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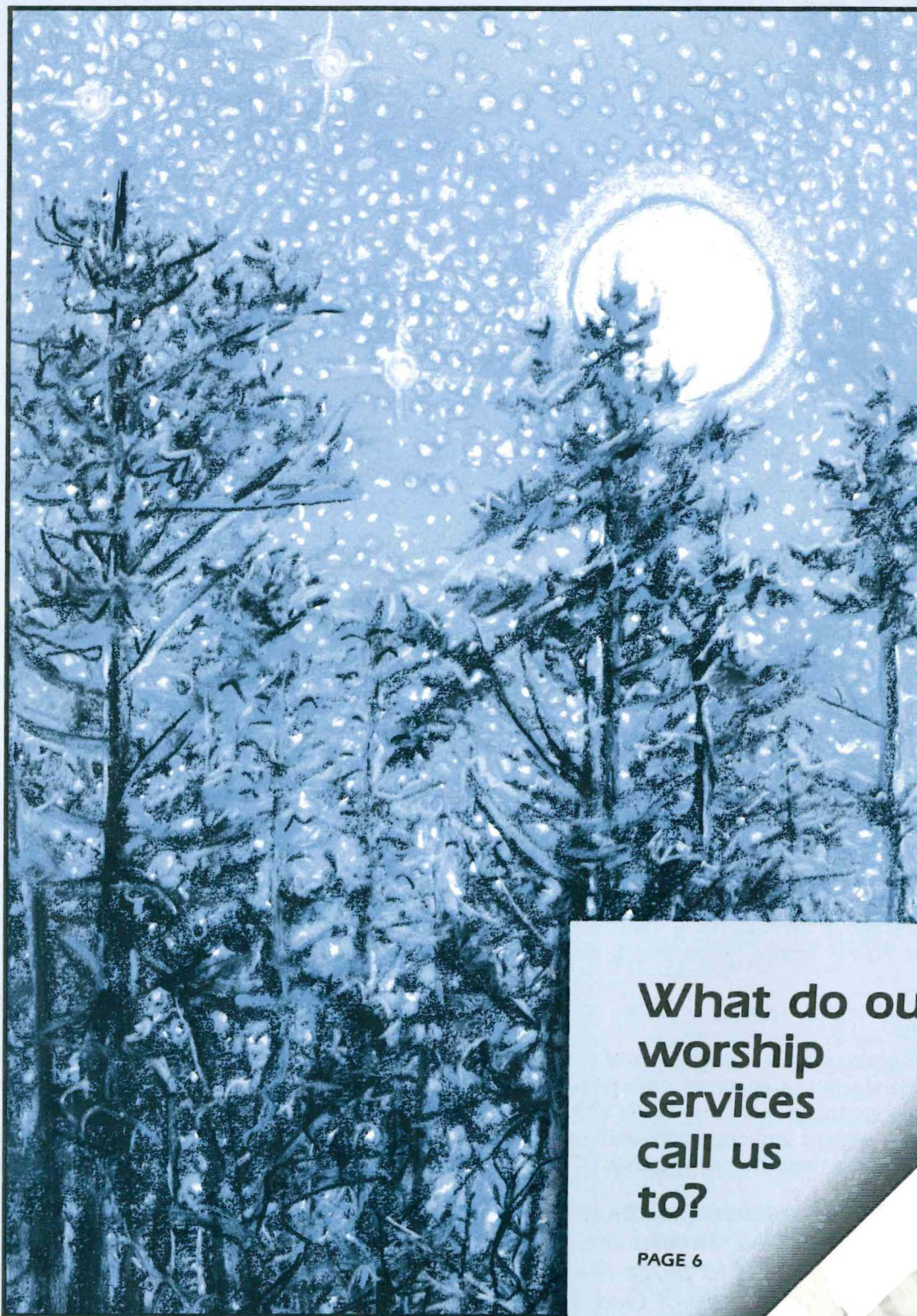
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May / June 1994

EVANGELICAL **FRIEND**

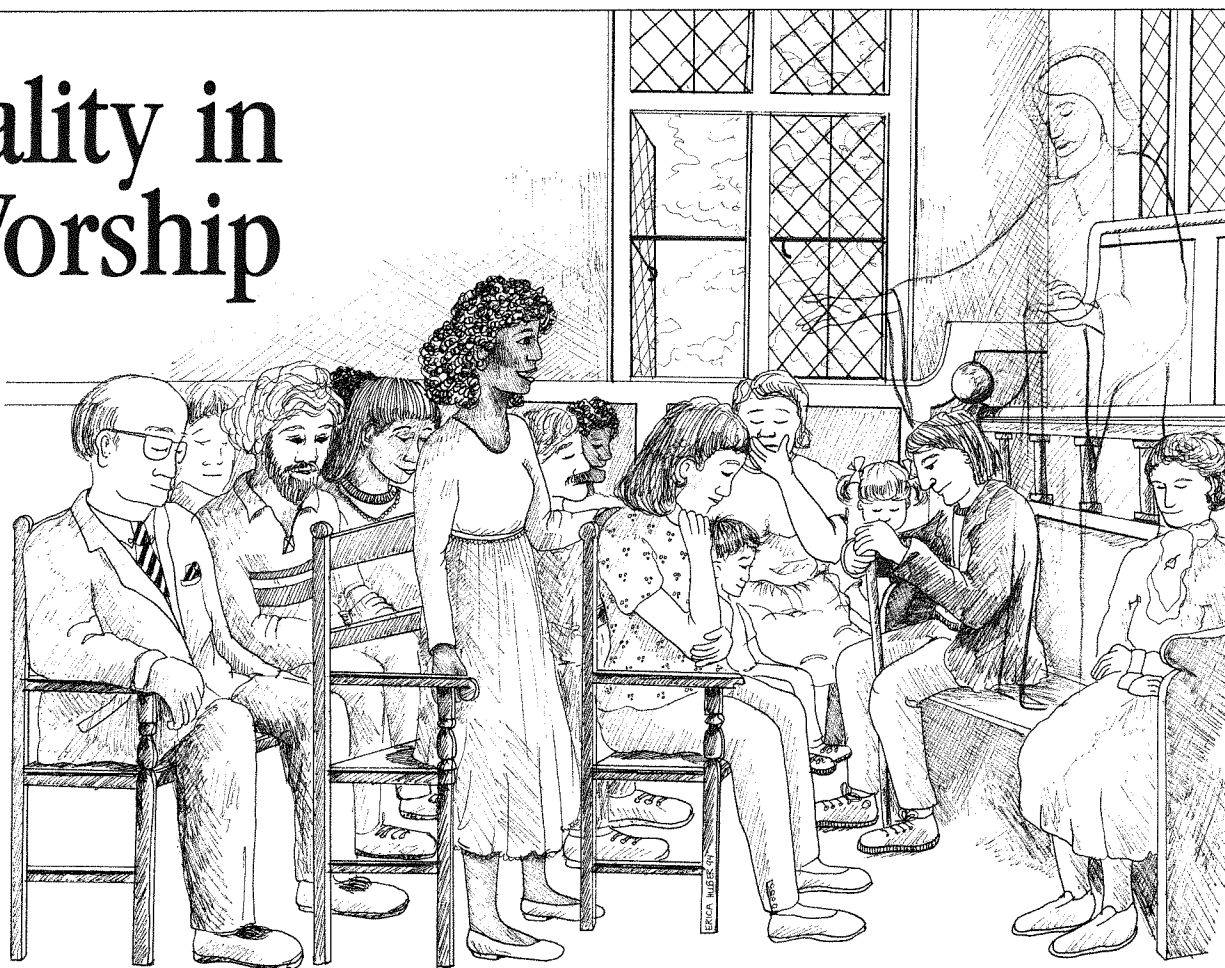


**What do our
worship
services
call us
to?**

PAGE 6



Vitality in Worship



BY RON WOODWARD

HAVE EVANGELICAL Friends given away more insight about worship than we have retained? Our heritage is immensely rich in the field of worship and many denominations quickly point out that they stand in our debt. However, in many of our local meetings today there exists a superficiality in worship, a spiritual dryness, and a genuine longing for "something more"—more depth and vitality, a quest to recover something that has been lost. How often does a latter-day Robert Barclay come to meeting for worship and exclaim, "I felt a secret power among them which touched my heart"?

What is worship?

Dr. William Temple, former Archbishop of Canterbury, once said: "This world can be saved from political chaos and collapse by one thing only, and that is worship." His statement sounds absurd and eccentric, until one weighs carefully Dr. Temple's definition of worship:

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

Quoted from J. S. Steward, *Heralds of God*, p. 73

The archbishop obviously believed that we can find the solution for the perennial human crisis in an encounter with the Living God. Do we believe that? And do we believe that such an encounter might occur—in fact, should occur—during our Sunday morning meetings for worship?

Our own *Richmond Declaration of Faith* gives us a definition of worship that is more familiar:

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth.

True worship involves *both giving and receiving*. In giving, we offer to the Lord our sacrifices of praise and thanksgiving and seek to love Him with all our hearts, souls, and strength. We bring our praise and adoration in response to the repeated urgings of the psalmist who calls us to "Ascribe to the Lord the glory due his name!" (Psalm 96:8) In worship, we also seek to present ourselves to the Lord "as living sacrifices." (Romans 12:1) This is our spiritual service and worship.

But worship is also receiving. It involves a profound acknowledgement of our dependence, an awareness that we are needy recipients; God is the giver of all good

gifts. With the psalmist, we are "poor and needy" before Him (Psalm 86:1). Without this realization, our postures will more nearly resemble the Pharisee than the tax collector. In worship, we seek to draw on His grace and forgiveness, His Light and power, His guidance and direction. We receive into our souls the very Bread of Life, without which we cannot live. We seek to receive and apply to our lives the truth of the written Word of God as it is proclaimed from pulpit or pew.

What is the value of "open worship"?

In the latter part of the nineteenth century, most evangelical Friends in the United States discarded a 200-year tradition of unprogrammed worship and adopted the pastoral system. Reasons for this change in worship format were many and seemed valid at the time. The wineskin that had produced the Age of Quietism seemed inadequate to challenge youth and provide teaching and nurture for new converts. Today, however, most "programmed Friends" long to recover something of our ancient heritage by including in the worship hour a time of "open worship." While congregational singing, preaching, the reading of Scripture, and the prayers of the saints are all acts of worship, God's Word also comes to us in unique ways during open worship. Such times also accentuate our testimony that the Spirit is no respecter of persons. He may choose to speak through *any* surrendered worshiper, and when He does, the message has the delightful quality of the unexpected and the unpredictable!

Local tradition and/or pastoral leadership will usually mold a particular "form" for these periods of worship. The form may vary from the expectation of two or three minutes of silent meditation to a time for "popcorn" testimonies. However, in meetings that strive for balance between silence and prophetic vocal ministry, and where the Spirit seems to move freely during times of open worship, one can usually find certain common foundational elements.

Foundations for vitality

PRAYER AND PREPARATION. The vitality of our times of open worship is usually directly proportional to the spiritual depth of the worshipers and the amount of prayer and preparation invested in the meeting. A praying people who seek God's face as individuals during the week will tend to have their "cups running over" on Sunday mornings.

A COMMON UNDERSTANDING OF WHAT'S APPROPRIATE. It is important for a congregation to clearly understand the theology of open worship, for example, that such a time is vastly different both from a "popcorn" testimony meeting and a few moments of silence. This understanding includes a willingness—and the discipline—to worship in silence for an extended period if the Spirit so directs, and an equal willingness to offer or receive vocal ministry. Such a time is not "worship on the basis of silence" but *worship on the basis of holy obedience*, as Elton Trueblood has helpfully pointed out. Friends should cultivate an openness to a variety of vocal ministries as the Lord may lead—spontaneous words of praise and thanksgiving, words of testimony, honest confession of sin or spiritual

(Continued on page 9)

SOME QUERIES FOR OPEN WORSHIP

- Do you consider yourself an active participant, rather than a spectator, in a meeting for worship? Are you willing to prayerfully consider the possibility that the Lord may wish to speak through you?
- Is it your habit to prepare for worship with much prayer, asking God to have His way in all that's done?
- Do you know how to respond to God in the silence—"centering down" before the Lord, letting Him assist you in overcoming daydreaming, wandering thoughts, or vacant musing?
- Do you endeavor to listen for the "still, small voice" of the Lord Jesus? Do you often experience a definite sense of direction in His leading during a time of open worship?
- Do you prayerfully endeavor to use, under the guidance of the Holy Spirit, the spiritual gifts with which you have been entrusted?
- Are you quick to obey the Lord when you feel an inner prompting toward some kind of vocal ministry?
- Do you know what it means to partake inwardly of the body and blood of Christ? (Our Lord said, "...unless you eat the flesh of the Son of Man and drink His blood, you have no life in you." (John 6:53))
- Do you earnestly seek to find a message for your own life when others share in vocal ministry? Do you seek to avoid a spirit of judgment or criticism, and seek to affirm the best in others?



TRANSFORMING worship is both impressive and expressive. As we receive God's love for us and return our love for God, we find ourselves changed, transformed, renewed from the inside out. New insights help us live in the newness of life. Greater sensitivities emerge as we come to view those around us through the eyes of Jesus. We receive power to overcome life's obstacles and temptations. All things indeed become new, and creation even takes on another smell.

Quakers have struggled, however, to find the right balance between *impressive* and *expressive* aspects of worship. For the last century or more, evangelical Quakers have refined the expressive arts of singing, preaching, and testifying, but silence has become a distant companion. We don't want to worship the silence, and yet we ponder how recovering its use can be vitalizing, not deadening. A couple of insights may help.

