, Zanesfield, Ohio.

**CLINE**—To Bob and Nancy Cline, a daughter, JoAnna Katherine, October 14, 1989, Deerfield, Ohio.

**COBBS**—To Dean and Beverlee Cobbs, a daughter, Amelia Ann, August 13, 1989, Damascus, Ohio.

**COCKMAN**—To Donald and Tamy Cockman, a son, Jonathan Hayes, October 19, 1989, Pleasant View Friends, Eagle Springs, North Carolina.

**CROWE**—To Derrick and Deborah Crowe, a son, Jordan Lee, June 29, 1989, Gilead Friends, Mt. Gilead, Ohio.

**DENNIS**—To Charles and Cathy Dennis III, a son, Charles Henry IV, May 7, 1989, Gilead Friends, Mt. Gilead, Ohio.

**ELLYSON**—To Rick and Nancy Ellyson, a son, Brandon Robert, September 21, 1989, Damascus, Ohio.

**FENSTER**—To Greg and Dianne Fenster, a daughter, Abigail Leigh, September 13, 1989, University Friends, Wichita, Kansas.

**FRITZ**—To Tom and Tina Fritz, a daughter, Kimberly Ann, October 14, 1989, Damascus, Ohio.

**GARRISON**—To Gary and Mary Jane Garrison, a daughter, Leah Grace Victoria, September 4, 1989, Alba, Missouri.

**GLINES**—To Shawn and Britt Glines, twin daughters, Nicole and Kayla, October 20, 1989, Friendswood, Texas.

**GOODMAN**—To Glenn and Sue Goodman, a daughter, Anna Mary, November 8, 1989, West Park Evangelical Friends, Cleveland, Ohio.

**HELMSTEAD**—To Ed and Stacie Helmstead, a son, Zachary David, October 4, 1989, Denver, Colorado.

**HICKERSON**—To Mikel and Anne Hickerson, a son, Mathew Jon, August 22, 1989, Boise, Idaho.

**JENKINS**—To Shawn and Natalie Jenkins, a son, Peter Shawn, October 9, 1989, Colorado Springs, Colorado.

**JONES**—To Mike and Vickie Jones, a son, Ryan Michael, May 15, 1989, Gilead Friends, Mt. Gilead, Ohio.

**KENNEDY**—To Norman and Lori Kennedy, a daughter, Ashley Nicole, October 12, 1989, Mt. Carmel Friends, Cable, Ohio.

**KINSER**—To Wilbur and Juliann Kinser, a son, Alex Wayne, November 3, 1989, Bethel Friends, Hugoton, Kansas.

**KOCH**—To Al and Karen Koch, a daughter, Loren Johanna, February 15, 1989, Evangelical Friends, Milan, Ohio.

**LIPPOLDT**—To P.K. and Sonja Sue Lippoldt, a daughter, Kore Anne, November 4, 1989, Lone Star Friends, Hugoton, Kansas.

**MASON**—To Bob and Marlene Mason, a son, Trent Alexander, September 9, 1989, Marion, Ohio.

**MCCARTY**—To Paul and Patrice McCarty, a son, Jared Paul, August 7, 1989, Colorado Springs, Colorado.

**MILLER**—To George and Beverly Miller, a daughter, Kelsie Lauren, October 6, 1989, Bayshore Friends Church, Bacliff, Texas.

**NEWTON**—To Steve and Lisa Newton, a son, Jacob Andrew, October 18, 1989, Friendswood, Texas.

**NOVOTNY**—To Jim and Lavone Novotny, a son, Casey Allen, February 11, 1989, Gilead Friends, Mt. Gilead, Ohio.

**PALMER**—To Don and Carolyn Palmer, a son, Shawn Michael, November 10, 1989, University Friends, Wichita, Kansas.

**PIIL**—To Jeff and Karen Piil, a son, Keifer David, September 27, 1989, Denver Colorado.

**POTTHOFF**—To Brent and Linda Potthoff, a daughter, Shayna Joanna, September 5, 1989, Omaha, Nebraska.

**REECE**—To Phillip and Merri Reece, a son, Isaiah Jonathan, November 13, 1989, Bethel Friends, Hugoton, Kansas.

**ROYER**—To Mike and Debbie Royer, a daughter, Abbey Lauren, September 13, 1989, Hermiton, Oregon.

**ROYLE**—To Eric and Lorri Royle, a son, Colten Tyler, November 26, 1989, Friendswood, Texas.

**SHUCK**—To Clifford and Paula Shuck, a daughter, Sheena Anne, September 28, 1989, Bethel Friends, Hugoton, Kansas.

**SIMMONS**—To Chris and Regina Simmons, a daughter, Rachel Leslie, May 22, 1989, Hanover Friends, Richmond, Virginia.

**SMITH**—To Mr. and Mrs. Jerry Smith, a son, Isaac Mark, September 29, 1989, Trinity Friends, Van Wert, Ohio.

**STAPLES**—To Don and Miriam Staples, a daughter, Sarah Elizabeth, October 6, 1989, Newberg, Oregon.

**SWAN**—To Hedley and Beverly Swan, a son and a daughter by adoption, Hannah Elizabeth, born December 16, 1988, and Maurice Warren, born March 3, 1989, Haviland, Kansas.

