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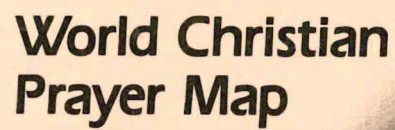
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EVANGELICAL FRIEND



BY PAUL N. ANDERSON

WHILE Christians believe in the resurrection of Christ, too few have taken seriously what it means to live under His present leadership. In fact, the implications of believing in the resurrected Lord may be among the most neglected aspects of the Christian faith! Such neglect was one of the factors that spurred the missionary zeal of George Fox and other early Friends, who sought to spread the Gospel of the living Lord to all parts of the earth, Christian and otherwise. The world still needs this message today, at Easter time and always. As George Fox put it in 1661,¹

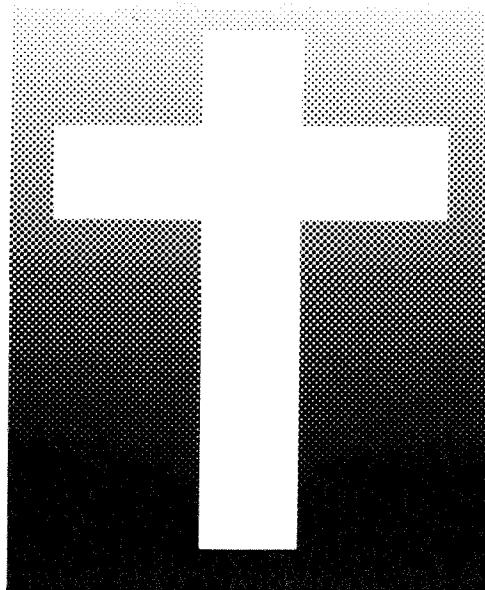
Dwell in the Power of Truth...every one in your Measures...feeling and knowing the Lord's Power everyone in yourselves...that you may sit down in your own possession of everlasting Life.

In that meet together, waiting upon the Lord. In it keep your meetings, where you may feel the Chief Shepherd leading you into pastures of Life. And so, the blessing of the Lord be with you!

As suggested by this statement, the power of the resurrected Lord affects us individually and corporately. As individuals we actually experience the power of the Resurrection in our lives, and this is good news indeed! The powers of sin and death are rendered toothless by the life-producing dynamics of the Resurrection. There is no habit, no weakness, no failure that cannot be healed and redeemed by the power of Christ working in our lives.² As well as transforming the individual, however, the power of the resurrected Lord also affects the corporate fellowship of believers, and this is where modern Christians often falter. Put simply, one of the greatest needs of the church today is to experience the dynamic leadership of Christ as its Head, but knowing how this happens effectively is not easy.

The urgency of this need startled me several years ago when the main speaker at a Friends pastors' conference challenged us to be "good shepherds of our flocks" and lead our churches through efficient decision-making processes. "A wrong decision is better than no decision," declared our speaker in slightly overstated terms. He then went on to expound the virtues of authoritarian styles of leadership in the church, borrowing heavily from "management by objective" trends in the corporate executive world.

This troubled me greatly as a young pastor. On the practical level I had observed several churches being torn



The Present Leadership of the Resurrected Lord

apart by pastoral leaders who, in trying to develop a working hierarchy (with themselves at the top), had either alienated others with leadership abilities or had discouraged the use of their gifts. Ironically, the very goal they sought to achieve—furthering Christ's healing ministry in the world—was being hindered by the means they were using to reach that end.

While I was aware that such models work well in some cases, I was also aware that authoritarian leadership often divides and discourages the flock. On the other hand, there is a lot to be said for alleviating the time-consuming frustrations of decision making within the church.

Many a pastor, clerk, elder, or committee chairperson has suffered needlessly at the hands of those who freely assign responsibility without also granting the authority to carry out one's assignments.

This was clearly a central problem addressed by our speaker. Sometimes groups get so involved with debating the best means to an end that accomplishing an important goal is forever frustrated by trivial discussions.

On an ideological level, however, I was also disturbed by the implication that Christ's leadership is limited to a human structure. It seemed to me that the goal of pastoral leadership as portrayed in the New Testament was less preoccupied with pastors being "the" shepherd, or even the "undershepherd," and more concerned with leaders pointing people to the True Shepherd, Christ Himself. Nearly all of the exhortations to pastors and other leaders in the New Testament emphasize humble servanthood and exemplary faithfulness, following the lead of Christ.³ Some leaders were even corrected because they had abused their positions of service.⁴

JUST AS it is not the goal of the vocal minister simply to be heard—but for the living Word of Christ to be heard through his or her words—so the primary calling of the pastoral minister is not to *do* shepherding, but to lead the flock to the nurturing/healing power of Christ, who is the true Shepherd of the sheep. Paradoxically, this is what makes the shepherding work of a pastor most effective. When one truly becomes the servant of the church, the most fruitful service he or she can provide is to continually build the connections between believers and their living Lord.⁵ Because Christ Himself bridges the gap between us and God as our High Priest, there is no need for another.

"Yes, but how does this work?" one might ask. The quick answer is that it is an uncharted sojourn, a walk of faith. There are no guarantees, no pat answers. On the other hand, neither do we operate in the dark. The same Spirit who inspired the Scriptures speaks to us as we read them. And, these Scriptures promise us that Christ's Spirit will be with us, will guide us, and will lead us into all truth.⁶ This is the most striking implication of one's



The same Spirit who inspired the Scriptures speaks to us as we read them.

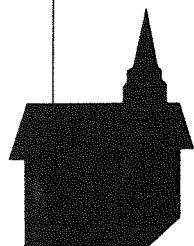
belief in the resurrected Lord. If Christ is alive He seeks to lead us, and if He seeks to lead us, His will can be discerned and obeyed.

Believing this is one thing. Doing it effectively is another. Fortunately, throughout the history of the church, learnings from the past inform our approaches today, and several principles have been found to be trustworthy. On a personal level one can test one's "leadings" by asking the following questions:

Questions for Testing One's Leadings

1. "Is this leading in keeping with the teachings of the Scriptures?" The Spirit who inspired the Scriptures will not contradict the truths contained in the Bible. The Bible serves as an objective referent to check subjective leadings.

2. "Are there examples from the past that may provide direction for the present?" Because the church is the body of Christ, His leadership can often be evaluated more



Quakers . . . have much to share with others regarding practical suggestions for corporate decision making.

clearly by hindsight, and such observations may provide parallels that inform present issues.

3. "Is a leading self-serving, or is it motivated by one's love for God and others?" Most false leadings are revealed to be selfishly motivated, or at least tainted with self-interest, even if the goal sounds noble. The will of Christ is always perceived more clearly from the foot of the cross, and as we release our needs to God we find that God is also freed to meet them in ways pleasing to Him.

4. "Does it matter who gets the credit?" The Kingdom of God is never limited to the petty "empires" that humans try to build. These will crumble, but what is done for

Christ and His truth will last. A lot of good can be done when it doesn't matter who gets the credit.

5. "Is the ministry of Jesus being continued in what we do?" If the world sees Christ in our time it will be through the men, women, and children who are His hands and feet in the world. To pray in Christ's name and according to His will implies taking the time to seek out and know His desires, and this is what makes us His "friends." (John 15:12-16)

Along with these individual questions there are corporate guidelines for discerning Christ's leadership among us, based on the teachings of Scripture and refined by experience. While voting may bring a discussion to a speedy conclusion, this does not necessarily mean that the group has sought—and found—the will of Christ. On the other hand, unwieldy and endless discussions may be brought to a more effective resolution when the group understands the nature of the corporate task at hand. The goal of decision making within the church is less a matter of deciding what to do and more a matter of listening for the still, clear voice of the risen Christ, who speaks in Spirit and in Truth. Quakers have learned a great deal

No individual possesses all of God's truth . . .



about how this happens, and have much to share with others regarding practical suggestions for corporate decision making in the church. Some of these include the following:

Guidelines for Effective Corporate Decision Making

1. Matters of community maintenance deserve to be relegated to working groups. Only matters that concern the direction of the entire community deserve the searching of all, although clearness for the concerns of

(Continued on page 19)

1. George Fox, "The Power of the Lord Is over All": *The Pastoral Letters of George Fox*, ed. Canby Jones, Richmond, Indiana: Friends United Press, 1989, #203. Fox uses the word "Measure" to refer to the special way each person is reached by God.

2. Paul describes these two kinds of victories graphically in Philippians 4:13, "I can do all things through Christ which strengtheneth me"; and Romans 8:11, "But if the Spirit of him that raised up Jesus . . . dwell in you, he . . . shall also quicken [make alive] your mortal bodies . . ."

3. Such passages as John 10:10-12; 21:15-17, and 1 Peter 5:2-4 emphasize the importance of pastors (and elders) being good "shepherds" to the "flock" of Christ, imitating His sacrificial example.

4. The above passages (#3) clearly have Ezekiel 34 in mind, where the "shepherds of Israel" are scolded for feeding themselves and not the flock. In 3 John 9 "Diotrephes, who loves to be first . . ." is challenged for using his authority in a heavy-handed way, and in 1 Peter 5:3 the selfish interests of pastoral leaders are confronted.

5. Being "servant of the church or meeting" describes a Quaker view of leadership well. Just as a leader must be given clarity regarding his or her assignments, he or she must also be released and empowered with the authority and means to carry them out. Authority does not need to be hierarchical to be effective. The most important factor is specificity: Is a person empowered to carry out the specific tasks assigned?

6. The five *Paraklētos* passages of John 14-16 state clearly that the risen Christ is with us, guides us into all truth, reminds us of Jesus' teachings, and convicts the world of sin and righteousness. See also Matthew 18:18-20. Where two or three are gathered in Jesus' name He is present in their midst.

7. These themes are probably less familiar, and this makes them all the more important. They may be useful for clerks and committee chairpersons to use corporately, as those present are asked to focus on the goal and character of the "gathered meeting for worship in which business is conducted." Many of these insights may be attributed to Dealous Cox, former clerk of Reedwood Friends Church. These guidelines were also published recently in the *Indiana Friend and Quaker Life*.



Can Death Be Precious?



God sees the end
of physical life as the beginning
of something wonderful and exciting.

BY LON FENDALL

IT'S ONE of life's most excruciating experiences, one we would never choose if given a chance. And yet the Scriptures tell us it's one the Lord enjoys. It's one that quickly separates the saints from the "religious" persons. I speak of being with a loved one as they die, something I recently experienced for the first time.

The idea that God enjoys being a part of the death of the godly person is based in part on Psalm 116:15: "Precious in the sight of the Lord is the death of his saints." Why precious? I'm not entirely sure. Certainly it's one of the hardest things for humans to go through, helplessly watching life flow out of a body once filled with vitality, with humor, with wisdom, with courage. But God's perspective is obviously different. The tragic aspects of death, even for a saint in the nineties, apparently are not God's primary consideration. He sees the end of physical life as the beginning of something wonderful and exciting. He revels in the faith that's as hard as a carbon-tip drill bit, able to pierce the human instinct to cling to life, able to let go of that life and reach out to the Father, waiting with open arms.

The triumphant death of a saint is a precious experience even for the loved ones, provided they share God's perspective on

life—that one's life on earth is a short overture to the symphony of eternal life. It's impossible to avoid the struggle we experience in letting go of the person about to exit this life. To pretend otherwise is to deny our humanness. If given the chance, we would do almost anything to prolong life. Some have even tried freezing dying bodies in the hope that at some future time medical science would have a cure for their ailment.

But even greater than the agony we experience in letting go of the dying is the special assurance godly persons have that their loved one is being ushered into heaven. In fact, in Luke 16:22 we are told that the righteous beggar was carried by the angels to Abraham's side. What could be more assuring and comforting than to think that the frail body in the nursing home bed will remain behind, but right outside is a waiting limousine. An angel is behind the wheel and another is holding open the door (or if you prefer biblical language, think of a waiting chariot). In any case the destination is heaven. We know only a little about heaven, but it is enough to know the Father is there, ready to greet with hilarious joy the saint we are simultaneously releasing. A precious experience? Of course. Precious for the Father, precious for the saint, and not just

endurable, but actually rewarding and uplifting to the saints watching through tears of sorrow and joy.

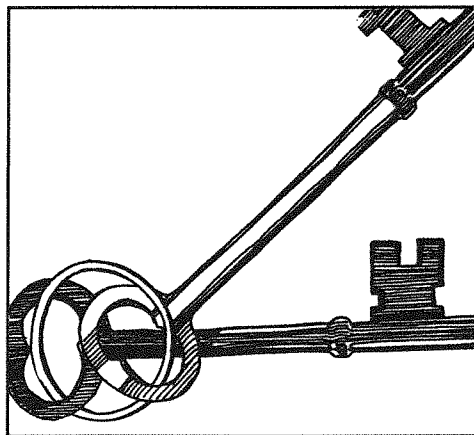
What could be more ludicrous to the pagan than a gathering of people at a memorial service, lifting their voices and hearts in praise that their loved one has gone to be with the Lord? This is absurd for one who thinks that death is always sad and that the only appropriate thing to do at a funeral is cry. I've seen plenty of godly folks cry at memorial services, mind you, but the tears are expressions of joy.

If that sounds foolish, why do people cry at weddings? Not usually from sadness, though there may be some exceptions. Our tears don't distinguish too well among different emotions. So we cry as we feel the sadness, but from deep within comes the wonderful joy that there is nothing fundamentally tragic about loved ones moving to their permanent address.

Nothing could be more dignified, more wholesome, more affirming than a dying saint's loved ones releasing their precious family member to their new family. The Father is there saying, "Welcome. We're delighted you've come. We've been expecting you and you're going to like it here." **EF**

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COVER: Flowers, children,
and spring remind us that
growth and renewal are
important facets of our
spiritual life.
(Photo by Gail Denham)



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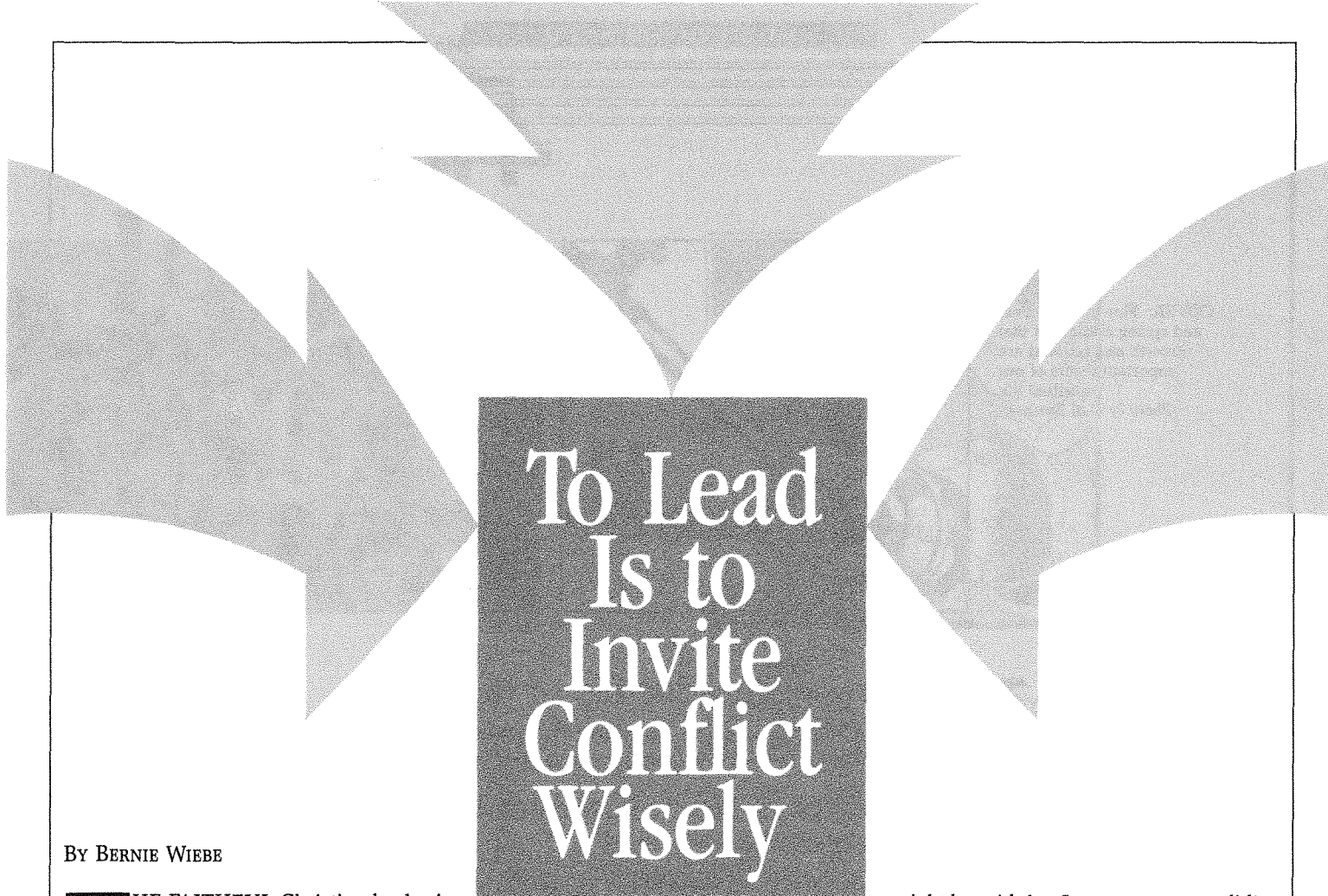
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To Lead Is to Invite Conflict Wisely

BY BERNIE WIEBE

THE FAITHFUL Christian leader is passionate and emotional, insightful and intellectual, dedicated and spiritual, open and relentless in pursuit of integrity and freedom, ready to question and challenge all traditions and "claimed" authorities, an intentional troublemaker and creator of disequilibrium.

