
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

7-1991

Evangelical Friend, July/August 1991 (Vol. 24, No. 6)

Evangelical Friends Alliance

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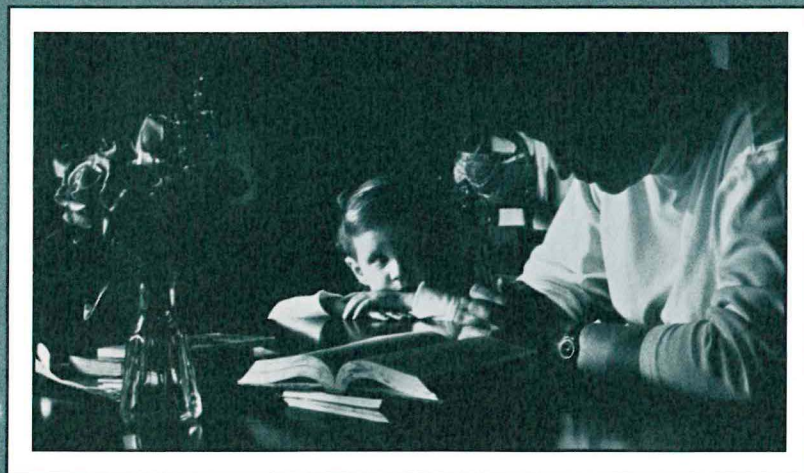
Evangelical Friends Alliance, "Evangelical Friend, July/August 1991 (Vol. 24, No. 6)" (1991). *Evangelical Friend*. 258.

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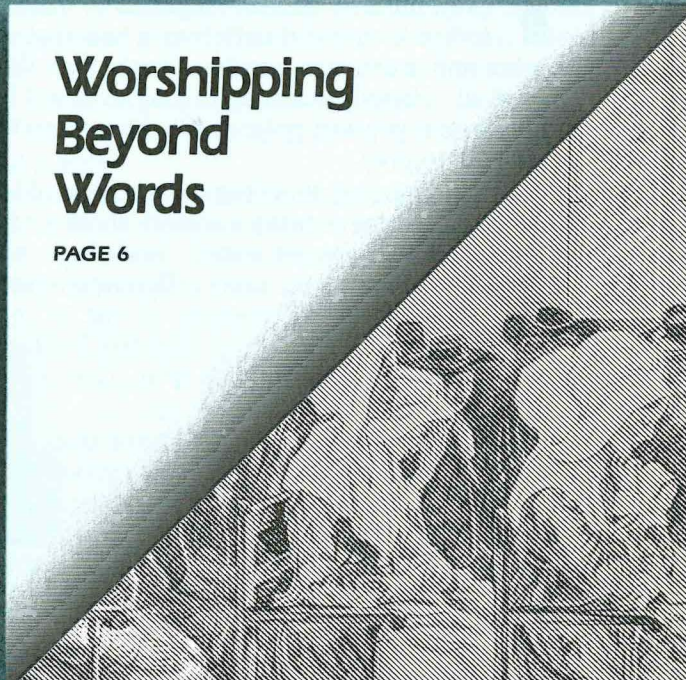
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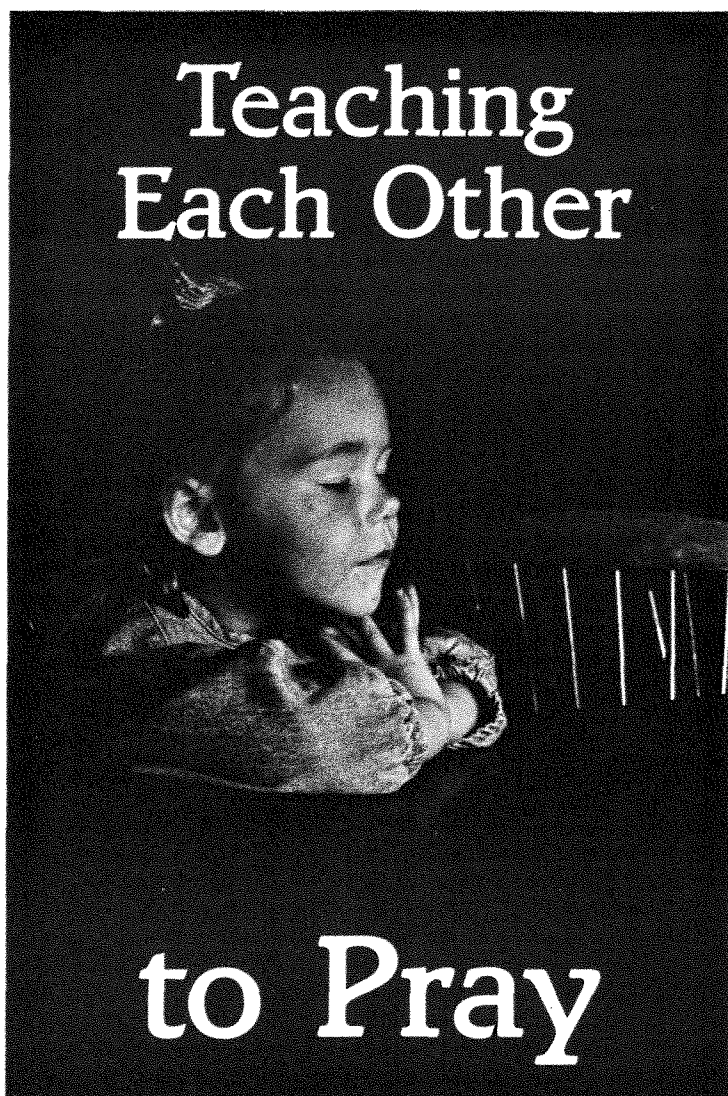
EVANGELICAL **FRIEND**



**Worshipping
Beyond
Words**

PAGE 6





BY HOWARD R. MACY

TOO OFTEN CHRISTIANS are taught they should pray, but they are not taught how. That they have to figure out for themselves, a task that sometimes puzzles and frustrates people enough that they hardly pray at all. Happily, learning to pray does not have to be simply a do-it-yourself project. Christians can teach each other how to pray.

As a young Christian, I once asked an older woman legendary in prayer to teach me more about it. She smiled and gave me a two-word lesson, "Just pray." A seminary class I know of makes the same assignment—pray an hour a day. Both reflect the wisdom of one of my favorite books in which there are three chapters by the title "God Alone Teaches Us to Pray." It's true. God will teach us. Learn by doing.

But we don't always have to learn alone. The seminary class, for example, meets once a week to talk about their experiences of prayer and to pray together. And my gentle teacher often did teach others to pray. She prayed with them in person, over the phone, in just about any

manner and occasion imaginable. We can learn to pray by praying with others.

Two groups of Christians might become your teachers—people you already know and people you will never meet. Perhaps it seems easiest to start with people who already have a place in our lives. Many of our churches, for example, still have "prayer meeting" or groups that make prayer an important part of their meeting together. Though I suspect that prayer itself might be made a more central focus of many of these meetings, these are occasions when we can learn to pray together.

I also enjoy learning to pray in small groups or with a few close friends. In fact, some of my most treasured moments with friends are the times we have spent in leisurely prayer. Silence. Words of adoration and thanksgiving. Asking for wisdom. Confession. Bestowing blessing. Laughter. Requesting God's help for others. Seeking guidance in our prayers. Praying together sincerely not only teaches us to pray, but also bonds us in love.

Sometimes, however, prayer in groups or with friends discourages rather than helps us. If we simply fall into patterned ruts, or rely only on those who are really "good at it," or use our gatherings as occasions of spiritual strutsmanship, nobody will learn much and we will weaken prayer itself. It destroys prayer equally if we are half-hearted about it or make sharing our lives in prayer more occasions of

curiosity than of Christian concern. More than one prayer meeting has fallen into decay because its participants gossiped or feared gossip! But it need not be this way.

Groups can become schools of prayer if we guard them carefully in several ways. A fundamental rule is simply to hold one another in love and humility. Each one has gifts and needs. Each one has something to give and to gain. A second principle is built on the first: Draw each other in as participants as gently and steadily as we can. Certainly it doesn't help to force people who are reluctant to pray, but an atmosphere of acceptance can give them courage. Another guideline grows out of humility. Since we all know we have a lot to learn, we can adopt together an experimental attitude about prayer. Instead of worrying so much about getting it "right," we can "just pray" and through the adventure of prayer learn its ways. It helps, too, if we can teach each other by sharing our "successes" and puzzlements in prayer. In these ways, prayer together can become a learning laboratory.

"Almighty God, unto whom

*all hearts are open, all desires
known, and from whom no secrets
are hid; cleanse the thoughts of
our hearts by the inspiration of
thy Holy Spirit, that we may
perfectly love thee, and worthily
magnify thy holy Name through
Christ our Lord. Amen."*

As grateful as I am for friends who are teaching me to pray, I also owe a great debt to people I've never met. They are part of the great community of the faithful around the world and throughout time who have prayed and whom we can know through their prayers. Written prayers.

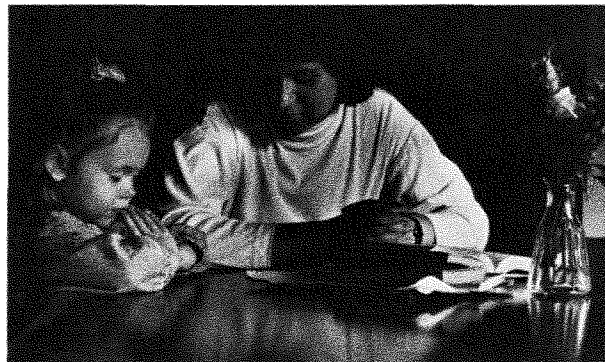
There, I've said it. Written prayers. Prayer books. Friends (and other Christians in the "free church" tradition) have long suspected and rejected such prayers as cold and insincere, an attitude that earlier on I shared. I remember, now with embarrassment, a community Memorial Day ceremony at which I inwardly scoffed at a pastor who prayed from a service book rather than (as I proudly judged) from

the heart. What a pity, I thought, that he can't pray without a book. I have since learned that the prayers of faithful Christians before us can teach us deeply.

Actually, we have relied on written prayers for a long time. Whenever we join in the prayers of the Bible, for example, we are praying them and learning from them at the same time. The Psalms, the Lord's Prayer, the great prayers of Paul all teach us how to pray and give us words to express what is in our hearts. "Create in me a clean heart, O Lord." "Thy kingdom come, thy will be done." "To him who is able to do immeasurably more than all we ask or imagine... be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen." Joining our hearts to those who have gone before us helps us and teaches us to pray.

We find similar help in the prayers of many of the hymns we sing. Of course, early Friends rejected using learned songs, too, but we have become sufficiently "corrupt" in the last century to sing them eagerly. They guide us in praise: "Then sings my soul, my Savior God, to Thee, how great Thou art." They express our trust: "Jesus, I am resting, resting, in the joy of what Thou art." They voice our need: "Drop Thy still dews of quietness/'Til all our strivings cease." (Friend John Greenleaf Whittier) How glad I am for these texts that deepen our language of prayer!

I had begun to learn the value of books of prayers as well when a friend confirmed it for me unawares. She had grown up Baptist, with the same suspicion about written prayers Friends have had, but became a practicing Christian in mid-life. One afternoon while we were talking she picked up a copy of John Baillie's *A Diary of Private Prayer* and said, "This book taught me to pray." The book contains morning and evening prayers for 31 days, and by using it over several months, she told me, she learned ways of prayer that she had never been taught before.



With thousands of others I have learned from it, too.

I first saw this prayer in a novel: "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name...." It so captured me that I scurried to buy *The Book of Common Prayer* just to have this prayer and other magnificent prayers that have come to us from over four centuries. Though it originated in 1549, during the days of King Edward VI, its prayers of adoration, confession, petition, and more all continue to teach me, not as a matter of rote reading, but as I can join my heart to their meaning.

Books of prayer, at their best, share with us the mature, disciplined prayers of Christian brothers and sisters from other times and places. They teach us by showing us approaches and attitudes in prayer that we might otherwise overlook or misunderstand. They can add richness to our vocabulary of prayer so that we can break through the routine or trite words that sometimes limit our own praying.

The point of using the written prayers of others is neither that they should pray instead of us nor that we should thoughtlessly mouth their words. Instead, just like with friends or in a small group, we can join our hearts to theirs and, where we are able, make their prayers our own. In doing so, we learn again how better to lift our own concerns and words in prayer.

MANY COLLECTIONS of prayers are available to us. I can join in many of these prayers gladly and sincerely, though there are prayers that puzzle and put me off, too. (I experience that in the local church as well, where I generally, but sometimes cannot, assent to what others pray.) In addition to the two sources mentioned above, *The Oxford Book of Prayer* offers a rich collection of prayers both historic and international in scope. These and many others can bind us in love and devotion to the fellowship of praying Christians in all times and places.

John Woolman once spoke of prayer as a "precious place," and it is. It is also a place we can share joyfully with other Christians. It is a place where we can teach each other to pray. **EF**



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PRAYER AND Transformation

But above all, he excelled in prayer...

William Penn on George Fox

BY JAMES R. NEWBY

IT WAS A different kind of conference for me, to be sure. Most of the participants were sociologists, psychologists, criminologists, and judges. I was the lone "theologian." As the vice-president of the International Institute for Youth, I had been asked to moderate a panel discussion on "Dimensions of a Program to Foster Cross-cultural Research and Dissemination of Findings." It went well.

At the luncheon following this discussion I sat between the chairman of the Department of Sociology at the University of Southern California and a professor in the School of Social Work at the University of Pittsburgh. Across from me was a brilliant sociologist from the Netherlands who had made juvenile justice issues the focus of her research. In the course of our conversation, I turned to the professor from USC and joked with him about my majoring in sociology at Friends University, then deciding to do my graduate and doctoral work in theology and ministry, "Where I could make a *real* difference in the lives of people!" He didn't laugh. After a few moments of polite chatter, I said to him that I had recently read that there had been a tremendous decrease in the homicide rate in Los Angeles County during the time of the 1988 Olympics, and that this was a shocking turnaround since they usually average about 50 homicides a week. I continued by saying that the author claimed that *prayer* had played a vital role in this reduction. I explained how there had been small prayer cells activated in neighborhoods around the city, praying for a peaceful Olympics, and that it had seemed to

help. Unfortunately, I caught the professor with something in his mouth, and he could barely keep his composure without choking while he laughed. Now, I am not talking here about a chuckle, I am talking about soda through the nose "belly laughter," and it was contagious. Before long the whole table had erupted at what seemed to be the most laughable statement any of them had heard in a long time. Prayer contributing to a change in the homicide rate in a city? *Preposterous!* Or, so they thought.

"But above all, he excelled in prayer." These words from William Penn about George Fox would be difficult for many in our modern world to understand. It would be much easier to understand if Fox had "excelled" in sociology and psychology. He didn't. He *excelled* in prayer. These words are a part of a larger statement by Penn in his introduction to Fox's *Journal* about what he considered the most important characteristic of the founder of the people called Quakers. Penn continues: "The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation..." And then Penn concludes this most powerful portrait of Fox with these moving words: "The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer."