**TALBOTT**—To Martin and Holly Talbott, a son, Kyle Dean, October 8, 1989, Fort Collins, Colorado.

**TAPP**—To John and Sandy Tapp, a son, Eli Patrick, August 26, 1989, Mt. Carmel Friends, Cable, Ohio.

**TUNING**—To Nathan and Shelly Tuning, a daughter, Brittany Michelle, July 19, 1989, Woodland Friends, Kamiah, Idaho.

**WALTON**—To Ross and Myra Walton, a daughter, Laci Ira-Ross, August 8, 1989, Saxapahaw, North Carolina.

**WEIL**—To Jason and Lisa Weil, a son, Jake Michael, October 14, 1989, Boise, Idaho.

**WRIGHT**—To Richard and Robin Wright, a daughter, Corey Nicole, August 19, 1989, Pleasant View Friends, Eagle Springs, North Carolina.

#### Marriages

**ASHCRAFT-HARVEY**. Floetta Ashcraft and Mike Harvey, September 23, 1989, Northridge Friends, Wichita, Kansas.

**BAILEY-MILLER**. Cheryl Joy Bailey and Brian Lee Miller, October 7, 1989, Olmstead, Ohio.

**BLACK-STOCKMAN**. Delphine Black and George Stockhoff, October 21, 1989, in Boise Friends Church, Idaho, with a reception October 29 in Newberg, Oregon.

**BROWN-HAHN**. Shelley Brown and Chris Hahn, October, 1989, Friendswood, Texas.

**COBB-MOORE**. Keri L. Cobb and Jonathan S. Moore, August 26, 1989, Boise, Idaho.

**COLLINS-FLOWERS**. Lea Collins and Lyle Flowers, June 11, 1989, Albuquerque, New Mexico.

#### RESEARCH INTERNS

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1990. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issue files. Application period January 1 through March 15, 1990. For information, write or call: David Boynton

Friends Committee on National Legislation  
245 Second Street, NE  
Washington, DC 20002  
Phone: (202) 547-6000.

## New church built debt-free

Dean Johnson (l), of FDS, Randy Pohlenz, Topeka, Kansas, and Tom Palmer, pastor, demonstrate that fun was mixed with work during the week.

DAVIS-KENDALL. Melanie Davis and Ken Kendall, June 16, 1989, Haviland, Kansas.

ELTON-JOHNSON. Meredith Elton and Ryan Johnson, September 23, 1989, Boise, Idaho.

FINK-SWETYE. Karen Fink and Jay Swetye, September 7, 1989, Damascus, Ohio.

FLAKE-PHARRIS. Elisa Flake and Rodney Guy Pharris, August 5, 1989, Boise, Idaho.

FLETCHER-SMITH. Gail Fletcher and Gregory Smith, October 14, 1989, University Friends, Wichita, Kansas.

FRANK-ELLIS. Susie Frank and Jack Ellis, October 28, 1989, Denver, Colorado.

FRAZIER-LARSH. Lori Frazier and Steve Larsh, September 23, 1989.

HAWKE-WILKINS. Sharon Hawke and Stanley Wilkins, September 1, 1989, Mt. Carmel Friends, Cable, Ohio.

HOLLAR-BERGER. Monnie Hollar and Tim Berger, November 19, 1989, Damascus, Ohio.

JONES-WILLIAMS. Beverly Jones and Carlis Williams, November 4, 1989, Trinity Friends, Van Wert, Ohio.

LANDIS-CROW. Lawana Landis and Bob Crow, September 30, 1989, Boise, Idaho.

LARSON-WALKER. Kristine Elaine Larson and Thomas Benjamin Walker, August 20, 1989, Eagle, Idaho.

MCDANIEL-STOPHER. Jenny McDaniel and Kelly Stopher, August 5, 1989, Spokane, Washington.

MENHUSEN-MCCLURE. Laura Menhusen and John McClure, July 31, 1989, Glen Elder, Kansas.

PASCHAL-KNIGHTEN. Donna Kay Paschel and Danny Joel Knighten, July 15, 1989, Saxapahaw, North Carolina.

PAULUS-SMITH. Bonita Paulus and James Smith, November 25, 1989, Alliance, Ohio.

SEARS-SPARLING. Terry Sears and Paul Sparling, May 31, 1989, in Germany.

STOREY-SPARKS. Cheri Dee Ann Storey and Jeffrey Dean Sparks, August 26, 1989, Boise, Idaho.

THOMAS-CALVERT. Richelle Thomas and Wayne Calvert, September 30, 1989, Colorado Springs, Colorado.