It is time to look at this eyeball to eyeball. We have too frequently divided ourselves into "camps" in which one-dimensional leadership is exercised. One of the reasons we have fallen into the problems of one-cause, one-dimensional churches is because we have too often handed over the leadership to one person with one special gift. Of course, no one person can carry all the gifts of leadership on one set of shoulders, in one mind, or within one heart.

The problem with much that goes for "charismatic" is in this area. It's not that we don't need Holy Spirit renewal in our churches; we do and desperately so. But this must not become our new one-dimensional church. It must help us find the greater whole it helps us see is missing. The same goes for the social justice emphasis. We cannot read the Prophets or honestly listen to Jesus while ignoring nonparticipating minorities from our churches, denominational ministries, and institutions. As we see our world, yes—

even our church world from the view of the oppressed and neglected, change becomes imperative. But we should not make this the single-cause church for the nineties, still operating on one cylinder, even if it is revitalizing one of the underused dimensions. Our world begs for wholistic leadership in total healing ministries.

Salvation ministries must save. Yes, they must save our souls. Yes, they must save from sin. Yes, they must save us to serve all of creation. Yes, they must save us for fullness, for freedom, for joy, for sadness, for suffering, for identification with the world in which we live (incarnation).

Such Christian ministries require leadership of the highest order. There is no model more complete than the Jesus model. Therefore let's consider such leadership in seven dimensions.

1. Faithful Christian leaders challenge all systems constantly and are never satisfied with the status quo. It

might be said that Jesus saw some validity in the religious systems of His day; otherwise, He would not have wasted His time in the synagogues and the Temple. But He saw that the leadership had become fixated. They had lost their vision and their vigor. Busy schedules and rituals took their time and energies. There was little obvious reflection, meditation, questioning, and searching in a "faith" style. They had the *answers* to everything, even to questions nobody was asking!

Out-of-touch bureaucracy is common in many churches, related ministries, and institutions today. And it is not because our leaders are lazy or not busy! But we do not exercise leadership. We too often manipulate people, we beg for our budgets, and we keep in motion.

Insensitive and unfaithful leaders will keep on wringing their hands and complaining about declining resources in times of growing needs and opportunities. Leaders with integrity will question the systems, point out new alternatives, and generally create disequilibrium that will force others to sit up and take note.

In traditional churches, denominational ministries, and institutions, they will be considered a "pain." But such leaders are not afraid to cause upset and pain for the sake of following Him who became an

outcast in pursuit of the truth that makes us truly free.

2. True Christian leaders have a vision. Jesus, from the beginning of His public ministry, sought the Father's approval for His vision and then pursued it even when His disciples advised Him to "cool it." His was a vision that resulted in dying on a cross. What is our vision?

A leader's vision must center around the needs of those being led, and this vision must be coherent and inspiring.

sibilities in such a manner that brothers and sisters know almost nothing about one another and find it impossible and unacceptable to speak more than superficially to one another. Of course, Sunday morning we still sing: "All one body we..."

People are not *things* to be led or products to be managed. All of us are preciously unique creations designed to recognize our commonness so we can have a sense of worth and identity per-

of their calling. He celebrated with people who wanted desperately to discover hope (e.g., Zacchaeus).

Good leaders cannot help but be angry at "failures," excited at "successes," and "love" their faith communities.

Ray Kroc, founder of the McDonald's empire, used to say that the way this business grew was by teaching employees to see "the beauty in a hamburger bun."

When we "own" something, it becomes part of us and we want to see it affirmed. It hurts whenever this does not happen. Honesty in these situations can be our best vehicle for mutual understanding and growth.

7. Honest Christian leadership is spiritual. Jesus seemed to need time alone with God. And He found it natural to point toward God in His daily living.

Today's spirituality frequently comes packaged and spelled out to the final dot. Four-color charts and formulas lay out plans Jesus declared known only to God. Then we wonder why "new life" seems so sparse and difficult to generate among us.

Contemplative devotional life and disciplined times for spiritual communion are the key. But why does not more leadership work at opening these doors? Is it because we ourselves are too superficial and afraid to become intimately vulnerable?

Great programs of church planting and church growth can go no further than we are prepared to go. And they will go and grow just as far as we will. It may cost our lives in seeming failure at times, but spiritual investment is the only security that truly bears long-term dividends.

Coping with the conflicts. Yes, to lead is to invite conflict. All true Christian leadership invites conflict wisely. Such leadership invites conflict not for the sake of controversy, but for its creative catalytic potential. Conflict per se is neither good nor bad; it simply is a part of life. Conflicts confront and present people with choices. Decision making forces us to stop, to think, to learn, and to choose. It is here that hope lies for all of us.

To cope means to enter the process, to give ourselves to living. No, there are no guarantees nor discounts on discipleship. In fact, any such offers are probably "wolves in sheep's clothing."

But in joining those who risk the pains of conflict and risk being considered "troublemakers," you and I are being faithful to the leadership model of Jesus. **✠**

Dr. Bernie Wiebe is professor of Conflict Resolution Studies at the new Menno Simons College, affiliated with the University of Winnipeg, Winnipeg, Manitoba.

Conflict per se is neither good nor bad; it simply is a part of life.

Some businesses have one clear vision: *profits!* This is not an adequate vision over the long haul. Johnson & Johnson, one of the more successful businesses today, puts its shareholders' interests fourth, after customers, physicians, and employees. Hats off to that kind of courage!

Too much leadership is based on the goal of reproducing after our own kind and our own desires. Let's take another look at Jesus and at our visions. Many human visions could stand "transfiguration."

3. Prophetic Christian leaders not only tolerate, but encourage controlled chaos. Jesus felt free to walk and work among the tax collectors and the sinners, and invited them to become His disciples.

Any homogeneous congregation or denomination that has not yet withered into a predictable, monotonously narrow structure of superficial sameness, is in danger of doing so. Dynamic spiritual bodies free the majority of their leaders to be among people. Some vagueness of structure keeps such bodies more flexible and capable of responding to needs that may be freshly discovered.

4. Authentic Christian leaders see the church as an unlimited partnership. Hierarchical models for leadership find no validation in Jesus. To be sure, there are special roles and unique gifts. But no one is "higher" because of this. We are one body and all parts are significant.

It is incredible to think that even in the church we often define roles and respon-

sionally and corporately. Leadership for empowerment cultivates the whole field.

5. Adequate Christian leadership is inclusive. Is there evidence in Scripture that Jesus turned away *any* "seekers"? Is there evidence that He withheld care to anybody at all? Is there evidence that he denounced *any* faithful attempts at trying to serve others?

Jesus did denounce all hypocrisies. Any attempts at shortcuts and quick fixes came under scathing criticism. No country or race was given preference before God.

But when there were no accusers of a sinner seeking wholeness, Jesus said He, too, would not condemn. In any and all circumstances, He tried to help and to heal. His cause is indiscriminately and unconditionally global.

It becomes more and more obvious that our own fears and insecurities make us unable to cope with new and difficult situations. Instead of having "true freedom," we have too often traded slavery to sin for slavery to security based on caution and self-preservation. Jesus says: Save yourself and you will surely lose yourself; lose yourself and you will as surely save yourself. Can we understand and appropriate the Jesus mathematics?

There is nobody so blind as people who refuse to see. Nobody is harder on other people than we who struggle with our own selves. This is never from God; He wants to give us life in fullness—for all people.

6. Good Christian leadership is passionate. Jesus became angry when He saw people living beneath the privileges

Parent Vital Youth Ministry

BY DAVID WILLIAMS

SEVERAL years ago, while I was still cutting my first teeth on this thing called youth ministry, I remember glancing through the October 19, 1984, issue of *Christianity Today* and finding my eyes suddenly riveted upon an article entitled "The Myth of the Generation Gap."

"Myth!" I shouted to myself. "The generation gap is a pillar of modern American society! They might as well be attacking baseball, hot dogs, or apple pie! What kind of lunatic would dare to question such an established American tradition!"

Then I read on. It got worse. I found that this conclusion was the product of an extensive study conducted by Search Institute; a highly respected, 25-year-old organization specializing in youth research. This national study surveyed the opinions of hundreds of early adolescents, most of whom had some background in the church. Of the study's many findings, three were particularly enlightening:

- Respondents in each grade from fifth to ninth ranked "to have a happy family life" highest among 24 values.
- Forty-three percent of the kids said their parents NEVER sat down with them to discuss the Bible, God, or religious things. (Ninety-eight percent of these parents were identified members of a church.)
- Sixty-eight percent of the parents indicated they would like to learn to help their children grow spiritually.

As I tried to assimilate these conclusions, I began to develop a whole new perspective on this "established American tradition" that we call "the generation gap." Like any "red-blooded, American baby boomer," I had always assumed that when kids entered puberty, their hormones set into motion an instinctive and unavoidable chain of events that eventually led them to become completely alienated from and hostile toward their parents. However,

the Search Institute study clearly indicated that, contrary to what we have been led to believe, parents are still of utmost importance to teenagers. In fact, their influence is greater than that of their peers.

Subsequent studies have repeatedly confirmed this. For example, a 1986 survey conducted by *Teenage* magazine found that 66 percent of the teenagers surveyed said their family has the most influence on their lives, while only 27 percent said friends do. (Youth workers weren't even on the list!)

Based on the findings from these and several other studies, as well as my own experience both as a teenager and a youth pastor, I have come to an important conclusion:

Teenagers and their parents do want to relate to one another—desperately, in fact—but many of them simply do not feel comfortable, capable, or confident enough to do it.

With this in mind, I have been reevaluating my whole approach to youth ministry lately.

Youth ministry as we know it emerged as an honest response to a crisis in American culture—the breakdown in the structure of the family and an erosion of parental authority. This has had an undeniably profound impact upon millions of young lives, but it seems clear that youth ministry has yet to deal with the very pathology that brought it into existence. Instead, we as youth workers have settled rather nicely into our roles as "surrogate parents," and we have gradually built a complex support structure to maintain our positions—degrees, conferences, resources, journals, etc. Meanwhile, the health of our kids' families continues to deteriorate.

To underscore the seriousness of the family's current condition, consider these words from Richard John Neuhaus, as quoted by columnist William

Raspberry in the July 18, 1989, edition of the *Washington Post*:

Millions of children do not know, and will never know, what it means to have a father. More poignantly, they do not know anyone who has a father or is a father . . . It takes little imagination to begin to understand the intergenerational consequences of this situation. It is reasonable to ask whether, in all of human history, we have an instance of a large population in which the institution of the family simply disappeared. It is reasonable and ominous, for the answer is almost certainly no. There is no historical precedent supporting the hope that the family, once it has disappeared, can be reconstituted.

If it is true that God has designed the family to be the primary arena for spiritual formation and discipleship (for the scriptural basis, see Deuteronomy 6; Ephesians 6; 1 Timothy 3, etc.); if it is true that the family is the number one influence on kids' lives (look at the research); and, if it is true that the institution of the family as we know it is approaching "endangered species" status (look around), then the question for us as youth workers is obvious:

What is our youth ministry doing to strengthen and support our teenagers' families?

I don't know about your ministry, but I can safely say that the answer for my ministry is somewhere between "very little" and "not enough." And that's just not good enough. I believe it's time for some major changes to take place in the way we do youth ministry. It just will not do any longer for youth workers to pretend to care about young people while failing to address the overall welfare of their families. Let's face it, we may have direct contact with teenagers for a maximum of six or seven years, but these kids will relate to their families for as long as they live.

So what kind of changes am I proposing? I believe we need a "radical" shift in our approach to youth ministry.

Radical both in the sense of getting back to the root or fundamental nature of things as well as in the sense of requiring some drastic changes in the structure of our ministry.

First, we need to get back to basics. As mentioned earlier, Scripture clearly teaches that the family is to be the main context within which children learn about faith and life. If we are going to be guided by a philosophy of ministry

Good youth ministry means family ministry.

that is truly biblical, then we need to realign our vision for ministry in such a way that it fits into the guidelines of God's Word, regardless of whether or not these timeless truths fit into the flow of our contemporary culture. We've got to quit trying to do our parents' jobs for them and give them back the authority they need to do it themselves. If we are unwilling to allow parents to exercise their God-given authority, then I would argue that we are simply refusing to submit to the authority of God and His Word.

Second, we need to make some drastic changes in the way we structure our ministries. While the traditional model of youth ministry has emphasized a ministry to and with teenagers, we must begin thinking more about ministering to kids by equipping, empowering, and encouraging their parents. Research and experience have shown us that if parents are lacking anything in their ability to help their children grow spiritually, it is not motivation but a sense of confidence and capability. We need to shift more of our energies toward helping parents feel secure and competent in

their nurturing and discipling abilities. We need to encourage them by recognizing the strengths they demonstrate in their relationships with their kids, and we need to provide training and resources that will help equip them with any additional skills they may need to better understand and communicate with their teenagers. While resources in this area are rare at this time, Dub Ambrose and Walt Mueller have given us a good starting point with their book, *Ministry to Families with Teenagers*, which provides some practical advice for nurturing and supporting parents of teens.

The bottom line is this: The ultimate purpose of youth ministry is to help fulfill Jesus' Great Commission, i.e., "to make disciples." If I am serious about making disciples of the young people in my church and community, then it only makes sense that I ally myself with that primary group who can do the job of discipling most naturally and effectively, that is, the family.

Dennis Guernsey, professor of marriage and family ministries at Fuller Theological Seminary, puts it this way in his book *A New Design for Family Ministry*:

Families make or break disciples, and in the process the task of the Church is made easier or more difficult... A high percentage of people now needing evangelizing come from families which in some generation of the past were strongly and soundly Christian. If those families had been encouraged, taught, and supported by the Church to do their internal discipling... effectively, the Great Commission would have been much more nearly fulfilled today. To neglect the family as the Church's first priority for fulfilling the Great Commission is to make its fulfillment much harder in the future.