First, our open worship suffers from a devastating mixture of expectations between what Wesleyans call "testimonials of progress" and what Quakers call "holy expectancy." In the testimony meeting where the query is, "How has Jesus Christ made a difference in your life this week?" any silence or pause bespeaks spiritual failure. Nobody wants that! So, people search for some account of spiritual progress to share, and the fuller the meetings are, the greater the sense of success. These meetings can be very heartwarming, especially when the sharing is genuine and the progress is real.

For Quakers, the goal of expectant waiting on the Lord is to create the space wherein the living voice of Christ can be attended, heard, and obeyed. Because silence is so fragile, busied contributions distract the worshiper and frustrate the listening process. It also takes time to separate the "chaff" from the "wheat" of one's life. The rustlings of those with allergies to silence, or the

well-meaning offerings of those who misjudge its value, at times ensure a minimal level of contact with the streams of living water that flow from the deep currents of the Holy Spirit. But a single taste of that deep refreshment makes one thirst for the true fountain

immersion is the baptism of Jesus: baptism with fire and the Holy Spirit, and it prepares us for sacramental communion in the gathered meeting.

The prepared message can never replace the "prepared messenger" in its effect. And, because the Lord may call upon anyone to bring His message, all must prepare for worship with a sense of urgency. Christ may want to speak through *you*. Have you prepared worthily? Jesus said to His drowsy disciples, "Could you not attend and pray with me for an hour?" Regarding private and corporate worship, He asks us each the same.

Few need silence more than those least comfortable with it. In silence, all our props for distraction and symbols of worth come crashing down, until we are left with the naked truth about ourselves, if we dare

face it. But out of the painful truth comes the power of life. That is where spiritual rebirth happens . . . again and again.

We evangelical Quakers have grown adept at meaningful, expressive worship, but to recover the fire of Pentecost and the glory of the burning bush, we must recover the impressive side of worship. However, it won't come by mastering formlessness as a new form. Our only hope is in the *real thing*: transforming encounters with Jesus Christ. He has promised to be present in the gathered meeting, and prayerful preparation during the week imbues the meeting with power. If we really believe that, let us prayerfully create the space to attend, hear, and obey His life-producing word. Jesus offers us manna from heaven . . . and He is that which He offers. **EF**

About this issue: For the next-to-the-last issue of *EVANGELICAL FRIEND*, we are very pleased to offer several essays on the topic of worship. We hope they serve the reader well, and most importantly, that the Lord is glorified by what comes of seeds planted.

Transforming Worship

BY PAUL ANDERSON

and hunger for heavenly manna. A dozen dry runs can be endured for the memory and hope of the life-changing encounter with Christ, who speaks order into the chaos of our lives, and healing to the agonies of our souls. Silence cannot save, but the One we meet in it and through it can if we let Him.

BECAUSE THESE two wonderful—and yet incompatible—uses of open worship are often attempted at the same time, frustration inevitably occurs. The testifier speaks too often or too long for the meditator, and each misunderstands or undervalues the other's aspiration. One way forward is simply to clarify what kind of open worship is being cultivated during a particular time. Designating special times for testimony sharing and expectant waiting may help. Then, with a bit of teaching and modeling by elders, the rest of the meeting will follow, and the Lord will bless.

A second insight is that no meeting for worship will be filled with transforming power unless those who attend it immerse themselves in prayerful preparation during the week. This abiding

EVANGELICAL FRIEND

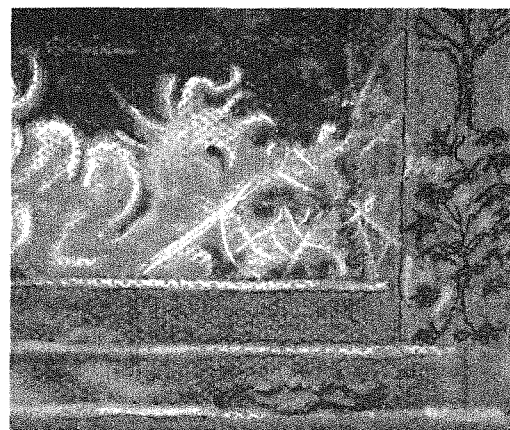
COVER: Worship commences when we begin to know God. Reveling in His creation is one of the best ways. "How clearly the sky reveals God's glory! How plainly it shows what he has done!" (Psalm 19:1 Good News Bible) (Art by Jannelle Willcuts Loewen)



page 2



page 12



page 14

- 2** **Vitality in Worship** *By Ron Woodward*
Are you ready for an encounter with the living God?
- 6** **Festival or Carnival** *By Cary J. Youmans*
Worship is a celebration. Are we celebrating the right things?
- 10** **Good for Your Health; Hazardous to Your Socks** *By Rick Sams*
Going to church could be as important to wellness as going to your doctor.
- 12** **Risking Community** *By Melanie Weidner Watson*
It won't "just happen," but you can help create it.
- 14** **Centering Prayer** *By Jannelle W. Loewen*
"Creativity flourishes not in certainty, but in questions."
- 16** **A Quarter Century of Change** *By Cliff Loesch*
For 25 years she's taken the pulse of Christian Education.

REGULAR FEATURES

- | | |
|-----------------------------|------------------------------------|
| 4 Speaking the Truth | 13 On the Growing Edge |
| 7 To the Point | 19 What About Our Friends? |
| 8 Friends Read | 28 Ponderings and Bustlings |
| 9 Friends Write | |

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FESTIVAL OR CARNIVAL

SPECIAL THANKS TO MARIE BULLOCK—PHOTO BY ERICA HUBER



BY CARY J. YOUMANS

I CAN'T IMAGINE a more personal, spiritual topic to cover than worship. Our spiritual identity is the fountainhead of every aspect of our being. Worship is at the heart of how we nurture, shape, and convey our spiritual identities. Along the way, we each acquire various assumptions, preferences, and prejudices about worship. Before we examine it, let us first agree on an acceptable definition.

A classic Friends definition of worship is "...the adoring response of the heart and mind to the influence of the Spirit of God." This definition correctly identifies the underlying relationship contained in worship, which is *God's action and the people's reaction*. In liturgical terms this is

What kind of atmosphere are you creating in your church?

called "call and response." I agree with Paul Westermeyer that every worship service is a retelling of "the story" of God's redemptive activity. As the story unfolds, the people are given opportunity to respond with praise

and thanksgiving to the good news of salvation.

This action, call and response, is the foundation of all worship. All the events in programmed Friends worship services fall under one of these two categories. We enact the call and response in a variety of ways: prepared, extemporaneous, spoken, sung, even silent. We use a variety of resources to shape the call and response: Scripture, hymns, prose, fiction, and personal anecdotes, to name a few. But in what "atmosphere" do all these expressions of call and response take place? This is an important question, since the context in which an event occurs affects the quality of the event. I am not focusing upon the aesthetics of the worship space—a separate and equally legitimate concern—but on the underlying attitude during worship. I classify this attitude in one of two categories: *carnival* and *festival*.

The terms *carnival* and *festival* mean roughly the same thing. They both convey a sense of celebration, which certainly qualifies as an "adoring response." However, there is a subtle, but significant, difference between these two terms, which is lost in modern American English. The *American Collegiate Dictionary* defines *festival* as "an occasion for feasting or celebration; especially, a day or time of religious significance that recurs at regular

intervals" (emphasis mine) The same source equates *carnival* with Mardi Gras, a debauched last fling before the season of Lent begins. Although the term *carnival* originally meant "the putting away of flesh" in a sacrificial way, it has since come to mean an overindulgence of the flesh and all its senses.

I perceive American evangelical worship tending far more toward a carnival atmosphere, and Friends are no exception. This tendency toward carnival was carried over into modern evangelicalism from nineteenth-century revivalism, which had its origins in the camp meetings of the late eighteenth century. Those first camp meetings in Kentucky were fully intended to be social/entertainment events as well as religious events. They introduced a taste of carnival to American Christians, a welcome relief from the drab rigors of Puritanism.

Nineteenth-century revivalism relied on a more blatant carnival atmosphere, which revival service leaders employed to attract sinners. The pulse of these "Christian carnivals" beat in time with the rollicking gospel songs people loved so well. Despite significant and considered opposition, revivalism began infiltrating orthodox (Christian) Friends meetings. To paraphrase C. J. Riney, during this era, Friends meetings slowly, painfully, and inexorably became Friends churches. Today, over a century later, evangelical Friends worship services still exhibit a carnival atmosphere.

The question is not whether this is good or bad. The question is, "Is this the best we can, or should expect from a Friends worship service?" I think not, for two reasons. One is that *evangelical* Friends have not been "salt and light" as radically or significantly as the early Friends were. We tend to view evangelism and social action as opposite ends of a spectrum rather than as two integrated parts (among others) of a single whole. I am convinced this misperception grew out of a false revivalist convention that *evangelism* is the highest priority of Christian activity. Revivalism regards discipleship as a "follow-up" to conversion, rather than viewing evangelism as *the beginning of discipleship*. Discipleship is the Christian's ongoing mission; evangelism is the beginning of a new adventure in that mission.

The second reason I believe Friends can do better in worship is that the evangelistic emphasis in our worship often dimin-

ishes the discipling aspect of worship. Even without specific data, I am very confident that most people attending programmed Friends worship services have been evangelized, and that most of these people have responded positively to the Gospel. Yet many programmed worship services still cater primarily to the unsaved, which inevitably retards the corporate discipleship of those who are already redeemed. Worship services should be designed to meet people where they are, with the goal of "moving them along."

However, *worship services are primarily for the redeemed, evangelistic services are primarily for the lost*. Friends must stop confusing the two. It is entirely appropriate for evangelistic services to *hint at* carnival, attracting the unsaved they are designed to reach and convert. Distinct from this, worship services need a festival atmosphere, which is more conducive to the discipleship process.

So how can we move our worship services away from carnival, into festival? One of the most obvious contributors to atmosphere in the worship service is music. Two areas need to be addressed here. First,

the worship atmosphere will become festive when music becomes an *integral* part of the worship service. Too often I have seen music used as entertainment, time filler, and boredom relief. Instead, service music should function as *part of* the call and response, rather than a *break from* the call and response.

Second, festival music should replace carnival music. Sadly, carnival music is found in a variety of musical genres. For example, many revivalist gospel songs call to mind music traditionally played at the merry-go-round or ferris wheel. Like these traditional entertainments, they go nowhere, either theologically or musically, so that one tires of their monotony very quickly after the initial thrill has worn off. Similarly, some instrumental arrangements of mature, classic hymns are so garish they drag a great piece down to the level of circussideshow. Further, the majority of contemporary Scripture songs and choruses being written nowadays are so cliché filled and commercialized, they are not much more than advertising jingles. These songs propagandize rather than instruct; they are instantly perceived, instantly understood, and instantly forgotten as soon as the next one comes along.

In contrast, festival music is enduring. It lasts the worshiper a lifetime instead of being disposed of quickly. Festival music is enjoyable without being merely entertaining; emotionally stimulating without being manipulative. Sometimes it is ornate without being obnoxious, other times simple without being dull. Festival songs are inherently capable of aiding worshipers on their journeys toward spiritual maturity, rather than keeping them stuck where they are. They help move disciples along by increasing their expectations, understanding, and experience of life with Christ.

Programmed worship will probably remain a fixed part of evangelical Friends identity. I believe the context of Friends worship needs some improvement, and a viable first step is to begin viewing our services as festivals of celebration rather than carnivals of distraction. Then worship leaders and planners can begin crafting services that are part of the discipleship process, that retell the story of redemption, and that engage worshipers in the unfolding drama of God's redeeming love. ■



Cary Youmans is pastor of Fort Collins Friends Church in Colorado.

To the Point

... In part, this is how I came to be a true witness. For it was not by the strength of arguments, or by the formal discussion of each doctrine in order to convince my understanding, that I came to receive and bear witness to the truth. Rather it was ... when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart. And as I gave way to it, I found the evil in me weakening, and the good lifted up. Thus it was that I was knit into them and united with them. And I hungered more and more for the increase of this power and life until I could feel myself perfectly redeemed.

—Barclay's Apology



Unconditional Forgiveness?

The article entitled "Grace to Erase" (January/February 1994) carries contradictory messages.

At first, the author follows the Parable of the Unforgiving Servant to indicate that mercy is intended to beget mercy; that God's mercy and ours should flow over and over like intertwining chains. When the servant breaks his chain we are aghast and feel the creditor is just to revoke his kindness.

However, in the next to the last paragraph, God's chain of mercy comes to a grinding halt. Here it appears that the unpayable debt has been paid. The cancellation of a debt that is paid—no matter by whom—becomes a matter of obligation, not of mercy. To assume, as the writer does, that God owes us unconditional forgiveness because of the cross is to negate the point of both the parable and the line from the Lord's Prayer. Forgiveness is *not* unconditional, and to ignore this is to invite personal disaster.

Moreover, if God must be paid before He can forgive, there is no reason why I should not take my neighbor by the throat. To avoid this conclusion, we need a concept of the cross that allows mercy to be mercy, not obligation. Such is found in 1 Peter 2:24b and Romans 6. If the purpose of Christ's suffering is our change from sin to obedience, we cannot hold God under obligation to forgive continuing acts of sin.

MARY K. GEORGE
Newberg, Oregon

Appreciation for Evangelical Friend

We have a small meeting in Ilford just outside London—only five of us. The Wider Quaker Fellowship sends us free leaflets from time to time. One we have is "The Shadow and the Substance" by John Punshon. It is so good we have all had it in turn. We see it appeared in a magazine called the EVANGELICAL FRIEND. We... will be very pleased if you have an old back number you could let us have to pass 'round the meeting. Could you also tell us of a book that would help in Bible study that would be

in line with our friend John Punshon's thinking.

