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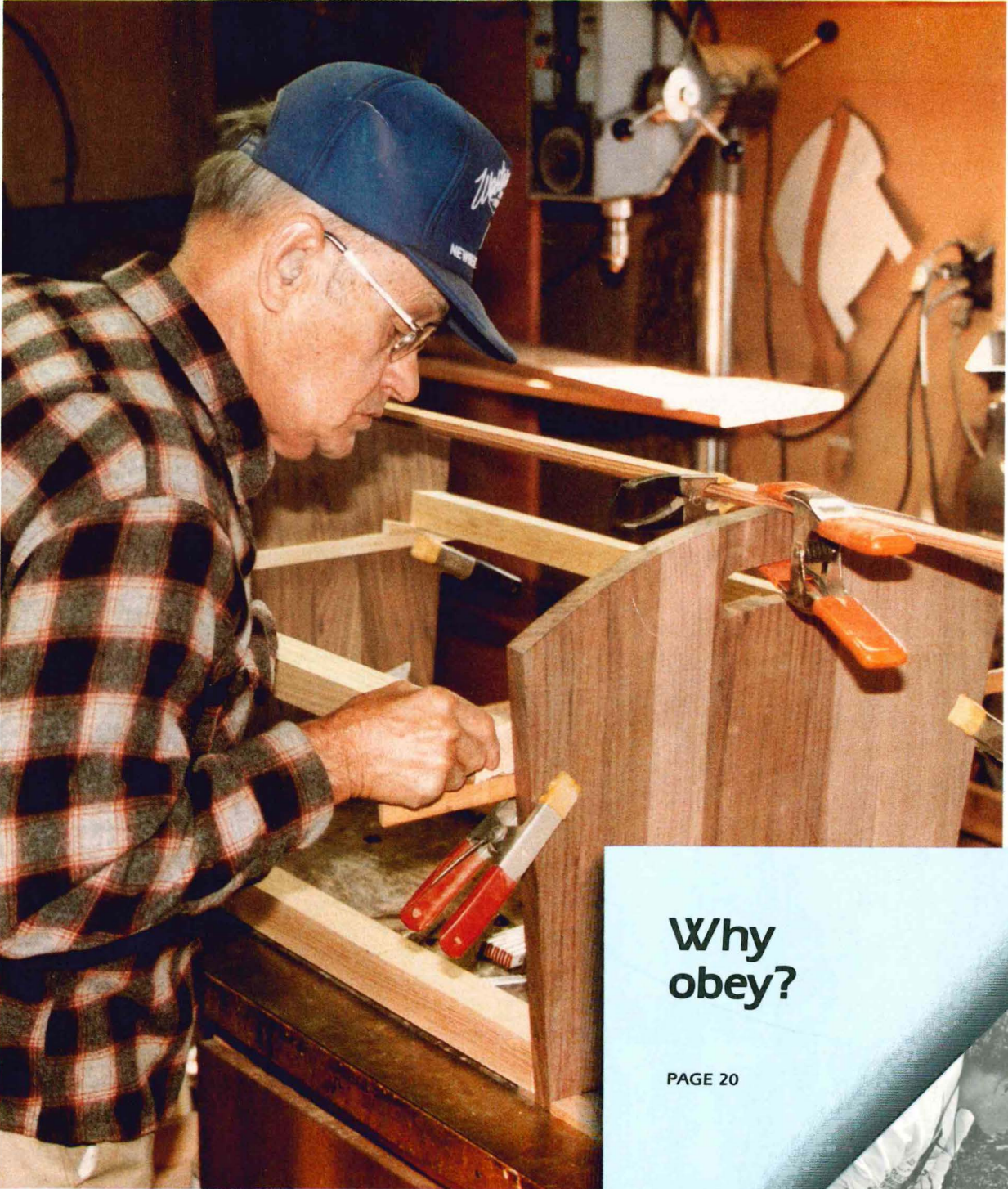
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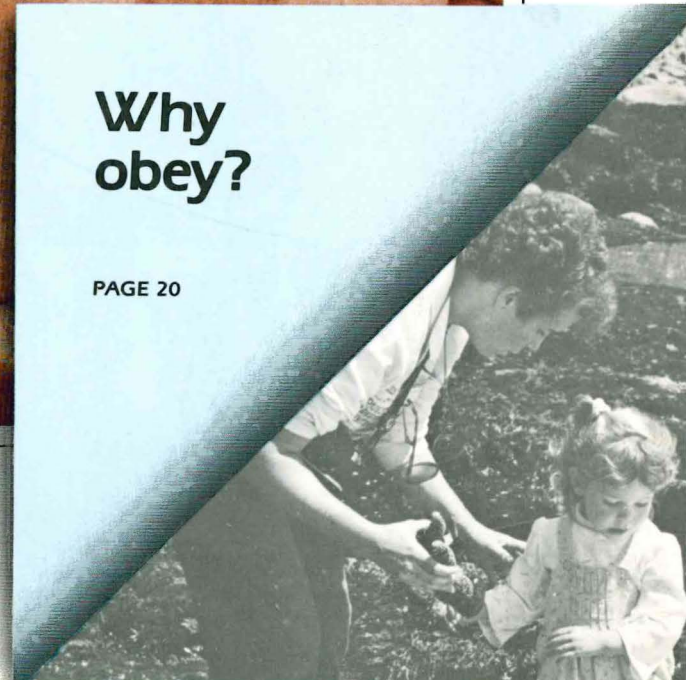
May / June 1993

EVANGELICAL **FRIEND**



**Why
obey?**

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Vocation as Ministry

Living an Integrated Life



BY DARWIN M. MELNYK AND JANET L. R. MELNYK

THE 1992 *AMERICAN Heritage Dictionary* defines *vocation* as "a calling to undertake a certain kind of work, especially a religious career; a goal, a purpose." Notably, the entry for *mission* in the same dictionary uses the word *vocation* in its definition: "an inner calling to pursue an activity or to perform a service; a vocation." This dictionary conjoining of *vocation* with *mission* is not often found in our daily social circles. Rather, it is more common to separate vocation and mission by viewing our personal *sacred* lives as distinct from our *secular* lives of job or career.

For hundreds, even thousands of years, people have considered what it means to live a life that unifies one's purpose and ministry. The Scriptures testify to this fact in chapter after chapter as we see Adam, Aaron, Abimelech, and others struggle with their vocation in the world and their relationship to the divine. Even David—a man after God's own heart—and Solomon—the recipient of God's wisdom—could not always reconcile their vocations with God's will for their lives. *The persistent holistic ideal in the Scriptures that the reign of God extends over all aspects of life and culture* stands opposed to a dualistic division into things sacred and things secular.

If the scriptural ideal is so strongly holistic rather than dualistic, then from where do we get this dualism? In Greek and Roman times the value of work was based upon whether the work could be accomplished as a free-man or a slave and whether it was a work of necessity or leisure. Freemen were not to be humbled to work of necessity, rather this work was to be done by slaves.

Augustine (354-430), one of our early and most influential church fathers, made the distinction between the "contemplative life" (*via contemplativa*) or the life of reflection and prayer and the "active life" (*via activa*) or the life of toil and necessity. Later, Thomas Aquinas (ca 1225-74) confirmed this distinction and relegated the *via activa* to work of necessity. He also maintained that the *via contemplativa* was a higher calling to a priestly life of monasticism and prayer. For Aquinas, the only vocation to which one could be divinely called was the *via contemplativa*.

Today we live with attitudes about vocation and ministry that have been derived from the distinctions made by Augustine and Aquinas. At times we limit the Kingdom of God to the realm of what we call our spiritual lives or the *via contemplativa*. This disciplined life of prayer, worship, Bible study, and evangelism is largely accomplished in and through the church. Consequently, the Kingdom of God, or the sacred, is identified primarily with the church, while the rest of life is seen as the secular *via activa*. The dualism, which began at an individual vocational level, permeates the corporate church and

positions it in a defensive posture against the encroaching threat of the secular or *via activa* world. At times we strive to have the *via contemplativa* reach beyond the walls of our sacred Sunday morning into the secular "work week," but in effect, the task has been reduced to making one distinct aspect of life relevant to the other.

Augustine's dualistic separation of the "contemplative life" from the "active life" is the foundation for our notion of "full-time Christian service." Even when we recognize this dualism and qualify the idea by saying that all Christians are full-time servants of the Lord, we are still left with the task of integrating our "secular occupation" with our "sacred spirituality." Often the relation of the sacred activity to the secular may not have anything at all to do with the work or occupation itself. It is not that our Christian communities lack doctors, carpenters, accountants, or welders. Rather, there are not enough *Christian*

C*hristian witness reaches into the secular when it is backed by deeds and the products of our hands.*

doctors, carpenters, accountants, or welders. Most of us are Christians and something else; our vocations are not integrated with our faith. Contrary to Augustine, the *via contemplativa* is not a separate vocation from the *via activa*. It is one vocation that is engaged integrally. Our faith should transform our vocations in meaningful and distinctive ways, and our vocations should transform our world. Christian witness reaches into the secular when it is backed by deeds and the products of our hands. It begins to transform that which we have seen through our dualism as disparate and unreformable. Our witness cannot be limited to condemning the unrighteous and unrepentant from within our sacred walls, it must go beyond the walls of our sacred and live in and transform the world.

Quaker history is filled with examples of this integration of vocation and ministry. Merchant Levi Coffin, who initiated the underground railroad in 1819, owned a wholesale business that dealt only in goods that were free of slave labor. Coffin was unable to sell goods made by slaves because he did not accept the false dualism that was the foundation of the American Civil War. While working as a school teacher, Susan B. Anthony actively campaigned for women's rights and the abolition of slavery. Although Anthony Benezet trained in the mercantile business, he eventually found his calling—his *vocation*—as a teacher. His holistic view of occupation and faith prompted him to urge Friends to establish adequate schools for girls (1755) and for African-American children (1770). In addition, he sought just treatment for Native Americans during the French and Indian War of the 1750s.

To us these examples of Quakers who integrated faith and vocation may seem distant and unrealistic in today's

world. We may think that our efforts today cannot significantly impact our community and society tomorrow. What we have in common with these Quaker pioneers is a world that is still searching for answers to injustice, intolerance, and oppression. And, more importantly, we share with them the hope that our efforts will not be in vain. The task may seem as overwhelming to us as it did to them, but from our vantage point in history, we can see how much impact their single contributions had in their world and in ours.

Some may believe that because we do not have a career as a missionary or pastor, our influence is limited. John Stott has given the following insight on these attitudes about vocation and ministry:

"We often give the impression that if young Christians are really keen for Christ they will undoubtedly become foreign missionaries, that if they are not quite as keen as that they will stay at home and become pastors, that if they lack the dedication to become pastors they will no doubt serve as teachers or doctors, while those who end up in social work or the media or (worst of all) in politics are not far removed from serious backsliding." (*Christian Mission in the Modern World*, p. 31)

The vocational hierarchy that Stott is describing perpetuates the dualism of Augustine and Aquinas. The "full-time Christian minister" is not the only divine calling to which one can aspire, and it is not the only divine calling that will allow us to minister the Gospel. Our relationships with coworkers, employers, employees, managers, and assistants involve the whole being, not only the *via activa*. We must be attentive to the nurture of those who enter into that relationship with us and identify these opportunities as our calling to the ministry of our vocation. When we strive for an integrated life, a life of vocation and ministry, we will enter into areas that are often deeply personal and deeply formative. We will find ourselves in uncommon and influential situations where professional clergy do not have access, and where our Christian witness can address social problems that are outside the scope of traditional Christian influence. These are unique and powerful opportunities that extend the Kingdom of God into all spheres of the world. Martin Luther, the theologian and reformer, once observed that the shoemaker should shoe the sole of the Pope as religiously as the Pope should pray for the soul of the shoemaker. What does it mean to shoe a sole religiously? It is our task as visionary Christians living and working integrated lives to find this purpose in every day and every situation. **EF**



Darwin and Janet (Ross) Melnyk live in Atlanta, Georgia, where Darwin is the associate manager for publications at Scholars Press, and Janet is finishing a Ph.D. in Old Testament Studies at Emory University. They received their seminary training at Candler School of Theology in Atlanta, and are graduates of Quaker colleges—Darwin of Friends University in Wichita, Kansas, and Janet of Barclay College, Haviland, Kansas.



A Member of the Crew

BY PAUL ANDERSON

WHEN I was a high school senior seeking direction as to what to do with my life, my pastor, Joe Roher, said to me, "Paul, your direction in life is already decided for you." Good! I thought. *Will it be a law career or art?* He went on. "You are to be a follower of Jesus Christ. Now, the way you invest your energies and earn your subsistence should be the means by which you are the most effective disciple possible."

That made sense to me. A couple of months later, as a counselor at Quaker Canyon Camp, preparing to make a presentation for fifth and sixth graders at "Adventure Camp" on the Lord's call to missions, the Lord spoke to me: "Are you asking those kids to do something you're not willing to do yourself?" "No," I responded, "I just want to know that the calling to ministry is Your doing, not just my own idea." The Lord confirmed this calling to me by means of several Scripture passages, and immediately I decided to attend Malone College and pursue studies in Christian ministries.