George Fox believed in the power of prayer. He believed that prayer could be transforming, for individuals or for groups of individuals who live in towns and cities. His own life was a witness to

the transforming power of prayer, and he modeled this life of prayer among the early Friends. Whatever else George Fox was, he was a man of prayer.

The most striking thing that we know about this world is that it is inhabited by human beings, and the most important thing we know about these human beings is that they are forever, like Fox, in quest of making connection with the Almighty God. It is the finite in search of union with the Infinite, and prayer is the transforming vehicle in this search. What is more noble than the human quest to make contact with the Living God? I can think of none greater.

It may never be said of you that "the most awful, living, reverent frame I ever felt or beheld" was John or Jane Doe in prayer. Let it be said, however, that as a Christian you believe in the transforming power of prayer because our Lord believed in it. And whether it be in an individual or the city of Los Angeles, prayer can be transforming. Through the healing power of prayer the lame have been known to walk again, the deaf have received the gift of hearing, and the blind have received sight. God does work miracles. Transformation through prayer is possible—even in Southern California. **EF**



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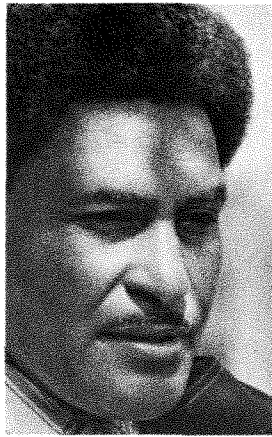
Indiana. James has published numerous articles and booklets, edited and introduced four books, and has authored Elton Trueblood: Believer, Teacher and Friend; Between Peril and Promise (coauthored with wife, Elizabeth), The Creation of a Future: A Model for Spiritual Renewal, and Reflections from the Light of Christ.

It is a pleasure to have James Newby contributing our "guest editorial" this issue. I appreciate the interaction between the two magazines and the opportunity to write a full-length article on open worship.

—Paul Anderson, Editor.

EVANGELICAL FRIEND

COVER: As Christians we don't live in a vacuum. Our faith and spirituality stretch and change as we are affected by our interaction with each other. This theme is approached from several directions by articles in this issue.
(Photo by Janelle Townsend)



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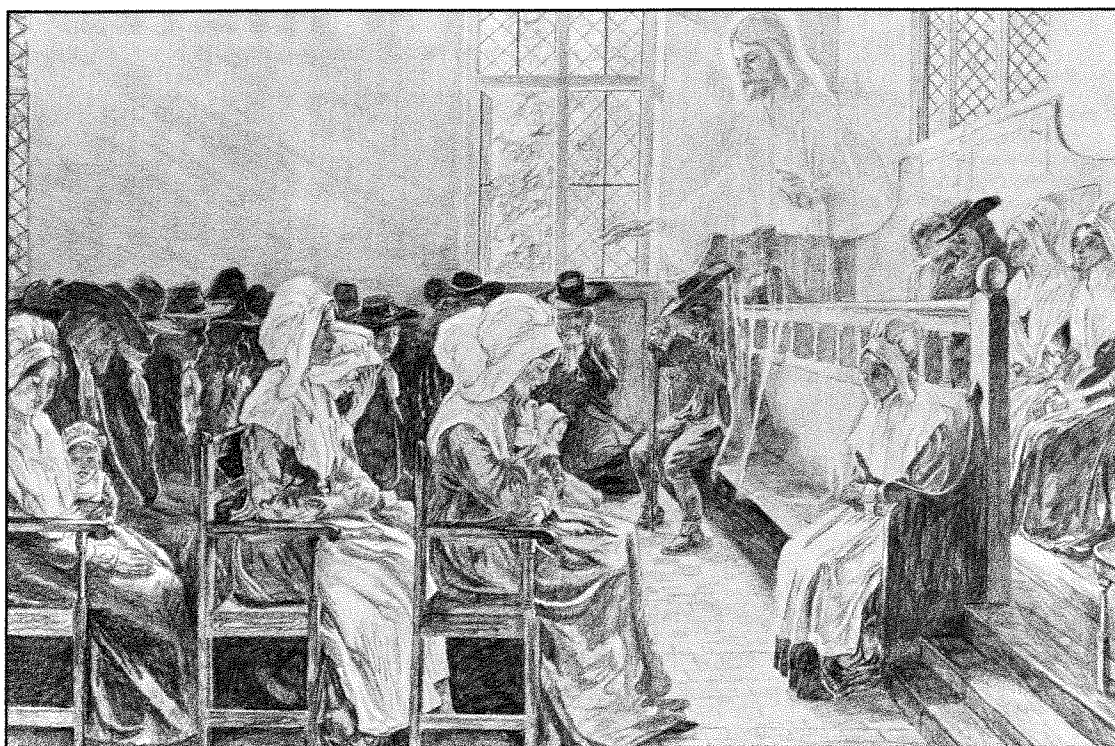
The EVANGELICAL FRIEND (ISSN 0014-3340) is the official publication of the Evangelical Friends International-North America Region and is published six times a year at 600 East Third Street, Newberg, OR 97132. Third class postage paid at Newberg, Oregon. SUBSCRIPTION RATE: \$10.95 per year.

CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, 600 East Third Street, Newberg, OR 97132. Please allow four weeks for changes to be made.

EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends International-North America Region. Address all manuscripts, letters to the editor, and other editorial content to P.O. Box 232, Newberg, OR 97132. Telephone: 503/538-7345, FAX 503/538-7033.

ADVERTISING: Rates are available on request. Address all inquiries to Advertising Manager, P.O. Box 232, Newberg, OR 97132.

Creative typesetting and lithography by The Barclay Press, Newberg, Oregon.
Member Evangelical Press Association.



THIS COPY WAS DRAWN IN PENCIL BY JANELLE LOEWEN. "THE PRESENCE IN THE MIST" WAS ORIGINALLY DONE BY DOYLE PENROSE.

Embracing the Silence

BY PAUL ANDERSON

OPEN WORSHIP is one of those traditions Friends embrace, but often we do so without much thought as to how to use the time meaningfully. The tendency is to be uncomfortable with too much silence and to fill the "empty" space with words. After all, silence is a strange and foreign commodity within today's noisy society. Turning on the television or stereo becomes a semiautomatic reflex when we are faced with the shock of a quiet room. Seldom do we find ourselves able to pray for more than three or four minutes because of acute "spiritual attention deficit." We crave entertainment, while at the same time our lives are devoid of substance.

Tragically, we allow such shallowness to influence the meeting for worship until we find ourselves catering to the lowest common denominator among the least committed. We disallow reflective pauses between events in the service, worrying that someone might get bored; we ensure that open worship is neither too long nor too embarrassingly silent, interrupting the divine Word with our words of human

origin; we fill the silence with background music to "assist" the distracted attendee; and we always command a performance by the speaker . . . whether led by the Spirit to speak or not. We live in a world filled with words, while at the same time we remain unreached by Truth.

Ironically, at the very peak of the information age, the world suffers chronic malnutrition when it comes to being "fed" by the transforming Word of God. The modern assumption that humans *can* live by bread alone is found to be naive and falsely optimistic when tested by experience. People starve while the hunger goes ignored or misnamed. Well-meaning folk—both religious and secular—offer a plethora of words . . . and more words, as though shells and husks had nutritive value. But the true need for the feeding of the human soul is the life-changing Word of God, which comes to us as a divine gift—to be received and ingested through the embrace of faith. When this happens all things become new. Life takes on new meaning and perspective, and the Word that spoke in the beginning

becomes the creative and ordering source of all meaningful words today.

So what difference can open worship make, given our situation?

Several years ago during a meeting for worship I gained a cluster of insights that continue to change and renew my life spiritually. We had worshiped at Glasgow Friends Meeting for over half a year by then, and I found myself again struggling with the discipline of silent worship. Our family had moved to Scotland for me to pursue my doctoral work in New Testament studies at the University of Glasgow, and in doing so we transferred our membership to the local Friends meeting. By that time I was more than aware of the cross-cultural differences between an American evangelical Friends pastor and the more reserved manner of British unprogrammed Friends.

This awareness caused me to be a little less extroverted with my spoken ministry out of sensitivity to the context, even though Friends had been very appreciative of the times I was led to speak. The result was that I had to face the silence

straight on rather than filling it with even my own words. A difficult assignment for one used to preaching and teaching at least three times a week.

This particular Sunday morning, after taking the first half hour to allow the "clutter" of my busied life to settle and to lift assorted concerns in prayer to God, I found my attention being drawn to the watershed marks of my spiritual life. I remembered the time when as a fourteen-year-old I asked Christ to forgive my sin and trusted Him for the gift of salvation. And then there was the time when as a sixteen-year-old I had asked to be filled with the Holy Spirit because my life had no empowerment. I saw that Christ needed to be my "Lord," not just my Savior. Then I recalled prayers for healing, many of which were answered, and the lifting of other burdens to God: direction for the future, concerns about relationships and loved ones, intercession for others, and the list goes on. What struck me about many of these times was that they seemed to have taken place during an "altar call" at the conclusion of a worship service, or during some other less structured context of private prayer or corporate worship.

BY NOW I was being drawn into a kind of "mental dialogue" in which questions demanding to be addressed seemed to emerge one after another.

For instance, "What was it about an altar call context that possessed such a life-changing capacity for you?" came the first question. As I reflected on what really made the difference, it wasn't primarily the music or the speaker or anything external that evoked the change; what really made the difference was coming fully into the presence of God and seeing myself in the light of Truth.

Human instruments were used by God, but mainly as a means to the end of Christ's reaching the human soul. When this happens our masks and facades fall away, and we are faced with the stark reality of seeing ourselves as we really are.

Truth is always convicting, and as we consider our true conditions we find the Spirit of Truth faithful to convict us of sin and of righteousness. All of this heightens our dependence on God and causes us to draw more fully on His love, grace, and empowerment. We find ourselves changed women, men, and children and spiritually better prepared to be Christ's agents of redemptive work in the world. Now that's transforming worship!

Another question followed, "Isn't that what is available to you (and every person present) *right here*, in this meeting for worship?" I had to agree, and in doing so

began to view the silence differently. Rather than seeing it as a challenge to my undisciplined mind, I began to see it as a sacred place to meet with God. At once the value of open worship changed for me. Like the "holy ground" before the burning bush and the pentecostal fire of the revival meeting the silence had taken on sacred significance. No longer was my focus on what might be shared by somebody there, but it had shifted to abiding in the present Christ—the true Word whence all inspired words come. Even the Scriptures come alive when the same Spirit who inspired their authorship also inspires their readership. Silence within the open meeting for worship creates what Parker Palmer calls "the space in which the Living Word of God can be heard . . . and obeyed."

A third set of questions followed the others; "If the *real thing* is creating the space in which to encounter the living Christ, why reserve only the closing five or ten minutes for an altar call at the end of the service? Is not the singular priority of worship transforming encounters with God? Why not do away with the 'preliminaries' and just have open worship as a corporate altar call?"

I began to wonder what would happen if Friends from my own revivalist tradition would recover a sense of spiritual expectancy in worship. What would happen if the entire meeting for worship was perceived as a "corporate altar call" in which all came to lay their lives openly before the risen Lord, not just the few who might go forward at the end of a service. Who needs entertainment and festivities when people's lives are being genuinely touched by God? Conversely, how many times is the Spirit of Christ stifled because there is no space for human-divine encounter to occur? I recalled that as a pastor, some of our most Spirit-filled meetings came as I yielded to the leading to lay aside the prepared message and to shift the focus to the present Christ as Leader of open worship.

PEOPLE'S needs were always met, and the needed message arose from within the gathered meeting. This caused me to reflect upon my own tradition and to explore how it might be restored to its original spiritual vitality. In doing so, several insights emerged:

1. The spiritually needy include far more than those who raise their hands during an appeal, or who muster the courage to make their way forward at the end of a service. All seekers and finders need a regular setting in which to bring their lives under the scrutiny of the convicting and comforting Spirit of Christ.

2. The focus of a meeting for worship should never be the speaker, with one's

responsiveness determined by his or her fluency with humor or emotional appeal. Rather, it is the present Christ to whom all effective preachers and evangelists point, and truly being reached hinges upon encounter with Him. Around this priority all forms of worship (and formlessness) have their orbit. Their spiritual effectiveness is determined by the degree to which they serve the Center.

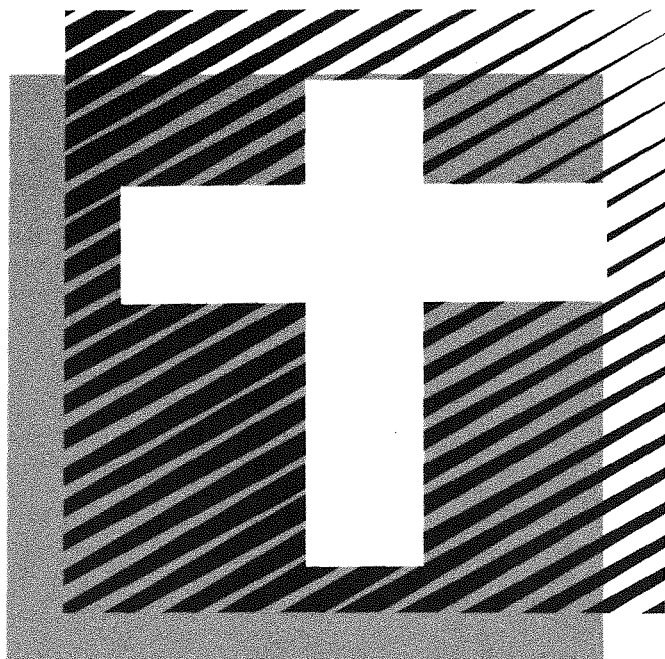
3. American evangelical Quakerism blossomed last century when leaders and young people sought to revitalize staid meetings by introducing music and encouraging more spoken ministry. But vital worship is both expressive and impressive, and the same creativity that has encouraged expression over the last century or more can be used to find fresh ways to recover the impressive aspect of worship.

4. Open worship has the potential of being the most sacramental of Christian experiences, as it is in this context that ongoing immersion in the Spirit—and spiritual communion—take place.

WITHIN American revivalism the altar call has come to serve such sacramental functions as initiation, recommittal, and divine unction, but Jesus came to reveal that God's presence and grace are never limited to outward forms of human action. Jesus promised to be present wherever two or three are gathered in His name, not just when people use the "right words," raise their hands correctly, or perform rituals "properly." Christ came not to "narrow down" the options for how to experience God's presence and grace, but to reveal that all human-made approaches to God are finally bankrupt in contrast to receiving God's gift of salvation mediated through Christ alone. God is spirit, and those who worship truly must worship in Spirit and in Truth.

