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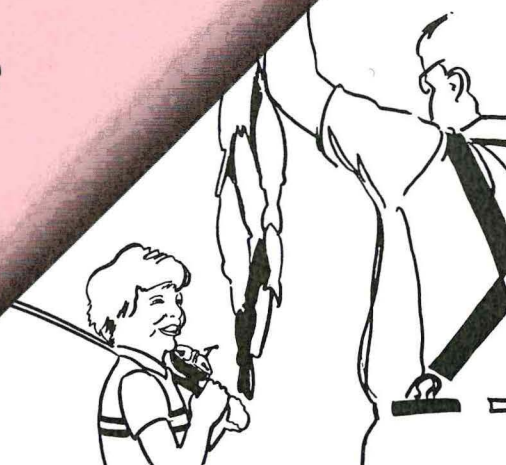
*May / June 1990*

# EVANGELICAL **FRIEND**

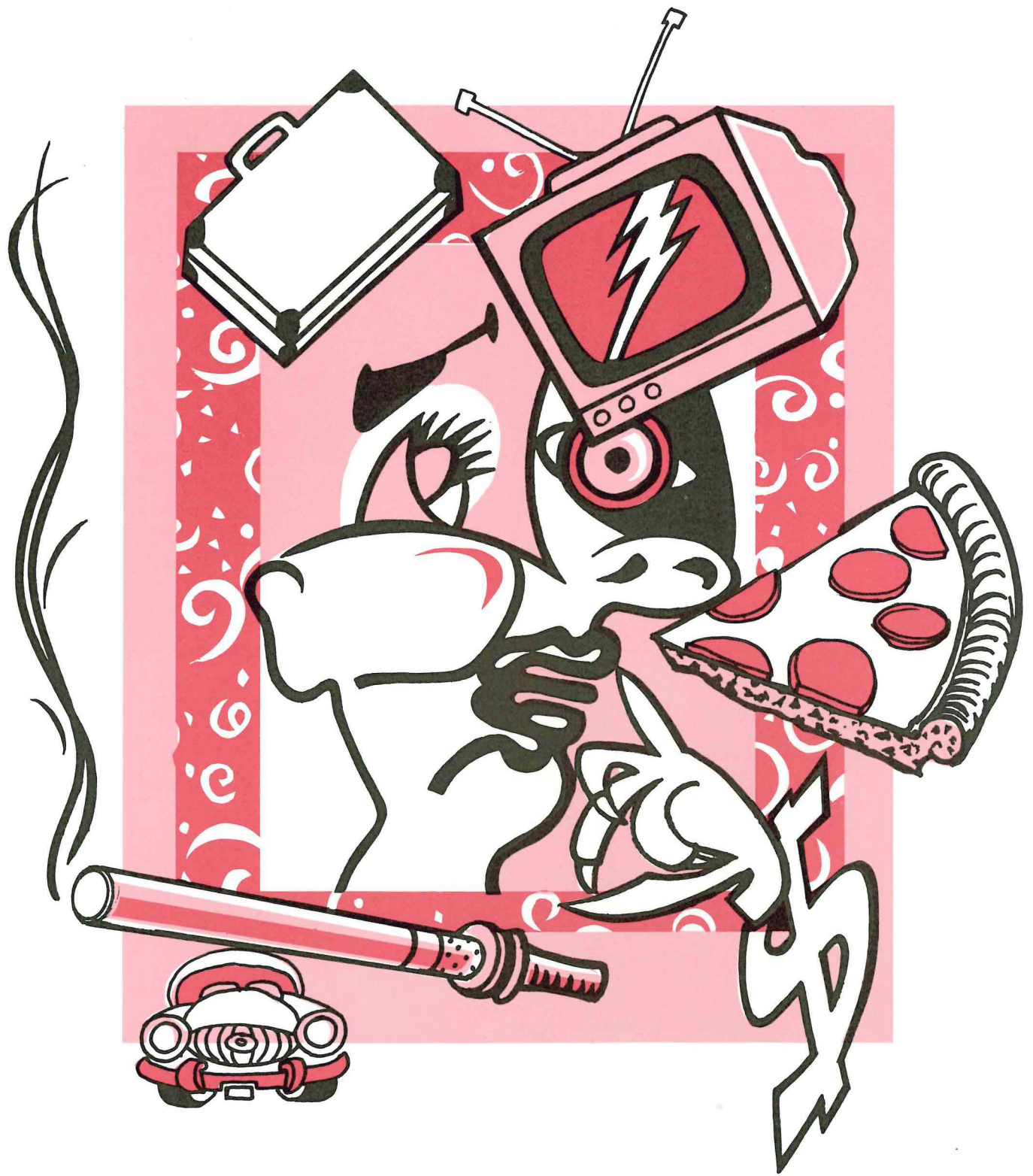


**One family's  
journey  
to  
love**

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# *Dealing with Addiction*

*by Recovering Intimacy*

BY MICHAEL GROGAN

**T**HE WORD *addiction* conjures up vivid images of crack houses in deteriorating urban neighborhoods, drug busts, junkies and winos in doorways and alleys. Of course, the truth is that addiction is far more widespread and much more subtle than these examples. Addiction is no respecter of persons. The affluent are as afflicted as the poor, the educated as afflicted as the uneducated, the religious as afflicted as the irreligious. In fact, according to Gerald May, M.D.: "To be alive is to be addicted . . . I am not being flippant when I say that all of us are suffering from addiction. Nor am I reducing the meaning of addiction. I mean in all truth that the psychological, neurological, and spiritual dynamics of full-fledged addiction are actively at work within every human being. The same processes that are responsible for addiction to alcohol and narcotics are also responsible for addiction to ideas, work, relationships, power, moods, fantasies, and an endless variety of things. We are all addicts in every sense of the word."

Numerous addictions such as work, religion, debt, and power are not only tolerated by our culture but are encouraged and rewarded. However, addictions destroy

**T***he addicts' core problem is attempting to meet their own emotional needs.*

lives and relationships, as individuals experience personality changes as a result of "acting out," which is followed by chronic low self-esteem ("shame") and guilt.

Ultimately, addiction is a disease of relationships. Regardless of the specific addictive agent, addiction robs us of the ability to relate in a healthy way to God, one's self, and to others. According to Ernie Larson, co-dependence (another word for addiction) is "a self-destructive, learned behavior that results in a *diminished capacity to initiate or participate in loving relationships*" (emphasis mine). Therefore, the addicts' core problem is attempting to meet their own emotional needs through the use of a substance or process rather than through a healthy level of intimacy with one's self, God, and others.

The seductive power of the addictive process creates the illusion that their needs are being met. In fact, after acting out, the addict is often overwhelmed by guilt and shame, producing a greater sense of isolation, which adds to the pain that involved them in the first place. Due to increased tolerance and subtle changes in brain chemistry, the addict not only feels compelled to repeat the behavior but increases the amount and/or frequency of the addictive agent to get an intense, though short-lived, reward. The sheer number of potential addictive agents and the incredible force that draws us into that process means that all of us are surely at risk, if not actively addicted.

If pseudo intimacy is the problem, true intimacy is the solution. However, our culture persuasively promotes

and perpetuates the addictive process. There are very few models of intimacy to balance society's appeal. The word *intimacy* is so loaded with sexual connotations that the real meaning is obscured. However, Sharon Wegscheider-Cruse offers a helpful definition: "Intimacy means I can share myself with you and let you share yourself with me without either of us trying to change who I am or who you are." Sharing one's self with the other, honestly and with no strings attached, is not only the goal of recovery but part of the strategy of recovery as well.

In order for recovery to commence, the addictive process should be attacked at several points. First, the addictive cycle must be broken by discontinuing the use of the substance or transaction. This is the most difficult step, since denial is a primary symptom of the disease. Ironically, the addict's family and friends have often "enabled" the addict so they have not had to face the consequences of their addiction. Obviously, some addictive agents are more difficult than others to give up due to physiological or practical considerations (food is impossible to "give up")! There has been some success with family intervention (e.g. Betty Ford). The less attractive alternative is to allow the addict to "bottom out," then use shame and remorse as motivation for treatment and recovery.

The term *dry drunk* was first used to describe alcoholics who simply discontinued their use of alcohol. In addition to learning to abstain from using the addictive agent, however, the now-recovering addict must also learn new relationship skills. To know and to be known takes great courage and effort. To be "reparented with gentleness, humor, love, and respect" takes a lifetime. The road to intimacy is so radical a person dare not travel it alone. Thus, a sponsor and/or support group drawn from those further along but traveling the same road is essential to give guidance, monitoring, and accountability. Anonymous groups in the 12 step/12 Tradition model have proven especially effective in assisting people discovering a new spirituality based on honesty, confession, discipline, and dependence on one's Higher Power.

**F**RIENDS churches could help the tens of millions of those afflicted and affected by addiction by understanding the dynamics of addiction and by providing Anonymous groups within our churches. Most importantly, we need to understand how our own pastors, elders, Sunday school teachers, and denominational officials have been affected by the addictive nature of our society. We each have a personal call to recovery. Our God-given intimacy needs have often been denied, perverted, or misdirected. Our involvement in our own recovery will offer a model for others to "share their intimacy skills with one another, to connect fully and still let the winds of heaven dance between them." **EF**

*Michael Grogan is Minister of Outreach and Church Growth at Bethel Friends in Poland, Ohio. He is also director of Lift Resources, a counseling ministry dealing mainly with addictive behavior and codependency.*



# Mantle Transfer Again

BY LON FENDALL

**F**OUR YEARS AND FORTY editorials ago, I wrote my first editorial after a year as understudy to my predecessor, Jack Willcuts. Jack certainly fit the expression, "A hard act to follow." Fortunately, he made himself available for quite some time passing on his mantle, unlike Elijah, who went to be with the Lord soon after commissioning Elisha. But a few months ago Jack's time as editor emeritus and chief cartoon designer came to an end, and one wonders if Jack has now set up his computer in a quiet niche in heaven. One could expect to find him writing thoughtful essays and minutes of the meeting of the angels' executive council.

My decision to accept the editorship in early 1985 was the result of careful thought and prayer and the same process led me to step down. The appropriateness of my decision was confirmed by the willingness of Paul Anderson to become editor. Paul is superbly qualified to serve the magazine, with his demonstrated skills as a communicator in print and in speaking. He is very familiar with two of our yearly meetings and knowledgeable about the other two.

He understands evangelical Friends and Quakers in general as well as anyone alive today. His experience as a pastor, scholar, writer, and professor could hardly be more suited to the task he has assumed. His selection answers one of the major questions about the future of the magazine, regarding its ongoing leadership.

As I have talked with people about the magazine, I have sometimes detected that they thought my position was full time. Actually, the budget has never included salaries, only small stipends. The editors have managed to find the time for its work on a "moonlighting" basis, sometimes literally. As a result, most of the hard work of editing news, preparing articles for publication, and doing the layout and design work has fallen upon Dan McCracken and his able co-workers at Barclay Press. They have done an excellent job in exchange for inadequate and delayed payments. We need to remedy this problem, but meanwhile they deserve our deep gratitude for producing a consistently high-quality magazine.

I have turned the articles and editorials over to Dan and have not nor-

mally had to do anything further with them until the completed magazine appeared on my desk or in my mailbox. It has been an amazing experience to pick up the finished product and realize all the skill and effort that took it from rough copy to its final form. When I was tempted to feel some pride, I quickly realized how little I had to do with what finally appeared on these 28 pages.

Even with my editorials, which theoretically were my own doing, it has been startling to read them when they appeared in print. With few exceptions, I have viewed them almost as an outsider, feeling that the Lord had much more to do with their conception, gestation, and birth than I did. The fascinating result of Jack's mantle, that I now pass along to Paul, is the opportunity to be used of the Lord in communicating ideas and concerns for which I can take little credit.

These have been difficult years for the magazine financially. We have tried very hard to be realistic in our budgeting and fair to those who through their yearly meeting budgets, individual gifts or subscriptions, underwrote this publishing ministry. The most recent form of this realism has been the reduction to six issues, something none of us were eager to see, but for which none could see a viable alternative. The survival of the magazine will depend on maintaining its high quality in content and appearance. It will depend on using it for the nurture of newcomers and old-timers alike, to such an extent that we couldn't bear the thought of losing it. It will depend on the dedicated efforts of the mostly unpaid editors and it will depend on all of us getting behind it financially.

The magazine has been a source of growth to me during these years and I expect it to continue to be that under Paul's leadership. Please give him your support and prayer. Give him the best of your writing (not just the articles that might not get published somewhere else). And respond to him with letters that affirm as well as rebuke him.

Paul, you will do a great job as editor. May this ministry be as rewarding to you as it has been to me. **FF**

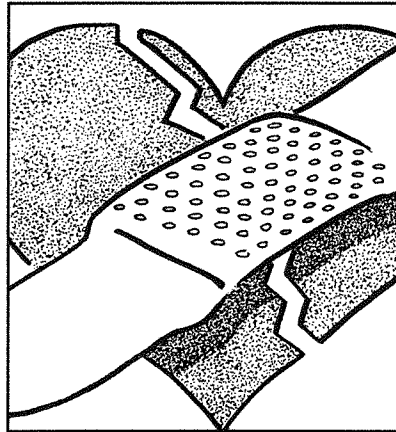
# EVANGELICAL FRIEND

COVER: The hurts we encounter in life may be very small or nearly overwhelming. Learning to deal with some of them is the focus of several articles in this issue.