Please understand that I am not arguing for the elimination of all youth ministry as we know it, but an expansion of our ministry to kids by enlarging our view of their world. I believe that we need to continue to invest heavily in youth evangelism and discipleship. But it's time we started to work harder at reaching and teaching their parents, too. It's time we begin to think of youth ministry in much broader, more contextual, more wholistic terms. We need to shift our focus from individual kids to family units.

I am certainly not the first person to suggest such a shift. It has been over five years now since Ben Patterson presented his "Case for a Youth Ministry Reformation" in the summer/fall 1984 issues of *Youthworker Journal*:

Those of us in youth work must begin to see ourselves as FAMILY workers. The scope of our ministry must be radically

broadened and deepened. Parents need as much help as their kids... help to learn to teach their youth themselves. It simply will not do for a church to hire a youth worker to take up the slack left by this parent-teenager gap... we must endeavor to equip parents to communicate the faith to their teenagers.

Judging from recent research conducted by GROUP ministries, it looks as if a few youth workers have begun to "wake up and smell the coffee" during the past few years. The situation is summarized well in the October 1989 issue of *GROUP* magazine:

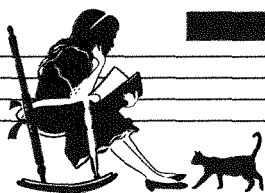
A growing number of youth ministries realize that good youth ministry means family ministry... so important is this trend toward family ministry that many churches have changed the title of their youth ministry position to "minister of youth and family." In the next 15 years "youth and family ministry" will likely surpass "youth ministry" as the title of choice.

Of course, a lot of work needs to be done in order to more clearly define the job description for this new "youth and family worker." We need to dialogue together about how to most effectively minister to our kids' families, and we need to develop programs and strategies that can help provide these families with the tools they need to build stronger, healthier, more lasting relationships.

The need for youth ministry has never been greater or more urgent. Although there appears to be very little change in the amount of influence that parents have on their kids today as compared to previous generations, it is clear that a significant chasm has formed between parents and teenagers in terms of intimacy and communication. I believe that God is calling youth workers today to "stand in the gap" when kids feel they can't talk to their parents, or when their parents feel incapable of effectively relating to their kids. We need to strengthen and support parents in their role as the primary discipler in their teenagers' lives. At the same time, we must maintain an active presence in these kids' lives so that when they stray away from home, either socially or spiritually, we are there to point them to Jesus and, in the process, point them back to those who love them almost as much as He does—their parents!

I believe this is the type of "ministry of reconciliation" that God is calling youth/family workers to invest in during the 1990s... and beyond. May we, by the grace of God, be equal to the task. EF

David Williams is pastor of youth and family ministries at First Denver Friends.

**Common Sense Christianity, For Believers Who Don't Go to Church and "Unbelievers" Who Do**

Gerald Mann

Harper & Row Publishers, 133 pages

In his presentation of Christianity as a way of life, Mann certainly does not conform to the usual "evangelical" style. His style might even tend to shock some evangelicals both in his expressions and some of his beliefs. For example, in chapter seven entitled "What's the Bible?" he states that "scientifically speaking, the creation account is in error. But, speaking redemptively, it is true." And how about believers who don't go to church, who are separated from the body (the church) but attached to the head of the church (Christ)? The list could be multiplied.

The style of the book is forthright and challenging and might well speak to persons who are seemingly immune to a more "orthodox" presentation of the Gospel.

—Philip S. Taylor

The Power of the Lord Is Over All: The Pastoral Letters of George Fox
Introduced and Edited by T. Canby Jones

Friends United Press, 1989, 515 pages, \$28.95

For all of his carelessness with spelling and syntax, George Fox used language masterfully. His words demonstrated evocative power through striking biblical metaphors, e.g., "The Lamb must have the victory." His contemporary "children of the Light" had their Christian faith sustained during dark times by these powerful pastoral exhortations. The book will have a similar effect upon contemporary readers.

Friends will be grateful that by editing this collection of George Fox's epistles Canby Jones has made available to modern readers Fox's rich spiritual insights in a format that sustains the evocative power of these pastoral letters. In a helpful preface Canby Jones details the publishing history of Fox's epistles: as part of the collected works published in 1698 and reprinted in 1831, in Tuke's volume of selections (1825, 1848, 1858, 1979), in Hodgkin's 1937 devotional selections *Day-Book of Counsel*, and in

Sharman's 1980 book of selections *No More But My Love*.

I would add to this list a 1989 publication by Gary Bowell, *Mind the Heavenly Treasure* (Brentwood Christian Press: Columbus, Georgia), which combines Scripture verses and Foxian quotations, many from the epistles, into daily devotional thoughts.

Like Sharman, Jones has modernized language and spelling, and edited out redundancy. He has done this thoughtfully, preserving historic flavor while offering the text to contemporary modes of understanding.

On some individual epistles, Jones is more reductive than Sharman, but unlike Sharman and other volumes since 1831, Jones has included extracts from *all four hundred and ten of the original published letters*. He has also retained the original numbering and has drawn from the text appropriate titles for untitled letters. I'm glad he did this. It highlights Fox's earthy, poetic images often tucked within the text, e.g., #281 "Keep your springs open, fountains running, and candles burning."

Over thirty years ago I set out to do what Canby has done. The most exciting part was lifting from each letter a metaphoric gem and making it the title. The hardest part was translating older English into contemporary English, and tidying up the syntax without changing the meaning.

About that time Hugh Barbour and I got involved in research for *Early Quaker Writings*. So two volumes of typescript on the epistles drew dust on the shelf. Now, with this excellent volume, my concern has been answered by my good friend, Canby Jones.

By providing an interpretive preface, a good table of contents, bibliography, index, and a glossary of words and phrases, the editor has provided the reader excellent tools for knowledgeable reading.

The Power of the Lord Is Over All constitutes a major Quaker publishing event. This book belongs in the library of every Quaker meeting and church, in every Quaker home. The book would make a wonderful gift. Its scholarship commends it to college and public libraries.

—Arthur O. Roberts

A Few Things I've Learned Since I Knew It All

Jerry Cook

Word Publishing, 209 pages, hardback, \$12.99

Here is a book written especially for the exhausted, busy businessman who is stressed out and doesn't know what to do to get relief.

Jerry Cook writes this book of his personal struggle and his failure at living a fast-paced stressful lifestyle, to share that, though he thought he had his life passably "together," it fell apart because as a human person, he wasn't made for such win/lose competition and ladder climbing. Jerry relates that through the trauma of a heart attack and a chemically related depression, God led him to discoveries that have opened to him a richer life, a life balanced with joy and gratitude. I consider this an interesting book. It is a little costly for the "quick read" and pass-it-on type of book.

—Jannelle W. Loewen

The Spirituality of Gentleness

Judith C. Lechman

Harper & Row Publishers, 184 pages, hardback, \$14.95

With the subtitle of *Growing Toward Christian Wholeness*, this outstanding book takes the reader through all the aspects of gentleness. The author has done a responsible and thorough job of researching and explaining the meaning of gentleness as well as describing its importance in our walk with the Lord. Her style of writing is excellent (one needs to read every word) and she laces it with quotes from many classical writers, including Richard Foster.

The book is logically divided into four sections, dealing with how to grow toward gentleness of spirit, what it consists of, and how to exhibit this attribute in everyday living. Each chapter causes the reader to search within for hindrances to gentleness, while at the same time making gentleness seem totally desirable and attainable as we yield completely to God.

It's a book I want to read again and again, underlining meaningful passages and copying quotes each time.

—Betty M. Hockett

AND TO those, who had just come yawning from the worship service, he told a parable:

One Sunday David Stone, a school-teacher, went to his weekly Sunday morning service. He'd gotten up a little late, so he gulped a cup of coffee before herding his wife Julie and the kids into the Toyota. A few minutes later they walked briskly up the big stone stairs and into the church. Dave took a minute or two to get the family settled and quietly chat with a few friends in the back pews.

The service started as usual, with greetings from the pastor and each attendee shaking hands and welcoming others. The first song was "To God Be the Glory." Dave hummed along and looked at the choir. He counted 13 women and 7 men, a good turnout for their church. "Bob Jacobs has on a tie today," he whispered to Julie. "That must be a first!" She nodded. "And look at Diane's new hair job. It looks like she stuck her finger in a light socket."

"I think it's cute!" Julie retorted. Dave looked again and decided that maybe it wasn't too bad. He sang the rest of the song and looked around some more; he didn't notice anything out of the ordinary.

Next, they all sang worship choruses, and a man standing across the aisle from the Stone family raised both hands as he sang. Josh, Dave's son, watched him for a while. The man closed his eyes and punctuated the words with his fingers. Josh looked up at his dad and saw him raise a hand too, but it was just to stifle a yawn. Saturday night's late show was catching up with him.

The congregation sat down for the rest of the service. Dave glanced at his bulletin during quiet time: The Sunday evening service topic didn't look too interesting; an education committee meeting that he didn't have time for was coming up Thursday; a potluck was scheduled for next Sunday after church. H-m-m-m, that last item sounded good. Dave's stomach growled at the prospect, but a sharp jab with his thumb quieted it down. Josh giggled. Dave glanced at him, smiled, wiggled his eyebrows a few times, and gave him a wink.

Soon the pastor got up to begin the pastoral prayer, and Dave leaned over toward his wife. "Did you remember to set the timer for the pot roast?" She paused, looked at him wide-eyed and open-mouthed, then shook her head. He heaved a big sigh and then crossed his arms. Well, nothing could be done about it now, he thought. His stomach growled again and he pressed it into submission with his forearm.

Usually the service followed pretty much the same format, and today was no different. The offering plate was passed. A

The Parable of the Blind Man

BY GARY TOWNSEND

solo was sung. The pastor got up to preach. Dave chuckled at the opening joke and listened to the introduction. Then he noticed the picture Josh was drawing of the hand-raising man. He'd captured the guy's big nose pretty well, but the lips stuck out too far. The man kept looking up at the pastor, then down to write notes, then up again; then he'd nod and write some more notes. Dave thought his son did pretty well, considering he was trying to capture a moving object.

AFTER ten minutes Dave began to nod, but not like the hand-raising man. Josh stopped drawing to watch. His dad's eyelids fluttered a little, then as they closed, his jaw sagged, and his head drooped forward. When it hit bottom, it jerked, the eyes flew open, and it slowly rose back to the beginning. After four or five of these nods, Dave shook his head, shifted positions, and was good for a few more minutes. Then the drowsiness took over again. The head bobbed a few times, then finally sank slowly down and stayed... until Julie gave him a shot in the ribs. It jerked him upright, causing him to hit his shin on the pew in front of them. The pain helped him stay awake until the sermon was over.

To end the service, they all stood and sang a song, and then the pastor gave the benediction. Dave stood around while Julie talked and the kids ran outdoors. After most of the people had gone, Pastor Johnson approached and shook his hand. "Well, Dave, how are things at school?"

"Pretty good. The football team really whipped Lewiston Friday."

"Is that right?"

"Oh, it was some game. We've got a good team this year." Dave raised his hand, shaking his forefinger. "You know,

if I could just get those kids to put out the effort in the classroom like they do on the field, they'd all be straight-A students."

"Well, I hear you do a good job teaching," said the pastor. "What do you think the problem is?"

"Well..." Dave thought a few seconds. "I think it's just a lack of self-discipline, Pastor. You know, most of those kids don't eat a decent breakfast in the morning, then they get to school and they just can't tune in. They think they've heard it all before, so they're busy thinking about other things in class or bothering their friends or drawing pictures. It's ridiculous! I've got one kid who stays up till 2:00 every morning watching TV, so he sleeps in class almost every day."

"Well, that's a shame."

"Yeah, it really is. Of course, I've got a few kids who are pretty sharp and will get down to business. It's amazing how much they learn and how much more mature they become." He emphasized his words with his finger again. "If those other kids would only shape up their attitudes and show some self-discipline, they'd get so much more out of the whole program. It'd change their lives forever!"

"Oh, I'm sure it would!" agreed the pastor. "I..."

"Well, I've got to go," Dave interrupted. "I've got to make use of this day of rest and meditation. You know what I mean?" He headed down the steps.

Pastor Johnson watched as the family loaded into the car. He nodded his head and said softly, "I know what you mean."

He looked at the crowd and smiled. "Do you know what I mean?" **ET**

Gary Townsend is a high school English teacher and a member of Newberg, Oregon, Friends Church.



Beyond Symptoms

Leonard Kenworthy's article [November/December 1989] cites alcohol abuse, drug abuse, crime, single-parent families, child and spouse abuse, feelings of isolation, frustration, and cynicism as complications of poverty.

I think he has succinctly described life in the flesh (1 Corinthians 6:9-11). It is found in every crevice of society. Lack of money may exacerbate it, but the addition of money does not cure it.

Many of our social problems have spiritual causes and if Christians do not think or speak clearly about them, who will? We are often accused of a lack of practical action (which usually means you don't think or act like a liberal Democrat). I want to know if we will be faulted by God for a lack of spiritual application in our action.

Friends, and the rest of the Christian church in America, need to stop aping secular thinking and solutions to poverty and everything else. We need again to speak without compromise on divorce, sexual purity and fidelity, and start cleaning up the mess in our own congregations. We need to fight popular "victim" philosophy as a position incapable of repentance, yet practice compassion that dares help people within their own capabilities rather than our expectations. And Friends, especially, could expand their heritage to be more than advocates of trendy peace, but seek also to be peacemakers worldwide. Imagine Quakers at work to end war in the Sudan or Mozambique, thereby alleviating politically induced famine as well.

Certainly we need to act on poverty, but action devoid of God's suffusing creativity is bound to be misdirected or inadequate.

VEIDA L. WISSLER
Ephrata, Pennsylvania

Vatican Influence?

We are severely alarmed about a dangerous change in the viewpoint of EVANGELICAL FRIEND in the last three years—a prominently pro-Catholic and ecumenical position! This is clearly noted in Gary Fawver's articles: "An Angel Called Anna" [July/August 1988], "A Beginner's Guide to the Christian Classics" [April

1989], and in Lon Fendall's and Richard Foster's "Renovaré" [June 1989]. We are being encouraged to accept the Catholics as our brothers and sisters, having "a common bond in Christ" ["Anna"]; recommended not only to read Catholic mystical, ascetic, contemplative writings from their monastics at the height of Catholic power, but to "meditate upon" in order to "nourish" the soul ["Christian Classics"]; and urged to couple the Quakers with the Benedictine and Franciscan Movements ["Renovaré"]. Nourishment for the soul comes exclusively from "God's Word," upon which we are commanded to meditate—Psalm 1:2; Joshua 1:8.

My husband and I
were set free because
someone cared enough
'to speak the truth
in love.'

In the suggested book, *The Imitation of Christ* by Thomas à Kempis, a self-abasing lifestyle of asceticism (which was preached against by Paul in Colossians 2:20-23) is espoused. Its conclusion is "The Sacrifice of the Mass"—hardly a likely choice for a Quaker Church, which does not always accept the keeping of the Lord's Supper, even as a memorial!

Salvation comes through the Mass, Sacraments, priests; rather than salvation "by grace through faith." This was confirmed in 1964 at the Vatican council, which merely changed the window dressing to appear acceptable in our eyes. In order to bring back into "their unity" what they call "the separated brethren," their terminology today sounds very evangelical in order to deceive us.

If you, or we, are being convinced that a Catholic's spiritual life is not in jeopardy, we will not attempt to set the captive free. Approximately 20 percent of our population professes this religion, which is an almost untapped mission field. My husband and I were set free

because someone cared enough "to speak the truth in love."

Sent in prayer and in the Love of our Lord and Savior, Jesus Christ!