In this age of words and more words, the world needs now, more than ever, the life-producing Word of God. Christ is truly present in the meeting for worship, seeking to comfort, convict, purify, and to lead us into Truth. This kind of Truth exposes our flaws, but at the same time it points the way forward, casting new light on society and our places in it. It is the stuff of which true revivals, conversions, and social reforms are made. It effects the healing of the individual and society. It calls us back to the Ground and Source of our being; and yet, it propels us forward toward the imitation of Christ. It involves living into the reality that Christ is indeed present in the midst of those who gather in His name. When this happens, open worship changes from a bland form of passivity to an incendiary setting for corporate spiritual renewal. ■

ON BEING A



CHRIST-
CENTERED
BIBLE-
BELIEVING

Quaker

BY RICHARD J. WOOD

SINCE THE phrases "Christ-centered" and "Bible-believing" have become code words among some Christians, and even used as verbal weapons against other Christians, it is worth Friends reflecting on, and bearing testimony to, differing ways to be a Christ-centered, Bible-believing Quaker.

In this brief testimony I do not want to argue abstractly as a theologian, but to speak confessionally as a Friend. My reasons are two: First, it is as believers, as followers of Christ, that we must learn to love one another (even our enemies!) in spite of our differences. Remember 1 John 4:20, "Anyone who says, 'I love God,' and hates his brother, is a liar, since whoever does not love the

brother whom he can see cannot love the God whom he has not seen." It is clear that John intended this statement to apply to sisters as well. Second, as a theologian I am aware that whenever Christian people try to use theological precision as a basis for unity, the result is Christian division. In fact the divisiveness generated by an urge for theological precision is frequently quite unchristian, as was often the case among Friends in the 1820s and 1830s.

I am a Christ-centered Friend. For me, to be Christ-centered is to try to live a life grounded in communion with Christ, with the Holy Spirit, who is His continuing presence with us. To be Christ-centered is to be grounded in His

life, teaching, suffering, death, and resurrection. That life, teaching, suffering, death, and resurrection reveal a God whose way is that of suffering love, a God who is Love. To believe that Jesus is God with us is to believe that the greatest power of all, God, chooses to deal with us through suffering love.

To live in communion with Christ, to be Christ-centered, is to continue to learn how to love. To live in communion with Christ is to grow in the ability to see Christ in my neighbor, in the person in need, as He taught us in Matthew 25, the parable of the last judgment. Such love is not automatic for us; it is something we have to learn from Christ, the inward teacher; it is especially difficult for us to learn how to love those very different from ourselves, different by race, culture, or sexual orientation.

The central point is that, as Paul emphasizes in 1 Corinthians 13, without love we are as sounding brass or tinkling cymbals. All the theological fine points in the world don't matter if we lack love. Theology is a human, fallible activity. God is love.

To be Christ-centered, to live in communion with the Holy Spirit, is of necessity to take very seriously the primary witness to the life, ministry, teaching, suffering, death, and resurrection of Jesus—namely, the New Testament. To be Christ-centered is to be Bible-believing, but not Bible-centered. The center of my Christian faith and experience is Christ, through the Holy Spirit, not a book, though it is inseparable from that book.

The New Testament is not simply a set of teachings, but the witness of the earliest Christians to what Christ meant to them, and their attempt to understand Him. In bearing witness to God with us, it has an irreducibly human element as well. Moreover, it is natural that the writers of the Bible should mix description with interpretation and theory, as well as add quasifactual statements such as "You should give up drinking only water and have a little wine for the sake of your digestion and the frequent bouts of illness you have." (1 Timothy 5:23) The question whether a little wine is in fact good for the stomach is a scientific one, and not one to be settled simply by reading the Bible. Moreover, even if true, would it mean that all Bible-believing Christians should drink wine?

TO BE CHRIST-CENTERED is to read the New Testament as a witness to Christ, and to keep such issues as this in their minor place. Not all words in the New Testament are of equal importance, for not all bear

directly on that witness to Christ. What is central in the New Testament, for me as a Christ-centered Friend, is its witness to Christ. As a Christian I find the New Testament is the primary witness to the Christ whose presence I experience. As a Christ-centered Friend I read the Hebrew Bible (the Old Testament) in the light of the revelation in Christ as witnessed to in the New Testament.

Being a Bible-believing Friend does not mean believing the whole Bible, for that is impossible without an elaborate interpretive mechanism that dilutes its witness to Christ and distorts the Bible itself.

For example, reading the Hebrew Bible in the light of the New Testament makes it possible to reject as inadequate a view of God such as that found in Joshua that would have God ordering the total annihilation of people in the way of the conquering Israelites. Jesus taught us to turn the other cheek, not to annihilate our enemies.

At the very least to be a Christ-centered Bible-believing Christian means that I must take seriously the main teachings of Christ as stated in the Bible. It is difficult for me to understand, then, how people can claim to be Bible-believing and not accept Christ's teachings that we are to love our ene-

mies. The peace testimony of Friends is among the most biblical of teachings and is centrally rooted not only in the words of the Bible but in the light and witness of Jesus.

TO BE Bible-believing is to take seriously Paul's statement in Romans that in Christ there is neither Jew nor Greek, male nor female, slave or free, and to work for the liberation of all people from oppressive forces that stereotype them on the basis of race or gender.

The statement has authority not just because Paul said it, or because the early church included it in the New Testament, but because we recognize that it bears witness to an important implication of the light and ministry of Jesus. It is, in a phrase, confirmed by the light of the Holy Spirit.

To be Christ-centered and Bible believing means that we are to see Jesus' injunction to Peter in the Gospel of John to "feed my sheep" as applying to His subsequent followers. The first letter of John makes it clear that since God is love the first mark of the church has to be the love of Christians for each other. We cannot live out the call to love our enemies, a very difficult thing to do, when we cannot even love our friends.

As a Christ-centered Bible-believing Friend, I can find sympathy for and some unity with those Friends for whom the accumulated baggage of history, the ways the Church has been unfaithful to Christ, has put obstacles between them and accepting as much of the centrality of Christ and the authority of Scripture as I do. As a Christ-centered Bible-believing Friend, I can find much common ground with those Friends who place even more emphasis on biblical truth than I do.

As a Christ-centered Bible-believing Friend I am certain that the greatest weakness among Friends is our partisan spirit and the lack of love shown between groups who differ on items of belief. What Friends need is not another realignment, which would really be another ...ism. We need greater humility and compassion and a deeper centeredness in the Holy Spirit, the presence of Christ. **EF**

Richard Wood is President of Earlham College in Richmond, Indiana, and previously served as Academic Vice President of Whittier College in Whittier, California. Richard received his Ph.D. from Yale and is active in a variety of Quaker and educational pursuits.



FRIENDS WRITE

A Time for Unity

In 1990, Evangelical Friends Alliance was replaced by Evangelical Friends International. This organizational change placed missionary outposts of Evangelical Friends Alliance on the same level as the American yearly meetings. Through this action, the Evangelical Friends have gained another similarity to Friends United Meeting.

It is time for even closer relations or even complete union between Friends United Meeting and Evangelical Friends International. Such a union would achieve a goal sought by the Friends Conferences of 1829, 1849, and 1887. In the past several years, the majority of the constituent meetings of Evangelical Friends International and Friends United Meeting in the United States and Canada have lost large numbers of members. Fourteen states have no constituent meetings of these groups at all.

A united organization of Friends would include approximately 77 percent

of world Quakerism. Such an organization could work to establish new meetings in the United States and abroad. In the past few months, several potential mission fields have opened up. Eastern Europe is now free of communism, and its citizens are known to be very hungry for the Gospel of Jesus Christ. American military action in Arabia could also open doors for Friends missionary efforts. EFI and FUM include organized meetings in only 19 world countries, thus leaving over 150 countries with no meetings of EFI and FUM at all.

A united organization of Friends could reaffirm the traditional doctrines of Quakerism. The same doctrines were held by the primitive Christians. The style of worship and doctrines of the constituent meetings of FUM and EFI reflect even more similarity between the two organizations.

The last and most important reason for a merger of Friends United Meeting

and Evangelical Friends International is a renewed commitment to Jesus Christ. The Conference of Friends held at Baltimore, Maryland, in 1849 issued a document that stated in part, "This foundation is Christ Jesus, the Rock of Ages. A firm belief in Him as our Savior and Redeemer, as our only hope of glory and eternal blessedness, has ever been confessed by us..." A firm belief in Jesus "as our Savior and Redeemer" could and should unite Friends in love, in faith, and in work.

GREG HINSHAW
Winchester, Indiana **EF**

Greg Hinshaw is a sixteen-year-old sixth generation member of Bear Creek Friends. He is currently editing materials for a publication to commemorate the 175th anniversary of the founding of Indiana Yearly Meeting.



Words Made Flesh

Harry Blamires, Servant, 1985, 173 pp., \$6.95

This British evangelical has taken a number of common words such as *fire, water, air, rock, table, hands* and pulled together the biblical uses of each, as well as many common uses. The result is an enlightening and inspiring body of reflections which make these common things far more significant than before. This could be an excellent book for devotional uses: take one of these words for a day or a week and remind yourself of its meanings as you see the thing named. It could also be the basis for a series of helpful sermons or Bible studies. Reading it has enriched my own life.

—Lauren King

The Long Road Home

Lion Publishing, 160 pp.

Readers looking for a book that will rush them to the Kleenex box will find it here! This is a touching account of a family struggle in the midst of one member's battle with terminal cancer. Principally, the book is the picture of Wendy Green's suffering as she watches her husband in his illness. She writes openly about her feelings and the things she learns during the year prior to his death, and the year following. She does not write as one who has found all the answers, but as one who is still reaching out to receive the strength God offers in such times.

—Betty M. Hockett

Did Jesus Rise from the Dead? (The Resurrection Debate)

Gary R. Habermas and Antony G. N. Flew, Harper & Row, 1987, 190 pp., \$14.95

Since the validity of Christian faith rests or falls on the resurrection of Jesus from the dead, books of apologetics on this subject continue to be written. This one, in the form of a debate between Christian Gary Habermas and Atheist Antony Flew, followed by a discussion and a response by three eminent Christian theologians, is a significant book in this area and well worth the reading by those who seek to be proficient in this area of apologetics.

No new "proof" is offered since none is possible. But faith is underscored and shown (at least to the Christian) to be more reasonable than non-faith.

—Philip Taylor

August Edouart: A Quaker Album

Helen and Nel Laughon, Cheswick Press, 1987, 125 pp., \$29.95

Rarely have beauty and history been combined so perfectly as in this volume of duplicate silhouettes by August Edouart. Sure to delight the artist's eye and the genealogist's curiosity alike, these "snipped portraits" are perfect in detail and charming in style. Using only scissors and paper, Edouart reproduced for posterity the faces, hair styles, and costumes of his day. Each silhouette



was duplicated and entered into his vast collection while the original was sold to his patron. His precise cataloging system assured that he would be able to reproduce any of the 50,000 silhouettes he created during his lifetime.

When the bulk of his life's work was lost at sea, he was devastated and gave away the few volumes that were salvaged. These were passed down from generation to generation, eventually breaking up the collection. In 1969 a volume was discovered that had been thought lost at sea. Its distinction was that Edouart had filled it with silhouettes cut among the Quaker communities in England and America between 1827 and 1845. These plain people thought portraits vain and extravagant, but the cutting of silhouettes was simple and frugal. In many cases these are the only likenesses that exist of certain Quaker forebears.

The designs are stunning and fascinating. From a small girl with a doll to an elderly man with a cane, here we meet members of a Quaker community. Because of Edouart's meticulous records nearly all figures are identified, making this folio a treasure for genealogists with Quaker ancestors. Perhaps here you will find the profile of your great-great-grandmother. At the least you will find a rich feast for your eyes.

—Janelle Townsend

The Excitement Is Building

Millard and Linda Fuller, Word, 1990, 214 pp.

One of the most exciting, and fastest growing, ministries around is that of Habitat for Humanity. Millard Fuller, its founder and chief promotor, has told the story in his earlier books (*Bokotola, Love in the Mortar Joints, and No More Shacks!*); in this volume, he and his wife continue the Habitat saga with reports of how the ministry has prospered and extended throughout the 1980s.

Over and over, I am impressed with the way Habitat, while not specifically evangelistic in context and thrust, nonetheless takes the Gospel and the commandments of Christ seriously. Their ministry of building low cost, no-interest homes for the poor, dispossessed, underprivileged, and handicapped, using as much donated materials and volunteer labor as possible, is a means of carrying the name of Jesus to the world as surely as other methods are. And in the process they've acquired some strong support. Jimmy Carter (who wrote the foreword for this book) is the most notable adherent, but others include Christian singer Amy Grant, Prison Fellowship's founder Chuck Colson, and artist, singer and advocate for the handicapped, Joni Eareckson Tada. Even the Billy Graham Evangelistic Association once donated the lumber from a stage it had used for a crusade.

Having participated in Habitat projects myself, I can testify that it is a program worthy of support by evangelicals. Read this book and see if you don't catch some of the excitement yourself.

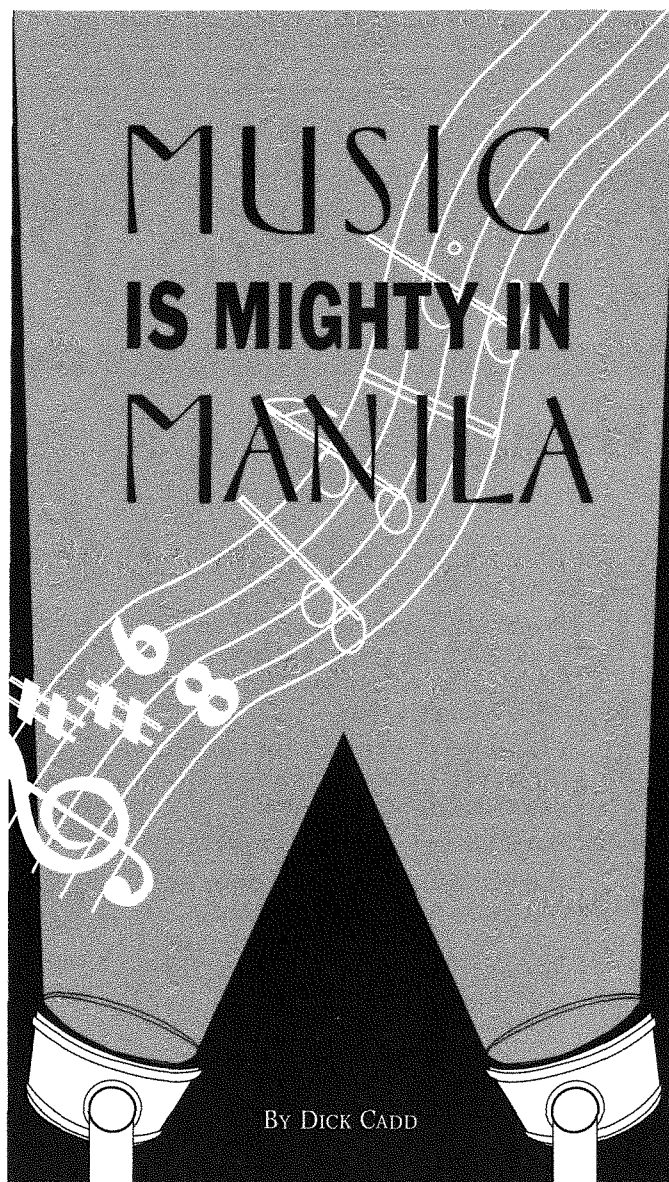
—John Pierce

MISSIONARY work has been going on in the Philippines for nearly a century. Throughout the decades it seemed that progress was extremely slow. However, an outpouring of the Spirit of God has been evident in the land for the past ten years that is unprecedented in the history of missions. More recently, it has penetrated the entertainment segment of this society in a way that is nothing short of revolutionary.