THOMPSON-DOHERTY. Cheri Jean Thompson and Gordon Doherty, Jr., August 19, 1989, Glen Elder, Kansas.

VALENTI-PAGE. Lisa Valenti and Don Page, July 22, 1989, Willoughby Hills, Cleveland, Ohio.

VARNEY-PEACOCK. Lisa Varney and Dave Peacock, July 8, 1989, Hanover Friends, Richmond, Virginia.

### Deaths

ALTON—Huldah Alton, November 21, 1989, University Friends, Wichita, Kansas.

ASHER—George Asher, October 2, 1989, Medford, Oregon.

BARRETT—Carl Barrett, September, 1989, Miami, Oklahoma.

BEALS—Charles Beals, 86, October 29, 1989, Newberg, Oregon.

CHILCOTE—Rachel Wood Chilcote, 90, February 2, 1989, Gilead Friends, Mt. Gilead, Ohio.

COX—Catherine Cox, October, 1989, Hesper Friends, Eudora, Kansas.

DITCH—Floyd Ditch, 84, October 20, 1989, Medford, Oregon.

GREGORY—Olive A. Gregory, 88, September 28, 1989, Boise, Idaho.

HAIN—Lyle Hain, October 16, 1989, University Friends, Wichita, Kansas.

HINES—Marie Hines, 85, November 25, 1989, Newberg, Oregon.

HOLDEN—Edna Mae Holden, 82, August 2, 1989, Milan, Ohio.

HOLTON—Roger Holton, 31, October 18, 1989, Boise, Idaho.

HOLTON—Lela Holton, 97, October 5, 1989, Greenleaf, Idaho.

HOOPES—Glen Hoopes, 65, October 4, 1989, Damascus, Ohio.

ILER—Minnie Iler, Smithfield, Ohio.

MENDENHALL—Clinton J. Mendenhall, November 20, 1989, University Friends, Wichita, Kansas.

MONROE—Rufus O. Monroe, 67, October 8, 1989, Pleasant View Friends, Eagle Springs, North Carolina.

MOORE—E. Irene Moore, 63, October 22, 1989, Damascus, Ohio.

NUTTER—Kenneth Nutter, 58, September 11, 1989, Milan, Ohio.

PERKINS—Ray Perkins, November 7, 1989, University Friends, Wichita, Kansas.

PERRY—Willard Perry, December 2, 1989, University Friends, Wichita, Kansas.

PHILLIPS—Paul Phillips, November, 1989, Friendswood, Texas.

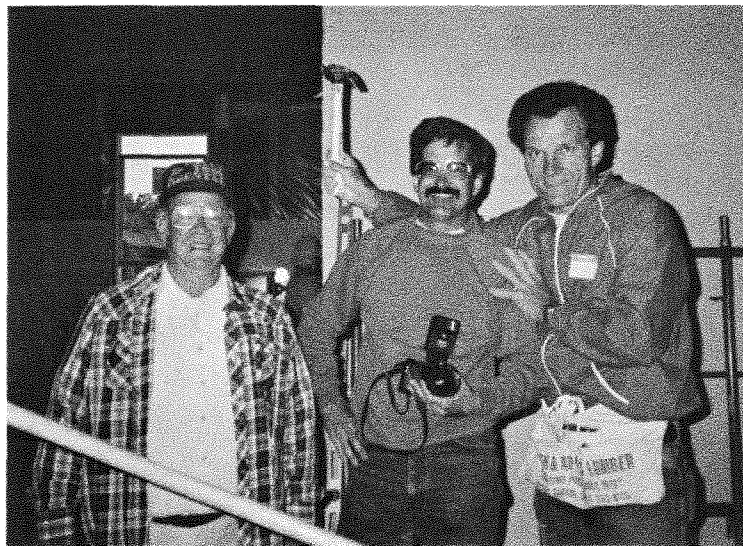
PITTS—Carlisle Pitts, October 5, 1989, Peabody, Kansas.

SALLOWS—Naomi SalloWS, 86, October 30, 1989, Tecumseh, Michigan.

SCHOBERT—Larry D. Schobert, November 16, 1989, Bethel Friends, Hugoton, Kansas.

SUTTON—Kenneth R. Sutton, Sr., September 9, 1989, Miami, Oklahoma.

TILLOTSON—Beulah Tillotson, 73, September 7, 1989, Nampa, Idaho.



TULLIS—Emily Ruth Tullis, September 19, 1989, Springdale Friends, Leavenworth, Kansas.

WISELY—John Wisely, July 21, 1989, in Arizona, formerly of Medford, Oregon.

### OUR WIDER FAMILY OF FRIENDS

### Cedar Rapids' Dream Becomes Reality

In Cedar Rapids, Iowa, from July 14 to 22 approximately 300 persons contributed to the "meetinghouse raising" on behalf of Friends in Cedar Rapids. By mid-August, additional volunteers had painted and trimmed the inside, installed lights and doors, and poured the concrete driveway. In one month a completed building was constructed except for kitchen cabinets and floor covering. Dean Johnson of Friends Disaster Service, Indiana, and Eastern Region Friends led volunteers from nine other states in assisting with the building project.

