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# *Evangelical Friend*

April 1982

Vol. XV, No. 8



"Christians who take seriously Jesus' teaching about peace have something of a consensus about how to respond as nonviolent people to international conflicts. Now that we have thought and written and taught on that issue, perhaps we are ready to think about responding to crime and victimization."

**RESPONDING AS CHRISTIANS  
TO OUR  
RESPONSES AS VICTIMS**





# RESPONDING TO RESPONSES AS CHRISTIANS OUR AS VICTIMS

BY AL WENGERD

**I** HAD JUST dropped off something at a friend's house and was unlocking my car when I noted him. I knew he was going to jump me. I didn't have time to do any-

thing, unlock my car or run back into the house, so I just tried to keep the hammer away from me. He managed to hit me on the head. I remember struggling with him for what seemed like a long time and eventually I was able to sit down in my car and start kicking him. All this time I was screaming, so my friends came out and saw him and started yelling at him, so he grabbed my purse and ran down the street."

While this short encounter lasted only one or two minutes, its impact still continues a year later. Barb has not been the same since. Maybe that is okay.

As we think about living in a world where people violate us in one way or another, we can expect to face some hard choices if we hope to respond nonviolently to these abrupt intrusions. In the United States, one out of three households will be a victim of some type of offense this year.

Reacting to the statistics alone can put us in Barb's shoes: "I just replayed it over and over and over in my mind—I don't know how many times—and then all the fears that came with that kept increasing . . . For days I would check every closet when I came into the apartment. I still do check my closets—sounds ridiculous in a way—but I guess I still have a bit of paranoia left."

One thing Barb learned was that fear is real. A year after the assault, some of the fear has changed to caution, yet she somehow knows that she is vulnerable, as we all are—not just because of the violence in our society but maybe because of the violence within each of us. "When I got down to the police station I retold the story in great

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*Al Wengard works with the Mennonite Steering Committee on Corrections, a prison ministry sponsored by two Mennonite conferences. This article is shared through the courtesy of the Mennonite Central Committee News Service.*

detail, and I remember just getting in touch with so much anger, like if he had been there, I would have, I could have killed him. I was that angry. I didn't realize I could get that angry."

Some of that anger still remained five months after the incident, but most of it, she recalled, had turned to curiosity. "I wondered what was going through his head when he was doing this or why he was walking down the street with a hammer. Some of this anger changed too, from 'he's got to be caught and punished' to more concern for the person himself and what was really going on in his whole life." Later she added, "Maybe he's a victim, too."

Sometimes those who violate us may end up being the victims of our violence. Again we hear from Barb, "Probably the main issue I had to deal with was, *How does a pacifist respond to violence?* In reflecting back on the incident, at different points I had some guilt about how I responded. Maybe I should have talked to him. Maybe I should have said, 'Do you want my money? Here, take it.' All I could think of was to protect myself—even if it meant hurting him."

Many, or perhaps most of us, especially men, will not experience such an encounter in our adult lives, yet the issues raised here are real to most of us, and the feelings Barb identified are not limited to victims of violent encounters.

Suppose, for example, you come home one evening and find the front door ajar. As you walk inside you suddenly realize that someone has been in your house, your home, your private place, while you were gone. Maybe you are glad you were not home. No, maybe you wish you could have been home—then you could have given them what they deserved.

Much like Barb, your feelings intensify. *Now what do I do?* The questions begin flooding your mind. *Who was it? Why me? What did I do to deserve this? What's happening to our world, anyway? I knew I should have bought one of those home burglar alarms they advertised on television the other night. If I had just been more responsible, this wouldn't have happened . . .* The list goes on.

For those of us who are determined to "live in peace" with our neighbors and our communities, further questions surface. *To what extent should I go to protect my property? It's surely okay to lock everything up, isn't it? Maybe I should put up a fence? A dog that barks but doesn't bite would be okay, wouldn't it? What about my children and their safety and well-being? Surely they have a right to grow up without being paralyzed by fear. Should I learn to defend myself nonviolently? What does that mean?*

Christians who take seriously Jesus' teaching about peace have something of a consensus about how to respond

as nonviolent people to international conflicts. Now that we have thought and written and taught on that issue, perhaps we are ready to think about responding to crime and victimization. After all, they are closely related.

In Matthew 5:43, 44 Jesus said, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you . . ." And we all know the rest. These are some pretty difficult words from our Lord, yet I would much rather love a North Korean than a person who broke into my house. I would much rather show love to a political enemy than the bully on the block who is always beating up my son.

To help us begin thinking through some of these issues, I would like to share several guidelines.

First, we, like Barb, are not exempt from the feelings of anger and fear that emerge when we are violated. These feelings appear to be universal, and we should not use them as a barometer to test our spiritual maturity. Rather, we might view them as a reminder of our humanity—our finiteness, if you will. They are a reminder that we are living in the "old Jerusalem," not the "new Jerusalem" for which we look forward.

Not only do we live in a broken world; we are also a broken people, much like our enemies. Perhaps we have more in common with them than we wish to admit. This is not a discouraging word but rather an encouraging word. When our brothers and sisters experience feelings of anger, fear, and vengeance we want to be gentle, caring, and loving to them. We want to move toward being nonjudgmental about these feelings and to help them to accept them as a part of living in this world.

Second, however, we want to work toward actions that are not based on these feelings but are based on God's Word. Now comes the test. How can we help each other to actions that are not rooted in anger, guilt, blame, and fear?

Here we need our Christian brothers and sisters the most. Some of the choices we make will have lasting consequences, not only for ourselves but also for the offender. We will have some control over some of the decisions we make; others we will not. If we call the police, what then is our obligation to them to cooperate with their investigation, apprehension, and prosecution of the offender? Where does our responsibility to the offender end? With prayer, visitation, witness, or something more than that?

Anytime our communities and national leaders are calling on us to make decisions based on our feelings of anger, guilt, blame, and fear, it seems necessary for us to talk with each other about how to respond. Will we respond out of these feelings or will we be able to respond with love?

## RESPONDING AS VIOLENCE CHRISTIANS TO



# A SEASON OF QUESTIONS

By SHANNON J. WHITE

**March 14**

God,

Do you mind if I write a prayer to You instead of just saying it? I hope it's OK because so much is going through my head that I need to share with You. Putting it down on paper might help me sort it all out.

First, I have to tell You that I'm totally confused. Mom and Dad have been whispering to each other the last few weeks. Several times they stopped talking when I came into the room. And they've been making funny excuses to get me out of the house. Mom looks worried; Dad looks tired.

Today I finally found out why. Dad came home early from work. His car was full of things he kept at his office—our photographs, his wall hangings, even the pencil holder I made at camp for him three years ago. Dad lost his job.

Why, God? My dad works hard. He's always tried to do his job the way You want. Don't You take care of Your children? What's going to happen to us now?

Yours,  
Shannon

**March 21**

Lord God,

My dad's been home all week. He keeps writing letters and making phone calls, but not many places give him an interview. I can tell he's embarrassed when they say no. He swallows hard after he puts down the phone. Then he just sits and stares out of the window for a while. It seems funny having Dad at home all the time. I wish we

felt more like doing things together. But we don't.

My friend Bryan complained today at school that his dad is always away on business trips. It made me wonder, God, why Bryan's dad, who's never cared for You, is so successful. He hardly has enough hours in the day. And my dad, who loves You, sits at home and stares out of windows.

Take care of my dad, God. Don't let him dry up inside. Help him smile again. I love him. I love You.

Forever Yours,  
Shannon

**April 4**

God,

It's been three weeks now and we're all a little scared. Dad jumps every time the phone rings. But it doesn't ring very often now.

We made pizza last night for supper and Mom stretched one pound of cheese over three pizzas instead of the usual two. That's when I discovered what I like most about pizza is lots of gooey cheese.

Today Mom canceled my dental appointment. She didn't say much, just not to go after school—that it was only a checkup and I probably didn't have any cavities anyway. I never thought I'd be worried about a canceled dental appointment.

I'm afraid, God. What happens when a family runs out of money? How much can we sell? And when that's gone, then what? Please give Dad work soon. I know You can do anything—even get my dad work again. But it's hard to trust You when I'm so scared.

Love You,  
Shannon

**April 24**

God,

I spent the day with Bryan's family and they took me out to lunch. The last time I asked if we could just pick up some hamburgers, Mom said no. There was pain in her eyes.

Bryan's mom served milk with supper. I drank three glasses. I hope that wasn't greedy. My mom switched to water two weeks ago.

God, I'm tired of going without things I used to have. I'm tired of seeing my dad all huddled up and quiet, still staring out of windows. I'm tired of Mom going around the house with her lips pressed tight. I'm tired of wearing the same clothes and eating last night's leftovers. I'm tired of making excuses about why I can't go with my friends any time expense is involved. I'm tired of seeing people who aren't Christians have everything they want while we go without.

I know that You are good, that You are powerful. But have You forgotten us? We're Yours. Remember?

Thank You, Lord, for hearing me—even when I'm angry.

Yours,  
Shannon

**May 3**

Lord God,

Thank You for this past weekend. My friends all drove to the concert. I didn't have money to buy a ticket, so I stayed home. It was a little quiet and a little lonely here. But You were with me.

I sensed Your presence as I washed dishes. I felt close to You as I walked in the park and saw the trees and new flowers.

(Continued on page 25)

Shannon White is a free-lance writer from San Diego, California.

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Being vulnerable to an upward creeping crime rate, how do we react as individuals and as the corporate body of Christ to our violators? (Photo by Shirley Putman)

**ANTECEDENTS**

Two young teens sat across the picnic table from Jan and me in our backyard. To say they were uncomfortable is an understatement. They had come reluctantly with a Christian brother of ours who has a special ministry with the boys of the neighborhood.

The two had been there just the evening before when we were gone. A bolted back door had given way to their intentions. Inside they found coin sets that had been gifts from Granddad, Jan's diamond ring, and some other valuables.

Boasts of their accomplishment had reached our friend, and now we were faced with the unique opportunity to deal with the neighborhood crime problem on a personal level. Although we had felt vulnerable, violated, bitter, we knew that Christ calls us away from retaliation to forgiveness. God also desires justice—conformity to right living.

I fear the confession, return of unspent property, sincere talk expressing spiritual and social concern, and extension of forgiveness fell short of the needed impact. Disciplined restitution from the boys and extended personal involvement in these broken lives from me would have increased the chances of diverting two potential crime statistics and initiating social and spiritual redemption.

This issue of *Evangelical Friend* offers much thought stimulation in the serious matter of how a Christian should respond to violence. Join this month's writers as they deal with this subject through personal testimony, expression of concern, fictitious story, and sociological and biblical study.

—D.L.M.

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# A NEW CALL TO JUSTICE MAKING

RESPONDING AS  
**VIOLENCE**  
CHRISTIANS TO



BY ROBERT GROSS, FAY HONEY KNOPP, AND HOWARD ZEHR

**B**RETHREN, FRIENDS, and Mennonites have refused military conscription and have sometimes chosen to confront issues of militarism and the arms race. Members of the three Historic Peace Churches have ended up in prison for the conscientious opposition to violence as a solution to human conflict.

When our peace church stands have led to prison, the authoritarianism, the lawlessness, the damaging environment, and the violence of prison life have shocked us. But we have seldom begun by confronting the violence of our prison system.

*Bob Gross lives in Churubusco, Indiana, and helps to coordinate Church of the Brethren activities in criminal justice. Fay Honey Knopp is founder and director of Prison Research Education Action Project of the New York State Council of Churches. A Quaker, she has carried on a ministry to prisoners for almost 30 years. Howard Zehr is director of Criminal Justice of the Mennonite Central Committee and directs the Victim Offender Reconciliation Project of PACT (Prisoner and Community Together). This article is reprinted with permission from Friends Journal (volume 28, number 4, copyright 1982).*

While our churches are becoming clearer about the many ways to resist and challenge the war model at this time in history, we seem less clear and consistent in our religious values, our testimonies, and our practices concerning another monstrous and growing evil—the evil of imprisonment.

For nearly 300 years the three groups have worked together for peace in both international and civil conflicts. Our churches have recently found new resolve to work together for peace through the New Call to Peacemaking. In 1978 a gathering of 300 expressed the New Call's conviction:

"Though our religious bodies differ in circumstances of historical and ethnic origin and have varied doctrinal emphases, there is unity in our conviction that peace is the will of God. This shared conviction has led us to a principled resistance to military service and to the institutions and influences which make for violence."

But it is too easy to forget that prisons and the so-called criminal justice system are among those "institutions and influences which make for violence." We take hope in further words of the New Call to Peacemaking stating that the common conviction that peace is the will of God "drives us continually to seek better ways of peacemaking." But we believe that our churches have

generally failed to apply to prisons the full light of their witness.

Perhaps we in the peace churches lack a clear testimony on resisting the system of caging because most of us, primarily white and middle class, rarely confront that evil personally. With few exceptions, we are usually not among those selected to experience this violent system from the inside.

Perhaps we have not called for a non-violent social defense because our members have not been aware that there are alternatives to imprisonment. There are. Alternatives have always been available to those who could afford them. Innovative and sympathetic community treatment of law-breakers is not radical or even new. The well-to-do have always provided it on behalf of their deviant members. In some communities alternatives are becoming available for others as well.

Perhaps we do not have a prison testimony comparable to our military testimony because we do not seek to take our part in a ministry of reconciliation when confronted with individual behavior defined as "criminal." With collective violent behavior we define as war, members of our churches have traveled halfway round the world to intervene, engage, and confront those who would perpetuate the violent war model. But here at home, we rarely speak

truth to those who have power to design, administer, and perpetuate the violent prison model, nor have we carefully considered what is appropriate Christian response to crime when victimized ourselves.

And perhaps we do not have a clear prison testimony because we have not devoted our energies to adequately researching and seeking the truth about the prison model. We thus fail to see its stunning similarities to the war model. Compared to antiwar researchers who investigate the military/industrial complex, prison researchers are fledglings in challenging the prison/industrial complex, its militarized terminology and weaponry, its command and control systems. Yet allowing those who declare "war on crime" to shape public views of crime and criminals is equal to permitting Pentagon generals to shape perceptions of war and politics.

Nonetheless, some have researched the prison system, and their findings are always the same: crime control in the U.S. is a huge industry, employing 1.2 million public employees. Approximately 7,000 federal, state, and local penal institutions, detaining more than 560,000 persons, make the prison industry larger than many of the nation's giant corporations. And although the U.S. already has the highest rate of imprisonment in the Western industrialized world, it is in the midst of the most massive jail and prison proliferation in the history of the world. At an estimated cost of \$8.73 billion, more than 550 new jails and prisons are proposed or under construction, which would increase prison capacities by 162,466 (about 30 percent).

