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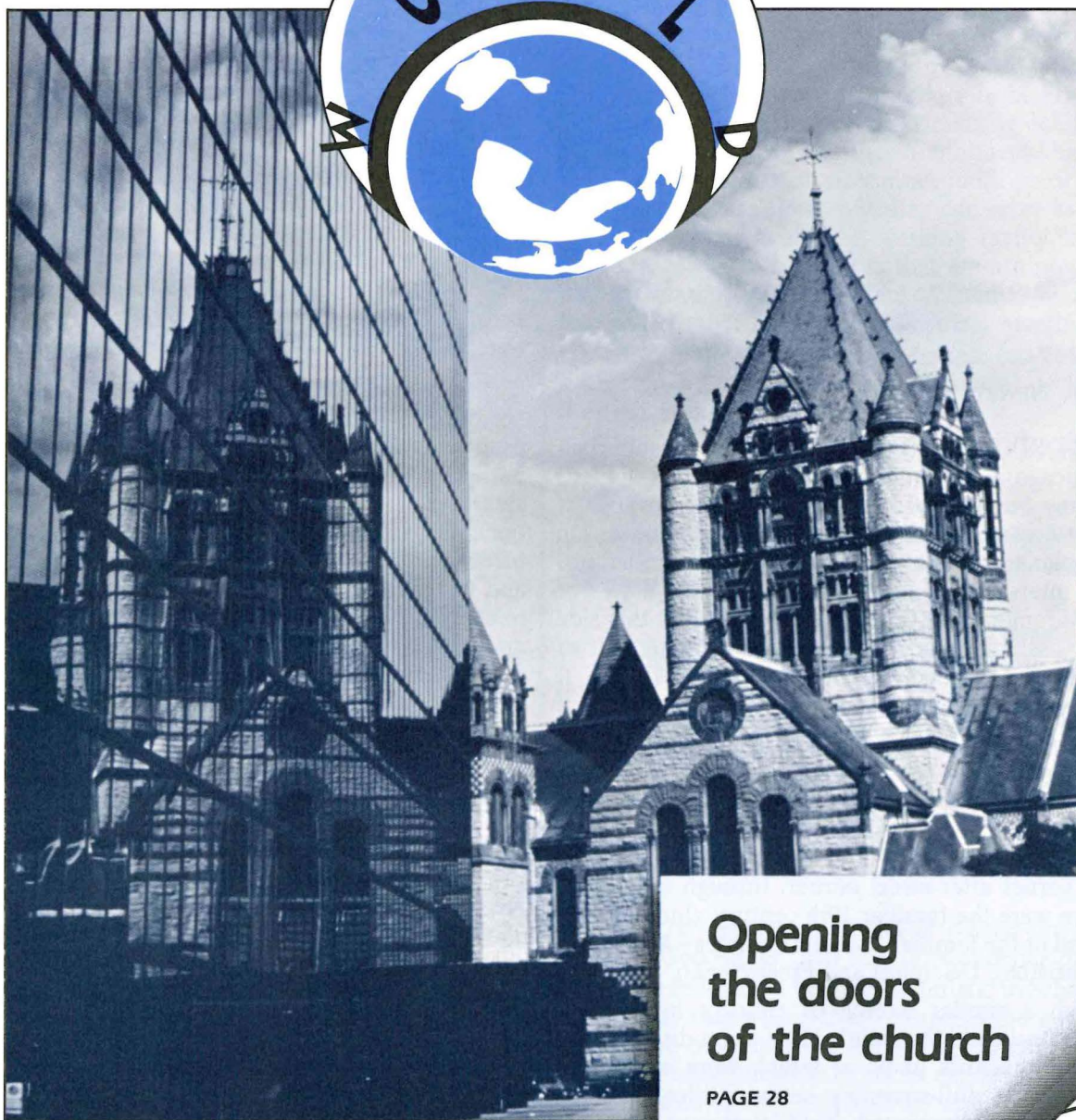
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January / February 1991

EVANGELICAL FRIEND

Ministering in a

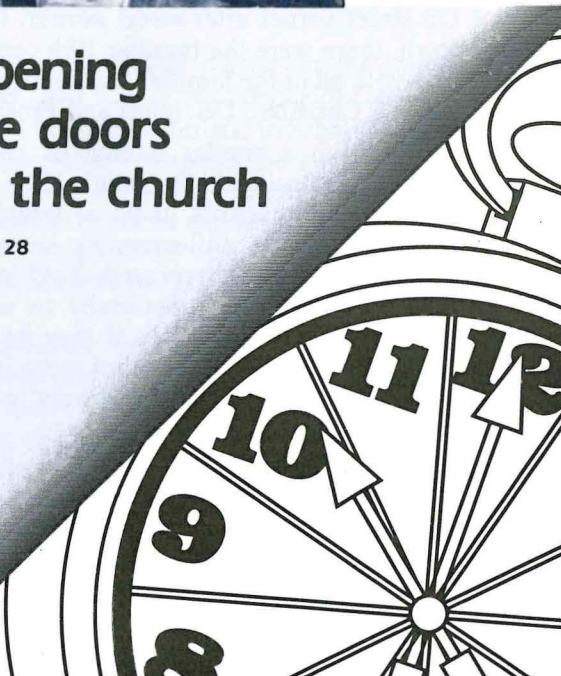


Opening
the doors
of the church

PAGE 28

IF WE COULD first know where we are, and whither we are tending, we could better judge what to do and how to do it.

—Abraham Lincoln



Ministering in a



BY JAMES R. NEWBY

THE DRIVE from Richmond, Indiana, to suburban Chicago is a familiar one for me. I had made it many times before, primarily for the purpose of visiting the Acorn Yokefellow Center near Naperville. On this particular trip, I was quickly tiring of the miles and miles of interstate highway that stretches north of Lafayette through some of the flattest farmland this side of the Mississippi River. For diversion, I exited off of Interstate 65 and traveled west on Route 24 into Illinois. It was a decision calculated to not only change the pace of my travel, but to provide a welcome change of scenery.

As I moved west from the interstate through such communities as Remington, Crescent City, Gilman, and Forrest, I began to be intrigued with a common pattern in the towns and small cities through which I was traveling. On street corner after street corner, through town after town, there were the familiar 19th-century church buildings with all of the familiar "mainline" names—Methodist, Baptist, Christian, Disciples, and Presbyterian.

Through a similar stretch of country in Ohio or Kansas one could add "Friends." All of them displayed on their front signboards (most of which were in need of repair) the same dull-sounding sermon titles, and the same true, although overused, "God loves you" -type sayings. All "welcomed" passersby to worship on Sunday morning, and all looked as if they had not had a visitor traverse the intimidating front steps in a *long* time. You could almost smell the "mustiness" emanating from the basement as you drove by.

On the other side of the street, often on the opposite corner, there were the video stores, filled with people. Just down from the video stores, one could usually find the local high school, a large brick structure built within the

past twenty years and filled with activity from morning until night. Reflecting on this drive through America's Heartland, I began to consider some unpleasant questions: "Has the church become an anachronism in the culture of modern-day America?" "Are we trapped in a 1950s and '60s mentality, when all the church needed to do was to open its doors, make an announcement in the bulletin, and people would flock to whatever it sponsored?" "What does it mean to relate to a 21st-century society from behind the stained glass windows of 19th-century structures?" "Is the church prepared to respond to the new realities in a different world?" In a word, has the institutional church become—"QUAINT"?

In my work as Director of the Trueblood Academy at the Earlham School of Religion and the Yokefellow Institute, I am constantly studying ways to help revitalize the local congregation, which, among other things, means to keep it from becoming "quaint." What I have discovered is that before any effort can be made toward renewal, local congregations must first understand the *realities* of the new world in which they are called to do ministry. They need to face the unpleasant possibility of irrelevance in their various approaches designed to try to reach people for Jesus Christ. In this task of evaluation we find support from the words of Abraham Lincoln: "If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it." What are the new realities facing the church and society as we move into this last decade of the 20th century? In the paragraphs which follow, I shall focus on what I consider the predominant new realities, five in the church, and five in our society, all of which affect the ministry we are called to do. Some will be elaborated upon more fully than others. *All* need our serious consideration.

New Realities in the Church

1 Churches today are no longer competing with one another, they are competing with everything else in society that is vying for consumer time.

Within the church or meeting many still believe that their greatest competition for the hearts and minds of the people is with the church down the street. Would that be true! Unfortunately, the local congregation is competing not with Baptists or Methodists, but with the activities of the school, soccer club, and the latest releases at the video store. How does a local congregation attract seekers while refraining from the temptation to become just another form of entertainment?

2 The once strong "mainline" denominations have become the "sideline" denominations.

In celebrated articles in national news magazines, as well as every major publication, the stark facts are being presented: There are now more Muslims in the United States than there are Episcopalians. Members of Pentecostal churches now equal the number of Presbyterians; and there are nearly

Congregations
need to face
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irrelevance

twice as many Roman Catholics as all of the mainline members combined. The United Methodist Church, once the largest Protestant denomination in the U.S., combined with the Evangelical United Brethren in the 1960s.

As of this writing it has lost as many members as they had gained in that merger, and are now two million fewer than they were in 1965. They continue to lose 1,000 members per week.

In the May 22, 1989, issue of *Time* magazine an article entitled "Those Mainline Blues" stated the difficulties. In part it said, "The central fact about mainline Protestantism in the U.S. today is that it is in deep trouble." This, of course, forces the question, *Why?* A. James Reichley of the Brookings Institution believes that mainline "social and political action takes away from the religious focus." (quoted in the *Time* article) Richard Mouw of Fuller Theo-

logical Seminary asserts that the mainline leaning for liberal politics and low-cal theology drew on a sort of rationalism that is no longer fashionable. He believes that churches were seriously mistaken in seeking to duck the age-old questions: "Who am I as a human being before God? How can I face my own death? How can I be forgiven for my very real sins?"

Generally speaking, the mainliners have been "maintenance-oriented" congregations. They have been sustaining and complacent, focused more on the question, "How do we keep those who are now members content?" rather than on the question, "How do we reach people for Christ more effectively?" For the most part they are encumbered with ritual that arises out of a strong emphasis on tradition.

What has happened in the Society of Friends? The mainline "orthodox" branch of Friends, which has tended to follow the flow of other mainliners, has suffered greatly. We know that we cannot judge spiritual vitality by mere numbers alone, but they can serve as an indication of spiritual health. A striking reality in my own Yearly Meeting of Indiana is that we are now less than half the numerical size that we were in 1946. And this is true in the other more orthodox yearly meetings as well.

How do the more orthodox expressions of the Quaker faith respond to numerical and financial decline? Have they been "sidelined"?

3 With the decline of the mainline, a new nondenominational type of church has been gaining in popularity, a type that is more in line with meeting the emotional needs of people in the late 20th century.

These churches tend to be more conservative than the mainliners and, according to Lyle Schaller, they share at least four characteristics:

A. One's personal religious experience, rather than the promises of God, constitutes the central validation of one's faith.

B. The centrality of Word and Sacrament has been supplanted by Word and music.

C. A theology of glory overshadows a theology of the cross.

D. A far greater emphasis is placed on the immanence of God rather than the transcendence of God.

If I were to add a fifth characteristic to Schaller's four, I would say that within these churches there is a tremendous sense of *community* that is not found in the traditional mainline church. This is expressed in the open affection shared with one another and a sincere concern to take care of one another's needs—emotional, physical, and spiritual.

I have often shared the wonderful experiences I have had with one of these new nondenominational churches near Charleston, West Virginia. Whenever I go there I always leave feeling uplifted, encouraged, and filled with a sense of Christian joy that I rarely experience within churches of the mainline. In thinking about my experience there I have exclaimed, "These people *really* do love one another!"

(Continued on page 18)



On Turning the World Around . . .

At the Turning of the Age

BY PAUL ANDERSON

ELTON TRUEBLOOD tells the story about the airport in Dayton, Ohio, that serves as a symbol of our Christian calling in the world. At Dayton's airport there used to be a large globe, a model of the earth, that displayed the global extent of NCR's business enterprise. This rotating globe was about ten feet tall and provided the perfect landmark for the meeting-point at the airport.

Oddly enough, the globe had been there for years, but no one had ever noticed that it was rotating the *wrong* way, from left to right instead of from right to left. This means that the sun would have risen in the west and would have set in the east, from the vantage of any point on the globe. Eventually, someone pointed this out to Elton (one of his sons, I believe), so he promptly called the president of NCR in Dayton and informed him of the error. Needless to say, while the man was embarrassed about the mistake, he was extremely grateful that someone had cared enough to shed some light on what had until then gone unnoticed. Within a matter of days the globe at Dayton's airport was turning from left to right, and in at least one small way the world was restored to its proper order.

As we enter 1991 we enter the last decade of the century (being the last century of the millennium), we stand at the turning of the age. In many ways the world still needs to be turned around and headed in the right direction. But how can this happen? The angry mob at Thessalonica stormed Jason's home in search of Paul and Silas, shouting, "These men who have upset the world have come here also . . ." (Acts 17:6), but I doubt that many of us would be accused of such an impact today. We tend to be polite and soft-spoken folk, but the needs of the world call for decisive action. The world needs to be

turned around, but causing that to happen is another matter.

Turning the world upside down, or even turning it around, must seem dreadfully impractical. After all, it takes just about all we can muster to get ourselves going in the right directions, let alone worrying about others. And yet, Jesus calls us not to practicality but to faithfulness, and this is where our spiritual callings and the needs of the world converge. All true mission begins and ends with vision, so allow me to suggest a few insights that carry the potential of being the seeds of revolution.

1. We must be changed and changing individuals before we can expect to make a difference in the world. One cannot hope to teach what one has not learned, and one cannot expect to influence significantly beyond one's experience. Authentic transformation always begins at home. As William Penn said about the early Friends,

"They were changed men [and women] themselves before they went about to change others. Their hearts were rent as well as their garments; and they knew the power and the work of God upon them." (William Penn, *The Rise and Progress of the People Called Quakers*, Richmond, Indiana: Friends United Press, 1976, p. 38)

2. When God is at work in our lives this causes us to be more acutely sensitized to the needs of those around us. Virtually all revivals and prophetic movements begin with people noticing that something is wrong with the direction the world is headed. Seeing others through Jesus' eyes cannot help but change the ways we respond to their needs. As John Woolman said,

"The outward modes of worship are various, but wherever men [and women] are true ministers of Jesus Christ it is from the operation of his Spirit upon their hearts, first purifying them and

thus giving them a feeling sense of the condition of others." (John Woolman, *The Journal and Major Essays of John Woolman*, ed. by Phillips P. Moulton, New York: Oxford University Press, 1971, p. 31)

3. Ministry involves identifying human needs and then seeking to meet those needs, energized and empowered by the Spirit of Jesus Christ. One of the enduring beliefs of the Church is that its Lord is alive and actively seeking to lead His followers into Truth. He did not leave us as orphans but has sent His Spirit to empower us with all we need to be effective. As He ascended, Jesus promised His disciples,

"But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

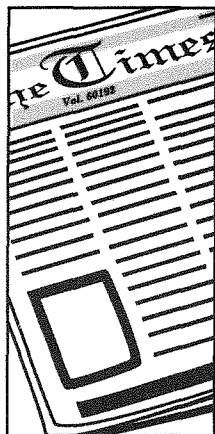
As we enter the last decade of the millennium we stand at the turning of the age. Whether or not we have a redemptive impact upon the world around us remains to be seen, but who knows? Perhaps a simple act of faithfulness to the Truth may result in turning the world around. **EF**

FRIENDS WRITE

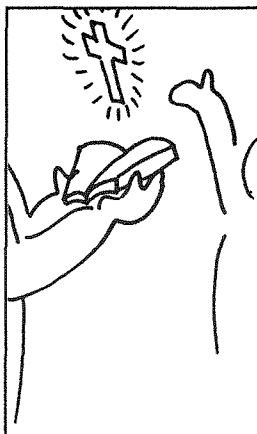
CORRECTION: The Friends Write column on page 13 of the November/December issue had two important words omitted in the next to the last sentence. It should have read: "I pray that Friends *will not*, because of apathy, lose this opportunity to make a difference." Sorry, Carol, we know you wouldn't have made a statement like the one we printed.