As I write this article, tonight, the incredible stage musical drama *Joseph—the Dreamer* will be performed for the 28th time over the past year here in the city of Manila, not to mention the several performances that have been given in Cebu City in the central Philippines.

It all started about two years ago when a number of newly born-again young professional artists decided to write and perform their own Christian musical. They felt that they should glorify God with their very best in the field they knew best, so under the talented leadership of Freddie Santos, writer and director, they came up with *First Name*, a contemporary stage musical that caught the city and the Christian community by total surprise. This musical was so original, being completely written, composed, produced, and performed by Filipinos from beginning to end, that the many theater engagements brought raves from enthusiastic audiences and urgings to take the show abroad.

With this kind of encouragement the group went on to *Joseph* and now cannot seem to satisfy the thirsty crowds for more and more performances. If there is any doubt in your mind, it will be dispelled when you know that the secular press has declared *Joseph—the Dreamer* the "Musical of the Year" for 1990. Eventually, they needed to organize as a legitimate production company, taking the name of Acts Production.



As with all such undertakings, these performances were not without their trials. December 1989 in Cebu City the notorious attempted *coup d'état* took place to overthrow the Philippine government, on the very night of their scheduled performance. In spite of the possible danger, they felt led not to cancel. Their reward was a packed auditorium with standing room only. Since they couldn't leave Cebu anyway, the artists decided to give another performance the following night, announcing it after the show and by word of mouth. In less than 24 hours, the theater was "dangerously" packed.

In July of 1990 a devastating earthquake hit the Philippines, and true to form,

another performance was in jeopardy. But the cast feels that the message of *Joseph*, praising God through every circumstance, is even more important in times of tragedy.

One of the most unique features of the *Joseph* performance came about spontaneously when Freddie Santos, who also stars as Joseph's father, Jacob, closed one evening with the whole audience standing in prayer for the country. It was so moving and appropriate that it became an integral part of each performance.

The only foreigner appearing in the production of *Joseph* is Action's missionary Steve Cadd. He is so well-accepted and so tuned to Filipino ways (having spent most of his life in the Philip-

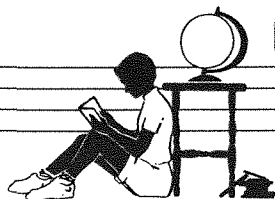
pines) that he not only plays four characters in the musical play, but acts as counselor and encourager to the group, who are mostly new believers.

Christian music in the Philippines has been in a sorry state until recent years. Twenty years ago it was not possible to buy locally printed sheet music of any kind and there were no recordings or taped music unless imported by missionaries. Today there are Filipino artists who are being recorded and promoted by such groups as Far East Broadcasting Co. (FEB) and Praise Inc. as well as others. Recorded music is now freely available.

As a result of the powerful movement of God in this Third World country, the effect on the field of arts has been dramatic in more ways than one. *First Name* and *Joseph* had eleven ex-members from Repertory Philippines, purportedly the best theater group in Asia. (From that group also came the now famous Lea Solonga of the British stage smash hit *Miss Saigon*, who incidentally was a former student of Freddie Santos.) At this writing a total of 37 have come to Christ from this secular theater group. And now God is calling these young people from the entertainment world to move on the hearts of their own countrymen.

What does the future hold for these dedicated Christian young people? It just might be that they will get a chance to prove to the world that the Christian message is powerful and appealing when put to musical drama by outstanding and dedicated Christian performers. ■

Dick and Helen Cadd have been missionaries in the Philippines for three decades and currently serve with Action International Ministries. Originally from Northwest Yearly Meeting, Dick represented World Vision internationally from 1956 through 1961, singing with the "Four Flats" quartet.



How Do We Pray

When War Stops?

BY JOHN WILLIAMS

YOU REMEMBER the word. It came at about 6:40 p.m. January 16, 1991.

"The war has begun. Allied planes have launched a massive air attack on Bagdad, the capital of Iraq. America is at war."

And we began to pray. We prayed like we hadn't prayed for a long time. Churches organized prayer support groups, sanctuaries opened for special vigils. The government encouraged prayer. Even the schools had prayer in the classrooms—spontaneous prayer—without the support or approval of the Supreme Court. When our President spoke to us, he asked us to pray for our troops and for God's blessing. At the outset of the ground offensive, he exhorted us to take a few moments to pray.

Then, exactly six weeks after it began, it ended. At midnight EST.

But strangely enough, the announcements of victory contained no requests for prayer. It's almost as though we had gotten what we asked for and we did not need to pray any more.

In point of fact, what happens now may matter more for the future of the world and God's very kingdom than all that's happened over the past six months. The establishment of stable peace in the middle East, the caring for refugees within war-torn countries, and need for divinely directed leadership—internationally and locally—deserve a continued outpouring of prayer.

How do we pray when war stops?

• Pray with thankfulness—

thankfulness that the fighting and killing have stopped

thankfulness that Israel did not get into the war

thankfulness that Patriot missiles worked so well

thankfulness that terrorism did not erupt worldwide

thankfulness that thousands of soldiers in the Gulf have taken a closer look at Christ than ever before, many coming to know Him personally

thankfulness that people have been driven to the Scriptures for help in understanding world events

thankfulness that folks have prayed
thankfulness that God has spared us worldwide bloodshed and chaos.

The
announcements
of victory
contained
no requests
for prayer.

• Pray with humility—

not triumphalism, not idolatrous nationalism that assumes we are always right, always better, always superior

not with the glib belief that "there's nothing like a good war to restore our national pride," but with humility before the living God of all mankind

with humility before the Lord, the only King and Ruler of the world

with humility before the holy God, who alone will decide our eternal destiny

not like the religious man who prayed, "God, I thank you that I am not like other men..."

but with humility like the publican who exclaimed, "God, be merciful to me, a sinner"

knowing that Jesus tells the truth: "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 8:10ff)

• Pray for mercy—

in obedience to Jesus who said, "Love your enemies. Do good to those who hate you, bless those who curse you, pray for those who mistreat you. If you love those who love you, what credit is that to you? Even 'sinners' love those who love them." Be merciful just as your Father is merciful.

with a desire to serve Muslims in the name of Jesus

with a willingness to help bind up the broken in Iraq (estimates range over 100,000 for Iraqi dead and wounded, and needy refugees in Iraq number in the millions), even as we try to heal our own wounds from war.

Jesus hates war. His Kingdom is not of this world. Yet He calls us to live out His kingdom principles on earth until He comes again.

WHEN JESUS prayed for us (John 17), He said, "My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify [purify] them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify [purify] myself, that they too may be truly sanctified [purified]." (vv. 15-19)

"Lord, teach us to pray...
teach us to exhibit mercy and love to our enemies

"sanctify us so that Jesus directs us more than our instincts do

"send us into the world as Jesus to our neighbors, local and global." **EF**

HOW ABOUT A BIBLE STUDY

BY BECKY TOWNE

"To learn . . . more about God, how to worship, about obedience, about the Bible"

"For peace with myself"

"For food and discipline"

"To share with others"

"For fellowship"

"For motivation to get into the Scriptures"

"To deepen my spiritual condition"

"To be able to apply the Bible to my daily life"

THESE WERE answers to the question "Why do you attend Bible study?" Although the reasons vary, the direction is the same: We are traveling a road, a pathway to God. We need to know how to walk that road and we need to know the support of those traveling with us.

A Bible study allows for all these needs and more to be met when some simple guidelines are followed.

1. Try a workbook-style study

Many need to be trained or retrained on how to study. I love to read stories for pleasure and I find myself reading Scripture for pleasure. That's not all bad, but there is more to Scripture than reading (or skimming) for pleasure, or just to say we're reading the Bible. There are several study books out now that break each chapter into five daily sections. This helps build a daily study discipline.

The workbook-style study also helps us get in touch with ourselves using journal-keeping and answering questions about how we feel or what we think, beyond the facts.

An excellent place to start is the study entitled *Designed by God: Studies on Healing and Wholeness* by Kirkie Morrissey (Zondervan Publishing). Kirkie takes us from discovering a proper self-image to discovering our giftedness.

NavPress also has in-depth studies on the Old and New Testaments that are broken up into five daily studies per chapter. These can be done individually, or a leader's guide is available for a group study.

2. Build a community of love

Pray together. Allow time for prayer requests and sharing. Commit to confidentiality within the group. Do not allow gossip or a spirit of criticism to invade. And don't be afraid of vulnerability—we're all on this walk together!

It does take time to build a community of love. Don't expect the first meeting to be a time of complete freedom in sharing. Group members should find comfort in the knowledge that personal sharing is

not mandatory but it is encouraged. And as love and trust grow, so will the freedom to be open in sharing.

3. Plan special activities together

After a morning study, plan a luncheon or maybe lunch out. Think about having a closing activity at the end of a study. Recap the good things about your study and look forward to the next.

In this fast-paced schedule that most of us find ourselves, it is important to make time for being together for a meal and fellowship. Take time to relax and talk about the day-to-day feelings and responsibilities that make up who we are. The extra effort is worth it!

4. Plan for good breaks between studies

It is difficult to commit to any Bible study that has no end in sight. Plan a yearly schedule keeping in mind school schedules and holidays. Our new "year" begins in September following Labor Day. We seem ready at this time to begin settling in for school and autumn. Plan a consistent schedule and conclude somewhere around the first part of December. Be ready to begin a new study near mid-January and conclude before school is dismissed for the summer.

Some may enjoy a summer study discipline with a monthly accountability time planned. This means group members are on their own for four weeks, then come together for questions and discussion, prayer, and sharing. Then each one is renewed and ready, looking forward to the next four weeks.

5. Plan for growth

If there is a study that is especially good and fits your style, plan to repeat the course with a new group. Or pass it along to another group within your fellowship or maybe even to friends in nearby churches.

Seek available resources in leadership training so that others so gifted may develop the confidence to be group leaders.

A Bible study is a tool that, used properly, can greatly benefit not only the individual, but the church as a whole. It is a time of fellowship as well as learning, of motivation and application, and of a spiritual deepening in our sharing and understanding. How about a Bible study? **EF**



Becky Towne is very active in women's ministries at Colorado Springs Friends Church, where her husband, Jim, has been pastor for two years. In addition to caring for the home, four children, and teaching piano, she also leads a Bible study.



Working to Reconcile: NBEA Conference 1991

Portland area black and white churches came together for a Sunday evening reconciliation rally. Shown at the podium (above) is Dr. Dessie Webster, known as the Mother of NBEA. Mrs. Millicent Lindo (below), director of Westside Holistic Family Center in Chicago, addresses the convention.

By JENNIFER L. FYOCK

PULLING TOGETHER across an urban sprawl, 53 pastors and churches, both black and white, attended workshops, exchanged pulpits, and rallied for unity at the National Black Evangelical Association 1991 Conference held in Portland, Oregon, April 3-7.

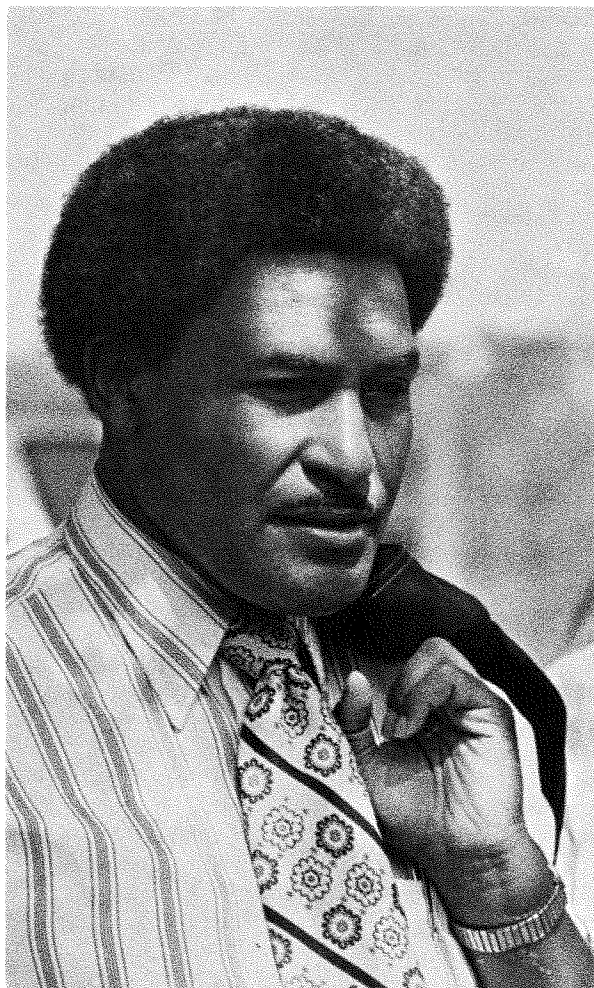
Aaron Hamlin, executive director for the NBEA and pastor of Piedmont Friends in Portland, one of a half-dozen black Quaker congregations across America, marked this year's conference as one of the most successful in establishing unity both within the black church and between the races. Reconciliation, in fact, was a stated theme of the conference.

"Our emphasis is on fellowship," Hamlin said. "We come as individuals in Christ to the conference. Positions, denominations, or races don't matter."

At the close of the week, congregations participated in a cultural exchange as black pastors spoke in white churches and white pastors spoke in black churches.

Hamlin noted that preliminary relationships established between the pastors who volunteered for the pulpit exchange continue to flourish. On





Aaron Hamlin

"The white church sometimes sees us as just a novelty."

Sunday evening Portland's Convention Center filled with an interracial group of around 1,100 who gathered for prayer, worship, and commitment to improving relations between blacks and whites. Now plans for carrying on the spirit of reconciliation include a gathered-church picnic, to take place in Portland sometime this summer.

Hamlin acknowledged this conference has seen dramatic results, but things have not always proven so fruitful. The residue of a history where blacks were taught and assisted, but not included, by white denominations still lingers. Even among Quakers, says Hamlin, "There has never been a strong appeal to draw blacks into their denomination."

In the last 25 years the NBEA and the National Association of Evangelicals have cooperated to work toward making changes in this and other areas of racial disparity.