Not long ago, a prominent official made a resounding speech designed for a national audience. He began by noting a basic human need for security but said that this security is today threatened in the U.S. He characterized the U.S. as the most civilized peace-loving nation, a powerful country that paradoxically was "fast approaching the status of an impotent society." He called for an attack on this threat to security through deterrence of the enemy, to be achieved by a buildup of defenses including larger forces of better-trained personnel. Such a national defense posture would require massive funding, he said, but is essential to our survival as a free nation.

If members of our peace churches had heard this speech coming from a member of the defense establishment, they would clearly react from the conviction that "peace is the will of God" and that this kind

of war talk was against God's will. But this was not the Pentagon or a member of the Senate Armed Services Committee or the State Department. This was Chief Justice Warren Burger, addressing the American Bar Association on the subject of crime and criminal procedure. And Burger's speech is by no means new or unusual. The language and mentality of war have pervaded discussions of crimes in this country for decades. But talks of threats to survival, deterrents through massive buildups of arms, and vague visions of victory all contribute to an atmosphere of fear and irrationality, to

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**"Prisons do not rehabilitate;  
in fact, they damage."**

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unrealistic dependence upon armaments, and to impossible expectations of solutions.

When the government pledges a "war on crime," the similarity to military imagery is obvious. But other similarities are more subtle. For example, discussions of both war and crime often focus on identifying an alien "enemy" who is sharply different from us. "Good guys" (like us) and "bad guys" (like the others) often permit racial or ethnic stereotypes to permeate our images. Offenders, like our enemies in war, are envisioned as being categorically different from us, and they are often portrayed as basically diabolical as well. Both types of "enemies" are commonly seen as extremely powerful while we are nearly impotent. Images of both war and crime involve a process of "abstracting" or "deindividualizing" the "enemy." Both offenders and our international opponents are portrayed in ways that allow them to be seen as objects rather than persons, denying our belief that there is that of God in every human being.

The punishment model has failed both internationally and domestically. We do not feel more secure in the world. We do not feel safer at home. The United States still leads the world in reported crimes and violence.

Viewing offenders as objects rather than persons allows people to treat other people in inhumane ways without pangs of conscience. Given these images, sympathy for the "enemy" becomes unpatriotic, subversive, and dangerous, whether they be a criminal offender or an Iranian. Such language often obscures similarities among us.

Contrary to popular stereotypes, offenders are very much like the rest of us. In fact, recent studies suggest that most of us

are offenders of one type or another. One study, for example, found that most in the U.S. have committed an offense at some time during their lives, which, if detected, could have resulted in imprisonment. The Bible, of course, confirms that view; we are all offenders (Romans 3:23).

There are four arguments most frequently used to justify incarceration: the need to protect, the need to deter, the need to punish, and the need to rehabilitate. Again, the similarities between these arguments and those used in behalf of military defense are striking. The reasoning process, in fact, is primarily the same. We justify the massive military establishment on the grounds that we need it to protect us, that we need it to deter others, that it is occasionally necessary to punish those who wrong us, that its existence may modify others' behavior for the better. And, we are told, we'd better be prepared! "Build the war machine! Build more prisons!" Yet we have never had a draft army and not used it, nor built a prison and not filled it.

These "solutions" to human conflict are as fraught with problems when utilized for crimes as they are for war. Even supporters of prison recognize that prisons do not rehabilitate; in fact, they damage. They may protect, but they do so only for a short time in most cases—and even that argument is exceedingly dubious since prisoners may emerge more prone to crimes than before. Prisons do punish, of course, and they may sometimes deter, although there is no scientific proof that they do. In many cases, prisons actually contribute to crime.

The attempt to solve crime, like the attempt to solve war, has tended to focus on

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**"The proper response to crime  
involves making peace."**

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symptoms rather than on solving underlying problems and causes. Many wars and much crime grow out of basic injustices such as the unequal distribution of wealth and power. Other types of crimes grow out of social and interpersonal conflicts. War-model solutions not only ignore these underlying causes but often represent an attempt to solve conflict with conflict. They rely upon threat and force, upon the "big stick" approach, escalating punishments until the ultimate threat is implemented—the nuclear bomb or the death penalty.

To view crime with the mentality of war contributes to an atmosphere of fear and  
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RESPONDING AS  
VIOLENCE  
CHRISTIANS TO

# THE LONG LOOK

BY LAURENCE PAYNE

*This moving, beautiful testimony is almost beyond belief. The EVANGELICAL FRIEND carries frequent stories titled "Meeting Life's Crises." This was written at our request by a father whose life is a precious example of Christ's love at work, and of God's grace turning tragedy into tenderness, bitterness into blessing. "The Long Look" is written by Laurence "Gunner" Payne. He and his wife, Helen, live near McMinnville, Oregon, and for many years were leaders in California Yearly Meeting.*

August 1952

**F**ATHER, we don't understand." This is our prayer, groping through the first moments. Answering the frantic telephone; helping reporters with factual details; accommodating photographers. Earlier this afternoon we have lost our darling Ruby Ann, 15, at the hands of an errant young man bent on rape. Unsuccessful, he has become a murderer. Ruby regularly cared for the children of near and dear neighbors. While there she had been struck from behind with a hammer, shot twice, was no longer alive.

The next several days will be brutal. The next several years a mixture of happy marriage, children, and the frequent negative of living in the public gaze, principals in an emotional and protracted news story.

People! News people . . . Police . . . Curious Strangers . . . Pressure Groups seeking endorsement . . . Mail—tender loving mail, cruel crank mail . . . Headlines . . . Manhunt . . . Capture . . . Trial . . . Sentence . . . Television Interviews . . . Reprieve . . . Reporters . . . Headlines . . . Reprieve . . . More Interviews . . . Further Reprieves . . . Eight of them . . . Eight Years . . . Execution!

From the earliest moments the quietness and confidence that strengthens the trusting believer made its gentle presence known. Had God not said, "I will never leave you nor forsake you!" Despite the loneliness and longing we came in time to a bittersweet singing acceptance of what God had allowed. But where was He when we needed Him? Right there! Ruby just skipped a few grades; graduated, we fondly believe, CUM LAUDE.

Helen and I had been earnest Christian believers before our marriage. Our children were given to God before conception. During our formative years a beloved pastor had taught us to see with the "long look." Ruby was there! We would follow in due time, our base in the interim a secure home among the warm and supporting fellowship of believing friends.

I had long been a regular among those who shared their faith with the inmates in the Orange County, California, jail. It was not out of the ordinary for the chaplain to arrange an interview with this young man, now there. I couldn't touch him, but I could forgive him and tell him about Jesus. Others had shared their faith; he had become a believer. Soon he was to be transferred to San Quentin Prison. How his faith fared over these next eight years I do not know; he was in some rather depraved company there. As one of the execution dates approached, I called the San Quentin chaplain offering to come sit out the last day or two, bringing what comfort I might. The chaplain remarked that he understood my motive but that the press would not, and asked me not to come.

**W**ITH THE LOSS of Ruby came public attention. We were an aggrieved American family in the clutch of a sometimes mindless culture. Somehow we kept from foolish pronouncement. Opportunities to comfort others began to open to us. Neighbors looked to us for counsel, believing that we might have some understanding of their hurts. We shared with them the source of comfort and strength available to us: His name was Jesus and He loved everyone.

May 1964

"This is the hospital calling, your son has been injured in an automobile accident; his condition is . . . grave."

Preston was recently graduated from college. He had applied himself in a manner bright with promise. He was vice-president of the student body in his junior year; delegate to the board of directors and president of the student body as a senior; Who's Who upon graduation. Having accepted a position as admissions counselor with his college, he volunteered to the military as a conscientious objector, asked to be assigned to serve his college, and his request was granted. Some kid!

The one hundred miles to the hospital is a long way. He's still alive! There are

*weeks of intensive care, months of coma, years of learning brain damage can be stubborn. Prognosis after one year, "Total disability, permanent, and stationary."*

Over the 18 years since, Preston's handicaps have proven to be neither permanent nor stationary. The road has at times seemed long, progress slow. The milestones do appear and are passed. Presently he is employed at a Christian conference center. He keeps order there out-of-doors; rakes leaves, trims shrubs, has nearly effected the demise of a formidable blackberry thicket. Management and staff envelop him in loving acceptance. He belongs! That belonging is an infectious joy that sets the tone of one happy day after another for all.

Many of those neighbors mentioned earlier made their peace with God and have lived years of faithful, fruitful service, in their turn touching with love the neighbors about them. Helen and I are nearer to that "gathering home" ceremony. Surely we are the richer for these experiences, surely those neighbors are. We are not in any hurry to go, for we are on the threshold of those golden years one has heard of for so long. More important, there are yet neighbors to love, our ways perhaps more winning, our words the more believable for the way we have come.

The nature of our particular sorrows has been so noticeable that some still remark, "You have had your share." During the trauma that early attended each tragic loss we would no doubt have agreed. There was however, even then, a disinclination to ask why. We had chosen to trust God, would continue to do so.

The years have brought perspective; nearly everyone beyond 30 has a heartache of some sort, much of it not the business of just anyone, hence to be borne alone, shared with God or shared with one who through trying circumstances has been equipped to hear with compassion, often to bring comfort, on occasion solution. There is much circumstance that will not readily yield to our demanding "Why?" That "long look" will, when we gain it, bring perspective, fitting in time each experienced chapter into an ordered whole. Our stance in the interim is to trust.

"For Roman in Rome's quarrel spared  
neither land nor gold,  
nor son, nor wife, nor limb, nor life, in the  
brave days of old."

— Thomas Macaulay

Ought God expect any less of us?



*Recently we've focused attention on MKs (missionary children) with articles from some of their teachers, as well as from MKs themselves. Now we hear from an MP (missionary parent), Esther Zinn, who, with her husband Russell, serves in Taiwan. While Esther shares about some problems of being an MP, she also affirms that "It's been a privilege to be MPs for five MKs!" Norma, their eldest (whose article appeared in December), who is working on her commercial flying license and employed by Cessna Aircraft in Wichita, hopes to become a missionary pilot. Carolyn, the next daughter, is in her second year of medical school at Ohio State University, and her husband is a county 4-H agent. The oldest son, Edward, a junior at Asbury College, is taking a premed course. Diane, the third daughter, is a freshman at Friends Bible College, and Ronald, the youngest, is a junior at Morrison Academy in Taiwan.*

# ON BEING MPs

BY ESTHER ZINN

**W**HEN GOD called Russell and me into overseas service, He called us as a family.

Families are important on the mission field. So we became MPs. No, not Military or Mounted Police, but Missionary Parents.

Prior to October 1958, Russ and I had no idea what it was like to be MPs, but we began learning on the freighter *Golden Mariner*. Here we discovered that if we were going to get to Taiwan *as a family*, we would have to keep Norma, 3 years, and Carolyn, 14 months, "in tow." So we never let them out of our sight. While walking on deck, we kept them in harnesses lest they go swimming in the Pacific!

Our MP learning process continued as soon as we arrived in Taiwan. "You can't drink the tap water." "Don't let the children go barefoot." "Don't let the girls eat food from vendors, especially popsicles and ice cream, because they aren't made

with boiled water." But this is exactly what all five of our children did for years, often without our knowing it, and somehow they have survived.

Children are attracted to children, so it seemed natural for our girls to play with our Chinese neighbor children. My only worry was, *What if they eat or drink something they shouldn't?* I'd often question them about their intake and then wait for them to get sick . . . but they never cooperated. The only diseases they ever had, except measles and mumps, were conjunctivitis and worms, and we went through regular treatment for those.

Within a few weeks after our arrival we were faced with our hardest lesson to date—turning the care of our daughters over to a young Chinese girl while we studied language (the teacher came to our home). For the first few months, I found it difficult to concentrate completely because my "mother's ear" had been trained to hear

*Two MPs with their five MKs on Zinns' last furlough, 1979.*

every sound the children made. But we lived in the same house with Charles and Leora DeVol, and God used Leora to help me through those early months. She kept an eye on the girls and let me know when I was really needed.

Since many Chinese children attend kindergarten for three years, we enrolled Norma and Carolyn in a Presbyterian kindergarten. They were happy about this and usually eager to attend. Later, Edward and Diane attended for a year or two, but we were in the States during Ronald's preschool term, so he missed that experience. The children certainly did have an in-depth exposure to Chinese society, to say nothing of receiving a boost to their language usage and comprehension.

At first early education presented no problems. There was a U.S. military elementary school in Chiayi where we lived, and all MKs in town attended . . . for a handsome fee, of course. But in the middle of Norma's sixth year, we realized that she was not getting as good an education as we desired. Finally we were faced with our most difficult decision—boarding school or a correspondence course. We, along with Norma, chose boarding school.

It seemed as though a piece of our hearts was torn away when we took her by train to Morrison Academy, about 60 miles away. We had no telephone, so could not talk to her at school. And we had to relinquish the privilege and responsibility for her spiritual training to others. Besides being away from home, Norma also had to adjust to the fact that the sixth grade there was ahead of the one she'd been attending.

To make a long story short, each of our children faced a different educational situation, but they've all gone through boarding school adjustments at Morrison. Each time another went off to school there, another piece of our hearts was torn away. But, even though our first choice would have been to have our children at home, we're grateful for a fine Christian school such as Morrison. It has a high scholastic standing; usually students have no problem, academi-



cally, when they return to the States for furlough or college. Our children also receive there an excellent education in Bible and related subjects.

#### Stateside Adjustment

Furlough posed another problem for us as MPs—how to help the children, as well as ourselves, adjust to life in America. Schools were different. The children had no friends, not even acquaintances; everyone was a stranger, including family. Things American children took for granted our children didn't even understand—as telephones, candy machines, drinking fountains. Fortunately we now have the option of a three-year term with a three-month furlough. This makes it unnecessary for the children to change schools, and, as they grow older, they understand more of the American culture to which they will someday return.

**N**OW THAT the children are older, we are confronted with another kind of separation, one of much longer duration . . . college. In 1974 we said goodbye to Norma, then a freshman at Friends Bible College, and returned to Taiwan. We knew that we'd be separated for at least three years. Again, part of our hearts was pulled away. Since 1976 we've sent three more children to the States for college, leaving one yet at home.