Over 150 people celebrated the completion of the building Sunday, November 12. A few weeks earlier, persons in the neighborhood showed their happiness at having the church locate near them when they took up a collection and bought a tree, which was planted on the property. Neighborhood representatives were present this Sunday, as well.

Tom Palmer, pastor of the Cedar Rapids congregation, expressed

heartfelt thanks on their behalf as he reflected on the many ways people around the nation made the project a successful one. The building and property are debt-free, which was the goal from the beginning. The building sits on 3.8 acres on the northwest corner of Boyson Road and Council Street on the north edge of the city of over 100,000 persons. It is in the



Luke McKenzie, whose mother and grandparents came from Michigan with FDS to help, is busy building a church of his own. The theme for youth classes during the week was "Building with God."

### DOCTOR NEEDED

The World Ministries Commission of Friends United Meeting is accepting inquiries/applications for the three-year appointment of a doctor to be in charge of the Lugulu Friends Hospital, Kenya, East Africa, beginning early 1991. Must be licensed for five years. Contact:

World Ministries Commission  
101 Quaker Hill Drive  
Richmond, IN 47374

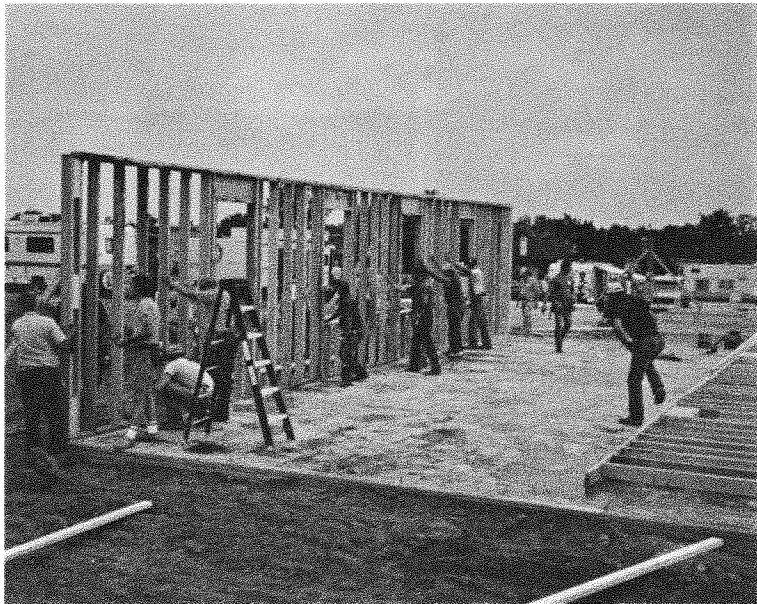
### EMPLOYMENT OPPORTUNITIES

Christian relief and development agency is searching for qualified personnel to fill various administrative, medical, and agricultural positions in Pakistan, the Philippines, and at headquarters. Medical positions require certification of M.D./R.N./P.A./D.D.S. Some positions to begin immediately. Direct inquiries/resumes to:

Louise Powell  
Mercy Corps International  
3030 SW First Avenue  
Portland, OR 97201-4796  
(503) 242-1032



## 'Walk cheerfully' with George Fox at FAHE conference



The first wall goes up on the slab which was poured the day before at Cedar Rapids. Volunteers stayed in the homes of Cedar Rapids hosts, or camped on the site or at nearby campgrounds.

fastest-growing part of Cedar Rapids. A walkathon was held by Iowa Yearly Meeting of Friends to assist the congregation in buying their property.

Dean Johnson gives credit for the "debt-free church planting" idea to Doug Holcombe, a Friend from Denver, Colorado, who also led a work contingent to Iowa in July. Many financial gifts were given by the workers and others to make it all possible. Art and Donna Williams joined Pastor Tom Palmer in leading the Cedar Rapids people,

who worked so faithfully and diligently. It was a fitting celebration for this growing Christian congregation in a rapidly growing city.

### 'Walk Cheerfully'— 1990 Conference Theme

The Eleventh Annual Conference of Friends Association for Higher Education will be on the campus of George Fox College, Newberg, Oregon, June 22-26, 1990.

During the 1990 Conference 'Brainstorming' Session at the close of the last annual conference at Swarthmore College, a suggestion was offered: Since the next annual meeting gathers at George Fox College, let us consider the use of a quote from George Fox, for example, "... walk cheerfully over the world ..." as a theme for that conference. The committee expanded upon that suggestion by returning to the particular epistle by Fox from which these often-quoted words were drawn. Members concluded that the use of the entire letter in planning the program of the conference would add a special dimension, a rich context, for the conference theme.