EVANGELICAL FRIEND

COVER: The future is here. Can the church adapt? How can we speak the truth and be relevant in our world? We present several articles to help you consider these questions. (Photo by Deane Roberts)



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Waking Up to the Generational Revolution

In his forthcoming book entitled Wild Hope (Word, 1991), Christian futurist Tom Sine poses a vivid sketch of what America will look like demographically over the next few decades. As we consider how to meet human needs with the love of Jesus Christ, we must also open our eyes to the changes that are happening in the world around us. Tom Sine's provocative sketches of the needs facing three main generations employ stylized portrayals of a "typical" American family, using life situations to represent broader issues to be addressed today. Obviously, these imaginary people will be "like us" in some ways and "not like us" in others, but the more we understand the situations of those around us the better equipped we will be to respond to the Lord's leading us to reach out. The following essay is a condensation of chapter 6 in Sine's new book.

BY TOM SINE

THE UNITED STATES is being transformed from a melting pot in which we all look alike and sound alike to a very rich ethnic stew in which the accent is on diversity not homogeneity. Add to that the generational revolution that could, as we enter a new century, turn our demographic apple cart upside down. The combined forces of the graying of America and the growing disaffection of the American young could decisively change the character of our culture.

In this essay, we will attempt to anticipate where the generational revolution is likely to take us. To do this we will particularly focus our attention on three generations:

1. A group I call the "Boosters" born between 1927 and 1945; **2.** The often discussed "Baby Boomers" born between 1946 and 1964; and **3.** The "Baby Buster" generation born between 1965 and 1983. I believe this overview of the three major generational groupings will give us some idea where the generational revolution is likely to take us as we enter a new century and how the church needs to engage this revolution.

We will begin each of the three generational discussions by introducing stylized individuals who are somewhat representative of that generation. We will begin with a "Booster" couple I call Ralph and Margaret Hammond. Their daughter, Marilyn, is a representative for the "Boomers," and her son, Marty, is a representative for the "Busters."

Waking Up to the Boosters—the Stabilizing Edge

In a sense, the Boosters are the stabilizing edge of the generational wave of the nineties. As we will see, they tend to be most supportive of our American culture, institutions, and values. But they are also the smallest of the three groupings. Born from 1927 to 1945, this generation is only forty-nine million strong. And, of course, they are not only the front edge of the three generation groupings; they are also the graying edge.

"Ralph Hammond" was born on a small farm near Rupert, Idaho, in 1928. He was one of five children growing up during the tough days of the Depression. Like his brothers and sisters, he was doing chores

to help out the family from the time he was able to walk. At age 13 he quit school and took a full-time job at a neighbor's farm to help support his family.

In 1940, storm clouds were gathering in Europe. When the U.S. entered the war in 1942, Ralph tried to enlist but he was too young. The draft caught up with him two years later. He barely made it to Europe before the war ended. Ralph saw action in Italy and was mustered out in San Francisco in 1945.

Ralph Hammond took a construction job in Oakland, California, then married "Margaret Unruh," a girl from back home. Like millions of others, he and Margaret began a new life in a very upbeat period for America. Ralph worked hard for Culligan Construction Company and within two years was promoted to foreman. In 1948, he took a V.A. loan to purchase their first home in El Cerrito, California, for \$10,550. A small blond-haired baby girl was born to them the week after they moved in. They named her "Marilyn." Eighteen months later, "Mark" was born to the Hammonds. The family joined a local Baptist church, and as many other American families in the fifties and sixties, lived out their version of the American dream.

During the years that Mark and Marilyn attended elementary school in El Cerrito, the economy was booming. As they began high school their dad was promoted to cost construction estimator for Culligan Construction. With their increased income, Ralph and Margaret sold their home in El Cerrito for \$13,000 and bought a spacious new ranch style in Marin with a view of the Bay for \$22,500. They switched up from the Baptist to a Presbyterian church and their kids got involved in the youth group and were actively involved in the church.

Waking Up to the Boomers—the Influential Bulge

One of the greatest impacts the Boosters will have on the future is their production of the next generation—the seventy-seven million people born between 1946 and 1964 commonly known as Baby Boomers. Boomers comprise the largest single

generation in the history of the United States; that's why some demographers have characterized them with the somewhat inglorious imagery of a "pig passing through a python." Because of their sheer numbers, the Boomers will have much more impact on the immediate American future than any other generation.

"The Baby Boomers packed the maternity wards as infants, the classrooms as children, and the campuses and employment lines, and mortgage markets as young adults.

"To the extent [that they] think alike, they define the contemporary culture. To the extent they buy alike, they shape the economy. To the extent they are both preceded and followed by much smaller generations, they stand in sharp contrast to those around them." (Paul C. Light, *Baby*

Challenges Faced by the Booster Generation

1. There is a growing disillusionment with the pursuit of the American Dream. Freeway gridlock, unbreathable air, unaffordable housing, and undesirable hectic suburban lifestyles cause those who have lived otherwise productive lives to ask, "Is this it?" "Is this what I've worked so hard for?"

2. The price of success has been a very high level of stress, and 89 percent of American adults (158 million) report being chronically stressed out.

3. The graying of the Booster generation means that the median age in America is steadily increasing. Therefore, a growing number of experienced and mature adults is becoming available to return to the labor force or to supplement the volunteer pool significantly. Will the church make full use of this growing resource?

4. Some seniors are returning to educational institutions, either to finish degrees or simply to enjoy the benefits of learning. This means educational institutions and churches should plan accordingly.

5. The cost of health care will continue to rise, and support systems will be stretched to meet the growing demands. The AIDS epidemic and other unrelated factors (such as the rising costs of technology, "luxury medicine," and malpractice insurance) will make the cost of medical care a pressing issue in the nineties.

6. The tremendous leadership and energy expended by the Booster generation is largely responsible for the high standard of living enjoyed in America until now. But will the next generations do as well as they inherit mantles of responsibility?

Boomers [New York: W. W. Norton and Company], 1988, 9)

Marilyn Hammond left her home and friends in Marin, California, in 1966 and headed to Pomona State College. Her parents, Ralph and Margaret, paid all her schooling costs and gave her a generous allowance. In high school, Marilyn had gotten interested in civil rights issues. In college she smoked a little pot but never got caught up in the drug scene like her brother did at San Francisco State. The year she graduated she became the campus leader of the Earth Day activities in 1970.

Elementary education had been her major and she got a job teaching second grade in a predominantly Hispanic community in East San Jose in 1971. She and Tim Johnson, a friend from college, lived together for two years and continued to work on environmental issues. When Tim left her for another woman, she was devastated. A year later, Marilyn met Tony Hernandez, a high school coach, at an educational conference. Within a year they were married in a Catholic church. They did not want to have kids right away but precautions failed and Martin Hernandez was born January 1, 1975.

Since their one-bedroom condo was no longer large enough, Marilyn and Tony went house shopping. The only thing they could find was a small three bedroom tract home in a subdivision called Almaden outside San Jose. They barely qualified for this \$32,000 home and Marilyn's parents helped them with the down payment.

Marilyn loved their little home but she dreaded the daily commute 45 minutes each way to school. They had Martin baptized in St. Leo's Catholic Church but seldom went to Mass. Marilyn felt guilty she didn't spend more time with Marty and at the same time she started getting very involved in the women's movement. Marilyn found she was having difficulty maintaining the balance between work, family, and her continuing interest in activism. Tony was developing a serious drinking problem, struggling to make the finances work. He finally quit his job at the high school and took a job in Silicon Valley in the electronics industry. It did increase the family's income but he was gone virtually every evening through the early eighties either at work or in a Twelve Step program.

Marilyn, who had been in therapy, reached a breakover point. She decided she had to do what was best for herself. After six very stormy months, Marilyn and Tony filed for divorce in 1985. They sold their home but realized almost no profit. Ralph and Marilyn were crushed by their daughter's divorce but tried to

Challenges Faced by the Boomer Generation

1. There is more diversity in this generation. Some fought in Viet Nam, some protested against it. Some worked hard to actualize the American dream, some rejected it altogether and established alternative lifestyles.

2. The Boosters' ethic of self-denial and doing right for its own sake has been replaced by values orbiting around personal fulfillment.

3. This shift also affects the social structures of society. Attitudes toward extramarital cohabitation, abortion, and sexual preference issues are no longer rooted in principle: "What is right!" but in self-determination: "What is expedient?"

4. The idealism that produced preliminary victories in civil rights issues, war protests, and environmental reforms has become partially jaded by life but will continue to be a resource for problem solving over the next few decades. Will the church be alert enough to be an involving leader in these reforms, or will it simply relegate its place to that of a follower, lagging behind the secular world?

5. We are headed for a fundamental redefinition of the family. The distinction between dating and marriage is becoming increasingly blurred; single-parent families are nearly normative; societal dislocation means growing distance between adults and their parents, and thus between children and their grandparents, diminishing natural support systems; and single-income two-parent families represent only 10 percent of the family units in America today. How is the church addressing these needs?

6. The elusive American Dream has produced a sobering and ironic reality. The cost of buying a home has more than quadrupled over the last 15 years, and this means that more and more adults, even those with steady incomes, are being priced out of the market. Unless creative alternatives are chosen, the options are reduced to two negative ones: to live in a rundown setting or to deprive the children of a stay-at-home parent. Either way, the children bear the brunt of the woeful impact.

support her and her son through this time of crisis.

Now, some five years later, she and her 15-year-old son live in a small two bedroom apartment near the elementary school where she teaches in Los Gatos. Her savings from the divorce are gone and she and Marty are barely making it on her income and sporadic support payments. Her depression is somewhat better but Marty is out of control and she doesn't know what to do.

As Marilyn and Mark headed off for college, life was going very well for the Hammonds. Now, in the nineties they have retired. Ralph had become part owner of the company.

He and Margaret bought a Winnebago and have in the past year seen a good bit of the country. Incredibly, their home in Marin is worth over a half million dollars. They are worth almost a million dollars today. "Not bad for two kids from the farm," they would often say.

They swore that "their kids would never have to go through what they went through during the demanding days of the depression!" They kept their pledge. Marilyn never worked until she was out of college. Mark got caught up in the whole counter-culture scene in college, moved to a Zen commune on Maui, and has almost never worked.

Busters—Looking Forward to a Very Uncertain Future

While the Boosters are the stabilizing edge of the generational revolution and the Boomers are the influential... bulge, it is evident that the Busters are hitting the historical stream at a very difficult time. They need our understanding and support. And we need to learn to see the world through their eyes.

Marty Hernandez is a tall, good-looking 15-year-old. He wears carefully shredded Levi's, a black T-shirt with offensive language on the front and a black denim coat with AC DC logo printed on the back. His beat-up Walkman headphone looks like it is permanently attached to his shoulder-length brown hair.

His grandparents, Ralph and Margaret Hammond, have lavished all kinds of clothes and toys on Marty since he was a baby. He has his own CD player, television, VCR, and private phone given to him by his grandparents. But they find it almost impossible to carry on a conversation with him because he is almost always listening to heavy metal music.

Marilyn has tried unsuccessfully to get Marty to apply himself to his school work. She tries to work with him in the evenings on his math and English but he simply refuses to cooperate. Probably the only reason he doesn't drop out is that school is where he gets together with his friends. Most disturbingly, while not entirely representative of kids his age, Marty has been sexually active since he was 13. He has been experimenting with drugs since he was 11. And in the last two years, unbeknown to his Mom, he has developed a serious alcohol problem.

Marty has no interest in college. And with his grades it wouldn't be an option anyway. His major life aspiration is to play lead guitar in a heavy metal band. He

Challenges Faced by the Buster Generation

1. The Baby-Bust generation is at the same time the most indulged and the most neglected generation to cross the American stage. Those raised in affluent suburbs often possess their own TVs, stereos, and automobiles, but those raised in impoverished settings continue to increase in number disproportionately.

2. The decreasing percentage of children has produced a declining level of interest in supporting child-oriented programs, such as public education and health-care.

3. The increasing fragmentation of the American family has intensified the problems associated with neglect: runaway children, child abuse, increasing alcoholism and drug dependency, etc. These problems are often exacerbated by lack of parental support and role modeling.

4. Sexual promiscuity, a temptation faced by every generation, affects children earlier in their lives. This is an especially acute problem as the incidence of AIDS and sexually transmitted diseases continues to rise. Their parents' ethic of self-gratification is now producing dangerous new side effects for an entirely new generation.

5. Epidemic insecurity and low self-esteem, combined with diminished relational input, raise serious questions about Busters' ability to train well educationally and to perform well vocationally in the future. The next generation of American workers will face two options: high skill or low wages. Unless change happens soon, our children will not be able to compete in an open world economy.

6. In an age of increasing ethnic diversity, a generally lower standard of living, and looming obstacles to getting prepared for life's responsibilities, the seeds are sown for increases in racist, sexist, and ageist violence. In fact, the resurgence of street gangs and fascist movements presents alarming challenges to society at large and calls for redemptive Christian action.

has an expensive Gibson Les Paul Deluxe guitar his grandparents gave him for his 15th birthday. The only problem is he can't read music and has no idea of how to play it. Marty's future doesn't look terribly promising.

The Generational Revolution Waking Up to Our Christian Responsibility

We have all been co-opted by modern culture more than we realize. And neither mainline nor conservative Christians have offered a compelling critique of modern culture that enables the church to understand its captivity or to find its liberation.

Conservatives are often singularly concerned with issues of personal morality, while mainliners devote their attention to issues of societal and structural morality.

While I believe they are both partially right, they seem to be largely blind to the greatest threat to Christian values and indeed our existence as a movement. We are facing a serious moral crisis in the Western world in which all moral values are up for grabs. And if this trend isn't checked, we will inherit a society of increasing breakdown of the family, sexual promiscuity, and moral chaos.

Those of us in all traditions need to call people compellingly not to simplistically return to "traditional American values" but to recover biblical values of living life with integrity and maintaining relationships with fidelity and love. We need to help people, particularly the young, to reorder their sexual and reproductive lives in the context of strong families and support communities. We need to teach that chastity is not a four-letter word. And as a part of this call to recovering a biblical emphasis on morality we must insist on much more attention to extensive preparation for marriage and parenting. We must create much more substantial networks of support for family maintenance and nurture of the young. These networks must particularly provide support for single-parent and blended families. And we must help families reduce their living costs so that they have more time with their kids to provide the needed nurture.

But immorality isn't just a personal affair, it is both societal and structural. One cannot read the Old Testament without clearly understanding God judged the children of Israel just as forcefully for their institutional oppression of the poor as for their personal sexual immorality. Again, churches of all traditions must join hands in speaking out against the growing epidemic of racism in our country, the economic injustice of our society, and the degradation of our environment. Structural evil threatens the future of society every bit as much as personal evil.