Several years later, as a young pastor and seminarian, I was challenged by Elton Trueblood, who as my mentor would say, "If you are a Christian you are a minister. A non-ministering Christian is a contradiction of terms." And, "The church of Jesus Christ is a ship that carries no passengers; for all are members of the crew." And again, "Laity" is a bad word. Don't use it! The New Testament church knew of no distinction between laity and clergy . . . The goal of the pastor is not to be the minister, but to be about the task of *helping others realize and carry out their own ministries*. That is the ministry of multiplication, and perhaps the most crucial ministry of all." Not a bad definition of "vocational" ministry.

Over the last three or four decades, many of the greatest strides toward Christian renewal have been taken as a result of churches recovering again that Reformation and Quaker ideal: The priesthood and ministry of Christ extends to all believers; not just a handful. The question is not *if* a healthy Christian will minister—but *how*.

Genuine ministry can happen through a variety of means. A working defini-

tion of it might be, "ministry involves identifying human needs and meeting them—energized and empowered by the transforming love of Jesus Christ." The vocational question is this: "By what avenue has God called me to further His loving reign and redemptive work in the world?" Vocation implies a calling, and vocational ministry is something we do *through* our occupations, not just besides them.

THE CHRISTIAN works not for self or gain, but to serve the needs of others as Christ's hands and feet in the world. This may be one of the best means of Christian witness we can imagine. Work becomes the means of ministry, and not surprisingly, genuine service succeeds. It is said that Quakers came to Philadelphia to do good . . . and they did well. But their success was rooted in the fact they sought to identify the needs of others and to meet those needs.

One Philadelphian Quaker was so concerned about the drunkenness of men who were only served alcohol at meeting places, he eventually invented a drink made from roots called "root beverage." One of his assistants said something like, "Excuse me, but I think it might sell better if thee called it 'root beer,' Mr. Hires."

To this day, the great chocolate firms of Britain are owned by Quaker families—Rowntree's, Cadbury's, Terry's—who originally invented hot chocolate also as an alternative to more addictive indulgences.

Nearly all firms having to do with British banking (Barclay's Bank), accounting, insurance (Lloyd's of London), the early iron industry and eventually railroads, emerged as Quakers—noted for their honesty and desire to serve—became entrusted with greater responsibility.

THE FIRST prison ministries, asylums for the mentally ill, alternative schools especially for the underprivileged (eventually becoming schools attended by Presidents' children), were initiated by Friends who felt moved by God to reach out to those who were overlooked by society. The fixed price system, the nonlethal transferral of governmental power, the philosophical roots of American democracy—all of these originated with Quakers who believed in living with integrity, and that with God's help one could always improve upon the norm. Even the digestive wafer—the Graham cracker—was invented by a Friend who found that "urchins" off the street could not concentrate in school if they did not have at least some food in their stomachs.

To be called to become a Christian is to be called to be a minister. Genuine Christian ministry does not need Christian labels attached to it to be effective. They may even detract from the main thing, which is the Lord's meeting of real needs through us.

In this consumerist age, Christians may wrongly ask, "What am I getting out of this church?" The vocational question is, "How am I best able to serve—within this church and beyond it—connecting human needs with the transforming love of Jesus Christ?" Such an inquiry may lead to one of the most important journeys of all: the transition from being a passenger to becoming a member of the crew.

About this issue: As you can see, we have treated the topic of "Vocational Ministry" from several angles, especially as it helps the local church identify means of recognizing, cultivating, and implementing the ministry gifts and callings of its members. Note also the queries on radical stewardship for discussion in the local church. **EF**

EVANGELICAL FRIEND

COVER: Work that is sacred is the work to which God has called us. Craftsman Bob Benham (1908-1991) used his woodworking skills in a variety of ways including work with disadvantaged youth and the building of pulpits. (Photo courtesy of Beatrice Benham)



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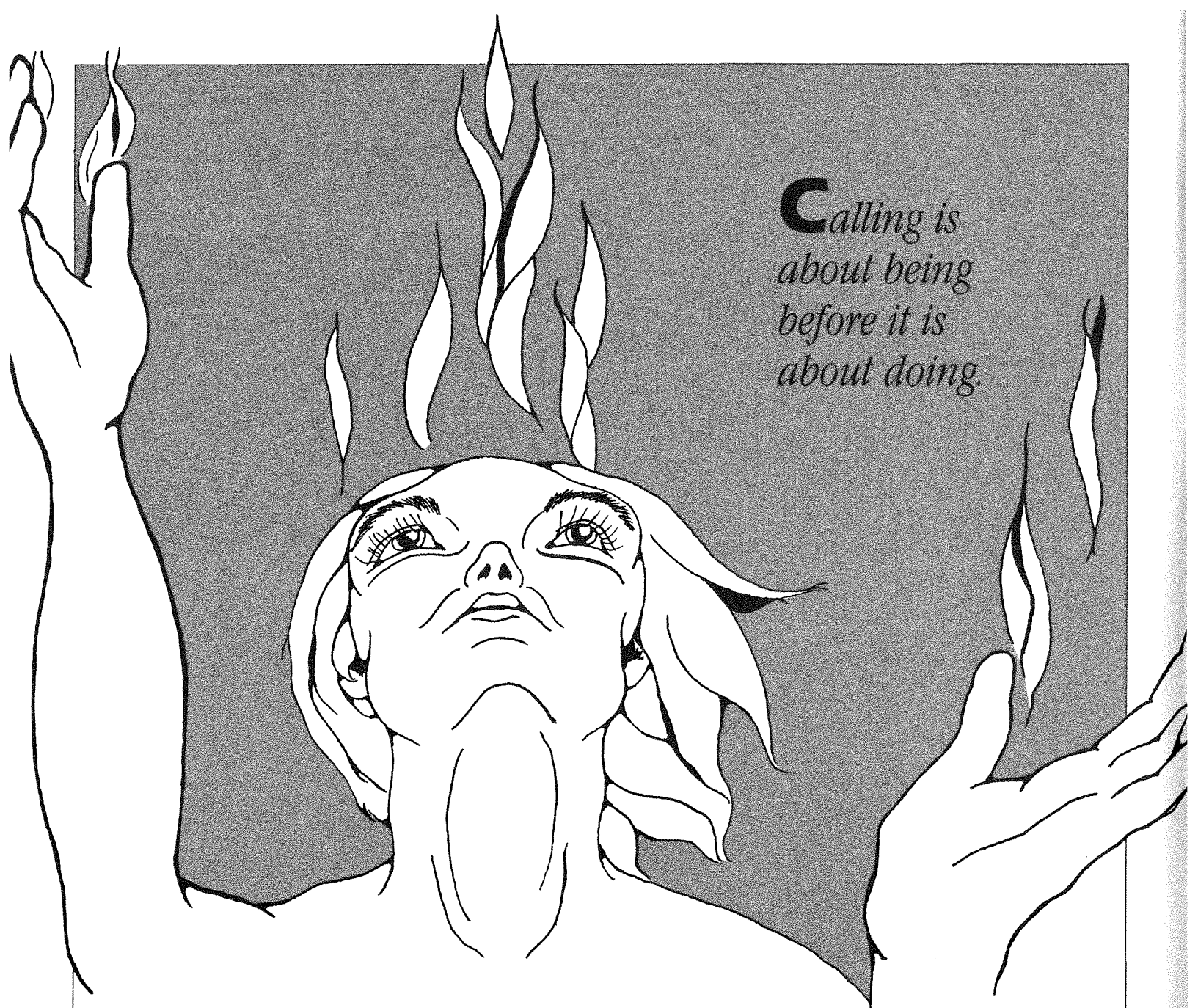
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Calling is
about being
before it is
about doing.

Because a Fire Burns in My Head

BY SUSAN SHAW

HAVE YOU EVER asked yourself, "What does God want me to do with my life?" Or have you ever thought you'd found what God wants you to do only to be told by some well-meaning friend or relative that your choice was too impractical? Or is there something you'd really like to do with your life, but you keep worrying about how you'll pay the rent if you do it?

These are just some of the struggles that emerge as we grapple with the question of

vocation. How do we know the right path? How do we know what our calling is?

Sure, Moses had a burning bush; Isaiah had a temple vision; Ezekiel had wheels within wheels; Paul had a blinding light. They had it easy. They knew they had been called.

But what about regular people like you and me? How do we do what Annie Dillard suggests—how do we stalk our calling? ("Living Like Weasels," in *Teaching a Stone to Talk*.)

Frederick Buechner offers this suggestion:

"There are all different kinds of voices calling you to do all different kinds of work, and the problem is to find out which is the voice of God, rather than that of society, say, or the super ego, or self-interest. By and large, a good rule for finding this out is the following: The kind of work God usually calls you to is the kind of work (a) that you need most to do, and (b) that the world needs most to have

done. If you really get a kick out of your work, you've presumably met requirement (a), but if your work is writing deodorant commercials, the chances are you've missed requirement (b). On the other hand, if your work is being a doctor in a leper colony, you've probably met requirement (b), but if most of the time you're bored and depressed by your work, the chances are you've not only bypassed (a), but probably aren't helping your patients much either. Neither the hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's deep hunger meet." (*Wishful Thinking: A Theological ABC*)

I AGREE with Buechner that this is a pretty good rule. Despite ideas to the contrary, God does not call you to do the thing you hate. If you really hate working on a farm, chances are pretty good God won't call you to be an agricultural missionary. Perhaps the best clue you have to your calling is your passion. What do you love to do? I tend to agree with Bridge Boatner's mother in *The Tongues of Angels*. "All her life she saw no point in doing anything that was not her heart's hunger." Your calling is what Annie Dillard calls "your one necessity." (Dillard, *op. cit.*) What is the thing you must do?

Now be aware that calling is different from job. There's not just one right job for you out there, and if you miss, you've missed God's will for your life. Calling is deeper than that. Calling has to do with who you are. It is about being before it is about doing.

I'm not sure where we ever got the idea that God calls us to do the exact thing we hate. The Bible tells us that God gives us the desire of our hearts. God knows good and well that we'll do a better job of something we love than something we hate. The place God calls us to is the place where our deep gladness and the world's deep hunger meet. So ignore those pragmatic voices and practical nay-sayers. Follow your passion. Do what you love. But be aware—there is a price to pay. To equip yourself to do the thing you love and to address the world's deep hunger is costly.

And paying the price doesn't end when you find your calling and when you equip yourself to live it out. Living your calling demands its own price. Not everyone will understand your journey. There once was a great artist who studied years before painting what he considered his great masterpiece. The painting was a blank canvas with a single line painted down it. A critic, viewing the painting with the great artist, said, "You mean you studied all those years, and all you

painted is a line on a canvas?" The great painter replied, "Yes, but it took me all those years to know where to put the line."

The price of your calling may be the disapproval of others who think you should choose a route that pays more or that leads to more prestige. After a brief career as a soldier, Francis of Assisi began to question the values by which he lived. Slowly, he began to understand that God was calling him to minister to the outcasts of society. When he began to sell his possessions in order to rebuild an old church, his father tried harshly to persuade him to forget his foolish notion. Even the bishop warned Francis not to go against his father's wishes. Francis responded by returning everything to his father, even his clothes, including the ones he was wearing at the moment. "Now I will say only our Father which art in heaven," he replied.

The price of your vocation may be the persecution of those who cannot understand your vision and will not tolerate your appropriation of the Christian Story. In the 1940s, after completing his Ph.D. in New Testament, Clarence Jordan moved to south Georgia and founded Koinonia Farm, an interracial farming community. Clarence was shot at; the farm was boycotted and bombed, but Clarence's witness remained consistent. The Gospel transcended barriers of race and social status.

The price of your vocation may be the Dark Night of the Soul, which sooner or later comes to all of those who choose the way of God's calling. Martin Marty says the Dark Night of the Soul is that time when we experience God as Absence rather than Presence. (*Cry of Absence*) Thomas Merton says that the journey toward God is through the wilderness,

through a "strange and silent night" where in the midst of the darkness the pilgrim finds peace. (*New Seeds of Contemplation*)

IN MAY Sarton's *The Small Room*, a new college professor comes to the end of her first year of teaching. She is talking with an older professor as she tries to decide what to do for the next year.

"Will you stay on here? [the older professor asked]. I suppose you are aware that you have made an impression. I have an idea that promotion is in the air..."

"I don't know. It would seem the logical thing to stay."

"People do not stay at Appleton to teach because it is logical," Carryl Cope said coldly.

"Why do they?"

"Because a fire burns in their heads..."

Why do I teach? Because a fire burns in my head.

Why do you work with the homeless, run a business, coach high school basketball, counsel disturbed people, teach children, paint beautiful pictures, write poetry, preach...?

Because a fire burns in your head.

The place God calls you to is the place where your deep gladness and the world's deep hunger meet. **EF**



Susan Shaw is associate professor of Christian ministries at George Fox College in Newberg, Oregon. She is a prolific writer of Sunday school and other Christian education material. Her first

book, *Storytelling in Religious Education*, is scheduled to be published by Religious Education Press early in 1994.