(Photo by Janelle Townsend)



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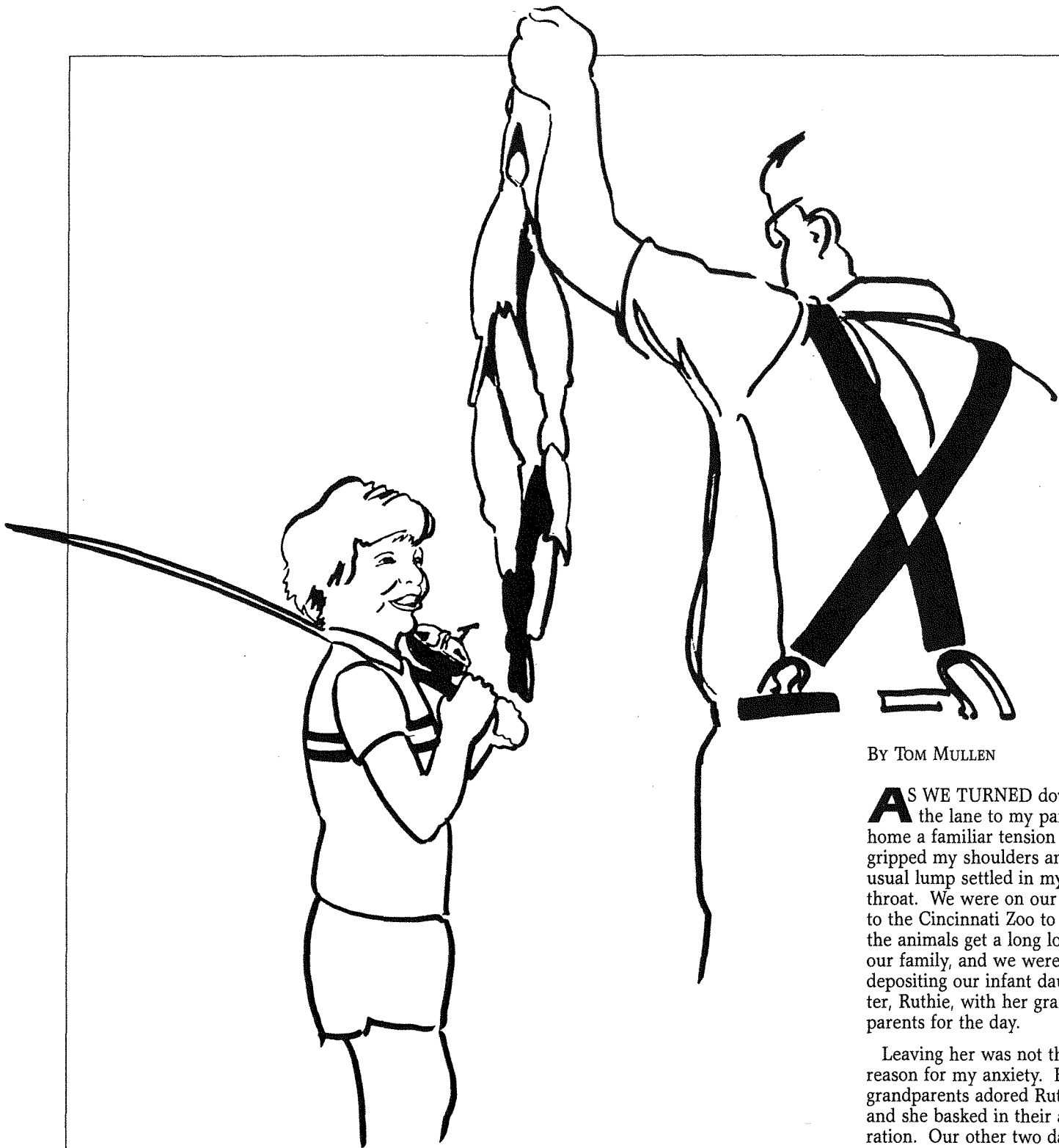
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BY TOM MULLEN

**A**S WE TURNED down the lane to my parents' home a familiar tension gripped my shoulders and the usual lump settled in my throat. We were on our way to the Cincinnati Zoo to let the animals get a long look at our family, and we were depositing our infant daughter, Ruthie, with her grandparents for the day.

Leaving her was not the reason for my anxiety. Her grandparents adored Ruthie, and she basked in their adoration. Our other two daughters, Sarah and Martha, were also peaches in their grandparents' garden, living examples—in their opinion—that original sin might not apply in every instance, after all. When our oldest daughter, Sarah, had been born, my father had composed a poem and painstakingly burned its words onto a homemade plaque for her room. He had built, as a labor of love, a cradle for her, selecting each board and sanding every

*Goin' Fishing*

corner so that no splinter would prick her fingers.

When daughter Martha was born two years later, my father treated her as a priceless gift. Since we had moved within easy driving distance by that time, Martha actually enjoyed more "lap time," as Dad called it, than Sarah, and she wore out his pants legs crawling in and out of his lap. No grandpar-

My father and mother were waiting near the house as we drove up. Dad looked tired, and I felt old pangs of regret that this barrier stood between us—love for a boy he could only resent. The irony was that Dad had always wanted a grandson. While I had pleased him in most ways, I never had liked to do some of the things Dad enjoyed most, particularly

couldn't articulate the reasons. It was the product of many years of unacknowledged but dormant prejudice carried over from his childhood. Mother, caught in the dual role of wife and parent, had tearfully delivered the message that had formalized the estrangement: "Tom, we think it better if Bret not come out to the house for a while."

Our response, born in anger and nurtured by pride, was to limit our visits; this denied them time with the other children. Bret, therefore, had not been on their property—even in the sanctity of the car—for many weeks.

When my parents visited our home... well, that was another matter. There was no attempt to keep grandfather and grandson apart and, given Bret's natural curiosity and magnetic attraction to the secret delights the pockets of grown-ups contained, segregation would have been impossible. Indeed, on those infrequent occasions when my father and my son found themselves together, there were tiny signs of mutual attraction, hints of comradeship.

Certainly Bret was attracted to Dad. My father's pockets were a veritable gold mine of treasures to a three-year-old. Bret soon learned that they contained a knife, tape measure, coins, and unending supply of plastic ballpoint pens. He had charmed college students into numerous "horsy" rides, and many other grown-up visitors had smiled at his antics and rewarded him with attention. Why change his act for grandpa?

Bret assumed that people loved him, and he treated his adopted grandparents on the same premise. Some tokens of affection were reciprocated—a squeeze on the shoulder, a spontaneous smile at Bret's determined but doomed efforts to turn somersaults. As if embarrassed, Dad would catch himself and resume a posture of polite indifference. There

were just enough hints to remind us of what could have been but, evidently, wasn't going to be.

On this day my father paused by the side of the car and gave a shy wave that was his trademark. All the children joined in a chorus of "hellos" and "hi, Grandads". Bret, as usual, sought extra attention. He leaned out his front-seat window and recited the greeting he had learned and invariably used over and over again on all living creatures: "How ya' doin', Grandad! How ya' doin'?"

As Nancy got out to deliver Ruthie to her grandmother, Dad leaned against the car and peered in. "Hello, Sarah. Hello, Martha... Hello, Bret. How ya' doin'?"

Dad took Bret's hand and shook it. He felt his tiny biceps and challenged him to make it hard, to see how big a man he was getting to be, a ritual he had practiced on his own sons a hundred times.

Bret tightened his arm muscle as hard as he could, gritting his teeth with the effort. Finally, Dad spoke. He looked at Bret, but his words were for me. "You know, Bret, I was just saying to Grandma the other day... we haven't had ol' Bret out here for a long time. I bet he'd like to come out and go fishin' with me."

Dad died the following January. Before cancer took its toll, however, he and Bret fished together and walked in the woods and searched pockets for treasures. The real treasure, however, had already been found—love that brought healing and forgiveness to a father and his son. **EF**

*Tom Mullen will complete six years as Dean at Earlham School of Religion, Richmond, Indiana, this June. He will then resume part-time teaching responsibilities in order to have more time to write. This article is from Tom Mullen's book, Mountaintops and Molehills, 1981, Word Books, Dallas, Texas, and is reprinted with permission.*

**B***ret assumed that people loved him, and he treated his adopted grandparents on the same premise.*

ents could have been more affectionate or generous.

With Bret, however, it was different. Bret was adopted. He was interracial. He didn't fit. No matter that he was only three, wide-eyed, and adorable. He was an outsider, an intruder.

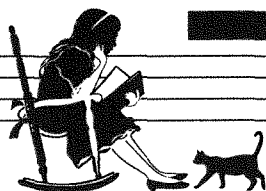
That's why dropping Ruthie at her grandparents produced familiar feelings of anxiety. Disagreement over the adoption had led to an estrangement that had never been experienced in all the years of growing up, graduating from college, getting married, and having children. Everything I had done had been pleasing to my parents. I had been a dutiful child, and both Mother and Dad had made sacrifices so that their two sons could attend college and have opportunities they themselves had never enjoyed. In many ways my story was the model, middle-class, American saga—one generation helping the next to a better life.

fishing. Baiting hooks, bathing worms, and sitting on the side of a pond for hours while ants crawled into my socks was not my idea of fun on the farm. Dad had often shared hopes that one day a grandchild might appear on the scene and share the mystical significance of fishing. He had bought the acreage where he lived largely because it had a pond well-stocked with bass and bluegill.

As he walked slowly toward the car, limping slightly because of prostate trouble he had been having, I heard my voice barking at the children: "You kids stay in the car. We're just going to drop Ruthie off and then be on our way." They groaned, but, for a change, obeyed without a fuss.

The instructions had a deeper meaning. They were the end result of an unspoken agreement between my parents and us. Bret's presence upset Dad, even though he



**Caring for Your Aging Parents** ✓

Barbara Deane, NavPress,  
276 pages, paperback, \$9.95.

Deane has added "When Love Is Not Enough," as a subtitle. She knows the subject well after having been an active care-giver for the eight years her mother lived in the Deane home. As a result of her own experiences, Barbara Deane co-founded Christian Caregivers, an organization that lends support to many throughout the country.

Non-live-in care-givers, as well as those who have aging parents living with them, will find help, hope, and encouragement through Deane's well-written handbook. She makes it plain that no matter what adult children do, they can never "fix" their parents' old age or prevent it from happening. Deane also writes compassionately and understandingly of the way to understand and accept the situation.

She suggests how to deal with the past, clearing the way to forgiveness and healing. The book gives practical help for financial matters and also for choosing a suitable health care facility. The reader discovers "The Skills of Loving" (chapter 3), including the art of active listening.

Since the author writes from a Christian viewpoint and from her own experience, adults who are or soon will be facing the challenges and joys of caring for aging parents will find this book worth referring to often.

—Betty Hockett

**Codependent No More** ✓

Melodie Beattie, Harper/Hazelden,  
216 pages, paperback, \$8.95.

This book takes up a subject that has only recently begun to surface in counseling. The very word *codependence* is unfamiliar to many counselors. Workers with alcoholics have for some time been familiar with the term *co-alcoholics*—used to describe those who are intimately related to an alcoholic. It is well known that they, too, are in a kind of dependency that is damaging psychologically and spiritually. Now counselors are discovering that there are other forms of dependency affecting a great number of us. One may be

dependent upon an invalid, a delinquent child, an abusive husband, a job, a friend, to almost anything that makes one in some way apparently hopelessly bound to and hence dependent upon it.

A former codependent and, as a result, a student of the condition, Beattie first painstakingly describes it and then proposes steps to free oneself. Much of her suggested program is based upon the Twelve Steps of Al-Anon. Much of her material deals with restoration of self-respect and valuation, since a poor self-image is one of the central elements of codependency.

Nearly anyone could find some elements of help in this book, either to escape codependence or to avoid it.

—Lauren King

**On Wings of Mourning** ✓

Carol and William Rowley  
Word Books Publishers, 152 pages,  
hardback, \$8.95.

At the age of 13 months, following a battle with cancer, Devon Nicole Rowley died. *On Wings of Mourning* was written by her parents, Carol and William Rowley, with the hope that those who read their story "will learn as [they] did, that it is possible to find something of great value as a consequence" of the loss of a loved one.

In alternate chapters, Carol describes through a mother's eyes her daughter's time of illness, while Bill gives practical advice from a counselor's viewpoint for those who are suffering and for others desiring to comfort. Carol's account is extremely sad yet tender, while Bill's insights are practical and helpful. He includes an explanation of how we react physically and mentally to trauma, how we cope with death, and what responses are appropriate in reaching out to those who are suffering.

The final chapters deal with the authors' recovery after Devon's death. Though 13 of the 16 brief chapters deal with their daughter's illness and their response to it, the Rowleys tell of their recovery by affirming that grief is normal, faith in Christ Jesus is sufficient to stand such a trial, personal growth can come from loss. Further explanation of the Rowleys' inner victory would have helped bring a more

balanced view opposite the great loss and pain they describe.

The book is easy to read and may be read in two ways. Devon's story may be read by itself (odd numbered chapters) and then Bill's clinical input may be read (even numbered chapters); or the book may be read straight through.

I'm not sure the Rowleys' story is exceptional, but they do offer hope and help for those longing to know, from two who have experienced deep suffering, that there is healing and victory after a loved one is gone.

—Julie Jenkins

**Listening to Others** ✓

Joyce Hugget, Intervarsity Press,  
hardback, 228 pages.

"Sometimes, to stay alongside people in their pain is a more authentic form of prayer than retreating into silence mentally to lift these people into the healing hands of God." This statement of the author underlies the idea of the book, that of "bearing one another's burdens" while listening to God.

The life story of the author shows how she became aware of the importance of listening to others. The many incidents in her life and in the lives of her friends are interesting in themselves. The lessons she learned make this what might be called a layman's textbook of counseling. It can teach us how to listen to others, and how better to deal with their grief as well as our own problems and pain.

Closing words are: "Christ calls us to give to him a compassionate heart . . . . He calls us too to give him our listening heart, as sensitive to sorrow as to joy."

—Phyllis Cammack

**The Christian Job Hunter** ✓

Pamela J. Moran, Servant Books,  
207 pages, paperback.

The experience of looking for a job is common to most of us at one time or another, perhaps many times. In this book, the author, a job counselor, delves into her own background and experience to give some very practical suggestions and guidelines for job hunting and career planning.

It would be very easy to go to extremes in this subject, vis., to suggest

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## *Resources for helping you deal with life's hurts*

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that if we just study Scripture and pray enough, God will provide the right job, or, on the other hand, to take a number of suggestions for job hunting coat them with a veneer of Scriptural quotations, and present them as a Christian method of employment seeking. The author does not fall into either of these traps, but rather recommends a dutiful seeking for those areas wherein God's will intersects with our own wishes.

Case studies, charts, diagrams, and appendices of relevant Scriptures, definitions of worker functions, a self-analysis grid and suggested readings complement

the text and make this book an interesting and worthwhile study for those contemplating entering or re-entering the work force, or changing occupations.

—John G. Pierce

### **Water For Our Wilderness**

Philip W. Williams, Augsburg Publishing House, 128 pages, paperback.

