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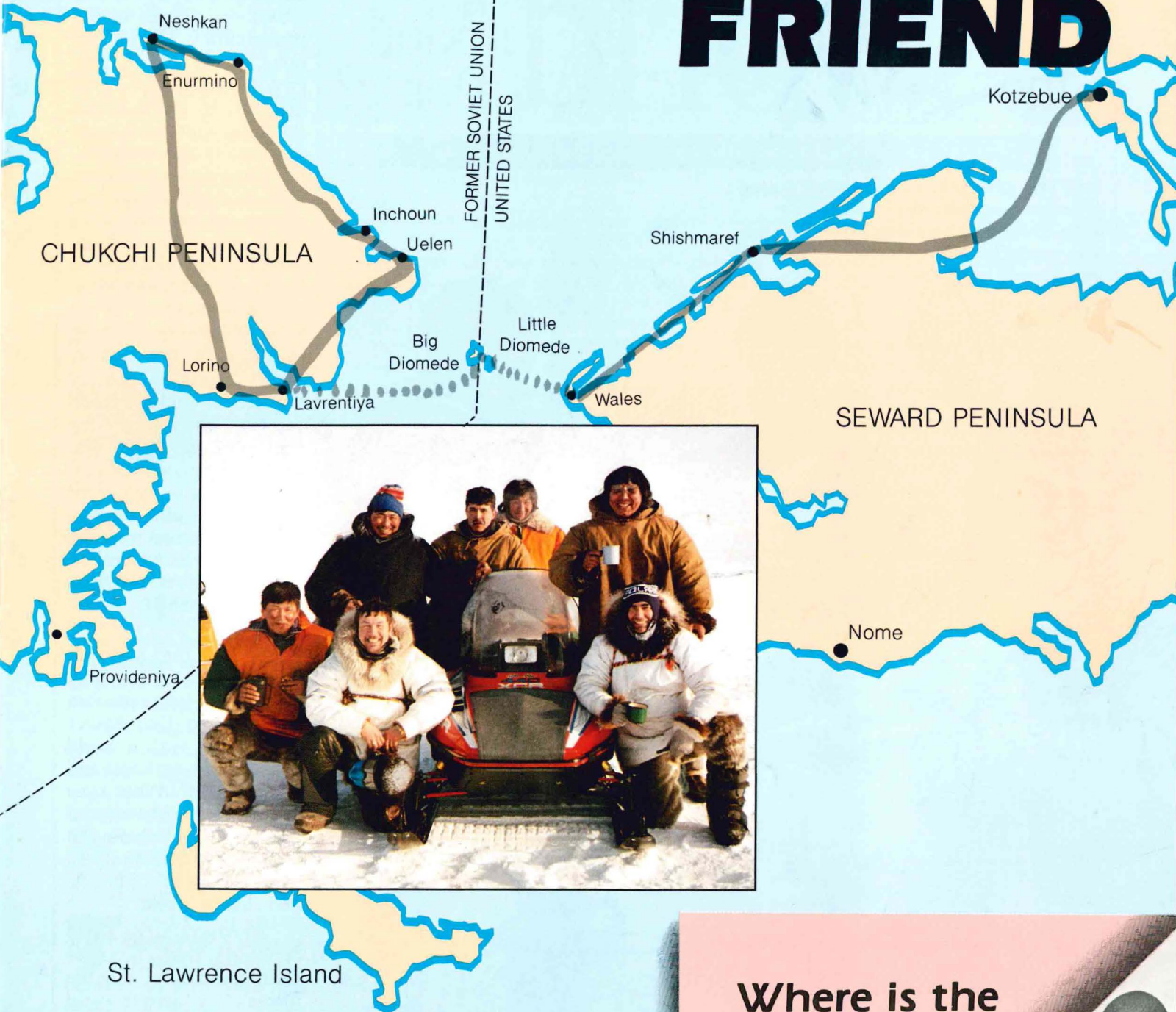
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July / August 1993

EVANGELICAL FRIEND



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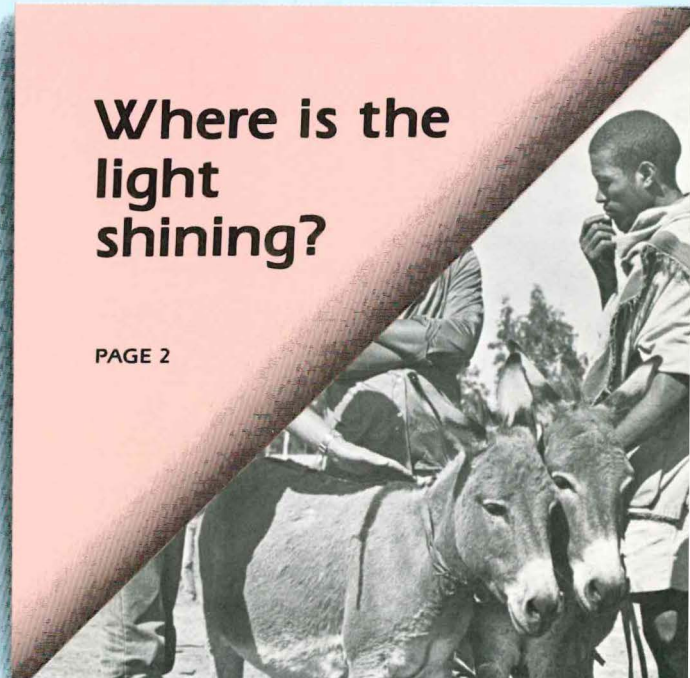
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Where is the light shining?

PAGE 2



What in the World Is God Doing?

The light shines in the darkness, and the darkness did not overcome it.

Fred Van Gorkum, a George Fox College graduate and veterinarian talks with Alduba believers in Ethiopia. He also works with the elders imprisoned in the story.

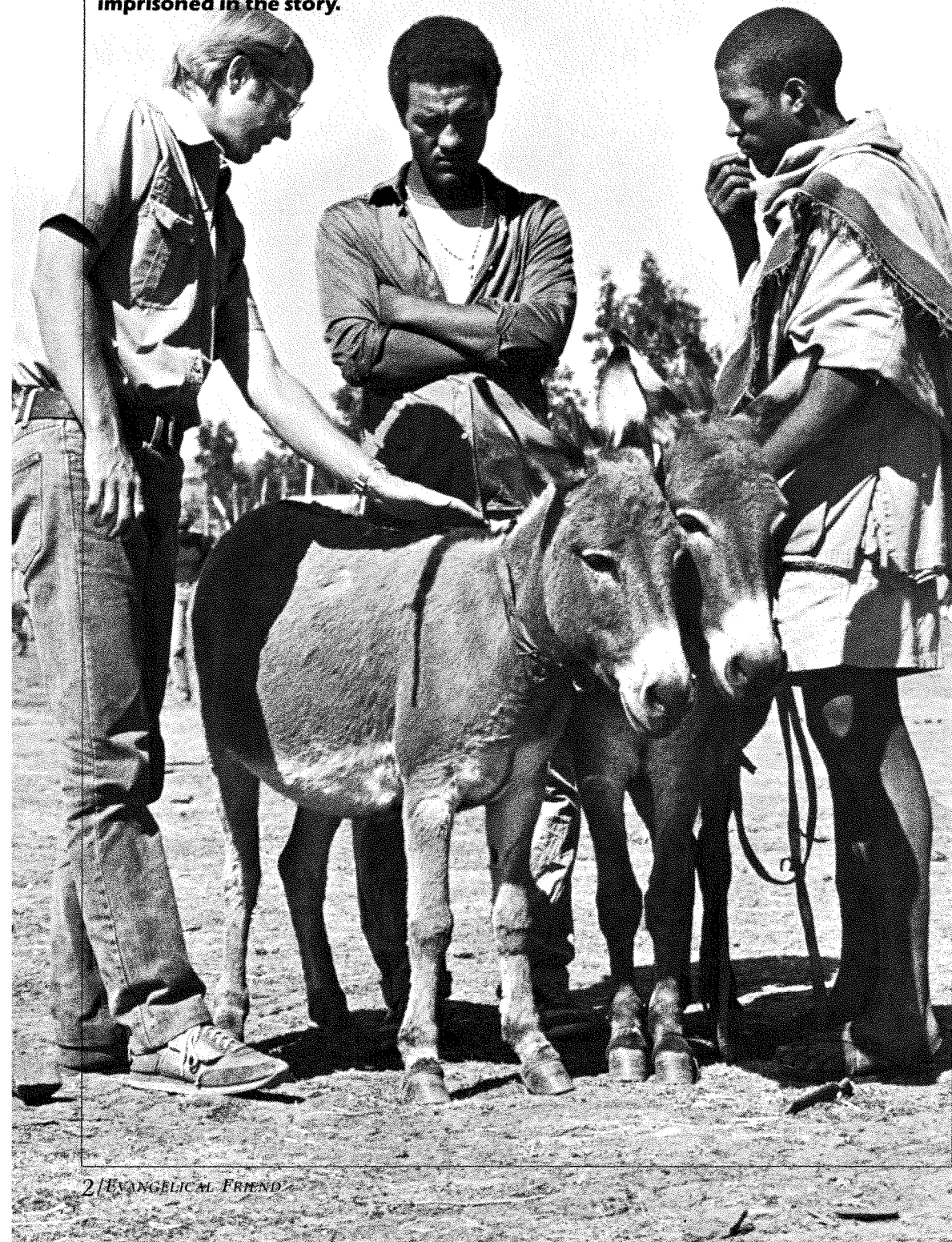
BY FRED GREGORY

IT TAKES LITTLE more than a view of our neighborhoods to witness the darkness in our communities. Drug addiction, broken homes, poverty, and racism are on the increase in cities across America. Our worldwide community also appears to be falling under darkness. The quest for power and supremacy leaves a trail of dead and maimed men, women, and children in Bosnia, Somalia, and India. The consequences of 70 years of Communism keep families in the former Soviet Republics poverty stricken for food and medical care and hungry for principles and belief systems. Generations of economic and political exploitation and oppression hold the vast majority of people in Bangladesh in the clutches of sickness, illiteracy, and powerlessness.

Within the first ten minutes of the evening news, Peter Jennings, Tom Brokaw, and Dan Rather confront us with a world increasing in darkness and hopelessness. What they don't report is the inextinguishable Light shining in the midst of that darkness: God's actions in our hostile and chaotic world.

It's natural for people to conclude that darkness maintains control, that the forces of evil in our world have gained so much momentum they are now too great and too powerful for the light to shine through. But let me assure you, while the darkness is indeed active, it still is unable to extinguish the powerful Light of our living God.

Flip the channel to Ethiopia. Most likely, the films show starving children, war-torn cities, and large crowds of emaciated,



hopeless people. Darkness has its presence in this once beautiful and thriving land, which for centuries lived in harmony with God and humankind. The forces of evil continue to pound on the Light trying to squelch it forever, but what we don't see on the film are God's faithful ones working amidst the darkness. We don't see the godly people like the twelve I learned of on a visit to Ethiopia.

In the far southern region of the country a story of light overcoming darkness emerged during a time of intense persecution for the believers. Not long after a new church emerged in a previously unchurched region, the government authorities grew suspicious of the believers. Fearing the witness of the twelve enthusiastic church elders, the officials arrested them and threw them into prison.

But the elders refused to submit to the prison darkness. They asked for permission to have church services. Amazingly, their request was granted. The elders joyfully sang hymns, recited Scripture, and comforted their fellow inmates. Soon prisoners started giving their lives to Christ. Realizing their mistake, the prison authorities broke up the group of twelve elders. They divided them into six groups of two and dispersed them throughout the prison. What had been one point of light now became six! More prisoners gave their lives to Christ. The prison authorities were enraged.

In the middle of the night, prison guards bound and tied all twelve elders and threw them into the back of a military truck. As the truck sped out of town, the elders felt certain they were on their way to death. Not wanting to leave quietly, and for their own inner peace, the men began singing gospel songs at the top of their lungs!

THE NEXT MORNING the elders' families came to the prison to visit and bring them food. They were horrified to learn their husbands and fathers had been taken away in the night. They pleaded with the authorities as to the whereabouts of their loved ones, but no one would tell them anything.

Frantic, the family members began walking down the only road leading out of town. They asked people along the way if they had seen the men or knew where they might be. No one had seen them. But then one of the village people recalled a peculiar happening the night before. In the middle of the night he heard a truck rumbling past his house. There was loud singing coming from it. Other villagers confirmed the story, saying they also remembered hearing the singing.

For many hours the family members walked from town to town, tracing similar accounts of the singing truck! The stories led them to the large provincial prison many miles away. The twelve elders were there.

Still, the authorities refused to release the men, so the elders started another church service in their new prison. Soon those prisoners also started accepting Christ. Then, to the chagrin of the authorities, prison guards began believing the Gospel.

The authorities soon realized the elders were too much of a threat and released them to return to their church. The light of Christ in the lives of the elders was too bright and powerful for the darkness that surrounded them.

FLIP THE CHANNEL to Vietnam, a country still recovering from the ravages of darkness ever present in war. I graduated from George Fox College in 1966, during the peak of the U.S. involvement in Vietnam. A professor challenged me and two fellow students to put some teeth into our convictions of nonviolence. Two of my classmates, Jon Newkirk and Jerry Sandoz of Northwest Yearly Meeting, and I left for Vietnam. We stayed and worked for over two years fulfilling our alternative service as conscientious objectors. I remember meeting missionaries there who told me the war was necessary to preserve the opportunity for the Gospel to be shared with the Vietnamese. My heart was saddened and even broken when I realized they sincerely believed God needed a superpower nation using napalm, M16s, air power, and chemicals to spread Christ's Gospel of love and salvation.