The theme will focus on the phrase, "Then you will come to walk cheerfully over the world, answering that of God in every one ..." In addition, program themes from other phrases in the letter were recommended: "... be patterns, be examples ... that your carriage and life may preach ..." and "... people must be let out of captivity ..." and "the covenant of life and peace ..."

Around these program themes certain topics are anticipated for discussion, presentations, and papers. Addressing those topics as teachers, ministers, researchers, activists, or any combination of these will emphasize Fox's calls to us in our various settings today.

—Ron Rembert

### Beck Retires

Robert Beck is retiring after 17 years as executive secretary of Wilmington Yearly Meeting. Bob Beck had been a Friends pastor in California and Western yearly meetings before coming to Wilmington Yearly Meeting as executive secretary. His soft-spoken manner and diligent, hard work on behalf of the Gospel as held by Friends has made him a much-loved figure in Wilmington Yearly Meeting and beyond.

### Calling All Women in Ministry

The Women in Public Ministry Planning Committee announces the 1990 gatherings. Open to all groups of Friends, "Defining Our Ministry as Quaker Women" will be the theme. If you are a Quaker woman who is exploring or exercising gifts of vocal ministry, plan to participate. If you are a mentor in ministry or needing a mentor in ministry, this is for you. Quaker Hill Conference Center at Richmond, Indiana, will be the site for one gathering on June 8-10, 1990. Woolman Hill in Deerfield, Massachusetts, will be the site for the other gathering June 15-17, 1990. Plans for 1991 are that one gathering will be scheduled in the west

to incorporate more women over the two years.

Under the sponsorship of Meeting Ministries Commission, Friends United Meeting, the committee includes representatives from Friends General Conference, Evangelical Friends Alliance, Conservative Friends, and FUM. More information can be obtained from Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, Indiana 47374, or phone (317) 962-7573.

### Short Course in February

Clerks and ministers are looking forward with anticipation to the SHORT COURSE to be held at Kentucky Leadership Center on Lake Cumberland, near Somerset, Kentucky. Lon Fendall, director of the Center for Peace Learning at George Fox College (Newberg, Oregon), and Jan Wood, Associate Professor of Religion and Philosophy at Wilmington College in Ohio, will be leaders on the subject of "Conflict Resolution in Friends Meetings."

The Short Course, which is the third one held by Wilmington Yearly Meeting in recent years, is to begin Friday evening, February 16, and conclude Monday noon, February 19, 1990. That is the President's Day holiday weekend, with many schools and businesses closed Monday.

### Call for Papers

Persons wishing to propose papers for *Quaker Religious Thought*, a journal of the Quaker Theological Discussion Group, are asked to contact the editor, Arthur O. Roberts,



All Friends can participate in the 1991 World Conference of Friends, some by practicing "faith in action" right at home! • By holding seminars and work camps with visitors from abroad, Friends can experience the conference theme, "In Spirit and in Truth: Faith in Action" • Share your Church/Meeting's inner-city ministry with a Friend from the country! • Farmers, invite other farmers for some down-to-earth sharing! • Topical seminars or guided prayer and meditation are other ways meetings might include Friends who are traveling to and from the conference sites. Plan projects now and send details by October 1990 for inclusion with conference registration forms to:

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## 'Which church shall we attend this week, Honey?'

Box 215, Yachats, Oregon, 97498, USA. QRT makes no commitment either to publish proposed or submitted papers, or that the program committee will select them for reading at the Quaker Theological Discussion Group annual meeting. Any topic may be proposed, but the editorial committee has given priority to topics in the following tentative publication schedule:

#73 May 1990. "Biblical Roots for Quaker Theology" (papers already assigned)

#74 September 1990. "A Theological View of Creation." Human stewardship of the earth, God in the process of time, Sabbath-keeping as celebration. This is the theme for the Quaker Theological Discussion Group gathering June 19-22, George Fox College, Newberg, Oregon. Proposals due by February 1, papers by May 1, 1990.

#75 December 1990. "Theologies of Diaspora." Biblical insights concerning covenant people in exile, historical (including Quaker) experiences of sojourning faith, and implications for contemporary Christians within circumstances of ethnic or cultural alienation.

#76 February 1991. "Reflections about George Fox on the Tercentenary of his Death."

### Friends Around World Join Together

"Harmony Between the Hemispheres" is the theme of the

Friends World Committee for Consultation, Section of the Americas, 1990 Annual Meeting, to be held from March 14 through 19 at the Best Western Skyline Hotel in Washington, D.C. Special activities are scheduled to provide Friends with opportunities to know one another in the Spirit. Francisco Mamani of Iglesia Nacional Evangelical "Los Amigos," Bolivia, will deliver the keynote address on Saturday evening, March 18. Saturday afternoon interest groups will explore harmonious relations in the family, among the races, within nations, between borders, and in the world.