I find that some people in the States don't understand our situation . . . they also send children to college. I say to them, "That's true," but in my heart I say, "At

least you can phone and see each other during most vacations and we can't. It will be years before we see our children again. Besides, they are changing cultures and that's a big adjustment." Returning to the States for college poses an entirely new set of problems for both MKs and MPs. Ties with relatives are either weak, or perhaps, nonexistent. Our children have no place to call home, no parents to counsel with when necessary.

Vacations are lonely, especially for the first child or two.

#### No Regrets

But, lest you feel this is a sob story, let me assure you that is not my intention. It's just that MPs are human, and, because of geographic location, some of our problems are unique. However, everything about being MPs is not negative. God has given us five wonderful children, and we thank Him for each one of them. He's done great things for them and for us, turning some of the hardships into blessings and learning experiences for both parents and children. It's a privilege to be MPs for five MKs!

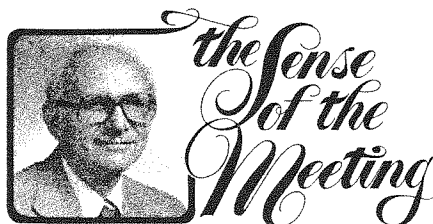
During Bible college days I heard Norma Freer say, "When I heeded God's call to the mission field, I had to say 'yes' to the things I knew and 'yes' to those I didn't know." How true that's been for us, too! In 1958 the things we knew were few indeed; those we didn't know were legion. We said "yes" to everything we didn't know about being MPs, and have never regretted it. Our children were included in our commitment to God. Up to now He "hath done all things well" for them and for us; to Him be the glory!

I'd like to close with part of a poem written for MPs, which says in a nutshell what we've experienced as Missionary Parents:

"So send I your child  
to be the ultimate test  
not of your efficiency  
but of your reality  
in My sufficiency."

—From a poem by AIM missionary  
Connie Befus





BY JACK L. WILLCUTS

## On How Not to Get Even

Getting even takes a lot of time, thought, and energy. All of us know that from experience. There is a more sophisticated word for it: retaliation. It affects children early. Teen gang warfare makes a grisly game of it. It even happens in church, including Quaker meetings, taking subtle forms like not speaking to someone for awhile, giving someone "a piece of my mind" (for a righteous cause perhaps), resigning from a responsibility to get even, using one's position to maneuver another person out of his or hers—getting even. Feuds. Retribution. Revenge. It is one of the most unpleasant, tragic parts of human relationships.

And it spreads widely. Retaliation is a way of life, it seems, in international relations. Waves of terrorism, legitimized by "national pride," require keeping a checklist of enemies and "getting even" strategies.

It is an old problem. It was an old problem when Jesus discussed it not once, but repeatedly, in the Sermon on the Mount. His hearers instantly understood what he was getting at. "You have heard that it was said, 'An eye for an eye' . . . But now I tell you: do not take revenge . . ." Tackling touchy things like this exposes the dark side of forgiveness, loving one another, the "spirit versus the law." Christ came to show that Cain was wrong in getting even with Abel. There is a better way. Not easier sometimes, but better.

Since we all know how to hit back with attitudes, tone of voice, sarcasm, silence, and a dozen variations of this behavior of which war can be a kind of ultimate, the alternatives to "tooth and claw" existence are a central part of the Gospel's good news.

The director of a mental institution was saying, "Half of these people could go home well if they could learn to forgive, forgive themselves, or could be forgiven by others." The same surely could be said of most prisons. And just think what forgiveness would do to the national budget!

Exact justice with punishment to fit the crime is far better than rampant excesses, of course. An "eye for an eye" and one tooth for one tooth is quite an improvement on a system calling for both eyes for one eye, or a whole mouthful of teeth for one tooth. "Kangaroo courts" don't work either. But Christian theology takes shape in Romans 12:

"If someone has done you wrong, do not repay him with a wrong. Try to do what everyone considers to be good. Do everything possible on your part to live in peace with everybody. Never take revenge, my friends, but instead let God's anger do it. For the scripture says, 'I will take revenge, I will pay back,

says the Lord.' Instead, as the scripture says: 'If your enemy is hungry, feed him; if he is thirsty, give him a drink . . .' Do not let evil defeat you; instead, conquer evil with good."

Romans 12:17-21 *Good News Bible*

That is what early Christians understood Jesus' teaching about retaliation to mean. God not only forgives sin, He keeps checking up on it. This brings us face to face with a subject and Bible teaching Quakers have taken seriously, and often literally. It has to do with methods of making peace—peace in our hearts, in our homes, in the community, in the world. But remember, this involves a miracle of God's grace, not a human effort alone. This means peace and salvation belong together. To try to bring about peace or proper behavior only by doing good works, negotiation, or political changes won't work, and it is not the way of Jesus. "Unless you repent, you will all . . . perish." With Paul (in 1 Corinthians 1:23), these succinct words are clear: "We preach Christ." But there have arisen so many Christs, so many that some in confusion have decided to doubt the validity of the church. It is theological distortion to expect really to bring about peace in a marriage or in the world using only the world's methods. Ignorance about, or rejection of, the crucified and risen Lord Jesus Christ brings futility in the matter of handling retaliation. Peace is integral to the character of Christ and is consequently normative basic behavior for His followers.

This "work of grace" also works out in a way of life. This is what Ezekiel saw ahead when a heart of flesh is exchanged for a stony heart. John called it a new birth; Paul regarded conversion as the making of new creatures in Christ. All these indicate an internal reorientation of life toward the service of others and the glory of God. Salvation replaces hate with love, wickedness with righteousness. The *gospel of peace and the power of God* are meaningful realities to be put into daily living and our priority values. Life lived beyond human abilities requires the Holy Spirit beside us and in us. "With God, all things are possible," even not getting even. ☐

## The Influence of Prayer

The possibility of placing one's influence in the specific places of concern via the omnipresence of the Holy Spirit as we pray means one can move right into the Oval Office while praying. No problem with White House security or travel costs to get there. That is our real secret weapon of love and concern (which may lead to letters and action) . . . when they say there is a stockpile of nuclear weapons equivalent to 615,000 times the explosive force of the bomb dropped on Hiroshima . . . and that the U.S. has the capacity to destroy every major Soviet city 40 times over; the U.S.S.R. can now destroy every major city of our country 17 times over, and that together the two countries have stockpiles equivalent to 12 tons of T.N.T. for every man, woman, and child in the entire world. This should be taken to God in prayer. He knows about it, of course, but the important part is to pray God will control as He wishes those who think they can use these destructive forces. Praying often and earnestly for peace and for those God allows to be in authority is something we all can do. ☐



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*

### Colson Asks Changes in Criminal Justice System

WASHINGTON, D.C.—Making his first appearance before a congressional panel since testifying eight years ago on Watergate crimes, Charles W. Colson called on Congress to make sweeping changes in the way the federal criminal system is run. The Southern Baptist layman, founder and president of Prison Fellowship, told a House subcommittee considering an overhaul of the federal criminal code, that incarceration of nonviolent criminals is counterproductive in that it often hardens prisoners into permanent criminals while costing taxpayers millions.

He told the panel, headed by Rep. John Conyers, Jr. (D-Mich.), that the view that imprisoning people solves crime is "one of the myths that needs to be exploded."

Colson, who has become increasingly outspoken in his criticism of the criminal justice system since founding his interdenominational fellowship in 1976, declared that instead of rehabilitating criminals, "prisons are more a part of the problem than they are of the solution."

He urged implementation of the biblical principle of restitution, the view that criminals be required to restore to their victims what was taken from them when the crime was committed. He said that nearly 40 percent of present prisoners in the U.S. are serving time for property offenses and other nonviolent crimes.

—Evangelical Press Association

### Church Membership Down, But Cuban Christians Stronger

MINNEAPOLIS—Cuban church membership may be less than in prerevolution days, but many Christians in that country are stronger in their commitment to the Gospel, a Lutheran travel seminar to that island republic concluded. "Cuban Christians are facing the challenges of living in a Marxist-Leninist state with faithfulness, determina-

tion, and surprising creativity," according to a statement issued by the seminar's 19 participants. They also agreed that the trade embargo imposed in the 1960s by the United States should be ended and normal diplomatic relations and cultural exchanges established.

The seminar found Cuban life "much improved" over prerevolution times or even 15 years ago and discovered that the Cuban people "are genuinely well disposed toward the people of the United States and Canada." The two-week seminar was sponsored by the Division for World Mission and Ecumenism of the Lutheran Church in America with the goal of "breaking down the real and imagined barriers which often separate us."

In addition to visiting historical sites and cultural institutions, seminar participants—a third of whom speak Spanish—had opportunity to talk with Christian and non-Christian Cubans.

They spoke with Anglicans, Baptists, Lutherans, Methodists, Pentecostals, Presbyterians, Quakers, and Roman Catholics, visited several churches, a seminary, and homes, and worshiped with Cuban people.

—E.P.

### Books of the Bible in 1739 Languages

NEW YORK—Books of the Bible have been published in 1,739 different languages and dialects, according to the latest Scripture language report of the United Bible Societies. This is an increase of 29 languages over the previous year's figure.

The whole Bible has been produced in 277 languages and the New Testament in a further 518. Another 944 languages have single biblical books.

—E.P.

### Top Reagan Aide Concedes that Private Sector Can't Pick Up Cut U.S. Services

NEW YORK—U.S. Commerce Secretary Malcolm Baldrige acknowledged here that the private sector can't make up all the social services cut by the federal government. Addressing the 150th anniversary dinner of the Episcopal Mission Society of the Diocese of New York, Mr. Baldrige urged business to accept its responsibility for providing jobs with the money it will save through federal tax cuts.

"It's not enough to say, 'get government out of my life,' without taking on the additional responsibilities that go along with that," the Commerce secretary said. While

stressing that it is in the "self-interest" of both individuals and business to help society, Mr. Baldrige admitted that "the whole gap can't be made up" by nongovernment enterprises. In such a massive reduction of government services as the current administration is making, he said, "there have got to be mistakes here and there."

—E.P.

### Needs Deepen for Victims of El Salvador's Civil War

MONROVIA, CALIFORNIA—With the escalation of civil warfare in El Salvador, the needs of Salvadorans caught in the crossfire are deepening, according to a relief official whose agency is conducting a major program in the tiny Central American nation.

"There seems to be a widespread sense of despair among the tens of thousands of Salvadorans displaced by the fighting and those increasing numbers of impoverished farmers whose crops and livelihoods are failing," reports Geoff Renner, director of

(Continued on page 17)

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# First Day News

## QUICK QUAKER COMMENTARY

Investiture of GORDON R. WERKEMA as the ninth president of Malone College will be held May 7 in Canton, Ohio. RICHARD FOSTER, author of Celebration of Discipline and Freedom of Simplicity, will be the guest speaker.

JOHN BRANTINGHAM, Eastern Region "tentmaker" in Taiwan, presented five performances of Mister Lincoln by Herbert Mitgang. The event was under the sponsorship of the American Cultural Center and Taipei American School.

Two of the participants in the Christian Love through Brotherhood Conference in Kansas City were NORVAL HADLEY and AARON HAMLIN. Aaron, pastor of Piedmont Friends, Portland, Oregon, spoke at Willow Creek Friends on Sunday morning and Wednesday evening prior to the conference. Norval, former superintendent of Northwest Yearly Meeting and currently director of church relations with World Vision, spoke in the morning service the Sunday following.

GERALD TEAGUE, presently associate superintendent of Mid-America Yearly Meeting, has accepted the position of associate pastor of Salem First Friends, Ohio.

ALAN KOLP, dean of Earlham School of Religion, presented the Corbin Memorial Lecture at Reedwood Friends, Portland, Oregon, on "Friends and the Sacraments."

STEPHEN MAIN has been selected as general superintendent of Iowa Yearly Meeting beginning July 1. Stephen is presently pastor of LeGrand Friends, Iowa.

JOE ROHER, administrative assistant for Evangelical Friends Church--Eastern Region, will be leaving Canton, Ohio, to become the pastor of the Friends Church, Friendswood, Texas, July 1.

## FRIENDS FOCUS

### EASTERN REGION CONSIDERS REGIONAL SUPERINTENDENTS

The executive board of Evangelical Friends Church--Eastern Region is making the following recommendation to be considered by the delegates at the annual session in August:

"To endorse the elimination of the three positions of Assistant to the General Superintendent and instead to create the positions of three Regional Superintendents who will be responsible to the General Superintendent. Possible location for these regional superintendents would be Canton, Ohio; Columbus, Ohio; and Norfolk/Portsmouth, Virginia."

This and other recommendations came after prayerful consultation with Billy Melvin, executive director of the National Association of Evangelicals.

### RMYM OFFERS ANNIVERSARY BOOKLET

Rocky Mountain Yearly Meeting is celebrating its 25th anniversary. A 48-page booklet with pictures and history of the first 25 years is being produced to help commemorate the anniversary and will be available at the Yearly Meeting sessions June 16-20. The booklet sells for \$5.95 for single copies, two for \$11, and orders of three or more at \$5 each. Prepublication orders should be sent to Rocky Mountain Yearly Meeting, 29 North Garland, Colorado Springs, CO 80909.



### COINS BY THE MILE

East Richland Friends, St. Clairsville, Ohio, has a dream of adding a steeple to their church. They also have a plan--collecting a mile of dimes. A barrel has been placed in the foyer for dimes, or any other currency, for the steeple.

### VACATION EXCHANGE FOR EFA PASTORS

At its January meeting in Oklahoma City, the Evangelism Commission approved a plan whereby local pastors in the Evangelical Friends Alliance could participate in a vacation exchange during the summer of 1982.

The purpose of the plan is to provide opportunities for enrichment to pastoral families by enabling them to visit other geographical areas. At the same time, the Commission envisions the host churches benefiting by meeting pastors from other states and becoming acquainted with Friends from other parts of the country.

Those interested should observe the following guidelines:

1. A pastoral family must assume the cost of travel to and from the designated parsonage and must buy their own groceries and prepare their own meals.
2. Pastors cooperating in the exchange agree to allow the guest pastoral family to use the parsonage rent-free during a specified time period.
3. While staying at the guest parsonage, the visiting pastor agrees to fill the pulpit at the Sunday morning and evening services (if requested).
4. To participate in the exchange, write to: Lucy Anderson, Coordinator of the Vacation Exchange, 1201-30th St. NW, Canton, OH 44709. Include suggested time, preferred place to visit (or area in a yearly meeting), and listing of members of family who intend to participate (with ages of children). When an exchange is agreed upon, the details of all arrangements are left to the cooperating families.

### 'INVASION OF THE BRAIN BORROWERS'

The annual Spring Conference for Iowa Yearly Meeting young people is scheduled for the weekend of April 16-18. With a theme of "Invasion of the Brain Borrowers," the conference will focus on the effects of secular media on the lives and values of Christian youth.