ED AND HAZEL MACEK
Willowick, Ohio

Friends and Ministry

A big "thank thee" for the thought-provoking issue of EVANGELICAL FRIEND (Ninth-Tenth Month, 1989)! It seems as if Friends think they are losing not only their young people to other churches, but their ministers as well. I would agree to the former; however, we have an abundance of ministers.

The Society of Friends once had an excellent—but simple—ministry. Those who had continually spoken to the condition of Friends during Meeting for Worship were often encouraged to be recorded in the ministry. Those who were called by God usually did so whether encouraged by the Meeting or not. During Meeting for Worship, no special responsibility was laid upon those who sat in the facing benches. It was common, however, for at least one minister to deliver an unprepared sermon or prophecy.

Outside of Meeting for Worship, the ministers did whatever they were led to do, either traveling in the ministry or working at home. They were never paid for preaching and obeying the Light.

If evangelical Friends wish to revive and better their ministries, they need not look any further than themselves. They have the commitment to change if they truly want a better ministry. They have elders who can bring the churches/meetings into Christian glory—if these elders were called and not appointed. They have recorded ministers in the pews and pastors who can be freed of their burdens to spread the Gospel with the use of overseers (most pastors would be better overseers than ministers).

There was never a Christian assembly who placed all these duties on one man or woman. The early Friends knew this. Will Friends again be examples to the world? . . . I do not believe that Friends will allow themselves to be followers.

KEVIN OLIVE
Knoxville, Tennessee

Christ

the Key to Mystery



BY ARTHUR O. ROBERTS

THE CHURCH witnesses the power of One who two thousand years ago walked Galilee's shores, told stories about how to live in love, suffered cruel death at Calvary, and rose from the dead. The Church witnesses that this One who lived among us also lives within and among us now. The Apostle Paul reflected upon the meaning of this mystery of continuing Incarnation, of God clothed in flesh. He writes that God's word in its fullness is "the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory" (Colossians 1:26-27).

Christ within is the key to this mystery. To reveal mystery is not the same as to offer an explanation. Just as the whole novel is needed and not just a line from the final chapter, so the mystery of life wants more than explanation. It is not enough to say: "God knows," or "God has it figured out." Suppose late at night you hear a strange rattling on the roof. By acute listening and clear reasoning you determine it is nothing mysterious, but only a squirrel getting acorns from the gutter. This is mystery explained. *Mystery revealed*, on the other hand, continues to be

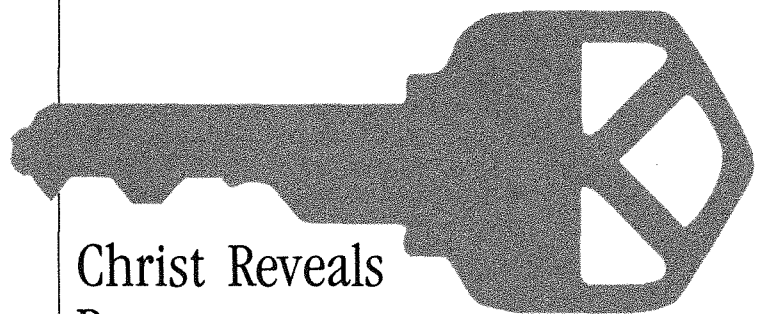
allusive and opaque. We can handle it in hope, not in despair, just as we live in marriage with a person we never fully know, but whose mystery is revealed to us in tender and ecstatic moments.

Our biblical text states that what has been hidden and obscured for centuries is in Jesus Christ *revealed*. This revelation is not just for covenant people, but for Gentiles (read "pagans," or "nonchurch goers"). It is their hope of glory, too. God has tipped His hand and the saints have seen it. Waking early, they have glimpsed the sunrise of the world's new day. Its magnificence takes their breath away before the colors fade. Paul writes that if the saints bind themselves in love and stir up their minds (Colossians 2:2) they can exhibit before the world God's "jewels of wisdom and knowledge." This Scripture implies the saints can be argued out of being message bearers. Out of fear or greed they can maintain a closed shop with secret religious passwords, ritual taboos, and legalistic monopoly over magnificence.

Christians bear the burden of discovery: The world is not flat with brutality and misery. It is not dull with decadence and death. It flames, rather, with beauty and purpose along multiple

radial lines. Forces that speed outward from a divine center also surge among us and within us, inviting participation. But discoverers find home folk sleepy, skeptical, unadventurous, or chained by routine. And they wonder if what they glimpsed in Christ was the dawning of a new day or one more burst bubble. Thus Paul's exhortation to the saints, the discoverers, to live your whole life according to the Christ you have received (2:6).

Let's consider what the phrase, "Christ within, the hope of glory," means within nature, society, and the self. We celebrate the Resurrection at Easter time. Let's look at the meaning of Christ's coming, the Word made flesh. First we will look at the Incarnation in respect to nature. Then the significance of Christ's coming for society, and finally how Christ incarnate offers the key to self-understanding.



Christ Reveals Purpose in Nature

Our scientific mode of thinking makes this claim difficult. We view nature mechanistically, as scientifically predictable. This makes life comfortable and we hesitate to give more than a poetic nod to the notion that Jesus has anything to do with the natural world. We don't mind a miracle now and then but get nervous when material things get loaded too heavily with things spiritual. We fear dishonest science and hypocritical religion. Naivete and stupidity don't make life easier. In the play *Waiting for Godot*, two friends engage in random conversation awaiting the arrival of their friend, who never shows. This is how the modern world considers God, at least in scientific terms. A no-show.

EXAMINE things, analyze causes, develop systems, combine components as you will, secularists argue, and God never shows. Why wait? Furthermore, random events and a violent food chain seem so at variance with Jesus' character that it's easier to keep the natural separate from the spiritual. Even Christians often limit divine agency to cosmic beginnings and endings, rather than to claim that Christ is present and busily at work within nature. Or the work of Christ is limited to the human, mental, part of nature, which scientists are happy to let preachers and psychologists quarrel over, so long as they don't tamper with real things.

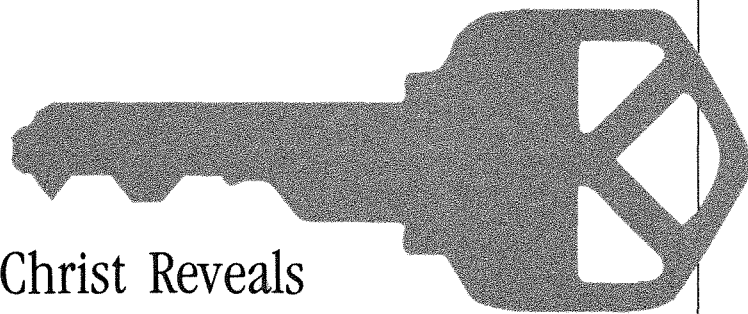
Is such skepticism or dualism adequate to the mystery of life? No. How *does* Christ reveal the mystery of creation?

Christ reveals purpose in nature by linking human redemption with creation. Call it a theological unified field theory. In Colossians 1, Paul teaches that "all things in heaven and on earth" are created in Christ, a conviction echoed in John's Gospel. Salvation isn't limited to changes inside human minds. Christ within is not only our hope of glory but that of the heavens and earth. Even minor disasters such as poisoned streams and desertification reflect the need for larger wisdom and better will; and the minor mercies such as renewed rivers and reforestation reflect God's redemptive purposes. When Christians are "encouraged in heart and united in love" as Paul exhorts (2:2), they reveal the glories of God's creation. Isaiah's

prophecy of the peaceable kingdom is echoed by the final book of the Bible, Revelation, which pictures Christ bringing about cosmic renewal.

Christ reveals purpose in nature by interpreting natural history's arrow of time. We *explain* time by various measuring devices. These "clocks" calibrate interactions of energy and mass, cycles of birth and death, dissolution and reformation, energized by light. Time is a mystery experienced in many forms. And why only one direction? In *Waiting for Godot*, a cartoon shows Godot waiting alone at an empty airport carousel for baggage that hasn't arrived! God not only waits for mishandled baggage, He waits for fickle passengers. In the midst of time Christ reveals its mystery—the mystery of the eons of waiting. Muted nature gains a voice in Christ. Although ignorance and sin delay the world's flight, it will arrive. Creation yearns for human redemption, it still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God (Romans 8:18-25).

Christ reveals purpose in nature by linking human effort with the cosmic future. Scientists understand the observer effect. The presence of the observer affects how we take hold of reality. Consider Christ the ideal observer. Having come into the world His word created, He gives it direction. Does it make a difference how we look at nature? The elements appear to suffer random rearrangements in mute disinterest. Or is it that our senses are too dulled to read the signs? Having experienced Christ within, we no longer consider the cosmos as just a bag of rocks to build things with or make into projectiles. Having experienced Christ within, we no longer think our actions have no bearing on what the cosmos will become, nor can we believe that ours are the only hands on the controls. Love and truth give coherence to all creatures, individually and together. This love and truth have been demonstrated to us, historically, in real time. Christ is the prototype of humanity and Lord of the earth. Through Him we regain constructive stewardship of the earth. Neither artificial intelligence nor hyperdrive can release the universe from the imprint of Christ. Love and truth are the language of the universe, personified in Christ. To be Christian is to be more, not less creative. A renewed earth awaits a renewed humanity.



Christ Reveals Meaning to Social Order

Love and truth are the language of the universe, personified in Christ. Human redemption is an aspect of creation, and natural history flows along the arrow of time toward a cosmic future that God links to human effort. Even casual reflection acknowledges the enormous impact of Jesus upon society. I as a Christian must believe that no particular structure should displace Jesus Christ as Lord.

Christ reveals meaning in the social order by recovering wholeness to the family. Within the home Christ has lifted the status of each member. Women and children are not

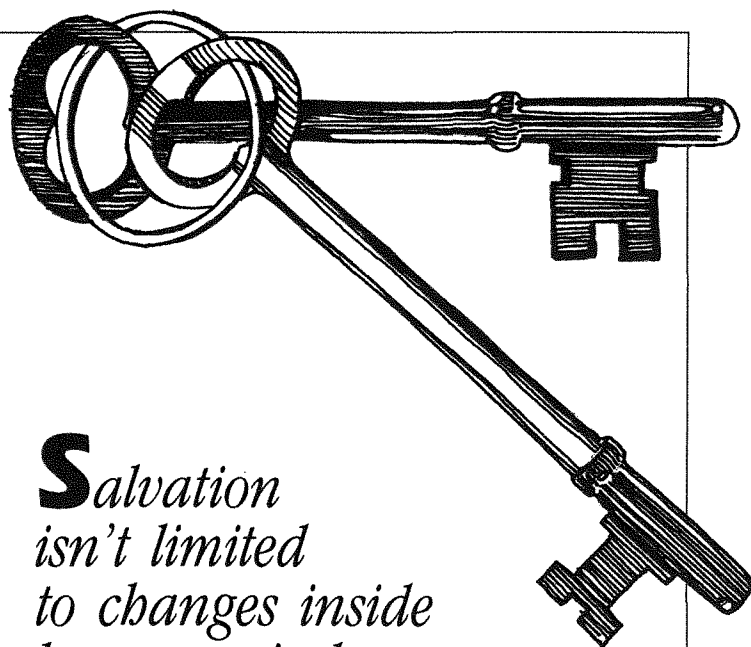
property, to be bought or sold. Men are not pawns to be moved about by a political or economic sovereign. Outrage against apartheid in South Africa has less to do with wages than with family breakup, resulting from separated housing. What is the mystery of sexuality hidden beneath layers of the world's mythologies? The masculine/feminine complementarity. Social wholeness. Masculine and feminine together delineate God's image, as the book of Genesis notes. This is more than biological and economic role definition. It's the Edenic model of human fellowship with the Divine. By example and teaching Jesus lifted manhood and womanhood and childhood from cultural tyranny. Religion isn't just synagogue ritual for men or church ritual for women. Jesus freed faith from gender bias and made it gender rich. Patiently the Holy Spirit cuts through cultural incrustations to recover glory for the family. One year soon Roman Catholic priests will be allowed to marry. One year soon Baptist churches will let women minister to home as well as foreign congregations. And someday those who prey on families and merchandise their breakup will weep over the destruction their commercial Babylon bought at a cost of souls. Advertising executives will join drug runners and casino owners in lamenting lost revenue. But the people of God will sing hallelujah! Christ who held children on his lap and wept over Lazarus' death is with us now, the Lamb of God who takes away the sin of the world. Such is the mystery of Christ within the home!

Christ reveals meaning in the social order by freeing culture from idolatry. If I ask the question "Who am I?" outside the boundaries of mystery, nature and society immediately respond. Reduced to the lowest level of analysis it comes down to this: You are an animal that talks and manipulates things skillfully, a pawn to be moved about, or even dispensed with, for ethnic, cultural, or national interest. Society tells us who we are. Culture is its language. Culture measures our lives on a scale of social utility and achievement—good, bad, or indifferent. Some of us get high marks and public acclaim; others are blamed, criticized, used, ignored, remanded for social repair, marginalized, or even removed.

ACTUALLY, there are so many cultural mirrors we get confused. As in an arcade, we see ourselves tall and short, wide and narrow, one time this way another time that. Which one is truly me? The mirror our family holds out? That of our peers? Those we work with? Our teachers? Public leaders? The fashion pacesetters? Film and TV personalities, novelists? At best the mirror of society gives a limited view of the self, at worst a warped one. All of us will eventually be forgotten by society, or tucked obscurely into its records.

But if I ask "Who am I?" within the boundaries of mystery, then I find a different mirror, that of creation. With the psalmist I commune thus with the Creator: "I look up at your heavens, made by your fingers, at the moon and stars you set in place—ah, what is man that you should spare a thought for him, the son of man that you should care for him? You have made him little less than a god, you have crowned him with glory and splendor, made him lord over the works of your hands, set all things under his feet..." (Psalm 8) The psalmist gained perspective on the self by looking at creation. For urban people, that mirror of creation is hard to find. Sometimes we have to go to the parks, to the seashore, or to the mountains to find that mirror. My brothers and sisters, young and old, look in God's mirror of creation, what He has made and what He has given to be shaped by your hands. See yourself as one to whom God has entrusted wonders. Be an earnest child of God, captivated by a tide pool or a star, a tree or a tower, an automobile or a poem. Enjoy the Father's world.

There is another mirror. If I ask "Who am I?" within the boundaries of mystery revealed in Christ I discover myself within a community of love and truth. Our jobs, our hobbies,

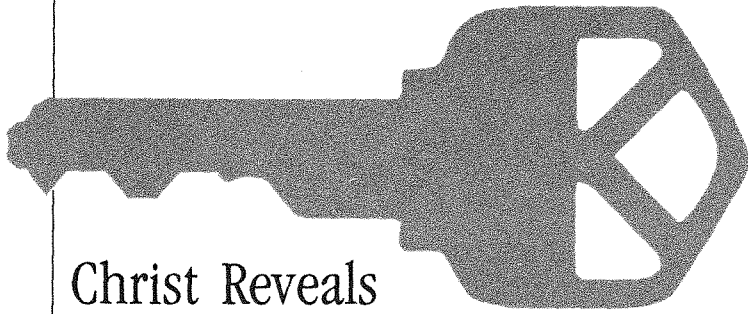


Salvation
isn't limited
to changes inside
human minds.

will never become our masters, our idols. Christ is Lord. Physical pleasures, intellectual enjoyments, aesthetic joys flow from source to sea within the banks of love and truth. These are the cultural norms. Creativity is thus freed from ego needs and exploitation. All forms of art can be freed from cultural tyranny because our creativity becomes accountable both to others and to God. Tastes and conventions do not mold our character, our character shapes them.

Christ reveals meaning in the social order by setting limits and direction to political structures. Tony Campolo has said that the modern Church capitulated to secularism on every social issue except that of the family. He may be right! Many Christians want the family to follow Jesus, and maybe business, but no government. Christians, however, are leavening political structures. They submit to Caesar but they follow Christ as Lord. This preeminence of the lordship of Christ involves good education, economic freedom, and the right uses of power. These believers may be a minority but they are vocal. They challenge the old double standard for personal and public ethics.