Then, and for many more years, darkness engulfed Vietnam and her people. Government leaders ordered the destruction of all forms of Christianity. They even tried to snuff the light of the church by persecuting believers.

In 1990, I returned to Vietnam and joyfully learned that the Light of Christ may have flickered but was never extinguished during the war or the oppressive Marxist regime that followed.

I listened to stories of hardship and grief from believers and was overwhelmed by their unshakable perseverance. Tears cascaded down my cheeks as I listened to Ho, one of the young men I had worked and worshiped with more than 25 years before. He told me about his five years of reeducation trauma because of his commitment to Christ. Ho was forced to work seven days a week at hard labor, separated from his family and friends and plagued with malaria and intestinal diseases. Yet, in spite of his pain, the Light of Christ was still bright in

Ho's heart. It seems that this humble, gentle man would be bitter and vindictive. He is not. The power and presence of Christ remained with Ho and enabled him to find grace and peace. He longs to be the Light of Christ to others as Vietnam recovers from the consequences of submitting to darkness.

FLIP ONE LAST time, this time to Russia. The breakup of the Soviet empire and the demise of Communism has been staggering. In 1989 I traveled to Russia and the Ukraine and spent time with believers of the oppressed church. Their stories of God's faithfulness and provision during 70 years of Communist domination and darkness are reminders of God's promises. Under Communist control, believers were denied jobs and education because they proclaimed Christ. They were imprisoned and persecuted because of their unwavering belief in God. But through God's faithfulness His people were preserved. During the years of oppression the powerful message of the Gospel remained in the hearts of the people. The legacy of faith left by undaunted grandparents is felt today. Person after person quoted Scripture to me that their grandmothers had taught them as children. The power of the enlightening Gospel cannot be denied, even where every means possible has been used to destroy it.

God's Russian and Ukrainian believers were being prepared to lead the way for ministry today. It is the Christians who volunteer in the cancer wards in Kiev. It is the Christians who provide godly care and concern for the orphans, widows, and homeless. It is the Light in their witness that shines on those they encounter—those searching for the Truth in their broken and chaotic world.

What in the world is God doing? We can be assured that even in the darkest places, the Light of Christ is present. Don't despair when circumstances seem totally dark and overwhelming. The power of the Gospel is penetrating the darkness and His hope still reigns. **EF**



Fred grew up in Northwest Yearly Meeting and graduated from George Fox College in 1966. He now serves as executive director of World Concern, an international Christian relief-and-development agency based in Seattle,

Washington, serving over 60 countries worldwide with over 100 field personnel assigned in 20 countries. He is also the son of Dean Gregory, the first editor of EVANGELICAL FRIEND.



BY PAUL ANDERSON

ONE SUNDAY MORNING after I had delivered a sermon on prayer, a woman came and shared with me about several unfortunate events in her life. "I tried God," she said, "it didn't work."

Job's comforters came to "help" him in his distress saying, "Okay, Job, what have you done now? There must be some reason why all this is happening to you, ... fess up, repent, and God will make it better." (Anderson paraphrase)

Jesus was killed as a common criminal at the hand of the Romans. He was rejected by His own, and those who followed Him were ridiculed by the masses and persecuted by rulers. Was this success?

All too easily we fall into the trap of assuming that God's main interest is to make things nice for us. On one hand, that's true. God loves us and desires nothing but the best for our lives. On the other hand, the way God blesses us begins and ends with a new relationship. He offers us His *presence*, and out of that reality all true blessings flow.

When we begin to take that seriously—when we begin to look at life through the eyes of faith—all things indeed become new. We become transformed by the renewing of our understandings. We begin to develop a "theology of presence."

In many ways, the healing and saving power of God's presence is the main theme of the Scriptures:

- In the beginning, humans walked with God in the Garden—enjoying God's presence; but because of sin they (and we) became alienated from God and strangers to God's presence.

- God's promise to Moses at the burning bush was that "I will be with you" in his commission to tell Pharaoh to release the Israelites. God's presence provided strength.

- God's presence guided the Israelites through the wilderness, as a fire by night and a cloud by day; and, centuries later the Ark of the Covenant "en housed" the presence of God in their midst. God's presence produced guidance, empowerment, and deliverance.

- The ideal government, God's righteous ruling from Zion, eventually became the

aspiration of the Jewish nation: that holy mountain of the Lord where the lion would lie down with the lamb and swords would be beaten into plowshares. All would thrive under their own vine and fig tree (a Jewish cliché for prosperity), and none would make them afraid. God's presence made society fair, peaceful, and prosperous.

- Eventually, the same God who spoke through the prophets and the Scriptures spoke to us through His Son. The Word became flesh and dwelt among us—

exposed, and new alternatives emerge. God does miracles around us, and sometimes within us.

- In defiance of the biblical answer—men of Job's day, God overturned the conclusions of religious wisdom. Calamity is not necessarily the result of human sin. Sometimes even the righteous suffer, and tragedy is finally inexplicable. Assessing blame rarely does redemptive good. The sovereign God stands above all attempts to find answers from the heavens, and the

turning point of the entire book of Job is found in 42:5-6. Here Job declares that *seeing God* begins the way forward. We may think that what

A Theology of Presence

Immanuel: God with us. He brought healing to those He touched and the saving reality of God's presence to those who believed.

- Through Jesus, the saving/healing power of God became accessible to the world in ways never experienced before. Through Him the Holy Spirit is poured out without measure. God's presence is now available to all.

AS WELL AS being scriptural, a theology of presence also impacts our daily lives. It's all too easy to think of God as our divine problem-solver, who helps us figure out life's mysteries and delivers us into success. Yes, God does all those things, and certainly crises and challenges drive us toward dependence on God, but the sequence is a paradoxical one. Only by releasing our sense of need to God and resting in God's presence do we find our true needs addressed.

- To "try God," as though God were a prescription to remedy life's problems is to miss who God is. God is a person, and persons require relationships. While God is pleased for us to turn to Him, lifting our daily needs in prayer, God also knows what they are before we ask. To commit Him our needs is to commit Him our lives. We may think we need *that* item, *that* honor, respect from *those* particular people—when actually, what we need most is God. All our needs reflect our deepest need: the need for God. Once we become immersed in the loving presence of God we do indeed find healing and provision, but sometimes they come in ways we had not imagined. False dilemmas become

we need is the right answer—but God meets our deeper need and provides us with His *presence*. To see and to encounter God... is enough.

- In Jesus we see a radically new portrayal of success. Success is not a factor of "winning" nor doing better than the competition. It has to do with faithfulness to God's truth and living out of a life-changing relationship with God. In the light of God's presence, successes, failures, and other "imposters" may be viewed more adequately: from the perspective of eternity.

WHEN WE come to see the world through the eyes of faith, new possibilities emerge. We begin to see traces of God's presence and subtle workings in the world in ways we'd rarely imagined. Through Scripture, church history, the gathered meeting, and our times of prayer the living Word of God addresses us and makes all things new. Not only do we see new possibilities for God's saving and healing presence to work redemptively in the world, but God begins to use *us* as active means of that work. Not only do we develop a living theology of presence—that's what we become. **EF**

About this issue: Ways God is at work in the world is the main theme of this issue. Especially take note of the "Publishers of Truth" youth essay competition on the theme "Traces of God." The winning essays are published within, and all qualifying submissions will be available for perusal at the EFI-NA yearly meetings.

EVANGELICAL FRIEND

COVER: Two members of the Alaska Yearly Meeting team that traveled to Siberia by snowmobile are surrounded by enthusiastic Chukchi natives. A story about this trip begins on page 6.
(Photo courtesy of Robert Sheldon)



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Sent to Siberia

By ROBERT SHELDON

DIDN'T YOU KNOW before you came that the natives do not know about God?" The question was posed to us as reporters from a cable TV and a radio station were holding an interview with us on our exit from visiting the Chukotsky District in Siberia, Russia. We knew for certain that God had commissioned and sent us to an unreachable people. That was all that mattered.

In many ways, it was evident that God had indeed graced, anointed, and blessed this effort to take a step in obeying His command to go, even to the "uttermost" parts of the world. Chronologically speaking, Alaska begins the first time zone of the world. Siberia lies in the last, all the way "around" the globe. Geographically, though, barely 50 miles separate the mainlands of Alaska and Siberia, with only 3 and one half miles between Little Diomed, U.S.A., and Big Diomed, Russia.

On February 22, 1993, five Eskimo men from northwest Alaska (Alaska Yearly Meeting) embarked on a fact-finding, seed-planting journey in Siberia. For most people it would seem an unconventional way of doing things, but to the team it would be just another snow-machine trip. Nothing really out of the ordinary except that it would be on foreign soil—or shall we say *snow*? It would take extra planning since the journey would be farther and would take longer than most.

The 240-mile journey from Kotzebue to Wales took little more than a day. We as a team were overwhelmed when the Diomed Islands came into view just hours after departing Shishmaref, which was our first stop, 160 miles southwest of Kotzebue. We stopped to have prayer as we had many times before, remembering the countless prayers that had been, and

were being, shared on our behalf. We also prayed for Enoch's shoulder, which was injured when somehow the snowmobile track "jumped the rails" causing a crash. His arm injury would last the entire journey, while the shattered windshield would be replaced in a few days.

During preparation for the trip we had learned that many attempts have been made to cross the Bering Straits on the ice in midwinter. The success rate, however, has been nil. Once in Wales, we would hold services and wait for a "Twin Beech," which was to arrive the next day and ferry us by air (one or two snowmachines at a time) to Little Diomed. Blizzard conditions kept us in Wales until late Friday and Saturday before we would all be ready for the next leg of our journey.

AFTER FOUR to five days of enduring dangerously high winds and cold temperatures and literally stuffing and cramming snowmobiles, sleds, gear, and fuel into the plane in Diomed U.S.A. (this time waiting for the two large Russian civilian helicopters); and after making a quick run across the Bering Sea ice to Diomed, Russia, once again going through the process of removing skis and windshields, untying, pulling, shoving, and grunting (this time with the complication of a language barrier), we were finally on our way to the Chukchi people.

Against standard procedure we were allowed to enter at a place other than Provideniya, the point of "International Entry." We had embarked on a unique sort of journey, but even more highly unusual was the fact we were given the okay to enter through Lavrentiya. This first day of ten that we would spend in Siberia was filled with excitement—especially when the immigrations officer gave us a harsh

reprimand in Russian. Others had come along on this leg of the trip, and the officials seemed alarmed. The International Relations officer, who spoke English and was, or had been, a KGB agent, translated that it was *not good* (understatement) that many people from the U.S. Diomed Island had all rushed out on their snowmobiles across into Russian territory to "join the fun." We declared not only that we had nothing to do with their coming out after us, but that we did not even know them. They then left us with the task of ensuring that this would *not* happen again—if they would even consider returning us to this same place, a mile and a half from the international dateline.

The next hurdle was to convince the Chukotsky District officials that we were capable of making the 450-mile journey on our own, since the guide set up for us had disappeared. God granted us passage, and we praised Him daily as we found ourselves with complete freedom to go and do what He had sent us to do.

This first night a Russian Eskimo would stand guard over our machines and gear through the night for a payment of two sparkplugs. He beamed with pride and refused any monetary payment, although the average wage is equivalent to one U.S. dollar a day.

The day after our arrival into Lavrentiya we headed north and west. It was important for us to try to make the first leg of the journey without delay and go as directly as we could to Uelen. Neither we nor the Russians wanted to have to worry for the next week and a half about whether or not we could really do it. As it turned out, with a late start and working on one of the machines en route, we actually went past the village. Darkness

came, and we finally got to the town, but not without incident. On the way, we met some Russian travelers in some sort of track vehicle, who very insistently tried to get us to share their vodka in the minus 25 degree temperature. While we appreciated their hospitality, we assured them that our warmth came from another source, and we pressed on.

THE EVENTS IN Uelen were very dramatic and life-changing for all. The first day we were asked to speak at the school. About 100-150 students as well as teachers, the principal, and town officials were present. This would be our first attempt to explain the basics of God, creation, separation

Into my heart. Into my heart;
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.

As each phrase came back with exceptional clarity, it felt like our turn to weep.

O God, how magnificent You are!

We were invited to the school lunchroom to eat with the principal. Potatoes and soup. A large bowl of mostly broth, a few potato chunks, and a small piece of chicken. He informed us of the shortage of food and that the school was the only place with any quantity of food, even if it was just a small amount. In every place we were taken back by the way our hosts

pattern would be present everywhere we were asked to "talk," whether in community gatherings or in homes with individuals.

The next morning we were to leave fairly early for the village up ahead. At about midmorning during preparation to leave, our translator came to us and excitedly shared that many were asking if we would come to the work factory to present again what we had been sharing.

We were somewhat hesitant, as five men from the village ahead had come early that morning to "escort" us. Already, they were anxiously waiting to take us to their home. But we recognized the "call" and agreed to stay, even though it meant about a four-hour delay, since we would have to wait until 2:00 p.m. to share.

AS THE SPIRIT of God moved in this crowd, it felt at times as if you could reach out and touch the silence. Emotions and consciences were stirred. A show of hands and especially the now-radiant faces confirmed God's ability to transform! However awkward the communication efforts or how unskilled we felt, it became for us "joy unspeakable and full of glory!"