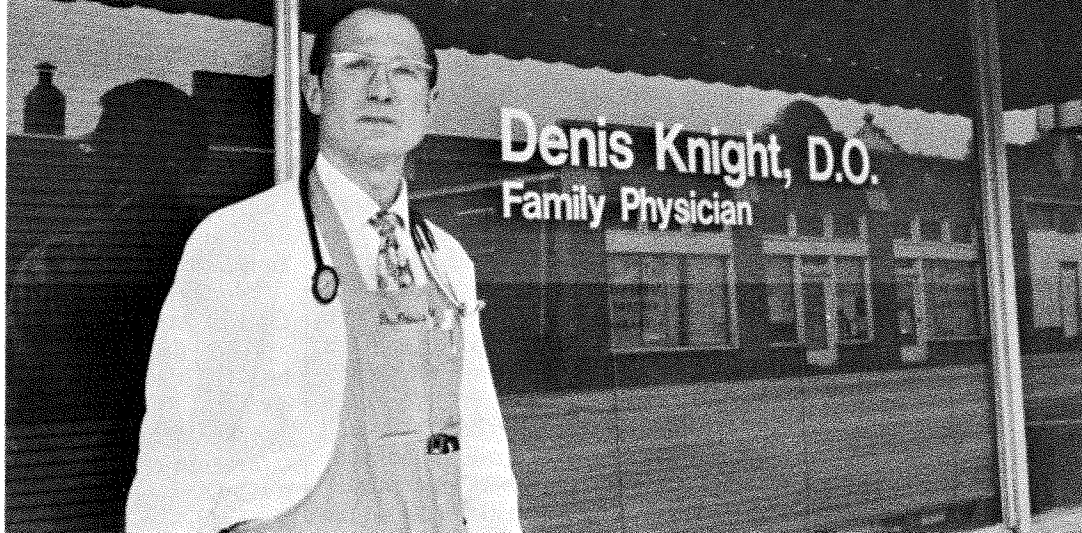
To the Point

Meister Eckhart wrote, "There are plenty to follow our Lord halfway, but not the other half. They will give up possessions, friends, and honors, but it touches them too closely to disown themselves." It is just this astonishing life that is willing to follow Him the other half, sincerely to disown itself, this life that intends complete obedience, without any reservations, that I would propose to you in all humility, in all boldness, in all seriousness. I mean this literally, utterly, completely, and I mean it for you and for me—commit your lives in unreserved obedience to Him.

—Thomas R. Kelly

A Testament of Devotion

The Call to Ministry



BY DENIS KNIGHT

WHEN Jesus of Nazareth walked alongside the Sea of Galilee, He saw the fishermen Simon Peter and Andrew casting their nets and issued this call, "Follow me and I will make you fishers of men!"

The call to us remains the same, and like Peter and Andrew we must "straightway leave our nets and follow Him."

Today, as in the days of the apostles, the call from Jesus can be understood as a universal call to redemption, a personal call to discipleship, and a sacrificial call to ministry.

My acceptance that Jesus was the One who was "lifted up" came when I was but six years of age. It seems the last 30 years of my life have been a series of responses to Jesus' call to discipleship while preparing me for ministry. I have heard that others who became acquainted with the person of Christ at a young age also felt God had a special plan for their lives, but for myself it took many years of preparation to bear the fruit of a ministry.

When I reflect on the curricula, as it were, that formulated my discipleship training over the past 30 years I can

see how education, labor, and biblical study have all played vital roles. This was no self-organized program that yielded the product of a disciple at the end, but one that was guided by the quiet leading of the Holy Spirit. If I were allowed to preprogram my discipleship training it would certainly have not been the same; but I suppose it may not have been right for me either. Most importantly, I can see that to be effective in ministry one must be anointed by the Holy Spirit. With that anointing comes a Teacher who can teach us all things and lead us into all truth.

My call to ministry in medicine as a physician did not come to fruition until I had a broken spirit and a contrite heart. Only after applying to medical school three times from 1978 to 1983 and being rejected three times did I reach the point where I was willing to present my body as a living sacrifice and serve in whatever capacity the Lord required. I was accepted for enrollment at the University of Health Sciences College of Osteopathic Medicine in Kansas City, Missouri, in 1987. I had been given a two-year scholarship, which

obligated me to return to the University Hospital Clinic and care for the indigent patients of that area while teaching medical students. Prior to the fulfillment of that commitment, and during my internship training year at Riverside Hospital in Wichita, the University Hospital failed, and the College of Osteopathic Medicine released me from my obligation. This allowed Riverside Hospital to provide me with an opportunity for practice in a suburban neighborhood with a beautiful office. I even had the opportunity to assist in its design.

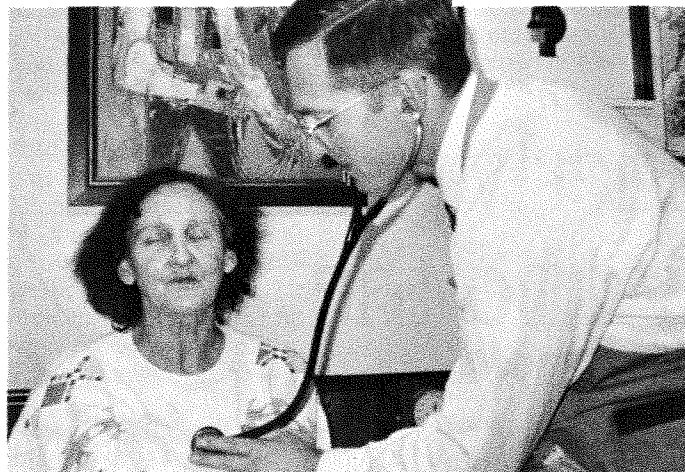
I was certain that this would be the perfect place for me to spend the remainder of my career. It was not long, however, about two years into a five-year contract, that I grew restless. My practice was being built on a patient base largely comprised of a Health Maintenance Organization (HMO), which rewarded physicians for withholding some appropriate care and penalized those who provided it. Some patients, I felt, were ungrateful for the effort I made to care for them, and they had unrealistic expectations of what modern medicine could provide.

The beautiful office building was also expensive, and the cost of the operation applied pressure to increase revenue to pay for that expense. Finally, I became increasingly uncomfortable with the conflict of being a physician employed by a hospital and directed by an administrator who did not understand the service goals I had made for myself and my practice.

Then the events turned. A physician who had practiced medicine in the same location for 40 years retired and called to ask if I wanted to purchase his practice. The office had been vacant for two months, and he did not want to see something he had spent many years of his life sustaining die within a few short months. Several people had been approached to buy the practice, but there were many problems. The office was in a blighted business district in an impoverished neighborhood. The practice had a large percentage of "self-pay" (or uninsured) patients and many "entitlement" (or Medicaid beneficiaries), and a correspondingly low reimbursement rate. In addition, it was well-known that such problems as alcoholism, drug

abuse, mental illness, and dysfunctional families were abundant in the neighborhood. This would of course have an impact on the practice. For these reasons no one wanted to get involved, even though there was an obvious need and a large number of patients to be treated.

When I first drove by the tiny office in the business district, emblazoned with graffiti written in Spanish, it was as if my heart vibrated in resonance with that of the elderly physician who had spent 40 years of dedicated service to the community. Of course I had to question the wisdom of even thinking of leaving suburban Wichita, but I could not escape the sense that this was the ministry God had been preparing me for all of my life. The confirmation within my spirit came when Carl and Peggy Hunerwadel from Paonia Colorado, were being presented to the congregation of Northridge Friends Church before they were sent out by



Evangelical Friends Mission to the mission field in India. I realized then that this was also a mission, albeit in the heart of Wichita, Kansas. Later that week, Carl and Peggy along with my wife, Dawn, dedicated the practice to the service of Christ.

In spite of the poor families who attended the clinic, resulting in high write-offs and bad debt, the volume of patients increased, and we were able to become profitable within just three months of operation. The contrast in

patients and pathologies from the suburban to the inner city was dramatic, and it produced excellent opportunities for teaching students and interns. Most importantly, I felt that our clinic was conscientiously meeting a need in the community, and we were truly ministering to the disadvantaged.

This brings to mind a Scripture verse that has special meaning to one who feels an obligation to serve Jesus out of gratitude for the sacrifice that was made for his sin.

"...to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." (Matthew 25:40) As Christians we are all, as the apostle Peter put it, members of the "royal priesthood of believers" (1 Peter 2:5) and as such we are all called to ministry.

Our spiritual ancestors, the early Quakers, recognized that in spite of the opinion of their contemporaries, no formal training was necessary to be in ministry. We must use our labor, whatever it is, as work that is done unto the Lord. Whatever our occupations, Jesus calls us to ministries that should be carried out with all diligence, integrity, and honor. WE must present our bodies as living sacrifices, which is our reasonable service, as those who have been redeemed. EF

Denis Knight is a physician in an inner-city practice in Wichita, Kansas. He and his wife, Dawn, have two sons, Jamie and Christopher, and are members of Northridge Friends Church in Wichita.



FRIENDS READ

Prayer: Finding the Heart's True Home

Richard J. Foster

HarperCollins, 1992, 256 pp., \$17

Once again Richard Foster has given us a life-changing book. Its message is that God loves us infinitely well and we can enter into greater understanding and enjoyment of this fact by means of prayer. The tone is encouraging and his analysis helps us to become aware of types of prayer that we may not have previously recognized.

The book is divided into three sections dealing with prayers for the transformation we need, the intimacy we need, and the ministry we need.

Among the prayers of transformation Foster discusses the prayer of examen

and formation prayers. Through the prayer of examen we may learn, for example, that what appeared to be a rude neighbor awakening us in the night with his boisterous behavior was God's call to us to pay attention to the hurts that lay behind the behavior. Formation prayer is the kind of prayer that leads to sanctification as the believing sinner is more and more conformed to the likeness of Christ. Formation prayer means "death to the status quo."

The section that deals with prayers to increase our intimacy with God includes the prayer of rest, sacramental prayer, and unceasing prayer. Foster suggests several disciplines by which we can experience rest in the midst of turmoil. Sacramental prayer involves the use of the Psalms in worship, the Eucharist,

the preaching of the Word, and body prayer. This section is valuable to those of us who have been involved in nonliturgical churches and don't fully appreciate the value of some of these practices. The chapter on unceasing prayer gives a number of suggestions for entering into the experience of continual communion with God.

Throughout the book Foster quotes from the devotional literature of many different communions as it applies to the type of prayer he is discussing. Thus he provides a valuable introduction to the riches of this literature available.

The time invested in reading this book will bring rich rewards of insight and spiritual growth to the reader.

—A. J. Wakeman

The Elderly Widow and the Snowy Sidewalk

BY CLIFF LOESCH

"HELLO, MRS. DECKER! Thought you might like to have a clean sidewalk." Joe had recently become convinced that as a Christian he should minister to others. He knew that Mrs. Decker's children all lived far away, and that she was too frail to shovel her own walk. Joe thought this was a golden opportunity to minister to this neighbor of his.

Mrs. Decker had seen Joe through the window and was now on the porch to greet him. "Thank you!" said Mrs. Decker. "I was just trying to think of someone I could call to come and shovel my walk. Come inside when you're done, and I'll pay you." "No, no," said Joe. "I just want to help. But thanks anyway."

After Joe shoveled the walk, Mrs. Decker invited him in for coffee. They sat together and talked about her family, then his family, and how long they had each lived in the community—all the usual things people talk about when they're getting to know each other.

Joe went home feeling pretty good. He was really excited about developing this friendship, looking forward to trying to get her to come to church. He knew that Mrs. Decker did not attend church anywhere.

God really did His part in helping Joe with this new ministry project. The very next weekend, it snowed again! As the last flakes were falling, Joe eagerly grabbed his shovel and went over to Mrs. Decker's.

He was half done before Mrs. Decker even noticed him outside. She was beaming when she walked out onto the porch. "Joe, I don't know how to thank you! I hope you'll come inside when you're finished."

Joe was excited about the opportunity, of course. Inside, they sat together and talked about many things. His kindness really meant a lot to her, and during the conversation, she simply said, "People just don't help out like they used to. I guess everybody's just too busy. This world would sure be a better place if more people would follow your example. You're a saint!"

Joe was a little embarrassed by the flattery. But he was also on top of the situation well enough to recognize an opportunity.

"Well, thanks. I'm probably not as much of a 'saint' as you're making me out to be. There are lots of times that I'm too busy, myself, to help others as much as I should. My wife and I are involved in PTA, and we're active at the Friends church in several ways. And I shovel your walk. That's about it."

Mrs. Decker listened with interest. After a slight pause, Joe said, "I think *because* of my church involvement, I've been thinking lately about the need to help others however I can. And I've decided I can probably do a lot more than I've been doing." Then Joe simply asked, "Are you involved in a church here in town?"

The angels were surely applauding, for Joe had very masterfully invited Mrs. Decker to speak about her religious feelings at whatever level she should choose. He hadn't quoted Bible verses at her. He hadn't bombarded her with literature. He hadn't "sermonized." He had really done a fine job of creating a nonthreatening climate to talk about spiritual things.

Joe was pleased that he had noticed the opportunity. At this point, he had no plans to try to press her for a "decision," or to get into any big theological discussion. He was simply eager to listen, and hear what Mrs. Decker had to say.

Mrs. Decker didn't feel threatened by the question at all. Plenty of people had knocked on her door over the years and tried to tell her a thing or two about religion. But here was her neighbor, asking a simple question.