### LE SHANA FEATURED IN CHA SERIES

David Le Shana, president of George Fox College, Newberg, Oregon, is one of seven speakers who have been videotaped under the auspices of the Christian Holiness Association in the series on "Life in the Spirit." Other speakers are Dennis Kinlaw, William Coker, Timothy Smith, James Massey, Lewis Drummond, and Paul Rees. Information regarding use of these videotapes is available from the Christian Holiness Association, 7 Lawrence Ave., Stanhope, NJ 07874; 201/347-1272.

### HARDER TO GET OUT THAN IN

The weekly mailer from Friendswood, Texas, sets the record straight about church choir: "There's a rumor going around that you must audition to get in the choir. It's not true. You have to audition only if you want out!"

### ACCOMMODATIONS FOR SOJOURNING FRIENDS IN WASHINGTON, D.C.

Bed-and-breakfast hospitality for a modest fee is offered by a Friend in central Washington, D.C. Patricia Kutzner provides this service to augment income to the work of the antihunger organization she founded and because she enjoys meeting traveling Friends. Her address: 3321-16th St. NW, Washington, DC 20010; 202/223-2995.



PHONE MESSAGE AVAILABLE FROM FCNL

A three-minute taped report of legislative news and action suggestions is available by calling 202/547-4343. Friends Committee on National Legislation prepares a new report each Friday. FCNL mentions weekends and 11:00 p.m.-8.00 a.m. as inexpensive times to make the call.

COLLEGES HAVE THEIR DAY

In Northwest Yearly Meeting, March 14 was set aside as George Fox College Sunday as professors, administrators, students, and staff represented the school in churches throughout the Yearly Meeting. "Sunday with Friends" in Mid-America Yearly Meeting was March 28 as Friends University was presented in the churches.

SELTSOPA

What is Seltsoa? Lynwood Friends, Portland, Oregon, calls their Wednesday evening program of crafts and Bible study for juniors Seltsoa. This group of about 20 young apostles created their own name by reversing the order of the letters.

BIBLE ASSOCIATION REPORTS

The 152nd annual report of the Bible Association of Friends in America states that 2,771 Bibles, New Testaments, and portions were distributed in 1981. The Philadelphia-centered organization mentions they are "encouraged by the growing interest of Friends in the use and study of the Bible."

PEACEMAKERS CONSIDER GUNS AND BUTTER

Theological students from Brethren, Mennonite, and Quaker theological schools will gather at William Penn House in Washington, D.C., April 24-28. "Christian Priorities for Peacemakers--Guns or Butter?" is the theme for the meetings.

PASTORS GATHER IN EFA YEARLY MEETINGS

Each of the four yearly meetings in the Evangelical Friends Alliance will be holding its annual ministers' conference in April as follows: Rocky Mountain--April 16-17 at Quaker Ridge Camp, Woodland Park, Colorado; Eastern Region--April 19-22 at Massanetta Springs, Virginia; Mid-America--April 19-22 at Oklahoma City, Oklahoma; Northwest--April 19-23 at Twin Rocks Friends Camp, Rockaway, Oregon.

COVER TO COVER

Book reviews and information about the church library are provided in "Cover to Cover," a library newsletter at Cherry Grove Friends Church, Battle Ground, Washington. The first edition, Winter 1982, reminds the congregation of the function and goals of the church library.

FUM SEEKS OVERSEAS PERSONNEL

Wider Ministries Commission of Friends United Meeting is seeking personnel to fill two overseas positions. One is in the Turkana region of Kenya, where about half the population is living in refugee camps because of severe drought. The other is a pastoral position at Ramallah Friends Meeting, West Bank, Palestine. Address inquiries to Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.



HANDBOOK DEALS WITH WAR TAX REFUSAL

Affirm Life: Pay for Peace is the name of an 86-page handbook that identifies a variety of options to the financial support that Christians continue to give the arms race through income taxes. The handbook provides information about the World Peace Tax Fund, reasons for war tax refusal, and strategies for effective action. It is available for \$3 from the publisher: Historic Peace Church Task Force on Taxes, Box 347, Newton, KS 67114.

TRAINING IN FAMILY MINISTRY OFFERED

The Friends Action Board of EFC--Eastern Region is sponsoring a family life conference June 4 and 5 at Malone College. Sheldon Louthan, director of the Friends Center on Family Living in Wichita, Kansas, will be the conference leader.

NEW FILM ON FRIENDS MISSIONS

Friends in East Asia is a new 28-minute color film featuring the Friends mission work in Taiwan, Hong Kong, and the Philippines. The premier showing was March 7 at Alliance, Ohio, Friends Church, who were the financial sponsors of this professional production. The Evangelical Friends Church--Eastern Region office in Canton, Ohio, has three copies of the film that are available for a \$30 rental, and one copy is available through Evangelical Friends Mission, P.O. Box 671, Arvada, CO 80001.

YEARLY MEETING SESSIONS FEATURE SPECIAL SPEAKERS

Former superintendents WALTER LEE, MERLE ROE, OLEN ELLIS, and present superintendent JACK REA will share the pulpit at Rocky Mountain Yearly Meeting as they celebrate their first 25 years. A special invitation for visitors from other Evangelical Friends Alliance yearly meetings is extended for the June 16-20 gathering at Quaker Ridge Camp. Rocky Mountain is the host yearly meeting for 1982 as the EFA encourages intervisitation among its four yearly meetings.

J. EARL GEIL will be the speaker for California Yearly Meeting June 23-27 just prior to becoming that group's general superintendent.

Northwest Yearly Meeting will have MYRON AUGSBURGER as speaker July 25-29 in Newberg, Oregon. Augsburg is a Menmonite educator, evangelist, author, and pastor presently giving leadership to a church-planting effort in Washington, D.C.

DON GREEN, pastor of Reedwood Friends, Portland, Oregon, will be in England July 24-31, where he has been asked to speak to London Yearly Meeting. Following London Yearly Meeting, Don will be traveling to Kenya to deliver the keynote address for the International Conference on Friends International Witness.

C. W. PERRY, pastor of Rose Drive Friends, Yorba Linda, California, will be the speaker for Mid-America Yearly Meeting, Wichita, Kansas, August 2-6.

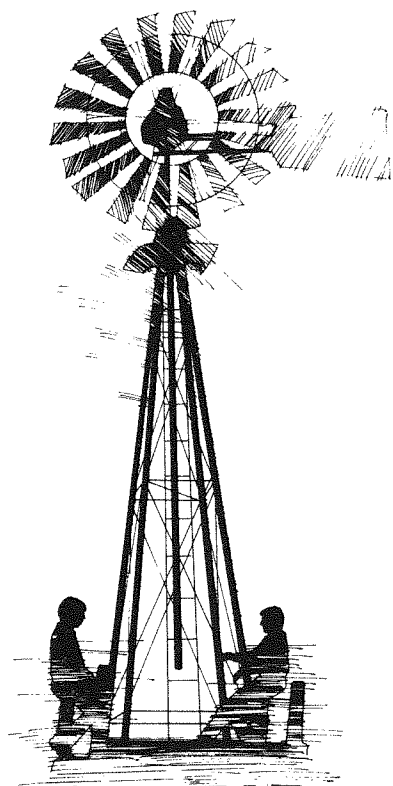
DAVID LE SHANA, president of George Fox College, Newberg, Oregon, will be speaking at North Carolina Yearly Meeting, August 4-8, Greensboro, North Carolina.

Indiana Yearly Meeting and Western Yearly Meeting will be sharing the Earlham College campus, Richmond, Indiana, August 4-8. Although they will hold separate business sessions, the two groups are meeting jointly for other activities. Speaker for the cooperative meetings will be ROBERT HESS, professor of philosophy and religion at Malone College, Canton, Ohio. ALAN KOLP, dean of Earlham School of Religion, will be the devotional leader.

DAVID LEACH, pastor of Northridge Friends, Wichita, will be the featured speaker at the 120th annual sessions of Iowa Yearly Meeting, August 11-14, in Oskaloosa.



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(Continued from page 12)

World Vision International's Latin America regional office in Costa Rica.

"According to the most conservative estimates we have seen," added Renner, "more than 280,000 Salvadorans have been displaced inside the country by the upheaval; nearly 40,000 Salvadoran civilians, mostly peasants, have been killed as a result of fighting in the last two years, and another 1,800 are still missing."

In the last 15 months, World Vision has distributed more than 531 tons of food to nearly 130,000 displaced Salvadorans and provided daily care for some 8,700 youngsters in its 57 centers.

In addition, the agency is providing \$769,300 in vegetable seed and simple farming tools to nearly 8,000 rural Salvadoran families in an effort to ward off a threatening famine. Whole farming communities have been unable to cultivate arable land because of the extensive disruption of El Salvador's economy and unavailability of agricultural supplies. — *World Vision*

## Students Aid Poor in South

WHEATON, ILLINOIS—Twenty Wheaton College students will spend their 10-day spring break living and working among the rural poor in Mississippi, according to Lynn Alberti, student government president.

The project is being coordinated by student government in response to a call for aid from John Perkins, founder of Voice of Calvary Ministries in Jackson, Mississippi. Wheaton's students will lend a hand in Mendenhall, a town of 3,000, forty miles southeast of Jackson. Voice of Calvary's facilities in Mendenhall include a health center, thrift shop, kindergarten, and farm. This winter the farm was severely damaged by erosion. Wheaton students will move brush and stack sandbags to build a much-needed dam on the farm. — *E.P.*

## ACCOMMODATIONS IN FLORIDA

Stay in Orlando, Florida, at  
Southeastern Yearly Meeting  
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at Cisney House, 847 Highland Ave., 32803. Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year round basis. Next to Orlando Friends Meeting. A Friendly Intergenerational Quaker Community.  
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## Political Liberty, Religious Freedom Being 'Weakened,' Secretary Watt Says

WASHINGTON—"The battle of mankind is for political liberty and spiritual freedom," Secretary of the Interior James Watt told a gathering of presidents of Christian College Coalition member colleges.

"God has allowed these two streams of life to come together at a confluence called America," he said in his dinner address during the Coalition college presidents' annual meeting on Capitol Hill in February.

Mr. Watt said this country can meet its energy needs for hundreds of years "with our coal reserves and other energy resources, all in federal lands. We are determined these resources will be available to all of us," he added. In answer to a question after his address, the secretary said he wasn't sure this country could become energy self-sufficient "under the present political climate." He believes "political and economic pressures will force the government to nationalize our energy resources," which would put in jeopardy political liberty and religious freedom in this country. — *E.P.*

## Evangelism Tools Available For American Churches

WASHINGTON—The American Festival of Evangelism office here has announced publication of 200 manuscripts of addresses, seminar presentations, and workshop papers presented last July at the national evangelization gathering in Kansas City. The four volumes are described as "the most comprehensive collection of resources on American evangelism available today."

The material has been printed in a loose-leaf notebook format to permit any pastor or teacher to photocopy or reprint individual manuscripts for church or group study purposes. The Festival brought together about 8,000 pastors and lay leaders. — *E.P.*

## Catholic Press Campaigns for Postal Subsidy Amendment

WASHINGTON—A telegram and letter-writing campaign has been launched by the Catholic Press Association (CPA) urging the Senate to approve an appropriations amendment that would restore postal subsidies for nonprofit publications. The amendment, to be offered by Sen. Quentin N. Burdick (D-N.D.), would reverse congressional action late last year that resulted in major postal rate hikes for users of second class nonprofit mailing privileges.



Spokesmen for nonprofit publications testified last year that they were willing to pay the full cost of their use of the mail, but added that higher rates ought to be phased in, as they have been for the past 10 years, rather than be imposed all at once. The process of phasing out the subsidy and phasing in the higher rates had been scheduled to continue until 1987. Burdick's amendment would restore the full subsidy until at least September 30, putting the phasing program back on its original schedule. [The postal rate hike has forced the EVANGELICAL FRIEND to cut its number of issues to 10 per year by action of the recent EFA Coordinating Council meeting. (See page 15, February EVANGELICAL FRIEND.))

—E.P.



### Era of 'No Involvement'?

■ I want to comment on the January issue of the EVANGELICAL FRIEND. It seemed to me especially good. *All of it*, but the parts that really spoke to me were the articles on stewardship.

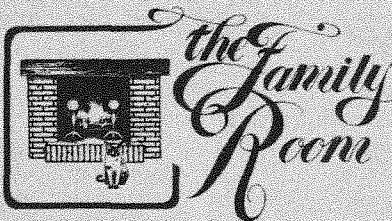
Russell Baker's "Horizons of Stewardship" stated: "A great hindrance to the Great Commission is the unconsecrated money in the hands of Christians." That puts a great burden on my heart. I have been on the Mission Board for many years, and the hardest part has been sitting in board meetings, hearing and seeing the great need, and the great, *truly great* openings in a whitened harvest field, and then having to face the grim reality of shortage of funds. It weighs on my spirit. Is it really true that *unconsecrated money in the hands of Christians* is the log jam that is holding back the floods of blessing the Lord is waiting to give us?

Catherine Cattell also hit a strong point. I wonder if historians in the future will label this era as the one in which the motto was "no involvement."

GLADYS COOK

Newberg, Oregon

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



### ALLOWANCES

BY NANCY WOODWARD

Several times I have heard parents say they do not give their children an allowance because they want them to learn to do chores just because they are a part of the family. I agree that children need to learn to contribute to a family. But I am also a strong believer in allowances for children.

In our family we give 10 cents per year of age for each week. So our 7-year-old gets 70 cents, our 9-year-old 90 cents, and our 11-year-old \$1.10 each week. Each child has chores they do daily and weekly. The allowance is not necessarily a reward for doing chores, although if chores are not done it is deducted from their allowance.

The reasons my husband and I give a weekly allowance to our children are:

1. It teaches our children the basics of money. They learn the worth of a penny, nickel, dime, or dollar.
2. It teaches them to be good managers of their money. If they want to buy an expensive item they have to save several weeks or months to have the necessary funds.
3. It eliminates the need for a parent to be the "no" person. When we go to the grocery store and a child wants a package of gum, a coloring book, or a small toy we can say, "If you want to spend your allowance to get it you can buy it." This teaches decision making. Often if our children have to spend their own money they decide a package of gum is not as needed as they thought.
4. It starts tithing at an early age. The children learn to give money for the Lord's work out of their own funds.
5. It gives us leverage for doing their chores. If the chores are not done—no money.
6. We learn a lot about our children's personalities by their view of money. We already know who is a spender and who is a saver. It gives us a chance to give scriptural counsel to our miser about being a cheerful giver and to our spender about what it means to be a good steward.