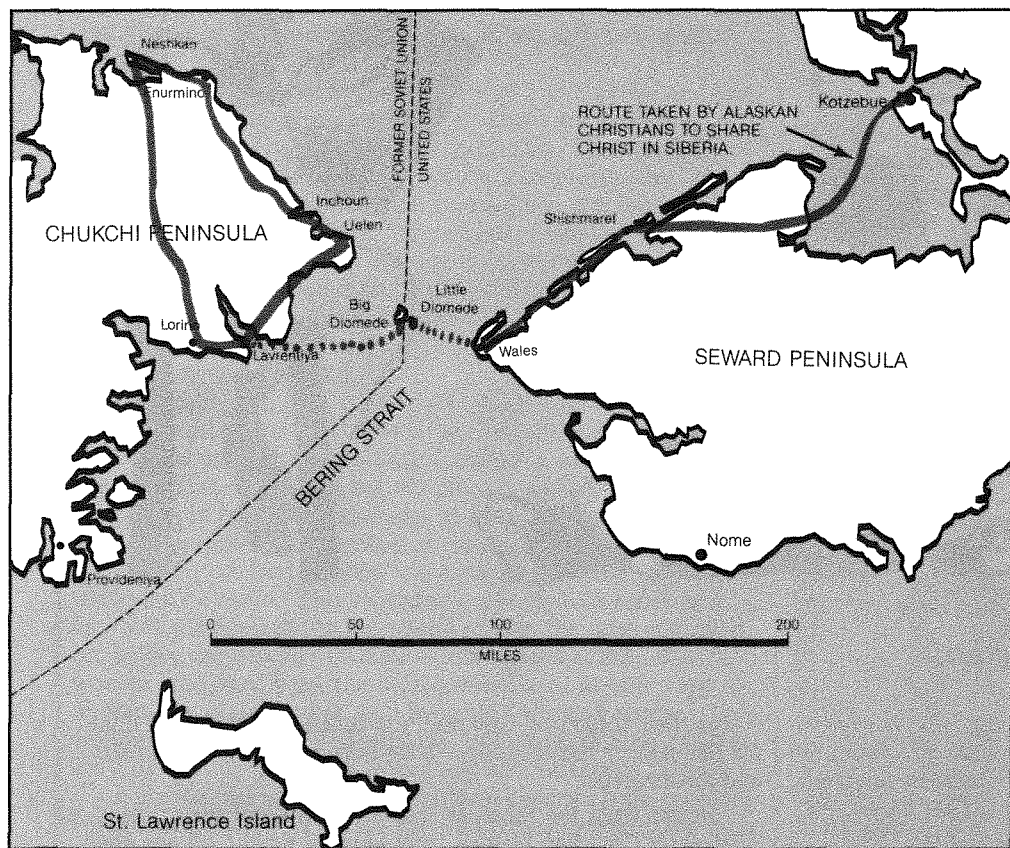
Here in Uelen, and all along the trail, we were asked if we could stay longer. Or, "Will you come back?" "Soon?" Encouragement came in the form of gifts of great value and such words as "You should learn Russian."

So many markers, intricate and detailed, of the Lord's great work are not included in this article. In another's words, "It is marvelous and wonderful, what Jesus has done..."

To sum our response, "Yes, Lord willing, we will go back, we must!" Perhaps even as you read this report a small team may be in Uelen helping the English teacher, in turn receiving her help for Bible teaching and testimonies on Christian living. And yes, we hope to teach more songs to the children.

We give God all the glory for what He has done. We also attribute His working so wondrously to you who faithfully prayed and contributed, and who continue to aid in this mission to the unreached people in the "utmost" parts of the world. **EF**

Robert Sheldon is superintendent of Alaska Yearly Meeting (newest addition to Evangelical Friends International—North America Region). Robert has also served as a pastor in Alaska. He and his wife are alumni of George Fox College and have two children.



because of our "wrongs," redemption, and freedom from fear and all sources of bondage. Interweaving these bits of gospel knowledge with songs by the team seemed to be taking effect. The level of attentiveness was intense. The children were "caught up" in the event, and the adults were deeply moved. The nodding heads and weeping eyes spoke to us as plainly as we spoke to them. As we were winding down, I asked the English teacher, who was our translator, "Would the students like to sing for us a song?" "The children do not know any songs to sing," she said. "No one has taught them."

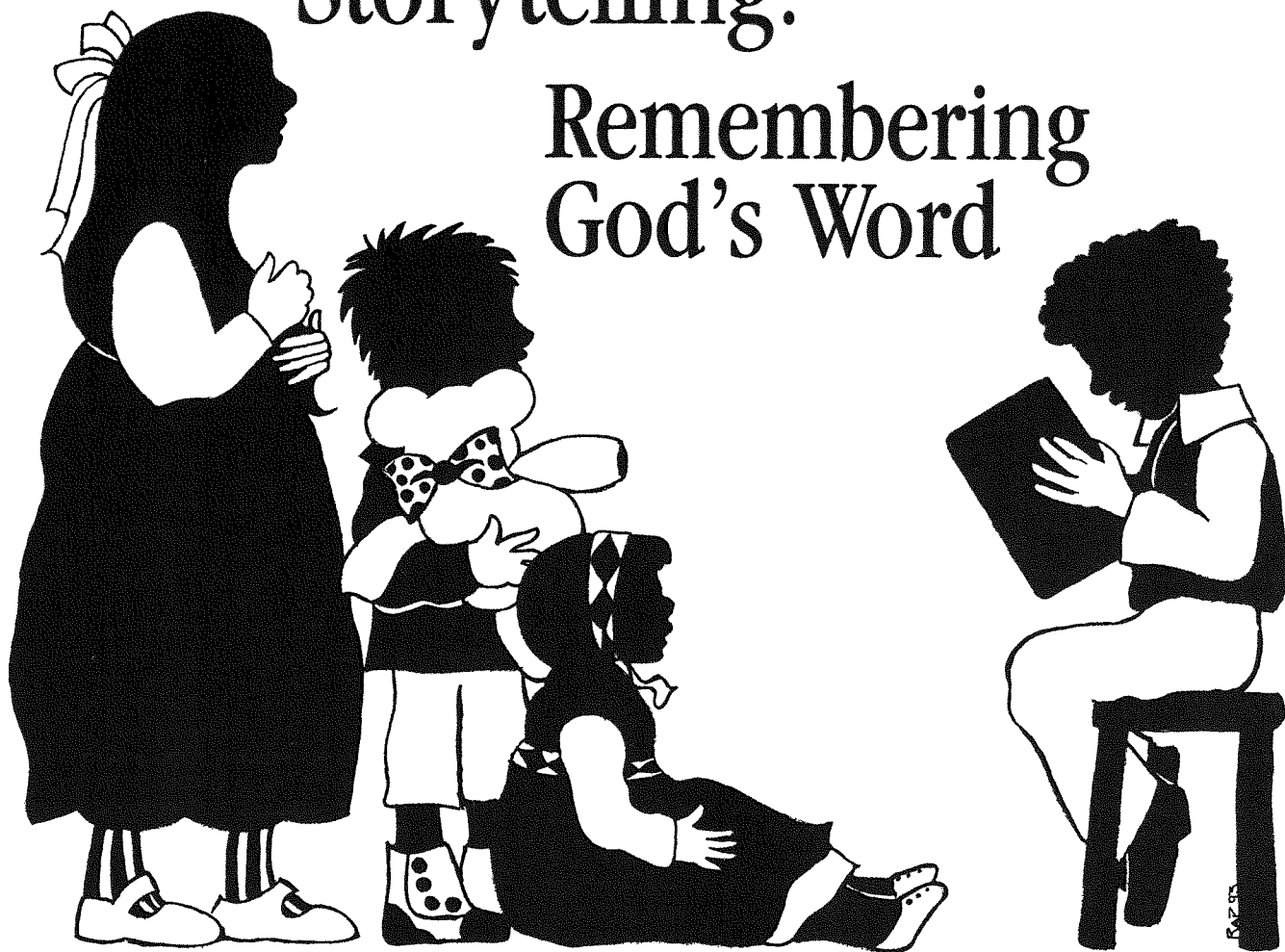
"Well, may we teach them a song?" we asked. With excitement building, we spoke these words as she translated the meaning.

went beyond generosity to share with us food and gifts.

A couple of hours after leaving the school we went to where they had warehoused our snowmobiles and sleds. The village mechanic was repairing one of our sled hitches. With tearful eyes and a thumbs-up sign, he spoke in Russian to our translator. His daughter had come home from school and shared with him the Good News. The repaired tow hitch was better than the original. A first-class job!

We were asked to come to a community center that evening to share our message with others. We were able to expound even a little bit more. There were more adults present, and you could feel the changing of hearts. This same

Storytelling: Remembering God's Word



BY CAROL A. MULLIKIN

I LOVE THE STORIES of the Old Testament. Not the gory details, but the stories of dynamic faith that we remember through the telling and retelling of our Christian salvation history. I love Deborah, who prods Barak with her command, "Up! for today is the day . . . Is not Yahweh marching at your head?" (Judges 4:14) And I love Daniel, who sees a vision in chapter 10 and throws himself to the ground terrified of the message he is to receive. Who can forget Moses in the desert with the children of God asking, "Did I birth these people? If this is the ministry you intend for me, please, just kill me now!" (Numbers 11:12) I am drawn toward these people and tell their stories because they are witnesses of God's grace at work in the world, just as my stories of failure and redemption are a witness to God's unceasing love for me.

These stories are the spiritual life histories of real people, flesh-and-blood people like us who struggled with their faith, failed, and were redeemed by a living, loving God. I am also reminded of how serious the children of God were about remembering their stories and the law they represent, as I read injunctions like Deuteronomy 6:6a-7, "Let the words I enjoin on you today stay in your heart. You shall tell them to your children, and keep on telling them, when you are sitting at home, when you are out and about . . ." To the extent the Israelites could remember themselves as people of God and tell their stories they were able to stay faithful to God's ways.

It was their forgetting God and "the deeds which he had done for the sake of Israel" (Judges 2:10) that led them into idolatry and disobedience.

Stories from the Bible, as well as the lives of the saints from early Christian history, remind us of what God has done through the ages for the "children of God." But stories from our own lives can teach us, too, for each of us has a reservoir of *personal sacred history*. When we gather and tell our own spiritual stories we can see where God has moved in our lives, how we grew and were able to obey, or where we failed, and how weaknesses continue to undermine our best efforts to be faithful to Christ. Our own lives, with all their struggles and mixed feelings, witness to Christ's ongoing love for His people.

I did not realize how important such storytelling is until several years ago a close friend and I began meeting on Friday afternoons to share lunch and "our stories." We began by using a text for spiritual friends that included Scripture commentary and reflection questions. It wasn't long before God took up the reins, brushed aside our text, and taught us directly about spiritual intimacy and prayerful sharing. As our life of prayer together deepened, we were drawn outwards to begin a small fellowship group, which eventually included three families and several college students. Our "Friday Night Family" met for several years and was nourishing in ways seldom felt even

within the church. And just like the Israelites before us, we were not immune from conflict, anger, or misunderstanding; we had all those things. But through it all I learned that God never stops creating, and is continually reconciling us to one another if we will open ourselves to His ongoing love.

Once we recognize that we have our own "holy histories" that are sacred and growth-producing, it can be empowering to put some type of form to our stories. I am a journalist. One of the ways that I "collect" and "store" my sacred history is to write about the important moments God and I have together. Often as humans we too easily dwell on and harbor the negative we hear, but immediately forget the positive, nurturing comments we have just received. I fight against the discouragement this brings by recording important conversations in my journal (both positive and negative). It gives me the space to consider the truth or significance of either, and I can enter into prayer and ask Jesus to guide my thinking and reflection. This slows and deepens my discernment process and gives Christ more time to work on me as I wait on His guidance.

Although I love writing, I also try to find creative and non-linear activities to express my story. There are endless possibilities. Some of my favorites are gardening, bird-watching, and quilting. Lately, I have enjoyed working with clay. Now let me be clear about this—I am *creative*, but not necessarily *artistic*. That means I enjoy the process of working with clay. I like the texture, the difficulty that I encounter in trying to make it do what I want it to. But I don't have any special skill and rarely keep any of my creations. It is in the *doing of it*, the meditative practice of being the clay or being the potter, that I am most interested.

Gardening can be a healing art. Each fall I find myself especially attentive to my flower gardens and preparations for next year's zinnias, cosmos, tulips, daffodils, and Indian corn. My fall ritual of clearing out old growth, adding fresh soil, and restoring old bulbs is a reminder of how much my spiritual growth is preceded by periods of waiting, purification, and lying fallow for God to plant the seeds of the desire to know more and be more. This rhythmic cycle of *death before new life* roots me deep in the gospel-life of how the false self must die before the new life of resurrection is unleashed. The women who have been the most formative in my life—my mother, my grandmother, and my aunt—were all strong women. My memories of working with them in their gardens are a part of my story that is ongoing and still being formed.

A crucial ingredient for our spiritual histories is the mentors, friends, or guides who have influenced or been a part of our own stories. The ways we remember certain people and keep key events alive in our imaginations can give us hope as we *remember to ourselves* God's movement in our lives. I have been blessed with an abundance of people who have labored with me, prayed for me, and generally forgiven me during my lifetime. But I also count among my guides significant books I have read, poems, works of art, autobiographies of Christ's faithful servants, and even images that have burrowed deep in my psyche to inspire or break my heart as God calls them forth.