Christ leavens the political framework of human society. Not by organizing a Christian party (these quickly degenerate) but by infusing all systems with confidence in love and truth and the power of the Spirit to take Jesus' teachings and make them effective. We want a witness to be truthful. We look for fairness by county commissioners, or the school board. We do not want corporations to cheat, or to kill their competitors. Although political units are larger, our witness is the same. The pagan nations will live by Christ's light (Revelation 21:24) at Jesus' triumphant second coming, the timing of which depends upon faithful Christian witness. We hasten the day of the Lord by showing secularists the riches possible in human society, now. Consider the impact Christianity has had upon the state. Empires are no longer autonomous. They can't make up their own rules or govern with impunity, neither can nations, because the Christian has spoken persistently and sometimes at the cost of life. Christ offers freedom and dignity to all persons. Family structures, peer relationships, ethnic customs, national pride are all enriched when Jesus Christ is worshiped as Lord. The mystery of human society is thus revealed. Diversity in unity. One body, many members.



Christ Reveals Authentic Human Personality

We have considered how Christ reveals meaning in the social order, by recovering family wholeness, freeing persons from cultural tyranny, and by setting limits and directions for political structures. We have noted how Christ reveals purpose in nature, by linking human redemption with creation, by interpreting time, and by responsible human involvement in the cosmic future. Now we consider how Christ reveals authentic human personality.

INCARNATION doesn't come without a struggle. Jesus sweat as it were drops of blood in facing the consequences of obedience—death on the cross. Judas betrayed the rabbi he had come to consider too impractical for imperial realities. The other disciples found their own discipline inadequate to Jesus' vision, even though they had witnessed the Transfiguration, which dramatically portrayed the messianic fulfillment of the Mosaic law and prophetic tradition.

We, too, struggle over the Incarnation. Sometimes this struggle involves accepting general messianic meaning. But more often it involves a struggle to allow Christ to indwell us, even though we acknowledge such indwelling as the key to life's mystery and humanity's hope of glory. The self, as depicted in Romans, affirms the moral law but lives contrary to it. There are many reasons for that inner war. Basically, the human person would usurp divine prerogatives. Something within rebels against divine order. Fearing loss of freedom we disobey God, only to become trapped by our own devices or by persons stronger than ourselves. Theologians call it carnality—this disposition to spite God. God's response they term grace. Salvation comes when we accept that forgiving response, are cleansed by His Spirit, and enabled to do what is right. Such infusion of power and purity is the essential baptism. Pentecost marks the historic event when Jesus' followers received His resurrected power.

Consider more fully how Christ brings authenticity to the self.

Christ reveals authentic human personality by uncovering the self's true center. It is a modern maxim that self should be autonomous, that is, compelled or judged by no outside force. We have reacted to tyranny. People have been herded like ants into armies and spent as ammunition, or worked to death like drones for the benefit of their oppressors. Small wonder people grasp at whatever promises release from social bondage. But the same technologies that free can also bind. Without God the self becomes a hollow shell.

Jesus Christ cancels self-centeredness but does not destroy self-identity. The rim finds power at the hub. The paradox of mystery remains: One has to lose self to find it, die to personal interests to discover them, give life away to save it. By becoming a slave to righteousness instead of unrighteousness we discover freedom and never again want sin's bondage. Kierkegaard once

said truth isn't truth until it's true for me. To be evangelical means experiencing Christ at the center of my self, beyond explanation, in the silence of divine mystery, an experience ecstatic beyond words, an eternal weight of glory. Once self-centered and empty, we now discover the fullness of Christ at the center of our being.

Christ reveals authentic human personality by initiating right relationships within community. People get frustrated trying to make the universe revolve around themselves. They seek alternatives. Most can't be hermits. They have to socialize to know who they are. Without others they have no identity. Tennis partners, gangs, devotees, cliques, clubs, corporations, families, ethnic groups, hobbyists, lobbyists, patriots—in the social self we seek the individual self. Of course social interaction is good, but "joiners" can become mere aggregations of solitary individuals, as lonely on leaving the group as on arriving. So rituals invest social circles with the garments of God. The flag, the company logo, fraternity regalia, or Kiwanian hymns evidence a groping after mystery—too often becoming idolatrous substitutes for God. These ritualized circles of loyalty are not enough.

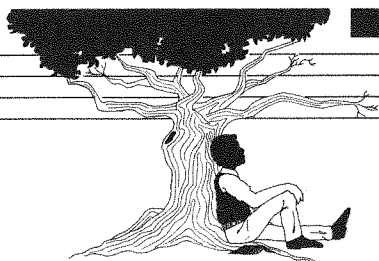
Christ within does not destroy the powers that shape our common lives but redeems them. The family becomes a fit model for marriage and the church. Schools educate on behalf of truth, not cleverness. Socializing becomes a feast of good things, laughter with, not at, the expense of others. We become drunk with the Spirit instead of liquor. In music and the arts we recreate the world in joyous play. Commerce becomes a way to enrich each other through special skills and shared work. In this kingdom, the best of capitalism and the best of socialism merge, for labor has been redeemed. On the great day of the Lord people from every tribe and tongue will sing praises to the Lamb who was slain from the foundation of the world, who has gathered people unto Himself.

Christ reveals authentic human personality by overcoming the tyranny of time. Infancy becomes childhood, childhood moves to adolescence, adolescence to youth, youth to maturity, maturity to seniority, seniority to old age, old age to death. The signs proliferate that our time is brief and swift. Our toys have been discarded, the school grades forgotten, the new house now needs repair, trees planted have been replaced. The grown children hold Christmas festivities at their places now. Shoulders sag, eyes grow dim, disease strikes, friends die. Oh, there are the interruptions to the rhythm, premature deaths, accidents, calamities, wars. But the clock ticks on for each of us. The last enemy is death. The death of others diminishes us and symbolizes an alien experience that lies ahead for us.

WE ARE all passengers on time's rocket. But Christ gives meaning to time because, as our elder Brother, he has gone through the portal of death before us. He knows the way. He has cleared the path. He has spied into that eternal Canaan toward which we ride. His resurrection promises ours. Oh, what a wonder, this life and heaven, too! To enjoy earth and know it will be renewed. To treasure friendship and know it will endure beyond death. To love another and to know this love will not be snuffed out. To paint a landscape or build a house, or write a book and feel the pulse beat of eternity. To venture into space and know we will live across its magnitude.

Brothers and sisters, Christ within is good news. We shall be raised, like flowers from seed. After the winter rain. The mystery hidden for ages is now revealed, "Christ in you, the hope of glory." What glorious wealth the Incarnation brings to humanity! **EF**

Arthur O. Roberts is professor-at-large at George Fox College, Newberg, Oregon.



BY CHARLES MYLANDER

HAVE you ever hurt with a good hurt?

Have you ever been so tired you could drop, and thought to yourself, "It was worth it; I loved it; it was worth every ounce of energy; I'm so tired, but in my spirit I'm refreshed, challenged, stimulated?"

Maybe it was after a week at summer camp. Maybe it was after teaching Sunday school. Maybe it was after cleaning up from a super church social. Maybe it was after a heavy counseling session. Maybe it was after a big work day at church. Maybe it was after a significant project on your job.

If you have ever been given a big job by God (He specializes in big jobs

Supernatural energy, power through the Holy Spirit, fills you up...

without pay)—if you have been faithful to give that big job your best shot—if (especially this) you have sensed that Christ used you—ah, then you know what I am writing about.

These are good hurts. You have been given supernatural energy for the struggle.

This helps us understand what the Apostle Paul wrote. "I labor, struggling with all his energy, which so powerfully works in me." (Colossians 1:29)

- When you are being faithful to the Lord in your life and in your service—
- when you give it all you've got, calling on Christ for power—

GOOD HURTS

If living leaves you tired and depressed, you may be working hard for the wrong goals.

- when you honestly try to keep priorities straight and your life in balance—
- even when you fall short—
- even when you realize the task is not yet done—(oh, such good hurts!)
- then you experience automatic fill-ups.

Supernatural energy, power through the Holy Spirit, fills you up, even "...to the measure of all the fullness of God." (Ephesians 3:19)

Contrast the extraordinary fill-ups of supernatural energy that come from Christ with ordinary hurts and normal tiredness.

With bad hurts, the job or marriage we hate is far from satisfying. We come home emotionally drained. We dread the next day. The psychic drainage seems almost unbearable. We feel trapped, locked-in, with no way of escape.

Buying more things, pursuing more activities, working harder on the job or the marriage—only seems to sap our energy. We feel depleted, depressed. We wonder where God is, and why we feel so lousy.

Life seems to hold so little significance and we grasp for security. It reminds me of the man with a well-paying job who said to a friend of mine, "I hate what I'm doing, but only 17 more years and I retire."

How does a person move from bad hurts to good hurts, from bad tired to good tired?

The Bible tells us there are hidden treasures in Christ—complete understanding, wisdom, and knowledge. Seek-

ing Him and His insights will start you in the right direction. Then set some big goals. Jesus Christ does not come into

your life to go to sleep. Nor does He want you to lock Him in an isolated guest room of your private life. He wants to rule as Lord, blessing you with energy, stability, and inner delight. Why not ask for His wisdom in setting some big spiritual goals? They just might be ones you have always wanted to accomplish with Christ's power and the Spirit's gifts:

- Serving someone in need at a nursing home, a prison, or one who is simply alone and lonely.
- Writing notes of encouragement.
- Developing skill in witnessing.
- Growing in discipleship of Christ.
- Training and equipping for ministry.
- Seeking the heavenly Father Himself with prayer and fasting.

Focus your energy on developing as a major league Christian, not a minor

Jesus Christ does not come into your life to go to sleep.

league Christian; a major league marriage, not a minor league marriage; a major league servant of God, not a minor league servant.

Good hurts. They are worth it. Automatic fill-ups. They are available. Big goals. They start us in the right direction.

All of this sets us up for supernatural energy for the struggle. Go for it! **EF**

Can You Spot the Christian?

BY FRANK SCURRY



UNTIL Vanna White made *Wheel of Fortune* so popular in the 1980s, people watched *Name That Tune*. Not me! They would have had to wait until I had heard the verse and most of the chorus before I could have identified the song. I always felt so dumb when a contestant named the tune in just four or five notes.

I do, however, enjoy playing "Name That Christian." It's a game based on John 13:35 that yours truly developed several years ago. Jesus said that Christians are easy to spot. The object of the game is to take the clues available and guess whether the Christian is Baptist, Methodist, Quaker, Pentecostal, or maybe even Presbyterian.

Christians Are Easy to Spot!

It has always been easy to spot some groups of Christians. Certain things about their behavior and lifestyle distinguish them. Let me give some examples.

Quakers

There was a time when the mere sight of a Quaker would immediately indicate who they were. Their manner of dress was very different from that worn by the people around them. There were no frills, just gray simplicity and plainness.

Even the speech of early Friends was different. Those of you who have read George Fox's journal became aware of it after the first few pages.

The figures of speech, verb tenses, and pronouns are so different from those Quakers use today. The best known aspect of early Quaker speech was the use of "thee" and "thou." I get tongue-twisted and confused just trying to imitate their speech patterns.

The silent meetings also made Quakers easy to spot. Other churches had ordained ministers who delivered prepared sermons during the worship service while Friends sat in silence, waiting for a message from the Lord through whomever He might choose to deliver it.

Amish

The group of Christians still easy to spot is the Amish.

The Amish, against their wishes, have become a tourist attraction, because their way of life is so radically different from other cultural and religious groups. They have become more famous for their beards, clothes without buttons, black hats, prayer bonnets, buggies, and windmills than for their real Christian testimony. That's not how they want it, but it still is the case.

Independent Baptists

Some independent Baptists, not all, are easy to spot.

They are committed to the Scriptures and proud to carry their Bibles in public as well as in the church. The most commonly used Bible among independent Baptists is the

King James Version, Scofield Reference edition, with the words of Jesus in red letters.

These Christians are particularly easy to spot on Saturday and Sunday. On Saturday, their bus captains can be found visiting in their communities, in search of children and adults to ride their buses to Sunday school. On Sunday, their parking lots, unlike those of most of their neighboring churches, are filled with cars and buses, not to mention people making their way into the building.

Pentecostals

Many Pentecostals, particularly in the South, are also easy to spot. At one time, the women wore long dresses and had their hair pinned up a certain way. They also refrained from wearing jewelry and cosmetics. While dress codes among Pentecostals have changed in recent years, many classical Pentecostal groups have held the line and are fairly easy to identify in a crowd.

Worship in Pentecostal churches is quite different from most other Protestant churches. Pentecostal people tend to become excited about worshiping God and might bounce a little and clap when they sing. If the Spirit is "moving in the service," as Pentecostals would say, there will be several who will speak in tongues. Unlike most of the rest of us, these precious people aren't

interested in being the first ones in the restaurants after the service is over. Pentecostals say, "It isn't over until the Spirit says it's over." I like that!

Christians Are Easy to Spot Because They Love Each Other!

I enjoy playing "Name That Christian" and have gotten pretty good at it, but of course this little game is not what Jesus had in mind when he said that Christians are easy to spot. According to John 13:35, Christians are identified, not by a certain style of dress or speech or even form of worship, but by an action—"All men will know that you are my disciples if you love one another."

The Meaning of the Commandment

The action to which Jesus refers in this verse is stated as a command in John 13:34, "A new command I give you: Love one another. As I have loved you, so you must love one another."

Jesus said this was a "new" commandment. Apparently He wanted it added to those Moses had given God's people during their trip home from Egypt. Normally, ten plus one would equal eleven, but not in this case. Using the same equation, Jesus came up with three as the total number of commandments God wants His people to live by. Before you give me a failing grade in math,

maybe we should see how I arrived at this answer. Most of us used scratch pads in school to work out our math problems before putting them on the sheets we turned in. It would be interesting to see the scratch pad Jesus used in solving the problem. Actually, we do have it. It is found in Matthew 22:35-40:

One of them, an expert in the law, tested him with this question, "Teacher, which is the greatest commandment in the Law?"

Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind! This is the first and greatest commandment, and the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

Knowing that ten commandments were a lot for us to keep up with, Jesus condensed them into two! Love God with the totality of your being and love your neighbor as much as you love yourself. How could He have made it any easier? To love God as Jesus described took care of

the first four of Moses' commandments while the last six were automatically kept when one loved his neighbor as he loved himself.

All Jesus did in solving the math problem was to reduce to the lowest common denominator. After reducing, Jesus then added the "new" commandment in John 13:34.

On the surface, it sounds very similar to the second commandment on his scratch pad. But is it? In Matthew 22:39, Jesus said: "Love your neighbor as yourself." In John 13:34, His exact words were: "Love one another. As I have loved you . . ." It appears to me there are two major differences between the second and third commandments.

The subjects are different. The second commandment tells us to love our neighbor, while the third commandment instructs us to love one another (i.e., other Christians).

The standards are also different. Neighbors are to be loved as much as we love ourselves, but other Chris-

tians are to be loved "as I have loved you."

In his great Christological passage in Philippians 2:5-8, Paul captures the essence of what Jesus meant when He said, "as I have loved you"

Your attitude should be the same as that of Christ Jesus:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.

And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

How did Jesus love us? More than He loved Himself! He was willing to lay aside His rights and privileges as God to put us first.

The third commandment could be paraphrased: "Love one another even more than you love yourself." "If the church exhibited that kind of love," wrote John MacArthur in *The Legacy of Jesus*, "it would absolutely overwhelm the world."

The Mark of the Christian

Very little we Christians do any more, unless it qualifies as scandal, actually catches the attention of the world. Francis Schaeffer's little book, *The Mark of the Christian*, which was based on John 13:34-35, helped me understand why the world isn't as impressed with our news releases as we are. Schaeffer pointed out that in these two verses Jesus gave the world the authority to judge the authenticity of our Christianity by the way it saw us treating each other.