We believe giving an allowance is not for the purpose of saving for college or the future. Even if our children saved every penny, it probably wouldn't pay for even one credit hour by the time they get there! An allowance is given to teach them how to budget and spend money.

Charlie Shedd in his book *Promises to Peter* tells of the plan they used to help their children become wise financial planners. When their children were 14 they figured the percentage of the total family budget they spent on that child's clothes, entertainment, school supplies, lunch money, etc. This percentage of the family budget was given to that child monthly. Hopefully, before leaving home their teenagers had learned to be good managers of money. If a teenager needed or wanted a new winter jacket then he or she had to budget and plan for that expense. It also taught that once the money was spent it was gone!

My own parents did this for me when I was in high school. Suddenly I needed fewer clothes! If I bought a sweater there might not be money for school lunches or hose.

Ron and I hope to use this plan with our children in their teenage years. We believe

### THREE NEW FOUNDATION GATHERINGS IN 1982:

**June 16 to 20 at McNabb, Illinois**  
on "George Fox's Christian Message," presentations by Lewis Benson and others. For details, write  
Gardiner Stillwell  
1708 Carolyn Drive  
Champaign, IL 61820


**June 26 to 30 at Camp Neekaunis,**  
Waubashene, Ontario, Canada, on  
"Nature and Nurture of Life in Christ," presentations by Lewis Benson and others. For details, write  
Fritz Hertzberg  
966 Finch Avenue, Pickering, Ontario,  
Canada L1V 1J5.

**August 20 to 22 at Newberg, Oregon**  
on "The Christian Message of George Fox," presentations by John McCandless and others.  
For details, write  
Mark Silliman  
1207 E. 7th Street  
Newberg, OR 97132.

*Held under sponsorship of George Fox Fund, Inc.*



# How Your Church and a Simple Lunch Can Feed a Hungry World.

giving an allowance is a first step in the process of teaching money management. 

Resources: *Training our Children to Handle Money* by Malcolm MacGregor, published by Bethany Fellowship.



## THE SPARE


By NANCY THOMAS

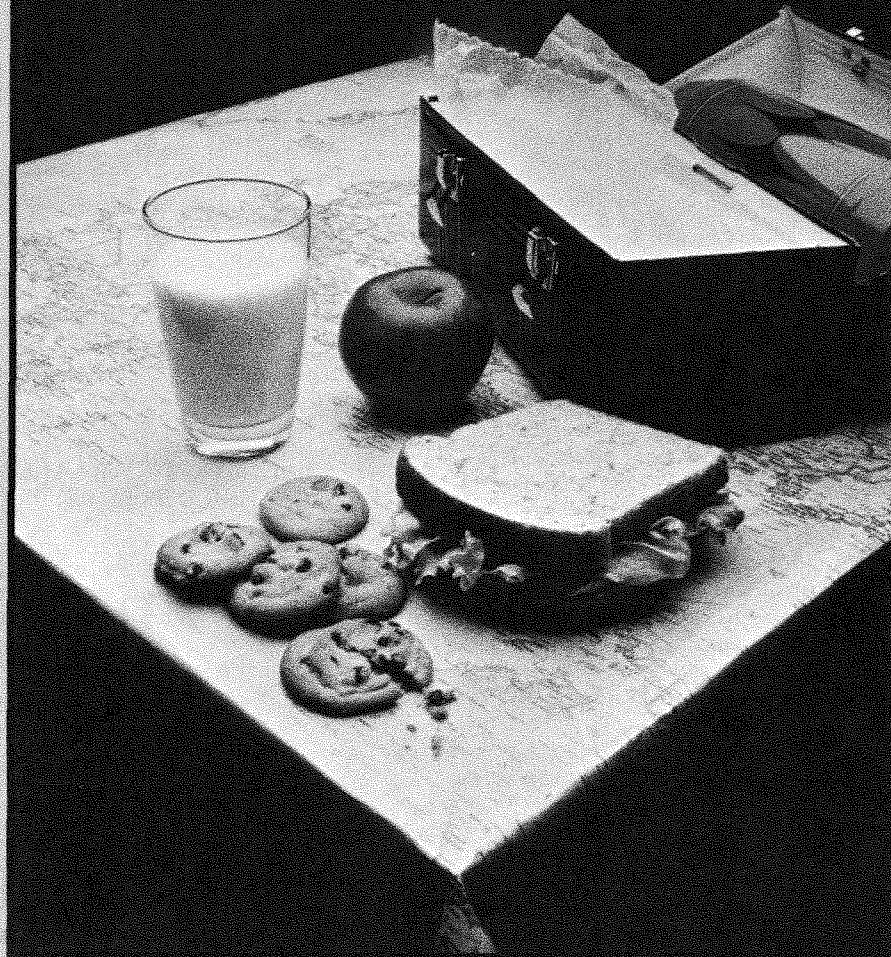
*It's happened again.  
I knew it would.*

*But it was working out so well—  
brown with brown,  
blue tube with blue tube,  
two whites with red rings,  
and all the others—  
when down at the bottom of the basket  
I saw it,  
an unobtrusive  
but obviously spare  
sock.*

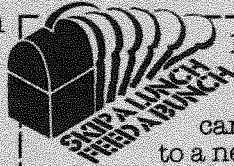
*No mate.  
I can't use it unless it's connected.  
Throwing it away would be wasteful.  
After all, who knows  
when the other will show up?  
Why is there always one spare sock  
on laundry day?*

*I feel like a spare sock tonight, Lord.  
I'm not sure of my place or function.  
I'm unconnected, ill-at-ease,  
and feeling guilty about it.  
Everyone else seems to know  
who they are  
and where they belong,  
and I,  
I'm misplaced,  
useless  
(though in no imminent danger  
of being thrown away)  
and lonesome.*

*Match me up, Lord.  
Unite me again  
with Your plan and purpose.  
Show me my place  
and, please,  
give a hint of a promise  
that someday  
all the parts and pieces  
will fit.* 



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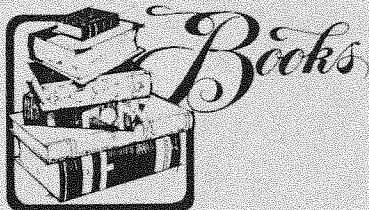
P.O. Box WRC, Wheaton, IL 60187.

## World Relief

The international relief and development arm of the National Association of Evangelicals

Jerry Ballard, Executive Director





Lawrence O. Richards and Clyde Hoeldtke, **A Theology of Church Leadership**, Zondervan, 1980, 399 pp., \$12.95.

Richards and Hoeldtke approach the question of the nature of church leadership by probing the nature of the church itself. This is not primarily a "how-to" book, although practical implications of the suggested philosophy appear frequently.

The authors maintain that the fundamental issue for each church is whether it is an "organization" or an "organism." The distinguishing characteristic of an organization is that it is a hierarchy of authority with people being responsible to people that are higher in "authority." An organism, however, is a unified, coordinated body with each "organ" answering directly to the "head."

Richards and Hoeldtke claim there is no inherent evil in organizations or their management, and in fact, include a thorough and helpful discourse on enterprise management within the church, and management and the Christian businessman. However, if we believe the church is the Body of Christ (an organism) and He is the Head, then perhaps we decapitate effectively the Body by replacing accountability to Christ with accountability within the organizational structure.

This direction of thought has some heavy implications. If all believers are members of the Body and ministers all, then this fact *alone* is sufficient for the initiation and maintenance of true ministry. Therefore

the pastor-elder team's responsibilities shift from administering ministries to shepherding ministers.

As Quakers we will have little problem with the theology presented. But this book is a call effectively for churches not merely to *claim* to be the Body of Christ, but to *function* as such. Richards and Hoeldtke provide penetrating exercises for the individual or the church to deal with in order to evaluate honestly their position.

I agree with the authors that congregational leaders must struggle with this issue if their church is to be a viable ministry in their community. —C. M. Orwiler

David Wilkerson, **Have You Felt Like Giving Up Lately?** Fleming H. Revell, 1980, paperback, \$4.95.

Wilkerson's purpose in writing is summarized by his subtitle: "A Source Book for Healing Your Hurts." It is a book that will

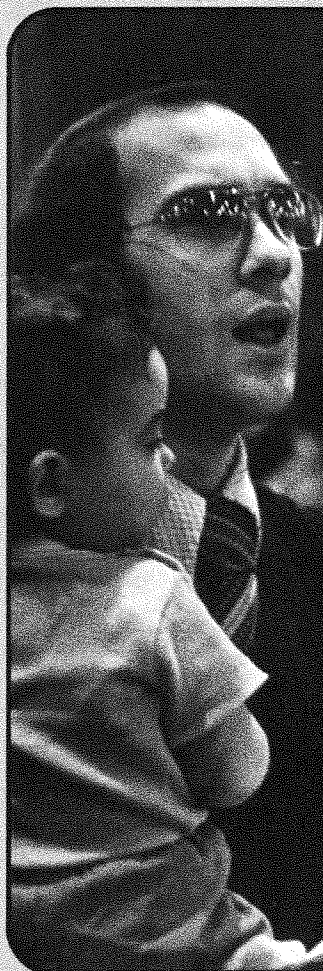
likely be encouraging to people who feel they have failed, or who feel condemned, or who wonder where God is.

The author does point his readers to some particularly significant Scriptures and interprets them with common sense. He does not promise easy answers, saying, "The longer I live for Christ, the more difficult it is for me to accept easy, cure-all solutions." Frankly, this reviewer found that admission by an acknowledged charismatic leader to be a refreshing change.

Those who have been influenced by, and perhaps confused by, the so-called "positive confession" movement will find in this book a very helpful balance in contrast to the extremes of some teachers. His discussion of faith is especially helpful.

One flaw in the work is the author's organization of his material. But, it is still worth reading by those who hurt or are trying to help others who hurt.

—Richard Sartwell



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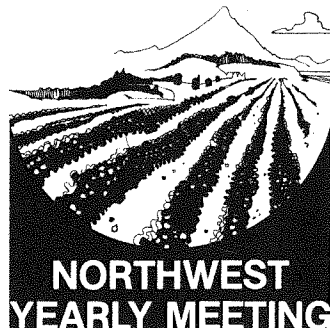
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# FRIENDS CONCERNS



## Around Northwest Yearly Meeting

QUAKER HILL CAMP, McCall, Idaho, has added a new staff position. Dan Kelley of Boise Friends has been named administrative assistant. Dan and his wife, Grace, moved to McCall March 1.

EIGHT HIGH SCHOOLERS from Newberg Area Friends Youth plus two older young people spent their spring vacation doing volunteer work for Eugene Friends. The project was coordinated by Gayle Beebe, NWYM Friends Youth field secretary, and Keith Vincent, youth minister at Newberg Friends, in cooperation with Clyde Parker of Eugene Friends.

FRANK ENGLE, JR., a senior at George Fox College from Melba, Idaho, has been appointed Friends Youth Field Secretary for next year. Frank will represent Friends Youth throughout the Yearly Meeting from his home base in Idaho.

THE DEPARTMENT OF EVANGELISM is encouraging new commitments to the Share Call program. This program has been assisting churches across the Yearly Meeting in the completion of building projects since its initiation in 1958. Individuals who sign up for the program make a commitment to a \$10 share for each Share Call project. No more than three Share Calls are issued each year. The expanding Clackamas Park Friends Church will be the next Share Call project.

SOUTHERN OREGON AREA RALLY on March 19 featured Aaron Hamlin and Oscar Brown and the outreach ministries to minorities that they represent. Aaron is pastor of Piedmont Friends in a predominantly black community in Portland, and Oscar is an associate pastor at the Portland Korean Church. The area rally was held in the recently enlarged Talent Friends Church. Dedication service for Talent's new facilities will be held April 4 with Superintendent Jack L. Willcuts.

GERALD DILLON, professor at Western Evangelical Seminary for a number of years, has resigned to

assume the pastorate of First Friends Church, Vancouver, Washington. He replaces Earl Geil, who will become general superintendent of California Yearly Meeting. He will start in April, moving to Vancouver after the school year closes.

## Men's Conference

T. Eugene Coffin, a pastoral staff member of the Garden Grove Community Church (Crystal Cathedral), was the speaker at Twin Rocks, March 12-14, with 170 men from across the Yearly Meeting in attendance. J. D. Baker, of Hayden Lake Friends Church, serves as chairman of the planning committee of the Friends Men organization. They have invited Ernest Cathcart to be the speaker at the Yearly Meeting men's banquet. Cathcart is on the pastoral team of the Piedmont Friends Church and is a social work counselor.

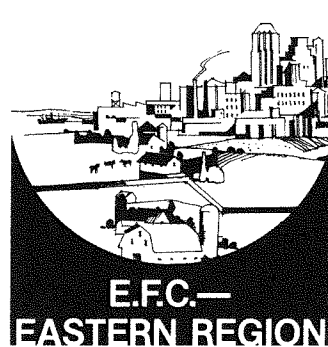
## Around George Fox College

George Fox College has raised the \$2.5 million needed to complete the new Bauman Chapel/Auditorium under construction. Two major gifts given in the last two weeks of the drive, both from Newberg couples who wish to remain anonymous, plus many smaller gifts made the final thrust of the campaign successful by the deadline set by the Kresge Foundation in order to receive the additional \$150,000 from them. The additional funds will provide for building completion, including electrical and plumbing contracts and interior finishing. Plans are to open the new chapel/auditorium in October with the start of fall classes.

George Fox students have established an "Adopt-A-Buddy" program to "show the community that we want to become involved." The sponsoring campus Christian Service Committee is guiding the plan in which more than 40 youth 6-14 from Newberg now have an older friend in a college student. The youth are from the Herbert Hoover Boys and Girls Club and from the Chehalis House, a group home center. GFC students are encouraged to visit their younger friends, call them, play ball with them, or just be a friend who is available.

"Quaker Beginnings: Its People and Its Messages" was the topic for the fifth annual Quaker Heritage Week program at George Fox. The four-day series featured noted Quaker writer and historian Elfrida Vipont Foulds. It was sponsored by the college's Department of Religion and Office of Church Relations. Foulds is an English writer whose books on history include *George Fox and the Valiant Sixty* and *The Story of Quakerism*.

More than 200 George Fox College students boycotted the college's cafeteria February 22. Rather than protesting the food service, the students were trying to save the money for their meals to give to the hungry. The 24-hour fast had students drinking only juice at regular meal times. The fast was designed to give students a feeling of what it is like to go hungry and to help unite students in awareness and involvement. The college's food service, SAGA, donated the amount of money saved on food for the meals to the World Vision Hunger Fund.