Everyone experiences situations that can be likened to the Israelite tribes wandering through the wilderness. They found oases of water that quenched their thirst. The writer offers these Bible meditations to quench the reader's

dryness when passing through wildernesslike circumstances.

Aging, betrayal, loneliness, self-worthlessness, pain, worry . . . thirty-three topics offer a wide range of reading. Each short chapter concludes with a prayer and Scripture verses pertinent to the topic. Examples of ordinary people take the chapters out of the ivory tower into real life.

This will be a book many people will want to read for themselves before giving it as a gift to someone in need of encouragement.

—Betty M. Hockett



### **FRIENDS WRITE**

#### **Redemption's Role in Our Suffering**

I'm writing to you in response to your article, "When Bad Things Happen" [January/February, 1990]. As I taught a Sunday school class on the topic of bad things happening in our world, I was awakened to the reality that most people do not understand the role that faith plays when we have to face a Job-like crisis. Job's friends stand as examples and teachers of what happens when we lack a deep understanding about faith and its role in helping us to live out a meaningful religious experience.

What do we say to people who ask us "to give a reason for the hope which we have in Christ Jesus"? What is the hope that we have to offer people in Job-like suffering? Should we respond to the world, "grit your teeth, and bear it"? Or should we respond like the Buddhist and some Christians, "... detach yourself from the reality of your suffering, insulate yourself to reality and go on your way"? These are some of the questions I feel need to be addressed when we use the term "real faith" as you have correctly done in your article.

When the inevitable takes place, and bad things happen to us, faith in God opens our eyes to the redemptive

resources to us. Faith does not necessarily change the circumstances as much as it changes the way in which we perceive them. As the writer to the Hebrews has pointed out to us, "... faith is the assurance of things hoped for, a conviction of things not seen." Our faith takes meaningless circumstances in which we find ourselves suffering in pain and despair, and transforms our mind, and opens our eyes so that we can see the meaning and purpose in our suffering. Faith in God teaches us to believe that even though bad things happen to us, there are always the redemptive resources capable of changing a meaningless situation into a meaningful experience by opening our eyes to the resources available to us. This is what "real faith" has the power to do, to open our eyes, so that we may see.

LEE SIMMONS  
*Greenleaf, Idaho*

#### **Abortion Is Not a Solution**

I have a few comments concerning a November/December, 1989 EVANGELICAL FRIEND article by L. S. Kenworthy on poverty. I do not know Mr. Kenworthy, nor have I ever read another of his articles. My intention is not to insult him.

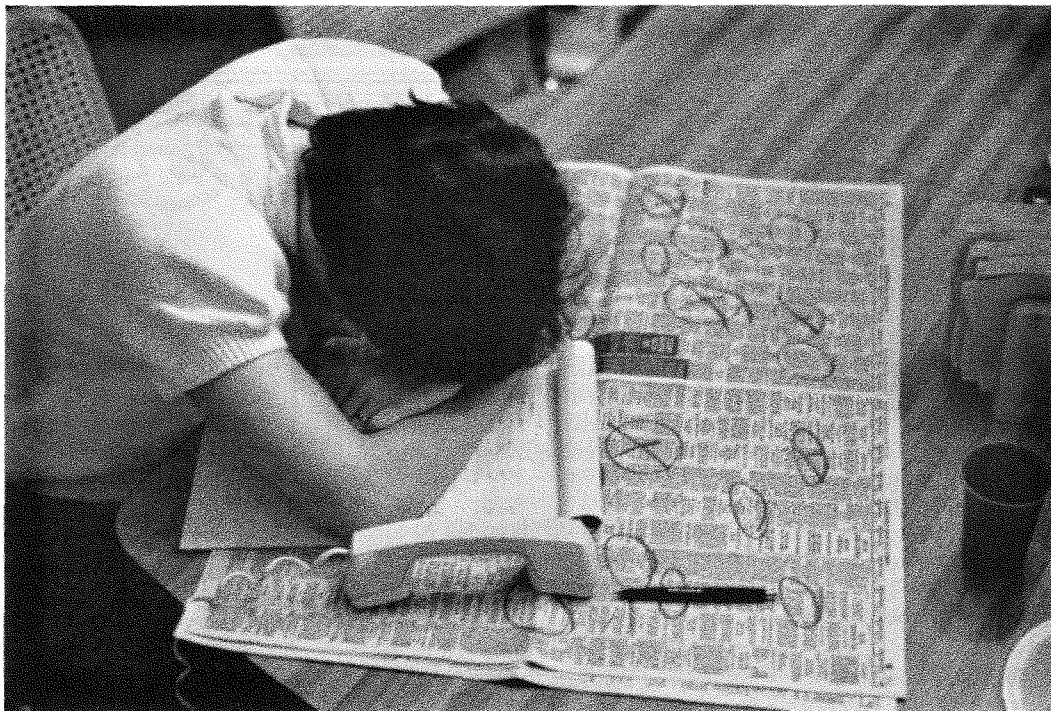
The incidents of population control I read about are not methods I would expect Christians to accept or promote. One method of population control used in the Scandinavian countries is abortion. In mainland China the people are coerced and even forced into using potentially dangerous abortifacient birth control and surgical abortion.

Planned Parenthood right here in America promotes abortion on every hand. They are working toward a perfect race by way of abortion. Most, if not all, of those funds go toward abortion and abortifacient birth control. They use some for education, but they educate leaders to promote these forms of population control.

Abortion kills a baby and killing is a wrong, not a right! There is enough promotion of population control by harmful people without a Christian publication helping. Perhaps you can use space to promote Friends' involvement in pro-life work.

GINNY DAWKINS  
*Kent, Ohio*

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



# Unemployment:

## A View from the Other Side

BY NANCY THOMAS

**I**T WAS A SIMPLE assignment, an exercise in my class, "The Christian Writer." Ten minutes before class ended, I had asked each student to write briefly about what God had done for him that day. Before leaving, the students handed me their paragraphs.

Most of the answers were upbeat and positive, but one older man, Max, had written, in anguish, "Today God didn't answer my prayers. I spent the morning looking for work again. I'm desperate. How will I support my family?" That was all.

This familiar problem never ceased to move me. I thought of German, Daria and their four kids; of my prayer partner, Wilma, and her little girl; of others I knew who were struggling without work or in low income jobs that didn't meet their family's subsistence needs.

Being missionaries in Bolivia for a number of years, we had become sensitive to this kind of anguish, and had been able many times to help. But the problems always seemed so much bigger than us. It

was a matter of constant prayer and concern. Much of our teaching and writing centered on God's promise of provision for His children. This we firmly believed, and still do.

As I write this I'm several months and one continent removed from Max's situation. But today he's very much on my mind. I'm still pondering the problems of work and provision, of the haves and the have-nots, but my viewpoint has drastically changed.

I'm unemployed. And, as never before in my life, I'm juggling faith and fear. On the one hand, I'm secure in the Lord. On the other, I wonder how we will pay the electricity bill this month.

The promises still stand. I ought to know. I review them daily. "For I know the plans that I have for you," declares the Lord, "plans for welfare and not for calamity to give you a future and a hope." (Jeremiah 29:11) "My God shall supply all your needs according to His riches in glory in Christ Jesus." (Philippians 4:19) "The young lions do lack and suffer hun-

ger; but they who seek the Lord shall not be in want of any good thing." (Psalm 34:10) "But seek first His kingdom and His righteousness; and all these things shall be added to you." (Matthew 6:33)

I've been assuring my Bolivian brothers and sisters of these truths for years. I've been claiming them, and I've witnessed God's faithfulness.

But the whole problem looks different when seen from the inside. The optimism isn't quite as quick or simple. It's one thing to believe in God's provision for other people when you've always been secure yourself, and another to believe it when it's food for *your* kids and heat for *your* home that are at stake.

Handling fear is my biggest struggle, fear and the guilt that follows in its wake. True, the feeling of fear alternates with faith, with periods of time when I know deep within that God is taking care of us. But the fear continues to taunt me.

We recently spent an evening with some dear friends of ours who gathered around, laid hands on me, and shouted



down the demon for half an hour before deciding that outside harassment wasn't the problem this time. My fear is not demonic (although I do believe in the validity of the deliverance ministry) but comes from within me as I wrestle with issues of personal security that have never before been challenged. My refuge is honesty before God as I offer Him my fear and pray, "Lord Jesus Christ, son of God, have mercy on me, a sinner."

Humiliation is another aspect of this struggle. Recently a typing test was part of a job interview for a position that had looked hopeful. (They wanted someone who spoke Spanish.) While I enjoy the creative side of handling words, mechanical manipulation has never been my strength. As I sat down at the typewriter, it glared up at me and I could barely refrain from sticking out my tongue at it. We simply did not get along. My potential employer looked at the test results, looked at me, looked back at the test, and I wondered why we had to go on with the farce of the interview.

The feeling of being a displaced person adds to the trauma. Undoubtedly the fact that I've just come from 18 years of work where I knew I was doing a good job at what God wanted me to do adds to my insecure feeling. The gap is great between filling an urgent place and having no place at all. One morning I read Jesus' words, "Let not your hearts be troubled... I go to prepare a place for you" (John 14:12), and I reacted with anger. I wrote in my journal, "Your words are too heavenly, Lord. You promise a place for me there. Then. But it's here and now that I need it!"

It actually becomes an identity crisis of sorts. Even if I were to get a part-time job, I've gone from *Who's Who in American Colleges and Universities* to being part of what sociologists refer to as "the working poor." A friend's suggestion that we seriously consider unemployment benefits and food stamps as an option during this time, also strangely affects my feelings about myself.

Loneliness is another of the heads of this monster. The struggle is very personal. My husband, the person I'm closest to in the world, hurts with me, and certainly shares in the family crisis, but even he can't enter completely into my reactions. "I accept the way you're feeling, Nancy, but I don't understand it," he told me. My friends are very sympathetic, but I find myself shying away from burdening them with the emotional overflow.

Difficult questions surface. I've been offered several jobs and turned them down, knowing that in the long run I would not be happy with the positions.

But then I look at our dwindling savings account and wonder, "What right do I have at this point to turn anything down?" I find it difficult to balance my family's needs with my fear of making mistakes. Does my personal happiness matter? Is it realistic to hold out for a job that matches my past experience, my strengths, and my goals in life? How many people actually are able to put all that together in the way they earn a living? Or is it a common human experience to settle for work that has no relation to who one is as a person? Do I have the right to want more? I wrestle with these questions.

I struggle to keep hope alive. Repeated false leads make me wary. One especially promising situation, involving tutoring Hispanic kids, lifted my hopes higher

**T**he whole  
problem looks  
different when  
seen from the  
inside

than they had been for a long time. I even bought myself a reward (a 1000-piece puzzle) for finally making it, only to discover that my potential employer had assumed that I was volunteering my services. Hal and I tried to laugh. But I noticed a certain cynicism creep into my thinking as a result.

Being a reasonably intelligent person, I realize that I do not have to just sit back and suffer. So I've come up with a repertoire of coping mechanisms. I'm memorizing appropriate Scripture and affirming it continually. It builds my faith. I rebuke Satan whenever I sense that he's trying to take advantage of my weakness. I try to ignore my feeling of being a burden, and I am regularly sharing my struggles with a select number of friends who care and who are praying with me. I do relaxation exercises, and Hal and I jog twice a week. I'm doing such short-term work assignments as I can find (like writing for the local newspaper) and I'm keep-

ing up contacts that might lead to jobs. I'm trying to use my free time on writing projects.

This whole experience has its light side. In fact, I suspect that years from now, when I look back, it will appear flooded with light and goodness. Not once have I felt abandoned by God or condemned for my feelings. Rather, I've sensed His nearness and compassion. I've even felt His gentle smile during my fits of anger at Him.

I am more convinced than ever of His sovereignty, even though my path at this point is fogbound. I've sensed that He is purposefully not making clear all the details because He wants me to mature. He wants me to be adult, weigh options, use my mind, and make wise choices.

And, while I've experienced being a displaced person, paradoxically, a deeper sense of place is growing within me. I KNOW that He alone is my security, my inheritance, my wealth, my purpose, my home, and my destination. The present experience has underlined the truths I've affirmed for years, but never felt so strongly. He is my place.

Concurrently, my sense of call and mission has deepened. Part of what it means for me to seek first the kingdom is to give my time and energy to writing and praying. This has led to the conclusion that for now I am to look for a part-time job and leave the economic consequences to God. For the same reasons, Hal is studying part-time and working part-time. We don't always feel comfortable with this, but we get excited, wondering what's ahead.

I see one of the greatest benefits of my current unemployed state is that now I can better identify with the sufferings of so many people, people whose situations are worse than mine. If God in His grace allows Hal and me to work again with the poor in the third world, my measure of comprehension and compassion and therefore my effectiveness as a minister, will be much greater.

I don't know yet how all of this will turn out, but I have hope. I know that God will use it for good, according to His purposes.

Did Max find a job? Do his kids have the shoes they need for school? Was Wilma able to find the money to get her daughter's teeth fixed? Is every week still a struggle for her? I don't know. I pray for them and commit them to Him. With tears. With hope. **EF**

Nancy Thomas is a former missionary to Bolivia and a regular contributor to the EVANGELICAL FRIEND living in Newberg, Oregon.

# Pastors Need to Face Retirement, Too

BY JACK L. WILLCUTS

**O**UR COUNTRY is filling up with "senior citizens," some of whom are former Friends pastors. It takes about ten years to get used to

whatever age you are, someone has said, so some advance thinking may be useful in getting used to getting older. God loves, calls, uses, and blesses us one by one. Each is special in His sight, even during "life's second half."

While the word *retirement* is not found in most Bible concordances, there is a lot in Scripture about the importance of old age. We know Moses had 20/20 vision at 120 and "his strength was not gone."

The Apostle Paul lists the qualities that should characterize retirees: that the aging men be sober, temperate, sound in faith, in charity, in patience. The aging women likewise, . . . be in behavior as becometh holiness. (Titus 2) All of us who are mature should take such a view of things.

If we determine that our aging is going to become a downhill process, it probably will. Mark Twain observed: "Most folks are about as happy as they decide to be." If we decide our future can be a positive time, it will be. Browning captured the same vision:

Grow old along with me!

The best is yet to be.

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned.