We would like to grow as a fellowship but it is only by getting back to the Bible and prayer that we will do it.

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Years ago I was a full-time worker for the Watchtower Society of Jehovah's Witness... I look back on all that and think it mad! But it has left me with a love of the Bible. I think as George Fox, "Christ has come to teach His people," but He uses the Bible to do it.

PETER BAKER
Essex, England

Are Qualifications Relevant?

I do not subscribe to your magazine for practical reasons—I have no permanent income! However, a friend lent me a copy of the issue covering third and fourth month 1993.

I compliment you on a well-produced magazine. I greatly enjoyed reading the articles, which were forthright and crystal clear. I may have a slightly different theology than some of the writers (I am a member of a liberal yearly meeting in England, and a conservative yearly meeting in the U.S.A.). Long may you continue.

My only real criticism is the list of "qualifications" used in identifying each

writer. Christ can work through anyone, and these professorships and deanships seem somehow irrelevant.

I hope someone lends me some more copies!

PAUL THOMPSON
Shropshire, England

Consider an Audio Magazine

The announced intentions of laying down the magazine prompts me to share some thoughts and observations.

As a newspaper editor, poet, and novelist, I've found your publication enjoyable, attractive, and informative. As a Quaker in the "unprogrammed" stream of worship, I've often been intrigued to see how the other end of the Quaker spectrum faces perplexing issues such as simplicity, stewardship, membership, the homeless, home life, and so on; it's comforting, in some ways, to know we're *all* struggling to define our faith in meaningful practice in this era of revolutionary change. The shared insights provide encouragement. (At Dover Friends Meeting, for instance, we've scheduled a discussion for First-day next regarding questions of membership. Your issue of several years ago, with imaginative responses ranging from one-year renewable memberships to writing a letter for clearness to withdraw, plus the written covenants used in Eastern Region, will provide some fresh angles for examination.)

My suggestion is that Evangelical Friends [International] seriously consider producing an *audio* magazine on cassette. Subscribers would receive four to six tapes each year (ninety minutes apiece?), each one focusing on a specific issue, which is generally what you've been doing anyway. In addition, as a library of recordings builds, you might find yourselves repackaging selected recordings for new uses—whether by topic, by curriculum needs, or for broadcast ministry as a segment of *Focus on the Family*; the opportunities are there.

Best wishes in planning for future service. May blessings and joy flow in all you do.

JNANA (JAMES M.) HODSON
Manchester, New Hampshire

**A Dance With Deception**

Charles Colson
Word, 1993, 286 pages

A Jewish Conservative Looks at Pagan America

Don Feder
Huntington House Publishers, 1993, 238 pages

Here are two collections of the rounds fired in the culture war currently being waged in this country between those who believe in an authoritative, divine source of moral law and those who are determined to make their own.

Colson needs no introduction, but perhaps some do not know that he has a radio program. His book is a selection from his talks. Feder is a syndicated

columnist on the *Boston Herald*, the second largest daily newspaper in New England. His book is a selection from his columns.

You might at first be inclined to wonder what a conservative Jew would have to say that should interest Christians. Feder's reply is that we both get our notions of morality from the same source, and there is thus a great deal on which we agree.

They speak bluntly. Feder: "Discrimination against the religious is the one respectable form of prejudice." "Dirty little secret: courts have allowed smut shops greater first amendment rights than churches in contesting restrictive zoning." "It has reached the point where public school students can experience

anything—things the average sailor on shore leave doesn't encounter—except God."

Colson tells of a friend of his who attended a seminar in business ethics at Harvard and learned as the core of the matter never to do anything that might end up in the newspapers. "Why does America need 70 percent of the world's lawyers when it has only 5 percent of the world's population?" "For every dollar of taxes you and I send in, there's an additional 65 cents in hidden costs: the cost of collecting those taxes."

As I said, these two take on almost every subject under debate today. Doing so, they offer a remarkable array of criticisms of and arguments against the popular opinions of the day. —Lauren King

Vitality in Worship *(Continued from page 3)*

need, words of exhortation or encouragement, prayer, the sharing of a Scripture passage or a Spirit-inspired song. Such a common view of what is appropriate includes the conviction that all vocal ministry has a God-intended purpose: to edify, encourage, or strengthen the Body of Christ (1 Corinthians 14:26). Announcements are not appropriate during open worship! Friends will also understand the need for a few simple ground rules for speaking in meeting:


- Stand up when you speak or pray.
- Face the majority of the congregation (not the platform).
- Speak audibly and distinctly, especially if not aided by a microphone.
- Speak briefly and succinctly. Let the Spirit discipline your mind so that your words are few and full. Speak directly to the point without wandering and equivocation.
- After speaking, let it go. Christ's Word declared simply and powerfully will produce its own fruit without creaturely elaborations.

FORBEARANCE. In open worship, not all vocal ministry will appear to be equally profound, prophetic, or even helpful. In spite of clear teaching on the subject, some may yield to verbosity or mental wandering in trying to express their concern. Unless this practice becomes a habit with an individual (see below), a spiritually strong Friends meeting is able to bear the weight of such human weakness without a need to "steady the Ark."

ELDERING. It is a longstanding Friends tradition that abuses of open worship—especially from those who speak on a theme or in a manner that is inappropriate—are best handled by the ancient practice of "eldering," that is, one or two mature and discerning Friends going privately to the individual and speaking the truth in love.

At its best, a time of open worship will take on the quality of "a gathered meeting"—those special times...

when the electric hush and solemnity and depth of power steals over the worshipers. A blanket of divine covering comes over the room, a stillness that can be felt is over all, and the worshipers are gathered into a unity and synthesis of life which is amazing indeed.... An objective, dynamic Presence enfolds us all, nourishes our souls, speaks glad, unutterable comfort within us, and quickens us in depths that had before been slumbering. The Burning Bush has been kindled in our midst, and we stand together on holy ground.

—Thomas Kelly, "The Gathered Meeting,"
The Eternal Promise, p. 72 



Ron Woodward is pastor of Silverton Friends Church, in Silverton, Oregon.

Good for Your Health; Hazardous to Your Socks

BY RICK SAMs

WHAT WOULD HAPPEN if scientists found something that could lengthen people's lives, speed their recovery from serious injuries, increase their sense of well-being, enhance their marital satisfaction, and lower their risk of depression and suicide?

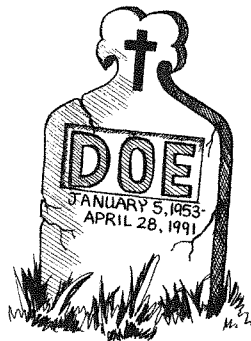
The media would celebrate the discovery. Congress would subsidize its development. Families would share the news with friends and neighbors. And businesses would compete for marketing rights.

Well, researchers *have* made such a discovery, but it isn't getting much attention. You haven't read about it in your local paper—and Congress won't allocate a dime for it. What is this amazing breakthrough?

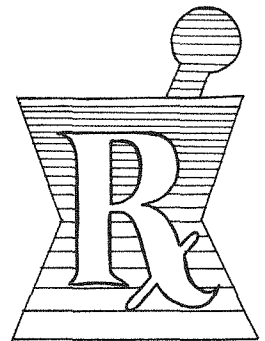
Scientific studies—quantifiable, measurable, repeatable studies have been done at the government-funded National Institute of Mental Health by senior researcher David Larson, a clinically trained psychiatrist, and an evangelical Christian. He's found that religious commitment offers major health benefits. Dr. Larson's findings have "blown his socks off," as is true for others who have seen his research. So, heed the warning: *This article may be hazardous to your socks!*

According to Larson, religious commitment is highly health-producing. Ninety-two percent of his findings demonstrate that religious commitment produces some kind of beneficial psychological effect. In the area of family medicine, 83 percent of the studies showed the same results. What are these benefits?

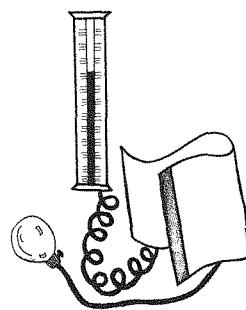
Reduced mortality. Larson and his colleagues found that, as a group, religious people lived longer than nonreligious ones, even when taking into account other factors like age and smoking. One classic Yale study showed mortality rates twice as high for nonchurch attenders as for church attenders, with causes of death ranging from suicide to cirrhosis of the liver.



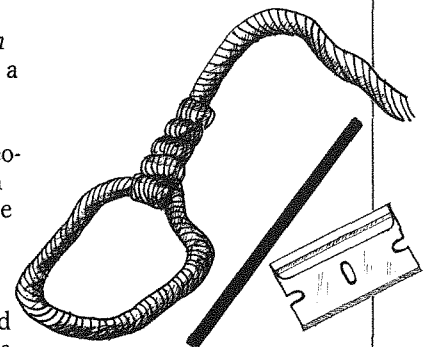
Better overall health. In 1987 researchers at the University of Texas carefully examined 27 studies on church attendance and health. The studies looked at a wide range of illnesses. In all but seven studies, the researchers found that frequent church attenders were healthier as a group than less-frequent attenders. Four of the remaining studies had similar indications, but not strongly enough to rule out chance.



Reduced blood pressure. The positive benefits of regular church attendance on lowering blood pressure for smokers was so dramatic the author of one study (*The Impact of Religion on Men's Blood Pressure*) says he likes to tell people, "If you're going to smoke, make sure you go to church." Ironically, going to church might also help one kick the smoking habit.



Decreased likelihood of suicide. The prestigious *American Journal of Epidemiology* carried a study by respected researcher and former *Journal* editor George Comstock, showing people who did not attend church regularly were four times more likely to commit suicide than frequent church attenders. A researcher at Wayne State University, Steven Stack, found that as church attendance rates



declined nationwide, suicide rates increased. In fact, church attendance rates predict suicide rates better than any other factor, including unemployment. Sixteen out of sixteen studies Dr. Larson and his colleagues reviewed indicated that if a person is religious, the probability of suicide is significantly lower.

Greater happiness. The Gallup Organization compared people low in spiritual commitment with highly spiritual people (those who consistently agreed with such statements as: "My religious faith is the most important influence in my life"). The highly spiritual were twice as likely to say they were "very happy."

One statistical research digest revealed that the two best predictors of well-being among older persons are health and religious commitment. Elderly people are happier and more satisfied with life if they are religious and active. One famous study found religiously committed elderly people who had broken hips left the hospital significantly sooner than those without a strong faith.

At the University of Akron, researchers even found that prayer contributed to people's enjoyment of life. Other studies have shown that regular church attenders had fewer psychological problems over time than nonattenders, despite reporting similar levels of stress in their lives. One's religious faith maximizes one's happiness.

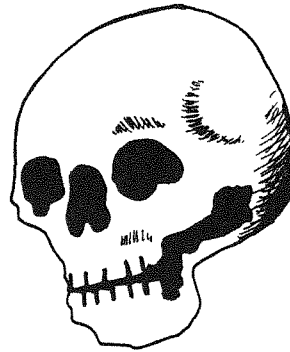


Marriage benefits. Several studies have demonstrated that regular church attenders have lower divorce rates than nonattenders, and this isn't because their religious convictions keep them mired in unhappy marriages. To the contrary, attenders also report being happier with their marriages, even when investigators used techniques to detect whether participants were faking their responses.

Marital satisfaction among those with a vital faith overlaps into their sex lives, which

directly contradicts the stereotype that Christianity views sex negatively. This also flies in the face of media glorification of illicit sex as the way to real pleasure. Read Proverbs 5:3-4, 15-18; 6:26-28; and 7:21-23. Could these words warn of not only the emotional and interpersonal pain of adulterous relationships, but also STDs?

Health habits. In addition to all the above, researchers have reported benefits in the areas of drug abuse, alcoholism (19 out of 20 studies reviewed demonstrate the role of religious commitment in preventing alcoholism), arteriosclerosis, emphysema, and juvenile delinquency. Studies show if you want to get out of the economically depressed culture of the ghetto, statistically the best chance is to go to church. The facts demonstrate that many young black males who get out of the ghetto are church attenders and are also the people who, if they keep their faith commitment, are most likely to come back to the ghetto and try to change things.



Overcoming fear of death. Fear of death is significantly reduced in those who either have no belief or who strongly believe in God. Those who have religious beliefs but rarely go to church are more fearful of death. Hebrews 2:14-15 announces we've been liberated through Jesus Christ from being held in slavery to the fear of death.


A number of these studies address the objections or explanations ("healthier people go to

church," not "church makes people healthy") many raise when they hear these findings. The studies show ample evidence of a causative relation between church attendance and health to invalidate these skeptics, explains Dr. Larson.

What practical steps can Christians take to get the most benefit from this research?

First, *live out what you believe.* Having a great gulf between your faith and practice is clearly unhealthy. This has been demonstrated in experiments.

Second, *attend church regularly.* We don't know all the reasons why (although we have some pretty good guesses), but statistics prove this practice alone is extremely beneficial. God's Word tells us: "Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching." (Hebrews 10:24-25)

So go to church. It will help your health—just hold on to your socks! 

SOURCES: *Focus on the Family Citizen*, June 21, 1993, pp. 10-12; *Christianity Today*, November 23, 1992, pp. 19-26; and The National Institute for Healthcare Research, 2111 Wilson Bl., Suite 1130, Arlington, VA 22201.



Rick Sams is pastor of Alliance Friends Church in Alliance, Ohio.

I'M A YOUNG adult living on the Oregon Coast. I've been told that there are more cows in our county than people. Many days the only folks my husband, Derric, and I see are a few that live near us on the campground where we work. So what am I doing writing an article on community? Since we've moved out to the beach I've worked hard to figure out what community is for me, and I've definitely noticed its importance since it's not easy to find!