She retained her friendly manner, but her answer was deliberate; her voice was stern: "I'm not a member of any church. And I don't want to be. It's a decision I made a long time ago. When I was a little girl, my father and mother got a divorce. My father moved away, and we kids stayed with Mother. We were members of a church at that time. My sisters and I had always gone to Sunday school. But for some reason, the church people had some meetings, and they asked my mother to leave the church—because of her divorce. She was really hurt, and angry about this. We never went to church again. My mother was always a little bitter and cynical toward the church—even to her dying day. I try not to be so bitter. I know there are good people in the churches—but I've seen more than a few hypocrites in my day."

"Maybe your church is different," she continued. "But I made my decision a long time ago. I just don't feel I need any church. And as much as I respect you, I sure hope you don't have any plans to convert me! I'm too old to change my mind!"

Joe fumbled for the right words to say. He said he was outraged that churches could be so unkind. Jesus was forgiving and compassionate. If only churches could follow His example more closely.

He did tell her that most churches nowadays are more compassionate toward those who go through the pain of divorce. But, of course, that doesn't change the past. And he expressed his concern for her and how difficult and confusing the incident must have been to her as a little girl. Then the conversation moved to other things.

On the way home, however, Joe considered that it would be pretty difficult—maybe impossible—to win Mrs. Decker to the Lord. So when it snowed again the following week, Joe didn't feel it would be worth his time to shove, Mrs. Decker's walk. He started thinking of other people he might be able to minister to.

* * *

In the story above, Joe did many things *right*. But he certainly surprised us at the end when he decided not to shovel Mrs. Decker's walk. Does this action show that he was motivated—not by *love* for Mrs. Decker—but by his own goal of winning converts?

Ministry Is... Meeting Needs

Ministry is about serving people because we love them—not about serving them simply because we want to convert them or change them.

People have two kinds of needs: external and internal. Joe ministered to Mrs. Decker's external needs by shoveling her walk. When he went inside to have coffee, he began meeting some of her internal needs by being a friend.

What about her spiritual needs? The spiritual need of each of us is to move closer to God. From wherever we are. If an unbeliever, our spiritual need is to find peace with God through Jesus Christ; if a believer, our spiritual need is to move closer to God, becoming more and more like Him.

But spiritual needs are not something separate from the other needs of life. All our needs are part of the same piece of fabric. It's hard to separate them.

One way that Jesus described His mission was, "The Son of Man came to seek and to save what was lost." (Luke 19:10 NIV) Spiritual needs were most definitely His priority. But He did not limit His ministry to meeting "spiritual" needs only.

A Matter of Perspective

When we think of "ministry," often various "programs" for ministry come to mind, such as an organized ministry to children, or young adults, or alcoholics, etc. Although programs and organization are necessary, what is needed to fill those programs are people who are committed to caring for others.

Perhaps we are familiar with the phrase, "the priesthood of all believers." Elton Trueblood says:

"The priesthood of all believers, to which millions give lip service, may be understood in more than one way. Sometimes it appears to carry the ridiculously negative meaning that no man needs a priest. The full and important meaning, however, is the affirmative one that each person *can be and should be a priest to somebody*." (*The People Called Quakers*, p. 117)

Opportunities for ministry are all around us, every day. We miss so many of them when our focus is on our own private concerns. Most of us are capable of ministering to many of the needs we fail to notice. We simply need a shift in our perspectives, to begin to notice, then to minister to the needs

around us. Our commitments to ministry should begin to include not only the times we are part of an organized effort, but every sphere of life. ■■

Case Study Approach

It is one thing to talk about ministry in an abstract way. It is another thing to be specific. At Liberal Friends Church, we are in the beginning stages of using a case study method, which we feel will raise our awareness of our potential for ministry. A small group has met to test and discuss this case study approach. We hope to involve others from the congregation.

In a case study, a person presents a written report of a specific ministry encounter he or she has had. The purpose of the case study is to look closely at an intentional act of ministry for the purpose of learning. Each person will present his or her own experience of a specific ministry event. The case study should not be a description of "problems" or "issues" in ministry, but rather a description of a particular event in which the presenter was involved as a minister in some way. After a case is presented, the group discusses it, offering further reflection and analysis.

This approach has been used in the counseling field, and has also been used by other churches for the same purpose as ours. Our source for writing case studies comes from the book *Putting It Together in the Parish*, by James Glasse (Nashville: Abingdon Press, 1972, chapter 7).

Glasse suggests that each case study should include four parts:

1. **Background:** Give enough information to set the event in context.
2. **Description:** Tell what happened and what you did.
3. **Analysis:** Identify issues and relationships, with special attention to changes and resistance to change. Try to answer the question, "What's going on here?"
4. **Evaluation:** Give your estimate of your own effectiveness in the event.

Not only does this approach raise our awareness of the possibilities of ministry as we begin to look for ways to minister to others in everyday life, but we are also reminded of the tremendous resources within the body of Christ to encourage, help, and teach one another.



Cliff Loesch is pastor of Liberal Friends Church in Liberal, Kansas. He is also currently enrolled in the Doctor of Ministry program at Drew University where he is researching the topic of how to implement a universal understanding of Christian ministry within the local church.

Q U E R I E S O N *Radical* S T E W A R D S H I P

Radical Christian stewardship gets to the heart (the Latin word, *radix* means "root") of the matter. Are you mindful in your meetings and in your personal lives that:

I Nothing we have is our own? All of what we have and who we are belongs to God. We are simply stewards of that with which we've been entrusted, and we are called to develop and use it in ways that glorify and further His purposes.

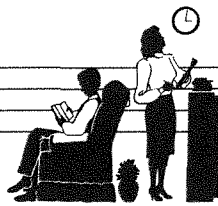
II We are called to be faithful stewards of all of our entrustments; including our time, talents, homes, relationships, possessions, bodies, minds, affections, energies, and financial resources? Christ expects us to offer all of these to Him—in ongoing ways—always seeking to further His redemptive work through them and to glorify His name.

III Money is "frozen labor"? Nearly all monetary value is connected to labor. In exchange for services rendered money is received, and in commissioning future ministries money is given.

IV The Lord calls us to give of our "firstfruits" not just our "leftovers"? Proportionate giving is the mature and stable means of contributing meaningfully and reliably to the Lord's work. The 10 percent tithe serves as a helpful biblical standard, but the Lord's leading for each of us needs to be sought and heeded as it regards the specific proportion of one's income.

V The Lord calls us to give in response to need? Through your local church, your yearly meeting, and through Evangelical Friends International the Lord's work is being carried out far more extensively than any of us could do on our own. But cooperative ventures require cooperative support. The work is the Lord's and so are our resources. May they be offered as liberally as the Lord has given us vision—calling us as partners in His redeeming mission in the world.

Please feel free to make photocopies of this page. These and other treatments of Christian stewardship may be developed further in the local church by ordering "A Matter of Stewardship," a 13-week exploration, complete with study guide from Barclay Press.



One Qualification

BY JANET JOHNSTON

I STOOD BY the glowing pile of red-hot embers and watched as my dad raked out my metal shovel.

"Don't pick it up for a while," he cautioned me as he left to gather more brush to burn.

As a five-year-old, eager to get busy, "a while" seemed to pass quickly and I reached down with both hands to pick up the shovel. Later as I was sitting on the couch with hands bandaged, my dad said, "I told you not to pick it up, why didn't you obey?" "I did obey, Daddy, but it was still hot."

Obedience isn't always just a matter of doing or not doing something but may involve the right timing of our obedience.

As a young mother I watched in horror as our two-year-old ran across a field to some horses grazing there. When I screamed her name, she heard and instead of continuing a few steps or stopping, she made one of those two-year-old fast reversals and began running back. No sooner had she done so than the nearest horse let fly with both rear legs in a high kick that would have caught our little girl in the head or chest.

In this case immediate, unhesitating obedience prevented injury. In the first story obedience was a time-related one that called for waiting.

Many times we are so eager to obey that we rush about try-

ing to make things happen. On the other hand, we may procrastinate in our obedience and miss things that do happen.

Being obedient usually involves a struggle on our part as we attempt to hold on to our rights, our will, our way! The struggle also shows up in our relationships at home, our workplaces, and

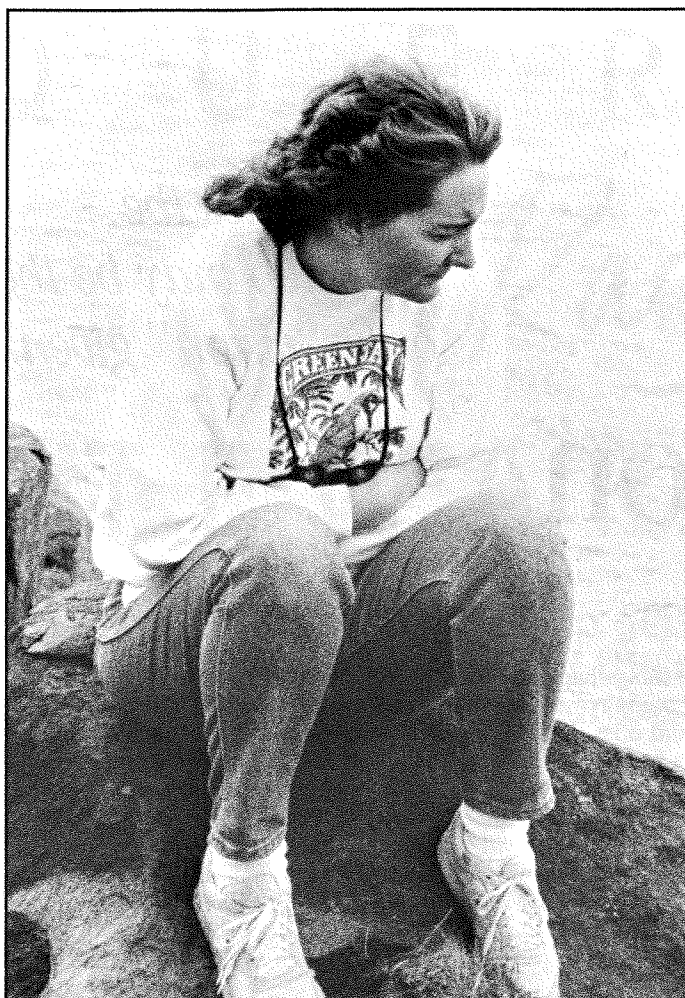
our churches. Actually becoming obedient to God can smooth the path of our relationships with others.

G. Campbell Morgan said, "Obedience is the one qualification for further vision." God doesn't allow us to walk His path unless it is in obedience, and only then does He show us where He is directing. Sometimes the next step may be the only "vision" given, but our obedience lets us take that step. Or the vision may be so overwhelming that obedience is the only thing that makes us continue.

An example of this is in the mission story of Africa. "All mission outreach to Africa prior to 1775 had totally failed, it was a forbidding continent. Beginning in about 1790, very few missionaries to Africa in the next sixty years survived more than two years. (Ralph Winters, *Perspective 169*) They shipped their belongings in wooden crates knowing these would eventually become their coffins. How obedient would we be today if we knew that year after year, 19 out of 20 who obeyed a vision of God died almost upon arrival on the field?"

Obedience is more than following a call or trusting step by step. It is complete surrender to God because we love Him. It no longer is a question of timing or not doing something. It becomes a way of life and a qualification for further vision. **EF**





T*he lifestyles that will shape us through our futures are built during this time of transition.*

BY BRUCE BISHOP

"MAYBE OUR generation has a different vision. We want more than we are getting, and we believe there *ought* to be more. Some of my friends have left the institution of the church rather than become numb and forget that more is possible."

"The church doesn't know what to do with us; how to include us. What is my function, my gift, and how do my needs get met? The church hasn't addressed these issues for me."

"I feel disconnected, isolated. Not because of a lack of activities, because my schedule is busy enough, but because of a lack of spiritual sharing, a lack of letting others into my life and vice versa—a lack of community."

Who are these people and why do they feel this way?

These comments come from a retreat held in Northwest Yearly Meeting for Young Adult Friends. The young adult

category officially covers 18- through 35-year-olds, a group the yearly meeting has targeted as having several crucial needs and concerns in common.

According to George Barna, founder of the Barna Research Group, where 42 percent of the nation's youth attend evangelical churches, only 28 percent of the young adult category are involved in churches. This current generation is known demographically as "Baby Busters" (following the Baby Boom), or as "Thirteeners," the thirteenth generation since the founding of the United States. Looking around the sanctuary on any given Sunday morning will alert each of us to the reality that the unique needs and strengths of this group are often not being addressed effectively.

Ironically, while members of this age group have the most to give in terms of energy and vitality, churches all too often miss out on their contributions because the church has failed to address their needs. Between the "institutions" of church youth groups and young family classes falls the in-between age group of young adults. They include singles and young marrieds; young men and young women; college students and professionals. And unless our churches do a better job of meeting their needs and incorporating their strengths, they will miss out on what the church has to offer—during a decade when they need it most. Worse yet, the church may miss out on the contributions young adults have to offer—now and for the rest of their lives.

What are these needs and strengths?

Taking a look at the life cycle of the average American, it is easy to identify stages that move us from stability to transition and back to stability again. This can be illustrated readily by looking at four different issues of lifestyle: authority, schedule, mobility, and values.

During the years from birth through high school graduation, authority is established through parental roles; schedules are determined by school and family; mobility, although far more extensive than in past generations, is still tied to the family situation; and foundational values are formulated by parents.