Youth shows but half; trust God; see all nor be afraid!"

Since 1900, less than a century ago, our life expectancy has increased from 47 to 75 years. From that measurement, Robert Browning had already outlived his life expectancy by five years at the time he wrote so optimistically. It is all relative: George Fox died at 67 (my age now), and Winston Churchill was first named Prime Minister at 67. God does not measure a person's life in years, or in public acclaim, or the size of churches pastored. The meaning of life is determined by how much of it we have lived in the center of God's will.

Retirement is dignified not only by leisure but by redirected interests, use of experience, learning new skills, and improving those already known, serving and caring under the

"power of the Lord" and the "leading of the Spirit within." Using the ability to think, communicate, create, feel, care, and encourage are the

privileges of those even in "assisted living."

A sense of humor helps us and everyone around us. "When I retire I am going to do absolutely nothing, and that only halftime," says one retiree who also found sleeping a problem: "I sleep well at night, pretty good of an afternoon. But in the mornings I just pitch and toss." A hill tribe in India has this greeting for the newly old:

May you be fit and cheerful,  
free from excessive heat,  
free from the pouring rain,  
free from gnats,  
free from cholera and malaria and other diseases,  
free from troublesome officials and other tiresome persons,  
without doubts or sadness,  
in peace, freedom and strength. . . .

Recently I sent a questionnaire to nearly 50 retirement-age Friends pastors in the U.S. Some insights from these replies may be helpful to the rest of us. One of the questions was, "Have you attempted to set goals (long- or short-range) for yourself in preparing for retirement?" Here are a few of the responses:

"I wanted very much to be more involved in helping missionary work, and in general evangelism. God has opened doors for all this beyond my expectation . . . three trips to different mission fields, work in a city mission here; now in my third interim pastorate to help out. . . ."

"There have been no written out goals, we just wanted to stay busy in some helpful way. We have, in visitation, gardening, helping to keep the church cemetery in better condition. A hobby helps."

"To stay active is physical fitness, do more reading, preaching, and the fire burning in my heart."

"Long ago I learned Ecclesiastes 9:10, 'Whatsoever thy hand findeth to do, do it with thy might.' This is still my

earnest desire, my philosophy and goal both before and after retirement."

"I have not been much for goal setting. I am more inclined to accept challenge and opportunities on a day to day basis. I might be better off now if I had set some goals."

"I started long ago a savings and pension program... built a twinplex with our son, and serve as a half-time pastor (in another denomination). This has made the transition period less threatening."

I also asked: "What are some of the greatest blessings you have found in retirement, and some of the most difficult problems?" Some of the responses:

**I***f we determine that our aging is going to become a downhill process, it probably will.*

"I don't consider myself 'retired' in the common sense. Nine years ago I had surgery leaving me somewhat limited... having to stay close to home. But I hike three miles daily, study and read more, meet with several small prayer groups, serve as a supply pastor. We wanted to travel, but can't, due to my health problems. I feel badly to disappoint (my wife) in this..."

"Blessing One—not responsible for a church program! (2) I can help the pastor by taking some of the load off his shoulders. (3) I can pray with him, and let him know how it looks from the pew. (4) Being an encourager is a great blessing. I HAVE NOT RUN INTO ONE DIFFICULT PROBLEM YET."

"The first four years of retirement I was named to several local church committees and discovered these

**G***od does not measure a person's life in years, . . .*

were less challenging than when I was in a pastoral role. Our retirement years have been disappointing in (1) our church relationship, (2) the financial difficulties, (3) age and health have curtailed some plans we had hoped for, (4) any alternatives we think of seem unlikely."

"The joy of more time for visiting children and grandchildren, work in gardening and other interests without feeling guilty, being free from pastoral pressures. Minuses: insight for messages with little opportunity of outlet, less opportunity to meet spiritual needs, and the need to reduce spending to a minimum."

Other questions posed in the survey relate to how the pastor prepares for and handles the role of ministry without the position of pastor, with possible diminishing physical energy and health. What local church and yearly meeting committee responsibilities should be accepted? Which not accepted?

Should the retired pastor attend Yearly Meeting Pastors' Conferences? Should there be an organization or fellowship of retired pastors? How does retirement affect one's devotional life, reading habits, counseling and prayer time? From the vantage point of personal experience and observation, what might be an ideal length of a pastorate? Is there an ideal pastoral retirement age? Should one move out of her/his community? The yearly meeting? How may new interests, skills, ministries be developed? When should these be started? How much attention should be given to financial planning? Is the pastor to be less concerned about this than others? What about continuing education? What about preparing to be a mentor, advisor or partner with a young pastor, even a seminary or college student?

Obviously the responses to these questions vary according to the personality, health, eligibility, circumstances, and "openings" of each retiree. Retired pastors cannot be stereotyped with a single category or characterization any more than pre-retired ones. Yet, it is important to seek and find certain answers of most of the above, to be the best stewards of both time and gifts. It becomes another dimension of commitment in obedience and walking with God, "pressing onward... and straining toward what is ahead."

To some, the whole idea of retirement is painful and carefully ignored. "I have absolutely no intention of retiring, ever," exclaimed a beloved fellow pastor when discussing the subject. Somehow, the "special" calling to the ministry is often regarded as entirely different from other vocations, perceived as ALWAYS for lifetime. "For God's gifts and his call are irrevocable." (Romans 11:29 NIV)

**A***sense of humor is good for us and everyone around us.*

Can the pastor ever say, "Mission Accomplished"? Charles Spurgeon expresses an earlier, pre-pension, pre-Social Security, retirement concept: "...leave thy declining years to the Lord and give thy present years to him. Live to him now, and he will never cast you away when you are old."

Paul Tournier in his provocative book *Learn to Grow Old* (Harper & Row), insists there are two great turning points in life: the passage from childhood to adulthood and from adulthood to old age. The first is an advance to maturity, the second is an advance into a new fulfillment. "To refuse to grow old is as foolish as to refuse to leave behind one's childhood."

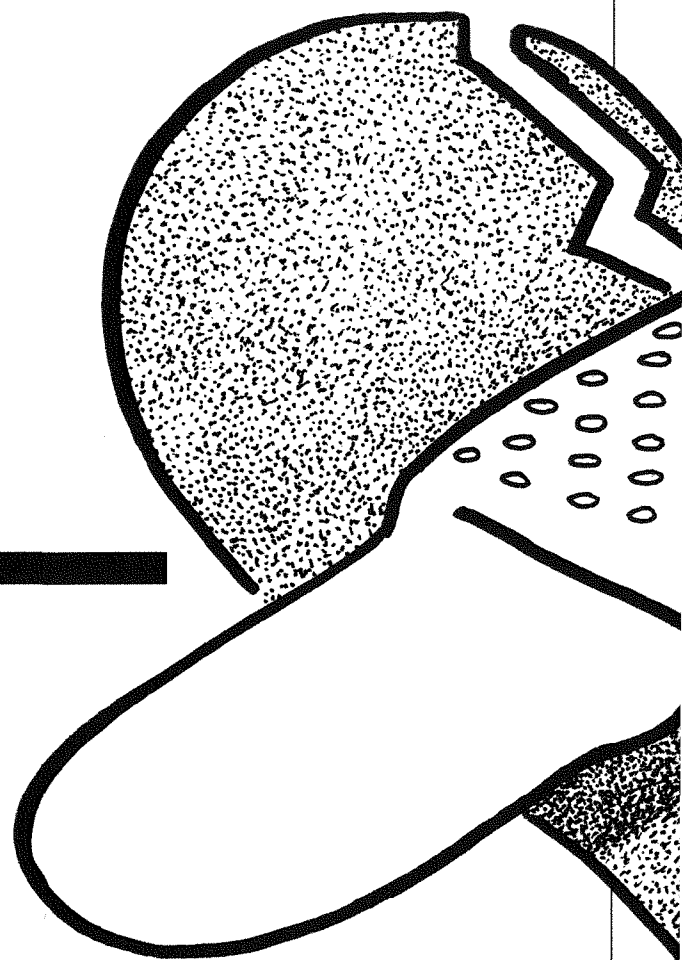
Some might prefer to die BEFORE old age. But that is becoming more and more unlikely. Furthermore, the church, the yearly meeting, the Kingdom of God need those in life's last half or quarter who have prepared themselves to serve in those years. ■

Jack L. Willcuts passed away September 23, 1989. This article was adapted from a presentation he made at Friends Ministers Conference in April 1989. He was editor of the EVANGELICAL FRIEND from 1967-85 and Northwest Yearly Meeting General Superintendent from 1966-71 and 1979-86.



# Can a Small Church Hold A Divorce Recovery Workshop?

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BY ROGER L. WOOD

**T**HE ANSWER to that question is "Yes," with certain qualifications. Marion, Ohio, a city of more than 35,000, is reputed to have a high divorce rate, perhaps second in the nation. This situation may be due, in part, to a series of economic disruptions over several years. When I came as pastor of the Friends Church in Marion three years ago, the congregation, seeking a local outreach, chose to minister to those hurting from divorce, an experience as painful as death itself. After a period of planning, we set up our first workshop in the spring of 1987 with nine participants. Again in 1989 we held another, this time with a few more enrolled. We have found that we can do it, and we may venture to do so again next year.

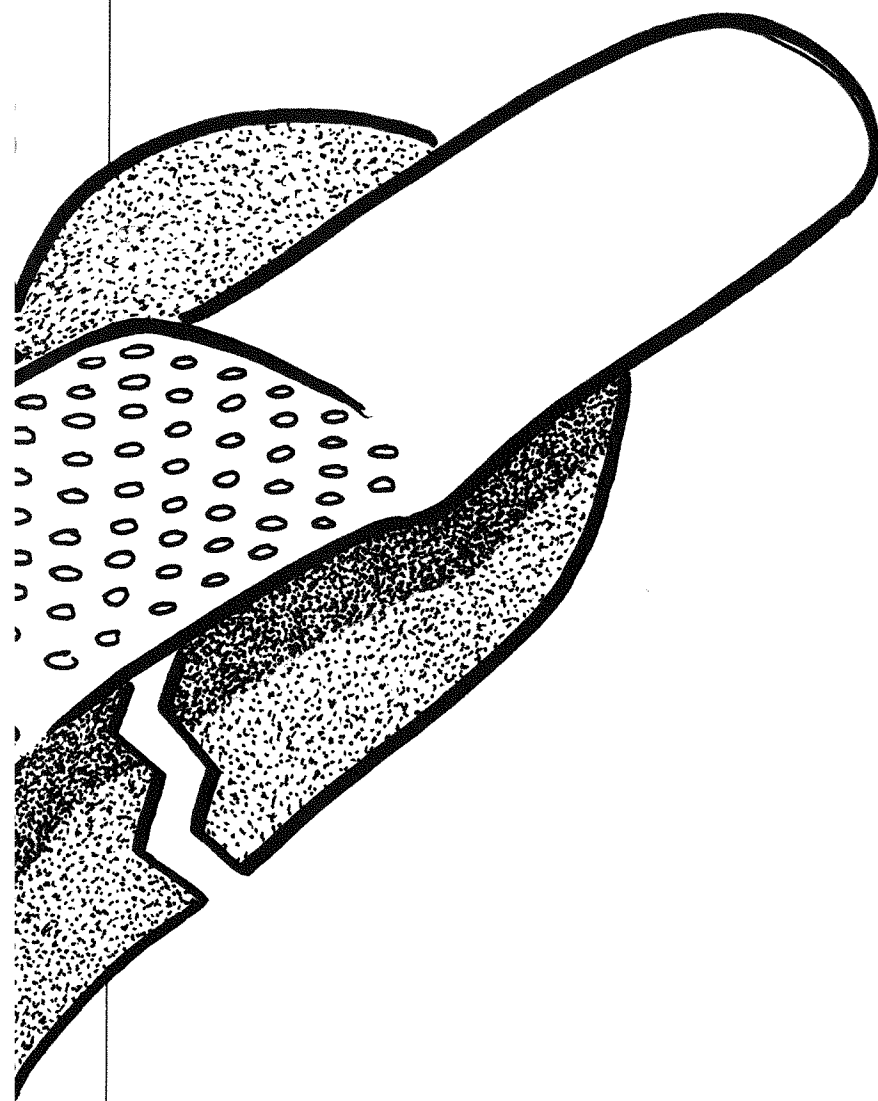
What is it that makes such a project possible for a church of only 20 members and rented worship facilities?

First, and probably most important, is a concern within the congregation for the needs of those suffering from the disruption and pain of divorce. Like in many churches, several in our fellowship have been divorced themselves and know the distress involved. They fully agree with the statement of Malachi 2:16, "I hate divorce," says the Lord God of Israel." But they are also assured that God can continue to bless and use people who have suffered from this tragedy in their lives.

A second necessary ingredient is a qualified leader-coordinator. At Marion Friends that responsibility fell on me. It has been my privilege to receive extensive

training in psychology and to teach in higher education for many years. I have also done some successful marriage counseling. Furthermore, the experience of the death of my wife several years ago has helped me identify with the pain of workshop participants in their loss of an important relationship.

A third important consideration is the availability of people qualified to lead small group sessions, using prepared questions based on the lectures. We have felt that it is important that such leaders be divorced themselves, have experienced the healing grace of God, and have participated in an earlier workshop. The last criterion was not always feasible. We have also gone outside our own church to find and train some of our leaders.



We have also found it necessary to provide child care for young mothers who could not afford baby-sitters. We have in our congregation very dedicated and capable people concerned for this phase of our ministry.

Another related concern has been for those unable to pay the \$20 workshop fee. Individuals from our congregation have provided scholarships when necessary.

After exploring several alternatives, we decided to hold the workshops in the basement of the church we rent. The first workshop two years ago met on Wednesday evenings, replacing the midweek service for that time. Our recently concluded sessions met on Friday nights. While we had a better response the sec-

ond time, we are not sure if that was the result of changing the evening.

Our first workshop was patterned after one held in Canton, Ohio. Using materials developed by Terry Hershey, now published in his book, *Beginning Again* (Nelson, 1986), I developed and adapted six lectures for our purposes. We selected Jim Smoke's book, *Growing Through Divorce* (Harvest House, 1986), as a textbook for each participant. We have used discussion questions developed from both Hershey's and Smoke's materials.