This past summer my husband and I took a risk. We had talked about genuine community and how we could be part of a group of people dedicated to working together as disciples of Jesus. As kind of an experiment to see how well we would do creating and living in such a group, we moved to the coast to work with 16 college-age adults who gave their summers to be part of a counseling and work staff at Twin Rocks Friends Camp. We racked our brains to include every community-type idea in the summer's program.

By God's grace, our summer staff group experienced a taste of the community Jesus meant for us as His disciples. Interestingly enough, I can find the same characteristics of our summer community in *all* of my true community experiences: my best friendships (including my marriage), my most joyful childhood family times, my most memorable worship experiences.

Genuine community is first of all *creative*. Not much in our current culture provides meaningful interaction or relationship, so we have to create innovative experiences for closeness and sharing. As people designed by God with creative energy and a need for meaning, why don't we

create new holidays and neighborhood events, invent novel publicity to gather Christians together, throw slumber parties, write poetry and devotionals worth reading, and more?

Right alongside creativity, community incorporates *celebration*. Can you bond with others without having fun and enjoying the life around you? Neither can I. Does it make sense **not** to capitalize on joyfulness?

Connectedness is a third characteristic of community, and one of the most important. This is where intentional gathering happens, whether it's a scheduled get-together or regular letters and phone calls to those farther away. As a young adult, making space in my schedule for interaction with my busy

friends takes intense effort.

The amount of effort required, however, hardly decreases with age! Obviously, then, community takes *commitment*. (Are you catching the cunningly clever consonant consistency?) If I can't risk vulnerability or can't be true to an investment in a few quality, life-giving relationships, then it isn't fair for me to expect commitment from others.

I don't believe community can survive without *challenge*, and this means accountability. Don't let this scare you too much—you can work into it, and it's incredible how good it feels to have someone check in with you on a regular basis. I am happier with myself and with my life when I am growing, and I'm finding that for growth I need

others to represent Jesus in the flesh.

With challenge has to come *encouragement*. (OK, I had to cheat on the "c" thing for this one.) I get so little affirmation sometimes that I really start to believe my efforts in life aren't worth it, but a few well-chosen words from a friend make big changes.

Finally, the best community is the *Church*, meaning the Body of Christ, not the building. Search out others who are passionate about Jesus, and have conversations with them as often as possible. Start in your own meeting for worship—God knows that our meetings are starved for genuine community, and you and I have the energy to make some of it happen. You may find people you never expected who are interested and willing to be a partner with you in seeking Truth. Don't be afraid to talk to

those half or twice your age, or those from different circumstances!

Do yourself, your meeting, and your

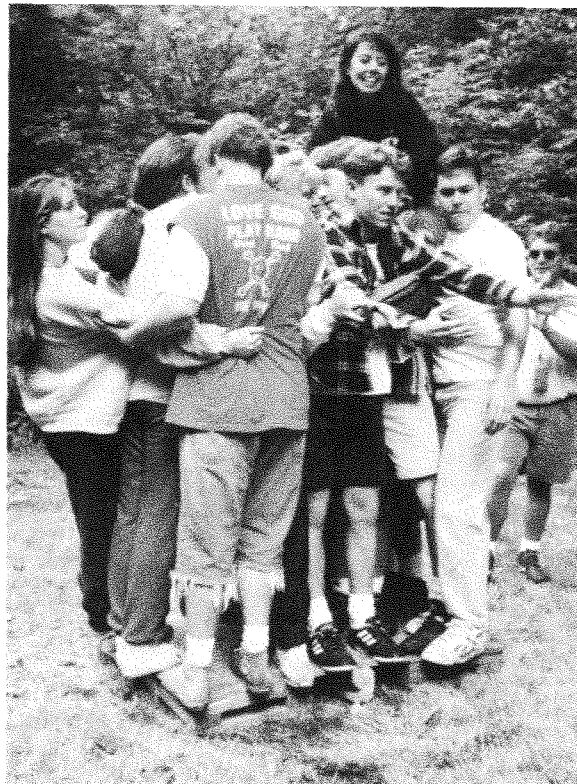
relationship with Jesus a favor by finding a few others who will join in genuine community with you. If we are to survive as people and as Quakers interested in discipleship, we need each other! Be willing to give **and** to ask for challenge and support. In the spirit of community, let's plot to love the world for God. EF

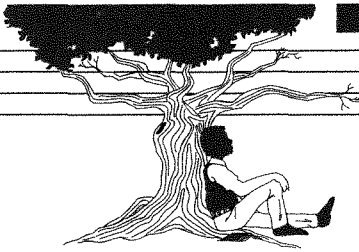


Melanie Weidner Watson is a George Fox College graduate and also an "alum" of the Evangelical Friend design staff. She is presently Summer Staff Coordinator at Twin Rocks Friends Camp.

Risking Community

BY MELANIE WEIDNER WATSON





Three Passions

🔥 *intimate communion*

🔥 *holy living*

🔥 *aggressive evangelism*

BY CHUCK MYLANDER

EARLY FRIENDS glowed with three burning passions. So, too, did the apostle Paul—and Peter, John, and Luke. In fact, Jesus himself lived out these three passions.

The first passion of early Friends—and first-century Christian leaders—was for *intimate communion with Christ*, just as Jesus had with the heavenly Father. That's what we need today. Deep, abiding, real, open, intimate communion with the Lord Jesus Christ—crucified, risen, and reigning.

To the founders of our faith the living presence of Jesus Christ was up close and personal. They experienced Him in person every hour of every day. They trained themselves to listen for His voice—by the Holy Spirit, by the Scriptures, by His faithful people, and by His miraculous works of power.

The second passion was for *holy living*. Early Friends discovered that the searching light of Christ was often painful as it burned up selfishness and sin. Their goal, which they pursued with passion, was total obedience to Christ and the Scriptures. They fully intended to obey Christ 24 hours per day, 7 days per week, 12 months per year, every year that they lived.

The third passion was for *aggressive evangelism*. Both early Friends and New Testament Christians pursued fulfilling the Great Commission through witnessing, preaching, writing, and sending mis-

sionaries everywhere possible. They gave their lives—sometimes as martyrs for these three passions.

Don't miss what made these zealous believers so attractive. All three passions were lavished with God's love. And these Friends loved one another as He loved them. They would—and did—die for each other.

The compelling love of Jesus drew them together for prayer, worship, and caring acts of compassion for the suffering. Intense persecution took its toll, but it could not stop the movement.

This self-giving love led them to take care of God's flock—feeding it and defending it. The more they loved one another, the more their holy passions burned for intimate communion with Christ, holy living before God, and aggressive evangelism of the unsaved.

The Lord asks me—and you—what are our real passions? Professional success, material comfort, family security, social acceptance, personal attractiveness? I found myself guilty on more than one count. How about you?

When our love so burns within us that we share the holy passions of Jesus, the apostles, and early Friends—God will be pleased. He will again display the splendor and majesty of His glory among us.

Let the elders, pastors, and leaders blaze the way. Lord Jesus, please start with me. **EF**

Early Friends discovered that the searching light of Christ was often painful as it burned up selfishness and sin.

Sitting in
contemplative
prayer forces us
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There we incubate
pain and let it
birth something
new.

CENTERING PRAYER

The Individual Journey

BY JANNELLE W. LOEWEN

QUAKERS HAVE LONG KNOWN the value of interior silence, of meditation and "being still," of listening to God and letting God work and play in the inward ocean of our souls. Having grown up in Northwest Yearly Meeting Friends churches, I have always been acquainted with meeting in silence and have been very grateful for those experiences. However, the silent worship I experienced as a child differs in scope from the more drawn-out, silent, contemplative meditation I have experienced in the last six years. I call it "centering prayer."

Centering prayer is sitting in silence. Centering prayer is the *process* of becoming "aware"—aware of why we choose to think "this" or "that," why we react "this way" or "that way." Awareness. Consciousness. Be-ing is what a centered life is all about. Then our "original face" will blossom and we can gain true freedom of choice and creativity. Fuller be-ing is closer union with God.

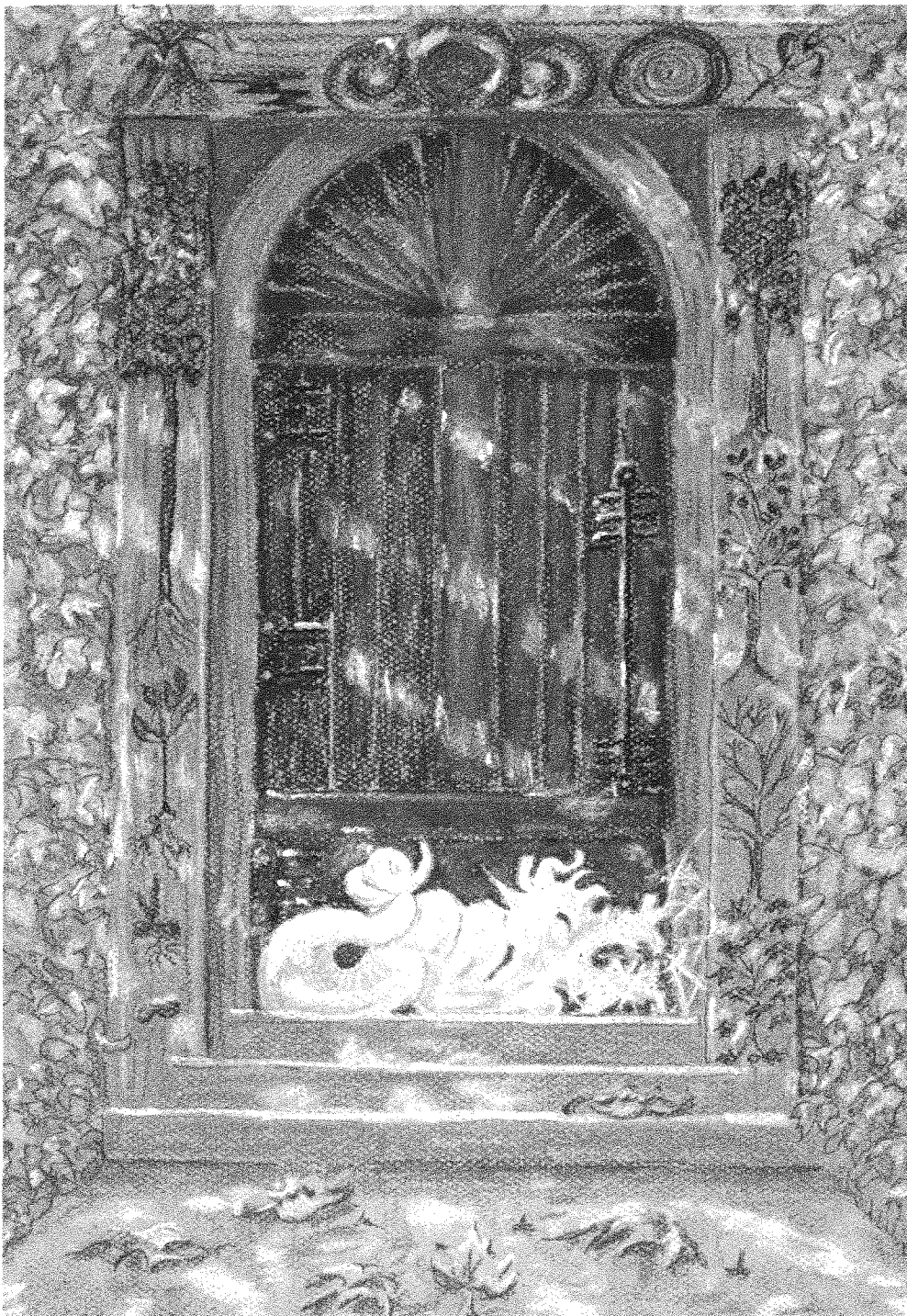
Five years ago I attended a three-day, mostly silent, retreat at Seattle University with about 200 others. This retreat was facilitated by Father Thomas Keating, a Trappist monk from Snowmass, Colorado. During the short lectures and sharing periods, I found there were more than a few Quakers in attendance. It was interesting to meet such a high percentage of Quakers in this relatively small group. I asked myself, "Why are *they* here?" Weren't we Quakers getting happily by just attending our local meetings? Why was it that we were so drawn to each other, needing more information and support concerning contemplative meditation and sitting in silence? In spite of tears, doubting questions, and the agony of searching, we intuitively knew that this process would give us enlightenment, and ultimately the peace we were searching for. For us, centering prayer was *one* way

to become conscious of what gives real meaning.

It is in crisis and rapid change that we are forced to come to terms with our "false selves" and we REALize what is authentic. In the book *When the Heart Waits*, Sue Monk Kidd writes, "An addictive behavior keeps us unaware of what is going on inside of us." In order to be aware, to be conscious not only of "What do I feel?" but also, "What do I do with what I feel?" I have to stop, be silent, listen, and reflect. I *need* to take twenty minutes or more a day to sit in silence. My body speaks to me (why do I have this headache?); I can examine my feelings, review my memories, and put bits and pieces together. The silence kneads and nourishes me. God speaks then.

While our culture tells us that to be "alive" means to be moving, going, busy (implying, of course, you're being left behind), there seems to be a deeper and greater truth. Psalm 46:10 says "Be still and know that I am God." BE-ing, being still and waiting, reflecting, going not forward but inward is the sort of progress that really counts. God is BE-ing. God says "I AM." We desperately need the reality of true BE-ing and I Am-ness too. This reality is the sort of truth that gives us wings.