The Western Dream with its inherently acquisitive impulses and autonomous values is embraced as an unquestioned given by both mainline and evangelical Christians. The materialistic, individualistic, self-seeking values of this dream pose the greatest threat to our concern for both personal and corporate morality. The only way we will be able to address the mounting challenges of the generational revolution is to be set free from our captivity to an alien dream. We must unmask the principalities and powers of darkness and call both individuals and institutions to live under the reign of God. **EF**



The Last Decade of the Millenium

*Do you not know?
Have you not heard?
The Lord is the everlasting God,
the Creator of the ends of the earth.
He will not grow tired or weary,
and his understanding no one can fathom.
He gives strength to the weary
and increases the power of the weak.
Even youths grow tired and weary
and young men stumble and fall;
but those who hope in the Lord
will renew their strength.
They will soar on wings like eagles;
they will run and not grow weary,
they will walk and not be faint.*

Isaiah 40:28-31 (NIV)

BY JANET JOHNSTON

THE LAST decade! In an effort to clarify the full meaning of this, let's look more closely at the word *decade*.

The one definition usually given is a "period of ten years; set of ten." Notice it doesn't say when to start this count of ten. Twelve months ago there were all sorts of debates whether 1990 was the *end* of a decade or the *beginning* of a decade. In other words, do you count ten years from 0 to 9 or from 1 to 10? Either is a decade so there is validity for each point of view. But you could also go from 2 to 12 or 6 to 16 or any other units of ten, so it is possible to argue that each year is the end/beginning of a decade!

Actually the whole issue at this point begins to boggle my finite mind because you see, though Webster may give only one definition of decade, I have seven. LOOK at this word and HEAR it in our English language. Here are my definitions and phonetic spellings. Note that the first four are sound-alikes and the last three are spell-alikes.

1. dekaide—a person who helps on a boat dock or platform

2. deck-aide—an employee who handles cards (Rook cards are never called a deck, so it would be a Rook-aide, not to be confused with a Rookie)

3. deck aide—to knock down a helper

4. deck aid—stuff you paint outdoor porches with

5. dē-cadē—an unchivalrous person

6. decade (dā-sād, like facade)—to cut, as in "dey sawed down da tree."

7. dē cadē—de person who carries da golf clubs

By now you see the magnitude of the problem. This is a word that confuses us if we try to use it in English or math!

There is the possibility though if we would begin to use multiple meanings in our writing, we could really save paper.

Consider the following story:

"The young man stood for a moment on the boat platform. He wished his job of swabbing the deck with protective covering was over; he would much rather be playing cards with the other workers. As he leaned his mop against the ship's railing, his helper came around the corner, tripped over the mop handle, and sprawled on the deck. 'At this rate,' he exclaimed, 'it is going to take us ten years to get the job done!'"

Substituting the new definitions, you have the simplified version:

"The dekaide stood there. He wished he was done with the deck aid so he could be with his friends as a deck-aide. He didn't mean to deck his aide but his

mop fell over and tripped him. 'At this rate,' he exclaimed, 'we'll be here a decade!'"

However you choose to use this enlightening information I've resigned myself to the fact that several of you will go with Webster's definition: However, I also realize that any innovative, creative thinking is usually not fully appreciated by one's peers. I can hear Webster's buddies at coffee break, "What do you mean, what do I mean? I meant what I said and if you ask us one more word, you're going to have to write a book to remember it all."

WEBSTER COULDN'T always decide what was the best definition either. Look at the other word in the Last Decade. I find at least four definitions for *last* and that is in the pocket-size edition! (1) a model of a foot on which shoes are made; (2) large measure of quantity; freight; (3) after all others, coming at the end; (4) continue, hold out, remain alive or unexhausted, endure.

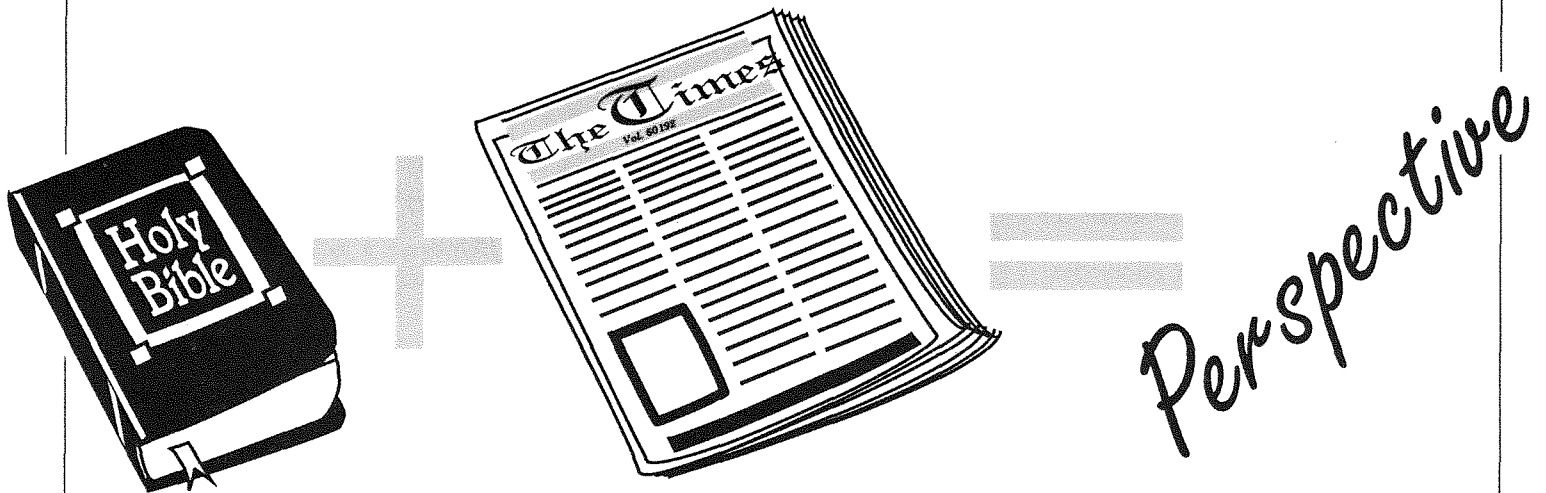
Personally, I'm sticking with #4. After this last year I could use ten years to hold out and be unexhausted.

But maybe Isaiah 40:28-31 would work better for the New Year?

Just pondering....

Grandad, the Bible, and the Newspaper

Some Reflections on the State of the World



BY JOHN PUNSHON

WHEN I WAS growing up in England during the Second World War, I lived with my grandparents deep in the country so I would escape the bombing of London, where my home was. My grandfather was a farm laborer and had a simple solution for all the world's troubles.

Faced with the immense complexities of those times, he would announce in language unsuitable for this journal that what Hitler needed was "a long period of hard work on the land." That would settle his hash good and proper.

This was impressive to little me, but not very realistic in the long run, I am afraid. I learned much from him that was very wise, but his theories about how the world works were out in left field somewhere. He did not have a historical perspective, and he related everything simplistically to his own personal experience.

In later years I came to realize that in fact what we have to do is to get both those things together. Some inspiring person once told me that I would only be able to understand the world properly if I thought about it with the Bible in one

hand and the newspaper in the other. This article is about what I am reading in my Bible and my paper as of now.

The world seems to be in a mess, the paper says. It probably always was, but there are reasons for thinking that this time it might be different. For starters there are a lot more of us than there ever were before, by a long chalk. Those of us with clout are using up the world's resources at an immense rate, and many millions without wealth, even if they are not starving, eke out their lives in hunger and extreme poverty. You do not read for very long without seeing their pictures.

That is both dangerous and wrong. Such inequalities create violence and its attendant evils. The closer the world community is knitted together, the more at risk we all are. Moreover, the faster we use up the raw materials of the earth, the sooner we will reach the time when there is nothing left. What are we going to do then, I wonder?

Scripture seems to me to be quite clear about all this. Take paper, for instance, napkins, plates, towels, everything. We cut down trees, wipe our hands on them,

and throw them away. Forests disappear, habitats are extinguished, floods carry away farms, food production fails. That's okay, say the ignorant, the Bible tells us to subdue the earth. But they forget about the condition.

The authors of the *King James Version* found in Genesis 1:28 the sense that we also have to *replenish* the earth. One can argue about the translation here, but the idea that we are given the earth to do what we want with it and we can use up its scarce and precious resources at our own will is to misunderstand completely the position of our first parents, who tended and served what God had created.

We face a pretty grim environmental outlook, it seems. Moreover, if you look at any newspaper you like, you can soon pick out a series of other things very nearly as offensive to the Christian conscience.

There are perhaps millions of Americans today trapped in a cycle of poverty, unemployment, ill health, drug dependence or substance abuse, deprived of the support of family, community, or faith. They are lost.

Certainly there is little new about the human causes of these things. People get defeated in the struggle for material goods, which drives the society we live in. Poverty is the flip side of the quest for riches. My Bible says "...for the love of money is the root of all evil..." (1 Timothy 6:10 KJV) The financial pages of the paper show me how that works.

But somehow, this time, the old answers are insufficient. There are so many more people in the world now. We are interdependent on a scale never before envisaged. We have within our power the ability to do so many amazing things, and we face moral complexities never before encountered and for which there are no precedents. We are rich enough to feed and clothe the world and to cure its sicknesses, if only we had the will or the way. We have to find new ways of living.

One of the conditions for doing this is that all of us, all over the world, have to get out of the habits of mind we have always been comfortable with. What encourages me as I read the paper are the signs that people are realizing these things in very large numbers, and they find themselves doing something about it.

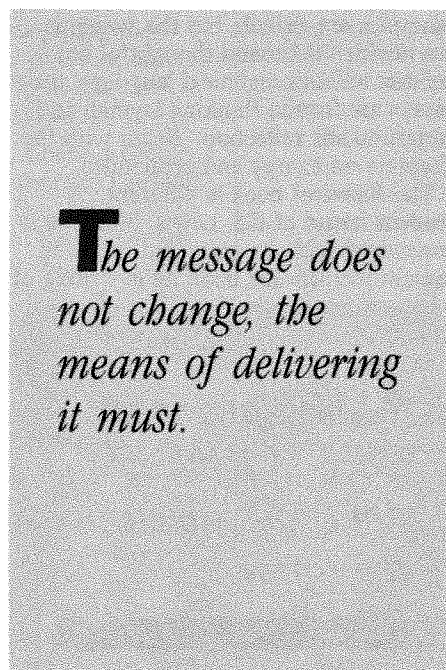
This should be fairly easy for Christians. We should know, if anybody does, that God is at work everywhere in the world, often without relying on our help, wherever people are doing good, regardless of the confession they happen to make. And actually, we ought to expect it. Think of Paul's words—"So faith, hope and love abide, these three..." (1 Corinthians 13:13 RSV)

We are strong on faith, and rightly, as it is the key to the kingdom. We also know that God is love (1 John 4:8). But what about hope? What part does that play in our lives? When I read the paper it tells me that in spite of everything I read to the contrary, God loves the world and is hard at work to save it. Otherwise, why is Mother Teresa so greatly admired? What was Band Aid about? Why are people jumping into rivers to save one another all the time? What are we doing to help Him inspire all these things?

The point I want to make out of all this is contained in a pun I shall read into Hebrews 2:3, which says, "...how shall we escape if we neglect such a great salvation?" If the human race is faced with an environmental crisis such as it has never faced before, and if civilized life in the great cities of the world is breaking down, and if the world of values that has carried Anglo-American culture for three hundred years is under strong challenge, and if in the face of all that, we can still see God powerfully at work, we can do no other than ask, where do we fit in? What

is God calling us to do today? What is our part in the service of salvation?

First and foremost, it is what the church has always striven for—effective evangelism. There is an old story of a child who was given a map of the world out of a magazine all cut up into pieces and had to put it together. She did it in double-quick time and when asked how, she said there was a picture of a man on the back and she put that right and then turned the page over and it was done. Social progress begins, evangelicals have always understood clearly, when people have a



sense of self-worth and will not tolerate injustice. We must always begin with the Gospel.

Nevertheless, though the message does not change, the means of delivering it must. Part of the change that has come upon us unawares is that we have not grasped clearly enough that we talk to our fellow citizens like Paul on Mars Hill, not Paul in the synagogue. For millions in the western world now lack any Christian culture, language, or vocabulary we can speak to them in. It is hard to step outside our evangelical subculture, but for the sake of the Gospel we may have to learn to do so. Some cannot receive the Gospel, for they lack intellectual language with which to understand it, and to be honest, we have to develop one as well. I see this as one of the main tasks of Christian educators: to continually explore fresh ways of articulating the difference Jesus Christ makes in our lives so that those experiences can become real and meaningful to us and to others.

Lifestyle has to change too. Our words and outward religious practices may appear different from the world's, but how different are we really? What tes-

timony to the power of Christ do we actually make? Do the things we buy, the ways we live, the amounts we choose to live on, the attitudes we have toward the people we meet reflect or challenge the values of acquisitive society? If all are one in Christ, how can Christians tolerate poverty, racism, sexism, and hunger for status and power? What personal demonstration of our values do we make, apart from a cluck of disapproval when we read about something outrageous that has happened somewhere else?

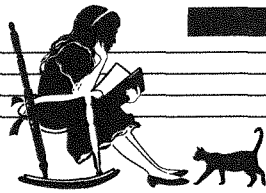
Though I am a Friend, I am reluctant to take pride in our tradition. And yet, here we have something very precious. Our testimonies about simplicity, equality, integrity, and peaceable living, played out in personal conduct and firmly rooted in the imitation of Christ, could be immensely significant for the renewal of the church. More significantly we could become spiritually renewed by them ourselves.

The point of testimony is that one does not wait for others, one takes it upon oneself. The Letter of James says, at 1:22—"But be ye doers of the word, and not hearers only, deceiving yourselves." Let me challenge Friends to calculate the time we spend considering what is going to be said in worship, evangelism and outreach, prayer, preaching, Bible study, choir practice, Sunday school, summer camp, worship committee, premises committee, Ministry and Counsel, and whatever, and what we spend discussing how to act, and then try reversing the priorities and see how we measure up to James's standard.

That would really be going by the Book and inevitably it would upset the comfortable world, which likes a prosperity gospel. The cities and suburbs of your land and mine are often isolated from the great changes the newspapers tell us about. We prefer the simple nostrums my grandad was fond of.

But the uncomfortable world is rising up in our times and will no longer remain silent. At the beginning of His ministry, Jesus read from the Book of Isaiah in the synagogue at Nazareth—the part about bringing good news to the poor, release to the captives, sight to the blind, and liberty to the oppressed (Luke 4:18). The world knows these things to be an integral part of the Gospel, and it is crying out for the Christians to take it seriously again. That is what I read in the papers, and that I believe to be our path into the future. **EF**

John Punshon is the director of Quaker studies at Woodbrooke in Birmingham, England. He is author of Portrait in Grey, Encounter with Silence, and Testimony and Tradition. Last fall John was a visiting professor at George Fox College.

**Parenting for the '90s**

Philip Osborne

Good Books, 311 pages, \$9.95

As Philip Osborne says, today's parents have access to a lot of advice through newspapers, magazines, television, grandparents, and support groups. Besides all of that, new books regularly come out with all manner of suggestions. He goes on to say, "The intent of this book is to help parents gain perspective on the requirements of parenting, an outlook which will enable them to make wise choices from the profusion of advice before them."

Osborne has divided his book into five parts, each of which discusses certain aspects of parenting. He discusses concepts of The No Problem Area, The Child's Problem Area, and The Parent's Problem Area. He looks into different parenting philosophies, leading parents to visualize a model that will help both parents and child.