## EFC—ER Happenings

BETWEEN TERMS at Malone College, "The Spirits of Praise" visited seven Friends churches and presented special concerts between March 10 and 18. Coordinated by Russ Nutt, senior, the group traveled to Hughesville, Pelham, Battle Creek, Tecumseh, Orange Road, Bellefontaine, and Van Wert for special services arranged by Bruce Burch, Yearly Meeting youth coordinator.

MORNINGSIDE FRIENDS CHURCH in Port St. Lucie, Florida, has had an eventful calendar thus far in 1982. First was KIDS KRUSADE with Ralph and Peg Hudson, performing admirably as "Mopsy and Derby"... Then, on January 17 the first service was held in the new sanctuary with a record-breaking 142 in attendance...

## Calendar of Events

### JUNE

3-4 Executive Board Meeting  
4-5 Family Life Conference at Malone College.  
Sheldon Louthan, speaker.

28-July 3  
Camp Caesar (Jr. Hi.)

### JULY

5-10 Camp Caesar (Sr. Hi.)

### AUGUST

14-19 EFC—ER Yearly Meeting at Malone College

On January 31 World Missions Day featured Jorge Estrada, a Guatemalan architect who was converted in services held several years ago at Stuart First National Bank Community Room. The special offering taken amounted to over \$850... February 28 marked the much-awaited Dedication Day for the new sanctuary; Eugene Collins, president of the E. P. & E. Board, and Russell Myers, general superintendent, were participants in the service... With a Lay Witness Mission scheduled for March 5-7, the congregation were praying, planning, and anticipating a time of real spiritual renewal.

1982 SUMMER MINISTRIES teams are in the process of selection. Bruce Burch announces the following teams:

Between July 12 and 28:  
King's Kids Choir (Junior High youth) led by Paul and Marilee Beck.  
Young Believers Choir (Senior High) with Bruce Burch, director.

Orchestra (High School singers and instrumentalists), Carroll Bailey, director.

July 12-25:  
Cumberland Mt. Team (limited to 14) led by Bruce and Judy Bell.

July 26-August 12:  
Navajo Indian Team (10) with Roger and Nancy Lippiatt, leaders.

A puppet team will travel all summer to assist in vacation Bible schools all over Eastern Region. Judy Nutt and Mandy Clark will travel from June 1 to August 8 visiting churches who have scheduled their visit with the YM Office.

In addition two teams are open for youth through Eddy Cline's Christian Service International group. From July 5 to 16, a music/evangelism team will travel to Jamaica, and between August 2 and 13, a service team will visit Honduras.

For further information, please contact Bruce Burch.

MINISTERS' CONFERENCE convenes April 19-22 at the Presbyterian Conference Center at Massanetta Springs, Virginia, near Harrisonburg. "The Joy of Preaching" was selected as the theme for the conference. Special guest speakers are Dr. Myron Augsburg of Washington, D.C., and Dr. Roy Putnam, Greensboro, North Carolina. Tom Harrison is the guest soloist.

RETREAT FOR FRIENDS MEN will be held at Cedar Lakes Conference Center in Ripley, West Virginia, April 30-May 2. The program will feature Charles DeVoi speaking at the Saturday evening banquet, and Owen Glassburn at the Sunday morning worship hour. Seminar speakers include Robert Hess, Bruce Burch, Edward Mitchell, and Vern Ellis, guest missionary from Rough Rock Mission to the Navajos. Warren Betz of Alliance will be glad to furnish further information for those desiring to attend.

## Putnam Friends Welcome New Pastor from England

December 29, 1981, was a memorable day for the people of Putnam Friends Church and the Thomas Steel family from England. It was on this date the new pastor, his wife, Jean, and their children, Paul and Melanie, arrived at their new home, Putnam, North Carolina, in obedience to God's call.

The Steels were greeted at the airport by a small group from the church, while 75 or 80 others waited at the church fellowship hall to welcome them when they arrived there around 11:00 p.m.

For six months we had waited for this meeting. During the period of waiting a new parsonage was made ready for the Steel family and the grounds were landscaped.

On Sunday, January 10, 1982, Pastor Steel delivered a timely message on the theme, "For We Are Laborers Together with God."

Following the worship hour a welcome meal in the fellowship hall provided an opportunity for the congregation and pastoral family to become better acquainted.

—Lucille Emmons

## Focus on Malone

April 30 to May 8 will be a special week at Malone College because of the celebration of 90 years in Christian education, 25 of which have been in Canton. The week is planned around the theme "Strength in Our Heritage—Faith in Our Future." Activities have been planned for students, alumni, and friends of the college concluding with the May 7 investiture of Gordon R. Werkema as the ninth president of Malone College.

The schedule includes the following events:

**Friday, April 30**—"Celebration Chapel," Joe Roher, speaker; Opening of "Celebration" collection of Violet Linton's paintings; Mike Warnke concert.

**Saturday, May 1**—Alumni baseball game; Mother-daughter continental breakfast; "Celebrate the Family of God," Jan Ream, speaker; Alumni luncheon; Alumni "Festival of Music."

**Sunday, May 2**—Malone College Day at Canton First Friends Church  
**Monday through Wednesday, May 3-5**—Founders' Week—D. Bruce Lockerbie, speaker

**Thursday, May 6**—"World Mission in the 1980s," Dr. David Rawson, speaker; *Sound of Music*, by Malone College Players

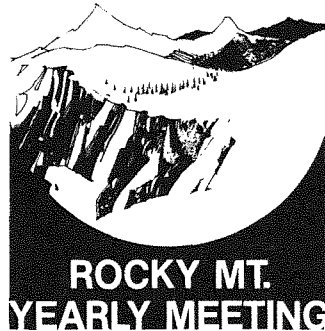
**Friday, May 7**—Investiture Chapel, Dr. Richard Foster, speaker; Pastors' Workshop with Dr. Richard Foster; President's Tea; *Sound of Music*.

*Esther*, an original play written by Dr. Alan Hedges of Malone's Drama Department, was performed five times for capacity crowds in the Performing Arts Hall concluding Winter

Term. Based on the biblical account, the play was staged with seven different settings and included a cast of over 30 students.

Professor Lawrence Ressler of the Social Science Division has been given a research grant in social welfare and will travel this spring to Thailand refugee camps housing Kampuchians (Cambodians), where he will take an in-depth look at existing conditions. His purpose in going is to determine how lay volunteers can best be used to assist in the rehabilitation of refugees and to gain information on how to improve communication methods about the problems. Ressler is sponsored by the Friends Action Board of EFC—ER and by the Norwegian organization "Save the Children."

May 29 is the date for the commencement exercises at Malone College this year. The service will be at 10:00 a.m. in the sanctuary of First Christian Church.



## Fort Collins, New Hope Share Ideas for Other Ministries

FORT COLLINS—Monthly the University Friends Church hosts a "Family Film Night." The Friday night activity provides entertainment for church members, plus an alternative to invite friends to.

HAY SPRINGS—The Sandridge Good News Club remembers elderly residents of a housing development on different holidays by delivering gifts. Examples include Valentines, Halloween treats, and mixed nuts at Christmas/New Year. A worthwhile way to invest a Sunday afternoon would be a nursing home visit.

## RMYM Briefs...

WOODLAND PARK, Colorado—Couples from Rocky Mountain Yearly Meeting met at Quaker Ridge Camp in mid-March for a Couples Retreat conducted by Larry and Mileta Kinser.

Camping dates for junior, junior high, and senior high camps will be announced soon. Johnnie Wise-camper suggests youths should check with their pastor for details now. Your regional editor agrees!

## Is Christ Trying for Your Attention?

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah 6:8)

When I read this verse, I am moved by the message that is there. It is a message to be ready for the task the Lord has for each of us. Each Christian is called to a task. It may not be as a minister, a missionary, or even a Sunday school teacher, but each person has a place in the family of God. Whatever we do for a living, wherever we go, we have to be ready to witness for Christ. We have to have the kind of an attitude that says, "Here am I; send me."

—David Mercer

Beaver Park Friends newsletter

## Family Fellowship Marks Area Meeting

Rocky View Area Meeting families met for a time of fellowship at Quaker Ridge Camp recently. Families from Colorado Springs, Brighton, Fort Collins, and Denver met together. Activities included games, sledding, and time around the fire. The next area meeting is in April in Fort Collins.

—Judy VanMeter



Several Rocky View Area youths enjoy a toboggan run down the hill at Quaker Ridge.

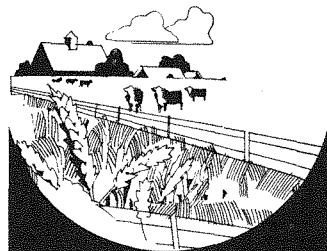
## RMYM Prayer Opportunities

1. Praise God for the many believers resulting from the Rough Rock, Arizona, mission over the years. Pray for more fruit and believe God that new Navajo workers will become equipped and able to share the Gospel of Jesus Christ.

2. Pray that new families who are committed to God will become involved in the RMYM churches. Focus this month especially on Fort Collins, Lamar, Wiggins, Brighton, and Northwest Fellowship.

3. Pray for the spiritual leaders in your church. Ask that Satan be kept from their lives. Pray for God's wisdom to guide their decisions.

4. Pray for an unsaved neighbor, friend, or fellow worker. Ask God to convict that individual of sin. Further, ask for the boldness to share with him or her and for the right opportunity and your obedience.



## The Preachers Are Coming

Ministers Conference! Pastors Retreat! Whatever you call it, it is one of the most important assemblies of the year. The annual gathering of MAYM pastors in April is as celebrated a "happening" as robins in the spring (no intentional reference to "birds of a feather" etc.).

Yes, April brings out all kinds of things: grass, winter wheat, spring clothes, airing mattresses, and pastors on their way to Annual Retreat!

Once again this year they will make their way to Oklahoma City, coming from Kansas, Missouri, Colorado, Texas, and, of course, other points in Oklahoma. Husbands and wives (and a few children) who regularly live in the semiprivity of the parsonage will, like aroused hibernating bears, vacate the "quiet" of home and "peace" of the parish for the awakening that comes at "PR" time (Pastors Retreat, of course).

They will come with the weariness of the warrior who has been too long "at the front," maybe even the hunger and thirst of one who has lived in a dry land, most certainly with the anticipation of those approaching a family reunion. It is expected they will return from this "Mt. Zion"

## DON'T MISS THIS ONE!

A true bargain seldom appears. When it does, the wise man or woman snatches it up! Rocky Mountain Yearly Meeting will soon have a commemorative issue about their first 25 years. The commemorative issue will contain pictures, plus articles about RMYM's history, missions, quarterly meetings, etc., and will be available in June. Address inquiries to RMYM Annual, 29 N. Garland, Colorado Springs, Colorado 80909. Reservations will be accepted.

with the new strength, fresh zeal, and cleared vision of all those who have "been to the heights"!

Their parishes will be brightened from countenances that glow; the dark places of service will benefit from the healing light they will dispense; but, above all, warmth and wholeness will come to the chilled and fragmented lives they will encounter.

Oh, incidentally: the festival occurs April 19-22 under the management of MF President George Bigley and his cabinet, who promise the entree of Glenn McNeil of Friends Bible College, and other sundry side dishes.

### Elfrida Vipont Foulds Visits MAYM Churches

Elfrida Vipont Foulds, leading British Quaker speaker and historian, recently traveled through Mid-America Yearly Meeting speaking in churches and at Friends University. Elfrida lives in Yealand Conyers, in the midst of "1652 country," the birthplace of Quakerism in England. She is widely known as a Quaker writer, storyteller, and guide in the life of the Spirit.

The slides of the "1652 Country" and the stories of the happenings of early Quakerism were vividly brought to life by Elfrida's vibrant stories of early Quaker leaders. She told of how they maintained a strong witness even through severe persecutions. It was this witness that helped bring religious freedom to England, which in turn influenced religious freedom in America.

### Friends Bible College Notes

The annual Water Tower Lecture Series was held on the campus March 8-10 with Dr. Robert White and his wife, Muriel, as guest speakers.

Dr. White is the director of the University Health Center on the main campus of Northern Michigan University. The subject of the lectures was on a Christian view of life-related issues including such topics as human sexuality, pregnancy, abortion, infanticide, and euthanasia.

The FBC Concert Choir took a 10-day tour during March to churches in Kansas, Indiana, Illinois, and Michigan. Under the direction of Professor Robert Ham, the select group of 30 members has built an outstanding reputation for its quality performance of sacred choral music. Ministry is an important aspect of the choir. In addition to the tour the Concert Choir will be singing in churches each Sunday through the remainder of the school year.

Friends Bible College's 1982 OPEN LOOK was held March 26-28. This

special weekend was planned for high school students or recent graduates to visit campus and see what college life can be like.

Friends Bible College has received \$27,000 from two area foundations. The gifts are for furniture for individual rooms in the women's residence hall and are part of a general renovation program for this building. About \$15,000 is still needed to complete the refurbishing project.

### Friends University News: Leaders Honored for Marriage Encounter Work

At a recent gathering of Friends Marriage Encounter leaders on the Friends University campus, a five-year-award plaque was presented to David and Marcile Leach by Sheldon Louthan, director of Friends Center on Family Living. Regarding the award Louthan commented that as Executive Couple they have literally crisscrossed the country establishing the work that has culminated in bringing weekends to couples in 11 states from coast to coast. Assisted by some 300 couples, they have touched over 4,000 couples on over 150 weekends.

The words engraved on the plaque, given for outstanding leadership and service, capture well the essence of the mission they have led: "It is best to live as friends with those in time with whom we would be through all eternity."

They began this work with no salary or even a firm pledge of one. For seven months they struggled with the birthing process of Marriage Encounter until the university had funding to place them on salary. They combined great faith with a vision of what God could do through Friends Marriage Encounter.

Things change, and as the Leaches have taken a full-time pastorate at Northridge Friends here in Wichita, it has seemed God's plan for them to resign from their Executive Couple position and trust God to use John and Betty Robinson—MAYM Superintendent and wife—and Ralph and Lois Kersher of California as coexecutive couples of Friends Marriage Encounter beginning July 1, 1982. David and Marcile's spirit, enthusiasm, and grace will be sorely missed.

Marcile is working to complete a history of the first five years of Friends Marriage Encounter. It will make interesting reading about this most important new program. Would you continue to pray, support, and encourage those in your church who are involved in this program of "making good marriages better"?