What is authentic in the history of faith arises only out of the crucible of human struggle. I started sitting in contemplative prayer in 1988. Since that time I have had to face some crises in my life, and these crises are killing me. They are killing expectations I had and have. They are killing hopes I had and have. They are even destroying my physical health. Reminiscent of George Fox, Thomas Keating calls these crises and the death blow they give us our personal "Day of the Lord." I have to die to the old. This is a painful and grief-filled process, a spiraling, up-and-down



"The Door of Perception"

by Jannelle W. Loewen

process that takes moments, days, and years. At the same time it is important to *want* to let go of those old patterns, those masked ways, to make room for God's pattern of the unaddicted, unexpected, and original. **THIS** is renewal and rebirth. This process takes courage and a great sense of adventure. It takes waiting, trusting, and suffering.

I have been comforted and nurtured to see and sense God in terms of process and movement. It makes a lot more sense to me to know God as Be-ing, as verb rather

than noun. Even philosophies that take structures of nature as their starting point have long since incorporated the notion that process is the basic structure of reality. Sitting in contemplative prayer, I am in process. I am cocreator with God. I am be-ing . . . and becoming.

I can honestly say that since 1988, the Day of the Lord has come! It is an awful, tragic day, but it is also the most alive day, the most creative day, the most hopeful day. Each morning begins a dying, an agony, a new struggle to survive. But

somehow, at the same time life is more joyful, full of peace, and it offers a great hope.

Centering prayer accomplishes the fine art of "unknowing." Unknowing gives depth, maturity, and reality. Sitting in contemplative prayer forces us to dwell in this unknowing, to live inside a question and coexist with the tensions of uncertainty. There we incubate pain and let it birth something new. Patience unfolds into endurance. This process is the ground of waiting, and if you look carefully, you'll see that it is also the seedbed of creativity and growth. Creativity flourishes not in certainty but in questioning.

Since 1988 I have produced a "hundred" paintings and drawings. I have written journals, diaries, and essays, and developed opinions and theories. I read more books, study philosophy, psychology, education, world history, and other subjects, and have tried to connect all these pieces into a meaningful whole. In general terms, I'm becoming educated. I am more awake. I'm not trying to get a certain degree or job; I have done this for myself because I'm genuinely interested. I attribute these positive changes to God's grace through crisis and change. Awareness and consciousness are brought about through centering prayer.

C. J. Chesterton said, "Here's one of life's trickiest paradoxes; when we keep the line moving forward at the expense of inward motion, something deep within us walks backwards." Helen Luke said, "We achieve our deepest progress standing still." Friends need to sit in this silence to journey through illusions and to stay aware with that process, the Spirit of Real Meaning. ■



Jannelle Willcuts Loewen of Bothell, Washington, is an artist and teacher. Her artwork is shown in various Northwest galleries, art shows, and exhibitions. Jan organized the 1988 and 1991

International Quaker Art Shows during Northwest Yearly Meeting at George Fox College. She is also a member of the Still Point Contemplative Group Northwest and attends the Kirkland Holy Family Catholic Contemplative Group.



A Quarter Century of Change

Dorothy Barratt Shares Her Perspective

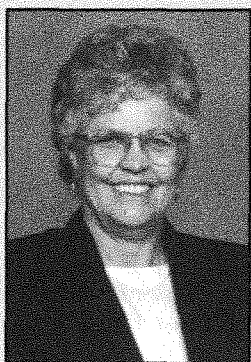
BY CLIFF LOESCH

DOROTHY BARRATT has served Evangelical Friends International as Christian education consultant since 1968. When the job was first created, Jack Willcuts called her on the phone from a meeting he was attending. Dorothy says he was very convincing in talking her into the job. He quoted the verse from Esther that says, "And who

knows but that you have come . . . for such a time as this?" So how could she refuse?

But she had some reservations. She didn't like to fly, she didn't care to be away from home too much, and she told Jack, "I won't promote or sell anything to the churches I don't wholeheartedly believe in—and that includes curriculum."

Dorothy Barratt: Up Close and Personal



BY LAURA DAVIS

Dorothy and I first met many years ago through a mutual hot fudge sundae lover. Ours has been a sweet and lasting friendship ever since. She has been an inspiration and encourager, expressing confidence in me and often prodding me to assume responsibilities when I would have been happier to let others lead. Her positive and creative

vision and her enthusiastic and fun-loving spirit have had great influence upon me as well as our yearly meeting. We all looked forward to her visits to us with her "silver suitcase." She would leave us with a lift and new impetus to "keep on keeping on."

What I admire and appreciate most is her spiritual depth and insight into God's Word, and the untiring and dedicated service given through the years to the churches of EFI.

Word Meanings from
The New Standard Dorothy Dictionary

BY BETTY M. HOCKETT

Purposeful: makes sure EFI churches have appropriate, user-friendly Christian educa-

tion curriculum, training materials, and programs

Loyal: committed to Friends and friends



Prepared: spends many hours of thorough study and sorting of notes prior to speaking; spares no effort to cut, paste, or print visuals

Generous: loves to give gifts whether the situation warrants it or not; quick to com-

mit her personal resources to God's work

Fun: a ready laugh apt to erupt at a joke on herself as much as on that of a traveling companion; makes an occasion out of a simple cup of tea



BY KAY BURG

To Rocky Mountain Yearly Meeting, Dorothy represents quality instruction with a

At the time, Dorothy says she did not have a vision for the job, but told Jack she would try it for a year. Only because of her confidence in Jack's discernment did she agree to it at all.

Dorothy *did* develop a vision for the job, and has served us well for almost 26 years. She is retiring at the end of June 1994. I spoke with her about her years as our Christian education consultant.

How has Christian education changed over the years?

Dorothy: Perhaps the most significant change is a more all-encompassing view of Christian education. Christian education includes *all* of the teaching and discipling ministries of the church. Someone said about 80 percent of the work of the church is Christian education. Christian education is now *far more than Sunday school alone*.

More specifically, how has the Sunday school changed over the last 25-30 years?

I think there have been three major changes related to the Sunday school. One is the obvious decline in Sunday school attendance across all denominations over the years.

Recruiting workers is many, many times more difficult. Another change is that the Sunday school is no longer the *entry point* into the church like it used to be. Today more people come into the church through worship services or needs-oriented groups than through the Sunday school.

Do these changes make the Sunday school obsolete?

Not at all. There are things that can happen in Sunday school that don't happen as well in other groups. A person is more likely to get a broad exposure to the Bible through Sunday school than through small groups. Many small groups are short-lived, and people often move from one to another. Sunday school has an important place in the church, but I'm for anything that accomplishes the *purpose* of teaching.

What do you have to say about the decline in Sunday school attendance you mentioned?

Some denominations have stopped their decline in attendance and have seen a slight turnaround. But this could be because they have launched huge efforts to stop the decline. It's hard to know how to interpret this. I had a lot more "pat" answers a long time ago. Now you see the experts changing their minds every five years or so. Some predict the demise of Sunday school. And, of course, there's no command in the Bible about Sunday school—but there is a command to *teach*. And we must find creative ways to fulfill this mission.

You also mentioned that the entry point into churches has shifted, and there are recruiting problems.

The entry point into church doesn't matter—as long as people are entering, and as long as they don't stop at their entry points.

Recruitment is another matter. It is more difficult because of changes in the home. More women are working and

(Continued on next page)

personal focus. Most of our churches are very small but she ministers equally to all of them. As we traveled around eastern Colorado one November I was impressed with her adaptability to whatever arrangements had been made. The setting didn't matter—the people did. When I asked her how she maintained her enthusiasm, she said she was always looking for the one or two individuals who were ready for change and focused on their needs. She is so well-loved in Rocky Mountain Yearly Meeting because she has that sensitivity to others' needs.

BY MARJORIE LANDWERT

A partial list of the help she has given us should include:

- A wide variety of special emphases, called the "Program of the Year," which helped us to focus on special areas in Christian education.
- Packets to guide pastors and Christian education leaders.
- Production of special materials just for Friends

- "Let's Be Friends," an original course for senior high students, completely revised in 1993!
- "Becoming Friends" for fifth and sixth graders.
- "Friends Children's Lessons," units about EFI missions and about Friends history and practices.
- Missionary biographies for children to read.
- Countless local contacts through Aware, mailings, and phone calls.



- Workshops, seminars, conferences, and consultations for yearly meetings, districts, areas, and local churches.

- Curriculum compatible for Friends

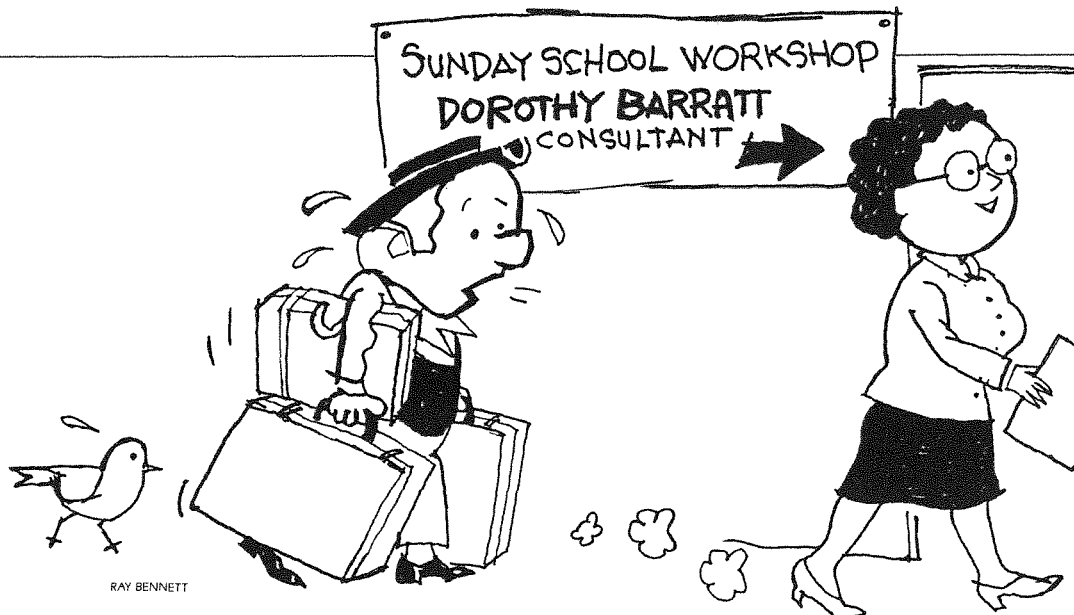
- Revision and updating of the *Adult Friend* and *Teacher's Friend* Sunday school lessons.
- Sunday school materials for children and youth. These were revised in 1993 and received top recognition, even from competitors.
- Children's church materials for early childhood and children grades 1-4. These were also totally revised in 1993.
- VBS materials that are attractive, with catchy themes and practical biblical content.
- Promotion of the annual Easter and VBS offerings that have provided more than half a million dollars for the Evangelical Friends Missions Commission to carry the Gospel around the world.

One of the qualities that has made Dorothy Barratt so loved and successful is her mastery of human relation-

ships. If you were a curriculum committee member, her editor, her age level specialist, a yearly meeting superintendent, a pastor, a local church leader, a teacher, or an acquaintance, you soon became her *friend*. She has a personal touch that makes each person special. Who else would come to a meeting with fresh Oregon blackberries, prunes, Apples and Cakes, smoked almonds, or pears for all to enjoy? Special social times, celebrations, sightseeing, games, and skits were standard activities planned for fellow workers.

It has been my privilege to know and work with Dorothy for all of her years as EFI Christian education consultant. In true Quaker practice, this has not been a boss/employee relationship, but a real Christian friendship.

Whether we were traveling, leading workshops, meeting with committees, playing games, developing curriculum outlines, or planning skits, we had fun together.



everyone has time pressures. People feel overcommitted. It takes and everything takes two or three times more effort in our local churches to accomplish something in Christian education than it did 25 years ago. You can't assume that people will respond to an announcement. It takes effort to get people involved in programs. Teacher training also suffers.

How so?

I remember when teachers always committed to at least a year and faithfully attended monthly meetings for training and enrichment. Those were the "good ol' days."

I am very concerned that people don't have time to be equipped. I'm not sure there is any way to make up for that. Because of the time pressures, our children are growing up with teachers who don't have time to get to know them or spend any time with them outside of class.

What has changed for the better?

The curriculum. But it doesn't always get used well.

What do you mean?

The curriculum doesn't get used to its fullest. People don't study it or take time to use it well. Even though the curriculum is better, curriculum is *general*—it is designed for a "typical" child of a particular age. It doesn't know Tim or Sally personally, or that one is from a broken home and that the other has survived an abusive situation.

Curriculum has to become specific, and must be applied to each class and each child. That only happens when people spend time with the curriculum, and time with the students.

So you're saying curriculum doesn't just teach itself.

Right. Curriculum is good. It includes basic things people need to know in order to grow in their faith—biblical truths and concepts. It gives a foundation to build on. Many teachers have neither the educational background, the time, nor the skills to prepare an adequate curriculum. Curriculum provides an overall plan, teaching techniques, and most of the resources needed to teach. But curriculum in itself does not change anyone. It is a means to an end. Teaching needs the personal touch of a prepared and loving teacher. Teaching is 90 percent *teacher*! Loving the students is so important.

What's a major concern you have for the future of Christian education?

I guess it's just that our pastors and other leaders would continue to *value* Christian education and in spite of all the changes give it the priority I believe is biblical and reasonable.

In 1991, the Search Institute in Minneapolis published a study that revealed that the lifetime experience most associated with high faith maturity is the amount of exposure to Christian education. The study also showed that effective Christian education makes for greater denominational and congregational loyalty. These are things we're all looking for.

What has been one of the most satisfying things about your job?

