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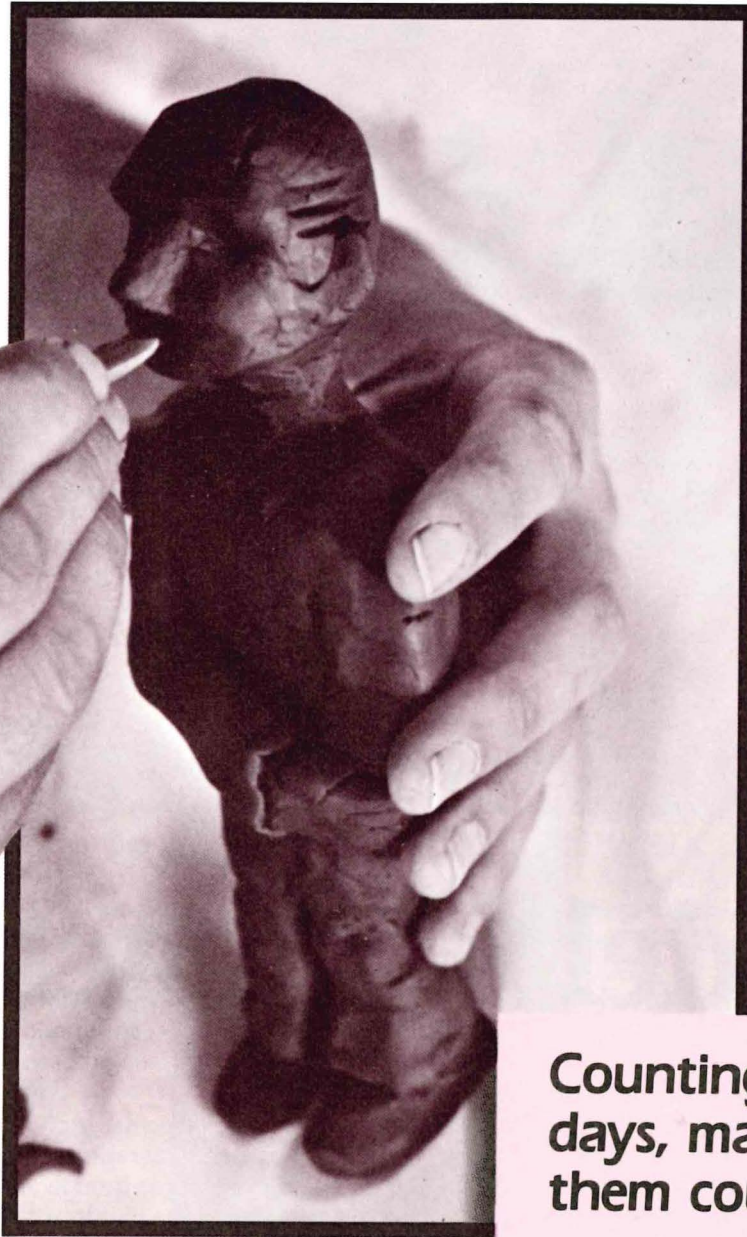
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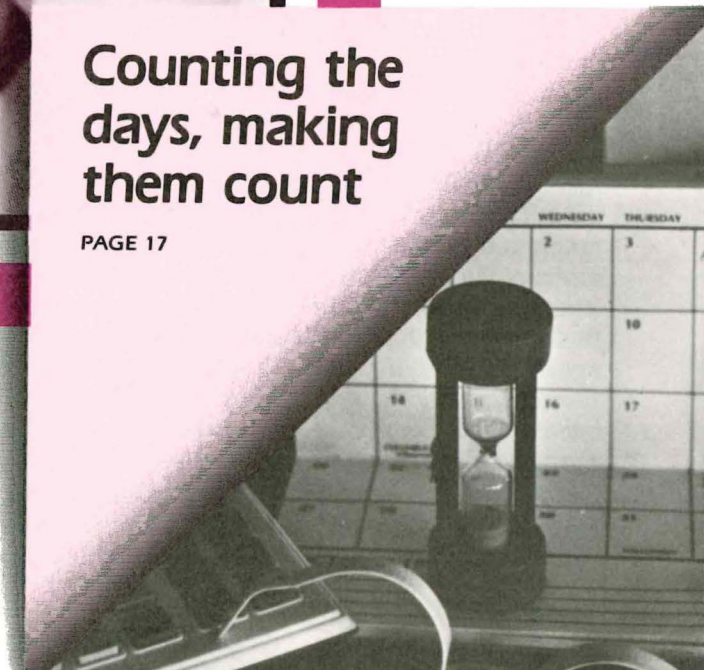
September / October 1991

EVANGELICAL **FRIEND**



**Counting the
days, making
them count**

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Model . . . Teacher

BY MARTI WATSON GARLETT

IN *OUR CHILDREN ARE DYING*, Nat Hentoff tells of Dr. Elliott Shapiro, principal of a school in the inner city. While the children of his school can run and laugh and play, Dr. Shapiro sees beyond their show of external life into inner death. "It's not like being killed by a car," he says. "There's no blood on them, and because there is no visible injury, nobody in the middle class is aghast at the sight. Nobody gets really involved... [but] thousands and thousands of children in this city have been dying because their brain cells have never been fully brought to life."

If even *some* children of this nation are "dying," that is cause for national concern. These children embody the future of all we hold dear. Every value-rooted ideology is

but a short generation away from extinction. Beyond national concern, though, must be *Christian* concern, if even some of the children of this nation are dying. And it is a national shame if Christians are not concerned.

The verse "Train a child in the way he should go, and when he is old he will not turn from it" (Proverbs 22:6, *NIV*) is the Scripture most frequently cited as backup for whatever edicts we hand down to children. And it is unquestionably a crucial verse for all Christians concerned with the education of children. But the question that must be asked is, What is training?

God provided Jesus as the conjunction between His words (i.e. "I love you") and His deeds (i.e., "Here's my Son to prove it"). Christ, in this context, is the archetype

of teaching, the standard, the ideal. Through His Son, God answered the question of what training—or teaching—is: it is modeling.

Walt Whitman could very well have been recording this sacred juxtaposition between teaching and learning when, in "Song of Myself," he wrote:

Behold, I do not give lectures or a little charity,
When I give I give myself.

Because He gave Himself fully for God's instructional purposes, Jesus underscored all that He said, making His words one long italicized proclamation. It is unlikely we would marvel at His words if He had not so perfectly used His actions as conviction.

What captivates our attention is the fact that He did not so much talk about an amazing life as live one. Taking ordinary people as His closest friends, going to the homes of despised people and eating with them, dying on a cross like a common thief when He literally had all the power in the world to save Himself—these are the actions from Christ's life that make us sit up and take notice.

When our interest is caught, our introspections begin, and then, and only then, are we able to truly learn.

Jesus *showed* us what He wanted us to internalize, what we need to believe and comprehend if we are to become fully alive and authentically human.

Through Christ's astonishing messages in motion we are enabled to learn. Paul understood how "seeing is believing" works. As Christ taught him by example, so Paul taught others.

"My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power." (1 Corinthians 2:4, NIV) Words alone were not the persuasive part of Paul's ministry; they became so only when coupled with actions.

The principle applies to contemporary classrooms too. A teacher is giving instructions to the class for a future assignment.

One boy in the class has either failed to listen attentively or failed to understand. At any rate, the boy holds up his hand and asks a question about the assignment being given.

The teacher stops in midexplanation, looks momentarily disgusted at the interruption, and says pointedly, "I just finished explaining that. Where were you?"

Embarrassed by the reprimand, the boy pursues his confusion no further. Later, while talking to a parent within this same student's hearing, the teacher says, "I

always tell my students the only stupid question is the one that's not asked."

Which message is believed? The one that is spoken, or the one that is modeled? The answer is obvious. True, modeling depends upon words to solidify its point. But Jesus did not rely solely on words. He linked those words with dynamic, startling actions. That way, His words became indelibly etched into the minds and hearts of mankind for eternity. He was, and is, the perfect teacher.

Jesus: Our Model for Modeling

Jesus' form of teaching was most dynamically demonstrated in His modeling. While He gave us the new commandment to love one another, He went one step further than just saying the words to us. And it was that step that has had its lasting impact on us as His "students."

He showed us how to love others by loving others. Modeling was His teaching technique. It is as simple as that: Jesus revealed that learning occurs when modeling is done.

Saying "it is as simple as that" does not mean that it is easy. It is not. But apart from its difficulties, working with people is

fascinating. It cannot be dull when personalities are so different. Still, the "interest" aspect of teaching intermingles with the "difficult" aspect and provides the puzzling challenge: how to deal effectively with all those unique personalities at the same time. It will be helpful to look at the qualities Jesus

modeled and discover something of how He did it.

As David McKenna writes in *The Jesus Model*, "If Jesus developed the stature of a whole and effective human being, he . . . becomes a 'significant other' and deserves a following."

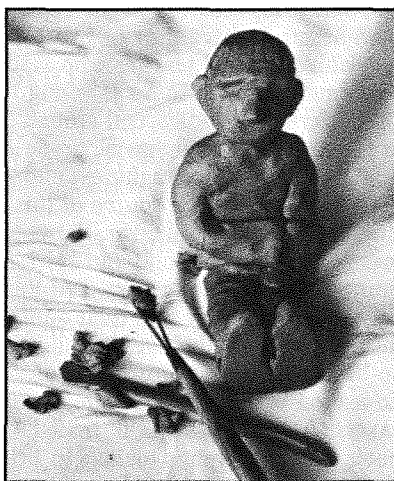
When we examine His life as a human being, the first characteristic we see is Jesus' spontaneity. He was not tied to traditional ways of doing things. He was not concerned with impressing others. He washed the disciples' feet instead of having them wash His, even though He was their master. He struck up a forbidden conversation with a

Samaritan woman at a well. His close friendships included several women, a shocking defiance of the conventions of His day. He had the ability to be spontaneous and at ease in a variety of situations.

A second characteristic is Jesus' respect for diversity. He demonstrated His freedom from prejudice and jealousy. He surrounded Himself with all manner of people—respectable women, "fallen" women, lepers,

(Continued on page 19)

Nearly everything He did spoke to His fascinating aptitude for coming up with new ways of doing things.





On Teaching and Planting Shade Trees

BY PAUL ANDERSON

WHO WERE Jesus' teachers? Have you ever thought about that question? The only biblical story about Jesus' growing years shows Him keenly interested in the pursuit of knowledge. He even missed His ride home from "yearly meeting" so He could explore further the concepts presented by the guest speaker and some of the seminar leaders. When His otherwise preoccupied parents finally caught up with Him (they must have been yearly meeting representatives) realizing He wasn't in the Zebedee wagon, He replied, "What grounds did you have for looking for me? Did you really not know that it was my bounden duty to be occupied in my Father's concerns?" (Luke 2:49; Cassirer's translation).

Already by the age of twelve Jesus had come to internalize spiritual values, and the above portrayal of His irresponsible pleasure-seeking tendencies show him seeking God's truth and knowledge. Not bad for a compulsive inclination! For most of my life I regarded this episode as the kind of thing God's Son obviously would have done, almost automatically. After all, He was different. But recently, my reading of other parts of the New Testament has caused me to wonder about how Jesus was influenced as a young person.

As I teach the book of James to my students we find a half dozen or more parallels between the ethical themes of James and the Sermon on the Mount in Matthew 5-7. Read the two side by side sometime and see what you think. Such themes as the poor inheriting the Kingdom, the blessedness of peacemakers, and letting one's "no" be no and one's "yes" be yes are just a few examples. In accounting for these parallels, an obvious possibility is that James and Matthew were simply written out of the same Jewish sector of the early Christian church, and that the similarity of themes reflects the same community ethos.

But I wonder if other links might also have existed. For instance, since James is traditionally believed to have been written by James the brother of Jesus, I



wonder if these parallels might also represent the solid religious teaching that James and Jesus received in their good, Jewish home. Perhaps they had the same Sabbath-school teacher who made a deep impression on them as young people. Perhaps they learned around Mary's knee, or at their Jewish grade school, the values of uprightness and integrity. Whatever the source of this connection, one thing is clear. Jesus and James received good moral and spiritual training from their early days, and that training found its way into their adult ministries and into the lives of millions who have read the Scriptures since.

Education is not a foreign thing to Quakers. The first "practical" trade schools were set up by Quakers in Britain who were rejected by the established universities due to their unwillingness to embrace a credal approach to spiritual truth. Friends such as Joseph Lancaster were also among the first to attempt to educate the masses of illiterate poor in London and other cities, and the modern vision of a literate society owes a great deal to these and other visionary educational ventures. In Kenya and East Africa,

Quakers have organized and maintained around 500 elementary and secondary schools, literally transforming major portions of the regions. In North America there are 16 colleges of Quaker identity or origin. And, in addition to the Earlham School of Religion, Quaker graduate schools for ministry training have been started at Malone College, Friends University, Houston Graduate School of Theology, Friends Center at Azusa Pacific, and George Fox College—all within the last decade. Furthermore, it seems that a disproportionately large number of the attenders and members of Friends churches and meetings are educators or have education backgrounds. All this illustrates that education has been for many Christians—especially within this small part of the greater Body of Christ—a *spiritual calling*.

This year George Fox College celebrates a centennial anniversary, as will Malone and Barclay Colleges in 1992. It seems fitting, therefore, to consider the importance of education in society at large, and in the church in particular. If Christians don't inculcate their values in their own, who will? And if believers don't seek to influence the moral fiber of society, who will? And if, Christian leaders don't do the work to become spiritually able and literate, who will equip others and prepare them for their ministries in the world? The price of being able to provide informed and spiritually seasoned direction is a high one, but few endeavors are more rewarding.

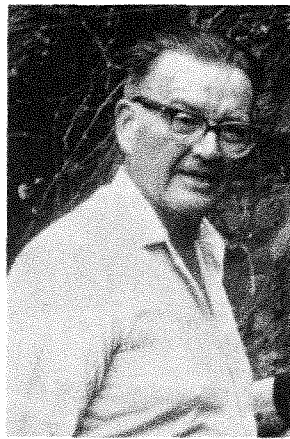
Every calling to serve is also a calling to prepare, and the need is especially pressing if one believes that God calls every Christian to be a minister. After all, Jesus prepared 30 years for a ministry of three... and we never stop preparing.

I remember one of my most significant mentors, Elton Trueblood, saying, "A man has learned the meaning of life when he plants shade trees, knowing full well that he will never enjoy the benefit of their shade." Such is the case with the ministry of teaching... in Jesus' day... and ours. **EF**

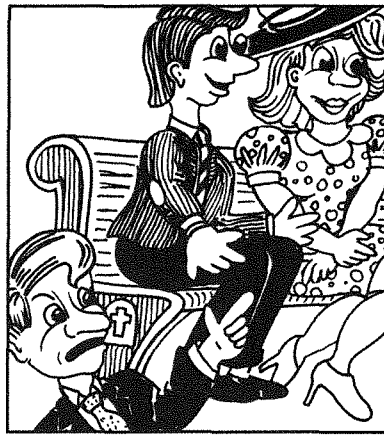
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COVER: One of the responsibilities of educators is to shape their students' minds and effect change for the better. In this issue we examine the role of Christians in education and the role of education in the lives of Christian leaders.