At our second workshop we used Bill Flanagan's *The Ministry of Divorce Recovery*, available from National Association of Single Adult Leaders (P.O. Box 25482, Tempe, AZ 85282). This manual de-

scribes an entire program from beginning to end. Flanagan's lectures are provided on tape. We found that these materials had to be revised and shortened to meet our local needs. His entire workshop program, likewise, called for adaptation, but the manual was a very helpful tool.

We have used several means to advertise the workshop. We have selected names and addresses of people seeking divorces listed in the newspapers. I have appeared on radio talk shows. We have included workshop brochures in the newsletter sent to our entire church mailing list. We have found, however, that small classified announcements in the personals section of local newspapers, small display ads, and word-of-mouth are the most effective methods. We charge the \$20 fee to partly cover the cost of such advertising.

Several cautions are in order. While we have had persons from our own congregation enrolled, most participants are from other churches or from no church at all. We do not push them to attend our church, although a few have come more or less regularly following the workshop. Some larger churches can encourage them to become a part of their singles ministry; we have been unable to accomplish such an outcome. We continue to hold the workshop, not to add to our church attendance but to meet this pressing human need. We do, however, place a strong emphasis on the work of God in forgiveness and healing.

Neither can we expect the workshop to do more than break even financially. We have never done so; but we still believe the project to be worthwhile.

The answers to the evaluation questions have included the following:

"I'm healing positively, praise the Lord."

"I've learned to accept things I can't change, and the power to know the difference."

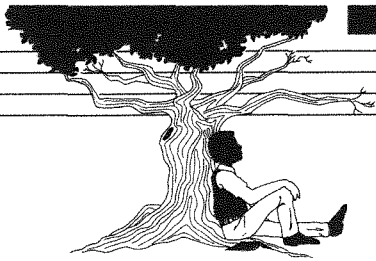
"Out of depression I am finding self-worth and values."

"I've realized through group discussions that other people have similar problems, and divorce is not the end of the world."

"I have learned to take responsibility for my own actions, learned to almost forget about the past and I'm trying to forgive him."

Yes, a small church can develop a successful ministry to divorced people. But the circumstances must be right and the costs are considerable. Meanwhile, I would be pleased to consult with anyone who needs further information. ■

*Roger L. Wood is a retired professor of Malone College, Canton, Ohio, and pastor of Marion Friends Church in Ohio.*



# Peacemakers

BY CHUCK MYLANDER

**P**EACEMAKERS RECEIVE high marks from God. Jesus said in the Sermon on the Mount, "Blessed are the peacemakers, for they will be called sons of God." (Matthew 5:9 NIV)

If Jesus were preaching in one of our pulpits today, I wonder if He might have said something else:

"Blessed are the negotiators."

"Blessed are the mediators."

"Blessed are the reconcilers."

Peacemakers come in many forms—government negotiators, court-appointed mediators, union-management arbitrators, marriage counselors, church leaders. Some of the best peacemakers in the world are mothers.

It is not the title or the role that makes one a peacemaker, obviously, but rather the motivation and the skill.

- Peacemakers quiet jangled nerves.
- Peacemakers talk sense.
- Peacemakers look for alternatives.
- Peacemakers find common ground for agreement.
- Peacemakers appeal for change.
- Peacemakers negotiate.
- Peacemakers work by the rules.
- Peacemakers create new rules.
- Peacemakers appeal to the powerful.
- Peacemakers warn the vulnerable.
- Peacemakers protect the weak.

Those who work for peace, using peaceful methods, often release new

energy for good into relationships. (See James 3:18.)

People in conflict feel better. Marriages are put back together. Working conditions improve. Good legislation moves into operation. Churches get outside of themselves. Governments avoid war, and much, much more.

Peacemakers are not spineless, wishy-washy compromisers. Often they are people with strong convictions of their own. Even Jesus Christ, the greatest reconciler of all, once said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword." (Matthew 10:34)


The context shows that He was talking about acknowledging Him before others, or disowning Him; following Him in spite of family pressure, or failing Him; losing one's life for His sake, or grasping onto one's own life and rejecting Him. Peacemakers do not pursue peace at any price. Instead they discern ways of making peace within the limits of

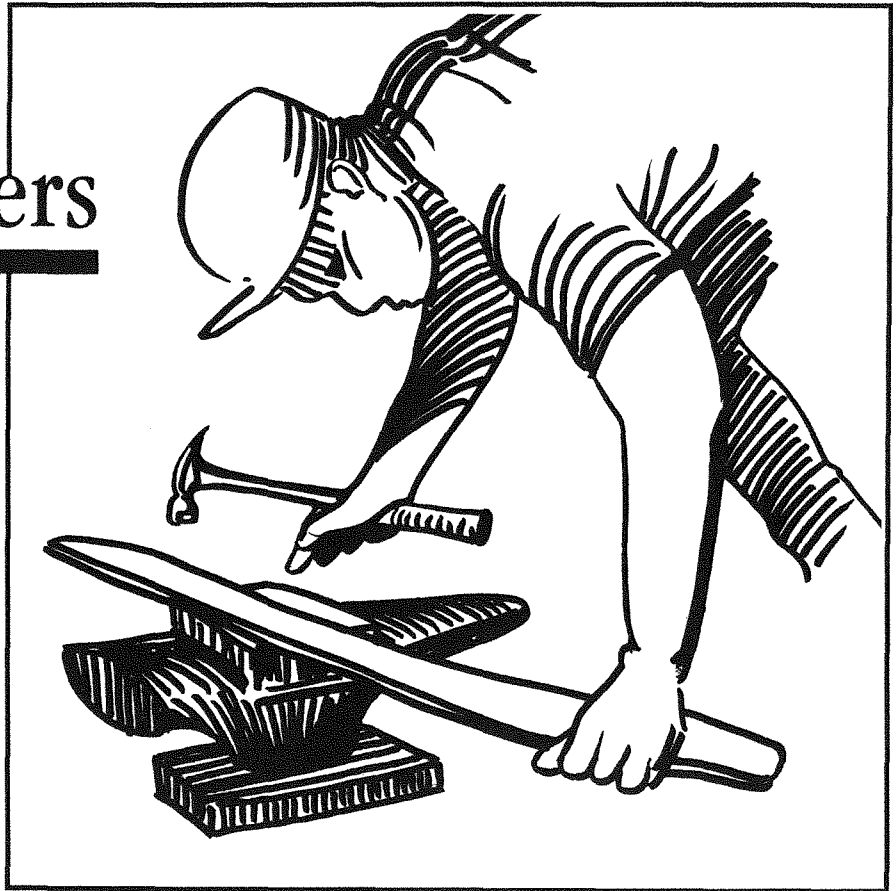
God's law, cultural norms, family understandings, shared assumptions, church rules, company policy, government regulations, legal precedent.

Peacemakers do incredible good, especially when they are armed with the quiet power of the Prince of Peace.

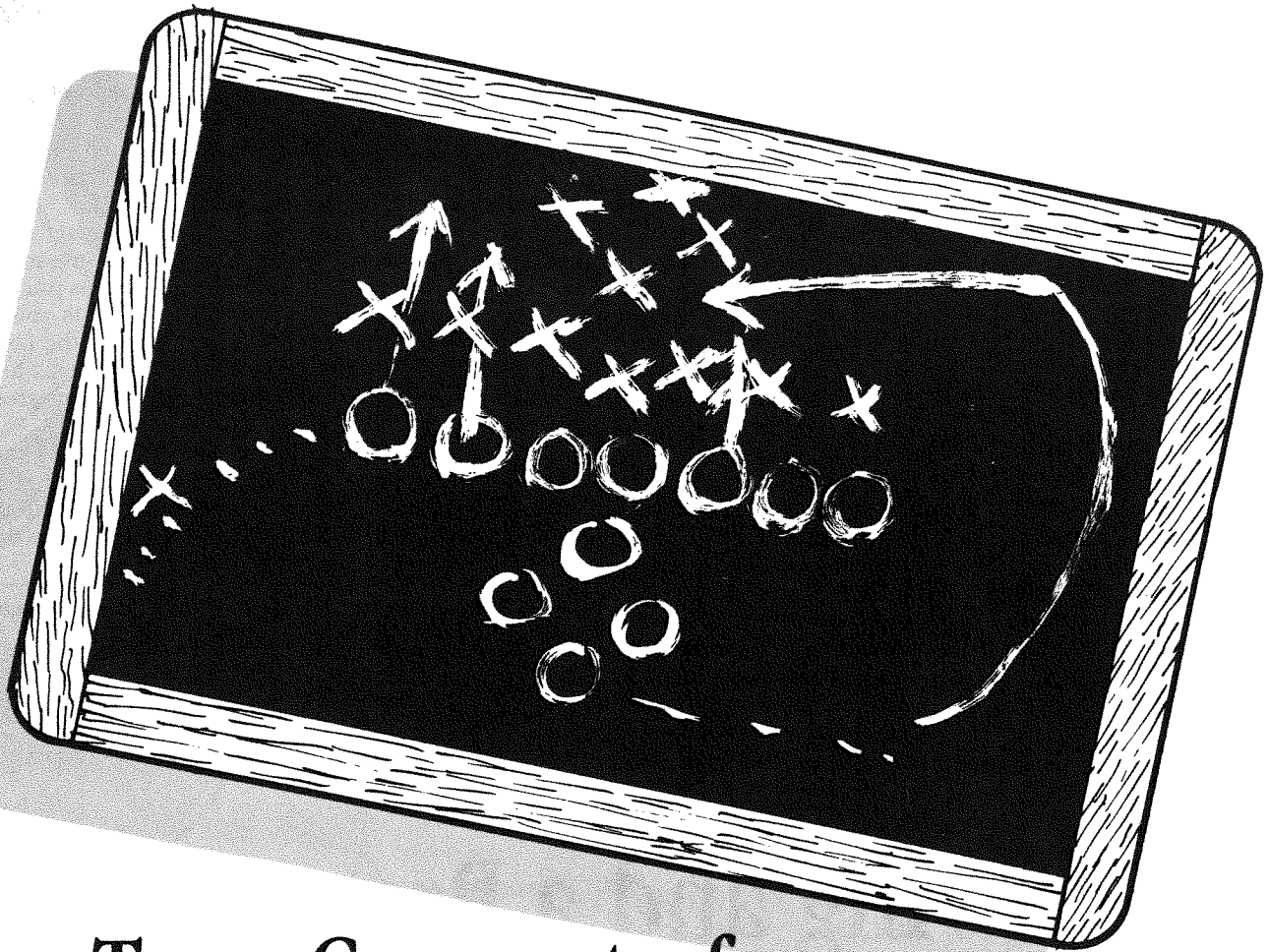
George Fox once wrote,

"The peacemaker  
hath the kingdom  
and is in it;  
and hath dominion  
over the peace-breaker  
to calm him  
in the power of  
God."  
(from an epistle of 1652)

"Turn from evil and do good; seek peace and pursue it." (Psalm 34:14 NIV) 







# The Team Concept of Christian Estate Planning

By J. D. BAKER

**O**NE OF THE MOST rewarding aspects of my work is having the opportunity to help people plan the largest gift they may ever make to their church or other Christian ministry. The climactic point comes after numerous sessions have been held with the donors to develop a tailor-made plan for them. The excitement builds after the plan has been drafted by the attorney and the moment arrives when the donors come to sign the documents. Very often after signatures are in place the donors will remark with visible satisfaction, "I have wanted to do this for a long time. I am so pleased that it is finally accomplished."

There are a number of verses in the book of Proverbs about being a good manager. Proverbs 10:16 (*Living Bible*) says, "The good man's earnings advance the cause of righteousness." Matthew 25 tells the familiar story of the good and faithful servant. It is the goal of the Christian estate planner to help the donor be no more and no less than a faithful servant.

A deferred gift by definition is not received by the ministry until after the death of the donors, but the plan is developed during their lifetime. It is the opportunity and responsibility of each person to seriously undertake the planning of such gifts. In many instances gifts will be made to a number of Christian

ministries from one single estate plan. The estate plan may simply consist of a will or it may include one or more of the many varieties of trusts. It is quite common for a single donor to use more than one such document to accomplish the desired result. I have worked with some individuals who have developed a Will, a Life Income Agreement, and a Revocable Trust even though the total estate amounted to less than \$100,000.

One aspect of teamwork in this endeavor is the assistance and dedication of a number of attorneys who are knowledgeable in estate planning and are willing to work cooperatively with the donor and estate-planning consultant. These people, the donor, the attorney, the gift-planning consultant, and sometimes the accountant, are each important members of the team in deferred giving.

Another team effort that is very important to both the planning consultant and the potential donor the leaders of the local church and Christian organization. It is important to have their support and cooperation as an estate-planning presentation is scheduled for their local group. With their encouragement people are able to become aware of the sometimes complex aspect of estate planning. That one extra family that is reminded to attend may be the very ones who are in need of the information.

How should one go about selecting an estate-planning counselor? You must feel they are competent but you must also feel comfortable with these people. You are going to rely on these people to develop plans for you and your loved ones. They are to become part of your planning team.

No one is perfect and there is usually more than one method to accomplish a task. Every counselor will not choose exactly the same method. These counselors, however, must develop a plan that protects you and meets your needs. Your future should not be put in jeopardy to satisfy their concerns or to selfishly benefit their organizations.

You must take care that you understand the agreements, statements, terms, and the purpose that is being accomplished. Your questions must produce answers that put your mind at ease. The very future of your family, loved ones, and ministries you wish to support are at stake. Your team must work toward your goals.

Another exciting aspect of the teamwork of estate planning and deferred giving programs is the cooperation among the churches, yearly meetings, Friends schools and colleges, and other Christian ministries. I recently had the privilege of carrying out the wishes of a deceased Friend who had planned for gifts to be made to a number of churches and Christian schools. It was exciting to inform the ministries that a gift would be coming to each of these respective institutions from that estate.