Only two years ago their Social Action Commission formed an official consultation on racism, out of which came the "Statement on Prejudice and Racism," accepted by both parties in 1990. This statement affirms the equal value under

God of all races; acknowledges prejudice to be a consequence of man's sin nature; calls racism, which is "prejudice plus power," a "severe and current sin"; and charges black and white evangelicals to forgive and repent while striving to effect economic and institutional cleansing of racism. Specifically, the Commission's goals are breaking down the job market to provide equal opportunities, encouraging partnerships between black and white churches for cultural exchange and urban church planting, and challenging educational institutions to provide "caring and loving environments for students of various races or economic classes." (Resolution on Racism adopted at the 1991 Annual Convention of the National Association of Evangelicals)

What are the current causes of separation between the churches today? To begin with, some needs and issues the black church deals with differ from those the white church addresses. Black churches often lack finances, which puzzles the white church. "If you take a pool of 100 people from a black church and a pool of 100 people from a white church, you will receive less financial backing

from the black pool compared to the white pool," Hamlin said, as whites have higher employment rates, greater inheritances, and own more property. Furthermore, black churches are usually confined to urban neighborhoods, rather than suburban or rural; accordingly, they deal with higher rates of crime, homelessness, gang warfare, and drug problems than do many white churches. Stylistic differences also tend to segregate congregations. Hamlin described black services as more expressive and less structured than those found in most white churches. Worship methods, such as prayer and music, reflect these differences.

Altogether, the white church views the black church as separate, and not necessarily equal. And evangelical churches, rather than Pentecostal or ecumenical churches, for example, show the thickest barriers. "People don't see you as the same. They look at you as if you're 'over there,'" said Hamlin. "It's what I term 'Nicety versus Necessity.' In other words, 'It's nice to have you around, nice to see you're involved, nice to see you're believers,' rather than, 'It's important to have you around, we need what you have to offer.' The white church sometimes sees us as just a novelty."

Developing an understanding of black and white Christians as equally viable contributors to the Kingdom may be the answer, suggests Hamlin. "Recognize the black church has something to offer—more than just music—besides being recipients. We have something to offer the white community, and they have something to offer us." For instance, a few years back Northwest Yearly Meeting invited a black pastor to speak at its conference. Several from Piedmont came to listen and left the meeting excited and motivated, as did many whites. But, Hamlin says, "It will be five, six, ten years before you have another black speaker. Every conference should include ethnic people in leadership so they are giving and taking, giving and taking." He adds it is not enough to have a Friends commission on ethnic groups, as does NWYM, if it lacks ethnic people as members and leaders. Other improvements could be the regular inclusion of black writings in publications such as the *EVANGELICAL FRIEND*, and continuing formation of coalitions between black and white churches to reach out to surrounding communities and address common problems. Remembering our unity of purpose, as richly diverse followers of Christ, will strengthen our unity of spirit. ■

Jennifer Fyock is a recent graduate of George Fox College, Newberg, Oregon. She married Dave Kinard on June 15.



Still Going STRONG

BY BETTY HOCKETT

ONE Evangelical Friends missionary couple in recent years served on three different mission fields located on two continents. In fact, they fulfilled two mission assignments after they had already spent 40 years as effective missionaries. Besides learning three foreign languages, this couple immersed themselves in two distinct cultures. (The culture of one country where they served closely resembled another.) Between terms of overseas service, they pastored a cross-cultural church in the United States. One of them recently visited two mission fields where they had served, and rejoiced to discover how God's work has continued.

George and Dorothy Thomas, the couple with this varied experience, each responded to God's call while

young. As adults, they served Him in Burundi and Rwanda, learning Kirundi, Kinyarwanda, and French. They also ministered to Navajo Indians in Rough Rock, Arizona, on two separate occasions. For seven years before pioneering the Friends work in Rwanda, they pastored the Friends church at Sprague River, Oregon, located on the Klamath Indian Reservation.

George, the expert builder and skillful outdoorsman, faced missionary work with a pioneer spirit. Once he saw the need for a mission station at Kwisumo, in Burundi bush country, he set about to construct buildings that allowed missionaries to live and work in that area. He and Dorothy spent several years ministering to the Barundi who lived in villages scattered around Kwisumo.

News reached George one year of an area in Tanzania where no one had yet preached the Gospel. He and two others investigated the possibilities of opening a work there. George looked about the unevangelized territory and said, "I want to come back here and help these people know about God's love."

As time went on, however, circumstances prevented the fulfillment of that plan. "I will still pray for those people in Tanzania," he said.

Dorothy, the competent homemaker, welcomed all guests, regardless of when they appeared at her door. She taught reading and sewing classes that helped the Barundi improve their lives. She willingly provided simple medical treatment for individuals who showed up for help. Her loving spirit translated into actions that brought benefit to people of all ages.

Trained in evangelism and discipleship, she and George gladly prayed with those who wanted help from the Lord. Together they rejoiced when they could help bring to repentance some of their Barundi friends who had turned away from the Lord. The twice-daily family prayer and Bible reading sessions led the Thomas daughters, Rose and Becky, to give their lives to God, also.

After the political situation in Burundi made it impossible for missionaries to continue there, the Thomases supposed their pioneer-type mission work lay behind them.

Not so! In 1986, they found themselves in Rwanda, Africa, opening the new Friends work there. Working alongside Willard and Doris Ferguson, also missionary veterans, they discovered many similarities to life in Burundi.

The two missionary couples faced difficult questions for which they could find no easy answers. Trying to discover how to get the essential government recognition sent them on a merry-go-round of activity. Some people said gloomily, "You'll never get the

permit. Many other groups have been turned away."

George and Willard made endless trips to government offices. They sought advice from knowledgeable people, such as Bishop Aaron Ruhumuriza of the Free Methodist Church. Regularly their hopes rose, only to crash.

Agonizing sessions of prayer and planning finally brought them to May 10, 1987. That morning, the Thomases and Fergusons rejoiced to see 40 people gather for worship in a large home located in the Kicukiro area of Kigali. At last the missionaries' frustration changed to hope. A few months later it appeared certain that Friends would receive the necessary government recognition from the Minister of Justice.

That fall George and Dorothy came back to the United States. Soon after, they heard the long-awaited news—the Minister of Justice had granted the recognition Friends needed. The Thomases, along with many others, thanked God for bringing about this miracle.

Their years of ministry here and abroad have left George and Dorothy victorious. They willingly recall answers to prayer, recount miracles, or tell exciting stories of wild-animal hunts and other events. Missionaries who worked closely with them speak highly of their efforts.

George and Dorothy Thomas completed more than 45 years of outstanding service on three foreign mission fields and at one home site. What's next? Who knows? After all, they're still going strong. ■

Betty Hockett is author of the "Life Story from Missions" series of books being published by George Fox Press. The ninth of these books written especially for children is No Time Out—the story of George and Dorothy Thomas, and is available from George Fox Press, 600 East Third Street, Newberg, Oregon 97132 (\$3.95 plus \$1.50 postage and handling).



We Need Them, Too

BY JOSHUA BROWN

EVERY SUNDAY, between three and six adults with a variety of physical and mental disabilities attend our meeting for worship. They arrive in a van from a nearby group home, accompanied by one or two staff members. They are often mildly disruptive, especially during quiet worship. But they have won our hearts, and we wouldn't be without them now.

When we have singing, they all sing. They sing loudly, and not always in tune. At first, some of our members were annoyed. Some began to sing more loudly at first to try to support (or even drown out) the untuneful voices of the newcomers. We all soon realized that our whole meeting had been singing too quietly for a long time! Our new friends helped us to rediscover the joy of singing.

During the quiet worship, one of these new people will often stand and say, "I'm praying for you!" And as we all shake hands at the rise of meeting, another one says, every week, "I just know that Jesus is love."

Again, these new friends have helped us, in their true simplicity, to remember things we often forget.

A child in our First Day school was born with cerebral palsy. He's blind in one eye and deaf in one ear, and he's also hyperactive. He speaks too loudly, and he quickly becomes agitated when he's in a large group.

But this year, Casey wrote our First Day school's Christmas pageant. He also helped to cast it. His vision and understanding of the Christmas story made the pageant a very special one

this year. We couldn't have done it without him.

Out on the street corner by our meetinghouse is a man in his fifties named Ed. He used to be a carpenter, and he used to be a volunteer fireman. A stroke a few years ago left him unable to walk and slurred his speech. Most adults have a lot of trouble understanding Ed, but all of the children of the neighborhood understand him easily, and he knows them all.

Anytime it isn't raining, or the temperature isn't below 35 degrees, Ed is out on the corner. He's there to watch the school bus pick up the children and drop them off later. Anytime the fire trucks roll out of the firehouse across the street, or anytime the ambulance goes out on a call, Ed is there to wave to them and let them know he'll

be thinking about them, no matter what they find. He's heard the call on his scanner radio.

Ed used to be tied to one location. Then, last year, some of his friends got together and helped him buy a three-wheeled electric cart. Now Ed zips all over the neighborhood, stopping to talk to everyone, always patiently saying things over when people don't understand him. Ed is the unpaid, unofficial guardian angel of our neighborhood.

There's a world of difference between looking at people like Ed, Casey, or our new attenders from the group home as *disabled*, and recognizing that *we need them, too*. They have problems, and they know it, but the problems aren't all on their side. Too many of the problems are on our side, on the side of the "normal" people, who can't recognize how much we need them.

What has our meeting done? We've tried to take a serious look at the special needs of *everyone* who is a part of our meeting, and do whatever we can to remove the barriers created by our thoughtlessness or our poor initial design.

Erna, in her sixties, was one of the last victims of polio in this country. Every Sunday she comes up the ramp that our meeting built,

We need these people because of who they are, not in spite of who they are.

leaning on her walker, dragging her weaker leg with every step. Erna is one of the most deeply spiritual people in our meeting. She doesn't speak very often in worship—maybe only two or three times a year. Another effect of the polio was the

weakening of her voice. Her speech comes out in short gasps. Whenever she struggles to her feet to speak during worship, it is always with a message of thanks.

People come to Erna for counsel because they know that she will listen and that she knows about suffering and loneliness. When Erna says she'll pray for you, you know she'll do it, and you feel the support. Erna was one of the most valued members of our Ministry and Counsel Committee.

For 40 years, Walter has been first to arrive at the meetinghouse on Sunday. He takes his job of greeter seriously. Every person who arrives gets a big smile and a handshake that numbs the arm to the elbow. If it's your first time to visit our meeting, Walter will see to it that you're introduced to everyone. If you're an old friend, you can look forward to a few moments of warm conversation with him before finding your seat.

Bea has been working in the nursery of our First Day school for more than 40 years. She knows the littlest children so well, she's almost telepathic with them. She remembers every birthday of every child, and keeps track of every child's progress and performance in school. Children *know* that Bea loves them, and their whole atti-

tude toward our meeting and toward God is shaped by her.

Both Bea and Walter are almost completely deaf. Walter worked in a cement plant near noisy machinery for most of his working life, and Bea has an untreatable nerve deafness that makes her miss most of every conversation.

Several years ago, our meeting bought a special hearing system, with individual pocket receivers and a powerful portable microphone. For the first time in 10 or 15 years, Bea and Walter could hear at worship. Walter, who loves music, almost wept the first Sunday the system was used. He heard the sound of music that brought him so much joy.

The sound system has also proved helpful when visiting members of our meeting with hearing loss, especially in nursing homes. It makes the difference between a frustrating pastoral call and one that brings real communication.

What else is our meeting doing? This year we installed grab bars on all of the bathrooms to make them easier and safer to use. We've checked the lighting, and we pay more attention to making sure that walks and steps are cleared and sanded in the winter. Not all the barriers are down yet, but we see what the barriers are. Most important of all, we recognize that the barriers are things

that we, the "normal" people, have created and maintained.

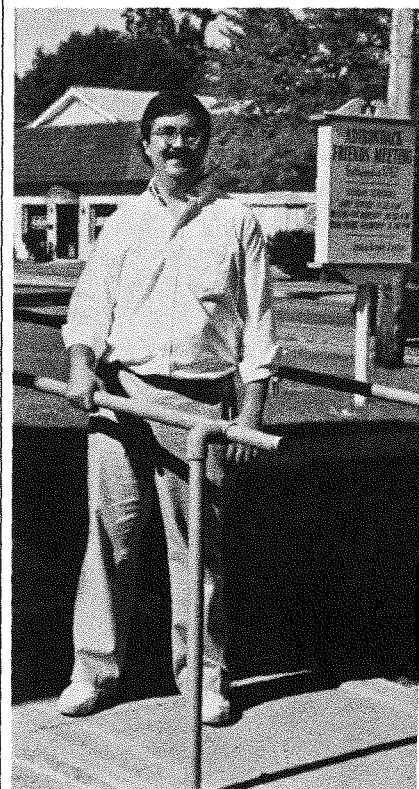
We're doing our best to remove the barriers, because we recognize that *we need* these people. We don't need them for their financial contributions or to increase the numbers at worship. We need their gifts. We need them *because* of who they are, not *in spite* of who they are. They need us, but *we need them, too*.

Up at the convenience store on the corner almost every morning is a man called Woody. Woody was a fighter pilot who was shot down and spent time in a prisoner of war camp. When he came home, he was strange and withdrawn, and he's gone downhill since then. He stands by the door of the convenience store, chain smoking, staring, lost in his own private world. Sometimes he talks to people, rambling about his flying experiences. Sometimes he talks by the hour to himself.

The regular customers all know Woody and greet him, and the staff at the store let him stay around, even though he sometimes makes new customers uncomfortable.

I don't know yet what Woody's gifts may be. And there are many more people whose gifts our meeting hasn't discovered yet, or who are cut off by barriers we have erected and maintained.

But thanks be to God, a few of those barriers are coming down. And as the barriers come down, as those "other" people become free, we discover how much we needed them all along. **EF**



Joshua Brown is pastor of Adirondack Friends Meeting in South Glens Falls, New York (NYYM). While Joshua did his seminary work at The Earlham School of Religion he also worked for Quaker Life magazine, for which he currently writes a regular column entitled "Leadings."

To the Point

There is a way of ordering our mental life on more than one level at once.

On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs.

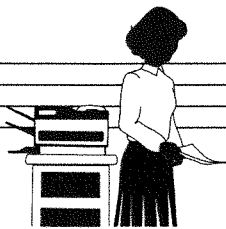
But deep within, behind the scenes, at a profounder level, we may also be in prayer and adoration, song and worship, and a

gentle receptiveness to divine breathings.

The secular world of today values and cultivates only the first level, assured that *there* is where the real business of mankind is done, and scorns, or smiles in tolerant amusement, at the cultivation of the second level—a luxury enterprise, a vestige of superstition, an occupation for special tem-

peraments. But in a deeply religious culture men know that the deep level of prayer and of divine attendance is the most important thing in the world. It is at this deep level that the real business of life is determined.

—Thomas R. Kelly
A Testament of Devotion
Harper & Row, 1941



News from the EFI—North America Director

Dear Friends:

It was my privilege to attend Alaska Yearly Meeting to welcome them officially into the North America Region of Evangelical Friends International. The July 8-15 sessions in Kotzebue were an inspiration to all of us, and I was happy also to be able to visit some of the churches with a message of encouragement. Robert Sheldon, yearly meeting superintendent, is a leader with vision. Let us support him with our prayers.