(Photo by Janelle Townsend)



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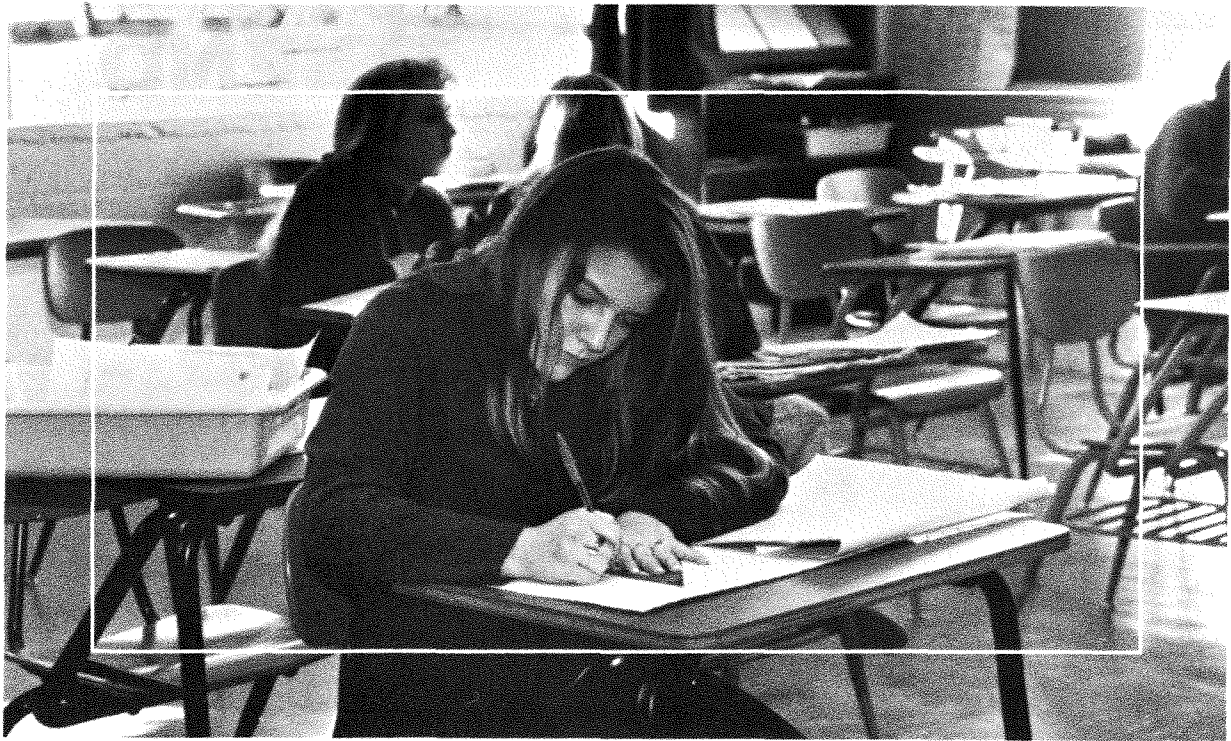
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Public Schools



Christians Make a Difference

BY GARY TOWNSEND

“WHAT IS THIS? Don't you know you can't teach religion in school!” Jeremy challenged after I assigned the reading of “Sinners in the Hand of an Angry God.”

He had a point. The law prohibits teaching our faith in God to students. Even though our society and our educational system seem to be crumbling, and even though we see the deepest of spiritual needs, we cannot evangelize students at school. Despite the restrictions, though, Christian teachers and community members can have a vital influence for Christ in the public schools. This influence shares the truth of God in several ways and adds moral stability to our society.

One form of Christian influence can come through the curriculum itself. Even though teachers aren't allowed to teach from the Bible, much of God's truth can be shared in what is taught. All truth is God's truth and the Holy Spirit has the power to draw people to God through that truth.

So when the Christian teacher helps a child learn science or math, she may also emphasize the truth of the intricate design of our world. The social studies or

health teacher can help students to explore the nature of relationships and positive character traits. Encouraging students to ask questions and discuss helps them to search out ultimate truths that God has built into nature and society. In these and other ways, teachers can introduce biblical values and principles into their students' lives.

The social studies, literature, or reading teacher can have an even more direct role in getting students to consider God's truth. While religious doctrine shouldn't be taught in the public school, knowledge about religious ideas should. Some antireligion supporters have claimed that schools can't even include teaching about the historical Jesus and Christianity. They seem to prefer censorship of a major part of Western history and culture. There's no reason that any teacher should give in to their ungrounded protests. If our students are not exposed to the beliefs and motivations of the people in our society, they are getting a skewed picture of our world.

That's what I told Jeremy when he challenged the assignment of reading a sermon in American literature. “You're right, Jeremy. I can't teach religion, and I

don't. But the state demands that I teach about society and ideas and literature; these are things you need to know to get along in this world. Religion has a big impact on our society, and a lot of people believe in God. If you're going to rub shoulders with them, you'd better know how they think.”

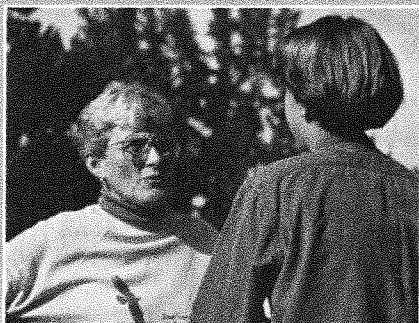
He wasn't completely satisfied with my answer, but at least it got him quiet. The lesson continued with some lively discussion and emotional reactions to the views of early Puritans. I was able to contrast that with the lifestyles and views of Quakers and other denominations back then and today. Many students learned more about the role religion plays in people's lives. Nobody was converted, but they learned historical Christian ideas about grace and mercy and judgment. Where that may lead, God only knows.

Teachers and community members can also have a strong impact through supporting students who share their Christian beliefs in the classroom and school situations. Much can be gained by praising a student's insights in a classroom discussion. Congratulatory notes to students who have published writings and produced music and artwork that reflect

Christian principles can reinforce a student's belief in himself and in his stand for what he believes. Awards can also be given to those who show behavior that reflects strong moral character.

Another area in which Christians can influence students is counseling and discipline. This is a constant activity of teachers whenever they're with students. As the teacher or teacher's aide goes about helping in the classroom or on the playground, he is also managing students' behavior. This managing often involves "tips" to students on handling personal relationships. It may also involve some kind of reward or punishment designed to modify or reinforce behavior. When handled in a loving way by an authority figure, this kind of counseling and discipline helps the student to learn the principles of right and wrong. Of course, the counselor needs to make sure he is rein-

Counseling and discipline are constant activities



forcing moral values and not centering on societal values such as hairstyles or musical tastes.

When the Christian authority figure counsels or disciplines from a biblical perspective, he is building Christian moral values into our society.

Most parents, Christian or non-Christian, support this kind of discipline or counseling because they recognize it helps to make their children develop better character.



Ron Huber, fourth from left, coaches varsity baseball in Amity, Oregon

Christian parents can help tremendously by simply thanking the teacher or principal with a note or kind word. When children realize that parents and school authorities are working together, they develop respect for the authority and security in their school atmosphere.

Counseling may influence more than just students. Bill Rogers, an elementary teacher, says much of his influence comes in sharing with parents. Bill is well grounded in the Bible and finds that when parents are discussing problems with him he shares advice from biblical guidelines. He is not evangelistic in his approach, nor does he necessarily tell them that the principles being shared are biblical. Nevertheless, in attempting to meet their needs, Bill is sharing God's truth with them.

Perhaps the greatest influence a Christian has in the public schools is through modeling Christian behavior. Each of us can think of teachers we liked and disliked in school. One of my favorite teachers was Mrs. Trueblood. She seemed to care about us as individuals, and she made the classroom interesting. Students and parents saw her as a teacher who was fair and loving. Mrs. Trueblood also led two Bible studies and was active in her church. Because of the sort of life she led at school, people were attracted to her and to her beliefs and ideas.

Parents and community members can also have a direct influence on students and staff through their relations with the school. Ron and Donna Huber are a couple in Amity, Oregon, who have made a difference in their school system. Over the past ten years, the Hubers have adopted more than 11 children from disadvantaged situations. Providing an organized, stable family situation also means involvement in their children's schools. Donna volunteers her time as a teacher's aide and Ron helps in athletics as

a scorekeeper and a baseball coach. Although many students in the high school see their church services in town as boring, they don't see the Huber family that way. Ron and Donna Huber are showing them that the Christian faith is one that leads to success in life.

Becky Towne is another parent who provides a positive influence in the public school. Becky's husband, Jim, is the pastor of Colorado Springs Friends Church, where Becky is active in music and women's ministries. Becky is also president of the PTA at her children's elementary school. She volunteers as a helper in the music department and has become well acquainted with almost all of the forty-some teachers. By becoming involved with the school, Becky not only has influence on decisions of the local PTA, she also has become a positive representative for Christ and her church in the community.

Christian influence is needed and wanted in our public school system. Christian teachers, students, teacher aides, administrators, school board members, and parent and community volunteers all play a vital role. Even though they don't directly teach religious doctrine, the decisions they make and the principles they model are the glue that helps hold our society together. Getting involved makes a difference. **EF**



Gary Townsend is a graduate of Barclay College and Friends University. He attends Newberg Friends Church and teaches at Amity High School, Amity, Oregon. His most recent astounding success in teaching was potty-training his three-year-old daughter.



A Listening Ear: Reflections on Christian Caring

Paul Tournier, Augsburg, 1986, 141 pp., \$8.95

Here is another collection of the ideas of the wise Swiss physician. This is an assembly of papers, talks, and interviews centering around the theme of the need to listen to others and not talk so much. Tournier is deeply convinced that we go too much in our personal relationships by the I-it pattern, where we regard the other person as something to be observed, rather than by the I-Thou, where there is real dialogue and relationship. He sees the failure between husbands and wives (especially the husbands), parents and children, fellow-workers, teachers and students, and especially, since he is himself a physician, between physicians and patients. Doctors, he says, have to take time to let patients tell of the emotional and spiritual troubles they are having, for the *whole* person must be treated. Included is a final chapter on "The Enigma of Suffering," in which Tournier gives as fine a brief treatment of the subject as I have ever seen. The core of his thought is that we and God suffer together, he having suffered in Jesus and with us, we suffering with Jesus and, as Paul says, filling up in our sufferings the suffering of Jesus. The realization is our support and our assurance of meaning in our suffering, although it does not tell us why God chose to begin it all, knowing what it would cost. We may never have that answered. This is a book of wisdom and understanding.

—Lauren King

Quaker Education

Leonard Kenworthy

The author states that this is "the first attempt to assemble a comprehensive account of Quaker education...covering briefly the story of Friends schools and other educational efforts in the past and at present, with some ideas of the future.... There are now 93 Quaker-related schools, colleges, and adult centers...." The book covers governance (board, administration, purposes), curriculum and instruction (content, teachers, values), students and student

life, and more. The author insists on the "centrality of religious education and meetings for worship."

As a source of information, the book devotes most of its pages to elementary schools and secondary schools, and is light on higher education. Also, it is more helpful on schools little known to members of the Evangelical Friends International, which may actually be helpful in our learning. The author's evident strength in the curricula for elementary and secondary schools is a feature of the book, plus his obvious concerns for Quakerism and the international dimension of education.

However, the real purpose of the volume seems not to present a comprehensive history as much as to raise questions of distinctives and essentials of Quaker education and what we should be doing about them. He addresses strengths and shortcomings of Quaker education, as well as the outlook for the future as seen in trends and needs. A substantial caution for us all is found in his words "consensus is a splendid device for many groups but it is not the Quaker way as it is an intellectual exercise rather than a religious approach." The religious process is the "sense of the meeting.... The first seeks mutual accommodation; the second seeks to know the will of God."

—William D. Green

The Child Influencers

Restoring the Lost Art of Parenting

Dan Adams

Hometeam Press, 1990, 246 pp., \$9.95

Today many parents are "minimal time" parents. Most children spend less than 30 minutes per day interacting with their parents. Instead of parents, good books, and a variety of social exposures, children are forced to spend most of their time in total peer-segregated circumstances. What is this doing to our children? How will this affect our future? The baby goes to daycare, little children go to preschool, kids go to school and classes, the elderly go to the nursing home. What are we doing to ourselves?

The Child Influencers offers some excellent questions, statistics, and historical

changes in the family and in education. This book also has an excellent discussion of the "socialization myth," the effects of peer dependency, value lessons in public schools, and academic lessons in public schools. It also discusses home teaching, family activity learning, creativity, and individualism.

The "approach" taken by the author is an over-conservative Fundamentalist approach that makes one come to good conclusions through a negative reaction rather than an educated, proactive, positive choice. However, I recommend this book for parents and grandparents. We need to wake up to see what is happening to ourselves and our children.

—Jannelle Willcuts Loewen

The Fierce Goodbye

G. Lloyd Carr and Gwendolyn C. Carr
InterVarsity Press, 1990, 158 pp.

The Carrs write freely about their feelings of grief as well as their questions following their daughter-in-law's death by suicide. They deliberately chose to share with others what they have learned as they struggled to face the awful reality.

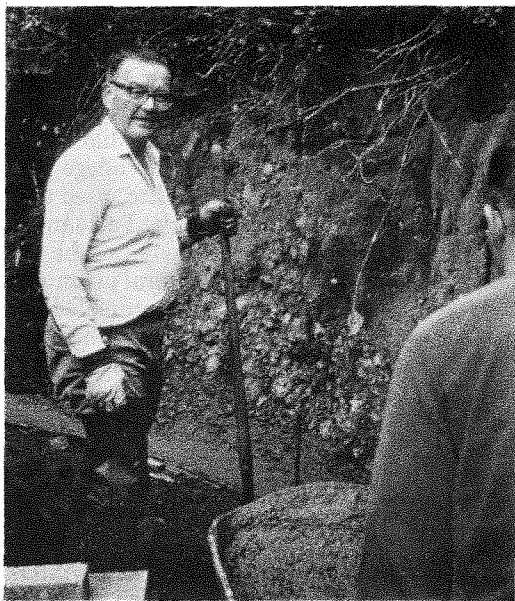
Gwendolyn Carr, a poet, opens each chapter with her thoughts written in exquisite poetry that calls the reader back again and again. Dr. Carr, a professor of biblical and theological studies at Gordon College, offers the benefit of his study concerning the Christian thinking about suicide.

He also delves into the matter of the eternal fate of one who has committed suicide. An appendix includes extended excerpts from writings of church fathers and Greek philosophers that pertain "to the question of suicide."

Anyone who has suffered a loss of a friend or loved one through suicide will find comfort in Dr. Carr's conclusions. Pastors and counselors will want this book close at hand.

—Betty M. Hockett





Milo begins work on the foundation of his coastal retreat.

Milo Ross: A Case Study in Resourcefulness

BY DENNIS HAGEN

IN THE LIFE of an organization or a movement, there often comes a time when significant leadership is required to move the organization from a point of mediocrity to a point of significant success. It often occurs at a point of great crisis.