Many real-life examples, including those from the author's household, show how parents handled different situations both negatively and positively. It all makes for interesting and helpful reading.

This is a book parents (especially parents of young children) would do well to own, read, and refer back to upon occasion. This grandmother wishes she had had Osborne's book 30 years ago. Perhaps her children wish so, too, but at least now they shall have it for their own benefit. —Betty M. Hockett

The Year 2000

John R. W. Stott, editor

InterVarsity, 1983, 179 pages, \$7.95

Where Do We Stand?

Harry Blamires

Servant, 158 pages, \$7.95

If you are anything of a futurologist, here are two books to consider. Stott's book is a number of papers read at the 1981 meeting of The London Lectures in Contemporary Christianity by British scholars who are also professing Christians. In general they speak to a range of worldwide problems they believe thinking Christians must study and act upon: human rights, the nuclear arms race, the North-South economic

debate (featuring the Brandt report), the limited supply of energy in the world, the new technology, and the tension between authority and democracy. Some examples are British, but the sweep is worldwide. Solid and thoughtful but written without technical language, the essays are for the thinking layman and certain to stir reflection. Begin with the chapters on energy and economics.

The Blamires book is different. A student friend of C.S. Lewis, Blamires is concerned with the state and future of the church. In this book he is writing of

Christians must
learn to think like
Christians about
the world . . .

some of the intellectual threats that affect the teachings and life of the church. This, the intellectual aspect of the faith, is Blamires's special interest, as might be expected from his association with Lewis. And like Lewis, he excels at exposing the irrationality of much thought both in and out of the church. Especially he contends that Christians must learn to think like Christians about the world and not be lured by sheer inattention and confusion into accepting the world's patterns of thought. He writes here of such topics as secularism, the denigration of authority, worldliness in thought, and the appeal to nonrational considerations such as emotion. If you want your mind sharpened, try Blamires. —Lauren King

A Quaker Promise Kept

Lois Barton

Spencer Butte Press, 1990, 128 pages, \$14.95

This history of Philadelphia Yearly Meeting work with Allegheny Senecas began with a request from Seneca Chief

Cornplanter in 1791 to Philadelphia Quakers, asking them to teach three boys without charge. In response, several Indian children were taken into Philadelphia Friends' homes.

In 1796 Timothy Pickering, then U.S. Secretary of State, wrote Chief Cornplanter that "your good friends, the Quakers, have formed a wise plan to show your young men and boys the most useful practices of the white people The Quakers will ask nothing from you, neither land nor money, nor skins or furs for all the good they will render to you." This is the Quaker promise kept over 150 years not only to boys but girls and whole families.

Lois Barton has developed a comprehensive history of this work with the Senecas. Her own involvement as a substitute teacher in the Friends Indian School near Quaker Bridge, New York, in 1938 adds considerable human interest. Photographs of faculty, students, and buildings brighten the record. Fortunately early Friends were great journal and diary keepers and letter writing was a regular practice. Inclusion of these primary source materials and some personal reminiscences of former staff all enliven the record.

I am impressed with the patience, kindly endurance, and ability to change actions when circumstances warranted, manifested by these urban Philadelphia Quakers between 1795 and 1960. To oversee at a distance a farm/boarding school/mill in a setting with such adverse physical conditions—flooding, low winter temperatures, and occasional unfriendly Indian chiefs—required stamina. The genius of the Quaker business meeting process is illustrated in the minutes and actions taken at yearly meeting sessions. As new needs developed, adaptations were made in the program. Besides academic subjects, farming, homemaking, and industrial arts were undertaken.

Any Friend interested in early Quaker relationships with Native Americans in the eighteenth century will find this study a contrast to the exploitation exhibited by many white settlers of the same period. —Mary W. Millman

Making Peace—Making Disciples

INTERVIEW WITH JOHAN MAURER

PEACEMAKING AND EVANGELISM

Ron Mock: *Johan, are peacemaking and evangelism in tension with one another? Perhaps it's wiser for Friends to emphasize other aspects of the Gospel in order for people to feel comfortable joining the church. Then later they can learn about the peace testimony. Why do you think it is possible to combine the two?*

Johan Maurer: Well, I have a couple of answers to that. During the Lausanne Conference on World Evangelization in the 1970s, we were told that when we present the Gospel, we shouldn't conceal the costs that were going to be required of believers if they accepted it. If there is going to be discipleship involved later on, you'd better signal it at the beginning.

But in a more positive sense, Paul says "Jesus Christ is the yes to all of God's promises." I think evangelism at its best is telling people what God's promises are, and that there is a provision to make those promises come true, which is Jesus. Among those promises is peace—that is the end of war, the end of the relationships that lead to war. So it is part of the kingdom that we are being invited into. In that sense, it belongs right there with the rest of our message, which will answer the yearnings of people right now.

RM: *This sounds good in theory, but do you have any evidence that the peacemaking message makes evangelism more effective?*

JM: I grew up in a European, fashionably skeptical environment that thought only emotional cripples needed the church. From outside, there are many ways to attack the church's message as hypocritical, including the fact that it always seems so convenient that the church's message and the interests of the state coincide. The church seems, from the outside, to be in the business of making people be good, docile citizens.

But the Gospel claims that we are in what Donald Kraybill calls an "upside-

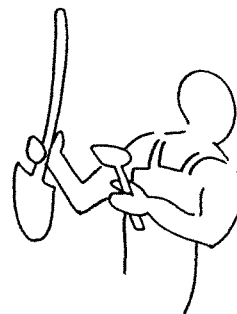
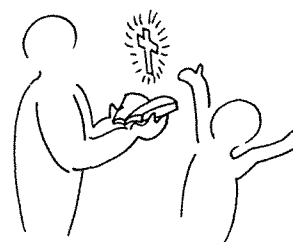
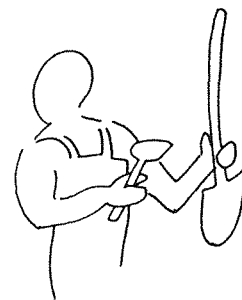
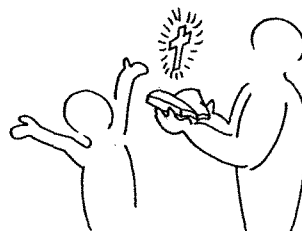
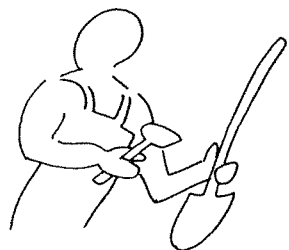
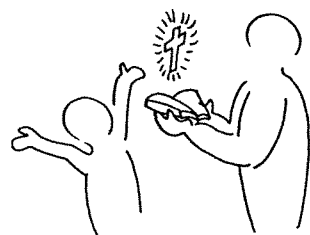
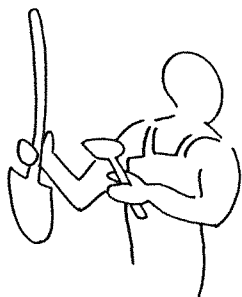
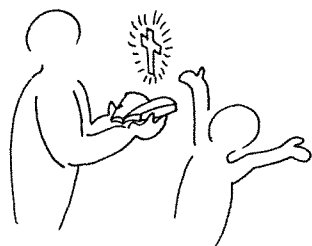
down kingdom," where the values of the world are reversed in God's kingdom. In the context of evangelism, the peace emphasis puts some of the integrity back in. It is no longer true that we are behaving in a way that coincides with the interests of the powers that be in this world. We are, in fact, saying that Jesus Christ makes such a difference that violence is no longer required for our security.

I came to faith in a very difficult time when all the other authorities in my life were taken away from me. I grew up in an alcoholic family where there was mental illness and violence. This was during the Vietnam era, especially in the years 1968 and 1969, which were years of great social upheaval. These were precisely the same years that our family fell apart.

I had grown up with a lot of faith in the structures of society and the importance of obedience and so forth. But without any religious faith, when all of this upheaval hit, I lost my certainties. I could have drifted off into oblivion or total cynicism, but when I began reading the Bible, I realized that this was a new source of authority.

I read the book of Acts in a modern translation that somehow fell into my hands, and it was like a novel. I couldn't stop reading it. This wasn't the Bible I remembered from my childhood, which was that little black book with a marble on it and printed like a telephone book to be hard to read. This stuff really reached me.

I thought, "I can't own any other authorities, but I've finally found one that I can own." Just as the authorities of this world were failing utterly to preserve my family from falling apart, and our society from chaos, I found an authority that did not require me to defend anything with violence or to say "yes" to what was so obviously death-oriented in society. To me that made the case even before I ever had any language like I have now for talking about peace making and evangelism.



WHAT ABOUT THE MILITARY?

RM: *What about the many people in our culture who don't have a commitment to nonviolence? Are we excluding those who believe in the use of military force if we include peacemaking in our message of evangelism?*

JM: Well, authentic evangelism asks people to make a change in their whole life orientation. Within that kind of reorientation, asking people to put God before civil religion and the other idols in it is not asking too much.

I have never been in favor of evangelism by formula. I much prefer evangelism by testimony. I can't think of a formula, no matter how well-written, that would guarantee that a person who comes closer to Christ as its result will also become a pacifist. However, those people who have already combined these experiences are much more convincing than any formula could be. I just lay it on people who know what it means to be a follower of the Prince of Peace to be very clear about explaining that. In all of my experiences of communication in both directions on this subject of faith, I have never heard a testimony that insisted integrity be challenged just because that integrity includes some awkward political consequences.

I go to a lot of yearly meetings in my work, and I frequently see people who have become very impatient with Quaker inhibitions. They are buying these loose-leaf binders and cassette tapes from enterprises that guarantee church growth.

Then on the other hand I see people who want to say, that's not Quakerly, or if we get new people, how will we know if they are Friends? At its worst, this attitude is like polishing the exhibits in the Quaker museum. But they aren't going to need to remodel anything because they are never going to need more room.

I am frustrated by the fact that often people seem to simplify it (Quaker emphasis vs. evangelical emphasis) into these two categories. To both groups I want to say that if we are in Christ Jesus by God's act, as Paul says, and there is some apostolic integrity to the origins and continuity of our Quaker community, then there is some purpose for Quaker identity, there is some reason to value our heritage and to see where it leads us. It is our discipleship.

Every Christian communion that has integrity also has a clear articulation of what discipleship involves. It has a message for the world and for the church as a whole. I believe that we Friends do, too. Rather than having a fortress mentality, we should identify those things without which we would not be Quaker and find out how they can be communicated.

TRUST AND HOSPITALITY

RM: *What kinds of Quaker churches do you think will be most effective at staying true to that Quaker aspect of discipleship while still being churches that are bringing people to the knowledge of Jesus Christ?*

JM: I think they will be those churches that can practice trust within and hospitality without. They start with that essential central Quaker trust that God can lead our worship and meetings for business. But that is easier said than done because it also means building trust within the meeting. It means going through the hard work of surfacing our conflicts, empowering our leadership, and turning them loose with their

gifts, free to preach, teach, and lead. It means we don't set up the ecclesiastical props that we Quakers were born without. We don't have to have a comfortable counterfeit to substitute for that reality of faith.

We also need to build an attitude of hospitality. The newcomer shouldn't get the cold shoulder or the hidden Quaker etiquette. In unprogrammed meetings, for instance, it is a no-no to speak a second time after you have spoken in open worship. Is it more important that they follow every step of the etiquette or is it more important that they find the congenial community where they can grow spiritually? Those things that are really important with our etiquette will come with time. Those things that aren't are better forgotten anyway.

When you combine trust and hospitality, it becomes easier to understand how the testimony for peace is easily integrated because you no longer are maintaining a defensive attitude toward the rest of the world.

They aren't going to need to remodel anything because they are never going to need more room.

RM: *You've talked about something you are calling the "scandal of language." Do Quakers have unique resources to deal with this scandal?*

JM: Often when people who are interested in peace talk to people who describe themselves as evangelical, there is an unintentional language gap. It's almost two different subcultures. I'm convinced these two subcultures need to be equipped to talk with each other because, at least in the Quaker community, they need each other. My hope is that people will stop flailing away at each other and begin instead to look for opportu-

nities to speak to the group that they're not part of.

Quaker faith and practice has some resources to deal with this gap. We are not a church that depends on a hierarchy or elaborate structures of government. We have a joyous and simple faith that is attractive to people in both of these subcultures, peacemakers and evangelicals. We can continue the imperatives that both groups have of preaching their message both in season and out of season, and basing it on personal experience. We can point to biblical evidence for both parts of the message, even including biblical evidence that evangelism takes in civil disobedience.

The people who understand the value of Scripture need to be stretched to see how far Scripture is actually asking them to go in the service of evangelism with integrity. And the people who value the witness perhaps more than the scriptural basis may have their eyes opened to see how far back the lines of tradition go for the witness that they have. It is at the heart of the birth of the early church. It's not something new with them. And they can get over some of their anti-scriptural allergies when they see that they may have been presented with a completely inadequate conception of Scripture, like I was.

There are some people who just know in their hearts that they have a special concern for a robust and joyous and message of peace that is badly needed in the world community. These may not be the same people who have special abilities and gifts for evangelism or cross-cultural mission or for just plain enunciating the Word of God. But these people can work together and challenge each other.

RM: *Today we are concerned about a threat to peace in the Persian Gulf and in the larger Middle East context. Let's imagine a group concerned for both evangelism and peace simultaneously. What would be the hallmarks of that group's ministry?*

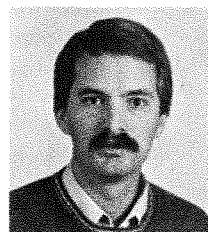
JM: One of the extremely important hallmarks that was somewhat lacking in the Vietnam era would be care and hospitality for families who have sons and daughters or spouses right at the site of the crisis. There should never be, in a community concerned with peace, any sense that the people who are in the military are second-class. We're just as concerned about them and their families as we are about anyone else. Secondly, at least in the Midwest, there is no great groundswell of enthusiasm for the military enterprise that we seem to be preparing for. The news media seem to be willing to give air time and column space to people who have a sober peace message.

And, public and accessible events of prayer, prayer witness, or prayer vigils are really important. I never believe in using prayer as public piety for the sake of making a point. People who do this ought to be the people who feel driven to do it, with full consciousness that they are making a public statement, but with full conviction that God is in it and it's not a show.

And then we know that there were Quakers on the Fellowship of Reconciliation delegation to Baghdad. I'm also hoping that others will rise up and follow the time-honored Quaker tradition of face-to-face contact with the people who are in conflict. This may mean that Quakers might feel led to raise up a delegation to visit the U.N., Washington, D.C., Baghdad, other centers where people are making decisions or are facing important decisions having to do with this conflict. Again it's very important to be spiritually centered, so they won't be manipulated politically toward one side or the other.

Finally, it is important also for people to be alert to opportunities to share their faith just in the context of day-to-day discussions, whether they are in the barber shop, a taxi, a bus, or an airplane. I remember when I was on an airplane once, a woman was reading an article about Nicaragua and clucking about how awful some of the people were. I had a chance to explain to her, first of all, that I had a different perspective, and that being involved in the Christian church even gave me different avenues of information. I felt led and empowered to say that the reason my point of view dissented from my government's was that I was a follower of Jesus Christ. I hope that now, when it's inevitable that there will be chances to discuss the news, Quakers are able to share why they feel the way they do, and to use the opportunity for sensitive evangelism. **EF**

Johan Maurer serves Friends World Committee for Consultation as program secretary for Right Sharing of World Resources. He and his family live in Wilmington, Ohio. Ron Mock is director of the Center for Peace Learning at George Fox College, Newberg, Oregon



Impressions

from the First International Theological Conference for Quaker Women

BY CELIA MUELLER

I HAVE long been on a journey of discovery of the true potential of women in God's Kingdom. I experienced last summer a significant landmark in this process and a historic event for Quaker women. I was privileged to be one of 74 women attending the International Theological Conference for Quaker Women at Woodbrooke in Birmingham, England.