Seeing a Christian education leader or a teacher come alive and really get excited about ministry. Also, the birth of new curriculum (such as *Becoming Friends* or *Let's Be Friends*) brings great joy—but through great agony.

And what has been the least satisfying aspect?

Listening to people's criticism of the curriculum. This is one thing I *won't* miss. It's really a "no-win" situation—almost as bad as being President of the United States.

What's in the future for you?

I'm going to follow the advice of a respected friend and take at least six months with no long-term commitments. I hope to do some reading for fun and spiritual refreshment, do some fun things like play more golf, spend time at the beach, invite friends in for tea, and enjoy my two godchildren, Timothy and Aaron Engle.

After six months I may be ready for a longer-term ministry commitment. Every transition of my life and ministry has been good, and I believe this one will be too. **EF**



Cliff Loesch is pastor of Liberal Friends Church in Liberal, Kansas. He is a member of the Christian Education Commission of EFI-NA.



OUR FRIENDS
IN
EVANGELICAL
FRIENDS
INTERNATIONAL

Forecast for Friends

Over the past year I have had occasion to share two exciting statements that have recently been made about the future of Friends. I carry these quotations with me all the time, and many people have asked me for copies. Perhaps you too will read and be encouraged.

The first was recorded at the Houston Leadership Conference (a nondenominational gathering of about 600 people), in April 1992. The speaker was Paul Cain.

"This is one of the strangest things I have ever said. It's not to show partiality or anything. I pray that revival will come to Calvary Baptist Church, I pray that revival comes to every church and every leader that's present here tonight. . . . I pray revival will come to all the Friends and Quakers I feel in this meeting tonight. I feel a quickening that there are Quakers here, and the Lord is going to visit you and use you and help you to recover the testimony and come right back to your inheritance. And your heritage is great, and the Lord is going to use you."

The following was received after many days of prayer and fasting by Friend Ron Sirkel, a member at the Friendswood Friends Church, in June 1992. Ron was so moved, he immediately transcribed the message to paper.

"I am sending revival to the Friends Church. This will not be called Pentecostal or Charismatic, but will be a Friends revival. This is a sovereign work. All will be included from the young to the old. The

elders will be especially used, even those who felt their usefulness in the church was over. There will be open weeping and laughter in the meetings. Children will skip for joy in your halls. Elders will be quickened by the Spirit to go to other Friends churches they have known and prophesy revival to them also. No human will be able to stop this."

Praise the Lord. God has a powerful ministry He wants to perform through Friends. Pray that we in EFI will have the blessing of being conduits for God's revival. Let revival start in you. Ask, "What do you require of me, Lord?" Then listen—He will speak—and obey.

(Adapted from Scope, the Mid-America Yearly Meeting newsletter)

—Bob Mardock



'How Sweet It Is'—The 40th Anniversary Celebration of Taiwan Friends Church

A joyous sound of celebration filled the hall as over 1,000 Friends gathered in Taiwan March 5 to celebrate the birth of the Taiwan Friends Church 40 years ago.

Eastern Region General Superintendent Dr. John P. Williams, Jr., a guest speaker for the event, called it "a sweet occasion." Hershey's Hugs and Kisses candies were handed out as Dr. Williams brought the message on "God's Call to

Sweetness in the Body of Christ."

During the two-hour service pastors who have served the Taiwan church were honored. A 200-voice choir led attenders in worship.

Also in attendance were former missionaries to Taiwan, Ella Ruth Hutson and Howard and Mary Evelyn Moore. John Grafton, EFC-ER mission board president, brought greetings from Eastern Region. Harry and Berneta Mosher led a tour group organized specifically for this celebration.

Mid-Winter Youth Retreat

Teenagers were challenged to make an impact in the world for Christ with the theme "Raising the Standard" at this year's Mid-Winter Retreat, held at Van Wert (Ohio) Trinity Friends February 18-20. Guest speaker Wake Melton, a former youth pastor, currently directs "Tumbling Walls Ministries," whose mission is to equip youth and family ministries. Two hundred fifty youth from nine churches participated in this great time of fellowship and spiritual challenge.

His Faithful Servants Guests in Eastern Churches

Malone College's outreach singing group, His Faithful Servants, an ensemble of five students directed by Phil DiSabatino, had a wonderful time of ministry during Malone's spring break. The group ministered at Martinsville (Virginia), Trinity (Ohio), Hunter Hills (North Carolina), and East Richland (Ohio) Friends churches as well as churches in the Orlando and Atlanta areas.

The students were blessed with flexibility as they were called upon to cover the entire Sunday morning worship service, minister to the homeless in downtown Orlando, and fill

in as substitute Sunday school teachers. This multi-talented group has been a genuine blessing to the entire region.

Women's Spring Retreat a Time of Renewal

The second annual Spring Women's Missionary Fellowship Retreat, held March 18-20, was an inspirational time of renewal for the more than 200 women in attendance. The beautiful Hyatt Hotel, Columbus, Ohio, was the site of the retreat. Speaker Marie Chapian, Ph.D., psychotherapist, and author of over 25 books, including the devotional series "A Heart for God," challenged women to accept themselves as God made them; persons loved by Him and uniquely gifted for His service.

Damascus Road, a trio of women from Damascus Friends Church, led the women in worship and brought their own special blend of music and message to the retreat.

Church News

Dr. Ray Guarendi, author and clinical psychologist specializing in parenting and childhood problems, was the guest for "Parents Night Out" at Canton (Ohio), First Friends. Dr. Guarendi, a syndicated columnist and resident of Canton, has made several national television appearances.

Marriage Enrichment Bible studies were hosted by Pastor Rick and Joyce Sams at Alliance Friends during February. They discussed topics affecting marriage such as money, sex, and power. Couples were encouraged to go out for dinner or dessert and to talk following the study.

East Richland (Ohio) Friends initiated a Moms in Touch program in March, beginning with six groups. This program is part of the international



Presidential Search

The Board of Trustees and Presidential Search Committee of Malone College invites applications and nominations for the position of President. The President is the chief executive officer of the College and is responsible directly to the Board of Trustees.

Malone College, a Christian college for the arts, sciences, and professions, affiliated with the Evangelical Friends Church, formerly Cleveland Bible College founded in 1892 in Cleveland, Ohio, has been located in Canton, Ohio, since 1957. Malone College exists to provide students with an educational experience based on biblical faith, through interaction with the Scriptures, arts, sciences, and humanities in an urban setting.

We seek a president who is fully committed to the Lordship of Jesus Christ and in full agreement with the mission and purpose of the College—a college in purposeful transition.

Candidates are expected to have distinguished academic backgrounds or equivalent experiences, and be able to provide dynamic, participative, and innovative leadership.

Malone College, with a current enrollment of over 1,900, offers an A.A. in early childhood, a B.A. in various majors, a B.S. in education, a B.S.N. and an M.A. in Christian ministries and education. The College seeks to prepare students for creative and productive careers.

The Search Committee will begin to review credentials in early July. Candidates should submit a letter of application, a current resumé, and names and addresses of five references who can provide information regarding the applicant's qualifications.

Please send applications, nominations, and inquiries to:

Donald R. Murray, Chair
Presidential Search Committee
Box 9534, Canton, Ohio 44709

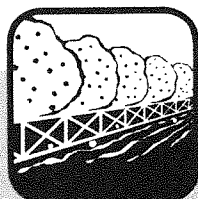
Malone College is an Equal Opportunity Employer

organization of women who meet monthly or weekly for an hour of prayer for a specific child and school.

"Name Tag Days" were observed recently at North Olmstead (Ohio). During morning services and the following reception, people were able to learn new names and become better acquainted.

Friends at Mt. Carmel (Ohio) enjoyed a couples retreat in February, held in Piqua, Ohio. Wayne and Barbara Ickes were the guest speakers.

The Billy Graham Crusade is coming to Cleveland in June and Deerfield Friends is seizing the opportunity for a revival within a revival. The expertise and workshops offered by the Graham Crusade team will be reproduced on a smaller scale and applied on the local level. The purpose is not only to invite people to the Crusade but to equip Deerfield members to carry on the revival activity far beyond the Crusade.



**NORTHWEST
YEARLY MEETING**

Calvin Miller to Address Yearly Meeting Sessions

Dr. Calvin Miller, author, pastor, and professor of communication and ministry studies and writer in residence at Southwestern Baptist Theological Seminary in Fort Worth, Texas, will address the 102nd annual sessions of Northwest Yearly Meeting, July 23-29 in Newberg, Oregon.



Born in Enid, Oklahoma, Dr. Miller was educated at Oklahoma Baptist University and Midwestern

Baptist Theological Seminary in Kansas City, where he earned a Master of Divinity degree in 1961 and a Doctor of Divinity degree in 1975.

Dr. Miller pastored churches in Plattsmouth and Omaha, Nebraska, before joining the faculty at Southwestern Baptist Seminary in 1991.

Author of more than 25 books and contributor to more than 15 other publications and journals, Dr. Miller's theme for Northwest Yearly Meeting will be "Communion with God," drawn from his publication *The Table of Inwardness*.

Women to Gather at Annual Retreats

Inspiration, music, informal sharing, teaching from God's Word, a missions challenge, fellowship, and relaxation await women who attend the 1994 Women's Retreats at Twin Rocks Friends Camp and Quaker Hill Conference Center this fall.

Cleta Crisman, wife, mother, and Friends minister, will speak both at Quaker Hill (September 22-25) and Twin Rocks (October 13-16), focusing on "Peace in the Palace: Living Fully in the Kingdom Without Falling in the Moat."

Raised in Newberg, Oregon, Crisman attended George Fox College where she met and married her husband, Gordon. Currently a part-time student working toward a Master of Divinity degree at Western



Evangelical Seminary, Crisman was recorded as a Friends minister in 1993. She and Gordon have five teenage children.

Twin Rock Sets Summer Camp Dates

The Twin Rocks Friends Camp begins its 1994 summer camping season with Girls Camp, July 3-9. Tween Camp follows July 10-16, with Boys Camp scheduled July 17-23. Families will gather for a weekend of fellowship September 2-5 at Family Camp. Adult Fellowship Camp closes the 1994 schedule September 16-19.

For information regarding camp fees and registration, call 503/355-2284.



**MID-AMERICA
YEARLY MEETING**

News Briefs

David and Jan Robinson of Haviland Friends, along with Jack Rea of the Houston Graduate School of Theology administrative staff, traveled to South Korea in February. They taught for one week in HGST's extension program.

February 6 was the seventh anniversary of the Spanish-speaking Friends Church in Wichita. They celebrated with a special service in which Janet Johnston of Haviland addressed the group. Tomas and Lupe Martinez pastor the congregation, which has worshiped in its own building since 1990.

Bob Mardock, Mid-America Yearly Meeting assistant superintendent, has co-

authored the *Master Planning Workbook*, published by Charles E. Fuller Institute. His partner in this effort is Pat Springle, a member of Friendswood (Texas) Friends Church and president of Baxter Press.

John Beck, pastor at Booker, Texas, recently completed studies for a Doctor of Ministry degree from Christian Theological Seminary, Indianapolis.

David Robinson, pastor at Haviland, Kansas, has completed studies for a Master of Divinity degree from Houston Graduate School and is now pursuing a Doctor of Ministry degree.

MAYM Long-range Plans

A special task force chaired by Dave Robinson, Haviland pastor, spent time evaluating and updating Mid-America Yearly Meeting's long-range plan, "A Decade of Opportunity." They targeted seven goals as ways to facilitate the mission statement.

These goals, which can offer ways for MAYM to live out the Great Commission of Jesus Christ, are (1) leadership development, (2) focus of prayer, (3) stewardship, (4) ministry of encouragement, (5) equipping for evangelism, (6) church planting, and (7) missions.



ROCKY MT. YEARLY MEETING

Northwest Takes Part in 50-day Adventure

ARVADA, COLORADO—Northwest Friends Church participated in the Chapel of the Air Ministries' 1994 50-day Adventure, "Daring to Dream Again." The adventure, which began February 13, ended Easter Sunday. The spiritual training program helped participants break down barriers such as prejudice or painful memories.

Camping Dates Set

WOODLAND PARK, COLORADO—Senior camp is planned for June 13 through 18 at Quaker Ridge Camp. The camp will be for youths entering 7th grade through 1994 high school graduates.

Junior camp will be June 20-24. The camp will be for youths in grades four through seven.

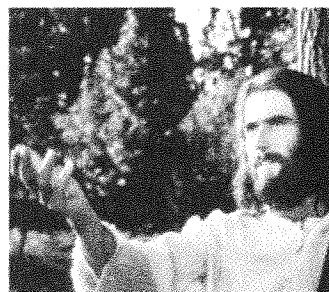
Volunteers are needed for the following positions: counselors, workshop and craft leaders, medical personnel, wor-

ship/music leaders, and advanced lifeguards. For more details, call Kay Burgi at 303/421-6425 or Judy van Meter at 303/659-2311.

Denver Friends Distributes Jesus Video

DENVER, COLORADO—A number of members from First Denver Friends are participating in an effort to distribute the *Jesus* video to homes in the community around the church. The effort includes the distribution of the video, followed by a survey of viewer responses to the film. Interested individuals will be given an opportunity to join Bible study groups.

As part of the program, distributors leave brochures on



A scene from the Jesus video

front doors inviting residents to receive the video as a gift. Personal contacts are then made to actually deliver the video.

The video has been distributed to 500 million people and translated into 250 different languages by Campus Crusade as part of a world evangelism program. It covers the life of Christ, based on the Gospel of Luke. Viewers are given an opportunity to pray to receive Christ as Savior as the video concludes.

Campus Crusade has recently begun a distribution effort in the United States.