Abraham Lincoln survived both the American Civil War conflict and the deep national question of slavery to be revered as one of our greatest presidents. Martin Luther King did not begin the Civil Rights movement, but he became its recognized national spokesman and changed much of America's thinking about the rights of black men and women in this country. Both Lincoln and King were strong leaders at pivotal points in American history.

Milo Ross had a much lesser role in national history, but he was probably the primary reason our Quaker college in the Pacific Northwest survived one of its most critical hours. And this fall, as we celebrate our centennial anniversary here at George Fox College, the contribution of Milo Ross serves as a case study in resourcefulness.

The completion of World War II brought many soldiers home to fill college enrollments in the late 1940s. Rather than filling its classes, George Fox College actually dropped in enrollment so that the start of the 1954 college year listed less than 100 students. The college was without a president from 1952 to 1954 and was administered by three people: Dean Donald McNichols, Professor Paul Mills, and Business Manager Harlow Ankeny. These were desperate years and the trustees were gravely concerned over the immediate future of the institution.

Milo had recently left his pastorate of a small church in Seattle called Friends Memorial. His wife needed critical medical care, so he brought her to their childhood home of Salem, Oregon. He took a job as postman and began a radio

ministry called the *Quaker Hour*, which was sponsored by Oregon Yearly Meeting (now Northwest Yearly Meeting). He was referred to as "The Voice" and at one time had twelve radio outlets in six states with a regular listening audience estimated at over 300,000 people.

In the spring of 1954, he was asked to assist the college part-time in admissions. A few months later, the trustees unanimously agreed to ask him to become president, even though he held no graduate degrees. He was delighted to have the confidence of the trustees for such an organizational task and he began on June 1.

With a small student body, poorly paid faculty, and no college administrative or faculty experience for himself, Milo began his new calling. In November of 1954, his wife, Helen, died, leaving him with three children to support. He was still providing messages for the *Quaker Hour*, and his talk entitled "The Blessings of Sorrow" in the first days after Helen's death was the most requested sermon by his radio listeners.

The college nurse, Alice Wheeler, was a regular companion and soon became his second wife. The pressures on his personal life and the dilemma of the various needs of the small college forced Milo into deep reliance on God for strength to continue.

At a later time, Milo would invest in land on the Oregon Coast a few miles north of Newport, Oregon. He joined the local carpenter's union and used his building skills to create a comfortable A-frame cabin, which became his retreat from the pressures of the presidency. I remember well the day my wife and I, as guests, stood on the beach admiring the cabin when he pulled a union card from his billfold and asked, "How many college presidents do you think are members of the local carpenter's union?" Milo was unique.

In an interview for a research paper, college student Allison Kingsley asked Milo's secretary, Gwen Winters, how she liked working for Milo as a boss. She replied that she never thought of him as her boss. Rather, he was a colleague with whom she had the privilege of laboring until the day's work was done.



Milo and Alice Ross traveling in Europe.

Others concurred with Mrs. Winter's analysis. Though he was a president, he never displayed presidential airs. Some said he treated everyone the same, sort of a common man's president. Everyone felt important in his presence, never looked down upon. That gift endeared him to many people throughout his 15-year term as a college president.

During his presidency a number of significant buildings were added to the campus, the first being a library. Due to his persistence with a donor family from New Mexico, Milo was able to win the favor of Gilbert Shambaugh for a major gift for its construction. The Pennington and Edwards residence halls, named after a former college president and an early Quaker pioneer in Newberg, also came into being. The major classroom building to be built was the new Calder science building. An acquaintance of Herbert Hoover, Louis Calder from New York City, was convinced by Milo of the need to support the small college with this major gift.

Though these buildings were important to the success of the school, the two major accomplishments of Milo were in the area of accreditation. The Northwest Regional Accreditation became Milo's first major task from the moment he took office in 1954. Once approved, this accreditation would mean that the school had achieved a quality similar to other strong Oregon and Pacific Northwest colleges. The primary focus of this accrediting agency would be on quality faculty, fiscal responsibility, college management, curriculum, buildings, and library. The new Shambaugh library was a primary boost for this accreditation, which was bestowed in 1959.

Milo then sought the state accreditation for teachers. In 1954, his first official act was to sign an agreement with Oregon College of Education, whereby George Fox students would receive three years of training in Newberg and then travel to Monmouth, Oregon, to complete their senior year. His dream was to have a complete education program at George Fox.

Accreditation did occur for secondary majors in 1966, resulting in the first graduates in 1969. They were Russell Hills and Marian Larson, two music majors. They were the

first of many graduates with education degrees. Today, about 30 percent of all students in the traditional college program graduate with elementary or secondary education degrees.

The school grew from under 100 students to 419 students in Milo's presidency from 1954 to 1969. This increase provided a solid base for the next 20 years of stability and growth. Even today many look back to his presidency as providing the basic structure for our current success.

Upon his retirement from the college, Milo had one more dream he wished to complete. When the college planned to build an auditorium, he and his wife, Alice, used their personal resources to assist in buying a large Balcolm and Vaughan pipe organ, which some lovingly call the Ross Memorial Organ. As we hear the beautiful organ music in chapels and at concerts, many of us are reminded of the strength of purpose exhibited by Milo Ross when he became a pivotal leader at a time of critical need in the history of George Fox College.

Much has happened at the college since the Milo Ross years. Under the presidencies of David LeShana (1969-1982) and Ed Stevens (1983-present) George Fox College has added a doctoral program in clinical psychology, a master's in education, and by next fall a master's in Christian studies. The college has received national recognition for excellence, and the enrollment has grown to over 1,200. The main focus, however, remains the same: to prepare young men and women for their vocations of service in the world. While it is easy to look at a thriving institution or a well-managed organization and assume it has always been that way, the life of Milo Ross exemplifies the many hidden contributions that make future ministry possible. In a world of limited resources it provides a case study in resourcefulness. **EF**

Dennis Hagen is Professor of Music and Education at George Fox College.

To the Point

Ours is a time when the Gospel must be *taught*. Each one of us is now surrounded by vast numbers of women and men who constitute a genuine mission field.

It is not that our neighbors have consciously rejected the Gospel; they have never heard it! They do not really believe the tremendous news that God really is, that he is *like Christ*, and that *he has a vocation* for every son and daughter of earth.

They have never been told that God is actually reaching out to everyone who is made in his image.

They have heard of the Bible, but it is looked upon as obsolete literature rather than something that can speak to their condition

here and now. They have heard the name of Christ, in profanity if in no other way, but it has never once been presented to their minds that he can be known in the present tense . . .

Only a sound teaching ministry can adequately motivate the church to the fulfillment of all its divinely appointed ministries. It takes the inner life of devotion, the outer life of service, and the intellectual life of the mind.

The Christian must learn to pray, to serve, and to think. If he omits any of the three, he fails.

D. Elton Trueblood, "The New Teaching Role" The Herald, September 1977 and reprinted in The Teacher, Broadman Press, 1980 pp. 19-22

Pied Beauty

BY GERALD HOPKINS

Glory be to God for dappled things—
For skies of couple-color as a brindled cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls, finches' wings
Landscape plotted and pieced—fold, fallow and plough;
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.

Queried Glory

BY BARBARA DEHLINGER

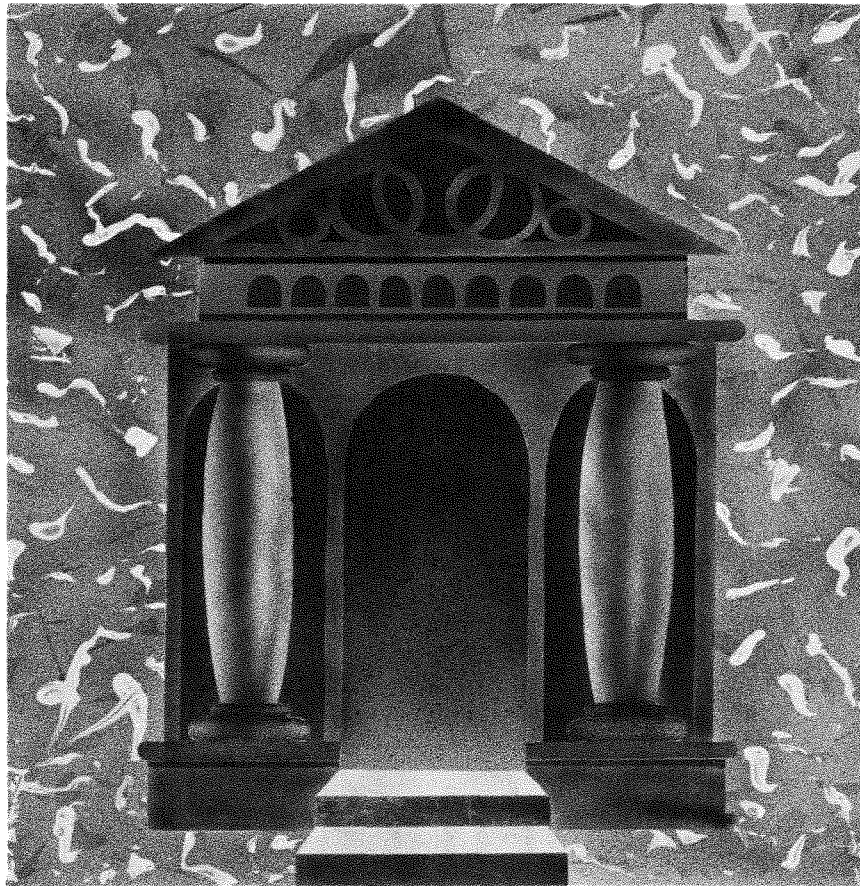
The poet says, "Glory be to God for dappled things"
Easy to say for
brindled cows and grayish horses
storm clouds gathering
speckled trout in shadowy brooks
are glorious

But oh God and poet, what about these dappled things?
Questions to shout for
homeless houses and friendless families
torn relationships that do not mend
dark prayers that remain broken hopes
are no glory to God

And the poet says "Glory to God for all things spare and strange"
Hard to say for
peopled loneliness and crossless marriages
pain that twists the mind away
famines that seal the heart from self
are not glorious

Still oh God and poet, what about these things most strange and spare?
Carefully to whisper for
prayers again and maidens waiting
Sabbath people singing
forgiven men in shaded lives
Praise Him ¶

Barbara Dehlinger is an elder at Klamath Falls Friends Church, and she is the vice-principal of Henley Junior High school in Klamath Falls, Oregon. The above poem by Gerald Hopkins was written over a century ago and addresses the contradictions of life in the light of God's constancy.



Nourishing Pastoral Effectiveness

BY R'DEAN L. SMITH, JR.

MONICA and Jeff slumped in their chairs, staring at the floor, as they waited for their appointment with the Yearly Meeting superintendent. An occasional tense smile passed between them in the silence. The events of the last year and a half had drained spiritual and emotional vitality from both of them, and they had come today in the hope of finding some new direction. Their ministry—and their marriage—seemed to have been dashed apart in a sea of events they couldn't have foreseen or fathomed.

Nearly three years earlier, Monica had sensed a definite leading toward pastoral ministry, and Jeff had agreed to give up his well-paying job and go wherever God called them to minister. Both were graduates of a fine Christian college, and Monica felt certain that her lack of seminary training would not be a problem. After all, most of pastoral ministry is loving and relating well to people, she reasoned, and she had ample gifts of empathy and compassion and the willingness to share them.

Two years ago, the East Hulbert Friends Church had welcomed Monica

and Jeff into their community. A small fellowship, unable to offer much in compensation, they were pleased to have this warm-spirited young woman as their pastor.

At first, everything seemed to "click": Monica deliberated for hours over books by popular preachers and always found something worthwhile to share in her messages. She organized a small Bible study and had begun to form a youth group.

Gradually, however, Monica and Jeff sensed that the situation was different from what they had anticipated. Eager to lead a vital, growing fellowship, it seemed to them that the people of East Hulbert were sometimes their own worst enemies.

Interpersonal feuds within the fellowship, and seemingly intractable personal and relational issues demanding hours of counseling that Monica discovered she was ill-prepared to provide, combined with a growing feeling that she was not doing the work she had envisioned as a pastoral ministry.

Even the weekly tasks of preparing a Bible study and a message for Sunday worship, which she had so enjoyed at

first, had become more burdensome as she searched for shortcuts and ready-made alternatives. It seemed that she was spending all of her energy patching the leaks instead of sailing the ship of the church!

As her disillusionment and despair grew, Jeff tried to protect her from what he saw as the irrational demands of the church upon his wife's time and energy.

How, he wondered, could the Holy Spirit be active in such a caldron of hypocrisy? His own faith grew cynical, and Monica, trying to hang on to both her marriage and the sense of call that she felt, was torn.

Now, burdened with a sense of failure, disappointment with God, and anger toward the church, Monica and Jeff had come this afternoon to the superintendent's office with one goal: to get out of this ministry.

At that moment, both of them wondered if they would ever have the spiritual energy to become active in any church, ever again. Their feelings were strong—and scary.

I am concerned about what happens to the "Monicas" and the "Jeffs" in our churches: eager, capable, loving people

While seminary training is no guarantee of competence as a pastor, neither are sincerity and charisma

who sense a genuine call from God to pastoral ministry, yet who find themselves spiritually and emotionally battered and bruised by the realities of that ministry in an often hostile world. In the past two decades, I have spent many hours in conversation with colleagues of numerous denominations, dealing with just the kinds of issues that Monica and Jeff faced. I am concerned about men and women who carry with them feelings of having failed as pastors, often because of circumstances beyond their understanding or power to influence; for I know that, in many cases, they have not been well supported by the larger church.

A solid education in ministry before accepting a call as pastor would have helped Monica to gain her bearings and utilize her strengths in a positive way, while perhaps avoiding some destructive pitfalls of inexperience and ignorance. Education in ministry is not a panacea, for there are countless examples of well-educated though ineffective or incompetent pastors. But education in ministry generally helps both pastor and church to gain important skills that enable them to be more effective in proclaiming the Gospel of Jesus Christ.

Seminary training is only part of education in pastoral ministry, however, for growing in competence requires continuing educational programs and experiences for pastors.

This has been a controversial topic among Friends historically, for Friends have been wary of creating a "professional" caste of "clergy." At the same time, Friends have expressed a desire for an educated ministry. In his book *The Spoken Ministry Among Friends*, Seth B. Hinshaw quotes a statement from the Conference of Friends held in Richmond, Indiana, in 1887:

"A gift in the ministry is not conferred by any educational process, but all the powers of the ministers should be cultivated to their fullest extent, that they may be skilled workmen for the Lord. He calls the ignorant into his service, but he does not want them to continue in that condition." (p. 70)

While seminary training is no guarantee of competence as a pastor, neither are sincerity and charisma in themselves sufficient qualifications for vital pastoral leadership. Pastors need to be well equipped with many tools for ministry in a complex society. Seminary training, while not the only way to gain these skills, certainly offers advantages to both pastor and fellowship.