In the period of a week I was touched deeply by the women I got to know—women of depth and substance; women of wisdom, and women with yet untapped potential; women facing tremendous challenges

in their lives; women committed to Christ and Christ's values.

We spent much of our time together in worship. We also spent time sharing in small groups together. We experienced creative media such as working with clay and other art forms. We met in "home" groups, had tea together, sang together, ate together; we even washed dishes and cleaned tables together.

We attempted to overcome the vast cultural difference inherent to a gathering representing various parts of 21 countries. Some had never been out of their homelands before, while others were well-traveled.



Quaker Women from around the world found fellowship and support at the conference.

Some of us were highly educated in the formal sense of the word, and others had been educated by life itself and knew graphically what it meant to have every day as their classroom and the Spirit of God as their instructor.

Many of the women who came had no one at the conference to talk with in their native tongues. Everything that was said, from formal presentations to routine announcements, was said in both Spanish and English.

This feat, in and of itself, was time-consuming and highly demanding. It brought the vast cultural differences between us into sharp focus.

Our differing "Quaker" perspectives and ways of describing our experiences and understanding of God meant we had to listen beyond the words in order to communicate with each other. The desire of the conference planners for us to uphold and support each other as women of God and

to experience God's affirmation of our femaleness again meant hurdling cultural obstacles.

Together we heard how Jesus broke through the cultural narrowness of His time and shocked His contemporaries by elevating women

weight of being limited by others in almost every endeavor simply because they are women.

On the other hand, my respect for women who live out the Gospel in vastly more limited situations than my own has grown immensely.

My awareness of God's love of all the women, as well as all the men of the world, has been deepened. And, my sense of urgency that the church must live the Gospel more fully, speaking the power of God's truth to those who prefer the power of patriarchy, has been heightened.

We too readily accept the fact that most of our churches prefer men as pastors instead of women. Too easily we let our daughters follow society's expectations of them instead of God's calling to be leaders in the church, the business world, or the home. Too often we limit our descriptions of God to "Father," "King," "He," and "Him" instead of speaking to the fact that God is greater than our gender limitations. After all God made us female and male, in the divine image (Genesis 1:27), which suggests something about the limitlessness of God. We need both our true God-given femininity and masculinity, not the limited and distorted versions of each given us by our society, if we are to reflect God's image. The Bible is full of feminine imagery of the divine, but we too often choose to remain unaware of it.

I have become too well acquainted with Christian women around the world who are bent over by the weight of these limitations. Jesus calls them, Jesus calls me, Jesus calls all women into that worship space traditionally reserved only for men. This means that there in the midst of our own religious communities God can heal us of our infirmities and bid us, like the woman in Luke 13, to stand tall, recognizing God's love for all of us and God's desire for each of

us to enrich the church by being all God calls us to be.

I spent one short week in July with women from every continent, women united by our Quaker Christian heritage, empowered by the Spirit of Christ, encouraged by the depth of each other's commitment to God's values.

This article is hard for me to write because I don't want to be divisive or needlessly disruptive. Yet it is painfully clear that we must do more than we are doing. We must be willing to have God help us transcend our own cultural biases that limit God's women and God's men.

When I reflect on the opportunity God gave me to interact with Quaker women from around the world, I find myself nurtured and uplifted by how much women have to

offer our community of faith. With this backdrop then comes the impetus to talk about women, their needs and gifts, which is so compelling that I cannot remain silent. If Jesus cared so much for women and others in disadvantaged positions of life, can His true followers be satisfied with doing less? **EF**



Celia Mueller serves on the Pastoral Team at Reedwood Friends Church in Portland, Oregon. She has an M.A.

in Christian Education from Princeton and chairs the Christian Education Board at Northwest Yearly Meeting.



Juana Ott de Mamani, Bolivia, (L) and Julla Mamani de Lopez, Peru

to equal status with men. We considered His treatment of the woman bent over (Luke 13:10-17), the woman with an issue of blood (Mark 5:25-34; Matthew 9:18-26; Luke 8:43-47), the Syro-Phoenician woman (Matthew 15:21-28), the woman who anointed Jesus (Matthew 26:6-13; Mark 14:1-11), and the women at the cross and at the tomb (Matthew 28:1-10; Luke 23:55-24:12; 22-24; Mark 16:1-11). Again and again Jesus transcended religious and cultural barriers to affirm the full humanity and giftedness of the women of His day. It was incredibly powerful to consider these gospel stories together.

We shared out of our rich Quaker heritage as we heard about Margaret Fell and Elizabeth Hooton and Mary Fisher, Ann Downer, Mary Dyer, and numerous other less well-known Quaker foremothers. We were forcefully reminded of how full our history is of accounts of godly women, used of Christ to impact the world in which they lived. We heard and were deeply moved by some of each other's stories, about living conditions, about economical, political, and religious restrictions placed on Christians around the world. We were especially pained and angered at the injustice done to women around the world, as in almost every culture women carry the added

To the Point!

I. They were changed men themselves before they went about to change others. Their hearts were rent as well as their garments; and they knew the power and work of God upon them. And this was seen by the great alteration it made, and their stricter course of life and more godly conversation that immediately followed upon it.

II. They went not forth or preached in their own time or will, but in the will of God; and spoke not their own studied matter, but as they were opened and moved of His Spirit, with which they were well acquainted in their own conversion...

III. The bent and stress of their ministry was conversion to God; regeneration and holiness. Not schemes of doctrines and verbal creeds, or new forms of worship...

IV. They directed people to a principle in themselves, though not of themselves, by which all that they asserted, preached, and exhorted others to might be wrought in them, and known to them, through experience, to be true...

V. They reached to the inward state and condition of people.... For nothing reaches the heart but what is from the heart, or pierces the conscience, but what comes from a living conscience.

William Penn, *The Rise and Progress of the People Called Quakers* pp. 38-41 (Friends United Press, Richmond, Indiana, 1976)

An Unexpected Ministry

BY MARTHA L. VANCISE

I OFTEN PRAYED," Earl says, "that God would lead me into a special ministry. I wanted to do something positive to impact society. I had in mind something like music—a ministry everyone loves and appreciates, but God has directed me into the pro-life ministry."

Vangie Berry and her husband, Earl, do not fit the media stereotypes of activists. They grew up in Christian homes and met at a conservative Bible college in Florida. Earl pursued a career in radiology and was appointed Director of Imaging Services in the local hospital. Vangie, although busy rearing three children, established a custom framing business and has had 17 books of cross-stitch patterns published.

Earl, an elder at Morningside Friends Church in Port St. Lucie, Florida, explains how they became involved in pro-life. "We are no different than other Christians. For 15 years we heard about abortion, believed it was wrong, but gave it little attention. In October of 1988, Vangie and I were teaching a class at church on social issues. One lesson was on abortion. As we studied and did research for the lesson, I was awakened and horrified that this could be going on while the church was silent. During this time, my chief ultrasound technologist, who observes fetal development, realized what was happening and traveled to Atlanta to participate in a rescue operation. He was arrested. When I entered the classroom that Sunday to teach the lesson on abortion, I was burdened about the discoveries I had made, and about my friend's arrest. I asked the class to pray, and as we began to pray, God moved on the class. That was the start of our pro-life ministry. Later that month, we and others began to picket an abortion clinic on Saturday mornings. The clinic was about a mile from our church.



Vangie and Earl Berry are living their faith both inside and outside their home.

"The first time I picked up a sign," says Vangie, "I thought, 'What am I doing here? This can't be me.' Confrontation is not my style. I love peace and harmony, and standing against abortion does not promote peace and harmony. Once, though, that I felt in my heart that it was murder, I felt compelled to take a stand. I couldn't live with myself and sit back and say 'Oh, dear. What a shame.' Now, when I leave the picket line, I feel like I've been to church. I feel that I've been absolutely obedient to God; I'm applying Christianity to life."

Picketing has raised community awareness and also prevented some abortions. One girl exited the clinic in tears and said, "I read your signs. I feel so full. I know that if I go through with this, I will feel so empty." Since the Saturday morning picketing began, abortions on that day have dropped from 25 to around five.

Picketing is just one of several arms of the pro-life movement in which the Berrys are involved. Both Vangie and Earl speak for churches, schools, and various organizations. But lest it be assumed that the Berrys' concern is limited to simply preventing abortions, it should be pointed out that they also harbor deep concerns for the women who find themselves in such unfortunate circumstances, and they also seek to reduce the frequency of unwanted pregnancies. Earl is chairman of the Crisis Pregnancy Services of the Treasure

Coast, an organization that serves under the auspices of the Christian Action Council. "It's one thing," Earl says "to say 'don't kill.' It's quite another to provide alternatives to abortion and assistance following birth. We opened a crisis pregnancy center in November of 1990."

Earl's involvement also goes beyond church and community levels. He writes letters to political leaders and has met with state legislators. "Politicians will respond if we make our wishes known," he says. "Before we can reclaim what has been lost on a national level, however, the church must be willing to make a sacrifice of time, money, and self to go out and do what is right. The world has no knowledge of truth. It is up to us to embody the truth of Christ and carry it into the world."

"This ministry" Earl says, "has strengthened my spiritual life. I can't turn to my family, or friends, or even many Christians for support because they don't know the burden I carry. They don't see it. The only one I can turn to is God. Sometimes I think, 'How can I bear this alone?' It's then that God says, 'I don't expect you to carry it alone. Share it with others. That is how it will grow.'" **EF**

Martha VanCise is a member of Morningside Friends Church in Port St. Lucie, Florida. She has written for a variety of Christian publications.

(Continued from page 3)

What must be done to capture or recapture this spirit of community within our meetings and churches?

4

With the decline of the mainline and the growing popularity of nondenominational churches, there is a corresponding loss of denominational loyalty.

We are now a consumer society. This fact has become a reality in the life of the church, as persons "church shop,"

looking for the right one to meet their needs as well as the needs of their families. We can no longer count on the Quaker who moves from Indiana to Oregon to automatically attend the local Friends meeting upon arrival in Oregon. The question uppermost in the minds of the church shopper is, "Does this church or meeting meet my spiritual and emotional needs?" What must a congregation do to accommodate this new consumer trend?

5

A growing theological and biblical illiteracy among church/meeting members and attenders.

When "experience" and "music" and "love in community" become the primary qualities that attract people to a particular church or meeting, then a

systematic and well-thought-out belief system can often become a secondary concern. George Gallup, Jr., has empirical evidence of this growing problem. In a recent poll conducted among church members and attenders (not the unchurched!) he discovered that half of those polled could not recite more than three of the Ten Commandments. A corresponding number of persons could not name the four Gospels nor could they tell the pollsters who delivered the Sermon on the Mount!

Two personal illustrations have helped me understand our situation. The first comes from a beautiful and well-respected college in the South where I was concluding a series of Staley Lectures. The students had been attentive to the concerns I was sharing, and I was especially pleased by the interest shown by this last class before I traveled back home. At the conclusion of my presentation there was a period of silence, a time when the students are working on possible questions they would like to ask. Finally, one woman from the back of the room blurted out, "Dr. Newby, I agree with everything you have said, and I thank you for coming here. But I believe that Moses worshiped God and then I come here to college and I am taught that he didn't worship God, but someone called Ya-Hoo! Can you help me understand this?"

It was one of those awkward moments that all teachers have had—trying to contain one's laughter by the obvious humor in the moment, while at the same time taking the woman's inquiry seriously. As I stammered for a response that would maintain her sense of dignity (from what I could gather from the other students in the class this was not a silly question!) and at the same time help her understand one of the Hebrew words for God (Yahweh), I thought to myself, "This woman has reached her mid-life college experience and somehow has never been taught, either in Sunday school or in religion classes at

college, about Yahweh—even confusing Yahweh with ya-hoo!"

The second experience occurred within the past year when I had a newspaper reporter interviewing me about the history of the Yokefellow Movement. To help him understand some background, I quoted the great "Yoke passage" from Matthew 11:28-30: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." The response from the reporter was certainly not what I expected. He said, "That is beautiful. Are you quoting from someone or did you write that yourself?" Searching for a twinkle in his eye that would reveal what would have been up to this point in the interview, a hidden taint of sarcasm, I was dumbfounded when he continued to stare at me stone-faced, waiting for me to respond to what was, for him, a serious question. What will concern the reader even more is to learn that this man is the "religion reporter" for the paper printing the story!

How does a congregation build a creative educational program to respond to this crisis in Christian education?

New Realities in Society

6

Time will be the most sought after commodity in the 1990s.

As we move into the 1990s time will become what money was to the 1980s. With both parents working and children involved in everything from soccer and music lessons to the latest

martial arts and tennis programs, families are being run ragged. There is not enough time during the week to complete all of the work that needs to be done, and so the weekends become a time of picking up after the week just passed and preparing for the week to come. Although Sunday morning is still the traditional time for most Americans to attend worship, athletic programs for kids are beginning to be scheduled during this time, and free weekday evenings are becoming even more scarce.

The April 24, 1989, issue of *Time* magazine featured an article entitled, "How America Has Run Out of Time." "These are the days of the time famine," the article stated. "Time that once seemed free and elastic has grown tight and elusive . . . In California a woman hires somebody to do her shopping for her—out of a catalog. Twenty bucks pays someone to pick up the dry cleaning, \$250 to cater dinner for four, \$1,500 will buy a fax machine for the car. 'Time,' concludes pollster Louis Harris . . . 'may have become the most precious commodity in the land.'"

Knowing the time crunch problem, how can the local congregation creatively respond?

7

The traditional family is breaking apart.

We now know that nearly one out of two marriages ends in divorce. This year more men and women will belong to a second marriage than a first. What does it mean for a community of faith when a family separates, especially if both husband and wife have been active in the life of the congregation. How does a congregation plan its educa-

tional ministry knowing that some children are there only every other week due to the visitation rights of the other spouse who may live in a different community?

How does a congregation learn to be inclusive, relating to all parts of an often varied family structure?

8

The effects of a television-dominated society.

The generation that embraced the value of reflective examination is passing, and the sight, sound, and action generation is now dominant.

Socrates said, "The unexamined life is not worth living." Today, the unexamined life has become self-sustaining. Television is one of the technologies that has helped to make this possible.

In an excellent book by Neil Postman entitled *Amusing Ourselves to Death*, he shows how our society has not gone the way predicted by George Orwell in his classic book, *1984*, in which technology is an evil used by "Big Brother." Rather, Postman claims, we have gone the way of Aldous Huxley as portrayed in his book, *A Brave New World*. In this, Huxley writes about a society that falls in love with its technology. This is the experience of modern-day America.

I can remember when I was dating my wife as a student at Friends University in the late sixties and early seventies. We would often go to a movie, where, prior to the feature film the theater would show a film clip advertising against "pay" or "cable" TV.

The theater management feared the Home Box Office and Showtime would run them out of business. Of course this didn't happen. Instead, theaters have never done so much business, and we also have cable television, as well as all of the movies we want to rent for an entire lifetime of home viewing on our VCRs! We are, indeed, amusing ourselves to death.