Obedience to the new commandment is the mark by which we are easy to spot. If the world doesn't see the mark, it has, according to Jesus, no other way of knowing whether our claims are real or not.

Isn't it time we stop confusing the world and overwhelm it with proof we are His disciples?

Selah. Think about it! **EF**

Frank Scurry pastors Forbush Friends Meeting in East Bend, North Carolina.

Present Leadership

(Continued from page 3)

individuals is also appropriately sought in the gathered meeting for worship.

2. The meeting for business is also a meeting for worship. In such a meeting the central question is not "What is expedient?" nor "What is the group consensus?" but "What is the leading of Christ in our midst?" Prepare accordingly and allow times for prayer and quiet searching in the meeting itself.

3. All members who have something to say have the responsibility to do so clearly, but having done so, to release their contributions to the larger sense of the meeting and leading of the Spirit. No individual possesses all of God's truth, and the contribution of each who has something to say is essential. To withhold one's truth is a "high crime" against the meeting and an affront to the Lord. It may have been the very piece needed to complete the puzzle and the clerk should invite insight from all perspectives possible in order for the issue and its implications to be understood clearly.

4. Where there is a conflict of perspective the issue must be sorted until the genuine issue(s) of disagreement is (are) clarified. Then those who hold opposing views are called to distinguish between preference and conscience. If it is a matter of preference, one is called to release it to

the meeting and not stand in its way. If it is a matter of conscience, one must hold to one's conviction as long as it holds them. The prophetic voice often sings a solo, at least for a while.

5. Friends must agree to wait until there is clarity of leading and then to support the decisions made in unity. When this happens, meetings begin to experience the exciting reality of Christ's present leadership, and the meeting is energized to move forward in the strength of unanimity. Speaking with a united voice depends upon waiting long enough to receive a common sense of leading. Not only is it we who seek Christ's leading, but it is also the Spirit of Christ who seeks to lead us into truth.

As we celebrate Easter this year let us consider what difference our belief in the resurrected Lord makes in our daily lives. If Jesus is alive, He seeks to lead. If He seeks to lead, His leadings can be known and obeyed, and this happens for us individually and corporately. While the Bible teaches this clearly, amazingly few Christians (including Quakers) have put it into practice. The world needs this message, especially in the form of the changed and changing lives of men, women, and children who "... feel the Chief Shepherd leading [them] into pastures of Life." **EF**

Paul N. Anderson is assistant professor of Biblical and Quaker Studies at George Fox College, Newberg, Oregon, and has been appointed to be the editor of EVANGELICAL FRIEND effective July 1.



MID-AMERICA YEARLY MEETING

Pratt Celebrates 40 Years

One hundred seven people attended the 40th Anniversary celebration at the Pratt Friends Church. Former pastors attending were Ulene Lauritzen Havens, Francis McKinney, Lester Snyder, and Kenneth Routon. Letters were received from Ernest Thompson and Roger Huffman.

Celebration Sunday Reports Increase

Celebration Sunday this past fall averaged a 24 percent increase over the previous average, as reported by 27 participating churches. Cottonwood and Lone Star dou-

bled their attendance over the previous average, while League City had nearly an 82 percent increase. Other churches with about a 50 percent increase included Alva, Bethel, Hutchinson, Linwood Park, and Stanwood.

MAYM Pastors' Retreat

May 7-10 will be the dates for the 1990 Pastors' Retreat. It will be held in the Missouri Ozarks with Ray and Anne Ortund as guest speakers. The theme for this year's conference is "Lord, Renew Us."



E.F.C.- EASTERN REGION

Taiwan News

A trip to Taiwan is scheduled for the last two weeks of March for Superintendent John Williams, Jr., and Howard Moore to visit the Friends churches there. According to Russell Zinn, field superintendent, the trip will coincide with the return from China of 20 Taiwan Friends pastors after a visit to the Mainland. Also by that time, the Mark Engel family will have completed nine months home assignment and will have returned for their second term in Taipei. Ella Ruth Hutson expects to leave Taiwan on April 2 and following a year of deputation will retire after 43 years of missionary service in China and Taiwan.

Christian Issues Available

Friends Action Board has made available the 12-week series entitled *Current Christian Issues Video Series*. Churches may

borrow the tapes by contacting the Friends Book Store in Salem, Ohio and accepting responsibility for postage costs.

New Faces

Recent staff additions to Friends churches include Mark Reich, youth pastor, at Hanover Friends, Mechanicsville, Virginia, and Jacelyn Jones, Christian Education and Youth, at Hunter Hills, Greensboro, North Carolina.

Super Sunday in Saxapahaw

On Super Bowl Sunday (January 28) Saxapahaw, North Carolina, Friends observed their 75th anniversary. They report the celebration was well attended; in fact with 127 in attendance at Sunday school, they set a new record, as reported by Pastor Ernest Lauffenburger.

Special Times Planned

EFC-ER MINISTERS' CONFERENCE will be held this year in Williamsburg, Virginia, April 30-May 3. Larry and Kathy Willett will give a Welcome Concert on the first evening. Dr. Elmer Towns, dean of the School of Religion at Liberty University, will speak on Tuesday and Wednesday, and Dr. David Van Hoose, president of Circleville Bible College, will

speak Wednesday night. Concluding the conference will be an address by Dr. John Williams, Jr., EFC-ER Superintendent.

* * *

HOLY LIFE MINISTRIES featuring Max and Kathleen Huffman are conducting Equipping Seminars in Eastern Region churches this month. Their schedule includes March 18-22 at Hunter Hills; March 23-25 at Christ Fellowship; and April 6-8 at Raisin Center in Adrian, Mississippi.

* * *

WESTGATE LADIES' RETREAT is planned for March 23-24 at Deer Creek State Park near Columbus with Pat Abrams as speaker. Their theme is "Dropping the Mask"

* * *

SPECIAL REVIVAL SERVICES will be held as follows: Raisin Valley, March 18-21 with Richard Edmundson, evangelist. Ypsilanti, April 1-5, Terry Knighten, evangelist. Lisbon Trinity, April 22-25, John Williams, Jr., evangelist. Mt. Pleasant, May 18-20, Stan Scott, evangelist.

* * *

THE OHIO CHRISTIAN EDUCATION ASSOCIATION CONVENTION will be held at The Chapel in Akron, April 26-28. The



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:

FWCC World Office
Drayton House
30 Gordon St.
London WC1H 0AX
England

Old Testament Position Available

Earlham School of Religion is now receiving applications for a half-time appointment in **Old Testament** for the year 1990-91. The appointment entails teaching the introductory course, exegesis, and an upper level seminar; one course per term for each of three terms. This is a one-year temporary appointment, and we invite applications from Old Testament Ph.D. candidates in their dissertation stage, recently retired Old Testament teachers, as well as others in a position to take a temporary half-time appointment. Review of applications begins in March. Earlham is an equal opportunity employer and encourages applications from women, minorities, and Quakers.

A curriculum vitae and the names of three references should be sent to:

John Miller, Clerk, Personnel Committee
Earlham School of Religion, Richmond, IN 47374

Young Friends art to be displayed

keynote speaker will be Frank Peretti, author of *This Present Darkness* and *Piercing the Darkness*.

Over 100 workshops on all areas of ministry will be offered including many exhibitions of creative resources available. For further information, contact Judy Adams at Canton Friends.

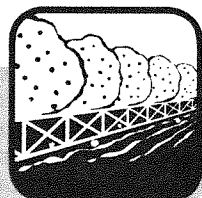
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A retreat for Quaker Singles was hosted by Canton Friends Church the weekend of March 16-17. Many Friends from area churches attended and enjoyed the special workshops presented by guest speakers.

* * *

CALENDAR

April 27-28 Malone Commencement weekend
 April 30-May 3 Ministers' Conference
 May 4-6 Friends Men In Missions Retreat
 May 19 Camp Gideon Benefit Banquet
 June 8 Executive Board
 June 16 Camp Gideon Quaker Festival
 June 26-July 1 Cedar Lakes Youth Conference
 July 28-August 2 Yearly Meeting



**NORTHWEST
YEARLY MEETING**

Young Artists Get Show

At Northwest Yearly Meeting Sessions, July 21-27, 1990, the Fine Arts Commission will be hosting a "Friends Children's Art Show."

Children 4 years to 12 years, attenders at any NWYM Friends church, children of non-resident Friends, children of Friends missionaries are invited to participate.

The theme of the Art Show will be loosely stipulated. Here are some guidelines.

Friends Concerns—peace, worship, meditation, quiet worship, prayer, meeting concerns, social issues, missions, endangered creation/restoration.

Friends History—Historical Friends buildings, meeting-houses, Friends heroes, illustrating Friends stories, heroes, etc.

Future Friends—Friends philosophy, Friends visions, creation-ecology issues (as in created "nature"), World Friends.

We will accept poems and "pithy" prose too (limit one page).

Art work can be in any media.

There will be age categories of 4-6 years, 7-9 years, and 10-12 years.

Each church needs to hold a "contest" in each age category. Two winning artists in each age group will be eligible to show their work in the NWYM Art Show. If your church produces an exceptionally good extra artist we will not limit you . . .

Each church is responsible to judge their church winners.

If you have any questions please contact: Jannelle W. Loe-
 wen, 10828 NE 183rd Ct.,
 Bothell, WA 98011,
 (206) 481-6539



**ROCKY MT.
YEARLY MEETING**

Stan Perisho Named New RMYM Superintendent

Stan Perisho was named new Rocky Mountain Yearly Meeting Superintendent in December.

Stan will serve RMYM on a part-time basis and continue a faith ministry to pastors and churches. Previously, he has served as pastor in several churches, including First Denver Friends and a new Friends church in Huntington Beach, California.

He replaces Mahlon Macy, who served as a consultant to the RMYM in 1989 after the departure of former superinten-

dent Jack Rea. Mahlon worked with RMYM leadership to decide on what directions the Yearly Meeting should pursue as to a new superintendent.

Mahlon, former pastor and Iowa Yearly Meeting Superintendent, now resides in Newberg, Oregon.

RMYM Briefs . . .

OMAHA, Nebraska—Chad Gates, of Friends Bible College, led a seminar on Christian financial planning in January. The material was based on materials prepared by Larry Burkett, a Christian financial advisor and author.

* * *

COLORADO SPRINGS, Colorado—First Friends recently had a Faith Promise Conference at which Duane Comfort, Evangelical Friends Mission executive assistant, spoke. The sessions also included an evening banquet, men's and boys' breakfast, and women and girls' luncheon. Attenders also saw EFM's newly released film, *Friends in Rwanda*.

* * *

VALE, South Dakota—Empire Friends reports the Holy Spirit touched several lives during recent revival services conducted by John Hinshaw, pastor of Church of the Harvest in Upland, California. Empire pastor Lloyd Hinshaw said from 20 to 25 high schoolers attended most of the evening services and eight professed receiving Jesus as Savior.

* * *

DENVER, Colorado—"Building Relationships That Last" was the theme of the weekly Family Ties program held in January and February at First Denver Friends. The sessions had nine workshops for all ages. Topics included Active Parenting, Maximum Marriage, and A Case for Faith.



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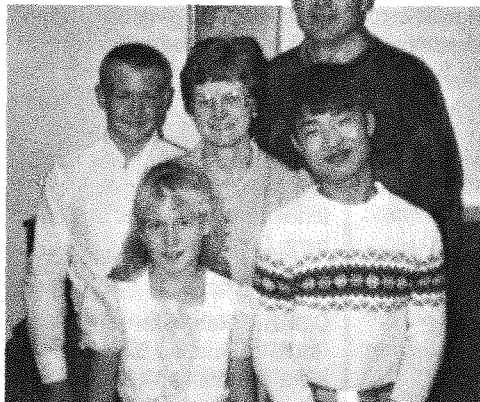
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Christmas gifts travel to Honduras in shoe boxes



First Friends Church, Colorado Springs, Colo., held a farewell supper January 14 for the Macy family. Pictured are Gary and Jean Macy, and children—Song Son, Chad and Tawni. Gary, a chaplain, has been assigned to Hahn Air Force Base in West Germany.

RYM Prayer Opportunities . . .

1. Pray that God would bless the ministry of Community Friends Church to Grand Junction, Colorado.

2. Pray for the spirit of revival to touch your church. Ask God to help you and others to move into a deeper walk that transforms the life of your community and others that church members contact

through the course of everyday living.

3. Ask our Jesus to touch the ministry of these churches: Wessington Springs, South Dakota; Denver, Colorado; Albuquerque, New Mexico; Ordway, Colorado; Northwest (Arvada, Colorado) Friends; Las Animas, Colorado; and Plainview, Nebraska.

4. Ask God's blessings and direction to new RYM Superintendent Stan Perisho.

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 WCIH OAX, 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

OUR FRIENDS IN LOCAL CHURCHES

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

Community Outreach

On December 16, **TALENT**, Oregon (Homer Smuck), presented the Third Annual Live Outdoor Nativity on the church lawn as the church's Christmas card to the community. Live animals were used, with people from the church portraying the characters of the Christmas story. Hot drinks were served in the fellowship hall. Good outreach contacts were made in the community.

A representative from Haven House, a shelter for abused women in Wayne, Nebraska, recently reported to **ALLEN**, Nebraska (Roger Green), on the work of the center.

Pastors Roger and Sue Watson of **WHITNEY** Friends, Boise, Idaho, were selected as "Foster Parents of the Year" at a banquet held for foster parents January 12, 1990.

RAISIN VALLEY, Adrian, Michigan (Dale Chryst), gave 223 canned goods, 52 boxes, a bag of apples, a bag of potatoes, and a tithe of a donation received from a former member to the Salvation Army for Christian endeavors.

In the spirit of Christian charity **NORTH OLMSTED** Evangelical Friends, Ohio (J. Daniel Frost), has established a fund identified as "Medical

Assistance Program" to help with high medical bills.

Missions

DERBY, Kansas (Sheldon Cox), Friends were challenged to reach out to people in countries behind the Iron Curtains, as they viewed a film distributed by "Underground Evangelism."

The first of December a group from **RAMONA**, Oklahoma, Friends (Lyle Whiteman) went to Kickapoo Friends Indian Center near McCloud, Oklahoma, taking them 20 quilts/comforters and other Christmas gifts.

You haven't lived until you've seen your pastor's wife with shoe polish on her nose and fiberfill stuck to her stomach going around the church baaing. The purpose was to raise money for the Heifer International Project for underdeveloped countries. The cows, chickens, goats, rabbits, and bees at **DEERFIELD**, Ohio (David Goode), agreed that it was a great evening.

Oregon's Gift of Christmas, a statewide effort to bring Christmas to destitute children in war-torn Honduras, was headed by Dan and Jill Johnson of **MEDFORD**, Oregon (Oscar Brown). They report that over 4,000 shoe boxes filled with gifts, 500 pairs of Nike shoes, 500 pounds of powdered milk, 5,000 pounds of wheat flour, and 500 pounds of soy protein were sent. In addition, Rogue Valley Medical Center donated \$150,000 worth of medical equipment, and a Northwest Medical Team accompanied the shipment.

Spiritual Growth

At **HAVILAND**, Kansas, Friends (Dave Robinson), Gary Wright is leading a series of seven Wednesday evening studies in preparation for revival.

Catholic Quakerism Reprinted

AGAIN AVAILABLE, the classic book *Catholic Quakerism* by Lewis Benson is now in its fifth reprinting. \$5.50 from Friends book stores, or directly from Philadelphia Yearly Meeting Publications, 1515 Cherry Street, Philadelphia, PA 19102

Home Bible studies on James will be held at several different homes of **BATTLE CREEK**, Michigan (John Grafton), each week. Close to 40 people are involved.