## FRIENDS GATHER

(Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.)

### Churches Report Friends Involved in Many Ministries

The future of Friends looks bright, judging from the many avenues of youth involvements in the church, as recorded in this issue.

"Happiness Is Loving" was the theme of the Valentine Banquet at PLAINS, Kansas, church (Stan Thornburg). A delicious meal was served by the high school youth. Program features introduced by Education Chairman Sheila Ratzlaff included special music by Bethel Friends ladies trio, and guest speakers Robin and Janet Johnston of Friends Bible College, Haviland, Kansas. The Johnstons kept the group chuckling, then the audience became quietly thoughtful from the challenge to serious admonitions on true happiness.

CANTON, Ohio, (John P. Williams) church has been active in youth activities. Woody Reed and Dennis Harris have released a new album, *How Can I Keep from Singing?* The gym is being utilized through volleyball leagues, basketball teams, and times of "open gym" for various age groups. A family night was held at the YWCA including a meal, use of the gym, pool, and social room. The youth choir plans to perform the musical *I Wonder...* in the local area as well as planning a trip to Washington, D.C., and Virginia. A tobogganing party and ski trip were enjoyed by the youth in New York. A "Super Sunday for Kids" was presented recently with Earl and Catherine Smith along with puppet friends. In the evening a potluck dinner was held to honor departing church secretary Julie Jenkins.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) had the annual Christmas program this year dedicated to Debbie Wallace, who is suffering from cystic fibrosis. Debbie has a special place in her heart for the children of the church. Rick Brendlinger traveled with the basketball and witnessing team to Hong Kong and Taiwan. ORANGE ROAD, Westerville, Ohio, (Thomas L. Crawford) senior citizens group "Faithful Followers" was served a banquet by the youth as a "thank you" for their years of prayer and support. It is hoped it will become an annual event.

DAMASCUS, Ohio, (Joseph E. Kirby) reports that their Awana Club had a record 131 clubbers and workers in attendance for their meeting recently. An appreciation dinner for workers and leaders was held the last of January. MORNINGSIDE, Port St. Lucie, Florida, (J. Daniel Frost) hosted Kids Crusade with

Mopsy and Derby (Ralph and Peg Hudson) of Wyandotte, Michigan, having an average nightly attendance of 57, with the majority being children who enthusiastically participated in the services. Several decisions for Christ were recorded. Dorothy Barratt and Marjorie Landwert were guest leaders for their first Education Workshop. Because of the excellent leadership, many new adventures may have begun using the ideas shared in these sessions.

### Involvement in Missions

Two young men from the congregation, Tim Ankeny and Randy Nurdyke, were commissioned for short-term missionary service in the morning service February 7 at NEWBERG, Oregon, (Ron Woodward). They left February 8 for a 10-week assignment in Bolivia and Peru. The week of February 28 through March 7 the annual Missions Conference was held. Featured speakers during the week included James and Gail Roberts, Everett and Alda Clarkson, and Quentin Nurdyke. TIMBER CREEK, Atlanta, Kansas, (Glen Sanders) and three other area Friends churches are planning a joint mission conference with four missionary couples speaking in each of the churches.

PLAINS Friends Women were in charge of the morning service with Alfred and Ruth Miller, missionaries from Burundi, as guest speakers. Slides and messages gave in-depth accounts of mission work and the ongoing revival in Burundi. Lunch and visiting in Fellowship Hall added further insights and enjoyment. Four young adults—Ron and Rick Ellyson, Mark Winn, and John Steer—along with youth director Watson Cosand and wife, Anna, of DAMASCUS—are part of a group on a short-term missionary trip to Hong Kong and Taiwan. They will be ministering through basketball games, music, puppets, and the Word in churches and schools there.

HAVILAND, Kansas, (Gary Wright) church staff sponsored an appreciation supper for the entire church family on the evening of February 14, when each member of the staff expressed to the church family some things for which they are especially appreciative. This was followed by a presentation given by Everett and Alda Clarkson, missionaries in the Evangelical Friends Mission work in Mexico City, who spoke and showed slides of their work. The first of four World Missions Day emphasis services took place at MORNINGSIDE, with Pastor Dan Frost's message challenging the congregation to "stand in the gap." Over 25 people publicly committed themselves to stand in the "gap," even if it means full-time Christian service. The general offering of the day totaling \$850 went to missionary outreach.

James and Gail Roberts, missionaries on furlough from Bolivia, spoke at a Missions Conference at **SPOKANE**, Washington, (Roy McConaughy) in March. The Norma Freer Missionary Society of **SMITH-FIELD**, Ohio, (Norman Anderson) has been meeting weekly through the fall and winter months for over four years to make puff quilts, using proceeds for missions. It all began when one of the quilts was made for an International Bazaar at a nearby mall. The demand was so great that the ladies have been kept busy since.



Left to right: seated Jean Digman, Elizabeth Bauknecht, Clara Puch. Back: Shirley Boyd, Alva Boyd, Jeanette Naylor

Central Ohio District Meeting held at **WESTGATE**, Columbus, Ohio, (Galen Weingart) featured Jerry Wenger, church planter, and Tom Crawford, pastor of Orange Road Church, who shared their experiences and goals. Everett Clarkson brought an up-to-date report on the work in Mexico. The film *Grapes in Summer* was shown. The Missionary Outreach Budget of **ORANGE ROAD** church shows evidence of greater caring for others. In 1979 the budget was \$4,800 and has grown until now, for 1982, the budget stands at \$18,000.

### Involvement in Deeper Life Commitments

**NEW HOPE**, Hay Springs, Nebraska, (Paul Moser) church has divided into prayer partners. The move came as the result of a special prayer emphasis in January. Members liked having prayer partners so much they decided to continue. **FORT COLLINS**, Colorado, (Lowell Weinacht) is another church with prayer partners. **CLACKAMAS PARK**, Milwaukie, Oregon, (Howard Harmon) is growing spiritually through an in-depth study of Colossians on Sundays and a renewed prayer emphasis and zeal throughout the congregation. Herschel and Esther Thornburg held special meetings in March. Jack Willcuts, NWYM superintendent, led a seminar on the Holy Spirit at **SPOKANE**. The church is looking forward to a citywide Billy Graham crusade in August.

**TIMBER CREEK** entertained the Wichita Area Rally with a full house and excellent program by the Winfield Gospelaires male quartet. They were encouraged and challenged by the Holy Life Ministry, "Disciplined Christian Living," with Max Huffman

and family. The church and Friends Bible College at **HAVILAND** experienced a time of spiritual refreshing February 17-21, with Jimmy Dell, evangelist, ministering in both the church and the college. The Area Rally was held in Haviland on the 21st with Jimmy Dell bringing the closing message. **SCOTTS MILLS**, Oregon, (Kenneth Smith) enjoyed spiritual refreshing with Herschel and Esther Thornburg, evangelists, with full-house attendance toward the close of the meetings.

At **BELOIT**, Ohio, (John W. Morris) Max Huffman, his wife Kathleen, and son Keith held revival meetings using the theme "Living in the Spirit." Earl and Catherine Smith conducted children's meetings during the revival emphasis. **SOUTHEAST**, Salem, Ohio, (Lynn Shreve) adults gathered at the Delphian Inn for a three-day retreat. Bruce Burch conducted the Sunday service. Bible study and retreat questionnaires were completed by the **WESTGATE** congregation, and meetings are now under way in the formation of small groups for Bible study and worship. A Sunday evening service of music and sharing was held in which there was a time of inspiration and ministering to one another. At **CANTON** four home Bible study groups have begun and are to run through April.

### Involvement in Building and Church Growth

Work is continuing on the new Christian ed unit at **CLACKAMAS PARK**. Painted walls and carpeting have changed the appearance greatly. Our in-house auctioneer, Tom O'Grady, led a successful auction to raise funds to help complete the structure. Work days headed up by Phil Fendall are continuing. **GREAT BEND**, Kansas, (Paul Snyder) on a Sunday morning recently broke their worship attendance record, then that evening broke their attendance record again! Those attending were all from the local community! Since July 1981, there have been 26 new members accepted into membership. A special gift was given for parsonage improvements, and a fireplace was built and a ceiling fan installed—a real asset during the cold winter days.

First services in the new sanctuary building at **MORNINGSIDE** took place January 17, with 142 present. The service began with a "Quaker Quiet Meeting," offering opportunity for all to share their joy and praise for the new structure. A conventional worship service continued with special music. The pastor's message, entitled "A House of Prayer," was based on Isaiah 56:4-8. A giant step in faith by the **ORANGE ROAD** church has led to the opportunity to purchase two additional acres of adjacent land. This space is vital for Sunday school rooms to accommodate an ever-increasing membership. Attendance over the last two years has grown from 100 to 150 and is still growing.

### Involvement in Other Special Services

**FORT COLLINS** junior high youth group members delivered gifts of fruit, nuts, and cookies to church members during a recent youth meeting. The **TOPEKA**, Kansas, (George Bigley) pastor was elected vice-president of "Doorstep," a local service agency serving the needy of Topeka. Some 28 churches make up "Doorstep." Last year 1,510 families were assisted by this agency. Our congregation has been actively supporting this ministry for some time. The Alena Calkins Missionary Circle of **SOUTHEAST** Friends hosted a cookie-baking day for all women of the church. The cookies were sent to service men, college students, church families that have moved to other cities, and shut-ins. On Easter Sunday **SPOKANE** church is having a special slide and music presentation in the morning service.

**OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) Friends' 20th anniversary celebration has been set for June 27, 1982. All former members, attenders, friends, and descendants are invited. Sunday school will begin at 9:45 a.m. Worship will be at 10:50 a.m. followed by a carry-in dinner at 12:30 p.m. in the fellowship

hall. Pictures of early construction, attenders, and events will be on display. All facilities will be open for use and inspection, including the recently remodeled parsonage. Guest speaker on Sunday evening at **NEWBERG** February 14 was Elfrida Vipont Foulds, English Quaker, speaker, and writer, who has done a great deal of study on "Quaker Roots." On Sunday evening, February 21, the George Fox College Concert Band presented their annual home concert. A variety of music was offered under the direction of Prof. Ted Nichols.

Elwood Reed, a former member of the church at **HUGHESVILLE**, Pennsylvania, (Ernest J. Laughenburger) was master of ceremonies at the Homecoming Day Program. His music was an inspiration to all. Robert Stroup has been accepted as a student at Asbury Seminary and will soon be moving from the community. *Assignment Life*, a prolife film, was shown and discussed in an evening service at **WESTGATE**. Sunday evening meetings at **MORNINGSIDE** have been reorganized as Celebration Services. Each service includes a minimusical package by talented folk of the church, arranged by Joe Rohrbacher, who also directs the congregational singing.

## FRIENDS RECORD

### BIRTHS

**ANDERSON**—To Rev. and Mrs. Norman Anderson, a daughter, Dawn Irene, January 15, 1982, Smithfield, Ohio.

**BRAINERD**—To Keith and Kathy Brainerd, a daughter, Amber Nicole, January 25, 1982, Adrian, Michigan.

**BRAUNBECK**—To Bill and JoAnn Braunbeck, a daughter, Rebecca Sue, December 15, 1981, Fountain, Colorado.

**CROCKETT**—To Douglas and Jodi Crockett, a daughter, Sarah Ann, December 20, 1981.

**CROPSEY**—To Marvin and Karen Cropsey, a son, Christopher Lewis, January 18, 1982, Canton, Ohio.

**DUNN**—To Steve and Michelle Dunn, a son, Joshua James, February 2, 1982, Spokane, Washington.

**HOUSEKNECHT**—To Clarence and Lillian Houseknecht, a daughter, Mary Louise, October 17, 1981, Hughesville, Pennsylvania.

**JONES**—To Keith and Karen Jones, twin daughters, Kimberly Ann and Melessia Kay, December 24, 1981, Columbus, Ohio.

**MATHIAS**—To Mark and Denise Mathias, a daughter, Erin Ruth, November 27, 1981, Canton, Ohio.

**PARKER**—To Bill and Ann (Baker) Parker, a son, Eric William, January 14, 1982, Portland, Oregon.

**SANDERS**—A son, Addison David, to Ed die and Rhonda Sanders, February 8, 1982, Friendswood, Texas.

### MARRIAGES

**BOYD-CLINE**. Mary Boyd and George Cline, April 4, 1981, Westerville, Ohio.

**CERAOLA-CASEY**. Joan Ceraola and James Casey, January 2, 1982, Canton, Ohio.

**CLASSEN-WEINACHT**. LuAnn Classen and Brian Weinacht, January 1, 1982, at Southwest Baptist Church, Denver, Colorado.

**LEE-ARNOLD**. Sharon Lee and Steve Arnold, September 19, 1981, Westerville, Ohio.

**SHIVELY-WALSH**. Brenda Shively and Ed Walsh, June 13, 1981, Westerville, Ohio.

**ZIRPS-SILLS**. Fotena Zirps and Jeffrey Silis, December 19, 1981, Canton, Ohio.

### DEATHS

**GRIFFITH**—Gilbert Brennenman Griffith, 82, January 23, 1982, Damascus, Ohio.

**HILL**—Lovina Hill, January 26, 1982, University Friends, Wichita, Kansas.

**HINSHAW**—Cecil Hinshaw, February 3, 1982, University Friends, Wichita, Kansas.

**JONES**—Melessia Kay, infant twin daughter of Keith and Karen Jones, December 24, 1982, Columbus, Ohio.

**LYGRISSE**—Judy Lygrisse, January 29, 1982, Northridge Friends, Wichita, Kansas.

**MARDOCK**—Lester E. Mardock, February 8, 1982, University Friends, Wichita, Kansas.

**NOLTING**—Nathaniel Chad, January 6, 1982, and Nicholas Andrew, January 19, 1982, twin sons born prematurely January 2, 1982, to Garrie and Kathy Nolting, Ashley, Ohio.



# A NEW CALL TO JUSTICE MAKING

(Continued from page 7)

irrationality, a situation that invites repression. Such a view is not only unhelpful, it is also unbiblical.

Many of us justify our feelings of retaliation by pointing to the Old Testament's well-quoted phrase, "An eye for an eye and a tooth for a tooth." Biblical scholarship suggests that we have misread that line. The admonition was not meant as a command but as a limitation. In a society unused to the rule of law, one offense often led to another in an unending crescendo of violence. In that situation, God told the people of Israel, do this much and only this much—limit your response.