How does a local congregation do ministry and compete in this 21st century entertainment frenzy?

9

The revolutionary changing of roles for women.

Since the 1960s, our society has experienced a revolution with regard to the roles for women. Today only 10 percent of the female population work solely as homemakers. This reflects a

180 percent increase of women in the work force from 1950 to 1985.

The women's societies, which have traditionally been the "backbone" of missionary and voluntary service within the congregation, are not being renewed with younger women.

This is due largely to the fact that most younger women are working outside the home, but also because these organizations are not meeting the needs of a new generation.

How does a congregation keep up with the demands of an ever-expanding ministry when voluntary services are dwindling?

10

An intensified search for meaning in life and for more meaningful relationships.

Finally, the 1990s will experience a backlash to the "meism" and "open relationships" of the recent past. Perhaps the most important reason for this is the fact that the baby boom generation is reaching mid-life. When in "transition," one searches for meaning in life and more meaningful relationships.

How will a congregation respond to this intensified search, when more and more people enter a period when, spiritually speaking, "the teachable moment" becomes a greater possibility?

These ten "new realities" with which congregations must contend in no way exhaust the list. The rapidity of change in our society will continue to challenge the church with new realities at an ever-increasing pace. We know that congregations, like people, become set in their ways, unable to accept the new realities that change brings forth. Congregations fall into patterns and habits and love to concentrate on "correct process and procedure," which can often become comfortable ruts. In short, they can begin to enjoy that covering of moss that gathers on stones that do not roll.

John W. Gardner has written:

"When organizations and societies are young, they are flexible, fluid, not yet paralyzed by rigid specialization and willing to try anything once. As the organization ages, vitality diminishes, flexibility gives way to rigidity, creativity fades and there is a loss of capacity to meet challenges from unexpected directions." (*Self-Renewal*)

THE PEOPLE called Quakers have not escaped what Gardner describes. Our congregations are faced with the danger of creeping inflexibility. This is occurring at exactly the same time when flexibility in our ministerial agenda is an absolute necessity in our ever-changing world. In many places we are experiencing what may be called "meeting sclerosis," which can be defined as an inability to change and adapt in the face of the new realities.

It is possible for new wine to be put into old wine-skins. It can only happen, however, if we are willing to be flexible with the very structures we now find so comfortable. Space must be provided for new ideas and ministerial vision to develop. A suggestion: Knowing the time constraints forced by an agenda of "must be done" within the traditional committee structures of our congregations, wherein we are designed to be "reactive," why not appoint a "congregational think-tank" outside the structure to explore these new realities? In this way we can become "proactive." Time must be made for some creative thinking as we prepare to share the Gospel in a changing world. The 1990s will require it. The only question that remains to be answered is, "Are we willing to pay the price?" **EF**

Past director of the D. Elton Trueblood Academy for Applied Christianity at the Earlham School of Religion, James R. Newby is author of the newly released biography, published by Harper & Row, entitled Elton Trueblood: Believer, Teacher & Friend. He became editor of Quaker Life on July 1, 1990.



**E.F.C. -
EASTERN REGION**

Friends Youth to Retreat

Midwinter retreat for Friends Youth in the northern and eastern districts is scheduled for January 18-20 at Aurora, Ohio, Woodlands Inn. "Who Do You Listen To?" is the theme with Phil Chalmers, speaker, and Nick Giaconia and John Oliver, guest musicians. Jim Davis is coordinating the retreat.

Team Travels to Jamaica.

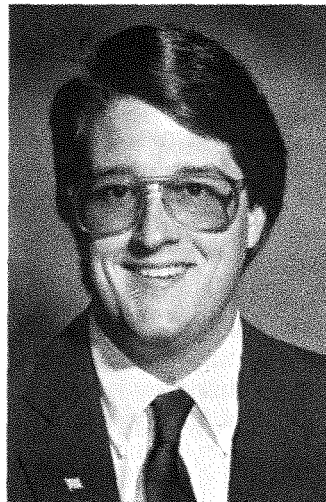
November 28 to December 6 Portsmouth pastor, Frank Carter, led a team to Jamaica. The trip proved to be a great

encouragement to Friends churches visited. Jamaica Friends are still trying to recover from the disastrous hurricane Gilbert of two years ago.

The team contributed manual labor, taught VBS, provided music and testimonies, distributed literature and school supplies, and visited prisons and hospitals during its stay.

Alliance Commissions Curt Blasiman

Curt Blasiman, missionary appointed by EFM to Rwanda, was honored by his home church of Alliance in a Commissioning and Celebration Service. Speakers were David AuFrance, who gave five "travel tips" to Curt, and Cindy AuFrance, who challenged the audience to be faithful senders.



Curt Blasiman will teach math and computer science at the Friends secondary school in Rwanda.

Yearly Meeting Projects Help Third-World Believers

EFC-ER sponsored two projects during the fall months: the sending of used eyeglasses to the Christian Medical Society in Florida to be recycled for distribution in Latin America, and the shipping of pastors' study books to Nairobi, Kenya, for Ron Woodward to give to Friends pastors desiring helps for leadership in the churches.

News from Local Churches

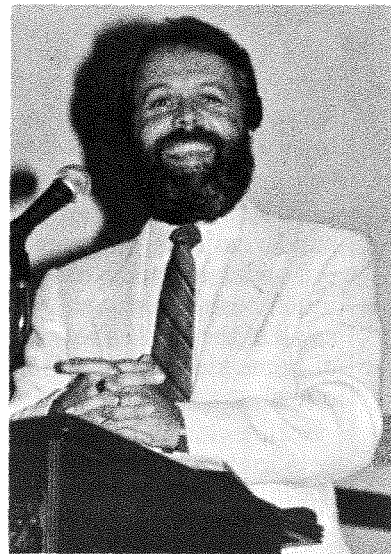
Christ Fellowship in Greensboro, North Carolina, is prayerfully proceeding in plans to erect a new building. Pastor Jack Tebbs reported an average attendance of 115 in October and is encouraged with the desire of the congregation to reach out to the community.

A multistaff seminar was held November 15 that enabled 13 pastors to meet with Superintendent John Williams and discuss ways of improving ministry in the larger churches. Topics considered included how to utilize the staff's potential, accountability, spiritual growth, the problems of loyalty and competition, and how the

senior pastor can build teamwork.

Canton, Ohio, associate pastor, Duane Houser, conducted a five-week Divorce Recovery Workshop, meeting Friday nights from November 9 to December 7. This was well-attended and was a ministry, not only to the local church but to other churches in Stark County as well.

Lisbon, Ohio, Trinity Friends are excited to begin their Telegrowth program, according to pastor Jim Ogden. The



John Williams participated in the Centennial celebration at East Richland Friends.

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George Fox's Works

George Fox's eight volume Works (1831 edition) are back in print — at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for eight volumes. Sets may be reserved for a refundable \$40 deposit — shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite Meeting library. Prospectus available. Reservations and orders:

George Fox Fund, inc.
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State College, PA 16801

Bible family to minister in Kiev

schedule calls for volunteers to begin phoning in February, send out mailings in March, and observe Celebration Sunday on April 14.

Please pray for this outreach effort in northeast Ohio!

Eden, North Carolina, Immanuel ladies have organized the "Women's Global Ministries" group; at their first meeting they had 24 who enjoyed a delightful brunch. The tables were decorated to illustrate the theme "The Bread of Life for a Starving World," and the song "Love in Any Language" was adopted as the theme song for the year. Wanda Weeks closed with "The Honduran Cry," a presentation describing the trip she and her husband, Jim, made to Honduras, featuring refugees and schools.

Abraham and Diane Bible, missionaries with Eastern European Seminary, are moving from England to Kiev in the USSR. The Bible family regard this as an exciting opportunity for Abe to train Christian leaders in Russian churches and for Diane to be involved in Christian education teacher



Ladies in Eden Immanuel Friends Church promote global ministries. Pictured (left to right): Ola Mae Harris, Judy Collins, Wanda Weeks, Ann Jeffries, and Joy Weeks.



Creative Decorations help kids in Raisin Valley learn how to "Color Your World" through the Sunday school outreach emphasis.

training. Two of their children, Esther and Matthew, will accompany them, while Priscilla, 17, remains in Bible School, Samuel is in boarding school, and Sarah is involved in helping Russian teachers use the English Christian Curriculum. The family would appreciate letters from friends addressed to: New Life Centre, Blvd. Volodimirska #47, Kiev 252 003, USSR.

Raisin Valley in Adrian, Michigan, used "Color Your World" as their Sunday school fall outreach theme, with Pastor Dale Chryst giving the keynote message to begin the month-long

emphasis. Teachers were given crayon props, balloons gaily decorated the halls, and at the Rally Day potluck there was a coloring contest, a 159th birthday cake for the church, a picture collage, and slides of past events. The Ann Arbor Extension Church was the project for offerings.



**ROCKY MT.
YEARLY MEETING**

Albuquerque Friends Hold Revival Meetings

Special ministers Howard and Mary Evelyn Moore led a week-long spiritual awakening in Albuquerque, New Mexico, November 11-18. A men's breakfast, kids' activities, and Bible messages were part of the sessions led by the Moores.

Mark and Wilma Roberts Speak in Denver

Mark and Wilma Roberts, missionaries to the EFM Rough Rock, Arizona, Mission, were

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POSITION OPEN

Western Yearly Meeting is accepting applications for the position of Associate Superintendent, employment to start on or before July 1, 1991.

Applicants should have administrative experience and organizational skills and be willing to travel within the Yearly Meeting approximately three Sundays per month.

The Associate Superintendent will have staff responsibilities for the Boards of Christian Education, Social Concerns, and Outreach.

Complete job description and application form may be obtained from Western Yearly Meeting, P.O. Box 70, Plainfield, IN 46168. The deadline for applications is March 1, 1991.



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special speakers at First Denver Friends' annual missions conference.

At a men's breakfast, Mark encouraged attenders to consider carefully how they invest their lives. He recommended that all present consider how eternal values play a role in the decisions they make. He also encouraged young men present to consider missions as one way to invest their lives. Wilma spoke at a ladies' brunch.

During one Sunday school hour, a video tape from the Philippines taken by Jay and Amor Hollowell was shown. Jay and Amor, recent missionaries to that nation, shared about their work with collegiates through InterVarsity Christian Fellowship, an organization to which they are on loan.

In a separate Sunday school hour, pastor Chuck Orwiler led a discussion by several panelists on missions. The Robertses told of the work at Rough Rock, while Brighton, Colorado, homemaker Judy Van Meter reported on how God has used her to influence positively a sex education curriculum in the Brighton school district. Layman Jerry Lemons reported on his ministry in a Denver area hospice.

Omaha Launches New Prayer Meetings

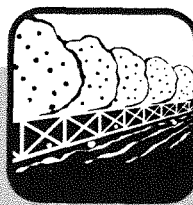
A new men's prayer group has begun meeting Saturdays in the Friends Church at Omaha, Nebraska. The purpose of the group is to pray for spiritual growth and progress in the Evangelical Friends Church.

In addition, on Sunday mornings a different group of lay people meet before the worship service to pray. They ask God to touch and bless the morning worship time and the Sunday school classes.

Bob and Kari Malcolm brought the Sunday morning message at the Omaha meeting on November 11. The Malcolms are recently retired from pastoring Hope Presbyterian Church in Minneapolis. They once worked as missionaries in the Philippines. Kari is the author of three books, including *Women at the Crossroads*.

RYM Prayer Opportunities

1. Pray for renewal to touch your church and then spread to all Friends churches across the EFI.
2. Pray for God's blessings on these churches: Fort Collins, Paonia, Colorado Springs, and Pueblo, Colorado; and Benkelman, Nebraska.



**NORTHWEST
YEARLY MEETING**

Thanksgiving Offering Goes to Bolivian Clinic

On November 18, churches across Northwest Yearly Meeting gave a special Thanksgiving offering, destined for a clinic sponsored by the Bolivian Friends Church in La Paz.

Located in a heavily populated, lower class section of La Paz, the clinic aims to give quality low-cost care to people of lower economic resources. It serves not only the constituency of the Friends Church but the entire community as well, and is for many an introduction to the Friends Church.

The current project is part of a vision Friends in Bolivia have

for expanding the clinic into a small hospital and equipping a mobile unit for more ministry in rural areas.

Two New Churches Planted

On October 14, the ParkCenter Friends Church in Boise, Idaho, began its first worship service with 127 people. Subsequent attendance has averaged 90. Under the leadership of pastors Roy and Karen McConaughy, this church plant is part of the program of the Yearly Meeting Board of Evangelism.

One hundred and ninety-six people showed up as the new Second Street Community Church of Newberg, Oregon, opened its doors on October 28.

This congregation is a mission point under the Newberg Friends Church; it is an attempt to reach Newberg's middle-class unchurched population. Average attendance is 170 people. David Conant serves as pastor.

**Dean
Earlham School of Religion
Richmond, Indiana**

The Earlham School of Religion (ESR) is continuing its search for a dean.

ESR, a Quaker seminary accredited by ATS with an enrollment of 75 students served by seven full-time and four part-time faculty, was founded in 1960 and serves all branches of the Religious Society of Friends (Quakers). The Dean, also a vice president of Earlham reporting directly to the President of Earlham, is the chief administrative officer of the School. The Dean will be a member of the Religious Society of Friends with a firm commitment to Christian Quakerism.

Qualifications include a clear understanding of ministry and a vision for Friends theological education, a genuine ecumenical interest, intellectual capabilities and academic credentials together with demonstrated administrative ability in fund-raising, public relations, and student/faculty recruiting.

The Dean should be able to assume duties July 1, 1991. Nominations and letters of application (vita; names, addresses, phone numbers of references whom the Search Committee is free to contact) should be sent to:

Phyllis Wetherell
Dean Search Committee
Earlham School of Religion
Richmond, IN 47374

Review of materials will be continuous until the position is filled.

Earlham is an Affirmative Action, Equal Opportunity Employer with a strong commitment to racial, cultural, and ethnic diversity.

Easter surprise is prepared in October

Friends Travel

In late November Nancy Thomas traveled to Miami, where she was joined by Francisco Mamani from Bolivia for two weeks of intensive work on the first revision of the Aymara Bible. The project is sponsored by the United Bible Society. Mamani and Thomas are two members of a team that has been working on the revision for over a year.

Gordon and Colleen St. George traveled to Bolivia shortly before Christmas for a three-week visit to NWYM's mission fields. After ministering to the Friends Mission staff in their annual retreat in Cochabamba, Bolivia, the St. Georges visited the work in both Peru and Bolivia.

Bill and Esther May Thomas are currently living in Guatemala City, where Bill is in charge of a major construction project at the Christian Academy of Guatemala, a school for children of missionaries. Esther May is helping in the library.

Sherwood Church Enjoys Innovative Programs

In August Sherwood Community Friends Church (Sherwood, Oregon) held a Family Fair, a one-day event that attracted participation from the community as well as the congregation. The Saturday festival was filled with videos, puppet

shows, Bible games, a country store full of craft items, exhibits, face-painting, caricatures, hot-air balloon rides, and, of course, lots of refreshments. All visitors took home brochures about the church. This will probably become an annual event.

Each Sunday in October, members of Sherwood Friends brought spring-flowering bulbs to church and placed them in a special "Easter in October" basket. Children from the Sunday school classes then planted the bulbs at various spots on the church grounds. Next spring, when many may have forgotten about the project, the congregation will be surprised by a colorful show of tulips, hyacinths, daffodils, narcissus, and crocuses—just in time for Easter, a wonderful demonstration of the "rebirth" of life.