### OUR WORLDWIDE CHURCH FAMILY

### Study Finds Concept of 'Church Home' Is Changing

Glendale, California—The concept of having a single church that people call their "church home" is changing. That is one finding of a newly released study from the Barna Research Group. Titled "America 2000: What the Trends Mean for Christianity," the study examines trends that will affect church ministry in the coming decade.

The study, based on years of research conducted by Barna Research, found a shift away from the traditional notion of choosing a single church as one's "home church." In the report, George Barna writes that there is a transition now in progress in which people are increasingly likely to have a group of several churches that are thought of as home churches. The individual will choose from among that group for one church to attend on a given Sunday.

"Recognizing that they have a breadth of needs, and recognizing that most churches are incapable of satisfying that range of needs, adults will attend several churches, visiting each on a rotating or 'as

needed' basis," writes Barna. "This is a consequence of the lack of felt commitment to any single congregation, the low premium placed upon loyalty in the baby boomer mind, the heightened selfishness of perspective, and the inability of most churches to develop a ministry which addresses a wide enough range of needs, or to do with quality."

—E.P. News Service

### No Rapture Predicted for 1990

Little Rock, Arkansas—When September came and went again last year and Christ had not raptured the church, prophecy buff Edgar Whisenant said he planned no more books on the Rapture or end times. A Whisenant book predicting the Rapture in 1988 sold four million copies; a revised version predicting the rapture for 1989 sold only 30,000. Asked for his feelings on being wrong again, Whisenant told *Religious News Service*, "I guess God doesn't always do things the way man thinks He will."

—E.P. News Service

### On 71st Birthday, Graham Says He Has No Plans to Retire

Minneapolis, Minnesota—Billy Graham, who celebrated his 71st birthday November 7, confirmed that he will continue his intense schedule of crusade ministry.

"I do not intend to retire," said Graham. "Nowhere do I find in the Bible that a preacher retired. My doctors have suggested that I slow down somewhat. But as long as God gives me breath, I expect to preach the Gospel."

Graham's 1990 schedule includes crusades in Albany and Long Island, New York, Montreal, and Hong Kong.

—E.P. News Service

### 'Nuke' That Matzo

Jerusalem, Israel—A microwave oven needs only a few moments to transform a frozen entree into a steaming hot meal—and a Jewish rabbi needs only about that much time to transform the centuries-old Jewish laws into modern interpretations that can compete in today's high tech world. For example—to make a microwave oven kosher for the Sabbath, according to some rabbis, just clean it, and boil a cup of water inside. This will make it as kosher as a clay stove used by the prophets thousands of years ago. "Jewish law is eternal," says Rabbi Levi Yitzhak Halperin, who explains that the ancient rites given to the Jews by Jehovah God many centuries ago just need to be interpreted in a modern context. "[The Law] covers all problems and developments that will happen in history," says Halperin. "The only problem is figuring out how it applies to each new invention."

—E.P. News Service

### POSITION AVAILABLE

Twin Rocks Friends Camp and Conference Center on the Oregon Coast needs to fill the position of **Assistant Food Service Director**.

Applicant must have experience in food service and/or strong aptitude and desire to learn. Must be willing and able to take charge in absence of food service director and executive director. Food preparation and serving up to 300 people per meal. Employment is year-round if applicant can demonstrate useable skills in other areas of camp work during off-season. If applicant desires only 8-month position, such is acceptable. Most important is a sense of Christian stewardship and ministry. Salary, housing, insurance, and other benefits. Position to be filled by March 1, 1990. Information:

Harlow Ankeny, Executive Director  
Twin Rocks Friends Camp  
& Conference Center  
18705 Highway 101N  
Rockaway Beach, OR 97136  
Phone: 503/355-2284



RAY BENNETT



# What in the world happened in Canton, Ohio?

## OUR FRIENDS IN EVANGELICAL FRIENDS INTERNATIONAL

### Evangelical Friends International (EFI) Becomes Reality

Canton, Ohio—In their annual meeting January 10-15, representatives to the North America Regional Coordinating Council approved unanimously the new constitution of Evangelical Friends International and made plans to cooperate with the three other regions—Latin America, Africa, and Asia.

Maurice Roberts, superintendent of Mid-America Yearly Meeting, was named president of EFI's North America Region. "This

expanding of EFA to an international organization," said Roberts, "is in obedience to the Great Commission and will enable Friends to cooperate more closely in achieving common goals." During 1990 the regional coordinators will meet to develop plans for Christian renewal, evangelization, fellowship, and leadership development.

With Evangelical Friends Church—Eastern Region hosting the sessions at Canton First Friends Church, Friends representing Mid-America, Rocky Mountain, and Northwest Yearly Meetings met in four Commissions to plan specific programs.

#### Missions

In a special telephone call to the Willard Fergusons in Kigali, Rwanda, John Williams (EFC—ER superintendent) gave them the



good news that an Ohio family had contributed \$20,000 to be used in Rwanda for church planting. Encouraged by this news, the missionaries reported that there are now nine Friends churches in Rwanda, with requests for three more immediately.