Churches interested in distributing this video should contact Campus Crusade, The Jesus

Project, Master Studio—2300, 100 Sun Port Lane, Orlando, FL 32809; 407/826-2300.

Denver Church Conducts Sanctity of Life Sunday

DENVER, COLORADO—First Denver Friends had a sanctity of life emphasis during worship and Sunday school hours on March 6. Issues included abortion, euthanasia, crisis pregnancy, and the general value of human life. During worship times, Pastor Chuck Orwiler presented a scriptural basis for choosing life versus death. He focused on Deuteronomy 30:19, which states: "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants."

The following Sunday, March 13, an elective Sunday school class was held in which a speaker from the Alternatives Pregnancy Center in Denver shared about the group's work to assist women and teenagers who are in crisis pregnancies.

As a result of the emphasis, a group from the church will sponsor a bus bench sign that advertises the crisis pregnancy center near North High School in Denver.

Ordway Holds Area Meeting

ORDWAY, COLORADO—Ordway Friends hosted the Arkansas Valley Area Meeting in February. The meeting included a 40th year observance. The Arkansas Valley Area meeting began in February 1954.

Ordway Friends is grateful to Rocky Mountain Yearly Meeting and La Junta Heights Meeting for gifts of flowers and a Road to Emmaus picture, and for letters received from several sources.



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**OUR
RECORD
OF
FRIENDS**

Births

BARBER—Jody Elaine, to Jeff and Joanne, Canton, Ohio, 3/11/94

BLASIMAN—Elizabeth Ranae, to Greg and Avone, Alliance, Ohio, 2/9/94

BROCKWAY—Molly Kate and Zachariah Oliver, to David and Joyce, Canton, Ohio, 2/28/94

BRYAN—Jessica Jordan, to Kreg and Julie, Middletown, Rhode Island, 1/27/94

BURCH—Lydia Mae, to Jon and Theresa, Miami, Florida, 1/14/94

CLARY—Matthew Thomas, to Steve and Sheila, Martinsville, Virginia, 2/22/94

COX—Holly Sue Ann, to Todd and Wendy, Derby, Kansas, 1/18/94

DUNLOP—Zachery Ian, to Ian and Kay, Belleville, Michigan, 2/24/94

HAILEY—Tyson Allen, to Cliff and Connie, Liberal, Kansas

HUNKLER—Jessica Pauline, to Jeff and Karie, Barnesville, Ohio, 2/16/94

HYATT—Nathaniel Coleman, to Tim and Nicole, Newberg, Oregon, 2/4/94

LAFFERTY—Erin Elizabeth, to Floyd and Kathy, Ypsilanti, Michigan, 2/16/94

MAGEE—Jedediah William, to Noel and Amy, Eugene, Oregon, 9/7/93

MILLER—Sarah, to Neil and Sue, Denver, Colorado, 10/20/93

MITCHELL—Daniel Edward, to Daniel and Rhonda, Galveston, Texas, 1/9/94

MOSHER—Chaise Elizabeth, to Matt and Michelle, Delaware, Ohio, 1/6/94

MULLIKEN—Sharese Amber, to Alan and Sheryl, Denver, Colorado, 2/13/94

NEUBAUER—Joel Allan, to David and Penny, Alliance, Ohio, 11/19/93

PAULER—Nikita Annalane, to Alan and Mechele, Wichita, Kansas, 1/17/94

SANCHEZ—Katelyn Marie, to Scott and Eileen, Hutchinson, Kansas

SMITH—Travis Taylor, to Ron and Amanda, St. Clairsville, Ohio, 2/15/94

STRATTON—Courtney Marie, to Gene and Linda, Wichita, Kansas, 2/4/94

STREET—Joel Frank, to Jerry and Jenny, Arvada, Colorado, 2/25/94

THOMAS—Lindsay Joyce, to Ted and Theresa, Cleveland, Ohio, 2/7/94

TOMPKINS—Haley Elizabeth, by adoption, Denver, Colorado, 1/11/94

VOTH—Joshua David, to Tim and Kati, Newberg, Oregon, 2/2/94

ZINN—Kathryn Esther, to Ronald and Julie, Taichung, Taiwan, 1/30/94

Marriages

Connie BORTZ and Stan RYDER, Canton, Ohio, 3/11/94

Yvonne CURETON and Eric KEMPTHORN, Canton, Ohio, 2/12/94

Helen FORSETH and John WILKE, Portland, Oregon, 3/5/94

Peggy HANZLIK and Eddie BENEDETTO, Alliance, Ohio, 12/11/93

Susan LIU and Gene NGUYEN, Portland, Oregon, 3/26/94

Heather McATEE and John Mark FINNER, Twin Falls, Idaho, 3/5/94

Dawn MURRAY and David RANKIN, Cable, Ohio, 10/23/93

Kathleen STIVERSON and Mark DALEY, Newberg, Oregon, 3/5/94

Jill Marie WIEDRICK and Makota WATANABE, Boise, Idaho, 3/5/94

Deaths

BERRY—John, Medford, Oregon, 1/31/94

DURBIN—Elizabeth "Betty" C., 51, Martinsville, Virginia, 3/6/94

FERGUSON—Stella, 93, Haviland, Kansas, 2/28/94

GARDNER—Evelyn, Portland, Oregon, 12/13/93

HANCOCK—Homer, 86, Emporia, Kansas, 1/31/94

HASTY—Lucille, Penrose, Colorado, 2/18/94

HUBBARD—Paul, 86, Bridgeport, Ohio, 2/8/94

IVES—Kyle Douglas, infant, Tecumseh, Michigan, 12/17/93

LAMB—Ernest Sr., 75, Cable, Ohio, 12/22/93

LOFLAND—Alice, Wichita, Kansas, 12/30/93

PARCELL—P. Leonard, 77, Martinsville, Virginia, 2/8/94

PIERCE—Erwin, Argonia, Kansas, 1/30/94

POLTROCK—Edgar, Cleveland, Ohio, 2/12/94

POWERS—Marie, 65, Oak Ridge, North Carolina, 2/4/94

PRESSNALL—Milton, Portland, Oregon, 3/16/94

RATHBURN—Maggie Neva Jean, 81, Adrian, Michigan, 12/30/93

RICHARDSON—Helen Mae, 78, Adrian, Michigan, 1/19/94

RITTENHOUSE—Orpha Garra, 86, Alliance, Ohio, 12/16/93

ROGERS—Edna, 89, Barnesville, Ohio, 2/3/94

SHOWALTER—Bill, Wichita, Kansas, 1/25/94

THOMPSON—Lily, 102, Ardmore, Oklahoma, 1/8/94

**OUR
FRIENDS
COLLEGES**

**To All Friends in Higher Education
Come Join the Conversation**

When you join Friends Association for Higher Education (FAHE) you join with colleagues worldwide in an ongoing integrative conversation about larger issues such as sustainability, peacemaking, ethics in the classroom, and spirituality. These issues all too often are ignored in our discussions because of the increasingly specialized pressures of higher education today.

Come to the FAHE annual June conference and sit with physicists, trustees, literary critics, sociologists, poets, administrators, chemists, historians, and political activists among others in considering what it means to integrate spirituality, academic excellence, and social concerns as a Quaker educator. Read FAHE's quarterly newsletter and profit from book reviews, reflective essays, and listings of employment opportunities at Quaker institutions. Regular membership dues are \$25.

Write or call today for registration information and begin making plans to attend the next FAHE conference, "Coming Home to the Earth: William Penn and Contemporary Issues," June 23-26 at William Penn College in Oskaloosa, Iowa.

**Friends Association for Higher Education
P. O. Box 18741
Greensboro, NC 27419
(910) 852-2028**

Barclay Bits

May 14 was the date for the annual Alumni Banquet. The event gives alumni an opportunity to reunite with their classmates of years gone by. This year graduates of the classes ending in 4 celebrate their ten-year anniversary dates. The class of '69 celebrate their 25th reunion.

* * *

Barclay College has scheduled the Continental Singers to perform on June 18 in Hockett Auditorium. The concert, sponsored by the Haviland Telephone Company, will be the last event of the academic year for the Family Entertainment Series.

* * *

The Acappella Vocal Band held a concert in Barclay's Hockett Auditorium on March 28. This was another Family Entertainment Series.

Earthquakes to orphanages, students lend a hand.

The Acappella Vocal Band performed at Barclay College in March.



The Seattle group worked through Northwest Urban Ministries, which exists to "expose, educate, and equip the church for inner-city ministry." Fourteen GFC students learned

ment Series event sponsored by the Haviland Telephone Company.

* * *

This year's graduation weekend at Barclay College offered several special activities including a home choir concert by the Barclay Concert Choir on Friday, May 13. Rounding out the weekend were the Alumni Banquet on Saturday, and the Baccalaureate service and Commencement exercise on Sunday.

George Fox College Students Spend Spring Break on Serve Trips

While many students used the time to relax, approximately 70 George Fox College (Newberg, Oregon) students spent their spring vacation helping others. From March 19 to 26, groups of students worked in Phoenix, Los Angeles, Seattle, and Mexico through the college's Spring Serve program.

Thirteen students traveled to Los Angeles to help earthquake victims and the needy. They worked with inner-city children, and distributed food with a group called "Canning Hunger." The group stayed at Long Beach Friends Church, where they worked and painted.

In Phoenix, Arizona, 14 students did work projects at Cook College and Theological School, a seminary for Native Americans. They spent the week interacting with seminary students and the students' families.

through a variety of ministry experiences to look with new eyes at the needs of the inner city and how they can respond.

The 26 students who went to Mexico raised \$2,400 to construct a two-room house for a family in Tecate. The group also conducted a vacation Bible school, did door-to-door evangelism, worked on a mission ranch, spent time at an orphanage, and played with neighborhood children.

Students participating in Spring Serve were chosen through an application process. They paid from \$60 to \$145 for transportation, room, and board, depending on the location of the service project. The college subsidized the trips.

Youth Ministries Expert Speaks at GFC as Staley Lecturer

Author and speaker Mike Yaconelli visited the George Fox College campus March 28-30 as the college's 1994 Staley Lecturer.

Yaconelli is a co-founder of Youth Specialties, an international company that has trained and equipped Christian youth workers since 1969. He has produced numerous books, articles, tapes, and videos on the subject of youth and culture.

During his three-day visit, Yaconelli gave five public addresses on the topic of "Bottom-line Christianity." He spoke mornings in chapel,

evenings in a residence hall lobby, and attended a luncheon for local youth pastors.

Yaconelli graduated from San Diego State University in communications. He is the winner of the 1968 Toastmaster's International Speech Contest. Currently, he serves as editor of *The Door*, a satirical religious magazine, and as the lay pastor of a small church in California. He lives in Yreka, California, with his wife, Karla, and two of their five children.

Yaconelli is the author and coauthor of numerous books including *Tough Faith* and *Teaching the Truth About Sex*.

Established in 1969, the Staley Distinguished Christian Scholar Lecture Series is funded by the Thomas F. Staley Foundation of New York. The foundation is firmly persuaded that the message of the Christian Gospel, when proclaimed in its historic fullness is always contemporary, relevant, and meaningful to any generation.

ISSUES & ANSWERS FOR FRIENDS YOUTH

This series of pamphlets is designed to help youth bring Christ into the daily events and difficulties of modern life. The collection, published by the Youth Commission of Evangelical Friends International—North America Region, is intended for use in a group setting or for individual study.

Discovering Truth in Music and Media
by Cary J. Youmans

Living in Healthy Sexuality
by Ben Richmond

Beyond "Just Say No" by Tom Klaus
A Commitment Called Love
by Royce Frazier

Social Justice: Making a Difference
by Mike Huber

Simplicity: Finding a Clear Focus
by Paul Bock

Male and Female: Equal in Christ
by Celia M. Mueller

Creative Peacemaking in a Violent World by Colin Saxton

Worship: Lifeless or Alive?
by Colin Saxton

God Can Speak Through You
by Mike Huber

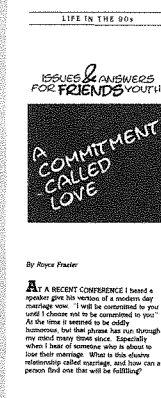
Friends Diversity: Strength or Weakness? by Jack L. Willcuts
New Possibilities for Global Outreach
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George Fox College, founded in 1891, is a Christian liberal arts college accredited by the Northwest Association of Schools and Colleges and is recognized as one of "America's Best Colleges" by *U.S. News and World Report* magazine. (October 4, 1993)

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Malone College, Kent State Collaborate on Holocaust Conference

Malone College (Canton, Ohio) and Kent State University, Stark Campus, announce their collaboration on an upcoming five-day conference commemorating the Jewish Holocaust. The conference is scheduled for August 15-19, 1994, and will be conducted alternately on both campuses. Families and caregivers of Holocaust survivors as well as persons concerned with this dark period in history are encouraged to attend. Participants may earn two undergraduate or graduate credit hours for completing the program.

Dr. Ronald G. Johnson, provost of Malone College, said, "We are living in an era when ethnic cleansing is in the news and some individuals attempt to deny the existence of the Holocaust. In such a time, it is extremely important to study and attempt to understand this painful period in the 1930s and 40s."

Malone College President Accepts New Appointment

Malone College President Dr. E. Arthur Self has announced that he has accepted the position of president of Seattle Pacific University, effective August 1, 1994. Dr. Self will become the eighth president of that institu-

tion. Self was nominated and selected from 160 candidates following an extensive nine-month search conducted by S.P.U.

Russian Studies Program

Malone College is one of 18 colleges of the Christian College Coalition that helped to found the Russian Studies Program, which is held in the Republic of Russia.