A tentative date of October 7-10 in Los Angeles has been set for the organizational meeting of the EFI Executive Council. James Morris, acting director, will convene the meeting of all four regional directors to elect a new international director, develop organization plans to assist the three new regions, and begin plans for an international conference.

Iowa Yearly Meeting is calling a meeting on September 12-14 of all yearly meetings who are interested in considering the possibility of a realignment of Friends based on the place of Christ and Scripture. This call will be sent to yearly meetings without regard for present connections (EFI, FUM, etc.). I encourage yearly meetings to respond to the invitation by sending the suggested number of representatives to the Oskaloosa gathering.

We live in an exciting time and we must do all we can to create and utilize the most effective means of reaching the lost with the message of Christ's love. May we open our hearts and minds to the "new winds" of the Spirit blowing across our world today.

Prayerfully yours, Stan Perisho

News from International Friends

■ Taiwan will welcome two new couples from Evangelical Friends Church—Eastern Region who have been appointed associate missionaries teaching at Morrison Academy. Ron and Julie Zinn will be dorm parents at the Taichung campus and Ron will teach drafting in the high school. Bruce and Tammi Shreve will go to Taipei, where Tammi will teach at Bethany School and Bruce will serve as the mission treasurer part-time.

■ Rwanda missionaries are rejoicing that World Relief is sending \$10,000 to help in the refugee crisis. Many families have suffered great loss during the rebellion.

■ News comes from Singapore that Louise and William Ho (originally from Taipei) have started home Bible studies as a first step in planting a Friends church.

■ Plans are now complete in Chhatarpur, India, for J. M. Vanlalhriata (Van Lal) to head the Christian English School beginning August 15. On August 3 he is speaker for the EFC-ER Missionary Banquet in Canton, Ohio. After helping the Van Lals get settled, Norma Freer expects to return to the U.S. for fall deputation and then retirement.

News from North American Friends

■ Ivar and Pauline Johnson have replaced Mark and Wilma Roberts for the summer at Rough Rock Friends Mission. The Johnsons completed five months in Haiti serving with CSI as hosts at the Guest House before going on to Arizona in June.

■ Two Quaker couples are ministering in Eastern Europe this summer. Gary and Carol Wright of Damascus, Ohio, held meetings June 13-27 in Poland, Romania, Czechoslovakia, and Hungary. Harold and Anne Kuhn of Wilmore, Kentucky, spent July in Poland and August in Germany, teaching and preaching.

■ Iowa Yearly Meeting is hosting a conference for consideration of realignment by "Friends who share a Christ-centered faith and acknowledge the authority of Scripture." The meeting will be held September 12-14, 1991, in Des Moines, Iowa. Yearly meetings that belong to Friends United Meeting or Evangelical Friends International are invited to send up to five representatives to the conference. Other interested Friends are also welcome. For information or reservations contact Del Cop-pinger, General Superintendent, Iowa Yearly Meeting, P.O. Box 657, Oskaloosa, Iowa 52577; 515/673-9717.

Contact person for "Hot off the FAX" is Lucy Anderson, 6084 Leyton NE, Canton, OH 44721.



MID-AMERICA YEARLY MEETING

1991 Yearly Meeting Sessions

"Knowing Christ" is the theme of the 1991 Yearly Meeting sessions, which will be held on the Friends University campus July 30–August 3. The theme verse, Philippians 3:10 says, "I want to know Christ and the power of his resurrection . . ." One of the highlights is the banquet, which will be held on Thursday evening with Chuck Orwiler, pastor of First Denver Friends Church. Speakers at the worship services will be from our own Yearly Meeting.

Capital Campaign a Success

With a challenge gift of \$100,000 being the catalyst, a special campaign was successfully concluded in which over \$110,000 was raised. The total proceeds will be used for church planting, to assist with the construction of a multi-purpose recreational facility at Camp Quaker Haven, and to assist with construction of new Yearly Meeting offices in Wichita. Chairing the campaign effort was Jim Ratzlaff.

Camps

John and Betty Jean Penrose, administrators at Camp Quaker Haven, have been visiting churches in the Yearly Meeting stressing the need for funds and support for the camp and its programs. This summer's youth camps began June 1 with the Kids Kamp. This was the second year for this camp for 3rd and 4th graders. Doug and Pam Chambers were directors and chose the theme "Champions for God." The

Senior High Camp followed, June 4-8. Their theme was "Get a Clue, the Rapture Mystery." Ric Garrison, youth pastor at Bethel Friends, was director and was assisted by the Youth Executive Council.

From June 8 to 12 the camp grounds turned into "The Big Top" with Paul Romoser, Haviland youth minister, as the Ringmaster for Juniors. June 12-16 the Junior Highers went Western with Craig Davis as director, Mark Hudspeth, assistant director, and David Bridges as the music man.

The summer camps are only part of the activities sponsored by Mid-America Yearly Meeting's Youth Ministry Office. Other activities this year are the musical group "Cornerstone" and the Operation Saltshaker 1991, which will go to inner-city Chicago. Then to top off the summer ministries comes Youth Yearly Meeting the first week of August.

Local Church News

Ray and LaVell Fitch celebrated their 50th wedding anniversary with a service at the Springdale Friends Church, where they are pastors. Their children, Linda, Anita, Gerald, and Donna, and our Yearly Meeting assistant superintendent, Dale Field, shared in the morning service.

A reception was given for Alden Pitts on April 21 in honor of his 80th birthday. The reception was given by his daughters and their families. On April 28, Alden and his wife, Rolena, were honored by the Northridge Friends Church for their 55 years of pastoral ministry in Mid-America Yearly Meeting. Alden is serving as minister of visitation at Northridge.

Kevin Mortimer, youth pastor at Northridge Friends Church, was united in marriage to Gayle Sanborn on May 4 at

Northridge Friends Church. Gayle has been involved in youth ministry at Central Community Church of God in Wichita.

Five Mid-America staff persons are graduating this year with advanced degrees. They include Royce Frazier, superintendent of youth, and Paul Romoser, youth pastor at Haviland, Master of Family Studies—Therapy from Friends University; Kevin Mortimer, youth pastor at Northridge, Master of Ministry from Friends University; and Randy Littlefield, superintendent of church growth, Master of Divinity from Houston Graduate School of Theology. Gary Getting, pastor of Hutchinson Friends, will receive his Master of Ministry degree this summer from Friends University.

Several local churches are actively planning construction projects that will add to existing facilities. These include Derby, Kansas; Angleton, Texas; Gardner, Kansas; Riverton, Kansas; and Miami, Oklahoma. Giving study to possible facility adjustments are Cherokee, Oklahoma, and Friendswood, Texas.



ROCKY MT. YEARLY MEETING

An Interview with RMYM Superintendent Stan Perisho

(Editor's note: The following are Rocky Mountain Yearly Meeting Superintendent Stan Perisho's responses to a series of questions. We thank him for

taking the time and his answers.)

Stan, how would you describe the "state of Rocky Mountain Yearly Meeting"?

It seems to me that the overall state of the Yearly Meeting is very positive and I think we'll be seeing overall growth, not only this past year, but in the coming years, as we move forward in many areas. One of the dangers of a yearly meeting where there are so many small, rural churches in areas where populations are moving is that we tend to focus on the fact that a church is closing and see that as a very negative thing. In fact, it is simply recognition of the changes in situations in those communities. Our plan is to maintain those churches in areas where there is no other evangelical witness."

What are the areas of challenge you see facing RMYM?

Probably one of the greatest challenges facing RMYM is to be able to build more churches in those areas where there is little or no evangelical witness at the present time. Of course, this involves some metropolitan areas where there are churches, but where those areas are radically under-churched.

Another great challenge for us is to develop a mentality of celebration [in worship] that will allow us to grow and to reach out with Christ's love. Some of us are so ingrained with a particular style and tempo of worship that it is difficult for us to change pace in order to attract other people from our communities.

What are some of the positive developments you see underway in RMYM?

In a number of places there has been good growth during the last year. The move in Denver [First Denver Friends] to

two services is one indication of that. They are providing additional opportunity by allowing more space for worship."

The new service at Crawford [Colorado] has been very well received in that community, and there is good growth in Colorado Springs and Penrose [Colorado]. In a number of other places, there are positive ideas being developed by pastors and lay leaders, which I am sure will result in increased stability and outreach.

Are there any burdens God has given you that you'd like to share?

My major concerns are in the areas of prayer, worship, and witness. I would hope that churches of RMYM will continue to develop the ability to celebrate, the ability to pray effectively, and the ability to witness, both in our personal situations and in our communities. Certainly, there are plenty of people around us who have not yet heard or understood how much Jesus loves them. We must be quick to learn and courageous to apply principles of ministry in those areas.

How can folks pray for your ministry, Stan?

I have been interested, as I have studied Paul's writings, to note how often the Apostle Paul asked that people would pray for him that he might have boldness and effectiveness in witness. Shirlene and I need a great deal of wisdom in balancing of Sabbath Ministries and Rocky Mountain Yearly Meeting, as well as wisdom in knowing how to counsel individuals and churches in all the various situations in which we are involved. We recognize that your prayers are essential to those ministries.

As most folks know, I have some problem with allergies that act up once in awhile. I

also would appreciate your prayers in that area, as it does become somewhat complicated and aggravating in the kind of situations in which I find myself.

I am so thankful God allows us to continue to minister in spite of that. I simply would request your prayers that we would be able to have freedom to continue to serve the Lord Jesus in the various ways He opens.

Christian Prisoners Share Musical

PAONIA, Colorado—Sixteen Christian prisoners from the Delta Prison Farm in Delta, Colorado, recently presented a musical with a Christian theme and shared their testimonies of faith in Christ.

Meanwhile, in another recent meeting Peggy Hunerwadel gave her testimony and told what the Lord God is teaching her and her husband, Carl, while they are students at the U. S. Center for World Missions in Pasadena, California. She reported on tentmaking missions and how God is using this method to spread the Gospel in many places worldwide.

Finally, the Paonia and Crawford congregations conducted a Creation/Evolution Seminar in both communities presented by Dave and Mary Jo Nutting of Alpha-Omega Ministries.

FDFC Holds 36th Pie Social

DENVER, Colorado—First Denver Friends and Northwest Friends youth combined efforts in April to present the 36th annual pie social, which included humorous skits and pie judging.

Pies selected as winners in different categories were auctioned and the proceeds donated toward scholarships at Quaker Ridge in Woodland Park, Colorado.



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

New Faces in Places

The following pastoral changes were finalized, with pastors beginning the new pastoral year on July 1:

Springdale—Bill Wade (serving also Smithfield)
Salem First—Bill Pruitt, Music
Barberton—Charles Bancroft, Associate part-time
West Park—David Williams
Willoughby Hills—Chris Jackson, Family Life
Williamsport—Kurt Whitcher
Portsmouth, R.I.—Harold Snyder
Saxapahaw—Richard Lockemy, Youth part-time
West End—Randy Littlefield
McKees Creek—Tim Yater

At press time these churches had not completed arrangements: Battle Creek, Cleveland Community, Alum Creek, Newport, Rock Hill, and Longview.

Mike Brown moved to Oskaloosa, Iowa, the first of June to begin his work as youth and Christian education director for Iowa Yearly Meeting. He had served four years pastoring the Portsmouth, Rhode Island, Friends Church.

Grants Upgrade Programs for Children

Twelve churches have each been recipients of a \$250 grant from the Christian Education Board to upgrade their facilities for nursery, classrooms for children, and miscellaneous projects to improve and attract families to Sunday school. Board chairperson Marge Landwert says they received more requests than they could fund this year, but hopefully the same plan will be offered next year.

Yearly Meeting Offers Chance for Service

Yearly Meeting, scheduled for August 3-8, will initiate "The Year of the World Outreach Center." Contracts have been agreed upon, and construction of the 6,000-square-foot building has started. During Yearly Meeting week, opportunity will be given for volunteers to lend a hand at the construction site.

Guest speakers include Gery Helsby, Hong Kong OMS director, and Keith Drury, education secretary of the Wesleyan Church. Phil Baisley is speaker for the children's services, and Stan Hinshaw is leading the youth evangelism training at Camp Gideon.

Request a complete brochure from the EFC-ER Office if you wish details of each day's schedule.

Choices for Churches

Additional services have been scheduled by some churches during the summer months. Gilead, Charity, and Alliance have begun early worship on Sundays, while North Olmsted has added a Monday evening service, and Broadview Heights has a Saturday evening worship service. Both Canton and Willoughby Hills offer three Sunday morning worship services.

George Fox's Works

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Women gather to garden at Quaker Canyon

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Fellowship and Flowers

Quaker Canyon was visited by many Quaker women on June 1. Their purpose was to beautify the grounds by planting flowers and shrubs at the camp. Shauna Goode of Deerfield and Joyce Sams of Alliance invited all NEO women in WMF groups to join them for the Saturday project. A potluck luncheon was enjoyed afterward.

Return to Hong Kong

David and Cindy Aufrance, with their children, Rebecca and Joshua, will complete their year of home assignment to return to Hong Kong for their fourth term of missionary service. They will leave Cleveland July 17 on Northwest Airlines via Detroit and Tokyo, arriving in Hong Kong July 18.

Susan Dean has been approved for a year's assignment in Hong Kong to assist the Aufrances in their ministries, both at United Christian College and the OMS office. Susan completed her sophomore year at Malone but will take a leave of absence from studies in order to help the Hong Kong project. She has worked at East Goshen since January as youth director and church secretary.

News from Local Churches

SPIRITUAL LIFE AND GROWTH
Damascus Friends observed a "Back to Basics Family Weekend" May 25-27 featuring a Hedge-builders Breakfast, a Friend Day with "Seeker Service" format, an outdoor area-wide youth concert with the World Renewal Team, and a concluding outdoor concert for families, with homemade ice cream and cake enjoyed by all.

Special revival services have been conducted during the spring months at West Mansfield and Somersville (a "wonderful lay witness weekend"), Byhalia ("excited to have had 102 in attendance"), New Point (Don and Charlann Murray gave "outstanding leadership"), and Martinsville ("through Stan Scott's ministry we experienced a tremendous outpouring of the Holy Spirit").

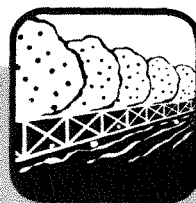
OUTREACH

Lisbon Trinity outreach commission has planned three special projects for the summer months—coed volleyball, men's golfing, and Christian camping at Camp Gideon on three weekends.

Jamaica '91 team with 16 in the group traveled to Port Maria, Sandside, and High

Point May 13-21 led by Frank Carter. Wanda Weeks directed Kids Crusades, Lorie Hurdyshehl and Susan Mauger (both from Malone) conducted clinics, and Bill Wade, Rod Powell, and Greg Bierbaum assisted in the preaching services. The group installed light fixtures in the church, replaced carpet, painted the sanctuary and parsonage. Their visit was deeply appreciated by Jamaican Friends.

"Missions in Person" was the original presentation of the Papua New Guinea missionary, Dr. Stuart H. Merriam, as he visited West Park and Barber-ton. With him were four nationals in native costume ranging in age from 7 to 75.