For example, had Monica attended a seminary that offers students tools in the social sciences to aid in understanding the life of the congregation, as well as the traditional disciplines of Bible, theology and ethics, preaching and worship, Christian education, administration, and church history, the perspectives she would have gained on the church and the work of ministry might have enabled her to understand the situation in her fellowship and respond to it with more spiritual maturity and effectiveness.

At the same time, the insights she brought to the situation might have enabled her to avoid inappropriate self-blame. It is all too easy to take frustrating situations personally, when the main problem may have been a lack of preparedness.

MONICA MIGHT have benefited from the research of Robert Worley on church systems, for example, or Carl Dudley's helpful work on the unique characteristics of small congregations. In a student internship, working with a pastor-mentor as a supervisor, Monica would have had the opportunity to learn how to maximize her gifts and style, and to pace herself in the leadership of groups. In practicum discussions with other students, she would have been able to confront the blind spots that might keep her

from seeing and hearing clearly the feelings of people.

In church history classes, Monica would have learned that recalcitrant semi-believers have been a part of the church in every century. And yet the Holy Spirit remains alive and active, transforming women and men through the imperfect fellowship of the church, with the help of, and sometimes despite, those who have been called to leadership positions. We minister in our time as part of the "procession of apostles, saints, and martyrs," using the wisdom God gives us, but the most enduring results are not necessarily gained by this week's new church-growth gimmick.

A historical perspective on the life of the Church would have helped Monica and many of her young colleagues in another way, for it would have shown them that the "entrepreneurial" style of church leadership reflected in today's superchurches and television ministries has never been a sufficient role model for ministry. A study of the Post-reformation era would have shown Monica that Christians who are faithful to unpopular commitments such as pacifism or simplicity have most often been nurtured in small communities. A great deal of good has been accomplished by pastor-scholars serving in often obscure settings who have enriched the whole church by their labors.

In theology and ethics courses, Monica would have wrestled with a frustrating panoply of options, having her WASP faith challenged by voices from the Third and Fourth worlds. She would have learned significant things in Bible classes about story and narrative and literary forms, and she would have discovered some exciting applications of these disciplines in preaching and counseling courses, as she worked to find her own voice and style. Courses in church music and worship would have enlarged her understanding of how the Holy Spirit inspires devotion and growth through corporate worship.

Monica's hypothetical seminary training and its immediate relevance to her needs probably exceeds the reality experienced by most students, but it is an invitation to the pastoral task of theological reflection. Our forefathers and foremothers were led by women and men who often possessed the grounding of a classical education seldom seen today. Graduate theological education affords students the opportunity of confronting difficult contemporary issues with insights and disciplines shaped through the centuries. Seminary is not a place to find all the answers, but rather a place

to be confronted by difficult and conflicting questions. It is an opportunity to learn and hone some essential skills that one will spend a lifetime using. The whole church has a stake in the quality of its pastoral leadership, and so the whole church needs to encourage its men and women to enroll in the best and most challenging seminary programs available.

BUT SEMINARY is not inexpensive, and so it may not be accessible to everyone. Seminary training is graduate education: costly to provide, costly to attain. I could not afford to be a full-time student today at the seminary from which I graduated twenty-three years ago!

Many seminaries in the United States and Canada are experiencing an influx of students who are entering after some years in other work settings. These students will sometimes study part-time, or will be supported by the income of spouses. Yet when they graduate, most will have incurred heavy indebtedness that they must repay from small salaries. God does provide, but that provision comes from those who faithfully respond to the needs of others. Significant scholarship help is needed by most students, and that is a ministry that must be taken seriously by every church fellowship.

Recently, some fine seminaries have begun extension programs on a part-time basis that allow students to study in a regional setting while maintaining employment. This is an important development that may make it possible for more pastors to receive the seminary training they desire and need.

There are other educational possibilities that pastors should be encouraged to pursue. Some denominations require a minimum of two weeks annually of continuing education for pastors, in addition to vacation time (usually four weeks, by the way!). A wealth of long-term or short-term educational experiences is available in most parts of the country. Every fellowship should include sufficient funds in the annual budget to send their pastor (and spouse, if he or she so desires) to Pastors' Conference. Some have provided childcare to make this possible.

After nearly 20 years of pastoral ministry, I enrolled in a Doctor of Ministry program that extended over four years. It was a wonderful collegiate experience, all the more so because all of us had been pastors for some years. The focus of the program was intensely practical, although ample opportunities were given to sharpen skills in traditional theological disciplines. I cherished

the time spent in coursework, and all of the required projects were pertinent to the ongoing life of our congregation.

People agreed that this educational experience enriched all of us. Some Doctor of Ministry programs will accept people who do not have seminary degrees. Financial support from a family in our congregation made it possible for me to pursue this program. Most of these programs are designed for working pastors with families who cannot spend extended periods of time away from their work.

Pastors often
feel guilty
about time
spent with
their nose in
a book.

Organizations such as the Alban Institute offer a variety of short programs in continuing education for pastors and other church leaders. Participants benefit from findings of ongoing research projects in such vital areas as ministering to baby boomers, assimilating new members, and church growth. Attending a workshop offers many opportunities for sharing ideas and insights with colleagues, usually across denominational lines, and this enriches everyone. Pastors (and spouses) often return from these experiences renewed and refreshed, and their people share the benefit of this time away.

Send your pastor and spouse to Israel! You will be repaid many times over for this investment in preaching and teaching. The trips sponsored by theological seminaries, often guided by professors of Bible, are generally the most responsible, for one should gain insight, not just inspiration.

Every fellowship ought to provide an allowance for books and periodicals to

its pastor. Bible commentaries and other substantial reference works often cost \$30 to \$50 per volume, while subscriptions to informative professional journals may cost \$30. The budgets of few pastors' families can afford these things, yet a pastor ought to be as conversant with developments in professional disciplines as a physician or any other professional person.

The tools of scholarship and competence require time to learn, and time to use. Pastors often feel guilty about time spent with their nose in a book, while other tasks remain undone. Early in my ministry, I had a neighboring colleague who was serving a small country church in his retirement. Well into his seventies, it was a period when he might easily have coasted on the work of a lifetime, yet every time I visited him, he pulled out a stack of books and peered at me over his glasses as he said, "This is what I've been working on lately. What are you reading?" I could count on a phone call from Fred asking for a ride every time the seminary in the city announced a workshop or seminar! He was an example to me of lifelong learning in pastoral ministry that I will never forget.

The years before us will be filled with great opportunity in the life of Christ's Church. As the values expressed in popular culture grow more murky and tenuous, people are seeking alternative visions and grounding. The competition for the souls of humanity has never been more intense, but God's Spirit is faithful in creating and sustaining fellowships of believers who can grow into spiritual maturity and wholeness. No amount of education can create a heart for ministry: only God can do that, and God will continue to raise up men and women for positions of leadership in the church. It is up to the church to provide and support opportunities to nurture the leaders whom God calls, for the challenges before us demand nothing less than the best of our intellectual and spiritual resources.

Pray fervently for your pastors daily, but encourage their growth in pastoral competence by making it possible for them to participate in the best educational opportunities available to them. They will be enriched, and so will you! **EF**

R'Dean Smith, Jr., grew up as an active member of First Friends Church (now Reedwood) in Portland, Oregon. He received his D.Min. from McCormick Theological Seminary and is pastor of St. John's United Church of Christ, having served as a pastor in that denomination for 23 years.

BY BETTY M. HOCKETT

LATE LAST summer our congregation embarked upon a revised Sunday morning schedule. It included three traditional worship services, a service designed for people who felt more comfortable with an informal setting and style, the Hispanic service, and Sunday school classes offered throughout the morning.

Lord, it's great that we have growing pains.

Because leaders had done such a good job of explaining the whys and wherefores, we plunged into reformatting with understanding. Or so we thought.

Suddenly, for some of us, the emphasis changed from *growing pains* to *growing pains*. Individually and as groups we had to make difficult decisions. Which worship service shall our family attend? At what hour and where should our adult Sunday school class meet now that classes needed to shift to make room for new ones?

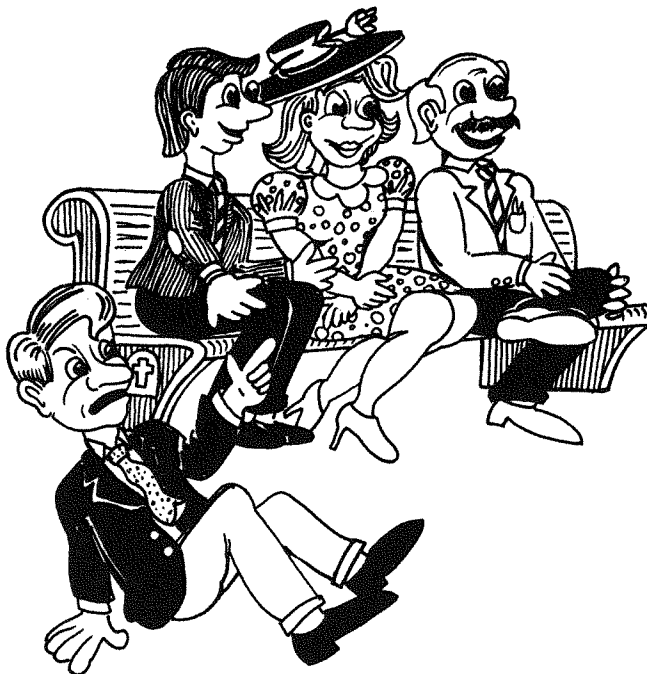
It took our class several weeks of changing locations and working on the intraclass schedule before once again hitting our stride. During that time of unsettledness, the pain increased. Two of us lamented together one day even while truthfully saying, "We're trying to be flexible."

Our large class dwindled. Some of our regulars couldn't come at the hour we chose to meet because they offered to fulfill responsibilities elsewhere in the system. Others joined classes that met at a time more suitable to them or their families. A few dropped out of Sunday school entirely.

Lord, it isn't the same anymore without those we love and appreciate. We miss them.

Some of the other Sunday school classes rocked in the same boat. The painful aspect, however, didn't stop with the Sunday school. It carried over into the worship service. Because our Sunday

It's Not the Same Anymore!



Nobody told me success was going to be so painful.

school class had changed meeting hours, my husband and I started attending the second service, even though we had customarily gone to the first. Many of our fellow first-hour worshipers stayed on. Some probably elected the third hour. So now in the new format, we worshiped alongside different people, some we knew and some we didn't.

Lord, I miss the family with whom we used to share a pew each Sunday morning. I miss the other young families who nearly always sat in front of us. It isn't the same anymore.

Meanwhile, pain found its way elsewhere as well.

Preaching three times every Sunday morning prevented the pastor from participating in Sunday school, either as attender or teacher. He soon discovered the personal need to regroup between services. The staff had to work harder to maintain a proper balance of planning, keeping up with growth, and ministering to the long-time attenders. Normal shepherding duties continued with the added stress of constantly working to assimilate new people.

As a steadying feature, the reasons for the reorganization kept showing up amid the painful aspects. Now, almost a year into the new format,

the pain has dimmed. Our Sunday morning worship attendance registers thirty percent higher than three years ago. Because of the availability of more Sunday school rooms in this multi-session format, new classes have sprung up. Several young people who had drifted away from our church family have returned to become involved in these classes. Our Sunday school class has come to grips with the idea that we must be willing to "let go" of our members who feel called to serve the Lord in other capacities; we hope the others will return or that the Lord will use them elsewhere. I'm glad to have met new people who sit in nearby pews. The pastor says, "Preaching three times each Sunday hasn't been as rough as I thought it would be."

Lord, it's worth it. I'm glad it's not the same anymore because staying the same means drawing back, not reaching out as You have commanded.

A measure of pain still lurks around the edges, causing our church leaders to face reality. Sunday school attendance has not increased as consistently as hoped. Some of the newly formed classes bloomed while others died on the vine. We still need additional space and more parking. It will take money to fulfill those needs.

We may even yet experience more pain in order to move ahead. "It requires a sacrificial, giving spirit to make room for growth," says the pastor. He admits it doesn't come automatically, then adds, "We're willing to do this because of the potential difference it could make in someone else's life."

Yes, Lord, that's it. I really do want to be flexible. I'm willing to be jarred again if it will help You make the difference in the life of someone else. ■

Betty Hockett is a free-lance writer and attends Newberg Friends Church.



The Fifth World Conference of Friends: a Reflection

By JOEL C. SCHMELTZER

THIS SUMMER the Fifth World Conference of Friends was held on three sites: in Elspeet Holland on June 22-30, in Honduras on July 16-24, and in Kenya, August 14-23. These conferences were organized by the Friends World Committee for Consultation in an attempt to further the communication between, and the understanding of, other Quakers world wide. "In Spirit and in Truth: Faith in Action" served as the central theme for these gatherings, and a total of over 1,000 attended from most of the yearly meetings around the world. The International Young Friends Committee organized young adult follow-up gatherings for each conference.

Through the support and encouragement of my meeting, I was able to attend the conference in Elspeet and the follow-up gathering in St. Gerard, Belgium. Attending these events has altered my life vision. I see hope that Quakerism may be one of the first world—dare I say "religions"—to correct its path from the inside.

The world conference centered around worship sharing groups, designed to implement effective listening and active participation. "Faith in Action" workshops were held on a great variety of subjects. Topics ranging from peace tax, Bible study, equality of humans and violence, political mediation, and support for

FWCC were offered. We were challenged in well-thought-out plenary sessions. One of the highlights, for instance, was a workshop on how to study the Bible. It grew until it was attended by nearly half of the 300-plus participants.

The conference was a time of listening and then struggling through our own backgrounds to find God's truth in the center. It was not a time of all warm fuzzies, but a time to work with our fellow Friends, differences and all.

The follow-up conference was again a time of work. At the main conference, people were generally walking on eggshells, trying not to cause offense or create a conflict. Those inhibitions were not as prevalent in the young Friends gathering. We came together with our differences and honestly sought out the reasons for them. As a testament to the working of God's Spirit there, I know of three young adults who came to the conferences with a strong "Universalist" background, and after experiencing the witness of Christ-centered Friends they left holding onto evangelical values. It makes me wish that other evangelical Friends would take the importance of their presence at such gatherings more seriously.

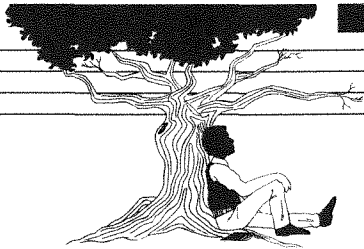
Wide differences in the Society of Friends exist today, and they have been seen in the past as dividing lines. I now

view many of these divisions as walls put up by scared neighbors in an attempt to insulate themselves from perceived and real dangers. Quakers have never hidden from or avoided being tested. The fiery process of testing is always worthwhile when we picture the jewel that will exist in the end.