And retaliation is not the basic message of the Old Testament. In fact, the key to the biblical view of crime is rooted in the concept of Shalom—the idea of a community in right relationship, at peace with itself, where persons treat one another justly and in good relationship. Crime does disrupt these right relationships—that is the offense—but the proper response to crime involves making peace, restoring health to relationships.

The direction of the New Testament is familiar to most of us from the peace churches. Christ emphasizes that we are all offenders but that forgiveness is possible. He recognizes that others will offend us but urges us to love those who offend us, to welcome them back, to reconcile them to the community, to forgive and to restore, to move beyond legal retaliation to no retaliation.

Two key images emerge from the Bible: the image of a suffering servant loving the enemy and the image of a community that is whole. Neither is any more compatible with prisons than with war. It is essential that we begin to recognize our use of these images and the power they have over us. In fact, we must seek new images more consistent with discipleship.

It is our duty to discover the ways and points at which our lives touch the prison structure, how and when we become collaborators with the evil system of caging. We have the responsibility to speak truth to the prison system and prevent it from masking its true nature: it punishes and controls a particular segment of society—the poor, the black, and the brown, the powerless, the young, the different, the politically radical, and those whom society labels

"losers." We can point the way to alternative environments that restore, do not damage, and therefore contribute to a truly safer society.

To live in the life and power that removes the occasion for crime and caging, we must begin to create the new by joining together with prisoners, ex-prisoners, their families, and all their allies. We must move away from a system based on retaliation, punishment, and disablement toward a non-violent, nonrepressive system of justice based on reconciliation—correcting wrongs through persuasion, mediation, conflict resolution, restoration, and restitution.

To live in that life and power we must recognize that the seeds of prison punishment swell and sprout in our daily lives as we practice a variety of punishments in the family, at our work place, with those upon whom we wish to take revenge, wish to reform, deter, or deliver just deserts. Ultimately, the "Gulags" are in our hearts. No matter how society justifies, defines, or rationalizes punishment, its brutal effects are the same. Society inflicts pain and violence, losing the opportunity for more reconciliatory and restorative practice. God's will is not done. We must seek better methods of domestic peacekeeping. ☐

# A SEASON OF QUESTIONS

(Continued from page 4)

I heard Your voice as I read the Psalms—over and over the words on the page seemed to come alive. As never before, the words of Scripture were You talking to me. I longed to speak back to You as eloquently.

You are my God. And I am Your child. I'm so happy. I love You, Lord.

Gratefully Yours,  
Shannon

May 18

Lord God,

Just a quick thank-you note.

Thanks for Mom's new job. She'll be awfully tired after waitressing at Martin's Diner all day. But it's a job. Mom and Dad are relieved. And I am too.

Please help me not to complain about having to do both housework and schoolwork. I know You'll make time for what has to be done. And I still need my time with You, Lord. Please help me not to forget.

Your child,  
Shannon

June 9

God,

It's been a season of questions. Some of my questions have been answered. Some haven't.

I asked why Dad should lose his job. He is still without work. And I don't understand why.

I prayed You'd give him a new job. You gave my mother a job instead.

I asked why others have so much while we make do with less and less. I still don't have my answer. But I'm getting used to going without some of the things I once thought were important.

I asked if You cared for me. And You do.

I asked You to help me grow spiritually. And You opened my eyes to Scripture.

It's true, Lord, I'd like all my answers now, but I no longer expect that.

I know that You are my God and I am Your child. That's what really matters.

Someday, maybe not until eternity, You will make everything right.

Lord, I want to worship You, yet I hardly know how to say the words that I feel. Do You mind if I whisper back to You some words from Your own book? They say just what I mean.

When my heart was embittered I felt the pangs of envy, I would not understand, so brutish was I, I was a mere beast in Thy sight,

O God,

Yet I am always with Thee, Thou holdest my right hand; Thou dost guide me by Thy counsel and afterwards wilt receive me with glory. Whom have I in heaven but Thee? And having Thee, I desire nothing else on earth.

Though heart and body fail, yet God is my possession for ever.

(Psalm 73:21-26)

Your loving child,  
Shannon

P.S. Please go with Dad on his job interview next Tuesday. ☐

**P**ETER heaved a deep sigh and sat against a rock. The catacombs were cold and foreboding but a welcome refuge from the hostile world outside.

"It has been a difficult week, but victorious," he remarked. "A lot of new believers have been won." As he talked he idly inspected a long sword, one of several hundred weapons the believers had accumulated.

"Yes," Philip agreed. "And I think we have the Hellenist problem solved. The Lord has really been blessing our work."

"Stephen is certainly God's choice for the job of food distribution. He has deep spiritual insights and a real sense of justice," James added. "His zeal may get him into trouble, though."

"Yes—and all of us," noted Barnabas. "The authorities are cracking down. It is getting more and more dangerous to be a believer."

"The more the church grows, the more hostile the authorities get," Peter observed. "Everything we have worked for is in danger. If it hadn't been for Gamaliel they might have killed John and me. Now Stephen may be in real danger."

"I agree! We may have to fight soon," said Simon Zealotes. "I knew my revolutionary experience would be useful someday."

"But wouldn't fighting be terribly dangerous?" asked Thomas.

"Yes, of course. But against Christ's enemies we have to take risks. Besides, we don't really have a choice. Remember, they want to take away our right to worship God as we please. We have to show force or they will think we are weak. Anyway, we'll move so fast they won't even know what hit them. How many of us are there?"

"Over five thousand men, and even more women and children," Matthew estimated.

"Great! What an army! When the time comes, most of us will fight with swords or daggers. The rest will carry rocks. I figure that if we kill a few hundred they won't cause us any more trouble."

*Taking known biblical characters, the writers use a tongue-in-cheek approach to draw contrasts with the actual biblical account. Ralph Beebe and John Lamoreau are coauthors of Waging Peace, a biblical study of pacifism published by The Barclay Press, Newberg, Oregon.*

## DARKNESS AT NOONDAY

BY JOHN LAMOREAU AND RALPH BEEBE

"But what if they do?" Thomas wanted to know.

"Then we'll hit them again—over and over—and keep returning to the catacombs. They'll never catch us. We can hold out indefinitely. We'll teach them that aggression doesn't pay!"

Just then John came running up, out of breath. "The Pharisees are arguing with Stephen!" he panted. "I think they are going to kill him!"

"Now is the time to act! Let's go!" Simon exclaimed.

As quickly as possible the weapons were distributed among some of the believers. After a brief prayer for God's blessing they left the catacombs and advanced toward the mob surrounding the pit. One hundred yards away they broke into a run toward the astonished Pharisees. A roar of defiance, a clash of swords, and the battle was joined!

Meanwhile, Stephen lay in the pit, already near death. He looked up into the hate-filled faces of the Pharisees. Then, contrasted beyond, he saw the tender face of Christ the Lord. Stephen's own face shone with compassion as he prayed,

"Lord, do not hold this sin against them," and went to be with Jesus.


The believers quickly dominated the battle. Suffering only a few casualties themselves, they killed hundreds of the enemy. Although they failed to save Stephen, they proved to the Pharisees that they would stand up for their rights and not submit meekly like lambs. Peter, the Rock, fought valiantly, killing a dozen or more. Then he directed his rage against a young man who had been guarding the coats.

Saul of Tarsus was standing transfixed, nearly oblivious to the battle around him, his gaze on the radiant face of the man in the pit. Stephen's compassion moved him mightily, touching him like nothing in his experience. Then, suddenly, he was aware

of an armed man lunging toward him. With a cry of fear, he grabbed a dagger and thrust it hilt-deep into Peter's belly.

The believers carried their stricken brother to the catacombs, where they mourned their losses but celebrated the victory. They vowed to fight whenever necessary to protect the church of Christ.

It was only noon when the battle ended—yet a strange darkness seemed to settle over the land. Peter, now near death, shivered in the cold and darkness, and incoherent-

ly mumbled something about hearing a cock crow in the twilight. The gloom was so deep that observers many miles away said there was no light at all on the road to Damascus. 

## FISTS VS. PRAYER

*Mel McCracken, age 13, was about the only white boy in his neighborhood while his parents ministered with Voice of Calvary Ministries in Jackson, Mississippi. The following conversation between*



*Mel and Ralph Beebe, Northwest Yearly Meeting's Regional Editor for EVANGELICAL FRIEND, includes thoughts on a Christian response to the threat of violence.*

*Mel, are you a Christian?*

Yes, I was born in a Christian home and raised by Christian parents.

*How about you yourself?*

Yes, I have accepted Christ myself.

*What does being a Christian mean to you? What is the difference between a Christian and a non-Christian?*

If you are a Christian you have accepted Jesus into your heart and you try to serve God in every way possible.

*Does that mean a Christian behaves differently from a non-Christian?*

Yes. God has set out rules or laws for Christians.

*Sometimes I find it is hard to know exactly what those rules are, and it is an even*

# RESPONDING AS VIOLENCE CHRISTIANS TO

*greater problem to obey the rules I do know.*

It's hard for me to know what the rules are, too, but God and I talk about them in my quiet time.

*So you listen to Him and let Him teach you?*

Yes.

*I need to learn to listen more. I know when I do He teaches me and helps me to obey Him.*

Yes. One of my problems is that I bully people around.

*And you don't think Jesus wants you to do that?*

No, I don't think He wants me to do that because if I did I could hurt other people.

*But if you aren't willing to hurt other people, isn't there a danger that they might hurt you?*

Yes, I ran into that kind of problem a couple of times in Mississippi.

*Would you tell me about one of those experiences?*

Well, one Valentine's Day during art class one of my friends and I were talking, and he asked me if I could fight. I told him I couldn't.

*Why did you say you couldn't?*

Because physically I had no experience fighting and also I didn't think it was a good thing to do.

*You mean because you might get hurt?*

Mainly because Jesus taught His followers not to fight.

*What did he say to that?*

He said I had better not tell that to anybody else or "they'll beat you up." On my way home that night I was carrying some Valentine cards and candy and I saw a big group of kids with sticks in their hands.

*How did you feel?*

I was scared. I prayed to God that He would give me strength and courage. I

started walking through the gang and they hit me a couple of times, saying things like: "Give me that candy, boy!"

*Did you give it to them?*

No. Just at that time a car came around the corner and the man driving jumped out and yelled at the other boys: "You'd better leave that boy alone or I'll tell your mama." Then they all went away.


*It seems to me that the Lord really protected you.*

I really think He did, too.

*Did you tell your parents?*

Yes, I thought it might help their trust, too. When people hear about prayer being answered it encourages them, too.

*How did they react? Did they want to do something to the kids that were trying to beat you up?*

No. They were glad the first thing that came to my mind was to pray rather than taking a longer route home and not facing my problems. 

## Let's Be Friends

# ABOVE ALL PRAYER

BY HOWARD MACY

When people first encounter George Fox's writings, they are usually struck by several prominent personal qualities: painstaking integrity, cleverness, courage, hardiness, insight into truth, uncompromising devotion to God. What most impressed Fox's friend and colleague William Penn, however, was that Fox knew how to pray. In his preface to the *Journal*, after noting Fox's considerable gifts in discernment, teaching the Scriptures, and more, Penn wrote:

"But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fullness of his words, have often struck strangers with admiration, as they used to reach others with consolation. The most awful, living,

reverent frame I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony that he knew and lived nearer to the Lord than other men; for they that know him most will see most reason to approach him with reverence and fear." (Nickalls, *Journal*, p. xlv)

To identify prayer as the most noteworthy trait of this remarkable man may be surprising at first. Further reflection, though, shows that this is exactly what we should expect. Without such a notable life of prayer, we would never have heard of the lad from Leicestershire, of sermons from Firbank Fell, or of anything Quaker. Prayer is at the core of any life lived in God's power.


Prayer is necessary but widely neglected. Despite abundant talk about prayer, books about prayer, prayer chains, and other encouragements to pray, it is clear that many Christians do not make prayer their habit. Yet it is because we need it so much that Paul advised, "Pray constantly." (1 Thessalonians 5:17) Far too many people live in fear, frustration, guilt, and spiritual weakness simply because they do not pray.

Some people avoid prayer because they think that it is too difficult or that they don't know how. Prayer can be hard work and it can be learned, but at its root it is quite simple. Tidy *thees* and *thous* and a perfect understanding of how prayer works

have almost nothing to do with effective prayer. We can bring our feelings, needs, our prayer and adoration to God simply and directly, just as we learn to listen simply to divine guidance and response. Effective prayer depends not on technique but on knowing God. Feelings of inadequacy should never keep us from prayer.

Others neglect prayer because they are not persuaded that it is practical. They don't really believe that "prayer changes things." Yet it does. Prayer is intensely practical and should be used as much more than a religious safety net to catch us when relying on our own wisdom and strength fails us. In our personal lives prayer becomes a source for guidance and power. It also becomes a way of giving genuine help to others. To pray for one another in itself offers an embrace of strength and encouragement. Beyond that, however, through prayer we release the power of God to touch our lives and circumstances. I do not understand all the mysteries of why this should be true, but I know that prayer is more practical than anything else I do.

Prayer, then, can be simple and practical. Above all, it is the place of words and stillness in which we come to know God. How wonderful it would be if we, as spiritual heirs of George Fox, were known, above all, to excel in prayer!

Let's be Friends. 



April 15, 1982

Dear Cousin,

I can't go into too much detail right now, but I am very concerned about our dear Uncle Sam. Recently we've noticed a marked change in his behavior, especially his spending habits. I'm sure you heard some of the disgruntled remarks that were made after he cut the household food budget and a lot of other things as well. I thought he may have experienced a financial reverse and was just cutting back. Though a few of his dependents were hurt the cuts did not seem all that illogical. That was before I had the opportunity to review his financial statement and new budget.

In spite of reducing support for his dependents, and with more money of his own to spend than ever, he seems determined to go even further into debt. He is spending half of his money for guards, alarms, weapons, etc.

You've known for some time how I've felt about his notion of "security". It has gotten completely out of hand! Even though he now has the most elaborate security system, he wants to sign contracts to buy new weapons for which he has no earthly use. With some of them he could blow up the entire neighborhood.

We all know how difficult some of his neighbors can be. But, we have to get it across to him that he will gain the security he wants, not by pointing guns, but by sitting down and talking things out.

Our Uncle is courting disaster. If enough of us show him that we care, he may very well change a lot of what he is doing.

Sincerely,

Your cousin

CAN YOU  
HELP UNCLE SAM  
WITH HIS SPENDING HABITS? IF YOU  
WOULD LIKE MORE INFORMATION YOU MAY CALL  
202-547-6000 DURING THE DAY OR WRITE TO:

**FRIENDS COMMITTEE ON NATIONAL LEGISLATION**

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