Neglected Resource

Upon graduation, however, each individual steps into a brand-new world that allows much more freedom in determining each of these lifestyle issues. The focus of authority shifts from parents toward the individual. Daily and seasonal schedules fluctuate wildly due to school, recreation, and work. Mobility is dramatically increased by education decisions and the high transition of entry-level jobs. And foundational values established through childhood parenting and moral education are individually evaluated in this new context.

IT IS during this time that most decisions regarding career, religious affiliation, relationships, children, and future commitments are made. The lifestyles that will shape people through their futures are built during this time of transition. And, it is during this time that churches have traditionally had the least intentional involvement and impact in lives.

We in the church don't do very well dealing with people in transition. It appears that we keep them at arm's length—not sure how to relate to them—until they "settle down" and fit into the "young marrieds" class. We don't usually place these "in transition" people on committees. We wait until they buy a home and we know they are going to stay. We wait until they have children and feel the need to come back to us. We wait until they become encumbered with domestic responsibilities before channeling their energies toward the work of the Kingdom.

We use the language of "family" in bulletin announcements, brochures, and special events: "Bring your spouse"; "Please register your family"; "couples' banquet"; "Small groups consisting of three to four couples." About the only time the church appears to recognize the special needs of this group—even the existence of the group is when they are viewed as relationship-hungry singles who need a Christian singles marketplace to check out the marriage prospects. Again, the focus should be meeting their needs and helping them contribute to the Lord's work in ways that are challenging and exciting—not to move them toward hurried establishment.

It is time we recognize that something is wrong when, for the most part, our churches are lacking an entire age group. Not only are we not reaching them during this time of intense transition and formation, but we are losing their energy, vision, and idealism just when they have the most to give. And for some of them, if and when they return to find a church who is now interested in incorporating them, they bring with them a decade of scars—ten years of having to struggle through on their own without the support network of a loving Christian community.

So what can be done?

Historically, young adult Quakers have had significant impacts on the body of Christ. It was a young adult George Fox who sought a new relationship with God. It was primarily young adults who led the explosive movement to share the Quaker message around the world. It was young adults who ushered in a new breath of life to the Society of Friends in the 1860s. And, it is young adults today who are looking for new ways to convey the life and love we share in Christ to a needy world.

Peppering many of my conversations with young adult Friends have been concerns regarding authenticity and integrity of faith, desires for community, relevance of lifestyle, the opportunity to discover and use spiritual gifts, a new desire to rediscover "spiritual vocation." None of these interests are new or contrary to the values already inherent to the body of Christ. Finding new and relevant ways to express them in new cultural contexts is imperative to the ongoing ministry of the church. And, as Quaker history has shown, it just might be young adults who lead the way.

How might this be accomplished?

The early Quakers were young seekers, themselves. They were free to experience and promote change. They were a marginalized and disenfranchised group often without any real stake in the current system. Because of this, God was able to lead them in new directions. Today's young adult Friends have many of these same qualities, and they need to be encouraged to pursue their questions

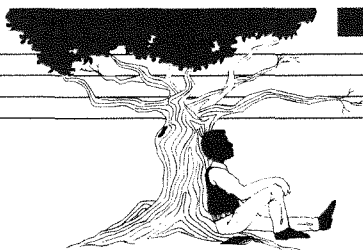
within the context of a loving Christian community.

In NWYM we have begun a new ministry seeking to meet the needs of this group. Recognizing the "abyss of young adulthood" created by the sudden vacuum after high school graduation (despite the benefits from years of effective youth ministries), we have begun to work toward empowering them. A half-time assistant has been hired to subsequently release the youth superintendent to explore ways of bringing the disenfranchised young adults back into the ministries of the yearly meeting. The first step has been simply bringing them together to help them create a sense of gatheredness and group identity. From the foundation of group identity, we are looking for their prophetic voices to rise and provide challenge and direction. An annual retreat that has drawn 20-30 young adult Friends (YAFs) in the past, gave birth to the idea of Area Gatherings. In this, the inaugural year of the gatherings, almost 200 different YAFs have been brought together. A quarterly newsletter, combining cynical wit and spiritual challenge has a burgeoning mailing list reaching more than 850 YAFs around the Northwest and across the nation.

WHERE do we go from here? The next step is to prepare ourselves to hear the voice of God rising from among this group, and to prepare ourselves to respond—even if it means adjusting our traditional means of worshiping, seeking, and obeying. Where that will lead us, we're not exactly sure. To empower a new generation of Quakers means first to be willing to address the needs of young adults in ways that cultivate new leaders for the future. Then we must also create the events for them to serve meaningfully in the church—for their good, and for the good of all. ■



Bruce Bishop is Youth Superintendent of Northwest Yearly Meeting. His responsibilities have been expanded to include young adult Friends.



Discover Your Gifts

BY CHARLES MYLANDER

EVERY NEWBORN child in Christ's redeemed family is gifted. "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God," Peter admonishes us (1 Peter 4:10, NASB). Each Christian has a responsibility to discover and develop his or her gifts.

Like seeds or babies, spiritual gifts start small and grow with proper care. Constant usage coupled with love and

dependence on the Holy Spirit gradually develop them into effective instruments. In developing one's gifts, the servant of God becomes useful. Our gifts fit our personalities, temperaments, and backgrounds, and to some extent shape our futures, as the gifts influence the types of service the Holy Spirit wants each Christian to perform.

The subject of spiritual gifts becomes personally exciting as each discovers his or her own. Four guidelines may help.

Begin with natural talents, but do not stop there.

Natural talents and spiritual gifts, while not necessarily the same, are vitally connected. The gifts "...presuppose a 'natural' substratum," Klaas Runia has pointed out.

Discovering *spiritual* gifts begins with using natural abilities in the church. I know a young woman who found one of her gifts this way.

Joan plays the piano and organ with considerable natural talent. She likes to play in worship, youth sings, and other activities. But in addition to enjoying the music, the people in her church spoke of additional help:

"When she plays the prelude my mind is turned toward God, and I am prepared for worship."

"I follow the words of the music and the Lord speaks to my heart through it."

The test of a spiritual gift, then, is whether something supernatural happens as a result of exercising natural talent. That is, men and women must be attracted to Jesus Christ or be built up in their faith. Such edification does not occur apart from the Holy Spirit's working.

It is quite possible, however, to possess natural talent without any related spiritual gift. Suppose six soloists, all equally qualified musically, sing on different occasions. The appreciative congregation mentions what an outstanding solo was sung and how they enjoyed it. But one of the soloists has a spiritual gift along with natural talent. When he or she sings, the presence of God is sensed in a new way. People feel drawn closer to Christ. The Holy Spirit speaks through the words of the song to needs in their lives. Something supernatural is happening. Unlike the other equally talented five, the one person demonstrates a spiritual gift.

Some spiritual gifts are linked to "hidden" talents. Louise, a kindergarten teacher, loved children but disliked home visitation. Church calling seemed a burden that she felt fit neither her talent nor temperament. Yet, from a sense of spiritual concern, she began to make follow-up calls on parents of vacation Bible school children. Within a few

days she discovered God was using her in unexpected ways.

ALTHOUGH she termed herself "reserved and inarticulate by personality," she found the appropriate words for each situation. Parents began to share family problems. Feeling the need of Christ's help, she asked permission to pray audibly. Previously fear had thwarted praying with unchurched parents, but now the words began to flow. Thoughts popped into her head without apparent effort. Somehow, the Holy Spirit was praying through her. Tears welled up in the eyes of more than one parent after Louise prayed. Their renewed interest in genuine Christianity gave evidence of her spiritual gift.

Listen to fellow Christians.

Other people see us from a fresh viewpoint. Their perspective differs from our self-image. If we rely only upon personal judgment, blindspots in our outlook may cause us to misjudge. Others help us focus clearly on what gifts we have received. Find a few friends who will share constructively in discovering gifts. Take time to discuss and pray together about identifying them for each person.

A group of high schoolers at a conference were encouraged to discover their spiritual gifts. The speaker divided them into small groups. Selecting one person, each in the circle wrote what they thought his or her spiritual gifts might be. Everyone took a turn at receiving feedback from the others. With adequate guidance and biblical understanding of the gifts, the procedure proves profitable.

The fellowship of God's people also helps in another way. Fellow members of the church ask us to accept responsibilities or perform certain tasks. An invitation to teach a Sunday school class may suggest a gift for teaching. Accepting an assignment to assist in a slum project may lead to discovering any one of several gifts. Encouragement, giving aid, doing acts of mercy, or being a helper are possibilities here.

However, one may hold the office of teacher without the accompanying spiritual gift. A person may function as a

committee member, yet only grind out poor policies. Holding an office does not in itself provide a spiritual gift. It simply gives a recognized opportunity for exercising one. If no gift is discovered in a given assignment, a Christian may wish to find a different task when the term expires. A word of caution; it often takes time and multiplied failures to develop a spiritual gift; but it is more important to have a God-given ministry than a man-made title.

Learn by success and failure.

Observe the reflection of your gift in the lives of those you live and work with. Notice how they respond. If God repeatedly uses the same ability to help others in a difficult situation, you may suspect a spiritual gift.

A certain pastor often failed miserably in counseling with parishioners. But a few counseling sessions, in apparent defiance of the pattern, proved most successful. Taking a careful look, he found that in each instance those sessions involved teaching. The pastor began to realize that his gift was teaching rather than counseling.

Feel out your gifts by sensing satisfaction.

Never limit spiritual gifts to the church building. Explore all your God-given interests for possible clues to spiritual gifts. Joe enjoys anything mechanical: working on cars, fixing things, do-it-yourself jobs. He also enjoys working with people. Linked to his natural abilities is the gift of helps (1 Corinthians 12:28). People call on Joe to help, and not only is the cause of Christ advanced, but he enjoys helping.

NOTE that using your spiritual gifts brings happiness and satisfaction. Exceptions can be cited: The person who grieves the Holy Spirit by sin or self-reliance may experience little joy; a genuine gift may be abused or misused to bring honor to its user instead of Christ. But when the relationship to the head of the body is healthy, the members enjoy using their gifts.

In striving to discover our spiritual gifts, the danger of rivalry must carefully be avoided. We dare not compare ourselves to or compete with fellow Christians. To do so questions the sover-

The test of a spiritual gift is whether something supernatural happens as a result of exercising natural talent.



eignty of the Holy Spirit, who gives gifts. Instead, help others discover their gifts as well as discovering your own. Learn to appreciate their gifts. Benefit from them and thank the Lord for them. Rejoicing in the gifts of others combats wrong attitudes and develops unity and mutual concern in Christ's body.

Unless spiritual gifts are used in love they are actually useless (1 Corinthians 13). Love makes up for lacks, misunderstandings, and failures. Love forgives and counsels and corrects. Love makes the gifts of the Spirit effective rather than offensive.

For an exciting and useful life, discover your spiritual gifts. Develop your ministry as part of the body of Christ. For the good of others, dedicate your energy to use the gifts in love: "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God." **EF**

The Ministry of Work

By D. ELTON TRUEBLOOD

THE WORD *vocation* has been debased in the modern world by being made synonymous with *occupation*, but it is one of the gains of our time that the old word is beginning to regain its original meaning of "calling." "Behold your calling, brethren," is the old text, which is now achieving new significance. On the purely secular basis the term *vocation* is practically meaningless, since, unless God really is, there is no one to do the calling, but, on the Christian basis, it is a reasonable word. It still refers, in many cases, to occupation, but the conception is that each occupation can and must be conceived as a *ministry*.

The exciting idea behind the New Testament use of "calling" is that ours is God's world, in all its parts. The way in which we grow potatoes is as much a matter of God's will as is the way in which we pray or sing. Of all precious elements in God's world, men and women are most precious, because they share something of the divine life, particularly in the capacity to be creative. Toil then becomes holy, because it is by toil that we can prove ourselves creatures made in God's image. The Bible story begins with emphasis on God as *worker*, in making the world, and then stresses the creation of humans in God's image. If God is the Worker, then men and women, in order to fulfill their potentialities, must be workers, too. They are sharing in creation when they develop a farm, paint a picture, build a home, or polish a floor.