By not accepting the responsibility to do this planning and not having a completed will, you place the future of your family

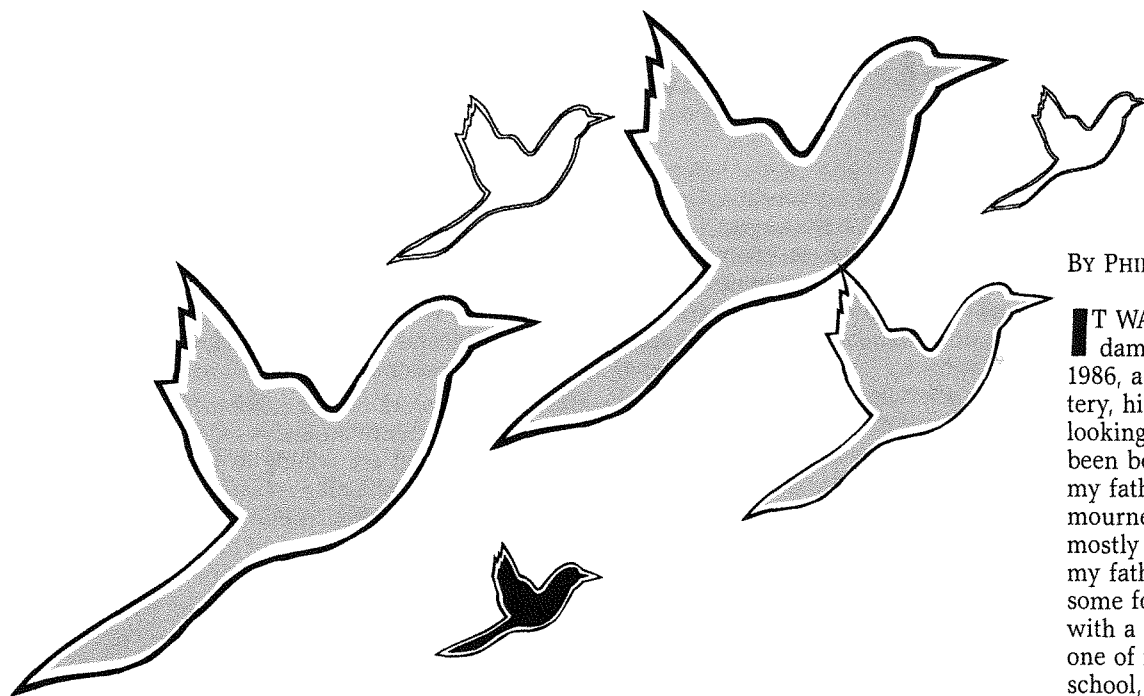
and loved ones in the hands of a public official. This is called the law of "descent and distribution." Your state's distribution formula may not agree with your desires. You are also subjecting your family to higher probate costs if you have not made your own will. A will, of course, is not legal until it has been properly attested. I have talked to a number of people who have made their decisions, written them out, then placed them in a desk drawer. This is not a valid document until it is written in the proper form, signed, witnessed, and notarized.

Have you made your will and is it up-to-date and signed? Have you included your church and other favorite ministries as a partial beneficiary of your estate plan? Perhaps you would like to discuss the opportunities that are available to you so that a part of your life's efforts can continue to serve the Lord's work after your death. Contact your pastor and perhaps he can put you in touch with the appropriate person in your area to help you with this planning effort.

Let's work effectively as a team in making good plans for our estates, large or small. We are called to be good stewards of what the Lord has given us to manage in our lifetime. Along with doing our individual part, let's be faithful to encourage those around us to do likewise. **EF**

*J. D. Baker is Executive Director of Friends Fund in Newberg, Oregon.*

# On a Wing and a Prayer



BY PHILLIP E. TAYLOR

**I**T WAS A COLD, damp day in December, 1986, as I stood in the cemetery, high on the hill overlooking the town where I had been born. We had just laid my father to rest. The mourners were dispersing, mostly men who had known my father for many years, some for a lifetime. I chatted with a man who had been one of my fellow-students in school, some fifty years before. I hadn't seen him since. Memories came flooding in like a tide. As he and I spoke of times past, I



glanced out to sea where the tide comes in and out twice every day, regularly as clockwork.

Thoughts of the past triggered two memories that stood out above the rest. First, I remembered that in 1928, on the sea just around the point of land that I was looking at, Amelia Earhart, the first woman to fly across the Atlantic Ocean, had landed (in a seaplane with two male companions), thinking that she was in Ireland. She was mistaken, of course, because the plane had come down at Burry Port, Wales.

I was two years old at the time and I don't really remember many of the details. But now, sixty years later, I can still feel the excitement that pervaded our town and vicinity at this tremendous thing that had happened. People said that our town would now be famous because a person of renown had come and given it a place in aviation history, put us "on the map" if you will. Life would never be the same again; indeed, how could it?

But the excitement did wane. True, the old-timers

still talk about it even though many can't remember all the details. And the monument to Amelia Earhart still stands in the town square, unveiled in 1930. I never fail to see it when I visit the town. It is a reminder of a famous person who came flying in "on the wing," to make history.

The other memory that came to me that day was not firsthand. It was mine by hearsay, by association with those who remembered. It happened in 1904, just about seven miles from where Amelia Earhart's plane landed on the sea. The place was the little town of Loughor, where the Holy Spirit came and poured Himself out in power on the people of Wales. He came, not "on the wing," but as a result of prevailing prayer, especially that of Evan Roberts. Then I was reminded that the Holy Spirit, very God Himself, and the agent of revival *has* come to man "on the wing," as it were. When Jesus came up out of the water after His baptism by John, "heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased.'" (Matthew 3:16b, 17 NIV)

The great hymnwriters of the Church have captured this imagery. Andrew Reed (1787-1862) wrote:

Spirit divine, attend our prayers  
And make this house Thy home;  
Descend with all Thy gracious powers;  
O come, great Spirit, come.  
Come as the dove and spread Thy wings  
The wings of peaceful love;  
And let Thy Church on earth become  
Blest as the Church above.

Charles Wesley (1707-88), the sweet singer of Methodism, made it very personal when he wrote:

Come, Holy Ghost, our hearts inspire,  
Let us Thine Influence prove,

Source of the old prophetic fire,  
Fountain of light and love.  
Expand Thy wings, celestial Dove,  
Brood o'er our nature's night;  
On our disordered spirits move,  
And let there now be light.

Man has always sought out the unknown, new frontiers in learning and achievement. One of his greatest efforts has been in learning to fly, off into the wide blue yonder and off into space, probing, seeking what lies beyond. All the while, He who Himself lies beyond, is seeking, always seeking, to reveal Himself to man. In the person of His Spirit, God reaches out to us just as He did to Jesus at His baptism and just as He did to the people of Wales in the Welsh Revival.

We cannot "command" revival, even when we fulfill the conditions that God has laid down for it - "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." (2 Chronicles 7:14 NIV) Our sovereign God dispenses revival as He wills. But men have always found that when they obey God's conditions, God blesses, sovereignly, invariably, with mighty power. Then, and only then, shall we experience fully what Wesley expressed in the final stanza of the hymn quoted above:

God, through Himself, we then shall know,  
If Thou within us shine,  
And sound, with all Thy saints below,  
The depths of love divine.

And so our hearts continue to cry out: "Do it again, Lord, may it please you to do it again." **EF**

*Phillip E. Taylor is Minister of Pastoral Care at Trinity Friends Church in Van Wert, Ohio.*





**E.F.C.—  
EASTERN REGION**

### 93rd Church Born

The new Wakefield Friends Church had its first service on April 8. Pastor Lin Hairfield is optimistic that they are off to a good start and with the continued support of the Virginia District, it will succeed. This is the 93rd church in Eastern Region Yearly Meeting, and Portsmouth is the "mother church."

### Speaker for Banquet Announced

Beatriz Zapata will be guest speaker at the July 28 Missionary Banquet, which is the first event of Yearly Meeting. Mrs. Zapata is from Guatemala City, where she and her husband, Virgil, direct the Latin American Evangelical Institute, which has an enrollment of 5,000 students. She is active in the Women's Commission of the World Evangelical Fellowship and was one of the major speakers in 1987 at the International Friends Conference on Evangelism.

### Opportunities for Youth

Five summer ministries teams will provide opportunities for

### HONORING GOD OR PAYING CAESAR?

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Send \$8.50 postpaid or request information.

youth to have a Christian witness this summer. The FY Board has organized the following: "First Choice," the Bike Team, the Cross Training Team, and Work Teams in both Rhode Island and Georgia. From June 26 to July 1, high schoolers will convene at Camp Cedar Lakes for youth conference, and during Yearly Meeting a leadership training program is planned with Camp Gideon as the base.

### 40 Years of Service Celebrated

Ella Ruth Hutson was honored at a farewell service on March 28 at Wan Shen Li Church in Taipei. With deep appreciation the Taiwan Friends communicated their gratitude for her many years of dedicated service to the Chinese people. Completing 37 years in Taiwan and three years prior to that in China, Ella Ruth left April 2 for a year of deputation in the U.S. before retirement in 1991. She will live in Canton during the year of deputation and then will decide where to retire.



**ROCKY MT.  
YEARLY MEETING**

### RYM Urged to Walk with and Talk about Jesus

The Rocky Mountain Yearly Meeting (RYM) Spiritual Life Committee encouraged members to begin concentrating on a commitment to spend time with Lord Jesus and then witness about their Christian faith. Officially, Yearly Meeting members were asked to concentrate on the task March 4 to April 15.

### Spiritual Planning Workshop

DENVER—Ron Oertli, of The Navigators, led a spiritual planning workshop at First Friends here April 7 to better help those present do evaluation and planning for ministry. The session included a personality test and other tools to help one consider their present relationship with God. Northwest Friends, Arvada, Colorado, also hosted the same workshop in January.

### Senior High Camp Begins Camping Season

WOODLAND PARK, Colorado—Summer youth camps will kick off this year June 16 to 21 with the senior high camp at Quaker Ridge Camp here. Junior Camp follows June 21 to 25 and junior highs wrap up the season with camp June 25 to 30. All the sessions will emphasize Christian living and knowing Jesus as Savior and Lord.

More details are available from your church office, or you may contact Lowell Weinacht, youth camps director, at: 2404 Tamarac Drive, Fort Collins, CO 80521; or call 303/484-8620.

### Film Outreach

LAMAR, Colorado—Faith Friends has been cosponsoring, along with other churches and local civic groups, Christian family-oriented movies that the Meeting shows monthly. The films are free to the public and have been averaging from 200 to 300 people in attendance each time.

In March, Faith Friends showed *Cry from the Mountain*.

### 50-Day Spiritual Adventure

ALLEN, Nebraska—Springbank Friends, here, and Northwest Friends, Arvada, Colorado, participated from February through April in the Chapel of the Air's annual 50-day spiritual adventure. This year the adventure was named "50 Days to Bring

Christ's Hope to Our Nature." A focus of the program was to identify the presence of seven deadly sins to self and the nation.

A preoccupation with self, a callous disregard for life, a craving for more, a bondage to fears, an entertainment addiction, physical gratification, and creating your own god mentality were the seven deadly sins.

### Empire Meeting Hosts World Day of Prayer Session

VALE, South Dakota—Empire Friends hosted an area World Day of Prayer session recently. Some 45 people from seven churches here and Newell, South Dakota, met for a time of prayer and fellowship, Empire Friends said.

### Barbecue Fund Raiser

COLORADO SPRINGS, Colorado—The youth group at First Friends Church here hosted a "Flying Q Charleswagon Dinner"

**QVW**



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## Send a horse to camp

*Scenic murals and live animals helped transport "tourists" from Newberg Friends Church to Friends mission fields.*

April 27 to fund their faith promise giving commitment for 1990. A barbecue dinner, along with western music and other entertainment, characterized the evening.

In February, 17 youth, from 7 to 15 years old, presented a Youth Music Night. Performers were Amy, Sandra, and Robert Jamison, Halee, Jimmy, Dylan, and Carly Towne, Tina Williams, Bonnie Wright, Heather and Jason Clowe, Christine and Young Shen, Sara and Stacy Martin, Shawna Heger and Ebony Smith.

### Horse Program at Quaker Ridge

OMAHA, Nebraska—John Sommers, of Omaha, is working to raise money for funding a stable horse program for Quaker Ridge Camp, Woodland Park, Colorado. The money would be used to buy horses and riding equipment and to rebuild the stalls and other structures at the camp.

Mr. Sommers said \$300 will buy a single horse, while \$150 will purchase a saddle. For more information, you may contact Harold Mastin, Quaker Ridge Camp director, at 719/687-9012, or Mr. Sommers at 402/451-9233.

### FBC Groups Visit RMYM Churches

The Friends Bible College Singers and Jubilee Singers visited several RMYM churches this March. Denver, Northwest Friends, Grand Junction, Colorado, among others, hosted the groups.

### Superintendent Perisho Visits RMYM Churches

AURORA, Colorado—New RMYM General Superintendent Stan Perisho and his wife, Shirlene, have been actively visiting Yearly Meeting churches to become acquainted

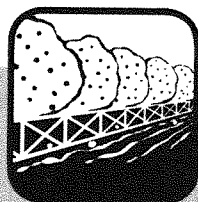
and to share with them. Stan has visited meetings in Grand Junction, Colorado, and Omaha, Nebraska, among others.

### Springbank Women Host Annual Luncheon

ALLEN, Nebraska—The Friends Women here recently sponsored their annual potluck congregational dinner, which included a showing of EFM's new *Friends in Rwanda* film.

### Benkelman Youth Ski

BENKELMAN, Nebraska—Ten youth and four sponsors from Benkelman Friends Church enjoyed a skiing trip in Keystone, Colorado, March 9 to 11.



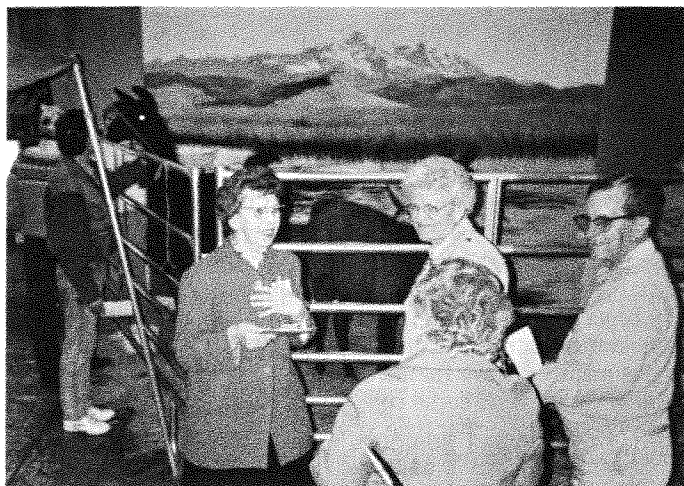
**NORTHWEST  
YEARLY MEETING**

### Newberg Friends Tour World

On the first weekend in March, approximately 320 members of the Newberg Friends Church community left on a world trip. This exotic guided tour took them first to the wind-swept planes of Peru and Bolivia, then on into the African heat of Rwanda and Kenya. All without ever leaving Newberg.