Dr. E. Arthur Self, president of Malone College and vice-chairman of the Christian College Coalition, was part of the Student Academic Programs Committee that selected Harley Wagler as the RSP director.

Twelve American students are taking part in the new 15-week Russian Studies Program. While living on the campus of Nizhni Novgorod State University (NNSU), the students study the Russian language and attend seminars called "Slavic Culture and History" and "Russia in Transition." While in Russia, they will travel to Moscow and St. Petersburg. For their efforts, the students will earn 16 semester-hour credits toward their baccalaureate degrees.

THE WIDER WORLD OF FRIENDS

Educators to Explore William Penn and Contemporary Issues

"Coming Home to the Earth: William Penn and Contemporary Issues" will be the chosen focus for the 15th annual conference of the Friends Association for Higher Education June 23-26, 1994, at

William Penn College in Oskaloosa, Iowa.

Keynote speaker will be Stephen Collett, director of the Quaker United Nations Office, speaking on "New Paths to Peacemaking." Other speakers include Elise Boulding, Quaker educator and activist; Tom Kesinger, president of Haverford College; and David Wilson of the American Studies program, University of California, Davis.

Conference Focuses on Nurturing Relationships

"Between Me and Thee: Reforming Relationships" was the theme of a unique conference held in Portland, Oregon, April 15-17, and co-sponsored by Friends Family Service, Reedwood Friends Church, North Pacific Yearly Meeting, and Willamette Quarterly Meeting. The purpose of the conference was to explore ways to develop and nurture the relationships that mean the most to us—our family, intimate, and spiritual ties. Together, in a safe environment, attendees sought to expand the borders of their self-knowledge and self-experience.

Keynote speakers Stan Thornburg, pastor of Reedwood Friends Church, and Judy Brutz, Ph.D., L.M.F.T., an educator, recorded minister, and therapist from Des Moines First Friends Church, spoke on "Being a Safe Male" and "Being a Safe Female," among other topics.

Fellowship of Friends of African Descent

The Fellowship of Friends of African Descent celebrates the long history of Friends' witness for peace and equality, and the early and continuing presence of African and African-descended Friends in the Society.

Friends of African descent gather.

Elmer Davis, Maurice Roberts, and Ben Staley gather with a church group during visit to Central Africa.

OUR FRIENDS MISSIONARY OUTREACH

The theme of the 1994 gathering will be "Rejecting Violence, Renewing Unity—Addressing the Spiritual and Social Needs of Our Community." The gathering will take place August 12-14 at Resurrection Center, 2710 South Country Club Road, Woodstock, Illinois (near Chicago). The last gathering, in 1992, explored the relevance of the peace testimony following the Rodney King verdict, African spirituality and Quakerism, and parent-child issues. It also included a lecture on "Why are most African Americans not Quakers?"

Interested Friends should contact the FFOAD at 1515 Cherry Street, Philadelphia, PA 19102, or Eric Reed at Quaker House, 2153 Vine Street, Berkeley, CA 94709, 510/843-7333.

Calendar of Yearly Meetings Available

Friends World Committee for Consultation is pleased to announce the publication of the Calendar of Yearly Meetings for 1994. The calendar contains the locations, dates, and contacts for yearly meeting sessions around the world, as well as providing information on conferences and regional gatherings, Quaker centers and offices, and Friends World Committee for Consultation.

The Calendar of Yearly Meetings is a valuable resource for those traveling among Friends, or just wishing to have the most up-to-date information on who to contact in the Religious Society of Friends. The calendar is available free of charge from the FWCC, Section of the Americas office, 1506 Race Street, Philadelphia, PA 19102. For further information, contact Debi Chadwick at 215/241-7250.

Mexico

Norval Hadley and Dr. Timothy Boyd, a missions consultant, visited the missionaries in Mexico City a few days in late February.

David and Joyce Byrne and daughters will leave Mexico City in May for a new assignment to be announced later.

Pray for the congregation of La Familia Church and new part-time pastor Ernesto Ramirez, that growth may continue for this group.

Rwanda

In a cooperative effort, Protestant churches in Rwanda are progressing with plans to open a new university in Kigali in 1995, with preliminary preparation beginning late this year. If approved by the board in May, EFM may sponsor a candidate couple volunteering to serve with the university.

Continue to pray for additional personnel needed to serve with Friends in Rwanda.

Although a new outbreak of political unrest prevented extensive visits to Friends churches in Rwanda, MAYM leaders Maurice Roberts, Elmer Davis, and Ben Staley were able to visit several of the churches in late February. This followed an encouraging visit with Friends in Burundi where they were able to assess war damage and resulting needs and arrange for relief aid. (See accompanying article.)

The new regional Bible School program (with sessions held periodically in three areas) will begin April 4 under the leadership of Amminidab Munyaneza. It is anticipated



that there will be about 20 students in each area.

Rough Rock

Work groups from Idaho and Ohio are scheduled to go to Rough Rock this spring and summer.

Pray for the Harrolds and for Helen Descheenie, Rough Rock pastor, as they are involved in weekly home visitation and some Bible studies.

Philippines

While the diagnosis of tuberculosis for Christopher Twaddell was not confirmed in the States, his brother Joseph is receiving tuberculosis treatment for a few months in Denver. Jinky Twaddell is employed in a dental office and Roy is considering ministry to Muslims in the area while the couple decides about future plans.

Friends in Manila at the Pasig Church celebrated their 15th anniversary February 20. The anniversary was preceded by several days of special evangelistic meetings with a guest speaker and musician.

Pastor Jaime Tabino is pursuing a Doctor of Ministry degree through Houston Graduate School of Theology, which he visits periodically in his study program.

India

The Hunerwadel family arrived in Denver on March 2. Peggy had surgery March 5 and is recuperating well. The family is living in Paonia, Colorado, while awaiting guidance for future ministry.

Pray for Edwin and Rajesh, Garhwali Christians, as they continue outreach to their people following the Hunerwadel's departure.

Other

Pray for the annual retreat of the EFI-NA Missions Commission, governing board of EFM, as it meets May 14-17 near Allenspark, Colorado, to make plans for the future and consider some missionary candidates.

Continue to pray for political stability and peace both in Rwanda and Burundi where there have been several outbreaks of violence again.

State of Friends In Central Africa

This report follows a visit by MAYM leadership in February. Burundi is a land of 5.4 million people, a land that now claims to be 90 percent Christian. Today its churches have freedoms that they often haven't had during their 30 years of independence. Yet this country runs into times when fighting

Burundi and Rwanda still teetering on the edge of war and chaos.



Acres of makeshift tents and hovels provide housing for tens of thousands of refugees.

between its two tribal groups, Hutus and Tutsis, is intense and devastating. As a result of the past five months of fighting, an estimated 20 percent of the entire population has been displaced or killed. The best guess is that 100,000 people have died and about 900,000 are not living in their own homes—either because their homes were destroyed by attackers, or because they are living in fear. Fear rules in Burundi.

This past October Hutus initiated killings in revenge for the assassination of the president, who was a Hutu—the first-ever Hutu president. Tutsis quickly assumed a counter-attack. Soldiers went crazy in uncontrolled mass murders.

Hutus fled across the country to Rwanda, Zaire, or Tanzania, or hid within the country. Tutsis fled to camps within the country that were protected by soldiers. Markets were abandoned. Homes were in shambles. Gardens and fields were not tended. The country was without a president from October 21 until February 5.

A visiting team from Mid-America Yearly Meeting arrived one week later. Superintendent Maurice Roberts, Pastor Ben Staley (Northridge), and Elmer Davis (Haviland) went with two goals: to assess how to best help the people recover, and to offer encouragement to the churches and leaders. As a result of meetings with relief

agencies on site, Friends families and others in the immediate area have received a total of ten metric tons of seed beans and three tons of fertilizer to help plant gardens before heavy rains come. Blankets were given to many families.

No Friends pastors were killed and it is estimated that no more than 100 people from Friends churches were killed. The number of people in refugee camps is staggering. Until peace stabilizes, and homes are rebuilt or repaired, displacement will be a way of life.

In Rwanda, just across the Burundi border, two camps supported by the Red Cross care for nearly 70,000 Burundians. A Friends congregation has formed nearby and most of the attendees are refugees. Many were unchurched and have come to a faith in Christ.

The political condition in Rwanda remains fragile, dating

back to the war's beginning in 1990. U.S. Ambassador David Rawson stated that if an intended realignment of the government cabinet cannot be implemented soon, the United Nations may choose to leave. This could result in a collapse of all order.

Rawson, the son of Friends missionary Dr. Perry Rawson, grew up in Burundi. A career diplomat who has spent several shifts in African countries, he knows the culture, the politics, the dynamics necessary for peace.

Pray for the continued strength and commitment in both Burundi and Rwanda churches. The leadership is committed to the task of evangelism, church growth, and leadership development. Nearly every day the visiting team experienced the need of prayer from stateside supporters.

—By Maurice Roberts

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.

Superintendent Sought

Superintendent of North Carolina Yearly Meeting. Due to planned retirement of current superintendent of North Carolina Yearly Meeting within a year, successor is now being sought. Interested persons may submit applications, including education and work history to E. Clark Wilson, Chp. NCYM Personnel Committee, 2421 Willard Road, High Point, NC 27265-9127.

New Position

Business manager of North Carolina Yearly Meeting, a new position. Requirements: business or institutional and/or financial

management experience, accounting, computer, investment experience. Interested persons may submit applications, including education and work experience to E. Clark Wilson, 2421 Willard Road, High Point, NC 27265-9127.

Peace Video

Help end the arms race. "Conduct Unbecoming America," a videotape with study packet, discusses pending legislation that could drastically limit U. S. conventional arms sales, describes the international arms sales problems, and offers suggestions for action. 30 min. \$22.50 ea. FCNL, Dept. EVF, 245 Second St. NE, Washington, DC 20002.

FCNL Job Opening

Development Secretary / Fundraiser, Friends Committee on National Legislation. Full time. \$40,000 plus benefits. Appointment will be made Fall 1994. Job starts January 1995. Application deadline July 1, 1994. Write to Development Secretary, FCNL, 245 Second St. NE, Washington, DC 20002-5795.



"I didn't know they were taking political prisoners around here!"

RAY BENNETT

The world has changed almost overnight. It's hard to know where we are going next.

The Friends Committee on National Legislation has a vision of peace, justice, and a restored Earth. This vision includes the concerns of many Friends.

However, to witness effectively to Congress and to our communities, FCNL's many supporters around the country and the seventeen staff members in Washington must focus their attention and energy on a limited number of issues at one time.

Can you help us to choose our road?

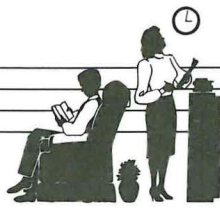
In November 1994, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will try to discern what FCNL's program should be during the 104th Congress (1995-1996).

The process of choosing from among many important issues (priorities selection) has already begun. We need the widest possible consultation with Friends and ask for your participation. Many Friends Meetings and Churches are already taking part.

If your Meeting or Church is not yet involved and would like to be, or if you want to participate individually, please call or write to the address below. We'll send you the necessary materials.

Survey, FCNL, 245 Second St. NE, Washington DC 20002
Phone: (202) 547-6000





The Divine Priority

BY JANET JOHNSTON

LAST YEAR AT a junior high school track meet the boys' relay was about to begin when the coach looked up and saw that the first runner did not have the baton. He began yelling, "No, no!" as the starting gun went off. He watched helplessly as his young athlete pushed off the block. Running as fast as he could the beginning runner soon reached the second runner and expertly handed off the nonexistent baton. After a split-second look of surprise at his empty hand, the second runner picked up his pace and proceeded to the third runner.

Meanwhile the coach was still screaming, "No, no!" But by now they all thought he was saying, "Go, go!" Again the hand-off scene was reenacted and the final runner came tearing down the track to loud shouts from the crowd and zipped across the finish line! But the team was disqualified. Motions were not enough, they needed to have the real thing.

In our personal communion with God, just going through the motions can also rob us of victory. We need the real thing.

When we hear the words "transforming worship" we may think of transforming the worship to meet our needs instead of worshipping to transform our needs. Personal worship gives us an

awareness of what God is wanting us to learn from Him.

Last year I was involved in a situation I had entered with a great deal of anticipation. Never in all my life have I had so many expectations shattered so systematically. I found myself struggling emotionally, physically, and spiritually because circumstances seemed to be on a downward plunge. I kept trying to handle it through reason, prayer, and begging God for Scriptures to help me through. I found myself grumbling, looking for pity, and not finding much joy in anything.

In October, during devotions, the presence of the Lord was suddenly very real, and I found myself praying these words: *Release me from my expectations and help me live joyously with reality.* This is what had been holding me back from God's work in my life. I needed to let go of my expectations of others.

Living joyously with the situation did not resolve everything, but accepting the reality and knowing I was not going to change all of it surprisingly brought the beginning of release from pain.

The full impact of these lessons is still coming. I see for the first time how I had stood with my expectations, my gifts, my love, my being, and as these were ignored or turned down I felt hurt. I was shown that God stands with His love, His gifts, His Being, and I have

been guilty of ignoring or turning these down. My heart broke before Him, and personal devotions took on a new depth. I began to worship Him for who He is.

Personal worship can happen in privacy where you can be broken before Him. Personal worship can happen in public when you purposefully acknowledge His presence and walk with Him in the crowds.

One creative way to worship that has been a blessing for me is writing acrostics:

Waiting
Openly and
Reverently, I will
Seek
His complete
Involvement in
Perfecting me.

Wonder
Oasis
Renewal
Satisfaction
Help
Inspiration
Power

Begin to lay aside the unimportant motions, the bustlings, and take time personally to worship God. **EF**