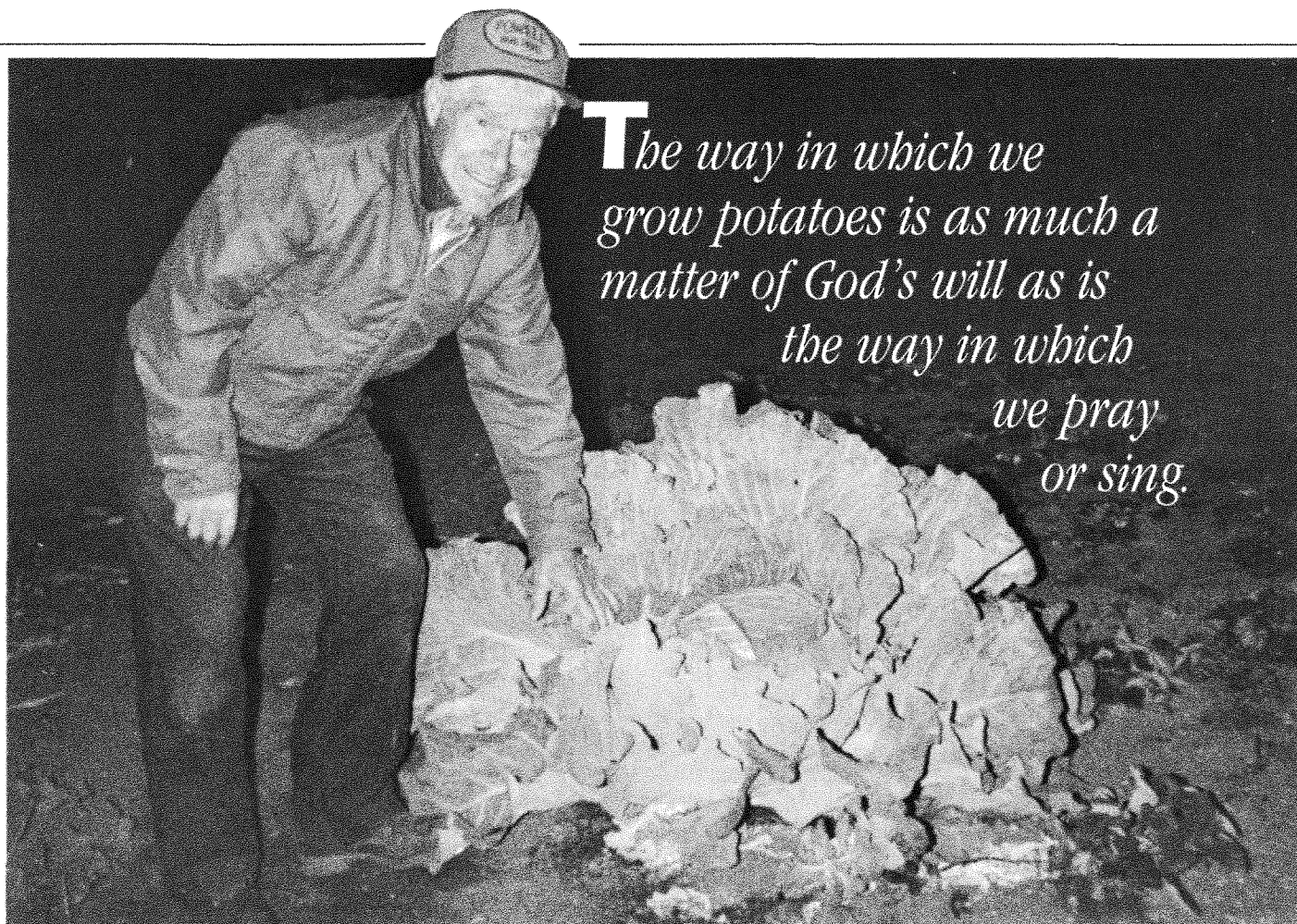
The most exciting part of this developing biblical idea is that God has a purpose for each person's life. The notion that the God of all the world has a private interest in every human being who is or was or will be is a staggering notion. Many find it flatly unbelievable. They point out the size of this undertaking, in view of the millions in all the towns and villages today, but go on to say that these are only a fraction of the men and women who have lived. Since our earth is only one planet, associated

with one of many suns, it is conceivable that there are countless conscious beings in other parts of the universe. How, they ask, can even God know them all and have a particular intention for each?

In answer we may freely admit that the idea is staggering, but it is relevant to reply that Jesus believed it to be true. If the idea is false there is no avoiding the conclusion that Jesus was wrong at His point of deepest faith. *Now the Christian conviction is that Jesus was not wrong.* By this we stand or fall. A Christian is one who is deeply convinced that God knows each person thoroughly, is able to have a personal relation with each and has a purpose for every life. Because God has made us free, it is possible for us to resist His love and thereby fail to fulfill His intention for us. God always knocks, but we are so made that we can refuse to answer. God makes the vocation, but we can fail to follow it, because God works by affection rather than by coercion. We can deny our vocation, either by insensitivity to God's call, so that we fail to hear, or by disloyalty after we have heard.

A GREAT part of the vitality of early Christianity... arose from this conviction of divine intention. Imagine a slave who was told that Christ died for *him*, and that there was a divine purpose for him to fulfill! People who believe that they are servants of God are hard to stop, whatever their work in the world may be. Aquila and Priscilla, as is well known, made tents for a living, but their evangelistic vigor was so great that they are mentioned in three books of the New Testament (Acts 18:2, 26; Romans 16:3; 1 Corinthians 16:19). It was modest people like these, filled with a sense of divine vocation, making their very work a ministry, who brought renewal to ancient civilization and introduced a new spirit in the midst of moral depression.

It has been difficult, in succeeding centuries, to hold the high ground that the early Christians won. The idea of vocation



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remained, and was often mentioned in succeeding generations, but it was reduced in value by being applied to a mere part of the Christian society, rather than to all members potentially. In recent generations we have frequently limited the notion of a call to what is termed a "call to the ministry," meaning by this, in essence, a call to the pastorate or to the foreign mission field. This use of the term was not wrong, but it was woefully inadequate. Now we are finding, in various parts of the Christian movement, a conscious effort to recover the earlier and more vital conception. Today, in Christian Youth Conferences, young people pledge themselves to the ministry of farming and the ministry of medicine or law, right along with those who pledge themselves to the ministry of the pastorate. This is a great gain for which we have reason to be thankful and which ought to prevail more widely than it now does.

THE REBIRTH and wider application of the idea of vocation is a sound reason for seeing our distraught time as a time of genuine reformation. Much of the power of the Reformation of the sixteenth and seventeenth centuries arose from a rediscovery of the idea of vocation then, as Christians applied to common life many of the principles formerly associated with the lives of monks and nuns. Perhaps each generation needs to experience its own rediscovery of the meaning of vocation, because reformation zeal tends to dwindle....

Since the method of queries, designed to facilitate individual searching of the heart, is a well-tested one, any worker may profitably ask seriously the following questions:

1. Am I involved currently, either in my work or out of it, in a sense of risk? Does the pursuit of my vocation take me, at any point, beyond what is safe, comfortable, accepted, or popular?
2. Do I, either in my working hours or outside, find some means of witnessing to my faith? Do I, without any ostentation,

let those who work near me understand the basic motivation of my life?

3. Am I, at some point, truly creative? Do I explore the opportunities for growth and novelty inherent in my situation and make full use of them or am I entrapped in accepted stereotypes of procedure?

4. Am I diligent to *learn*, reaching out to enlarge my knowledge and seeking to grow every day, so that my sights are really kept high? Or am I satisfied with a modicum of effectiveness, without the full use of all my powers?

5. Am I identified with a dedicated group, including those whose daily work is widely different from my own? Do I experience the power that is released by a small, intimate group of persons united, not by their training, but by their common Christian commitment?

There are probably many more questions that we should ask ourselves and each thoughtful reader will add to the list just given, but if we should ask ourselves these five questions, we should find many subtle changes beginning to occur. All of this reinforces the idea, mentioned earlier, that the ministry of work is really something that each person must figure out individually, since there are no stereotypes to follow. Each one whatever one's toil, must use imagination and steady prayer to try to learn what the details of his or her daily ministry ought to be. It is essentially a lonely undertaking, but the lonely task is made easier by the recognition that others have made the same attempt for themselves and that there are many who care. **EF**

D. Elton Trueblood is considered the "dean of American religious writing." He will be 93 this year and lives at Meadowood near Philadelphia, Pennsylvania. Material in this article originally appeared in Your Other Vocation (Harper & Row, 1952) pp. 63-66, 78-79.

BY MARILYN D. BRENDEN

SOMETIMES IT seems God chooses the most unlikely times and places to call believers to ministry. Only after the fact do we see the hand of God at work, opening up new avenues of service we never would have considered during more normal times.

When I received a medical diagnosis of cancer, I never suspected I would soon be standing on strange but holy ground, ready to be used by God in a new way.

About to undergo three surgeries within six weeks, I had before me two months of sick leave from my teaching job and a postponement of my busy ministry in crisis caregiving and Christian speaking. Forseeing what was ahead, I had already reassigned my current care receiver to another volunteer and canceled all speaking engagements. My ministry was involuntarily shutting down, perhaps for a long time. Because the surgeries would alter the structure of my mouth, I was not even certain whether I'd be able to resume the speaking ministry after healing was complete.

But God works through weakness.

After my surgery and during my convalescence, I found time hanging heavily. Normally a productive person, I was unable to maintain mental focus on my much-loved hobby of reading, yet my mind demanded stimulation, which I couldn't find in viewing television or listening to music.



Unexpected Holy Ground

I'd recently subscribed to a computer network service, and began to explore the various bulletin boards. They reminded me of a supermarket bulletin board combined with an old-fashioned telephone party line, where people could write electronic messages to one another via their computers.

Soon I decided to start a topic for Christian writers and speakers, and began to dialogue with a number of Christians engaged in work similar to my own. What started as a simple sharing of writing techniques and ideas soon evolved into a caregiving ministry and prayer hotline right there on the computer bulletin board.

I have to admit I had not expected this bulletin board to be the holy ground from where the Good News would be spread, but through the

networking has come the opportunity to converse with atheists, agnostics, pagan goddess worshipers, and devotees of Eastern religions—people with whom I would never have spoken in ordinary circumstances.

WHEN one of the networkers led a person she'd met on the computer to faith in Jesus Christ, all of the regulars on the Christian writing bulletin board experienced the miracle of God's creativity in reaching those in need of salvation. All of us had prayed for the woman's conversion; all of us rejoiced when our hope was fulfilled.

The opportunity for a computer ministry came at relatively little permanent cost to me—some fear, physical discomfort, lost worktime, and a mouth that is now one-third smaller. I have returned to

work and my health prognosis is excellent.

What has changed, however, is my understanding of the way God works. Whether it be by means of the brightly burning bush Moses encountered or the glowing light of a computer screen, the Lord continually calls us to ministry. Truly, all of God's creation, and even humanity's inventions, are holy ground to the one who has the faith to see. **EF**

Marilyn D. Brenden is a freelance writer and consultant editor of the Caring for Inactive Members: How to Make God's House a Home Curriculum written by Dr. Kenneth C. Haugk.



ALASKA YEARLY MEETING

Siberian Excursion Successful

By Robert Sheldon

As planned, five men from Alaska Yearly Meeting left February 22, 1993, by snowmobile for the Chukotka Peninsula of Russia. The expedition included five men, five snowmobiles, five sleds, an incredible amount of gear, humanitarian aid, and fuel that would last for 10-12 days in Siberia. Participants were Robert Sheldon, superintendent of Alaska Yearly Meeting; Roland Booth, pastor of the Kivalina Friends Church; Enoch Stalker, pastor of Noatak; Norman Westdahl, evangelist; and Rodney Jones, Friends Bible School student. Another article scheduled for the July *Evangelical Friend* will give additional details including the challenges of the journey and the process of entry into the country.

Each of the six towns or villages visited had its own impact on our lives and we on theirs.

Lavrentiya (population 3,000) was a mixture of White Russian, Chukchi Eskimo, and other native groups. We found evidence of Christian influence, but no teachers and no church.

Uelen (way len) has a population of approximately 1,400—mostly Chukchi Eskimo. This was probably the most life-changing time of the journey for us and for those who heard the Gospel message. We were asked again and again to share this message of good news that we had first shared in the school with the students, teachers, and city officials.

Many people responded to the simple message of the Gospel and confirmed a decision to accept Jesus Christ's work on the cross as payment for sin. Our translator was deeply affected and stated she would be very glad to help us with future work.

At Inchoun (population approximately 300), translation was a bit more difficult, but this community gave us their hearts and homes. The school was crowded with young and old as we sang in English and Eskimo and presented the message. Again we are sure the message came through and that people have received a hope never before offered to them.

Enurmino has a population of approximately 350 native Chukchi. The farther north we traveled, it seemed the more intense the level of despair. However even here, the Gospel has been understood. We were also glad that our new friends from Inchoun, whom we had first met in Uelen, had come to Enurmino and heard for the third time our words from God.

Neshkan was the farthest north we went. This town of about 1,000 people appeared much more unkempt than where we had been. It seemed more people were intoxicated than were sober. Although drunkenness was not uncommon, factors had apparently led to a higher level of drinking this weekend. There was an alcohol-related killing. One of our team members had witnessed the earlier argument of the people involved. Our hearts were heavy, but we know that Christianity can provide help and deliverance for these people. It was impossible to hold a community meeting, but individual contacts were made. It was here that we were encouraged to learn Russian.

At Lorino (population 1,000), strong evidence of military and White Russian oppression over the native people was apparent. We were able to hold a community meeting in a dance hall. Again we experienced a great response to the Gospel word presented in song and message.

As God leads, Alaska Yearly Meeting will continue to develop a work of Christianity on the Chukchi Peninsula. We count on you to be faithful to pray and to share with us thoughts, plans, desires, and other help. In this economically depressed and spiritually oppressed area, let us join together as one in Christ, seeking and following God's leading and development of His church.



MID-AMERICA YEARLY MEETING

MAYM Video

The Mission-Extension Board introduced a new video at mid-year board meetings that provides information about missions and church planting. A copy of the video has been sent to each church to inform and inspire congregations to have a "vision that transforms," the theme in MAYM this year.