The Commission introduced Duane Comfort as the new Assistant Executive Director and David Cordova as the new treasurer. Mark and Terri Engel, on home assignment from Taiwan, were recommissioned as they anticipate returning to Taipei March 1 to begin their second four-year term. Manuel and Brenda Chavarria were accepted as career missionaries to Mexico and after the current school year will have language study in Costa Rica in the summer before returning to Mexico in the fall.

#### Christian Education

The Christian Education Commission announced the availability of a new 13-lesson study for 5th and 6th graders entitled *Becoming Friends*. This was written by Jean Macy, Marjorie Landwert, and Dorothy Barratt and is available at Friends Book Store, Salem, Ohio, Better Book Room, Wichita, Kansas, Barclay Press, Newberg, Oregon, and Quaker Hill Bookstore, Richmond, Indiana.

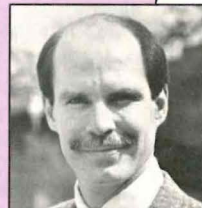
The eighth book in the series of Life Stories from Missions written by Betty Hockett will feature Geraldine Custer, missionary nurse who served many years in Burundi, Africa. The book will be available in June.

The 1990 Easter Offering will go for leadership training in both Rwanda and Mexico and also for

vehicles in Rwanda, Mexico, and Rough Rock. The goal is \$90,000.

#### Publications

With the resignation of *Evangelical Friend* Editor, Lon Fendall, the Commission appointed Paul Anderson, (pictured) assistant professor of New Testament at George Fox College, Newberg, Oregon, as the new editor to begin July 1, 1990. The Commission expressed appreciation to Lon Fendall for his excellent work during the past five years.



Due to financial circumstances, the Commission made the decision to publish six issues of the magazine during 1990 with these appearing bi-monthly. (See sidebar.) The new editor announced that regular columnists will include John Williams, Jr., Charles Mylander, Janet Johnston, and Nancy Thomas.

Winner of the recent logo contest for EFI is Roy Van Loo, Jr., of Battle Creek, Michigan, Friends Church.

#### Youth

Bruce Bishop, President of the Youth Commission, announced a new 15-topic discussion series for youth will soon be published entitled "Life in the 90s—Issues and Answers for Young Friends."

The two projects this year are: \$1,500 for a youth ministries internship with Eastern Region as this year's recipient, and \$1,000 to fund a short-term missions experience for a Quaker young person.

A program will continue whereby young Friends exchange representatives to other yearly meetings.

### Evangelical Friend Becomes Bimonthly

*Evangelical Friend* has become a bimonthly publication. This decision helps provide the best possible communication piece for Evangelical Friends International—North America Region within responsible financial constraints. *Evangelical Friend* will continue to be a 28-page magazine and retain the same format and editorial objectives.

The difficulty in providing timely news in a bimonthly magazine and a desire to allow space to address in fewer issues the many concerns relevant to our readers has prompted us to reduce the size of the news section. Local church news will be limited to significant items that will be included within each yearly meeting's section. Births, marriages, and deaths will no longer be reported in *Evangelical Friend*. The May/June issue will reflect these changes.

"To provide information about the activities and programs of EFI and its churches and affiliated organizations" is one of the continuing objectives of the *Evangelical Friend*, but is obviously limited by space and funds. With the reduced frequency of publication, we also recognize the communication ministry of *The Facing Bench* in Eastern Region, *Scope* in Mid-America Yearly Meeting, *The Traveling Minute* in Rocky Mountain Yearly Meeting, and *Update* in Northwest Yearly Meeting as they share local and regional news with their respective constituencies.

EVANGELICAL FRIEND  
600 East Third Street  
Newberg, Oregon 97132

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# update

Volume 5, Number 1  
January/February 1990

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

## Notes from Midyear Boards...

February 2 and 3, 1990 the various boards, commissions, and councils of Northwest Yearly Meeting met in Newberg. Some highlights include....

General Superintendent **Howard Harmon** shared the concept of the **Centennial Challenge** campaign which will enable Northwest Yearly Meeting to meet several challenging goals in the areas of missions, evangelism, youth, and leadership development. The proposal has a threefold focus—strengthening the local church budget, helping the local church finance special projects beyond their budget, and raising \$1,000,000 over a three-year period toward specific Yearly Meeting goals in the above areas.

A Centennial Planning Committee has been appointed by the Executive Council to research the campaign and bring recommendations to Yearly Meeting. More will be coming to you on this exciting challenge.

### EVANGELISM

Thursday night and Friday were spent in praying and dreaming for the future in ways the Board can assist churches, develop leadership, as well as continue planting new churches. Approval was given to plant a church in 1990. Please pray with the Board members as they begin the process of securing **pastor, place, plan, and finances**.

**David and Colleen Russell** have accepted the position as part-time pastor at Roseburg Friends Church.

In order to strengthen leadership development in the areas of pastoral/missionary service, a conference will be held for persons college age and above who are sensing God's call in these areas. Also, a subcommittee was appointed to work with Bruce Bishop to rewrite and promote the **Youth Ambassador** program for today's college-age youth.