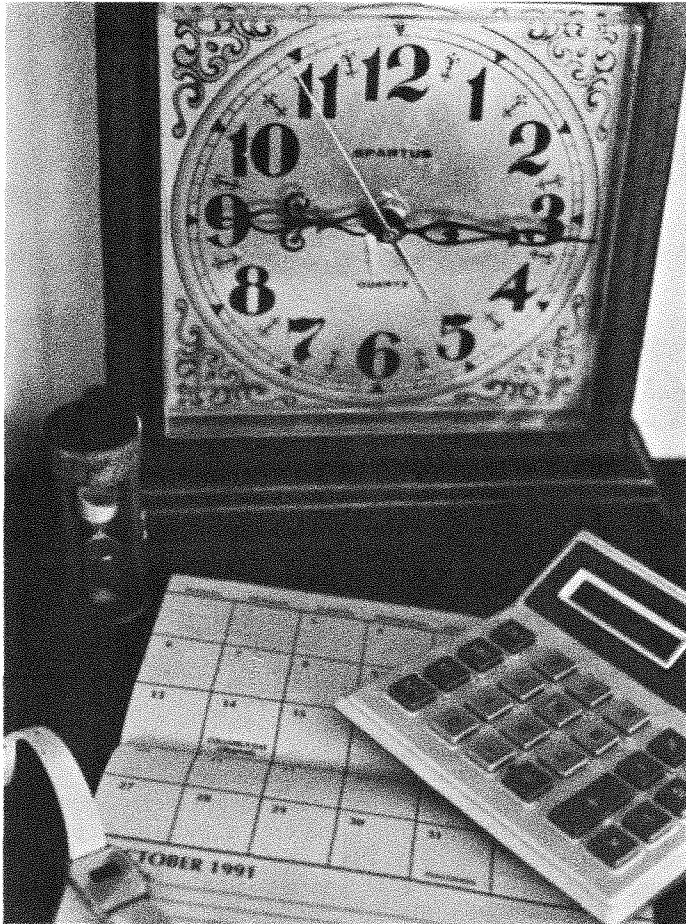
I have come away from these conferences with a vision of more frequent and honest struggling/dialogue between various groups of Friends. The purpose is not so that one side will change and the other feel vindicated, but through struggling together faults are exposed and strengths are confirmed. In this attitude of true seeking, God's truth will continue to reach us. For this to take place, we must have participation from all directions. We need to be open to the will of God shown to us through Scriptures and the Holy Spirit. We must remain living in the Light of Christ, our present teacher. Quakerism world wide needs the active participation of evangelicals, and the spiritual lives of evangelicals will be enriched by their contacts with other Quakers from around the world. **EF**

Joel Schmeltzer is an active member of Reedwood Friends Church in Portland, Oregon, and a recent graduate of George Fox College.

#5



Number Your Days



BY CHARLES MYLANDER

MOSES PRAYED, "Teach us to number our days aright, that we may gain a heart of wisdom." (Psalm 90:12 NIV. This Psalm is titled, "A Prayer of Moses the Man of God.") I began to meditate on these words, and started doing some numbering.

Moses suggests that a normal life span is 70 years, or maybe 80 if we have extra strength (Psalm 90:10). Even with medical science our life expectancy rates fall close to what Moses suggested so many thousands of years ago.

I picked 25 more years of active life as my own round figure to "number my days aright." (I turned 49 recently.)

What might happen in the next 25 years that would help me gain a heart of wisdom?

If each week I learned one thing, however small, that made me a little wiser, I would gain 1,300 helpful insights in the next 25 years.

If I spent one hour in prayer each day for 25 years, I would spend 9,125 hours communing with my Lord.

If I read the Bible through each year, obviously it would be 25 times. If I read one chapter in the New Testament and one in the Old Testament daily, I would read the New Testament 35 times and the Old Testament almost 10 times. If I only read one chapter per day, and

*Learn a little each day,
And I become wiser.
Love a little each day,
And I become an encourager.
Pray a lot each day,
And I become powerful for God.*

meditated on it, I could read through the Bible over seven times.

If I listened to (or preached) 50 sermons per year, it would add up to 1,250.

If I loved and encouraged one person by conversation, phone, or note daily, I might communicate Christ's love over 9,000 times.

If I averaged \$30,000 income per year and gave 10 percent for 25 years, it would total \$75,000 for the Lord's work. If I averaged \$2,000 per year in Faith Promise, \$50,000 would go to missions.

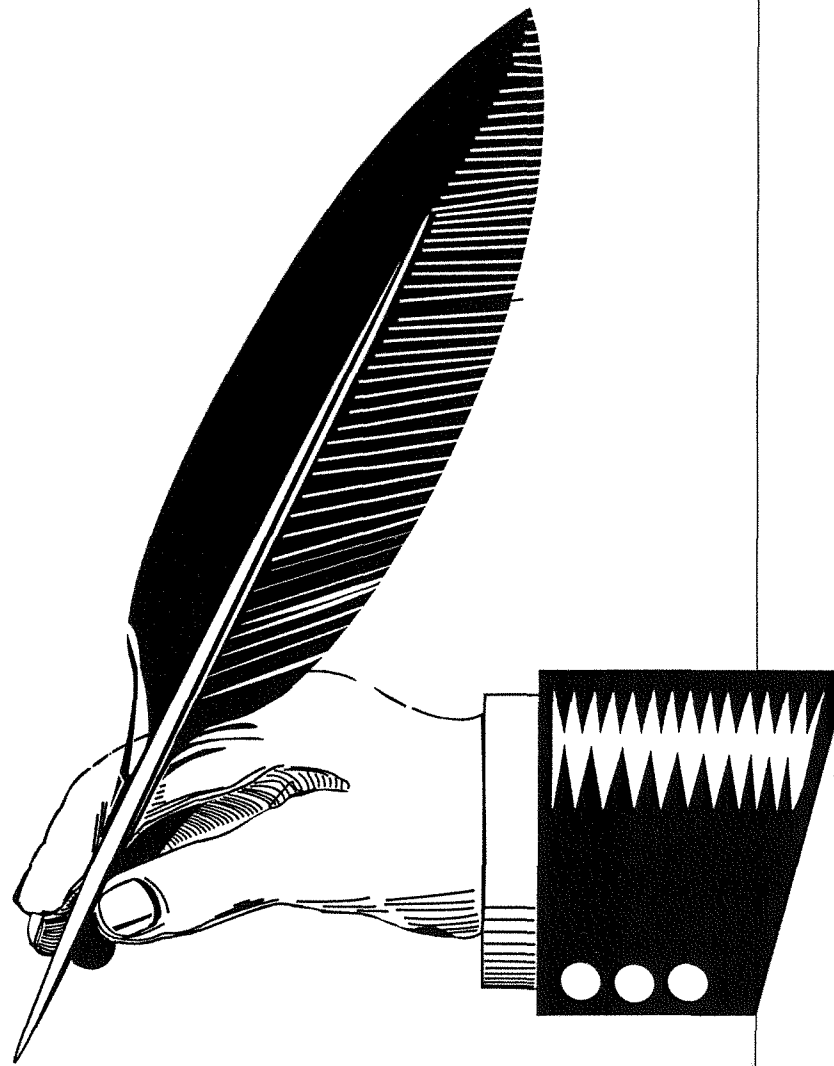
If I went through four tough problems each year, and a major tragedy every five years, I might prove God's faithfulness in 100 problems and five major traumas. I might gain some helpful wisdom, too.

If I used my spiritual gifts daily, they would touch others almost 10,000 times. If two or three times each day I genuinely loved someone for Christ, including those in my family, it might add up to over 20,000 times.

What makes the impact of a life add up to something powerful? It's as simple as daily faithfulness.

If you numbered your days aright, how much longer might you expect to live? Why not set some priorities that will make your days count—no matter how many or how few the Lord may give? **EF**

Letter- Writing as a Tool of Influence



BY CAROL KELLEY

EXPRESSING views in a letter to a newspaper or magazine, a government official, or a corporation is a tremendous opportunity for Christians to help enact positive change. However, it is not without its challenges. How can a concern be addressed in an appropriate manner, while still treating a potential audience with respect?

I believe that the principle found in Colossians 4:6, "Let your speech be gracious, seasoned with salt, that you may know how you ought to answer every one," can apply to letter writing as well. Many of you have already written excellent letters and need no instruction! For those who may desire specific guidelines, some suggestions follow.

1. Do not accuse, antagonize, criticize, judge or condemn, alienate, or offend your audience needlessly. Some issues and views may rightly cause you to feel anger, but seek to have wisdom in channeling your anger in a righteous way. "Earn the right to be heard" by showing respect and consideration, while at the same time introducing your reader to the truth as you see it.

2. State what you know to be true, but use the truth in a way that may be more likely to encourage openness in the heart of your reader. Avoid overstatement and misrepresentation by verifying the accuracy of facts before you quote them. It will minimize distraction from your central concerns and will save embarrassment later!

3. Appeal to a person's sense of what is right and ethical. It may not always be the wisest course of action to quote Bible verses directly, as your reader may not esteem the Scriptures as highly as you do. A reader may be more open to scriptural principles if they are not referred to as such, but employed indirectly as you appeal to one's moral sensibilities.

4. Be innovative in catching the attention of your reader, while keeping your audience in mind. If appropriate, take a novel approach, give an honest compliment, or present a convincing rational argument.

5. Seek to communicate as clearly and concisely as possible and be aware of items such as spelling and punctua-

tion. Consider asking a friend to help with proofreading.

6. Always include your name and signature, as anonymous letters convey both a lack of accountability for your views and a lack of respect for your reader. Include your address as well. Some newspapers request a phone number for verification. Type your letter if possible.

7. Do not neglect to write commending the positive actions of those such as elected officials and business or community leaders. Those seeking to do what is right will appreciate affirmation.

The power of letters for expressing encouragement and support, as well as concern, is potentially great. Consider becoming involved in this method of social action, especially if God has laid on your heart a concern that seems to be overlooked by others. May God bless and direct your efforts! **EF**

Carol Kelley of Newberg, Oregon, Friends Church is a musician and has been active in Pro-Life concerns.

Model . . . Teacher

(Continued from page 3)

detested tax collectors, rich men, poor men, working men, indigent men.

He befriended Jews and Gentiles alike, no matter their class, no matter their background. He looked down on no one, even to the point of dying on a cross as a common criminal so that there was literally nobody left in the world whom He could look down upon, even if He had wanted to. By being "better" than no one, He modeled acceptance of us all.

Third, we can see Christ's sense of humor and His ability to enjoy Himself. His parables contained humorous illustrations: a camel going through the eye of a needle, tax collectors getting into heaven ahead of priests.

"By laughing at the pretense of humanity," McKenna writes, "he was laughing at himself." Jesus was a very social man who enjoyed being in the company of people so much throughout His life that His enemies accused Him of being a drunkard and a glutton (Matthew 11:19). Until Jesus changed the image, the pattern of social denial chosen by John the Baptist had been the standard by which religious devotion was judged.

Yet, through a fourth characteristic, we discover Jesus' recognition of the need for privacy, for solitude, for opportunities to be by Himself and see His life from a contemplative perspective. This, too, must be a model for full humanness since it was important to Christ. The Gospel of Mark, for example, records twelve separate times when Jesus chose to get away by Himself.

Anne Morrow Lindbergh said of solitude that "there is a quality to being alone that is incredibly precious. Life rushes back into the void, richer, more vivid, fuller than before . . . you are whole again, complete and round—more whole, even, than before, when other people had pieces of you." (*Gift from the Sea*) Jesus modeled what she was talking about.

Jesus was creative. His inventiveness is a fifth characteristic. Nearly everything He did spoke to His fascinating aptitude for coming up with new ways of doing things. Why press grapes when water can become wine? Why pack sack lunches when two fish and five loaves will feed

thousands? Why live like a rich ruler when there is simple joy in planing wood in a carpenter's shop? Why tell people who you are when you can let them see it? There is no doubt that Jesus' imagination was active and delightful. Scripture is replete with accounts of it.

Despite Jesus' creative approach to problem solving, He respected life's complexities and did not intimate there are simple solutions to difficult questions. This is a sixth characteristic He modeled throughout His life. There are no neat categories for fitting this into. Life is not a matter of following a set of prescribed rules—this makes you



Why tell people
who you are
when you can
let them see it?

right, that makes you wrong. Peter, a beloved disciple, crumpled under stress and denied He even knew Jesus, much less that they were friends. Peter, the Rock, was weak and faithless. Yet Jesus reinstated Peter. It was not a situation that could be viewed in simple black and white terms: now you're good, now you're bad. The parables Jesus told further emphasized His profound understanding of the complexities of human behavior.

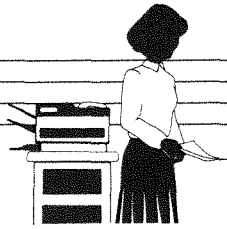
The parables illustrate a seventh fascinating aspect of Jesus' human character too; He was a marvelous storyteller. His goal for us was to learn from the stories, of course, but that did not lessen His enjoyment in their telling. He seemed to delight in the act of teaching as much as He looked forward to its outcome.

By focusing on Christ when we work with children, we can utilize the resources of our "principal." He is the backbone, the giver of energy and sustainer of commitment, the role model for role modeling. In fact, the positive role modeling educators bring to their task is a direct gift from God.

They owe that ability to no one

but God. Jesus acknowledged who it was who gave Him His abilities. It was God. God provides this special perspective on people, and Christ demonstrates how to use it. **EF**

Reprinted from Who Will Be My Teacher, Marti Watson Garlett, 1985, Word, Inc., Dallas, Texas. Used by Permission. Marti Garlett taught at Friends University, Wichita, Kansas, from 1977 to 1989, where she was Associate Professor of Education. She is now National Curriculum Consultant for Econo Clad Books, Topeka, Kansas, and holds workshops and seminars for educators throughout the United States. She and her husband, Fred, have two sons, Marc, and Kyle.



News from International Friends

■ Mexico missionaries David and Joyce Byrne are on home assignment through December. Replacing them for a short-term assignment are Dean and Freeda Johnson of Peninsula, Ohio, members of the Boston Heights Friends Church. A new house is now under construction for Manuel and Brenda Chavarria as two work teams from the States have recently helped with construction. Manuel Guzman, pastor of Viveros del Valle, attended the World Friends Conference in Honduras and was active on the planning committee.

■ Honduras Yearly Meeting hosted the second of three Friends World Conferences this summer (July 16-24) at Tela Nueva on the north coast. Representing 36 countries, there were 326 Friends in attendance for a challenging week of worship, discussion, and fellowship. On Sunday buses brought 100 more Friends from Tegucigalpa and other cities to spend the day. Superintendent Juan Garcia Munoz reports that Honduras Yearly Meeting is made up of 3,500 persons in 32 churches served by 25 pastors. Colegio Biblico Jorge Fox, established in 1980, is located in San Marcos and has graduated five classes to provide pastors.

■ Rwanda Friends welcomed back missionaries Willard and Doris Ferguson in July after their year of home assignment. Amminadab Munyaneza represented Rwanda at the Honduras Conference, and on his way home he was able to visit Friends in Florida and Ohio, sharing both the victories and needs of his people. Special gratitude was expressed for the help given to refugees by World Concern, World Relief, Red Cross, and various Friends churches.

■ Boliva and Peru have a new part-time Missions Field Secretary. Roscoe Knight accepted the appointment by Northwest Yearly Meeting and began his duties in September.