DOROTHY DAY HAS been one of my "never-met-her" teachers. Her autobiography, *The Long Loneliness*, and the model of the Catholic Worker Houses of hospitality have taught me that true community in Christ does not happen through our withdrawal from society, or through a formula, but through an openness to God's guidance and grace that we can share with our companions, and then with the world.

"We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of bread, and we know each other in the breaking of

bread, and we are not alone any more. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship" (Dorothy Day, *The Long Loneliness*, p. 285)

My friend Dan has been a powerful influence on my life. I'm one of those who "left the church" during my adolescence because of the hypocrisy I experienced as a young person. As I began to recommit my life to Christ (and the church), Dan was there to help me look at the people and events I encountered with a more loving and forgiving heart. He taught me about patience and waiting, not only waiting on God, but the kind of spiritual maturity it takes to wait on our companions as we stumble and fall on the journey together.

MY CONSTANT AND most persistent teacher, aside from the Holy Spirit, is God's Word. I have an ongoing love affair with Scripture and all that it has to teach me about myself, the world I live in, and God's vision as Creator. All in the same story I can be loved, indicted, and freed from my past actions just as those many in the Gospels. Christ's hand holds mine as I walk through the gospel stories and learn about Jesus' rejection by the elders and teachers of the synagogue, and learn of the beheading of His cousin, John. As I enter that story, I ponder how Jesus took the news of John's beheading. Must that have made a deep impression on Him? My relationship with Christ is deepened as I ask to enter into the questions that He must have asked.

Storytelling is at once creative and personal and our God uses our stories to get our attention, catch our ear, or grab our heart so that we can enter into a dynamic, personal relationship with Him. Like the many who have gone before us, we need to identify our stories and start telling what God has done and is doing for us. In that way we can remain faithful and obedient to God's call on our lives today. **EF**

Carol Mullikin often leads workshops and retreats on themes of spirituality, in which she is completing a master's degree. Carol and her family are members of Northridge Friends Church in Wichita, Kansas.

To the Point

We have often wondered whether there is anything Quakers today can say as one. After much struggle we have discovered that we can proclaim this: There is a living God at the centre of all, who is available to each of us as a Present Teacher at the very heart of our lives. We seek as people of God to be worthy vessels to deliver the Lord's transforming word, to be prophets of joy who know from experience and can testify to the world, as George Fox did, "that the Lord God is at work in this thick night." Our priority is to be receptive and responsive to the life-giving Word of God, whether it comes through the written Word—the Scriptures, the Incarnate Word—Jesus Christ, the Corporate Word—as discerned by the gathered meeting, or the Inward Word of God in our hearts which is available to each of us who seek the Truth.

—from *Epistle to All Friends Everywhere*,
World Gathering of Young Friends, 1985

Places High for A Psalm

BY NANCY THOMAS



Praise the Lord!
Praise him in his sanctuary,
Andean framed and cirrus vaulted.
In the late afternoon light
elongated shadows
sway their gratitude,
and every bush burns.
The high plains blaze with praise.
Wind whistles a litany
in minor key
and cuts its message through my
coat,
a piercing word and true.
Young girls head herds
toward home, walking into the sun.
The flocks skip only in metaphor
and bleat their slow songs.

Praise the Lord!

Praise him with pinquillo, zampoña,
quena.

Twang his worth on mandolin and
charango.

In chorus chant—Yupaychañan,
Yupaychañan.

Gnarled hands and creased brown
faces
reflect his image,
receive his word.
Adobe and prairie grass
house his glory.
Incense of prayer
mingles with llama dung smoke,
rises and pleases him.
See! The Lord exalts the humble
and bends his ear to the poor!

Praise him!

Praise him, creatures of the heights!
Llama, vicuña, alpaca
offer proud and swift praise.
he alone fashioned the strength
of legs, the proud arch of neck.

They pound the earth with joy.
Condors and hawks dip
and swoop and rise again,
giving high praise,
cutting the wind to worship.
Small creatures—guinea pigs,
vizcacha, prairie snakes—
burrowing, know his secret name
and rejoice.

Praise the Lord!

Praise him, earth!
Clap before him!

Lay down your offerings!

The fields bow low, rise, bend,
feathering the air
with their gentle harvest dance.
Wheat and barley heads sway.
Quinoa purple praises,
and underground
even potatoes know
that the Lord of the Harvest
is also Lord of the Dance.

Praise him!

Praise him in the yesterday rocks,
the blue and silver stones,
the silence of Tiahuanaco,
for he was,
and is
and evermore will be.

Bow quietly before him and
Praise!

Praise him in the heights!

Bright Illampu, Huayna Potosí,
Illimani, Mururata,
white angels, guardians,
praise him splendidly.

"Lift up your eyes
unto the hills,"

is a commandment easily obeyed
here.

Praise him!

Titicaca!

Praise him deeply, hilariously!

Light skips off the whitecaps
and a cold wind fills sails
with gladness.

Be joyful quickly, for the Lord has
spoken!

From his words alone poured forth these
waters!

Totora reeds bend low
before such magnificence,
and from deep down
frogs give comic obeisance
only he can hear.

Praise the Lord!

Reedwood Family Shelter— Haven for the Homeless



BY CAROL MUNSON

A SMALL CHILD out on the streets all day with Mom trying to find an apartment; two teenagers with a stressed-out dad, whose drug dependent wife left the family without warn-

ing; a pregnant woman with a toddler, who after years of living with an abusive boyfriend had the courage to leave for help—all of these people, and countless others, are among the residents who come to Reedwood Family Shelter to live as they face the challenge of putting their lives back together.

Since 1987 Reedwood Family Shelter, located in the lower level of Reedwood Friends Church in Portland, has been ministering to the needs of homeless families



referred for temporary housing by Portland IMPACT—a nonprofit multiservice agency in southeast Portland. The shelter is open eight months each year on a two-month open, one-month closed schedule. It is staffed by volunteers who serve as meal hosts, night hosts, and coordinators of the various tasks involved in operating the shelter. The shelter ministry is a vital part of the work of the Peace and Social Concerns Committee at Reedwood. It is run by volunteers

from the Reedwood church community and others from various denominations in an ecumenical effort to meet the needs of homeless families.

ON A TYPICAL day, the night host opens the shelter at 6:30 p.m. Residents come in from their various daily pursuits including search for housing, job/skill training, minimum-wage-type or part-time employment, support groups, parent training. How they spend their day is part of the plan formulated by the

Praise him boistrously,
cacophony of thunder,
hail on tin roofs,
a dark wind that howls his might.
Fear him.
Tremble.
For the lightning destroys
and the darkness screams
the terrible names
of God.
Worship his awful ways.
Yes! Praise the Lord!

Praise him in the brash and bustle
of Chukiagu, city of uncertain peace,
inverted anthill,
pulsing with motion and noise.
Praise his energy,
his activity,
his ongoing creative life.
Praise the Lord!

Praise him in the cold wind
and the slanting light!
Praise him in the high thin air!
Let everything
that has breath
praise the Lord!
Yes! Praise him!
Praise the Lord! **EF**

Notes:

pinquillo (peen KEEL yo), zampona (sahm POHN yah), quena (KAY nah)—Andean wind instruments
charango (chah RAHN go)—Andean stringed instrument
Yupaychañan (yoo py CHAHN yahn)—"We praise" in the Aymara language
llama (LYAH mah), vicuña (vee COON yah), alpaca (ahl PAH kah)—Andean animals of the camel family
vizcacha (vees KAH chah)—small animal similar to a rabbit
quinua (KEEN wah)—Andean grain
Tiahuanaco (tee wah NAH ko)—ruins of an ancient Aymara civilization
Illampu (eel YAHM poo), Huayna Potosí (WY nah po to SEE), Illimani (eel yee MAH nee), Mururata (moo roo RAH tah)—peaks in the Andes Mountains
Chukiagu (choo kee AH goo)—ancient name for La Paz



resident and the case manager from IMPACT and includes activities that will advance the journey toward self-sufficiency.

A meal host, often accompanied by his or her own family, arrives with a home-cooked dinner. The table is set, food set out, and milk poured, and all sit down to share in the meal and fellowship at day's end. After the meal and cleanup, quiet activities such as reading, homework, and limited TV fill the rest of the evening until the night host announces lights out about 10:00 p.m.

In the morning, wake-up is at 6:30 a.m., and following a light breakfast, residents leave for the day to resume their efforts toward independent living. In the evening, a new night host and meal host come to the shelter to serve.



Service, our biblical mandate

"For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me. I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?'"

"And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'" (Matthew 25:35-40 NRSV)

To the extent that we give our care, compassion, and love in the shelter ministry to families in need, we bear fresh and living witness to the depth and meaning of Christ's directive to His followers. We are given, in a real and concrete form, an opportunity to be His latter-day disciples, as we leave the comfort of our homes, fami-

lies, friends, and daily routines to be in the shelter.

HOW OFTEN HAVE I fretted and maybe even grumbled over the inconvenience of cooking and transporting dinner to the shelter! Or, tired after a day of work, with an overnight bag and my seven-year-old daughter in tow, I have wondered why I was choosing to spend a night away from home to be with people I did not know, and sleep on a beat-up couch. Once in the shelter, without fail, the sense of "duty" that brought me there eventually changes into a deep sense of being in the place I am supposed to be, doing what God has called me to do. I am present with fellow members of His family, giving of the little I have to give, and receiving a thousandfold in return.

Simplicity and stewardship, our Quaker testimonies

As Friends, we embrace a belief in the value of plain

living, of doing the most with what we have been given. We are committed to the conservation of our resources and prudent use of them in our daily lives according to the leadings of the Spirit.

The establishment of the Reedwood Family Shelter is a tangible sign of these testimonies. The shelter was created in space that was in regular use for Sunday school classes, meetings, and other church activities, but was rarely, if ever, used between 6:30 p.m. and 8:00 a.m.

The large, bright room was easily adapted into a living area, sleeping area, and storage area through the use of inexpensive pull-dividers. Light and heat were already available and in use.

With donated beds, dressers, and various items gathered from around the church (including a dining table and chairs), and supplies donated by local merchants and church members (sheets, towels, toiletries), the shelter was opened at incredibly little cost!

Now budgeted at \$1,500 per year, the shelter operates at or below that amount due to the gifts of food and time by hosts and others in the Reedwood community.

Approximately 1,440 nights of housing and 2,880 meals are provided each year to our resident families. These are heartening statistics in an era of fiscal concern and budget constraint.

But most importantly, we experience the power of "faith in action" through the simple bringing together of people and resources to meet basic needs. And the power is the only real power there is: The love of God made manifest in a small way in this frail world, to nurture and to heal. **EF**



Carol Munson, her husband, and their six children are active members of the Reedwood Friends Church where she is one of the coordinators of the Reedwood Family Shelter. Carol is also an attorney in Portland, Oregon.

The Eye of the Storm

IT IS NOW over eight months since the storm known as "Andrew" swept through south Miami and Homestead, Florida. As I sit to contemplate what has happened since August 24, 1992, knowing that many lives will never be the same, I am amazed to see what has happened in our community.

I will never forget driving into the area after the storm passed. It is still painful to see pictures of thousands and thousands of homes torn apart, knowing each home represents a family and lives. Even weeks later many streets were still unpassable, and it was over three months before electric service was restored at our house. We live in an area known as Cutler Ridge, and on our street each house was damaged to the point that none could be occupied. During the weeks following "Andrew" we worked many long hours and days trying to help as many folks as we could. We have an insurance agency, and from a business perspective, it was a nightmare.

At times we had a hundred or more clients waiting at what was left of our office to get checks to help them get food and shelter—even though all the banks were blown away. God gave us words of hope to speak to people so they could make it emotionally. I shall never forget one customer who came in to see us. He had lost his home and his vehicles. He was a supervisor of a fire station and had been working for two weeks straight—sleeping at the sta-

BY DAVID BURCH



The author's home the day of the storm

tion trying to help others, and working 16 hours on and 8 hours off. He sat down with his head in his hands and wept, wondering how he would ever make it through the next day.

Many people related stories of how they had sat huddled in a bathroom or closet for six or more hours with the entire family, hearing the house around them with all of their belongings being torn apart. Finally coming out to find the windows all blown out, walls collapsed, possessions totally gone, never to be recovered, they were devastated.

As these stories were related over and over again, I began to see a pattern emerge. Most began to move from a sense of devastation to being able to say, "Thank God our family was spared life and limb." Eight of our customers, however, were not spared life, as they lived in a condominium that was totally wiped out. As these who were spared began to view

life from a new perspective on what was really of eternal worth, my thoughts were drawn to a passage of Scripture in Luke 12:22-31, where Jesus told His disciples, "Do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. . . . But seek his kingdom, and these things will be given to you as well."

You see, I have found all over again the fact that God is in control and at work in His world. I began to realize that without the prayers and help of family and fellow Christians, we wouldn't have gotten through it.

God's family has a way of pulling together and giving encouragement when it seems most bleak. A card from a concerned fellowship group at our alma mater, a card from family members, a card from Friends in Taiwan, a card from a church district meeting, these with gifts to help those

whom we were trying to help. These gave encouragement to us, and just as importantly, they were "storing up last-ing treasures in heaven." God takes our words of hope, our dollars in giving, and our time and effort and makes them an encouragement.