The missions planning committee, under the leadership of Jean Clark, worked for more than six months to put together the simulated Third World experience that included passports and tickets, a flight aboard a Friendly Skies Airplane, and guided tours in countries on two continents.

The gymnasium of Friends Center was transformed. Customs officials, wall murals, local

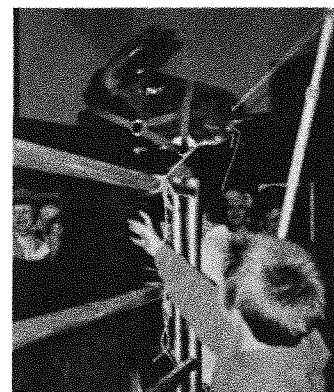


markets, missionaries serving native food, live llamas, and videoed worship services all contributed to the atmosphere. A group of 25 people boarded the plane every 12 minutes for the hour-and-a-half tour.

Thanks to the over 70 people who worked with Clark, Newberg Friends Church experienced world missions in an unforgettable way. The tour highlighted a month of missions emphasis in the congregation.

### Dr. Allan Coppedge to Speak at Yearly Meeting

Dr. Allan Coppedge, professor of theology at Asbury Theological Seminary, will speak at the annual session of Northwest Yearly Meeting, July 21-27, 1990. In addition to his teaching role at Asbury, Dr. Coppedge serves on the Board of Directors of The Barnabas Foundation, an organization com-



mitted to the development of discipleship ministries within the Wesleyan theological tradition around the world.

### Portland Homeless Sheltered in Friends Church

Two and one-half years ago, Reedwood Friends Church in Portland, Oregon, decided to stop discussing the problem of the homeless and do something. In the summer of 1987, the church experimented with



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## Church provides family atmosphere for homeless

housing a limited number of homeless people in the church basement. Although cautious at first, the congregation gradually began sensing that God wanted them to move forward in this ministry. Steve Fairman, head of the church's social concerns committee at that time, spearheaded the project.

In January of 1988, the church officially opened the shelter. Furnished more like a family room than a typical refuge, the shelter can sleep up to eight people at a time, usually in family groups. In addition to the beds, a dining area, books and sofas, and the bathroom with shower sometimes surprise "guests," who aren't used to the family atmosphere in a shelter.

The shelter is open six months out of the year (more would violate the church's zoning code), from 7:00 p.m. to 7:00 a.m. every day. Between 25 and 40 volunteers a month are needed to make the program work. Each night requires a volunteer to cook the meal, a host family to serve it and eat with the guests, and a host to spend the night in the shelter and serve breakfast.

The church works with Portland IMPACT, a county-funded community action group that screens people and assigns them to the different shelters around the city. Within the church, the shelter is admin-

istered by a group of volunteers accountable to the church through the social concerns committee.

Those involved testify to the blessing the project has been to the church. Said Fairman, it helps "you prove to yourself what Christianity is all about." Present directors are John and Carol Munson.



### Pastors Retreat

The annual pastors and spouses retreat will be held at Stonecroft Conference Center near Branson, Missouri. This retreat is sponsored by the Friends Ministers Fellowship. This year's conference theme is "Lord, Renew Us" and the speakers are Ray and Anne Ortlund.

### Camps

The Summer Camp program under the direction of Royce Frazier, superintendent of youth, starts June 2 with Junior Camp. The leader for this

camp is Paul Snyder and their theme is "The Adventures of Zelda and Link." Senior High Camp will follow June 6-10 with Rick Garrison as leader, and their theme is "The Wild, Wild West." Doug and Pam Chambers will be leaders of the Kids Camp, grades 3-4 (June 10-13), with "Building a Better Me" as their theme. The Jr. High camp is June 13-17 with Craig Davis as leader, and their theme is "Wild Kingdom."

### Quaker Haven to Celebrate

The Camp Board announced that a special promotional will take place during 1990 to recognize the 40 years that Camp Quaker Haven has ministered to the youth of MAYM. The Board is making plans for a Camp Quaker Haven Sunday.

### A New Hispanic Church Building

A new building has been purchased by the Iglesia Amigos in Wichita. This building is located in the southwest part of the city and can accommodate up to 150 chairs. Portable partitions will help provide classroom space. Pastor Tomas Martinez and his congregation are rejoicing for the extra space that will allow them to grow. The congregation was able to make the down payment and will make most of the monthly loan payments.

### Father-Son Retreat

Family Life Division is sponsoring a father-son retreat at Camp Quaker Haven, May 18-20. The age group for boys is junior and junior high.

### Area Rallies

February and March were Area Rally meetings. Some of the areas had mission themes. The Wichita Area had as guest speaker Tomas Martinez, afterward his congregation served a

Mexican dinner. Proceeds went toward their new church fund.

Duane Comfort, assistant director of EFM, spoke at Central Oklahoma Area. Tri-State had Ray Hildebrand, former president of Fellowship of Christian Athletes, as guest. Western area was challenged by Nelda and Floyd Coleman, MAYM Marriage Encounter. Ron Crecelius from the Northwest was speaker at Haviland Area Meeting. Alfred and Ruth Miller, former missionaries to Burundi, were speakers at the Northeast Area.

### Youth Project

The Sunday school children from Lawrence Friends Church sent \$50.00 for a Coleman lantern for Burundi Yearly Meeting. Part of the money came from the "Everybody's a Sweet-Heart" Luncheon, and the rest came from the nickels, dimes, and quarters in the Sunday school offering.



All Friends can participate in the 1991 World Conference of Friends, some by practicing "faith in action" right at home! • By holding seminars and work camps with visitors from abroad, Friends can experience the conference theme, "In Spirit and in Truth: Faith in Action" • Share your Church/Meeting's inner-city ministry with a Friend from the country! • Farmers, invite other farmers for some down-to-earth sharing! • Topical seminars or guided prayer and meditation are other ways meetings might include Friends who are traveling to and from the conference sites. Plan projects now and send details by October 1990 for inclusion with conference registration forms to:  
FWCC World Office  
Drayton House  
30 Gordon St.  
London WC1H 0AX  
England

## Quaker Benevolent Society

*A mutual benefit society organized and operated by Friends since 1933*

The Quaker Benevolent Society provides a channel for cooperative assistance to loved ones in time of bereavement. More than just financial assistance, QBS conveys caring and comfort to beneficiaries. Member benefits are provided through \$2.00 contributions by each member upon notification of a death within the membership. Anyone, age 10 to 65 inclusive, may apply for membership.

*For more information write:*

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**OUR  
FRIENDS  
COLLEGES**

**Friends Bible College Name  
Changed to Barclay College**

In 1917, a college was established under the name of Kansas Central Bible Training School in Haviland, Kansas. Since 1930, this school has been known as Friends Bible College. That name has served well. However, today many potential students, potential donors, church related colleges, secular colleges, and churches have a misconception of "Bible Colleges." Many do not perceive it as a "real college."

On March 31, 1990, the FBC Association voted to change the name to Barclay College. Chairman of the FBC Board Joe Schoonover announced the name change, effective as of April 2, 1990.

Barclay College was selected in honor of Robert Barclay, the most prominent theologian in early Quakerism. Barclay had occupied a high position in the secular world and after finding Christ, he became one of the most outstanding figures in the history of the Friends movement.

Using the Bible as his textbook, Robert Barclay wrote

several significant theological works. The most noted of these was his *Apology*, which has become the classic, systematic statement of the Quaker faith.

Dr. Robin Johnston, president of the newly named Barclay College, explained, "The new name will in no way change our purpose. It is still 'to prepare students for effective Christian life, service and leadership.' We will continue equipping ambassadors to spread the same 2,000-year-old message that Jesus Christ is the Way, the Truth, and the Life."

**Dinner Raises Funds for  
Banquet Table Service**

The Friends Bible College Food Service Department served a prime rib dinner to 115 friends of the college, March 5. The dinner raised money for the new china, flatware, and accessories for the department to be used for banquets and special occasions. An after-dinner benefit mini concert was given by keyboard artist Marilyn Ham from Michigan.

**Graduate Program Comes to  
George Fox College**

When it starts its 100th year next fall, George Fox College—for the first time in its history—will begin offering graduate level courses.

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**GENERAL SECRETARY**

**FRIENDS WORLD COMMITTEE FOR CONSULTATION**

The position of General Secretary in the FWCC World Office in London, England, becomes vacant with the resignation of Val Ferguson, effective from the end of 1991.

FWCC seeks to further communication and cooperation among Friends around the world, and encourage growth and depth in our religious society. Friends who apply should have experience of the life and work of their own yearly meeting or group. A sensitive knowledge of Quaker faith and practice among Friends of varying backgrounds in different parts of the world would be of significant advantage. Facility in languages other than English would be helpful, but is not essential.

The appointment is for three years in the first instance, and would commence not later than 1st January 1992.

The job description is available immediately from FWCC, Drayton House, 30 Gordon Street, London WC1H 0AX, England. Applications in writing, with names and addresses of two referees, should be sent by 30th June, 1990, to:

Erica Vere, Clerk of the Search Group  
13 Lawton Road  
Heaton Chapel  
Stockport, SK4 2RG  
England

George Fox President Edward F. Stevens announced the college has agreed to accept the clinical psychology program now offered at Western Conservative Baptist Seminary, Portland.

In an agreement developed over the last several months, the Portland seminary will transfer to George Fox the psychology students, faculty, library, and records now in Portland.

The arrangement, approved by the boards of both institutions, is effective August 15, 1990.

Stevens said the unusual step of beginning to offer graduate studies at the doctoral level—without an interim step of first offering master's programs—developed because the program is established and fits well with the college's goals. George Fox already had been developing plans for master's degree programs in

three other areas. That planning continues, he said.

On-campus administrative changes involve the establishment of a Department of Graduate and Continuing Studies. It will be responsible for all marketing, admissions, and academic areas."

**Malone College Chapel  
Observes Founders Week**

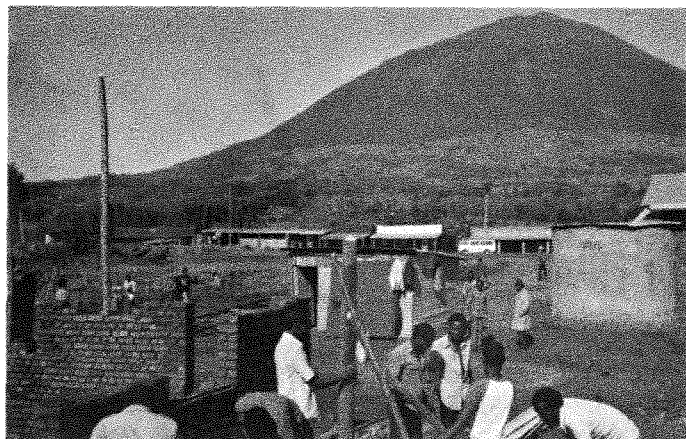
Malone College observed its Founders Week March 18-24, 1990. Pastor John P. Brantingham, a 1957 graduate of the college, served as guest speaker.

John P. Brantingham, a native of Salem, Ohio, received his bachelor of theology degree from Cleveland Bible College, which is now Malone College, and completed some additional studies at Oberlin College. He received his master's degree in the study of Far Eastern Culture from Ohio State University in 1969.



## Churches continue to sprout in Rwanda

*The new church at Kidaho/Rugarama comes together with a view of a volcano in the background.*



received his master's degree in the study of Far Eastern Culture from Ohio State University in 1969.

Brantingham went to Taiwan in 1963, where he was involved in work with national pastors, overseeing building programs of Friends churches, and teaching in the Chungli University in the Taipei area.

Brantingham founded his own company, Brantingham Associates, a Taiwan registered limited liability company established in 1978 as a consulting service for both imports and exports, and became an Affiliate Missionary, still ministering in Friends churches on weekends, but self-supporting. He served as chairman of the board of directors of Taipei American School.

Brantingham and his wife, Barbara Cattell Brantingham, reside in Virginia, where he is the pastor of Hampton First Friends Church.

Founders Week is observed at Malone to commemorate J. Walter and Emma Malone, who founded the Friends Bible and Missionary Training School in 1892.

### Barbour Lectures at Malone

Dr. Hugh Barbour, professor at Earlham College and ESR, was the guest lecturer at the 24th

annual Faith & Learning Conference on March 5. At the morning chapel he spoke on "Quaker Ethical Testimony: Consensus, Compliment, or Chaos?" and in the evening he gave the address on "The Lamb's War: Early Quaker Explosion." Responses were given by Marty Grundy, clerk of Lake Erie Yearly Meeting, and Robert Hess, former superintendent of EFC-ER.

### Graduate Program at Malone

The master's program in education is approved and will begin in September. At the same time the master's degree in Christian Ministries is being developed and is expected to begin in September of 1991.

### OUR FRIENDS MISSIONARY OUTREACH

### Mexico

James Morris and Duane Comfort of the EFM staff and Janet Johnston, chairperson of the EFI Missions Commission, made an administrative visit to Mexico City February 12-19. Prayer is requested for several new converts reached in the Cuautitlan Izcalli area in recent months.

### Philippines

Pasig, the main Friends church in Manila, celebrated its 11th anniversary on February 18.

In February Friends churches of the Pasig area held a special month of prayer, with 17 small cell groups organized in homes and a concluding day of fasting on February 26.

### Rwanda

The new church building at Kidaho/Rugarama (funded by

the 1989 Easter offering) is being completed for dedication on June 3.

Stateside guests hoping to attend the dedication are Maurice Roberts (MAYM superintendent), Reta Stuart, and Dr. Jacqueline De Turk of First Denver Friends Church. (See photos of building in progress.)

In June Paul and Leona Thornburg plan to come home for a few months' vacation to visit family. If health permits, they may return this fall to serve another short term in Rwanda.