Ken and Tonya Comfort have returned to Ilave, Peru. The Bruce Allens under World Concern have resumed their Aymara literacy work in La Paz, Bolivia, and the Dan Cammacks are busy in deputation among Northwest Yearly Meeting churches.

Ron Stansell's teaching this summer both in Santa Cruz and La Paz was appreciated.

■ J. M. and Sangi Vanlalhriata are in Chhatapur, India, beginning their work at the Christian English School, and Carl and Peggy Hunerwadel and family are to leave in October for Carl to begin teaching at Woodstock School.

News from North American Friends

■ A new church for Haitians has been started by Morningside Friends in Port St. Lucie, Florida. Heading the ministry is William Bertrand, a national, who also pastors several churches in Haiti.

■ Alaska Friends Jack and Ella Jones represented their yearly meeting at the World Friends Conference in Honduras in July.

■ James Morris is presiding at the meeting of the EFI Executive Council in Los Angeles in October. Those attending include Luis Espino (Latin America), Manasse Nduwimana (Africa), Jaime Tabingo (Asia), and Stan Perisho (North America).

■ John Wimber, well-known author and speaker, will be the featured leader for the Empowering Ministries Conference, December 3-5, 1991. The conference will be held at Richmond, Indiana, First Friends Meetinghouse and is cosponsored by the Meeting Ministries Commission of Friends United Meeting and Quaker Hill Conference Center.

■ Youthquake! '91 for young people between the ages of 14 and 20 will be held December 27, 1991, to January 1, 1991, in Burlington, Vermont.

■ The Future of Pastoral Leadership among Friends is the theme of a conference sponsored by Earlham School of Religion; November 5-7, 1991, in Richmond, Indiana. Speakers include Richard Wood, president of Earlham College; Stan Thornburg, pastor of Reedwood Friends Church, Portland, Oregon; David Brock, superintendent of Indiana Yearly Meeting; Alan Kolp, professor at Earlham School of Religion; Ann Davidson, pastor of Fairfield Friends Meeting in Indiana; and James Newby, executive director of the D. Elton Trueblood Academy.

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



ROCKY MT. YEARLY MEETING

1991 RMYM Overview

Crisp, clear air, Pike's Peak, rustic cabins, horses, Soldier's Mountain, log chapel, and dining hall; Quaker Ridge Camp was the setting for the Rocky Mountain Yearly Meeting sessions on June 12-16, 1991.

Superintendent Stan Perisho opened the session with a keynote address that challenged RMYM Friends to ask, "What is the best for the Kingdom?" when they consider plans for growth for themselves and their local meetings.

Guest speakers from Friendswood, Texas, Joe and Sally Roher, encouraged YM attendees to allow God to draw them into a deeper experience of prayer. Joe emphasized the importance of prayer as part of our spiritual warfare, and Sally spoke about transforming worry into prayer. Together, Joe and Sally spoke of building healthy relationships in marriage and family.

Friends missionaries present included Willard and Doris Ferguson, who returned to Rwanda in July, Carl and Peggy Hunerwadel, who are preparing to take their five children to India to work in an unreached people group, and Mary Heathman, RMYM's home missionary to the homosexual community and their families.

Highlights of the YM session included the recording of David and Carol Williams as pastors, commissioning the Hunerwadels as missionaries to India, and the reporting of overall growth of 7 percent in Sunday morning worship atten-

dance in the Yearly Meeting even though one church was closed during the past year.

Attendance at RMYM session was up compared to last year, giving encouragement to the YM planning committee, who tried a new schedule with a family emphasis, and a family maximum rate this year to encourage more young families to attend.

Ft. Collins Surprises Outgoing Pastor

FORT COLLINS, COLORADO—Fort Collins Meeting recently used the guise of Rocky Mountain Yearly Meeting Friends Women's Tea to conduct a going-away party for former pastor Lowell Weinacht and his wife, Naomi. The Weinachts recently resigned their pastorate at the church after 19 years of service.

Separately, the Meeting had a ramp built on the church property to make the sanctuary handicapped-accessible. Construction was finished in July.

Albuquerque Has Prayer Emphasis

ALBUQUERQUE, NEW MEXICO—Fran Risingen has been leading a "prayer connection" emphasis in the Albuquerque Friends Meeting each Sunday. In that time, special note is taken about needs in

the community and in the church, and how the congregation can pray for them.

Meanwhile, the church has been sending the "Meet the Friends" bulletin series to the church family and those in the nearby community. The series focuses on different characteristics Christian Friends seek to foster individually and in their church communities.

David Miller Named to FDFC Staff

DENVER, COLORADO—First Denver Friends Church (FDFC) named David Miller as the new director of family ministries recently. He succeeds Dave Williams, who has returned to Ohio to pastor West Park Friends Church, located in the Cleveland area.

David Miller is a graduate of Wheaton College and Metropolitan State College. He grew up in FDFC and is married to the former Debbi Little, also a Wheaton graduate.

Northwest Completes Basement Remodeling

ARVADA, COLORADO—Northwest Friends celebrated in June the completion of a renovation project in the church building's basement. Their project is part of work by the congregation to improve and expand their facility for future growth.

Springbank Gets New Pastor

ALLEN, NEBRASKA—Dick Alspach became the new pastor of Springbank Friends in July, replacing Pastor Roger Green, who with his wife has moved to Oklahoma. Pastor Alspach will be copastoring the Springbank Meeting and the nearby Laurel Evangelical Church.



E.F.C.- EASTERN REGION

Retreat at Ripley

The 1991 EFC-ER Women's Retreat is scheduled for September 20-22 at Cedar Lakes Conference Center in Ripley, West Virginia. Special guest speaker is author Margaret Jensen, who is heard on Moody Broadcasting Network's *Prime Time America*. The theme of the conference is "Divine Appointments," Psalm 31:15, "My times are in thy hands."

World Outreach Center Update

On June 7, 1991, it was announced to the Executive Board by the general superintendent that EFC-ER had received a special challenge gift of \$100,000 for the World Outreach Center. This gift comes from a friend of the ministry who prefers to remain anonymous. The only condition of this generous gift is that the EFC-ER make a commitment to raise the remaining funds needed to complete the Center. The Executive Board at its June 7

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Florida church trades land for building

meeting unanimously accepted this challenge. The official ground breaking was conducted the same day.

New Camp Managers

Melvin and Anna Hall have been named as Quaker Canyon Camp managers. They are not residing on the grounds. Melvin is retired from several years in the building supply industry. They have been members of the Beloit Friends Church for 30 years and have held different offices and performed various duties.

Church News

Sarasota Friends Church in Sarasota, Florida, became the first church in the EFC-ER to exchange their property for another's. On June 5, they exchanged five acres of vacant land for two acres of land and buildings of the Sarasota Alliance Church.

Willoughby Hills Evangelical Friends Church is hosting a Singles Conference October 4-6, 1991. Entitled "Sensational Single Living," the conference features author/speaker Luci Swindoll, Vice President of Public Relations for her brother Chuck's international radio ministry, *Insight for Living*. Musician/speaker John Fischer will lead two seminars and present a full concert.

Calendar

Sept. 1 Softball Tournament
finals, North Canton, Ohio

TRAVEL

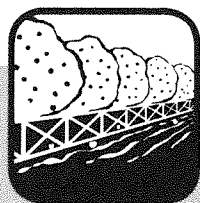
Consider a Costa Rican Study Tour
February 6-17, 1992.

Call or write:

Roy Joe or Ruth Stuckey
1182 Hornbeam Road
Sabina, OH 45169

513/584-2900

Sept. 7 Friends Disaster
Auction, Summit County
Fairgrounds
Sept. 16-20 Malone
Christian Life Week
Sept. 27-30 Quaker
Superintendents and
Secretary Meeting
HOST: MAYM
Oct. 4-6 Fall Singles' Confer-
ence, Willoughby Hills
Oct. 23-27 Malone
Homecoming
Oct. 27 Great Commission
Budget Sunday



**NORTHWEST
YEARLY MEETING**

Pastors Retreat at Twin Rocks

Pastors and spouses from Northwest Yearly Meeting held their annual retreat at Twin Rocks Camp on the Oregon coast in April. Harold and Enid Englund ministered to the group.

Bruce and Jan Allen Join World Concern

Bruce and Jan Allen, with children Elsa and Eben, recently returned from Bolivia, where they have been directing an interdenominational Christian publishing house, CALA. While in Bolivia, the Allens were independent missionaries, in association with the Northwest Yearly Meeting Board of Missions. As of the first of August, the Allens will officially be a part of World Concern, an interdenominational agency that works with development projects in third-world countries. They will continue their

work with CALA, giving leadership in the production of Christian literature in the Aymara and Spanish languages.

Samuel School II

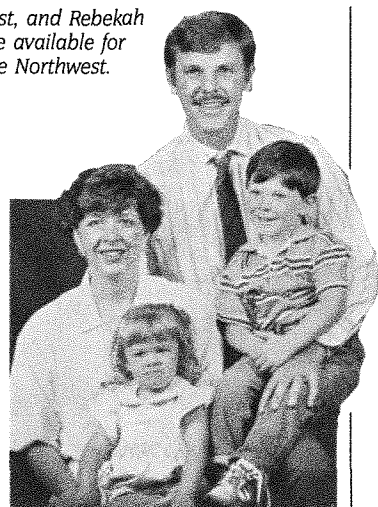
Twenty high school students from across NWYM participated in the first Samuel School II over Memorial Day weekend. Samuel School II, modeled on the Samuel School program for junior highers, will be an annual event where high school juniors and seniors, selected by local church elders, come together to discuss being Christians in the post-high-school era. Each student is paired with an adult "Eli" in their home church who will continue to support the discipling and growth process.

At the first retreat, eight different speakers shared about being a Christian as an adult, and these talks were followed up by small-group discussions. An Outward Bound "High Ropes Course" was a physical challenge that helped put faith, grace, and commitment to the test. A three hour "solo" experience with God proved to be a highlight of the weekend.

Cammacks Attend Narramore Conference

Dan and Tami Cammack, recently returned furloughing missionaries, spent June 11-21 in a special continuing education program for ministers and missionaries sponsored by the Narramore Counseling and Training Center and Rosemead School of Psychology, Biola University. The varied program of classes and counseling sessions is designed to bring personal and marital growth as well as provide tools for effective ministry. The NWYM mission board hopes to send all furloughing missionaries to the conference. Funds for the Cammacks' tuition were raised by

Dan, Tami, Forrest, and Rebekah Cammack will be available for deputation in the Northwest.



the Friends Women's Missionary Fellowship in their spring rallies.

The Cammacks will be on deputation in the Northwest through October and after January. From October through January they and their children, Forrest and Rebekah, will be a part of the Silverton Friends Church, giving them a chance both to minister and be ministered to in the context of a local church body. They plan to return to Peru in June of 1992.

Young People Sacrifice to Give to Orphanage

Paul Bock, Minister to Youth at Reedwood Friends Church, reported that on the young people's trip to Mexico to help build a house, the group decided to use some of their expense money to buy food for an orphanage. In addition to this, they agreed to select a less expensive motel one night and skip lunch one day in order to give a bigger offering. The experience showed them how they could give more financially by reducing their life style.

Jean Dillon to Go to Paraguay

Jean Dillon, member of Clackamas Park Friends Church, has recently been placed under appointment by World Gospel Mission as a missionary to Paraguay. She will be teaching in the Asunción Christian Academy.



MID-AMERICA YEARLY MEETING

Campaign a Success

Last summer Mid-America Yearly Meeting was made aware of a challenge gift. A special committee was formed to establish this campaign with the target date the end of April. The committee has announced that the goal of \$100,000 was exceeded, with over \$111,000 being received. These funds will be used in three areas: church planting, a multipurpose room at Camp Quaker Haven, and a new building for leadership services in Wichita.

Yearly Meeting

Mid-America Yearly Meeting met July 30-August 3 on the campus of Friends University. The meetings officially opened Thursday afternoon with the keynote address by Yearly Meeting Superintendent Maurice Roberts. The Thursday evening banquet was held at the Casado Campus Center with Chuck Orwiler, pastor of First Friends in Denver, as speaker. The banquet offering was used to enhance Hispanic training for future church leaders in our own geographical area.

The Friends Women met on Thursday morning with a Friends Women Fair following their meeting. This was a time to promote Friends women and show everyone what they do.

Yearly Meeting Named Assistant Superintendent

Gary Getting, chairman of the Search committee, announces that Robert Mardock was appointed as the new assistant superintendent. He officially

started his work on July 1. Bob and Carol Mardock come from Southwest Yearly Meeting, where he served as pastor, was executive director of the camp program, a cofounder of new church planting concepts, and had a music ministry. Carol is interested in adoptive services and directs International Family Services from their home. They recently adopted an eight-month-old girl from a Romanian orphanage. The Mardocks have six children and will make their home in the Houston area.

Pastor News

Randy and Charlene Littlefield have accepted the pastorate at Richmond, Virginia, in Eastern Region. Ernest and Betty Foster are retiring, having pastored Independence, Kansas, for 21 years.

Richard and Nancy Buck are going from Gate Friends to Independence. Robert and Lois Hutson are going from Chandler, Oklahoma, to Gate, Oklahoma. Bruce and Joyce Newby are assuming the pastoral leadership at Chandler. Richard and Judy Hayes from Kent, Washington, are coming to Rose Hill, Kansas. Gene and Lorri Maynard have come from Iowa to pastor the University Meeting, in Wichita, Kansas.

Shelli Kadel, a member of University meeting, is assuming the leadership for Christian Education and Youth Ministry.

News Briefs

Several people worked through Friends Disaster Service to help families in the Wichita Area whose property was damaged or destroyed by the April tornado.

The Texas area has established a Friends Disaster Service for the Gulf area. Tom Hoke, a lay person from League City Friends, is coordinator.

Carmen Martinez, daughter of Tomas and Lupe, of the

Wichita Spanish congregation, spent several weeks in Guatemala on a student internship in business. She is a Friends University student.

The Northridge Youth sponsored "Heatwave" for the area youth. Over 30 youth attended this fun-filled weekend July 13-14.