**NORTHWEST
YEARLY MEETING**

Youth Find Summer Service Opportunities

The young people of Northwest Yearly Meeting are finding a

number of exciting ways to serve God this summer. The 1991 YCEW (Youth Challenged to Expand their Worldview) team spent June 20 to July 12 in Mexico City working with the Evangelical Friends Mission staff. Under the leadership of Brent Heaton and Jennifer Martell, team members represent ten different Friends churches in the Northwest.

YCEW Members are high schoolers Kevin Tuning, Tiffany Tomlinson, Robin Hunt, Daniel Hidden, Delonna Livingston, Joshua Wedin, Jeremy Smuck, and Julie Dickover.

The YCEW team spent a week working on construction of a new church. They also worked with missionary Joyce Byrne in a daily vacation Bible school. The team ministered through drama, mime, crafts, and games. The VBS program was held in a middle-class section of the city as part of a church-planting effort.

YCAM (Youth Challenged through Arts in Ministry) team members Cris Orcutt, Tera Bloodgood, and Nicole Larzelier, along with leaders Jeff and Deana VandenHoek, will spend the summer ministering through music and drama at camps and churches throughout the Northwest. These high

New churches still emerging in Rwanda

schoolers represent three Friends churches in YCAM's initial year.

Another new program, Summer Ambassadors, has placed seven college students in seven different Friends churches for a summer of ministry and training. The program has two purposes: to benefit the participating local churches, and to provide valuable training and experience for young people sensing God's call to ministry. The hosting churches are responsible for room and board, a minimum guaranteed income of \$1,500 (from the church, a community job, or some combination), and a supervisory committee to provide feedback and encouragement.

The young people selected to participate as Summer Ambassadors for 1991 are Carrie McGilvary, Chris Benham, Shelly Dallof, Paul Seideman, Michael Roberts, Tony Pruitt, and Diego Chuyma. Diego Chuyma is a Barclay College student from Bolivia.

Missionary Movements

NWYM missionaries Ken and Tonya Comfort returned to Peru at the end of June for their second three-year term as missionaries. The Comforts live in the highland town of Juli, and will continue working with national Friends leaders to oversee the health and growth of the church in that area.

Two missionary couples returned to the U.S. this summer. Dan and Tami Cammack, along with children Forrest and Rebekah, look forward to a year of furlough in the Northwest, after having completed their first term of missionary service in Arequipa, Peru. The Cammacks are living in Salem, Oregon. Veteran missionaries Roscoe and Tina Knight plan to arrive in Oregon sometime in August.

OUR FRIENDS MISSIONARY OUTREACH

Mexico

A work group from Trinity Friends Church in Van Wert, Ohio, spent a week early in May helping with projects in Mexico City. They did much-needed electrical rewiring at the Byrne residence and worked on facilities at Mexico 86.

Complicated government regulations have delayed work on starting to build the mission residence for the Chavarria family.

Paula Hughes from Westgate Friends Church, Columbus, Ohio, will spend six weeks of short-term service in Mexico City this summer.

Also a NWYM YCEW group of 10 young people served three weeks in June and July.

Rwanda

Paul and Leona Thornburg and Curt Blasiman were able to return home to Ruhengeri the second week in April, after staying in Kigali since January 23 due to local unrest and fighting. Although there is still occasional fighting, conditions have become more stable. Prayer is requested for continuing peace.

Missionary builder Gary Young reported that at Cyan-gugu, in southwest Rwanda, the walls of the new church were up by early May. This summer he plans to add more classrooms to the Kanombe Primary School in Kigali.

Friends in Rwanda have been negotiating for church property for the group at Bugesera, southeast of Kigali.

Rough Rock

A work group of 17 people went to Rough Rock May 18-25 to reroof the Friends Center (former school) building. The group was coordinated by Doug Holcombe of the RMYM Friends Disaster Service Units.

After serving several months in Haiti, Ivar and Pauline Johnson have returned to Rough Rock to serve again this summer while Mark and Wilma Roberts are away.

Philippines

Friends of the Pasig area met for a day of prayer and fasting May 1. They, as well as Marikina Friends, reported good family camps during April.

Friends at Novaliches, in the Pasig area, are being encouraged to begin to carry out plans for building a church on their property with materials they have purchased with local funds.

Friends at Buyagan near Bauio (150 miles northwest of Manila) have an opportunity to buy a house and lot for a reasonable price; pray with them about this possibility.

Other

The EFM board (the Missions Commission of EFI-NA) met in annual retreat sessions May 13-21 near Allenspark, Colorado, with the theme of "Internationalization in Missions." Dr. Gordon Loux, president and CEO of International Students, Inc., in Colorado Springs, was guest speaker. Besides study, worship, and business, the board spent time daily learning about and practicing "spiritual warfare" in relation to needs on EFM mission fields. Missionaries Willard and Doris Ferguson met with the board, as did missionary candidates Carl and Peggy Hunerwadel of Paonia, Colorado. Guest pastors at the retreat were Eldon and Gayle Cox of Paonia. Some Women's Missionary Fellowship leaders of EFI-NA also attended and worked together on a WMF project.

OUR RECORD OF FRIENDS

Births

BAKER—Joshua John, to Matt and Linda, Medford, Oregon, March 8, 1991.

BREWSTER—Hannah Elizabeth, to Richard and Karen, Medford, Oregon, March 31, 1991.

DURRANT—Alden Edward, to Lance and Ann, Newberg, Oregon, March 25, 1991.

GEVRY—Raylor Rae, to Brian and Kendra, Cleveland, Ohio, March 29, 1991.

IVES—Keith Scott, to Scott and Marcia, Tecumseh, Michigan, February 6, 1991.

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OUR FRIENDS COLLEGES

MARKHAM—Destiny Rachel, to Robert and Debra, Cleveland, Ohio, February 11, 1991.

MILLER—Drew Christian Stanfield, to Dana and LaNeal, Canton, Ohio, May 10, 1991.

TRIMMER—Victor Earl, to Earl and Sharon, Damascus, Ohio, April 24, 1991.

UTLEY—Kawika Samuel, to Dave and Kelly, Lihue, Kawai, Hawaii, February 22, 1991.

WYSS—Elizabeth Susan, to Michael and Kim, Damascus, Ohio, April 20, 1991.

Marriages

DUGGER—BUTTON. Susan Dugger and Charles Button, Portland, Oregon, May 4, 1991.

OSTRIN—HAWTHORNE. Linda Ostrin and Jim Hawthorne, Tacoma, Washington, May 11, 1991.

WALLACE—FAWVER. Diane Wallace and Steve Fawver, Newberg, Oregon, May 4, 1991.

Deaths

COLBY—Charles, 91, Newberg, Oregon, April 17, 1991.

CRAVEN—Glen, Newberg, Oregon, April 18, 1991.

HODSON—Roy, 99, Pratt, Kansas, March 23, 1991.

JAQUITH—Frank, Newberg, Oregon, April 15, 1991.

JAQUITH—Linda, Newberg, Oregon, March 15, 1991.

MITCHELL—Harold, Newberg, Oregon, April 22, 1991.

MOBLEY—Milton, 62, Tacoma, Washington, April 20, 1991.

OLSON—Albert, 76, Tacoma, Washington, April 22, 1991.

SALAZAR—Jesse C., 69, Spokane, Washington, March 30, 1991.

SANDERS—Ivan, 100, Newberg, Oregon, May 2, 1991.

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George Fox College to Provide Its Students with Computers

A Computers Across the Curriculum program to be established by George Fox College this fall will make the Newberg, Oregon, college one of the first in the nation to provide every undergraduate student with a personal computer.

Students will receive a Macintosh Classic computer following a training session their first few weeks on campus. At graduation they keep the computer.

Although a handful of other colleges in the nation (Drake, Drexel, Carnegie Mellon) have adopted a similar program, George Fox is the first in the West, the smallest liberal arts college, and the first Christian college in America to do so.

George Fox College President Edward F. Stevens said the program is designed to enhance the teaching/learning process on the campus of the 100-year-old liberal arts college. A spin-off benefit, he said, is computer literacy for all graduates.

Proposed and promoted by the college's faculty, the program has the potential of making traditional term papers paperless. Instead, students can turn in their "papers" and work assignments on computer disk. Faculty also will be able to assign computer-based homework using software they have created or purchased.

A major use for the computers will be for research and "what if" thinking and exploration of subjects previously difficult to approach.

Another significant use is expected to be in conjunction with the college's Murdock

Learning Resource Center. High-speed research and retrieval software ultimately will allow students to scan large databases from their rooms and fetch pertinent information. This portion of the program is not expected until 1993.

The computers are not intended to replace the professors in the classroom but to help them be more efficient, Stevens said. Studies in universities where computers are used extensively in teaching show the role of the teacher undergoes a gradual and subtle shift from teacher to that of collaborator and coach as students begin to take a more active role in their own learning, he said.

Each faculty member has a Macintosh computer to link with students. The 65 full-time and half-time faculty members received their computers in May and underwent several training sessions.

Pippert Speaks to Record 181 Graduates at GFC

In a speech more like a talk with a friend than a formal address, internationally known author Rebecca Manley Pippert told 1991 George Fox College graduates to go out as people of hope and not of despair.

Pippert, author of the best-seller *Out of the Saltshaker and Into the World*, spoke to an audience of nearly 2,400 present for the graduation of GFC's centennial year class. A record 181 students were awarded degrees.

In addition to 171 bachelor's degrees, graduate degrees were presented for the first time in the spring ceremonies. Six students received master's degrees and four, doctoral degrees in the first year of the college's clinical psychology program.

Giving the baccalaureate address was Arthur Roberts,

professor-at-large at George Fox College. A faculty member since 1953 and a 1944 GFC graduate, he spoke about tradition, community, and culture.

Dr. Biff Green Addresses FU Graduates

Dr. Biff Green, Friends University's newly appointed and twelfth president, addressed nearly 600 Friends University undergraduate and graduate students during the May 13 commencement exercises at Century II Convention Hall.

Green had been at Friends for one month at the time of commencement. Dr. Green's commencement address was entitled "Opt In or Opt Out."

Also during 1991 commencement ceremonies, long-time patron of Friends University Mrs. Rie Bloomfield was the conferee of an honorary doctorate of humanities.

Mrs. Bloomfield has generously supported Friends University through personal effort and through The Sam and Rie Bloomfield Foundation. These include annual support for the Miller Fine Arts Series, the purchase of an organ for the Whitier Fine Arts Center, funding for a music resource center, and funding to assist in the renovation of Alumni Auditorium. Most recently a collection of portrait masterworks dating from the Renaissance through the Baroque era was

Position of Missions Executive Director

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Maurice Roberts, Chairman
EFM Personnel Committee
2018 Maple
Wichita, KS 67213

given to the university through The Bloomfield Foundation.


Dr. George Potts Honored as Friends University Distinguished Alum

Friends faculty member and active environmentalist George Potts received one of the university's highest honors when he was recognized as a Distinguished Alum at ceremonies on Saturday, April 27, 1991, during Alumni Weekend festivities.

George became a faculty member at Friends in 1976 after being awarded his Ph.D. in Environmental Education from Kansas State University. He is the coordinator of science education and has held the administrative positions of dean of admissions, and, currently, chairman of the division of natural science and mathematics. George is responsible for the design of Friends' undergraduate degrees in environmental science and environmental studies, as well as the only zoo science degree program in the nation. George also designed and now directs Friends' graduate program in environmental studies.

Also honored during Alumni Weekend were Jaylene Knight, Daryl Austin Lynch, and John and Dorothy McKay.

Jaylene Knight, a 1983 graduate of Friends University, was honored for her significant con-



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tributions to her former school and community by receiving the 1991 Outstanding Young Alum award. Friends University's 1983 Outstanding Young Educator, Knight is making her mark in the world of finance, working for Kansas' largest banking corporation, Fourth Financial, a \$4.2 billion holding company.

She advanced within the company to her current position of vice president and manager of the Private Banking Department, a seat she's held since late 1989.

Dr. Daryl Austin Lynch of Dodge City, a 1979 graduate of Friends University, was recognized for his significant contributions to his former school and community by also receiving the 1991 Outstanding Young Alum award.

Born in 1955, Friends University's 1991 Outstanding Young Alumnus says he "had always dreamed of being a doctor." That dream has since become a reality for Dr. Daryl Lynch, who has made a significant mark in the field of pediatric medicine.

Wichitans John and Dorothy McKay were honored as Distinguished Alums of their collegiate alma mater. Both were given the award on the 30th anniversary of their college graduation.

John obtained his bachelor of science degree in 1961. Ten years later, he became a member of the Friends University Board of Trustees, an association he has maintained now for

20 years. John currently holds the position of chairman of the Board of Trustees, a position he has held since 1988.

Dorothy obtained her bachelor of arts degree from Friends University in 1961. Since then she has actively sought to contribute to the improvement of education at all levels. Dorothy is currently a member of the Valley Center School Board of Education, serving in her second elected term. She is a past member of Friends University's Pre-School and Elementary School Board, and a past member of the Friends University Alumni Council.

Oliver Presents 'Third Way'

John Oliver was the winner of the Faculty Forum Award in April. At the special luncheon in his honor, he gave a summary of his paper entitled: "Walter and Emma Malone: A Third Way." The thesis of the presentation was that the worldview of the Malones differed from Protestant modernism and American fundamentalism because they represented "a third way." They retained a historic Christian sense of mystery that set them apart from secularism and sectarianism and placed them in an older mainstream of historic Christian orthodoxy.

Phipps Awarded for Excellence

Kim Phipps, associate professor of communications and chair of the communications arts

department, was Malone's first winner of the Sears-Roebuck Foundation Teaching Excellence and Campus Leadership award. She is one of 700 faculty members recognized by the foundation and receives \$1,000 personally, with the institution also receiving a grant. Congratulations!

Lemmons Named Alumnus of Year

Former students and alumni renewed old friendships on May 4 as they attended the Barclay College Alumni Banquet in Haviland, Kansas.

Alumnus of the Year honors went to John Raymond Lemmons of Kelso, Washington. John graduated from Haviland Friends Academy in 1955. A major disaster in our country brought John to his current position in business. After the eruption of Mt. St. Helens, there was a need to find some way to use all the trees that had been uprooted. To meet this need, Pacific Fibre Products was created. Through John's availability and openness to a new concept, God has blessed him and also brought national attention to him and his partners. John Lemmons is president/owner of Pacific Fibre Products and its subsidiary, Lemmons Trucking, Inc.

Professor of the Year

Glenn Leppert has been named the Professor of the Year at Barclay College. Glenn has been at Barclay College for six years, serving as part-time professor and registrar. Glenn teaches social science, Bible, and Greek courses.

Dr. Bruce Hicks, academic dean, said, "During his six years at Barclay College, Glenn has excelled in his duties as an administrator and in his classroom teaching. Barclay College is indeed privileged to have him on our staff."

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OUR WIDER FAMILY OF FRIENDS

Vermont Offers Unique Attractions

Burlington, Vermont, is the scene for the next Youthquake! which will begin December 27.