Lake Community Friends Moves

Lake Community Friends Church, one of the MAYM new extension churches, which held its first service on October 11 in an elementary school building, is moving into a church facility in Clear Lake, Texas. This

property includes sanctuary, classrooms, office, and multi-purpose space. Pastor David Hearon reports that the congregation is excited as they move into a more functional property much more quickly than they had projected.

Amigos, Wichita, Celebrate 6th

February 7 was the 6th anniversary celebration for Iglesia Amigos in Wichita. It was in January 1987 that Tomas Martinez and family moved from San Antonio to become a planting pastor for the Spanish-speaking people.

Bob Mardock was the speaker for the anniversary service, with 80 people in attendance. The worship group is in the process of organizing itself as a monthly meeting. In 1990 they moved into a building that they are in the process of buying. Pastor Martinez is well known and respected in the Spanish community in Wichita.

Burundi News

The ninth annual sessions of Burundi Yearly Meeting were held December 26-30, 1992, and a growing membership has now reached 7,417. This number would have been greater had it not been for over 500 deaths from a meningitis epidemic that swept the country.

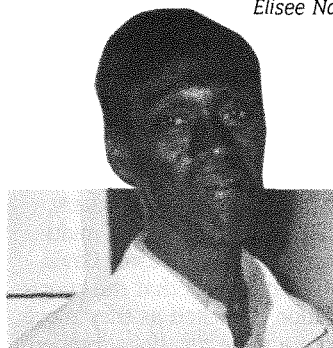
BYM has 26 recorded pastors, including 2 recorded at the recent meetings. The newly elected leader for BYM is David Niyonzima.

Burundi Doctor Visits

The Friends Women of MAYM and other interested people have made it possible for Dr. Elisee Nahimana from the Kibimba hospital in Burundi, Africa, to visit the United States. He arrived in south Texas and has visited many churches throughout

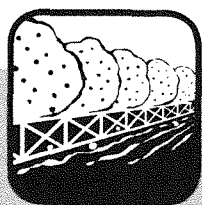
Perisho defines vision for RMYM.

Elisee Nahimana



Mid-America Yearly Meeting. This year one of the MAYMFW projects is to raise money for the hospital, so Dr. Elisee has been showing slides and giving a firsthand report of the hospital and its needs.

Dr. Elisee is the son of Solomon Bahenda, who has been a pastor and leader in BYM for many years.



**NORTHWEST
YEARLY MEETING**

Writer Laurel Lee to Address Women

Laurel Lee, author, speaker, and writer-in-residence at George Fox College, will address Friends Women as they gather for their annual retreat September 23-26, 1993, in Pasco,

Washington. Alfreda Brown of Star, Idaho, will lead daily Bible study sessions. Theme for the weekend is "From Strength to Strength."

Lee is the author of four published journals and six books for children. Her bestseller *Walking Through the Fire* journals her personal struggle against Hodgkin's Disease. Printed in condensed form in *Family Circle* magazine, the story became a CBS two-hour television drama. It has been translated and distributed in more than 50 countries. Other books include *Signs of Spring* and *Mourning into Dancing*.

An engaging and refreshing speaker from West Linn, Oregon, Lee travels frequently to the former Soviet Union for university lecture posts and is a consultant for joint venture projects.

In addition to messages from Lee and Brown, opportunities for worship, private and group prayer, missions reports, fellowship, relaxation, and a craft sale will highlight the weekend at the Pasco Red Lion Inn.

North Valley Friends Learn "Survival Skills for Changing Times"

Members of North Valley Friends Church, Newberg (Ore-

gon), embarked on a 50-day Spiritual Adventure in February, learning "purposeful Christian living in the 90s." The adventure, with materials provided by *Chapel of the Air*, provides opportunity for churches, Bible study groups, or individuals to see measurable spiritual growth and build a foundation of the spiritual disciplines in their spiritual lives.

Participants were encouraged to use journals that facilitate integration of Sunday sermons, Bible studies, and discussions into personal application. Supplemental readings were also available.

Chapel of the Air radio programs also followed the 50-day Adventure February 21 through April 11.



**ROCKY MT.
YEARLY MEETING**

RMYM Superintendent Shares Concerns

Editor's note: The following are written responses by Superintendent Stanley Perisho to a series of questions about matters concerning Rocky Mountain Yearly Meeting (RMYM) and members/attenders of RMYM churches. We appreciate the time Stan devoted to the "written interview."

Question: During 1993, what do you see as some of the biggest challenges facing the RMYM?

Perisho: I believe there are two primary challenges for RMYM during 1993. The first is a challenge to shift from a

mode of survival to a growth mode for the decade ahead. I believe God wants us to be effective in reaching out into our communities with His love. In order to accomplish that, we need a new sense of vision for our communities and a new spirit of revival in our churches, as well as a greater vision for world evangelization. I am convinced that if we allow God to move in us in revival, He will give us a greater sense of burden for those around us who need Jesus, and an enlarged vision for reaching around the world with His message of love. In the past several years, we have seen a significant change in attitude, and as we have seen God able to move in our midst, we need to translate that "Big God" theory into our personal lives and into the life of the church's ministry to the world.

Question: What do you see as God's calling to RMYM?

Perisho: The work of the church of Jesus Christ is done primarily at the local level. The yearly meeting simply serves as an instrument to strengthen the work of the church. As we allow God to move in our hearts to bring revival and burden for outreach in the community, RMYM will grow as the local churches grow. God is calling us in our day to prepare for His return in a more focused way than ever before. All around the world there is a united call to prayer for revival, spiritual awakening, and world evangelization.

Question: How is the transition going with Rough Rock?

Perisho: I believe the transition with Rough Rock is going very well. The Navajo people are appreciative of changes that are designed to move them into leadership of their church and the training center activities, along with the

EXECUTIVE DIRECTOR TWIN ROCKS FRIENDS CAMP

TWIN ROCKS FRIENDS CAMP is seeking an Executive Director to begin in early 1994 upon the retirement of the current Director, Harlow Ankeny. Applicants should be committed Christians who have visionary and leadership skills enabling them to build on the established, excellent reputation in order to develop a strategic vision for the programming, facilities and resources to carry **TWIN ROCKS** into the next century. Salary and benefits package commensurate with experience. Please contact Gene Mulkey, Search Committee Chairman for **TWIN ROCKS** at P. O. Box 6, Rockaway Beach, OR 97136.

Barberton organizes community service for members.

guidance from EFM and RMYM, which are giving them the base for a new level of growth and maturity. We need to continue to hold them up in prayer. As you think of Rough Rock, pray for Paul Harvey, Amos Redhair, Kee Yazzie, Helen Deschine, Hansen Begay, and Stella Begay. Pray for each of the churches: Oak Ridge, Red Ridge, Baa nina ilyahii, and Rough Rock. Ask the Lord to open opportunities for ministry.

Question: What developments are underway in the area of church planting within RMYM?

Perisho: We praise God for His leading in the planting of the new Crawford/Maher church, and we are thankful for the way He has led in developing leadership with Chris and Kim Johnson as pastors there. The strong group of leaders who were involved in Paonia and live in that area and have helped to provide the leadership base are a gift of God to that community. We know that we will continue to see God working in supernatural ways to share His love with others in the Crawford/Maher community. There is plenty of room in the geographic area of RMYM for more churches, and as a yearly meeting we need to be praying that God will give us wisdom to know where and when He wants to start the new works that He has in mind for Friends.

Question: What prayer needs do you see for RMYM?

Perisho: Probably the greatest need of the Christian church and RMYM is to build a stronger, united prayer base—a base that will result in revival, spiritual awakening, and concern for world evangelization. This involves more than just a casual prayer for all the needs of the yearly meeting, but it demands that we see the spe-

cific needs around us and pray that God will meet those needs. Among those needs are funds to build the dining hall complex at Quaker Ridge; the need for each church to catch a greater vision for outreach ministry in our communities and in our yearly meeting; the need for us to see and know where God would have us plant churches so that other communities and people may hear the message of Jesus' love.

Question: How can we pray for your ministry?

Perisho: Shirlene and I need your prayers that we will have wisdom in knowing where to focus our time in ministry. God has blessed us with a great staff of pastors and we want to be effective in encouraging and helping them to fulfill their ministry.

FDFC to Mark 100th Anniversary

DENVER, COLORADO—First Denver Friends Church will celebrate its 100th anniversary September 26. Plans call for a special service followed by an open house from 2:00 to 4:00 p.m. that afternoon. All are invited.

The Centennial Committee is looking for items and pictures to display. There will be Quaker history, as well as FDFC history displays. Individuals who might have such items should contact the church office.

Fort Collins Joins Combined Choir

FORT COLLINS, COLORADO—Cary Youmans, pastor of the meeting here, has initiated a "combined choir" that is comprised of people from different small churches in the area. The choir prepared and presented an Easter program that was performed in several locations around the city.



E.F.C.—
EASTERN REGION

Converting a Church

The members of Frazier Creek Friends (Florida—formerly Treasure Coast Friends) had their first service on December 13, 1992, in the newly purchased building in Stuart, Florida. The congregation, under Pastor Neil Orchard, is using the facility daily while the conversion work is underway. A community kitchen and food bank has been established as a helping

hand to their neighbors in need.

Studying Opportunities

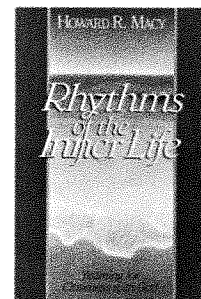
How will the Lord use you? Barberton Friends (Ohio) members are checking out volunteer programs within the community. A health assistance group, literacy group, and economic needs group presented their programs as outlets for Christian service during a special Sunday evening service.

Dollar Match

Hanover Friends (Virginia) WMF group handed out dollars to all members of the congregation as they entered the worship service! This novel approach was part of "Match-A-Dollar

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Hong Kong church sends out missionaries.

Sunday" where members were asked to match those dollars with one (or more) of their own. Proceeds went to the Christian English School in India.

Adding a Steeple

They've had the church; now comes the steeple. North Olmsted (Ohio) will be celebrating their Silver Anniversary this year with a steeple-raising ceremony scheduled for May. The addition was part of the original plans for the building.

Support Seminar for Grief

Grief touches us all. A two-and-one-half-hour seminar on dealing with grief was conducted by Pastor Steve Savage of Winona Friends (Ohio). Attendees came from throughout the community. They openly shared, marveled at the closeness they felt with each other, bore each other's pain, encouraged each other, and complained that time went too quickly and the seminar was too short!

Malone Bio in Print

It's official now! John Oliver has signed a contract with University Press of America, Inc. to publish the *Autobiography of J. Walter Malone*. Scheduled for release late this year, the book will be made available to college faculty, schol-

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Snowed In

The "Storm of the Century" affected quite a few (make that *all*) of Eastern Region churches. For the first time ever, several churches had to cancel Sunday services completely, leaving regular worshipers with a very empty Sabbath.

The Singles from Hunter Hills (North Carolina) were in Myrtle Beach, S.C., for a retreat during the weekend, reporting a "great time in drawing closer to God." They were especially thankful for His protection from the storm.

Because of the storm, Disaster Service work crews postponed a March scheduled trip to East Tennessee in response to February tornados. It was rescheduled for April 19-23.

New Camps

Camp Gideon is gearing up for a full camping program this summer, according to camp director Keith Miller. In addition to the children's camps formerly held at Quaker Canyon Camp, the camp board has added father/son and mother/daughter camps as well as a special sports camp.

Missions

Russell and Esther Zinn headed back to Taiwan in April after several months stateside on furlough. Howard and Mary Evelyn Moore returned to Can-

ton after helping out in Taiwan in the Zinns' absence.

* * *

Susan Dean will be completing her two years in Hong Kong teaching English in the United Christian College. She will continue her own education at Malone College upon her return this summer.

* * *

Did you know the Hong Kong Evangelical Church has a missions conference of their own? They support three missionaries in three countries. The HKEC opened its 16th church in 1992 and has plans to plant 10 churches in this decade. They are ahead of schedule.

* * *

Mark Engel, acting field superintendent of our Taiwanese missions, reports, "God is accepting, blessing, and using your gifts and prayers to reach Chinese for Christ through Evangelical Friends!" Taiwan Yearly Meeting dedicated their 36th church in 1992.

* * *

At government request, Friends Churches in Taiwan have begun working in junior and senior high schools to hopefully alleviate juvenile delinquency and provide counseling services.

* * *

Who did we see at the party? Teens from several churches participated in the nationwide event, "See You at the Party," promoted by Sonlife Ministries

and Josh McDowell (the same folks that brought you "See You at the Pole" earlier this year). Participating churches were Canton, Jackson, and Alliance (Ohio) and Hanover (Virginia). Over 300 Eastern Region teens and their guests came to the evening of fun, videos, games, and presentation of the Gospel message. Several teens began new lives with Jesus that very night. Praise God!