God also brought encouragement to us through nature's new growth. Many of the larger trees and plants that were uprooted by the wind have been hauled away and disposed of, leaving room for new trees and new growth. The palm trees were the least affected, as they were the most flexible and could sway

with the wind without being moved. As it is with our own lives, God prunes us so that we may be more effective in this world. "He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so it will be even more fruitful." (John 15:2-3)

As God stretches us and calls each Christian to stand strong, it is important to remember the words in 1 Timothy 6:7-8, "For we brought nothing into this world, and we can take nothing out of it. But if we have food and clothing, we will be content with that." Don't ever despair; God is at work during, and after, the storm. **EF**

David and Pam Burch manage a State Farm Insurance Branch in Homestead, Florida. They are graduates of Malone College, have assisted with Evangelical Friends—Eastern Region's church planting efforts in Florida, and have two daughters, Samantha and Kate.

Traces of God

'Publishers of Truth' Youth Essay Contest

THE FIRST YOUTH essay competition (we hope it will be held annually) has been a remarkable success! We received commendable essays from all EFI-NA yearly meetings except Alaska, and we are extremely grateful to all those participants who sent us such fine work. We are also indebted to parents and friends who encouraged the writing, and to members of Mt. Gilead Friends Church (EFC-ER) who gave us the idea.

Five judges undertook the very difficult task of selecting prize winners, and the first place winners were each awarded \$100. The theme this year was "Traces of God," and the writers showed a great deal of creativity and spiritual insight in their approaches to the topic. The names of the participants appear below, as well as the prizewinners and the first-place essays. We intend to have all the essays available for display at the respective yearly meetings. All participants receive our thanks—and deserve local recognition as well.

Contributing Writers:

Carol Joy Brendlinger, NWYM
Amy Chapman, NWYM
Jordan Cooper, NWYM
Matt Cooper, NWYM
Trey Doty, NWYM
Steven Dougan, NWYM
Shawna Duriga, EFC-ER
Amber Fuller, NWYM
Heather Fuller, NWYM
Amy Garascia, EFC-ER
Brittini Gundling, MAYM
Nathan Hagglund, NWYM
Nancy Hummo, MAYM
Tracey Hyde, NWYM
Mike Jett, NWYM
Bree Loewen, NWYM
Susanna Morse, NWYM
Chrissy Muhr, NWYM
Geoff Orwiler, RMYM
Elizabeth Rice, NWYM
Greg Rice, EFC-ER
Dustin Richards, EFC-ER
Kimberly Rollins, EFC-ER
Tiffany Roth, EFC-ER
Amy Kathryn Russo, EFC-ER
Jacqueline Smith, EFC-ER

Lindsay Younce, NWYM
Chanda Walker, NWYM
Kayla Walker, NWYM
Misty Watson, NWYM

Award Winners:

Grades 5-8

First Place: Kayla Walker
Runner Up: Bree Loewen
Honorable Mention: Jordan Cooper,
Matt Cooper, Dustin Richards, and
Tiffany Roth

Grades 9-12

First Place: Chanda Walker
Runner Up: Tracey Hyde
Honorable Mention: Chrissy Muhr

Ages 18-22

First Place: Susanna Morse
Runner Up: Amy Kathryn Russo
Honorable Mention: Amy Garascia

EFC-ER—Evangelical Friends Church—
Eastern Region

MAYM—Mid-America Yearly Meeting

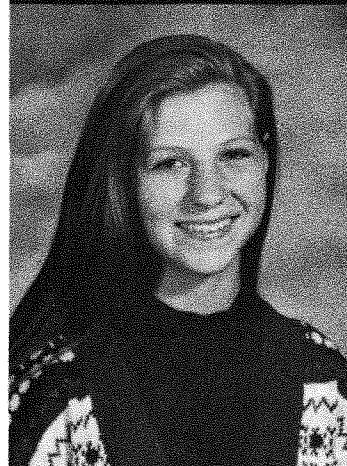
NWYM—Northwest Yearly Meeting

RMYM—Rocky Mountain Yearly Meeting

Kayla Walker •



Chanda Walker •



Susanna Morse •



First place • Grades 5-8 • Newberg, Oregon

THE SPIRIT OF God shows Himself at times in surprising and seemingly insignificant ways—through a fleeting thought or a cherished memory. I am fortunate to have a memory such as this, through which the Holy Spirit continues to speak. I have a memory I can cherish always, and it shows me how the Spirit can work through a simple loaf of bread and into the heart of a five-year-old girl. I have a memory of Grandma.

Every Sunday afternoon, after church, our family has a special tradition. We

say "The Lord's Prayer" together before our Sunday dinner.

But I remember when I was small, maybe five. After Sunday school was over my family and I would go to my grandpa and grandma's house for dinner. Grandpa would be seated proudly at the head of the table, ready to offer the blessing. My sister, Chanda, and I fit just perfectly on the wooden piano bench together. And Grandma—she'd be bustling around in the kitchen whipping mashed potatoes and stirring the gravy. To me, mashed potatoes always tasted best

when they came from Grandma's small kitchen. My very favorite food that we ate there, though, was the fresh brown loaf of bread that she would bake. The taste is hard to explain—hearty, delicious—unlike any kind you can buy at the store. We'd all take a slice and add some butter, jam, and marmalade. Well, not marmalade for me—for Grandpa. I hate marmalade! Brown bread and Sunday went hand in hand.

The reason I am telling this is not because I'm a brown-bread-o-holic. I'm
(Continued on next page)

First place • Grades 9-12 • Newberg, Oregon

TEN MORE MINUTES, folks!"

Lifting my make-up sponge, I smeared yet another tan layer onto my face, covering my freckles. Then came powder and a myriad of eyeliners and shadows. From one foot away, the actors' faces looked cakey and unnatural. But under the bright stagelights, performing for hundreds of people, it simply looked naturally flawless... exactly how we wanted to look. Perfect. Briefly glancing at my reflection in the mirror, I grabbed my history book and found a corner where I could study.

Napoleon... the Congress of Vienna... 1801... my eyes drifted over to the chemistry and the English textbooks lying—no, crouching—in my bag. Waiting to be picked up and read too—the gas laws, Charles Dickens.... Suddenly my mind was off and running down all the lists of things that had to be done by the next day. There was no way conceivable that all of those things could get done if I worked the whole night through. Discouragement washed over me like a cold ocean wave. But I stayed in control. "I always am in control. I can swim along

fine—or at least dogpaddle." Those words repeated over and over until my head began to believe them.

"One minute! Get into place!"

I performed, I smiled, I sang—and afterwards I was so tired I could hardly take my makeup off. Maybe it was because of the offstage performance, still ahead, that I was so tired.

When the curtain goes up on my life, I like to be ready. Collected. Prepared to handle anything. But I realized I couldn't
(Continued on next page)

First place • Ages 18-22 • Portland, Oregon

COULD I FIND God running out of the nose of a two-year-old? Could God be present in the caked mud of his worn-out tennis shoes? Could I reach for God in the scratched and dirty arms of this little boy? I looked down on my little tormentor and decided to pick him up.

It was the final day of my spring break service trip to Mexico, and I was tired. We were getting ready to leave. The rain of the previous evening had collected the perennial clouds of dust and layers of dirt into mud that added inches to the bottom of my shoes. It had been a long and satisfying week, but also draining. I was

ready to get back into the van, away from the sadness of leaving, and head for home. I had spent the entire last day pushing to finish things before our scheduled departure. I had white paste covering my arms from mudding sheetrock in the house we were building, and I had used the last of the hand towels to clean myself off. Now I stood waiting to leave, restless from my hurried, intense morning. I watched the other people hugging and taking pictures, holding the children, and talking with the adults. I felt detached and separate.

Then I saw one small boy wander from the arms of one person to the other. The

entire previous week he had been a racing, wild little terror. I thought of the scratches, bites, and hits he had so generously given to everyone, and yet I knew that I would miss him. Several people picked him up and held him, and when they put him down he would cry with a voice of fear and sorrow. He understood that we were leaving and he was not.

When he came to me, I leaned down and picked him up. It crossed my mind that I would get dirty all the more from his filthy shoes, runny nose, and dirty arms but now, after everything we had
(Continued on next page)

Kayla Walker

(Continued from previous page)

telling you this because it is truly the only memory of a "normal" grandma that I have.

My friends talk about going to their grandma's house and "being spoiled by Grandma" and all of their happy memories. I have lots of memories but sometimes they bring tears, not smiles. Of how my grandma used to play the piano, but now she doesn't remember how. How she used to be a teacher, but now she cannot read. You see, my grandmother has Alzheimer's Disease. It leaves the body

able but destroys the mind. She doesn't live at "Spaulding Oaks" anymore or take long walks with a friend. She can't tell time or read a book. She doesn't recognize me anymore. I wish she still did.

She doesn't know me. But do I know her anymore? No. I really don't. But I know who she was, and I know who she will be. And sometimes still I can see the Spirit's light—just a glimmer of it—reflecting through my grandma's eyes. This is a gift to me—traces of God's love.

Sometimes it makes me feel cheated that I can't grow up knowing my grand-

mother. It doesn't seem fair. But I do have a special memory of her that can't be taken away. My grandma is considered limited in the eyes of the world, but God is continually teaching me that the Spirit works in all of His children who do His will. Even Grandma. **EF**

Kayla Walker likes to write, bake brownies, and play the cello. She also enjoys being a Peer Helper at school.

Chanda Walker

(Continued from previous page)

keep smiling and dancing when life kept running me through the wringer. It's easy to slide behind a makeup mask—to look powder-perfect from a distance. We all try to cover our shortcomings and problems at one time or another. It's just so easy to forget to acknowledge the One who fashioned our faces in the first place. Sometimes the masks are comfortable to wear, or hard to take off. But only when we take the time to give up our masks of self-sufficiency to God can we experience the freedom and rest that Jesus promises

us when we fully trust Him with everything.

God reveals His love and concern for us in different ways. I truly realized He was looking out for me that day. Was it coincidence that I received encouraging letters from two friends who couldn't possibly have known how discouraged I was that day? Was it coincidence that my finger fell onto Matthew 11:28 when I opened my Bible that night? Even the sight of golden dandelions flourishing in spite of gravel all around served to encourage me that God was still in control.

I opened my history book again today, but the waves of discouragement did not reach me.

"Come to Me, all you who are heavy laden and I will give you rest."

The stress hasn't disappeared, but I don't have to act like I've got it all under control. I don't! God does. **EF**

Chanda Walker enjoys musical theater and drama, and plays the piano competitively. She likes to write poetry as well as stories.

Susanna Morse

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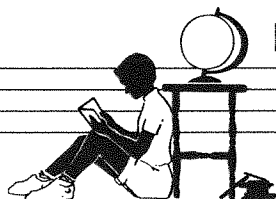
done, it didn't really seem to matter. It would do no harm to give a little more. When I picked him up he leaned his dark head on my chest and lay silent and comforted. I turned away from the wind, and held him closer. Sometimes people describe feeling a great and overwhelming sorrow when confronted with the injustice of life, and that afternoon, I felt it too. Holding him and knowing the poverty and lack of opportunity he would face depressed my spirit. The rain drizzled and blew a cloud of gray around the mountain where we stood. People around me faded, and I was transformed

in the purity, intensity, and sadness of the moment.

I rediscovered, because life can move one away from understanding toward forgetfulness, that all I have to do is search for God and out of the chaotic throes of life I will find a tranquility and protection more penetrating and complete than one can possibly imagine. I knew that the most I could do for the two-year-old at that point was pray and hold him close. I could pray that God would fill his life and the influence of others would hold him in God's light and grace. The simple reality of his immediate peace at being lifted into my arms, the grubby shoes pressing

against my jacket, the wind blowing into my back, the shelter between our heads that was warm and tinged with the smell of dirt and water, spoke of God. God is a God who holds us with our runny noses, muddy shoes, and terrifying ways. **EF**

Susanna Morse, a sophomore at George Fox College, is a member of the Young Adult Friends planning committee. This summer she is a part of the summer staff at Twin Rocks Friends Conference Center on the Oregon Coast.



BY JOHN P. WILLIAMS, JR.

WHEN WE LOOK FOR evidence of God's presence in the world, we sometimes cry out with Job, "If only I knew where to find him; if only I could go to his dwelling!" (Job 23:3)

In pursuit of the Holy One, I paused this afternoon to examine the wonderful book of Hebrews, buoyed by its themes of holy hope and continuing our confidence in the One who called us in the first place. I asked the question, "Lord, what are the signs of Your presence in the world?"

Then I came again upon this gem. It is sandwiched between a discussion of Jesus—the blood-shedding, final high priest—and the command to obey Christian leaders so that their work will be a joy.

"Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased." (Hebrews 13:15-16)

Forty words of life that pinpoint five signs of God's presence in the world:

Through Jesus...

We live and move and have our being "through Jesus" because He is the only person who can inspire and empower a life of sacrificial praise to God. We know God's presence as we know Jesus, Savior of the world, Lord of our biographies.

...continually offer to God a sacrifice of praise...

We are able by faith to "continually offer to God a sacrifice of praise." To praise Him during times of testing or illness or adversity requires an effort, even a sacrifice of our emotional preferences.

It is like a child saying "thank you" to a parent after receiving discipline or after not receiving a special request for Christmas. Only better. Much better.

...the fruit of lips that confess his name.

We speak redemptively, bearing "the fruit of lips that confess his name." We will talk about something. Our lips will produce some sort of fruit, whether it be sweet or otherwise. However, mouths that confess Him as Savior, loving Lord, all sufficient One, Provider—Almighty God—fulfill their bilabial purpose faithfully. Our lips were made to bless and not to curse, to worship and not to attack, to praise and not to blaspheme. Fruitful lips work like they were meant to work. Fruitful lips are an indication of God's presence.