Youth

The Senior High group from **FRIENDSWOOD**, Texas (Craig Davis, youth pastor), enjoyed a Christmas party with the youth from Inner-City Life Ministries in Houston, Texas.

To raise money for their van fund, the youth at **HAVILAND**, Kansas (Paul Romoser, youth pastor), sponsored a canfund drive. The congregation saved their pocket change and other currency for three weeks. This resulted in \$1,526.29. They purchased a 1985 Ford, 15-passenger van.

The children four years through fourth grade from **BOOKER**, Texas (Francis Ross), are involved in "Bible Mountaineers." The children are memorizing verses and having "sword drills."

BARBERTON, Ohio (Brian Cowan), youth are raising funds for a trip to the African mission field in 1991.

A skit, "And Now a Word from Our Sponsor," was presented by the young people December 17 at **ALUM CREEK**, Marengo, Ohio (Kurt Whitcher). Children of the Beginner and Primary classes gave recitations. Cards were handed out

to the congregation to use for a message of love to someone.

The youth group at **MEDFORD**, Oregon (Jeff Blodgett, youth pastor), served baked potatoes with toppings following the morning service on December 10. Donations in the amount of \$440 were made to help send them to Midwinter at Twin Rocks.

Family

Parents of newborns through sixth graders at **DENVER**, Colorado (Chuck Orwiler), were recently treated to a "Parents Day Out." Children could be left at the church building for up to four hours on the afternoon of December 16.

GILEAD Friends, Mt. Gilead, Ohio (Charles Robinson), enjoyed a New Year's Eve Sing-spriation with other denomina-

Position Opening

School Head beginning Seventh Month 1990.

Olney Friends School is a small Quaker boarding school with a 152-year heritage in Quaker education, grades 9-12. The 350-acre campus is set in the hills of rural southeastern Ohio.

For more information contact:

J. Randall Giffen, convenor
Search Committee
66733 Dixon Hill Road
Bellaire, Ohio 43906.

Phone: (614) 676-3731

Quaker Benevolent Society

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

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A presentation of the courage, faith, devotion, and sacrifice displayed throughout the history of Quakerism. \$13.95

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Prayer and Worship (\$4.95) by Douglas Steere

The Trustworthiness of Religious Experience (\$4.95)
by D. Elton Trueblood
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Why Friends Are Friends

by Jack L. Willcuts

A practical examination of six Friends distinctives. \$3.95

The Journal of George Fox

Rufus M. Jones, editor

This Christian classic is George Fox's record of his life and ministry. \$10.95

Apocalypse of the Word

by Douglas Gwyn

The life and message of George Fox. \$14.95

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The epistles of George Fox edited by T. Canby Jones. \$28.95

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This modern English edition is especially helpful for the study of Quaker doctrine. \$9.95

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Ask for a free catalog listing other Quaker books from each of these publishers:



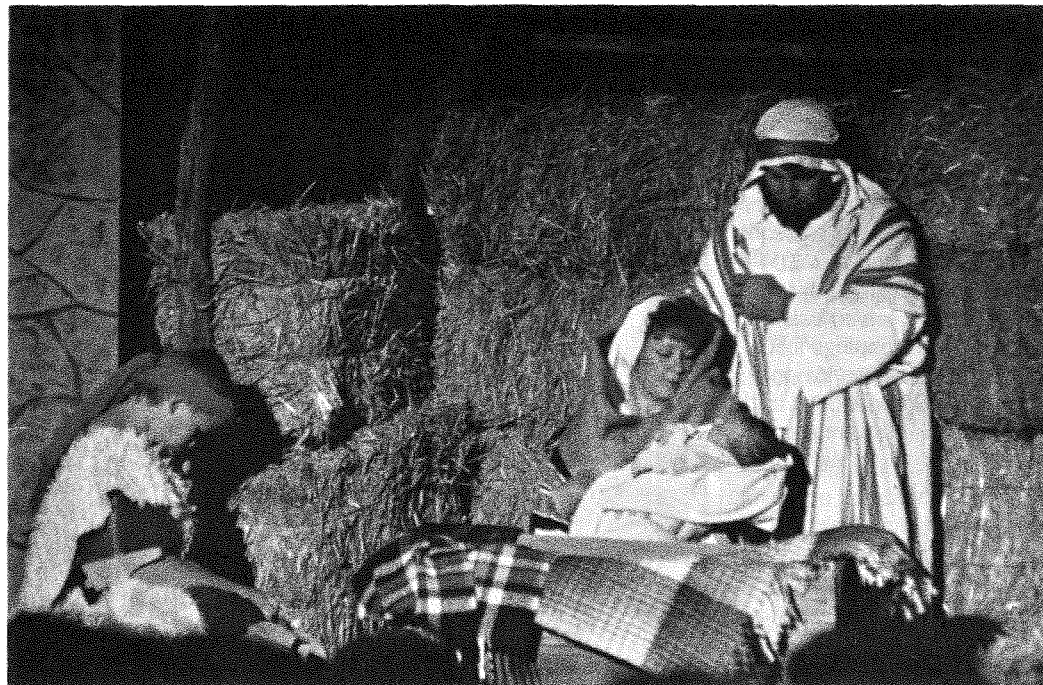
Barclay Press
600 East Third Street
Newberg, OR 97132

Friends United Press

101 Quaker Hill Drive
Richmond, IN 47374



A sheriff speaks at church



tions of Key Ministries at Cardington United Methodist Church. Afterward a group returned to the church for games, soup supper, a devotional time, and prayer around the altar just prior to midnight.

BATTLE CREEK has set aside the first Sunday evening of every month as family night. Special films, music, games,

and fellowship have been planned for these evenings.

Dr. Roger Wood directed a 12-week Divorce Recovery Workshop starting October 6 at **CALVARY Friends**, Columbus, Ohio (Robert Stroup).

Art and Audrey Terris celebrated their 50th Wedding Anniversary October 15, 1989, at **SPRINGDALE Friends**, Adena, Ohio (Rick Brendlinger).

The family of Arden and Hazel George were hosts for an open house and reception for their 50th Wedding Anniversary at **WOODLAND Friends**, Kamiah, Idaho (Dorwin Smith), October 14, 1989.

Building Improvements

EMPIRE Friends, Vale, South Dakota (Lloyd Hinshaw), has carpeted the basement through memorial funds.

GREENLEAF, Idaho (Don Lamm), Friends sanctuary is now fully carpeted with some remodeling to finish yet. There is now a NEW PEW FUND for those who wish to contribute.

Other Special Events

FIRST FRIENDS, Colorado Springs, Colorado (Jim Towne), had a multimedia presentation, with the Christmas story shown through slides of church Sunday school children in cos-

tume. Richard Kearns and Debbie Martin narrated the program, which included music.

The fourth annual "Story of Christmas" was performed by **HAVILAND Friends** December 3-4. In three performances the attendance was 1,250 persons. Live animals, including camels, were a part of this production at the Banbury Auction Center in Haviland. (See photo.)

SPRINGFIELD, Ohio (Mark Tope), celebrated its 60th year November 12, 1989. Dr. Robert Hess spoke in the morning service. During the preceding hour, Pastor Tope gave a detailed history of the church.

Elvera Smith of **GREENLEAF** has a poem in *Poetic Voices of America*, a national hardcover

anthology. The poem qualifies for further judging awards.

The teens and adults of **PRATT**, Kansas (John Havens), joined together on Sunday night, January 14, to hear Sheriff Ray McQuire of Pratt County speak on drugs and substance abuse. A lively discussion followed.

OUR RECORD OF FRIENDS

Births

ANDERS—To Lee and Roxie Anders, a son, Barry LeAndre, January 9, 1990, Pratt Kansas.

BAKER—To Wes and Margaret Baker, a son, Robert Wesley, November 30, 1989, Friendswood, Texas.

BURCH—To David and Pam Burch, a daughter, Katherine Lee, December 22, 1989, Tampa, Florida.

CADORETTE—To Skip and Rebekah Cadorette, a daughter, Shiloh Lucille, November 22, 1989, Friends Memorial Church, Seattle, Washington.

GRIFFON—To Robert and Anita Griffon, a son, Robert Joshua, November 30, 1989, Friendswood, Texas.

HENLEY—To Mike and Lori Henley, a son, Daniel Michael, January 15, 1990, Denver, Colorado.

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Teaching methods not just for teachers

KINSEY—To Matthew and Jeanine Kinsey, a son, Brandon Alexander, November 9, 1989, Friendswood, Texas.

LAFORCE—To William and Annette LaForce, a son, William Arthur III, November 29, 1989, Battle Creek, Michigan.

MACY—To Gary and Jean Macy, a son, by adoption, Song Son, December 17, 1989, Colorado Springs, Colorado.

MARTELL—To Ashley Martell, a son, Ezekiel James, November 3, 1989, Greenleaf, Idaho.

MORSE—To Kevin and Robin Morse, a son, Benjamin Michael, November 3, 1989, Fort Walton, Florida.

MURRAY—To Don and Charlann Murray, a son, Charles Randolph, December 7, 1989, Virginia Beach, Virginia.

RAINS—To Larry and Malinda Rains, a daughter, Christina Marie, December 11, 1989, Medford, Oregon.

STANAGE—To Ken and Jana Stanage, a son, Holden Joe, November 16, 1989, Haviland, Kansas.

TRUAX—To Kim Truax, a son, Kaleb Micah, December 19, 1989, Gilead Friends, Mt. Gilead, Ohio.

Marriages

ALFORD-BIERBAUM. Wendy Alford and Gerald Bierbaum, December 22, 1989, Friendswood, Texas.

HIBBS-WALTERS. Jerrie Hibbs and Michael Walters, December 23, 1989, Greenleaf, Idaho.

KELLY-HAMILTON. Cindy Kelly and Lee Hamilton, December 2, 1989, Friendswood, Texas.

MARTIN-CASTO. Jani Martin and Scott Casto, December 16, 1989, Glen Ellyn, Illinois.

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

MILNE-JAMBA. Mary Elizabeth Milne and Mark Stephen Jamba, December 23, 1989, North Olmstead Friends, Ohio.

PRUTSMAN-ROBINSON. Deborah Mae Prutsman and Daniel G. Robinson, December 30, 1989, Haviland, Kansas.

SELBY-SHAFFER. Angela Selby and James Shaffer, November 25, 1989, Hamilton, Ohio.

VENABLE-WESSON. Judy Venable and Randy Wesson, November 11, 1989, Colorado Springs, Colorado.

Deaths

BENDIXEN—Kenneth D. (Ben) Bendixen, 60, December 5, 1989, Spokane, Washington.

ELEYET—Naomi B. Eleyet, 78, December 27, 1989, First Friends, Bellefontaine, Ohio.

FLAIGG—Pete Flaigg, Jr., October 19, 1989, Vale, South Dakota.

GEYER—Lucille Geyer, October 18, 1989, Greenleaf, Idaho.

HARDINGER—Mark Hardinger, 35, Greenleaf, Idaho.

HENRY—Amos Henry, January 8, 1990, Gilead Friends, Mt. Gilead, Ohio.

HILL—Arden C. Hill, November 4, 1989, Friendswood, Texas.

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

KNIGHT—Frances Fenney Knight, October 7, 1989, Clarkston, Washington.

LEE—Temple Lee, December 6, 1989, Haviland, Kansas.

LILES—Eva Liles, December 18, 1989, Haviland, Kansas.

LOUTHAN—Floy E. Louthan, 71, November 14, 1989, Selling, Oklahoma.

LUNGREN—Dave Lungren, November 20, 1989, Vale, South Dakota.

PALMER—Ruth L. Palmer, August 2, 1989, Friends Memorial Church, Seattle, Washington.

PALMGREN—Irene E. (Gallaway) Palmgren, 78, November 26, 1989, Colville, Washington.

PHILLIPS—Paul G. Phillips, August 30, 1989, Pine Mountain Friends, Bennett, North Carolina.

ROBERTS—Phyllis Roberts, 71, Greenleaf, Idaho.

SHRIVER—Helen Ann Shriver, November 30, 1989, Spokane, Washington.

STARK—Ernest Stark, 90, December 5, 1989, Allen, Nebraska.

TESH—Cora Tesh, 81, January 10, 1990, Hunter Hills Friends, Greensboro, North Carolina.

OUR FRIENDS COLLEGES

Teacher-Training Seminar Presented by Joyce Lamb

Friends Bible College and Haviland Friends Church are hosting a teacher-training seminar for church school teachers, parents, pastors and wives, and any potential teachers. It will be held April 6-7.

Parents who desire help in the area of communication with their young children and teens are encouraged to attend the entire seminar. Also, senior high youth who are potential teachers are welcome. The seminar leader, Joyce Lamb, of Waynesboro, Virginia, has conducted over 350 seminars throughout the United States and Canada in churches of many denominations.

The seminar will emphasize and demonstrate a large variety of teaching methods for all ages. Some of these include Teaching the Bible Through Music, Role Play, and Drama; Use of the Overhead Projector; Learning Centers; Directed Bible Study; Positive, Preventive Discipline; Creative Writing; Art; Art of Asking Questions; and a live Demonstration Class, using

local children in 3rd, 4th, and 5th grades.

Methods demonstrated in these seminars are adaptable to all ages, including youth and adults.

If you are interested in attending, please contact Del Covington, 316-862-5275, by March 28.

FBC Campus Reaches Houston

Academic Dean Bruce Hicks announced January 5 that Friends Bible College, Haviland, Kansas, has been given the go-ahead by Texas Higher Education Coordinating Board to teach extension classes in the Houston area. The college is proceeding with plans to implement this program in the fall.

Students Explore Economics of Third World

Frederick Abraham Moses, commissioner secretary to the Government of Orissa, India, was the Christian College Consortium Distinguished Guest Lecturer March 6-7 at George Fox College, Newberg, Oregon, and February 14-15 at Malone College, Canton, Ohio.

Speaking on "A Christian Perspective on Business and Economic Systems in the Third World," Moses gave two



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Renovations nearly complete on 103-year-old gothic hall

lectures and conducted several class presentations.

As principal adviser to the Government of Orissa for Power and Irrigation Projects, Moses is responsible for monitoring, managing, and developing projects. He also serves in a top management position of IPITEX Ltd., which exports ready-made garments to the United States, western and eastern European markets.

Previously, Moses has served as chief executive in North and South America for the Handicrafts and Handlooms Export Corporation of India, and as director of Industries for the Government of Orissa.

Book on International Conflict Planned

The U.S. Institute of Peace has awarded George Fox College's Center for Peace Learning a \$30,000 grant.

The money will fund a book to be written by seven experts

on small-scale international conflicts. The book is targeted for use in undergraduate college courses dealing with international conflict and relations. It is scheduled for final editing next fall.

The coauthors will each contribute a chapter to the book, discussing their areas of study.

Ground Broken for "Willcuts Residence Hall"

George Fox College broke ground in February for a new residence hall, to be named after the late Quaker leader Jack Willcuts.

The "Jack L. Willcuts Residence Hall" is being built to accommodate increasing student enrollment. The three-story "mini dorm" will house 40 students in 20 rooms, 10 suites.

The nearly 9,000-square-foot structure will be located just south of Carey Hall along the west side of the Hess Creek Canyon greenway near Carlton Way.

Expected cost for the new residence hall is about \$400,000. Completion is set for August, allowing one month for interior furnishing prior to arrival of students August 26 for the start of fall semester classes.

Actual construction of the building—the 32nd on the Newberg campus—is expected to begin within three weeks.

The groundbreaking ceremony took place while George Fox trustees were on campus for their semiannual meeting. The planned 20-minute ceremony was open to the public. The board selected the name for the new building.

The new residence hall is the second of three similar buildings planned for the site. Carey Hall, completed in 1980, houses 32 students in 16 rooms on two levels. During construction of the first build-

ing in the complex, heating, electrical, and water utility provisions were made for all three buildings.