OUR RECORD OF FRIENDS

Births

BINFORD—Joel Brent, to Charles and Ruth, Wichita, Kansas, 5/16/91

BROYLES—Bernard Duane, to Todd and Brenda, Rio Grande, Puerto Rico, 5/30/91

CADORETTE—Ransome David, to Skip and Rebekah, Lake Stevens, Washington, 5/26/91

CASTELLUCCI—Thomas Aaron, to Paul and Eunice, Alliance, Ohio, 3/26/91

CRISMAN—Johanna Grace, to Aven and Susan, Wilsonville, Oregon, 5/30/91

GETTING—Jordan Dale, to Gary and Robin, Hutchinson, Kansas, 5/14/91

HELLMAN—Hans David, to Hans and Becky, Wichita, Kansas, 5/30/91

HOFFMAN—Beth Ann, to Doug and Tammy, Colorado Springs, Colorado, 5/22/91

JACK—Sarah Emily, to Kenneth and Allison, Wichita, Kansas, 6/6/91

LOESCH—Molly Beth, to Cliff and LaVonna, Liberal, Kansas, 5/10/91

MASTIN—Candace Brooke and Cassandra Anne, to Marty and Cheryl, Colorado Springs, Colorado, 6/10/91

McDANIEL—Savanah Elizabeth, to Dean and Paula, Alliance, Ohio, 3/26/91

MILLER—Natalie Mae, to Peter and Amy, Newberg, Oregon, 6/10/91

PITTS—Emily Faith, to Ken and Katherine, Wichita, Kansas, 5/14/91

RYSER—Justin Paul Breining, to John and Phyllis, North Canton, Ohio, 5/13/91

THOMPSON—Nicole Joy, to Thayne and Kristin, Lake Forest, Illinois, 5/3/91

VOTH—Benjamin Isaac, to Tim and Katie, Newberg, Oregon, 6/14/91

WOODS—Colton Elliott, to Eric and Elaine, Brewster, Ohio, 6/15/91

YOUMANS—Lynea Kim, to Cary and Susan, Seattle, Washington, 6/2/91

Executive Secretary Sought

AMERICAN FRIENDS SERVICE COMMITTEE seeks EXECUTIVE SECRETARY, based in Philadelphia, to serve as executive secretary to the AFSC Board of Directors; oversee implementation of Board policies and decisions; broad management oversight of the operation of the organization at national, regional, overseas levels; maintain active engagement with the Society of Friends.

Requires membership in the Religious Society of Friends; personal commitment to a religious pacifist witness and to the inclusion of Third World and feminist perspectives in AFSC work; extensive management experience that includes skills and experience in program development and administration, fiscal management, staff development and supervision; strong oral, written, and interpersonal communication skills; stamina; ability to work under pressure with grace and resilience.

Contact: Stephanie Judson, c/o Karen Cromley, AFSC, 1501 Cherry, Philadelphia, PA 19102 by October 10.

Centennial celebration recreates history

Renowned quartet the "Four Flats" helped launch the GFC centennial year last fall, performing under the centennial tower.

Marriages

Synthia COLLIER and Charles R. DYCK, Wichita, Kansas, 6/29/91

Donna CONGEDO and Greg WEYRICH, Columbus, Ohio, 6/22/91

Shelda Cay COX and Darin KEARNS, Derby, Kansas, 6/22/91

Shirley DILLON and Robert DASSYLVA, Marysville, Ohio, 7/20/91

Linda FITCH and Rocky HASKINS, Derby, Kansas, 6/22/91

Jennifer FYOCK and David KINARD, Newberg, Oregon, 6/15/91

Jennifer Ruth GAWETH and Jefferson Marc GILMORE, Pratt, Kansas, 6/1/91

Joy Elizabeth GILLINGHAM and Brandon THOMPSON, Haviland, Kansas, 7/10/91

Amanda HANKE and Terry GORSLENE, Columbus, Ohio, 6/15/91

Brenda LEWIS and Doug HURLEY, Colorado Springs, Colorado, 7/1/91

Nancy JONES and Tim LICKY, Seattle, Washington, 6/8/91

Logan KENDALL and Randall VANDEN-HOEK, Haviland, Kansas, 6/6/91

Wendy LAKE and Todd COX, Derby, Kansas, 6/1/91

Nicole NEELY and Robert STIENOCKER, Friendswood, Texas, 5/4/91

Pam NEIFERT and Seth ROE, Rose Hill, Kansas, 6/15/91

Michelle PERRY and Bruce WYDER, Urbana, Ohio, 6/6/91



FWCC

Four-week Pilgrimage in England and Ireland, July 16-August 13, 1992. For high school juniors and seniors (ages 16-18) and adult facilitators. Write to: Friends World Committee for Consultation P.O. Box 923 Oregon City, OR 97045. Application deadline: Facilitators: Nov. 15, 1991 Pilgrims: Jan. 15, 1992

Quaker Youth Pilgrimage

Karen PETERS and David GILMORE, Newberg, Oregon, 6/23/91

Ferne RIFFLE and Edward PHILLIPS, Alliance, Ohio, 1/25/91

Laura SNYDER and Geoff ROBINSON, Haviland, Kansas, 5/25/91

Jo Dee STRONG and Drew McINTIRE, Argonia, Kansas, 4/8/91

Andrea YOUNG and Jeff FINEFROCK, Enon Valley, Pennsylvania, 6/29/91

Deaths

BLAZIER—Harriet, Wichita, Kansas, 6/15/91

BOLES—Vaughn, 91, Liberal, Kansas, 6/10/91

HOOVER—Fred, Canton, Ohio, 7/3/91

JACKSON—Maceo, 91, Columbus, Ohio, 6/1/91

MUHLENBRUCH—Cliff, Wichita, Kansas, 6/27/91

RAWSON—Marjorie, Addison, Michigan, 6/16/91

RYSER—Paul E., 63, North Canton, Ohio, 5/28/91

SMITH—A. Pearl Hays, 87, Ringwood, Oklahoma, 5/91

WILBUR—Anna, Hutchinson, Kansas, 6/25/91



Home 'Suite' Home

In a ground breaking ceremony held Monday, July 8, 1991, Malone College, Canton, Ohio, commenced construction of its new student residence, "College Hill Residence Suites." Dr. E. Arthur Self, President, says, "We are pleased that this new facility will aid our students and professors in the living, learning, and teaching environment of Malone College."

The 41,000-square-foot building containing 34 suites is expected to house 200 Malone College students. The building will also provide four new classrooms, each seating 40 students.

The \$3 million project is expected to be completed and



ready for occupancy sometime in early spring of 1992.

Three-day Celebration Marks GFC's 100th Birthday

When George Fox College reaches its 100th birthday, it will be the occasion for a three-day celebration.

Activities start Saturday, September 7, and conclude September 9, the day the College begins its 101st year.

The biggest celebration is a Sunday afternoon Centennial Fair, which will begin with a community-wide picnic. On campus will be displays, exhibits, games, demonstrations, and entertainment, including loom weaving and quilting demonstrations and displays, carnival games, a covered wagon, horses, a display of GFC historic photographs, turn-of-century science exhibits, antique farm equipment, hand spinners, vintage automobiles and bicycles, and old-fashioned games.

Groups and individuals will provide barbershop singing, Dixieland jazz, magic acts, theatrical vignettes, and juggling—both in strolling presentations and in stage areas.

Balloons, bunting, tents, and a gazebo will turn the campus to a fair atmosphere.

The Sunday afternoon celebration will conclude with a full program of barbershop harmony by George Fox's most

famous singing group: the Four Flats Quartet.

Featured in Monday lectures will be James DePreist, conductor of the Oregon Symphony Orchestra; Gary Collins, prominent Christian clinical psychologist; Kent Hill, executive director of the Institute on Religion and Democracy in Washington, D.C.; and Robin Kendrick Klay, economist and author of *Counting the Cost*.

An evening candlelight program will conclude the Centennial celebration, with the placement of a time capsule at the base of the Centennial Tower as the final event.

George Fox Names Gregg Lamm as New Campus Pastor

Gregg T. Lamm, pastor of the Klamath Falls, Oregon, Friends Church for the last seven years, is the new George Fox College campus pastor/chaplain.

Lamm, a 1980 George Fox College graduate in Christian

Maintenance Man

for 100-student Christian College. Full-time, beginning immediately. Institutional operations and maintenance experience desired. Salary commensurate with experience. Contact:

Doug Kunsman
Business Manager
Barclay College
P.O. Box 288
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Communist youth camps transformed into Christian camps

ministries, is the first to hold the new title of campus pastor. He began July 15 on the Newberg campus.

Lamm takes over from George Fox Chaplain Emeritus and Evangelist-at-Large Ron Crecelius, who filled the chaplain's position for the last school year while the search was in progress.

The new chaplain has been involved with the Klamath Falls Young Life organization as codirector for two years, then as a member of the Oversight Committee for two years, until 1988.

Lamm, 33, moved to Klamath Falls from a seminary internship at Reedwood Friends Church, Portland. He is a 1984 graduate of Western Evangelical Seminary, with a master of divinity degree with a counseling major. Gregg's wife, Teresa (Graff), is a 1978 George Fox graduate. They have three sons, ages 6, 4, and 2.


Fawvers to Help in Soviet Union Camp Conversion Project

The effect of glasnost in the Soviet Union has reached George Fox College.

With the nation now open to visitors, a GFC professor and his family spent two months this summer helping establish a model Christian camp in Russia.

Gary Fawver, associate professor of outdoor ministries at George Fox College, his wife, Susan, and their daughter Michelle left June 29 to serve as program directors and evaluators. As such, they are helping turn former communist youth camps into Christian camps.

In the Soviet Union, the Fawvers were involved in a process thought impossible just a few years ago. The state-run youth camps, known as "Pioneer Camps," have operated for



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We do not discriminate regarding color, national origin, gender or handicap.

about 70 years. Their purpose was to train Soviet youth in communist ideology and to give them a rest.

Now, with the new openness in the nation, the communist ideology is not attractive. The result is that the camps—thousands of them—are half empty or closed. Soviets have offered to maintain the camp facilities and prepare and serve food, but want others to take charge of the programs, seeking those with a purpose.

New Faces at Barclay

Barclay College announces three appointments to its faculty and staff. Doug Kunsman began his duties as business manager in February. He has worked for 14 years as administrator of a 14-attorney law firm, and as administrator in various hospitals. He and his wife, Judy, come from Escondido, California. They have three children, Cindy, 16; Shannon, 13; and Stephanie, 10.

Jim Rahenkamp was named to the position of director of the elementary education program. He brings 17 years of pastoral experience and 26 years as a public school teacher. He is an alumnus of Malone College. He and his wife, Heidi, lived in Orlando, California. They have four children: Diane McMurray, Greensburg, Kansas; Sharon Howard, Haviland, Kansas; Tim, Dallas; and Esther Kenny, St. Petersburg, Florida.

Jeff Blackburn was named assistant director of public relations. A 1982 graduate of Barclay College, he has been a pastor for the last nine years in Indiana and Kansas. His writings have been published in *Fruit of the Vine*, and he will have a series of adult Sunday school lessons published by George Fox Press in March, 1992. He and his wife, Lori, have one child, Cassie, who is 18 months old.

Cecil Riney Named Vice President for University Advancement

Friends University, Wichita, Kansas, President Biff Green announced the appointment of Dr. Cecil J.



Riney

Riney as the institution's new vice president for University advancement. Riney replaces Dr. Elizabeth King, who resigned earlier this month to take a similar position at The Wichita State University.

Riney has been a very active and visible part of the Friends University community for the past 30 years, and is perhaps most widely known in his role as choral conductor for The Singing Quakers, the university's renowned symphonic choir. He will maintain his current position as chairman of the division of fine arts through the approaching academic year.

Friends Receives Energy Grant

Friends University has received a grant from the U.S. Department of Energy in the amount of \$246,527. Administered by the Kansas Corporation Commission under the Kansas Institutional Conservation Program, the grant provides matching funds to public and nonprofit schools and hospitals for projects that significantly reduce their energy consumption and operating expenses.

The grant will give the university the opportunity to implement Energy Conservation Measures (ECM's) in six campus buildings. The project will involve the installation of new heating, lighting, energy management, and air-conditioning systems for the six buildings.



Mexico

From July 19 to 29 Dean Johnson of Eastern Region's Friends Disaster Service led a work group of 11 people to begin building a Mexico City mission home for the Chavarria family.

Dean and Freeda Johnson of Peninsula, Ohio, have been appointed to fill in temporarily as missionaries in Mexico City while David and Joyce Byrne are on furlough this fall.

Mexico City missionaries report successful VBS ministry in July, with the help of short-term volunteers.

Rwanda

Willard, Doris, and Sam Ferguson returned to Rwanda in July

Hunerwadels to be EFM missionaries to India

for another term of service.

Susan Neifert and Vickie Beam, daughters of Gary and Connie Young, visited Kenya, Burundi, and Rwanda this summer with their husbands.

This summer the congregation at Cyangugu started using their new church building, which will be dedicated later when stateside visitors are present.

James Morris and Duane Comfort of the EFM office, and possibly others, plan to visit the Rwanda field this fall.

A check for \$10,000 was sent by World Relief to EFM in May for Rwandan relief. Part of the money was given by U.S. Friends churches and the Eastern Region Disaster Service.

Rough Rock

The staff reports a good family Bible School in July, with average attendance of 58 adults and 113 children and young people; attendance at some

sessions was over 200. There were several conversions. A group from Willoughby Hills (Cleveland, Ohio) Friends Church assisted for the fourth consecutive year.

Special prayer is requested for Navajo and missionary personnel needs.

Philippines

Friends at Pasig in Manila are seeking to assist some victims and evacuees of the Mt. Pinatubo disaster.

Mini-evangelistic meetings, held on three consecutive nights, are being planned for every outreach and cell group in the Pasig area from July until the end of the year, with evangelistic films shown each night.

New Missionaries to India and Other Items

At its May Retreat, the EFM board appointed Carl and Peggy Hunerwadel of Paonia, Colorado, as new missionaries.

The Hunerwadels feel called to minister to an unreached people group and probably will go to north India late in 1991, where Carl will teach music at Woodstock, an English-speaking school; they hope to begin language study. Carl and Peggy, with their five children: Kathryn, Kristine, Kara Mae, Nathan, and Seth, have spent the past year in Pasadena, California, where Carl has studied missions at William Carey University.

In July Carl and Peggy took a two-week survey trip to India to seek more information about their future place of service. They are visiting EFI-NA yearly meetings this summer and then in September may begin a few weeks of training in missionary orientation and language acquisition at Missionary Internship in Michigan.

Prayer cards for Hunerwadels are available from yearly meeting and EFM offices.

As of late July, the Easter offering is reported at nearly \$98,000, with the expectation that the \$100,000 goal will probably be met.

New EFM missionary prayer directories were distributed in July.

Duane Comfort, EFM executive assistant, attended the FWCC Friends World Conference in Honduras July 16-23.

OUR WORLDWIDE CHURCH FAMILY

Ministry to the Homeless

The problems of hunger and homelessness are enormous in the metropolitan Los Angeles area. First Friends, Whittier, California, has joined with several other churches in the Whittier Ecumenical Council to discover solutions.

We begin by providing food and shelter during the colder months. At First Friends we accept responsibility for 40 persons periodically for a seven-day period.

Tired, hungry, and thirsty from walking all day, most of the persons arrive at 7:00 p.m. to eat an evening meal. They stay until 7:00 a.m., after having rested for the night and eaten breakfast. Members of the Meeting also sleep overnight in the building and are available in case problems arise.

Not only the physical needs, but also spiritual and psychological concerns are a priority for us. Employment needs are also great. Many of these persons have been seeking jobs hopelessly. To help with these needs, we have secured the assistance of the City of Whittier, which has contributed funds for a social service agency.

New Release

from BARCLAY PRESS

The Way You Believe

Thoughts on the Nature of Faith

By Lauren A. King

\$9.95

“An antidote for the bad or unreasoned faith that has become the bane of our day. In the clearest and simplest terms, Lauren King gives us a guidebook on ‘proven faith’ to be read, reread, and quoted by all who believe.”