And do not forget to do good and share with others,...

We act unselfishly: "And do not forget to do good and to share with others." What can he mean, "Do not forget"? Just that we so easily forget to do the right thing and the good thing. We get drawn into the game of being determined by our environment rather than choosing to determine what kind of an environment we will make. To choose good responses to bad situations is not easy to remember.

Sharing with others defines the shape of good. Not good simply for what we

Five Signs of God's Presence

can get out of it, but good for what God desires to put into the lives of others through our giving with no strings attached.

In our culture, the temptation is for Christians to *tell* everybody else where to get off. (Witness the popularity of right wing talk shows.) God's Word teaches us to *act* unselfishly as an evidence of God's loving presence in us.

...for with such sacrifices God is pleased.

We desire to please Him, "for with such sacrifices God is pleased." We do not have to read His mind or guess what He desires. He tells us flat out: He is pleased with our sacrifices of praise, doing the good, sharing with others. When God is pleased with us, we are pleasant to be around. We are at peace with ourselves. We are fruitful, making a difference in life, obeying the word that forever rings true.

I wish Job could have met Jesus—the rewarder of those who earnestly seek Him whether they are caught in the severe grip of affliction or are caressed by the kind touch of blessing. Our world could use a multiplication of these signs and wonders. Come to think of it, so could the church. Will you join me in a greater experience of God's life-bringing presence in our world? **EF**



FRIENDS WRITE

What's Right with Pacifism

While Walter Wink raises a number of important questions concerning Christianity's relationship to nonviolent resistance, in his article "The End of Pacifism" that appears in the March/April issue of *EVANGELICAL FRIEND*, it seems to me that he makes a mistake in discarding pacifism. This mistake flows from Wink's misunderstanding of what "pacifism" means to the general public. Most people do not interpret pacifism as nonresistance to evil. They understand it as a rejection of military force. I almost never encounter anyone who interprets pacifism as the "nonresistance" that Wink refers to.

If you discuss pacifism with most people, the subject of nonviolent resistance quickly comes up. Most people recognize that nonviolent resistance is, at least, a theoretical substitute for military force. They doubt, however, that it will work against extreme forms of social evil. Despite the success of nonviolent resistance in many situations, they cite others, such as the gang territories of U.S. inner cities, Somalia, and the former Yugoslavia, where they believe it would not work.

If Wink wants people to discard military force in favor of nonviolent resistance, he has two tasks. One is to make nonviolence work in every conflict situation, particularly those involving severe

social breakdowns, and expressions of social evil, such as those mentioned. Doing this may be difficult, and require great commitment and sacrifice, but it must be done if people's trust in nonviolence is to continue to grow.

The second task is to show people why military force is a mistake. This is not easy, particularly when arguing with many U.S. citizens. For most U.S. citizens, the United States is the supreme example of the success of military power. Through revolutionary war the colonies established their independence from England. Through the Civil War the Union was saved, and slavery abolished. Through World War I, aggressive German imperialism was defeated. Through World War II, the horrors of Nazism and Japanese imperialism were destroyed. Recently, the U.S. has used military invasion to destroy threats to its interests in Grenada, Panama, and Iraq. In Iraq, U.S. arms superiority enabled us to win a major war with only negligible casualties on our side. It can be forcefully argued that, through inaugurating a nuclear arms race, the U.S. eventually bankrupted the Soviet Union, and so destabilized imperialistic communism that it collapsed without the need of war.

To most U.S. citizens, military force has served them well. They see no reason to embark on the road of nonviolent

resistance that seems to imply great sacrifice, suffering, and uncertainty.

Cogent arguments can be marshalled against seeking national security through military force. The moral argument is clear. Military force, that involves the indiscriminate destruction of people and property, violates the Sermon on the Mount, and other moral codes. The practical argument is more difficult. However, it is possible to show that military institutions waste enormous human and other resources, and tend to brutalize society, and that a technological "civilization" that continues to base its "stability" on nuclear war systems, eventually will suffer thermonuclear war.

Developing the moral and practical arguments against military force is naturally the job of pacifists. It is not one usually undertaken by people who consider themselves simply theoreticians of nonviolent resistance.

I believe it is important to keep the idea of pacifism before the public. No other concept so sharply challenges the moral and practical legitimacy of military force.

BRADFORD LYTTLE
Chicago, Illinois

Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of Evangelical Friends International-North America. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably less.



FRIENDS READ

The Fire and the Hammer

Audio cassette by Tony Biggin and Alec Davison. London: Leaveners Arts Base, 1993, at Friends bookstores, \$12.50 postpaid

This musical based upon George Fox's *Journal* was written for the Quaker Youth Theatre, and subsequently presented at the 1992 Lancaster tercentenary and elsewhere in Britain.

Following a retrospective soliloquy, the script alternates first person narrative with vocal and instrumental music, concluding with the Pendle Hill vision.

Jill and Barry Wilsher narrate the Margaret Fell and George Fox texts effectively, with clear enunciation and interpretative integrity. Soloist Gordon Pullin's operatic style lacks congruity with thematic substance. Davison and

Biggin meld lyric and music creatively in "My Heart Did Leap for Joy," and in a choir number, "Vile Quakers." Friends who have heard Richard Benham's narration and Dan Whitcomb's solos in the Roberts-Miller musical "Children of the Light" (1983) will note similarities and contrasts in this British version, but will agree that to hear Fox's story can be enriching.
—Arthur O. Roberts

God's Grandeur Revisited

BY TOM SPRINGER

I BECOME TIRED OF seeing acres of forest torn apart. The oil slicks that appear every two months or so disturb me greatly. I am not a hyperenvironmentalist, but our deficient stewardship of our earth illustrates humanity's depravity. The environmental issue is an area that many discount as a left-wing cause, and significant evidence exists to make such claims. Some people actually raise the earth to the status of god, but I don't. I do, however, recognize the creation and the glory of God in it.

"God's Grandeur" by Gerard Manley Hopkins develops a sense of despair and ugliness. Hopkins uses terms like "ooze," "trod," "seared," "bleared," and "smeared." Such words remind me of humanity's impoverished nature, and I think of my own inability to bring about good.

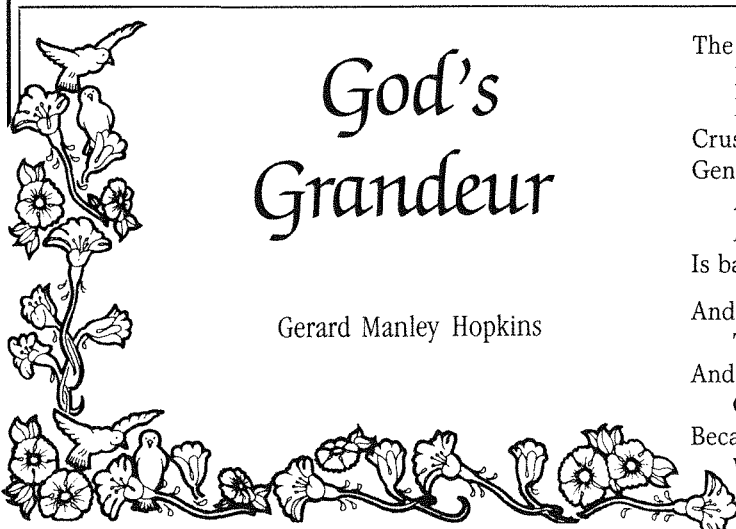
But certainly Hopkins's piece focuses not exclusively on personal damage, but rather on the destruction humanity brings upon the whole earth. On one hand, huge corporations, and even we ourselves—as we waste a piece of paper here and a bit of energy there—all are destroying this earth God has trusted us to watch over. On the other hand, even the most extensive efforts of ecological groups with good intentions at times contribute to the besmearing of creation. As devastating as the Valdez oil spill was, for instance, some studies suggest that, ironically, the clean-up efforts inhibited the earth's own healing process. The high-pressured steam that cleaned the oil-tarnished rocks also destroyed vast amounts of algae and microscopic organisms crucial to Alaska's ecosystems.

The second stanza completes Hopkins's thought. Here he reminds us that God nourishes the planet, perhaps defiantly. In all the ugliness humanity brings, God comes forth and dispels the evil. The Creator recreates each morning. God does not allow His creation to continue suffering merely for the sake of suffering, but rather brings forth rebirth and restitution.

I remember studying this poem in my English literature class at George Fox College. My professor's explanation of the poem affected me more than the poem itself. She delivered a powerful and sensitive interpretation that touched me deeply. She named natural and human-imposed disasters one after another. A grim picture was painted indeed. But rather than leave the class with a completely degraded picture of humanity and the mess we've created, moved at times to tears she described the redemption that occurs because of our God. While we are called always to be proper stewards of the earth, it is never solely left up to us. God the Creator is always at work—creating anew—bringing the "new dawn" out of the besmeared night.


I left the class quite somber, but nonetheless appreciative for a God that does not allow creation to wither away completely. Certainly in all the destruction that occurs, we still see the redemptive power of God in the regeneration of the creation. In this we see most clearly "God's Grandeur." **EF**

Tom Springer graduated from George Fox College in May with a writing/literature major. He plans to pursue graduate studies in history.



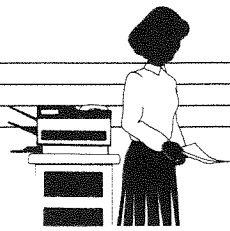
God's Grandeur

Gerard Manley Hopkins



The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil.
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: The soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and ah! bright wings.



RYM Focuses on Prayer

Rocky Mountain Yearly Meeting met in its 37th annual session June 9-13 at Quaker Ridge Camp, Woodland Park, Colorado. "Effectual Prayer for the 90s—Pray Without Ceasing" was the theme for the sessions and will be a yearly meeting-wide emphasis for the coming year.

Speaker for the evening sessions was Robin Johnston, president of Barclay College, Haviland, Kansas. Robin, along with Superintendent Stan Perisho, provided direction for this year's emphasis on prayer.

A highlight of the week was the preparation and prayer sponsorship for over 20 of our youth who will go on short-term mission trips to Alaska and the Navajo mission at Rough Rock.

Diane Hutson, pastor at Las Animas, was recorded as a minister of the Gospel during the Saturday morning session.

Plans for building a new conference center at Quaker Ridge created excitement. Groundbreaking is tentatively scheduled for spring of 1994.

The national focus on the state of Colorado and Amendment 2 has been keenly felt by Rocky Mountain Yearly Meeting. People in the yearly meeting have been consistently concerned about our country's conflict over homosexual rights. We believe the battle is waged from extremist positions, neither of which represent God's heart and mind. Five years ago our yearly meeting began supporting a work that ministers directly to homosexual people and their families who desire to leave homosexuality behind. Please pray with us that this work will share a message of 100 percent grace and 100 percent truth, with no compromise to either. —Becky Towne and Cary J. Youmans

Alaska Update

Alaska Yearly Meeting will hold its Yearly Meeting sessions July 14-18 at Kotzebue. Attendance is expected to be about 400, with over 500 on Saturday and Sunday. A young people's group from Rocky Mountain Yearly Meeting will be in Kotzebue to help with youth.

The expected summer work with the English teacher in Uelen, Russia, is being delayed a bit as our translator has had to leave the area for a while. She (Luda) remains very excited and desperately wants to help us in our work. Plans continue to develop for that work. There is a group from Alaska, including some of our representatives, going in July to a cultural gathering on the Chukchi Peninsula. They will meet many of the same people we met and ministered to back in February and March.

June is a very busy month for food gathering, mostly from the sea. As we harvest food, we are also excited to work in the fields white for harvest of which our Lord spoke. —Robert Sheldon

An Appeal for Above-and-beyond Funding of EFI-NA Ministries

Due to an unanticipated shortfall in giving by member yearly meetings, Evangelical Friends International—North America Region projects an income shortfall of more than \$30,000 this calendar year. The commissions on which this will have the greatest impact are missions (funding reduced by approximately \$15,500), publication (\$9,000), and Christian education (\$3,000).

Because the opportunity for spreading the Gospel is so great today, the Executive Committee of EFI-NA felt it was necessary to issue a special appeal. They are encouraging individuals, churches, and yearly meetings to prayerfully consider a contribution **above and beyond** current pledges.

Thank you for your prayerful consideration of this request! Contributions should be sent directly to Maurice Roberts, EFI-NA treasurer, 2018 Maple, Wichita, KS 67213.

Because of this shortfall and because each issue of *Evangelical Friend* magazine takes several months to prepare, current financial commitments will allow for the planning and publication of only one more issue this year. Therefore, in order to be fiscally responsible, the usual September/October and November/December issues of the magazine will be combined.

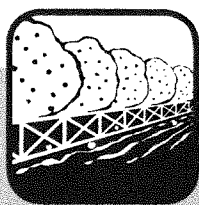
SWYM Withdraws from FUM

During the sessions of Southwest Yearly Meeting, June 16-19, 1993, the representatives decided to withdraw from membership in Friends United Meeting effective at the end of the upcoming Triennial in July.

The decision came in three parts. The first was the decision to withdraw. The second was an intent to seek a way for local churches to affiliate with FUM if they so desired. The third was a directive to begin exploration of new connections with other Friends.

The main reasons for the withdrawal were that some sections of FUM do not hold to Jesus Christ as the only way to salvation and fellowship with God, nor to the authority of the Scriptures.

Genuine appreciation was expressed for the FUM staff and their Christ-centered service.