Tony Campolo, one of the country's most sought after youth speakers, will be featured at the opening celebration of Youthquake!

Jane Smith of the Samantha Smith Center will challenge Youthquakers on December 28 to become, despite their youthfulness, actively involved in changing the world. Jane's daughter, the late Samantha Smith, was one such youthful agent of change. Her letter to the leaders of the Soviet Union has been credited as one of the small but significant steps taken to move the world a little closer to peace.

The December 29 celebration will feature George Verwer, international director of Operation Mobilisation. Since 1961 Operation Mobilisation has been reaching out to the peo-

ples of the world in service and ministry by the efforts of 1,700 workers and two ships, the *Logos* and the *Doulos*.

Buster Soaries, a Trenton, New Jersey, minister, will take the Youthquake! stage on Monday, December 30. Since the 1970s Buster has been actively involved in helping inner-city youth of color.

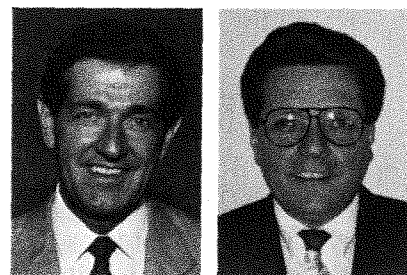
The final celebration of Youthquake! will utilize the talents of two artists to bring fun and inspiration to the closing hours of the conference.

Actor Curt Cloninger and musician James Ward will help young Friends to ring in the New Year, only hours before departures begin.

Music will also play a big part in the Youthquake! experience. Mike and Ann Emehiser and Mike Humrichouse of Iowa Yearly Meeting (FUM) will be music leaders for the conference.

A feature for which Youthquake! has become well-known is a "day off" for conferees to experience the special features of the area in which Youthquake! is set. Youthquake!'s "Vermont Country" options will include a choice of skiing in

Chuck Mylander (left) and Robert Farris contribute their expertise to Friends Center.



Vermont's Green Mountains; a visit to Old Montreal, Quebec; free time in Burlington; or a unique "Christmas in New England" planned and hosted by the Burlington Friends Meeting.

Cost for Youthquake! is \$295 per person.

Quaker Volunteer Witness—Endings and Beginnings

After giving over 50 volunteers the opportunity for Quaker service to the poor over the last nine years, Quaker Volunteer Witness is closing down.

The World Ministries Commission approved this decision with profound regret.

At the same time, the Commission gave the go-ahead for a new volunteer summer internship program. It is hoped that young people (18 years and older) will experience overseas missions in such fields of FUM service as Belize, Jamaica, and Cuba, beginning in the summer of 1992.

The QVW started in 1982, with a volunteer household in Wilmington, Ohio. Since then, volunteers have served in Richmond, South Indianapolis, Chicago, Des Moines, Baltimore, Wichita, Austin, Boston, Washington, D.C., and Phoenix. Service has ranged from care for the elderly, to homeless shelters, to inner city youth ministry, to relief work for refugees.

Mylander, Farris Take on Additional Duties with Friends Center

Dr. Charles Mylander, general superintendent of Southwest Yearly Meeting, has been appointed interim director and professor at Friends Center in Azusa, California.

Robert Farris, director of development for Southwest Yearly Meeting, has been appointed director of recruiting at Friends Center.

Mylander and Farris will continue their respective roles within the Yearly Meeting while working with the Friends Center.

The Friends Center board feels that students desiring to be Friends pastors and church leaders will have a distinct advantage being able to take classes from a yearly meeting superintendent. Charles Mylander brings a wealth of church leadership experience to this position.

Mylander has served both as an associate pastor and a senior pastor prior to becoming superintendent. He is in demand as a conference speaker and lecturer. Charles has authored three books and has appeared on a number of television and radio talk shows including Dr. James Dobson's *Focus on the Family*. He is also a regular feature contributor to this magazine.

Robert Farris, likewise, has served Friends as an associate pastor and senior pastor. Robert has been on the staff of Southwest Yearly Meeting since January of 1989. He is the developer of the successful Excellent Pastor's program and is active in assisting various ministries with stewardship enhancement programs.

While Bob has never been invited to appear on *Focus on the Family* (or any other nationally syndicated show) he once applied to be on *Bowling for Dollars* but they told him he was a lousy bowler. One other time he was the lucky 11th caller on KLOS's ECONO LUBE & TUBE SWEEPSTAKES! He still talks excitedly about getting a \$3.50 discount on a lube job.

The Friends Center in cooperation with the Graduate School

Being Like Jesus—A New Youth Piece

At Youthquake! '86, Tony Campolo, the well-known dynamic speaker and author, spoke to Young Friends. (He will also be speaking at Youthquake! '91.)

Tony challenged, stimulated, provoked, and encouraged the Young Friends by helping them examine what it means to follow Jesus Christ. The words he spoke at Youthquake! '86 were made available on cassette tapes with an accompanying study guide in April so more Young Friends (and maybe some

not-so-young anymore Friends) can be challenged, stimulated, provoked, and encouraged.

Being Like Jesus: Tony Campolo Speaks to Young Friends is available from Quaker Hill Bookstore, 1-800-537-8838.

The study materials are appropriate for senior high Sunday school classes, youth group meetings, or youth retreats. The materials include cassette tapes, study guide for the teacher/leader, and reproducible student worksheets.

Desert Storm brings flood to military counseling center

of Theology at Azusa Pacific University offers three accredited degree programs: Master of Arts in Religion, Master of Arts in Pastoral Studies, and Master of Divinity.

FWCC Associate Secretary Moves Up

The Friends World Committee for Consultation Interim Committee is pleased to announce the appointment beginning January 1992 of Thomas Fuller Taylor as the 12th General Secretary of FWCC. This follows a wide search for a Friend to replace Val Ferguson, who will leave the post at the end of this year.

Thomas Taylor came to the FWCC World Office in early 1986 from Ann Arbor, Michigan, where he and his wife, Nancy Emmons Taylor, had been active Friends for 18 years. He was already familiar with FWCC, having served on the Section of the Americas' Executive, Nominating, and Personnel committees.

The Taylors are both graduates of Friends schools and Earlham College. After pursuing graduate studies in musicology at Northwestern University, Thomas taught music at Oakwood School and then returned to Earlham to teach and conduct musical ensembles. After earning his Ph.D. he was for 18 years a member of the music faculty at the University of Michigan in Ann Arbor.

As associate secretary of FWCC for the past five and one-half years, Thomas has traveled widely among Friends in 35 different countries, to listen, to minister, and to further the goals of FWCC.

War Escalates Ministry at Quaker House in North Carolina

FAYETTEVILLE, N.C.—Quaker House is one of the few mili-

tary counseling centers in the southeast and has one paid staff person, Director Greg Sommers.

Quaker House has recently purchased a FAX machine and added a second telephone to deal with last-minute, long-distance requests for counseling help.

Since last August, Quaker House has been flooded with a record number of requests for help. Active duty military personnel, reservists, young people worried about a draft, concerned families, friends, Friends, and other citizens are once again being forced to examine their ideas on personal involvement in war. They are turning to Quaker House for recognition, counseling, assistance with military processes, and other information.

Here are some recent excerpts from *News from Quaker House*, available from 223 Hillside Avenue, Fayetteville, North Carolina 28301:

- Fred Reed, a military columnist, is switching to travel writing in the wake of "Desert Storm." Faced with a choice between selling out (and writing only what the government allowed) or leaving, he chose to retain his integrity.
- According to the *Washington Post*, 70 percent of the 88,500 tons of bombs dropped on Iraq and occupied Kuwait missed their targets.
- The face of the "enemy," as seen by one young U.S. soldier: "They were like Americans, more or less, only Iraqis. They didn't look like they wanted to be out killing anything."
- The Defense Department estimated that the deployment to the Middle East left children from 17,500 families without either their single custodial parent or both parents.
- The *Army Times* recently promoted "Amish Country" in

its travel section. It unfortunately omitted any mention of the strong peace testimony of the Amish.

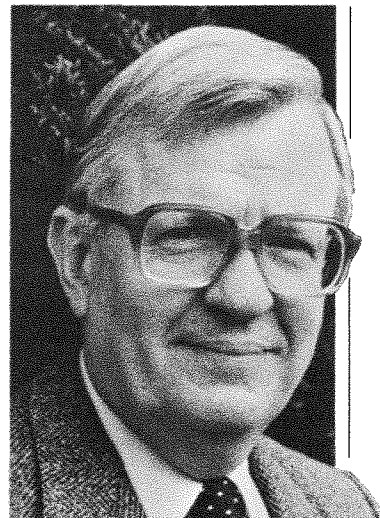
Distinguished Quaker Scholar John Punshon to Join Earlham Faculty

RICHMOND, Indiana—John Punshon, a distinguished writer, teacher, and scholar of Quakerism, will join the Earlham School of Religion faculty in the 1991-92 academic year.

Punshon, whose current responsibilities include Quaker studies tutoring at Woodbrooke College in his native England, has accepted a permanent appointment to the ESR's newly created Geraldine Leatherock Chair of Quaker Studies.

In the fall of 1990 he was visiting lecturer in philosophy and Quaker studies at George Fox College in Newberg, Oregon. Additionally, he has been an invited speaker at the 1991 Friends World Conference in Kenya.

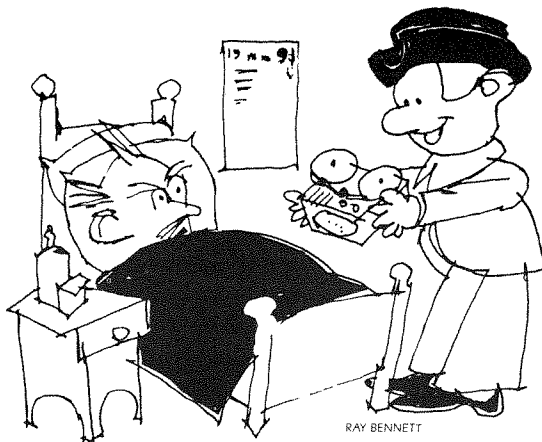
Punshon was born in east London 56 years ago. He studied philosophy, politics, and economics at Brasenose College of Oxford University, where he received his bachelor of arts



and master's degrees. In 1981, Punshon helped found Britain's Social Democratic Party.

A prolific and penetrating writer, Punshon has contributed almost innumerable articles, pamphlets, and books to Quaker literature. Among his noted longer works are *Approach to the Peace Testimony* and *Gifts and Discoveries*. He has written sundry contributions to several Quaker periodicals, including *The Friend*, *Friends Journal*, *Quaker Life*, and the *Evangelical Friend*.

John Punshon married Veronica Wright in 1962. They have two children, Thomas, a stock exchange official in England, and Sophie Punshon, a dressmaker. Among his personal interests, Punshon names "soccer, cricket, newspapers, and the countryside."



"We missed thee at meeting. The Elders hope thee will enjoy this tape recording of the quiet time."



Plain Speech for Intelligent People

BY NANCY THOMAS

EARLIER THIS year I started back to school as a full-time graduate student at a state university. The continuous pressure of exams and papers has forced me to change my lifestyle in ways that I still struggle with. But one of the biggest adjustments has been learning the language.

I'm referring to that strange and rarified version of English that people in higher education feel constrained to use in textbooks, research, and classrooms.

I'm a reasonably intelligent person (at least I had thought so up to now), but now I find myself reading a page, responding with "Huh?" rereading, and finally contenting myself with having captured the general idea, if not the precise meaning of the abstractions presented.

One of my grammar textbooks kindly informed me that the nominative case can sometimes be used as "the anomalous transducer of grammatical regularities." I sketched a smiley face in the margin and wrote, "I think that's what I am." Another source informed me that "love" is "the cognitive-affective state characterized by intrusive and obsessive fantasizing concerning reciprocity of amorous feelings by the object of the amorance." Can you imagine squeezing all that onto a valentine? Can you imagine your loved one's reception of such a message?

Sometimes I wonder, not only *what* is being said, but *if* something is being said at all. I recently waded through a scholarly journal article comparing personal traits with students' feelings about different activities in a foreign language classroom. After all the charts, statistics, and analyses, the author "suggested" that extroverts prefer more socializing activities than do introverts. I could have told her that in the beginning, saving lots of pain and verbiage.

Actually, I *am* learning a lot. I even see value in those journal articles. But I still wonder why it seems necessary to use such difficult, abstract language.

I feel increasingly drawn to my roots in Quaker simplicity. "Plain speech."

"Clarity" is another good word. I think of the parables of Jesus—simple stories of lost coins, trees growing from seeds, people helping other people in trouble. Here is proof that words can be simple and clear, and still carry great depth of meaning.

In my journal I copied a quote from Dag Hammarskjöld's *Markings*: "*If only I may grow—firmer, simpler, quieter, warmer.*" Every time I read those words, my spirit whispers, "Yes!"

The Scriptures carry some incisive counsel about plain careful speech: "But let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of evil" (Matthew 5:37); "Let your speech always be with grace, seasoned, as it were, with salt" (Colossians 4:6); "When there are many words, transgression is unavoidable, but he who restrains his lips is wise" (Proverbs 10:19); "A babbling fool will be thrown down." (Proverbs 10:8, 10) Here's a good one for professors and scholars: "The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly." (Proverbs 15:2)

Simple, clear speech does not mean dull speech. "*Pleasant words,*" says the writer of Proverbs, "*are a honeycomb, sweet to the soul and healing to the bones.*" (16:24)

So, how do those of us who constantly confront academic or professional jargon handle it? A sane humble perspective is a good starting point. My impression is that many scholars take themselves very, very seriously. Dreadfully so. (Can you imagine someone referring to "*the present reduction of linguistics to a kind of cryptographic taxonomy of linguistic*

forms" with a grin on his face and a twinkle in his eye?)

While seriousness of purpose and personal dedication are indeed important, perhaps we need to hold our knowledge and achievements lightly, realizing we'll never approach complete understanding of whatever field we're in this side of heaven. We really do "see through a glass darkly." But our darkness is temporary. We walk hand in hand with the all-knowing Creator, and one day we will know, just as He now knows us. In the meantime, let's enjoy the journey and the learning that accompanies it—keeping it all in perspective.

A sense of humor lightens the burden. Those smiley faces in my textbook margins help me slog through a lot of heavy material—as long as I remember to keep laughing at myself as well.

Simplicity and clarity of language, like all that has to do with our speech, proceed from the heart. Jesus said, "*For the mouth speaks out of that which fills the heart.*" (Matthew 12:34) Simplicity and clarity of heart. Like so much in the Christian life, it gets back to the basics: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . You shall love your neighbor as yourself." (Matthew 22:37, 39) Somehow the clear single-eyed focus of love brings an integrity to our words as well.

The challenge I currently face—to be a successful graduate student and still maintain standards of simplicity and clarity of speech—is no different from what all of us wrestle with in this age of mass media, advertising hype, and even what some call "Evangelicalese," our own special brand of religious jargon. God is still calling us to singleness of eye, simplicity of heart, and clarity of speech. ■

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