Willcuts, a 1944 GFC graduate, was named Alumnus of the Year in 1970 and received an honorary doctorate from the college in 1975.

He was a Friends minister and served on the GFC Board of Trustees for 20 years, until being made an honorary lifetime member in 1987.

At the time of his death in 1989, Willcuts was pastor to seniors at Reedwood Friends Church, Portland, Oregon, and was active nationally and with Quakers around the world.

Long Active in Northwest Yearly Meeting of Friends, he was general superintendent from 1966 to 1971 and from 1979 to 1986. He served as one of the founders of the Evangelical Friends Alliance and as president for three years.

Friends University's Alumni Auditorium to Reopen

The doors of one of Wichita's most beautiful landmarks are reopening to once again welcome the best in fine arts performances in beautiful and breathtaking surroundings.

After 15 years of being locked away from use, Alumni Auditorium on the campus of Friends University has been almost completely renovated and is now ready for public use. The Alumni Auditorium Benefit Performance to celebrate the 103-year-old gothic hall premiered February 17, 1990, at 7:30 p.m. on the third floor of the Davis Administration Building.

The benefit was held to help defray the costs of new seats for the auditorium, and to raise funds to help complete the renovation project. Still needed are funds for a new stage curtain, a heating and air condi-

Director & Assistant Director Powell House

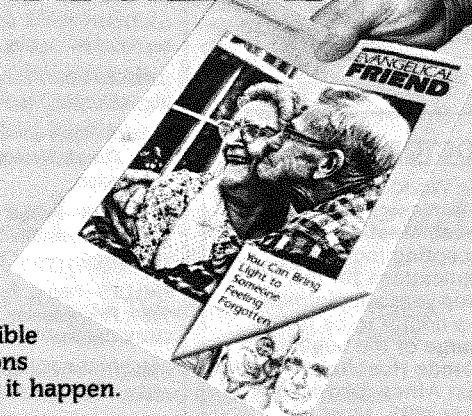
Director and assistant director sought for Powell House, a year-round rural retreat and conference center under the care of New York Yearly Meeting.

Responsibilities include fund raising, fiscal management; and oversight of program, property, and dedicated staff.

Compensation includes salary, housing (or housing allowance), full benefits package, and four weeks paid vacation. To start summer 1990. Individuals or couples can apply to:

John Bishop
Clerk of the Search
Committee
c/o Powell House
RD 1, Box 160
Old Chatham, NY 12136

EVANGELICAL FRIEND



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The *Evangelical Friend* is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

Evangelical Friend treasurer, P.O. Box 6, Rockaway Beach, Oregon 97136

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tioning system, and a lighting and sound system. Already over \$240,000 has been raised to pay for the structural renovation expenses.

The renovation of the beautiful auditorium will provide a much needed 680 seat mid-size auditorium to Wichita and will allow the university to stage dance and drama performances as well as lectures and symposiums. The auditorium will be available for use by community groups as well.

**OUR
WIDER
FAMILY
OF
FRIENDS**

Growing Pains

It is exciting to note that First Friends Church, Canton, Ohio, is one of the largest Sunday schools in National Association of Evangelicals' membership in the nation. Their average attendance in Sunday school in 1989 was 517. Limited space is presently a concern, so they are planning to increase their Sunday morning services to three and their Sunday school to the same, starting this fall.

In an interview recently, Judy Adams, director of Christian education at First Friends,

explained her philosophy on recruiting workers for the program: "Get to personally know as many members of your congregation as possible—their spiritual gifts, talents, and abilities. Then pray that the Lord will prepare your heart and the person you will be interviewing for the position to be filled.

"Determine where this person is in his/her spiritual journey and what he/she does well and does not enjoy doing.

"Go over the expectations of the job and ask that this opportunity be accepted for one year. Offer help with lesson preparation if needed. If you feel a particular individual is more suited for a different area of ministry, refer him/her to the proper staff person so that spiritual gifts and talents will be used for God's glory."

Calendar of Yearly Meetings Available

The 1990 CALENDAR OF YEARLY MEETINGS lists dates, locations, and clerks of yearly meetings throughout the world. For your free copy, send a stamped, self-addressed envelope to the Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

Award Available to Quaker Scouts

FRIENDS COMMITTEE ON SCOUTING was formed at the Friends

World Committee for Consultation Section of the Americas Annual Meeting in March 1989. One of the functions of the newly formed Scouting committee is to create and make available curriculum materials and awards for Quaker Scouts seeking to earn the Religious Life Award. Those who wish to participate in this program may receive forms for ordering materials and awards by writing to: Friends Committee on Scouting, Dennis Clarke, 85 Willowbrook Road, Cromwell, CT 06416

Historic House Remodeled for Ireland YM

For generations the headquarters of Ireland Yearly Meeting were at 6 Eustace Street, Dublin, which also housed the Historical Library. However, the property belonged to Dublin Monthly Meeting, and when it was sold, the Yearly Meeting had to find a new base.

An offer by the committee of Bloomfield Hospital to make Swanbrook House available

was gladly accepted. Bloomfield is a Quaker hospital that also provides accommodation for the elderly. Swanbrook is next door to Bloomfield and is a spacious early Victorian house in an extensive garden with trees, but it had become unsuitable as an accommodation for elderly people.

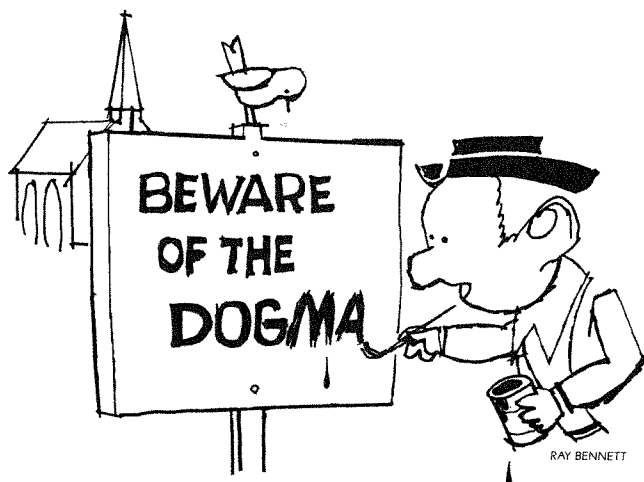
Considerable adaptation has been necessary, and in particular, a specially designed "strongroom" has been built to hold the irreplaceable collection of Quaker records, minute books, genealogies, family letters, manuscripts, and books, many of which date back to the early days of Friends in the 1600s.

This Library is of great interest to historians and social researchers and is frequently consulted by Friends and others living in the United States. Many Irish Friends have settled in the United States, in areas such as Philadelphia and Pennsylvania, in the last three centuries.

General Secretary Wanted

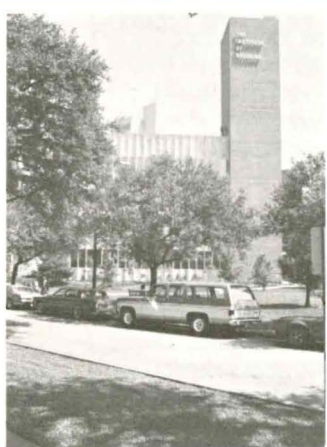
Philadelphia Yearly Meeting seeks a General Secretary as the chief administrator of the Yearly Meeting to oversee the operations of the organization; to interpret Yearly Meeting services and programs to constituent meetings and to the general public; to represent the Yearly Meeting in the wider religious community; and to assist committees and staff in discerning priorities in their work. A person of spiritual vision with a college degree, extensive administrative experience, and a strong background of Quaker involvement and concern is sought, to begin work July 1, 1990. Salary range: \$31,400 to \$47,000. Apply by April 16, 1990, to:

Dorothea C. Morse, Clerk of Search Committee
644 Bayard Road, Kennett Square, PA 19348



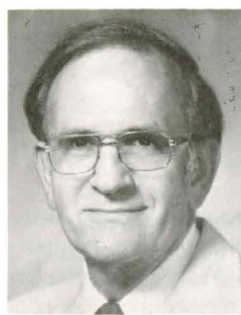
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- Clinical Pastoral Education
- Biblical Languages
- Biblical Studies
- Missiology Studies
- Urban Ministries
- Quaker Studies
- Christian Education



Commencement Speaker

Dr. Robert Hess

will deliver the fifth annual Commencement address, Saturday, 2:30 p.m., May 5, 1990, for Houston Graduate School of Theology, Houston, Texas.

The ministry of Dr. Robert Hess encompasses missions, education, and church administration. In 1989 he retired from service as general superintendent of Evangelical Friends Church—Eastern Region, a position he held for six years. He and his wife Esther continue to live in Canton, Ohio, where he teaches part-time at Malone College.

His education includes a B.A. degree from Asbury College, M.A. from Ohio State University, and Ph.D. from University of Pennsylvania. Robert served for 16 years as a missionary in India with the Friends mission. During his last seven years in India he was professor and then principal of Union Biblical Seminary. From 1968-83 he was professor of philosophy and Asian history at Malone College, Canton, Ohio.

Degrees

Master of Divinity (94 hrs.)

Master of Arts (45 hrs.) with the same areas of study but designed for persons who may not be preparing for the pulpit-preaching ministry.

Accredited: Southern Association of Colleges and Schools and associate member of Association of Theological Schools in United States and Canada

Enrollment this semester: 141

Information

For more information write:

Houston Graduate School of Theology
6910 Fannin, Suite 207
Houston, Texas 77030

or call 713/791-9505

EVANGELICAL FRIEND
600 East Third Street
Newberg, Oregon 97132

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update

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1990 YCEW Team Selected

The **1990 YCEW Team** has been selected, and preparations are underway for the trip to the Philippines. The eight team members include **Greg Woolsey** and **Angie Milam** from Medford Friends Church, **Ian Goetting** from Silverton, **Kyle Holveck** from North Valley, **Nathan Hanson** and **Tiffany Hayes** from East Hill, **Cathy Fisher** from Hayden Lake, and **Susanna Morse** from Reedwood.



Woolsey



Milam



Goetting



Holveck



Hanson



Hayes



Fisher



Morse

Team leaders are **Louise Powell**, a 1986 graduate of Friends University in Wichita, Kansas, who is currently assisting in the high school youth program at Newberg Friends, and **Erik Edmundson**, a junior at George Fox College who is a leader in the junior high youth program at North Valley Friends.

YCEW (Youth Challenged to Expand their Worldview) works with the twin purposes of challenging young people with the needs and opportunities of world missions and making a contribution to the work of Friends missions on some specific field. This year the team will spend three weeks in the **Philippines** working with two local Friends churches. Specific work projects will probably include helping with Vacation Bible School or in a youth camp.

The team leaves in mid-June and will return shortly before Yearly Meeting.

Other Youth Activities

The proposed **YCAM** (Youth Challenged through Arts in Ministry) project has been postponed one year due to the small number of applicants, but plans are underway for next summer. This program would see a team of young people in a summer ministry of music and drama among the churches of NWYM.

The **11th Annual Volleyball Tournament** will be held April 20-21 at George Fox College. Opening ceremonies at 5:00 p.m., Friday, in Bauman Auditorium will kick off this weekend where some 500 young people, representing 30 NWYM churches, are expected to compete.

Fifty junior highers have been intensively studying the books of Romans and James as they prepare for and participate in the **Bible Quiz competition**. These kids represent the following churches: Greenleaf, Boise, North Valley, Hillsboro, Medford, Talent, Eugene, Vancouver, and Olympic View. Individual high scorer to date is **Daulton Morock** of Greenleaf, followed closely by **Ann Valdez** of Eugene, and **Joanna Pauw** of Olympic View. The All-Star Team Championship competition will be held during Yearly Meeting in July.

Building on the success of Samuel School, a junior high retreat for potential leaders, **Samuel School II**, will draw together high school juniors and seniors to deepen their commitment to Christ and expand their vision of what He wants to do in their lives. Employing elements of "stress camping," participants will be challenged to step out of their comfort zones and accomplish new tasks. Time alone will be coupled with open worship and sessions of goal setting. Participants will be chosen by the elders of each local meeting. Samuel School II will take place at Quaker Hill in McCall, Idaho, over Memorial Day weekend, May 25-28, 1990.

For Your Information

Dr. Allan Coppedge, Professor of Theology at Asbury Theological Seminary, will be the featured speaker at the annual sessions of

Northwest Yearly Meeting of Friends, July 21-27, 1990. In addition to his teaching role at Asbury, Dr. Coppedge serves on the Board of Directors of The Barnabas Foundation, an organization committed to the development of discipleship ministries around the world.

A feature of the 1990 Yearly Meeting will be the **Friends Children's Art Show**. Art work can be in any media (watercolor, pencil, clay, fabric, etc.) and can even include poems and "pithy" prose (one page). Age categories are 4-6 years old, 7-9 years, and 10-12 years. Themes revolve around Quakerism: stories, meetinghouses, people, and different concerns such as peace, social justice, worship. Local churches are encouraged to host a "contest," naming two winners in each age category. Thus six winning artists from each church will be eligible to show their work in the NWYM art show. This event is sponsored by the NWYM Fine Arts Commission. For more information, contact **Jannelle Loewen**, 10828 NE 183rd Court, Bothell, Washington 98011.

Financial Update

The 1990 Great Commission Program (GCP) budget was approved in final form by the Executive Council on February 17. For the past several years, income projections were based on 87% from churches and 13% from individuals and organizations. Action has been taken to increase the percentage due from churches to 93%, with the balance of 7% from individuals and organizations. Churches have been very faithful in fulfilling their pledges.

Church commitments for 1990 total \$540,000. The GCP income projection for 1990 is \$580,000 from churches, individuals, and organizations, and \$20,000 from missions restricted funds for a total of \$600,000. This projection is within \$5,000 of the 1989 actual income received. Friends should remember the \$600,000 total constitutes about 70% of the expenditures for ministry. Annual restricted gifts and present restricted resources account for the balance.

— Harold Ankeny, Clerk, Board of Stewardship

PRAYER WARRIOR NEWS

(Prayer concerns of Northwest Yearly Meeting extension churches)

Roseburg (Oregon) Dave and Colleen Russell have accepted the call to pastor in Roseburg. The Russells live in Talent and will be commuting to Roseburg two days each week. **Pray** for safety in travel and for visitation contacts.

Mountain View (Vancouver, Washington) The Southwest Washington Area gave approval for sale of a portion of the property in east Vancouver with the proceeds to be used to meet Mountain View's facility needs. **Pray** for God's direction in finding a buyer and for the Mountain View congregation as they begin defining their needs. Continue to **pray** for outreach opportunities in the community. A youth sponsor, **Doug Bakke**, was injured in an automobile accident while on a youth outing. **Pray** for his total healing from the injuries.

Silver Valley and Twin Lakes (Northern Idaho) are in need of pastoral leadership. **Pray** that God will call out those He has chosen to pastor these groups.

East Hill (Kent, Washington) Pray for Tiffany Hayes and Nathan Hanson, YCEW participants,

as they make preparations for this mission experience. Continue to **pray** that this congregation will make an impact on its community.

Deschutes (Bend, Oregon) Pray for guidance as to long-term facility decisions. **Praise** for the formation of a youth group.

Discovery (Eugene, Oregon) Praise for the answer to prayer regarding heat in the meeting room. Continue to **pray** for God's guidance for the small groups that have begun meeting.

Valley Friends (Mt. Vernon, Washington) has set the goal of reaching every home in the community with an invitation to Easter worship. **Pray** that God would prepare the hearts of those who will be receiving the mailings.

West Hills (Portland, Oregon) Pray for wisdom as the congregation meets for "Wednesday worship"—a time for prayer and sharing; and for guidance as they answer questions raised by seekers involved in home Bible studies. This congregation celebrated its first anniversary in March. **Praise** the Lord for the many lives He has touched during this year.