NORTHWEST YEARLY MEETING

Second Street Church Launches Second Service

Second Street Community Church, an "alternate" worship experience specifically designed to reach out and minister to the unchurched in Newberg, Oregon, began offering a second worship hour in March.

An outgrowth of Newberg Friends Church, the congregation averaged 220 weekly before adding its second service, and has attempted to maintain its original mission and purpose.

A typical service at Second Street begins with congregational singing and music worship ministry led by one or two members. A dramatic presentation is an integral part of reinforcing the morning message. Midway through the service, folks are encouraged to "grab another cup of coffee" and mingle with other attenders. A short, topical message, prayer, and music close the meeting.

For some, the Sunday morning experience meets spiritual needs, but small group involvement has been key in helping people feel connected.

'Special Features' Add Depth to Yearly Meeting Program

Attenders at the 1993 sessions of Northwest Yearly Meeting on the campus of George Fox College (July 17-23) can expect a few additions to the "regular" program this year.

Because of their concern for more unity and interaction across generations, the youth

of the yearly meeting will sponsor an intergenerational ice cream social Sunday evening, July 17, in Heacock Commons. Opportunity will be given for adults to pair up as prayer partners and friends with a youth for 1993-94.

Men are invited to a unique Men's Rally on Saturday evening, July 16. The rally, to be held in the college's Wheeler Gymnasium, will feature a restored vehicles show, sports festival, picnic deli buffet, and ministry opportunities display. Scotty Clark, copastor of Eugene Friends Church, is guest speaker; offering proceeds will benefit Greenleaf Friends Academy's computer fund.

Paul Neville, journalist from Eugene, Oregon, will address writers at the seventh annual Writers' Dinner on Tuesday, July 19. Neville, a veteran of more than 20 years of newspaper reporting, managing, and editing, is a general assignment reporter and occasional columnist for Eugene's *Register Guard*.

Women will hear from Janice Perisho at their annual Friends Women's Banquet. Offerings received will finance a scholarship fund for upper-division college and seminary students planning to be missionaries.

Morning and afternoon workshops cover a wide range of topics.

Superintendent Makes First Visit to Bolivia, Peru

Northwest Yearly Meeting general superintendent, Joe Gerick, experienced missionary life firsthand in Bolivia and Peru as he traveled to South America April 25 through May 14.

"For years I have heard about our work in Bolivia and Peru," comments Gerick. "I have attended mission rallies at local churches and yearly meeting. I have read *Keeping*

Current. I have belonged to the Board of Missions. But none of these activities prepared me for what I experienced in South America. The sights, the sounds, the people, the altitude; all combined to expand into three dimensions my previously flat understanding."

Missionary families committed to the people of Peru include Ken and Tonya Comfort (Puno), and Dan and Tami Cammack, Forrest and Rebekah (Arequipa). Earl and Janice Perisho (Arequipa) returned to Oregon in May for a year's furlough.

Ed and Marie Cammack, Northwest Yearly Meeting's sole missionary family in Bolivia,

returned to La Paz late in May following a furlough year.

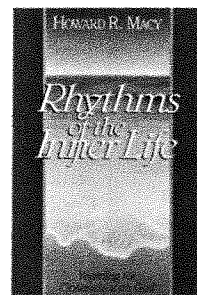
Friends Fund Names New Director

Friends Fund, Northwest Yearly Meeting's estate planning ministry organization, bade farewell to J. D. Baker on May 31. Harold Ankeny has been named to fill Baker's post part-time, beginning August 1, 1993.

Baker served eight years as executive director of Friends Fund, an organization "whose motivation in ministry is to help people better understand the alternatives available to them in estate planning." Friends Fund assists individuals in developing wills and trusts, and in how to make gifts from

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I recommend it highly." —Richard J. Foster

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their estates to ministries of their choosing.

Baker and his wife, Leona, plan to move back "home" to Coeur d'Alene, Idaho.



**ROCKY MT.
YEARLY MEETING**

**For Yearly Meeting report
see Hot Off the Fax**

Internships Available

The Youth Commission is accepting applications for two missions internships for the summer of 1994. For more information, contact Judy Van Meter, 457 Crown Circle, Brighton, Colorado 80601.

Springbank Garage Sale Supports Missions

ALLEN, NEBRASKA—Springbank Friends Women conducted a garage sale May 1. The sale was held at the Siouxland Convention Center in South Sioux City, Nebraska. The proceeds were given to support Evangelical Friends Missions.

Benkelman Friends Begins Jet Cadets

BENKELMAN, NEBRASKA—The Benkelman Friends Church recently began the Jet Cadet/Whirlybird program after school each Tuesday afternoon. Children in the program participate in Bible study, Scripture memorization, and fun activities. Jet Cadet/Whirlybird is designed for children in first through sixth grades. The meeting reported a good attendance with youths from non-

church homes also participating.

Omaha Remodels Sanctuary

OMAHA, NEBRASKA—Evangelical Friends Church has finished painting, carpeting, and remodeling the church sanctuary. Youth in the church have begun an Adopt-a-Grandparent program to reach out to the elderly by showing love and care to those living at home alone or in retirement centers. Participants write letters, make crafts, and visit their adopted grandparent.

Paonia Hosts Creation/ Evolution Seminar

PAONIA, COLORADO—Paonia Friends hosted a Creation/Evolution seminar for the youth taught by Terry Bridgeman. In March, evangelist John Anderson led an evangelistic/revival series at the meeting.

Fund-Raising for Quaker Ridge Continues

WOODLAND PARK, COLORADO—The Quaker Ridge board continues in its efforts to raise \$200,000 to finance construction of the new Ethel Clark Conference Center. More than \$20,000 has been received so far. Besides the building, plans call for bringing the camp's water system up to county codes. Gifts may be sent to: Ethel Clark Memorial Fund, P.O. Box 58, Wheat Ridge, Colorado 80034-0058.

Winters Serves as Youth Intern

COLORADO SPRINGS, COLORADO—Greg Winters, a senior youth ministry student at Barclay College in Haviland, Kansas, is serving this summer as a youth ministry intern at First Friends. His responsibilities include working with the meeting's existing youth staff to further develop the church youth program.

The First Friends Outreach Committee has decided to participate in the Project Vision Habitat. This is a program through Habitat for Humanity International that provides funding for the group's house-building activities. Congregation members donate old eyeglasses in a drop box at the church building.



**E.F.C.—
EASTERN REGION**

Eastern Region in Retreat

Following the first-time-ever WMF's Spring Retreat this year, where Sally Roher of Friendswood, Texas, was our featured speaker, WMF is planning another great retreat September 17-19. We look forward to the message brought by Patsy Claremont, wonderful workshops, and gathering with 700 dear Friends. Not to be outdone, the men of Eastern Region met in Ripley, West Virginia, to hear Norval Hadley and fellowship together.

Youth Promote Education

So others may learn, youth from Hanover Friends (Mechanicsville, Virginia) held a Bike-a-thon to benefit their church's Continuing Education Fund. We appreciate their generosity with a physical slant.

Ministry Center

Friends of Deerfield (Ohio) continue to give praise to the Lord for the opening of their new ministry center. Dedicated in April, the facility has expanded sanctuary space, fellowship

hall, and classrooms. Special thanks go out to their pastors and all who contributed their prayers, time, encouragement, and dollars to make this dream a reality.

Yearly Meeting

"A Global God Calls a Global People" is the clarion call of Eastern Region's 181st Yearly Meeting. Gathering in Canton, Ohio, July 24 Eastern Region delegates unite for the business of our fellowships. Knute Larson, dynamic pastor of The Chapel in Akron, Ohio, and our own Mark Engel, missionary in Taiwan, will be our special guest speakers.

New Church Home

The Fourth of July will mark a celebration for Jackson Friends (Canton, Ohio) as they happily move out of their temporary home in an elementary school to their beautiful new church home.

\$ for FDS

"Who'll give me five? . . ." Get ready to hear the auctioneer's call as Friends Disaster Service prepares for their annual auction, September 11. The auction is a major source of funds for the emergency relief organization. Its organizers are requesting donations of hand-crafted projects, baked goods, produce or plants, and good used merchandise. Held at the Summit County Fairgrounds in Akron, Ohio, the event will include a pancake breakfast, and chicken and hamburger sales. Donate! Participate! Celebrate!

Moving

Don Worden, administrative pastor at Canton First, has accepted a position with Southwest Yearly Meeting as director of development. Don formerly served as district superintendent of the Eastern Region.

Ministries encompass Jamaica, Mexico, Virginia, and Ohio.

Mid-America Youth
built relationships and
church buildings
during spring break.



MID-AMERICA YEARLY MEETING

Youth Will Minister

Teens from Canton will participate in July in a home mission project, C.A.R.E., Canton Awakening through Relational Evangelism. This multi-ministry effort will make minor repairs with Habitat for Humanity, help in a children's ministry through the Gospel Gus Bus, and make park presentations using music and mime.

Ministry Teams

Heading to Jamaica, a ministry team was sponsored by Damascus Friends (Ohio) and led by Gary Wright, a pastor at the church and leader in World Renewal Ministries. The group provided a camp for Jamaican children.

Also traveling to Jamaica was a work team sent as part of EFC-ER's Youth Board Summer Ministries program. Led by Pastor David Goode of Deerfield (Ohio), senior high and college students led a VBS program and ministered through music.

The Youth Board Summer Ministries also sponsored a work team of junior high teens ministering in Virginia, led by Pastor Bill Lawson of New Point Friends (Virginia). Marlene Skipper of Hughesville Friends (Pennsylvania) led the Summer Ministries touring musical group, First Choice, traveling in July to Virginia, North Carolina, Pennsylvania, and Ohio.

From Hunter Hills (North Carolina) 18 youth and adults leave in July for "Mexico Missions '93" in Mexico City. Staying with the Byrnes and Chavarrias (although the Chavarrias will be on furlough at the time), they will conduct a vacation Bible school and work projects under the Byrnes' direction. They ask for prayers for their safety, health, and unity of spirit as they share Jesus' love.

Father and Son Retreat

Over 40 fathers and sons attended the retreat at Camp Quaker Haven the weekend of April 2-4. Highlights of the retreat were "Lanzino the Great," a Christian magician. Dave Davenport, pastor of the Angelton, Texas, Friends Church, was speaker. Eric Riley was in charge of the music. On Saturday afternoon the Father/Son Olympics were held.

Pastoral Changes

Churches that have chosen new pastors for next year are: League City—Randy and Charlene Littlefield; Glen Elder—Fred and Naomi Littlefield; Westside (Kansas City)—David and Tracy King, and John and Betty Robinson as part-time Minister of Senior Adults; Robert and Rebeca Nutting—Miami Friends Church. John and Ulene Havens will be working as chaplain at a nursing home in Pratt.

Seminarians Graduate

Advanced degrees were awarded to several pastors and others associated with Mid-America. Juan Gregorio, the pastor of Iglesia Evangelica Amigos, in Houston, will receive his Masters of Divinity at Houston Graduate School of Theology.

Everett Jantz, the new church-planting pastor of Church of the Saviour, in Lake Jackson, Texas, will receive his Master of Arts at Houston Graduate School of Theology.

Chelle (Hager) Leininger, of Bethel Friends, will graduate from Friends Center, Azusa

Pacific University, with a Master of Ministry degree.

Kevin Mortimer, associate pastor at Northridge, received his Master of Ministry at Friends University.

David Frazier, pastor at Glen Elder, received his Master of Arts degree from Central Baptist Seminary in Kansas City.

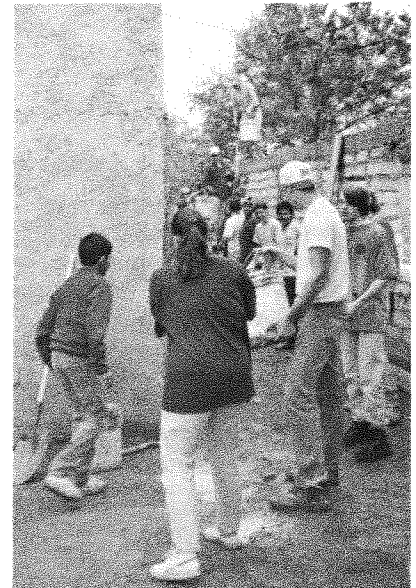
Youth Summer Programs

In preparation for summer camps at Quaker Haven, Mike and Linda Davis moved from Arkansas City to the camp residence, where he is in charge of maintenance. Several work days were also held to prepare the grounds and buildings for the season. The Senior High Camp was directed by Ric Garrison and the Youth Executive Council. The theme was "Culture Shock—Seeing Our World Through New Eyes." The Kids Camp followed with Pam Chambers as director. The theme was "Step into the Sunlight." The Junior Camp went on a "Magic Carpet Ride" June 19 through 23 with Brian Wachtel. Craig Davis and the Junior Highers "Took a Hike" June 23-27.

July 4 through August 7 the singing "Cornerstone" will be touring with Randy and Logan VandenHoek as directors. Kevin and Gayle Mortimer will be directing the "Quaker Wheels." This will include biking through the Northeast from Wisconsin to the Atlantic Ocean.

Spring Break Youth Mission

Over 100 youth and sponsors went to Nueva Rosita, Mexico, during their spring break to help with church building projects. This was sponsored by the Youth Yearly Meeting with Randy VandenHoek as project sponsor. This was a time of fellowship, worship, meeting new friends, and a lot of hard work. While in Mexico



the boys and men built the new Paiau Friends Church. The girls and women spent their time painting church buildings and other projects.