### YOUTH

Approval was given to support a youth intern to work the summer and fall term of 1990

under the supervision of **Bruce Bishop**, youth superintendent. Applications from George Fox College students may be submitted to Bruce at the Yearly Meeting office.

Officers of both junior and senior high Youth Yearly Meeting also met during this weekend.

### MISSIONS

January marked the official opening of classes in the recently purchased Arequipa Training Center in Peru. Eleven students have just completed a full month of Bible courses.

June 4-25, 1990, the Board will be sponsoring a *work team* to help with repairs and remodeling of the Arequipa Training Center. Projects include: painting, carpentry, masonry, plumbing (PCP), electrical repairs, and general cleanup. This work will be headed up by **Ken Comfort**. There will also be opportunity to visit Cuzco and some of the churches in Juli, the area around Lake Titicaca, and La Paz.

Approximate cost is \$1,500. There is room for ten people to be a part of this team. Send all inquiries to the Yearly Meeting office. Confirmations will be made upon receipt of a \$100 deposit.

### SOCIAL CONCERNS

The Board is working with the Friendsview Manor Board in helping to determine the needs across the Yearly Meeting with regards to retirement. A survey will be sent to the churches for people to complete. This survey will then help the Manor Board in planning for the future.

### EDUCATION

Christian Education Seminar/Brunch meetings will be held across the Yearly Meeting for pastors and Christian education committee members. The purpose of the seminars is to help the leaders establish stronger Sunday schools. The schedule is as follows:

February 10—Newberg/Salem Areas at South Salem

February 24—Puget Sound Area at Friends Memorial



March 3—Southern Oregon Area at Talent  
March 17—Boise/Greenleaf Areas at Meridian  
April 7—Portland/SW Washington Areas at  
Clackamas Park  
May 12—Inland Area at Spokane

**Becoming Friends** is the title of the new 13-session course on what Friends believe for 5th and 6th graders. The curriculum may be purchased from Barclay Press. Student packets include 13 cartoon-style activity sheets, 56 Quaker Quiz cards, and a full-color picture of "The Presence in the Midst," and cost \$2.50 each. The Teacher's Notebook is \$7.50.

The theme for the *Easter Offering* this year is *\$90,000.00 in 1990*. The offering will provide for leadership training in Rwanda, a new vehicle for Rwanda, and a new vehicle for Mexico. We have a new 16mm film and two videos on the work in Rwanda. Contact the Yearly Meeting office for scheduling of these to use in promotion of the Easter Offering.

## Memorial to the Life of Russell Baker

Several years ago I was asked to fill the position as president of Friends Men. In accepting this responsibility, I quickly observed that Russell Baker was one of the men who would give support and encouragement in the planning of this work. He was ready to accept his share of the work and to see that the Men's Retreats and Yearly Meeting banquets came off as smoothly as possible. I can recall on a number of occasions that I would be feeling doubtful or discouraged about the success of the Men's projects or programs. Russell would be there to give a word of encouragement. His positive attitude and continual dependence on the Lord for guidance were tremendous attributes.

Russell was always concerned that we obtain speakers for the retreats and banquets that would cause men to deepen their spiritual commitment. One of his greatest concerns was to see men and fathers take their spiritual responsibility in the home and in their daily life. Another of his great concerns was for outreach and mission work around the world. He felt every Christian should be committed in the stewardship of time, talent, and finances. During the five years I served as president and for a number of years to follow, Russell continued to be an inspiration and dedicated supporter of

the Friends Men activities. I am sure that everyone who has worked in this endeavor would join me in this praise. I believe that anyone who has worked with Russell Baker in any effort will echo these comments.

It is for these memories and for Russell's great example that the members of the Friends Men Executive Committee wish to establish the **Russell Baker Memorial Endowment**. The income earned annually from this fund will be used to continue the effort of Friends Men Retreats. It will apply to the cost of speaker honorariums, publicity, and attendance scholarships.

We feel there are many people who have been touched by the life of Russell Baker that would be inspired to contribute to this cause. Donations may be mailed to Northwest Yearly Meeting marked "Russell Baker Memorial" or you may bring your contribution to the Men's Retreat and leave it with one of the executive members. This is a gift of love that will continue to minister in an area that was close to the heart of Russell Baker.

From one who benefited from  
the life of Russell Baker,  
**J. D. Baker**

## World Conference of Friends

"In Spirit and in Truth: Faith in Action" is the theme of the 1991 Conference to be held in three locations:

The Netherlands—June 22-30, 1991

Honduras—July 16-24, 1991

Kenya—August 13-26, 1991

The conference is sponsored by the Friends World Committee for Consultation. Applications must be turned in by May 30, 1990. If you are interested in attending one of these conferences, please contact the Yearly Meeting office right away.