—David L. McKenna
President, Asbury
Theological Seminary

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LEGISLATIVE SECRETARY (lobbyist) for Friends Committee on National Legislation (FCNL), Washington, DC. A senior staff position to do legislative, educational research, and writing work on priority issues as determined by the FCNL General Committee. Requires a commitment to and experience with the legislative process as well as a commitment to the testimonies and practices of the Religious Society of Friends. Starts: Early 1992. Application closing date: December 1, 1991. For further information and application material, contact David Boynton, FCNL, 245 Second Street, NE, Washington, DC 20002-5795; (202) 547-6000; FAX (202) 547-6019.

A few of the individuals have been wandering the alleys of Whittier for years. By our invitation they occasionally attend Meeting for Worship or social functions of the Meeting. We are grateful when our relationships deepen with them and they become our friends.

—David Kingrey

Journal Commemorates Fox Tercentenary

The coming edition of *Quaker Religious Thought*, due to be out in October, continues a focus on George Fox during the tercentenary of his death. Featured articles include Paul Anderson's "Fox and the Gospel of John"; "Fox Loved the Apostle Paul," by Allen Kolp, Professor of Bible at Earlham School of Religion and regular columnist for *Quaker Life*; and "Miserable Comforters," by Larry Kuenning, graduate student at Westminster Seminary in Philadelphia.

Quaker Religious Thought is published by the Quaker Theological Discussion Group. Subscription information is available by writing to QRT, 128 Tate Street, Greensboro, NC 27403.

News From Houston Graduate School of Theology

Delbert and Carol Vaughn have been granted a year's sabbatical and will use it serving as interim pastors at the First

Friends Church in Pasadena, California. Dr. Jack Rea has been advanced to vice president for Administrative Affairs, and Dr. Ronald Worden has been advanced to vice president for Academic Affairs.

The second year of work in Friends Educational Missions continues with the Azu Missions Theological Seminary in Seoul, Korea. Missions Education is also beginning with Canaan Bible Institute in Macau, near Hong Kong. There are requests to help with theological education in India, Mongolia, and Nigeria.

Planning Begins for Quaker Youth Pilgrimage 1992

Planning has begun for the next Quaker Youth Pilgrimage in 1992.

A group of 14 young Friends from the Americas will join a similar group of Friends from Europe and the Near East for a journey to sites of Quaker history and present-day Quaker witness. The four-week Pilgrimage will take place in July and August of 1992 in England and Ireland.

Young Friends ages 16-18 in 1992 will be eligible for the Pilgrimage.

Friends who wish to learn more about being a Pilgrim or an adult facilitator in 1992 should write to Cilde Grover, QYP Program Staff, P.O. Box 923, Oregon City, OR 97045.

Historians Call for Papers

The ninth biennial meeting of the Conference of Quaker Historians and Archivists will take place at Wilmington College, Wilmington, Ohio, June 26-28, 1992. Proposals for papers on any aspect of the development of Quakerism, including the 17th Century context of the movement, are welcome; we especially solicit those dealing with the history

of Quakerism in the United States west of the Appalachians. Send a one-page abstract to H. Larry Ingle, Department of History, University of Tennessee-Chattanooga, Chattanooga, TN 37403. *Deadline: December 15, 1991.*

Epistle of the 1991 Wilmington Conference

On June 14-18, 1991, the Friends Association for Higher Education held its annual conference at Wilmington College, the campus where the Association was founded 12 years before.

They took as their theme an exhortation from John Woolman that Friends should "consider the connection of things."

During the four days of the conference they found that the connections that unite us to the rest of creation are as vital to us as we approach the 21st century as they were to Woolman in the 18th. They found cause for hope as well as sorrow: As humans we have not only a tendency to rend the web of creation, but a counter-capacity to repair and to heal those rents. Keynote speaker, Stephen Cary, called on Quaker educators to reaffirm the religious concerns that have

characterized the Quaker tradition in the world: a concern for truthfulness and clarity; a concern to promote peace and goodwill to all; and a faith that human beings can work in harmony with creation. Next year's meeting will be at Bryn Mawr College, June 19-23, 1992.

WYM Holds 100th Session in Tennessee

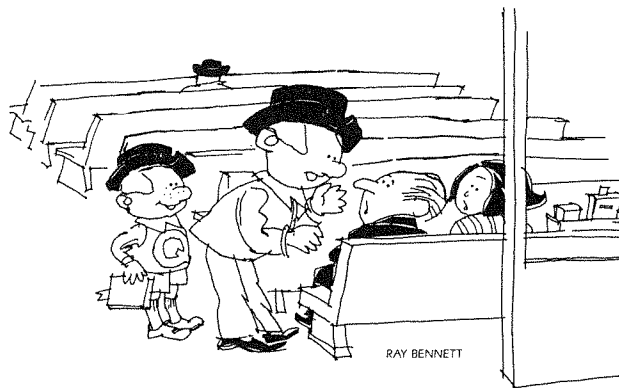
The 100th meeting of Wilmington Yearly Meeting began July 10 on the Hiwassee College campus in Madisonville, Tennessee. The 1991 Yearly Meeting began a year-long celebration of the Wilmington Yearly Meeting Centennial, ending in July 1992, when the 101st session will be held on the Wilmington College, Ohio, campus, where the first meeting was held 100 years ago.

Billy M. Britt, Superintendent of North Carolina Yearly Meeting since 1975, was keynote speaker for the 100th WYM and also led morning Bible devotions. A native of Greene County, North Carolina, Billy was pastor at Center Valley, Rhodes, Randelman, and Spring Garden meetings in NCYM before becoming YM Superintendent.

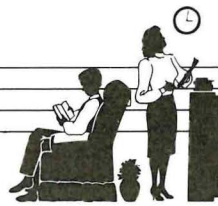
Gift for Minister, Teacher, Child

Betty Stone's wisdom anthology, *Coffer of Pearls—A Treasury of World Wisdom*, is available in quality paperback, \$11.95, postpaid.

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"Excuse me, but I think thee has our seats."



Don't Just Look; See!

BY JANET JOHNSTON

IT IS AMAZING how much our eyes look at but don't really see. We look at animals walking down the street or in a parade, but do we really see how they do it? Do they move their legs on the same side together at the same time, or do they alternate them? Some animals do it one way, some the other. We look at people around us, but do we see what color clothes they have on or the color of their eyes? I am not what one would call an avid mystery fan, but there are certain sleuths who have caught my interest. I find it fascinating the way Sherlock Holmes' ability of seeing was perfected to the point he was able to solve all sorts of unsolvable crimes. If we would only learn to "see," I wonder what sort of things we could learn? There are clues all around telling us about others, ourselves, our universe, our God.

If "seeing" is coupled with an unleashed imagination, it can lead to serious problems, but it also can lead to many humorous observations. For instance, there is the chair I saw sitting in a college classroom. It was several rows back but it caught my attention because it had bright colors on the back rest. I went to look at it more closely. I was thinking, "I hate it when kids, especially college age and in a Christian school, deface school property." The colorful design looked like letters, but it certainly didn't look like English! What

deep-felt frustration had compelled a Greek student to do that to a good chair? It said, "v9do bns"; that wasn't Greek but English written backwards! They surely wrote it big enough! Suddenly I became very amused at what I was seeing and more so at what I was thinking. It wasn't malicious destruction of public property, but the printing off some student's shirt that had adhered to the chair!

I could just see him sitting there in a hot classroom, leaning back, listening intently. Well, maybe that is imagining too much, but listening to the class in session, growing hotter and more uncomfortable all the time. Finally, the bell rings and with great relief he attempts to leave his chair, but he's stuck. At least his shirt is. He leans forward quickly and there is that funny sound of coming unstuck. He is chatting with his friends and doesn't even notice he has left part of his apparel on that chair. Others during the day notice that there is a blank spot on his message shirt, but think it is just his new way of expressing himself. To those who do comment on his new message, he just gives them a smile and replies, "Just the

same old truth!" They grin at one another and depart, each feeling they have said something of lasting value to one another and yet each not understanding what the other one meant.

Laundry day comes and the shirt goes into the wash. Later it is taken out and while folding it the young man notices that part of his message is missing. He shrugs, blames it on the school's dumb washing machine, thinks fleetingly if he got married someone else would be doing this, and then reminisces about Mom and home and how she always had his clothes in good repair.

In a college classroom in a small town in the Midwest sits a chair with a message on it. It will stay there for some time as the weather is getting cooler. And, unless the cleaning crew does something about it, someday, some unsuspecting person will sit down there on a hot day, lean back, and leave class with a new message written on his or her back, "and obey."

I guess this is one message that doesn't matter how you see it; it is just important that you do it. On the other hand, the way we see also affects whether we get the message or not. **EF**

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update

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September/October 1991

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

Thanksgiving Offering to Support Sprague River Kids Program

Proceeds from the 1991 Thanksgiving Offering will go to sponsor an exciting pilot project in the Sprague River Friends Church. The Yearly Meeting hopes to be able to send and support two Summer Ambassadors to Sprague River during the summer of 1992. These two college age people would head up a community-wide kids program with activities that would include sports and field trips. The program would serve as a pilot project that, if successful, would hopefully qualify for government funding at some point in the future and could serve as a model for other low-income communities.

Sprague River, once a native American reservation, is located in an isolated rural area with a high poverty level. The Friends church serves in many ways as a community center and has many opportunities to minister. However, the congregation cannot of itself afford to sponsor a Summer Ambassador.

The goal is to raise between \$6,000 and \$7,000 to provide working funds for the kids program as well as sponsor the Ambassadors. The offering will be taken in all Friends churches across the Yearly Meeting on Sunday, November 24.

1992 Yearly Meeting Art Show

The NWYM Fine Arts Commission is pleased to announce that there will be another visual Fine Arts Show to be held on the George Fox College campus during the July 1992 NWYM sessions. If you are interested in showing your drawings, pastels, oils, paper, mixed media, photography, clay, bronze, etc., please send a photograph or slide of your work to: **Jannelle Willcuts Loeven**, 10828 NE 183rd Court, Bothell, Washington 98011. Artwork should carry a Christian theological, philosophical, or personal message. Quaker themes are especially welcome.

Pastors' Assistance

For several years a restricted fund has been available to help pastors in a variety of ways

but often used for counseling and restoration needs. This fund is being depleted. If you would like to be of support to NWYM pastors in this way, send checks to the Yearly Meeting office designated "Pastors' Assistance." Thank you.

Summer Camp Program Growing

Reports from the various camping programs across the Yearly Meeting show a consistent growth in attendance. Fifty-one junior highs converged on Quaker Hill. Twin Rocks had 163 junior highs at Tween Camp and a record 221 senior highs at Surfside, up 50 from last year.

Youth Prepare for a Busy Year

At least 17 churches and 25 teams from across the Yearly Meeting are already preparing for this year's **Bible Quizzing**. The focus for the year will be on the Pauline prison letters: Galatians, Ephesians, Philippians, Colossians, and Philemon. Five tournaments will be held in different areas of the Yearly Meeting throughout the year, with the first to be in Hayden Lake, October 11-12. A NWYM coach's handbook is available from the Quiz Coordinator, **Aaron O'Neill**, 503/359-0706.

Samuel School selections need to be considered soon. This leadership retreat for junior highs, focused on hearing the will of God as Samuel did, has challenged over 500 students in the past ten years. Local church elders need to select those who will attend and send these names to George Fox College, attention **Ron Stansell**.

Youthquake, a gathering of young Quakers from across the United States, will be held in Burlington, Vermont, at the end of December. About 30 of our young people are planning on attending. Area-wide "Aftershock" parties will be held in January to allow representatives to report back so all the youth of NWYM can share in the excitement.

Youthworkers to Meet in Bend

Youthworkers across the Yearly Meeting will gather in Bend, October 25-27, for the third annual **Youthworkers' Training Conference**. The theme this year will be a step-by-step focus on developing strategy and setting goals for ministry. The conference is geared to revitalize vision, provide tools, and promote fellowship.

Choices! Choices! and More Choices!

Daily we are bombarded with requests for our time, talents, and resources. Schools, little leagues, nonprofit/profit organizations, and others plead with us for our support. Sometimes we become immune to all of these requests.

In October and occasionally in early November, our churches participate in "Stewardship Emphasis Month." Each church develops its own program, which includes information about the Yearly Meeting Great Commission Program for next year. The Yearly Meeting portion includes information about our ministries for the coming year. To accomplish these ministries we must work together with our time, talents, and resources.

We ask for your prayers for and participation in the decision making for your church's participation for the Great Commission Program for 1992. Let us not be immune to this call!

Joshua 24:14-15, "... choose you this day ..."

Vaughan Palmore, Clerk
Board of Stewardship

Treasurer's Report

Great Commission Program income through September totals \$416,270. This is 68.8% of budgeted income. We should have reached 75% at the end of the third quarter. At the end of September in 1990, we had received 70.9% of expected income. Expenditures are currently 3.5 % below the Great Commission Program budget.

Did You Know That...

—**David LeShana** will become president of Western Evangelical Seminary, assuming his responsibilities in January, 1992?

—**Greenleaf Friends** made \$8,000 for Greenleaf Academy in their 4th annual Antique Tractor Pull and BBQ Pit Dinner?

—**North Valley** dedicated their beautiful new gymnasium on September 22?

—**Jean and Tony Brown** of Woodbrooke College in England are the visiting teachers in Reedwood's Center for Christian Studies this fall?

—**Lon Fendall** has accepted the position of dean of faculty at Wilmington College in Wilmington, Ohio?

—**Kenton Ellis Miller** was born September 17, to **Rich and Nadine Miller**?

—Homedale Friends have extended a call to **Colin Saxton** to be their pastor? Colin, **Janine**, and daughters **Hanna and Ellie** will arrive in Homedale by the first of October.

—**Quentin and Florene Nordyke** have moved back to the Northwest, and now own and operate an ice-cream parlor in Salem?

—**Gary and Susan Fawver**, with daughter **Michelle**, spent two months in the Soviet Union this summer helping set up Christian camping programs?

—**Ron and Carolyn Stansell**, with daughters **Anita and Debbie**, traveled to Bolivia this summer where Ron taught in San Pablo Seminary in LaPaz and in the Bolivian Evangelical University in Santa Cruz?

—**Hal and Nancy Thomas** taught in a seminar for Friends Hispanic pastors in Wichita during August?

—**Ron and Pam Ferguson** of Melba are beginning a five-year term in Uganda, Africa, where they will be country representatives for the Mennonite Central Committee?

—on "rare" occasions, the staff in the Yearly Meeting office makes mistakes??!? ☺ In the **1991-1992 Directory of Pastors** sent out with the last *Update*, three phone numbers are listed incorrectly. You may want to make note of these:

Inland Area, Post Falls, home phone number for **Sandy Wild** is (208) 664-6074.

Newberg Area, Newberg, home phone number for **John Fankhauser** is (503) 537-2252.

Northwest Yearly Meeting Headquarters, home phone number for **Joe Gerick** is (208) 362-9294.

Our apologies to those we have inconvenienced, especially those people who received phone calls for Sandy, John, and Joe. ☺