These were days of new experiences, a new appreciation for what they had, and a new love for a people whose lives and language were so different. Another mission trip is in the planning for spring break 1994.

OUR RECORD OF FRIENDS

Births

ADAMS—Andrew Bryce, to Gary and Kristin, Boise, Idaho, 4/5/93

ANDERSON—Jaclyn Elizabeth, to Shawn and Chris, Canton, Ohio, 2/8/93

ASTLEFORD—Kendra Elaine, to Dwayne and Marcia, Newberg, Oregon, 4/28/93

BANEY—Aaron Douglas, to Doug and Lora, Benkelman, Nebraska, 3/17/93

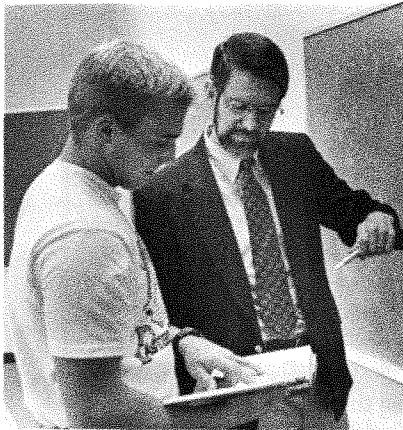
BANKERT—Joel William, to Mark and Colleen, Canton, Ohio, 5/7/93

BETZ—Molly Ann, to Tom and Keri, Canton, Ohio, 2/6/93

BLAKE—Donovan James, to Jim and Ginger, Newberg, Oregon, 4/8/93

BROWN—Isaac Hanks, to Mark and Jill, Wichita, Kansas 3/7/93

College students study in Europe, New Zealand, and Thailand.



Helsabeck with student

Helsabeck Wins GFC Burlington Northern Faculty Achievement Award

How does God apply to math and computers? Many students at George Fox College ask themselves this very question. Henry "Hank" Helsabeck, the college's 1993 recipient of the Burlington Northern Faculty Award, tries to help students find the answer.

"There is definitely a connection with the order of math and the order of God. I try to integrate my own faith with the classroom," said Helsabeck, who received a \$2,500 honorarium with the award.

A member of GFC's faculty since 1978, Helsabeck is professor of mathematics and computer science and chairperson of the Department of Mathematics, Computer, and Engineering. He holds a doctorate in mathematics from the University of Missouri.

George Fox Juniors Travel Abroad

George Fox College, Newberg, Oregon, sent 81 students abroad this spring to study science, humanities, communication, and fine arts.

The three-week trips are made possible through the college's Juniors Abroad program, which provides eligible juniors concentrated study overseas at a reduced cost.

In a European study tour with a humanities emphasis, entitled "Enduring Values in a Climate of Change," students traveled by train through scenic

areas of Europe to visit famous historical and cultural sites in Austria, Germany, Hungary, and Czechoslovakia.

"Science, Culture, and History" explored the connections between Western culture and the emergence of the scientific method.

Another trip focused on communication interactions between individuals from the Pakeha and Maori cultures in "Cross-Cultural Communication in New Zealand."

"Thailand: The Mystique of an Independent Nation Bound by Ancient Forms of Cultural Beauty" was the theme of the final tour.

261 Receive Degrees from George Fox College

George Fox College awarded master of arts in teaching degrees Saturday, May 1, to the first students to complete its new graduate education program.

The 28 students receiving the M.A.T. were among a record-high 261 who were graduated in the college's 101st commencement ceremonies.

Singing Quakers Receive Gift

The S. M. and Laura Brown Trust of Wichita has granted \$10,000 over two years to the Friends University (Wichita, Kansas) Singing Quakers. The gift has been designated by the trust to support the symphonic choir's upcoming tour of Eastern Europe during the summer of 1994.

Under the direction of Dr. Cecil Riney, the Singing Quakers have toured Western Europe five times, but this tour represents the group's first tour of Eastern Bloc nations. Concerts for the 60-voice choir have already been set in Warsaw, Poland; Krakow, Poland; Tallinn, Estonia; and St. Petersburg, Russia. A similar concert

tour to the former Soviet Union in 1991 was delayed and finally canceled because of the Persian Gulf War.

It is anticipated that 75 students and faculty will make the journey to Eastern Europe in early June of 1994. In the meantime the group must raise an additional \$50,000 to help defray costs, which are likely to total \$175,000.

Computer Lab for Teachers

The Victor Murdock Foundation of Wichita has granted Friends University \$7,500 toward the development of a computer laboratory for student teachers at Friends University. The grant is to be applied toward the university's goal of \$25,000 for the entire project.

The laboratory will be furnished with Macintosh computers, which are being used most frequently in the public schools. "Ninety-seven percent of the schools in Wichita school district use computers made by Apple," says Dr. Bruce Quantic, chairman of the education division. "We believe that the laboratory will help us prepare our students to be effective teachers and to use their computers in the classroom."



A Christian College for the Arts, Sciences and Professions

Malone Introduces New Logo

It is with great excitement that the Public Relations office presents our new college logo! The process of developing this new logo was undertaken by a steering committee representing various areas of the college. The logo was designed by Wern, Rausch, Locke Advertising, Inc.

In the past, our college seal has served the dual purpose of both seal and logo. By developing a logo that communicates who we are, we are able to limit the use of the seal to academic purposes. Dr. E. Arthur Self, president of Malone College, comments, "This new visual identification will enable us to visually project a consistent message and theme regarding our mission, history, and future."



Quaker Tapestry Exhibit

An exhibit of tapestry panels will be shown in New York City during the month of December at the offices of the American Bible Society.

These panels, depicting scenes and events relating to Quakerism, have been made over the last ten years by British Friends. Thousands of people have contributed to this work.

A live demonstration of the techniques used will be part of the exhibition. Groups of Americans are already planning panels to add to the total display, which will be housed in Britain during the summers and available to travel short winter periods.

Friends Nominate Naudé for Nobel Peace Prize

PHILADELPHIA—The American Friends Service Committee has nominated Beyers Naudé, well-known leader for justice and peace who went from supporter to ardent opponent of South African apartheid, for the 1993 Nobel Peace Prize.

Friends nominate South African for Peace Prize.

Said AFSC Executive Secretary Kara Newell in her nomination letter to the Norwegian Nobel Committee in Oslo: "A white South African . . . from the mainstream of Afrikanerdom, a leader of the Dutch Reformed Church from which he was removed, he has made the spiritual and philosophical journey from his social and political upbringing, including membership in the secret [far right] Broederbond, to public leadership in the struggle for fulfillment of the needs and aspirations of all South Africans."

Because Beyers Naudé spoke Afrikaans, Zulu, and English, he could communicate widely. In 1963, he founded the Christian Institute, an ecumenical interracial organization dedicated to ending apartheid, and later was general secretary of the South African Council of Churches.

Beyers Naudé "stayed the course," said Kara Newell, "in the face of punitive actions by the government against his actions for peace and justice. While banned and under house arrest, he continued to defy the government."

Conferences Meet Consecutively

The Friends World Committee on Consultation South High Plains Region will gather on the campus of Oklahoma State University at Stillwater, Oklahoma July 2-4, 1993, directly preceding the Friends General Conference annual meeting at the same location. Barbara Worden from Houston Graduate School of Theology, and Dorlan Bales from the Friends of Jesus Community in Wichita, Kansas, will be among the featured speakers.

Historians Call for Papers

Proposals for papers on any aspect of Quakerism are invited

for the tenth biennial meeting of the Conference of Quaker Historians and Archivists. Send a one-page abstract to Charles L. Cherry, Office of Academic Affairs, Villanova University, Villanova, PA 19085. Deadline is December 31, 1993.

Celebrating 300 Years

Starting in 1993, "Vision 400," a five-year celebration, will spotlight the past, present, and future of Carolina Quakerism during the five years leading up to the 300th session in North Carolina Yearly Meeting in 1997.

On July 17 North Carolina Yearly Meeting, Conservative, held at Guilford College, the keynote address will be given by Damon D. Hickey, former curator of the Friends Historical Collection. His topic will be: "Friends Worship for 300 Years: In Spirit and in Truth."

On August 4, 1:30 p.m., at the opening session of North Carolina Yearly Meeting, the tercentenary opening will feature Bill Stevens, pastor of First Friends Meeting in Greensboro. He will address the 1993 tercentenary theme: "Carolina Friends at Worship: In Spirit and in Truth."

Minister of Music

High Point Friends Meeting in North Carolina is seeking a full-time Minister of Music. Letters of inquiry and resumés may be sent to Lloyd McDonald, 800 Quaker Lane, High Point, North Carolina 27262, or call (919) 886-4468.

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. \$15.95 (includes shipping).

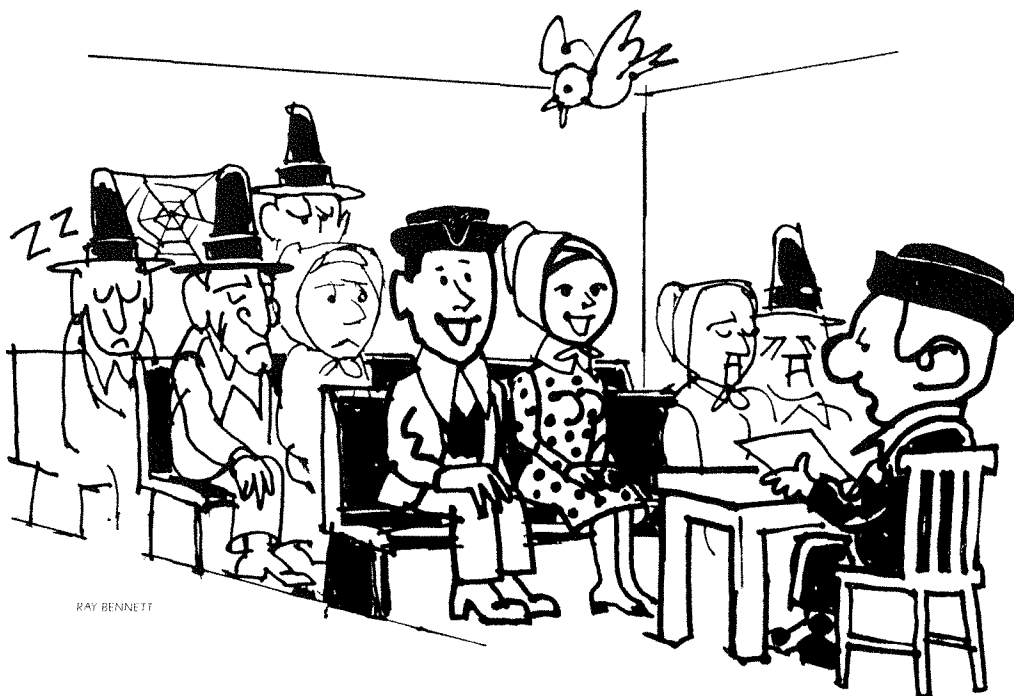
Also available: *Quaker Britain* video, 17 sites, \$22. Pittenbrugh Press, 15 C Walnut, Northampton, MA 01060.

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

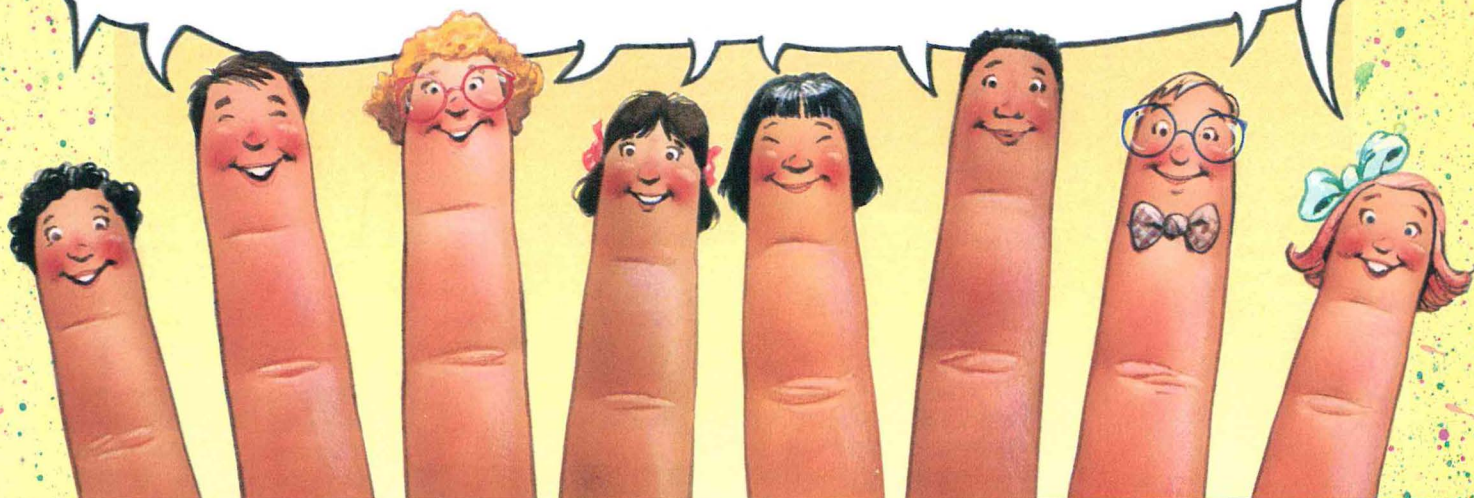
Loans Available

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.*



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