OUR RECORD OF FRIENDS

Births

- BEEBE—Anna Nicole, to Gayle and Pam, Fullerton, California, 1/29/93
- BRYAN—Daniel, to Michael and Kris, Belleville, Michigan, 3/5/93
- BUTCHER—Luke William, to Mark and Darla, Beloit, Ohio, 10/21/92
- CHASE—Kaylyn Marie, to Mike and Pam, St. Clairsville, Ohio, 2/18/93
- DUNLOP—Shayna Mae, to Ian and Kay, Belleville, Michigan, 2/25/93
- FERRELL—Zachary Austin, to Randy and Larissa, Arvada, Colorado, 1/14/93
- FICK—Jeremy Dale, to John and Danita, Minerva, Ohio, 10/21/92
- GREER—Nathanael Atikoon, to Greg and A., Wichita, Kansas, 2/22/93
- HENCEROTH—Emily Ellin, to Dale and Melinda, Lisbon, Ohio, 1/13/93
- HOPPOCK—Jennefer Elaine, to Kevin and Lori, Wichita, Kansas, 2/3/93
- KALDOR—Lauren Elizabeth, to Scott and Chrissy, Shadyside, Ohio, 2/23/93
- KESTER—Charity Kathryn, to Rick and Charlene, Haviland, Kansas, 1/28/93
- LITTLEFIELD—Andrew Jae, adopted by Dennis and Joan, Newberg, Oregon, 11/6/92
- O'NEAL—James Michael, to James and Connie, Las Animas, Colorado, 10/18/92
- PHILLIPS—LaRhea Ellie, to David and Kim, Vancouver, Washington, 2/1/93

Barclay keeps on building

PIAZZA—Collin Jonathon, to Shawn and Channing, St. Clairsville, Ohio, 2/13/93

POWELL—Thomas William, to Rodney and Julie, Danville, Virginia, 2/8/93

RAGSDALE—Jenelle Jane, to Todd and Cyndi, Ashland, Oregon, 1/18/93

RAINS—William Earl, to George and Charlotte, Emporia, Kansas, 2/6/93

SMITH—Bradley, to Mike and Faith, Lisbon, Ohio, 11/14/92

THORNBURG—AubriAnn Nicole, to Ken and Linda, Tigard, Oregon, 2/24/93

WILLIS—Tricia Lee, to Wayne and Tara, Lisbon, Ohio, 2/12/93

WILSON—Rachel Alyce, to Ed and Barb, Wellsville, Ohio, 12/24/92

WOODWARD—Chad, to Gary and Deborah, Sherwood, Oregon, 2/2/93

Marriages

Joni BARRETT and Daniel HOFFMAN, Damascus, Ohio, 12/29/92

Christina Lynne BEDWAY and Gary Scott KALDOR, St. Clairsville, Ohio, 2/13/93

Kathy DAVIS and James FOX, St. Clairsville, Ohio, 2/13/93

Lori Ann REMHOF and Randall ALDERMAN, St. Clairsville, Ohio, 11/21/92

Janice RITTER and Roger MILLER, Booker, Texas, 2/14/93

Ruth SHANK and Steve JOHNSTON, Emporia, Kansas, 2/14/93

Carla WHARTON and Andrew P. GROW, St. Clairsville, Ohio, 2/13/93

Deaths

CANTER—Milton Eugene, 76, St. Clairsville, Ohio, 11/22/92

COSAND—Margaret, 75, Somersville, Ohio, 2/28/93

EFAW—Jesse, 81, Morristown, Ohio, 11/22/92

GOULD—Ellen, 101, Ypsilanti, Michigan, 3/2/93

HICKMAN—Geneva, 79, Seiling, Oklahoma, 2/26/93

JACKSON—Imogene, 95, Woodstock, Ohio, 10/1/92

JONES—Oliver Allen, 52, Belmont, Ohio, 1/21/93

McINTYRE—Ruth, 94, Pratt, Kansas, 1/14/93

OSBORNE—Bobby, 49, Vero Beach, Florida, 2/17/93

PITTS—Vera, Booker, Texas, 2/15/93

RUHL—William Marion, 98, Dumas, Texas, 10/13/92

SCHMIDT—Devon, 2, Wichita, Kansas, 1/23/93

SWARTZ—William Oliver, 72, St. Clairsville, Ohio, 3/5/93

TEAGUE—Violet, 90, North Olmsted, Ohio, 3/10/93

TOLSON—Elizabeth C., 82, St. Clairsville, Ohio, 1/21/93

TOOL—David, 20, Hugoton, Kansas, 3/2/93

VALIGORA—Elizabeth, 83, St. Clairsville, Ohio, 11/28/92

VIA—Samuel Thomas, 96, Martinsville, Virginia, 1/27/93

WALKER—Reba, Argonia, Kansas, 1/31/93

WHITEMAN—Alberta, 89, Atlanta, Kansas, 1/26/93

WYANDT—Harold, Bellfontaine, Ohio, 2/2/93

YARBROUGH—Warren, 77, Atlanta, Kansas, 1/28/93

OUR FRIENDS COLLEGES

Barclay Bits

Dr. Robin Johnston is developing the resources needed to build an Educational Building for the 1993-94 school year. The new building will provide additional classrooms and a science lab. This building will be located south of the Worden Memorial Library. Its construction will be similar to that of the library.

Del Covington, head of the Department of Christian Education, and Mark Kelley, head of the Department of Pastoral Ministry, are finishing doctoral programs at Drew University in Madison, New Jersey. Both are writing their dissertation projects at this time. They should complete their doctoral program requirements this summer and graduate in October.

GFC Students Raise Funds for Spring Break Service Projects

Work projects with the poor in Haiti, Mexico, and part of the United States involved nearly 60 George Fox College students the week of March 21-27.

Participants in the college's Spring Serve program volunteered to spend their spring break helping others. They raised their own funds in addition to support from the

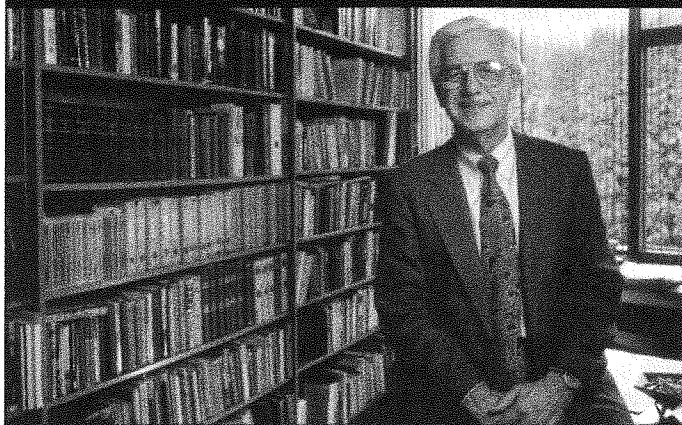
student government organization.

One group of students went to Haiti, where they served at an orphanage under the auspices of OMS International Inc. Another group of 14 students worked with Mexico Inland Mission.

George Fox College Starts Alpha Chi Chapter

George Fox College has established a chapter of Alpha Chi, a national honor society that

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Professor of Pastoral Theology
Chair, Division of Pastoral Studies



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OUR FRIENDS MISSIONARY OUTREACH

recognizes academic achievement and good character.

Qualified to join are the top ten percent of the junior and senior classes who have been regular students at GFC for at least one academic year and are approved by faculty.

Alpha Chi members will have the opportunity to present scholarly papers or perform at regional and national meetings, compete for Alpha Chi scholarships and fellowships, and have scholarly papers published in the society's journal, "The Recorder."

Alpha Chi was founded in 1922 and since 1955 has been affiliated with the Association of College Honor Societies.

Holocaust Examined During Conference

Malone College presented its annual Faith and Learning Conference on Tuesday, March 30, through Thursday, April 1. It was a notable event as Christian and Jewish communities came together in remembrance of the Holocaust. Both Holocaust survivors and liberators were featured. Roundtable discussions and workshops also took place along with keynote addresses.

Rwanda

Roger and Lois Wood, Edison, Ohio, who began a short term in November, will come home early in May.

Gary, Connie, and Robin Young will come to the States for a year of home assignment after Robin graduates from Rift Valley Academy (Kenya) on July 24. After family visits in Delaware and Indiana and reentry orientation in Pennsylvania in August, they will live in the MAYM mission home in Wichita, Kansas, and do deputation among EFI-NA churches. Robin will enroll in college at Friends University.

EFM very gratefully acknowledges a tremendous response to the appeal for relief funds and encourages further giving for Rwanda to be channeled to this year's Easter Offering, a large part of which will go to Rwanda. Relief donations included offerings from Navajo churches and from Friends in Mexico.

On March 22 EFM received a fax from Rwanda missionaries with the good news that a cease fire agreement had been reached between rebel and government forces and conditions were greatly improved. Many presumed to be lost or killed had been found and damage to Friends churches was not as extensive as had been thought. They reported on the use of relief funds in buying many tons of food as well as blankets, soap, and clothing for refugees.

On March 21 the Bugesera Friends Church (south of Kigali) took in 24 new members at a service attended by over 300 people, 60 of whom prayed for salvation and infilling with the Holy Spirit.

Mexico

Three men from Trinity Friends Church (Van Wert, Ohio) spent several days in March helping finish the Chavarria mission home.

Pray for the successful formation of Mexico Yearly Meeting.

Praise God for deliverance from evil spirits for Margarita of the new Family United with God group! Pray for her and her husband, Carlos.

Philippines

Pray that funds for the support of Roy and Jinky Twaddell (Reedwood Friends Church, Portland, Oregon) will be found if EFM approves their appointment as new missionaries. The Twaddells feel called to minister among unreached Muslims in the southern Philippines. Roy graduates from Fuller Seminary (Pasadena, California) this spring; his wife, Jinky, a Filipino, is a dentist.

Hampton Friends Church of Hampton, Virginia, gave almost \$1,400 to be used by Pastor Jaime Tabingo to purchase a portable generator to show

evangelistic films in areas without electricity, with the goal of starting new churches.

Rough Rock

Duane Comfort visited Rough Rock leaders and churches in February. In April Norval Hadley and Stan Perisho held a prayer seminar for Navajo Friends.

A group from Idaho visited Rough Rock several days in March to help with various work projects.

Other

The EFI-NA Missions Commission will meet May 17-20 in annual retreat at Colorado Springs.

Quakers in Fiction

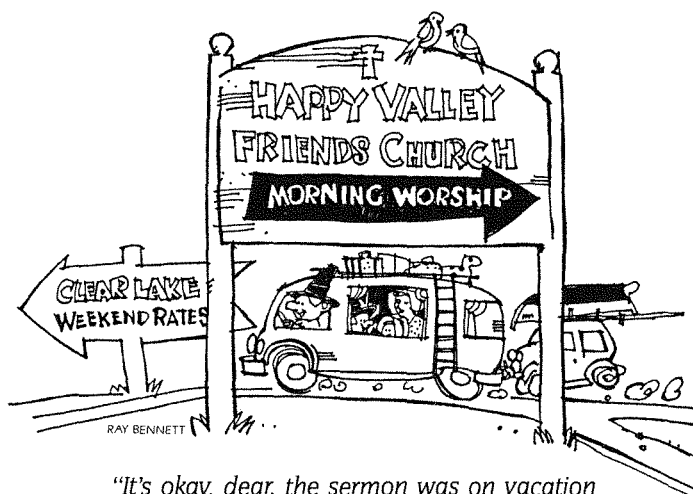
New! *Quakers in Fiction* by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books with Quaker characters. Index. A must for Quaker homes, schools, libraries. Send \$15.95 (includes shipping) to Pittenbruech Press, 15 C Walnut, Northampton, MA 01060.

Christian Ed Consultant

Administrative officer of Evangelical Friends International—North America Education Commission, responsible to give leadership in vision, curriculum, and management of Christian Education in EFI-NA. Must have Christian Education experience and be a Friend. Starting date July 1994. Send resumes, inquiries, or suggestions, by September 1, 1993, to: Ronald Mulkey, Chairman, Ed Commission Search Committee, P.O. Box 428, Greenleaf, ID 83626

Loans Available

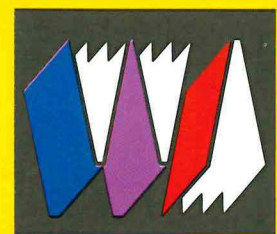
For building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact: Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Dr., Richmond, IN 47374-1980, phone (317) 962-7573. *Affiliated with Friends United Meeting.*



"It's okay, dear, the sermon was on vacation this morning... or was that vocation?"



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Professor of Old Testament

Niels C. Nielsen, Ph.D.
Professor of Theology and Philosophy

Jack C. Rea, D.Min.
Professor of Missiology

Joseph F. Roher, D.Min.
Adjunct Professor of Pastoral Theology

Carol Cline Vaughn, Ed.D.
Professor of Church Music

Delbert P. Vaughn, D.Min.
Professor of Pastoral Theology

Barbara Standley Worden, Ph.D.
Professor of Communication and Research

Ronald D. Worden, Ph.D.
Professor of New Testament



Delbert Vaughn
President



Jack Rea
D.Min. Director

Application

Application for admission should be completed as early as possible since classes begin **Monday, June 21, 1993.**

The following items will complete the application file:

- Application for admission form
- Church endorsement form
- Three references
- Health form
- Ten-page essay
- Official transcripts of all graduate and undergraduate studies
- Miller Analogy test score
- Personal interview

Address applications and inquiries to:

Dr. Jack C. Rea, Director
Doctor of Ministry Program
6910 Fannin, Suite 207
Houston, TX 77030-3802

Houston Graduate School of Theology is eligible to participate in programs regulated by federal law such as Guaranteed Student Loans and VA benefits. Scholarships are available for Friends students. Contact the financial aid office for additional information.

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