Willard, Doris, and Sam Ferguson will come home in July for a year's stateside assignment; they will live in the MAYM mission home in Wichita, Kansas, and do some deputation in EFI yearly meetings during the year.

Gary, Connie, and Robin Young expect to come home in July for a family visit and, to

attend the wedding of their daughter Vickie. They will return to Rwanda in August.

This spring the tenth Friends church is being started in Rwanda, southeast of Kigali near the Burundi border.

In March a four-month mobile leadership training program began, with three missionaries and four nationals traveling weekly to teach classes at Kigali, Ruhengeri, and Kidaho, with about 60 students enrolled. It is hoped that this is only the first term of an ongoing training program.

### Rough Rock

Kee Yazzie, pastor at Rough Rock, traveled to Alaska Yearly Meeting to speak at their annual midyear conference March 12-22.

Diane Hutson, former missionary at Rough Rock, is temporarily serving as pastor at Las Animas, Colorado, Friends Church.

### HELP WANTED

Part-time Field Secretaries for Friends Committee on National Legislation. Interpret the work and financial needs of FCNL to constituents. Position in western territory is available immediately. Northeastern territory to start in fall. Send inquiries or suggestions to:

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



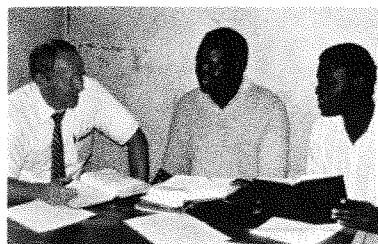
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## Educators and others invited to conference



Ron Woodward with pastors of Nairobi Yearly Meeting

Mark and Wilma Roberts visited churches of MAYM and RMYM in southeastern Colorado from March 10-18.

### Other Notes

Ron Woodward reports a successful second annual Pastors' Conference, held in February near Nairobi with 31 in attendance.

**OUR  
WIDER  
FAMILY  
OF  
FRIENDS**

### Christian Academy "Raised" in Ten Days

The Lord's hand was very visible recently during the construction of the new Friends Center in inner-city Houston. From April 19 to April 28, more than 370 individuals from nine

states and Mexico, representing five yearly meetings, gathered for an old-fashioned "barn-raising" in the Fifth Ward.


The two-story, 7,600 square foot building will be home for Life Ministries Christian Academy, one of several ministries of Leon and Jackie Spivey. In addition to the school, they have a prison outreach program, a halfway house for men recovering from substance abuse, and a food distribution center.

Kim Page, construction foreman, reports that as of April 28, the building is 80-85 percent complete, with interior painting, parking lot paving, fencing and landscaping to be finished.

Anyone wishing to help with construction should phone Randy Littlefield at (713) 996-9336 or contact Texas Friends Churches, P.O. Box 756, Friendswood, TX 77546.

### Educators and Historians Meet in Dual Conferences

Friends Association for Higher Education will hold its 11th



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Mary Glenn Hadley, 101 Quaker Hill Dr., Richmond, IN 47374

annual conference June 22-26, 1990, at George Fox College, Newberg, Oregon.

The conference, which will be attended by representatives from Quaker colleges, is also open to Quaker educators at other institutions and anyone else interested in education.

The conference offers four days of sessions and activities. It is a time of intellectual stimulation, professional encouragement, fellowship, and worship. Highlights will include—

- Friday evening's opening session featuring Jan Wood, Arthur Roberts, and Paul Niebanck responding to George Fox's 1656 letter, from which

the conference theme, "Walk Cheerfully over the Earth . . ." is drawn.

- Plenary and small group sessions including Quaker Studies in Human Betterment and Peace Studies sessions. A Quaker Theological Discussion Group presentation on Stewardship of the Earth.

- A Magical Strings Concert with Philip and Pam Boulding and Family performing traditional and original music on harp, dulcimer, violin, cello, and other instruments.

- A concluding dinner at nearby Tilikum Retreat Center featuring an open pit salmon bake in the Pacific Northwest Indian style.

In conjunction with the FAHE conference, the Conference of Quaker Archivists and Historians will hold its biennial meeting at George Fox College, June 22-24. For further information, contact Thomas D. Hamm, Dept. of History, Earlham College, Richmond, Indiana 47374.

### An Invitation for Participation

"In Spirit and in Truth: Faith in Action" will be the theme of

### Catholic Quakerism Reprinted

AGAIN AVAILABLE, the classic book *Catholic Quakerism* by Lewis Benson is now in its fifth reprinting. \$5.50 from Friends book stores, or directly from Philadelphia Yearly Meeting Publications, 1515 Cherry Street, Philadelphia, PA 19102

## Earlham School of Religion (ESR)

is now receiving applications for a halftime appointment as **Director of Ministry Project**, beginning July 1 of 1990. The appointment is for an initial two years, and may then be renewed. The Ministry Project will be under review during that two-year period and the Director will be expected to be involved in that review. The appointment involves oversight of the field education program at ESR in all its aspects.

ESR runs a creative and well supervised field education program that involves significant attention to student gifts and particular callings in ministry, the careful training of on-site supervisors, and a weekly two and one-half hour seminar that runs for the whole year. Approximately two thirds of the students doing field education are Quaker and about one third are from other denominations

ESR normally assumes teaching faculty will have completed doctoral level work, or have equivalent professional experience. Other qualifications must include an appreciation of both the unprogrammed and pastoral traditions within the Religious Society of Friends, a familiarity with non-Quaker religious traditions, the personal flexibility needed to work with a wide variety of settings and people, and significant and broad experience in Ministry.

For a more detailed description of the job, write John Miller, Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374. Applications should include a Curriculum Vitae and the names, addresses, and telephone numbers of three references. Applications should be sent to the above address. Review of applications will begin April 1. Earlham is an Affirmative Action, Equal Opportunity Employer.

## Friends around the world to meet at three locations

the World Friends Conference to be held in three locations the summer of 1991. The first will be held in The Netherlands June 22-30 at Elspleet, a Menonite Conference Centre, some 16km from Amsterdam. The second will be held in Tela Nueva, Honduras, July 16-24. And the third will be held in Kenya, August 14-26, at Chavakali, a Quaker Center of Education begun in the 1920s. Each gathering will involve some 300 Friends from all parts of the Quaker world, but will draw substantially on participants from the region in which it is situated, enabling large numbers of Friends who might otherwise be unable to attend to do so. It is hoped that as many Friends as possible will be involved in projects for shared work and action, before, during, or after each of the gatherings.

The theme will be explored through Bible study and sharing of personal testimony and experience. Though held at three different locations, each conference will have a "common core" of experience for

Friends: (1) time spent in small groups for worship and study, (2) the same topics addressed in plenary sessions, and (3) similar interest groups relating to the theme.

Each yearly meeting has been allotted a certain number of spaces at each of the three conferences—so early application is encouraged so you'll be assured a place. The allotments are as follows for Evangelical Friends International—North America Region:

Yearly Meeting	Honduras	Kenya	The Netherlands
Northwest	9	5	8
Mid-America	8	6	7
Eastern Region	9	6	8
Rocky Mountain	2	1	1

To facilitate involvement in the conferences on as wide a basis as possible, a *Conference Booklet* has been prepared by FWCC. The booklet's intended use is as a "preparatory tool" or "study guide." It is hoped that both individual Friends and Friends churches will use the booklet during the year leading up to the 1991 Conferences, and that all will thereby feel they are participants in this expression of the World Family of Friends. Contents of

the booklet include, (1) Bible studies, (2) information on the three conference sites, (3) articles related to the conference theme, and (4) recommended readings. The booklet is available for purchase (\$4.00 each) and can be ordered through Barclay Press, 600 E. Third Street, Newberg, Oregon 97132.

How can you, as a member of EFI, attend one of the conferences? Although our yearly meetings have different histories of involvement with Friends World Committee for Consultation (FWCC), all of us have a desire to share the life of Christ with the world and one another. It's this desire that must be fanned and shared within the greater circle of Friends. If you want more information concerning any of the three conferences, or application information, contact the resource person from your area listed below.

### Northwest Yearly Meeting:

Gregg Lamm  
Klamath Falls Friends Church  
1918 Oregon Avenue  
Klamath Falls, Oregon 97601  
(503) 882-7816

### Mid-America Yearly Meeting:

Gary Getting  
Friends Church of Hutchinson  
1200 E. 14th  
Hutchinson, Kansas 67501  
(316) 665-6955

### Evangelical Friends Church—Eastern Region:

John Riser  
Assistant Superintendent,  
EFC—Eastern Region  
1201 30th St., NW  
Canton, Ohio 44709  
(216) 493-1660

### Rocky Mountain Yearly Meeting:

Stan Perisho  
General Superintendent, (RMYM)  
P. O. Box 9629  
Colorado Springs, Colorado  
80932-9629  
(719) 570-1267

Gregg Lamm, pastor of Klamath Falls, Oregon, Friends Church, is a member of the World Conference International

Planning Committee and will be attending Northwest, Eastern Region, and Mid-America Yearly Meeting sessions, where he will be available to assist with further questions.

### HGST Announces Appointment of Dr. Jack C. Rea

Houston Graduate School of Theology is pleased to announce the appointment of Dr. Jack Rea as Assistant to the President. Dr. Rea, a recorded minister in the Friends church, brings a wealth of experience as pastor, missionary, general superintendent, and church consultant. He began his duties February 15, 1990, with responsibilities in the areas of finances, missions, church relations, and the Doctor of Ministry program.

HGST has invited Dr. Rea to join the administration to assist the President, Dr. Delbert Vaughn, with the continuing growth of the graduate school. He brings a background of the Bachelor of Arts degree from George Fox College, Newberg, Oregon; the Master of Divinity degree from Asbury Theological Seminary; and the Doctor of Ministry Degree from Ashland Theological Seminary, Ashland, Ohio. Dr. Rea has also studied the Chinese language for three years at the Taipei, Taiwan, ROC Language School.

### EMPLOYMENT OPPORTUNITY

Needed: Director of Christian Education and Youth at Christ-centered Friends Meeting in Greensboro, North Carolina. Degree required. Salary commensurate with education and experience.

Send resumé to:

Glenwood Friends Meeting  
2400 S. Chapman St.  
Greensboro, NC 27403



"I hear you need some plain-clothes men"



# How many balls can YOU keep in the air?

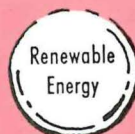
The Friends Committee on National Legislation's vision of peace, justice, and a restored Earth can encompass many of the concerns of Friends, but we can't work on all of them at once. For our twenty staff and the many FCNL participants across the country to witness effectively to Congress, attention and energy must be concentrated on a limited number of issues at a time.

## We need your help!

In November 1990, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will select priorities for FCNL's work with the 102nd Congress (1991-1992). The process of choosing from among many important issues is already underway. We need the widest possible consultation with Friends and readers of *Evangelical Friend*.

## To participate:

Many Friends Meetings and Churches are already taking part. If yours is not yet involved and would like to be, or if you want to participate individually, please call or write: Priorities, FCNL, 245 Second St. NE, Washington, DC 20002. Phone: (202) 547-6000. We'll send you background material and instructions.







# Tractors on the Dock

BY NANCY THOMAS

I DIDN'T KNOW whether to laugh, cry, or shout and ended up doing a little of all three. The article made headlines in the biggest newspaper in the country. It informed us that officials had recently discovered in a neighboring country a fleet of tractors sitting on the dock, waiting for someone to decide what to do about them. They had been sitting there for nine years. Apparently the government of the Latin American country where I've lived for several years had purchased them as a much-needed boost for the agricultural program. Somewhere between purchase and delivery, a governmental coup had taken place, and after that had followed several years of instability. So 147 brand-new, expensive tractors, all paid for, have been sitting in that port, rusting.

Apparently there is now no legal way to get the tractors from there to here. Or if there is, it's almost too complicated to bother with, especially considering the deteriorated state of the equipment. The country genuinely needs these tractors, as food production is a constant concern. The country owns them, but will it ever use them?

I see a parable lurking in all this. (At least the tractors will be put to *some* use.) I'm more and more convinced that most of us don't even begin to use the spiritual equipment we have in Christ. Perhaps we don't even know what we have. It's as though we struggle along in our poverty and need, sometimes barely making it from one crisis to another, when all the time all the resources we

could ever need are sitting on the dock. The irony is that they've already been paid for. They're ours.

What do we have in Christ? Paul's list in the first chapter to the Ephesian Church overwhelms me each time I read it. We have "every spiritual blessing," redemption, forgiveness, an inheritance, the Holy Spirit. In other letters Paul tells us that God gives us gifts, special capacities that enable us to fulfill our mission in the Church. In Hebrews 13:21 we learn that God equips us "in every good thing to do his will." Whatever He asks of us, He also empowers us to do. It's all part of the package. The fruit of the Spirit comes in there some place, too. His love in us, peace that goes beyond comprehension, deep joy, gentleness, kindness, and all the rest, are all qualities that people spend fortunes trying to obtain. They can't be purchased, but they're ours, in Christ. In 2 Peter 1:3 we read the amazing affirmation, "His divine power has granted to us *everything* pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence."

In Christ we not only have everything that we personally need, we have an overflow from which we are to work with Him in meeting the multitude of needs around us. "God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed." (2 Corinthians 9:8)

If we're not living in godliness, experiencing life abundantly, and

ministering with power, the fault doesn't lie with the resources. Our tractors may be sitting on the dock.

Thankfully, the solution to this dilemma isn't quite as hopeless as the one our South American friends are facing. We can get the tractors to the fields. Part of the solution lies in knowing what we have in Christ. Our spiritual blindness needs to be healed. Many times in the New Testament Paul writes about knowing what God has given us. He encouraged the Corinthian Church with these words: "Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given us by God." (1 Corinthians 2:12) He prays for the Ephesians that "the eyes of your heart may be enlightened" (1:18) and to Philemon he says, "I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake." (verse 6)

After knowing, the next step is, obviously, doing, "walking in the light," as Paul puts it. In simple concrete acts of obedience, we need to live as godly, equipped, empowered, Spirit-filled saints.

Pray that God will open your eyes and show you all He's provided for you. Ask him for a deep heart understanding, something that gets below the intellectual, theological, doctrinal level. Then ask Him to enable you to live in the light of what you've been given.

Let's get those tractors off the dock! **EF**

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