Silliman Works in Center for Hispanic Women

Christie Silliman, formerly from the North Valley and Newberg Unprogrammed meetings, is serving with Quaker Volunteer Witness as house manager in a shelter for pregnant Hispanic women in Washington, D. C. Among other things, Christie spends time helping ladies with legal problems: straightening out their documents, getting the proper I.D. cards, applying to Medicaid, etc.

Quaker Benevolent Society

A mutual benefit society organized and operated by Friends since 1933

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

For more information write:

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



MID-AMERICA YEARLY MEETING

Week of Prayer

November 11-17 was designated as a Week of Prayer in Mid-America Yearly Meeting. The Spiritual Life board prepared devotional material and made it available in brochures that were distributed to all the churches. Every attender was encouraged to spend time in private devotions and prayer during the week. The week climaxed on Saturday, November 17, with an 18-hour prayer chain. The theme verse for the week was James 5:16b—"The prayer of a righteous man is powerful and effective."

Outreach Ministries

The Iglesia Amigos pastored by Tomas Martinez in Wichita, Kansas, held its annual fund-raising dinner at the University Friends Church. The congregation is enjoying its new church building and is adding new equipment, which includes a piano.

Lupe Martinez, pastor's wife, has a Bible study for the women.

Women's Retreat

The women from North Central Area hosted MAYM Friends Women's Retreat held in Salina, Kansas. The weekend began with a concert by Ron and Carolyn Patty Friday evening. Dee Breston from Kearney, Nebraska, spoke on Friendships of Women. Doris Ferguson shared from her heart following the news of the invasion in Rwanda. An offering of \$2,390.07 was taken to help Evangelical Friends Mission defray extra expenses.

Men's Retreat

The annual men's retreat was held at Camp Quaker Haven the first weekend of November. The men of Gardner, Kansas, Friends Church hosted the retreat. The theme was "Are You a Blessing?" Our superintendents, Maurice Roberts and Dale Field, were retreat speakers.

Janet Hayes Given Award

Congratulations go to Janet Hayes from Friendswood, Texas, Friends Church, who was honored as one of the 38 outstanding educators from across the United States. This honor was given by The Walt Disney Co. in the presentation of "The American Teachers Awards" in Los Angeles, October 5-7. The awards presentation was shown on Disney Channel November 4.

Life Ministries Facility Dedicated

The dedication for the Life Ministries facility in Houston was held in conjunction with the Texas area rally on October 21. We thank many of you for your part in building this facility and we ask that you continue to pray for the ministries there. School classes got underway nearly on schedule and enrollment was 70, up 40 percent from the previous year.

High School Midwinter

The Mid-America Midwinter Youth retreat took place December 27-31 at the Holiday Inn in Golden, Colorado. The daytime activities were on the ski slopes. The speakers for the evening sessions were Craig David, youth pastor from Friendswood, Texas, and Royce Frazier, our youth superintendent.

News from Local Churches

Many churches in MAYM have held Thanksgiving dinners with

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special emphasis on sharing with others. Several churches have given their people opportunity to reach out by supporting local needs, and others have given to World Relief or other organizations.

Miami Friends in Oklahoma and Hutchinson, Kansas, Friends held faith promise conferences with Willard and Doris Ferguson, missionaries to Rwanda, as speakers.

The Rev. and Mrs. Keith Williams, singing evangelists, held meetings at the Lone Star Friends Church near Hugoton, Kansas. Keith Williams is founder and director of the Midwest Evangelistic Association and has a mission work in the Philippines.

The Rev. Victorino Barlizo from the Philippines was also a featured speaker in the meetings.

The youth of Booker Friends Church held a lock-in and invited the youth from the area Friends churches.

Royce Frazier, youth superintendent, and Andy Kyger provided leadership for the activities.

The youth from Northridge Friends with youth pastor, Kevin Mortimer, hosted the annual "Big Event." About 50 kids from MAYM attended.

Workshops were led by Jon Bridges, youth pastor at University Friends, Eric Mason, youth pastor at Hutchinson, and Galen Kinser, pastor of the Federated Community Church in Mt. Hope, Kansas.

OUR FRIENDS MISSIONARY OUTREACH

Mexico

On November 13 Brenda Chavarria accompanied their 15-year-old daughter Marti home to Ft. Wayne, Indiana, because of Marti's severe gall bladder problems. On November 21 Marti had surgery for the removal of her gall bladder.

James Morris and Duane Comfort made an administrative visit to Mexico City November 30 to December 6 to evaluate the work and plan future strategy with the mission staff.

David and Joyce Byrne, with daughter Sara, spent October 27 to November 5 in Newberg, Oregon. They worked with George Fox College's AV Department to finish a Spanish evan-

gelistic video series of six tapes and spoke in several churches.

Rough Rock

After a four-month short term, Ivar and Pauline Johnson left Rough Rock in early October. They now plan to participate in short work tours in Jamaica and Haiti.

James Morris and Duane Comfort made an administrative visit to Rough Rock the last week of November.

EFM is seeking qualified missionary personnel to serve at Rough Rock. If interested, contact the EFM office, PO Box 525, Arvada, Colorado 80001.

Bolivian Evangelical University

In April, the University graduated 26 students. Enrollment during the first term of this school year exceeded 800.

Philippines

Praise the Lord that the health of Lydia Tabingo, wife of Pastor Jaime Tabingo at Pasig, has improved! Pastor Tabingo has scheduled a seminar/retreat for leaders December 26-28.

Pasig Friends plan the official dedication of their main church facility in February at the time of their twelfth anniversary. They hope that some members of the work group who helped

with the building in 1983 may be able to join them for this important occasion. Meanwhile they are working to improve and finish the ground floor.

More cell groups have been organized at Pasig. A special program of outreach and evangelism, with explosion evangelism training, was held from mid-September to early December.

Rwanda

During the tribal conflict in October when American citizens were encouraged to evacuate.

Alfred and Ruth Miller returned home to the states. They are living near Kansas City, Kansas.

Legislative Interns

Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments usually filled by recent college graduates, beginning September 1, 1991.

Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1991.

For information and an application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002, phone 202/547-6000.

Musical computer comes to Barclay College

Dana Miller

Gary and Connie Young evacuated to Nairobi, Kenya, where they stayed a month until it became advisable to return to their work in Kigali.

Paul and Leona Thornburg had to leave their home in Ruhengeri for several weeks and stayed in Kigali until they could return to their post.

Easter/VBS Offerings

The Easter offering, from 204 EFI-NA churches (the widest participation ever), has reached a total of \$104,253 and this year's VBS offering now totals \$3,345. EFM heartily thanks all who contributed to these generous offerings!

OUR FRIENDS COLLEGES

Sale Tops \$70,000

The 59th annual Barclay College Ladies Auxiliary Sale, held October 6, brought a hot total on a hot day. In spite of temperatures in the high eighties, falling grain prices, and rising fuel costs, people came and showed the ladies and the Barclay College family that they cared and wanted to help. The Sale total soared to \$70,000, the second highest total in the Sale's history.

This year's top-selling quilt, "Romantic Ribbons," was made by Mary Clark, Haviland; was quilted by Verna Graber, Pretty Prairie; and was donated by the Ladies Auxiliary. The total for quilts was nearly \$25,000.

The 161 ceramic and porcelain items, made by the Ladies Auxiliary Delta Lambda Phi, brought \$12,820 (\$3,815 from 12 dolls). This broke last year's record of \$10,200.

The fifth annual presidential grandfather's clock, made by Barclay College President Robin Johnston and board member David Chitwood, sold for \$2,900.

Some other high-bid items were old FBC basketball jerseys (\$85 each); a granny doll and rocking chair (\$1,050); a little girl lamp (\$400); and a bag of peanut brittle (\$75).

The first Sale was held in 1932 netting \$300. From that small beginning, a grand total of \$907,550 has been collected for the Auxiliary and Barclay College.

Chairman of the Auxiliary is Esther Johnson, and Cochairmen of the Sale are Patty Ross and Charlotte Ross, all of Haviland.

Use of Computer in Music Department

A new development in Barclay's Music Department this fall is the use of high-tech methods of teaching music theory. The computer is used for supplemental in-class lectures and helping students on an individual basis with pitch reading, chord spelling, melodic ear training, etc.

Music Department Chairman Del Huff said, "We're hoping

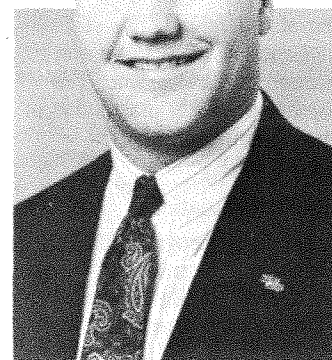
this is only the beginning of further use of the computer in the department. Lord willing and as finances become available, we want to start a MIDI-lab whereby students can do their own arranging and composing, using a synthesizer combined with the computer.

Malone Tabs Dana Miller as New Vice President

Dana L. Miller of Wichita, Kansas, has been appointed Vice President of Marketing and Institutional Advancement at Malone College.

A former investment officer and bank administrative assistant, Miller's most recent tenure was that of Director of Estate Planning at Friends University in Wichita. While there, he was responsible for promoting, securing, and managing the school's planned giving program, along with directing a \$10 million endowment campaign. Miller managed a university-owned retirement village as well as publishing a monthly newspaper directed toward senior citizens.

At Malone, Miller will be responsible for the external relationships and fund-raising activities of the institution. He cites the implementation and



completion of Malone's centennial campaign as a top priority.

McKinley Scholar to Discuss Berlin Wall

Malone's McKinley Scholar for 1991, Dr. Hartmut Baumer of Munich, Germany, will speak February 23 to March 1.

Dr. Baumer will discuss the fall of the Berlin Wall and current conditions in Germany.

Students Glean for the Poor

The autumn Gleaning Project by some 45 Malone students resulted in the donation of two truckloads of apples to the Stark County Hunger Task Force.

The group took a Saturday and went to Sunny Slope Farms and Varian's Orchards to gather the fruit.

The annual project is based on Leviticus 19:9-10, to "glean" the fields after the harvest in order to help the poor.

Malone Wins Templeton Award

The John Templeton Foundation included Malone's Free Enterprise program on the 1990 Honor Roll for Free Enterprise Teaching, along with 95 other colleges and universities.

Dr. Dan Hoskins, who chairs the program, pointed out that the Honor Roll emerges from the polling of 1,300 colleges to determine who, in their opinion, best exemplify the teach-

DIRECTOR OF QUAKER HILL CONFERENCE CENTER

Quaker Hill Conference Center in Richmond, Indiana, is seeking a Director to begin summer 1991. Quaker Hill offers the ministry of leadership and hospitality for the development of personal and corporate life in Christ.

We seek a mature Quaker leader with a living experience of Christ.

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1. Oversight of center operation, staff, and the facility.
2. Working with the Board in developing programs that carry out the vision of the Center.

Applications: Resume and letter of interest should be sent to:

Curt Shaw, Clerk of the Search Committee
10 Quaker Hill Drive, Richmond, IN 47374

Applications will be reviewed as received and interviews conducted on a rolling basis. To be considered, an application must be in hand by March 15.

ing of the values of Western civilization and the free market economy. Last summer, the Malone students placed 4th in the national competition among 252 schools.

Ethics Simulation

A computer program "Ethics Case Study Simulation," created by George Fox College psychology professor Mark McMinn, is now being actively marketed nationwide by Duke University Press.

The program features two simulated case studies that cause students to make decisions involving difficult ethical dilemmas. The first simulation, "Confidentiality," puts participants in the role of counselor and presents the dilemma of violating counselor-patient confidentiality, or not. The second simulation, "Research Ethics," forces the participant to decide whether or not to use various forms of testing including shock therapy.

McMinn said the program causes students to experience real-life situations without the consequences. "They can look back and evaluate their decision," he said. McMinn has the students use the program outside of class, then discuss their findings in class. "It makes for some good discussions," he said.

The program marketed by Duke University Press was created in 1987 as part of an "Ethics Across the Curriculum" grant given to GFC through the Christian College Consortium by the J. Howard Pew Foundation.

One of the Best

George Fox College in Newberg, Oregon, is one of the nation's best colleges and, in perhaps the most important ranking category, has moved even higher.

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The 1990 report of "America's Best Colleges" by *U.S. News & World Report* magazine moved George Fox to second in academic reputation among liberal arts colleges in the West. The college, 100 years old this year, was listed third a year ago.

The October 15 issue of the magazine carried a cover story on the national rankings and placed the college eighth overall in the region that included 385 colleges from Hawaii to Texas.

Placing in the top ten is significant (GFC was fifth a year ago), but the academic reputation is a particular honor, according to GFC President Edward F. Stevens. "It is the only 'perception' factor used, with presidents and deans doing this ranking," he noted. Statistical data is provided by the individual colleges in the other four categories and is combined with an exclusive *U.S. News* survey of academic reputation.

Stevens said he believes George Fox may be so highly ranked because of recent innovations. In the seven years since Stevens' arrival on the Newberg campus, George Fox has started a new degree completion program in Human Resources Management, changed to a semester calendar, added new majors in telecommunication, computer information, and engineering, and has begun an English as a Second Language program. The college has started a May Term

featuring a new Juniors Abroad program offering international study for all students prior to their senior year.

The college also has launched curriculum-wide programs emphasizing ethics, writing, and international study. Last fall, in its 100th year, the college began its first graduate program, offering a doctoral degree in clinical psychology.

Praying for Peace

A prayer vigil for the Iraq crisis in the Middle East was organized by George Fox College's Center for Peace Learning and the Chaplain's Office of the Associated Student Body of George Fox College.

The prayer vigil was held in two phases.

The first was a 24-hour vigil held every day for one week. GFC faculty, staff, and students signed up for 15 minutes of prayer for the Middle East situation.

According to Ron Mock, director of GFC's peace studies program, the goal of the first phase was for two people praying during each 15-minute slot for the entire 24-hour period.

The second phase called for a 12-hour-per-day vigil. The twelve hours were scheduled between 7 a.m. and 7 p.m.

Mock said, "As a Christian college dedicated to peace studies, we felt we needed to explore constructive peacemaking efforts in the region. We felt we could best begin those efforts with prayer."

In keeping with the attitude that prayer makes a difference,

Mock said, "... God will want us to help create a more peaceable world, one where the idea of peace will not be so foreign or unbelievable, one where the assurance of God's love extends to more people."

**OUR
WIDER
FAMILY
OF
FRIENDS**

Connection of Things Theme for Educators' Conference

The Friends Association for Higher Education will hold its 12th annual meeting on the campus of Wilmington College, Wilmington, Ohio, June 14-18, 1991. The theme of the conference, "Consider the Connection of Things," is taken from John Woolman's essay, "A Plea for the Poor" (1763).

The Friends Association for Higher Education is a nationwide group of Friends educators organized in 1980 to provide support and fellowship for Quakers involved in higher education, to encourage research that would benefit society, to clarify and articulate the Quaker vision of education, and to assist Friends colleges to affirm their Quaker heritage.

TRAVEL

Consider a **Costa Rican Study Tour** July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras.

Call or write:

Roy Joe and Ruth Stuckey
1182 Hornbeam Road
Sabina, OH 45169
513/584-2900

Great-great Grandma's clothes to be displayed

Membership in FAHE can be by individuals, colleges and universities, or organizations such as yearly or monthly meetings. Barclay College, Friends University, George Fox College, and Malone College are all members.

The 1990 annual conference met at George Fox College under the theme, "Walk Cheerfully Over the Earth."

The organizing committee for the 1991 conference is looking for papers or presentations on the following themes: environment, diversity, gender, connections, prison work, spirituality and social actions, and experiments in teaching and educational outreach. Proposals and inquiries should be directed to Steve Smith, Department of Philosophy, Claremont McKenna College, Claremont, California 91711.

Friends World College Honors Gorbachev

During the Summit Conference in May, Soviet President Mikhail Gorbachev took time out of his hectic schedule to accept Friends World College's Martin Luther King International Peace Award. The prize was presented at a ceremony held at the Russian Embassy.

Founded in 1965, Friends World College maintains centers in the United States, England, Israel, Costa Rica, Kenya, India, Japan, and China. The whole world is considered to be the students' classroom, and emphasis is placed on experiential learning. The goal is to educate students to become world citizens. Toward that end, students are required to spend a semester or more in two cultures other than their own.

Pennsylvania Exhibit Features Quaker Fashions

Quaker fashions of the past are currently being highlighted by

the Chester County Historical Society in West Chester, Pennsylvania. "Style and Choice" is the name given to a series of lectures, workshops, and exhibitions that examine the material culture of the region's Quaker heritage.

Two companion exhibitions opened with a formal reception on November 2 and will run through the spring of 1991. The first exhibition, "Style and Choice: Quaker Clothing in the Delaware Valley," includes 22 mannequins (men and women) whose dress shows the relationship between Quaker "plain style" and high fashion of the nineteenth century.

The second exhibition, "Style and Choice: Community and Self," exhibits 24 samplers made by Quaker women and girls between the years 1759 and 1832. Also included are

two pieced and appliqued signature quilts, two globe samplers (a form of sampler made exclusively at Westtown School), a selection of tools used in the stenciling and stamping of textiles, and a hands-on activity center for visitors of all ages.

Friends in Urban Ministries Meet

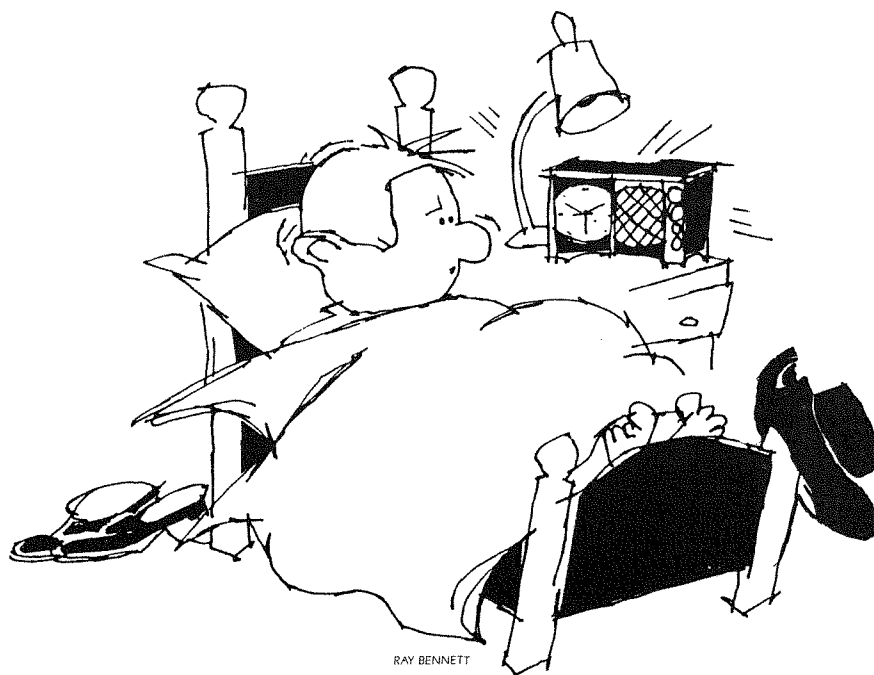
On October 5-7, fourteen Friends involved in urban ministry met in Chicago to share about their ministries. People came from Houston, Philadelphia, Long Beach, Wichita, Chicago, and Portland.

The main purpose of their meeting was to formulate a corporate vision of urban ministry, so that they could more effectively share their concerns with other Friends. They were able to accomplish this and are looking forward to

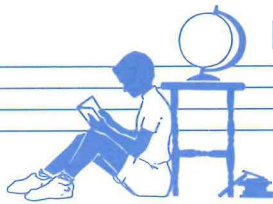
the next Consultation on Friends Urban Ministry. This event will be held on April 12-14, 1991, in Houston, Texas, and is open to all persons interested in urban ministry. For more information contact the World Ministries Office, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374-1980.

Des Moines Friends Hosts Samuel School

On November 23 and 24, Des Moines First Friends sponsored its first Samuel School, a unique spiritual retreat for young people from the 6th through the 9th grades. Based on the program developed in Northwest Yearly Meeting, Samuel School focuses on helping teens learn to discern the leadings of the Lord. It encourages kids to be open to God's call to ministry.



"... And today's forecast calls for Fire and Brimstone!"



What Time Is It?

BY JOHN WILLIAMS

PEOPLE are changing. They are changing in the way they respond to the church of Jesus Christ and, to a certain degree, they are changing in the way they respond to Christ Himself. These changes are particularly true among folks born between 1946 and 1964—the so-called “baby boomer” generation.

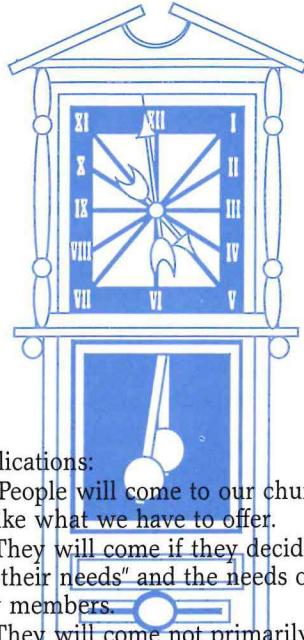
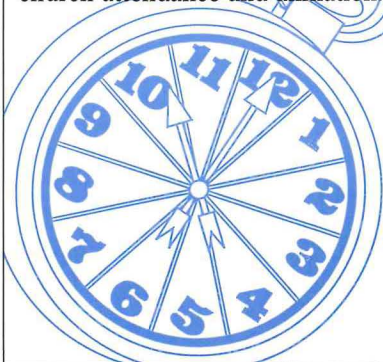
How so?

Up until about 20 years ago, it was quite common for people to choose a church on the basis of denominational loyalty: People would think, “My parents were Lutherans; thus it seems natural for us to be Lutherans, or at least get the kids into the Lutheran church for baptism and some moral training. Our family has a deep tradition of Lutheranism.”

People often chose Friends churches on the same basis, only there weren't nearly as many of us to choose from.

But people have changed, and the “Baby Boomers” are on the leading edge of this change.

“Calculated choice” has replaced “denominational loyalty” as the basis for church attendance and affiliation.



Implications:

1. People will come to our church if they like what we have to offer.
2. They will come if they decide we “meet their needs” and the needs of their family members.
3. They will come not primarily because we are Lutheran or Evangelical Friends or something else.
4. We will need to offer ministries that are inviting, pertinent to life, and open to “outsiders”—people who do not know or much care about our history but are very much interested in a full life.

People are changing in another way that we should note: *They expect and they will find specific ministries that address life issues and provide both help and hope.* If they don't get such help from us, they will find it somewhere else. And what's more, they won't even try us unless they have good reason to believe we can meet their particular needs.

This trend is part of a general cultural movement toward specialization. Of course we can react angrily to this trend by saying, “Well the family doctor was good enough for me; he (or she) ought to be good enough for my kids,” but our anger will only serve to isolate us. This generation will seek out specialists in spite of us. The wise family doctor serves as a solid base of care but is not afraid to work in concert with other care givers who specialize.

The wise and effective church will offer wholistic ministry, but will not be afraid of specialized ministry, knowing that specialization will offer more “entry

points” for people to find Christ and His salvation. Why not open more doors rather than insist everyone must come through the same door?

Implications:

1. If you are a very small church, do two or three specialized ministries with excellence: perhaps they are nursery, music, and preaching. But with the Lord's help, do these ministries so well that people will be helped and drawn to Christ through them.

2. If you are a larger church, clearly communicate the range of ministries you offer, do them well, and then make the weekly “Celebrations” in worship and preaching so integrative that folks do not languish in airtight ministry compartments.

3. Plan to meet people's needs. The research shows that people are drawn into the church by...

Enthusiastic, hopeful biblical preaching that is applicable to life;

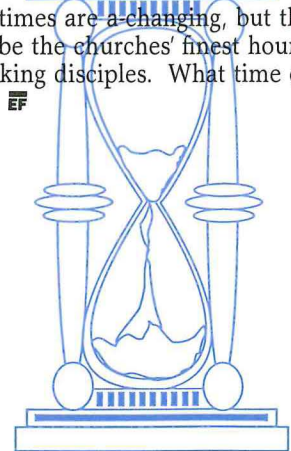
Music that is personal, inviting, and singable;

A quality ministry for their kids;

A sensitivity for their special needs in areas like marriage, child rearing, finances, or the pressures of singleness, divorce, disease, business... and the list goes on.

Find out what people need and help them!

The times are a-changing, but this just might be the churches' finest hour ever for making disciples. What time do you have? **EF**




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update

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Education Board Sponsors A Variety of Activities

Clerking the NWYM Board of Education is kind of like discovering the route of a parade that is already in progress and then stepping in to be a part of it. Each of our four departments have been hard at work for quite a while carrying out ministries that will affect the whole Yearly Meeting in helpful and positive ways.

This year our Department of Church Education is focusing on ministries to children. Important dates related to Christian education are **March 2** (if you live in the Boise area) and **March 9** (if you are in western Washington or in Oregon). Those are the dates for the 1991 **Children's Ministry Conferences for Parents and Christian Education Workers**. The conferences will run from 8:30 a.m. to 2:00 p.m. and deal with very pertinent topics to parents, Sunday school teachers, and other children's workers. Two main sessions dealing with "Developing Faith in Children" and "Current Issues in Children's Ministry" and a number of workshops will make these conferences challenging and practical. Plan now to attend one of these conferences.

As the recent "Call to Ministry" Conference confirmed, God is calling men and women from our local churches into vocational ministry. As the Spirit leads them to attend seminary in preparation for ministry, it is the Department of General Education's privilege to provide students with financial support on your behalf. Currently, we are supporting 10 seminary students by covering up to one-half of their tuition expenses. We anticipate the need to help at least 12 students before the end of 1991, and a larger number in 1992. As these students move into ministry in NWYM, we reap the blessings of this investment. Many of the ministers we have trained have gone to other yearly meetings or into other ministries and have repaid us for the monies we have invested in their training.

Our two other departments are the Children's Yearly Meeting and Christian Testimonies. The

former literally puts together and oversees every aspect of our Children's Yearly Meeting program while adults and youth attend their Yearly Meeting activities. The latter seeks to find helpful formats for sharing Quaker convictions in printed form. Watch for new releases or contact Barclay Press to obtain a list of available materials.

In addition to the above areas of ministry, the Board of Education provides limited support to our Superintendent of Youth and our Youth Executive Committee. We are currently considering how we might provide more support for this very significant ministry. Your prayers for each of the ministry areas listed above would be most appreciated as we continually seek to be led by Christ in all that we do.

—**Celia Mueller**, Clerk
Board of Education

Elders' Workshops

The Yearly Meeting Council of Elders is sponsoring workshops to equip and strengthen local church elders and pastors. The meetings, which will be held on different Saturdays from 9:00 a.m. to 2:00 p.m., are open to pastors, elders, and any others interested in the ministry of eldering. Workshop leaders **David Fendall** and **Howard Harmon** will cover the following topics on the theme of membership: "Membership According to the *Faith and Practice*," and "Ideas on Conducting a Pastor's Membership Class."

Workshops will be held at locations and dates as follows:

Meridian	March 16
Post Falls	March 23
Clackamas Park	April 6
Eugene	April 20
Rose Valley	April 27

Those who are interested in attending should send the registration fee of \$5.00 to the Yearly Meeting office.

Men's Retreats

The 1991 Men's Retreats will be held in two locations: at Quaker Hill, March 1-3, and at Twin Rocks, March 8-10. **C. W. Perry**, pastor of Rose Drive Friends Church in Yorba Linda, California, will speak at the Quaker Hill retreat, while **Gary Wright**, president of World Renewal Faith Mission, will speak at Twin Rocks.

Thanksgiving Offering Report

Thirty-seven churches in Northwest Yearly Meeting gave over \$11,500 in the Thanksgiving Offering. This offering will go toward expenses and further development of the Friends medical clinic in La Paz, Bolivia.

1991 Easter Offering

The 1991 Easter Offering, sponsored by the Christian Education Commission of Evangelical Friends International—NA and the Evangelical Friends Mission, will go toward three projects this year: missionary salaries in Rwanda, evangelistic projects in Mexico City, and the further development of the Bolivian Evangelical University in Santa Cruz, Bolivia. All churches across the EFI—North America Region will have a chance to participate in this offering on March 31, Easter Sunday.

Youth Activities

Get Away, Give Away continues its exciting program of short-term missions to Mexico during spring break and in the summer. Any youth group wishing to be a part of this experience or just wanting more information should contact **Clyde Parker**, 3495 West 18th Avenue, Eugene, Oregon 97402.

Those wishing to be a part of the new **Summer Ambassador** program still have time to apply if they act now. Requests for application forms (either for the local church or the candidate) should be sent to the Summer Ambassador Coordinator, 600 E. Third Street, Newberg, Oregon 97132. This program places young adults in local churches for a summer of service.

The Yearly Meeting has prepared information **packets on the Friends position of conscientious objection** to war. The packets contain forms for CO registration with the local church. In addition to the packets, the Yearly Meeting leads peace retreats for local church youth groups.

Call to Ministry Conference

The Call to Ministry Conference held January 4-6 at the Menucha Conference Center in Corbett, Oregon, was a source of encouragement and guidance for many. Over 80 participants and 20 resource persons met together to explore the ways God calls His people to full-time ministry.

Board of Stewardship Report

Final figures for the 1990 Great Commission Program show income has been sufficient to balance the budget. The last time that happened was in the 1980-81 year. Thanks be to God for His faithful stewards.

Income exceeded projections by four percent. We projected \$580,000 in income and received \$603,357. Expenditures were down by almost three percent. The combination of the two results in a significant reduction in the accumulated deficit. Another \$375,210 was contributed to restricted funds in addition to the Great Commission Program budget. The total giving to the Yearly Meeting for ministry in 1990 was \$978,567.

Church giving was very encouraging. Thirty-five churches exceeded their 1990 GCP pledge by a total of \$12,379. Ten of those churches qualified for the \$10,000 challenge grant by giving an "extra" \$5,536, resulting in a like amount from the anonymous donor. Those churches qualifying for the matching challenge grant were Cherry Grove, Homedale, Peninsula, Rose Valley, Rosemere, Sprague River, Star, Svensen, Tigard, and Woodland.

The worker's compensation loan of \$135,000 has been reduced to \$62,408 in just 30 months. A total of \$32,600 was paid on the loan during 1990. Appreciation is expressed here for the generous gifts of churches and individuals. The Great Commission Program budget for 1991 will include \$24,500 for the worker's compensation loan amortization.

More details will be shared in the near future about the 1991 GCP budget. In the meantime, we rejoice in the good news of God's people responding to the urgent needs for ministry. May we be faithful to the leadership of the Lord in our lives.

—**Vaughan Palmore**, Clerk
Board of Stewardship